

## Notes on Sallust BC ch 1-2

### [1]

1.1 *deceat*: introduces whole infinitive clause. *Omnis* =accusative, agreeing with *homines*. *Hominēs* is the (accusative) subject of *nīti* and acc. object of *deceat*. *Sese* (emphatic form of reflexive *se*)= accusative subject of *praestare* (this is not found in Cicero); *praestāre* ("surpass")= infinitive after *student* ("are eager that they...").

*sese ... praestare*: "this use of the reflexive pron. as subject acc. of the inf., rather than a simple prolative inf. depending on *student*, seems to be a deliberate archaism. In Cic. and Caes., the reflexive pron. is generally expressed after verbs of wishing and striving only when the inf. takes a pred. noun or adj. (K-S i.714)." (Ramsey 2007)

Allen and Green's New Latin Grammar "Verbs of wishing take either the Infinitive or the Subjunctive. With *volō* (*nōlō*, *mālō*) and *cupiō* the Infinitive is commoner, and the subject of the infinitive is rarely expressed when it would be the same as that of the main verb.

With other verbs of wishing the Subjunctive is commoner when the subject changes, the Infinitive when it remains the same." E.g. Sall. Cat. 1

*cēterīs animālibus*: compound verb *praestare* takes the dative. "the unusual position of these words within the relative clause emphasizes the antithesis with *omnis homines*. Although the word *animal* is sometimes used to denote all living creatures including man, here the contrast, which is further developed from different aspects by *pecora* and *beluis* below, probably restricts the sense to forms of life other than man." (Ramsey 2007)

*summa ope*: "S. uses this abl. of manner five times in all. The phrase has an archaic flavor reminiscent of a similar expression in Ennius (*Ann.* 161V *summa nituntur opum vi*)."

(Ramsey 2007)

*silentiō*: ablative of manner. See OLD sv *silentium* sense 5: The state of not being talked about, obscurity, neglect.

*trāseant*: subjunctive after negative purpose clause. "lit., "pass through," i.e., as we say, "let life pass them by" (cf. 2.8); this expression describes just the opposite of living a full and active life (*vitam agere*; cf. 51.12 *aetatem agunt*)."

(Ramsey 2007)

*pecora*: acc. plu, from *pecus*, *pecoris* n. (OLD sv *pecus* sense 2a): (pl.) Farm and domestic animals (not *pecus*, *pecudis*, f.); picked up by relative *quae* (object of *fīnxit*).

*prona* and *oboedientia*: "to be...", neut. pl. acc. Adjectives used predicatively (after *natura fīnxit*). "The observation that men who pursue sensual pleasures are no better than beasts whose gaze is directed towards the ground is a *topos* as old as Plato (*Rep.* 586A)."

(Ramsey 2007)

1.2 *Sed*: "this conj. opposes *nostra* to *pecora* in the previous sentence;" (Ramsey 2007).

"*omnis* means "taken as a whole" rather than "all our power" (which would be *omnis nostra vis*)."

(Ramsey 2007).

*animī imperiō*, *corporis servitiō*: asyndeton. Antithesis. Subjective genitives. Nouns in ablative after *utor*.

"*animi imperio*: the notion that the proper function of the *animus*, the rational or spiritual element, is to rule the body may be found in Plato (*Phaedo* 80A). The following observation that men approximate the gods through the soul may also be traced to the same passage in the *Phaedo*." (Ramsey 2007).

*alterum ... alterum*: one (*animus*) ... the other (*corpus*). "ordinarily these words would stand for the two concepts set forth in the previous clause (*animi imperio uti* and *corporis servitio uti*), but here the context limits the reference to *animus* and *corpus* since *beluae* do not employ their bodies as servants of the soul." (Ramsey 2007)

*nōbīs*: dat. of interest.

*dīs* (ablative) = *deīs*.

*beluīs*: “this word, in contrast with *pecora*, usually denotes wild animals, esp. those noted for their size or ferocity. The notion here of brute strength, as opposed to the intellect, makes this word more appropriate than *pecora*, which was used above to suggest the type of person who is a slave to his body and primarily devoted to sensual pleasures.” (Ramsey 2007)

1.3 *quō*: wherefore; ‘on which account,’ (“by reason of which (circumstance)”). abl. as adv.

