

Sallust notes BC 13-14

XIII

(1) *Nam*: "understand: <enough has been said on this subject>." (Ramsey)

quid ... memorem: "'why should I mention,' deliberative subjn." (Ramsey)

ea...quae: those things which...; neut. pl. (Steadman).

nisi eīs: except to...; dat. pl. (Steadman).

vīdēre: i.e. *vīdērunt*.

subversōs: understand *esse* (indirect speech).

13.1-2: "reference has been made (p. 86) to the curious repetition in ch. 13 of ideas already dealt with in ch. 12. Here an aspect of *luxuria* already mentioned in 12.3 is repeated. The misgivings aroused by the building-frenzy of rich Romans is almost a commonplace in Roman literature... The ostentation displayed in magnificent villas and large estates is the expression of *hixuria* on the part of the very rich, some of whom belonged to the ruling class. But the tastes and practices which needed wealth for their gratification (13.3-5) were common both to those who had money and those who had either dissipated their wealth or had for some reason been dispossessed or disappin their hopes of acquiring wealth. It was from the impoverished younger set whose taste for *luxuria* persisted that Catiline expected support for his programme." (McGushin)

a privatis compluribus: "private citizens as opposed to foreign monarchs like Xerxes (vid. the following note); the position of the adj. *compluribus* after the noun places more emphasis on *privatis*, which is the important word." (Ramsey)

subvorsos montis, maria constrata esse: "chiasmus is used to set off these two indirect statements in asyndeton: "mountains have been levelled and seas covered over." *Subvorsos montis* would naturally suggest the levelling of high ground for building purposes, but it is better taken as a reference to the channels that were cut through mountains to bring sea water into the artificial fish ponds (*piscinae*) that were maintained by wealthy men such as L. Lucullus and Q. Hortensius in S.'s day. Support for this interpretation may be found in Jerome's use of the expression *montis subvertere* to describe the canal that the Persian king Xerxes constructed to bypass Mt. Athos (*Ep.* 60.18), and in the same passage, the words *maria constravit* refer to Xerxes' bridge across the Hellespont. In S., *maria constrata* describes the practice of turning the sea into dry land and alludes to the villas that were built by wealthy Romans on foundations sunk into the sea, particularly on the Bay of Naples." (Ramsey)

13.2 "*mountains dug up by private men, seas paved over*: there are two issues here: one involves the distribution of wealth, an increasing gap between the rich and the poor, the ostentation of the wealthy, and the connection of wealth and power; the other involves the desire for luxury regardless of economic status. Catiline appealed mainly to the young whose taste for luxury far outran their resources. In the background is the story of Xerxes, the Persian king defeated by the Greeks, who was taken as an allegory of hubris and Asian excess. His defeat, at Salamis (480 BC) and Plataea (479), was seen as retribution for digging a channel through the peninsula at Mount Athos and building bridges across the Hellespont. In Rome, Lucullus (consul in 74) called Pompey the Great 'Xerxes in a toga'; both men channelled sea water into their fishponds. Statius (*Silv.* 2.2) has a description of a friend's seaside villa: colonnade upon the cliffs like a city, countless rooftops, a different view of the sea from every window." (Batstone)

(2) *Quibus ... ludibrio*: “double dative depending on *videntur* ... *fuisse*, while *mihi* goes with *videntur* only: “for whom, it seems to me, wealth served as (lit., was) a mere plaything.”” (Ramsey)
quippe: “to be taken with *properabant* rather than *quas*; *eis* (=divitiis), abl. with *abuti*, is to be supplied as the antecedent of *quas. honeste habere*: vid. 5.9 n.” (Ramsey)
quibus: for these; connective; dat. interest. (Steadman)
ludibriō fuisse: “to have served as a plaything” (Steadman); predicative dative.
(divitiīs) quās: “(the wealth) which...; the missing antecedent is abl. obj. of inf. *abūtor*.” (Steadman); both verbs look to *quas* (*abūtor* usually takes the ablative).
per turpitudinem: “used by S. in place of an abl. of manner or adv. corresponding to *honeste*. S. is fond of using *per* with the acc. as a substitute for an instrumental or modal abl.” (Ramsey)

