LATIN SERIES · VOLUME 30

The Teacher

Quintilian and Augustine

Institutio Oratoria · De Magistro

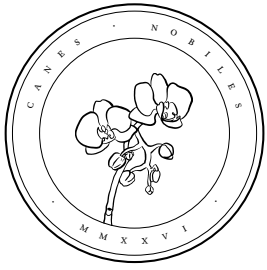
The Teacher

Quintilian's Education of the Orator I and XII, with Augustine on the Teacher

---

with a word-for-word interlinear English translation

preserving the original word order

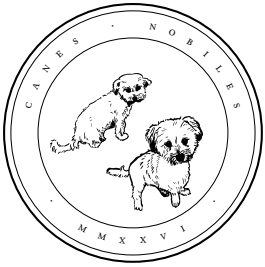


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles

Part of the source text is used under a Creative Commons
Attribution-ShareAlike 4.0 International License;
the remainder is in the public domain
creativecommons.org/licenses/by-sa/4.0



Volume 30 of the Canes Nobiles Latin interlinear texts

The Latin text follows Butler's text of Quintilian (1920–22)
and the Benedictines' of Augustine as J.-P. Migne reprints them (Paris, 1841)

Set from the Perseus Digital Library's canonical Latin corpus
and from page scans of the edition, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

CONTENTS

QUINTILIAN

I, Preface · The Perfect Orator 11
I.1 · Nurses, Parents, and Tutors 21
I.1.21 · Letters and Syllables 29
I.2 · School or Home 36
I.2.21 · Rivalry and the Crowd 44
I.3 · Gifts, Play, and the Rod 48
I.4 · The Grammarian and the Letters 54
I.4.19 · Parts of Speech and Names 62
I.5 · Barbarisms 66
I.5.22 · Accents and Solecisms 74
I.5.44 · Foreign and Compound Words 82
I.6 · Analogy 92
I.6.23 · Etymology, Antiquity, and Usage 100

I.7 · Spelling 108
I.8 · Reading the Poets 118
I.9 · First Exercises in Composition 126
I.10 · Music 128
I.10.21 · Music and Geometry for the Orator 136
I.11 · The Comic Actor and the Trainer 147
I.12 · Many Studies at Once 153
XII, Preface · On the Open Sea 161
XII.1 · The Orator a Good Man 163
XII.1.21 · When a Good Man Defends the Guilty 172
XII.2 · Virtue Must Be Learned 183
XII.2.20 · Physics, the Schools, and Roman Examples 191
XII.3 · Civil Law 197
XII.4 · Examples 202
XII.5 · Firmness and Natural Gifts 204
XII.6 · When to Begin Pleading 207
XII.7 · Which Cases to Take, and Fees 211
XII.8 · Learning the Case 216
XII.9 · Conduct in Court 223
XII.10 · Styles, Painters, and Sculptors 231
XII.10.20 · The Attic Style and Latin 239

QUINTILIAN

(continued)

XII.10.40 · Natural Speech, Ornament, and Writing 247
XII.10.57 · The Three Styles 254
XII.11 · Retirement, and Time Enough to Learn 264
XII.11.18 · The Highest Goal 271

AUGUSTINE

I · Why We Speak 281
II · Words Signify Something 286
III · Can Anything Be Shown Without Signs? 291
IV · Signs That Signify Signs 297
V · Every Word a Name 307
VI · Signs That Signify One Another 321
VII · What Has Been Found 325
VIII · Is Man a Name? 331
IX · Things Are Worth More Than Their Signs 341
X · Nothing Is Learned from Signs 350
XI · Christ the Inner Teacher 361
XII · The Light Within 365
XIII · Words Do Not Even Show the Speaker's Mind 370
XIV · One Teacher in Heaven 376

QUINTILIAN

Institutio Oratoria

The Education of the Orator · Books I and XII

After twenty years of teaching, Quintilian yielded to friends who asked for a work on speaking, and he dedicates it to Marcellus Victorius for his son Geta. Two books of lectures already circulate under his name without his consent. His orator must be a good man, and the care of morals belongs to him, not to philosophers, who seized the better half of the art. He sets out the plan of the twelve books, and warns that rules avail nothing without natural gifts.

Post impetratam studiis meis quietem, quae per viginti 1
After having-been-obtained for-studies my leisure which through twenty
annos erudiendis iuvenibus impenderam, cum a me quidam
years to-educating the-young I-had-spent when from me certain-people
familiariter postularent, ut aliquid de ratione dicendi
in-friendly-fashion were-demanding that something about the-method of-speaking
componerem, diu sum equidem reluctatus, quod auctores
I-should-compose long I-have indeed resisted because authors
utriusque linguae clarissimos non ignorabam multa, quae ad
of-each language most-famous not I-was-unaware many-things which to
hoc opus pertinerent, diligentissime scripta posteris reliquisse.
this work might-pertain most-carefully written to-posterity to-have-left
Sed qua ego ex causa faciliorem mihi veniam meae 2
But which I from reason easier for-me pardon of-my
deprecationis arbitrabar fore, hac accendebantur illi
excuse I-was-judging to-be-going-to-be by-this were-inflamed they
magis, quod inter diversas opiniones priorum et quasdam
more because among differing opinions of-the-earlier-ones and certain
etiam inter se contrarias difficilis esset electio; ut
even among themselves contrary difficult would-be the-choice so-that
mihi si non inveniendi nova at certe iudicandi de
on-me if not of-finding new-things yet surely of-judging about
veteribus iniungere laborem non iniuste viderentur.
the-old to-impose labor not unjustly they-might-seem

3 Quamvis autem non tam me vinceret praestandi, quod
Although however not so-much me was-conquering of-performing what
exigebatur, fiducia quam negandi verecundia, latius
was-being-demanded confidence as of-refusing shame more-widely
se tamen aperiente materia plus quam imponebatur oneris
itself yet opening-out the-matter more than was-being-imposed of-burden
sponte suscepi, simul ut pleniore obsequio demererer
of-my-own-accord I-took-up at-once that by-fuller compliance I-might-oblige
amantissimos mei, simul ne vulgarem viam ingressus alienis
those-most-loving of-me at-once lest the-common road having-entered of-others
demum vestigiis insisterem.
only in-the-footsteps I-should-tread

4 Nam ceteri fere, qui artem orandi litteris tradiderunt, ita
For the-rest nearly who the-art of-pleading to-letters have-handed-down so
sunt exorsi, quasi perfectis omni alio genere doctrinae
have begun as-if to-those-perfected in-every other kind of-learning
summam in eloquentia manum imponerent, sive contemnentes
the-finishing in eloquence hand they-were-putting either despising
tanquam parva, quae prius discimus, studia, sive non
as small-things which first we-learn the-studies or not
ad suum pertinere officium opinati, quando divisae
to their-own to-pertain duty having-supposed since divided
professionum vices essent, seu, quod proximum vero,
of-the-professions the-turns were or what is-nearest to-the-truth
nullam ingenii sperantes gratiam circa res etiamsi necessarias
no of-talent hoping credit around things although necessary
procul tamen ab ostentatione positas; ut operum fastigia
far yet from display placed as of-buildings the-summits
spectantur, latent fundamenta.
are-looked-at lie-hidden the-foundations

Ego, cum existimem nihil arti oratoriae alienum, sine 5
I since I-think nothing to-the-art oratorical foreign without
quo fieri non posse oratorem fatendum est, nec ad
which to-come-to-be not to-be-able the-orator to-be-admitted it-is nor to
ullius rei summam nisi praecedentibus initiis perveniri, ad
of-any thing the-summit unless by-preceding beginnings to-be-arrived to
minora illa, sed quae si negligas, non sit maioribus
lesser those-things but which if you-neglect not would-be for-greater-things
locus, demittere me non recusabo; nec aliter, quam si
room to-lower myself not I-shall-refuse nor otherwise than if
mihi tradatur educandus orator, studia eius formare ab
to-me were-handed-over to-be-educated an-orator the-studies of-him to-shape from
infantia incipiam. Quod opus, Marcelle Victori, tibi dicamus;
infancy I-shall-begin Which work Marcellus Victorius to-you we-dedicate
quem, cum amicissimum nobis tum eximio litterarum 6
whom both most-friendly to-us and with-exceptional of-letters
amore flagrantem, non propter haec modo (quamquam sint
love burning not because-of these-things only although they-be
magna) dignissimum hoc mutuae inter nos caritatis pignore
great most-worthy of-this mutual between us affection pledge
iudicabamus; sed quod erudiendo Getae tuo, cuius prima
we-were-judging but because for-educating Geta your whose first
aetas manifestum iam ingenii lumen ostendit, non inutiles
age clear already of-talent the-light shows not useless
fore libri videbantur, quos ab ipsis dicendi velut
to-be-going-to-be the-books were-seeming which from the-very of-speaking as-it-were
incunabulis, per omnes, quae modo aliquid oratori futuro
cradle through all which only something to-the-orator future
conferant, artis ad summam eius operis perducere destinabamus;
may-contribute arts to the-summit of-that work to-lead we-were-intending

7 atque eo magis, quod duo iam sub nomine meo
and by-that the-more because two already under name my
libri ferebantur artis rhetoricae neque editi a me
books were-being-carried-about of-the-art rhetorical neither published by me
neque in hoc comparati. Namque alterum sermonem per
nor for this prepared For the-one talk over
biduum habitum pueri, quibus id praestabatur, exceperant;
two-days held boys to-whom it was-being-given had-taken-down
alterum pluribus sane diebus, quantum notando consequi
the-other on-more indeed days as-much-as by-noting to-follow
potuerant, interceptum boni iuvenes, sed nimium amantes
they-had-been-able intercepted good young-men but too loving
mei, temerario editionis honore vulgaverant.
of-me by-rash of-publication honor had-made-public

8 Quare in his quoque libris erunt eadem aliqua, multa
Wherefore in these also books there-will-be the-same some many-things
mutata, plurima adiecta, omnia vero compositiora et, quantum
changed very-many added all-things indeed better-composed and as-much-as
nos poterimus, elaborata.
we shall-be-able worked-out

9 Oratorem autem instituimus illum perfectum, qui esse nisi
The-orator however we-are-forming that-one perfect who to-be except
vir bonus non potest; ideoque non dicendi modo eximiam
a-man good not can and-therefore not of-speaking only exceptional
in eo facultatem sed omnes animi virtutes exigimus.
in him faculty but all of-the-mind the-virtues we-require

10 Neque enim hoc concesserim, rationem rectae honestaeque
Nor for this would-I-concede that-the-method of-right and-of-honorable
vitae (ut quidam putaverunt) ad philosophos relegandam,
life as some have-thought to the-philosophers to-be-relegated
cum vir ille vere civilis et publicarum privatarumque
since the-man that truly civic and of-public and-of-private

rerum administrationi accommodatus, qui regere consiliis
affairs to-the-administration suited who to-rule by-counsels
urbes, fundare legibus, emendare iudiciis possit, non alius
cities to-found by-laws to-correct by-judgments can not other
sit profecto quam orator.
is surely than the-orator

Quare, tametsi me fateor usurum quibusdam, quae 11
Wherefore although that-I I-admit to-be-going-to-use certain-things which
philosophorum libris continentur, tamen ea iure
of-philosophers in-the-books are-contained yet these-things by-right
vereque contenderim esse operis nostri proprieque ad artem
and-truly I-would-contend to-be of-work our and-properly to the-art
oratoriam pertinere.
oratorical to-pertain

An, si frequentissime de iustitia, fortitudine, temperantia 12
Or if most-frequently about justice courage temperance
ceterisque similibus disserendum est, adeo ut vix ulla
and-the-rest similar to-be-discoursed it-is so-much that scarcely any
possit causa reperiri in quam non aliqua ex his incidat
can case be-found into which not some from these may-fall
quaestio, eaque omnia inventione atque elocutione sunt
question and-these all-things by-invention and by-style are
explicanda, dubitabitur, ubicunque vis ingenii et copia
to-be-unfolded will-it-be-doubted wherever the-force of-talent and fullness
dicendi postulatur, ibi partes oratoris esse praecipuas?
of-speaking is-demanded there the-parts of-the-orator to-be chief

Fueruntque haec, ut Cicero apertissime colligit, 13
And-were these-things as Cicero most-plainly gathers
quemadmodum iuncta natura sic officio quoque copulata,
just-as joined by-nature so by-duty also coupled
ut iidem sapientes atque eloquentes haberentur. Scidit
that the-same-men wise and eloquent were-held Split

deinde se studium, atque inertia factum est, ut artes
then itself the-study and by-sloth brought-about it-was that arts
esse plures viderentur. Nam ut primum lingua esse coepit
to-be several might-seem For as soon-as the-tongue to-be began
in quaestu institutumque eloquentiae bonis male uti,
in profit and-was-instituted of-eloquence the-good-things badly to-use
curam morum, qui diserti habebantur, reliquerunt.
the-care of-morals those-who eloquent were-held left-behind

14 Ea vero destituta infirmioribus ingeniis velut praedae fuit.
That indeed abandoned to-weaker talents as-if for-a-prey was
Inde quidam, contempto bene dicendi labore, ad formandos
Thence certain-men having-been-despised well of-speaking the-labor to forming
animos statuendasque vitae leges regressi partem quidem
minds and-establishing of-life laws having-gone-back the-part indeed
potiorem, si dividi posset, retinuerunt; nomen tamen
better if to-be-divided it-could they-kept the-name yet
sibi insolentissimum arrogaverunt, ut soli studiosi
to-themselves most-arrogant they-claimed that alone the-devoted-ones
sapientiae vocarentur, quod neque summi imperatores neque
of-wisdom they-might-be-called which neither the-highest generals nor
in consiliis rerum maximarum ac totius administratione
in the-counsels of-affairs the-greatest and of-the-whole in-the-administration
rei publicae clarissime versati sibi unquam vindicare
of-the-thing public most-brilliantly engaged to-themselves ever to-claim
sunt ausi. Facere enim optima quam promittere maluerunt.
have dared To-do for the-best-things than to-promise they-preferred

15 Ac veterum quidem sapientiae professorum multos et
And of-the-old indeed of-wisdom professors many both
honesta praecepisse et, ut praeceperint, etiam vixisse,
honorable-things to-have-taught and as they-taught also to-have-lived
facile concesserim; nostris vero temporibus sub hoc nomine
readily I-would-concede our indeed times under this name

maxima in plerisque vitia latuerunt. Non enim virtute
the-greatest in most vices have-lain-hidden Not for by-virtue
ac studiis, ut haberentur philosophi, laborabant, sed
and by-studies that they-might-be-held philosophers they-were-laboring but
vultum et tristitiam et dissentientem a ceteris habitum
the-countenance and gloom and differing from the-rest dress
pessimis moribus praetendebant.
for-the-worst morals they-were-holding-before

Haec autem, quae velut propria philosophiae asseruntur, 16
These-things however which as-if proper to-philosophy are-claimed
passim tractamus omnes. Quis enim non de iusto, aequo
everywhere treat all Who for not about the-just the-fair
ac bono, modo non et vir pessimus, loquitur? quis non
and good provided not even a-man most-wicked speaks who not
etiam rusticorum aliqua de causis naturalibus quaerit? nam
also of-rustics some about causes natural inquires for
verborum proprietas ac differentia omnibus, qui sermonem
of-words the-propriety and difference to-all who speech
curae habent, debet esse communis.
for-a-care have ought to-be common

Sed ea et sciet optime et eloquetur orator; qui 17
But these-things both will-know best and will-utter the-orator who
si fuisset aliquando perfectus, non a philosophorum
if he-had-been ever perfect not from of-the-philosophers
scholis virtutis praecepta peterentur. Nunc necesse est ad
schools of-virtue the-precepts would-be-sought Now necessary it-is to
eos aliquando auctores recurrere, qui desertam, ut dixi,
those sometimes authors to-run-back who the-deserted as I-said
partem oratoriae artis, meliorem praesertim, occupaverunt,
part of-the-oratorical art the-better especially have-seized

et velut nostrum reposcere; non ut nos illorum utamur
and as-it-were ours to-demand-back not that we of-them may-use
inventis, sed ut illos alienis usos esse doceamus.
the-discoveries but that them of-others' having-used to-have we-may-show

18 Sit igitur orator vir talis, qualis vere sapiens appellari
Let-be therefore the-orator a-man such as truly wise to-be-called
possit; nec moribus modo perfectus (nam id mea quidem
he-can nor in-morals only perfect for that my indeed
opinione, quanquam sunt qui dissentiant, satis non est)
in-opinion although there-are who dissent enough not is
sed etiam scientia et omni facultate dicendi, qualis fortasse
but also in-knowledge and in-every faculty of-speaking such-as perhaps
nemo adhuc fuerit;
no-one yet has-been

19 sed non ideo minus nobis ad summa tendendum est; quod
but not therefore less by-us to the-highest to-be-striven it-is which
fecerunt plerique veterum, qui, etsi nondum quemquam
did most of-the-old who although not-yet anyone
sapientem repertum putabant, praecepta tamen sapientiae
wise found they-thought the-precepts yet of-wisdom
tradiderant.
had-handed-down

20 Nam est certe aliquid consummata eloquentia, neque ad
For is surely something consummate eloquence nor to
eam pervenire natura humani ingenii prohibet. Quod si
it to-come the-nature of-human talent prevents But if
non contingat, altius tamen ibunt, qui ad summa
not it-should-befall higher yet will-go those-who to the-highest
nitentur, quam qui, praesumpta desperatione quo
shall-strive than those-who having-been-presumed despair whither
velint evadendi, protinus circa ima substiterint.
they-wish of-emerging at-once around the-lowest-things shall-have-halted

Quo magis impetranda erit venia, si ne minora quidem 21
By-which the-more to-be-obtained will-be pardon if not-even lesser indeed
illa, verum operi, quod instituimus, necessaria praeteribo.
those-things but to-the-work which we-have-undertaken necessary I-shall-pass-over
Nam liber primus ea, quae sunt ante officium rhetoris,
For book the-first those-things which are before the-duty of-the-rhetorician
continebit. Secundo prima apud rhetorem elementa et
will-contain In-the-second the-first with the-rhetorician elements and
quae de ipsa rhetorices substantia quaeruntur tractabimus.
what-things about the-very of-rhetoric substance are-inquired we-shall-treat
Quinque deinceps inventioni (nam huic et dispositio 22
Five in-succession to-invention for to-this also arrangement
subiungitur), quattuor elocutioni, in cuius partem memoria
is-subjoined four to-style into whose part memory
ac pronuntiatio veniunt, dabuntur. Unus accedet, in quo
and delivery come will-be-given One will-be-added in which
nobis orator ipse informandus est, ubi, qui mores eius,
by-us the-orator himself to-be-shaped is where what the-morals of-him
quae in suscipiendis, discendis, agendis causis ratio, quod
what in undertaking learning pleading cases the-method what
eloquentiae genus, quis agendi debeat esse finis, quae post
of-eloquence kind what of-pleading ought to-be the-end what after
finem studia, quantum nostra valebit infirmitas, disseremus.
the-end the-studies as-far-as our will-avail weakness we-shall-discuss
His omnibus admiscebitur, ut quisque locus postulabit, 23
With-these all will-be-mixed as each topic shall-demand
docendi ratio, quae non eorum modo scientia, quibus
of-teaching the-method which not of-those-things only in-the-knowledge to-which
solis quidam nomen artis dederunt, studiosos instruat et
alone certain-men the-name of-art have-given the-students may-equip and

(ut sic dixerim) ius ipsum rhetorices interpretetur, sed
as so I-might-say the-law itself of-rhetoric may-interpret but
alere facundiam, vires augere eloquentiae possit.
to-nourish fluency the-strength to-increase of-eloquence may-be-able
24 Nam plerumque nudae illae artes nimia subtilitatis
For for-the-most-part bare those arts by-too-much of-subtlety
adfectatione frangunt atque concidunt quidquid est in
affectation break and cut-up whatever is in
oratione generosius, et omnem sucum ingenii bibunt et
speech nobler and all the-sap of-talent drink and
ossa detegunt: quae ut esse et adstringi nervis suis
the-bones uncover which as to-be and to-be-bound by-sinews their-own
debent, sic corpore operienda sunt.
ought so by-body to-be-covered are
25 Ideoque nos non particulam illam, sicut plerique, sed
And-therefore we not little-part that just-as most but
quidquid utile ad instituendum oratorem putabamus, in hos
whatever useful for forming the-orator we-were-thinking into these
duodecim libros contulimus breviter omnia demonstraturi.
twelve books have-gathered briefly all-things being-about-to-show
Nam si quantum de quaque re dici potest persequamur,
For if as-much-as about each thing to-be-said can we-should-pursue
finis operis non reperietur.
the-end of-the-work not will-be-found
26 Illud tamen in primis testandum est, nihil praecepta
That yet among the-first to-be-testified is nothing precepts
atque artes valere nisi adiuvante natura. Quapropter ei,
and arts to-avail unless helping nature Wherefore for-him
cui deerit ingenium, non magis haec scripta sint
for-whom will-be-lacking talent not more these-things written may-be
quam de agrorum cultu sterilibus terris.
than about of-fields the-cultivation for-barren lands

Sunt et alia ingenita cuique adiumenta, vox, latus patiens 27
There-are also other inborn to-each aids voice lungs enduring
laboris, valetudo, constantia, decor; quae si modica obtigerunt,
of-labor health steadiness grace which if moderate have-fallen-to-one
possunt ratione ampliari, sed nonnunquam ita desunt, ut bona
they-can by-method be-enlarged but sometimes so are-lacking that the-goods
etiam ingenii studiique corrumpant; sicut et haec ipsa
even of-talent and-of-study they-spoil just-as also these very-things
sine doctore perito, studio pertinaci, scribendi, legendi, dicendi
without a-teacher skilled study persistent of-writing of-reading of-speaking
multa et continua exercitatione per se nihil prosunt.
much and continuous practice by themselves nothing profit

I.1 · NURSES, PARENTS, AND TUTORS

Most children can learn, and dull minds are as rare as monsters, so a father should hope for the best from his son's birth. Nurses must speak correctly, since first impressions last; parents should be educated, as Cornelia was; tutors should be learned or know they are not. The boy should begin with Greek, with Latin soon following, and learning need not wait for seven, so long as it is play and he is never taught to hate study.

Igitur nato filio pater spem de illo primum quam 1
Therefore at-the-birth of-a-son the-father hope about him first as
optimam capiat, ita diligentior a principiis fiet.
best-possible let-him-conceive so more-careful from the-beginnings he-will-become
Falsa enim est querela, paucissimis hominibus vim
False for is the-complaint to-very-few men the-power
percipiendi, quae tradantur, esse concessam,
of-grasping what-things may-be-handed-down to-have-been granted
plerosque vero laborem ac tempora tarditate ingenii
most indeed the-labor and the-times through-slowness of-talent

perdere. Nam contra plures reperias et faciles in
to-lose For on-the-contrary more you-would-find both ready in
excogitando et ad discendum promptos. Quippe id est
thinking-out and for learning prompt Since that is
homini naturale; ac sicut aves ad volatum, equi ad cursum,
for-man natural and just-as birds for flying horses for running
ad saevitiam ferae gignuntur; ita nobis propria est mentis
for savagery wild-beasts are-born so to-us proper is of-the-mind
agitatio atque sollertia, unde origo animi caelestis creditur.
the-activity and shrewdness whence the-origin of-the-mind heavenly is-believed

2 Hebetes vero et indociles non magis secundum naturam
Dull indeed and unteachable not more according-to nature
homines eduntur quam prodigiosa corpora et monstris
men are-produced than monstrous bodies and by-monstrosities
insignia, sed hi pauci admodum fuerunt. Argumentum quod
remarkable but these few quite have-been The-proof that
in pueris elucet spes plurimorum, quae cum emoritur
in boys shines-forth the-hope of-very-many which when dies-out
aetate, manifestum est, non naturam defecisse sed curam.
with-age clear it-is not nature to-have-failed but care
Praestat tamen ingenio alius alium.
Excels yet in-talent one another

3 Concedo; sed plus efficiet aut minus; nemo reperitur,
I-concede but more he-will-accomplish or less no-one is-found
qui sit studio nihil consecutus. Hoc qui perviderit,
who has by-study nothing attained This who shall-have-seen-through
protinus ut erit parens factus, acrem quam maxime
at-once as-soon-as he-shall-be a-parent made keen as-much-as most
curam spei futuri oratoris impendat.
care on-the-hope of-the-future orator let-him-spend

Ante omnia ne sit vitiosus sermo nutricibus, quas si fieri 4
Before all-things not let-be faulty the-speech for-the-nurses whom if to-be-done
posset sapientes Chrysippus optavit, certe quantum res
it-could-be wise Chrysippus wished surely as-far-as the-thing
pateretur optimas eligi voluit. Et morum quidem in his
would-allow the-best to-be-chosen he-willed And of-morals indeed in these
haud dubie prior ratio est, recte tamen etiam loquantur.
not doubtfully prior the-consideration is correctly yet also let-them-speak
Has primum audiet puer, harum verba effingere imitando 5
These first will-hear the-boy of-these the-words to-copy by-imitating
conabitur. Et natura tenacissimi sumus eorum, quae
he-will-try And by-nature most-retentive we-are of-those-things which
rudibus animis percepimus; ut sapor, quo nova imbuas,
in-raw minds we-have-taken-in as the-taste with-which new-things you-steep
durat, nec lanarum colores, quibus simplex ille candor
lasts nor of-wools the-colors by-which simple that whiteness
mutatus est, elui possunt. Et haec ipsa magis
changed has-been to-be-washed-out can And these very more
pertinaciter haerent, quo deteriora sunt. Nam bona facile
persistently they-cling the-more worse they-are For good-things easily
mutantur in peius; num quando in bonum verteris
are-changed into worse surely-not ever into good would-you-turn
vitia? Non assuescat ergo, ne dum infans quidem est,
vices Not let-him-become-used therefore not while an-infant even he-is
sermoni qui dediscendus sit.
to-speech which to-be-unlearned would-be
In parentibus vero quam plurimum esse eruditionis optaverim, 6
In the-parents indeed as much-as-possible to-be of-learning I-would-wish
nec de patribus tantum loquor. Nam Gracchorum eloquentiae
nor about fathers only do-I-speak For of-the-Gracchi to-the-eloquence
multum contulisse accepimus Corneliam matrem, cuius
much to-have-contributed we-have-heard Cornelia the-mother whose

doctissimus sermo in posteros quoque est epistolis traditus:
most-learned speech to posterity also is in-letters handed-down
et Laelia C. filia reddidisse in loquendo paternam
and Laelia of-Gaius the-daughter to-have-reproduced in speaking paternal
elegantiam dicitur, et Hortensiae Q. filiae oratio apud
elegance is-said and of-Hortensia of-Quintus daughter the-speech before
Triumviros habita legitur non tantum in sexus honorem.
the-Triumvirs delivered is-read not only for of-the-sex honor
7 Nec tamen ii, quibus discere ipsis non contigit, minorem
Nor yet those to-whom to-learn themselves not it-befell less
curam docendi liberos habeant; sed sint propter hoc
care of-teaching their-children should-have but let-them-be because-of this
ipsum ad cetera magis diligentes.
very-thing for the-rest more careful
8 De pueris, inter quos educabitur ille huic spei destinatus,
About the-boys among whom will-be-brought-up he for-this hope destined
idem quod de nutricibus dictum sit. De paedagogis
the-same as about the-nurses said let-it-be About the-attendants
hoc amplius, ut aut sint eruditi plene, quam primam esse
this further that either they-be learned fully which first to-be
curam velim, aut se non esse eruditos sciant. Nihil
care I-should-wish or themselves not to-be learned they-know Nothing
est peius iis, qui paulum aliquid ultra primas litteras
is worse than-those who a-little something beyond the-first letters
progressi falsam sibi scientiae persuasionem induerunt.
having-advanced false on-themselves of-knowledge the-conviction have-put-on
Nam et cedere praecipiendi partibus indignantur et velut
For both to-yield of-instructing to-the-parts they-disdain and as-if
iure quodam potestatis, quo fere hoc hominum genus
by-right a-certain of-authority with-which generally this of-men kind

intumescit, imperiosi atque interim saevientes stultitiam
swells imperious and meanwhile raging foolishness
suam perdocent.
their-own they-teach-thoroughly

Nec minus error eorum nocet moribus; siquidem Leonides 9
Nor less the-error of-them harms the-morals since Leonides
Alexandri paedagogus, ut a Babylonio Diogene traditur,
of-Alexander the-attendant as by Babylonian Diogenes is-handed-down
quibusdam eum vitiis imbuit, quae robustum quoque et iam
with-certain him vices imbued which robust also and already
maximum regem ab illa institutione puerili sunt persecuta.
greatest king from that training of-boyhood have followed

Si cui multa videor exigere, cogitet oratorem 10
If to-anyone many-things I-seem to-require let-him-reflect that-the-orator
institui, rem arduam, etiam cum ei formando nihil
to-be-formed a-thing arduous even when for-him in-being-formed nothing
defuerit; praeterea plura ac difficiliora superesse.
shall-have-been-lacking besides more and more-difficult-things to-remain
Nam et studio perpetuo et praestantissimis praeceptoribus
For both of-study perpetual and of-most-excellent teachers
et plurimis disciplinis opus est.
and of-very-many disciplines need is

Quapropter praecipienda sunt optima; quae si quis 11
Wherefore to-be-prescribed are the-best-things which if anyone
gravabitur, non rationi defuerint sed homini. Si
shall-find-burdensome not to-the-method they-will-have-been-lacking but to-the-man If
tamen non continget, quales maxime velim nutrices, pueros,
yet not it-shall-befall such-as most I-would-wish nurses boys
paedagogos habere, at unus certe sit assiduus loquendi non
attendants to-have yet one surely let-there-be constant of-speaking not
imperitus, qui, si qua erunt ab his praesente alumno dicta
unskilled who if any-things shall-be by these in-the-presence-of the-pupil said

vitiose, corrigat protinus nec insidere illi sinat; dum tamen
faultily may-correct at-once nor to-settle on-him allow provided yet
intelligatur, id, quod prius dixi, bonum esse, hoc remedium.
it-be-understood that which before I-said good to-be this a-remedy

12 A sermone Graeco puerum incipere malo, quia Latinum,
From speech Greek the-boy to-begin I-prefer because Latin
qui pluribus in usu est, vel nobis nolentibus perbibet,
which for-more in use is even with-us unwilling he-will-drink-in
simul quia disciplinis quoque Graecis prius instituendus est,
at-once because in-disciplines also Greek first to-be-trained he-is
unde et nostrae fluxerunt.
whence also ours have-flowed

13 Non tamen hoc adeo superstitiose fieri velim, ut diu
Not yet this so superstitiously to-be-done I-would-wish that long
tantum Graece loquatur aut discat, sicut plerisque moris
only in-Greek he-should-speak or learn just-as for-most of-custom
est. Hoc enim accidunt et oris plurima vitia in
it-is From-this for occur both of-the-mouth very-many faults into
peregrinum sonum corrupti et sermonis; cui cum Graecae
foreign sound corrupted and of-speech to-which when Greek
figurae assidua consuetudine haeserunt, in diversa quoque
figures by-constant habit have-clung into differing also
loquendi ratione pertinacissime durant.
of-speaking manner most-persistently they-last

14 Non longe itaque Latina subsequi debent et cito pariter
Not far and-so Latin to-follow ought and quickly equally
ire. Ita fiet, ut, cum aequali cura linguam utramque
to-go So it-will-come-about that when with-equal care language each
tueri coeperimus, neutra alteri officiat.
to-guard we-shall-have-begun neither the-other will-obstruct

Quidam litteris instituendos, qui minores septem annis 15
Certain-men in-letters to-be-instructed who younger than-seven years
essent, non putaverunt, quod illa primum aetas et
were not thought because that first age both
intellectum disciplinarum capere et laborem pati posset.
the-understanding of-disciplines to-grasp and labor to-endure could
In qua sententia Hesiodum esse plurimi tradunt qui ante
In which opinion Hesiod to-be very-many hand-down who before
grammaticum Aristophanen fuerunt; nam is primus ὑποθήκας,
the-grammarian Aristophanes were for he first the-Precepts
in quo libro scriptum hoc invenitur, negavit esse huius poëtae.
in which book written this is-found denied to-be of-this poet
Sed alii quoque auctores, inter quos Eratosthenes, idem 16
But other also authors among whom Eratosthenes the-same
praeceperunt. Melius autem, qui nullum tempus vacare
prescribed Better however those-who no time to-be-empty
cura volunt, ut Chrysippus. Nam is, quamvis nutricibus
of-care wish as Chrysippus For he although to-the-nurses
triennium dederit, tamen ab illis quoque iam formandam
three-years he-has-given yet by them also already to-be-shaped
quam optimis institutis mentem infantium iudicat.
as with-the-best-possible instructions the-mind of-infants he-judges
Cur autem non pertineat ad litteras aetas, quae ad mores iam 17
Why however not should-pertain to letters the-age which to morals already
pertinet? Neque ignoro, toto illo, de quo loquor, tempore
pertains Nor am-I-unaware in-all that about which I-speak time
vix tantum effici, quantum conferre unus postea
scarcely as-much to-be-accomplished as to-contribute one afterward
possit annus; sed tamen mihi, qui dissenserunt, videntur
can year but yet to-me those-who dissented seem
non tam discentibus in hac parte quam docentibus pepercisse.
not so-much the-learners in this part as the-teachers to-have-spared

18 Quid melius alioqui facient, ex quo loqui poterunt?
What better otherwise will-they-do from when to-speak they-shall-be-able
Faciant enim aliquid necesse est. Aut cur hoc,
Let-them-do for something necessary it-is Or why this
quantulumcunque est, usque ad septem annos lucrum
however-little it-is right to seven years gain
fastidiamus? Nam certe quamlibet parvum sit, quod
should-we-scorn For surely however small it-be which
contulerit aetas prior, maiora tamen aliqua discet
shall-have-contributed the-age earlier greater yet some-things will-learn
puer ipso illo anno, quo minora didicisset.
the-boy very in-that year in-which lesser-things he-would-have-learned
19 Hoc per singulos prorogatum in summam proficit, et
This through single-years prolonged to the-total profits and
quantum in infantia praesumptum est temporis, adolescentiae
as-much-as in infancy anticipated is of-time to-youth
adquiritur. Idem etiam de sequentibus annis praeceptum
is-gained The-same also about the-following years prescribed
sit, ne, quod cuique discendum est, sero discere incipiat.
let-it-be lest what to-each to-be-learned is late to-learn he-begin
Non ergo perdamus primum statim tempus, atque eo
Not therefore let-us-lose the-first immediately time and by-that
minus, quod initia litterarum sola memoria constant, quae
the-less because the-beginnings of-letters alone on-memory rest which
non modo iam est in parvis sed tum etiam tenacissima est.
not only already is in the-little-ones but then even most-retentive is
20 Nec sum adeo aetatum imprudens, ut instandum protinus
Nor am-I so of-the-ages unaware that to-be-pressed at-once
teneris acerbe putem exigendamque plane operam. Nam
the-tender harshly I-should-think and-to-be-exacted fully effort For
id in primis cavere oportebit, ne studia, qui amare
this among the-first to-beware it-will-be-proper lest the-studies he-who to-love

nondum potest, oderit et amaritudinem semel perceptam
not-yet can hate and the-bitterness once tasted
etiam ultra rudes annos reformidet. Lusus hic sit; et
even beyond the-raw years dread Play this let-it-be and
rogetur et laudetur et nunquam non fecisse se
let-him-be-asked and let-him-be-praised and never not to-have-done himself
gaudeat, aliquando ipso nolente doceatur alius, cui
let-him-rejoice sometimes himself being-unwilling let-there-be-taught another of-whom
invideat; contendat interim et saepius vincere se
he-may-be-jealous let-him-contend meanwhile and more-often to-win himself
putet; praemiis etiam, quae capit illa aetas, evocetur.
let-him-think by-prizes also which takes that age let-him-be-called-out

I.1.21 · LETTERS AND SYLLABLES

The great orator also cried as an infant, and Philip had Aristotle teach Alexander his letters. The child should learn the shapes of letters with their names, not their order first, with ivory letters to play with and a grooved tablet to guide the stylus. Fast, good handwriting matters. Syllables must all be learned, reading kept sure before it is fast, copy lines made to teach something honest, and tongue twisters used to make the speech clear.

