fuller and their speech more distinct) to roll forth, as rapidly as possible, certain words and lines of studied difficulty, composed of several syllables, and those roughly clashing together, and, as it were, rugged-sounding ; the Greeks call them *Xotxuroi.* This may seem a trifling matter to mention, but when it is neglected, many faults of pronunciation, unless they are removed in the years of youth, are fixed by incorrigible ill habit for the rest of life.

CHAPTER II.

Considerations on public and private education ; public education to be preferred ; alleged corruption of morals in public schools ; equal corrupt.on at home, § 1-8. Reply to the objection that a pupil receives less attention from a master in a school than from a domestic tutor, 9-16. Emulation, friendship, incitements to masters and pupils, and other advantages of public education, 17-31.

1. BUT let us suppose that the child now gradually increases in size, leaves the lap, and applies himself to learning in earnest. In this place, accordingly, must be considered the question, whether it be more advantageous to confine the learner at home, and within the walls of a private house, or to commit him to the large numbers of a school, and, as it were, to public teachers.* 2. The latter mode, I observe, has had the sanction of those by whom the polity of the most eminent states was settled, as well as that of the most illustrious authors.

Yet it is not to be concealed, that there are some who, from

* *Velut publicis prceceptoribus.]* Respecting the meaning of the word *velut* I cannot satisfy myself, and am surprised that no commentator has made any remark upon it. I suspect, however, that Quintilian thought it necessary to qualify the word *publicis by velut* because theso teachers could not properly be called *public,* as they did not receive salaries from the public treasury. Quintilian himself is mentioned by St. Jerome, in Eusebius's Chronicon, as the first master of a publiq school that received a stipend from the emperor ; and perhaps, accord, ing to the mode of speaking in those times, *he* could not properly bci called a public teacher,, for the very reason that he received his pay, not from the public treasury, but from the emperor's privy purse. *Spalding.*

certain notions of their own, disapprove of this almost* publio mode of instruction. These persons appear to be swayed chiefly by two reasons : one, that they take better precautions for the morals of the young, by avoiding a concourse of human beings of that age which is most prone to vice ; (from which cause :I wish it were falsely asserted that provocations to immoral conduct arise;) the other, that whoever may be the teacher, he is likely to bestow his time more liberally on one pupil, than if he has to divide it among several. 3. The first reason indeed deserves great consideration ; for if it were certain that schools, though advantageous to studies, are pernicious to morals, a virtuous course of life would seem to me preferable to one even of the most distinguished eloquence. But in my opinion, the two are combined and inseparable ; for I am convinced that no one can be an orator who is not a good man ; and, even if any one could, I should be unwilling that he should be. On this point, therefore, I shall speak first.

4. People think that morals are corrupted in schools ; for indeed they are at times corrupted ; but such may be the case even at home. Many proofs of this fact may be adduced ; proofs of charactert having been vitiated, as well as preserved with the utmost purity, under both modes of education. It is the disposition of the individual pupil, and the care taken of him, that make the whole difference.* Suppose that his mind be prone to vice, suppose that there be neglect in forming and guarding his' morals in early youth, seclusion would afford no less opportunity for immorality than publicity ; for the private tutor may be himself of bad character; nor is intercourse *with* vicious slaves at all safer than that with immodest free-born youths. 5. § But if his disposition be good, and if there be not a blind and indolent negligence on the part of his parents,

" *Prope* pubotco *more.] For* this adverb *prope* it seems still more difficult to say anything satisfactory than for the preceding *velut.* Perhaps Quintilian used it because the children are not *altogether* taken from under the control of their parents, as was the case, for instance, at Sparta.

\+ ***0pinionis.]*** That is, *exiatimationis, fame.* Spalding. So Regius.

1; Natura eujuaque totwn curaa_ue distat.] " Natura cujusque pueri et ohm parentum." *Gesner.*

§ The remarks in this section seem to refer wholly to public edu. cation.

it will be possible for them to select a tutor of irreproachable character, (a matter to which the utmost attention is paid bq sensible parents,) and to fix on a course of instruction of the very strictest kind ; while they may at the same time place at; the elbow of their son some influential friend or faithful freedman, whose constant attendance may improve even those of whom apprehensions may be entertained.

6. The remedy for this object of fear is easy. Would that we ourselves did not corrupt the morals of our children ! We enervate their very infancy with luxuries. That delicacy of education, which we call fondness, weakens all the powers, both of body and mind. What luxury will he not covet in his manhood, who crawls about on purple ! *He* cannot yet articulate his first words, when he already distinguishes scarlet, and wants his purple.* 7. *We* form the palate of children before we form their pronunciation. They grow up in sedan chairs ; if they touch the ground, they hang by the hands of attendants supporting them on each side. We are delighted if they utter, any thing immodest. Expressions which would not be tolerated even from the effeminate youths of Alexandria,t we hear from them with a smile and a kiss. Nor is this wonderful ; we have taught them ; they have heard such language from ourselves. 8. They see our mistresses, our male objects of affection ; every dining-room rings with impure songs ; things shameful to be told are objects of sight. From such practices springs habit, and afterwards nature. The unfortunate children learn these vices before they know that they are

