It was after the events just narrated that Vespasian fell sick, not, if the truth be known, of his accustomed gout, but of a fever, and passed away at Aquæ Catilinae in the Sabine country. Some, however, in the endeavour falsely to incriminate Titus,—among them the Emperor Hadrian,—spread the report that he was poisoned at a banquet. Portenius had occurred indicating his approaching end, such as the comet which was visible for a long time and the opening of the mausoleum of Augustus of its own accord. When his physicians advised him for continuing his usual course of living during his illness and attending to all the duties that belonged to his office, he answered: "The emperor ought to die on his feet." To those who said anything to him about the comet he said: "This is an omen, not for me, but for the Parthian king; for he has long hair, whereas I am bald." When at last he was convinced that he was going to die, he said: "I am already becoming a god." He had lived sixty-nine years and eight months, and had reigned ten years lacking six days. From this it results that from the death of Nero to the beginning of Vespasian's rule a year and twenty-two days elapsed. I make this statement in order to prevent any misapprehension on the part of such as might estimate

\[\text{supplied by Br.}\]
tunity for wrongdoing. For he lived after this only 1.3.17 two years, two months and twenty days—in addition to the thirty-nine years and twenty-five days he had already lived at that time. In this respect, indeed, he is regarded as having equaled the long reign of Augustus, since it is maintained that Augustus would never have been loved had he lived a shorter time, nor Titus had he lived longer. For Augustus, though at the outset he showed himself rather harsh because of the wars and the factional strife, was later able, in the course of time, to achieve a brilliant reputation for his kindly deeds; Titus, on the other hand, ruled with mildness and died at the height of his glory, though, if he had lived a long time, it might have been shown that he owes his present fame more to good fortune than to merit.

Be that as it may, Titus during his reign put no senator to death, nor, indeed, was anyone else slain by him during his rule. Cases based on the charge of treason he would never entertain himself nor allow others to entertain; for he declared: "It is impossible for me to be insulted or abused in any way. For I do naught that deserves censure, and I care not for what is reported falsely. As for the emperors who are dead and gone, they will avenge themselves in case anyone does them a wrong, if in very truth they are demigods and possess any power." He also instituted various other measures designed to render men's lives more secure and free from trouble. Thus, he issued an edict confirming all gifts that had been bestowed upon any persons by the former emperors,

1 εκ Ζων., καὶ εκ Ζων. 2 διὸν Ζων., καθευδέρας Ζων. 3 Ζων., ταλαίπωρον Ζων., ταλαίπωρον Ζων., ταλαίπωρον Ζων., ταλαίπωρον Ζων.
thus saving them the trouble of petitioning him individually about the matter. He also banished the informers from the City.

In money matters he was frugal and made no unnecessary expenditures, yet he did not punish anyone for following a different course.

In his reign also the False Nero appeared, who was an Anistic named Terentius Maximus. He resembled Nero both in appearance and in voice (for he too sang to the accompaniment of the lyre). He gained a few followers in Asia, and in his advance to the Euphrates attached a far greater number, and finally sought refuge with Ariabanes, the Parthian leader, who, because of his anger against Titus, both received him and set about making preparations to restore him to Rome.1 Meanwhile war had again broken out in Britain, and Gnaeus Julius Agricola overran the whole of the enemy's territory there. He was the first of the Romans whom we know to discover the fact that Britain is surrounded by water. It seems that some soldiers rebelled, and after slaying the cen-turions and a military tribune took refuge in boats, in which they put out to sea and sailed round the

1 Cf. Jann. Antioc, In Titas' reign . . . a man . . . pretended to be Nero, claiming that he had escaped from the soldiers who had been sent against him and that he had been living in concealment somewhere up to this time. He persuaded many from Asia Minor to follow him, deceiving them by these statements, and as he went on to the Euphrates won over a far greater number. Finally he fled to the Parthians, claiming that they owed him some requital for the return of Armenia. Yet he accomplished nothing commensurate with his purpose, but his identity was discovered and he was soon perished.
western portion of the country just as the wind and the waves chanced to carry them; and without realizing it, since they approached from the opposite direction, they put in at the camps on the first side again. Thereupon Agricola sent others to attempt the voyage around Britain, and learned from them, too, that it was an island. As a result of these events in Britain Titus received the title of imperator for the fifteenth time. But Agricola for the rest of his life lived not only in disgrace but in actual want, because the deeds which he had wrought were too great for a mere general. Finally, he was murdered by Domitian for no other reason than this, in spite of his having received triumphal honours from Titus.

In Campania remarkable and frightful occurrences took place: for a great fire suddenly flared up at the very end of the summer. It happened on this wise. Mt. Vesuvius stands over against Neapolis near the sea and it has inexhaustible fountains of fire. Once it was equally high at all points and the fire rose from the centre of it; for here only have the fires broken out, whereas all the outer parts of the mountain remain even now untouched by fire. Consequently, as the outside is never burned, while the central part is constantly growing brittle and being reduced to ashes, the peaks surrounding the centre retain their original height to this day, but the whole section

1 "Titus" is an error, whether due to Dio or to Xiphilinus; the honours were granted by Domitian (cf. Tac., Agric. 40) Polk would read "from him."

that is on fire, having been consumed, has in the a.m.n.2 course of time settled and therefore become con- cave; thus the entire mountain resembles a hunting theatre—\textit{if we may compare great things to small.}

Its outlying heights support both trees and vines in abundance, but the crater is given over to the fire and sends up smoke by day and a flame by night; in fact, it gives the impression that quantities of income of all kinds are being burned in it. This, now, goes on all the time, sometimes to a greater, sometimes to a less extent; but often the mountain throws up ashes, whenever there is an extreme settling in the interior, and discharges stones whenever it is rent by a violent blast of air. It also rumbles and rears because its vents are not all grouped together but are narrow and concealed.

Such is Vesuvius, and these phenomena usually occur there every year. But all the other occurrences that had taken place there in the course of time, however notable, because unusual, they may have seemed to those who on each occasion observed them, nevertheless would be regarded as trivial in comparison with what now happened, even if all had been combined into one. This was what befell. Numbers of huge men quite surpassing any human stature—such creatures, in fact, as the Giants are pictured to have been—appeared, now on the moun- tain, now in the surrounding country, and again in the cities, wandering over the earth day and night and also fitting through the air. After this fearful droughts and sudden and violent earthquakes occurred, so that the whole plain round about

\textit{\textit{i.e.}, an amphitheatre.}
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καὶ τὰ ἄμεσα ἀνατράπην, ἦταν τοιούτου ἐν χειμώνῃ καὶ ἐνείπθει· καὶ τὸ ἔνα τούτου καὶ τὸ ἄλλον ἐκεῖνα, καὶ τὸς ἀνδρὶ τοῦ ἄνδρος τούτου καὶ τὴν προσωπογραφίαν τοῦ ἄνδρος τοῦτος, καὶ ἀνέθριψαν πρώτον μὲν καὶ τοῦ τότε πόλεως, ὅστε καὶ ἐν αὐτῇ τὰ ἄρεν ἔξωσαν, ὅστε πάντα μὲν τὸν ἄμα τοῦτον, καὶ τὸ ἄμα τοῦτον συνιστάθηκε, πάντα ἐν τούτω ἀνέσεσθηναι, καθιστάντες τὰ ἄρεα ἀπελευθεροῦντα.

23 τοῦτο οὖν ἔγραψα καὶ ἀκότος ἐκ φωτοῦ ἐγένετο· καὶ ἔδεικαν οἱ μὲν τοὺς ἑγγείαντας ἐπεισδε-


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