Parva docemus oratorem instituendum professi, sed 21
Small-things we-teach the-orator to-be-formed having-professed but
est sua etiam studiis infantia; et ut corporum mox
is its-own even to-studies infancy and as of-bodies soon-to-be
fortissimorum educatio a lacte cunisque initium ducit, ita
most-strong the-rearing from milk and-cradles the-beginning draws so
futurus eloquentissimus edidit aliquando vagitum et loqui
the-future most-eloquent-man uttered once a-wail and to-speak
primum incerta voce temptavit et haesit circa formas
at-first with-uncertain voice tried and stuck around the-shapes

litterarum. Nec si quid discere satis non est, ideo nec
of-letters Nor if anything to-learn enough not is therefore not
necesse est.
necessary is

22 Quodsi nemo reprehendit patrem, qui haec non negligenda
But-if no-one blames the-father who these-things not to-be-neglected
in suo filio putet, cur improbetur, si quis ea,
in his-own son thinks why should-be-be-disapproved if anyone those-things
quae domi suae recte faceret, in publicum promit? Atque
which at-home his-own rightly he-would-do into public brings-forth And
eo magis, quod minora etiam facilius minores percipiunt,
by-that the-more because lesser-things even more-easily the-younger grasp
et ut corpora ad quosdam membrorum flexus formari nisi
and as bodies to certain of-the-limbs bendings to-be-shaped unless
tenera non possunt, sic animos quoque ad pleraque duriores
tender not can so minds also to most-things harder
robur ipsum facit.
the-strength itself makes

23 An Philippus Macedonum rex Alexandro filio suo prima
Or Philip of-the-Macedonians king to-Alexander son his-own the-first
litterarum elementa tradi ab Aristotele, summo eius
of-letters elements to-be-handed-down by Aristotle the-highest of-his
aetatis philosopho, voluisset, aut ille suscepisset hoc
age philosopher would-have-wished or he would-have-undertaken this
officium, si non studiorum initia et a perfectissimo
duty if not of-studies the-beginnings both by the-most-perfect
quoque optime tractari et pertinere ad summam credidisset?
each best to-be-handled and to-pertain to the-sum he-had-believed

24 Fingamus igitur Alexandrum dari nobis impositum gremio,
Let-us-imagine then Alexander to-be-given to-us placed in-the-lap
dignum tanta cura infantem (quanquam suus cuique dignus
worthy of-so-great care an-infant although his-own to-each worthy

est): pudeatne me in ipsis statim elementis etiam brevia
is should-it-shame me in the-very at-once elements even short
docendi monstrare compendia? Neque enim mihi illud saltem
of-teaching to-show short-cuts Nor for to-me that at-least
placet, quod fieri in plurimis video, ut litterarum
is-pleasing which to-be-done in very-many-cases I-see that of-letters
nomina et contextum prius quam formas parvuli discant.
the-names and the-sequence before than the-shapes the-little-ones learn
Obstat hoc agnitioni earum non intendentibus mox 25
Stands-in-the-way this to-the-recognition of-them not directing soon
animum ad ipsos ductus, dum antecedentem memoriam
the-mind to the-very strokes while the-preceding memory
sequuntur. Quae causa est praecipientibus, ut etiam, cum
they-follow Which reason is for-the-instructors that even when
satis adfixisse eas pueris recto illo quo primum
enough to-have-fixed them in-the-boys in-the-straight that in-which first
scribi solent contextu videntur, retro agant rursus
to-be-written they-are-wont sequence they-seem backward they-drive again
et varia permutatione turbent, donec litteras qui
and by-varied shuffling they-disorder until the-letters those-who
instituuntur facie norint non ordine. Quapropter optime
are-being-taught by-face know not by-order Wherefore best
sicut hominum pariter et habitus et nomina edocebuntur.
just-as of-men alike both the-dress and the-names will-be-taught
Sed quod in litteris obest, in syllabis non nocebit. Non excludo 26
But what in letters hinders in syllables not will-harm Not I-exclude
autem, id quod est inventum irritandae ad discendum
however that which has-been devised of-stirring to learning
infantiae gratia eburneas etiam litterarum formas in lusum
infancy for-the-sake ivory even of-letters shapes into play

offerre; vel si quid aliud, quo magis illa aetas gaudeat,
to-offer or if anything else in-which more that age may-delight
inveniri potest, quod tractare, intueri, nominare iucundum sit.
to-be-found can which to-handle to-look-at to-name pleasant may-be

27 Cum vero iam ductus sequi coeperit, non inutile erit
When indeed already the-strokes to-follow he-shall-have-begun not useless it-will-be
eas tabellae quam optime insculpi, ut per illos velut
them on-a-tablet as best to-be-engraved so-that through those as-it-were
sulcos ducatur stilus. Nam neque errabit, quemadmodum
furrows be-led the-stylus For neither will-it-stray as
in ceris (continebitur enim utrinque marginibus neque
on wax it-will-be-held for on-both-sides by-the-edges nor
extra praescriptum egredi poterit) et celerius ac saepius
outside the-prescribed-line to-go-out will-it-be-able and more-quickly and more-often
sequendo certa vestigia firmabit articulos, neque egebit
by-following sure tracks it-will-strengthen the-joints nor will-it-need
adiutorio manum suam manu superimposita regentis.
the-help the-hand his-own with-a-hand placed-over of-one-guiding

28 Non est aliena res, quae fere ab honestis negligi
Not is a-foreign thing which generally by honorable-men to-be-neglected
solet, cura bene ac velociter scribendi. Nam cum sit in
is-wont the-care well and swiftly of-writing For since it-is in
studiis praecipuum, quoque solo verus ille profectus et
studies chief and-by-which alone true that progress and
altis radicibus nixus paretur, scribere ipsum, tardior stilus
on-deep roots resting is-procured writing itself a-slower stylus
cogitationem moratur, rudis et confusus intellectu caret; unde
the-thought delays rough and confused understanding lacks whence
sequitur alter dictandi, quae transferenda sunt, labor.
follows the-second of-dictating what-things to-be-transcribed are labor

Quare cum semper et ubique tum praecipue in epistolis 29
Wherefore both always and everywhere and especially in letters
secretis et familiaribus delectabit ne hoc quidem neglectum
private and familiar it-will-delight not this even neglected
reliquisse.
to-have-left
Syllabis nullum compendium est; perdiscendae omnes nec, 30
For-syllables no short-cut is to-be-thoroughly-learned all nor
ut fit plerumque, difficillima quaeque earum differenda,
as happens commonly the-most-difficult each of-them to-be-deferred
ut in nominibus scribendis deprehendantur.
that in names being-written they-may-be-detected
Quin immo ne primae quidem memoriae temere credendum; 31
Indeed nay not first even the-memory rashly to-be-trusted
repetere et diu inculcare fuerit utilius, et in lectione
to-repeat and long to-impress would-be more-useful and in reading
quoque non properare ad continuandam eam vel accelerandam,
also not to-hurry to continuing it or speeding
nisi cum inoffensa atque indubitata litterarum inter se
unless when the-unstumbling and undoubted of-letters among themselves
coniunctio suppeditare sine ulla cogitandi saltem mora
combination to-supply without any of-thinking at-least delay
poterit. Tunc ipsis syllabis verba complecti et his
shall-be-able Then with-the-very syllables words to-embrace and with-these
sermonem connectere incipiat.
speech to-connect let-him-begin
Incredibile est, quantum morae lectioni festinatione adiiciatur. 32
Incredible it-is how-much of-delay to-reading by-haste is-added
Hinc enim accidit dubitatio, intermissio, repetitio plus quam
Hence for occurs hesitation interruption repetition more than

possunt audentibus, deinde, cum errarunt, etiam iis
they-can to-those-who-dare then when they-have-erred even those-things
quae iam sciunt diffidentibus.
which already they-know to-those-distrusting

33 Certa sit ergo in primis lectio, deinde coniuncta et
Sure let-be therefore among the-first-things the-reading then connected and
diu lentior, donec exercitatione contingat emendata velocitas.
long rather-slow until by-practice there-befall faultless speed

34 Nam prospicere in dextrum (quod omnes praecipiunt) et
For to-look-forward to the-right which all prescribe and
providere, non rationis modo sed usus quoque est; quoniam
to-foresee not of-method only but of-practice also is since
sequentia intuenti priora dicenda sunt, et, quod
the-following-things to-one-looking-at the-earlier-things to-be-said are and what
difficillimum est, dividenda intentio animi, ut aliud
most-difficult is to-be-divided the-attention of-the-mind that one-thing
voce aliud oculis agatur. Illud non poenitebit curasse,
by-voice another by-the-eyes be-done That not one-will-regret to-have-taken-care
cum scribere nomina puer (quemadmodum moris est)
when to-write names the-boy as of-custom is
coeperit, ne hanc operam in vocabulis vulgaribus et
shall-have-begun lest this effort on words common and
forte occurrentibus perdat.
by-chance occurring he-should-waste

35 Protinus enim potest interpretationem linguae secretioris, quas
At-once for he-can the-interpretation of-language more-recondite which
Graeci γλώσσας vocant, dum aliud agitur, ediscere
the-Greeks glosses call while something-else is-being-done to-learn-by-heart
et inter prima elementa consequi rem postea proprium
and among the-first elements to-attain a-thing afterward its-own
tempus desideraturam. Et quoniam circa res adhuc tenues
time going-to-require And since around things as-yet slight

moramur, ii quoque versus, qui ad imitationem scribendi
we-linger those also lines which for imitation of-writing
proponentur, non otiosas velim sententias habeant sed
will-be-set-out not idle I-would-wish thoughts should-have but
honestum aliquid monentes.
honorable something advising

Prosequitur haec memoria in senectutem et impressa 36
Accompanies these-things the-memory into old-age and impressed
animo rudi usque ad mores proficiet. Etiam dicta clarorum
on-a-mind raw right to the-morals will-profit Even the-sayings of-famous
virorum et electos ex poëtis maxime (namque eorum
men and chosen from the-poets most for their
cognitio parvis gratior est) locos ediscere inter
acquaintance to-the-little-ones more-pleasing is passages to-learn-by-heart amid
lusum licet. Nam et maxime necessaria est oratori (sicut
play it-is-allowed For both most necessary is to-the-orator just-as
suo loco dicam) memoria, et ea praecipue firmatur atque
in-its-own place I-shall-say memory and it especially is-strengthened and
alitur exercitatione, et in his, de quibus nunc loquimur,
is-nourished by-practice and in these about which now we-speak
aetatibus, quae nihildum ipsae generare ex se queunt,
ages which nothing-yet themselves to-produce from themselves can
prope sola est, quae iuvari cura docentium possit.
almost alone it-is which to-be-helped by-the-care of-those-teaching can

Non alienum fuerit exigere ab his aetatibus, quo 37
Not foreign it-would-be to-require from these ages in-order-that
sit absolutius os et expressior sermo, ut nomina
may-be more-perfect the-mouth and more-distinct the-speech that names
quaedam versusque adfectatae difficultatis ex pluribus et
certain and-lines of-studied difficulty from several and
asperrime coeuntibus inter se syllabis catenatos et
most-harshly meeting among themselves syllables chained-together and

velut confragosos quam citatissime volvant; χαλινοί
as-it-were rugged as quickly-as-possible they-roll-out tongue-twisters
Graece vocantur. Res modica dictu, qua tamen
in-Greek they-are-called A-thing modest to-tell with-which yet
omissa multa linguae vitia, nisi primis eximuntur annis,
omitted many of-the-tongue faults unless in-the-first are-taken-out years
inemendabili in posterum pravitate durantur.
with-incorrigible into the-future depravity last

I.2 · SCHOOL OR HOME

Should the boy study at home or in a school? Some fear for his morals and some think a private tutor gives him more time. Morals are corrupted at home too, and chiefly by parents who spoil their children with luxury and let them see and hear vice. A single pupil gains little, since a teacher's voice serves many like the sun, and the future orator must not grow pale in a solitary life or lose the friendships of school.

1 Sed nobis iam paulatim adcrescere puer et exire de
But by-us now little-by-little to-grow-up the-boy and to-go-out from
gremio et discere serio incipiat. Hoc igitur potissimum
the-lap and to-learn seriously let-him-begin In-this therefore especially
loco tractanda quaestio est, utiliusne sit domi atque
place to-be-handled the-question is more-useful-whether it-is at-home and
intra privatos parietes studentem continere an frequentiae
within private walls the-student to-keep or to-the-crowds
scholarum et velut publicis praeceptoribus tradere.
of-the-schools and as-it-were to-public teachers to-hand-over
2 Quod quidem cum iis, a quibus clarissimarum civitatium
Which indeed both to-those by whom of-the-most-famous states
mores sunt instituti, tum eminentissimis auctoribus video
the-customs have-been instituted and to-the-most-eminent authors I-see

placuisse. Non est tamen dissimulandum, esse
to-have-been-pleasing Not is yet to-be-concealed that-there-are
nonnullos, qui ab hoc prope publico more privata quadam
some who from this almost public custom by-private a-certain
persuasione dissentiant. Hi duas praecipue rationes sequi
conviction dissent These two chiefly reasons to-follow
videntur: unam, quod moribus magis consulant fugiendo
seem one that for-morals more they-provide by-fleeing
turbam hominum eius aetatis, quae sit ad vitia maxime
the-crowd of-men of-that age which is to vices most
prona, unde causas turpium factorum saepe extitisse utinam
prone whence the-causes of-shameful deeds often to-have-arisen would-that
falso iactaretur; alteram, quod, quisquis futurus est ille
falsely it-were-alleged the-other that whoever going-to-be is that
praeceptor, liberalius tempora sua impensurus uni videtur,
teacher more-liberally the-times his-own going-to-spend on-one he-seems
quam si eadem in plures partiatur.
than if the-same among more he-should-divide

Prior causa prorsus gravis. Nam si studiis quidem scholas 3
The-former cause wholly weighty For if to-studies indeed schools
prodesse, moribus autem nocere constaret, potior mihi
to-be-of-use to-morals however to-harm it-were-established preferable to-me
ratio vivendi honeste quam vel optime dicendi videretur.
the-method of-living honorably than even best of-speaking would-seem
Sed mea quidem sententia iuncta ista atque indiscreta
But my indeed in-opinion joined these-things and undivided
sunt. Neque enim esse oratorem nisi bonum virum iudico,
are Nor for to-be an-orator unless a-good man I-judge
et fieri etiamsi potest nolo. De hac re igitur prius.
and to-become even-if he-can I-do-not-wish About this thing therefore first

4 Corrumpi mores in scholis putant; nam et corrumpuntur
To-be-corrupted morals in schools they-think for both they-are-corrupted
interim, sed domi quoque, et sunt multa eius rei exempla
at-times but at-home also and there-are many of-that thing examples
tam hercule quam conservatae sanctissime utrobique
as-many by-Hercules as of-preserved most-purely in-both-places
opinionis. Natura cuiusque totum curaque distat.
reputation The-nature of-each the-whole and-the-care makes-the-difference
Da mentem ad peiora facilem, da negligentiam formandi
Give a-mind to worse-things easy give a-neglect of-forming
custodiendique in aetate prima pudoris: non minorem
and-of-guarding in age the-first of-modesty not less
flagitiis occasionem secreta praebuerint. Nam et potest
to-disgraceful-acts opportunity privacy will-have-afforded For both can
turpis esse domesticus ille praeceptor, nec tutior inter servos
base be domestic that teacher nor safer among slaves
malos quam ingenuos parum modestos conversatio est.
bad than freeborn too-little modest association is
5 At si bona ipsius indoles, si non caeca ac sopita parentum
But if good of-himself the-disposition if not blind and drowsy of-the-parents
socordia est, et praeceptorem eligere sanctissimum quemque
the-sloth is both a-teacher to-choose the-most-upright each
(cuius rei praecipua prudentibus cura est) et disciplinam, quae
of-which thing chief to-the-prudent the-care is and a-discipline which
maxime severa fuerit, licet, et nihilominus amicum gravem
most severe shall-be it-is-allowed and nonetheless a-friend weighty
virum aut fidelem libertum lateri filii sui adiungere, cuius
man or faithful freedman to-the-side of-son his-own to-join whose
assiduus comitatus etiam illos meliores faciat, qui timebantur.
constant companionship even those better may-make who were-feared

Facile erat huius metus remedium. Utinam liberorum 6
Easy was of-this fear the-remedy Would-that of-children
nostrorum mores non ipsi perderemus. Infantiam statim
our the-morals not ourselves we-ruined Infancy at-once
deliciis solvimus. Mollis illa educatio, quam indulgentiam
by-luxuries we-enervate Soft that rearing which indulgence
vocamus, nervos omnes mentis et corporis frangit. Quid non
we-call the-sinews all of-mind and of-body breaks What not
adultus concupiscet, qui in purpuris repit? Nondum prima
grown-up will-be-covet who in purples crawls Not-yet the-first
verba exprimit, iam coccum intelligit, iam conchylium
words he-pronounces already scarlet he-understands already purple
poscit. Ante palatum eorum quam os instituimus.
he-demands Before the-palate of-them than the-mouth we-train
In lecticis crescunt; si terram attigerint, e manibus 7
In litters they-grow if the-ground they-shall-have-touched from the-hands
utrinque sustinentium pendent. Gaudemus, si quid licentius
on-both-sides of-those-holding-up they-hang We-rejoice if anything rather-licentious
dixerint: verba ne Alexandrinis quidem permittenda
they-shall-have-said words not to-Alexandrian even to-be-allowed
deliciis risu et osculo excipimus. Nec mirum: nos
delights with-laughter and with-a-kiss we-receive Nor a-wonder we
docuimus, ex nobis audiunt.
have-taught from us they-hear
Nostras amicas, nostros concubinos vident, omne convivium 8
Our mistresses our minions they-see every banquet
obscenis canticis strepit, pudenda dictu spectantur. Fit
with-obscene songs resounds things-shameful to-tell are-watched Comes
ex his consuetudo, inde natura. Discunt haec miseri,
from these habit thence nature They-learn these-things the-wretches

antequam sciant vitia esse; inde soluti ac fluentes non
before they-know vices to-be thence enervated and dissolute not
accipiunt ex scholis mala ista sed in scholas adferunt.
they-receive from the-schools evils those but into the-schools they-bring
9 Verum in studiis magis vacabit unus uni. Ante omnia nihil
But in studies more will-be-free one for-one Before all-things nothing
prohibet esse illum nescio quem unum etiam cum eo,
prevents to-be that-one I-know-not whom one also with him
qui in scholis eruditur. Sed etiamsi iungi utrumque non
who in the-schools is-educated But even-if to-be-joined each-of-the-two not
posset, lumen tamen illud conventus honestissimi tenebris ac
could the-light yet that of-a-gathering most-honorable to-darkness and
solitudini praetulissem. Nam optimus quisque praeceptor
to-solitude I-would-have-preferred For the-best each teacher
frequentia gaudet ac maiore se theatro dignum putat.
in-a-crowd rejoices and of-a-greater himself theater worthy thinks
10 At fere minores ex conscientia suae infirmitatis haerere
But generally the-lesser from consciousness of-their-own weakness to-cling
singulis et officio fungi quodam modo paedagogorum
to-individuals and the-duty to-perform in-a-certain way of-attendants
non indignantur.
not disdain
11 Sed praestat alicui vel gratia vel pecunia vel amicitia, ut
But secures to-someone either favor or money or friendship that
doctissimum atque incomparabilem magistrum domi habeat:
a-most-learned and incomparable master at-home he-may-have
num tamen ille totum in uno diem consumpturus est?
surely-not yet he the-whole on one day going-to-spend is
aut potest esse ulla tam perpetua discentis intentio, quae
or can be any so perpetual of-the-learner attention which

non ut visus oculorum obtutu continuo fatigetur? cum
not as the-sight of-the-eyes by-a-gaze continuous be-wearied since
praesertim multo plus secreti temporis studia desiderent.
especially much more of-private time the-studies require
Neque enim scribenti, ediscenti, cogitanti praeceptor 12
Nor for to-one-writing to-one-learning-by-heart to-one-thinking the-teacher
adsistit, quorum aliquid agentibus cuiuscunque interventus
stands-by of-which something to-those-doing of-anyone the-intervention
impedimento est. Lectio quoque non omnis nec semper
a-hindrance is Reading also not all nor always
praeeunte vel interpretante eget. Quando enim tot
one-leading-the-way or interpreting needs When for of-so-many
auctorum notitia contingeret? Modicum ergo tempus est,
authors acquaintance would-befall Moderate therefore the-time is
quo in totum diem velut opus ordinetur, ideoque per
in-which for the-whole day as-it-were the-work is-arranged and-therefore through
plures ire possunt etiam quae singulis tradenda sunt.
more to-go can even what-things to-individuals to-be-handed-down are
Pleraque vero hanc condicionem habent, ut eadem voce 13
Most-things indeed this condition have that with-the-same voice
ad omnes simul perferantur. Taceo de partitionibus et
to all at-once they-are-conveyed I-am-silent about the-divisions and
declamationibus rhetorum, quibus certe quantuscunque
declamations of-the-rhetoricians for-which surely however-great
numerus adhibeatur, tamen unusquisque totum feret.
a-number be-applied yet each-one the-whole will-carry-off
Non enim vox illa praeceptoris ut cena minus pluribus 14
Not for the-voice that of-the-teacher as a-dinner less to-more
sufficit, sed ut sol universis idem lucis calorisque largitur.
suffices but as the-sun to-all the-same of-light and-of-heat bestows
Grammaticus quoque si de loquendi ratione disserat, si
The-grammarian also if about of-speaking the-method discourses if

quaestiones explicet, historias exponat, poemata enarret,
questions he-unfolds histories expounds poems interprets
tot illa discent quot audient.
as-many those-things will-learn as-many-as will-hear
15 At enim emendationi praelectionique numerus obstat.
But for to-correction and-to-the-reading-aloud the-number is-an-obstacle
Sit incommodum, (nam quid fere undique placet?)
Let-it-be an-inconvenience for what generally from-every-side pleases
mox illud comparabimus commodis. Nec ego tamen eo
soon that we-shall-compare with-the-advantages Nor I yet thither
mitti puerum volo, ubi negligatur. Sed neque praeceptor
to-be-sent the-boy wish where he-may-be-neglected But neither a-teacher
bonus maiore se turba, quam ut sustinere eam possit,
good with-a-greater himself crowd than that to-sustain it he-can
oneraverit; et in primis ea habenda cura est, ut
will-have-burdened and among the-first-things this to-be-had care is that
is omni modo fiat nobis familiariter amicus, nec officium
he in-every way become to-us in-friendly-fashion a-friend nor duty
in docendo spectet sed adfectum.
in teaching may-he-look-to but affection
16 Ita nunquam erimus in turba. Nec sane quisquam litteris
Thus never shall-we-be in the-crowd Nor indeed anyone by-letters
saltem leviter imbutus eum, in quo studium ingeniumque
at-least lightly imbued him in whom study and-talent
perspexerit, non in suam quoque gloriam peculiariter fovebit.
he-has-perceived not into his-own also glory particularly will-cherish
Sed ut fugiendae sint magnae scholae (cui ne ipsi
But though to-be-fled be great schools to-which not the-very
quidem rei adsentior, si ad aliquem merito concurritur),
even thing I-assent if to someone deservedly there-is-a-flocking

non tamen hoc eo valet, ut fugiendae sint omnino
not yet this to-that avails that to-be-fled be altogether
scholae. Aliud est enim vitare eas, aliud eligere.
schools Other-thing it-is for to-avoid them another to-choose
Et si refutavimus quae contra dicuntur, iam explicemus, 17
And if we-have-refuted what-things against are-said now let-us-unfold
quid ipsi sequamur.
what ourselves we-follow
Ante omnia futurus orator, cui in maxima celebritate et 18
Before all-things the-future orator for-whom in the-greatest crowding and
in media rei publicae luce vivendum est, adsuescat
in the-middle of-the-thing public light to-be-lived is let-him-grow-used
iam a tenero non reformidare homines neque illa
already from tender-age not to-dread men nor in-that
solitaria et velut umbratica vita pallescere. Excitanda mens
solitary and as-it-were shady life to-grow-pale To-be-roused the-mind
et adtollenda semper est, quae in eiusmodi secretis aut
and to-be-lifted always is which in such seclusion either
languescit et quendam velut in opaco situm ducit, aut
languishes and a-certain as-it-were in shade rust contracts or
contra tumescit inani persuasione; necesse est enim
on-the-contrary swells with-empty conviction necessary it-is for
nimium tribuat sibi, qui se nemini comparat.
too-much he-should-attribute to-himself who himself to-no-one compares
Deinde cum proferenda sunt studia, caligat in sole et 19
Then when to-be-brought-forth are the-studies he-is-dazzled in the-sun and
omnia nova offendit, ut qui solus didicerit quod inter
all-things new he-stumbles-at as one-who alone has-learned what among
multos faciendum est.
many to-be-done is

20 Mitto amicitias, quae ad senectutem usque firmissime
I-pass-over friendships which to old-age right most-firmly
durant religiosa quadam necessitudine imbutae. Neque
last with-a-religious certain bond imbued Nor
enim est sanctius sacris iisdem quam studiis initiari.
for is more-sacred in-rites the-same than in-studies to-be-initiated
Sensum ipsum, qui communis dicitur, ubi discet, cum
The-sense itself which common is-called where will-he-learn when
se a congressu, qui non hominibus solum sed mutis
himself from the-meeting which not to-men only but dumb
quoque animalibus naturalis est, segregarit?
also to-animals natural is he-shall-have-separated

I.2.21 · RIVALRY AND THE CROWD

At school a boy learns from what is praised and corrected in others, and emulation spurs him. Quintilian recalls his own teachers ranking pupils by merit, with the contest renewed every thirtieth day, which fired him more than any exhortation. Beginners imitate their classmates more easily than the master, who must stoop to their understanding. A teacher speaking to one pupil cannot rise as he does before an audience: eloquence would not exist if we spoke only to single hearers.

21 Adde quod domi ea sola discere potest, quae ipsi
Add that at-home those-things alone to-learn he-can which to-himself
praecipientur, in schola etiam quae aliis. Audiet multa
will-be-taught in school also what-things to-others He-will-hear many-things
cotidie probari, multa corrigi; proderit alicuius obiurgata
daily to-be-approved many-things to-be-corrected it-will-profit of-someone rebuked
desidia, proderit laudata industria, excitabitur laude aemulatio,
the-idleness it-will-profit praised industry will-be-roused by-praise emulation
turpe ducet cedere pari, pulchrum superasse maiores.
shameful he-will-think to-yield to-an-equal fine to-have-surpassed the-elders

Accendunt omnia haec animos, et licet ipsa vitium sit 22
Kindle all these-things minds and though itself a-vice be
ambitio, frequenter tamen causa virtutum est.
ambition often yet the-cause of-virtues it-is
Non inutilem scio servatum esse a praeceptoribus meis 23
Not useless I-know kept to-have-been by teachers my
morem, qui, cum pueros in classes distribuerant, ordinem
the-custom who when the-boys into classes they-had-distributed the-order
dicendi secundum vires ingenii dabant; et ita superiore
of-speaking according-to the-strength of-talent they-gave and so in-the-higher
loco quisque declamabat, ut praecedere profectu videbatur.
place each declaimed as to-precede in-progress he-seemed
Huius rei iudicia praebebantur; ea nobis ingens palma, 24
Of-this thing judgments were-given that to-us a-huge palm
ducere vero classem multo pulcherrimum. Nec de hoc semel
to-lead indeed the-class much the-finest Nor about this once
decretum erat; tricesimus dies reddebat victo certaminis
decided was the-thirtieth day gave-back to-the-beaten of-the-contest
potestatem. Ita nec superior successu curam remittebat et
the-chance Thus neither the-superior by-success care relaxed and
dolor victum ad depellendam ignominiam concitabat.
pain the-beaten to driving-off the-disgrace roused
Id nobis acriores ad studia dicendi faces subdidisse quam 25
That to-us keener to the-studies of-speaking torches to-have-set-under than
exhortationem docentium, paedagogorum custodiam, vota
the-exhortation of-those-teaching of-attendants the-watch the-prayers
parentum, quantum animi mei coniectura colligere possum,
of-parents as-far-as of-mind my by-conjecture to-gather I-can
contenderim.
I-would-contend

26 Sed sicut firmiores in litteris profectus alit aemulatio,
But just-as stronger in letters advances nourishes emulation
ita incipientibus atque adhuc teneris condiscipulorum quam
so to-beginners and as-yet tender of-fellow-pupils than
praeceptoris iucundior hoc ipso quod facilior imitatio
of-the-teacher more-pleasant by-this very that easier the-imitation
est. Vix enim se prima elementa ad spem tollere
is Scarcely for themselves the-first elements to the-hope to-raise
effingendae, quam summam putant, eloquentiae audebunt;
of-reproducing which highest they-think of-eloquence will-dare
proxima amplectentur magis, ut vites arboribus applicitae
the-nearest-things they-will-embrace more as vines to-trees applied
inferiores prius apprehendendo ramos in cacumina evadunt.
the-lower first by-grasping branches to the-tops climb

27 Quod adeo verum est, ut ipsius etiam magistri, si tamen
Which so true is that of-the-very even master if yet
ambitiosis utilia praeferet, hoc opus sit, cum adhuc
to-showy-things useful-things he-shall-prefer this the-task be when as-yet
rudia tractabit ingenia, non statim onerare infirmitatem
raw he-shall-handle talents not at-once to-burden the-weakness
discentium, sed temperare vires suas et ad intellectum
of-the-learners but to-temper strength his-own and to the-understanding
audientis descendere.
of-the-hearer to-come-down

28 Nam ut vascula oris angusti superfusam humoris copiam
For as little-vessels of-mouth narrow poured-over of-liquid an-abundance
respuunt, sensim autem influentibus vel etiam instillatis
spit-out gradually however by-things-flowing-in or even dripped-in
complentur, sic animi puerorum quantum excipere possint
are-filled so the-minds of-boys how-much to-take-in they-can

videndum est. Nam maiora intellectu velut parum
to-be-seen is For things-greater than-understanding as-it-were too-little
apertos ad percipiendum animos non subibunt.
open to perceiving minds not will-enter
Utile igitur habere, quos imitari primum, mox vincere 29
Useful therefore to-have those-whom to-imitate first soon to-surpass
velis. Ita paulatim et superiorum spes erit.
you-would-wish Thus little-by-little also of-the-superior-ones the-hope will-be
His adiicio, praeceptores ipsos non idem mentis
To-these-things I-add that-the-teachers themselves not the-same of-mind
ac spiritus in dicendo posse concipere singulis tantum
and of-spirit in speaking to-be-able to-conceive with-individuals only
praesentibus quod illa celebritate audientium instinctos.
present as by-that crowding of-hearers inspired
Maxima enim pars eloquentiae constat animo. Hunc adfici, 30
The-greatest for part of-eloquence rests-on the-mind It to-be-affected
hunc concipere imagines rerum et transformari quodammodo
it to-conceive images of-things and to-be-transformed in-a-certain-way
ad naturam eorum, de quibus loquimur, necesse est. Is
to the-nature of-those about which we-speak necessary it-is It
porro, quo generosior celsiorque est, hoc maioribus
moreover by-how-much nobler and-loftier it-is by-so-much greater
velut organis commovetur; ideoque et laude crescit et
as-it-were engines is-moved and-therefore both by-praise it-grows and
impetu augetur et aliquid magnum agere gaudet.
by-impetus is-increased and something great to-do rejoices
Est quaedam tacita dedignatio, vim dicendi tantis 31
There-is a-certain silent disdain the-power of-speaking with-so-great
comparatam laboribus ad unum auditorem demittere: pudet
acquired labors to one hearer to-lower it-shames
supra modum sermonis attolli. Et sane concipiat quis mente
above the-measure of-conversation to-be-raised And indeed let-conceive anyone in-mind

vel declamantis habitum vel orantis vocem, incessum,
either of-one-declaiming the-bearing or of-one-pleading the-voice gait
pronuntiationem, illum denique animi et corporis motum,
delivery that finally of-mind and of-body movement
sudorem, ut alia praeteream, et fatigationem, audiente uno:
the-sweat that other-things I-may-pass-over and the-fatigue listening one
nonne quiddam pati furori simile videatur? Non esset
surely something to-suffer to-madness like would-be-seem Not there-would-be
in rebus humanis eloquentia, si tantum cum singulis loqueremur.
in affairs human eloquence if only with individuals we-spoke

I.3 · GIFTS, PLAY, AND THE ROD

A good teacher first reads the child's nature: memory that grasps and keeps, and imitation of what he learns, not of a gait to raise a laugh. The precocious rarely ripen, like shoots that yellow before the harvest. Quintilian wants a boy whom praise rouses and defeat makes weep. Rest and play are needed, since study rests on the will, and games sharpen wits and show character. He rejects flogging as servile and shameful, an outrage that hardens the boy and invites abuse.

1 Tradito sibi puero docendi peritus ingenium eius
Having-been-handed-over to-him the-boy of-teaching one-skilled the-talent of-him
in primis naturamque perspiciet. Ingenii signum in
among the-first-things and-the-nature will-examine Of-talent the-sign in
parvis praecipuum memoria est. Eius duplex virtus,
the-little-ones chief memory is Of-it twofold the-excellence
facile percipere et fideliter continere. Proximum imitatio;
easily to-grasp and faithfully to-retain Next imitation
nam id quoque est docilis naturae, sic tamen, ut ea
for that also is of-a-teachable nature so yet that those-things

quae discit effingat, non habitum forte et ingressum et
which he-learns he-copy not the-bearing perhaps and the-gait and
si quid in peius notabile est.
if anything for the-worse noticeable is

Non dabit mihi spem bonae indolis, qui hoc imitandi 2
Not will-give to-me hope of-good disposition he-who this of-imitating
studio petet, ut rideatur. Nam probus quoque in
by-zeal will-aim-at that he-be-laughed-at For honest also among
primis erit ille vere ingeniosus; alioqui non peius duxerim
the-first will-be he truly talented otherwise not worse I-would-think
tardi esse ingenii quam mali. Probus autem ab illo segni
of-slow to-be talent than of-bad Honest however from that sluggish
et iacente plurimum aberit.
and inert most will-be-distant

Hic meus quae tradentur non difficulter accipiet, quaedam 3
This my-boy what-things will-be-taught not with-difficulty will-take-in certain-things
etiam interrogabit, sequetur tamen magis quam praecurret.
even will-ask will-follow yet more than will-run-ahead
Illud ingeniorum velut praecox genus non temere unquam
That of-talents as-it-were precocious kind not readily ever
pervenit ad frugem.
comes to fruit

Hi sunt, qui parva facile faciunt et audacia provecti, 4
These are those-who small-things easily do and by-boldness carried-forward
quidquid illud possunt, statim ostendunt. Possunt autem
whatever that they-can at-once display They-can however
id demum, quod in proximo est; verba continuant, haec
that only which at hand is words they-string-together these
vultu interrito, nulla tardati verecundia proferunt. Non
with-face unafraid by-no checked modesty bring-forth Not
multum praestant sed cito.
much they-perform but quickly

5 Non subest vera vis nec penitus immissis radicibus nititur;
Not lies-beneath true force nor deeply sent-down by-roots does-it-rest
ut, quae summo solo sparsa sunt semina, celerius se
as which on-the-top of-the-soil scattered are seeds more-quickly themselves
effundunt, et imitatae spicas herbulae inanibus aristis
pour-out and having-imitated ears little-grasses with-empty beards
ante messem flavescunt. Placent haec annis comparata;
before the-harvest turn-yellow Please these-things with-the-years compared
deinde stat profectus, admiratio decrescit.
then stands-still progress admiration decreases

6 Haec cum animadverterit, perspiciat deinceps, quonam
These-things when he-shall-have-noticed let-him-examine next in-what
modo tractandus sit discentis animus. Sunt quidam, nisi
way to-be-handled is of-the-learner the-mind There-are some unless
institeris, remissi, quidam imperia indignantur, quosdam
you-press-on slack some commands resent some
continet metus, quosdam debilitat, alios continuatio extundit,
restrains fear some it-weakens others continuity hammers-out
in aliis plus impetus facit.
in others more impetus does

7 Mihi ille detur puer, quem laus excitet, quem gloria
To-me that let-be-given boy whom praise may-rouse whom glory
iuvet, qui victus fleat. Hic erit alendus ambitu,
may-please who beaten may-weep This-one will-be to-be-nourished by-ambition
hunc mordebit obiurgatio, hunc honor excitabit, in hoc
him will-bite rebuke him honor will-rouse in him
desidiam nunquam verebor.
idleness never shall-I-fear

8 Danda est tamen omnibus aliqua remissio; non solum quia
To-be-given is yet to-all some relaxation not only because
nulla res est, quae perferre possit continuum laborem, atque
no thing is which to-endure can continuous labor and

ea quoque, quae sensu et anima carent, ut servare vim
those also which sense and soul lack that to-keep force
suam possint, velut quiete alterna retenduntur; sed quod
their-own they-may-be-able as-if by-rest alternating are-unbent but because
studium discendi voluntate, quae cogi non potest, constat.
the-study of-learning on-the-will which to-be-compelled not can rests
Itaque et virium plus adferunt ad discendum renovati ac 9
And-so both of-strength more they-bring to learning renewed and
recentes et acriorem animum, qui fere necessitatibus
fresh and a-keener spirit which generally compulsions
repugnat.
resists
Nec me offenderit lusus in pueris; est et hoc signum 10
Nor me would-offend play in boys it-is also this a-sign
alacritatis; neque illum tristem semperque demissum sperare
of-eagerness nor that-one gloomy and-always downcast to-hope
possim erectae circa studia mentis fore, cum in hoc
could-I of-alert about studies mind to-be-going-to-be when in this
quoque maxime naturali aetatibus illis impetu iaceat.
also most natural to-those ages impulse he-lies-inert
Modus tamen sit remissionibus, ne aut odium studiorum 11
A-limit yet let-there-be to-relaxations lest either hatred of-studies
faciant negatae aut otii consuetudinem nimiae. Sunt etiam
they-cause denied or of-leisure habit too-great There-are also
nonnulli acuendis puerorum ingeniis non inutiles lusus, cum
some for-sharpening of-boys talents not useless games when
positis invicem cuiusque generis quaestiunculis aemulantur.
proposed in-turn of-every kind little-questions they-compete
Mores quoque se inter ludendum simplicius detegunt; modo 12
Morals also themselves during playing more-simply uncover only-let
nulla videatur aetas tam infirma, quae non protinus quid rectum
no seem age so weak which not at-once what right

pravumque sit discat, tum vel maxime formanda, cum simulandi
and-wrong be may-learn then even most to-be-shaped when of-dissembling
nescia est et praecipientibus facillime cedit. Frangas enim
ignorant it-is and to-those-instructing most-easily yields You-would-break for
citius quam corrigas, quae in pravum induruerunt.
sooner than you-would-correct things-which into wrong have-hardened
13 Protinus ergo, ne quid cupide, ne quid improbe, ne
At-once therefore lest anything greedily lest anything wickedly lest
quid impotenter faciat, monendus est puer; habendumque
anything violently be-do to-be-advised is the-boy and-to-be-held
in animo semper illud Vergilianum:
in mind always that Vergilian-saying

Adeo in teneris consuescere multum est.
So-much in the-tender-years to-become-used much is

Caedi vero discentes, quamlibet et receptum sit et
To-be-beaten indeed learners however-much both accepted it-be and
Chrysippus non improbet, minime velim. Primum, quia
Chrysippus not disapproves by-no-means I-would-wish First because
deforme atque servile est et certe, (quod convenit, si
unseemly and servile it-is and surely which is-agreed if
aetatem mutes), iniuria est;
the-age you-change an-injury it-is
14 deinde, quod, si cui tam est mens illiberalis, ut obiurgatione
next because if in-anyone so is a-mind illiberal that by-rebuke
non corrigatur, is etiam ad plagas ut pessima quaeque
not he-be-corrected he even to blows as the-worst each
mancipia durabitur: postremo, quod ne opus erit quidem
slaves will-be-hardened finally because not need will-be even
hac castigatione, si assiduus studiorum exactor astiterit.
of-this punishment if a-constant of-studies exactor shall-have-stood-by

Nunc fere negligentia paedagogorum sic emendari videtur, 15
Now generally the-negligence of-attendants so to-be-corrected seems
ut pueri non facere, quae recta sunt, cogantur sed cur
that boys not to-do what-things right are are-compelled but why
non fecerint puniantur. Denique cum parvulum verberibus
not they-have-done are-punished Finally when a-little-one by-blows
coegeris, quid iuveni facias, cui nec
you-shall-have-compelled what with-a-young-man would-you-do to-whom neither
adhiberi potest hic metus et maiora discenda sunt?
to-be-applied can this fear and greater-things to-be-learned are
Adde, quod multa vapulantibus dictu deformia et mox 16
Add that many-things to-those-being-beaten to-tell unseemly and soon
verecundiae futura saepe dolore vel metu acciderunt, qui
to-shame going-to-be often from-pain or from-fear have-happened which
pudor frangit animum et abiicit atque ipsius lucis fugam
shame breaks the-mind and casts-down and of-the-very light flight
et taedium dictat.
and weariness dictates
Iam si minor in eligendis custodum vel praeceptorum 17
Now if less in choosing of-guardians or of-teachers
moribus fuit cura, pudet dicere, in quae probra nefandi
the-morals there-was care it-shames to-say into what outrages wicked
homines isto caedendi iure abutantur, quam det aliis
men that of-beating right abuse what may-give to-others
quoque nonnunquam occasionem hic miserorum metus. Non
also sometimes opportunity this of-the-wretched fear Not
morabor in parte hac; nimium est quod intelligitur. Quare
I-shall-linger in part this too-much is what is-understood Wherefore
hoc dixisse satis est; in aetatem infirmam et iniuriae
this to-have-said enough is upon age weak and to-injury
obnoxiam nemini debet nimium licere.
exposed to-no-one ought too-much to-be-allowed

18 Nunc quibus instituendus sit artibus, qui sic formabitur, ut
Now in-what to-be-trained he-is arts who so will-be-shaped that
fieri possit orator, et quae in quaque aetate inchoanda,
to-become he-can an-orator and what-things in each age to-be-begun
dicere ingrediar.
to-say I-shall-proceed

I.4 · THE GRAMMARIAN AND THE LETTERS

After reading and writing comes the grammarian, whose art of correct speech and reading the poets holds more than it promises: music, astronomy, philosophy, and judgment of authors. Its elements are not trifles. The grammarian asks whether Latin lacks letters, as the Aeolic digamma in seruus, or has extra ones like K and Q; how letters change in derivation and over time, as Valesius became Valerius; and how many parts of speech there are, the ancients naming only verbs, nouns, and conjunctions.