(3)
sed libido stupri . . . luxu antecapere: “the vices connected with luxuria and the means used to gratify such appetites were well-known topics in ancient literature and S.'s enumeration here is a product of his reading. A passage in Xenophon's *Memorabilia* (2.1.30) which was well-known to Romans—cf. Cicero, *Off.* 1.118, Fani. 5.12.3; Sil. Ital. 15.22ft.; Quintilian, 9.2.36; Pliny, *Ep.* 7.32.2—appears a likely source for S. in view of the closeness of parallels in both passages. Thus *viri muliebria pati* echoes Xenophon's γυναιξί τοις ἀνδράσι χρωμένη; *vescendi causa terra marique omnia exquirere* is less strongly paralleled by οἰοποιούς μηχανωμένη and οἶνους . . . πολυτελείς παρασκευάζει; and *nec famem aut sitim . . . opperiri* recalls πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα. B u t , as usual with S., certainty of allocation of source is not easily attained.” (McGushin)
stuprī...cultūs: objective gen. with *lubīdō* (Steadman).
nōn...incesserat: had no less advanced (Steadman).
ganeae: ““gluttony,” a common metonymy from its lit. meaning of a “cook shop” or “eating-house,” places that were notorious for riotous drinking and debauchery—esp. a haunt for prostitutes—hence *ganeo* (m.) 14.2 = a person who frequents such places, i.e., a glutton or dissipated person.” (Ramsey)
ceterique cultus: “and for other (additional) wantonness”—obj. gen. depending on *libido*. For *-que* used to join the last two members of a series, vid. 6.5n. *parentesque*. *Cultus* rarely has this pejorative sense, = “perverted or excessive refinement.” Normally the word refers to the civilizing aspects of culture. The sing. of *ceterus* here is archaic and in classical prose authors is ordinarily employed only with collective nouns. In the same way, S. employs the sing. of *plerusque* (e.g., *Jug.* 18.12).” (Ramsey)
non minor: “modifying *libido*, i.e., not less than the craze for lavish houses and fish ponds.” (Ramsey)
pati... etc: historic infinitives.
viri muliebria pati: “a *topos* in any list of vices characterizing decadence (e.g., *Xen. Mem.* 2.1.30, which may be S.'s model for this section).” (Ramsey)
pudicitiam in propatulo habere: “Fabri remarks on S's fondness for using such phrases as in *propatulo habere*, e.g. in *incerto habere* (41.1, BJ 46,8), in *excelso agere* (51.12), in *dubia esse* (52.6), in *extremo esse* (52.11), Cf. Gellius, 18.10.8; Tacitus, *Hist.* 2.33,3. Here in *propatulo habere* is equivalent to *vulgare*, prostituere; cf. Suetonius, *Nero* 29 *suam quidem pudicitiam usqm adeo prostituii* etc. S's statement probably reflects the moralising attitude of Cato: *neque pudicitiam multi facit* (40..5J).” (McGushin).
in propatulo: “with *habere*, “to offer for sale” (lit., “to hold in an open place”); S. is fond of using *habere* with prepositional phrases of this sort (cf. 7.1 in *promptu habere*).” (Ramsey)

terra marique: “a common expression in the abl. without a preposition, used as a locative to indicate place where; on the word order, vid. 10.1 n. Gellius (6.16.5) enumerates some of these imported delicacies of the table which he found mentioned in a satirical poem by Marcus Varro. Among the costly and exotic fare are to be found cranes from Media, tunny-fish from Chalcedon, and peacocks from Samos.” (Ramsey)

causā: for the sake of + gen.; gerund (-ing) (Steadman).

