

which alone some have given the name of art, and interpret (so to express myself) the law of rhetoric, but may serve to nourish the faculty of speech, and strengthen the power of eloquence ; 24. for, in general, those bare treatises on art,* through too much affectation of subtilty, break and cut down whatever is noble in eloquence, drink up as it were all the blood of thought, and lay bare the bones, which, while they ought to exist, and to be united by their ligaments, ought still to be covered with flesh. 25. We therefore have not, like most authors, included in our books that small partt merely, but whatever we thought useful for the education of the orator, explaining every point with brevity ; for if we should say, on every particular, as much as might be said, no end would be found to our work.

26. It is to be stated, however, in the first place, that precepts and treatises on art are of no avail without the assistance of nature ; and these instructions, therefore, are not written for him to whom talent is wanting, any more than treatises on agriculture for barren ground.

27. There are also certain other natural aids, as power of voice, a constitution capable of labour, health, courage, gracefulness ; qualities which, if they fall to our lot in a moderate degree, may be improved by practice, but which are often so far wanting that their deficiency renders abortive the benefits of understanding and study ; and these very qualities, likewise, are of no profit in themselves without a skilful teacher, persevering study, and great and continued exercise in writing, reading, and speaking.

* Nudes illic artes.] Artes was a name for books containing rules of rhetoric. .Spalding.

1' Particulars ill am.] By particula Quintilian means the mere brief rules on the different parts of eloquence, laid down by other writers on the art. Regiue.

BOOK I.

CHAPTER I.

Remarks on the capacities of boys in general, § 1-3. Of nurses, 4, 5. Of parents, slaves, and pcedagogi, 6-11. Of learning Greek and Latin, 12-14. Of the proper age for beginning to learn, 15-19. Of the proper method of teaching children, 20-24. Of learning the alphabet, and of writing, 25-29. Of learning to read, of subjects for writing, of learning by heart, and of improving the pronunciation, 30-37.

1. LET a father, then, as soon as his son is born, conceive, first of all, the best possible hopes of him ; for he will thus grow the more solicitous about his improvement from the very beginning ; since it is a complaint without foundation that "to very few people is granted the faculty of comprehending what is imparted to them, and that most, through dulness of understanding, lose their labour and their time." For, on the contrary, you will find the greater number of men both ready in conceiving and quick in learning; since such quickness is natural to man ; and as birds are born to fly, horses to run, and wild beasts to show fierceness, so to us peculiarly belong activity and sagacity of understanding ; whence the origin of the mind is thought to be' from heaven. 2. But dull and unteachable persons are no more produced in the course of nature than are persons marked by monstrosity and deformities ; such are certainly but few. It will be a proof of this assertion, that, among boys, good promise is shown in the far greater number ; and, if it passes off in the progress of time, it is manifest that it was not natural ability, but care, that was wanting. 3. But one surpasses another, you will say, in ability. I grant that this is true ; but only so far as to accomplish more or less ; whereas there is no one who has not gained something by study. Let him who is convinced of this truth, bestow, as soon as he becomes a parent, the most vigilant possible care on cherishing the hopes of a future orator.

4. Before all things, let the talk of the child's nurses not be ungrammatical. Chrysippus wished them, if possible, to be women of some knowledge ; at any rate he would have the best, as far as circumstances would allow, chosen. To their morals, doubtless, attention is first to be paid ; but let them also speak with propriety. 5. It is they that the child will hear

first; it is their words that he will try to form by imitation. We are by nature most tenacious of what we have imbibed in our infant years ; as the flavour, with which you scent vessels when new, remains in them; nor can the colours of wool, for which its plain whiteness has been exchanged, be effaced; and those very habits, which are of a more objectionable nature, adhere with the greater tenacity ; for good ones are easily changed for the worse, but when will you change bad ones into good? Let the child not be accustomed, therefore, even while he is yet an infant, to phraseology which must be unlearned.

