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DIO'S ROMAN HISTORY

VII

# DIO'S ROMAN HISTORY

WITH AN ENGLISH TRANSLATION BY  
EARNEST CARY, PH.D.

ON THE BASIS OF THE VERSION OF  
HERBERT BALDWIN FOSTER, PH.D.

IN NINE VOLUMES

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DIO'S ROMAN HISTORY

VOL. VII.

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## DIO'S ROMAN HISTORY

### BOOK LVI

Τάδε ἔνεστιν ἐν τῷ πεντηκοστῷ ἔκτῳ τῶν Δίωνος Ῥωμαϊκῶν

- α. Ὡς τοῖς τὰ τέκνα ἔχουσι καὶ μετὰ τοῦτο τοῖς ἀτέκνοις καὶ ἀγάμοις ὁ Αὔγουστος διελέχθη, καὶ ὅσα ἐπ' αὐτοῖς ἔρριπεν.  
 β. Ὡς Κυντίλιος Οὐᾶρος ἠττηθεὶς ὑπὸ Κελτῶν ἀπέθανεν.  
 γ. Ὡς τὸ Ὀμονόειον καθιερώθη.  
 δ. Ὡς ἡ Λιβία σταθὰ καθιερώθη.  
 ε. Ὡς Αὔγουστος μετήλλαξεν.

Χρόνου πλῆθος ἔτη ἕξ, ἐν οἷς ἄρχοντες οἱ ἀριθμούμενοι οἶδε ἐγένοντο

- Κ. Σουλπίκιος Κ. υἱ. Καμερίνος ὕπ.  
 Γ. Ποππαῖος Κ. υἱ. Σαβίνος  
 Π. Κορνήλιος Π. υἱ. Δολοβέλλας ὕπ.  
 Γ. Ἰόνιος Γ. υἱ.<sup>1</sup> Σιλανός  
 Μ. Αἰμίλιος Κ. υἱ. Λέπιδος ὕπ.  
 Τ. Στατίλιος Τ. υἱ. Ταῦρος  
 Γερμανικὸς Τι. Καίσαρος υἱ. Καίσαρ ὕπ.  
 Γ. Φοντέιος<sup>2</sup> Γ. υἱ. Καπίταν  
 Λ. Μουνάτιος Λ. υἱ. Πλάγκος  
 Γ. Σίλιος Γ. υἱ. Κακίνα Δάργος<sup>3</sup> ὕπ.  
 Σέξτος Πομπήιος Σέξτου υἱ.  
 Σέξτος Ἀπουλείος<sup>4</sup> Σέξτου υἱ. ὕπ.

Καὶ ταῦτα μὲν ἄλλοι καθήρουν, ὁ δὲ δὴ Τιβέριος ἐς τὴν Ῥώμην, μετὰ τὸν χειμῶνα ἐν ᾧ Κύντος Σουλπίκιος καὶ Γάιος Σαβίνος ὑπάτευσαν, ἀνεκομίσθη καὶ αὐτῷ καὶ ὁ Αὔγουστος ἐς

<sup>1</sup> Γ. υἱ. supplied by Bs. <sup>2</sup> Φοντέιος Bs., φοντοῖος M.  
<sup>3</sup> Κακίνα Δάργος Bs., καικναλαριος M.

## DIO'S ROMAN HISTORY

### BOOK LVI

The following is contained in the Fifty-sixth of Dio's *Rome* :—

- How Augustus addressed those who were fathers and afterwards the childless and unmarried, and the recompenses that he established for them (chaps. 1–10).  
 How Quintilius Varus was defeated by the Germans and perished (chaps. 18–24).  
 How the temple of Concord was dedicated (chap. 25).  
 How the Portico of Livia<sup>1</sup> was dedicated (chap. 27).  
 How Augustus passed away (chaps. 29–47).

Duration of time, six years, in which there were the magistrates (consuls) here enumerated :—

- A. D.  
 9 Q. Sulpicius Q. f. Camerinus, C. Poppaeus Q. f. Sabinus.  
 10 P. Cornelius P. f. Dolabella, C. Iunius C. f. Silanus.  
 11 M. Aemilius Q. f. Lepidus, T. Statilius T. f. Taurus.  
 12 Germanicus Ti. Caesaris f. Caesar, C. Fonteius C. f. Capito.  
 13 L. Munatius L. f. Plancus, C. Silius C. f. Caecina Largus.  
 14 Sextus Pompeius Sexti f., Sextus Apuleius Sexti f.

WHILE others were reducing these places, Tiberius A. D. 9 returned to Rome after the winter in which Quintus Sulpicius and Gaius Sabinus became consuls. Even Augustus himself went out into the suburbs to meet

<sup>1</sup> The compiler of this synopsis had before him a faulty reading in chap. 27 (see critical note on that passage); the Porticus Iulia is meant.