terrā marīque: on...; abl. place where (Steadman)

esset: “subj. rather than indicative after *priusquam* because more than simple priority of time is involved. The clause describes a state of affairs which did not in fact take place and conveys the notion of a result that is prevented by sleeping more than nature intended so that the need or desire for sleep is never experienced.” (Ramsey)

luxu antecapere: ““anticipated with self-indulgent practices”; *antecapere* is a rare word outside of S. and may have two distinct senses according to the context: (1) “to obtain in advance” (e.g., 32.1); (2) “to forestall,” “to act in advance of” (e.g., 55.1). Either sense is possible here, i.e., (1) they stimulated their appetites for sensual pleasures in advance by unnatural means, or (2) they did not wait for hunger, thirst, etc. If the first interpretation is what S. intended, the statement will refer to the use of emetics to induce vomiting so as to make room for larger meals and the use of hot and cold baths to stimulate thirst and fatigue”. (Ramsey)

luxū: with...; abl. of manner (Steadman)

antecapere: “apart from a definition by Cicero, Nat. Deor. 1.43, this verb does not occur before S, (Tlies. L L . 2.138) and probably owes its appearance i n later writers to him. The fact that anticipare also exists may partly explain its rarity. Antecapere also occurs at 32,1, 55.1, BJ 21.3, 50.1. Cicero would probably have written praecipere in such a context. The meaning here is not so much cibimi etc. capere antequam esuriant, siiiiant, but rather appetitum arte exciicare, without waiting for the normal demands of nature.” (McGushin).

(4)

Haec: “the various perversions just mentioned.” (Ramsey)

(5)

haud facile ... carebat: ““by no means easily went without,” i.e., they could not give up; *careo* + the abl. of separation (*lubidinibus*) does not mean “lack” in this context, but is equivalent to *abstineo*.” (Ramsey)

carebat: “*carere* here carries more than the simple notion “to be deprived of”. Simple deprivation (*carere*) is followed by the notion *vix ferre poterai ut sine lubidinibus esset* and ultimately by the notion contained in *vacare, liberum esse ab aliqua re* as in Cicero, *Tusc. Disp.* 1.8S; cf. Terence, *Hecyr.* 663; Cicero, *pro Rose. Am.* 56. The *iuvenes* were so corrupted by *malae artes* that they were never free from *cupidines*, and the more they were affected by these *artes*, *eo profusius* they were given over to all manner of indulgence.” (McGushin)
eo: causal (= *ea re*): “for this reason (i.e., because they could not curb their lusts) their spirit was more immoderately given up to....” (Ramsey)

XIV

(1)

“Chs. 14-16: Catiline’s Associates

S. makes reference to the support given to Catiline not only in these chapters but, in the light of a developing situation, also at 24.3, 28.4, and ch. 37. In the later references some significant changes of emphasis occur and these will be referred to in their contexts. F o r a general treatment of the developing nature of the support given to Catiline see Syme, 76ff.

The unusually lengthy treatment given to this facet of the conspiracy (chs. 14-16) is explained by S's intention to stress his concept of the real nature of the conspiracy. He has firmly placed the conspiracy within the framework of the moral degeneration of the Romans, and here Catiline, entirely given over to *lubido*, *avaritia*, *luxuria*, heads a band of *perdita iuventus* the members of which exhibit the same propensities and whose main object is the acquiring of the means to pander to their particular vices.

Though S. with his usual brevity enumerates in ch. 14 much the same groups as figure in much more extended fashion in Cicero, *in Cat.* 2.18-23, the emphasis is on the moral aspect; social, economic and political factors will receive a fuller treatment at appropriate points in the narrative. Thus at 20.2-17 the aspirations of this motley crew of self-seekers are given sharper expression in political terms. But in all references to the following of Catiline the aspect of moral turpitude remains prominent; for instance, the influence of Sulla's victory and the *luxuria* and *lubido* of Sullan colonists remains a constant feature of the support—16.4, 21.4, 28.4, 37.6, 37.9. The motives of the various groups enumerated in ch. 37, when the conspiracy was in full swing, are in no way different from those which are here attributed to the earliest associates. All of them thrive on *malum publicum*, of all of them it can be said *quo minus mirandum est homines egentes, malis moribus maxuma spe rei publicae iuxta ac sibi consuluisse* (37.8)." (McGushin).