6. In parents I should wish that there should be as much learning as possible. Nor do I speak, indeed, merely of fathers ; for we have heard that Cornelia, the mother of the Gracchi (whose very learned writing in her letters has come down to posterity), contributed greatly to their eloquence ; the daughter of Laelius * is said to have exhibited her father's elegance in her conversation; avid the oration of the daughter of Quintus Hortensius, delivered before the Triumviri, is read not merely as an honour to her sex. 7. Nor let those parents, who have not had the fortune to get learning themselves, bestow the less care on the instruction of their children, but let them, on this very account, be more solicitous as to other* particulars.

Of the boys, § among whom he who is destined to this prospect is to be educated, the same may be said as concerning nurses.

8. Of *p)cedagogill* this further may be said, that they should

* Caius Laelius, surnamed the Wise, had two daughters, one of whom was married to Caius Fannius, and the other to Mucius Scaevola. See Cic. Brut. c. 58. *Regius*. From the passage of Cicero to which Regius refers, it appears that the one to whom Quintilian alludes was the wife of Mucius. *Burmann*.

+ Of this speech Freinshemius, with the aid of Appian, has given some notion in his excellent supplement to Livy, cxxii. 44, 45 ; and there is an allusion to it in Val. Max. viii. 3. Hortensia pleaded before Octavianus, Antony, and Lepidus, for a remission of part of the tax laid on matrons. *Spalding*.

§ Other duties not properly included under tuition, which parents who are themselves unlearned cannot discharge. *Spalding*.

§ It is not free-born youths, compeers of the pupil, that Quintilian means, but young slaves. *Spalding*.

either be men of acknowledged earning, which I should wish to be the first object, or that they should be conscious of their want of learning ; for none are more pernicious than those who, having gone some little beyond the first elements, clothe themselves in a mistaken persuasion of their own knowledge ; since they disdain to yield to those who are skilled in teaching, and, growing imperious, and sometimes fierce, in a certain right, as it were, of exercising their authority (with which that sort of men are generally puffed up), they teach only their own folly. 9. Nor is their misconduct less prejudicial to the manners of their pupils ; for Leonides, the tutor of Alexander, as is related by Diogenes of Babylon,* tinctured him with certain bad habits, which adhered to him, from his childish education, even when he was grown up and become the greatest of kings.

10. If I seem to my reader to require a great deal, let him consider that it is an orator that is to be educated ; an arduous task, even when nothing is deficient for the formation of his character ; and that more and more difficult labours yet remain ; for there is need of constant study, the most excellent teachers, and a variety of mental exercises. 11. The best of rules, therefore, are to be laid down ; and if any one shall refuse to observe them, the fault will lie, not in the method, but in the man.

slave of good character, and sometimes of some education, that had the charge of young persons, but was quite distinct from the *dc8doraXoc* or *preceptor*. See Smith's Dictionary of Gr. and Rom. Antiq. art. *Pcedagogus*.

* We have no book extant of Diogenes of Babylon ; he was a Stoic philosopher, who came to Rome with Critolaus and Carneades in that celebrated embassy mentioned by Cicero, De Orat. ii. 37, 38, and who wrote on language and dialectics ; nor is there any mention in other writers of the bad habits which Alexander contracted from his tutor, except an allusion to them in Hincmar, bishop of Rheims, *Epist. xiv. ad* Proceres Regni. *Spalding*. This passage of Hincmar was first pointed out by Colomesius, who observes that there is a second allusion to the subject in another letter of the same writer; and that it is also noticed by St. Jerome in his *Epist. ad Lcetam de Institutione Paukr filice*.

[*Quce si quis gravabitur, non rations defuerit, sed homini.*] Various explanations of these words have been attempted. The most satisfactory appears to be that of Spalding, who supplies *aliquid* as the nominative case to *defuerit*, and by *homini* understands him who

If however it should not be the good fortune of children to have such nurses as I should wish, let them at least have one attentive *pedagogus*. S not unskilled in language, who, if anything spoken incorrectly by the nurse in the presence of his pupil, may at once correct it, and not let it settle in his mind. But let it be understood that what I prescribed at first is the right course, and this only a remedy.