* *Jam coccum intelligit, jam conchylium poscit.]* Spalding, with Passeratius, would read *coquum, "* he knows the cook," and take *conchylium* in the sense of "shell-fish," as in Hor. Epod. ii. 49; Sat ii. 4, 30; 8, 27, in order that there may be no recurrence to purple, after *in purpuris repit,* but that this sentence may refer wholly to eating, and be aptly followed *by ante palatum eorum, quam os, instituimus. All* the other commentators are satisfied with *coccum,* "scarlet," and understand *conch ylium* as meaning " purple;" but certainly this appears to be needless repetition. Pliny indeed distinguishes *conchylium* from *purpura,* but we are obliged to translate then both by the same word.

t Alexandrinia-deliciis.] All the commentators before Burmann referred these words to the general luxury of the Egyptians, or to the rites of Serapis ; " but Quintilian," says that critic, "does not allude so much to the luxury of the Egyptians, as to that of the Romans, *circa pueros Alexandrinos;* see the commentators on Petrouius, c. xx4i." Spalding follows Burmanu.

vices ; and hence, rendered effeminate and luxurious,, they do not imbibe immorality from schools, but carry it themselves into schools.

9. But, it is said, one tutor will have more time for one pupil. First of all, however, nothing prevents that one pupil, whoever he may be,* from being the same with him who is taught in the school. But if the two objects cannot be united, I should still prefer the day-light of an honourable seminary to darkness and solitude ; for every eminent teacher delights in a large concourse of pupils, and thinks himself worthy of a still more numerous auditory. 10. But inferior teachers, from a consciousness of their inability, do not disdain to fasten on single pupils, and to discharge the duty as it were of *pacdagogi.* 11. But supposing that either interest, or friendship, or money, should secure to any parent a domestic tutor of the highest learning, and in every respect unrivalled, will he however spend the whole day on one pupil? Or can the application of any pupil be so constant as not to be sometimes wearied, like the sight of the eyes, by continued direction to one object, especially as study requires the far greater portion of time to be solitary.t 12. For the tutor does not stand by the pupil while he is writing, or learning by heart, or thinking ; and when he is engaged in any of those exercises, the company of any person whatsoever is a hindrance to him. Nor does every kind of reading require at all times a prwlector or interpreter ; for when, if such were the case, would the knowledge of so many authors be gained? The time, therefore, during which the work as it were for the whole day may be laid out, is but short. 13. Thus the instructions which are to be given to each, may reach to many. Most of them, indeed, are of such a nature that they may be communicated to all at once with the same exertion of the voice. I say nothing of the topics $ and declamations of the rhetoricians, at which, cer-

* *Nescio quem.] This* expression is used with a certain irony, as if Quintilian would say, "That wonderful pupil of whom you talk so much." *Spalding.* He recommends the *union* of public and private instruction. *Gesner.*

t Plus secreti.] That is, "plus secreti qu3.m conjuncti cum docente, viz., studii vel operis." *Spalding.*

$ Partitionibus.] This word, says Spalding, has reference to the different topics and beads under which instruction was given by rhetoricians to their pupils He refers to Ernesti. Lex. Techn. Lat. in

tainly, whatever be the number of the audience, each will still carry off the whole. 14. For the voice of the teacher is not like a meal, which will not suffice for more than a certain number, but like the sun, which diffuses the same portion of light and heat to all. If a grammarian, too, discourses on the art of speaking, solves questions, explains matters of history, or illustrates poems, as many as shall hear him will profit by his instructions. 15. But, it may be said, number is an obstacle to correction and explanation.* Suppose that this be a disadvantage in a number, (for what in generalt satisfies us in every respect?) we will soon compare that disadvantage with other advantages.

Yet I would not wish a boy to be sent to a place where ho will be neglected. Nor should a good master encumber himself with a greater number of scholars than he can manage ; and it is to be a chief object with us, also, that the master may be in every way our kind friend, and may have regard in his 'teaching, not so much to duty, as to affection. Thus we shall never be confounded with the multitude. 16. Nor will any master, who is in the slightest degree tinctured with literature, fail particularly to cherish that pupil in whom he shall observe application and genius, even for his own honour. But even if great schools ought to be avoided (a position to which I cannot assent, if numbers flock to a master on account of his merit), the rule is not to be carried so far that schools should be avoided altogether. It is one thing to shun schools, another to choose from them.

