***The Priene Inscription***

*It seemed good to the Greeks of Asia, in the opinion of the high priest Apollonius of Menophilus Azanitus, “since Providence, which has ordered all things and is deeply interested in our life, has set in most perfect order by giving us Augustus, whom she filled with virtue that he might benefit humankind, sending him as a savior, both for us and for our descendants, that he might end war and arrange all things, and since he, Caesar, by his appearance (excelled even our anticipations), surpassing all previous benefactors, and not even leaving to posterity any hope of surpassing what he has done, and* ***since the birthday of the god Augustus was the beginning of the good news for the world that came by reason of him,”*** *which Asia resolved in Smyrna.*

An inscription from Pergamum reconstructed from five pieces of a marble reads:

*The Emperor, Caesar, son of a god, the god Augustus,*

*the overseer of every land and sea.*

## Rome’s Divine Emperors

**Julius** **Caesar** (48 b.c.e.–44 b.c.e.)

“The Carthaean people honor the god and emperor and savior of the inhabited world Gaius Julius Caesar son of Gaius Caesar.”

**Augustus** (30 b.c.e.–14 c.e.)

“Emperor Caesar Augustus, son of god”

“Emperor Caesar, god from god”

**Tiberius** (14–37 c.e.)

“Emperor Tiberius Caesar Augustus, son of god”

“Emperor Tiberius Caesar, new Augustus, son of Zeus the liberator”

**Gaius** **Caligula** (37–41 c.e.)

The people of Halasarna erect an altar in honor Gaius Caligula as to a “new god.”

An inscription in Athens honors Gaius Caesar as “Son of Augustus, a new Ares”).

**Claudius** (41–54 c.e.)

“Tiberius Claudius lord”

“Claudius god”

**Nero** (54–68 c.e.)

“Nero Claudius Caesar . . . the savior and benefactor of the inhabited world”

“The good god of the inhabited world, the beginning of all good things”

**Vespasian** (69–79 c.e.)

“Vespasian the lord” “Vespasian god”

**Titus** (79–81 c.e.)

“Titus the lord”

“God Titus”

**Domitian** (81–96 c.e.)

“Domitian the lord” “God Domitian”

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