

FRAGMENTS OF BOOK VIII

36, 18^b Δίωνος ἢ βιβλίῳ “ ἦν γὰρ καὶ πάνυ αὐτὸς
 ἐαυτῷ πρὸς πάντα τὰ τοιαῦτα ἀρκῶν.”—Bekk.
 Anecd. p. 124, 1.

36, 1 Ἄλλ’¹ εὖ ἴσθι ὅτι αἱ μὲν ἀνήκεστοι ἐν τοῖς
 τοιοῦτοις τιμωρίαι αὐτοῦς τε τοὺς δικαιουμένους
 παραπολλύουσι δυνηθέντας ἀν ἀμείνους γενέσθαι
 καὶ τοὺς ἄλλους οὐδὲν μᾶλλον σωφρονίζουσιν· ἢ
 γὰρ ἀνθρωπίνη φύσις οὐκ ἐθέλει ἐαυτῆς πρὸς τὰς
 2 ἀπειλὰς ἐξίστασθαι, ἀλλ’ ἢ δέους τινὸς ἀνάγκη ἢ
 θάρσους ὑβρεὶ ἀπειρίας τε θρασύτητι καὶ ἐξουσίας
 προπετεία, ἢ καθ’ ἑτέραν τινὰ συντυχίαν, οἷα
 πολλὰ πολλοῖς καὶ παρ’ ἐλπίδα συμβαίνει, τοὺς
 μὲν οὐδὲ ἐνθυμουμένους τῶν κολάσεων ἀλλ’ ἀλο-
 γίστως αὐτῶν ἐς τὸ προκείμενον φερομένους, τοὺς
 δὲ παρ’ οὐδὲν αὐτὰς πρὸς τὸ τυχεῖν ὧν ὀρέγονται
 3 ποιουμένους ἀμαρτάνειν ἀναπείθει. αἱ δὲ ἐμμελεῖς
 φιλανθρωπίαι τὰναντία αὐτῶν πάντα διαπράτ-

Zonaras 7, 26.

¹ Ὡν εἰς ἦν καὶ Λούκιος Παπείριος ὁ καὶ Κούρσωρ
 ὀνομαζόμενος διὰ τε τὴν ἔξιν, ἦν γὰρ δρομικώ-
 τατος, καὶ διὰ τὴν ἀσκησιν τὴν τοῦ δρόμου. μετὰ
 δὲ ταῦτα δικτάτωρ ὁ Παπείριος ἐπὶ τοὺς Σαυνίτας
 ἐξεπέμφθη μετὰ Φαβίου Ρούλλου ἱππάρχου,

¹ In the margin the Ms. has ΕΚ ΤΗΣ ΔΗΜΗΓΟΡΙΑΣ
 ΤΟΥ ΠΑΤΡΟΣ ΡΟΥΛΛΟΥ (“from the speech of
 Rullus’ father.”)

FRAGMENTS OF BOOK VIII

Dio VIII. “For he was quite self-sufficient in all
 such matters.”¹

Be well assured that monstrous penalties in such B.C. 325
 cases not only destroy the culprits under sentence,
 who might have been made better, but at the same
 time fail to make others any more prudent. Human
 nature refuses to leave its regular course for any
 threats. Some compelling fear or insolent audacity
 together with courage born of inexperience and rash-
 ness sprung from power, or some other combination
 of circumstances such as often occurs quite unexpect-
 edly in the lives of many, leads men to do wrong.
 As for the punishments, some of these offenders do
 not even think of them, but heedlessly rush into the
 business before them, while others esteem them of
 no moment in comparison with the attainment of the
 ends for which they are striving. Wise forbearance,
 however, produces an effect quite the opposite of that

Zonaras 7, 26.

One of these leaders was Lucius Papirius, also
 called Cursor from his physical prowess (he was a
 very fleet runner) and on account of his practising
 running. After this Papirius, as dictator, with Fabius
 Rullus, as master of the horse, was sent out against

¹ Said of L. Papirius Cursor or Q. Fabius Maximus; cf.
 Livy 10, 26.