*rēctius*: neut. comparative adj. (“better”), predicate.

*vidētur*: “it seems” (as often for passive of *video*) plus infinitive (*quaerere* + *efficere*).

*opibus*: “resources,” abl. of means.

*ingenī* ... *vīrium*: genitives after *opibus*.

*quam*: “than” (comparative).

*gloriam*: idea of enduring glory important to the Romans.

*quā*: ablative after *fruimur* (frui takes abl.).

*nostrī*: of us; genitive plural of *nos*; objective genitive dependent on *memoriam* “to designate the person towards whom the recollection is directed, while the possessive adj. *nostram* would express the subjective relationship (i.e., our memory of someone or something).” (Ramsey 2007)

*maxume*: = *maxime*; form from pre-Classical Latin. Superlative (adv) with *quam*: “as ... as possible”.

*quam maxume longam*: *longam*: predicative, resulting from the action of *efficere*. McGushin, ad loc.: “S’s decision not to use the more usual *quam longissimam efficere* may be due to his desire to gain better contrast to *brevis*.”; “the adj. forms a pred. acc. agreeing with *memoriam*, the object of *efficere*; the adv. *quam* is to be taken with the superlative *maxume longam* which stands for *longissimam*. This means of forming the superlative is generally confined to adjs. for which the usual superlative in *-issimus* is rare (e.g., 41.5 *maxume manifestos*) or unattested in classical Latin (e.g., 8.5 *maxume negotiosus*; 36.4 *maxume miserabile*), but occasionally it is used, as it is here (cf. 48.2, to emphasize the contrast with a preceding adj. in the positive degree—in this instance, *brevis*. The view that one approaches immortality through fame is a *topos* (e.g., Sappho, fr. 147 L-P; Ibycus, fr. 282 P. 47-48 ; Thuc. 2.43.2).”

*efficere*: governs a double acc: *memoriam* + predicative acc adjective *longam*.

#### 1.4

*fluxa atque fragilis*: “‘fleeting and frail’; the first word describes the tendency of internal properties to cause the object to decay and waste away, while *fragilis* (lit., “easily broken”) concerns primarily the effect of external forces. These two adjs. are nearly synonymous and are paired for the sake of the alliteration produced by *f*, which is found as well in *formae*. S. is fond of this device which contributes an archaic flavor to his prose, and frequently the words forming the pair merely reinforce each other with little or no emphasis placed on the difference in their meaning. Both of these adjs. mean the opposite of *aeterna*, and S. deliberately disturbs the apparent balance in the grammatical structure by making *clara*, the first adj. in the second pair, resume the notion contained in *gloria* rather than making the two pairs of adjs. correspond to each other.” (Ramsey 2007)

*est*, *virtūs*: lack of conjunction like *sed*: asyndeton.

*fluxa*, *fragilis*: alliteration.

*habētur*: “is held to be” (sc. *esse*)? Ramsey 2007 argues that the literal meaning applies here: “is possessed,” i.e., “is a possession.”

*uirtus* probably more intellectual excellence or virtue here than courage. “the abstract quality of “excellence,” not just in the limited sense of moral worth. *Virtus animi* is one manifestation of this quality, but *virtus* by itself has a broader significance. It is an essential ingredient in all human activity, and it is the foundation on which Rome rose to greatness. S. singles out two of his contemporaries, Caesar and Cato, who possessed *virtus* (53.6), yet the two men were very different in character (*divorsis moribus*). *Virtus* is essentially a quality that is manifested by *egregia facinora*, and it presupposes the right use of a persons ability (*ingenium*).” (Ramsey 2007)

1.5 “*Sed* is strongly adversative to the opinion expressed in 1.3 *mihi rectius uidetur ingeni quam uirium opibus ...*” (McGushin, *ad loc.*)