1 Primus in eo, qui scribendi legendique adeptus erit
First in him who of-writing and-of-reading gained shall-have
facultatem, grammatici est locus. Nec refert, de Graeco
the-ability of-the-grammarian is the-place Nor does-it-matter about the-Greek
an de Latino loquar, quanquam Graecum esse priorem placet.
or about the-Latin I-speak although the-Greek to-be earlier it-pleases
2 Utrique eadem via est. Haec igitur professio, cum brevissime
For-each the-same road is This therefore profession though most-briefly
in duas partes dividatur, recte loquendi scientiam et poetarum
into two parts it-be-divided correctly of-speaking the-knowledge and of-the-poets
enarrationem, plus habet in recessu quam fronte promittit.
the-interpretation more has in recess than on-its-front it-promises

Nam et scribendi ratio coniuncta cum loquendo est, et 3
For both of-writing the-method joined with speaking is and
enarrationem praecedit emendata lectio, et mixtum his
the-interpretation precedes correct reading and mixed with-these
omnibus iudicium est; quo quidem ita severe sunt usi
all judgment is which indeed so severely have used
veteres grammatici, ut non versus modo censoria quadam
the-old grammarians that not lines only with-a-censorial certain
virgula notare et libros, qui falso viderentur inscripti,
little-rod to-mark and books which falsely seemed inscribed
tanquam subditos summovere familia permiserint sibi,
as-if supposititious to-remove from-the-family they-have-allowed themselves
sed auctores alios in ordinem redegerint, alios omnino
but authors some into the-ranks they-have-brought others altogether
exemerint numero.
have-taken-out from-the-number
Nec poetas legisse satis est: excutiendum omne scriptorum 4
Nor poets to-have-read enough is to-be-shaken-out every of-writers
genus non propter historias modo sed verba, quae
kind not on-account-of the-histories only but the-words which
frequenter ius ab auctoribus sumunt. Tum neque
frequently (their)-right from authors take Then neither
citra musicen grammatice potest esse perfecta, cum ei
without music grammar can be perfect since for-it
de metris rhythmisque dicendum sit, nec, si rationem
about meters and-rhythms to-be-spoken is nor if the-method
siderum ignoret, poetas intelligat, qui (ut alia
of-the-stars it-should-be-ignorant-of the-poets it-would-understand who that other-things
omittam) totiens ortu occasuque signorum in declarandis
I-may-omit so-often by-the-rising and-setting of-the-signs in declaring
temporibus utantur; nec ignara philosophiae, cum propter
the-seasons use nor ignorant of-philosophy both because-of

plurimos in omnibus fere carminibus locos ex intima
the-very-many in all nearly poems passages from the-inmost
naturalium quaestionum subtilitate repetitos, tum vel propter
of-natural questions subtlety drawn and even because-of
Empedoclea in Graecis, Varronem ac Lucretium in
Empedocles among the-Greeks Varro and Lucretius among
Latinis, qui praecepta sapientiae versibus tradiderunt.
the-Latins who the-precepts of-wisdom in-verses have-handed-down

5 Eloquentia quoque non mediocri est opus, ut de unaquaque
Eloquence also not of-moderate is need that about each
earum, quas demonstravimus, rerum dicat proprie et
of-those which we-have-shown things it-may-speak properly and
copiose. Quo minus sunt ferendi, qui hanc artem ut
fully By-which the-less are to-be-borne those-who this art as
tenuem atque ieiunam cavillantur, quae nisi oratoris futuri
slight and meager mock which unless of-the-orator future
fundamenta fideliter iecit, quidquid superstruxeris, corruet;
the-foundations faithfully it-has-laid whatever you-build-on-it will-collapse
necessaria pueris, iucunda senibus, dulcis secretorum comes
necessary to-boys pleasant to-old-men sweet of-retirement companion
et quae vel sola in omni studiorum genere plus habeat
and which even alone in every of-studies kind more has
operis quam ostentationis.
of-work than of-display

6 Ne quis igitur tanquam parva fastidiat grammatices
Lest anyone therefore as small-things scorn of-grammar
elementa, non quia magnae sit operae consonantes a
the-elements not because of-great it-is labor consonants from
vocalibus discernere ipsasque eas in semivocalium numerum
vowels to-distinguish and-the-very them into of-semivowels the-number
mutarumque partiri, sed quia interiora velut sacri
and-of-mutes to-divide but because the-inner-parts as-it-were of-sanctuary

huius adeuntibus apparebit multa rerum subtilitas, quae
this to-those-approaching will-appear much of-things subtlety which
non modo acuere ingenia puerilia sed exercere altissimam
not only to-sharpen talents boyish but to-exercise the-deepest
quoque eruditionem ac scientiam possit.
also erudition and knowledge can
An cuiuslibet auris est exigere litterarum sonos? non 7
Or of-anybody's ear is-it to-weigh of-letters the-sounds not
hercule magis quam nervorum. At grammatici saltem omnes
by-Hercules more than of-strings But grammarians at-least all
in hanc descendent rerum tenuitatem, desintne aliquae
into this will-descend of-things slightness whether-are-lacking some
nobis necessariae litterarum, non cum Graeca scribimus
to-us necessary of-letters not when Greek-words we-write
(tum enim ab iisdem duas mutuamur) sed propriae, in
then for from the-same two we-borrow but proper-ones in
Latinis, ut in his seruus et uulgus Aeolicum digammon
Latin-words as in these slave and crowd the-Aeolic digamma
desideratur, et medius est quidam V et I litterae sonus;
is-missed and middle is a-certain of-V and of-I letter sound
non enim sic optimum dicimus ut opimum, et in here 8
not for so best we-say as rich and in yesterday
neque E plane neque I auditur;
neither E plainly nor I is-heard
an rursus aliae redundent, praeter notam aspirationis, (quae 9
or again others are-superfluous besides the-mark of-aspiration which
si necessaria est, etiam contrariam sibi poscit) ut K, quae
if necessary it-is also a-contrary to-itself demands as K which
et ipsa quorundam nominum nota est, et Q, cuius similis
also itself of-certain names a-mark is and Q to-which similar
effectu specieque, nisi quod paulum a nostris obliquatur, Coppa
in-effect and-in-shape except that a-little by us it-is-slanted Koppa

apud Graecos nunc tantum in numero manet, et nostrarum
among the-Greeks now only in number remains and of-ours
ultima, qua tam carere potuimus quam ψ non quaerimus?
the-last which as-well to-do-without we-could as ψ not we-seek
10 Atque etiam in ipsis vocalibus grammatici est videre,
And also in the-very vowels of-the-grammarian it-is to-see
an aliquas pro consonantibus usus acceperit, quia iam
whether some for consonants usage has-taken because now
sicut etiam scribitur et uos ut tuos. At quae ut vocales
just-as also is-written and you as your But which as vowels
iunguntur aut unam longam faciunt, ut veteres scripserunt
are-joined either one long they-make as the-old-ones wrote
qui geminatione earum velut apice utebantur, aut duas;
who by-doubling of-them as-if by-an-apex used or two
nisi quis putat etiam ex tribus vocalibus syllabam fieri,
unless anyone thinks even from three vowels a-syllable to-be-made
si non aliquae officio consonantium fungantur.
if not some the-office of-consonants perform
11 Quaeret hoc etiam, quomodo duabus demum vocalibus in
He-will-ask this also how to-two only vowels into
se ipsas coeundi natura sit, cum consonantium nulla
themselves very of-coalescing the-nature be when of-consonants none
nisi alteram frangat. Atqui littera I sibi insidit, coniicit
unless the-other it-breaks And-yet the-letter I on-itself settles throws-together
enim est ab illo iacit, et V, quomodo nunc scribitur uulgus
for is from that throws and V as now is-written crowd
et seruus. Sciat etiam Ciceroni placuisse aiio Maiiamque
and slave Let-him-know also to-Cicero to-have-pleased I-say and-Maia
geminata I scribere; quod si est, etiam iungetur ut consonans.
with-doubled I to-write which if it-is also it-will-be-joined as a-consonant

Quare discat puer, quid in litteris proprium, quid commune, 12
Wherefore let-learn the-boy what in letters proper what common
quae cum quibus cognatio; nec miretur, cur ex scamno
which with which the-kinship nor let-him-wonder why from bench
fiat scabillum aut a pinno (quod est acutum) securis
comes footstool or from a-point which is sharp an-axe
utrinque habens aciem bipennis; ne illorum sequatur errorem,
on-both-sides having an-edge two-edged lest of-those he-follow the-error
qui, quia a pennis duabus hoc esse nomen existimant,
who because from feathers two this to-be the-name they-think
pennas avium dici volunt.
the-feathers of-birds to-be-meant they-wish
Neque has modo noverit mutationes, quas adferunt declinatio 13
Nor these only let-him-know changes which bring inflection
aut praepositio, ut secat secuit, cadit excidit, caedit excidit,
or a-preposition as cuts cut falls falls-out strikes cuts-out
calcat exculcat (et fit a lavando lotus et inde rursus inlutus
treads tramples and comes from washing washed and thence again unwashed
et mille talia), sed quae rectis quoque casibus aetate
and a-thousand such but those-which in-the-nominative also cases with-age
transierunt. Nam ut Valesii Fusii in Valerios Furiosque venerunt:
have-passed For as Valesii Fusii into Valerii and-Furii have-come
ita arbos, labos, vapos etiam et clamos ac lases fuerunt.
so tree labor vapor also and clamor and Lares have-been
Atque haec ipsa S littera ab his nominibus exclusa in 14
And this very S letter from these names excluded in
quibusdam ipsa alteri successit, nam mertare atque pultare
some itself to-another has-succeeded for to-plunge and to-beat
dicebant, quin fordeum faedosque pro aspiratione F
they-said nay-rather barley and-kids instead-of the-aspiration F
velut simili littera utentes; nam contra Graeci aspirare
as-if a-similar letter using for on-the-contrary the-Greeks to-aspirate

F ut φ solent, ut pro Fundanio Cicero testem, qui primam
F as φ are-wont as for Fundanius Cicero the-witness who the-first
eius litteram dicere non possit, irridet.
of-his letter to-pronounce not could mocks
15 Sed B quoque in locum aliarum dedimus aliquando, unde
But B also into the-place of-others we-have-put sometimes whence
Burrus et Bruges et balaena. Nec non eadem fecit ex
Pyrrhus and Phrygians and whale Nor not the-same made from
duello bellum, unde Duellios quidam dicere Bellios ausi.
war war whence Duelliuses some to-call Belliuses have-dared
16 Quid stlocum stlitesque? Quid T litterae cum D quaedam
What-of place and-lawsuits What of-T letter with D a-certain
cognatio? Quare minus mirum, si in vetustis operibus urbis
kinship Wherefore less wonderful if in ancient works of-city
nostrae et celebribus templis legantur Alexanter et Cassantra.
our and in-famous temples are-read Alexander and Cassandra
Quid O atque V permutatae invicem, ut Hecoba et notrix
What-of O and V interchanged in-turn as Hecuba and nurse
Culcides et Pulixena scriberentur, ac, ne in Graecis id
the-Colchian and Polyxena were-written and lest in Greek-words this
tantum notetur, dederont ac probaveront? Sic Ὀδυσσεύς,
only be-noted they-gave and they-approved Thus Odysseus
quem Ὀλισσέα fecerant Aeolis, ad Ulixen deductus est.
whom Olisseus had-made the-Aeolians to Ulysses brought-down was
17 Quid? non E quoque I loco fuit? Menerva et leber
What not E also of-I in-the-place was Minerva and free
et magester et Diove Victore non Diovi Victori? Sed mihi
and master and by-Jove the-Victor not to-Jove the-Victor But for-me
locum signare satis est, non enim doceo, sed admoneo
the-place to-mark enough is not for I-teach but I-admonish
docturos. Inde in syllabas cura transibit, de quibus
those-going-to-teach Thence to syllables the-care will-pass about which

in orthographia pauca adnotabo. Tum videbit, ad quem
in orthography a-few-things I-shall-note Then he-will-see to whom
hoc pertinet, quot et quae partes orationis; quanquam
this pertains how-many and what parts of-speech although
de numero parum convenit.
about the-number too-little is-agreed
Veteres enim, quorum fuerunt Aristoteles quoque atque 18
The-old-ones for among-whom were Aristotle also and
Theodectes, verba modo et nomina et convinctiones
Theodectes verbs only and nouns and connectives
tradiderunt; videlicet quod in verbis vim sermonis, in
handed-down evidently because in verbs the-force of-speech in
nominibus materiam (quia alterum est quod loquimur, alterum
nouns the-matter because the-one is what we-speak the-other
de quo loquimur), in convinctionibus autem complexus eorum
about which we-speak in connectives however the-joinings of-them
esse iudicaverunt: quas coniunctiones a plerisque dici
to-be they-judged which conjunctions by most to-be-called
scio, sed haec videtur ex συνδέσμῳ magis propria translatio.
I-know but this seems from binding more proper a-translation

The philosophers, chiefly the Stoics, raised the number of the parts of speech, and Latin, which lacks the article, adds the interjection; some count eight, some nine. Boys must first decline nouns and conjugate verbs, but a keen teacher goes further: genders, epicene nouns, the origins of names like Rufus, Agrippa, and Vopiscus, a sixth Greek and a seventh Latin case, and verbs whose forms are doubtful, defective, or impersonal, such as fero, licet, and piget.

19 Paulatim a philosophis ac maxime Stoicis auctus est
Little-by-little by the-philosophers and most-of-all the-Stoics increased was
numerus, ac primum convinctionibus articuli adiecti, post
the-number and first to-the-connectives articles were-added afterward
praepositiones, nominibus appellatio, deinde pronomen, deinde
prepositions to-nouns the-appellative then the-pronoun then
mixtum verbo participium, ipsis verbis adverbia. Noster
mixed with-the-verb the-participle to-the-very verbs adverbs Our
sermo articulos non desiderat, ideoque in alias partes
language articles not needs and-therefore into other parts
orationis sparguntur. Sed accedit superioribus interiectio.
of-speech they-are-scattered But is-added to-the-former the-interjection
20 Alii tamen ex idoneis dumtaxat auctoribus octo partes
Others yet from competent at-least authors eight parts
secuti sunt ut Aristarchus et aetate nostra Palaemon,
followed have as Aristarchus and in-age our Palaemon
qui vocabulum sive appellationem nomini subiecerunt
who the-common-noun or appellative to-the-noun subordinated
tanquam speciem eius. At ii, qui aliud nomen aliud
as a-species of-it But those who one-thing noun another
vocabulum faciunt, novem. Nihilominus fuerunt, qui ipsum
common-noun make nine Nonetheless there-were who the-very
adhuc vocabulum ab appellatione deducerent, ut esset
further common-noun from the-appellative separated so-that should-be

vocabulum corpus visu tactuque manifestum, domus, lectus,
the-common-noun a-body by-sight and-by-touch manifest house bed
appellatio, cui vel alterum deesset vel utrumque,
the-appellative to-which either the-other should-be-lacking or both
ventus, caelum, deus, virtus. Adiiciebant et asseverationem ut
wind heaven god virtue They-added also the-asseveration as
eheu, et tractationem ut fasciatim; quae mihi non approbantur.
alas and the-treatment as in-bundles which to-me not are-approved
Vocabulum an appellatio dicenda sit προσηγορία et 21
Common-noun or appellative to-be-called should-be appellation and
subiicienda nomini necne, quia parvi refert, liberum
to-be-subordinated to-the-noun or-not because of-small-moment it-matters free
opinaturis relinquo.
to-those-going-to-have-opinions I-leave
Nomina declinare et verba in primis pueri sciant, neque 22
Nouns to-decline and verbs among the-first-things the-boys let-know nor
enim aliter pervenire ad intellectum sequentium possunt; quod
for otherwise to-arrive at the-understanding of-what-follows can which
etiam monere supervacuum erat, nisi ambitiosa festinatione
even to-advise superfluous were unless by-showy haste
plerique a posterioribus inciperent et, dum ostentare
most from the-later-things began and while to-display
discipulos circa speciosiora malunt, compendio morarentur.
their-pupils around more-showy-things they-prefer by-the-short-cut they-were-delayed
Atqui si quis et didicerit satis et (quod non minus 23
And-yet if anyone both shall-have-learned enough and which not less
deesse interim solet) voluerit docere quae didicit,
to-be-lacking sometimes is-wont shall-have-wished to-teach what-things he-has-learned
non erit contentus tradere in nominibus tria genera
not he-will-be content to-hand-down in nouns three genders
et quae sunt duobus omnibusve communia.
and which are to-two or-to-all common

24 Nec statim diligentem putabo, qui promiscua, quae ἐπίκοινα
Nor at-once careful shall-I-think one-who the-promiscuous which epicene
dicuntur, ostenderit, in quibus sexus uterque per alterum
are-called shall-have-shown in which sex each through the-other
apparet; aut quae feminina positione mares aut neutrali
appears or which by-feminine form males or by-neuter
feminas significant, qualia sunt Murena et Glycerium.
females signify such-as are Murena and Glycerium
25 Scrutabitur ille praeceptor acer atque subtilis origines
Will-search-out that teacher keen and subtle the-origins
nominum, quae ex habitu corporis Rufos Longosque
of-names which from the-condition of-the-body Rufi and-Longi
fecerunt; ubi erit aliud secretius, Sullae, Burri, Galbae,
have-made where will-be some-other more-recondite Sullae Burri Galbae
Plauti, Pansae, Scauri taliaque; et ex casu nascentium;
Plauti Pansae Scauri and-such and from the-circumstances of-those-being-born
hic Agrippa et Opiter et Cordus et Postumus erunt; et
here Agrippa and Opiter and Cordus and Postumus will-be and
ex iis, quae post natos eveniunt, unde Vopiscus. Iam
from those which after the-born-ones happen whence Vopiscus Now
Cottae, Scipiones, Laenates, Serani sunt ex variis causis.
Cottae Scipiones Laenates Serani are from various causes
26 Gentes quoque ac loca et alia multa reperias inter
Nations also and places and other many-things you-would-find among
nominum causas. In servis iam intercidit illud genus,
of-names the-causes Among slaves now has-died-out that kind
quod ducebatur a domino, unde Marcipores Publiporesque.
which was-derived from the-master whence Marcipores and-Publipores
Quaerat etiam, sitne apud Graecos vis quaedam
Let-him-inquire also whether-there-be among the-Greeks force some
sexti casus et apud nos quoque septimi. Nam cum dico
of-a-sixth case and among us also of-a-seventh For when I-say

hasta percussi, non utor ablativi natura; nec, si idem
by-a-spear I-struck not I-use of-the-ablative the-nature nor if the-same
Graece dicam, dativi.
in-Greek I-should-say of-the-dative
Sed in verbis quoque quis est adeo imperitus, ut ignoret 27
But in verbs also who is so unskilled that he-be-ignorant-of
genera et qualitates et personas et numeros? Litterarii
the-voices and moods and persons and numbers Of-the-elementary
paene ista sunt ludi et trivialis scientiae. Iam quosdam
almost those-things are school and of-the-trivial knowledge Now some
illa turbabunt, quae declinationibus non tenentur. Nam et
those-things will-confuse which by-inflections not are-held For both
quaedam participia an verba an appellationes sint, dubitari
certain participles whether verbs or appellatives they-be to-be-doubted
potest, quia aliud alio loco valent, ut lectum et sapiens et
can because one-thing in-one place they-mean as read and wise and
quaedam verba appellationibus similia, ut fraudator, nutritor.
certain verbs to-appellatives similar as defrauder nourisher
Iam itur in antiquam silvam nonne propriae cuiusdam 28
Now it-is-gone into ancient forest surely of-its-own a-certain
rationis est? nam quod initium eius invenias? cui
method is for what beginning of-it would-you-find to-which
simile fletur. Accipimus aliter, ut panditur interea
similar there-is-weeping We-take otherwise as is-thrown-open meanwhile
domus omnipotentis Olympi, aliter ut totis usque adeo
the-house of-all-powerful Olympus otherwise as in-all continually so-much
turbatur agris. Est etiam quidam tertius modus, ut
there-is-turmoil fields There-is also a-certain third mode as
urbs habitatur, unde et campus curritur, mare navigatur.
the-city is-inhabited whence also the-plain is-run the-sea is-sailed

29 Pransus quoque ac potus diversum valet quam
Having-lunched also and having-drunk a-different-thing mean than
indicat. Quid? quod multa verba non totum declinationis
it-indicates What that many verbs not the-whole of-inflection
ordinem ferunt? Quaedam etiam mutantur ut fero in
series bear Certain-ones also are-changed as I-bear in
praeterito, quaedam tertiae demum personae figura
the-perfect certain-ones of-the-third only person in-the-form
dicuntur ut licet, piget, quaedam simile quiddam patiuntur
are-said as it-is-allowed it-irks certain-ones similar something undergo
vocabulis quae in adverbium transeunt? Nam ut noctu
to-common-nouns which into an-adverb pass For as by-night
et diu ita dictu factuque. Sunt enim haec quoque
and by-day so to-say and-to-do They-are for these-things also
verba participialia quidem, non tamen qualia dicto factoque.
verbs participial indeed not yet such-as said and-done

I.5 · BARBARISMS

Speech should be correct, clear, and ornate, and the grammarian begins with correctness. Single words are native or foreign, simple or compound, proper or figurative, current or coined, and a lone word is more often faulty than fine. A barbarism is a fault in one word: a foreign word in Latin, a savage manner, or a letter or syllable added, dropped, changed, or misplaced. Poets earn pardon or praise for such forms, usage defends some in prose, and the aspirate has changed with the times.

1 Iam cum omnis oratio tris habeat virtutes, ut emendata,
Now since every speech three has virtues that correct
ut dilucida, ut ornata sit (quia dicere apte, quod est
that clear that ornate it-be because to-speak fittingly which is

praecipuum, plerique ornatui subiiciunt), totidem vitia, quae
chief most to-ornament subordinate as-many faults which
sunt supra dictis contraria, emendate loquendi regulam,
are above to-the-things-said contrary correctly of-speaking the-rule
quae grammatices prior pars est, examinet.
which of-grammar the-former part is let-it-examine

Haec exigitur verbis aut singulis aut pluribus. Verba nunc 2
This is-required in-words either single or several Words now
generaliter accipi volo, nam duplex eorum intellectus
generally to-be-taken I-wish for twofold of-them the-understanding
est; alter, qui omnia per quae sermo nectitur significat,
is the-one which all-things through which speech is-woven signifies
ut apud Horatium: verbaque provisam rem non invita
as in Horace and-words foreseen the-matter not unwilling
sequentur; alter, in quo est una pars orationis, lego, scribo.
will-follow the-other in which is one part of-speech I-read I-write
Quam vitantes ambiguitatem quidam dicere maluerunt voces,
Which avoiding ambiguity some to-say have-preferred voices
locutiones, dictiones.
locutions dictions

Singula sunt aut nostra aut peregrina, aut simplicia aut 3
Single-words are either ours or foreign either simple or
composita, aut propria aut translata, aut usitata aut ficta.
compound either proper or metaphorical either current or coined
Uni verbo vitium saepius quam virtus inest. Licet enim
In-one word a-fault more-often than an-excellence is-present Though for
dicamus aliquod proprium, speciosum, sublime: nihil tamen
we-may-call some proper handsome sublime nothing yet
horum nisi in complexu loquendi serieque contingit;
of-these except in the-combination of-speaking and-the-sequence befalls
laudamus enim verba rebus bene accommodata.
we-praise for words to-things well fitted

4 Sola est, quae notari possit velut vocalitas, quae εὐφωνία
Alone it-is which to-be-noted can as-it-were sonority which euphony
dicitur; cuius in eo delectus est, ut inter duo, quae idem
is-called of-which in this the-choice is that between two which the-same
significant ac tantundem valent, quod melius sonet malis.
signify and as-much are-worth what better sounds you-should-prefer
5 Prima barbarismi ac soloecismi foeditas absit. Sed quia
First of-barbarism and of-solecism the-foulness let-be-absent But because
interim excusantur haec vitia aut consuetudine aut auctoritate
sometimes are-excused these vices either by-usage or by-authority
aut vetustate aut denique vicinitate virtutum (nam saepe
or by-antiquity or finally by-nearness of-excellences for often
a figuris ea separare difficile est), ne qua tam lubrica
from figures them to-separate difficult it-is lest any so slippery
observatio fallat, acriter se in illud tenue discrimen
observation deceive keenly himself upon that fine distinction
grammaticus intendat, de quo nos latius ibi loquemur,
the-grammarian let-him-bend about which we more-broadly there shall-speak
ubi de figuris orationis tractandum erit.
where about the-figures of-speech to-be-treated it-will-be
6 Interim vitium, quod fit in singulis verbis, sit barbarismus.
Meanwhile the-fault which occurs in single words let-be barbarism
Occurrat mihi forsan aliquis, quid hic promisso tanti
May-meet me perhaps someone what here of-the-promise of-so-great
operis dignum? aut quis hoc nescit, alios barbarismos
work worthy or who this knows-not that-some barbarisms
scribendo fieri alios loquendo;— quia, quod male scribitur,
in-writing to-occur others in-speaking because what badly is-written
male etiam dici necesse est; quae vitiose dixeris,
badly also to-be-said necessary it-is what-things faultily you-shall-have-said
non utique et scripto peccant— illud prius adiectione,
not assuredly also in-the-written-word go-wrong that first by-addition

detractione, immutatione, transmutatione, hoc secundum
by-subtraction by-substitution by-transposition this second
divisione, complexione, aspiratione, sono contineri?
by-division by-combination by-aspiration by-sound to-be-contained
Sed ut parva sint haec, pueri docentur adhuc, et 7
But though small be these-things boys are-taught still and
grammaticos officii sui commonemus. Ex quibus si quis
grammarians of-duty their-own we-remind Of whom if anyone
erit plane impolitus et vestibulum modo artis huius
shall-be quite unpolished and the-entrance only of-the-art this
ingressus, intra haec, quae profitentium commentariolis
having-entered within these-things which in-the-professors' little-commentaries
vulgata sunt, consistet, doctiores multa adiicient, vel
published are he-will-stop the-more-learned many-things will-add or
hoc primum, quod barbarismum pluribus modis accipimus.
this first that barbarism in-more ways we-take
Unum gente, quale est, si quis Afrum vel Hispanum Latinae 8
One by-race such-as it-is if anyone African or Spanish into-Latin
orationi nomen inserat, ut ferrum, quo rotae vinciuntur,
speech a-noun inserts as the-iron with-which wheels are-bound
dici solet cantus, quanquam eo tanquam recepto utitur
to-be-called is-wont tire although it as-if received uses
Persius; sicut Catullus ploxenum circa Padum invenit, et in
Persius just-as Catullus box by the-Po found and in
oratione Labieni (sive illa Cornelii Galli est) in Pollionem
the-speech of-Labienus or that of-Cornelius Gallus it-is against Pollio
casamo adsectator e Gallia ductum est; nam mastrucam,
follower follower from Gaul drawn is for sheepskin
quod Sardum est, irridens Cicero ex industria dixit.
which Sardinian is mocking Cicero on purpose said

9 Alterum genus barbarismi accipimus, quod fit animi
Another kind of-barbarism we-take which arises from-the-mind's
natura, ut is, a quo insolenter quid aut minaciter aut
nature as he by whom insolently anything or threateningly or
crudeliter dictum sit, barbare locutus existimatur.
cruelly said be barbarously to-have-spoken is-thought

10 Tertium est illud vitium barbarismi, cuius exempla vulgo sunt
The-third is that fault of-barbarism of-which examples commonly are
plurima, sibi etiam quisque fingere potest, ut verbo, cui
very-many for-himself even each to-make-up can that to-a-word to-which
libebit, adiiciat litteram syllabamve vel detrahat, aut aliam
it-shall-please he-add a-letter or-a-syllable or take-away or one
pro alia aut eandem alio quam rectum est loco ponat.
for another or the-same in-another than right is place put

11 Sed quidam fere in iactationem eruditionis sumere illa
But some generally for display of-erudition to-take those-things
ex poetis solent et auctores quos praelegunt criminantur.
from the-poets are-wont and the-authors whom they-read-aloud accuse
Scire autem debet puer, haec apud scriptores carminum
To-know however ought the-boy these-things among the-writers of-poems
aut venia digna aut etiam laude duci, potiusque illa
either of-pardon worthy or even of-praise to-be-held and-rather those-things
docendi erunt minus vulgata.
to-be-taught will-be less common

12 Nam duos in uno nomine faciebat barbarismos Tinga
For two in one name made barbarisms Tinga
Placentinus (si reprehendenti Hortensio credimus) preculam
of-Placentia if to-the-reproving Hortensius we-believe booth
pro pergula dicens, et immutatione cum c pro g uteretur,
for booth saying both by-substitution since c for g he-used
et transmutatione cum r praeponeret e antecedenti. At
and by-transposition since r he-placed-before e preceding But

in eiusdem vitii geminatione Mettoeoque Fufetioeo dicens
in of-the-same fault doubling and-of-Mettius of-Fufetius saying
Ennius poetico iure defenditur.
Ennius by-poetic right is-defended
Sed in prosa quoque est quaedam iam recepta immutatio. 13
But in prose also is a-certain now accepted substitution
Nam Cicero Canopitarum exercitum dicit, ipsi Canobon
For Cicero of-the-Canopitae the-army speaks-of they Canobos
vocant; et Trasumennum pro Tarsumenno multi auctores,
call and Trasumennus for Tarsumennus many authors
etiamsi est in eo transmutatio, vindicaverunt. Similiter
although there-is in it transposition have-claimed Similarly
alia; nam sive est adsentior, Sisenna dixit adsentio
other-things for whether is I-assent Sisenna said I-assent
multique et hunc et analogian secuti, sive illud verum
and-many and him and analogy having-followed or that true
est, haec quoque pars consensu defenditur.
is this also part by-consensus is-defended
At ille pexus pinguisque doctor aut illic detractionem aut 14
But that combed and-greasy teacher either there subtraction or
hic adiectionem putabit. Quid quod quaedam, quae singula
here addition will-think What that certain-things which singly
procul dubio vitiosa sunt, iuncta sine reprehensione dicuntur?
without doubt faulty are joined without reproach are-said
Nam et dua et tre diversorum generum sunt barbarismi; 15
For both two and three of-different genders are barbarisms
at duapondo et trepondo usque ad nostram aetatem ab
but two-pounds and three-pounds right to our age by
omnibus dictum est, et recte dici Messala confirmat.
all said has-been and rightly to-be-said Messala confirms

16 Absurdum forsitan videatur dicere, barbarismum, quod
Absurd perhaps it-may-seem to-say that-barbarism which
est unius verbi vitium, fieri per numeros aut genera
is of-one word a-fault to-occur through numbers or genders
sicut soloecismum: scala tamen et scopa contraque
just-as solecism ladder yet and broom and-on-the-other-hand
hordea et mulsa, licet litterarum mutationem, detractionem,
barleys and meads though of-letters a-change subtraction
adiectionem habeant, non alio vitiosa sunt, quam quod
addition they-have not otherwise faulty are than that
pluralia singulariter et singularia pluraliter efferuntur; et
plurals in-the-singular and singulars in-the-plural are-expressed and
gladia qui dixerunt, genere exciderunt.
swords those-who have-said in-gender have-erred

17 Sed hoc quoque notare contentus sum, ne arti culpa
But this also to-note content I-am lest to-the-art by-the-fault
quorundam pervicacium perplexae videar et ipse quaestionem
of-certain obstinate-men entangled I-seem and myself a-question
addidisse. Plus exigunt subtilitatis quae accidunt in
to-have-added More require of-subtlety the-things-which happen in
dicendo vitia, quia exempla eorum tradi scripto non
speaking faults because examples of-them to-be-handed-down in-writing not
possunt, nisi cum in versus inciderunt, ut divisio Europaï
can except when into verses they-have-fallen as the-division of-Europe
Asiaï et ei contrarium vitium, quod συναίρεσιν et συναλοιφὴν
of-Asia and to-it the-contrary fault which synaeresis and synaloepha
Graeci vocant, nos complexionem dicamus, qualis est apud P.
the-Greeks call we combination may-call such-as is in Publius
Varronem tum te flagranti deiectum fulmine Phaethon.
Varro then thee blazing cast-down by-a-thunderbolt Phaethon

Nam si esset prosa oratio, easdem litteras enuntiare veris 18
For if it-were prose speech the-same letters to-pronounce in-true
syllabis licebat. Praeterea quae fiunt spatio, sive cum
syllables it-was-allowed Besides those-which occur in-quantity whether when
syllaba correpta producitur, ut Italiam fato profugus, seu
a-syllable shortened is-lengthened as to-Italy by-fate exiled or
longa corripitur, ut unius ob noxam et furias, extra carmen
a-long is-shortened as of-one for the-crime and frenzies outside verse
non deprehendas; sed nec in carmine vitia dicenda sunt.
not you-would-detect but not in verse faults to-be-called are
Illa vero non nisi aure exiguntur, quae fiunt per sonos; 19
Those indeed not except by-the-ear are-judged which occur through sounds
quanquam per aspirationem, sive adiicitur vitiose sive
although through aspiration whether it-is-added faultily or
detrahitur, apud nos potest quaeri an in scripto sit
is-taken-away among us can to-be-asked whether in the-written-word it-be
vitium, si h littera est, non nota. Cuius quidem ratio
a-fault if h a-letter is not a-mark Of-which indeed the-practice
mutata cum temporibus est saepius.
changed with the-times has rather-often
Parcissime ea veteres usi etiam in vocalibus, cum aedos 20
Most-sparingly it the-old-ones used even in vowels when kids
ircosque dicebant; diu deinde servatum, ne consonantibus
and-goats they-said long then it-was-kept lest with-consonants
aspirarent, ut in Graccis et in triumpis; erupit brevi
they-aspirate as in Gracchi and in triumphs broke-out in-short
tempore nimius usus, ut choronae, chenturiones, praechones
time excessive use so-that crowns centurions heralds
adhuc quibusdam in inscriptionibus maneant, qua de re
still certain in inscriptions remain which about matter
Catulli nobile epigramma est.
of-Catullus a-famous epigram is

21 Inde durat ad nos usque vehementer et comprehendere et
Thence it-lasts to us right vehemently and to-grasp and
mihi, nam mehe quoque pro me apud antiquos tragoediarum
to-me for me also for me among the-old of-tragedies
praecipue scriptores in veteribus libris invenimus.
chiefly writers in old books we-find

I.5.22 · ACCENTS AND SOLECISMS

Harder still are faults of accent, as when an acute and a grave are exchanged in Camillus, Cethegus, or Atreus. Latin's rule is short: one acute in every word, never on the last syllable, within the last three. Some grammarians shift accents to mark distinctions, but words joined in speech sound as one. Then come faults of the mouth, and the solecism, a fault in the joining of words, made by adding, dropping, transposing, or changing, through gender, tense, person, mood, and number.

22 Adhuc difficilior observatio est per tenores (quos quidem
Still more-difficult the-observation is through tenors which indeed
ab antiquis dictos tonores comperi videlicet declinato a
by the-ancients called tenors I-have-found evidently derived from
Graecis verbo, qui τόνους dicunt), vel adcentus, quas Graeci
Greek word who tones call or accents which the-Greeks
προσῳδίας vocant, cum acuta et gravis alia pro alia
prosodies call when the-acute and the-grave one for another
ponuntur, ut in hoc Camillus, si acuitur prima:
are-put as in this Camillus if is-made-acute the-first
23 aut gravis pro flexa, ut Cethegus, et hic prima acuta
or the-grave for the-circumflex as Cethegus and here the-first acute
(nam sic media mutatur); aut flexa pro gravi, ut
for so the-middle is-changed or the-circumflex for the-grave as

Appi circumducta sequenti, quam ex duabus syllabis in
Appi circumflexed the-following which from two syllables into
unam cogentes et deinde flectentes dupliciter peccant.
one compressing and then circumflexing doubly they-err
Sed id saepius in Graecis nominibus accidit, ut Atreus, 24
But this more-often in Greek names happens as Atreus
quem nobis iuvenibus doctissimi senes acuta prima
whom to-us young-men most-learned old-men with-acute first
dicere solebant, ut necessario secunda gravis esset, item
to-pronounce were-wont so-that necessarily the-second grave was likewise
Nerei Tereique. Haec de accentibus tradita.
Nereus and-Tereus These-things about accents handed-down
Ceterum scio iam quosdam eruditos, nonnullos etiam 25
Besides I-know now certain learned-men some even
grammaticos sic docere ac loqui, ut propter quaedam vocum
grammarians so to-teach and to-speak that because-of certain of-utterances
discrimina verbum interim acuto sono finiant, ut in illis
distinctions a-word sometimes with-acute sound they-end as in those
quae circum littora, circum piscosos scopulos, ne, si gravem
which around shores around fishy crags lest if grave
posuerint secundam, circus dici videatur non circuitus.
they-shall-have-put the-second circus to-be-said it-seem not circuit
Itemque cum quale interrogantes gravi, comparantes 26
And-likewise when what-kind asking with-grave comparing
acuto tenore concludunt; quod tamen in adverbiis fere
with-acute tone they-close which yet in adverbs nearly
solis ac pronominibus vindicant, in ceteris veterem legem
alone and pronouns they-claim in the-rest the-old law
sequuntur.
they-follow

27 Mihi videtur condicionem mutare, quod his locis verba
To-me it-seems the-condition to-change that in-these places words
coniungimus. Nam cum dico circum litora, tanquam unum
we-join For when I-say around shores as-if one(-word)
enuntio dissimulata distinctione, itaque tanquam in una
I-pronounce concealed the-division and-so as-if in one
voce una est acuta, quod idem accidit in illo Troiae qui
word one is acute which the-same happens in that of-Troy who
primus ab oris.
first from the-shores

28 Evenit, ut metri quoque condicio mutet accentum, ut
It-happens that of-the-meter also the-condition changes the-accent as
Pecudes pictaeque volucres; nam volucres media acuta
Cattle and-painted birds for birds with-the-middle acute
legam, quia, etsi natura brevis, tamen positione longa est,
I-shall-read because though by-nature short yet by-position long it-is
ne faciat iambum, quem non recipit versus herous.
lest it-make an-iamb which not admits verse heroic

29 Separata vero haec a praecepto non recedent, aut si
Separated indeed these-things from the-precept not will-depart or if
consuetudo vicerit, vetus lex sermonis abolebitur; cuius
usage shall-have-prevailed the-old law of-language will-be-abolished of-which
difficilior apud Graecos observatio est, quia plura illis
more-difficult among the-Greeks the-observation is because more to-them
loquendi genera, quas διαλέκτους vocant, et quod alia vitiosum
of-speaking kinds which dialects they-call and because in-one faulty
interim alia rectum est; apud nos vero brevissima ratio.
sometimes in-another right is with us indeed very-short the-system

30 Namque in omni voce acuta intra numerum trium syllabarum
For in every word the-acute within the-number of-three syllables
continetur, sive eae sunt in verbo solae sive ultimae, et
is-contained whether they are in the-word alone or the-last and

in iis aut proxima extremae aut ab ea tertia. Trium porro,
in these either the-next to-the-last or from it the-third Of-three moreover
de quibus loquor, media longa aut acuta aut flexa erit;
about which I-speak the-middle long either acute or circumflex will-be
eodem loco brevis utique gravem habebit sonum, ideoque
in-the-same place a-short assuredly grave will-have sound and-therefore
positam ante se id est ab ultima tertiam acuet.
the-one-placed before it that is from the-last the-third will-make-acute
Est autem in omni voce utique acuta sed nunquam 31
There-is however in every word assuredly an-acute but never
plus una nec unquam ultima ideoque in dissyllabis
more-than one nor ever the-last and-therefore in disyllables
prior. Praeterea nunquam in eadem flexa et acuta,
the-former Besides never in the-same circumflex and acute
quoniam est in flexa et acuta, itaque neutra claudet
since there-is in the-circumflex also an-acute and-so neither will-close
vocem Latinam. Ea vero, quae sunt syllabae unius, erunt
a-word Latin Those indeed which are of-a-syllable one will-be
acuta aut flexa, ne sit aliqua vox sine acuta.
acute or circumflex lest be any word without acute
Et illa per sonos accidunt, quae demonstrari scripto 32
And those-things through sounds occur which to-be-shown in-writing
non possunt, vitia oris et linguae: ἰωτακισμοὺς et
not they-can faults of-mouth and of-tongue iotacisms and
λαμβδακισμοὺς et ἰσχνότητας et πλατειασμοὺς feliciores
lambdacisms and thinnesses and broadnesses more-felicitous
fingendis nominibus Graeci vocant, sicut κοιλοστομίαν, cum
in-making names the-Greeks call just-as hollow-mouthedness when
vox quasi in recessu oris auditur.
the-voice as-if in the-recess of-the-mouth is-heard

33 Sunt etiam proprii quidam et inenarrabiles soni, quibus
There-are also peculiar certain and indescribable sounds by-which
nonnunquam nationes reprehendimus. Remotis igitur omnibus,
sometimes nations we-censure Removed therefore all
de quibus supra dixi, vitiis erit illa quae vocatur
about which above I-spoke faults there-will-be that which is-called
ὀρθοέπεια, id est emendata cum suavitate vocum explanatio:
correct-speech that is correct with sweetness of-words utterance
nam sic accipi potest recta.
for so to-be-taken it-can right

34 Cetera vitia omnia ex pluribus vocibus sunt, quorum est
The-other faults all from several words are of-which is
soloecismus, quanquam circa hoc quoque disputatum est.
solecism although about this also disputed it-has-been
Nam etiam qui complexu orationis accidere eum
For even those-who in-the-combination of-speech to-occur it
confitentur, quia tamen unius emendatione verbi corrigi
admit because yet of-one by-correction word to-be-corrected
possit, in verbo esse vitium non in sermone contendunt;
it-can in the-word to-be the-fault not in the-speech contend

35 cum, sive amarae corticis seu medio cortice per genus
when whether of-bitter bark or in-the-middle bark through gender
facit soloecismum (quorum neutrum quidem reprehendo, cum
makes a-solecism of-which neither indeed I-blame since
sit utriusque Vergilius auctor; sed fingamus utrumlibet non
is of-each Vergil the-authority but let-us-suppose either not
recte dictum), mutatio vocis alterius, in qua vitium erat,
rightly said the-change of-word the-other in which the-fault was
rectam loquendi rationem sit redditura, ut amari corticis
the-right of-speaking method is going-to-restore so-that of-bitter bark
fiat vel media cortice. Quod manifestae calumniae est;
it-become or in-the-middle bark Which of-manifest quibbling is

neutrum enim vitiosum est separatum, sed compositione
neither for faulty is separated but in-combination
peccatur, quae iam sermonis est.
the-error-is which now of-speech is
Illud eruditius quaeritur, an in singulis quoque verbis 36
That more-learnedly is-asked whether in single also words
possit fieri soloecismus, uti si unum quis ad se vocans
can occur a-solecism as if one anyone to himself calling
dicat venite, aut si plures a se dimittens ita loquatur
should-say come-ye or if several from himself dismissing so should-speak
abi aut discede. Nec non cum responsum ab interrogante
go or depart Nor not when the-answer from the-asker
dissentit, ut si dicenti Quem video? ita occurras Ego.
disagrees as if to-one-saying Whom do-I-see so you-should-answer I
In gestu etiam nonnulli putant idem vitium inesse, cum
In gesture also some think the-same fault to-be-present when
aliud voce aliud nutu vel manu demonstratur.
one-thing by-voice another by-nod or by-hand is-shown
Huic opinioni neque omnino accedo neque plane dissentio. 37
To-this opinion neither altogether I-accede nor plainly dissent
Nam id fateor accidere voce una non tamen aliter, quam
For this I-admit to-happen in-word one not yet otherwise than
si sit aliquid, quod vim alterius vocis obtineat, ad
if there-be something which the-force of-another word holds to
quod vox illa referatur, ut soloecismus ex complexu fiat
which word that is-referred so-that the-solecism from the-combination arise
eorum, quibus res significantur et voluntas ostenditur.
of-those by-which things are-signified and the-intention is-shown
Atque ut omnem effugiam cavillationem, sit aliquando in 38
And that every I-may-escape quibble let-it-be sometimes in
uno verbo nunquam in solo verbo. Per quot autem et per
one word never in a-lone word Through how-many however and through

quas accidat species, non satis convenit. Qui plenissime,
what it-happens kinds not enough is-agreed Those-who most-fully
quadripertitam volunt esse rationem nec aliam quam barbarismi,
fourfold wish to-be the-system nor other than of-barbarism
ut fiat adiectione nam enim, de susum, in Alexandriam;
so-that it-occur by-addition for for from above to Alexandria
detractione ambulo viam, Aegypto venio, ne hoc fecit;
by-subtraction I-walk the-road from-Egypt I-come not this he-did
39 transmutatione, qua ordo turbatur, quoque ego, enim
by-transposition by-which the-order is-disturbed also I for
hoc voluit, autem non habuit. Ex quo genere an sit
this he-wished however not he-had From which kind whether should-be
igitur initio sermonis positum, dubitari potest, quia
therefore at-the-beginning of-a-sentence placed to-be-doubted can because
maximos auctores in diversa fuisse opinione video, cum
the-greatest authors in different to-have-been opinion I-see since
apud alios sit etiam frequens, apud alios nunquam reperiatur.
among some it-is even frequent among others never is-found
40 Haec tria genera quidam deducunt a soloecismo, et
These three kinds some separate from solecism and
adiectionis vitium πλεονασμόν, detractionis ἔλλειψιν, inversionis
of-addition the-fault pleonasm of-subtraction ellipsis of-inversion
ἀναστροφήν vocant, quae si in speciem soloecismi cadat,
anastrophe call which if into the-class of-solecism it-fall
ὑπερβατόν quoque eodem appellari modo posse.
hyperbaton also in-the-same to-be-called way to-be-able
41 Immutatio sine controversia est, cum aliud pro alio ponitur.
Substitution without dispute is when one-thing for another is-put
Id per omnes orationis partes deprehendimus, frequentissime
This through all of-speech parts we-detect most-frequently
in verbo, quia plurima huic accidunt; ideoque in eo
in the-verb because very-many-things to-it happen and-therefore in it

fiunt soloecismi per genera, tempora, personas, modos, sive
occur solecisms through voices tenses persons moods or
cui status eos dici seu qualitates placet, vel sex vel,
to-whom states them to-be-called or qualities it-pleases either six or
ut alii volunt, octo;— nam totidem vitiorum erunt formae,
as others wish eight for as-many of-faults will-be forms
in quot species eorum quidque, de quibus supra dictum
into how-many kinds of-them each about which above said
est, diviseris— praeterea numeros, in quibus nos
it-has-been you-shall-have-divided besides numbers in which we
singularem ac pluralem habemus Graeci et δυϊκόν.
singular and plural have the-Greeks also the-dual
Quanquam fuerunt, qui nobis quoque adiicerent dualem 42
Although there-have-been who to-us also would-add the-dual
scripsere, legere; quod evitandae asperitatis gratia mollitum
they-wrote they-read which of-avoiding harshness for-the-sake softened
est, ut apud veteres pro male mereris, male merere. Ideoque
is as among the-old-ones for badly you-deserve badly you-deserve And-therefore
quod vocant dualem, in illo solo genere consistit, cum apud
what they-call dual in that alone kind consists while among
Graecos et in verbi tota fere ratione et in nominibus
the-Greeks both in of-the-verb the-whole nearly system and in nouns
deprehendatur, et sic quoque rarissimus eius sit usus, apud
it-is-detected and so also very-rare its is use among
nostrorum vero neminem haec observatio reperiatur, quin e
of-ours indeed no-one this observance would-be-found nay from
contrario devenere locos et conticuere omnes et consedere
the-contrary they-came-down to-the-places and fell-silent all and sat-down
duces aperte nos doceant, nihil horum ad duos pertinere;
the-leaders plainly us teach nothing of-these to two to-pertain

43 dixere quoque, quamquam id Antonius Rufus ex diverso
they-said also although it Antonius Rufus from opposite
ponit exemplum, de pluribus patronis praeco pronuntiet.
puts as-an-example about several advocates the-herald pronounces

I.5.44 · FOREIGN AND COMPOUND WORDS

Latin has no dual, though Livy writes tenuere and Cicero does not censure scripsere. Solecisms occur in every part of speech and between related words, like an and aut or ne and non, though some odd forms are figures, not faults. Foreign words have come from the Gauls, Africans, and Spaniards, and above all from Greek, which raises the question of declining Greek names in Latin fashion. Compounds suit Greek better than Latin, and new words are coined at some risk, onomatopoeia hardly at all.