17. If I have now refuted the objections which are made to schools. let me next state what opinions I myself entertain. 18. First of all, let him who is to be an orator, and who must live amidst the greatest publicity, and in the full daylight of public affairs, accustom himself, from his boyhood, not to be abashed at the sight of men, nor pine in a solitary and s it were recluse way of life. The mind requires to be constantly excited and roused, while in such retirement it either languishes, and contracts rust, as it were, in the shade, or, on khe other hand, becomes swollen with empty conceit, since he

• *Prcelectioni.]* *By prcalectio is* to be understood that instruction which a master gives to boys in lessons which they have to prepate, and which can scarcely be given to two at once. Spalding?

f Quid fere.] " What, almost, satisfies us." The meaning is, that there *is hardly anything* that satisfies *us.* *Nihil est ab omni parte beat um.*

who compares himself to no one else, will necessarily attribute foo much to his own powers. 1'J. Besides, when his acquirements are to be displayed in public, he is blinded at the light of the sun, and stumbles at-every new object, as having learned in solitude that which is to be done in public. 20. I say nothing of friendships formed at school, which remain in full force even to old age, as if cemented with a certain religious obligation ; for to have been initiated in the same studies is a not less sacred bond than to have been initiated in the same sacred rites. '.Chat sense, too, which is called common sense,* where shall a young man learn when lie has separated himself from society, which is natural not to men only, but even to dumb .animals? 21. Add to this, that, at home, lie can learn only what is taught himself; at school, even what is taught others. 22. He will daily hear many things commended, many things corrected ; the idleness of a fellow student, when reproved, will be a warning to him ; the industry of any one, when commended, will be a stimulus ; emulation will be excited by praise ; and he will think it a disgrace to yield to his equals in age, and an honour to surpass his seniors. All these matters excite the mind; and though anibitiou itself be a vice,t yet it 1 is often the parent of virtues.

23. I remember a practice that was observed *by my* masters, not without advantage. Having divided the boys into classes, they assigned them their order in speaking in conformity to the abilities of each ; and thus each stood in the higher place to declaim according as he appeared to excel in proficiency. 24. Judgments were pronounced on the performances ; and great was the strife among us for distinction ; but to take the lead of the class was by far the greatest honour. Nor was sentence given on our merits only once ; the thirtieth day brought the vanquished an opportunity of contending again.

* Spalding observes that the expression *sensus communis,* in the signification of our "common sense,' did not come into general use till after the time of Cicero.` It is found, he observes, in Horace, Sat. i. 3, 36, and Phrndrus, i. 7. Much the same may be said of *ambitio,* which occurs a little below ; it was not generally used for " ambition," in our sense of the word, till after Cicero's day, though it was certainly coming into use in that sense in his time.

t Ambition is not to be called a vice unless it be inordinate, or shown in a bad cause. I know not why Quintilian as well as Sallust (Cat. c. 13) should have so decidedly called it a vice. A virtuous '1c , *av hen.mbitious* as well as a vicious man.

Thus 'he who was most successful, did not relax his efforts, while, uneasiness incited the unsuccessful to retrieve his honour.* 25. I should be inclined to maintain, as far as I can form a judgment from what I conceive in my own mind, that this method furnished stronger incitements to the study of eloquence, than the exhortations of preceptors, the watchfulness of *peedagogi,* or the wishes of parents.

26. But as emulation is of use to those who have made some advancement in learning,t so, to those who are but beginning, and are still of tender age, to imitate their school-fellows is more pleasant than to imitate their master, for the very reason that it is more easy; for they who are learning the first rudiments+ will scarcely dare to exalt themselves to the hope of attaining that eloquence which they regard as the highest ; they will rather fix on what is nearest to them, as vines attached to trees gain the top by taking hold of the lower branches first. 27. This is an observation of such truth, that it is the care even of the master himself, when be has to instruct minds that are still unformed, not (if he prefer at least the useful to the showy) to overburden the weakness of his scholars, but to moderate his strength, and to let himself down to the, capacity of the learner. 28. For as narrow-necked vessels reject a great quantity of the liquid that is poured upon them, but are filled by that which flows or is poured into them by degrees, so it is for us to ascertain how much the minds of boys can receive, since what is too much for their grasp of intellect will not enter their minds, as not being sufficiently expanded to admit it. 29. It is of advantage therefore for a boy to have. school-fellows whom he may first imitate, and afterwards try to surpass. Thus will he gradually conceive hope of higher excellence.

To these observations I shall add, that masters themselves, when they have but one pupil at a time with them, cannot feel :he same degree of energy and spirit in addressing him, as

* *Ad depellendam ignominiam.]* "To throw off dishonour."

t Firmiores profectus.] Why this observation is made, says Spalding, nay not at once appear': but the sense is, that the more advanced iupils strive with one another, who shall most resemble the master umself, while the younger pupils rather make their older school-fellows he objects of their imitation.

\+ ***Prima elementa,*** by a metonymy, for *pueri prima clementa* ***diaeentet*** teril,Q.

a

when they are excited by a large number of hearers. 30. Frloquence depends in a great degree on the state of the mind, which must conceive images of objects, and transform itself, so to speak, to the nature of the things of which we discourse. Besides, the more noble and lofty a mind is, by the more powerful springs, as it were, is it moved, and accordingly is both strengthened by praise, and enlarged by effort, and is filled with joy at achieving something great. 31. But a certain secret disdain is felt at lowering the power of eloquence, acquired by so much labour, to one auditor ; and the teacher *is* ashamed to raise his style above the level of ordinary conversation. Let any one iuiagiue, indeed, the air of a man haranguing, or the voice of one entreating, the gesture, the pronunciation, the agitation of mind and body, the exertion, and, to mention nothing else, the fatigue, while he has but one auditor ; would not he seem to be affected with something like madness? There would be no eloquence in the world, if we were to speak only with one person at a time.

