

1. *Quod si uita suppeditet, principatum diui Neruae et imperium Traiani, uberiorem securioremque materiam, senectuti seposui, rara temporum felicitate, ubi sentire quae uelis et quae sentias dicere licet.* (Tac. *Hist.* 1.1.4)¹

But if my life continues, I have set aside for my old age the reign of the deified Nerva and the administration of Trajan, rather rich and safe material, by the rare happiness of a time when it is permitted to think what you want and say what you think.

2. *Solacium proximi motus habebamus incruentam urbem et res sine discordia translatas: prouisum adoptione uidebatur, ut ne post Galbam quidem bello locus esset.* (29.2)

We take comfort that in the most recent tumult the city was unstained by bloodshed and affairs were carried through without strife: my adoption seemed to be an assurance that there would not be an opening for violence even after Galba.

3. *Galbam consensus generis humani, me Galba consentientibus uobis Caesarem dixit. Si res publica et senatus et populus uacua nomina sunt, uestra, commilitiones, interest, ne imperatorem pessimi faciant.* (30.2)

The consensus of mankind proclaimed Galba Caesar, and Galba me with your consent. If republic, senate, and people are empty names, then it is your business, cohorts, that the worst of you not make a ruler.

4. *nemo enim umquam imperium flagitio quaesitum bonis artibus exercuit.* (30.1)

No one ever exercised power by good means when he had won it by crime.

5. *nunc me deorum hominuque consensus ad imperium uocatum praeclara indoles tua et amor patriae impulit, ut principatum, de quo maiores nostri armis certabant, bello adeptus quiescenti offeram, exemplo diui Augusti...* (15.1)

Now the consensus of gods and men has called me to rule, and your great native genius and love of country impel me to offer the principate (for which our ancestors contended with arms) won by war to a colleague in peace, following the example of the deified Augustus...

6. *proinde a nobis donatiuom ob fidem quam ab aliis pro facinore accipietis.* (30.3)

Therefore you will receive from us a donative for faithfulness rather than from others for crime.

¹ Subsequent quotations all from Tacitus, *Histories*, book one. All translations are my own.

7. *nam quae alii scelera, hic remedia uocat, dum falsis nominibus seueritatem pro saeuitia, parsimoniam pro auaritia, supplicia et contumelias uestras disciplinam appellat. (37.4)*

Now what others call crimes, [Galba] calls cures, while he uses the false names severity for savagery, thrift for stinginess, and calls insults and tortures directed at you discipline.

8. *Audistine, ut poena mea et supplicium uestrum simul postulentur? adeo manifestum est neque perire nos neque saluos esse nisi una posse; et cuius lenitatis est Galba, iam fortasse promisit, ut qui nullo exposcente tot milia innocentissimorum militum trucidauerit. Horror animum subit, quotiens recordor feralem introitum et hanc solam Galbae uictoriam, cum in oculis urbis decumari deditos iuberet, quos deprecantes in fidem acceperat. (37.2-3)*

Have you heard that my punishment and your torments are both being sought now? This makes it clear that we die or live only together. Galba's is the kind of clemency, as he has perhaps already promised, that he will kill thousands of blameless soldiers though no one demands it. Horror fills my soul whenever I recall the savage entry and only victory of Galba, when he ordered that men who had surrendered and placed their trust in him be decimated before the eyes of the city.

9. *Cum uos adspexerit, cum signum meum acceperit, hoc solum erit certamen, quis mihi plurimum imputet. Nullus cunctationis locus est in eo consilio, quod non potest laudari nisi peractum. (38.2)*

When [the cohort] sees you, when it received my signal, the only contest will be who gets more credit from me. There is no place for hesitation in that plan which cannot be praised unless accomplished.

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