*mortālīs*: (acc) = *mortālēs*. “this word is used freely by S. as a substitute for *homines*. It is especially common in the alliterative combination *multi mortales* (e.g., 2.8, 10.5, 52.7), which seems to be archaic and is found only twice in the speeches of Cic., who prefers *omnes mortales*. [S. never writes *multi homines*, but with the adj. *omnes*, *homines* and *mortales* are used interchangeably. There is no evidence that S. ever uses *mortales* in the more comprehensive sense (= men, women, and children) which Fronto (ap. Gell. 13.29) claims that this word can have as opposed to *homines*.]” (Ramsey 2007)

*vīne* = *vī* (abl. of means, from *vīs*)+ *ne* (followed by *an*: “whether... or...”, introducing alternative indirect questions). “These indirect questions depend upon *certamen fuit*=“there was a dispute.” (Ramsey 2007)

*prōcēderet*: impf. subj. (indirect question). ““turned out successfully,” “succeeded,” a common meaning in S. which is related to its lit. sense of “go forward”” (Ramsey 2007)

1.6 *et ... et*: “both ... and”.

*prius quam*: “before...” (usually as one word: *priusquam*); governs a pres. anticipatory subj. (*incipias*).

*incipias*: “subj. because the subject is the indefinite second pers. sing. (=the indefinite “one”) in a generalizing clause; likewise *consulueris*, pf. subj. of completed action after *ubi*, “when one has deliberated.” *consulto ... facto*: the pf. pass. part, is used in the neut. sing, to represent a verbal substantive in the abl. depending on *opus est*: “deliberation ... action.” This construction is common in S., and sometimes the part, modifies a noun in the abl. while the leading idea is still contained in the part, (e.g., 31.7 *perdita re publica opus esse*: “need for the destruction of the state”). The observation that success depends upon reflection and planning followed by timely action is a *topos* (e.g., Thuc. 1.70.2, 7; 2.40.2).” (Ramsey 2007)

*ubi consulueris*: “when(ever)...”; perfect second person subjunctive in an indef. temporal clause.

*opus est*: there is a need; takes ablatives *consulto*, *facto* (neuter participles are used as nouns).

1.7 *utrumque...*(*alterum*): each one...; i.e. *consultō* and *factō* (or *vī* and *virtūte*); nom. subject. Steadman says *alterum* suggests reciprocal action and can remain untranslated (superfluous) *utrumque*: “pronouns referring to things rather than persons are generally neut. in S., even when the pronoun stands for a series of nouns that all have the same m. or f. gender—here *vis corporis* and *virtus animi*.” (Ramsey 2007)

*alterum*: “standing in apposition with *utrumque* and redundant: “needs the help, the one of the other.” It is apparently added under the influence of the following *alterius*, since *alter*, like *alius*, is frequently paired in different cases to denote a reciprocal relationship (=“each other”).” (Ramsey 2007)

*alterius*: genitive singular (-*iūs*) of pronomial *alter*.

*auxiliō*: abl. separation obj. of verb *ēget* (which can also take the genitive and which Sallust more usually takes with the genitive)

## [2]

2.1 *igitur*: positioned first (archaic). ““and so,” merely resuming the argument which was interrupted by the parenthetical remarks contained in 1.6-7. In S., this word always stands first in its own clause except in interrogative sentences (e.g., 20.14, 51.43) where it is postpositive, which is the preferred classical usage. This is a deliberate archaism for which the Elder Cato and earlier historians may have provided S. with a model.” (Ramsey 2007)  
*nam*: “S. is fond of using this conj. to introduce an explanation (e.g., 6.4) or an aside (as here) in parataxis, which he favors over subordination as being more archaic and typical of the early Latin prose authors whom he set out to emulate. The theory that monarchy was the first form of government (*imperium*, lit., “supreme power”) was commonly held by the ancients.” (Ramsey 2007)

*initiō*: in...; abl. of time when.

*divorsī*: = *diversī*. “lit., “turned in different directions,” i.e., pursuing opposite courses.” (Ramsey 2007).