τουςιν· ὑπὸ γὰρ τῆς ἐγκαίρου συγγνώμης αὐτοὶ τε πολλάκις μεταβάλλονται, ἄλλως τε καὶ ὅταν ἐξ ἀνδρείας καὶ μὴ κακουργίας, ἐκ φιλοτιμίας καὶ μὴ πονηρίας τι ποιήσωσι (δεινὴ γὰρ ἐστὶ καὶ δουλώσαι καὶ σωφρονίσαι φρόνημα γενναῖον εὐλογος φιλανθρωπία), καὶ τοὺς ἄλλους ἐθέλοντὰς ἅτε καὶ τὸ σεσωσμένον ὀρώντας μεταρρυθμίζουσι· πείθεται γὰρ πᾶς ἡδῖον ἢ βιάζεται, καὶ ἐκούσιος ἀκούειν τοῦ νόμου¹ βούλεται μᾶλλον ἢ ἀνάγκη, ὅτι τὸ μὲν αὐθαίρετον ὡς καὶ οἰκείου σπουδάζει, τὸ δὲ ἐξ ἐπιτάγματος ὡς καὶ ἀνελεύθερον ἀπωθεῖται.
—M. 59 (p. 159).

4 "Ὅτι τῆς μεγίστης καὶ ἀρετῆς καὶ ἐξουσίας ἐστὶν ἔργον οὐ τὸ φονεῦσαί τινα (τοῦτο μὲν γὰρ καὶ ὑπὸ τῶν κακίστων καὶ ἀσθενεστάτων πολλάκις γίνε-
ται) ἀλλὰ τὸ φείσασθαι τινος καὶ τὸ σῶσαί τινα, ὃ μὴδεὶς ἄλλος ἡμῶν² ἄκοντός γε σου δύναται.

5 Βούλομαι μὲν ἤδη πεπαῦσθαι λέγων· τό τε γὰρ ψυχιδιόν μου κέκμηκε καὶ τὸ φθέγμα ἐνδίδωσι, τά τε δ' ἄκρυα τὴν φωνὴν ἐνίσχει,³ καὶ ὁ φόβος τὸ στόμα συνδεῖ. ἀλλ' οὐκ ἔχω πῶς ἀπαλλαγῶ· τὸ γὰρ πάθος, ἂν γε μὴ ἄλλο τι⁴ δόξῃ σοι, μὴ ἐνδοι-
αστῶς μοι⁵ προφαινόμενον, οὐκ ἐπιτρέπει μοι σιωπῆσαι, ἀλλ' ὡς καὶ παρὰ τοῦθ' ὅ τι ποτ' ἂν τελευταῖον εἶπω τῆς σωτηρίας μοι τοῦ παιδὸς ἐσομένης, ἀναγκάζει με πλείω ὥσπερ ἐν εὐχαῖς λαλεῖν.—M. 60 (p. 159).

¹ τοῦ νόμου Bk., τὸν νόμον Ms. ² ἡμῶν Bk., ἡμῖν Ms.

³ ἐνίσχει v. Herw., ἀνίσχει Ms. ⁴ ἂν γε μὴ ἄλλο τι Tafel,
ἂν . . . ἄλλο (?) Ms. ⁵ ἐνδοιαστῶς μοι Bs., δο . . . Ms.

just mentioned. For through the influence of a seasonable pardon the offenders themselves, in the first place, frequently change their ways, especially when they have acted from brave and not from evil motives, from ambition and not from baseness; for reasonable forbearance is a mighty force for subduing and correcting a noble spirit. Then, too, the rest are brought without resistance into a proper frame of mind by the sight of the rescue. Every one would rather obey than be forced, and prefers voluntary to compulsory observance of the law. That which a man chooses of his own accord he works for as if it were his own affair, but what is imposed upon him he rejects as unbecoming to a freeman.

It is the part of the highest virtue and power alike not to kill a man (this is often done by the wickedest and weakest men), but to spare him and to preserve him; yet no one of us is at liberty to do that without your consent.

It is my wish at length to cease from speaking. My poor spirit is weary, my voice is giving way, tears check my utterance, and fear closes my lips. But I am at a loss how to close. For my sorrow, which appears to me in no doubtful light, does not allow me to be silent,—unless you decide otherwise,—but compels me, as if the safety of my boy would depend upon whatever I say last, to speak even further, as it were in prayers.¹

¹ From the address of the father of Rullus.

