Doritan was not only bold and quick to anger but also treacherous and sly, and so, deriving from these two characteristics impulsiveness on the one hand and craftiness on the other, he would often attack people with the sudden violence of a thunderbolt and again would often injure them as the result of careful deliberation. The god that he revered most was Minerva, in consequence of which he was wont to celebrate the Panathenaea on a magnificent scale; on these occasions he held contests of poets and orators and gladiators almost every year at his Alban Villa. This estate, situated at the foot of the Alban Mount, from which it received its name, he had set apart as a kind of acropolis. There was no human being for whom he felt any genuine affection, except a few women; but he always pretended to be fond of the person whom at the moment he most desired to slay. So faithless was he even towards those who showed him some favour or helped him in his most revolting crimes, that, whenever persons provided him with large sums of money or lodged false information against large numbers of people, he was sure to destroy them, being especially careful to do so in the case of slaves who had given information against their masters. Accordingly, such persons, though they received money and honours and...
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offices 1 in which they were his colleagues, lived long in no greater honour and security than other men.

On the contrary, the very offences to which they had been urged by Domitian were commonly made the pretext for their destruction, his object being that they alone should appear to have been the authors of the wrongdoing.

It was with this same purpose that he once issued a proclamation to the effect that, when an emperor fails to punish informers, he himself makes them informers.

Though such was his behaviour towards all throughout the course of his reign, yet he quite outdid himself in visiting disgrace and ruin upon the friends of his father and of his brother.

It is true, he issued a proclamation confirming all the gifts made to any persons by them and by other emperors; but this was mere rain show. He hated them because they had not supplied all his numerous and unreasonable demands, as well as because they had been held in some honour; for he regarded as his enemy anyone who had enjoyed his father's or his brother's affection beyond the ordinary or had been particularly influential. Accordingly, though he himself entertained a passion for a eunuch named Eunimus, nevertheless, since Titus also had shown a great fondness for eunuchs, in order to insult his memory, he forbade that any person in the Roman Empire should thereafter be entered. In general, he was accustomed to say that those emperors who did not visit punishment upon many men were not good emperors, but only fortunate.

This same emperor paid no heed to the praises

1 A reference doubtless to the consenship.
Titon ἐπαιρούντος τῷ μιθρὰ κεντήνῃ ἀπεκτενεί, ἀδείῳ δὲ ἡ γεώνεια τοῦ λακτίας ἦσσον ψυφικήν μὴ ἠφέναι τῷ αὐτοκράτορι τῶν Ὀμυτῆρων τῷ ἀπέλλαξε πῶς γὰρ οὖν αὐτοὶ των διαλέγοντες ἡδύ τῶν αἰτιῶν ἐτελεσέ καὶ ἐκείνου καταχρησάμενοι, ὅσπερ τι ἐπιστεύει ἢ καὶ ἡ καταψυχήσασθαι τῶν ενεμώνας. ἐπήρξαί δὲ τῶν Τίτων ποιὸ ὦτι δὲ καὶ ἀκούοντι τοῦ Ἀμαζόνων 1 ἥνα τὰς ἤματον ἄτομα ἢ εἰ αὐτὸν ἔκειναι παρὰ καὶ ἀκούοντα ἔδωρον, ἀλλ' ἢ. ἢ. ἢ. ἤτοι ἡ πᾶσα ἀυτοὺς λάβῃ τοῦτο ποιῶνται· ἐπὶ τοι καὶ ἐπέφευ τούς ἀκροτοῖς 2 τοῖς ἐγκάρειτο, αὐτὸς τῇ γῇ καὶ φυλεῖ τῶν ἀδελφῶν καὶ περίπλοι προσεῖσθαι, καὶ τοῖς τε ὑπαῖνον τοῖς ἔπε αὐτῷ μετὰ δαιτείρων ἔλεγε καὶ ἐπὶ τοῖς ἡμεῖς αὐτῶν στοιχῆ ἀναγέγονε, πίστα τὰ ἀναπτύσσεται ἐς ἐστικὸς σχηματίσεως ἀμέλεια καὶ τὴν ἀπαθεώρητα τῆς τῶν γενεσίον αὐτοῦ ἐκτέλεσις; καί εἰς ἄλλους ὀδὸτ ὅπου συνάχθησαν ἀδελφοὶ εἴχον, τὸ μὲν ὑπὲρ τῆς ἀπειλῆς λόγον, τὸ δὲ ἄλλον τῆς προ- πονήσεως ἐλάχιστος ἐμφάνει.—Ἑκ. 272 (p. 706), Xiph. 218, 4–10 R. St.