"14.1-4. *In tanta tamque corrupta . . . efficiebatur* : the prototype of this description of Catiline's circle is very probably the famous description in Theopompus of the circle of Philip II of Macedon. This passage (FGH 115. frs. 224-5) reappears to varying extent in Athenaeus, 4.167b and 6.260d-261a; Polybius, 8.9.5-13; Demetrius, *de Eloc.* 27. That S. was influenced by it is indicated by his almost literal rendering of a sentence in Theopompus: *quod si quis etiam . . . ceteris efficiebantur* (14.4) corresponding to *ει δε και διαίτης της μη τοιούτος Μακεδόνικης Τις Ταχεώς ἐληλύθει υπο του βίου καὶ ἐκείνοις ὁμοιος ἐγίνετο* (fr. της 224; Athenaeus, 4. 167b).

If S. has used this Hellenistic prototype he has done so in a characteristic way. Theopompus' description is about four times longer but provides hardly more concrete details; it is padded out with accretions of personal feeling, mythological references etc. S. is strictly practical; there are no emotional overtones, no personal outbursts; simply a delineation of the sociological and moral factors underlying the conspiracy (cf. Büchner, 329). He is far more restrained than Cicero (*in Cat.* 2.7)." (McGushin)

in tanta tamque corrupta ciuitate: "These words link up the introductory analysis of the moral climate in Rome with the fact of Catiline's conspiracy. His use of the word *civitas* further indicates that he is concerned with citizen morality in general, not the *mores* simply of the ruling class." (McGushin, *ad loc.*)

id quod: that which...; *id* refers to the entire clause that follows (Steadman).

factū: to...; supine, abl.

flagitiorum atque facinorum: "gens. depending on *catervas habebat*; by the rhetorical figure known as metonymy, the abstracts ("vices and crimes") are substituted for the corresponding concrete words denoting such persons, i.e., *flagitiosorum* and *facinorosorum* which are found in a few MSS, mostly as additions by a later hand. This explanation justifies the presence of *catervas* ("bands") in this context, a word invariably used with animate objects, esp. persons, rather than things. The alliterative pair *flagitium*, *facinus* (vid. 1.4n.) is used four times by S. in the *Cat.* (cf. 14.2, 23.1, 37.5), and here the preceding *factu facillimum* (cf. 3.2) further adds to the alliteration." (Ramsey)

flagitiorum: "the alternative reading *flagitiosorum atque facinorosorum* has been preferred by those, e.g. Novak (see Bursian *Jahresber.* 101 (1878-98) 231), who object to the use of *caterva* with abstract words. It is true that *caterva* ... is rarely used of things, but cf. Gellius, 15.2.3 ... J. P. Binsfeld (*Rh. Mus.* 1866, 485) proposed to read *stipationem* instead of

stipatorum catervas and thus retain the abstracts *flagitiorum* etc. Such emendations are unnecessary. The concrete *stipatorum* intervenes after *flagitiorum* etc. and facilitates the use of *catervas*; apart from that, S. regularly uses the abstract for the concrete...Plautus makes frequent use of *flagitium* and *scelus* for a villain..." (McGushin)

stipatorum: "'attendants," "bodyguards" (m. gen. pl.), always used of persons, hence *tamquam* is inserted to ease the transition from the abstracts to a concrete term." (Ramsey)

(2)

quicumque: "*ei* below (14.3) gathers up all of the different types of malefactors enumerated in this and the following clauses which provide the subject of the main verb *erant* (14.3)."