*pars... (et) aliī*: some...(and) others...; a distributive nom. subj. following *regēs*.

“*pars ... alii*: standing in partitive apposition with *reges*. Instead of the more usual *alii ... alii* in a distributive sense, which S. uses sparingly, various combinations with *pars* are employed more frequently for the sake of variety.” (Ramsey 2007)

*etiam*: even.

*cupiditate*: “a general term for “greed” or “avarice” which is later analyzed (10.3–5) into *avaritia* and *ambitio*; here it is opposed to the honorable pursuit of *gloria*.” (Ramsey 2007)

*agitabatur*: “one of the most common of the frequentative verbs which S. employs to give his prose an archaic flavor often with little or no difference in meaning between these forms and the more common simple verbs to which they are related. [S. uses *agitare* so often and in such a variety of senses that it becomes rather colorless (here=*vitam agere*, simply “to live”;... Therefore, S. must resort to *exagitare* on those occasions when a more vivid word seems to be called for.] ” (Ramsey 2007) “The verb [conveys] that note of activity which is essential to S.’s concept of *virtus-gloria*, and forms an effective contrast with *vitam silentio transeant* of 1.1.” (McGushin, *ad loc.*)

*sua*: one’s own (possessions); neut. pl. nom. Each satisfied with one’s own.

*cuique*: dative (from *quisque*) of reference.

2.2 *postea...quam*: after (= *postquam*).

*vērō*: in fact; ‘in truth,’ abl. as adv. Inserted inbetween (tmesis)

*Cyrus*: “not the first ruler of a great empire, but noted (esp. from the account in Herodotus) for his conquest of the Medes, Lydians, and Babylonians in the mid-6th cent. B.C. Out of these former kingdoms he fashioned the vast Persian Empire which occupied most of the Middle East and Asia Minor including the many Greek colonies on the coast and nearby islands.” (Ramsey 2007).

*in Graecia Lacedaemonii et Athenienses*: i.e. in the Peloponnesian War.

*coepēre*: = *coepērunt* (syncopated 3<sup>rd</sup> person perfect); takes infinitive (*subigere* / *habēre* / *putāre*). “S. prefers the more archaic and poetic ending *-ere* for the 3<sup>rd</sup> person pl. in the pf. act. indic. to the standard prose form in *-erunt*, which is found only four times in the *Cat.* (20.10, 45.3, 51.9, 51.38). Both endings were still current in his day according to Cic. (*Orat.* 157), although the shorter ending is far less common even in Plautus and Terence as well as

in the best prose writers. This seems to be a conscious borrowing from Cato in whom *-ere* is the more frequent form.” (Ramsey 2007).

*urbis atque nationes*: “the former mainly refers to the conquests of the Spartans (*Lacedaemonii*) and Athenians (*Athenienses*) who exercised control in the 6th and 5th cents. B.C. over various city-states in mainland Greece and in the Aegean, while *nationes* is commonly applied to loosely organized populations and must refer especially to the conquests of Cyrus. The arrangement of the corresponding terms in these two pairs in the reverse order produces the rhetorical figure known as chiasmus.” (Ramsey 2007).

*dominandī*: genitive singular of a gerund.

*libīdinem* = *libidinem*.

*habere*: “their lust for power constituted a justification for war: i.e., “to possess (in) their lust for power ...” (Ramsey 2007)

*putare*: “instead of an indirect statement with *esse*, S. invariably construes this verb with a double acc. in the sense of “consider,” “regard (as)” ..., or sometimes, as here, with a prepositional phrase taking the place of the pred. acc. where *putare*=“see,” “reckon.”” (Ramsey 2007)

*periculo atque negotiis*: abl. of means. *periculum* probably = *experimentum* (McGushin ad loc.). “it was found out by experience.” “although *periculum* is sometimes equivalent to *experimentum* (=“trial,” usu. with *facere*), *periculo* is best taken with *negotiis* (= simply *rebus*) as standing by hendiadys for *periculosus negotiis*: “hazardous enterprises.”” (Ramsey 2007)

*compertum est*: “it was ascertained” (impersonal) that (> *plūrum posse* “[*ingenium*] is the most powerful.”)