- 6 Τό τε γὰρ ὄνομα καὶ τὸ σχῆμα τῆς ἀρχῆς ἧς περιεβέβλητο ὄκνει καταλύσαι· καὶ ἐπειδὴ ἔμελλε τοῦ Ῥούλλου φείσεσθαι (τὴν γὰρ σπουδὴν τοῦ δήμου ἑώρα), ἐκείνῳ τε ἐπὶ πλείον ἀντισχῶν χαρίσασθαι καὶ τοὺς νέους ἐπιστρέψαι¹ μάλλον, ὥστε ἐξ ἀδοκῆτου αὐτῷ συγγνοῦς, ἠθέλησε. τό τε οὖν πρόσωπον συστρέψας καὶ τὸν δῆμον δριμύτῳ ὑποβλέψας τὴν φωνὴν ἐρέτεινε καὶ εἶπε. καὶ σιωπὴ μὲν ἦν, οὐ μέντοι καὶ ἡσύχαζον, ἀλλ' οἷόν τι φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, αὐτῷ² τε ἐπιστένοντες καὶ πρὸς ἀλλήλους τουθορύζοντες ἐν μὲν οὐδὲν λαλοῦντες ἐξηκούοντο, σωθῆναι δὲ δὴ τὸν ἵππαρχον ἐπιθυμεῖν ὑπωπτεύοντο. ἰδὼν δὲ ταῦθ' ὁ Παπίριος καὶ φοβηθεὶς μὴ³ καὶ νεοχμῶσσί τι, τοῦ τε πάνυ ἀρχικοῦ, ὅπερ ἐς ἐπανόρθωσιν αὐτῶν ἐπὶ μείζον τοῦ καθήκοντος προσεπεποίητο, ὑφῆκε, καὶ τὰ λοιπὰ μετριάζων ἐς τε φιλίαν ἑαυτοῦ καὶ προθυμίαν αὐθις σφᾶς ἀντικατέστησεν, ὥστε συμβαλόντας τοῖς ἐναντίοις ἀνδρίσασθαι.—M. 61 (p. 160).
- 8 "Ὅτι νικηθέντες οἱ Σαννίται ὑπὸ Ῥωμαίων ἐπεκηρυκέυσαντο τοῖς ἐν τῇ πόλει Ῥωμαίοις, τοὺς

Zonaras 7, 26.

καὶ ἠττήσας αὐτοὺς ἠνάγκασεν ἐπὶ συνθήκαις συμβῆναι αἷς ἐκείνος ἐβούλετο. ἀποθεμένου δὲ τὴν ἡγεμονίαν αὐτοῦ ἐπανέστησαν αὐθις.

Ἐπὶ δὲ Κορνηλίου Αὔλου δικτάτορος καὶ πάλιν πολεμηθέντες καὶ ἠττηθέντες διεκηρυκέυσαντο

¹ ἐπιστρέψαι Polak, ἐπιτρέψαι Ms.

² αὐτῷ Mai., αὐτοὶ Ms. ³ μὴ added by Mai.

He shrank from changing the name and form of the office with which he was invested, and although he was intending to spare Rullus,—for he observed the zeal of the populace,—he wished, by resisting for some time, not only to make the favour the greater to him, but also to correct the young men more effectively as a result of the unexpectedness of the pardon. Therefore he knit his brows, and darting a harsh frowning look at the populace, he raised his voice and spoke.¹ The talking had ceased, but still they were not quiet; instead, as generally happens in such a case, what with groaning over the fate of the master of horse and muttering one to another, although they did not utter a single word, they gave the impression that they desired his preservation. Papirius, seeing this and fearing they might even become mutinous, relaxed the very domineering manner which he had assumed, for the purpose of their correction, to an excessive degree, and by showing moderation in his conduct generally brought them once more to friendship and enthusiasm for him, so that they acquitted themselves like men when they met their opponents.

The Samnites, after their defeat at the hands of the Romans, made proposals for peace to the Romans

Zonaras 7, 26.

the Samnites and by defeating them compelled them to agree to such terms as he wished. But when he had resigned his command they again rose in arms.