(Ramsey); *quicumque*...: whatsoever...; an adj. (Steadman)

impudicus adulter ganeo manu ventre pene: "note the marked asyndeton (Intro. p. 14). It is not unlikely that this passage suffered from the attention of over-zealous scribes; it has attracted much comment subsequently. Fronto (v.d.H 147) cites the passage without *impudicus adulter ganeo* and the words have been dismissed as a gloss... *Alea* appears in some codices but in a variety of positions. Hence Wölffian's proposal (Bursian Jahresber. 2.1662) to read *impudicus ganeo aleo* to connect by chiasmus with *manu ventre pene*.... Nearly all editors have accepted *impudicus adulter ganeo* etc. as satisfactory in sense; Wirz defends this reading by maintaining that only two vices are under discussion, as in 13.3, and the same manner of expression is used in both passages, i.e. two words for the concept *lubido*, one for *ganeo*; thus *manu* is to be associated with *ventre* and connected with *ganeo*; Cicero, in *Cat* 2.23 is cited in support of this view. I do not find this argument totally convincing: *ceterique cultus* refers in 13.3 to other vices besides *lubido* etc. and clearly articulated chiasmus is a notable feature of S.'s style. However, while proposals such as that of Wölfflin are attractive they are not compelling enough to allow us to discard with equanimity the commonly accepted reading." (McGushin)

impudicus, adulter, ganeo ...: "this passage is transmitted by the MSS in a confused state. As it stands, *impudicus* is used as a substantive (sc. *vir*) and is more inclusive than *adulter* (on *ganeo*, vid. 13.3n. *ganeae*). One attractive proposal is to treat *adulter* as a gloss on *impudicus*, which subsequently crept into the text when it was recopied, and to expand *alea*, found in several MSS, to *aleator*: *impudicus [adulter] ganeo alea<tor>*. The three abls. in the following series would then take up the three nominatives in reverse order, *manu* corresponding to *aleator*." (Ramsey)

paene: read by Steadman. Ramsey etc read *pene* (i.e. by lechery).

manu, ventre, pene: "three abls. of means with *laceraverat*: "by gambling, carousing, and lechery" (*manus* is used in a different sense below, 14.3)." (Ramsey)

bona patria: "the same *familiares opes* above, 13.4." (Ramsey); ancestral property; 'goods' (Steadman).

quique: and all whom; *omnēs* is antecedent (Steadman).

alienum aes: debt; 'another's bronze' (Steadman). "S. deliberately reverses the word order in the stock expression *aes alienum*, although he writes *aes alienum grande* at 24.3. Cic. (*Off.* 2.84) states that the problem of debt reached crisis proportions in the year of his consulship. Indebtedness was a burden for both the upper and lower classes (Cic. *Cat.* 2.18–19, 21), and property values were depressed as a result of the uncertain political situation (Val. Max. 4.8.3). A contributory factor to the tight-money situation in Italy may have been the successful conclusion of the Pirate War by Pompey in 67 B.C. and the continuing repacification of Asia during 66–63 B.C., which reopened lucrative fields for investment abroad. The desire to reinvest capital abroad caused credit to become tight in Italy, and many outstanding loans were no doubt called in to generate cash for more profitable foreign

investments. The flow of gold and silver out of Italy is attested by a *senatus consultum* in 63 B.C. which attempted to restrict the export of capital (Cic. *Flac.* 67; *Vat.* 12). A solution to the problem of debt was sought through legislative means in early 63 B.C. when a tribune sponsored a motion for cancelling debts (Dio 37.25.4). This measure failed to pass and added fuel to the existing discontent and desperation. In retrospect Cic. noted that the primary result of his consulship was the protection of the creditor class and public credit (*Att.* 2.1.11; *Fam.* 5.6.2; *QFr.* 1.1.6; *Off.* 2.84)." (Ramsey)

quo ... redimeret: "possibly to be taken as a relative clause of purpose rather than treating *quo* as a conjunction (cf. 11.5 n.); *quo* is then an abl. of means and refers to the antecedent *alienum aes*: "with which to buy off ...," i.e., by means of cash payments to the injured party, esp. in cases of adultery, or bribes for the jury once a case had been brought to court." (Ramsey)

(3)

parricidae (et) sacrilegī: nom. pl. (Steadman).