12. I prefer that a boy should begin with the Greek language, because he will acquire Latin, which is in general use, even though we tried to prevent him, and because, at the same time, he ought first to be instructed in Greek learning, from which ours is derived. 13. Yet I should not wish this rule to be so superstitiously observed that he should for a long time speak or learn only Greek, as is the custom with most people; for hence arise many faults of pronunciation, which is viciously adapted to foreign sounds, and also of language, in which when Greek idioms have become inherent by constant usage, they keep their place most pertinaciously even when we speak different tongues. 14. The study of Latin ought therefore to follow at no long interval, and soon after to keep pace with the Greek; and thus it will happen, that, when we have begun to tend to both tongues with equal care, neither will impede the other.

15. Some have thought that boys, as long as they are under open years of age, should not be set to learn, because that is the earliest age that can understand what is taught, and spare the labour of learning. Of which opinion a great many writers say that Hesiod was, at least such writers as lived before Aristophanes the grammarian,* for he was the first to say that the *ἑρμῆος-ἰαίη* in which this opinion is found, was the work of that poet. 16. But other writers likewise, among

Concerning this grammarian, consult especially F. A. Wolf's *Prolegomena in Homerum*, p. 216, *seqq.* Spalding. This poem is lost. It was attributed by some to the Centaur Chiron, the tutor of Achilles, but to Hesiod by the majority of writers, among whom was Aristophanes the comic poet, who is said by Plutarch and Thomas Magister to have ridiculed it as the work of Hesiod, in his lost comedy of the *ἑρμῆος-ἰαίη*. Aristotle, *Polit.* vii. 17. Cicero states, and after him Harles ad Fabric. 13. Biblioth. Gr. v. 1, p. 100, to make any allusion to this precept of Hesiod. Spalding.

whom is Erastothenes,* have given the same advice. Those, however, advise better, who, like Chrysippus, think that no part of a child's life should be exempt from tuition; for Chrysippus, though he has allowed three years to the nurses, yet is of opinion that the minds of children may be imbued with excellent instruction even by them. 17. And why should not that age be under the influence of learning, which is now confessedly subject to moral influence? I am not indeed ignorant that, during the whole time of which I am speaking, scarcely as much can be done as one year may afterwards accomplish, yet those who are of the opinion which I have mentioned, appear with regard to this part of life to have spared not so much the learners as the teachers. 18. What else, after they are able to speak, will children do better, for they must do something? Or why should we despise the gain, how little soever it be, previous to the age of seven years? For certainly, small as may be the proficiency which an earlier age exhibits, the child will yet learn something greater during the very year in which he would have been learning something less. 19. This advancement extended through each year, is a profit on the whole; and whatever is gained in infancy is an acquisition to youth. The same rule should be prescribed as to the following years, so that what every boy has to learn, he may not be too late in beginning to learn. Let us not then lose even the earliest period of life, and so much the less, as the elements of learning depend on the memory alone, which not only exists in children, but is at that time of life even most tenacious.

20. Yet I am not so unacquainted with differences of age, as to think that we should urge those of tender years severely, or exact a full complement of work from them; for it will be

* He was the keeper of the Alexandrian library in the time of Ptolemy Euergetes, and the author of several books, which are all lost, except some fragments of his Geography, which have been collected by Ancher, Seidel, and Bernhardy. A work called *Καραο-ἑρμῆος-ἰαίη* went for a long time under his name, but is now considered to be some grammarian's compilation from Hyginus. See Dr. Smith's Dictionary of Biography and Mythology, and Fabricius's *Bibl. Gr.* vol. iv. p. 117, ed. Harl.

f *Cur aulem non pertineat ad literas aetas, quæ ad mores jam pertinet?* "Why should not that age belong to learning, which already belongs to manners or morals."

i Better than learning to read.

necessary, above all things, to take care lest the child should conceive a dislike to the application which he cannot yet love, and, continue to dread the bitterness which he has once tasted, even beyond the years of infancy. Let his instruction be an amusement to him ; let him be questioned, and praised ; and let him never feel pleased that he does not know a thing ; and sometimes, if he is unwilling to learn, let another be taught before him, of whom he may be envious. Let him strive for victory now and then, and generally suppose that he gains it; and let his powers be called forth by rewards, such as that age prizes.