3 Τὸν ἐς γυναῖκα τὴν Ἀμαζόνα ἐμβαδίσασαν μὲν σφόδρα ἐπὶ μοχηνία, παρεκληθέντες δὲ ἀπὸ τοῦ Ολύμπου απετείματο, τὴν Παρθήνας τὴν ἄρχοντιν ἐν μέρε τῷ ὦτι δὲ αὐτὴν φοβοῦσαι, ἐσταθεὶς ἐς τούτου καὶ ἀνέθετο καὶ κατόρθω τῶν τότων ἐκείνων

1 Δαμιάνα Val., ἀποστ. ex. Peir.
2 Λασάνα recog. hef. by Thc.

which men bestowed upon Titus for not having 1.2.3.11 put a single senator to death, nor did he care that the senate frequently saw fit to pass decrees that it should be unlawful for the emperor to put to death any of his peers. A vast difference, indeed, did it make to them whether it was on his own responsibility or with the consent of the senate that he put out of the way one or another of their number—as if, forsooth, they could offer any opposition or refuse to condemn anybody! Some, however, would praise Titus, though not in Domitian's hearing (for to do that would have been as grave an offence as to revive the emperor in his presence and within his hearing, but [they would do so among themselves, so that he hated them] because he well knew that they were doing this secretly. And indeed there was something else that resembled play-acting; for Domitian pretended that he himself loved his brother and mourned him, and he delivered the eulogy over him with tears in his eyes and urged that he be enrolled among the demi-gods—pretending just the opposite of what he really desired. Indeed, he abolished the horse-race that had been held on the birthday of Titus. In general, men were not safe whether they shared in his grief or in his joy: for in the one case they were hailed to offend his real feelings and in the other to show up his insincerity.

He planned to put his wife, Domitia, to death 1.2.3.20 on the ground of adultery, but having been dissuaded by Uraus, he divorced her after murdering Paris, the actor, in the middle of the street because of her. And when many persons paid honour to that spot with flowers and ointments, he ordered
that they, too, should be slain. After this he lived with his own niece (Julia, that is to say) as husband with wife, making little effort at concealment. Then upon the demand of the people he became reconciled with Domitia, but continued his relations with Julia none the less.

He was putting many of the foremost men out of the way on many different pretexts, some by means of murder and others by banishment. He also removed many from Rome to other places and destroyed them; and in the case of not a few he so contrived that they died by their own hands in one way or another, so that they might be thought to have met death by their own desire and not through compulsion.

He did not spare even the Vestal Virgins, but ad. is punished them on the charge of having had intercourse with men. It is even said that, as a result of the harsh and cruel character of their examination and the great number of persons who were being accused and punished, one of the pontifices, Helvius Agrippus, could not endure it, but, horror-striken, expired then and there in the senate-chamber.

Domitian prided himself also on the fact that he did not bury alive, as was the custom, the Vestals whom he found to have had intercourse with men, but ordered them to be put to death in some other way.

After this he set out for Gaul and plundered some of the tribes beyond the Rhine that enjoyed

\[1\] Dio's Roman History

\[2\] Epitome of Book LXVII

\[3\] Caesar's Gallic War, om. VC.

\[4\] Livy Val. Mucius tell. Petcr.
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óti, ἀρρενότερον ὅτι τὰ μέγα καταρθηκόεις, καὶ τῶν στρατευόμενων ἐπήρμησε τὴν μυθοφορίαν, τάχα ἐδὲ τὴν ἔκτη· πάντα γὰρ καὶ ἐξηγοῦμένην ἔφραξε ἑκάστους λαμβάνοντος ἐκείνου ἑκάστου ἔδωσαν· μεταμεθυσάτο δὲ τὴν μὴ ποιήτητα οὐκ ἐμέσαε, τὸ δὲ πλήθος τῶν στρατευόμενων αὐνέτειλα. καὶ ἐκατέρθησαν μεγάλα τὸ δυνάμειν ἐξάλαφα, μηδ' ἵκαιον τοὺς ἁμέρους αὐτός καὶ τοῖς μεγαλομάθεις παυζέσαν.—Zon. 11, 19, p. 58, 16–25 D.