They were attacked anew by the dictator Aulus Cornelius, and being defeated, made proposals for

¹ Dio probably inserted at this point the speech of Papirius; but the Ms. of the excerpts gives no indication of a lacuna.

τε αἰχμαλώτους, ὅσους εἶχον αὐτῶν, πέμψαντες σφισι, καὶ τινος Παπίου,¹ ἀνδρὸς ἔς τε τὰ πρῶτα τῶν παρ' αὐτοῖς ἀξιουμένου καὶ τὴν αἰτίαν τοῦ πολέμου πᾶσαν φερομένου, τὴν τε οὐσίαν καὶ τὰ ὄστα, ἐπειδὴ φθάσας ἑαυτὸν προαπεχρήσατο, διαρρίψαντες. οὐ μέντοι καὶ ἔτυχον τῆς εἰρήνης· ἄπιστοί τε γὰρ δόξαντες εἶναι, καὶ πρὸς τὰς συμφορὰς ἐς παράκρουσιν τοῦ ἀεὶ κρατοῦντός σφων σπένδεσθαι, οὐχ ὅσον οὐχ εὐροντό τι συμβατικόν, ἀλλὰ καὶ ἄσπονδόν σφισι τὸν πόλεμον παρεσκεύασαν. οἱ γὰρ Ῥωμαῖοι, καίτοι τοὺς αἰχμαλώτους λαβόντες, ἀκηρυκτὶ πολεμεῖν αὐτοῖς ἐψηφίσαντο. — U^o 1 (p. 374). Parts also in Suidas *s.v.* παράκρουσιν, οὐχ ὅσον, ἀκηρυκτεῖ; cf. also *s.v.* ἀξιουμένου.

10 Πολλὰ μὲν δὴ οὖν καὶ ἄλλα τοῦ ἀνθρωπέου γένους θαυμάσειεν ἂν τις, οὐχ ἥκιστα δὲ τὰ τότε γενόμενα· οἱ τε γὰρ Ῥωμαῖοι ὑπεραυχήσαντες, ὥστε μήτε κήρυκα ἔτι ἐπ' εἰρήνην παρὰ τῶν Σαυμιτῶν προσδέχεσθαι ψηφίσασθαι καὶ προσελπίσαι καὶ αὐτοβοεῖ πάντας αὐτοὺς αἰρήσειν, παθή-

Zonaras 7, 26.

πρὸς τοὺς ἐν τῇ Ῥώμῃ, τοὺς αἰχμαλώτους τε ὅσους εἶχον πέμψαντες αὐτοῖς, καὶ τὴν αἰτίαν τοῦ πολέμου Ῥουτούλῳ, ἀνδρὶ δυνατῷ παρ' αὐτοῖς, ἐπιγράφοντες· οὐ τὰ ὄστα, ἐπεὶ φθάσας ἐκεῖνος διεχειρίσατο ἑαυτόν, διέρριψαν. οὐ μέντοι καὶ ἔτυχον τῆς εἰρήνης ὡς ἄπιστοι, ἀλλ' ἄσπονδου σφίσιν ἐψηφίσαντο πόλεμον, καίτοι τοὺς αἰχμαλώτους λαβόντες. ὑπεραυχήσαντες οὖν οἱ Ῥω-

¹ Παπίου Leuncl., Παπίριου Mss.

in the city. They sent them all the Roman captives that they had; and they furthermore ravaged the property of a certain Papius, who was esteemed among the foremost of their race and bore the entire responsibility for the war, and likewise scattered abroad his bones, since he had anticipated their vengeance by committing suicide. Yet they did not obtain the desired peace; for they were regarded as untrustworthy and had the name of making truces in the face of disasters merely for the purpose of cheating any power that conquered them. Hence they not only failed to obtain any terms, but even brought a relentless war upon themselves; for the Romans, though they had received the prisoners, voted to wage implacable war upon them.