44 Quid? non Livius circa initia statim primi libri,
What not Livy around the-beginnings at-once of-the-first book
Tenuere, inquit, arcem Sabini? et mox, in adversum
Held he-says the-citadel the-Sabines and soon into the-opposite
Romani subiere? Sed quem potius ego quam M. Tullium
the-Romans went-up But whom rather I than Marcus Tullius
sequar? qui in Oratore, Non reprehendo, inquit, scripsere;
should-follow who in the-Orator Not I-censure he-says they-wrote
scripserunt esse verius sentio.
they-wrote to-be truer I-feel
45 Similiter in vocabulis et nominibus fit soloecismus
Similarly in common-nouns and nouns occurs solecism
genere, numero, proprie autem casibus, quidquid horum
by-gender by-number properly however by-cases whatever of-these
alteri succedet. Huic parti subiungatur licet per
to-the-other shall-be-substituted To-this part may-be-subjoined it-is-allowed through

comparationes et superlationes, itemque in quibus patrium
comparatives and superlatives and-likewise in which the-paternal
pro possessivo dicitur vel contra.
for the-possessive is-said or the-reverse
Nam vitium, quod fit per quantitatem ut magnum 46
For the-fault which occurs through quantity as great
peculiolum, erunt qui soloecismum putent quia pro
little-savings there-will-be those-who solecism may-think because for
nomine integro positum sit deminutum. Ego dubito, an
the-noun whole put is the-diminutive I doubt whether
id improprium potius appellem, significatione enim deerrat;
it impropriety rather I-should-call in-meaning for it-strays
soloecismi porro vitium non est in sensu sed in complexu.
of-solecism moreover the-fault not is in the-sense but in the-combination
In participio per genus et casum, ut in vocabulo, 47
In the-participle through gender and case as in the-common-noun
per tempora, ut in verbo, per numerum, ut in utroque,
through tenses as in the-verb through number as in both
peccatur. Pronomen quoque genus, numerum, casus habet,
there-is-error The-pronoun also gender number case has
quae omnia recipiunt huiusmodi errorem.
which all admit of-this-kind error
Fiunt soloecismi et quidem plurimi per partes orationis; 48
Occur solecisms and indeed very-many through parts of-speech
sed id tradere satis non est, ne ita demum vitium esse
but this to-hand-down enough not is lest only then a-fault to-be
credat puer, si pro alia ponatur alia, ut verbum, ubi nomen
believe the-boy if for one be-put another as a-verb where a-noun
esse debuerit, vel adverbium, ubi pronomen, et similia.
to-be ought-to-have or an-adverb where a-pronoun and similar-things

49 Nam sunt quaedam cognata, ut dicunt, id est eiusdem
For there-are certain cognate as they-say that is of-the-same
generis, in quibus, qui alia specie quam oportet utetur,
kind in which he-who another species than is-proper shall-use
non minus quam ipso genere permutato deliquerit.
not less than with-the-very kind exchanged will-have-erred

50 Nam et an et aut coniunctiones sunt, male tamen
For both whether and or conjunctions are badly yet
interroges, hic aut ille sit; et ne ac non adverbia;
you-would-ask this or that may-be and do-not and not adverbs(-are)
qui tamen dicat pro illo "ne feceris" "non feceris,"
who yet should-say for that do-not do-it not you-will-have-done
in idem incidat vitium, quia alterum negandi est alterum
into the-same would-fall fault because the-one of-denying is the-other
vetandi. Hoc amplius intro et intus loci adverbia, eo
of-forbidding This further inside and within of-place adverbs(-are) I-go
tamen intus et intro sum soloecismi sunt.
yet within and inside I-am solecisms are

51 Eadem in diversitate pronominum, interiectionum,
The-same-things in the-variety of-pronouns interjections
praepositionum accident; est etiam soloecismus in oratione
prepositions will-happen there-is also solecism in a-speech
comprehensionis unius sequentium ac priorum inter
of-a-period one of-the-following-parts and of-the-earlier among
se inconveniens positio.
themselves an-incongruous placing

52 Quaedam tamen et faciem soloecismi habent et dici
Certain-things yet both the-appearance of-solecism have and to-be-called
vitiosa non possunt, ut tragoedia Thyestes et ludi
faulty not can as the-tragedy Thyestes and the-games
Floralia ac Megalensia, quanquam haec sequenti tempore
Floralia and Megalensia although these in-later time

interciderunt nunquam aliter a veteribus dicta. Schemata
have-fallen-out-of-use never otherwise by the-old-ones said Figures
igitur nominabuntur, frequentiora quidem apud poetas sed
therefore they-will-be-called more-frequent indeed among poets but
oratoribus quoque permissa.
to-orators also permitted
Verum schema fere habebit aliquam rationem, ut docebimus 53
But a-figure generally will-have some reason as we-shall-show
eo, quem paulo ante promisimus, loco. Sed id quoque,
in-that which a-little before we-promised place But that also
quod schema vocatur, si ab aliquo per imprudentiam
which a-figure is-called if by someone through inadvertence
factum erit, soloecismi vitio non carebit.
done it-shall-have-been of-solecism the-fault not will-lack
In eadem specie sunt sed schemate carent, ut supra 54
In the-same class are but a-figure lack as above
dixi, nomina feminina, quibus mares utuntur, et neutralia,
I-said nouns feminine which males use and neuter
quibus feminae. Hactenus de soloecismo. Neque enim
which females Thus-far about solecism Nor for
artem grammaticam componere aggressi sumus, sed cum in
an-art grammatical to-compose undertaken we-have but since into
ordinem incurreret, inhonoratam transire noluimus.
(our)-course it-ran-in unhonored to-pass-by we-were-unwilling
Hoc amplius, ut institutum ordinem sequar, verba aut 55
This further that the-instituted order I-may-follow words either
Latina aut peregrina sunt. Peregrina porro ex omnibus prope
Latin or foreign are Foreign moreover from all almost
dixerim gentibus ut homines, ut instituta etiam multa venerunt.
I-would-say nations as men as institutions also many have-come

56 Taceo de Tuscis et Sabinis et Praenestinis quoque;
I-am-silent about the-Tuscans and the-Sabines and the-Praenestines also
nam ut eorum sermone utentem Vettium Lucilius insectatur,
for as their speech using Vettius Lucilius attacks
quemadmodum Pollio reprehendit in Livio Patavinitatem,
just-as Pollio censures in Livy Patavinity
licet omnia Italica pro Romanis habeam.
though all Italian for Roman I-should-hold

57 Plurima Gallica evaluerunt ut raeda ac petorritum, quorum
Very-many Gallic have-prevailed as carriage and four-wheeled-wagon of-which
altero tamen Cicero altero Horatius utitur. Et mappam
the-one yet Cicero the-other Horace uses And napkin
circo quoque usitatum nomen Poeni sibi
in-the-circus also a-current name the-Carthaginians for-themselves
vindicant, et gurdos, quos pro stolidis accipit vulgus, ex
claim and dolts whom for dolts takes the-crowd from
Hispania duxisse originem audivi.
Spain to-have-drawn origin I-have-heard

58 Sed haec divisio mea ad Graecum sermonem praecipue
But this division mine to Greek speech chiefly
pertinet, nam et maxima ex parte Romanus inde conversus
pertains for both the-greatest for part Roman thence translated
est et confessis quoque Graecis utimur verbis, ubi nostra
has-been and acknowledged also Greek we-use words where ours
desunt, sicut illi a nobis nonnunquam mutuantur. Inde
are-lacking just-as they from us sometimes borrow Thence
illa quaestio exoritur, an eadem ratione per casus
that question arises whether by-the-same method through cases
duci externa qua nostra conveniat.
to-be-led foreign-words by-which ours it-is-fitting

Ac si reperias grammaticum veterum amatorem, neget 59
And if you-should-find a-grammarian of-the-ancients a-lover he-would-deny
quidquam ex Latina ratione mutandum, quia, cum sit
anything from Latin method to-be-changed because since there-is
apud nos casus ablativus, quem illi non habent, parum
among us a-case ablative which they not have too-little
conveniat uno casu nostro quinque Graecis uti;
it-befits with-one case of-ours five Greek to-use
quin etiam laudet virtutem eorum, qui potentiorem 60
nay even he-would-praise the-virtue of-those who more-powerful
facere linguam Latinam studebant, nec alienis egere institutis
to-make the-language Latin strove nor of-foreign to-need institutions
fatebantur. Inde Castorem media syllaba producta
admitted Thence Castor with-the-middle syllable lengthened
pronuntiarunt, quia hoc omnibus nostris nominibus accidebat,
they-pronounced because this to-all our nouns happened
quorum prima positio in easdem quas Castor litteras exit;
of-which the-first form in the-same as Castor letters ends
et ut Palaemo ac Telamo et Plato (nam sic eum Cicero
and that Palaemon and Telamon and Plato for so him Cicero
quoque appellat) dicerentur, retinuerunt, quia Latinum, quod
also calls should-be-said they-kept because a-Latin-word which
o et n litteris finiretur, non reperiebant.
with-o and n letters should-end not they-found
Ne in a quidem atque s litteras exire temere masculina Graeca 61
Not in a even and s letters to-end readily masculine Greek
nomina recto casu patiebantur, ideoque et apud
nouns in-the-nominative case they-allowed and-therefore both in
Caelium legimus Pelia cincinnatus et apud Messalam bene
Caelius we-read Pelias curly-haired and in Messala well

fecit Euthia et apud Ciceronem Hermagora, ne miremur,
did Euthias and in Cicero Hermagoras lest we-should-wonder
quod ab antiquorum plerisque Aenea ut Anchisa sit dictus.
that by of-the-ancients most Aeneas as Anchises he-was called
62 Nam si ut Maecenas, Sufenas, Asprenas dicerentur, genitivo
For if like Maecenas Sufenas Asprenas they-were-said in-the-genitive
casu non e littera, sed tis syllaba terminarentur. Inde
case not with-e letter but with-tis syllable they-would-end Thence
Olympo et tyranno acutam syllabam mediam dederunt, quia
to-Olympus and to-tyrant the-acute syllable the-middle they-gave because
duabus longis insequentibus primam brevem acui
with-two longs following the-first short to-be-made-acute
noster sermo non patitur.
our language not allows
63 Sic genitivus Ulixi et Achilli fecit, sic alia plurima.
So the-genitive of-Ulysses and of-Achilles made so other very-many
Nunc recentiores instituerunt Graecis nominibus Graecas
Now more-recent-men have-instituted to-Greek names Greek
declinationes potius dare, quod tamen ipsum non semper
inflections rather to-give which yet itself not always
fieri potest. Mihi autem placet Latinam rationem sequi,
to-be-done can To-me however it-is-pleasing the-Latin method to-follow
quousque patitur decor. Neque enim iam Calypsonem dixerim
as-far-as allows propriety Nor for now Calypso would-I-say
ut Iunonem, quanquam secutus antiquos, C. Caesar utitur
as Juno although having-followed the-ancients Gaius Caesar uses
hac ratione declinandi. Sed auctoritatem consuetudo superavit.
this method of-declining But authority usage has-overcome

In ceteris, quae poterunt utroque modo non indecenter 64
In the-rest which will-be-able in-either way not unbecomingly
efferri, qui Graecam figuram sequi malet, non Latine
to-be-expressed he-who the-Greek form to-follow shall-prefer not in-Latin
quidem sed tamen citra reprehensionem loquetur.
indeed but yet without reproach will-speak
Simplices voces prima positione id est natura sua 65
Simple words in-the-first form that is by-nature their-own
constant, compositae aut praepositionibus subiunguntur ut
consist compound either to-prepositions are-subjoined as
innocens (dum ne pugnantibus inter se duabus, quale
innocent provided not with-conflicting among themselves two such-as
est inperterritus; alioqui possunt aliquando continuari duae ut
is unterrified otherwise they-can sometimes to-be-joined two as
incompositus, reconditus et quo Cicero utitur subabsurdum),
disordered hidden and which Cicero uses somewhat-absurd
aut e duobus quasi corporibus coalescunt, ut maleficus.
or from two as-if bodies coalesce as evil-doing
Nam ex tribus nostrae utique linguae non concesserim; 66
For from three of-our assuredly language not I-would-concede
quamvis capsis Cicero dicat compositum esse ex cape
although take-if-you-will Cicero says compounded to-be from take
si vis, et inveniantur qui Lupercalia aeque tres partes
if you-will and there-be-found those-who Lupercalia equally three parts
orationis esse contendant, quasi luere per caprum; nam
of-speech to-be contend as-if to-purify by goat for
Solitaurilia iam persuasum est esse Suovetaurilia, et sane
Bull-sacrifice now persuaded it-is to-be Pig-sheep-bull-sacrifice and indeed
ita se habet sacrum, quale apud Homerum quoque est.
so itself has the-sacrifice such-as in Homer also is

67 Sed haec non tam ex tribus quam ex particulis trium
But these-things not so-much from three as from particles of-three
coeunt. Ceterum etiam ex praepositione et duobus vocabulis
coalesce Besides also from a-preposition and two common-nouns
dure videtur struxisse Pacuvius Nerei repandirostrum,
harshly seems to-have-built Pacuvius of-Nereus upturned-snouted
incurvicervicum pecus.
curve-necked flock

68 Iunguntur autem aut ex duobus Latinis integris ut superfui,
Are-joined however either from two Latin whole-words as I-survived
subterfugi (quanquam ex integris an composita sint
I-evaded although from whole-words whether compounded they-be
quaeritur), aut ex integro et corrupto ut malevolus, aut ex
is-asked or from a-whole and a-corrupted as malevolent or from
corrupto et integro ut noctivagus, aut ex duobus corruptis
a-corrupted and a-whole as night-wandering or from two corrupted
ut pedisecus, aut ex nostro et peregrino ut biclinium, aut
as footman or from our-own and a-foreign as two-couch or
contra ut epitogium et Anticato, aliquando et ex duobus
the-reverse as over-toga and Anti-Cato sometimes also from two
peregrinis ut epiraedium. Nam cum sit praepositio Graeca,
foreign as carriage-trace For since is the-preposition Greek
raeda Gallicum: neque Graecus tamen neque Gallus utitur
carriage Gallic neither a-Greek yet nor a-Gaul uses
composito; Romani suum ex alieno utroque fecerunt.
the-compound the-Romans their-own from foreign each have-made

69 Frequenter autem praepositiones quoque compositio ista
Frequently however prepositions also composition that
corrumpit: inde abstulit, aufugit, amisit, cum praepositio
corrupts thence he-took-away he-fled he-lost though the-preposition

sit ab sola; et coit, cum sit praepositio con; sic ignavi
be from alone and he-meets though be the-preposition with so the-idle
et erepublica et similia.
and from-the-republic and similar-things
Sed res tota magis Graecos decet, nobis minus succedit, 70
But the-matter whole more the-Greeks suits to-us less it-succeeds
nec id fieri natura puto, sed alienis favemus; ideoque
nor this to-happen by-nature I-think but foreign-things we-favor and-therefore
cum κυρταύχενα mirati simus, incurvicervicum vix a
though curve-necked admired we-have curve-necked scarcely from
risu defendimus.
laughter we-defend
Propria sunt verba, cum id significant, in quod primo 71
Proper are words when that they-signify for which first
denominata sunt; translata, cum alium natura intellectum
named they-were metaphorical when another by-nature meaning
alium loco praebent. Usitatis tutius utimur, nova non sine
another in-place they-offer Current-ones more-safely we-use new not without
quodam periculo fingimus. Nam si recepta sunt, modicam
a-certain risk we-coin For if accepted they-are moderate
laudem adferunt orationi, repudiata etiam in iocos exeunt.
praise they-bring to-speech rejected even into jokes pass
Audendum tamen; namque, ut Cicero ait, etiam quae 72
To-be-dared yet for as Cicero says even things-which
primo dura visa sunt, usu molliuntur. Sed minime nobis
at-first harsh seemed have by-use are-softened But least to-us
concessa est ὀνοματοποιία; quis enim ferat, si quid simile
granted is onomatopoeia who for would-bear if anything like
illis merito laudatis λίγξε βιός et σίζεν ὀφθαλμός fingere
those deservedly praised twanged bow and hissed the-eye to-coin

audeamus? Nam ne balare quidem aut hinnire fortiter
we-should-dare For not to-bleat even or to-neigh boldly
diceremus, nisi iudicio vetustatis niterentur.
would-we-say unless on-the-judgment of-antiquity they-rested

I.6 · ANALOGY

Speech rests on reason, antiquity, authority, and usage, and usage is the surest teacher, to be spent like a coin with the public stamp. Analogy settles doubtful forms by comparison with similar ones, as funis by panis and pepigi by the Twelve Tables' pacunt. But analogy contradicts itself in many places and was found in speech, not sent from heaven: it rests on example, not reason. Pedants who say audaciter, emicavit, and frugalis against all usage, or reshape ebur to ebor, are only showing off.

1 Est etiam sua loquentibus observatio, sua scribentibus.
There-is also its-own for-speakers rule its-own for-writers
Sermo constat ratione vel vetustate, auctoritate, consuetudine.
Speech rests-on reason or antiquity authority usage
Rationem praestat praecipue analogia, nonnunquam et
Reason supplies chiefly analogy sometimes also
etymologia. Vetera maiestas quaedam et, ut sic dixerim,
etymology Old-things a-majesty certain and as so I-may-say
religio commendat.
a-sanctity commends

2 Auctoritas ab oratoribus vel historicis peti solet; nam
Authority from orators or historians to-be-sought is-wont for
poetas metri necessitas excusat, nisi si quando nihil
poets of-meter the-necessity excuses except if ever nothing
impediente in utroque modulatione pedum alterum malunt,
hindering in either by-the-rhythm of-feet the-other they-prefer

qualia sunt, imo de stirpe recisum, et aëriae quo congessere
such-as are lowest from the-stock cut-off and airy where have-gathered
palumbes et silice in nuda et similia; cum summorum
wood-pigeons and flint on bare and similar-things since of-the-highest
in eloquentia virorum iudicium pro ratione, et velut
in eloquence men the-judgment for reason(-stands) and as-it-were
error honestus est magnos duces sequentibus.
an-error honorable it-is great leaders for-those-following

Consuetudo vero certissima loquendi magistra, utendumque 3
Usage indeed the-surest of-speaking mistress and-to-be-used
plane sermone ut nummo, cui publica forma est. Omnia
plainly speech like coin to-which public stamp is All-things
tamen haec exigunt acre iudicium, analogia praecipue, quam
yet these require keen judgment analogy chiefly which
proxime ex Graeco transferentes in Latinum proportionem
most-closely from the-Greek translating into Latin proportion
vocaverunt.
they-have-called

Eius haec vis est, ut id quod dubium est ad aliquid 4
Of-it this the-force is that that which doubtful is to something
simile, de quo non quaeritur, referat et incerta certis
similar about which not it-is-asked it-refer and uncertain-things by-certain
probet. Quod efficitur duplici via: comparatione similium
it-prove Which is-done in-a-twofold way by-comparison of-similars
in extremis maxime syllabis, propter quod ea quae
in the-final most-of-all syllables because-of which those-things which
sunt e singulis negantur debere rationem, et deminutione.
are of single-syllables are-denied to-owe reason and by-diminution

Comparatio in nominibus aut genus deprehendit aut 5
Comparison in nouns either gender detects or
declinationem; genus, ut si quaeratur, funis masculinum
declension gender as if it-be-asked (whether)-rope masculine

sit an femininum, simile illi sit panis; declinationem, ut
be or feminine similar to-it let-be bread declension as
si veniat in dubium, hac domu dicendum sit an hac
if it-come into doubt (whether)-this house to-be-said is or this
domo et domuum an domorum:
house and of-houses or of-houses

6 similia sint anus, manus. Deminutio genus modo detegit,
similar let-be old-woman hand Diminution gender only discloses
et, ne ab eodem exemplo recedam, funem masculinum esse
and not from the-same example I-may-depart rope masculine to-be
funiculus ostendit.
little-rope shows

7 Eadem in verbis quoque ratio comparationis, ut, si
The-same in verbs also the-method of-comparison so-that if
quis antiquos secutus fervere brevi media syllaba dicat,
anyone the-ancients having-followed to-boil with-short middle syllable should-say
deprehendatur vitiose loqui, quod omnia, quae e et o
he-be-detected faultily to-speak because all-verbs which with-e and o
litteris fatendi modo terminantur, eadem, si infinitis
letters in-the-indicative mood end the-same if in-the-infinitives
e litteram media syllaba acceperunt, utique productam
e letter in-the-middle syllable they-have-received assuredly long
habent: prandeo pendeo spondeo, prandere pendere spondere.
have-it I-lunch I-hang I-pledge to-lunch to-hang to-pledge

8 At quae o solam habent, dummodo per eandem litteram
But those-which o alone have provided-that through the-same letter
in infinito exeant, brevia fiunt: lego dico curro, legere
in the-infinitive they-end short become I-read I-say I-run to-read
dicere currere; etiamsi est apud Lucilium Fervit aqua et
to-say to-run although there-is in Lucilius Boils water and
fervet, fervit nunc, fervet ad annum.
will-boil boils now will-boil for the-year

Sed, pace dicere hominis eruditissimi liceat, si 9
But with-the-leave to-say of-a-man most-learned may-it-be-allowed if
fervit putat illi simile currit et legit, fervo dicetur ut
boils be-thinks to-that similar runs and reads I-boil will-be-said as
lego et curro, quod nobis inauditum est. Sed non est haec
I-read and I-run which to-us unheard-of is But not is this
vera comparatio; nam fervit est illi simile servit, quam
a-true comparison for boils is to-that similar serves which
proportionem sequenti dicere necesse est fervire ut servire.
proportion for-one-following to-say necessary it-is to-boil as to-serve
Prima quoque aliquando positio ex obliquis invenitur, ut 10
The-first also sometimes form from the-oblique-cases is-found as
memoria repeto convictos a me, qui reprehenderant, quod
from-memory I-recall convicted by me those-who had-censured because
hoc verbo usus essem, pepigi; nam id quidem dixisse
this word used I-had I-have-agreed for that indeed to-have-said
summos auctores confitebantur, rationem tamen negabant
the-highest authors they-admitted reason yet they-denied
permittere, quia prima positio paciscor, cum haberet naturam
to-permit because the-first form I-agree since it-had the-nature
patiendi, faceret tempore praeterito pactus sum.
of-the-passive would-make in-tense past agreed I-have
Nos praeter auctoritatem oratorum atque historicorum analogia 11
We besides the-authority of-orators and of-historians by-analogy
quoque dictum hoc tuebamur. Nam cum legeremus in XII
also word this were-defending For when we-read in the-Twelve
tabulis ni ita pacunt, inveniebamus simile huic cadunt, inde
Tables unless so they-agree we-found similar to-this they-fall thence
prima positio, etiamsi vetustate exoleverat, apparebat paco ut
the-first form though through-age it-had-grown-obsolete appeared I-agree like
cado, unde non erat dubium sic pepigi nos dicere ut cecidi.
I-fall whence not was doubt so I-have-agreed us to-say as I-have-fallen

12 Sed meminerimus non per omnia duci analogiae posse
But let-us-remember not through all-things to-be-followed of-analogy to-be-able
rationem, cum et sibi ipsa plurimis in locis repugnet.
the-system since even with-itself it-itself very-many in places conflicts
Quaedam sine dubio conantur eruditi defendere, ut, cum
Certain-things without doubt try the-learned to-defend as when
deprehensum est, lepus et lupus similia positione quantum
detected it-is hare and wolf similar in-form how-much
casibus numerisque dissentiant: ista respondent non esse
in-cases and-numbers they-differ those-things answer not to-be
paria, quia lepus epicoenon sit, lupus masculinum; quanquam
equal because hare epicene is wolf masculine although
Varro in eo libro, quo initia Romanae urbis enarrat,
Varro in that book in-which the-beginnings of-the-Roman city he-relates
lupum feminam dicit Ennium Pictoremque Fabium secutus.
wolf feminine says Ennius and-Pictor Fabius having-followed

13 Illi autem iidem, cum interrogantur, cur aper apri et
Those however the-same-men when they-are-asked why boar of-boar and
pater patris faciat, illud nomen positum, hoc ad aliquid
father of-father makes that a-noun absolute this to something
esse contendunt. Praeterea quoniam utrumque a Graeco
to-be contend Besides since each from Greek
ductum sit, ad eam rationem recurrunt, ut πατρός patris,
drawn is to that reason they-run-back that of-father of-father
κάπρου apri faciat.
of-boar of-boar makes

14 Illa tamen quomodo effugient, ut, nomina quamvis feminina
Those yet how will-they-escape that nouns although feminine
singulari nominativo us litteris finita nunquam genitivo casu
in-singular nominative with-u-s letters ended never in-genitive case
ris syllaba terminentur, faciat tamen Venus Veneris? item cum
with-ris syllable end makes yet Venus Veneris likewise when

es litteris finita per varios exeant genitivos, nunquam tamen
with-es letters ended through various end genitives never yet
eadem ris syllaba terminatos, Ceres cogat dici Cereris?
with-the-same ris syllable ended Ceres compels to-be-said Cereris
Quid vero? quod tota positionis eiusdem in diversos flexus 15
What indeed that whole-words of-form the-same into different inflections
eunt? cum Alba faciat Albanos et Albenses, volo volui
go since Alba makes Albanos and Albenses I-wish/fly I-wished
et volavi. Nam praeterito quidem tempore varie formari
and I-flew For in-past indeed tense variously to-be-formed
verba prima persona o littera terminata, ipsa analogia
verbs in-the-first person with-o letter ended itself analogy
confiteatur; siquidem facit cado cecidi, spondeo spopondi,
admits since makes I-fall I-fell I-pledge I-pledged
pingo pinxi, lego legi, pono posui, frango fregi, laudo laudavi.
I-paint I-painted I-read I-read I-place I-placed I-break I-broke I-praise I-praised
Non enim, cum primum fingerentur homines, analogia 16
Not for when first were-fashioned men analogy
demissa caelo formam loquendi dedit, sed inventa est
sent-down from-heaven the-form of-speaking gave but found it-was
postquam loquebantur, et notatum in sermone quid quomodo
after they-were-speaking and noted in speech what how
caderet. Itaque non ratione nititur sed exemplo, nec lex
it-fell And-so not on-reason rests but on-example nor a-law
est loquendi sed observatio, ut ipsam analogiam nulla res
is of-speaking but an-observation so-that itself analogy no thing
alia fecerit quam consuetudo.
other has-made than usage
Inhaerent tamen ei quidam molestissima diligentiae 17
Cling yet to-it some with-most-tiresome of-diligence
perversitate, ut audaciter potius dicant quam audacter, licet
perversity so-that boldly rather they-say than boldly though

omnes oratores aliud sequantur, et emicavit non emicuit et
all orators other follow and flashed not flashed and
conire non coire. His permittamus et audivisse et scivisse
to-meet not to-meet To-these let-us-permit both to-have-heard and to-have-known
et tribunale et faciliter dicere; frugalis quoque sit apud
and tribunal and easily to-say frugal also let-be among
illos non frugi, nam quo alio modo fiet frugalitas?
them not thrifty for in-what other way will-come-about frugality
18 Iidem centum milia nummum et fidem Deum
The-same-men a-hundred thousands of-sesterces and the-faith Of-the-gods
ostendant duplices quoque soloecismos esse, quando et
let-them-show double also solecisms to-be since both
casum mutant et numerum; nesciebamus enim ac non
case they-change and number we-were-ignorant for and not
consuetudini et decori serviebamus, sicut in plurimis,
to-usage and to-propriety we-were-serving just-as in very-many-things
quae M. Tullius in Oratore divine ut omnia exequitur.
which Marcus Tullius in the-Orator divinely as all-things sets-out
19 Sed Augustus quoque in epistulis ad C. Caesarem scriptis
But Augustus also in letters to Gaius Caesar written
emendat, quod is calidum dicere quam caldum malit,
corrects that he hot to-say than hot should-prefer
non quia id non sit Latinum sed quia sit odiosum et,
not because it not is Latin but because it-is tiresome and
ut ipse Graeco verbo significavit, περίεργον.
as himself by-a-Greek word signified overdone
20 Atqui hanc quidam ὀρθοέπειαν solam putant, quam ego minime
And-yet this some correct-speech alone think which I by-no-means
excludo. Quid enim tam necessarium quam recta locutio?
exclude What for so necessary as right speech
Immo inhaerendum ei iudico, quoad licet, diu etiam
Nay to-be-clung to-it I-judge as-far-as it-is-allowed long even

mutantibus repugnandum; sed abolita atque abrogata retinere
to-those-changing to-be-resisted but abolished and abrogated-things to-retain
insolentiae cuiusdam est et frivolae in parvis iactantiae.
of-insolence a-certain is and of-frivolous in small-things display
Multum enim litteratus, qui sine aspiratione et producta 21
Very for lettered-he-is who without aspiration and with-lengthened
secunda syllaba salutarit (avere est enim) et calefacere
second syllable shall-have-greeted to-hail it-is for and to-warm
dixerit potius, quam quod dicimus, et conservavisse,
shall-have-said rather than what we-say and to-have-preserved
his adiiciat face et dice et similia. Recta est haec via;
to-these let-him-add do and say and similar-things Right is this road
quis negat? sed adiacet et mollior et magis trita. Ego tamen 22
who denies but lies-beside both softer and more worn I yet
non alio magis angor, quam quod obliquis casibus ducti etiam
not by-other more am-vexed than that by-oblique cases led even
primas sibi positiones non invenire sed mutare permittunt:
the-first for-themselves forms not to-find but to-change they-permit
ut cum ebur et robur, ita dicta ac scripta summis auctoribus,
as when ivory and oak so said and written by-the-highest authors
in o litteram secundae syllabae transferunt, quia sit roboris
into o letter of-the-second syllable they-transfer because it-is of-oak
et eboris, sulpur autem et guttur u litteram in genitivo
and of-ivory sulfur however and throat u letter in the-genitive
servent; ideoque iecur etiam et femur controversiam fecerunt.
keep and-therefore liver also and thigh controversy have-made

Analogy cannot explain Iuppiter, fero, or senatus, so to speak Latin is one thing and to speak grammar another. Etymology is needed in definitions and disputed forms, and teaches much, but leads to absurd derivations: lucus from not shining, homo from humus, Varro's merula from flying alone. Old words lend majesty if used sparingly and not dug from forgotten ages; an author's word must also have persuaded. Usage is not what most people do, but the consensus of the learned, as right living is the consensus of the good.

23 Quod non minus est licentiosum, quam si sulpuri et
Which not less is licentious than if to-sulfur and
gutturi subiicerent in genitivo litteram o mediam, quia
to-throat they-subjoined in the-genitive the-letter o middle because
esset eboris et roboris; sicut Antonius Gnipho, qui robur
it-is of-ivory and of-oak just-as Antonius Gnipho who oak
quidem et ebur atque etiam marmur fatetur esse, verum
indeed and ivory and also marble admits to-be but
fieri vult ex his robura, ebura, marmura.
to-come-about wishes from these oaks ivories marbles

24 Quodsi animadverterent litterarum adfinitatem, scirent
But-if they-noticed of-letters the-affinity they-would-know
sic ab eo, quod est robur, roboris fieri, quomodo ab eo,
so from that which is oak of-oak to-come as from that
quod est miles limes, militis limitis, iudex vindex, iudicis
which is soldier boundary of-soldier of-boundary judge avenger of-judge
vindicis, et quae supra iam attigi.
of-avenger and what-things above already I-touched-on

25 Quid vero quod, ut dicebam, similes positiones in longe
What indeed that as I-was-saying similar forms in far
diversas figuras per obliquos casus exeunt, ut virgo Iuno, fusus
different figures through the-oblique cases go-out as virgin Juno spindle

lusus, cuspis puppis et mille alia? cum illud etiam accidat,
game spear stern and a-thousand others since that also happens
ut quaedam pluraliter non dicantur, quaedam contra
that some in-the-plural not are-said some on-the-contrary
singulari numero, quaedam casibus careant, quaedam a
in-the-singular number some cases lack some from
primis statim positionibus tota mutentur, ut Iuppiter.
the-first at-once forms wholly are-changed as Jupiter
Quod verbis etiam accidit ut illi fero, cuius praeteritum 26
Which to-verbs also happens as to-that I-bear of-which the-perfect
perfectum et ulterius non invenitur. Nec plurimum refert,
past and further not is-found Nor very-much it-matters
nulla haec an praedura sint. Nam quid progenies
(whether)-none these or very-harsh they-be For what offspring
genitivo singulari, quid plurali spes faciet? Quomodo
in-the-genitive singular what in-the-plural hope will-make How
autem quire et ruere vel in praeterita patiendi modo
however to-be-able and to-rush either into the-past of-the-passive voice
vel in participia transibunt?
or into participles will-they-pass
Quid de aliis dicam, cum senatus senati an 27
What about others shall-I-say when (whether)-the-senate of-the-senate or
senatus faciat, incertum sit? Quare mihi non invenuste
of-the-senate makes uncertain is Wherefore to-me not inelegantly
dici videtur, aliud esse Latine aliud grammatice loqui.
to-be-said it-seems one-thing to-be in-Latin another grammatically to-speak
Ac de analogia nimium.
And about analogy too-much
Etymologia, quae verborum originem inquirit, a Cicerone 28
Etymology which of-words the-origin inquires by Cicero
dicta est notatio, quia nomen eius apud Aristotelem invenitur
called is notation because the-name of-it in Aristotle is-found

σύμβολον, quod est nota; nam verbum ex verbo ductum,
symbolon which is a-mark for word from word drawn
id est veriloquium, ipse Cicero, qui finxit, reformidat.
that is true-speech himself Cicero who coined-it shrinks-from
Sunt qui vim potius intuiti originationem vocent.
There-are who the-force rather having-regarded origination call-it
29 Haec habet aliquando usum necessarium, quotiens
This has sometimes a-use necessary whenever
interpretatione res, de qua quaeritur, eget, ut
of-interpretation the-thing about which it-is-asked has-need as
M. Caelius se esse hominem frugi vult probare, non
Marcus Caelius himself to-be a-man thrifty wishes to-prove not
quia abstinens sit (nam id ne ementiri quidem poterat), sed
because abstinent he-is for that not to-fabricate even could-be but
quia utilis multis, id est fructuosus, unde sit ducta frugalitas.
because useful to-many that is fruitful whence was drawn frugality
Ideoque in definitionibus assignatur etymologiae locus.
And-therefore in definitions is-assigned to-etymology a-place
30 Nonnunquam etiam barbara ab emendatis conatur
Sometimes also barbarous-forms from correct-ones it-tries
discernere, ut cum, Triquetram dici Siciliam an
to-distinguish as when (Whether)-three-cornered to-be-called Sicily or
Triquedram, meridiem an medidiem oporteat quaeritur,
Three-cornered noon or noon ought it-is-asked
aliaque quae consuetudini serviunt.
and-other-things which to-usage are-subject
31 Continet autem in se multam eruditionem, sive ex
It-contains however in itself much learning whether from
Graecis orta tractemus, quae sunt plurima, praecipueque
the-Greeks (words)-arisen we-treat which are very-many and-chiefly
Aeolica ratione (cui est sermo noster simillimus) declinata,
by-the-Aeolic method to-which is speech our most-similar inflected

sive ex historiarum veterum notitia nomina hominum,
or from of-histories ancient knowledge the-names of-men
locorum, gentium, urbium requiramus, unde Bruti, Publicolae,
of-places of-nations of-cities we-seek whence Bruti Publicolae
Pythici? cur Latium, Italia, Beneventum? quae Capitolium
Pythici why Latium Italia Beneventum what Capitolium
et collem Quirinalem et Argiletum appellandi ratio?
and the-hill Quirinal and Argiletum of-calling the-reason
Iam illa minora, in quibus maxime studiosi eius rei 32
Now those smaller-things in which most-of-all the-devotees of-that thing
fatigantur, qui verba paulum declinata varie et multipliciter
are-wearied who words a-little inflected variously and manifoldly
ad veritatem reducunt aut correptis aut porrectis, aut
to the-truth bring-back either with-shortened or lengthened or
adiectis aut detractis, aut permutatis litteris syllabisve. Inde
added or subtracted or interchanged letters or-syllables Thence
pravis ingeniis ad foedissima usque ludibria labuntur. Sit
by-depraved talents to the-foulest right jests they-slide Let-be
enim Consul a consulendo vel a iudicando; nam et
for Consul from consulting or from judging for also
hoc consulere veteres vocaverunt, unde adhuc remanet illud
this to-consult the-ancients called whence still remains that
rogat boni consulas, id est bonum iudices.
he-asks good you-take that is good you-judge
Senatui nomen dederit aetas (nam iidem Patres 33
To-the-senate the-name may-have-given age for the-same-men the-Fathers
sunt), et rex rector et alia plurima indubitata; nec abnuerim
are and king ruler and other very-many undoubted nor would-I-reject
tegulae regulaeque et similium his rationem. Iam sit
of-tile and-of-rule and of-things-similar to-these the-reason Now let-be
et classis a calando et lepus levipes et vulpes volipes:
also fleet from calling and hare light-foot and fox flying-foot

34 etiamne a contrariis aliqua sinemus trahi, ut lucus, quia
shall-we-also from contraries some-words allow to-be-drawn as grove because
umbra opacus parum luceat, et ludus, quia sit longissime a
by-shade dark too-little it-is-lit and school because it-is very-far from
lusu, et Ditis, quia minime dives? etiamne hominem appellari,
play and Dis because least rich shall-we-also man to-be-called
quia sit humo natus (quasi vero non omnibus animalibus
because he-is from-the-ground born as-if indeed not for-all animals
eadem origo, aut illi primi mortales ante nomen imposuerint
the-same origin or those first mortals before a-name imposed
terrae quam sibi), et verba ab aere verberato?
on-the-earth than on-themselves and words from air struck

35 Pergamus: sic perveniemus eo usque, ut stella luminis
Let-us-proceed thus we-shall-arrive thither right that star of-light
stilla credatur, cuius etymologiae auctorem clarum sane in
a-drop be-believed of-which etymology the-author famous indeed in
litteris nominari in ea parte, qua a me reprehenditur,
letters to-be-named in that part in-which by me he-is-censured
inhumanum est.
inhuman is

36 Qui vero talia libris complexi sunt, nomina sua ipsi
Those-who indeed such-things in-books embraced have the-names their-own themselves
inscripserunt; ingenioseque visus est Gavius caelibes dicere
have-inscribed and-ingeniously seemed he-has Gavius bachelors to-say
veluti caelites, quod onere gravissimo vacent, idque
as-if heavenly-ones because from-a-burden most-heavy they-are-free and-this
Graeco argumento iuvit, ἠϊθέους enim eadem de causa
by-a-Greek argument he-helped unwed-youths for the-same from reason
dici affirmat. Nec ei cedit Modestus inventione, nam, quia
to-be-said he-affirms Nor to-him yields Modestus in-invention for because

Caelo Saturnus genitalia absciderit, hoc nomine appellatos,
of-Caelus Saturn the-genitals cut-off by-this name to-be-called
qui uxore careant, ait; Aelius pituitam, quia petat vitam.
those-who of-a-wife are-without he-says Aelius phlegm because it-seeks life
Sed cui non post Varronem sit venia, qui agrum, quia 37
But to-whom not after Varro may-there-be pardon who field because
in eo agatur aliquid, et graculos, quia gregatim volent, dictos
in it is-done something and jackdaws because in-flocks they-fly called
Ciceroni persuadere voluit (ad eum enim scribit), cum alterum
to-Cicero to-persuade wished to him for he-writes since the-one
ex Graeco sit manifestum duci, alterum ex vocibus avium?
from Greek is plainly drawn the-other from the-cries of-birds
Sed hoc tanti fuit vertere, ut merula, quia sola volat, 38
But this of-so-much-worth was to-turn that blackbird because alone it-flies
quasi mera volans nominaretur. Quidam non dubitaverunt
as-if alone flying it-was-named Some not have-hesitated
etymologiae subiicere omnem nominis causam: ut ex habitu,
to-etymology to-subject every of-a-name cause as from condition
quemadmodum dixi, Longos et Rufos, ex sono strepere,
as I-said Longi and Rufi from sound to-roar
murmurare; etiam derivata, ut a velocitate dicitur velox,
to-murmur also derived-words as from swiftness is-said swift
et composita pluraque his similia, quae sine dubio
and compounds and-more to-these similar which without doubt
aliunde originem ducunt, sed arte non egent, cuius in
from-elsewhere origin draw but art not need of-which in
hoc opere non est usus nisi in dubiis.
this work not is use except in doubtful-cases
Verba a vetustate repetita non solum magnos assertores 39
Words from antiquity revived not only great champions
habent sed etiam adferunt orationi maiestatem aliquam non
have but also bring to-speech majesty some not

sine delectatione; nam et auctoritatem antiquitatis habent
without delight for both the-authority of-antiquity they-have
et, quia intermissa sunt, gratiam novitati similem parant.
and because interrupted they-have-been a-charm to-novelty similar procure
40 Sed opus est modo, ut neque crebra sint haec neque
But need is of-measure that neither frequent be these nor
manifesta, quia nihil est odiosius adfectatione, nec utique
obvious because nothing is more-odious than-affectation nor assuredly
ab ultimis et iam oblitteratis repetita temporibus, qualia
from the-most-remote and now obliterated revived times such-as
sunt topper et antegerio et exanclare et prosapia et
are quickly and exceedingly and to-endure and lineage and
Saliorum carmina vix sacerdotibus suis satis intellecta.
of-the-Salii the-songs scarcely by-priests their-own enough understood
41 Sed illa mutari vetat religio et consecratis utendum est;
But those to-be-changed forbids religion and consecrated-things to-be-used is
oratio vero, cuius summa virtus est perspicuitas, quam sit
speech indeed of-which the-highest virtue is clearness how is
vitiosa, si egeat interprete? Ergo, ut novorum optima erunt
faulty if it-needs an-interpreter Therefore as of-new-words the-best will-be
maxime vetera, ita veterum maxime nova.
most old so of-old-ones most new
42 Similis circa auctoritatem ratio. Nam etiamsi potest videri
Similar about authority the-reasoning For although he-can to-seem
nihil peccare, qui utitur iis verbis, quae summi auctores
in-nothing to-err who uses those words which the-highest authors
tradiderunt, multum tamen refert non solum, quid dixerint,
have-handed-down much yet it-matters not only what they-said
sed etiam quid persuaserint. Neque enim tuburchinabundum
but also what they-persuaded Nor for gobbling
et lurchinabundum iam in nobis quisquam ferat, licet
and guzzling now among us anyone would-bear although

Cato sit auctor, nec hos lodices, quanquam id Pollioni
Cato be the-authority nor these blankets although that to-Pollio
placet, nec gladiola, atqui Messala dixit, nec parricidatum,
is-pleasing nor little-swords and-yet Messala said-it nor parricide
quod in Caelio vix tolerabile videtur, nec collos mihi
which in Caelius scarcely tolerable seems nor necks me
Calvus persuaserit; quae nec ipsi iam dicerent.
Calvus would-persuade which not themselves now would-say
Superest igitur consuetudo; nam fuerit paene ridiculum 43
Remains therefore usage for it-would-be almost ridiculous
malle sermonem, quo locuti sint homines, quam quo
to-prefer the-speech in-which spoken have men than in-which
loquantur. Et sane quid est aliud vetus sermo quam vetus
they-speak And indeed what is other old speech than old
loquendi consuetudo? Sed huic ipsi necessarium est iudicium,
of-speaking usage But for-this itself necessary is judgment
constituendumque in primis id ipsum quid sit, quod
and-to-be-established among the-first that itself what it-is which
consuetudinem vocemus.
usage we-call
Quae si ex eo, quod plures faciunt, nomen accipiat, 44
Which if from that which more do the-name it-takes
periculosissimum dabit praeceptum, non orationi modo sed
most-dangerous it-will-give a-precept not to-speech only but
(quod maius est) vitae. Unde enim tantum boni, ut pluribus
which greater is to-life Whence for so-much of-good that to-more
quae recta sunt placeant? Igitur ut velli et comam
the-things-which right are be-pleasing Therefore as to-be-plucked and the-hair
in gradus frangere et in balneis perpotare, quamlibet haec
in tiers to-break and in baths to-drink-hard however-much these-things
invaserint civitatem, non erit consuetudo, quia nihil horum
may-have-invaded the-city not will-be usage because nothing of-these

caret reprehensione; at lavamur et tondemur et convivimus
lacks censure but we-bathe and we-are-shaved and we-dine-together
ex consuetudine: sic in loquendo, non si quid vitiose
from usage so in speaking not if anything faultily
multis insederit, pro regula sermonis accipiendum erit.
on-many has-settled for a-rule of-speech to-be-taken it-will-be
45 Nam, ut transeam, quemadmodum vulgo imperiti loquantur,
For that I-may-pass-over how commonly the-ignorant speak
tota saepe theatra et omnem circi turbam exclamasse
whole often theaters and all of-the-circus the-crowd to-have-shouted
barbare scimus. Ergo consuetudinem sermonis vocabo
barbarously we-know Therefore usage of-speech I-shall-call
consensum eruditorum, sicut vivendi consensum bonorum.
the-consensus of-the-learned just-as of-living the-consensus of-the-good

I.7 · SPELLING

Orthography lies in doubtful cases: the apex marking a long vowel only where meaning turns on it, prepositions written as joined or as heard, and the division of syllables. Spelling has served usage and changed often: the old final d of Duilius' column, doubled vowels, ei for long i, ai for ae, caussa, heri for here, Cato's dicem for dicam, Scipio's vertex. Quintilian would write as we speak unless custom rules, and grammar harms nobody, as Cicero, Caesar, and Messala show, except those who stick in it.

