

DIO'S ROMAN HISTORY

ὁ τε¹ ἀστὴρ ὁ κομήτης ἐπὶ πλεῖστον ὀφθείς, καὶ ἢ ψεκὰς ἢ αἱματώδης, ὃ τε σκηπτὸς ὁ ἐς τὰ δορυφορικὰ σημεῖα ἐμπεσὼν, καὶ ἢ αὐτόματος τοῦ ναοῦ τοῦ Διὸς τοῦ Νικαίου ἀνοιξίς, τό τε σμήνος τὸ ἐν τῷ στρατοπέδῳ συστραφέν, καὶ ὅτι ἐξ ἀπασῶν τῶν ἀρχῶν εἰς ἀφ' ἐκάστης ἐτελεύτησεν, ² ἔδοξε σημῆναι. ἔτυχε δὲ καὶ τῆς ταφῆς καὶ τῶν ἄλλων ὄσων ὁ Αὐγουστος. Ἀγριππίνα δὲ καὶ ὁ Νέρων πενθεῖν προσεποιούντο ὃν ἀπεκτόνεσαν,² ἐς τε τὸν οὐρανὸν ἀνήγαγον ὃν ἐκ τοῦ συμποσίου φοράδην ἐξενηρόχεσαν. ὅθεν περ Λούκιος Ἰούνιος³ Γαλλίων⁴ ὁ τοῦ Σενέκα ἀδελφὸς ἀστειότατόν τι ³ ἀπεφθέγγετο. συνέθηκε μὲν γὰρ καὶ ὁ Σενέκας σύγγραμμα, ἀποκολοκύντωσιν⁵ αὐτὸ ὡσπερ τινὰ ἀθανάτισιν⁶ ὀνομάσας· ἐκεῖνος δὲ ἐν βραχυτάτῳ ⁴ πολλὰ εἰπὼν ἀπομνημονεύεται. ἐπειδὴ γὰρ τοὺς ἐν τῷ δεσμοτηρίῳ θανατουμένους ἀγκίστροις τισὶ μεγάλοις οἱ δήμιοι ἐς τε τὴν ἀγορὰν ἀνεῖλκον κἀντεῦθεν⁷ ἐς τὸν ποταμὸν ἔσυρον, ἔφη τὸν Κλαύδιον ἀγκίστρῳ ἐς τὸν οὐρανὸν ἀνενεχθῆναι. —Xiph. 146, 15–30 R. St.

Καὶ ὁ Νέρων δὲ οὐκ ἀπάξιον μνήμης ἔπος κατέλιπε· τοὺς γὰρ μύκτης θεῶν βρῶμα ἔλεγεν εἶναι, ὅτι καὶ ἐκεῖνος διὰ τοῦ μύκτης θεὸς ἐγεγόνη.⁸—Xiph. 146, 30–32 R. St.

¹ ὃ τε supplied by Rk.

² ἀπεκτόνεσαν St., ἀπεκτόνεισαν MSS.

³ Ἰούνιος Fabr., ἰούλιος MSS.

⁴ Γαλλίων R. Steph., λακίων MSS.

⁵ ἀποκολοκύντωσιν L¹, corr., ἀποκολοκέντωσιν VC.

⁶ ἀθανάτισιν VC, ἀπαθανάτισιν.

⁷ κἀντεῦθεν Rk., κἀνταῦθα MSS.

⁸ Cf. Petr. Patr. (*Exc. Vat.* 44, p. 209 Mai = p. 191, 25–29 Dind.): ὅτι ὁ Νέρων περὶ Κλαυδίου ἀστειῶς ἐφθέγγετο· ἐν τινὶ γὰρ

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seemed as if this event had been indicated by the ^{A.D. 54} comet, which was seen for a very long time, by the shower of blood, by the thunder-bolt that fell upon the standards of the Praetorians, by the opening of its own accord of the temple of Jupiter Victor, by the swarming of bees in the camp, and by the fact that one incumbent of each political office died. The emperor received the state burial and all the other honours that had been accorded to Augustus. Agrippina and Nero pretended to grieve for the man whom they had killed, and elevated to heaven him whom they had carried out on a litter from the banquet. On this point Lucius Junius Gallio, the brother of Seneca, was the author of a very witty remark. Seneca himself had composed a work that he called "Pumpkinification"—a word formed on the analogy of "deification"; and his brother is credited with saying a great deal in one short sentence. Inasmuch as the public executioners were accustomed to drag the bodies of those executed in the prison to the Forum with large hooks, and from there hauled them to the river, he remarked that Claudius had been raised to heaven with a hook.

Nero, too, has left us a remark not unworthy of record. He declared mushrooms to be the food of the gods, since Claudius by means of the mushroom had become a god.¹

¹ Cf. Petrus Patricius: Nero uttered a witty remark about Claudius. At a certain banquet mushrooms were brought in, and when some one remarked that mushrooms were the food of the gods, he replied: "True enough: my father was made a god as the result of eating a mushroom."

συσσιτίῳ εἰσκομισθέντων μυκῆτων, εἰπόντος τινὸς ὡς οἱ μυκῆται θεῶν βρῶμά εἰσιν, ἐκεῖνος ἔφη "ἀληθές· καὶ γὰρ ὁ πατήρ μου μυκῆτην φαγὼν ἀπεθεώθη."