2.3 *quodsi*: “but if” (adversative conjunction) (introducing a present unreal/ contrary to fact conditional sentence (were/would), hence subjunctives *ualeret ... haberent ... cerneret*). The connecting relative *quod* is an accusative of respect.

*imperatorum*: “a general word for any ruler who holds *imperium* but does not possess the title *rex*.” (Ramsey 2007).

*valeret*: “the impf., rather than plupf. subj., is used in this contrary to fact condition both in the protasis and apodosis since it is general and refers to present as well as past time; i.e., the action is repeated or continued and not limited to one fixed occasion in the past.” (Ramsey 2007).

*ita* (understand *valēret*) *ut...valēret*: (is) thus (strong) ... as...; *ut* (“as”) begins a clause of comparison (the subjunctives are due to the conditional clause).

*aequābilis, cōstantius*: comparative adverbs.

*sēsē habērent*: would hold themselves. Ramsey comments “lit., “to be situated (in such and such a manner),” virtually equivalent to *essent*.”

*neque...neque*: neither...nor. “the first *neque* is merely coordinate to the one following rather than supplying a conj. (*et non*) to join *cerneret* to the previous clause: “one would see neither power shifting to and fro nor everything in chaos and confusion.” Asyndeton is normal in sentences of this type, which S. is fond of adding to explain a previous statement.” (Ramsey 2007)

*aliud aliō ferrī*: *alio* is an adverb: that one thing is carried in one direction, another in another direction. “here =“things carried in different directions.”” (Ramsey 2007).

*mūtārī ... miscērī*: passive infinitives (after *cerneret*, present subjunctive in the same pres. contrary to fact condition).

2.4 *facile*: adverb.

*artibus*: "Artes is a word used in a special sense by S. It denotes moral character exhibited in action, viz. 'qualities'." (McGushin, *ad loc.*).

*artibus*: "a favorite word in S. meaning "qualities" or "practices," especially those related to the sphere of morality as can be seen from the examples given immediately below at 3.3 and 10.4. Cato appears to use this word several times in a similar sense (45.6J; 60.1J). For the view that power is best retained by the same practices that established it in the first place, cf. Polybius (10.36.5) on the Carthaginians." (Ramsey 2007).

*iīs artibus*: by those...; picked up by *quibus* (abl. means).

*initiō*: in...; abl. of time when.

2.5 *vērūm*: but; 'in truth' adv. acc., adversative.

"Here by his favourite method of antithesis he underlines more specifically what qualities are included in *virtus animi*. They are *labor*, *continentia*, *aequitas* (the *bonae artes*); with them are contrasted their opposing vices, *desidia*, *lubido*, *superbia* (the *malae artes*). This is an important general statement which will receive a fuller analysis both in the case of early Rome (chs. 6-9 for *bonae artes*; chs. 10-13 for *malae artes*) and of the Catilinarian conspiracy (ch. 52). Indeed the moral view-point contained in these and allied concepts is the feature which controls S.'s handling of his theme throughout." (McGushin, *ad loc.*).

*continentia*: "'self-restraint," "temperance," as opposed to *lubido*, "unrestrained desire," "wantonness.'" (Ramsey 2007).

*prō*: in place of..., instead of...

*invāsere*: = *invāsērunt* (syncopated 3<sup>rd</sup> person perfect), used absolutely. "have burst in," (Ramsey 2007).

*fortuna*: "virtually=*condicio*, i.e., the "standing" of kings and rulers. Their position in the state declined together with their morals, as the next sentence makes clear." (Ramsey 2007).

*mōribus*: character; 'habits,' pl. of *mōs*,

2.6 *ad optimum...bonō*: *optimum* = *optimum*; from the less noble to all the best (men);

*quemque*: *quisque* + superlative. "intensifies the superlative *optimum* (lit., "each one in the order of his excellence"); trans, "the best man." The comparative *minus bono* throws the superlative into prominence as providing the frame of reference ("his inferior")." (Ramsey 2007).