CHAPTER III

Disposition and abilities of a pupil to be ascertained, § 1-3. Precociousness not desirable, 3-5. On the management of pupils, 6, 7. On relaxation and play, 8-13. On corporal punishment, 14-18.

1. LET him that is skilled in teaching, ascertain first of all, when a boy is entrusted to him, his ability and disposition. The chief symptom of ability in children is memory, of which the excellence is twofold, to receive with ease and retain with fidelity. The next symptom is imitation ; for that is an indi cation of a teachable disposition, but with this provision, that it express merely what it is taught, and not a person's manner or walk, for instance, or whatever may be remarkable for deformity. 2. The boy who shall make it his aim to raise a laugh by his love of mimicry, will afford me no hope of goad capacity ; for he who is possessed of great talent will be well disposed ; else I should think it not at all worse to be of a dull, than of a bad, disposition ; but he who is honourably inclined will be very different from the stupid or

idle., 3. Such a pupil as I would have, will easily learn what is taught him, and will ask questions about some things, but will 'still rather follow than * run on before. That precocious sort 'of talent scarcely ever comes to good fruit. 4. Such are those who do little things easily, and, impelled by impudence, show at once all that they can accomplish in such matters.* But they succeed only in what is ready to their hand ; they string words together, uttering them with an intrepid countenance. not in the least discouraged by bashfulness ; and do little, but do it readily. 5. There is no real power behind, or any that rests on deeply fixed roots ; but they are like seeds which have been scattered on the surface of the ground and shoot up prematurely, and like grass that resembles corn, and grows yellow, with empty ears, before the time of harvest. Their efforts give pleasure, as compared with their rears ; but their progress comes to a stand, and our wonder diminishes.

6. When a tutor has observed these indications, let him next consider how the mind of his pupil is to be managed. Some boys are indolent, unless you stimulate them ; some are indignant at being commanded ; fear restrains some, and unnerves others ; continued labour forms some ; with others, hasty efforts succeed better. 7. Let the boy be given to me, whom praise stimulates, whom honour delights, who weeps when he is unsuccessful. His powers must be cultivated under the influence of ambition ; reproach will sting him to the quick ; honour will incite him; and in such a boy .I shall never be apprehensive of indifference.

8. Yet some relaxation is to be allowed to all ; not only because there is nothing that can bear perpetual labour, (and even those things that are without sense and life are unbent by alternate rest, as it were, in order that they may preserve their vigour,) but because application to learning depends on the will, which cannot be forced. 9. Boys, accordingly, when reinvigorated and refreshed, bring more sprightliness to their learning, and a more determined spirit, which for the most part spurns compulsion. 10. Nor will play in boys displease me ; it is also a sign of vivacity ; and I cannot expect

* *Illic.]* Gesner and Spalding,.following Gebhard, would read *illico,* and eject *atatim; so* that the passage would stand, *quicquid possuntL i7lico o*

that lie who is always dull and spiritless will be of **an eager** disposition in his studies, when he is indifferent even to that excitement which is natural to his age. 11. There must however be bounds set to relaxation, lest the refusal of it beget an aversion to study, or too much indulgence in it a habit of idleness. There are some kinds of 'amusement, too, not unserviceable for sharpening the wits of boys, as when they contend with each other by proposing all sorts of questions in turn. 12. In their plays, also, their moral dispositions show themselves. more plainly, supposing* that there is no age so tender that it may not readily learn what is right and wrong ; and the tender age may best be formed at a time when it is ignorant of dissimulation, and most willingly submits to instructors ; for you may break, sooner than mend, that which has hardened into deformity. 13. A child is as early as possible, therefore, to be admonished that lie must do nothing too eagerly, nothing dishonestly, nothing without self-control ; and we must always keep in mind the maxim of Virgil, *Adeo* ***in teneris consuescere multuin est,*** "of so much importance is the acquirement of habit in the young."

