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QUINTILIAN

ON THE

EDUCATION OF AN ORATOR.

QUINTILIAN TO TB, YPHO,*

WISHING HEALTH.

You have prevailed on me, by your daily importunity, to proceed at once to publish the books on the Education of an Orator, which I had addressed to my friend Marcellus ; for, for my own part, I thought that they were not yet sufficiently advanced towards , perfection. On the composition of them, as you know, I spent little more than two years, while distracted by so many other occupations ; § and this time was devoted, not so much to the labour of writing, as to that of research far the almost boundless work which I had undertaken, and to the perusal of authors, who are innumerable. Following, besides, the advice of Horace, who, in his Art of Poetry, recommends that publication should not be hurried, and that a work *should be retained till the ninth year*, I allowed time for re-considering them, in order that, when the ardour of invention had cooled, I might judge of them, on a more careful re-perusal, as a mere reader. Yet if they are so much demanded, as you say, let us give our sails to the winds, and pray for success

An eminent bookseller at Rome, mentioned by Martial, iv. 72; xiii. 3.

† *Convicio.*] This word is not used here in a reproachful, but in a friendly sense ; as in Cicero, Ep. ad Q. Fratr. ii. 10 : *Epistolam hanc convicio efagitdrunt codicilli tui.* See also Cic. ad Div. xii. 25, and Pro Cluent. c. 27, where *convicium maximum fecit* is, as Spalding observes, for *maximopere contendit, poposcit.* "By *convicium* he means *acerrimce preces.*" Rollin.

§ *Satin-maturuissc.*] Nondum satin stint, expolit., *Regius.*

§ *Tot alioqui negotiis district us.*] "Distracted otherwise by so many occupations." He had not only to work at his book, but to attend to other men's affairs. Two manuscripts, says Burmann, have *aliorum* instead of *alioqui.*

as we loose our cable." But much also depends on your faithfulness and care, that they may come into the hands of the public in as correct a state as possible.

PREFACE,

ADDRESSED TO

MARCELLUS VICTORIUS.

The object and intention of the work, § 1-3. To whom dedicated, 6. Unauthorized publications under the name of Quintilian, 7. The professions of the rhetorician and philosopher were formerly united, 9-1G. The perfect orator, 17. Partition of the work, 21, 22. Further observations on teaching and speaking, 23-27.

WHEN certain persons, after I had secured rest from my labours, which for twenty years I had devoted to the instruction of youth, requested of me, in a friendly manner, to write something on the art of speaking, I certainly resisted their solicitations for a long time ; because I was not ignorant that authors of the greatest celebrity in both languages t had bequeathed to posterity many treatises having reference to this subject, written with the greatest care. 2. But by the very plea on which I thought that excuse for my refusal would be more readily admitted, my friends were rendered still more urgent ; -since," they said, "amidst the various opinions of former writers, some of them contradicting each other, choice was difficult;" so that they appeared, not unjustifiably, to press **upon me the** task, if not of inventing new precepts, at least of pronouncing judgment concerning the old. 3. Although however it was not so much the confidence of accomplishing what was required of me, as the shame of refusing, that prevailed with me, yet, as the subject opened itself more widely, I voluntarily undertook a heavier duty than was laid

* *Oram solventibus.*] That the word *ora* means *funis nauticus* is apparent from Livy, xxii. 19; xxviii. 36, on which passages the reader may consult Drakenhorch's edition. Quintilian also uses the word in the same sense in iv. 2, 41. It is aptly observed by Gesner, in his Thesaurus, that the word in this signification seems to have beet, peculiar to the common people and sailors, and is consequently but rare among writers. *Spalding.*

t Latin and Greek. *Docte sermones u'riusque lingua. Her.*

upon me, not only that I might oblige my best friends by fuller compliance, but also that, while pursuing a common rood, I might not tread merely* in other men's footsteps.

4. Other authors, who have committed to writing the art of oratory, have in general commenced in such a manner, as if they were to put the last hand of eloquence t to those who were accomplished in every other kind of learning ; whether from despising the branches of knowledge which we previously learn, as insignificant, or from supposing that they did not fall under their province, the duties of the professions being distinct ; or, what is more probable, from expecting no credit to their ability in treating of subjects, which, however necessary, are yet far removed from display ; as the pinnacles of buildings are seen, while the foundations are hid. 5. For myself, as I consider that nothing is unnecessary to the art of oratory, without which it must be confessed that an orator cannot be formed, and that there is no possibility of arriving at the summit of any thing without previous initiatory efforts ; I shall not shrink from stooping to those lesser matters, the neglect of which leaves no place for greater ; " and shall proceed to regulate the studies of the orator from his infancy, just as if he were entrusted to me to be brought up.