Among the many events of human history that might give one cause for wonder must certainly be reckoned what occurred at this time. The Romans, who were so extremely arrogant as to vote that they would not again receive a herald from the Samnites in the matter of peace and moreover expected to

B.C. 321

Zonaras 7, 26.

peace to the men at Rome. They sent them all the captives that they had, and ascribed the responsibility for the war to Rutulus [Papius Brutulus], a man of great influence among them; and since he had anticipated their vengeance by destroying himself, they scattered abroad his bones. Yet they did not obtain the desired peace, being accounted untrustworthy; instead, the victors, though they had received the prisoners, voted for relentless war against them. Thus the Romans, expecting in their extreme arrog-

ματι δεινῷ περιέπεσον καὶ ἐν αἰσχύνη οἷα οὐ
 πώποτε ἐγένοντο, καὶ ἐκεῖνοι ἄλλως τε ὑπερδεί-
 σαντες καὶ ἐν μεγάλῃ συμφορᾷ τὸ μὴ σπείσασθαι
 ποιησάμενοι πανσυδία τε τὸ στρατόπεδον αὐτῶν
 ἐζώγησαν καὶ πάντας ὑπὸ τὸν ζυγὸν ὑπήγαγον·
 ἐς τοῦτο γὰρ αὐτοῖς ἡ τύχη περιέστη.—M. 62
 (p. 161).

- 11 Αἱ εὐεργεσίαι ἐν τῇ τῶν ἀνθρώπων μᾶλλον
 προαιρέσει εἰσι, καὶ οὐθ' ὑπ' ἀνάγκης οὐθ' ὑπ'
 ἀγνοίας, οὐκ ὀργῆς, οὐκ ἀπάτης, οὐκ ἄλλου τινὸς
 τῶν τοιούτων γίνονται, ἀλλ' αὐθαίρετοι παρ'
 ἐκουσίας καὶ προθύμου τῆς ψυχῆς ἐκτελοῦνται·
 καὶ διὰ ταῦτα χρὴ τοὺς μὲν πλημμελήσαντάς τι
 ἐλεεῖν νοθετεῖν παιδεύειν, τοὺς δὲ εὖ ποιήσαντας
 θαυμάζειν φιλεῖν ἀμείβεσθαι. καὶ ὅταν γε ὑπὸ
 τῶν αὐτῶν¹ ἐκάτερον γένηται, πολὺ πῶν μᾶλλον
 τοῖς ἤθεσιν ἡμῶν² προσήκει τῶν ἀμεινόνων μνημο-
 νεύειν ἢ τῶν ἀτοπωτέρων.—Max. Conf. Flor. f. 46
 (M. p. 535).

Zonaras 7, 26.

μαῖοι καὶ αὐτοβοεῖ πάντας αὐτοὺς αἰρήσειν
 ἐλπίσαντες, δεινῷ παθήματι περιέπεσον. ὑπερ-
 δείσαντες γὰρ οἱ Σαυνῖται καὶ ἐν συμφορᾷ
 ποιούμενοι τὸ μὴ σπείσασθαι, καὶ ὡς ἀπεγνω-
 σμένοι μαχόμενοι, καὶ λοχήσαντες ἐν τινι χώρᾳ
 κοιλοτέρᾳ καὶ στενῇ, τό τε στρατόπεδον εἶλον

¹ αὐτῶν Bk., ἀνθρώπων Mss.

² ἡμῶν A, ὑμῶν B.

capture them all at the first blow, succumbed to a
 terrible disaster and incurred disgrace as never before ;
 while the enemy, who were badly frightened to
 begin with, and thought their failure to gain terms a
 great calamity, captured alive the entire Roman
 army, and sent them all under the yoke. So great a
 reversal of fortune did they experience.

Benefits lie rather within the actual choice of men
 and are not brought about by necessity, or by ignor-
 ance, or anger, or deceit, or anything of the sort, but
 are performed voluntarily by a willing and eager mind.
 For this reason it is proper to pity, admonish, and
 instruct those who commit any offence, but to admire,
 love, and reward those who do right. And whenever
 both kinds of treatment are received from the
 same individuals, it is decidedly more befitting our
 characters to remember their good rather than their
 disagreeable actions.¹

Zonaras 7, 26.

ance to capture them all at the first blow, succumbed
 to a terrible disaster. For the Samnites, who were
 badly frightened and thought their failure to gain
 terms a calamity, fought with desperation ; and by
 planting an ambush in a rather narrow valley they
 both captured the camp and seized alive the whole

¹ See note on p. 259.