14. But that boys should suffer corporal punishment, though it be a received custom, and Chrysippus makes no objection to it, I by no means approve ; first, because it is a disgrace, and a punishment for slaves, and in reality (as will be evident if you imagine the age changed+) an affront; secondly, because, if a boy's disposition be so abject as not to be amended by reproof, he will be hardened, like the worst of slaves, even to stripes ; and lastly, because, if one who regularly exacts his tasks be with hii'n, there will not be the least need of any such chastisement. 15. At present, the negligence of *pcrdagogi* seems to be made amends for in such a way that boys + are not obliged to do what is right, but are punished whenever they

• The character in childhood displays itself to advantage, provided that the master knows how to turn the childish simplicity to profit, and feels convinced that the understanding of what is right may be produced and fostered even in the tenderest years. *Spalding.*

+ That is, if the punishment be inflicted on a grown person. *Spalding.*

$ ***Nunc fere negligentia pcedagogorum sic emendari z-idetur, us puen*** *non* fa*cere, &c.]* Burmauu, with some other editors, has *videntur,* with *negligentid* in the ablative case, and thinks that the passage would be improved if we were to read *cinendari videntur pueri,* ***ut*** *non, &c.*

have not done it. Besides, after you have coerced a boy with stripes, how will you treat him when he becomes a young man, to whom such terror cannot be held out, and by whom more difficult studies must be pursued ? 16. Add to these considerations, 'that many things unpleasant to be mentioned, and likely afterwards to cause shame,* often happen to boys while being whipped, under the influence of pain or fear ; and such shame enervates and. depresses the mind, and makes them shun people's sight and feel a constant uneasiness.t 17. If moreover, there has been too little care in choosing governors and tutors of reputable character,* I am ashamed to say how scandalously unworthy men may abuse their privilege of punislring,§ and what opportunity also the terror of the unhappy children may sometimes afford to others-11 I will not dwell upon this point; what is already understood is more than enough. It will be sufficient therefore to intimate, that no man should be allowed too much authority over an age so weak and so unable to resist ill-treatment.

18. I will now proceed to show in what studies he who is to be so trained that he may become an orator, must be instructed, mid which of them must be commenced at each particular Deriod of youth.

CHAPTER IV.

If grammar, sect. 1-6. Remarks on certain letters and derivations of words, 7-12. Changes in words, 13-17. Of the parts of speech, 18-21. Some observations on nouns and verbs, 22-29.

1. Iv regard to the boy who has attained facility in reading ad writing, the next object is instruction from the gram-

0 Prersertim 8i nates prcebere eogantur.

t Ipsius lucis fugam et tcedium dictat.] "Induces a shunning of the ry light, and an uneasiness." Burmann.

*. Si minor in diligendis custodum et prceceptorum moribus fuit.] " If ere has been too little care in making choice of the morals of ardians and preceptors."

I In quce probra nefandi homines-abutantur.] Intelligit stupra, qua pe pueris inferendi hint occasio praebetur; quod aperte non voluit 3rre, sed intelligentibus pauca satis. Ita probrum pro impudicitig 3tnpro saepe Suetonius. Vid. Cms. 43 ; Aug. 65, et alibi. Burmann.

| Others besides. the pcedagogi.,

marians.* Nor is it of importance whether I speak of the . Greek or Latin grammarian, though I am inclined to think that the Greek should take the precedence. 2. Both have the same method. This profession, then, distinguished as it is, most compendiously, into two parts, the art of speaking correctly, and the illustration of the poets, carries more beneath the surface than it shows on its front. 3. For not only is the art of writring combined with that of speaking, but correct reading also precedes illustration, and with all these is joined the exercise of judgment, which the old grammarians,- indeed, used with such severity, that they not only allowed themselves to distinguish certain verses with a particular mark of censure,$ and to remove, as spurious, certain books which had been inscribed with false titles, from their sets, but even brought some authors within their canon, and excluded others altogether from classiication.§ 4. Nor is it sufficient to have read the poets only ; every class of writers must be studied, not simply for matter, but for words, which often receive their authority from writers. Nor can grammar be complete without a knowledge of music,11 since the grammarian has to speak¶ of metre and rhythm ; nor if he is ignorant of astronomy, can he under-

* That is, the language masters, teachers of languages and literature, Latin or Greek, as is evident from what is afterwards said of them.

t He means especially those of Alexandria, of whom Villoison bas treated, in our day, in his Prolegomena to the Iliad, and F. A. Wolf, also, in his Prolegomena to Homer ; both with great erudition. Spalding.

The critics used two marks, the asterisk-, to signify that something was wanting; the obelisk, to indicate that something had been interpolated or was faulty. Turneb-us.

§ Anetores alios in ordinem redegerint, alios omnino exemerint numero.] There has been much dispute about the meaning of these words. I follow Spalding, who adopts the opinion of Ruhnken, that redigere in ordinem and eximere e numero are expressions equivalent to the Greek words iyscpivety and ficicpiveiv. That this is the right interpretation will now scarcely be doubted. Regius, and others of the older critics, thought that redigcre in ordinem signified "to condemn" (as cogere in ordinem, " to reduce to the ranks," in Livy and other writers, with reference to a tribune or centurion), and eximere a numero, "to select from the common herd." The question is discussed at some length by Spalding.

|| So far, at least, as to acquire a correct ear for rhythm in prose, and for metre in poetry.

