Hadrian had not been adopted by Trajan; he A.D. 117,
was merely a compatriot 1 and former ward of his,
was of near kin to him and had married his niece,—
in short, he was a companion of his, sharing his daily
life, and had been assigned to Syria for the Parthian
War. Yet he had received no distinguishing mark
of favour from Trajan, such as being one of the first
to be appointed consul. He became Caesar and
emperor owing to the fact that when Trajan died
childless, Attianus, a compatriot and former guardian
of his, together with Plotina, who was in love with
him, secured him the appointment, their efforts being
facilitated by his proximity and by his possession of
a large military force. My father, Aperianus, who
was governor of Cilicia, had ascertained accurately
the whole story about him, and he used to relate the
various incidents, in particular stating that the death
of Trajan was concealed for several days in order
that Hadrian’s adoption might be announced first.
This was shown also by Trajan’s letters to the senate,
for they were signed, not by him, but by Plotina,
although she had not done this in any previous
instance.

At the time that he was declared emperor, Hadrian
was in Antioch, the metropolis of Syria, of which he
was governor. He had dreamed before the day in

1 Dio here follows the erroneous tradition that Hadrian
was born at Italica in Spain.
question that a fire descended out of heaven, the sky being perfectly clear and bright, and fell first upon the left side of his throat, passing then to the right side, though it neither frightened nor injured him. And he wrote to the senate asking that body to confirm the sovereignty to him and forbidding the passing either then or later of any measure (as was so often done) that contained any special honour for him, unless he should ask for it at some time.

The bones of Trajan were deposited in his Column, and the Parthian Games, as they were called, continued for a number of years; but at a later date even this observance, like many others, was abolished.

In a certain letter that Hadrian wrote, in which they were many high-minded sentiments, he swore that he would neither do anything contrary to the public interest nor put to death any senator, and he invoked destruction upon himself if he should violate these promises in any wise.

Trajan, though he ruled with the greatest mildness, was nevertheless severely criticized for slaying several of the best men in the beginning of his reign and again near the end of his life, and for this reason he came near failing to be enrolled among the demigods. Those who were slain at the beginning were Polus and Celsus, Nigrinus and Lucius, the first two for the alleged reason that they had conspired against him during a hunt, and the others on certain other complaints, but in reality because they had great influence and enjoyed wealth and fame. Nevertheless, Hadrian felt so keenly the comments that this

1 ειτε Χ. Σεπθ., εφέ ΥΔC.
2 Αντίπαντος Σεπ., εφέ ΥΔC.
3 Πάλιμος Σεπ., τόλμως ΥΔC.
action occasioned, that he made a defence and de-\[lo.117
cleared upon oath that he had not ordered their
deaths. Those who perished at the end of his reign
were Servianus and his grandson Faustus.

Hadrian was a pleasant man to meet and he
possessed a certain charm.

As regards birth Hadrian was the son of a man
of senatorial rank, an ex-praetor, Hadrianus Afer
by name. By nature he was fond of literary study
in both the Greek and Latin languages, and has left
behind a variety of prose writings as well as com-
positions in verse. For his ambition was insatiable,
and hence he practised all conceivable pursuits, even
the most trivial; for example, he modelled and
painted, and declared that there was nothing per-
taining to peace or war, to imperial or private life,
of which he was not cognizant. All this, of course,
did people no harm; but his jealousy of all who
excelled in any respect was most terrible and caused
the downfall of many, besides utterly destroying
several. For, inasmuch as he wished to surpass
everybody in everything, he hated those who at-
tained eminence in any direction. It was this
feeling that led him to undertake to overthrow two
sophists, Favorinus the Soul, and Dionysius of
Miletus, by various methods, but chiefly by elevating
their antagonists, who were of little or no worth
at all. Dionysius is said to have remarked then to
Avidius Heliodorus, who had had charge of the

1 \[lo.117\] Αθηναίων Αδριανος Ηκ., Αθηναίοι Αδριανος εύχεται Τιτιν, Αθηναίοι κατέληκαν. Peir., Αδριανος Σωλ. 428
2 εύχεται Τιτιν, Αθηναίοι κατέληκαν. Peir., Σωλ. 428
emperor's correspondence; "Cæsar can give you ad. 117 money and honour, but he cannot make you an orator." And Favorinus, who was about to plead a case before the emperor in regard to exemption from taxes, a privilege which he desired to secure in his native land, suspected that he should be unsuccessful and receive insults besides, and so merely entered the court-room and made this brief statement; "My teacher stood beside me last night in a dream and bade me serve my country, as having been born for her."