parricidae: "originally this word seems to have been applied to anyone who intentionally committed murder, although its precise etymology is subject to dispute (the ancient derivation from *patri-cida* being purely fanciful). By an extension of its basic meaning, it is often used to describe a traitor or rebel against his country." (Ramsey)

convicti ... timentes: "'convicted by the courts or fearing prosecution," modifying *parricidae* and *sacrilegi*." (Ramsey)

ad hoc: "lit., "(added) to this," i.e., "moreover," a very common expression in S." (Ramsey) (Steadman *argues ad hoc*: for this (purpose), for this reason)

manus ... sanguine civili: "the arrangement is chiasmic; bloodshed explains how they employed their hands, while *periurio* describes the use of their tongues." (Ramsey)

manus atque lingua periurio aut sanguine: *manus* associated with *sanguine*; *lingua* is associated with *periurio*.

postremo: "frequently used by S. like *prorsus* (vid. 15.5n.) to sum up a series or mark a climax." (Ramsey)

quōs...: all whom...; *omnēs* is antecedent (Steadman)

flāgitium (et)...animus: three nom. subjects (Steadman)

consciūs animus: "a guilty conscience"; this subjective sense of *consciūs* ("conscious of wrong doing") is rare and mostly confined to poetry (L-S)" (Ramsey)

Catilinae: "gen. of possession rather than a dat. with *proximi*, which is used here as a substantive rather than an adj.: "the most intimate associates."" (Ramsey)

ī: these.

Catilinae proximi: *Catilinae* is genitive, governed by *proximi familiaresque*." (McGushin)

proximī familiārēsque: very close friends and intimate friends (Steadman).

(4)

quod sī: but if.

quis: anyone; =(ali)quis, indef. after *sī* (Steadman).

a culpa vacuos: =*vacuus*. "*vacuus* is also used with the simple ablative, e.g. 51.1. A rarer construction with the genitive occurs at BJ 90.1." (McGushin)

inciderat: "*incidere* is a verb often used in connection with misfortune, the onset of disease etc., of a quarry falling into the hands of a hunter, and so is apt to S.'s meaning here." (McGushin, *ad loc.*)

par similisque: "alike in every respect," not only equal in degree (*par*) but resembling the others as well (*similis*). The two words refer to different aspects of the way two or more things may be alike and are sometimes used together to qualify or limit the extent of

similarity. (Ramsey); “Wirz quotes Quintilian, 10.1.102 *pares eos magis quam similes* (cf. 12.10.71) and explains “alike in degree and kind”. Livy, 45,43.2 *similia omnia magis visa hominibus quam paria* supports this distinction; cf, Cicero, *Nat. Deor.* 2,153. But since he is so fond of doublets, S. may not have intended any subtle distinction here. See G. Bendz, *Arctos* V (1967) 23-7.” (McGushin).

(5)

sed maxumē adulēscēntium familiāritātēs: “a recurring factor in descriptions of the following of Catiline, e.g. 17.6, 38.1.” (McGushin)

adulēscēntium familiaritates: “the young M. Caelius Rufus is a well-known representative of this class which is prominent among Catiline's associates (e.g., 17.6, 43.2). Caelius supported Catiline in his bid for the consulship in 63, and he is portrayed by Cic. as just one of many virtuous citizens who were deceived by the semblance of good qualities in Catiline (*Cael.* 11–12). The pl. of the abstract *familiaritas* is somewhat unusual and implies that Catiline had many such contacts.” (Ramsey)

molles etiam: ““still soft,” i.e., easily influenced; vid. S.'s reflection on the susceptibility of his own tender years to corrupting influences (3.4). The temporal sense of *etiam* predominates here and at 14.4, 61.4, virtually=*adhuc*.” (Ramsey)

fluxi: “changeable,” “fickle,” i.e., “unstable” (cf. 1.4). (Ramsey)

aetāte: because of age; abl. of cause (Steadman)

mollēs et aetāte fluxī: McGushin reads *molles etiam et [aetate] fluxi* and discusses textual issues (“*Etiam* is not necessary but it makes perfectly good sense; superfluity is no reason for deletion”).