¶ Ei-dicendum sit.] Bi, i.e. grammaticce, the thing for the person. Ignara, too, below, refers to grammatica.

stand the poets, who, to say nothing of other matters, so often allude to the rising and setting of the stars in marking the seasons ; nor must he be unacquainted with philosophy, both on account of numbers of passages, in almost all poems, drawn from'the most abstruse subtleties of physical investigation, and also on account of Empedocles among the Greeks, and Varro and Lucretius among the Latins, who have committed the precepts of philosophy to verse. 5. The grammarian has also need of no small portion of eloquence, that he may speak aptly and fluently on each of those subjects which are here mentioned. Those therefore are by no means to be regarded who deride this science as trifling and empty, for unless it lays a sure foundation for the future orator, whatever superstructure you raise will fall ; it is a science which is necessary to the young, pleasing to the old, and an agreeable companion in retirement, and which alone, of all departments of learning, has in it more service than show.

6. Let no man, therefore, look down on the elements of grammar as small matters ; not because it requires great labour to distinguish consonants from vowels, and to divide . them into the proper number of semivowels and mutes, but because, to those entering the recesses, as it were, of this temple, there will appear much subtlety on points, which may not only sharpen the wits of boys, but may exercise even the deepest erudition and knowledge. 7. Is it in the power of every ear to distinguish accurately the sounds of letters ? No more, assuredly, than to distinguish the sounds of musical strings. But all grammarians will at least descend to the discussion of such curious points as these : whether any necessary letters be wanting to us, not indeed when we write Greek, for then we borrow two letters* from the Greeks, but, properly, in Latin : 8. as in these words, *seruus* et *uulgus,* the zEolic digammat is required ; and there is a certain sound of a letter

* Y and Z.

f When the Romans pronounced the consonant v, they did not tie inguish it from the vowel, but designated both by the character u. In writing such words as *servos* and *vulgus,* therefore, the want of a listinet character for each was greatly felt, the same letter being used wice, as *ser?m8, uulgus,* with two different sounds. See Cassiodorus de)rthographit, Putsch. p. 2282. The sound of the digamma was, however, that of the English w, when it commenced a syllable, as Walker, i opposition to Lowth, maintains in his Pronouncing Dictionary.

between *u* and *i,* for we do not pronounce *optimum* like *opi mum;* * in *here,* too, neither e nor *i* is distinctly heard : I whether, again, other letters are redundant (besides the ansrk of aspiration, which, if it be necessary, requires also a contrary mark*), as k, which is itself the mark of certain names,§ and q (similar to which in sound and shape, except that q is slightly warped by our writers, koppall now remains among the Greeks, though only in the list of numbers), as well as x, the last of our letters, which indeed we might have done without,¶ if we had not sought it. 10. With regard to vowels, too, it is the business of the grammarian to see whether custom has taken any for consonants, since *iana* is written as *tam,* and *uos* as *cos.*** But vowels which are joined, as vowels, make either *one* long

p. 3, sect. 9. Claudius Caesar attempted to bring the digamma into use, but *old custom was too strong for him,* as Priscian says, Putsch. p. 546. See Tacit. Ann. xi. 14; Dionys. Hal. Antiq. Rom. p. 16, ed Sylb. ; Foster on Accent and Quantity, p. 122. *Spalding.*

* We do not pronounce the letter *i* so fully in ***optimum*** **as in** *opimum,* but, as it were, with a duller sound, so as to make it nearly the same with u, *optumum. Spalding.*

+ Hence it appears why the poets used either *here* or *heri,* as it suited their purpose. *Spalding. Ilere is* used by Juvenal, iii. 23, and by Horace, Sat. ii. 8, 2. From c. 7, sect. 22, it appears that *here* was commonly used in Quintilian's time.

The old Latins, like the Greeks, put the mark of aspiration over the vowels, as we ourselves see in old manuscripts, in which we read *avium* and *odie,* and as appears from this passage of Quintilian, for, says he, if a sign of aspiration be necessary, a sign of the absence of aspiration is also necessary. *Carnerarius.*

§ *Qua ct ipsa quorundam nominum nota est.]* Why Quintilian adds this remark, especially with *et ipsa, is* not altogether clear. I suppose that he alludes, however, to the letter ***h ;*** for as *h* was not admitted by some to be a letter, but was called merely a mark or sign, so Quintilian seems to think that k might rather be regarded as a distinction of certain particular words than as a letter of the alphabet. *Spalding. Krso* and *Kalendcc* were two of the words for which it stood. Priscian says that *k* and *q* were not necessary to the Romans, as they had c. *Turnebus.* See also Velius Longus apud Putsch. p. 2218.

‖ Quintilian signifies that, in the old Greek alphabet, Koppa, the Kuph of the Hebrews, was counted as one of the letters. It was variously formed, and stood for the number ninety. *Spalding.* "Slightly warped," *paulum obliquatur,* Gesner and Spalding understand of the sinuous tail of the Roman q.

¶ Before x was introduced into the Roman alphabet, *rex* was written *reps,* and *pix, pies.* Max. Victorin. apud Putsch. p. 1945.