Now Hadrian spared these men, displeased as he was with them, for he could find no plausible pretext to use against them for their destruction. But he first banished and later put to death Apollodorus, the architect, who had built the various creations of Trajan in Rome—the forum, the odeum and the gymnasion. The reason assigned was that he had been guilty of some misdemeanour; but the true reason was that once when Trajan was consulting him on some point about the buildings he had said to Hadrian, who had interrupted with some remark: "Be off, and draw your goards. You don't understand any of these matters." (It chanced that Hadrian at the time was planning himself upon some such drawing.) When he became emperor, therefore, he remembered this slight and would not endure the man's freedom of speech. He sent him the plan of the temple of Venus and Roma by way of showing him that a great work could be accomplished without his aid, and asked Apollodorus whether the proposed structure was satisfactory. The architect in his reply stated, first, in regard to the temple, that it ought to have been built on
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high ground and that the earth should have been strongly excavated beneath it, so that it might have stood out more conspicuously on the Sacred Way from its higher position, and might also have accommodated the machines in its basement, so that they could be put together unnoticed and brought into the theatre without anyone’s being aware of them beforehand. Secondly, in regard to the statues, he said that they had been made too tall for the height of the cells.

"For now," he said, "if the goddesses wish to get up and go out, they will be unable to do so." When he wrote this so bluntly to Hadrian, the emperor was both vexed and exceedingly grieved because he had fallen into a mistake that could not be righted, and he restrained neither his anger nor his grief, but slew the man. Indeed, his nature was such that he was jealous not only of the living, but also of the dead; at any rate he abolished Homer and introduced in his stead Antimachus,1 whose very name had previously been unknown to many. Other traits for which people found fault with him were his great strictness, his curiosity and his meanness. Yet he balanced and atoned for these defects by his careful oversight, his prudence, his munificence and his skill; furthermore, he did not stir up any war, and he terminated those already in progress; and he deprived no one of money unjustly, while upon many—communities and private citizens, he was their greatest, his curiosity and his meanness. Yet he balanced and atoned for these defects by his careful oversight, his prudence, his munificence and his skill; furthermore, he did not stir up any war, and he terminated those already in progress; and he deprived no one of money unjustly, while upon many—communities and private citizens, he was their greatest.

1 Antimachus of Calchedon, an epic poet who flourished about 400 B.C. He wrote an epic, the Thesaurus, and an elegy.

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Senators and knights—he bestowed large sums. Indeed, he did not even wait to be asked, but acted in absolutely every case according to the individual needs. He subjected the legions to the strictest discipline, so that, though strong, they were neither insubordinate nor insolent; and he aided the allied and subject cities most munificently. He had seen many of them,—more, in fact, than any other emperor,—and he assisted practically all of them, giving to some a water supply, to others harbours, food, public works, money and various honours, differing with the different cities.

He led the Roman people rather by dignity than by flattery. Once at a gladiatorial contest, when the crowd was demanding something very urgently, he not only would not grant it but further bade the herald proclaim Domitian's command, "Silence." The word was not uttered, however, for the herald raised his hand and by that very gesture quieted the people, as heralds are accustomed to do (for crowds are never silenced by proclamation); and then, when they had become quiet, he said: "That is what he wishes." And Hadrian was not in the least angry with the herald, but actually honoured him for not uttering the rude order. For he could bear such things, and was not displeased if he received aid either in an unexpected way or from ordinary men. At any rate, once, when a woman made a request of him as he passed by on a journey, he at first said to her, "I haven't time;" but afterwards, when she