2.7 *Quae...aedificant*: *quae* =nominative accusative plural; *omnia* is the antecedent

"The *virtus* with which S. is dealing, based as it is on *ingeni opes* (1.3), goes beyond the exclusive area of activity implied by the Roman aristocratic ideal, where its exercise is restricted to the *res publica* and to the *nobiles*. The use of the powers of *ingenium* to attain *praeclara facinora* (cf. 53.2), to win *gloria* by the exercise of *bonae artes* extends to every field of human endeavour." (McGushin, *ad loc.*)

*Quae*: "inner acc. object of *arant*, *navigant*, *aedificant* standing for the activity itself denoted by each of these vbs. (= *quae homines arando navigando aedificando agunt*). These three pursuits are selected merely as typical examples of the various occupations that might be subsumed under the heading of private life as opposed to politics or military affairs. *Omnia* is best taken as the subject which gathers up and generalizes the specific examples in the relative clause to include other fields: "all occupations, agriculture, shipping, and building..." (Ramsey 2007).

*parent*: "depend on," "be subject to" with the dative *virtuti*.

*dediti ventri atque somno*: "given over to gluttony and sloth" (Ramsey 2007); *ventrī...somnō*: dat. ind. obj.

*indocti incultique*: "paired for the sake of alliteration without special reference to the soul as opposed to the body; the former refers to intellectual, the latter to cultural refinement." (Ramsey 2007).

*trānsiērere* = *trānsiērunt* (syncopated 3p pf. *trānseō*). Like *fuit* = gnomic perfect (they state what has happened in the past but carry also the clear implication that the same thing happens now and will continue to happen in the future).

*indocti incultique*: "S. is using one of his favourite doublet expressions and employing both words to convey the *desidia* of the people under discussion." (McGushin, *ad loc.*)

*quibus*: "for whom"; dat. of reference (i.e. in the eyes of whom).

*voluptātī (fuit)*: (was) for...; or 'served for...' dative of purpose used as predicate with the verb *sum* (like *onerī fuit*). *Corpus* is subject.

*contra naturam*: "to the man who cultivates his soul rather than his body, the *corpus* is at best merely the servant (1.2) and is frequently viewed as a burden (*onus*) standing in the way of the perfection of the soul (e.g., Plato, *Phaedo* 66B)." (Ramsey 2007).

*anima*: "elsewhere in S., this word generally means the "vital principle" or "life" itself, but in this passage it must stand for *animus* in contrast with the body (likewise in *Jug.* 2.1, 2.2). The choice of *anima* here, rather than *animus*, need not imply that the soul in these men is being regarded as so degraded that it cannot be called *animus*. Possibly *anima* is substituted for *animus* to avoid the jingle *corpus ... animus*." (Ramsey 2007).

*iuxtā*: adv.. i.e. of very similar value.

*aestumō*: = *aestimo*.

2.9 *vērūm enim vērō*: but indeed truly; *vērūm* is an adversative adv. acc., *vērō* is an abl. as adv. (in truth); and *enim*, 'indeed (for)'.

*uiuere ... frui anima*: "In view of the common occurrence of synonym-doublets in S. it is doubtful that any subtle distinction between [the two] is intended here." (McGushin, *ad loc.*)

*animā*: the breath of life; obj. of infinitive *frui* which takes the ablative.; "frui anima: virtually synonymous with *vivere*, but added to reinforce and clarify the sense in which *vivere* is being used: "to live and really enjoy life." *Anima* is used in its normal sense,=the "vital principle," which man has in common with all living creatures, as opposed to the *animus*, which sets man apart from other *animalia*." (Ramsey 2007)

*vidētur*: "seems"; takes infinitives.

*aliquō negōtiō intentus*: "intent on": ablative.

*praeclari facinoris ... artis bonae*: chiasmus (adjective, noun, noun, adjective); *facinus* has here a positive connotation: "deed" (archaic).

*artis bonae*: "good conduct." (Ramsey 2007)

*aliud aliū nātūra iter...*: nature shows one way to one, another way to another; dat. sg.