

**C. C. SALLUSTII BELLUM
CATILINARIUM AND
JUGURTHINUM: C. C. SALLUST'S
HISTORY OF THE CATILINARIAN
AND JUGURTHINE WARS**

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HANRY LEE

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C. C. S A L L U S T I I
B E L L U M
CATILINARIUM & JUGURTHINUM.

C. C. S A L L U S T I S
H I S T O R Y
O F T H E
CATILINARIAN and JUGURTHINE
W A R S.

TRANSLATED into ENGLISH by
HENRY LEE, Student of CLAREHALL, CAMBRIDGE.

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πανταυ προδίου.
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C. C. SALLUST'S

HISTORY

OF THE

CATILINARIAN WAR.



C. C. SALLUST'S

HISTORY

OF THE

CATILINARIAN WAR.

IT is incumbent on every man, who would attain a superiority over other animals, industriously to avoid spending his life in obscurity, as the brute creation, which by nature is form'd in an inclining posture, and subservient to the gratification of its wants. For our human system consists of two distinct parts, the soul and the body. And all the ministers of sensation make their reports to the former for government, slighting a subjection to the slavery of the body. One of which ranks us with the Gods, the other with the brutes. On which consideration, I am inclined to judge it more advisable to acquire glory by the energy of the genius, than to attain it by the abilities of the body; and since the life we enjoy is transitory, to endeavour as much as possible to perpetuate our memories. For the glory of wealth and beauty is frail, and liable to decay; but virtue is always great and permanent. Notwithstanding this, there has been for some time a lively contest amongst men, whether success in war was more dependant on the abilities of the body, than on the faculties of the mind: For, on the one hand, before you enter on any measures, a mature consultation is necessary; and, on the other hand, when you have deliberated on the concerns, they
must

C. C. SALLUSTII

BELLUM

CATILINARIUM.

OMNIS homines, qui sese student præstare cæteris animalibus, summâ ope niti decet, ne vitam silentio transeant, veluti pecora; quæ natura prona, atque ventri obedientia finxit. Sed nostra omnis vis in animo & corpore sita est. Animi imperio, corporis servitio magis utimur. Alterum nobis cum dîs, alterum cum bellis commune est. Quo mihi rectius videtur, ingenii, quàm virium opibus gloriam quærere; &, quoniam vita ipsa, quâ fruimur, brevis est, memoriam nostrî quàm maximè longam efficere. Nam divitiarum & formæ gloria, fluxa atque fragilis est; virtus clara, æternâque habetur. Sed diu magnùm inter mortalis certamen fuit, vîne corporis, an virtute animi, res militaris magis procederet. Nam & priùs, quam incipias, consulto: &, ubi consulueris, maturè factò

must be push'd on with vigour, and executed with resolution. Thus both being of themselves insufficient, and mutually tending one to the support of the other, require an union.

2. For this reason it was that kings (for monarchy was the first government establish'd amongst mankind) did in the early ages of the world, agreeable to their several characters, some promote the abilities of the body, and others the faculties of the mind : then indeed the life of man was unaffected with inordinate desires, every one acquiesced in the possession of his own territories. But when Cyrus seiz'd upon the cities of Asia, the Athenian and Lacedemonian republics on those in Greece, and reduced several nations, 'twas then they form'd their immoderate passion for dominion a just cause for declaring war, defined true glory to be the extent of empire, and found that men of superior qualities were most advantageous in war. But if princes had equally exerted their talents in peace and in war, the foundation of all governments would be much firmer, and the constitution of states more calm and undisturb'd ; neither would one see the earth in such convulsions. For empire is easily retain'd by those arts that first procur'd it ; but when a remiss indulgence banishes industry, and self-will and pride expels continence and exactness from the minds of men, then a change of fortune accompanies an innovation of manners. So empire is transferr'd from kings of an inferior character to those more distinguish'd ; and the profits which accrue to men from tillage, voyages and buildings, are the produce of virtue. But many persons surrendering themselves to the indulgence of their sensual inclinations, unciviliz'd and ignorant, have pass'd over life as mere strangers in this world, whose sole happiness, in opposition to nature, consisted in gratifying their carnal desires, whilst promoting the faculties of the mind was as it were a burden to them. I look upon their life and death to be equally the same, because in both stations they are buried in oblivion. But he seems really to live, and enjoy the advantages of life, who applying his mind to a particular pursuit, endeavours, by a noble attempt, or his success in some laudable, art to enhance his character. But in the great variety of employs, nature points out to each man his pursuit.