6. This work, Marcellus Victorius, I dedicate to you, whom, as being most friendly to me, and- animated with an extraordinary love of letters, I deemed most worthy of such a pledge of our mutual affection ; and not indeed on these considerations alone, though these are of great weight, but because my treatise § seemed likely to be of use for the instruction of your son, whose early age shows his way clear to the full splendour of genius ; ¶ a treatise which I have resolved

* *Demum.*] Evidently put for *tantum*, the notion of *time* being set aside or forgotten. The word is often thus used in Quintilian and other writers of the same age. So Paulus Diaconus says, from Festus, "*Alii demum pro duntaxat posuerunt.*" See also Ruhnken on Rutilius Lupus, p. 67. *yalding.*

" *Perfectis-summam eloquentie manum.*] The word *eloquenti(e)* is to ne taken as as a genitive, not as a dative ; the dative is *perfect is*. *Spalding.* Burmann's edition, and others prior to Gesner s, have *summan in eloquenti4 manum.*

§ *Quce si negligas, non sit majoribus locus.*] " Which if you neglect, there is no place for greater."

§ *Libri.*] These twelve books on the education of an orator.

¶ *Ad ingenii lumen.*] Mosellanus cites Cicero, Brut. c. 15. Ut enim

to conduct, from the very cradle as it were of oratory, through all the studies which can at all assist the future speaker, to the summit of that art. 7. This I the rather designed, because two books on the Art of Rhetoric were already in circulation under my name, though neither published by me nor composed for that object ; for, after holding two days' discourse with me, some youths, to whom that time was devoted, had caught up the first by heart ; the other, which was learned indeed in a greater number of days (as far as they could learn by taking notes), some of my young pupils, of excellent disposition, but of too great fondness for me, had made known through the indiscreet honour of publication. 8. In these books, accordingly, there will be some things the same, many altered, very many added, but all better arranged,* and rendered, as far as I shall be able, complete.

9. We are to form, then, the perfect orator, who cannot exist unless as a good man ; † and we require in him, therefore, not only consummate ability in speaking, but every excellence of mind. 10. For I cannot admit that the principles of moral and honourable conduct are, as some have thought, to be left to the philosophers ; since the man who can duly sustain his character as a citizen, who is qualified for the management of public and private affairs, and who can govern communities by his counsels, settle them by means of laws, and improve them by judicial enactments, can certainly he nothing else but an orator. 11. Although I acknowledge, therefore, that I shall adopt some precepts which are contained in the writings of the philosophers, yet I shall maintain, with justice and truth, that they belong to my subject, and have a peculiar relation to the art of oratory. 12. If we have constantly occasion to discourse of justice, fortitude, temperance, and other similar topics, so that a cause can scarce be found in which some such discussion does not occur, ‡ and if

hominis decus ingenium, sic *ingenii ipsius lumen* est eloquentia. "Quintilian may be thought to have had those words of Cicero in his mind, if the reading of the text be but sound." *Spalding*.

* *Composiora.*] Magis ordinata; in unam compagem commissa *Spalding*.

† See this point discussed at length, b. xii. c. 1.

+ *In quam non aliqua quæstio ex his incidat.*] "On whiab some questions of these (questions) does not fall."

All such subjects are to be illustrated by invention? and elocution, can it be doubted that, wherever power of intellect and copiousness of language are required, the art of the orator is to be there pre-eminently exerted ? 13. These two accomplishments, as Cicero very plainly proves,? were, as they are joined by nature, so also united in practice, so that the same persons were thought at once wise and eloquent. Subsequently, the study divided itself,; and, through want of art,§ it came to pass that the arts were considered to be diverse ; for, as soon as the tongue became an instrument of gain, and it was made a practice to abuse the gifts of eloquence, those who were esteemed as eloquent abandoned the care of morals, which, when thus neglected, became as it were the prize of the less robust intellects.~~ 14. Some, disliking the toil of cultivating eloquence, afterwards returned to the discipline of the mind and the establishment of rules of life, retaining to themselves the better part, if **it could be** divided into two; but assuming, at the same time, the most presumptuous of titles,¶ so as to be called the only cultivators of wisdom ; a distinction which neither the most eminent commanders, nor men who were engaged with the utmost distinction in the direction of the greatest affairs, and **in** the management of whole commonwealths, ever ventured to claim for themselves ; for they preferred rather to practise excellence of conduct than to profess it. 15. That many of the ancient professors of wisdom, indeed, both delivered virtuous precepts, and even lived as they directed others to

* *Inventione.*] The faculty of finding out arguments, and all that concerns a cause.

† *Lt Cicero apertissima colligit.*] See Cic. Orat. c. 15. " *Colligere* est argumentis-concludere et comprobare." *Regius*.