12 "Οτι αἱ διαφοραὶ εὐεργεσίαις παύονται· καὶ ὄσω ἂν τις ἐπὶ μείζον ἔχθρας ἐλθὼν σωτηρίας ἀντὶ τιμωρίας παρὰ δόξαν τύχη, πολὺ μᾶλλον ἐκείνην τε ἐκὼν καταλύει καὶ ταύτης ἄσμενος ἠττᾶται· ὄσω τε τῶν ἄλλως πως διενεχθέντων οἱ ἐκ φιλίας ἐς ἔχθραν χωρήσαντες μισοῦσιν ἀλλήλους, ἐπὶ πλείον καὶ τῶν ἄλλως πως εὐεργετηθέντων οἱ ἐκ διαφορᾶς εὐ παθόντες φιλοῦσι τοὺς πεποιηκότας. καὶ Ῥωμαῖοι οὖν βούλονται μὲν καὶ μάλα πολέμῳ¹ κρατιστεύειν, προσέτι δὲ δὴ καὶ ἀρετὴν τιμῶσι, καὶ διὰ τοῦτο ἐν ἀμφοτέροις ἠναγκασμένοι τῇ τῆς ψυχῆς γενναιότητι τὸ κρατεῖν ἐπικερδαίνουσι, σπουδάζοντες αἰεὶ τὰ ὅμοια τοῖς ὁμοίοις καθ' ὑπερβολὰς ἀμύνεσθαι.—M. 63 (p. 161).

13 Μέγα μὲν γὰρ καὶ ἐπὶ τῷ τοὺς ἀδικήσαντάς τι ἀμύνασθαι δεῖ φρονεῖν, μείζω δὲ δόξαν ἐπὶ τῷ τοὺς εὐεργετήσαντάς τι ἀμείβεσθαι ἔχειν.—Max. Conf. Flor. f. 46^v (M. p. 536).

14 Πεφύκασι γὰρ² πάντες ἄνθρωποι πλέον ἀλγεῖν ὦν ἂν ἀτιμασθῶσιν ἢ χαίρειν ἐφ' οἷς ἂν εὐεργετηθῶσι, καὶ ῥᾶόν γε ἐπεξέρχονται τοῖς τι λυπήσασί σφας ἢ ἀνθυπουργοῦσι τοῖς εὐ ποιήσασι, τήν τε³ κακοδοξίαν τοῦ τὸν σώσαντα μὴ δι' εὐνοίας ποιήσασθαι παρ' οὐδὲν πρὸς τὰ συμφέροντα αὐτῶν τιθέμενοι, καὶ τῷ θυμουμένῳ καὶ παρὰ τὸ λυσιτελοῦν σφῶν χαριζόμενοι.

¹ μὲν καὶ μάλα πολέμῳ Bk., ἂν καὶ ἅμα πολέμῳ Mai, Ms. now illegible.

² πεφύκασι γὰρ flor., ὅτι πεφύκασι palimps.

³ τε Bk., δὲ Ms.

Quarrels are ended by kindness. The greater the pitch of enmity to which a man has come when he unexpectedly meets with safety instead of vengeance, the more eagerly does he abandon the quarrel and the more gladly does he yield to the influence of kindness. And just as among persons at variance for one reason or another those who have passed from friendship to enmity hate each other with the more intense hatred, so among recipients of kindness those who have experienced this considerate treatment after a state of strife love their benefactors with the stronger affection. Now the Romans are very anxious to surpass in war, and at the same time they honour virtue; and so, impelled by their nobility of spirit, they gain success in both, since they take pains to return like treatment for like, with interest.¹

Now it is quite right to take pride in requiting those who have done us some injury, but we ought to gain greater honour from rewarding those who have conferred some benefit.¹

All men are by nature so constituted as to grieve more over insults offered them than they rejoice over benefits conferred upon them; therefore they attack those who have injured them more readily than they requite those who have shown them kindness. They take no account, when their own advantage is concerned, of the evil reputation they will get by not adopting a friendly attitude toward their preserver, but indulge their wrath even when such behaviour runs counter to their own interest.¹

¹ Sections 11, 12, and 13 appear to come from various speeches delivered at the Caudine Forks; section 14 is clearly from the speech of Herennius Pontius.

