

Expulsions under Tiberius (Josephus *Antiquities* 18.65-81 not included)

Tacitus, *Annales* 2.85

That same year the profligacy of women was checked by stringent enactments, and it was provided that no woman whose grandfather, father, or husband had been a Roman knight should get money by prostitution. Vistilia, born of a praetorian family, had actually published her name with this object on the aedile's list, according to a recognised custom of our ancestors, who considered it a sufficient punishment on unchaste women to have to profess their shame. Titidius Labeo, Vistilia's husband, was judicially called on to say why with a wife whose guilt was manifest he had neglected to inflict the legal penalty. When he pleaded that the sixty days given for deliberation had not yet expired, it was thought sufficient to decide Vistilia's case, and she was banished out of sight to the island of Seriphos.

There was a debate too about expelling the Egyptian and Jewish worship, and a resolution of the Senate was passed that four thousand of the freedmen class who were infected with those superstitions and were of military age should be transported to the island of Sardinia, to quell the brigandage of the place, a cheap sacrifice should they die from the pestilential climate. The rest were to quit Italy, unless before a certain day they repudiated their impious rites.

Suetonius, *Tiberius* 36.1

He suppressed all foreign religions, and the Egyptian and Jewish rites, obliging those who practised that kind of superstition, to burn their vestments, and all their sacred utensils. He distributed the Jewish youths, under the pretence of military service, among the provinces noted for an unhealthy climate; and dismissed from the city all the rest of that nation as well as those who were proselytes to that religion,² under pain of slavery for life, unless they complied. He also expelled the astrologers; but upon their suing for pardon, and promising to renounce their profession, he revoked his decree.

Dio Cassius, *Roman History* 57.18.5

18 1 Germanicus, having acquired a reputation by his campaign against the Germans, advanced as far as the ocean, inflicted an overwhelming defeat upon the barbarians, collected and buried the bones of those who had fallen with Varus, and won back the military standards. 1a Tiberius did not recall his wife Julia from the banishment to which her father Augustus had condemned her for unchastity, but even put her under lock and key until she perished from general debility and starvation. The senate urged upon Tiberius the request that the month of November, on the sixteenth day of which he had been born, should be called Tiberius: "What will you do, then, if there are thirteen Caesars?" 3 Later, when Marcus Junius and Lucius Norbanus assumed office, an omen of no little importance occurred on the very first day of the year, and it doubtless had a bearing on the fate of Germanicus. The consul Norbanus, it seems, had always been devoted to the trumpet, and as he practised on it assiduously, he wished to play the instrument on this occasion, also, at dawn, when many persons were already near his house. 4 This proceeding startled them all alike, just as if the consul had given them a signal for battle; and they were also alarmed by the falling of the statue Janus. They were furthermore disturbed not a little by an oracle, reputed to be an utterance of the Sibyl, which, although it did not fit this period of the city's history at all, was nevertheless applied to the situation then existing. 5 It ran:

"When thrice three hundred revolving years have run their course, Civil strife upon Rome destruction shall bring, and the folly, too, Of Sybaris . . ." Tiberius, now, denounced these verses as spurious and made an investigation of all the books that contained any prophecies, rejecting some as worthless and retaining others as genuine.

5a As the Jews flocked to Rome in great numbers and were converting many of the natives to their ways, he banished most of them.

6 At the death of Germanicus Tiberius and Livia were thoroughly pleased, but everybody else was deeply grieved.

Expulsions under Claudius

Suetonius, Claudius 25.4

He banished from Rome all the Jews, who were continually making disturbances at the instigation of one Chrestus. 5 He allowed the ambassadors of the Germans to sit at the public spectacles in the seats assigned to the senators, being induced to grant them favours by their frank and honourable conduct. For, having been seated in the rows of benches which were common to the people, on observing the Parthian and Armenian ambassadors sitting among the senators, they took upon themselves to cross over into the same seats, as being, they said, no way inferior to the others, in point either of merit or rank. The religious rites of the Druids, solemnized with such horrid cruelties, which had only been forbidden the citizens of Rome during the reign of Augustus, he utterly abolished among the Gauls.6 On the other hand, he attempted to transfer the Eleusinian mysteries from Attica to Rome.7 He likewise ordered the temple of Venus Erycina in Sicily, which was old and in a ruinous condition, to be repaired at the expense of the Roman people. He concluded treaties with foreign princes in the forum, with the sacrifice of a sow and the form of words used by the heralds in former times. But in these and other things, and indeed the greater part of his administration, he was directed not so much by his own judgment, as by the influence of his wives and freedmen; for the most part acting in conformity to what their interests or fancies dictated.

Dio Cassius, *Roman History* 60.6.6

6 1 In all this, then, his course was satisfactory. Furthermore, when in the senate the consuls once came down from their seats to talk with him, he rose in his turn and went to meet them. And, for the matter, in Neapolis he lived altogether like an ordinary citizen; 2 for both he and his associates adopted the Greek manner of life in all respects, wearing a cloak and high boots, for example, at the musical exhibitions, and a purple mantle and golden crown at the gymnastic contests. 3 Moreover, his attitude toward money was remarkable. For he forbade any one to bring him contributions, as had been the practice under Augustus and Gaius, and ordered that no one who had any relatives at all should name him as his heir; he furthermore gave back the sums that had previously been confiscated under Tiberius and Gaius, either to the victims themselves, if they still survived, or otherwise to their children.

4 It had been the custom that if any detail whatsoever in connexion with the festivals was carried out contrary to precedent, they should be given over again, as I have stated.2 But since such repetitions

were frequent, occurring a third, fourth, fifth, and sometimes a tenth time, partly, to be sure, as the result of accident, but generally by deliberate intent on the part of those who were benefited by these repetitions, 5 Claudius enacted a law that the equestrian contests in case of a second exhibition should occupy only one day; and in actual practice he usually prevented any repetition at all. For the schemers were not so ready to commit irregularities now that they gained very little by doing so.

6 As for the Jews, who had again increased so greatly that by reason of their multitude it would have been hard without raising a tumult to bar them from the city, he did not drive them out, but ordered them, while continuing their traditional mode of life, not to hold meetings. He also disbanded the clubs, which had been reintroduced by Gaius. 7 Moreover, seeing that there was no use in forbidding the populace to do certain things unless their daily life should be reformed, he abolished the taverns where they were wont to gather and drink, and commanded that no boiled meat or hot water should be sold; and he punished some who disobeyed in this matter.

8 He restored to the various cities the statues which Gaius had ordered them to send to Rome, and he also restored to Castor and Pollux their temple, and placed Pompey's name once more upon his theatre. On the stage of the latter he inscribed also the name of Tiberius, because that emperor had rebuilt the structure after it had been burned. 9 His own name also he carved on the stage (not because he had built it, but because he had dedicated it), but on no other building. Furthermore, he did not wear the triumphal dress throughout the entire festival, though permission to do so had been voted, but appeared in it merely when offering the sacrifice; the rest of the festival he superintended clad in the purple-bordered toga.