‡ It was in the time of Socrates that eloquence was first separated from philosophy ; for Socrates, setting at nought and throwing discredit upon rhetoric, devoted himself wholly to philosophical discussion. *Turnebus*. See Cic. de Orat. iii. 19 ; Menag. ad Laert. i. 12. *Alme-loveen*.

§ *Inerti4 factum est ut artes else plures viderentur.*] Quintilian, says *Spalding*, evidently plays upon the words *inertia* and *arts*. By *ieertih* he seems to mean *want of art* or judgment to keep the two sciences or *arts*, that of rhetoric and that of philosophy, united.

¶ *Infarmioribus ingeniiis.*] He calls them *infer-niora*, as being unfit for public business. *Regius*.

¶ Namely, that of philosophers *ear* EUoxity.

live, I will readily admit ; but, in our own times,* the greatest vices have been hid under this name in many of the professors; for they did not strive, by virtue and study, to be esteemed philosophers ; but adopted a peculiarity of look, austerity of demeanour, and a dress different from that of other men, as cloaks for the vilest immoralities.

16. But those topics, which are claimed as peculiar to philosophy, we all everywhere discuss ; for what person (if he be not an utterly corrupt character) does not sometimes speak of justice, equity, and goodness ? who, even among rustics, does not make some inquiries about the causes of the operations of nature ? As to the proper use and distinction of words,§ it ought to be common to all, who make their language at all an object of care. 17. But it will be the orator that will understand and express those matters best, and if he should ever arrive at perfection, the precepts of virtue would not have to be sought from the schools of the philosophers. At present it is necessary to have recourse, at times, to those authors who have, as I said, adopted the deserted, but pre-eminently better, part of philosophy, and to reclaim as it were what is our own ; not that we may appropriate their discoveries, but that we may show them that they have usurped what belonged to others.

18. Let the orator, therefore, be such a man as may be called truly wise, not blameless in morals§ only (for that, in

|| Quintilian seems to have written these observations after the philosophers were ejected from the city by the edict of Domitian. *Pf/w3us.* Dodwell thinks that Quintilian's work was finished before Domitian's edict, and supposes that he would not have ventured to praise philosophy or philosophers at all after such an edict ; but Domitian, as Spalding observes, wished to be regarded as having proscribed the pretended philosophers of his time on account of the badness of their characters, not as having conceived a dislike to philosophy in general. There are some satirical verses on this edict ascribed to the poetess Sulpicia. On the character of the hypocritical philosophers of that day, see Juvenal, ii. 3, atque alibi.

t Modo non et vir pessimu.s.] For *et* Burmann would read *sit*. "Quintilian reflects on those senseless fellows (of whom there has been abundance at all times), who cannot even speak decently, but indulge in ribaldry, without the least regard for their character." *Paresis.*

The attentive reader will notice that Quintilian alludes here to the three chief departments of philosophy, ethics, physics, and dirty lectures. *Ge.ner.*

§ *Moribus.]* By this word are properly meant both morals, and manners, and character in general.

my opinion, though some disagree with me, is not enough), but accomplished also in science, and in every ; qualification for speaking ; a character such as, perhaps, no man ever was. 19. But we are not the less, for that reason, to aim at perfection, for which most of the ancients strove ; who, though they thought that no wise man had yet been found, nevertheless laid down directions for gaining wisdom. 20. For the perfection of eloquence is assuredly something,* nor does the nature of the human mind forbid us to reach it ; but if to reach it be not granted us, yet those who shall strive to gain the summit will make higher advances than those who, prematurely conceiving a despair of attaining the point at which they aim, shall at once sink down at the foot of the ascent.

21. Indulgence will so much the more then be granted me, if I shall not even pass over those lesser matters, which yet are necessary to the work which I have undertaken. The first book will, therefore, contain those particulars which are antecedent to the duties of the teacher of rhetoric. In the second we shall consider the first elements of instruction under the hands of the professor of rhetoric, and the questions which are asked concerning the subject of rhetoric itself. 22. The five next will be devoted to invention (for under this head will also be included arrangement), and the four following to elocution, within the scope of which fall memory and pronunciation. One will be added, in which the orator himself will be completely formed by us, since we shall consider, as far as our weakness shall be able, what his morals ought to be, what should be his practice in undertaking, studying, and pleading causes ; what should be his style of eloquence, what termination there should be to his pleading, and what may be his employments after its termination.

23. Among all these discussions shall be introduced, as occasion shall require, the ART OF SPEAKING, which will not only instruct students in the knowledge of those things to

* *Aliquid.]* Something that may actually be attained ; not a mere fiction of the imagination.

t When he shall leave off pleading causes, and devote himself to other employment ; for the orator, even when he has ceased to practise as an orator ; is not to consider himself wholly released from his vocation. *Spaldiny.* He may instruct and advise. See Cie. Orat. i. 45.