Τοιαῦτα αὐτοῖς παρά τε τῆς ἐμφύτου φρονήσεως καὶ παρὰ τῆς ἐκ τοῦ γήρωσ ἐμπειρίας οὐ τὸ αὐτίκα κεχαρισμένον ἀλλὰ τὸ ἔπειτα ἀλγεινὸν προσκοπῶν παρήνευσεν.—M. 64 (p. 162) and πεφύκασιν γὰρ πάντες—ποιήσασιν Max. Conf. Flor. f. 46^v (M. p. 536).

- 15 Ὅτι οἱ Καπυηνοὶ τῶν Ῥωμαίων ἠττηθέντων καὶ ἐς Καπύην ἐλθόντων οὔτ' εἶπον αὐτοὺς δεινὸν οὐδὲν οὔτε ἔπραξαν, ἀλλὰ καὶ τροφήν καὶ ἵππους αὐτοῖς ἔδωκαν καὶ ὡς κεκρατηκότας ὑπεδέξαντο· οὐδ' γὰρ οὐκ ἂν ἐβούλοντο διὰ τὰ προγεγονότα σφίσιν ὑπ' αὐτῶν νενικηκέναι, τού-
16 τούς κακοτυχήσαντας¹ ἠλέησαν. οἱ δὲ Ῥωμαῖοι

Zonaras 7, 26.

καὶ τοὺς Ῥωμαίους ἐζώγησαν πανσυδὶ καὶ πάντας ὑπήγαγον ὑπὸ τὸν ζυγόν (τί δ' ἦν τὸ τοῦ ζυγοῦ ἤδη μοι ἄνωθέ που ἱστόρηται), οὐδένα μέντοι ἀπέκτειναν, ἀλλὰ τὰ τε ὄπλα καὶ τοὺς ἵππους καὶ τὰ ἄλλα ὅσα εἶχον πλὴν ἑνὸς ἱματίου ἀφείλοντο, καὶ γυμνοὺς σφᾶς ἀφήκαν ἐπὶ συνθή-
καις τοῦ τε τὴν χώραν αὐτῶν ἐκλιπεῖν καὶ συμμάχους σφίσιν ἀπὸ τῆς ἴσης εἶναι. ἵνα δὲ τὰ τῆς ὁμολογίας καὶ παρὰ τῆς γερουσίας βεβαιωθῶσι, τῶν ἱππέων ἑξακοσίους εἰς ὀμηρείαν κατέσχον.

Οἱ δ' ὑπάτοι Σπούριός τε Ποστούμιος καὶ Τιβέριος Καλουῖνος μετὰ τῆς στρατιᾶς εὐθὺς ἀνεχώρησαν, καὶ νυκτὸς αὐτοῖ τε καὶ τῶν ἄλλων οἱ ἀξιολογώτατοι εἰς τὴν Ῥώμην εἰσῆλθοσαν, οἱ δὲ λοιποὶ στρατιῶται κατὰ τοὺς ἀγρούς ἐσκεδά-

¹ τούτους κακοτυχήσαντας Gros, τούτοις κακοτυχήσασιν Ms.

Such was the advice he gave them out of his own inherent good sense and experience acquired in a long life; for he had regard, not to what might gratify them at the moment, but to what might cause them sorrow in the future.

The people of Capua, when the Romans after their defeat arrived in that city, were guilty of no bitter speech or outrageous act, but on the contrary gave them both food and horses and received them like victors. They pitied in their misfortune the men whom they would not have wished to see conquer on account of the treatment those same persons had formerly accorded them. When the Romans heard

Zonaras 7, 26.

force of the Romans, all of whom they sent under the yoke. The nature of the yoke has already been described by me above [7, 17]. They killed none of them, however, but took away their arms and horses and everything else they had save one garment, and released them, thus stripped of their possessions, under an agreement that they should leave Samnite territory and be their allies on an equal footing. And in order to make sure that the articles of the agreement were ratified also by the senate, they retained six hundred of the knights as hostages.

The consuls Spurius Postumius and Tiberius¹ Calvinus with their army immediately withdrew, and at night they and the other more prominent officers entered Rome, while the surviving soldiers scattered through the country districts. The men in the city

¹ Apparently an error of Zonaras for Titus.

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