21. We are giving small instructions, while professing to educate an orator ; but even studies have their infancy ; and as the rearing of the very strongest bodies commenced with milk and the cradle, so he, who was to be the most eloquent of men, once uttered cries, tried to speak at first with a stuttering voice, and hesitated at the shapes of the letters. Nor, if it is impossible to learn a thing completely, is it therefore unnecessary to learn it at all.* 22.-If no one blames a father, who thinks that these matters are not to be neglected in regard to his son, why should he be blamed who communicates to the public what he would practise to advantage in his own house ? And this is so much the more the case, as younger minds more easily take in small things ; and as bodies cannot be formed to certain flexures of the limbs unless while they are tender, so even strength itself makes our minds likewise more unyielding to most things. 22. Would Philip, king of Macedonia, have wished the first principles of learning to be communicated to his son Alexander by Aristotle, the greatest philosopher of that age, or would Aristotle have undertaken that office, if they had not both thought that the first rudiments of instruction are best treated by the most accomplished teacher. and have an influence on the whole course ? 24. Let us suppose, then, that Alexander were committed to me, and laid in my lap, an infant worthy of so much solicitude (though every

* *Nee si quid discere satis non est, ideo nee necesse est.]* If a child cannot learn so much of anything as we could wish, it is not on that account proper that he should be kept from learning it altogether.

f *Atque eo magis quod.]* So much the more is a father not to be blamed, i.e. is to be commended for paying attention to small matters, in the education of his son.

man thinks his own son worthy of similar solicitude);⁵ should I be ashamed, even in teaching him his very letters, to point out some compendious methods of instruction ?

For that at least, which I see practised in regard to most children, by no means pleases me, namely, that they learn the names and order* of the letters before they learn their shapes.. 25. This method hinders their recognition of them, as, while they follow their memory that takes the lead, they do not fix their attention on the forms of the letters. This is the reason why teachers, even when they appear to have fixed them sufficiently in the minds of children, in the straight order in which they are usually first written, make them go over them again the contrary way, and confuse them by variously changing the arrangement, until their pupils know them by their shape, not by their place. It will be best for children, therefore, to be taught the appearances and names of the letters at once, as they are taught those of men. 26. But that, which is hurtful with regard to letters, will be no impediment with regard to syllables.) I do not disapprove, however, the practice, which is well known, of giving children, for the sake of stimulating them to learn, ivory figures of letters to play with, or whatever else can be invented, in which that infantine age may take delight, and which may be pleasing to handle, look at, or name.

27. But as soon as the child shall have begun to trace the forms of the letters, it will not be improper that they should be cut for him, as exactly as possible, on a board, that his

* *Contextum.]* Their arrangement and position in the alphabet. *Spalding.*

f *Antecedentem memoriam.]* They know by heart the order in which the letters follow each other, and therefore do not attend sufficiently to their shapes, but pronounce their names as it were from memory. *Turnebus.* I quote this note from Turnebus because Spalding hesitates at *antecedentem*, not knowing what sense to give it, and observing that Gedoyne renders the words, *leur memoire qui va plus vite que leurs yeux.* But Turnebus is undoubtedly right.

\$ *Quae causa est praecipientibus, ut.]* " Which is the cause to teachers that " The order of the alphabet, in which letters are first shown to children, before they begin to form them into syllables.

|| It will do no harm if boys learn syllables by heart before they know the look of them. *hcgius.*

style* may be guided along them as along grooves, for he will then make no mistakes, as on wax (since he will be kept in by the edge on each side, and will be unable to stray beyond the boundary); and, by following these sure traces rapidly and frequently, he will form his hand, and not require the assistance of a person to guide his hand with his own hand placed over it. 28. The accomplishment of writing well and expeditiously, which is commonly disregarded by people of quality, is by no means an indifferent matter; for as writing itself is the principal thing in our studies, and that by which alone sure proficiency, resting on the deepest roots, is secured, a too slow way of writing retards thought, a rude and confused hand cannot be read; and hence follows another task, that of reading off what is to be copied from the writing. § 29. At all times, therefore, and in all places, and especially in writing private and familiar letters, it will be a source of pleasure to us, not to have neglected even this acquirement.