1 Nunc, quoniam diximus, quae sit loquendi regula, dicendum,
Now since we-have-said what is of-speaking the-rule it-must-be-said
quae scribentibus custodienda, quod Graeci ὀρθογραφίαν
what-things by-writers are-to-be-observed which the-Greeks orthography
vocant; hoc nos recte scribendi scientiam nominemus. Cuius
call this we of-correctly writing the-knowledge let-us-name Whose

ars non in hoc posita est, ut noverimus, quibus quaeque syllaba
art not in this placed is that we-should-know of-which each syllable
litteris constet (nam id quidem infra grammatici officium est),
letters consists for that indeed beneath of-the-grammarian the-duty is
sed totam, ut mea fert opinio, subtilitatem in dubiis habet.
but its-whole as my bears opinion subtlety in doubtful-cases has
Ut longis syllabis omnibus apponere apicem ineptissimum est, 2
As on-long syllables all to-put the-apex most-foolish is
quia plurimae natura ipsa verbi quod scribitur patent,
because very-many by-the-nature itself of-the-word which is-written are-evident
sed interim necessarium, cum eadem littera alium atque alium
but sometimes necessary when the-same letter one and another
intellectum, prout correpta vel producta est, facit; ut malus
meaning according-as shortened or lengthened it-is makes as malus
arborem significat an hominem non bonum apice distinguitur,
a-tree means or a-man not good by-the-apex is-distinguished
palus aliud priore syllaba longa aliud sequenti 3
stake one-thing with-the-former syllable long another with-the-following
significat, et cum eadem littera nominativo casu brevis,
means and when the-same letter in-the-nominative case short
ablativo longa est, utrum sequamur, plerumque hac nota
in-the-ablative long is which we-should-follow mostly by-this mark
monendi sumus.
to-be-reminded we-are
Similiter putaverunt illa quoque servanda discrimina, ut 4
Similarly they-thought those also to-be-kept distinctions that
ex praepositionem, si verbum sequeretur specto, adiecta
from the-preposition if the-verb followed I-look with-added
secundae syllabae s littera, si pecto, remota scriberemus.
to-the-second syllable s letter if I-comb with-it-removed we-should-write

5 Illa quoque servata est a multis differentia, ut ad,
That also kept has-been by many a-difference that to
cum esset praepositio, d litteram, cum autem coniunctio,
when it-was a-preposition d letter when however a-conjunction
t acciperet, itemque cum, si tempus significaret, per qu,
t should-take and-likewise with if time it-signified through qu
si comitem, per c ac duas sequentes scriberetur.
if accompaniment through c and two following it-should-be-written
6 Frigidiora his alia, ut quidquid c quartam haberet,
More-frigid than-these other-things as whatever c fourth had
ne interrogare bis videremur; et quotidie non cotidie, ut
lest to-ask twice we-should-seem and daily not daily that
sit quot diebus. Verum haec iam etiam inter ipsas
it-be how-many days But these-things now even among the-very
ineptias evanuerunt.
follies have-vanished
7 Quaeri solet, in scribendo praepositiones sonum quem
To-be-asked it-is-wont in writing prepositions the-sound which
iunctae efficiunt, an quem separatae, observare conveniat: ut,
joined they-make or which separate to-observe it-is-proper as
cum dico optinuit (secundam enim b litteram ratio poscit,
when I-say obtained the-second for b letter reason demands
8 aures magis audiunt p) et immunis, illud enim, quod
the-ears rather hear p and exempt that for which
veritas exigit, sequentis syllabae sono victum m gemina
truth requires of-the-following syllable by-the-sound overcome by-m double
commutatur.
is-changed
9 Est et in dividendis verbis observatio, mediam litteram
There-is also in dividing words an-observance the-middle letter
consonantem priori an sequenti syllabae adiungas:
consonant to-the-former or to-the-following syllable you-should-join

haruspex enim, quia pars eius posterior a spectando est,
soothsayer for because the-part of-it latter from looking is
s litteram tertiae dabit; abstemius, quia ex abstinentia
s the-letter to-the-third will-give abstemious because from abstinence
temeti composita vox est, primae relinquet.
of-strong-wine composed the-word is to-the-first will-leave
Nam k quidem in nullis verbis utendum puto, nisi quae 10
For k indeed in no words to-be-used I-think except those-which
significat, etiam ut sola ponatur. Hoc eo non omisi,
it-signifies even when alone it-is-put This for-this-reason not I-omitted
quod quidam eam, quotiens a sequatur, necessariam credunt,
because certain-men it whenever a follows necessary believe
cum sit c littera, quae ad omnes vocales vim suam perferat.
since there-is c the-letter which to all vowels force its-own carries
Verum orthographia quoque consuetudini servit, ideoque 11
But orthography also to-usage is-subject and-therefore
saepe mutata est. Nam illa vetustissima transeo tempora,
often changed it-has-been For those most-ancient I-pass-over times
quibus et pauciores litterae nec similes his nostris earum
in-which both fewer letters nor similar to-these ours of-them
formae fuerunt et vis quoque diversa, sicut apud Graecos
the-shapes were and the-force also different just-as among the-Greeks
o litterae, quae interim longa ac brevis ut apud nos,
o of-the-letter which sometimes long and short as among us
interim pro syllaba quam nomine suo exprimit posita est;
sometimes for the-syllable which by-the-name its-own it-expresses placed is
ut Latinis veteribus d plurimis in verbis adiectam ultimam, 12
as to-the-Latin old-ones d very-many in words added at-the-end
quod manifestum est etiam ex columna rostrata, quae est
which evident is also from the-column rostral which is
Duilio in foro posita; interim g quoque, ut in pulvinari
to-Duilius in the-forum set-up sometimes g also as on the-couch

Solis, qui colitur iuxta aedem Quirini, vesperug, quod
of-the-Sun who is-worshiped beside the-temple of-Quirinus evening-star which
vesperuginem accipimus.
as-the-evening-star we-take

13 De mutatione etiam litterarum, de qua supra dixi, nihil
About the-change also of-letters about which above I-spoke nothing
repetere hic necesse est, fortasse enim sicut scribebant etiam
to-repeat here necessary is perhaps for just-as they-wrote also
loquebantur.
they-spoke

14 Semivocales geminare diu non fuit usitatissimi moris, atque
Semivowels to-double long not was of-very-common custom and
e contrario usque ad Accium et ultra porrectas syllabas
on the-contrary right to Accius and beyond lengthened syllables
geminis, ut dixi, vocalibus scripserunt.
with-doubled as I-said vowels they-wrote

15 Diutius duravit, ut e et i iungendis eadem ratione qua
Longer lasted that e and i in-joining by-the-same method by-which
Graeci ει uterentur; ea casibus numerisque discreta est,
the-Greeks ei used this by-cases and-numbers distinguished is
ut Lucilius praecipit: Iam puerei venere, e postremum facito
as Lucilius prescribes Now the-boys have-come e last make
atque i, ut pueri plures fiant; ac deinceps idem: Mendaci
and i so-that boys more be-made and next the-same To-the-liar
furique addes e, cum dare furi iusseris.
and-to-the-thief you-will-add e when to-give to-the-thief you-shall-have-ordered

16 Quod quidem cum supervacuum est, quia i tam longae
Which indeed both superfluous it-is because i as-well of-long
quam brevis naturam habet, tum incommodum aliquando.
as of-short the-nature has and troublesome sometimes
Nam in iis, quae proximam ab ultima litteram e habebunt et
For in those which next to the-last the-letter e shall-have and

i longa terminabuntur, illam rationem sequentes utemur
with-i long shall-end that method following we-shall-use
e gemina, qualia sunt haec aurei, argentei et his similia.
e double such-as are these golden silver and to-these similar-ones
Idque iis praecipue, qui ad lectionem instituentur, etiam 17
And-this to-those especially who for reading are-being-trained even
impedimento erit; sicut in Graecis accidit adiectione
a-hindrance will-be just-as among the-Greeks happens by-the-addition
i litterae, quam non solum dativis casibus in parte
of-the-i letter which not only to-dative cases in the-part
ultima ascribunt sed quibusdam etiam interponunt, ut in
last they-add but in-some even insert as in
ΛΗΙΣΤΗΙ, quia etymologia ex divisione in tris syllabas
To-the-robber because the-etymology from the-division into three syllables
facta desideret eam litteram.
made requires that letter
Ae syllabam, cuius secundam nunc e litteram ponimus, 18
The-ae syllable of-which as-the-second now e letter we-put
varie per a et i efferebant; quidam semper ut Graeci,
variously through a and i they-pronounced some always as the-Greeks
quidam singulariter tantum, cum in dativum vel genitivum
some in-the-singular only when into the-dative or the-genitive
casum incidissent, unde pictai vestis et aquai Vergilius
case they-had-fallen whence of-painted the-garment and of-water Vergil
amantissimus vetustatis carminibus inseruit.
most-loving of-antiquity into-his-poems inserted
In iisdem plurali numero e utebantur, hi Syllae, Galbae. 19
In the-same in-the-plural number e they-used these Syllae Galbae
Est in hac quoque parte Lucilii praeceptum, quod quia
There-is in this also part of-Lucilius a-precept which because

pluribus explicatur versibus, si quis parum credet, apud
in-several is-unfolded verses if anyone too-little shall-believe in
ipsum in nono requirat.
himself in the-ninth let-him-seek

20 Quid quod Ciceronis temporibus paulumque infra, fere quotiens
What that in-Cicero's times and-a-little after almost whenever
s littera media vocalium longarum vel subiecta longis
s letter in-the-middle-of vowels long or placed-after longs
esset, geminabatur, ut caussae, cassus, divissiones? quomodo et
stood it-was-doubled as causes empty divisions how both
ipsum et Vergilium quoque scripsisse manus eorum docent.
he-himself and Vergil also to-have-written the-hands of-them show

21 Atqui paulum superiores etiam illud, quod nos gemina
And-yet a-little earlier also that which we with-double
dicimus iussi, una dixerunt. Iam optimus maximus, ut
say I-ordered with-one they-said Now best greatest that
media i litteram, quae veteribus u fuerat, acciperent,
for-the-middle i the-letter which for-the-old-ones u had-been they-should-take
Gai primum Caesaris inscriptione traditur factum.
of-Gaius first Caesar by-the-inscription is-handed-down to-have-been-done

22 Here nunc e littera terminamus, at veterum comicorum
Yesterday now with-e letter we-end but of-the-old comic-poets
adhuc libris invenio Heri ad me venit; quod idem in
still in-the-books I-find Yesterday to me he-came which the-same in
epistolis Augusti, quas sua manu scripsit aut emendavit,
the-letters of-Augustus which with-his-own hand he-wrote or corrected
deprehenditur.
is-detected

23 Quid? non Cato Censorius dicam et faciam dicem et
What not Cato the-Censor I-will-say and I-will-do I-will-say and
faciem scripsit, eundemque in ceteris, quae similiter cadunt,
I-will-do wrote and-the-same in the-rest which similarly fall

modum tenuit, quod et ex veteribus eius libris manifestum
manner held which both from the-old his books evident
est et a Messala in libro de s littera positum?
is and by Messala in the-book about s letter set-down
Sibe et quase scriptum in multorum libris est, sed 24
To-himself and as-if written in of-many the-books is but
an hoc voluerint auctores, nescio; T. Livium ita his
whether this wished the-authors I-know-not Titus Livy so these
usum ex Pediano comperi, qui et ipse eum sequebatur;
used from Pedianus I-learned who also himself him followed
haec nos i littera finimus. Quid dicam vortices et 25
these we with-i letter end What shall-I-say of-whirlpools and
vorsus ceteraque ad eundem modum, quae primus Scipio
verses and-the-rest after the-same manner which first Scipio
Africanus in e litteram secundam vertisse dicitur?
Africanus into e letter the-second to-have-turned is-said
Nostri praeceptores seruum ceruumque u et o litteris 26
Our teachers slave and-stag with-u and o letters
scripserunt, quia subiecta sibi vocalis in unum sonum
wrote because placed-after itself a-vowel into one sound
coalescere et confundi nequiret; nunc u gemina
to-coalesce and to-be-confused could-not now with-u double
scribuntur ea ratione, quam reddidi; neutro sane modo
they-are-written for-that reason which I-have-given in-neither indeed way
vox, quam sentimus, efficitur. Nec inutiliter Claudius
the-sound which we-perceive is-produced Nor uselessly Claudius
Aeolicam illam ad hos usus litteram adiecerat.
Aeolic that for these uses letter had-added

27 Illud nunc melius, quod cui tribus, quas praeposui, litteris
That now better that to-whom with-three which I-placed-before letters
enotamus; in quo pueris nobis ad pinguem sane sonum qu
we-write in which when-boys we to a-fat indeed sound qu
et oi utebantur, tantum ut ab illo qui distingueretur.
and oi used only that from that who it-might-be-distinguished

28 Quid? quae scribuntur aliter quam enuntiantur? Nam
What of-things-which are-written otherwise than are-pronounced For
et Gaius C littera significatur, quae inversa mulierem
both Gaius by-C letter is-signified which inverted a-woman
declarat; quia tam Gaias esse vocitatas quam Gaios
declares because as-well Gaiae to-have-been called as Gaii
etiam ex nuptialibus sacris apparet.
even from the-nuptial rites appears

29 Nec Gnaeus eam litteram in praenominis nota accipit,
Nor Gnaeus that letter in of-the-praenomen the-mark takes
quae sonat; et columnam et consules exempta n littera
which sounds and column and consuls with-removed n letter
legimus; et Subura, cum tribus litteris notatur, c tertiam
we-read and Subura when by-three letters it-is-marked c as-the-third
ostendit. Multa sunt generis huius; sed haec quoque
shows Many-things there-are of-kind this but these-things also
vereor ne modum tam parvae quaestionis excesserint.
I-fear lest the-measure of-so small a-question they-have-exceeded

30 Iudicium autem suum grammaticus interponat his omnibus;
Judgment however his-own the-grammarian let-him-interpose in-these all
nam hoc valere plurimum debet. Ego (nisi quod consuetudo
for this to-avail most ought I unless what usage
obtinuerit) sic scribendum quidque iudico, quomodo sonat.
has-prevailed so to-be-written each-thing I-judge as it-sounds

Hic enim est usus litterarum, ut custodiant voces et 31
This for is the-use of-letters that they-may-guard sounds and
velut depositum reddant legentibus, itaque id exprimere
as-it-were a-deposit may-return to-readers and-so that to-express
debent quod dicturi sumus.
they-ought which going-to-say we-are
Hae fere sunt emendate loquendi scribendique partes; 32
These nearly are of-correctly speaking and-writing the-parts
duas reliquas significanter ornateque dicendi non equidem
the-two remaining of-expressively and-ornately speaking not indeed
grammaticis aufero, sed cum mihi officia rhetoris
from-grammarians I-take-away but since for-me the-duties of-the-rhetorician
supersint, maiori operi reservo.
remain for-a-greater work I-reserve
Redit autem illa cogitatio, quosdam fore, qui haec 33
Returns however that thought that-some there-will-be who these-things
quae diximus parva nimium et impedimenta quoque maius
which we-have-said small too-much and hindrances also to-greater
aliquid agentibus putent. Nec ipse ad extremam usque
something to-those-doing may-think Nor I to the-extreme right
anxietatem et ineptas cavillationes descendendum atque iis
anxiety and foolish quibbles to-be-descended and by-these
ingenia concidi et comminui credo.
talents to-be-cut-up and to-be-crushed believe
Sed nihil ex grammatice nocuerit, nisi quod supervacuum 34
But nothing from grammar will-have-harmed except what superfluous
est. An ideo minor est M. Tullius orator, quod idem
is Or therefore less is Marcus Tullius an-orator because the-same
artis huius diligentissimus fuit et in filio (ut epistolis
of-art this most-diligent was and in his-son as from-the-letters

apparet) recte loquendi asper quoque exactor? aut vim
appears of-correctly speaking harsh also exactor or the-force
C. Caesaris fregerunt editi de analogia libri?
of-Gaius Caesar broke the-published on analogy books
35 Aut ideo minus Messala nitidus, quia quosdam totos libellos
Or therefore less Messala polished because certain whole little-books
non verbis modo singulis sed etiam litteris dedit? Non obstant
not to-words only single but even to-letters he-gave Not hinder
hae disciplinae per illas euntibus sed circa illas haerentibus.
these disciplines through them to-those-going but around them those-clinging

I.8 · READING THE POETS

Reading aloud must be manly and grave, neither prose nor singing. Boys begin with Homer and Virgil, which lift the mind; tragedy and lyric help, love elegy is kept from them, and comedy, Menander above all, comes once their morals are safe. The old Latin poets teach vocabulary and gravity, and orators quote them as proof and ornament. The grammarian names the parts of speech, feet, barbarisms, glosses, tropes, and figures, but explains histories without chasing every worthless fable.

1 Superest lectio, in qua puer ut sciat, ubi suspendere
Remains reading in which the-boy that he-may-know where to-hold-up
spiritum debeat, quo loco versum distinguere, ubi claudatur
the-breath he-ought in-what place the-verse to-divide where is-closed
sensus, unde incipiat, quando attollenda vel summittenda sit
the-sense whence it-begins when to-be-raised or to-be-lowered is
vox, quo quidque flexu, quid lentius, celerius, concitatius,
the-voice with-what each-thing inflection what more-slowly more-quickly more-excitedly
lenius dicendum, demonstrari nisi in opere ipso non potest.
more-gently to-be-said to-be-shown except in the-practice itself not can

Unum est igitur, quod in hac parte praecipiam: ut omnia 2
One-thing is therefore which in this part I-shall-prescribe that all
ista facere possit, intelligat. Sit autem in
those-things to-do he-may-be-able let-him-understand Let-be however among
primis lectio virilis et cum suavitate quadam gravis et
the-first-things the-reading manly and with sweetness a-certain grave and
non quidem prosae similis, quia et carmen est et se
not indeed to-prose similar because both song it-is and themselves
poetae canere testantur; non tamen in canticum dissoluta
the-poets to-sing testify not yet into chanting dissolved
nec plasmate (ut nunc a plerisque fit) effeminata; de
nor by-modulation as now by most it-is-done effeminate about
quo genere optime C. Caesarem praetextatum adhuc
which kind best Gaius Caesar while-wearing-the-toga-praetexta still
accepimus dixisse: si cantas, male cantas; si legis, cantas.
we-have-heard to-have-said if you-sing badly you-sing if you-read you-sing
Nec prosopopoeias, ut quibusdam placet, ad comicum morem 3
Nor impersonations as to-some it-is-pleasing in comic manner
pronuntiari velim; esse tamen flexum quendam, quo
to-be-delivered I-would-wish to-be yet an-inflection a-certain by-which
distinguantur ab iis, in quibus poeta persona sua utetur.
they-may-be-distinguished from those in which the-poet person his-own will-use
Cetera admonitione magna egent, in primis, ut tenerae 4
The-rest of-admonition great have-need among the-first that tender
mentes tracturaeque altius, quidquid rudibus et omnium
minds and-going-to-draw deeper whatever on-the-raw and of-all-things
ignaris insederit, non modo quae diserta sed vel magis
ignorant shall-have-settled not only what-things eloquent but even more
quae honesta sunt, discant.
which-things honorable are they-may-learn

5 Ideoque optime institutum est, ut ab Homero atque
And-therefore best instituted it-is that with Homer and
Vergilio lectio inciperet, quanquam ad intelligendas eorum
Vergil the-reading should-begin although for understanding of-them
virtutes firmiore iudicio opus est; sed huic rei superest
the-excellences of-a-firmer judgment need is but for-this thing remains
tempus, neque enim semel legentur. Interim et sublimitate
time nor for once will-they-be-read Meanwhile both by-the-sublimity
heroi carminis animus adsurgat et ex magnitudine
of-the-heroic poem the-mind may-rise and from the-greatness
rerum spiritum ducat et optimis imbuatur.
of-the-things spirit may-draw and with-the-best may-be-imbued

6 Utiles tragoediae, alunt et lyrici; si tamen in his non
Useful-are tragedies nourish also the-lyric-poets if yet in these not
auctores modo sed etiam partes operis elegeris, nam
authors only but also parts of-the-work you-shall-have-chosen for
et Graeci licenter multa et Horatium nolim in
both the-Greeks licentiously many-things and Horace I-should-not-wish in
quibusdam interpretari. Elegia vero, utique quae amat,
some-passages to-interpret Elegy indeed assuredly that-which loves
et hendecasyllabi, qui sunt commata Sotadeorum (nam de
and hendecasyllables which are fragments of-Sotadeans for about
Sotadeis ne praecipiendum quidem est) amoveantur, si fieri
Sotadeans not to-be-prescribed even is let-them-be-removed if to-be-done
potest, si minus, certe ad firmius aetatis robur reserventur.
it-can if less surely to the-firmer of-age strength let-them-be-reserved

7 Comoediae, quae plurimum conferre ad eloquentiam potest,
Of-comedy which very-much to-contribute to eloquence can
cum per omnes et personas et adfectus eat, quem usum
since through all both characters and emotions it-goes what use

in pueris putem, paulo post suo loco dicam; nam cum
in boys I-think-it a-little after in-its-own place I-shall-say for when
mores in tuto fuerint, inter praecipua legenda erit.
the-morals in safety shall-be among the-chief-things to-be-read it-will-be
De Menandro loquor, nec tamen excluserim alios. Nam Latini 8
About Menander I-speak nor yet would-I-exclude others For Latin
quoque auctores adferent utilitatis aliquid. Sed pueris, quae
also authors will-bring of-usefulness something But to-boys the-things-which
maxime ingenium alant atque animum augeant, praelegenda;
most the-talent nourish and the-mind increase are-to-be-read-aloud
ceteris, quae ad eruditionem modo pertinent, longa aetas
the-other-things which to erudition only pertain long age
spatium dabit. Multum autem veteres etiam Latini conferunt,
room will-give Much however the-old even Latin-authors contribute
(quanquam plerique plus ingenio quam arte valuerunt) in
although most more by-talent than by-art availed in
primis copiam verborum, quorum in tragoediis gravitas, in
the-first-place a-store of-words of-which in the-tragedies weightiness in
comoediis elegantia et quidam velut ἀττικισμός inveniri potest.
the-comedies elegance and a-certain as-it-were Atticism to-be-found can
Oeconomia quoque in iis diligentior quam in plerisque 9
Arrangement also in them more-careful than in most
novorum erit, qui omnium operum solam virtutem
of-the-new-ones will-be who of-all works the-only excellence
sententias putaverunt. Sanctitas certe et, ut sic dicam,
epigrams have-thought Purity surely and as so I-may-say
virilitas ab iis petenda est, quando nos in omnia
manliness from them to-be-sought is since we into all
deliciarum vitia dicendi quoque ratione defluximus.
of-luxuries vices of-speaking also in-manner have-flowed-down

10 Denique credamus summis oratoribus, qui veterum poemata
Finally let-us-believe the-highest orators who of-the-old-ones the-poems
vel ad fidem causarum vel ad ornamentum eloquentiae
either for credibility of-cases or for ornament of-eloquence
adsumunt.
take-up

11 Nam praecipue quidem apud Ciceronem frequenter tamen
For chiefly indeed in Cicero frequently yet
apud Asinium etiam et ceteros, qui sunt proximi, videmus
in Asinius also and the-others who are nearest we-see
Enni, Acci, Pacuvi, Lucili, Terenti, Caecili et aliorum
of-Ennius of-Accius of-Pacuvius of-Lucilius of-Terence of-Caecilius and of-others
inseri versus summa non eruditionis modo gratia
to-be-inserted the-verses with-the-greatest not of-erudition only for-the-sake
sed etiam iucunditatis, cum poeticis voluptatibus aures a
but also of-pleasantness since by-poetic pleasures the-ears from
forensi asperitate respirent.
forensic harshness may-breathe-again

12 Quibus accedit non mediocris utilitas, cum sententiis eorum
To-which is-added not moderate usefulness since by-the-sayings of-them
velut quibusdam testimoniis quae proposuere confirment.
as-if by-certain testimonies what-things they-have-proposed they-confirm
Verum priora illa ad pueros magis, haec sequentia ad
But the-former-things those to boys more these following to
robustiores pertinebunt, cum grammatices amor et usus
the-stronger will-pertain since of-grammar the-love and the-practice
lectionis non scholarum temporibus, sed vitae spatio
of-reading not by-the-times of-school but by-the-span of-life
terminentur.
are-ended

In praelegendo grammaticus et illa quidem minora praestare 13
In reading-aloud the-grammarian both those indeed lesser-things to-perform
debebit, ut partes orationis reddi sibi soluto versu
will-be-bound that the-parts of-speech to-be-rendered to-him with-loosened verse
desideret et pedum proprietates, quae adeo debent esse
he-require and of-feet the-properties which so-much ought to-be
notae in carminibus, ut etiam in oratoria compositione
known in poems that even in oratorical composition
desiderentur. Deprehendat, quae barbara, quae impropria,
they-be-missed Let-him-detect what barbarous what improper
quae contra leges loquendi sint posita;
what against the-laws of-speaking have-been placed
non ut ex iis utique improbentur poetae (quibus, quia 14
not that from these assuredly be-condemned the-poets to-whom because
plerumque servire metro coguntur, adeo ignoscitur, ut
mostly to-serve the-meter they-are-compelled so-much is-pardoned that
vitia ipsa aliis in carmine appellationibus nominentur;
the-faults themselves by-other in poetry names are-called
metaplasmos enim et schematismos et schemata, ut dixi,
metaplasms for and schematisms and figures as I-said
vocamus, et laudem virtutis necessitati damus), sed ut
we-call-them and the-praise of-virtue to-necessity we-give but that
commoneat artificialium et memoriam agitet.
he-may-remind of-the-technical-points and the-memory may-exercise
Id quoque inter prima rudimenta non inutile demonstrare, 15
This also among the-first rudiments not useless to-show
quot quaeque verba modis intelligenda sint. Circa
in-how-many each words ways to-be-understood are About
glossemata etiam, id est voces minus usitatas, non ultima
glosses also that is words less customary not the-last
eius professionis diligentia est.
of-that profession the-diligence is

16 Enimvero iam maiore cura doceat tropos omnes, quibus
But-truly now with-greater care let-him-teach the-tropes all by-which
praecipue non poema modo sed etiam oratio ornatur; schemata
chiefly not the-poem only but also speech is-adorned the-figures
utraque, id est figuras, quaeque λέξεως quaeque διανοίας
both that is the-figures those-which of-diction and-those-which of-thought
vocantur, quorum ego sicut troporum tractatum in eum locum
are-called of-which I just-as of-the-tropes the-treatment to that place
differo, quo mihi de ornatu orationis dicendum erit.
defer in-which for-me about the-ornament of-speech to-be-spoken it-will-be

17 Praecipue vero illa infigat animis, quae in oeconomia
Chiefly indeed those-things let-him-fix in-minds what in arrangement
virtus, quae in decore rerum, quid personae cuique
(is)-excellence what in the-propriety of-things what to-character each
convenerit, quid in sensibus laudandum, quid in verbis, ubi
has-been-fitting what in the-thoughts to-be-praised what in the-words where
copia probabilis, ubi modus.
fullness approved where restraint

18 His accedet enarratio historiarum, diligens quidem
To-these will-be-added the-exposition of-stories careful indeed
illa non tamen usque ad supervacuum laborem occupata.
that not yet right to superfluous labor busied
Nam receptas aut certe claris auctoribus memoratas
For the-accepted-ones or surely by-famous authors recorded
exposuisse satis est. Persequi quidem, quid quis unquam vel
to-have-set-out enough is To-pursue indeed what anyone ever even
contemptissimorum hominum dixerit, aut nimiae miseriae
of-the-most-despised men has-said either of-excessive wretchedness
aut inanis iactantiae est et detinet atque obruit ingenia
or of-empty boasting is and detains and overwhelms talents
melius aliis vacatura.
better for-other-things going-to-be-free

Nam qui omnes etiam indignas lectione scidas excutit, 19
For he-who all even unworthy of-reading scraps shakes-out
anilibus quoque fabulis accommodare operam potest.
to-old-wives' also tales to-apply effort can
Atqui pleni sunt huiusmodi impedimentis grammaticorum
And-yet full are of-such hindrances of-the-grammarians
commentarii, vix ipsis qui composuerunt satis noti.
the-commentaries scarcely to-themselves who composed-them sufficiently known
Nam Didymo, quo nemo plura scripsit, accidisse 20
For to-Didymus than-whom no-one more has-written to-have-happened
compertum est, ut, cum historiae cuidam tanquam vanae
ascertained it-is that when a-story certain as false
repugnaret, ipsius proferretur liber, qui eam continebat.
he-was-opposing his-own was-produced book which it contained
Quod evenit praecipue in fabulosis usque ad deridicula 21
Which happens chiefly in fabulous-things right to absurd
quaedam, quaedam etiam pudenda; unde improbissimo
certain-things certain even shameful whence for-the-most-shameless
cuique pleraque fingendi licentia est, adeo ut de libris
each most-things of-inventing the-license is so-much that about books
totis et auctoribus, ut succurrit, mentiantur tuto, quia
whole and authors as it-occurs they-lie safely because
inveniri qui nunquam fuere non possunt: nam in notioribus
to-be-found who never existed not can for in better-known-ones
frequentissime deprehenduntur a curiosis. Ex quo mihi
most-frequently they-are-detected by the-curious From which to-me
inter virtutes grammatici habebitur aliqua nescire.
among the-virtues of-the-grammarian will-be-held some-things not-to-know

The grammarian's two parts are now defined, the method of speaking and the explanation of authors. To them he should add the first exercises for boys not yet ready for the rhetorician: retelling Aesop's fables in plain language and then in writing, turning verse into prose and paraphrasing it, and writing out maxims, chreiai, and character sketches. A chreia reports a saying, a reply, or a deed, as when Crates struck the tutor of an ignorant boy.

1 Et finitae quidem sunt partes duae, quas haec professio
And defined indeed are the-parts two which this profession
pollicetur, id est ratio loquendi et enarratio auctorum,
promises that is the-method of-speaking and the-exposition of-authors
quarum illam methodicen hanc historicen vocant.
of-which the-former methodical the-latter historical they-call
Adiiciamus tamen eorum curae quaedam dicendi primordia,
Let-us-add yet to-their care certain of-speaking first-elements
quibus aetates nondum rhetorem capientes instituant.
by-which ages not-yet the-rhetorician admitting they-may-train
2 Igitur Aesopi fabellas, quae fabulis nutricularum proxime
Therefore of-Aesop the-fables which to-the-tales of-nurses next
succedunt, narrare sermone puro et nihil se supra
succeed to-narrate in-speech pure and in-nothing itself above
modum extollente, deinde eandem gracilitatem stilo
the-measure raising then the-same slenderness with-the-pen
exigere condiscant; versus primo solvere, mox mutatis verbis
to-exact let-them-learn verses first to-loosen soon with-changed words
interpretari, tum paraphrasi audacius vertere, qua et breviare
to-interpret then in-paraphrase more-boldly to-turn in-which both to-shorten
quaedam et exornare salvo modo poetae sensu permittitur.
certain-things and to-adorn safe provided of-the-poet the-sense it-is-permitted

Quod opus etiam consummatis professoribus difficile qui 3
Which task even for-accomplished professors difficult he-who
commode tractaverit, cuicunque discendo sufficiet. Sententiae
aptly shall-have-handled-it for-anything learning will-suffice Maxims
quoque et chriae et ethologiae subiectis dictorum rationibus
also and chreiai and character-sketches with-subjoined of-the-sayings reasons
apud grammaticos scribantur, quia initium ex lectione
under the-grammarians let-them-be-written because their-beginning from reading
ducunt; quorum omnium similis est ratio, forma diversa, quia
they-draw of-which all similar is the-method the-form different because
sententia universalis est vox, ethologia personis continetur.
the-maxim universal is utterance the-character-sketch by-persons is-confined
Chriarum plura genera traduntur: unum simile sententiae, 4
Of-chreiai several kinds are-handed-down one similar to-the-maxim
quod est positum in voce simplici, Dixit ille, aut, Dicere
which is placed in an-utterance simple Said he or To-say
solebat; alterum, quod est in respondendo, Interrogatus ille,
he-was-wont another which is in answering Asked he
vel, cum hoc ei dictum esset, respondit; tertium huic
or when this to-him said had-been he-answered a-third to-this
non dissimile, cum quis dixisset aliquid, vel fecisset.
not unlike when someone had-said something or had-done
Etiam in ipsorum factis esse chriam putant, ut Crates, cum 5
Even in the-very deeds to-be a-chreia they-think as Crates when
indoctum puerum vidisset, paedagogum eius percussit; et
an-untaught boy he-had-seen the-attendant of-him struck and
aliud paene par ei, quod tamen eodem nomine appellare
another almost equal to-it which yet by-the-same name to-call
non audent sed dicunt χρειώδες, ut Milo, quem vitulum
not they-dare but they-say chreia-like as Milo whom a-calf
assueverat ferre, taurum ferebat. In his omnibus et
he-had-been-accustomed to-carry a-bull was-carrying In these all both

declinatio per eosdem ducitur casus, et tam factorum
the-declension through the-same is-led cases and as-much of-deeds
quam dictorum ratio est.
as of-sayings an-account there-is

6 Narratiunculas a poetis celebratas notitiae causa non
Little-narratives by poets celebrated of-knowledge for-the-sake not
eloquentiae tractandas puto. Cetera maioris operis ac spiritus
of-eloquence to-be-handled I-think The-rest of-greater labor and spirit
Latini rhetores relinquendo necessaria grammaticis fecerunt;
the-Latin rhetoricians by-relinquishing necessary to-the-grammarians have-made
Graeci magis operum suorum et onera et modum norunt.
the-Greeks better of-tasks their-own both the-burdens and the-measure know

I.10 · MUSIC

Before the rhetorician, the boy should take in the circle of learning the Greeks call enkyklios paideia. Some ask what geometry and music have to do with pleading; Quintilian answers that he is forming the perfect orator, whom even small things help, as many drugs make one antidote and many flowers one honey. Music was revered from Orpheus and Linus on, joined with knowledge of the divine, studied by Pythagoras, Plato, and Socrates, used by generals and by Numa's Salii.