** That is, *iam is* as much a monosyllable, in pronunciation, as tam, and *uos, i. e. vos,* as cos. For *uos,* Buruwaan and Gesner read 2uor.

vowel,* as the ancients wrote, who used the doubling of them instead ,of the circumflex accent,t or *two ;* though perhaps some one may suppose that a syllable may be formed even of three vowels ; but this cannot be the case, unless some of them do the duty of consonants. 11. The grammarian will also inquire how two vowels only have the power of uniting with each other,+ when none of the consonants can *break* any letter but another consonant.§ But the letter *i* unites with itself ; for *coniicit is* from *iacit,ll* and so does *u,* as *uulgus* and *seruus* are now written. Let the grammarian also know that Cicero11 was inclined to write *aiio* and *Maiia* with a double *i,* and, if this be done, the one i will be joined to the other as a consonant. 12. Let the boy, therefore, learn what is peculiar in letters, what is common, and what relationship each has to each, and let him not wonder why *scabellum* ** is formed from *scamnum*, or

* The sense of this passage, says Spalding, is as follows : two vowels flowing together form either one vowel, as *vehemens,* or two, as *aut ;* or three vowels are never joined to form a syllable unless one of them discharge the duty of a consonant, as *vae.*

† *As videere* instead of *vidtre.*

‡ The same two vowels are sometimes so united that the one melts or merges into the other ; they no longer preserve the force of two vowels, but one assumes the nature of a consonant. Thus, *coniicit is* of a word of four syllables, but only of three ; yet the second is not lengthened, as the first *i* becomes in reality a consonant. *Gesner.*

§ The case is different with regard to the same two consonants coming together. In the word *addit,* for example, both d's retain their full force, and form a long syllable with the vowel *a.* But one consonant sometimes "breaks" another different from itself; thus the liquids " break" mutes, *i.e.* coalesce with them in such a manner as to form one sound, and on that account do not necessarily lengthen a short vowel preceding them. This passage is fully illustrated by another of Quintilian, xii. 10, 29, where the letter f, in the very word *snyo, is* said to break a consonant. *Gesner.* In this exampla, however, it is not the liquid that is said to "break" or weaken the mute, but the mute that is said to break the liquid ; thus, less will bo heard of the sound of the *r if f* be put before it than if no letter precede it, in like manner, too, the sound of the *f* will be less full when *r* follows it than if no letter intervened between it and the vowel. The consonants, therefore, mutually "break" or weaken each other.

‖ **He** mentions the derivation, as Spalding justly remarks, to show that there were really two *i s in coniicit,* the *a* of *iacit* being changed into i.

¶ The commentators have sought in vain for any such remark in the extant works of Cicero.

** *For scamellum,* as *hybernus* for *hymernus.*

why bipennis, an axe with an edge each wav, is formed from ***pinna,*** which means something sharp; that he may not follow the error of those, who, because *they* think that this word is from *two wings,* would have the wings of birds called *pinnce.**

13. Nor let him know those changes only which declension† and prepositions introduce, as *secat secuit, cadit excidit, credit excidit, calcat exculcat ; (so lotus* from *lava re,* whence also *illotus;* and there are a thousand other similar derivations;) but also what alterations have taken place, even in nominative cases, through lapse of time ; for, as *Valesii* and *Fusii* have passed into *Valerii* and *Furii, so arbos, labos, vapos,* as well as *clarnos* and *lases,t* have had their day. 14. This very letters, too, which has been excluded from these words, has itself, in some other words, succeeded to the place of another letter; for instead of *mersare* and *pulsare,* they once said *mertare* and *pultare.* They also said *fordeum* and *fcedus,* using, instead of the aspiration, a letter similar to *vau ;* for the Greeks, on the other hand, are accustomed to aspirate,§ whence Cicero, in his oration for Fundanius, laughs at a witness who could not sound the first letter of that name. 15. But we have also, at times, admitted b into the place of other letters, whence *Burrus* and *Bruges,*‖ and *Belena.* The same letter moreover has made *bellum* out of *duellum,* whence some have ventured to call the *Duellii, Bellii.*¶ *16.* Why need I speak of *stlocus* and *stlites ?* ** Why need"I men-

* Quintilian seems to think that the wings of birds should never be called *pinnce;* but this was a rule not generally observed. Vossius, looking to this passage of Quintilian, supposes that *pinna* was derived from an old adjective *pinnus,* acute.

† Used of verbs as well as of nouns.

‡ For *lares.*

§ The Greeks used the aspirated f, or φ ; and the Greek witness could not get rid of the aspirate in attempting to pronounce Fundanius.

‖ For *Pyrrhus* and *Phryges,* see Cic. Orat. c. 48. Regius and others suppose that *Belena is* for *Helena ;* " but," says Spalding, " there is a more ingenious conjecture of Cannegieter, which perhaps comes nearer to the truth, in his dissertation on Avianus, p. 257 ; he thinks that the rustic tribe *Velina,* mentioned by Cicero, Horace, and Persius, is meant, *as Boltinia is* used for *Voltinia,* also the name of a tribe, in one of Jruter's inscriptions."