30. For learning syllables there is no short way; they must all be learned throughout; nor are the most difficult of them, as is the general practice, to be postponed, that children may be at a loss, forsooth, in writing words. § 31. Moreover, we must not even trust to the first learning by heart; it will be better to have syllables repeated, and to impress them long upon the memory; and in reading too, not to hurry on, in order to make it continuous or quick, until the clear and certain connexion of the letters become familiar, ¹¹ without at least any necessity to stop for recollection. Let the pupil then begin to form words from syllables, and to join phrases together from words. 32. It is incredible how much retardation is caused to reading by haste; for hence arise hesita-

- The iron pencil used for writing on waxed tablets.

t Spalding notices that this passage is somewhat tautological, but says that it is the same in all the manuscripts.

Quæ ex his transferenda sunt.] By his is meant tam male scriptis commentaries. Spalding.

§ *Ut in nominibus scribendis deprehendantur.] Deprehendi is hwrere, to be obliged to hesitate, to be brought to a stand, to be nonplussed; as in xii. 8, 6. . . . Ut is used with a certain irony, as if tutors put off the learning of difficult syllables for the very purpose of puzzling the child afterwards. Spalding. Burmann and Gesner give the same sense to deprehendantur which Spalding gives.*

‡ *Suppeditare- poterit.] Poterit suppeditare se, "shall be able to present itself." Nisi quum, "unless when," I have rendered by "until"*

Iijn, interruption, and repetition, as children attempt more than they can manage; and then, after making mistakes, they become distrustful even of what they know. 33. Let reading, therefore, be at first sure, then continuous, and for a long time slow, until, by exercise, a correct quickness ~s gained. 34. For to look to the right, as everybody teaches, and to look forward, depends not merely on rule, but on habit,* since, while the child is looking to what follows, he has to pronounce what goes before, and, what is very difficult, the direction of his thoughts must be divided, so that one duty may be discharged with his voice, and another with his eyes.

When the child shall have begun, as is the practice, to write words, it will cause no regret if we take care that he may not waste his efforts on common words, and such as perpetual occur. 35. For he may readily learn the explanations of obscure terms, which the Greeks call *γῆκυβῆαι*, while some other occupation is before him, and acquire, amidst his first rudiments, a knowledge of that which would afterwards demand a special time for it. Since, too, we are still attending to small matters, I would express a wish that even the lines, which are set him for his imitation in writing, should not contain useless sentences, but such as convey some moral instruction. 36. The remembrance of such admonitions will attend him to old age, and will be of use even for the formation of his character. † It is possible for him, also, to learn the sayings of eminent men, and select passages, chiefly from the poets (for the reading of poets is more pleasing to the young), in his play-time; since memory (as I shall show in its proper place), is most necessary to an orator, and is eminently strengthened and nourished by exercise; and, at the age of which we are now speaking, and which cannot, as yet, produce anything of itself, it is almost the only faculty that can be improved by the aid of teachers. 37. It will not be improper, however, to require, of boys of this age (in order that their pronunciation may be

* *Non rationis. modo. sed usT quoque est.]; The sense is evidently, "it is more easily recommended than practised." Rationis +,ado ease) may to applied to, what is done sold ratione, i.e., in this passage at, least, solo pncepto; and if this usT2s quoque est, it appears that these is also need of much usus or practice that it may be dune effectually Spalding. By ratio is understood art or method. Iollin.*

‡ *Usque ad mores profcciet.] "Ad ipsos mores pertinget, penetrabi . Spalding.*