1 Haec de Grammatice, quam brevissime potui, non
These-things about Grammar as most-briefly I-could not
ut omnia dicerem sectatus, quod infinitum erat, sed
that all-things I-should-say aiming which infinite was but
ut maxime necessaria; nunc de ceteris artibus, quibus
that the-most necessary now about the-other arts in-which
instituendos, priusquam rhetori tradantur, pueros
to-be-trained before to-the-rhetorician they-are-handed-over boys

existimo, strictim subiungam, ut efficiatur orbis ille
I-think briefly I-shall-subjoin that may-be-completed circle that
doctrinae, quem Graeci ἐγκύκλιον παιδείαν vocant.
of-learning which the-Greeks all-round education call
Nam iisdem fere annis aliarum quoque disciplinarum 2
For in-the-same nearly years of-other also disciplines
studia ingredienda sunt, quae, quia et ipsae artes sunt
the-studies to-be-entered-on are which because both themselves arts are
et esse perfectae sine orandi scientia possunt nec rursus
and to-be perfect without of-pleading knowledge can nor again
ad efficiendum oratorem satis valent solae, an sint huic
for making an-orator enough avail alone whether they-are for-this
operi necessariae quaeritur.
work necessary is-asked
Nam quid, inquiunt, ad agendam causam dicendamve 3
For what they-say to pleading a-case or-to-speaking
sententiam pertinet, scire, quemadmodum data linea
an-opinion pertains to-know how on-a-given line
constitui triangula aequis lateribus possint? Aut quo
to-be-constructed triangles with-equal sides can Or in-what
melius vel defendet reum vel reget consilia, qui citharae
better either will-be-defend the-accused or direct counsels who of-the-lyre
sonos nominibus et spatiis distinxerit?
the-sounds by-names and intervals shall-have-distinguished
Enumerent etiam fortasse multos quamlibet utiles foro, 4
Let-them-enumerate also perhaps many however useful to-the-forum
qui nec geometren audierint nec musicos nisi hac
who neither a-geometer have-heard nor musicians except with-this
communi voluptate aurium intelligant. Quibus ego primum
common pleasure of-the-ears understand To-whom I first
hoc respondeo, quod M. Cicero scripto ad Brutum libro
this answer which Marcus Cicero in-the-written to Brutus book

frequentius testatur, non eum a nobis institui oratorem,
quite-often testifies not him by us to-be-formed as-orator
qui sit aut fuerit, sed imaginem quandam concepisse nos
who is or has-been but an-image a-certain to-have-conceived us
animo perfecti illius et nulla parte cessantis.
in-mind of-that perfect-one and in-no part failing
5 Nam et sapientem formantes eum, qui sit futurus
For both the-wise-man forming him who is going-to-be
consummatus undique et, ut dicunt, mortalis quidam deus,
consummate on-all-sides and as they-say mortal a-certain god
non modo cognitione caelestium vel mortalium putant
not only with-the-knowledge of-heavenly or of-mortal-things they-think
instruendum, sed per quaedam parva sane, si ipsa demum
to-be-equipped but through certain small-things indeed if them only
aestimes, ducunt sicut exquisitas interim ambiguitates; non
you-should-judge they-lead just-as subtle sometimes ambiguities not
quia ceratinae aut crocodilinae possint facere sapientem, sed
because the-horned or crocodile-puzzles can make a-wise-man but
quia illum ne in minimis quidem oporteat falli.
because him not in the-least-things even it-is-fitting to-be-deceived
6 Similiter oratorem, qui debet esse sapiens, non geometres
Similarly the-orator who ought to-be wise not a-geometer
faciet aut musicus quaeque his alia subiungam,
will-make or a-musician or-whatever to-these other-things I-shall-subjoin
sed hae quoque artes, ut sit consummatus, iuvabunt.
but these also arts that he-may-be consummate will-help
Nisi forte antidotus quidem atque alia, quae oculis aut
Unless perhaps the-antidote indeed and other-things which for-eyes or
vulneribus medentur, ex multis atque interim contrariis
for-wounds are-remedies from many and sometimes contrary
quoque inter se effectibus componi videmus, quorum
also among themselves effects to-be-compounded we-see of-which

ex diversis fit una illa mixtura, quae nulli earum similis
from different-ones comes one that mixture which to-none of-them similar
est, ex quibus constat, sed proprias vires ex omnibus sumit;
is of which it-consists but its-own powers from all takes
et muta animalia mellis illum inimitabilem humanae rationi 7
and dumb animals of-honey that inimitable by-human reason
saporem vario florum ac sucorum genere perficiunt:
the-flavor from-a-varied of-flowers and of-juices kind perfect
nos mirabimur, si oratio, qua nihil praestantius homini
we shall-we-wonder if speech than-which nothing more-excellent to-man
dedit providentia, pluribus artibus egeat, quae, etiam cum
has-given providence of-more arts has-need which even when
se non ostendunt in dicendo nec proferunt, vim tamen
themselves not they-show in speaking nor bring-forth force yet
occultam suggerunt et tacitae quoque sentiuntur? "Fuit
hidden supply and silent also are-felt There-has-been
aliquis sine iis disertus":
someone without these eloquent
sed ego oratorem volo. "Non multum adiiciunt": sed aeque 8
but I an-orator want Not much they-add but equally
non erit totum, cui vel parva deerunt; et optimum
not will-be whole to-which even small-things shall-be-lacking and the-best
quidem hoc esse conveniet; cuius etiamsi in arduo spes est,
indeed this to-be will-be-agreed of-which even-if in difficulty the-hope is
nos tamen praecipiamus omnia, ut saltem plura fiant. Sed
we yet let-us-prescribe all-things that at-least more may-be-done But
cur deficiat animus? Natura enim perfectum oratorem esse
why should-fail the-spirit Nature for a-perfect orator to-be
non prohibet, turpiterque desperatur quidquid fieri potest.
not prevents and-shamefully is-despaired-of whatever to-be-done can
Atque ego vel iudicio veterum poteram esse contentus.
And I even by-the-judgment of-the-ancients could to-be content

9 Nam quis ignorat musicen (ut de hac primum loquar)
For who is-ignorant-of music that about this first I-may-speak
tantum iam illis antiquis temporibus non studii modo
so-much already in-those ancient times not of-study only
verum etiam venerationis habuisse, ut iidem musici
but also of-veneration to-have-had that the-same-men musicians
et vates et sapientes iudicarentur (mittam alios) Orpheus
and seers and wise-men were-judged I-pass-over others Orpheus
et Linus; quorum utrumque dis genitum, alterum
and Linus of-whom each from-gods born the-other
vero, quia rudes quoque atque agrestes animos admiratione
indeed because rude also and rustic minds with-wonder
mulceret, non feras modo sed saxa etiam silvasque duxisse
he-soothed not wild-beasts only but rocks also and-forests to-have-led
posteritatis memoriae traditum est.
to-posterity's memory handed-down has-been

10 Itaque et Timagenes auctor est, omnium in litteris
And-so both Timagenes the-authority is of-all in letters
studiorum antiquissimam musicen extitisse, et testimonio
studies the-most-ancient music to-have-existed and as-witness
sunt clarissimi poetae, apud quos inter regalia convivia
are the-most-famous poets among whom amid royal banquets
laudes heroum ac deorum ad citharam canebantur. Iopas
the-praises of-heroes and of-gods to the-lyre were-sung Iopas
vero ille Vergilii nonne canit errantem lunam solisque
indeed that of-Vergil surely sings the-wandering moon and-of-the-sun
labores et cetera? Quibus certe palam confirmat auctor
the-labors and the-rest By-which surely openly confirms the-author
eminentissimus, musicen cum divinarum etiam rerum
most-eminent that-music with of-divine even things
cognitione esse coniunctam.
the-knowledge to-be joined

Quod si datur, erit etiam oratori necessaria, siquidem 11
But if it-is-granted it-will-be also for-the-orator necessary since
(ut diximus) haec quoque pars, quae ab oratoribus relicta
as we-have-said this also part which by orators abandoned
a philosophis est occupata, nostri operis fuit, ac sine
by philosophers was seized of-our work was and without
omnium talium scientia non potest esse perfecta eloquentia.
of-all such-things knowledge not can to-be perfect eloquence
Atque claros nomine sapientiae viros, nemo dubitaverit, 12
And famous by-the-name of-wisdom men no-one would-doubt
studiosos musices fuisse, cum Pythagoras atque eum
devoted to-music to-have-been since Pythagoras and him
secuti acceptam sine dubio antiquitus opinionem
having-followed received without doubt from-antiquity an-opinion
vulgaverint, mundum ipsum ratione esse compositum,
spread-abroad the-world itself by-a-system to-be composed
quam postea sit lyra imitata, nec illa modo contenti
which afterward has the-lyre imitated nor with-that only content
dissimilium concordia, quam vocant ἁρμονίαν, sonum quoque
of-dissimilars concord which they-call harmony sound also
iis motibus dederint.
to-those motions they-gave
Nam Plato, cum in aliis quibusdam tum praecipue in 13
For Plato both in others certain and especially in
Timaeo, ne intelligi quidem nisi ab iis, qui hanc
the-Timaeus not to-be-understood even except by those who this
quoque partem disciplinae diligenter perceperint, potest. De
also part of-learning carefully have-grasped can About
philosophis loquor, quorum fons ipse Socrates iam
philosophers do-I-speak of-whom the-fountain himself Socrates already
senex institui lyra non erubescebat?
an-old-man to-be-instructed on-the-lyre not was-ashamed

14 Duces maximos et fidibus et tibiis cecinisse traditum
Leaders the-greatest both on-strings and on-pipes to-have-played is-handed-down
et exercitus Lacedaemoniorum musicis accensos modis. Quid
and the-armies of-the-Lacedaemonians by-musical inflamed measures What
autem aliud in nostris legionibus cornua ac tubae faciunt?
however other in our legions horns and trumpets do
quorum concentus quanto est vehementior, tantum
whose harmony the-more is vehement so-much-the-more
Romana in bellis gloria ceteris praestat.
Roman in wars glory to-the-rest is-superior

15 Non igitur frustra Plato civili viro, quem πολιτικὸν vocat,
Not therefore in-vain Plato for-the-civic man whom statesman he-calls
necessariam musicen credidit. Et eius sectae, quae aliis
necessary music believed And of-that sect which to-some
severissima aliis asperrima videtur, principes in hac fuere
most-severe to-others most-harsh seems the-leaders in this were
sententia, ut existimarent sapientium aliquos nonnullam operam
opinion that they-thought of-the-wise some some effort
his studiis accommodaturos. Et Lycurgus, durissimarum
to-these studies would-devote And Lycurgus of-the-harshest
Lacedaemoniis legum auctor, musices disciplinam probavit.
for-the-Lacedaemonians laws the-author of-music the-discipline approved

16 Atque eam natura ipsa videtur ad tolerandos facilius labores
And it nature itself seems for enduring more-easily labors
velut muneri nobis dedisse, si quidem et remigem cantus
as-if as-a-gift to-us to-have-given since indeed even the-oarsman song
hortatur; nec solum in iis operibus, in quibus plurium
encourages nor only in those works in which of-many
conatus praeeunte aliqua iucunda voce conspirat, sed etiam
the-effort with-leading some pleasant voice breathes-together but also
singulorum fatigatio quamlibet se rudi modulatione solatur.
of-individuals the-fatigue however itself with-rude modulation consoles

Laudem adhuc dicere artis pulcherrimae videor, nondum 17
The-praise still to-speak of-an-art most-beautiful I-seem not-yet
eam tamen oratori coniungere. Transeamus igitur id
it yet with-the-orator to-join Let-us-pass-over therefore that
quoque, quod grammatice quondam ac musice iunctae fuerunt;
also that grammar once and music joined were
siquidem Archytas atque Euenus etiam subiectam grammaticen
since Archytas and Euenus even subordinate grammar
musicae putaverunt, et eosdem utriusque rei praeceptores
to-music thought and the-same of-each thing teachers
fuisse cum Sophron ostendit, mimorum quidem scriptor sed
to-have-been both Sophron shows of-mimes indeed a-writer but
quem Plato adeo probavit, ut suppositos capiti libros eius,
whom Plato so-much approved that placed-under (his)-head the-books of-him
cum moreretur, habuisse credatur, tum Eupolis, apud quem
when he-was-dying to-have-had he-is-believed and Eupolis in whom
Prodamus et musicen et litteras docet, et Maricas, qui est
Prodamus both music and letters teaches and Maricas who is
Hyperbolus, nihil se ex musice scire nisi litteras confitetur.
Hyperbolus nothing himself of music to-know except letters confesses
Aristophanes quoque non uno libro sic institui pueros 18
Aristophanes also not in-one book so to-be-trained boys
antiquitus solitos esse demonstrat, et apud Menandrum
in-antiquity accustomed to-have-been shows and in Menander
in Hypobolimaeo senex, qui reposcenti filium patri
in the-Changeling an-old-man who demanding-back (his)-son to-the-father
velut rationem impendiorum, quae in educationem contulerit,
as-if an-account of-expenses which on education he-has-spent
exponens, psaltis se et geometris multa dicit dedisse.
setting-out to-lyre-players himself and to-geometers much says to-have-given

19 Unde etiam ille mos, ut in conviviis post cenam circumferretur
Whence also that custom that at banquets after dinner was-carried-round
lyra; cuius cum se imperitum Themistocles confessus
the-lyre of-which when himself ignorant Themistocles confessed
esset, ut verbis Ciceronis utar, est habitus indoctior.
had as by-the-words of-Cicero I-may-use he-was held rather-uneducated
20 Sed veterum quoque Romanorum epulis fides ac tibias
But of-the-old also Romans at-feasts strings and pipes
adhibere moris fuit. Versus quoque Saliorum habent carmen.
to-apply custom it-was The-verses also of-the-Salii have music
Quae cum omnia sint a Numa rege instituta, faciunt
Which since all were by Numa king instituted they-make
manifestum, ne illis quidem, qui rudes ac bellicosi videntur,
manifest not to-those even who rude and warlike seem
cura musices, quantum illa recipiebat aetas, defuisse.
care of-music as-much-as that admitted age to-have-been-lacking

I.10.21 · MUSIC AND GEOMETRY FOR THE ORATOR

Music's rhythm and melody serve the orator's gesture, word order, and voice, which must rise, fall, and turn to move the judge; Gaius Gracchus had a piper behind him to set his pitch. Not the effeminate music of the stage, but the kind that sang the praises of the brave. Geometry teaches number, order, proof, and syllogism, exposes false appearances, since equal perimeters can enclose unequal fields, and explains eclipses, as Pericles and Gallus did to calm frightened men.

21 Denique in proverbium usque Graecorum celebratum est,
Finally into a-proverb even of-the-Greeks made-famous it-has-been
indoctos a Musis atque a Gratiis abesse.
that-the-unlearned from the-Muses and from the-Graces are-absent

Verum quid ex ea proprie petat futurus orator, disseramus. 22
But what from it properly should-seek the-future orator let-us-discuss
Numeros musice duplices habet in vocibus et in corpore,
Rhythms music twofold has in sounds and in the-body
utriusque enim rei aptus quidam modus desideratur. Vocis
of-each for thing a-fit certain measure is-required Of-the-voice
rationem Aristoxenus musicus dividit in ῥυθμόν et μέλος,
the-system Aristoxenus the-musician divides into rhythm and melody
quorum alterum modulatione, alterum canore ac sonis
of-which the-one by-modulation the-other by-tone and by-sounds
constat. Num igitur non haec omnia oratori necessaria?
consists Can-it-be then not these all for-the-orator necessary
quorum unum ad gestum, alterum ad collocationem verborum,
of-which one to gesture another to the-arrangement of-words
tertium ad flexus vocis, qui sunt in agendo quoque
the-third to the-inflections of-the-voice which are in pleading also
plurimi, pertinet:
very-many pertains
nisi forte in carminibus tantum et in canticis exigitur 23
unless perhaps in poems only and in songs is-required
structura quaedam et inoffensa copulatio vocum, in agendo
a-structure certain and unstumbling joining of-sounds in pleading
supervacua est; aut non compositio et sonus in oratione quoque
superfluous it-is or not composition and sound in speech also
varie pro rerum modo adhibetur sicut in musice.
variously according-to of-things the-manner is-applied just-as in music
Namque et voce et modulatione grandia elate, iucunda 24
For both with-voice and with-modulation great-things loftily pleasant-things
dulciter, moderata leniter canit, totaque arte consentit
sweetly moderate-things gently it-sings and-with-whole art agrees
cum eorum quae dicuntur adfectibus.
with of-those-things which are-said the-emotions

25 Atqui in orando quoque intentio vocis, remissio, flexus
And-yet in pleading also the-straining of-the-voice the-relaxing the-inflection
pertinet ad movendos audientium adfectus, aliaque et
pertains to moving of-the-hearers the-emotions and-by-one both
collocationis et vocis (ut eodem utar verbo) modulatione
of-arrangement and of-voice that the-same I-may-use word by-modulation
concitationem iudicis, alia misericordiam petimus; cum
the-arousal of-the-judge by-another pity we-seek since
etiam organis, quibus sermo exprimi non potest,
even by-instruments by-which speech to-be-expressed not can
adfici animos in diversum habitum sentiamus.
to-be-affected minds into different condition we-perceive

26 Corporis quoque aptus et decens motus, qui dicitur
Of-the-body also fit and becoming movement which is-called
εὐρυθμία, et est necessarius nec aliunde peti potest;
eurhythmy both is necessary nor from-elsewhere to-be-sought can
in quo pars actionis non minima consistit, qua de re
in which a-part of-delivery not the-least consists which about thing
sepositus nobis est locus.
set-apart for-us is a-place

27 Age, non habebit imprimis curam vocis orator? Quid tam
Come not will-have first care of-the-voice the-orator What so
musices proprium? Sed ne haec quidem praesumenda pars
of-music proper But not this even to-be-anticipated part
est. Uno interim contenti simus exemplo C. Gracchi,
is With-one meanwhile content let-us-be example Gaius of-Gracchus
praecipui suorum temporum oratoris, cui contionanti
of-the-chief of-his-own times of-the-orator for-whom while-addressing-the-people
consistens post eum musicus fistula, quam τονάριον vocant,
standing behind him a-musician with-a-pipe which pitch-pipe they-call
modos, quibus deberet intendi, monstrabat.
the-tones to-which it-ought to-be-pitched showed

Haec ei cura inter turbidissimas actiones vel terrenti 28
This to-him care amid most-turbulent actions either terrifying
optimates vel iam timenti fuit. Libet propter quosdam
the-optimates or now fearing was It-is-pleasing on-account-of certain
imperitiores etiam crassiore, ut vocant, Musa dubitationem
more-unskilled-men even with-coarser as they-say Muse the-doubt
huius utilitatis eximere.
of-this usefulness to-remove

Nam poetas certe legendos oratori futuro concesserint: 29
For the-poets surely to-be-read by-the-orator future they-will-have-conceded
num igitur hi sine musice? ac si quis tam caecus
surely-not then these(-are) without music and if anyone so blind
animi est, ut de aliis dubitet, illos certe, qui carmina
of-mind is that about others he-doubt those surely who poems
ad lyram composuerunt. Haec diutius forent dicenda, si
for the-lyre composed These-things longer would-be to-be-said if
hoc studium velut novum praeciperem.
this study as new I-were-prescribing

Cum vero antiquitus usque a Chirone atque Achille ad 30
Since indeed from-antiquity right from Chiron and Achilles to
nostra tempora apud omnes, qui modo legitimam disciplinam
our times among all who only regular discipline
non sint perosi, duraverit, non est committendum, ut
not have hated it-has-lasted not is to-be-allowed that
illa dubia faciam defensionis sollicitudine.
those-things doubtful I-make of-defense by-the-anxiety

Quamvis autem satis iam ex ipsis, quibus sum modo 31
Although however enough now from the-very which I-have just
usus, exemplis credam esse manifestum, quae mihi et
used examples I-believe to-be manifest what to-me and
quatenus musice placeat, apertius tamen profitendum puto,
how-far music pleases more-openly yet to-be-professed I-think

non hanc a me praecipi, quae nunc in scenis effeminata
not this by me to-be-prescribed which now on the-stages effeminate
et impudicis modis fracta non ex parte minima, si quid
and by-shameless measures broken not in part the-least if anything
in nobis virilis roboris manebat, excidit, sed qua
in us of-manly strength remained has-destroyed but that-by-which
laudes fortium canebantur, quaque ipsi fortes canebant;
the-praises of-the-brave were-sung and-by-which the-very brave sang
nec psalteria et spadicas, etiam virginibus probis recusanda,
nor psalteries and spadices even by-virgins virtuous to-be-refused
sed cognitionem rationis, quae ad movendos leniendosque
but knowledge of-the-system which for moving and-soothing
adfectus plurimum valet.
emotions most avails

32 Nam et Pythagoran accepimus concitatos ad vim pudicae
For also Pythagoras we-have-heard incited to violence on-a-chaste
domui adferendam iuvenes, iussa mutare in spondeum
house to-be-brought young-men bidden to-change into spondees
modos tibicina, composuisse; et Chrysippus etiam nutricum
the-measures the-pipe-girl to-have-calmed and Chrysippus even of-the-nurses
illi, quae adhibetur infantibus, adlectationi suum quoddam
to-that which is-applied to-infants cajoling his-own certain
carmen assignat.
song assigns

33 Est etiam non inerudite ad declamandum ficta materia, in
There-is also not unlearnedly for declaiming a-fictitious theme in
qua ponitur tibicen, qui sacrificanti Phrygium cecinerat, acto
which is-supposed a-piper who for-one-sacrificing the-Phrygian-mode had-played driven
illo in insaniam et per praecipitia delato accusari, quod causa
he into madness and over precipices carried to-be-accused because the-cause
mortis extiterit; quae si dici debet ab oratore nec dici
of-death he-has-been which if to-be-spoken ought by the-orator nor to-be-spoken

citra scientiam musices potest, quomodo non hanc quoque
without knowledge of-music can how not this also
artem necessariam esse operi nostro vel iniqui consentient?
art necessary to-be for-work our even the-unfair-ones will-agree
In geometria partem fatentur esse utilem teneris aetatibus. 34
In geometry a-part they-admit to-be useful for-tender ages
Agitari namque animos et acui ingenia et
To-be-exercised for minds and to-be-sharpened talents and
celeritatem percipiendi venire inde concedunt, sed prodesse
quickness of-perceiving to-come thence they-concede but to-profit
eam non ut ceteras artes, cum perceptae sint, sed cum
it not as other arts when grasped they-are but while
discatur, existimant: ea vulgaris opinio est.
it-is-being-learned they-think this the-common opinion is
Nec sine causa summi viri etiam impensam huic scientiae 35
Nor without cause the-greatest men even lavish on-this science
operam dederunt. Nam cum sit geometria divisa in numeros
effort have-given For since is geometry divided into numbers
atque formas, numerorum quidem notitia non oratori
and figures of-numbers indeed knowledge not for-the-orator
modo, sed cuicunque saltem primis litteris erudito necessaria
only but for-anyone at-least in-the-first letters educated necessary
est. In causis vero vel frequentissime versari solet;
is In cases indeed even very-frequently to-be-engaged it-is-wont
in quibus actor, non dico, si circa summas trepidat,
in which the-pleader not I-say if about the-totals he-trembles
sed si digitorum saltem incerto aut indecoro gestu a
but if of-the-fingers at-least by-uncertain or unbecoming gesture from
computatione dissentit, iudicatur indoctus.
the-calculation he-differs is-judged unlearned

36 Illa vero linearis ratio et ipsa quidem cadit frequenter in
That indeed linear system also itself indeed falls frequently into
causas (nam de terminis mensurisque sunt lites), sed habet
cases for about boundaries and-measures are lawsuits but it-has
maiorem quandam aliam cum arte oratoria cognationem.
greater a-certain other with the-art oratorical kinship

37 Iam primum ordo est geometriae necessarius; nonne et
Now first order is to-geometry necessary surely also
eloquentiae? Ex prioribus geometria probat insequentia, ex
to-eloquence From the-former-things geometry proves the-subsequent from
certis incerta; nonne id in dicendo facimus? Quid? illa
certain-things uncertain-things surely that in speaking we-do What that
propositarum quaestionum conclusio non fere tota constat
of-proposed questions conclusion not almost wholly consists
syllogismis? Propter quod plures invenias, qui dialecticae
by-syllogisms On-account-of which more you-would-find who to-dialectic
similem quam qui rhetoricae fateantur hanc artem. Verum et
similar than who to-rhetoric would-admit this art But also
orator etiamsi raro non tamen nunquam probabit dialectice.
the-orator even-if rarely not yet never will-prove dialectically

38 Nam et syllogismo, si res poscet, utetur et certe
For both the-syllogism if the-matter shall-demand he-will-use and surely
enthymemate, qui rhetoricus est syllogismus. Denique
the-enthymeme which rhetorical is syllogism Finally
probationum quae sunt potentissimae γραμμικαὶ ἀποδείξεις
of-proofs those-which are the-most-powerful linear demonstrations
vulgo dicuntur: quid autem magis oratio quam probationem
commonly are-called what however more speech than proof
petit?
seeks

Falsa quoque veris similia geometrica ratione deprehendit. 39
False-things also to-true similar by-geometrical method it-detects
Fit hoc et in numeris per quasdam, quas ψευδογραφίας
There-is this also in numbers through certain-ones which false-figures
vocant, quibus pueri ludere solebamus. Sed alia maiora sunt.
they-call with-which as-boys to-play we-were-wont But other greater are
Nam quis non ita proponenti credat? "Quorum locorum
For who not so to-one-proposing would-believe Of-what places
extremae lineae eandem mensuram colligunt, eorum spatium
the-outer lines the-same measure collect of-them the-area
quoque, quod iis lineis continetur, par sit necesse est."
also which by-those lines is-contained equal be necessary it-is
At id falsum est. Nam plurimum refert, cuius sit formae 40
But that false is For very-much it-matters of-what is form
ille circuitus; reprehensique a geometris sunt historici,
that perimeter and-censured by geometers have-been historians
qui magnitudinem insularum satis significari navigationis
who the-size of-islands sufficiently to-be-indicated of-the-voyage
ambitu crediderunt. Nam ut quaeque forma perfectissima
by-the-circuit believed For as each form most-perfect
ita capacissima est.
so most-capacious is
Ideoque illa circumcurrens linea si efficiet orbem, quae 41
And-therefore that running-around line if it-shall-make a-circle which
forma est in planis maxime perfecta, amplius spatium
figure is in planes most perfect larger space
complectetur quam si quadratum paribus oris efficiat, rursus
will-embrace than if a-square with-equal sides it-make again
quadrata triangulis, triangula ipsa plus aequis lateribus
squares than-triangles triangles themselves more with-equal sides
quam inaequalibus.
than unequal

42 Sed alia forsitan obscuriora; nos facillimum etiam
But other-things perhaps more-obscure we the-easiest even
imperitis sequamur experimentum. Iugeri mensuram
for-the-unskilled let-us-follow experiment Of-a-iugerum the-measure
ducentos et quadraginta longitudinis pedes esse dimidioque in
two-hundred and forty in-length feet to-be and-by-half in
latitudinem patere, non fere quisquam est qui ignoret, et qui
breadth to-extend not almost anyone there-is who is-ignorant and what
sit circuitus et quantum campi claudat, colligere expeditum.
is the-perimeter and how-much of-field it-encloses to-reckon easy
43 At centeni et octogeni in quamque partem pedes idem
But a-hundred-each and eighty-each in each direction feet the-same
spatium extremitatis sed multo amplius clausae quattuor
area of-boundary but much more of-enclosed by-four
lineis areae faciunt. Id si computare quem piget, brevioribus
lines of-area make This if to-compute anyone it-irks with-shorter
numeris idem discat. Nam deni in quadram pedes,
numbers the-same let-him-learn For ten-each in a-square feet
quadraginta per oram, intra centum erunt. At si quini
forty along the-edge inside a-hundred will-be But if five-each
deni per latera, quini in fronte sint, ex illo, quod
ten-each along the-sides five-each in front there-be from that which
amplectuntur, quartam deducent eodem circumductu.
they-embrace a-fourth they-will-take-away with-the-same perimeter
44 Si vero porrecti utrinque undeviceni singulis distent,
If indeed stretched-out on-both-sides nineteen-each by-single-ones be-apart
non plures intus quadratos habebunt, quam per quot
not more inside squares they-will-have than through how-many
longitudo ducetur; quae circumibit autem linea, eiusdem
the-length shall-be-drawn which will-go-around however the-line of-the-same

spatii erit, cuius ea quae centum continet. Ita quidquid
extent will-be of-which that which a-hundred contains Thus whatever
formae quadrati detraxeris, amplitudini quoque peribit.
of-the-form of-the-square you-shall-have-taken-away to-the-capacity also will-perish
Ergo etiam id fieri potest, ut maiore circuitu minor 45
Therefore also this to-be-done can that by-a-greater circuit a-smaller
loci amplitudo claudatur. Haec in planis. Nam in collibus
of-place amplitude be-enclosed These-things in planes For in hills
vallibusque etiam imperito patet plus soli esse quam caeli.
and-valleys even to-the-unskilled is-clear more of-soil to-be than of-sky
Quid quod se eadem geometria tollit ad rationem usque 46
What that itself the-same geometry raises to the-system even
mundi? in qua, cum siderum certos constitutosque cursus
of-the-world in which while of-the-stars the-fixed and-established courses
numeris docet, discimus nihil esse inordinatum atque fortuitum;
by-numbers it-teaches we-learn nothing to-be disordered and fortuitous
quod ipsum nonnunquam pertinere ad oratorem potest.
which itself sometimes to-pertain to the-orator can
An vero, cum Pericles Athenienses solis obscuratione 47
Or indeed when Pericles the-Athenians of-the-sun by-the-eclipse
territos redditis eius rei causis metu liberavit, aut cum
terrified by-giving of-that thing the-causes from-fear freed or when
Sulpicius ille Gallus in exercitu L. Paulli de lunae
Sulpicius that Gallus in the-army Lucius of-Paullus about the-moon's
defectione disseruit, ne velut prodigio divinitus facto militum
eclipse discoursed lest as-if by-a-portent divinely made of-the-soldiers
animi terrerentur, non videtur usus esse oratoris officio?
the-minds should-be-terrified not does-he-seem used to-have of-the-orator the-office
Quod si Nicias in Sicilia scisset, non eodem confusus 48
But if Nicias in Sicily had-known not by-the-same confused
metu pulcherrimum Atheniensium exercitum perdidisset;
fear the-finest of-the-Athenians army he-would-have-lost

sicut Dion, cum ad destruendam Dionysii tyrannidem venit,
just-as Dion when to destroying of-Dionysius the-tyranny he-came
non est tali casu deterritus. Sint extra licet usus
not was by-such a-chance deterred Let-be outside though the-uses
bellici, transeamusque, quod Archimedes unus obsidionem
of-war and-let-us-pass-over that Archimedes alone the-siege
Syracusarum in longius traxit.
of-Syracuse into longer drew-out

49 Illud utique iam proprium ad efficiendum quod intendimus,
That assuredly now proper for achieving what we-intend
plurimas quaestiones, quibus difficilior alia ratione explicatio
very-many questions for-which more-difficult by-other method the-solution
est, ut de ratione dividendi, de sectione in infinitum,
is as about the-method of-division about section to infinity
de celeritate augenda, linearibus illis probationibus solvi
about speed being-increased by-linear those proofs to-be-solved
solere; ut, si est oratori (quod proximus demonstrabit
are-wont so-that if it-is for-the-orator as the-next will-show
liber) de omnibus rebus dicendum, nullo modo sine
book about all things to-be-spoken in-no way without
geometria esse possit orator.
geometry to-be can an-orator

The comic actor may teach delivery, so long as the boy does not imitate drunkards, slaves, lovers, or a woman's voice, since imitation passes into character. He will correct faults of pronunciation, keep final syllables from dropping, and govern the face, lips, and eyebrows, then show how to narrate, persuade, rage, and plead, with passages chosen from comedy. Later the boy should recite chosen speeches. A little time with the trainer forms posture and gesture, chironomy, but only while he is a boy.

Dandum aliquid comoedo quoque, dum eatenus, qua 1
To-be-given something to-the-comic-actor also provided so-far as
pronuntiandi scientiam futurus orator desiderat. Non enim
of-delivery the-knowledge the-future orator requires Not for
puerum, quem in hoc instituimus, aut femineae vocis
the-boy whom for this we-are-training either of-a-womanish of-voice
exilitate frangi volo aut seniliter tremere.
by-thinness to-be-broken I-wish or senilely to-tremble
Nec vitia ebrietatis effingat neque servili vernilitate 2
Nor the-faults of-drunkenness let-him-copy nor with-slavish servility
imbuatur nec amoris, avaritiae, metus discat adfectum;
be-imbued nor of-love of-avarice of-fear let-him-learn the-feeling
quae neque oratori sunt necessaria et mentem, praecipue
which neither for-the-orator are necessary and the-mind especially
in aetate prima teneram adhuc et rudem, inficiunt.
in age first tender still and raw infect
Nam frequens imitatio transit in mores. Ne gestus quidem 3
For frequent imitation passes into character Not gesture even
omnis ac motus a comoedis petendus est. Quanquam
all and movement from comic-actors to-be-sought is Although
enim utrumque eorum ad quendam modum praestare debet
for each of-them to a-certain degree to-exhibit ought

orator, plurimum tamen aberit a scenico, nec vultu
the-orator very-far yet he-will-be-distant from the-stage-actor nor in-face
nec manu nec excursionibus nimius. Nam si qua in his
nor in-hand nor in-sallies excessive For if any in these
ars est dicentium, ea prima est, ne ars esse videatur.
art there-is of-speakers that first is lest art to-be it-seem
4 Quod est igitur huius doctoris officium? In primis vitia
What is then of-this teacher the-duty Among the-first the-faults
si qua sunt oris emendet, ut expressa sint verba, ut
if any there-are of-the-mouth let-him-correct that distinct be the-words that
suis quaeque litterae sonis enuntientur. Quarundam enim
by-their-own each letters sounds be-pronounced Of-certain for
vel exilitate vel pinguitudine nimia laboramus, quasdam
either by-thinness or by-fatness excessive we-labor certain
velut acriores parum efficimus et aliis non dissimilibus
as-if too-sharp too-little we-produce and for-others not dissimilar
sed quasi hebetioribus permutamus.
but as-it-were duller we-exchange
5 Quippe et Rho litterae, qua Demosthenes quoque
Since both Rho to-the-letter with-which Demosthenes also
laboravit, Labda succedit (quarum vis est apud nos quoque);
labored Lambda succeeds of-which the-force is with us also
et cum c ac similiter g non evaluerunt, in t ac d molliuntur.
and when c and similarly g not have-prevailed into t and d they-are-softened
6 Ne illas quidem circa s litteram delicias hic magister feret,
Not those even about s the-letter affectations this master will-bear
nec verba in faucibus patietur audiri nec oris inanitate
nor words in the-throat will-be-allow to-be-heard nor by-the-mouth's hollowness
resonare nec, quod minime sermoni puro conveniat, simplicem
to-resound nor what least to-speech pure would-befit the-simple

vocis naturam pleniore quodam sono circumliniri, quod
of-the-voice nature with-fuller a-certain sound to-be-smeared-over which
Graeci καταπεπλασμένον dicunt.
the-Greeks plastered call
Sic appellatur cantus tibiarum, quae praeclusis quibus 7
So is-called the-singing of-pipes which with-closed by-which
clarescunt foraminibus, recto modo exitu graviorem
they-are-made-clear holes by-the-straight only outlet a-heavier
spiritum reddunt.
breath give-back
Curabit etiam, ne extremae syllabae intercidant, ut par 8
He-will-take-care also lest the-final syllables be-lost that equal
sibi sermo sit, ut, quotiens exclamandum erit, lateris
with-itself the-speech be that whenever to-be-cried-out it-will-be of-the-lungs
conatus sit ille non capitis, ut gestus ad vocem, vultus
the-effort be that not of-the-head that the-gesture to the-voice the-face
ad gestum accommodetur.
to the-gesture be-fitted
Observandum erit etiam, ut recta sit facies dicentis, ne 9
To-be-observed it-will-be also that straight be the-face of-the-speaker lest
labra distorqueantur, ne immodicus hiatus rictum discindat,
the-lips be-distorted lest immoderate gaping the-mouth tear-apart
ne supinus vultus, ne deiecti in terram oculi, ne inclinata
lest upturned the-face lest cast-down on the-ground the-eyes lest bent
utrolibet cervix. Nam frons pluribus generibus peccat.
to-either-side the-neck For the-brow in-several kinds errs
Vidi multos, quorum supercilia ad singulos vocis 10
I-have-seen many whose eyebrows at single of-the-voice
conatus adlevarentur, aliorum constricta, aliorum etiam
efforts were-raised of-others contracted of-others even

dissidentia, cum alterum in verticem tenderent, altero
disagreeing while the-one toward the-crown they-stretched by-the-other
paene oculus ipse premeretur.
almost the-eye itself was-pressed

11 Infinitum autem, ut mox dicemus, in his quoque rebus
Infinite however as soon we-shall-say in these also things
momentum est; et nihil potest placere quod non decet.
the-importance is and nothing can to-please which not befits

12 Debet etiam docere comoedus, quomodo narrandum, qua
Ought also to-teach the-comic-actor how to-be-narrated with-what
sit auctoritate suadendum, qua concitatione consurgat ira,
is authority to-be-persuaded with-what excitement rises anger
qui flexus deceat miserationem. Quod ita optime faciet, si
what inflection befits pity Which so best he-will-do if
certos ex comoediis elegerit locos et ad hoc maxime
definite from comedies he-shall-have-chosen passages and for this most
idoneos, id est, actionibus similes.
suitable that is to-pleadings similar

13 Iidem autem non ad pronuntiandum modo utilissimi verum
The-same however not for delivering only most-useful but
ad augendam quoque eloquentiam maxime accommodati
for increasing also eloquence most suited
erunt.
will-be

14 Et haec, dum infirma aetas maiora non capiet; ceterum,
And these-things while the-weak age greater-things not will-take but
cum legere orationes oportebit, cum virtutes earum
when to-read speeches it-will-be-proper when the-excellences of-them
iam sentiet, tum mihi diligens aliquis ac peritus
already he-shall-perceive then for-me careful someone and skilled
adsistat, neque solum lectionem formet, verum ediscere
let-stand-by nor only the-reading let-him-shape but to-learn-by-heart

etiam electa ex iis cogat et ea dicere stantem
also chosen-passages from them let-him-compel and those to-speak standing
clare et quemadmodum agere oportebit, ut protinus
clearly and as to-plead it-will-be-proper that at-once
pronuntiationem, vocem, memoriam exerceat.
delivery voice memory he-may-exercise
Ne illos quidem reprehendendos puto, qui paulum etiam 15
Not those even to-be-blamed I-think who a-little also
palaestricis vacaverunt. Non de his loquor, quibus
to-the-wrestling-masters have-given-time Not about these I-speak for-whom
pars vitae in oleo, pars in vino consumitur, qui corporum
part of-life in oil part in wine is-consumed who of-bodies
cura mentem obruerunt (hos enim abesse ab eo quem
by-care the-mind have-overwhelmed these for to-be-absent from him whom
instituimus quam longissime velim);
we-are-training as far-as-possible I-should-wish
sed nomen est idem iis, a quibus gestus motusque 16
but the-name is the-same to-those by whom gesture and-movement
formantur, ut recta sint brachia, ne indoctae rusticae manus,
are-shaped that straight be the-arms lest untaught rustic the-hands
ne status indecorus, ne qua in proferendis pedibus inscitia,
lest the-stance unbecoming lest any in advancing the-feet awkwardness
ne caput oculique ab alia corporis inclinatione dissideant.
lest the-head and-eyes from the-other of-the-body inclination disagree
Nam neque haec esse in parte pronuntiationis negaverit 17
For neither these-things to-be in a-part of-delivery will-deny
quisquam, neque ipsam pronuntiationem ab oratore secernet,
anyone nor itself delivery from the-orator will-be-separate
et certe, quod facere oporteat, non indignandum est discere,
and surely what to-do it-is-proper not to-be-disdained is to-learn
cum praesertim haec chironomia, quae est, ut nomine ipso
since especially this chironomy which is as by-the-name itself

declaratur, lex gestus, et ab illis temporibus heroicis orta
is-declared the-law of-gesture both from those times heroic arisen
sit et a summis Graeciae viris atque ipso etiam Socrate
has and by the-highest of-Greece men and by-the-very even Socrates
probata, a Platone quoque in parte civilium posita virtutum
approved by Plato also in the-part of-civic placed virtues
et a Chrysippo in praeceptis de liberorum educatione
and by Chrysippus in precepts about of-children education
compositis non omissa.
composed not omitted

18 Nam Lacedaemonios quidem etiam saltationem quandam
For the-Lacedaemonians indeed even a-dance certain
tanquam ad bella quoque utilem habuisse inter exercitationes
as for wars also useful to-have-had among the-exercises
accepimus. Neque id veteribus Romanis dedecori fuit;
we-have-heard Nor that to-the-old Romans for-a-disgrace was
argumentum est sacerdotum nomine ac religione durans ad
a-proof is of-the-priests by-the-name and religion lasting to
hoc tempus saltatio, et illa in tertio Ciceronis de Oratore
this time the-dance and those in the-third of-Cicero on the-Orator
libro verba Crassi, quibus praecipit, ut orator utatur laterum
book words of-Crassus in-which he-prescribes that the-orator use of-the-sides
inclinatione forti ac virili, non a scena et histrionibus sed
inclination strong and manly not from the-stage and the-actors but
ab armis aut etiam a palaestra; cuius disciplinae usus
from arms or even from the-wrestling-school of-which discipline the-use
in nostram usque aetatem sine reprehensione descendit.
to our right age without reproach has-come-down

19 A me tamen nec ultra pueriles annos retinebitur nec
By me yet neither beyond boyish years will-it-be-retained nor
in his ipsis diu. Neque enim gestum oratoris componi
in these very long Nor for the-gesture of-the-orator to-be-composed

ad similitudinem saltationis volo, sed subesse aliquid ex
to the-likeness of-the-dance I-wish but to-lie-beneath something from
hac exercitatione puerili, unde nos non id agentes furtim
this exercise of-boyhood whence us not that doing secretly
decor ille discentibus traditus prosequatur.
grace that to-the-learners handed-down may-accompany

I.12 · MANY STUDIES AT ONCE

Can a boy learn all these at once? The mind is quick and turns many ways at a moment, like a lyre player singing and plucking together, or an orator inventing, choosing words, and gesturing at once, and variety refreshes it. Boys tire less than young men, learn more readily, and have more time now than later. The real excuse is laziness and greed for gain; one who sees eloquence as the queen of all things will give the hours wasted on games and sleep to geometry and music.