<sup>4</sup> Ἀπουλείος Bs., ἀπούλιος M.

τὸ προάστειον ἀπαντήσας ἠλθέ τε μετ' αὐτοῦ ἐς τὰ Σέπτα, κἀνταῦθα ἀπὸ βήματος τὸν δῆμον ἠσπάσατο, καὶ μετὰ τοῦτο τὰ τε ἄλλα τὰ προσήκουσα ἐπὶ τοῖς τοιούτοις ἐποίησε καὶ θεάς 2 ἐπικλήσας διὰ τῶν ὑπάτων. ἐπειδὴ τε οἱ ἰππῆς πολλῇ ἐν αὐταῖς σπουδῇ τὸν νόμον τὸν περὶ τῶν μήτε<sup>1</sup> γαμούντων μήτε τεκνούτων καταλυθῆναι ἠξίουσαν, ἠθροισεν ἐς τὴν ἀγορὰν χωρὶς μὲν τοὺς ἀγυναίους σφῶν χωρὶς δὲ τοὺς γεγαμηκότας ἢ καὶ τέκνα ἔχοντας, καὶ ἰδὼν πολὺ τούτους ἐκείνων ἐλάττους ἠλγησέ τε καὶ διελέξατο αὐτοῖς τοιαύδε:

2 “ Εἰ καὶ ὀλίγοι παντάπασιν, ὥς γε πρὸς τοσοῦτον ὄγκον πόλεως εἰπεῖν, καὶ πολλῶ καταδέεστέροι τῶν ἐτέρων τῶν μηδὲν τῶν δεόντων πράττειν ἐθελόντων ἐστέ, ἀλλ' ἔγωγε καὶ κατ' αὐτὸ τοῦτο μᾶλλον ὑμᾶς ἐπαινῶ καὶ πολλὴν χάριν ὑμῖν ἔχω, ὅτι καὶ ἐπέισθητε καὶ τὴν πατρίδα συμπληθύετε.

2 ἐκ γὰρ τῶν οὕτω βιούντων παμπληθεῖς οἱ μετὰ ταῦτα Ῥωμαῖοι γενήσονται· καὶ γὰρ τὸ κατ' ἀρχὰς καὶ πάνυ βραχεῖς ὄντες, ἔπειτα γάμων ἐπιμεληθέντες καὶ τέκνα ποιησάμενοι πάντας ἀνθρώπους οὐκ εὐανδρία μόνον ἀλλὰ καὶ πο-

3 λυανθρωπία ὑπερέφυσεν. ὣν χρὴ μεμνημένους τὸ θνητὸν τῆς φύσεως ἡμῶν ἀδίδω διαδοχῇ γενῶν ὥσπερ τιῶν λαμπαδίων παραμυθεῖσθαι, ἵν' ἐν ᾧ μόνῳ τῆς θείας εὐδαιμονίας ἠττώμεθα, τοῦτ'

4 ἐξ ἀλλήλων ἀθάνατον καθιστώμεθα. διὰ γὰρ τοῦτο καὶ τὰ μάλιστα ὁ πρῶτος καὶ μέγιστος ἐκείνος θεός, ὁ τεκτηνόμενος ἡμᾶς, διχῆ τε διεῖλε τὸ θνητὸν γένος, καὶ τὸ μὲν ἄρρεν αὐτοῦ τὸ δὲ

<sup>1</sup> μήτε Bk., μὴ M.

him, accompanied him to the Saepta, and there from A.D. 9  
 a tribunal greeted the people. Following this he performed all the ceremonies proper to such occasions, and caused the consuls to give triumphal games. And when the knights were very urgent, during the games, in seeking the repeal of the law regarding the unmarried and the childless, he assembled in one part of the Forum the unmarried men of their number, and in another those who were married, including those who also had children. Then, perceiving that the latter were much fewer in number than the former, he was filled with grief and addressed them somewhat as follows:

“ Though you are but few altogether, in comparison with the vast throng that inhabits this city, and are far less numerous than the others, who are unwilling to perform any of their duties, yet for this very reason I for my part praise you the more, and am heartily grateful to you because you have shown yourselves obedient and are helping to replenish the fatherland. For it is by lives so conducted that the Romans of later days will become a mighty multitude. We were at first a mere handful, you know, but when we had recourse to marriage and begot us children, we came to surpass all mankind not only in the manliness of our citizens but in the size of our population as well. Bearing this in mind, we must console the mortal side of our nature with an endless succession of generations that shall be like the torch-bearers in a race, so that through one another we may render immortal the one side of our nature in which we fall short of divine bliss. It was for this cause most of all that that first and greatest god, who fashioned us, divided the race of mortals in