(6)

ut...: as (nb indicative).

ex aetate: “vid. 8.1 n. *ex lubidine*”. (Ramsey); according to (his) age (Steadman)

praebēre... mercārī;... parcere: historic infinitives.

postremo: “a favourite summing up word of S., equivalent to *ut paucis complectar*. Cf. 14,3, 20.12, 23.3, 51.9, 51.38, 61.5.” (Ramsey).

parcere: “unless we adopt Madvig's emendation *molestiae* for *modestiae*, *parcere* must be used in two slightly different senses with the datives *sumptui* and *modestiae*; with *modestiae*, it will mean to “use sparingly so as not to injure.”” (McGushin)

dum: =*dummodo* (Ramsey)

obnoxios: “probably to be taken in both the literal sense of the word (from *ob* + *noxam*) (1) “indebted,” i.e., under an obligation to, as well as (2) “obedient” or “submissive,” the meaning that is foremost because of *fidus* which follows.” (Ramsey); “*obnoxios*: can mean both “culpable” (*ob noxam*) and “pledged to, subject to” (*necto, nexus*). Here it combines both meanings” (McGushin).

(7)

scio fuisse ...fama valebat: “carefulness of reporting in this instance may be S.'s attempt to fulfil the duty of historian as detailed in 3.2; an indication of his reluctance to express as fact items of rumour he is not prepared to vouch for. On the other hand, with *ex aliis rebus magis* he does convey the impression that there were grounds for such beliefs concerning the Catilinarians. See also on 19.4-5.” (McGushin)

fuisse: that there were...; ind. disc. pf. inf. (Steadman)

nonnullos qui: “Cic. alludes to sexual relations between Catiline and his associates on several occasions (e.g., *Cat.* 2.8, 2.23; *Red. Sen.* 10; *Dom.* 62). These charges are a standard feature of invective, and S. quite correctly reserves judgment.” (Ramsey)

exīstimārent: subj. subordinate in ind disc (Steadman).

frequentabat: “on several occasions in S. a relative clause with an indicative verb occurs in conjunction with *oratio obliqua* where it is difficult to decide whether it is S. 's own comment or is really part of the original speech. Cf. 50.3 *consul refert quid de his fieri placeat qui in custodiam traditi erant* ; 27.4, *BJ* 63.1.” (McGushin); “S. frequently employs the indicative in subordinate clauses within indirect statements and questions instead of the more usual subjn. The indic. may be an archaism but may also indicate that the statements in these subordinate clauses are made from the point of view of S. as well as the subject of the main verb.” (Ramsey)

honestē ... habuisse: vid. 5.9n. *habuerint*. (Ramsey)

iuventūtem...habuisse: that...; ind. disc. (Steadman)

ex aliis rebus: “vid. 12.2 n. *ex divitiis*.” (Ramsey); “Sallust is not forthcoming about what the other reasons were, although it is not hard to imagine, given what he has said above.” (Batstone); “but this rumor prevailed from other reasons rather than because it had been discovered by anyone” (Steadman).

cuiquam: “dat. of agent with the passive *compertum foret*, a common construction in S. with the pf. pass. part. of verbs of perceiving or knowing. The indefinite pronoun *quisquam* is used because the *quod* clause is felt to be negative after *magis quam*, which makes it virtually equivalent to *non quod*.” (Ramsey)

foret: = *esset*.

compertum foret: “plupf. subjn. because the *quod* clause states a reason that is rejected. *Foret* for *esset* is archaic and is the form preferred by S. in the plupf. pass. subjn. The verb *comperio* (=“ascertain”), which occurs frequently in S., was apparently used so often by Cic. when consul to describe his findings against the conspirators that during the next few years his enemies used this word to taunt him (Cic. *Att.* 1.14.5; *Fam.* 5.5.2). S. may have been aware of this fact, but there is no reason to assume that he adopted this expression here and elsewhere out of malice towards Cic.” (Ramsey)