**The Anti-Exemplarity of Sallust’s Metellus Numidicus[[1]](#footnote-1)**

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*Anti-Exemplum*

1. So ambiguous in intent and outcome that the reader cannot clearly determine whether a character should be a positive or negative *exemplum.*
2. So strongly individualized and resistant of typification that it cannot be extracted and generalized for exemplary usage.

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| 1. *Jug.* 4.5-6 |  |
| nam saepe ego audiui Q. Maximum, P. Scipionem, <alios> praeterea ciuitatis nostrae praeclaros uiros solitos ita dicere, quom maiorum imagines intuerentur, uehementissume sibi animum ad uirtutem adcendi. Scilicet non ceram illam neque figuram tantam uim in sese habere, sed memoria rerum gestarum eam flammam egregiis uiris in pectore crescere neque prius sedari quam uirtus eorum famam atque gloriam adaequauerit. | For I have often heard, that Q. Maximus, P. Scipio, and other famous men of our state besides were accustomed to say that, when they would look upon the *imagines* of their ancestors, their mind burned most powerfully towards virtue. Of course, neither that wax nor the portrait held such great power in themselves, but the memory of deeds done inflamed the hearts of extraordinary men and it did not subside before their own virtue equaled the fame and glory of their ancestors’ |
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| 1. *Jug*. 43.1, 5 |  |
| Metelloque Numidia euenerat, acri uiro et, quamquam aduorso populi partium, fama tamen aequabili et inuiolata.  [Metellus] in Numidiam proficiscitur, magna spe ciuium quom propter artis bonas tum maxume quod aduorsum diuitias inuictum animum gerebat. | Numidia went to Metellus, a sharp man who, although he opposed the popular party, nevertheless had a just and inviolate reputation.  Metellus set out to Numidia with the great hope of the citizens not only on account of his good arts, but also especially because he lived a life unconquered by wealth. |
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| 1. *Jug*. 45.1 |  |
| in ea difficultate Metellum non minus quam in rebus hostilibus magnum et sapientem uirum fuisse conperior: tanta temperantia inter ambitionem saeuitiamque moderatum. | I found that, faced with this difficulty, Metellus was a great and wise man no less than in combat: with great moderation he held himself between the desire for popularity and harsh discipline. |
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| 1. *Jug*. 55.1, 3-4 |  |
| seque et exercitum more maiorum gereret, in aduorso loco uictor tamen uirtute fuisset.  eo intentior ad uictoriam niti, omnibus modis festinare, cauere tamen necubi hosti opportunus fieret, meminisse post gloriam inuidiam sequi. Ita quo clarior erat, eo magis anxius erat.   1. *Jug*. 64.1 | Metellus conducted himself and the army according to the *mos maiorum* and that, although in an unfavorable position, he was victorious because of his virtue.  Metellus strove more seriously towards victory, and hastened in every way, though he was careful not to offer the enemy any opportunity, and remembered that after glory follows jealousy. Thus, the more famous he was, the more cautious he was |
| quoi quamquam uirtus, gloria atque alia optanda bonis superabant, tamen inerat contemptor animus et superbia, commune nobilitatis malum. | Although Metellus possessed *uirtus*, *gloria*, and other things desired by good men in abundance, nevertheless there was in him a scornful spirit and arrogance, the common evil of the nobility. |

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1. Translations are the author’s. Text used is Reynolds’ 1991 *OCT*. [↑](#footnote-ref-1)