3 δυνατώς καὶ βοηθεύτως τι καὶ ἵππες.
2 χαρίσασθαι. οὖν γὰρ ἄνεμον αἰτήθητι τι, ὅλαλ πάντα πρὸς τὴν ἐκώτου χρέαιν ἔποιε. καὶ τὰ τα στρατιωτικὰ ἀφαβίζετα τηρήσετο, διότι ἵππος τὸν τοῦτον μὴ ἔπειθεν μήτε ἐξῆλθεν, καὶ τὰς πόλεις τὰς τις συμμαχίας καὶ τὰς υπεύθεν μεγαλοπρεπώτατα ἡφάσκει. τὰς μὲν ἄδυστοι ταῖς δὲ λεηφότας στῖόν τι καὶ ἔργα καὶ χρήματα καὶ τιμᾶν ἄλλας ἄλλας ἄλλας ἐξελιθύνοντα.—Sgr. 244, 1-245, 6 R. St., Exc. Val. 294 (p. 718), Suidas s.n. Ἀδριανός gl. 4.
6 "Ὡς γὰρ καὶ τῶν δήμων τῶν Ῥωμαίων ἐμβαθύνει ἔλλοι ὅ θεοποιητικὸς καὶ ποτε ἑστάρας αἰτούντες τι ἐν ὁμολογίᾳ οὐσίς ἐνεμε, καὶ προσέρχεται ἐκείς τοῦτο ὑπὸ τὸν Δομιτιανὸν κηρυχθῆναι "ποιητήρα. οὐκ ἐλεύθερον γὰρ ἂν ἀληθεύσει τὸ τέλειον, ἀλλὰ μεταβαίνει τοιοῦτον ἐναργής, ἄστερος εἰσέρχεται τοις (οὔ γὰρ ἄστερον ὡς κηρυγματος αὐξανόμεναι), ἐπεὶ δὲ ἐναργονές ἢτο ὑπολογίζει ἂν οὕτω ἐθελήσει· καὶ οὐκ ὅτι τοιαύτα ἠφελεί ὑπὸ τοῦτον κηρύσσοντα, ἐπεὶ τοὺς ἄλλας διαδέχεται, ἀλλὰ ἐπιτιμήσει αὐτὸν ὅτι τὸ τελείωμα τούτων κηρυχθηκεν." 3 δέκα γὰρ τοῦτον παράλληλα, καὶ οὐκ ἔγονοντες ἢ τι καὶ παρὰ ἡγοῦμεν καὶ πρὸς τῶν τυχόντων ἄφετολτο. ἀμείλη γεγονός παράλληλος αὐτοῦ ὄφθα τις δειμένος, τὸ μὲν πρᾶτον εἰπεὶ αὐτῷ ὅτι "αὐτῷ σχολαίζειν," ἐπείστα ὡς εἰκών ἀεικραγοῦσα 434

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cried out, "Cease, then, being emperor," he turned about and granted her a hearing.

He transacted with the aid of the senate all the important and most urgent business and he held court with the assistance of the foremost men, now in the palace, now in the Forum or the Pantheon or various other places, always being seated on a tribunal, so that whatever was done was made public. Sometimes he would join the consuls when they were trying cases and he showed them honour at the horse-races. When he returned home he was wont to be carried in a litter, in order not to trouble any-one to accompany him. On the days that were neither sacred nor suitable for public business he remained at home, and admitted no one, even so much as just to greet him, unless it were on some urgent matter; this was in order to spare people a troublesome duty. Both in Rome and abroad he always kept the noblest men about him, and he used to join them at banquets and for this reason often took three others into his carriage. He went hunting as often as possible, and he breakfasted without wine; he used to eat a good deal, and often in the midst of trying a case he would partake of food; later he would dine in the company of all the foremost and best men, and their meal together was the occasion for all kinds of discussions. When his friends were very ill, he would visit them, and he would attend their festivals, and was glad to stay at their country seats and their town houses. Hence he also placed in the Forum images of many when they were dead and of many while they were still alive. No one of

1 In other words, on the dier religioni, the unlucky days of the Roman calendar.
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