θῆλυ ἀποδείξας ἔρωτα καὶ ἀνάγκην σφίσι τῆς πρὸς ἀλλήλους συνουσίας ἐνέβαλε, καὶ γόνιμον τὴν ὁμιλίαν αὐτῶν ἐποίησεν, ὅπως ἐκ τῶν αἰεὶ γεννωμένων αἰδίων τρόπων τινὰ καὶ τὸ θνητὸν ὑπεργάσῃται. καίτοι καὶ αὐτῶν τῶν θεῶν οἱ μὲν ἄρρενες αἱ δὲ θήλειαι νομίζονται, καὶ οἱ μὲν γεγεννηκέναι τινὰς οἱ δ' ἐκ τινῶν γεγεννησθαι παραδέδονται· οὕτω καὶ παρ' ἐκείνοις τοῖς μηδὲν τούτων δεομένοις καλὸν εἶναι δέδοκται καὶ γάμος καὶ τέκνωσις.

3 “Ὡστε ὀρθῶς μὲν ἐποιήσατε τοὺς θεοὺς μιμησάμενοι, ὀρθῶς δὲ καὶ τοὺς πατέρας ζηλώσαντες, ἵν' ὥσπερ ὑμᾶς ἐκείνοι ἐγέννησαν, οὕτω καὶ ὑμεῖς ἄλλους τεκνώσῃτε, καὶ καθάπερ ἐκείνους ὑμεῖς προγόνους καὶ ἡγείσθε καὶ ὀνομάζετε, οὕτω καὶ ὑμᾶς ἕτεροι καὶ νομίσωσι καὶ προσείπωσι, τὰ τε ἔργα ὅσα ἐκείνοι καλῶς πράξαντες ὑμῖν μετ' εὐκλείας παρέδωκαν, καὶ ὑμεῖς ἄλλοις παραδῶτε, καὶ τὰ κτήματα ὅσα αὐτοὶ κτησάμενοι κατέλιπον ὑμῖν, καὶ ὑμεῖς ἑτέροις ἐξ ὑμῶν αὐτῶν γεγονόσι  
4 καταλίπητε. πῶς μὲν γὰρ οὐκ ἄριστον γυνῆ σῶφρων οἰκουρὸς οἰκονόμος παιδοτρόφος ὑγια-  
5 νοιτὰ τε εὐφρᾶναι καὶ ἀσθενοῦντα θεραπεύσαι, εὐτυχοῦντι τε συγγενέσθαι καὶ δυστυχοῦντα παραμυθήσασθαι, τοῦ τε νέου τὴν ἐμμανῆ φύσιν καθείρξαι καὶ τοῦ πρεσβυτέρου τὴν ἔξωρον  
4 αὐστηρότητα κεράσαι; πῶς δ' οὐχ ἡδὺ ἀνελέσθαι τέκνον ἐξ ἀμφοῖν συμπεφυκὸς καὶ θρέψαι καὶ παιδεῦσαι, εἰκόνα μὲν τοῦ σώματος εἰκόνα δὲ καὶ τῆς ψυχῆς, ὥστε ἐν ἐκείνῳ ἀξηθέντι ἕτερον αὐτὸν  
5 γενέσθαι; πῶς δ' οὐ μακαριστὸν, ἀπαλλαττόμενον ἐκ τοῦ βίου, διάδοχον καὶ κληρονόμον οἰκείον ἐξ

twain, making one half of it male and the other half female, and implanted in them love and compulsion to mutual intercourse, making their association fruitful, that by the young continually born he might in a way render even mortality eternal. Indeed, even of the gods themselves some are accounted male and others female; and the tradition prevails that some have begotten others and some have been begotten of others. So even among those beings, who need no such device, marriage and the begetting of children have been approved as a noble thing.

“You have done right, therefore, to imitate the gods and right to emulate your fathers, so that, just as they begot you, you also may bring others into the world; that, just as you consider them and name them ancestors, others also may regard you and address you in similar fashion; that the works which they nobly achieved and handed down to you with glory, you also may hand on to others; and that the possessions which they acquired and left to you, you also may leave to others sprung from your own loins. For is there anything better than a wife who is chaste, domestic, a good house-keeper, a rearer of children; one to gladden you in health, to tend you in sickness; to be your partner in good fortune, to console you in misfortune; to restrain the mad passion of youth and to temper the unseasonable harshness of old age? And is it not a delight to acknowledge a child who shows the endowments of both parents, to nurture and educate it, at once the physical and the spiritual image of yourself, so that in its growth another self lives again? Is it not blessed, on departing from life, to leave behind as

# END OF SAMPLE TEXT



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