4 'Εκστατικάς δὲ ἐν τῇ Ελλάδι τῆς Ἰωμάιας ἡ οἰκουμένη, καὶ μηδ' ἵκαιον πολλῶν ἐπανήλθε, τὰ γὰρ εἰς καὶ λέγεται ἐν χαῖρε τῶν καὶ ἕκαστον ἐὰν τοὺς ἐκείνους τοὺς ἄλλους τοῖς ἡράκλεις αὐτῷ αὐτοκράτοραν ἄλλον εἰδίκη, ἵνα μὴ προσδοκαίειες ἐκεῖ τῆς ἁλογίτητας καὶ ἐκεῖ τῆς συκεομάτως τῶν πεπου ἀληθεύσαι χριστιάνους; καὶ τούς τοὺς ἐκείνους ἑχες, ὅτι καὶ κολακεύσατ᾽ ἔλεγε, καὶ ἀμφότεροις ἄρσοις ἐχέσται καὶ τοῖς συρρέουσι καὶ τοῖς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μηδ' τοὺς μὴ καταφθοραῖς ἐξάκουσ. ὥστε μὴ ἄλλα τῇ μὲν βούλῃ χαίρειν ὕπ' οἷον ἐφημερίζοντο προστασείτω, τῶν δὲ δὴ Ὀλυμπίαν ἄλγερον ἀλλ' ἐπετέλεσαν, ὅτι μὴ τοῖς προσόντως οὐϲ' ἄνωθεν ἀνέκοψαν, καὶ τῇ Ιουλίᾳ προπεράσας θεσαμῶν ἐπέβεβησα.—Xiph. 218, 22–29 R. St., Exc. Val. 279 (p. 700).

1 Τὰ δὲ would have used the word Κατηρέας (cf. note on 112).
2 Κατηρέας, Κατηρέας col. Peir.

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trusty rights—a performance which filled him with joy and conceit as if he had achieved some great success; and he increased the soldiers' pay, perhaps on account of this victory, commanding that four hundred octoecestors should be given to each man in place of the three hundred that he had been receiving. Later he thought better of it, but, instead of diminishing the amount of their pay, he reduced the number of soldiers. Both changes entailed great injury to the State; for he made its defenders too few in number and yet at the same time very expensive to maintain.

Next he made a campaign into Germany and returned without having so much as seen hostilities anywhere. But why should I go on and mention the honours bestowed upon him on this occasion for his exploit or from time to time upon the other emperors who were no better than he? For they were bestowed merely to keep such rulers from suspecting, as they would if the honours had been few and insignificant, that the people saw through them, and from becoming angry in consequence. Yet Domitian had this worst quality of all, that he desired to be flattered, and was equally displeased with both sorts of men, those who paid court to him and those who did not— with the former because he seemed to be flattering him and with the latter because they seemed to despise him. Nevertheless, he affected to take pleasure in the honours voted by the senate. But he came near putting Urus to death because he failed to show pleasure at his sovereign's exploits; and then, at the request of Julia, he appointed him consul.

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they and annihilated them, even destroying all the non-combatants. Domitian was slain at this succes and said to the senate: "I have forbidden the Nasaunovs to exist."

For he even insisted upon being regarded as a god and took vast pride in being called "master" and "god. These titles were used not merely in speech but also in written documents.

At this time the Romans became involved in a very serious war with the Dacians, whose king was then Decebalus. This man was shrewd in his understanding of warfare and shrewd also in the waging of war; he judged well when to attack and chose the right moment to retreat; he was an expert in ambushes and a master in pitched battles; and he knew not only how to follow up a victory well, but also how to manage well a defeat. Hence he showed himself a worthy antagonist of the Romans for a long time. I call the people Dacians, the names used by the natives themselves as well as by the Romans, though I am not ignorant that some Greek writers refer to them as Getae, whether that is the right term or not; for the Getae of whom I myself know are those that live beyond the Haemus range, along the Ister. Domitian, then, made an expedition against this people, but did not take an active part in the conflict. Instead, he remained in one of the cities of Moesia, indulging in riotous living, as was his wont. For he was not only indolent of body and

1 Cl. Exc. Val. 1: υπὸ ἄσωμα, οὐ ἐξετασάμουσαν μὲν ἐπ᾽ αὐτῶν, οὐ μέντοι καὶ τοῦ πολέμου προσέγοντο, ἀλλὰ ἐν πόλει τῆς Μουσίας ὑπαρχοῦσα ψυχὴν δεσπέζειν οὐ ἦρθεν ὧν ἦρεν ὅτι τὸ τῆς σώμα ἄπονοι καὶ τῆς ψυχῆς ἄπολοι, ἀλλὰ καὶ

2 Latreia cod. Peir. Suid., Latreia VC.

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