¶ See Cic. Orat. c. 45. Of that family was the Duellius, or, as generally written, Duillius, who gained the first victory by sea over thu, Carthaginians.

** We read *stlites* for *lites* on old marbles. That *stlocus* was used fun

tion that there is a certain relationship of the letter *t* to *d?* Henco it is far from surprising if, on the old buildings of our city', aid well-known temples, is read *Alexanter* and *Cassantra.* Why should I specify that o and u are interchanged? so that *Hecoba* and *notrix, Culchides* and *Pulyxena,* were used, and, that this may not be noticed in Greek words only, *dederont* and *probaveront. So 'Obueasus,* whom the _,Eolians made 06buaaeus, was turned into *Ulysses. 17.* Was not *e,* too, put in the place of *i,* as *Menerva, leber, magester,* and *Diiove* and *Veiove* for *Diiovi* and *Veiovi ?* But it is enough for me to point to the subject; for I do not teach, but admonish those who are to teach. The attention of the learner will then be transferred to syllables, on which I shall make a few remarks under the head of orthography.

He, whom this matter shall concern, will then understand how many parts of speech there are, and what they are ; though as to their number writers are by no means agreed. 18. For the more ancient, among whom were Aristotle and Theodectes, said that there were only *verbs, nouns,* and *convinctions,* because, that is to say, they judged that the force of language - was in verbs, and the matter of it in nouns (since the one is what we speak, and the other that of which we speak), and that the union of words lay in convinctions, which, I know, are by most writers called *conjunctions,* but the other terns seems to be a more exact translation of *auv8eaaaos.* 19. By the philosophers, and chiefly the Stoics, the number was gradually increased ; to the convinctions were first added *articles,* then *prepositions ;* to nouns was added the *appellation,* next the *pronoun,* and afterwards the *participle,* partaking of the nature ol the verb; to verbs themselves were joined *adverbs.* Our language does not require *articles,* and they are therefore divided among other parts of speech.* To the parts of speech already

locus is shown by Festus, who also mentions *etlata,* a kind of boat, from *latus,* broad. *Spalding.*

In alias partes orationis sparguntur.] An extraordinary mode of speaking, as Spalding observes. What the Greeks expressed by means of the article, says Quintilian, was expressed among the Latins by the aid, sometimes of one part of speech, sometimes of another. But the chief instrument for supplying the want of the article was the pronoun *ille;* as, in this chapter, sect. 11, *ab illo* "jacit," which the Greeks would have expressed by *dab rov jacit.* Gesner observes, too, that *alter was* `quivalent to *b akkos, "the* other," while *alias* meant simply "another."

mentioned was added the interjection.- 20. Other writers, however, certainly of competent judgment, have made eight parts of speech, as Aristarchus, and Palimon * in our own day, who have included the *vocable,* or *appellation,* under the *name* or *noun,* as if a species of it.t But those who make the *noun* one, and the *vocable* another, reckon nine. But there were some, nevertheless, who even distinguished the *vocable* from the *appellation, so* that the *vocable* should signify any substance manifest to the sight and touch, as *a house, a bed ;* the *appellation,* that to which one or both of these properties should be wanting, as *the wind, heaven, God, virtue.* They added also the *asseveration,* as *heu, "* alas!" and the *attrectation,* as *fasceatim, "* in bundles;" + distinctions which,are not approved by **me.,** 21. Whether *rgo64yopa* should be translated by *vocable* or *appellation,* and whether it should be comprehended under the noun or not, are questions on which, as being of little importance, I leave it free to others to form an opinion.

22. Let boys in the first place learn to decline nouns and conjugate verbs ; for otherwise they will never arrive at the understanding of what is to follow ; an admonition which it would be superfluous to give, were it not that most teachers, through ostentatious haste, begin where they ought to end, and, while they wish to show off their pupils in matters of greater display, retard their progress by attempting to shorten the road. 23. But if a teacher has sufficient learning, and (what is often found not less wanting) be willing to teach what he has learned, he will not be content with stating that there are three genders in nouns, and specifying what nouns have two or all the three genders. 24. Nor shall I hastily deem that tutor diligent, who shall have shown that there are irregular

* A grammarian at Rome in the reigns of Tiberius and Claudius. Suetonius on Eminent Grammarians, c. 23 ; Juvenal,- vi. 453 ; vii. 215. A few relics of his writings may be seen in the collection of the Grammarians by Putsch.

t Tan quasi species ejus.] How a nominative can be used here is scarcely apparent ; but it cannot be an accusative plural, as the *vocable* and *appellation* are but one thing. Gesner woiid substitute *specimen.* I think the most simple mode of correction is to write *speciem.* Spalding.

$ *Heu is* an asseveration, inasmuch as it strengthens the lamentations of him who utters it. *Fasceatim* signifies attrectation or handling, because we use such adverbs when we take hold of or handle a number of things in our hand or imagination. *Spalding. n*

ti