Quaeri solet, an, etiamsi discenda sint haec, eodem 1
To-be-asked it-is-wont whether even-if to-be-learned are these-things at-the-same
tempore tamen tradi omnia et percipi possint.
time yet to-be-handed-down all and to-be-grasped they-can
Negant enim quidam, quia confundatur animus ac fatigetur
Deny for some because is-confused the-mind and wearied
tot disciplinis in diversum tendentibus, ad quas nec
by-so-many disciplines in different-directions tending for which neither
mens nec corpus nec dies ipse sufficiat, et si maxime patiatur
the-mind nor the-body nor the-day itself suffices and if most allows
hoc aetas robustior, pueriles annos onerari non oporteat.
this an-age stronger the-boyish years to-be-burdened not it-is-proper
Sed non satis perspiciunt, quantum natura humani ingenii 2
But not enough they-perceive how-much the-nature of-human talent
valeat; quae ita est agilis ac velox, sic in omnem partem,
avails which so is agile and swift so in every direction

ut ita dixerim, spectat, ut ne possit quidem aliquid agere
as so I-might-say looks that not can even anything to-do
tantum unum, in plura vero non eodem die modo, sed
only one upon more indeed not on-the-same day only but
eodem temporis momento vim suam intendat.
in-the-same of-time moment force its-own it-directs

3 An vero citharoedi non simul et memoriae et sono
Or indeed lyre-singers not at-once both to-memory and to-the-sound
vocis et plurimis flexibus serviunt, cum interim alios
of-the-voice and to-very-many inflections attend while meanwhile some
nervos dextra percurrunt, alios laeva trahunt,
strings with-the-right-hand they-run-over others with-the-left they-pluck
continent, praebent, ne pes quidem otiosus certam legem
hold release not the-foot even idle fixed the-law
temporum servat, et haec pariter omnia?
of-times keeps and these-things equally all

4 Quid? nos agendi subita necessitate deprehensi nonne
What we of-pleading by-sudden necessity caught surely
alia dicimus, alia providemus, cum pariter inventio
some-things we-say other-things we-foresee while equally the-invention
rerum, electio verborum, compositio, gestus, pronuntiatio,
of-matter the-choice of-words composition gesture delivery
vultus, motus desiderentur? Quae si velut sub uno conatu
face movement are-required Which if as-if under one effort
tam diversa parent simul, cur non pluribus curis horas
so diverse obey at-once why not among-more cares the-hours
partiamur? cum praesertim reficiat animos ac reparet varietas
should-we-divide since especially refreshes minds and restores variety
ipsa, contraque sit aliquanto difficilius in labore uno
itself and-on-the-contrary it-is somewhat more-difficult in labor one

perseverare. Ideo et stilus lectione requiescit, et ipsius
to-persevere Therefore both the-pen by-reading rests and of-the-very
lectionis taedium vicibus levatur.
reading the-tedium by-alternation is-relieved
Quamlibet multa egerimus, quodam tamen modo recentes 5
However many-things we-shall-have-done in-a-certain yet way fresh
sumus ad id quod incipimus. Quis non obtundi potest, si
we-are for that which we-begin Who not to-be-wearied can if
per totum diem cuiuscunque artis unum magistrum ferat?
through the-whole day of-whatever art one master he-should-bear
Mutatione recreabitur sicut in cibis, quorum diversitate
By-change he-will-be-refreshed just-as in foods by-whose variety
reficitur stomachus et pluribus minore fastidio alitur.
is-restored the-stomach and on-more with-less disgust is-nourished
Aut dicant isti mihi, quae sit alia ratio discendi. 6
Or let-say these-men to-me what is another method of-learning
Grammatico soli deserviamus, deinde geometrae tantum,
To-the-grammarian alone should-we-devote-ourselves then to-the-geometer only
omittamus interim quod didicimus? mox transeamus ad
should-we-omit meanwhile what we-have-learned soon should-we-pass to
musicum, excidant priora? et cum Latinis studebimus
the-musician should-fall-out the-earlier-things and when to-Latin we-shall-apply
litteris, non respiciamus ad Graecas, et, ut semel finiam,
letters not should-we-look-back to Greek and that once I-may-finish
nihil faciamus nisi novissimum?
nothing should-we-do except the-latest
Cur non idem suademus agricolis, ne arva simul et 7
Why not the-same do-we-advise to-farmers that-not the-fields at-once and
vineta et oleas et arbustum colant, ne pratis et
the-vineyards and the-olives and the-orchard they-cultivate that-not to-meadows and
pecoribus et hortis et alvearibus avibusque accommodent
to-cattle and to-gardens and to-beehives and-to-birds they-apply

curam? Cur ipsi aliquid forensibus negotiis, aliquid
care Why we-ourselves something to-forensic business something
desideriis amicorum, aliquid rationibus domesticis, aliquid
to-the-wishes of-friends something to-accounts domestic something
curae corporis, nonnihil voluptatibus cotidie damus? quarum
to-care of-the-body something to-pleasures daily give of-which
nos una res quaelibet nihil intermittentes fatigaret. Adeo
us one thing any nothing interrupting would-weary So-much
facilius est multa facere quam diu.
easier it-is many-things to-do than for-long

8 Illud quidem minime verendum est, ne laborem studiorum
That indeed least to-be-feared is lest the-labor of-studies
pueri difficilius tolerent, neque enim ulla aetas
boys with-more-difficulty bear nor for any age
minus fatigatur. Mirum sit forsitan, sed experimentis
less is-wearied Wonderful it-may-be perhaps but by-experiments
deprehendas.
you-would-discover(-it)

9 Nam et dociliora sunt ingenia, priusquam obduruerunt. Id
For both more-teachable are talents before they-have-hardened That
vel hoc argumento patet, quod intra biennium, quam verba
even by-this proof is-clear that within two-years after words
recte formare potuerunt, quamvis nullo instante, omnia
rightly to-form they-have-been-able although with-no-one urging all-things
fere loquuntur; at noviciis nostris per quot annos sermo
almost they-speak but to-new-slaves our through how-many years the-speech
Latinus repugnat. Magis scias, si quem iam robustum
Latin resists More you-would-know if anyone already strong
instituere litteris coeperis, non sine causa dici
to-instruct in-letters you-shall-have-begun not without cause to-be-called
παιδομαθεῖς eos, qui in sua quidque arte optime faciant.
taught-from-childhood those who in their-own each art best do

Et patientior est laboris natura pueris quam iuvenibus. 10
And more-enduring is of-labor the-nature in-boys than in-young-men
Videlicet, ut corpora infantium nec casus, quo in terram
Evidently as the-bodies of-infants neither the-fall with-which on the-ground
totiens deferuntur, tam graviter adfligit nec illa per manus
so-often they-are-brought-down so heavily afflicts nor that on hands
et genua reptatio nec post breve tempus continui lusus et
and knees crawling nor after short time continuous play and
totius diei discursus, quia pondus illis abest nec sese
of-the-whole day running-about because weight from-them is-absent nor themselves
ipsi gravant: sic animi quoque, credo, quia minore conatu
they burden so the-minds also I-believe because with-less effort
moventur nec suo nisu studiis insistunt, sed formandos
they-are-moved nor by-their-own striving to-studies apply but to-be-shaped
se tantummodo praestant, non similiter fatigantur.
themselves only offer not similarly are-wearied
Praeterea secundum aliam aetatis illius facilitatem velut 11
Besides in-accordance-with another of-age that facility as-if
simplicius docentes sequuntur nec quae iam egerint
more-simply those-teaching they-follow nor what-things already they-have-done
metiuntur. Abest illis adhuc etiam laboris iudicium.
do-they-measure Is-absent from-them still even of-labor the-judgment
Porro, ut frequenter experti sumus, minus adficit sensus
Moreover as frequently experienced we-have less affects the-senses
fatigatio quam cogitatio.
fatigue than thought
Sed ne temporis quidem unquam plus erit, quia his 12
But not of-time even ever more will-there-be because in-these
aetatibus omnis in audiendo profectus est. Cum ad stilum
ages all in hearing the-progress is When to the-pen

secedet, cum generabit ipse aliquid atque componet, tum
he-shall-withdraw when he-shall-generate himself something and shall-compose then
inchoare haec studia vel non vacabit vel non libebit.
to-begin these studies either not there-will-be-leisure or not it-will-be-pleasing

13 Ergo cum grammaticus totum occupare diem non possit
Then since the-grammarian the-whole to-occupy day not can
nec debeat, ne discentis animum taedio avertat, quibus
nor ought lest of-the-learner the-mind by-tedium he-turn-away to-what
potius studiis haec temporum velut subsiciva donabimus?
rather studies these of-times as-it-were spare-moments shall-we-give

14 Nam nec ego consumi studentem in his artibus volo, nec
For neither I to-be-consumed the-student in these arts wish nor
moduletur aut musicis notis cantica excipiat, nec utique ad
let-him-modulate or in-musical notes songs take-down nor assuredly to
minutissima usque geometriae opera descendat, non comoedum
the-most-minute even of-geometry works let-him-descend not a-comic-actor
in pronuntiando nec saltatorem in gestu facio; quae si omnia
in delivery nor a-dancer in gesture I-make which if all
exigerem, suppeditabat tamen tempus. Longa est enim,
I-were-requiring would-suffice yet the-time Long is for
quae discit, aetas, et ego non de tardis ingeniis loquor.
which learns the-age and I not about slow talents speak

15 Denique cur in his omnibus, quae discenda oratori futuro
Finally why in these all which to-be-learned by-the-orator future
puto, eminuit Plato? qui non contentus disciplinis, quas
I-think did-excel Plato who not content with-the-disciplines which
praestare poterant Athenae, non Pythagoreorum, ad quos
to-provide could Athens not of-the-Pythagoreans to whom
in Italiam navigaverat, Aegypti quoque sacerdotes adiit
into Italy he-had-sailed of-Egypt also the-priests he-approached
atque eorum arcana perdidicit.
and their secrets learned-thoroughly

Difficultatis patrocinia praeteximus segnitiae. Neque enim 16
Of-difficulty the-pleas we-put-forward for-sloth Not for
nobis operis amor est, nec, quia sit honesta ac rerum
to-us of-the-work love is nor because it-is honorable and of-things
pulcherrima eloquentia, petitur ipsa, sed ad venalem usum
the-most-beautiful eloquence it-is-sought itself but for venal use
et sordidum lucrum accingimur.
and sordid gain we-gird-ourselves
Dicant sine his in foro multi et adquirant, dum 17
Let-them-speak without these in the-forum many and let-them-acquire provided
sit locupletior aliquis sordidae mercis negotiator et plus
be richer some of-sordid wares trader and more
voci suae debeat praeco. Nec velim quidem lectorem
to-voice his-own owe the-herald Nor would-I-wish indeed a-reader
dari mihi quid studia referant computaturum.
to-be-given to-me what studies bring-in going-to-compute
Qui vero imaginem ipsam eloquentiae divina quadam 18
He-who indeed the-image itself of-eloquence with-divine a-certain
mente conceperit, quique illam (ut ait non ignobilis
mind shall-have-conceived and-who her as says not ignoble
tragicus) reginam rerum orationem ponet ante oculos,
a-tragic-poet queen of-things speech shall-set before the-eyes
fructumque non ex stipe advocationum sed ex animo suo
and-the-fruit not from the-fee of-advocacies but from mind his-own
et contemplatione ac scientia petet perpetuum illum nec
and contemplation and knowledge shall-seek perpetual that nor
fortunae subiectum, facile persuadebit sibi, ut tempora, quae
to-fortune subject easily will-persuade himself that the-times which
spectaculis, campo, tesseris, otiosis denique sermonibus,
on-spectacles on-the-Campus on-dice on-idle finally conversations
ne dicam somno et conviviorum mora conteruntur,
not to-say on-sleep and of-banquets on-the-delay are-wasted

geometrae potius ac musico impendat, quanto plus
on-the-geometer rather and on-the-musician he-should-spend how-much more
delectationis habiturus quam ex illis ineruditis voluptatibus.
of-delight going-to-have than from those unlearned pleasures
19 Dedit enim hoc providentia hominibus munus, ut honesta
Has-given for this providence to-men as-a-gift that honorable-things
magis iuvarent. Sed nos haec ipsa dulcedo longius duxit.
more should-delight But us this very sweetness further has-led
Hactenus ergo de studiis, quibus, antequam maiora
Thus-far therefore about the-studies in-which before greater-things
capiat, puer instituendus est; proximus liber velut novum
he-takes-on the-boy to-be-trained is the-next book as-it-were new
sumet exordium et ad rhetoris officia transibit.
will-take-up a-beginning and to of-the-rhetorician the-duties will-pass

Quintilian has reached the weightiest part of his work. Begun from small things, the voyage has carried him far from shore, where once many sailed alongside him; now there is only sky and sea. Cicero alone is in sight, and even he, with so great a ship, furled his sails and spoke only of the style the perfect orator would use. Quintilian will dare to give the orator his character and duties as well.

Ventum est ad partem operis destinati longe gravissimam. 1
Come it-has-been to the-part of-the-work designed by-far the-weightiest
Cuius equidem onus si tantum opinione prima concipere
Of-which indeed the-burden if as-much in-thought first to-conceive
potuissem, quanto me premi ferens sentio, maturius
I-had-been-able by-how-much me to-be-pressed bearing-it I-feel sooner
consuluissem vires meas. Sed initio pudor omittendi,
I-would-have-consulted strength my But at-the-beginning shame of-omitting
quae promiseram, tenuit; mox, quanquam per singulas
what-things I-had-promised held(-me) soon although through single
prope partes labor cresceret, ne perderem, quae iam
almost parts the-labor grew lest I-should-lose what-things already
effecta erant, per omnes difficultates animo me sustentavi.
accomplished had-been through all difficulties in-spirit myself I-sustained
Quare nunc quoque, licet maior quam unquam moles 2
Wherefore now also though greater than ever the-mass
premat, tamen prospicienti finem mihi constitutum est
press yet to-one-looking-ahead the-end to-me resolved it-has-been
vel deficere potius quam desperare. Fefellit autem
either to-fail rather than to-despair It-deceived(-us) however
quod initium a parvis ceperamus. Mox velut aura
that the-beginning from small-things we-had-taken Soon as-if by-a-breeze
sollicitante provecti longius, dum tamen nota illa et
tempting carried-forward further while yet known those and

plerisque artium scriptoribus tractata praecipimus, nec
by-most of-arts writers handled-things we-were-teaching not
adhuc a litore procul videbamur et multos circa velut
yet from the-shore far we-seemed and many around as-if
iisdem se ventis credere ausos habebamus.
to-the-same themselves winds to-trust having-dared we-had

3 Iam cum eloquendi rationem novissime repertam paucissimisque
Now when of-expressing the-method most-recently discovered and-by-very-few
temptatam ingressi sumus, rarus, qui tam procul a portu
attempted entered we-have rare who so far from the-harbor
recessisset, reperiebatur. Postquam vero nobis ille, quem
had-withdrawn was-found After indeed to-us that whom
instituebamus, orator a dicendi magistris dimissus aut
we-were-training orator by of-speaking the-masters dismissed either
suo iam impetu fertur aut maiora sibi auxilia ex
by-his-own now impulse is-carried or greater for-himself aids from
ipsis sapientiae penetralibus petit, quam in altum simus
the-very of-wisdom inner-shrines seeks how into the-deep we-have
ablati sentire coepimus.
been-borne to-feel we-began

4 Nunc caelum undique et undique pontus. Unum modo in
Now sky on-all-sides and on-all-sides sea One only in
illa immensa vastitate cernere videmur M. Tullium, qui
that immense waste to-discern we-seem Marcus Tullius who
tamen ipse, quamvis tanta atque ita instructa nave hoc
yet himself although with-so-great and so equipped a-ship this
mare ingressus, contrahit vela inhibetque remos et de ipso
sea having-entered draws-in sails and-checks oars and about the-very
demum genere dicendi, quo sit usurus perfectus orator,
only kind of-speaking which is going-to-use the-perfect orator
satis habet dicere. At nostra temeritas etiam mores ei
enough holds to-say But our rashness even morals to-him

conabitur dare et adsignabit officia. Ita nec antecedentem
will-try to-give and will-assign duties So neither the-one-going-before
consequi possumus, et longius eundum est, ut res
to-overtake can-we and further to-be-gone is as the-matter
feret. Probabilis tamen cupiditas honestorum et velut
shall-require Commendable yet the-desire of-honorable-things and as-it-were
tutioris audentiae est temptare, quibus paratior venia est.
of-a-safer daring it-is to-attempt-things for-which readier pardon is

XII.1 · THE ORATOR A GOOD MAN

The orator is Cato's good man skilled in speaking, and above all a good man: eloquence armed for a bandit would make nature a stepmother. No bad man can be an orator, since vice is folly, a mind torn by greed and fear has no room for study, and a good man is believed more readily. Demosthenes and Cicero were good citizens; if they lacked the highest virtue, Quintilian answers as the Stoics answer of Zeno: great and venerable, yet short of the highest. Cicero stood at eloquence's summit, though perhaps without that final perfection.

Sit ergo nobis orator, quem constituimus, is, qui a M. 1
Let-be therefore to-us the-orator whom we-are-establishing he who by Marcus
Catone finitur, vir bonus dicendi peritus; verum, id quod
Cato is-defined a-man good of-speaking skilled but that which
et ille posuit prius et ipsa natura potius ac maius est,
both he put first and by-the-very nature rather and greater is
utique vir bonus. Id non eo tantum, quod, si vis
assuredly a-man good This not for-this only that if the-power
illa dicendi malitiam instruxerit, nihil sit publicis
that of-speaking wickedness shall-have-equipped nothing would-be to-public
privatisque rebus perniciosius eloquentia, nosque ipsi, qui
and-private affairs more-pernicious than-eloquence and-we ourselves who

pro virili parte conferre aliquid ad facultatem dicendi conati
for manly part to-contribute something to the-faculty of-speaking tried
sumus, pessime mereamur de rebus humanis, si latroni
have worst we-should-deserve of affairs human if for-a-robber
comparamus haec arma, non militi.
we-prepare these arms not for-a-soldier

2 Quid de nobis loquor? Rerum ipsa natura in eo, quod
Why about ourselves do-I-speak Of-things the-very nature in this in-which
praecipue indulsisse homini videtur quoque nos a
chiefly to-have-indulged man it-seems and-by-which us from
ceteris animalibus separasse, non parens, sed noverca
the-other animals to-have-separated not a-parent but a-stepmother
fuerit, si facultatem dicendi, sociam scelerum, adversam
would-have-been if the-faculty of-speaking the-ally of-crimes opposed
innocentiae, hostem veritatis invenit. Mutos enim nasci
to-innocence the-enemy of-truth it-has-found Dumb for to-be-born
et egere omni ratione satius fuisset quam providentiae
and to-lack all reason better would-have-been than of-providence
munera in mutuam perniciem convertere.
the-gifts into mutual destruction to-turn

3 Longius tendit hoc iudicium meum. Neque enim tantum id
Further extends this judgment my Nor for only this
dico, eum, qui sit orator, virum bonum esse oportere, sed
I-say that-he who is an-orator a-man good to-be ought but
ne futurum quidem oratorem nisi virum bonum. Nam certe
not going-to-be even an-orator unless a-man good For surely
neque intelligentiam concesseris iis qui, proposita
neither intelligence would-you-concede to-those who having-been-set-forth
honestorum ac turpium via, peiorem sequi malent, neque
of-honorable and of-base the-road the-worse to-follow will-prefer nor
prudentiam, cum in gravissimas frequenter legum, semper
prudence since into the-heaviest often of-the-laws always

vero malae conscientiae poenas a semet ipsis improviso
indeed of-bad conscience penalties by themselves very by-an-unforeseen
rerum exitu induantur.
of-affairs outcome they-are-thrust
Quodsi neminem malum esse nisi stultum eundem non 4
But-if no-one bad to-be except foolish the-same not
modo a sapientibus dicitur, sed vulgo quoque semper est
only by the-wise is-said but commonly also always has-been
creditum, certe non fiet unquam stultus orator. Adde
believed surely not will-be-made ever foolish an-orator Add
quod ne studio quidem operis pulcherrimi vacare mens
that not for-the-study even of-a-work most-beautiful to-be-free the-mind
nisi omnibus vitiis libera potest: primum quod in eodem
except from-all vices free can first because in the-same
pectore nullum est honestorum turpiumque consortium, et
breast no is of-honorable and-of-base partnership and
cogitare optima simul ac deterrima non magis est unius
to-think the-best-things at-once and the-worst no more is of-one
animi quam eiusdem hominis bonum esse ac malum;
mind than of-the-same man good to-be and bad
tum illa quoque ex causa, quod mentem tantae rei 5
then that also from cause that the-mind on-so-great a-matter
intentam vacare omnibus aliis etiam culpa carentibus curis
intent to-be-free from-all other even of-blame lacking cares
oportet. Ita demum enim libera ac tota, nulla distringente atque
it-is-proper So only-then for free and whole with-no distracting and
alio ducente causa, spectabit id solum ad quod accingitur.
elsewhere leading cause it-will-look-at that alone for which it-is-girding-itself
Quodsi agrorum nimia cura et sollicitior rei familiaris 6
But-if of-lands excessive care and too-anxious of-the-estate household
diligentia et venandi voluptas et dati spectaculis dies multum
diligence and of-hunting pleasure and given to-spectacles days much

studiis auferunt (huic enim rei perit tempus, quodcunque
from-studies take-away to-this for thing perishes the-time whatever
alteri datur), quid putamus facturas cupiditatem, avaritiam,
to-another is-given what do-we-think are-going-to-do greed avarice
invidiam, quarum impotentissimae cogitationes somnos etiam
envy whose most-violent thoughts sleep even
ipsos et illa per quietem visa perturbent?
itself and those in rest visions disturb

7 Nihil est enim tam occupatum, tam multiforme, tot ac
Nothing is for so occupied so multiform by-so-many and
tam variis adfectibus concisum atque laceratum quam mala
such varied emotions cut-up and lacerated as a-bad
mens. Nam et cum insidiatur, spe, curis, labore distringitur;
mind For both when it-lies-in-wait by-hope by-cares by-labor it-is-distracted
et etiam cum sceleris compos fuit, sollicitudine,
and also when of-the-crime possessed it-has-been by-anxiety
paenitentia, poenarum omnium exspectatione torquetur. Quis
by-remorse of-punishments of-all by-expectation it-is-tortured What
inter haec litteris aut ulli bonae arti locus? Non hercule
among these-things for-letters or for-any good art place Not by-Hercules
magis quam frugibus in terra sentibus ac rubis occupata.
more than for-crops in ground by-thorns and brambles occupied

8 Age, non ad perferendos studiorum labores necessaria
Come not for enduring of-studies the-labors necessary(-is)
frugalitas? Quid ergo ex libidine ac luxuria spei? Non
frugality What then from lust and luxury of-hope Not
praecipue acuit ad cupiditatem litterarum amor laudis?
chiefly sharpens to the-desire of-letters the-love of-praise
Num igitur malis esse laudem curae putamus? Iam hoc
Surely-not then to-the-bad to-be praise a-care do-we-think Now this
quis non videt, maximam partem orationis in tractatu
who not sees that-the-greatest part of-speech in the-handling

aequi bonique consistere? Dicetne de his secundum
of-the-just and-good consists Will-he-speak about these according-to
debitam rerum dignitatem malus atque iniquus?
the-due of-things dignity the-bad and unjust-man
Denique, ut maximam partem quaestionis eximam, demus, 9
Finally that the-greatest part of-the-question I-may-remove let-us-grant
id quod nullo modo fieri potest, idem ingenii, studii,
that which in-no way to-happen can the-same of-talent of-study
doctrinae, pessimo atque optimo viro: uter melior dicetur
of-learning to-the-worst and best man which better will-be-called
orator? Nimirum qui homo quoque melior. Non igitur
orator Doubtless he-who as-a-man also better Not therefore
unquam malus idem homo et perfectus orator.
ever bad the-same man and perfect orator
Non enim perfectum est quidquam, quo melius est aliud. 10
Not for perfect is anything than-which better is another
Sed, ne more Socraticorum nobismet ipsi responsum
But lest after-the-manner of-the-Socratics for-ourselves we-ourselves an-answer
finxisse videamur, sit aliquis adeo contra veritatem
to-have-made-up we-seem let-there-be someone so against the-truth
obstinatus, ut audeat dicere, eodem ingenio, studio, doctrina
obstinate that he-dare to-say with-the-same talent study learning
praeditum nihilo deteriorem futurum oratorem malum virum
endowed in-nothing worse going-to-be an-orator a-bad man
quam bonum: convincamus huius quoque amentiam.
than a-good-one let-us-refute of-this-man also the-madness
Nam hoc certe nemo dubitabit, omnem orationem id agere, 11
For this surely no-one will-doubt that-every speech this aims-at
ut iudici, quae proposita fuerint, vera et honesta
that to-the-judge what-things proposed have-been true and honorable

videantur. Utrum igitur hoc facilius bonus vir persuadebit an
may-seem Whether then this more-easily the-good man will-persuade or
malus? Bonus quidem et dicet saepius vera atque honesta.
the-bad The-good indeed both will-say more-often true and honorable-things
12 Sed etiam si quando aliquo ductus officio (quod accidere,
But even if ever by-some led duty which to-happen
ut mox docebimus, potest) falso haec adfirmare conabitur,
as soon we-shall-show can falsely these-things to-affirm he-shall-try
maiore cum fide necesse est audiatur. At malis hominibus
greater with credit necessary it-is he-be-heard But from-bad men
ex contemptu opinionis et ignorantia recti nonnunquam
from contempt of-opinion and ignorance of-the-right sometimes
excidit ipsa simulatio. Inde immodeste proponunt, sine
falls-away the-very pretense Thence immodestly they-propose without
pudore adfirmant.
shame they-affirm
13 Sequitur in iis, quae certum est effici non
Follows in those-things which certain is to-be-accomplished not
posse, deformis pertinacia et irritus labor. Nam sicut in
to-be-able unseemly obstinacy and vain labor For just-as in
vita, ita in causis quoque spes improbas habent. Frequenter
life so in cases also hopes wicked they-have Frequently
autem accidit, ut iis etiam vera dicentibus fides desit,
however it-happens that to-them even true-things saying credit is-lacking
videaturque talis advocatus malae causae argumentum.
and-seems such an-advocate of-a-bad cause a-proof
14 Nunc de iis dicendum est, quae mihi quasi
Now about those-things to-be-spoken is which to-me as-if
conspiratione quadam vulgi reclamari videntur.
by-a-conspiracy certain of-the-crowd to-be-shouted-against seem
Orator ergo Demosthenes non fuit? atqui malum virum
An-orator then Demosthenes not was and-yet a-bad man

accepimus. Non Cicero? atqui huius quoque mores
we-have-heard Not Cicero and-yet of-him also the-morals
multi reprehenderunt. Quid agam? magna responsi invidia
many have-censured What shall-I-do great of-the-answer odium
subeunda est, mitigandae sunt prius aures.
to-be-undergone is to-be-soothed are first the-ears
Mihi enim nec Demosthenes tam gravi morum dignus 15
To-me for neither Demosthenes so heavy of-morals worthy
videtur invidia, ut omnia, quae in eum ab inimicis congesta
seems odium that all-things which against him by enemies heaped-up
sunt, credam, cum et pulcherrima eius in re publica
have-been I-should-believe since both the-finest his in the-thing public
consilia et finem vitae clarum legam, nec Marco Tullio
counsels and the-end of-life famous I-read nor to-Marcus Tullius
defuisse video in ulla parte civis optimi voluntatem.
to-have-been-lacking I-see in any part of-a-citizen the-best the-will
Testimonio est actus nobilissime consulatus, integerrime 16
As-witness is conducted most-nobly the-consulship most-uprightly
provincia administrata et repudiatus vigintiviratus, et civilibus
the-province administered and refused the-vigintivirate and in-civil
bellis, quae in aetatem eius gravissima inciderunt, neque
wars which in age his most-grievous fell neither
spe neque metu declinatus animus, quo minus optimis
by-hope nor by-fear turned-aside the-mind by-which less to-the-best
se partibus, id est rei publicae, iungeret.
itself the-party that is of-the-thing public it-should-join
Parum fortis videtur quibusdam, quibus optime respondit 17
Too-little brave he-seems to-some to-whom best answered
ipse, non se timidum in suscipiendis, sed in
he-himself not himself timid in undertaking but in

providendis periculis; quod probavit morte quoque ipsa,
foreseeing dangers which he-proved by-death also itself
quam praestantissimo suscepit animo.
which with-most-excellent he-underwent spirit

18 Quodsi defuit his viris summa virtus, sic quaerentibus, an
But-if lacked to-these men the-highest virtue so to-those-asking whether
oratores fuerint, respondebo, quomodo Stoici, si interrogentur
orators they-were I-shall-answer as the-Stoics if they-be-asked
an sapiens Zeno, an Cleanthes, an Chrysippus ipse,
whether wise(-was) Zeno or Cleanthes or Chrysippus himself
respondeant, magnos quidem illos ac venerabiles, non tamen
would-answer great indeed they and venerable not yet
id, quod natura hominis summum habet, consecutos.
that which the-nature of-man highest has having-attained

19 Nam et Pythagoras non sapientem se, ut qui ante
For even Pythagoras not wise himself as those-who before
eum fuerunt, sed studiosum sapientiae vocari voluit. Ego
him were but devoted to-wisdom to-be-called wished I
tamen secundum communem loquendi consuetudinem saepe
yet according-to the-common of-speaking usage often
dixi dicamque, perfectum oratorem esse Ciceronem; ut
have-said and-shall-say a-perfect orator to-be Cicero as
amicos et bonos viros et prudentissimos dicimus vulgo,
friends and good men and most-prudent we-call commonly
quorum nihil nisi perfecte sapienti datur. Sed cum
of-which nothing except to-the-perfectly wise is-granted But when
proprie et ad legem ipsam veritatis loquendum erit,
properly and according-to the-law itself of-truth to-be-spoken it-shall-be
cum quaeram oratorem, quem et ille quaerebat.
when I-seek the-orator whom also he was-seeking

Quanquam enim stetisse ipsum in fastigio eloquentiae fateor, 20
Although for to-have-stood himself on the-summit of-eloquence I-admit
ac vix, quid adiici potuerit, invenio, fortasse inventurus,
and scarcely what to-be-added could I-find perhaps going-to-find
quod adhuc abscisurum putem fuisse (nam fere sic docti
what still going-to-cut-off I-should-think to-have-been for nearly so the-learned
iudicaverunt, plurimum in eo virtutum, nonnihil fuisse
have-judged very-much in him of-virtues something to-have-been
vitiorum, et se ipse multa ex illa iuvenili abundantia
of-faults and himself he many-things from that youthful abundance
coercuisse testatur), tamen, quando nec sapientis sibi
to-have-restrained testifies yet since neither of-the-wise-man for-himself
nomen, minime sui contemptor, asseruit et melius
the-name by-no-means of-himself a-despiser he-claimed and better
dicere, certe data longiore vita et tempore ad componendum
to-speak surely given longer life and time for composing
securiore, potuisset, non maligne crediderim defuisse
more-secure could-have not maliciously I-would-believe to-have-been-lacking
ei summam illam, ad quam nemo propius accessit.
to-him the-summit that to which no-one nearer has-come

Even granting a bad man supremely eloquent, Quintilian would deny him the name, as he denies courage to the merely violent. The orator he forms is no hired pleader but a statesman, like Virgil's man who calms a rioting crowd. Then he answers an objection: a good man may plead a false cause, as the Stoics allow a lie to save a life, to save a tyrannicide, a reformed offender, or a general the city needs, as Fabricius made Rufinus consul.

21 Et licebat, si aliter sentirem, fortius id liberiusque
And it-was-allowed if otherwise I-thought more-boldly it and-more-freely
defendere. An vero M. Antonius neminem a se visum
to-defend Or indeed Marcus Antonius no-one by himself seen
eloquentem, quod tanto minus erat, professus est; ipse etiam
eloquent which so-much less was professed has himself even
M. Tullius quaerit adhuc eum et tantum imaginatur ac
Marcus Tullius seeks still him and only imagines and
fingit, ego non audeam dicere, aliquid in hac, quae superest,
fashions I not should-dare to-say something in this which remains
aeternitate inveniri posse eo, quod fuerit, perfectius?
eternity to-be-found to-be-able than-that which has-been more-perfect

22 Transeo illos, qui Ciceroni ac Demostheni ne in eloquentia
I-pass-over those who to-Cicero and to-Demosthenes not in eloquence
quidem satis tribuunt; quanquam neque ipsi Ciceroni
even enough grant although neither himself to-Cicero
Demosthenes videatur satis esse perfectus, quem dormitare
Demosthenes seems enough to-be perfect whom to-nod
interim dicit, nec Cicero Bruto Calvoque, qui certe
sometimes he-says nor Cicero to-Brutus and-to-Calvus who surely
compositionem illius etiam apud ipsum reprehendunt, nec
the-composition of-him even before himself censure nor

Asinio utrique, qui vitia orationis eius etiam inimice
to-Asinius to-both who the-faults of-speech his even hostilely
pluribus locis insequuntur.
in-several places pursue
Concedamus sane, quod minime natura patitur, repertum 23
Let-us-concede indeed what least nature allows found
esse aliquem malum virum summe disertum: nihilo
to-have-been some bad man supremely eloquent in-nothing
tamen minus oratorem eum negabo. Nam nec omnibus,
yet the-less an-orator him I-shall-deny For neither to-all
qui fuerint manu prompti, viri fortis nomen concesserim,
who have-been in-hand prompt of-a-man brave the-name I-would-concede
quia sine virtute intelligi non potest fortitudo.
because without virtue to-be-understood not can courage
An ei, qui ad defendendas causas advocatur, non est 24
Or to-him who for defending cases is-called not is
opus fide, quam nec cupiditas corrumpat nec gratia
need of-good-faith which neither greed may-corrupt nor favor
avertat nec metus frangat; sed proditorem, transfugam,
turn-aside nor fear break but the-traitor the-deserter
praevaricatorem donabimus oratoris illo sacro nomine?
the-collusive-pleader shall-we-present of-the-orator with-that sacred name
Quodsi mediocribus etiam patronis convenit haec, quae vulgo
But-if to-mediocre even advocates is-fitting this which commonly
dicitur, bonitas, cur non orator ille, qui nondum fuit, sed
is-called goodness why not the-orator that who not-yet has-been but
potest esse, tam sit moribus quam dicendi virtute perfectus?
can be so be in-morals as of-speaking in-excellence perfect
Non enim forensem quandam instituimus operam nec 25
Not for forensic a-certain we-are-training effort nor
mercennariam vocem nec, ut asperioribus verbis parcamus,
a-mercenary voice nor that harsher words we-may-spare

non inutilem sane litium advocatum, quem denique
not useless indeed of-lawsuits an-advocate whom finally
causidicum vulgo vocant, sed virum cum ingenii natura
a-pleader commonly they-call but a-man both of-talent in-nature
praestantem tum vero tot pulcherrimas artes penitus
excellent and indeed so-many most-beautiful arts deeply
mente complexum, datum tandem rebus humanis, qualem
in-mind having-embraced given at-last to-affairs human such-as
nulla antea vetustas cognoverit, singularem perfectumque
no previously antiquity has-known unique and-perfect
undique, optima sentientem optimeque dicentem.
on-all-sides the-best-things thinking and-best speaking
26 In hoc quota pars erit, quod aut innocentes tuebitur
In this how-small a-part will-it-be that either the-innocent he-will-protect
aut improborum scelera compescet, aut in pecuniariis
or of-the-wicked the-crimes will-check or in pecuniary
quaestionibus veritati contra calumniam aderit? Summus
questions to-truth against chicanery will-be-present The-highest
ille quidem in his quoque operibus fuerit, sed maioribus
he indeed in these also works will-have-been but in-greater
clarius elucebit, cum regenda senatus consilia et
more-brightly will-shine when to-be-guided of-the-senate the-counsels and
popularis error ad meliora ducendus.
of-the-people the-error to better-things to-be-led

An non talem quendam videtur finxisse Vergilius, 27
Or not such someone seems to-have-fashioned Vergil
quem in seditione vulgi iam faces et saxa iaculantis
whom in a-sedition of-the-crowd already torches and stones hurling
moderatorem dedit:
as-moderator he-gave

tum pietate gravem ac meritis si forte virum quem
then by-piety weighty and by-merits if by-chance a-man some
conspexere, silent arrectisque auribus adstant?
they-have-seen they-are-silent and-with-pricked ears they-stand

Habemus igitur ante omnia virum bonum, post haec
We-have therefore before all-things a-man good after these-things
adiiciet dicendi peritum:
he-will-add of-speaking skilled

Ille regit dictis animos et pectora mulcet.
He rules by-words minds and hearts soothes

Quid? non in bellis quoque idem ille vir, quem instituimus, 28
What not in wars also the-same that man whom we-are-training
si sit ad proelium miles cohortandus, ex mediis sapientiae
if be to battle a-soldier to-be-exhorted from the-midst of-wisdom
praeceptis orationem trahet? Nam quomodo pugnam
of-the-precepts the-speech will-he-draw For how battle
ineuntibus tot simul metus laboris, dolorum, postremo
for-those-entering so-many at-once fears of-labor of-pains finally
mortis ipsius exciderint, nisi in eorum locum pietas
of-death itself would-have-fallen-away unless into their place piety
et fortitudo et honesti praesens imago successerit?
and courage and of-the-honorable a-present image had-succeeded

29 Quae certe melius persuadebit aliis qui prius persuaserit
Which surely better will-persuade others he-who first shall-have-persuaded
sibi. Prodit enim se, quamlibet custodiatur, simulatio, nec
himself Betrays for itself however-much it-be-guarded pretense nor
unquam tanta fuerit loquendi facultas, ut non titubet
ever so-great will-have-been of-speaking the-faculty that not it-falter
atque haereat, quotiens ab animo verba dissentiunt. Vir
and stick whenever from the-mind the-words disagree A-man
autem malus aliud dicat necesse est quam sentit.
however bad other he-say necessary it-is than he-thinks

30 Bonos nunquam honestus sermo deficiet, nunquam rerum
The-good never honorable speech will-fail never of-things
optimarum (nam iidem etiam prudentes erunt) inventio;
the-best for the-same also prudent will-be the-invention
quae etiamsi lenociniis destituta sit, satis tamen natura sua
which even-if of-allurements destitute it-be enough yet by-nature its-own
ornatur nec quidquam non diserte, quod honeste, dicitur.
is-adorned nor anything not eloquently which honorably is-said

31 Quare, iuventus, immo omnes aetates, (neque enim rectae
Wherefore youth nay all ages nor for for-right
voluntati serum est tempus ullum) totis mentibus huc
will late is time any with-whole minds hither
tendamus, in hoc elaboremus; forsan et consummare
let-us-strive in this let-us-labor perhaps also to-complete
contingat. Nam si natura non prohibet et esse virum
it-may-befall For if nature not prevents both to-be a-man
bonum et esse dicendi peritum, cur non aliquis etiam unus
good and to-be of-speaking skilled why not someone even one
utrumque consequi possit? cur autem non se quisque
both to-attain could why however not himself each
speret fore illum aliquem?
should-hope to-be-going-to-be that someone

Ad quod si vires ingenii non suffecerint, tamen ad quem 32
For which if the-strength of-talent not shall-have-sufficed yet to whatever
usque modum processerimus, meliores erimus ex utroque.
right measure we-shall-have-advanced better we-shall-be from both
Hoc certe procul eximatur animo, rerum pulcherrimam
This surely far be-removed from-the-mind of-things the-most-beautiful
eloquentiam cum vitiis mentis posse misceri. Facultas
eloquence with vices of-mind to-be-able to-be-mixed The-faculty
dicendi, si in malos incidit, et ipsa iudicanda est malum;
of-speaking if upon the-bad it-has-fallen also itself to-be-judged is an-evil
peiores enim illos facit, quibus contigit.
worse for those it-makes to-whom it-has-befallen
Videor mihi audire quosdam (neque enim deerunt unquam, 33
I-seem to-myself to-hear certain-men nor for will-be-lacking ever
qui diserti esse quam boni malint) illa dicentes: Quid
who eloquent to-be than good prefer those-things saying What
ergo tantum est artis in eloquentia? cur tu de coloribus et
then so-much is of-art in eloquence why you about colors and
difficilium causarum defensione, nonnihil etiam de confessione
of-difficult cases the-defense something even about confession
locutus es, nisi aliquando vis ac facultas dicendi expugnat
spoken you-have unless sometimes the-force and faculty of-speaking storms
ipsam veritatem? Bonus enim vir non agit nisi bonas causas,
the-very truth The-good for man not pleads except good cases
eas porro etiam sine doctrina satis per se tuetur veritas ipsa.
these moreover even without learning enough by itself protects truth itself
Quibus ego, cum de meo primum opere respondero, 34
To-whom I when about my first work I-shall-have-answered
etiam pro boni viri officio, si quando eum ad defensionem
also for of-the-good man the-duty if ever him to the-defense
nocentium ratio duxerit, satisfaciam. Pertractare enim,
of-the-guilty reason shall-have-led shall-satisfy To-handle-thoroughly for

quomodo aut pro falsis aut etiam pro iniustis aliquando
how either for false-things or even for unjust-things sometimes
dicatur, non est inutile, vel propter hoc solum, ut ea
there-be-speaking not is useless even because-of this alone that them
facilius et deprehendamus et refellamus; quemadmodum
more-easily both we-may-detect and refute as
remedia melius adhibebit, cui nota quae nocent
remedies better will-apply he-to-whom known the-things-which harm
fuerint.
shall-have-been

35 Neque enim Academici, cum in utramque disserunt partem,
Nor for the-Academics when on either they-argue side
non secundum alteram vivunt, nec Carneades ille, qui
not according-to the-one do-live nor Carneades that who
Romae audiente Censorio Catone non minoribus viribus
at-Rome with-listening the-Censor Cato not with-less strength
contra iustitiam dicitur disseruisse quam pridie pro
against justice is-said to-have-argued than the-day-before for
iustitia dixerat, iniustus ipse vir fuit. Verum et virtus
justice he-had-spoken unjust himself a-man was But both virtue
quid sit, adversa ei malitia detegit, et aequitas fit ex
what it-is opposed to-it wickedness reveals and equity becomes from
iniqui contemplatione manifestior, et plurima contrariis
of-the-unjust contemplation more-manifest and very-many-things by-contraries
probantur. Debent ergo oratori sic esse adversariorum
are-proved Ought therefore to-the-orator so to-be of-the-adversaries
nota consilia ut hostium imperatori.
known the-plans as of-the-enemy to-the-general

36 Verum et illud, quod prima propositione durum videtur, potest
But even that which at-first proposition harsh seems can
adferre ratio, ut vir bonus in defensione causae velit
bring reason that a-man good in the-defense of-a-case should-wish

auferre aliquando iudici veritatem. Quod si quis a me
to-take-away sometimes from-the-judge the-truth But if anyone by me
proponi mirabitur, (quanquam non est haec mea proprie
to-be-proposed shall-wonder although not is this my properly
sententia, sed eorum, quos gravissimos sapientiae magistros
opinion but of-those whom the-weightiest of-wisdom teachers
aetas vetus credidit) sic iudicet, pleraque esse, quae non tam
age old believed thus let-him-judge most-things to-be which not so-much
factis quam causis eorum vel honesta fiant vel turpia.
by-the-deeds as by-the-causes of-them either honorable become or base
Nam si hominem occidere saepe virtus, liberos necare 37
For if a-man to-kill often a-virtue children to-kill
nonnunquam pulcherrimum est, asperiora quaedam adhuc
sometimes most-beautiful is harsher certain-things still
dictu, si communis utilitas exegerit, facere conceditur,
to-tell if the-common advantage shall-have-required to-do is-conceded
ne hoc quidem nudum est intuendum, qualem causam
not this even bare is to-be-looked-at what-kind-of case
vir bonus, sed etiam quare et qua mente defendat.
a-man good but also why and with-what mind he-defends
Ac primum concedant mihi omnes oportet, quod Stoicorum 38
And first concede to-me all it-is-necessary what of-the-Stoics
quoque asperrimi confitentur, facturum aliquando virum
also the-harshest admit is-going-to-bring-it-about sometimes a-man
bonum ut mendacium dicat, et quidem nonnunquam levioribus
good that a-lie he-tell and indeed sometimes for-lighter
causis, ut in pueris aegrotantibus utilitatis eorum
causes as with boys sick for of-their-advantage
gratia multa fingimus, multa non facturi promittimus;
the-sake many-things we-invent many-things not going-to-do we-promise

39 nedum si ab homine occidendo grassator avertendus sit
much-less if from a-man being-killed a-highwayman to-be-turned-aside is
aut hostis pro salute patriae fallendus; ut hoc, quod
or an-enemy for the-safety of-the-fatherland to-be-deceived so-that this which
alias in servis quoque reprehendendum est, sit alias
at-other-times in slaves even to-be-censured is be at-other-times
in ipso sapiente laudandum. Id si constiterit,
in the-wise-man himself to-be-praised This if shall-have-been-established
multa iam video posse evenire, propter quae orator bene
many-things now I-see to-be-able happen because-of which the-orator rightly
suscipiat tale causae genus, quale remota ratione honesta
may-undertake such of-a-case kind as removed the-reason honorable
non recepisset.
not he-would-have-accepted

40 Nec hoc dico (quia severiores sequi placet leges) pro
Nor this do-I-say because stricter to-follow it-pleases laws for
patre, fratre, amico periclitantibus, tametsi non mediocris
a-father a-brother a-friend in-danger although not moderate
haesitatio est, hinc iustitiae proposita imagine, inde
hesitation is on-this-side of-justice placed the-image on-that
pietatis. Nihil dubii relinquamus. Sit aliquis insidiatus
of-piety Nothing of-doubt let-us-leave Let-there-be someone who-has-plotted
tyranno atque ob id reus: utrumne salvum eum
against-a-tyrant and on-account-of this accused whether safe him
nolet is, qui a nobis finitur, orator? an, si tuendum
will-not-wish he who by us is-defined the-orator or if to-be-protected
susceperit, non tam falsis defendet, quam
he-shall-have-undertaken(-him) not so-much with-falsehoods will-he-defend as
qui apud iudices malam causam tuetur?
one-who before judges a-bad case protects

Quid si quaedam bene facta damnaturus est iudex, nisi 41
What if certain well done-deeds going-to-condemn is the-judge unless
ea non esse facta convicerimus, non vel hoc modo
them not to-have-been done we-shall-have-proved not even in-this way
servabit orator non innocentem modo, sed etiam laudabilem
will-save the-orator not an-innocent only but also a-praiseworthy
civem? Quid si quaedam iusta natura, sed condicione
citizen What if certain-things just by-nature but by-the-condition
temporum inutilia civitati sciemus, nonne utemur arte
of-the-times useless to-the-state we-shall-know surely we-shall-use an-art
dicendi bona quidem, sed malis artibus simili?
of-speaking good indeed but to-bad arts similar
Ad hoc nemo dubitabit, quin, si nocentes mutari in 42
To this no-one will-doubt but-that if the-guilty to-be-changed to
bonam mentem aliquo modo possint, sicut posse conceditur,
a-good mind in-some way can just-as to-be-able is-conceded
salvos esse eos magis e re publica sit quam
saved to-be them more in-the-interest-of thing public is than
puniri. Si liqueat igitur oratori futurum bonum virum,
to-be-punished If it-be-clear then to-the-orator going-to-be a-good man
cui vera obiicientur, non id aget, ut salvus sit?
one-to-whom true-charges will-be-objected not this will-he-aim-at that safe he-be
Da nunc, ut crimine manifesto prematur dux bonus 43
Grant now that by-a-charge manifest be-pressed a-general good
et sine quo vincere hostem civitas non possit: nonne
and without whom to-conquer the-enemy the-state not can surely
ei communis utilitas oratorem advocabit? Certe Fabricius
to-him the-common advantage an-orator will-summon Surely Fabricius
Cornelium Rufinum, et alioqui malum civem et sibi
Cornelius Rufinus both otherwise a-bad citizen and to-himself
inimicum, tamen, quia utilem sciebat ducem, imminente
hostile yet because useful he-knew(-him) a-general with-impending

bello, palam consulem suffragio suo fecit atque id
war openly consul by-vote his-own made and this
mirantibus quibusdam respondit, a cive se spoliari
to-those-wondering certain he-answered by a-citizen himself to-be-robbed
malle quam ab hoste venire. Ita, si fuisset orator, non
he-preferred than by the-enemy to-be-sold So if he-had-been an-orator not
defendisset eundem Rufinum vel manifesti peculatus reum?
would-he-have-defended the-same Rufinus even of-manifest embezzlement accused

44 Multa dici possunt similia, sed vel unum ex iis
Many-things to-be-said can similar but even one from them
quodlibet sufficit. Non enim hoc agimus, ut istud illi,
any suffices Not for this we-aim-at that that by-that
quem formamus, viro saepe sit faciendum; sed ut, si talis
whom we-are-forming man often be to-be-done but that if such
coegerit ratio, sit tamen vera finitio, oratorem esse
shall-have-compelled reason be yet true the-definition that-the-orator to-be
virum bonum dicendi peritum.
a-man good of-speaking skilled

45 Praecipere vero ac discere, quomodo etiam probatione
To-teach indeed and to-learn how even in-proof
difficilia tractentur, necessarium est. Nam frequenter etiam
difficult-things are-handled necessary is For frequently even
optimae causae similes sunt malis, et innocens reus
the-best cases similar are to-bad and an-innocent defendant
multis veri similibus premitur; quo fit, ut eadem
by-many to-the-true similar-things is-pressed whence it-happens that by-the-same
actionis ratione defendendus sit, qua si nocens esset. Iam
of-pleading method to-be-defended he-is by-which if guilty he-were Now
innumerabilia sunt bonis causis malisque communia, testes,
innumerable-things are to-good cases and-bad common witnesses
litterae, suspiciones, opiniones. Non aliter autem verisimilia
documents suspicions opinions Not otherwise however probable-things

quam vera et confirmantur et refelluntur. Quapropter, ut
than true-things both are-confirmed and are-refuted Wherefore as
res feret, flectetur oratio manente honesta voluntate.
the-matter shall-require will-be-bent the-speech with-remaining honorable will

XII.2 · VIRTUE MUST BE LEARNED

Virtue, though nature gives its first impulses, must be perfected by teaching, and the orator must study what is just and good. He is not to be a philosopher, for the philosophers withdrew from public life, but a Roman wise man proved by deeds; what the rhetoricians do not teach he must take from the philosophers. Of philosophy's three parts, logic serves him if used without hair-splitting, and ethics wholly, since nearly every cause turns on the just and the good.