8. It is an honourable thing to act in such a manner as may be of advantage to the state, and eloquence is no groveling qualification. A man may attain an eminent character in peace and in war, and many
I who

opus est. Ita utrumque per se indigens, alterum alterius auxilio eget.

2. Igitur initio reges (nam in terris nomen imperii id primum fuit) diversi, pars ingenium, alii corpus exercebant: etiam tum vita hominum sine cupiditate agitabatur: sua cuique satis placebant. Postea vero quam in Asia Cyrus, in Graecia Lacedaemonii & Athenienses, coepere urbes, atque nationes subigere; lubidinem dominandi, causam belli habere: maximam gloriam in maximo imperio putare; tum demum periculis atque negotiis compertum est, in bello plurimum ingenium posse. Quod si regum atque imperatorum animi virtus in pace ita, ut in bello, valeret, aequabilius atque constantius sese res humanae haberent: neque aliud aliud ferri, neque mutari, ac miseri omnia cerneret. Nam imperium facile iis artibus retinetur, quibus initio partum est. Verum, ubi pro labore desidia, pro continentia & aequitate libido atque superbia invasere; fortuna simul cum moribus immutatur. Ita imperium semper ad optimum quemque a minus bono transfertur. Quae homines arant, navigant, aedificant, virtuti omnia parent. Sed multi mortales, dediti ventri atque somno, indocti, incultique, vitam sicuti peregrinantes transiere: quibus profecto, contra naturam, corpus voluptati, anima oneri fuit. Eorum ego vitam mortemque iuxta aestumo: quoniam de utraque filetur. Verumenimvero is demum mihi vivere, & frui animam videtur, qui aliquo negotio intentus, praecleari facinoris, aut artis bonae famam quaerit. Sed in magna copia rerum, aliud alii natura iter ostendit.

3. Pulchrum est bene facere reip. etiam bene dicere haud absurdum est. Vel pace, vel bello clarum fieri licet: & qui fecere, & qui facta aliorum

who have distinguish'd themselves by their conduct, and those also who have transmitted it to posterity, are honour'd with an universal applause; and tho' I own the historian don't merit the same praises as the hero, yet it seems to me an affair of no small concern, and attended with many inconveniencies, to write a history which will bear an eminent character; first, because the stile ought to correspond with the grandeur of the occurrences; and secondly, because most impute to envy and malice whatever miscarriages you censure; where you relate any instance of true virtue, and the glory which always attends men of honourable principles, what every one looks upon as easy to be accomplish'd by himself, he approves of, and whatever things exceed this comprehension, he judges them to be mere chimeras. But I, when young, as most others do, fix'd upon an office in the state, as my pursuit, and I here encounter'd with many difficulties, for modesty, virtue, and abstinence were banish'd, and instead of those excellencies, impudence, bribery, and avarice were encouraged. And notwithstanding my mind, an entire stranger to such deprav'd practices, despis'd them, yet youth, surrounded by such a chain of vices, was render'd infirm and corrupt; and tho' I was averse to the other evil affections of the state, yet the same desire of honour, the same spirit of envy, which oft prey'd on the minds of others, were essential to me.

4. My mind having with difficulty extricated itself out of those miseries and dangers, intent on continuing the remaining part of my life unaffected with the concerns of the state, it seem'd to me to be inconsistent with prudence, to spend so agreeable an ease in suffering my genius to slacken, or indulging sensual pleasures, neither applying to servile offices, to employ myself in agriculture or hunting; but recoiling back to the same design, from which disaffected ambition had detained me, I resolv'd to write the affairs of the republic in a concise manner, those I mean, which merited relation; and the more, because I was not affected by hope, fear, or party-zeal. I shall therefore briefly relate the conspiracy of Cataline, and as authentically as possible; for I look upon it as a remarkable scene of action, both for the strangeness of the crime, and the consequences attending it, concerning which person, a few things are to be hinted before I enter upon it.