Quando igitur orator est vir bonus, is autem citra 1
Since therefore the-orator is a-man good he however without
virtutem intelligi non potest, virtus, etiamsi quosdam
virtue to-be-understood not can virtue even-if certain
impetus ex natura sumit, tamen perficienda doctrina est:
impulses from nature it-takes yet to-be-perfected by-learning is
mores ante omnia oratori studiis erunt excolendi atque
the-morals before all-things of-the-orator by-studies will-be to-be-cultivated and
omnis honesti iustique disciplina pertractanda, sine qua
of-every honorable and-just-thing the-discipline to-be-studied-thoroughly without which
nemo nec vir bonus esse nec dicendi peritus potest.
no-one neither a-man good to-be nor of-speaking skilled can
Nisi forte accedemus iis, qui natura constare mores et nihil 2
Unless perhaps we-shall-side-with those who by-nature to-be-fixed morals and in-nothing
adiuvari disciplina putant; scilicet ut ea quidem, quae
to-be-helped by-discipline think namely that those-things indeed which
manu fiunt, atque eorum etiam contemptissima confiteantur
by-hand are-done and of-them even the-most-despised they-admit

egere doctoribus, virtutem vero, qua nihil homini, quo
to-need teachers virtue indeed than-which nothing to-man by-which
ad deos immortales propius accederet, datum est,
to the-gods immortal nearer he-might-approach given it-has-been
obviam et illaboratam, tantum quia nati simus, habeamus.
at-hand and unlabored only because born we-are we-have
Abstinens erit qui id ipsum, quid sit abstinentia, ignoret?
Abstinent will-he-be who that very-thing what is abstinence is-ignorant-of
3 Et fortis qui metus doloris, mortis, superstitionis nulla
And brave he-who the-fears of-pain of-death of-superstition by-no
ratione purgaverit? Et iustus qui aequi bonique tractatum,
method has-purged And just he-who of-the-fair and-good the-treatment
qui leges, quaeque natura sunt omnibus datae quaeque
who the-laws both-those-which by-nature are to-all given and-those-which
propriae populis et gentibus constitutae, nunquam eruditiore
proper to-peoples and nations established never in-more-learned
aliquo sermone tractarit? O quam istud parvum putant,
some discourse has-handled O how that small they-think
quibus tam facile videtur!
to-whom so easy it-seems
4 Sed hoc transeo, de quo neminem, qui litteras vel primis,
But this I-pass-over about which no-one who letters even with-the-first
ut aiunt, labris degustarit, dubitaturum puto. Ad illud
as they-say lips has-tasted going-to-doubt I-think To that
sequens praevertar, ne dicendi quidem satis peritum
following-point I-shall-turn-first not of-speaking even sufficiently skilled
fore, qui non et naturae vim omnem penitus perspexerit
he-will-be who not both of-nature the-force all deeply has-examined
et mores praeceptis ac ratione formarit.
and morals by-precepts and reason has-shaped

Neque enim frustra in tertio de Oratore libro L. Crassus 5
Nor for in-vain in the-third on the-Orator book Lucius Crassus
cuncta, quae de aequo, iusto, vero, bono deque iis, quae
all-things which about the-fair the-just the-true the-good and-about those which
sunt contra posita, dicantur, propria esse oratoris adfirmat,
are against placed are-said proper to-be of-the-orator affirms
ac philosophos, cum ea dicendi viribus tuentur, uti
and that-the-philosophers when those-things of-speaking by-strength they-defend to-use
rhetorum armis, non suis. Idem tamen confitetur,
of-the-rhetoricians arms not their-own The-same yet admits
ea iam esse a philosophia petenda, videlicet quia
these-things now to-be from philosophy to-be-sought evidently because
magis haec illi videtur in possessione earum rerum fuisse.
more she to-him seems in possession of-those things to-have-been
Hinc etiam illud est, quod Cicero pluribus libris et epistolis 6
Hence also that is that Cicero in-several books and letters
testatur dicendi facultatem ex intimis sapientiae fontibus
testifies that-the-faculty of-speaking from the-inmost of-wisdom springs
fluere, ideoque aliquamdiu praeceptores eosdem fuisse
to-flow and-therefore for-some-time the-teachers the-same to-have-been
morum atque dicendi. Quapropter haec exhortatio mea
of-morals and of-speaking Wherefore this exhortation my
non eo pertinet ut esse oratorem philosophum velim,
not to-this pertains that to-be the-orator a-philosopher I-should-wish
quando non alia vitae secta longius a civilibus officiis
since not another of-life sect further from civic duties
atque ab omni munere oratoris recessit.
and from every function of-the-orator has-withdrawn
Nam quis philosophorum aut in iudiciis frequens aut clarus 7
For who of-the-philosophers either in the-courts frequent or famous
in contionibus fuit? Quis denique in ipsa, quam maxime
in public-meetings has-been Who finally in the-very which especially

plerique praecipiunt, rei publicae administratione versatus
most prescribe of-the-thing public administration engaged
est? Atqui ego illum, quem instituo, Romanum quendam
has-been And-yet I him whom I-am-training Roman a-certain
velim esse sapientem, qui non secretis disputationibus, sed
would-wish to-be wise-man who not in-secluded disputations but
rerum experimentis atque operibus vere civilem virum exhibeat.
of-affairs by-experiments and works truly a-civic man may-show

8 Sed quia deserta ab his, qui se ad eloquentiam contulerunt,
But because deserted by those who themselves to eloquence have-applied
studia sapientiae non iam in actu suo atque in hac fori
the-studies of-wisdom not now in activity their-own and in this of-the-forum
luce versantur, sed in porticus et in gymnasia primum, mox
light are-engaged but into porticoes and into gymnasia first soon
in conventus scholarum recesserunt: id, quod est oratori
into the-gatherings of-the-schools have-withdrawn that which is for-the-orator
necessarium nec a dicendi praeceptoribus traditur, ab iis
necessary nor by of-speaking the-teachers is-handed-down from those
petere nimirum necesse est, apud quos remansit, evolvendi
to-seek doubtless necessary it-is with whom it-has-remained to-be-unrolled
penitus auctores, qui de virtute praecipiunt, ut oratoris vita
thoroughly the-authors who about virtue teach so-that of-the-orator the-life
cum scientia divinarum rerum sit humanarumque coniuncta.
with the-knowledge of-divine things be and-human joined

9 Quae ipsae quanto maiores ac pulchriores viderentur, si
Which themselves how-much greater and more-beautiful would-seem if
illas ii docerent, qui etiam eloqui praestantissime possent?
them those taught who also to-speak most-excellently could
Utinamque sit tempus unquam, quo perfectus aliquis,
And-would-that there-be a-time ever in-which perfect some
qualem optamus, orator hanc artem superbo nomine et vitiis
such-as we-wish orator this art with-proud name and by-vices

quorundam bona eius corrumpentium invisam vindicet sibi
of-certain-men the-goods of-it corrupting hated may-claim for-himself
ac, velut rebus repetitis, in corpus eloquentiae adducat.
and as-if with-things reclaimed into the-body of-eloquence bring-back
Quae quidem cum sit in tris divisa partes, naturalem, 10
Which indeed since it-is into three divided parts natural
moralem, rationalem, qua tandem non est cum oratoris
moral rational in-which pray not is with of-the-orator
opere coniuncta? Nam ut ordinem retro agamus, de
the-work joined For that the-order backward we-may-drive about
ultima illa, quae tota versatur in verbis, nemo dubitaverit,
the-last that which wholly is-engaged in words no-one would-doubt
si et proprietates vocis cuiusque nosse et ambigua
if both the-properties of-word each to-know and ambiguous-things
aperire et perplexa discernere et de falsis iudicare
to-open and perplexed-things to-distinguish and about false-things to-judge
et colligere ac resolvere quae velis oratorum est.
and to-infer and to-resolve what-things you-wish of-orators it-is
Quanquam ea non tam est minute atque concise in actionibus 11
Although it not so-much is minutely and concisely in pleadings
utendum quam in disputationibus, quia non docere modo, sed
to-be-used as in disputations because not to-teach only but
movere etiam ac delectare audientes debet orator, ad quod
to-move also and to-delight the-hearers ought the-orator for which
impetu quoque ac viribus et decore est opus; ut vis amnium
impetus also and strength and grace is needed as the-force of-rivers
maior est altis ripis multoque gurgitis tractu fluentium
greater is between-high banks and-with-much of-flood sweep flowing
quam tenuis aquae et obiectu lapillorum resultantis.
than of-thin water and by-the-obstruction of-pebbles rebounding

12 Et ut palaestrici doctores illos, quos numeros vocant,
And as the-wrestling teachers those which holds they-call
non idcirco discentibus tradunt, ut iis omnibus ii,
not for-this-reason to-learners hand-down that them all those
qui didicerint, in ipso luctandi certamine utantur (plus
who have-learned in the-very of-wrestling contest may-use more
enim pondere et firmitate et spiritu agitur), sed ut
for by-weight and firmness and breath is-done but that
subsit copia illa, ex qua unum aut alterum, cuius
there-may-lie-beneath that store from which one or another of-which
se occasio dederit,
itself the-occasion shall-have-given
13 efficiant, ita haec pars dialectica, sive illam dicere
they-may-perform so this part dialectic or it to-call
malumus disputatricem, ut est utilis saepe et finitionibus
we-prefer disputatory as it-is useful often both for-definitions
et comprehensionibus et separandis quae sunt differentia,
and for-comprehensions and for-separating what-things are different
et resolvenda ambiguitate, distinguendo, dividendo, illiciendo,
and for-resolving ambiguity by-distinguishing by-dividing by-alluring
implicando, ita, si totum sibi vindicaverit in foro
by-entangling so if whole for-itself it-shall-have-claimed in the-forum
certamen, obstabit melioribus et sectas ad tenuitatem suam
contest it-will-hinder better-things and divided to thinness its-own
vires ipsa subtilitate consumet.
the-strength by-its-very subtlety will-consume
14 Itaque reperias quosdam in disputando mire callidos,
And-so you-would-find certain-men in disputing wonderfully clever
cum ab illa cavillatione discesserint, non magis sufficere
when from that quibbling they-have-departed not more suffice

in aliquo graviore actu quam parva quaedam animalia, quae
in some weightier action than small certain animals which
in angustiis mobilia campo deprehenduntur.
in narrow-places nimble on-the-open-field are-caught
Iam quidem pars illa moralis, quae dicitur Ethice, certe 15
Now indeed part that moral which is-called Ethics surely
tota oratori est accommodata. Nam in tanta causarum,
wholly to-the-orator is suited For in so-great of-cases
sicut superioribus libris diximus, varietate, cum alia
just-as in-the-former books we-have-said a-variety since some
coniectura quaerantur, alia finitionibus concludantur, alia iure
by-conjecture are-inquired others by-definitions are-concluded others by-law
summoveantur vel transferantur, alia colligantur vel ipsa
are-removed or are-transferred others are-inferred or themselves
inter se concurrant vel in diversum ambiguitate
among themselves clash or into different-directions by-ambiguity
ducantur, nulla fere dici potest, cuius non parte in
are-drawn none almost to-be-named can of-which not part in
aliqua tractatus aequi ac boni reperiatur, plerasque vero
some the-treatment of-the-fair and good is-found most indeed
esse quis nescit, quae totae in sola qualitate consistant?
to-be who knows-not which wholly on alone quality rest
In consiliis vero quae ratio suadendi est ab honesti 16
In deliberations indeed what method of-persuading is from of-the-honorable
quaestione seposita? Quin illa etiam pars tertia, quae laudandi
the-question set-apart Nay that also part third which of-praising
ac vituperandi officiis continetur, nempe in tractatu recti
and of-blaming in-the-offices is-contained surely in the-treatment of-right
pravique versatur.
and-wrong is-engaged

17 An de iustitia, fortitudine, abstinentia, temperantia, pietate
Or about justice courage self-restraint temperance piety
non plurima dicet orator? Sed ille vir bonus, qui
not very-many-things will-say the-orator But that man good who
haec non vocibus tantum sibi nota atque nominibus
these-things not by-words only to-himself known and by-names
aurium tenus in usum linguae perceperit, sed qui virtutes
of-the-ears as-far-as into the-use of-the-tongue has-grasped but who the-virtues
ipsas mente complexus ita sentiat, nec in cogitando ita
themselves in-mind having-embraced so thinks nor in thinking so
laborabit sed, quod sciet, vere dicet.
will-labor but what he-shall-know truly will-say

18 Cum sit autem omnis generalis quaestio speciali potentior,
Since is however every general question than-the-special more-powerful
quia universo pars continetur, non utique accedit parti
because in-the-universal the-part is-contained not assuredly belongs to-the-part
quod universum est, profecto nemo dubitabit, generales
what universal is surely no-one will-doubt that-general
quaestiones in illo maxime studiorum more versatas.
questions in that most of-studies mode to-have-been-engaged

19 Iam vero cum sint multa propriis brevibusque
Now indeed since are many-things by-proper and-brief
comprehensionibus finienda (unde etiam status causarum
comprehensions to-be-defined whence also the-status of-cases
dicitur finitivus), nonne ad id quoque instrui ab iis,
is-called definitive surely for that also to-be-equipped by those
qui plus in hoc studii dederunt, oportet? Quid? non
who more on this of-study have-given it-is-proper What not
quaestio iuris omnis aut verborum proprietate aut aequi
a-question of-law every either of-words by-propriety or of-the-fair

disputatione aut voluntatis coniectura continetur? quorum
by-disputation or of-intention by-conjecture is-contained of-which
pars ad rationalem, pars ad moralem tractatum redundat.
part to the-rational part to the-moral treatment overflows

XII.2.20 · PHYSICS, THE SCHOOLS, AND ROMAN EXAMPLES

Natural philosophy lifts the mind and contains ethics: providence, the soul's divine origin, augury and religion. Pericles heard Anaxagoras, Demosthenes Plato, and Cicero owed more to the Academy than to the rhetoricians. Epicurus, Aristippus, and Pyrrho are of no use; the Academy, the Peripatetics, and the Stoics each claim him, but he need swear by no master. He should learn virtue from the best precepts and from Roman examples, Fabricius, Curius, Regulus, Decius, since Rome teaches by deeds as Greece by precepts.

Ergo natura permixta est omnibus istis oratio, quae quidem 20
Therefore by-nature mixed is with-all those-things speech which indeed
oratio est vera. Nam ignara quidem huiusce doctrinae loquacitas
speech is true For ignorant indeed of-this learning loquacity
erret necesse est, ut quae vel nullos vel falsos duces habeat.
err necessary it-is as one-which either no or false guides has
Pars vero naturalis, cum est ad exercitationem dicendi tanto
The-part indeed natural both it-is for practice of-speaking so-much
ceteris uberior, quanto maiore spiritu de divinis rebus
than-the-others richer by-how-much greater spirit about divine things
quam humanis eloquendum est, tum illam etiam moralem, sine
than human to-be-spoken it-is and that also moral without
qua nulla esse, ut docuimus, oratio potest, totam complectitur.
which none to-be as we-have-shown speech can wholly embraces

21 Nam si regitur providentia mundus, administranda certe
For if is-ruled by-providence the-world to-be-administered surely
bonis viris erit res publica; si divina nostris animis
by-good men will-be the-thing public if divine to-our minds
origo, tendendum ad virtutem nec voluptatibus terreni
the-origin to-be-striven toward virtue nor to-the-pleasures of-the-earthly
corporis serviendum. An haec non frequenter tractabit
body to-be-served Or these-things not frequently will-handle
orator? Iam de auguriis, responsis, religione denique omni,
the-orator Now about auguries responses religion finally all
de quibus maxima saepe in senatu consilia versata sunt,
about which the-greatest often in the-senate counsels engaged have-been
non erit ei disserendum, si quidem, ut nobis placet,
not will-be for-him to-be-discussed if indeed as to-us pleases
futurus est vir civilis idem? Quae denique intelligi
going-to-be he-is a-man civic the-same What finally to-be-understood
saltem potest eloquentia hominis optima nescientis?
at-least can eloquence of-a-man the-best-things not-knowing

22 Haec si ratione manifesta non essent, exemplis tamen
These-things if by-reason manifest not they-were by-examples yet
crederemus. Siquidem et Periclem, cuius eloquentiae, etiamsi
we-should-believe Since both Pericles of-whose eloquence although
nulla ad nos monumenta venerunt, vim tamen quandam
no to us monuments have-come the-force yet a-certain
incredibilem cum historici, tum etiam, liberrimum hominum
incredible both the-historians and also the-freest of-men
genus, comici veteres tradunt, Anaxagorae physici
race the-comic-poets old hand-down of-Anaxagoras the-natural-philosopher
constat auditorem fuisse, et Demosthenem, principem
it-is-agreed a-hearer to-have-been and Demosthenes the-chief
omnium Graeciae oratorum, dedisse operam Platoni.
of-all of-Greece orators to-have-given effort to-Plato

Nam M. Tullius, non tantum se debere scholis 23
For Marcus Tullius not so-much himself to-owe to-the-schools
rhetorum, quantum Academiae spatiis, frequenter ipse
of-the-rhetoricians as-much-as to-the-Academy's walks frequently himself
testatus est; neque se tanta in eo unquam fudisset
testified has nor itself so-great in him ever would-have-poured
ubertas, si ingenium suum consepto fori, non ipsius
richness if talent his-own by-the-enclosure of-the-forum not of-the-very
rerum naturae finibus terminasset. Verum ex hoc
of-things of-nature by-the-boundaries he-had-limited But from this
alia mihi quaestio exoritur, quae secta conferre plurimum
another to-me question arises which sect to-contribute most
eloquentiae possit, quanquam ea non inter multas potest
to-eloquence can although it not among many can
esse contentio.
to-be a-contest
Nam in primis nos Epicurus a se ipse dimittit, qui 24
For among the-first us Epicurus from himself he-himself dismisses who
fugere omnem disciplinam navigatione quam velocissima iubet.
to-flee all learning with-sailing as swift-as-possible bids
Neque vero Aristippus, summum in voluptate corporis bonum
Nor indeed Aristippus the-highest in pleasure of-the-body good
ponens, ad hunc nos laborem hortetur. Pyrrhon quidem
placing to this us labor would-exhort Pyrrho indeed
quas in hoc opere habere partes potest? cui iudices esse,
what in this work to-have part can to-whom judges to-be
apud quos verba faciat, et reum, pro quo loquatur,
before whom words he-may-make and a-defendant for whom he-may-speak
et senatum, in quo sit dicenda sententia, non liquebit.
and a-senate in which is to-be-spoken an-opinion not will-be-clear

25 Academiam quidam utilissimam credunt, quod mos in
The-Academy some most-useful believe because the-custom on
utramque partem disserendi ad exercitationem forensium
either side of-arguing to the-practice of-forensic
causarum proxime accedat. Adiiciunt loco probationis, quod
cases most-nearly approaches They-add in-place of-proof that
ea praestantissimos in eloquentia viros ediderit. Peripatetici
it the-most-excellent in eloquence men has-produced The-Peripatetics
studio quoque se quodam oratorio iactant; nam theses
in-study also themselves a-certain oratorical boast for theses
dicere exercitationis gratia fere est ab iis institutum.
to-speak of-practice for-the-sake nearly has-been by them instituted
Stoici, sicut copiam nitoremque eloquentiae fere praeceptoribus
The-Stoics just-as fullness and-polish of-eloquence nearly to-teachers
suis defuisse concedant necesse est, ita nullos aut
their-own to-have-been-lacking concede necessary it-is so no-one either
probare acrius aut concludere subtilius contendunt.
to-prove more-keenly or to-conclude more-subtly they-contend

26 Sed haec inter ipsos, qui velut sacramento rogati vel
But these-things among themselves who as-if by-an-oath engaged or
etiam superstitione constricti nefas ducunt a suscepta
even by-superstition bound a-sin think from once-adopted
semel persuasione discedere. Oratori vero nihil est necesse
once conviction to-depart For-the-orator indeed nothing is necessary
in cuiusquam iurare leges.
to of-anyone to-swear the-laws

27 Maius enim est opus atque praestantius, ad quod ipse
Greater for is the-work and more-excellent to which he-himself
tendit, et cuius est velut candidatus, si quidem est
strives and of-which he-is as-it-were a-candidate if indeed he-is
futurus cum vitae, tum etiam eloquentiae laude perfectus.
going-to-be both of-life and also of-eloquence in-praise perfect

Quare in exemplum bene dicendi facundissimum quemque
Wherefore as an-example well of-speaking the-most-fluent each
proponet sibi ad imitandum, moribus vero formandis
he-will-set-before himself for imitating for-morals indeed being-shaped
quam honestissima praecepta rectissimamque ad virtutem
the-most honorable precepts and-the-straightest to virtue
viam deliget. Exercitatione quidem utetur omni, sed tamen
road he-will-choose Practice indeed he-will-use all but yet
erit plurimus in maximis quibusque ac natura pulcherrimis.
he-will-be most in the-greatest each and by-nature most-beautiful
Nam quae potest materia reperiri ad graviter copioseque 28
For what can subject-matter be-found for weightily and-copiously
dicendum magis abundans quam de virtute, de re
speaking more abundant than about virtue about the-thing
publica, de providentia, de origine animorum, de amicitia?
public about providence about the-origin of-souls about friendship
Haec sunt, quibus mens pariter atque oratio insurgat,
These-things are by-which the-mind equally and the-speech may-rise
quae vere bona, quid mitiget metus, coerceat cupiditates,
what truly good what may-soothe fears may-restrain desires
eximat nos opinionibus vulgi animumque caelestem erigat.
may-free us from-the-opinions of-the-crowd and-the-mind heavenly may-raise
Neque ea solum, quae talibus disciplinis continentur, 29
Nor those-things only which in-such disciplines are-contained
sed magis etiam, quae sunt tradita antiquitus dicta
but more even which are handed-down from-antiquity said
ac facta praeclare, et nosse et animo semper agitare
and done gloriously both to-know and in-mind always to-turn-over
conveniet. Quae profecto nusquam plura maioraque quam
it-will-be-fitting Which surely nowhere more and-greater than
in nostrae civitatis monumentis reperientur.
in of-our state the-records will-be-found

30 An fortitudinem, iustitiam, fidem, continentiam, frugalitatem,
Or courage justice faith self-control frugality
contemptum doloris ac mortis melius alii docebunt quam
contempt of-pain and of-death better others will-teach than
Fabricii, Curii, Reguli, Decii, Mucii aliique innumerabiles?
the-Fabricii the-Curii the-Reguli the-Decii the-Mucii and-others innumerable
Quantum enim Graeci praeceptis valent, tantum Romani,
How-much for the-Greeks by-precepts avail so-much the-Romans
quod est maius, exemplis.
which is greater by-examples

31 Tantum quod non cognitis ille rebus adquieverit, qui non
Only that not with-known he things will-have-rested who not
modo proximum tempus lucemque praesentem intueri satis
only the-nearest time and-the-light present to-look-at enough
credat, sed omnem posteritatis memoriam spatium vitae
believes but all of-posterity the-memory the-space of-life
honestae et curriculum laudis existimet. Hinc mihi ille
honorable and the-course of-praise thinks Hence for-me that
iustitiae haustus bibat, hinc sumptam libertatem in causis
of-justice draft let-him-drink hence the-assumed freedom in cases
atque consiliis praestet. Neque erit perfectus orator, nisi
and counsels let-him-show Nor will-be a-perfect orator except
qui honeste dicere et sciet et audebit.
he-who honorably to-speak both shall-know and shall-dare

The orator must know the civil law and the customs and religion of his state, or he will plead on another's word, glance back at junior counsel when a point arises, and be at a loss in altercation; he must not be like a general who can fight but cannot levy or supply an army. Written law and custom need only learning, and equity the good man knows best. Cato, Scaevola, Servius, and Cicero joined law and eloquence; the idle flee to formulas or a philosopher's beard.

Iuris quoque civilis necessaria huic viro scientia est et 1
Of-law also civil necessary for-this man the-knowledge is and
morum ac religionum eius rei publicae, quam capesset.
of-the-customs and of-religions of-that thing public which he-shall-undertake
Nam qualis esse suasor in consiliis publicis privatisve
For what-kind to-be an-adviser in counsels public or-private
poterit tot rerum, quibus praecipue civitas continetur,
will-he-be-able of-so-many things by-which chiefly the-state is-held-together
ignarus? Quo autem modo patronum se causarum non
ignorant In-what however way a-patron himself of-cases not
falso dixerit, qui, quod est in causis potentissimum, sit
falsely would-he-call who what is in cases most-powerful is
ab altero petiturus, paene non dissimilis iis, qui poetarum
from another going-to-seek almost not unlike those who of-the-poets
scripta pronuntiant?
the-writings recite
Nam quodammodo mandata perferet, et ea, quae 2
For in-a-way commissions he-will-convey and those-things which
sibi a iudice credi postulaturus est, aliena fide
to-himself by the-judge to-be-believed going-to-demand he-is on-another's credit
dicet, et ipse litigantium auxiliator egebit auxilio. Quod
he-will-say and himself of-the-litigants the-helper will-need help Which
ut fieri nonnunquam minore incommodo possit, cum
though to-happen sometimes with-less inconvenience can when

domi praecepta et composita et sicut cetera, quae
at-home instructions both composed and just-as the-other-things which
in causa sunt, inde discendo cognita ad iudicem perfert,
in the-case are thence by-learning known to the-judge he-conveys
quid fiet in iis quaestionibus, quae subito inter ipsas
what will-happen in those questions which suddenly amid the-very
actiones nasci solent? non deformiter respectet et inter
pleadings to-arise are-wont not unbecomingly would-he-look-back and among
subsellia minores advocatos interroget?
the-benches the-lesser advocates ask

3 Potest autem satis diligenter accipere, quae tum
Can-he however sufficiently carefully take-in what-things then
audiet, cum ei dicenda sunt, aut fortiter adfirmare
he-will-hear when to-him to-be-spoken they-are or boldly affirm
aut ingenue pro suis dicere? Possit in actionibus:
or frankly for his-own-things speak Let-him-be-able in pleadings
quid fiet in altercatione, ubi occurrendum continuo, nec
what will-happen in the-altercation where to-be-met-it-is immediately nor
libera ad discendum mora est? Quid, si forte peritus iuris
free for learning delay is What if perhaps the-expert of-law
ille non aderit? Quid, si quis non satis in ea re
that not shall-be-present What if someone not enough in that matter
doctus falsum aliquid subiecerit? Hoc enim est maximum
learned false something shall-have-supplied This for is the-greatest
ignorantiae malum, quod credit eum scire qui moneat.
of-ignorance evil that it-believes him to-know who advises

4 Neque ego sum nostri moris ignarus oblitusve eorum, qui
Nor I am of-our custom ignorant or-forgetful of-those who
velut ad arculas sedent et tela agentibus subministrant,
as-it-were at little-chests sit and weapons to-the-pleaders supply
neque idem Graecos quoque nescio factitasse, unde
nor the-same the-Greeks also do-not-know to-have-practiced whence

nomen his pragmaticorum datum est. Sed loquor de
the-name to-these of-pragmatici given has-been But I-speak about
oratore, qui non clamorem modo suum causis, sed omnia,
the-orator who not shouting only his to-cases but all-things
quae profutura sunt, debet.
which going-to-profit are owes
Itaque eum nec inutilem, si ad horam forte constiterit, 5
And-so him neither useless if for the-hour perhaps he-shall-have-taken-his-stand
neque in testationibus faciendis esse imperitum velim. Quis
nor in testimonies to-be-made to-be unskilled I-would-wish Who
enim potius praeparabit ea quae, cum aget, esse
for rather will-prepare those-things which when he-shall-plead to-be
in causa velit? Nisi forte imperatorem quis idoneum
in the-case he-would-wish Unless perhaps a-general anyone suitable
credit in proeliis quidem strenuum et fortem et omnium,
believes in battles indeed vigorous and brave and of-all-things
quae pugna poscit, artificem, sed neque delectus agere nec
which battle demands a-master but neither levies to-hold nor
copias contrahere atque instruere nec prospicere commeatus
troops to-assemble and to-draw-up nor to-foresee supplies
nec locum capere castris scientem; prius est enim certe
nor a-place to-take for-the-camp knowing earlier it-is for surely
parare bella quam gerere.
to-prepare wars than to-wage
Atqui simillimus huic sit advocatus, si plura, quae ad 6
And-yet most-like to-this would-be the-advocate if more-things which for
vincendum valent, aliis reliquerit, cum praesertim hoc,
winning avail to-others he-shall-have-left since especially this
quod est maxime necessarium, nec tam sit arduum, quam
which is most necessary nor so is arduous as
procul intuentibus fortasse videatur. Namque omne ius,
from-afar to-those-looking perhaps it-may-seem For all law

quod est certum, aut scripto aut moribus constat; dubium
which is certain either on-writing or on-custom rests the-doubtful
aequitatis regula examinandum est.
of-equity by-the-rule to-be-examined is

7 Quae scripta sunt aut posita in more civitatis, nullam
Which-things written are or placed in the-custom of-the-state no
habent difficultatem, cognitionis sunt enim, non inventionis; at
have difficulty of-knowledge they-are for not of-invention but
quae consultorum responsis explicantur, aut in verborum
the-things-which of-jurists by-the-responses are-explained either in of-words
interpretatione sunt posita aut in recti pravique discrimine.
interpretation are placed or in of-right and-wrong the-distinction
Vim cuiusque vocis intelligere aut commune prudentium
The-force of-each word to-understand either common of-the-prudent
est aut proprium oratoris; aequitas optimo cuique notissima.
is or proper to-the-orator equity to-the-best each most-known

8 Nos porro et bonum virum et prudentem in primis
We moreover both a-good man and prudent among the-first
oratorem putamus, qui cum se ad id, quod est optimum
the-orator think who when himself to that which is best
natura, direxerit, non magnopere commovebitur, si quis
by-nature he-shall-have-directed not greatly will-be-disturbed if anyone
ab eo consultus dissentiet; cum ipsis illis diversas inter
by him consulted shall-dissent since to-the-very those different among
se opiniones tueri concessum sit. Sed etiam, si
themselves opinions to-maintain conceded has-been But even if
nosse, quid quisque senserit, volet, lectionis opus est,
to-know what each thought he-shall-wish of-reading need is
qua nihil est in studiis minus laboriosum.
than-which nothing is in studies less laborious

Quodsi plerique, desperata facultate agendi, ad discendum ius 9
But-if most despaired-of the-faculty of-pleading to learning law
declinaverunt, quam id scire facile est oratori, quod discunt
have-turned-aside how that to-know easy is for-the-orator which learn
qui sua quoque confessione oratores esse non possunt?
those-who by-their-own also confession orators to-be not can
Verum et M. Cato cum in dicendo praestantissimus, tum
But both Marcus Cato as in speaking most-excellent so
iuris idem fuit peritissimus, et Scaevolae Servioque Sulpicio
of-law the-same was most-skilled and to-Scaevola and-to-Servius Sulpicius
concessa est etiam facundiae virtus.
granted has-been also of-fluency the-excellence
Et M. Tullius non modo inter agendum nunquam est 10
And Marcus Tullius not only during pleading never was
destitutus scientia iuris, sed etiam componere aliqua de
destitute of-knowledge of-law but even to-compose something about
eo coeperat, ut appareat posse oratorem non discendo
it had-begun so-that it-may-appear to-be-able the-orator not for-learning
tantum iuri vacare, sed etiam docendo.
only on-law to-have-leisure but also for-teaching
Verum ea, quae de moribus excolendis studioque 11
But those-things which about morals to-be-cultivated and-the-study
iuris praecipimus, ne quis eo credat reprehendenda, quod
of-law we-prescribe lest anyone for-this believe to-be-blamed that
multos cognovimus, qui taedio laboris, quem ferre
many we-have-known who from-weariness of-the-labor which to-bear
tendentibus ad eloquentiam necesse est, confugerint ad
for-those-tending to eloquence necessary is have-fled to
haec deverticula desidiae. Quorum alii se ad album
these by-paths of-sloth Of-whom some themselves to the-album
ac rubricas transtulerunt et formularii vel, ut Cicero
and rubrics have-transferred and form-makers or as Cicero

ait, leguleii quidam esse maluerunt, tanquam utiliora
says pettifoggers certain to-be have-preferred as-if more-useful-things
eligentes ea, quorum solam facilitatem sequebantur;
choosing those of-which only the-easiness they-were-following
12 alii pigritiae arrogantioris, qui subito fronte conficta
others of-a-sloth more-arrogant who suddenly with-a-countenance put-on
immissaque barba, veluti despexissent oratoria praecepta,
and-with-grown beard as-if they-had-despised oratorical precepts
paulum aliquid sederunt in scholis philosophorum, ut deinde
a-little something sat in the-schools of-the-philosophers that then
in publico tristes, domi dissoluti captarent auctoritatem
in public gloomy at-home dissolute they-might-catch authority
contemptu ceterorum. Philosophia enim simulari potest,
by-contempt of-the-rest Philosophy for to-be-counterfeited can
eloquentia non potest.
eloquence not can

XII.4 · EXAMPLES

The orator should have a wealth of examples, old and new, from histories, from what is handed down by word of mouth or done every day, and even from the great poets' fictions. The first serve as testimony or precedent; the second are trusted for their age or as lessons. The old are believed because they have seen more, as Homer often shows, but study can make us seem to have lived through past ages without waiting for old age.

1 In primis vero abundare debet orator exemplorum copia
Among the-first indeed to-abound ought the-orator of-examples with-a-store
cum veterum, tum etiam novorum, adeo ut non ea modo,
both of-old and also of-new so-much that not those-things only
quae conscripta sunt historiis aut sermonibus velut per
which written are in-histories or by-conversations as-it-were through

manus tradita, quaeque cotidie aguntur, debeat nosse, verum
hands handed-down and-which daily are-done he-ought to-know but
ne ea quidem, quae sunt a clarioribus poetis ficta, negligere.
not those even which are by the-more-famous poets fashioned to-neglect
Nam illa quidem priora aut testimoniorum aut etiam 2
For those indeed former either of-testimonies or even
iudicatorum obtinent locum, sed haec quoque aut vetustatis
of-judgments hold the-place but these also either of-antiquity
fide tuta sunt aut ab hominibus magnis praeceptorum
by-the-credit safe are or by men great of-precepts
loco ficta creduntur. Sciat ergo quam plurima;
in-the-place fashioned are-believed Let-him-know therefore as many-as-possible
unde etiam senibus auctoritas maior est, quod plura
whence also to-old-men authority greater is because more
nosse et vidisse creduntur, quod Homerus frequentissime
to-know and to-have-seen they-are-believed which Homer most-frequently
testatur. Sed non est exspectanda ultima aetas, cum studia
testifies But not is to-be-awaited the-last age since studies
praestent ut, quantum ad cognitionem pertinet rerum, etiam
bring-about that as-far-as to knowledge pertains of-things even
praeteritis saeculis vixisse videamur.
in-past ages to-have-lived we-seem

These are the orator's own instruments, and above them all stands a firmness of mind that neither fear, clamor, nor an audience's rank can break. Its opposites, insolence and rashness, are hateful, but shyness too, an amiable fault, has buried many talents. Some anxiety on rising is right; confidence corrects shyness. Natural gifts, voice, lungs, and bearing, also make a reputation: Trachalus, heard and applauded from all four courts in the Basilica Julia at once, had a voice beyond any tragic actor's.

1 Haec sunt, quae me redditurum promiseram, instrumenta
These-things are which I going-to-render had-promised instruments
non artis, ut quidam putaverunt, sed ipsius oratoris. Haec
not of-the-art as some have-thought but of-the-very orator These
arma habere ad manum, horum scientia debet esse
arms to-have at hand of-these with-the-knowledge he-ought to-be
succinctus, accedente verborum figurarumque facili copia
girded with-being-added of-words and-of-figures easy fullness
et inventionis ratione et disponendi usu et memoriae
and of-invention method and of-arranging practice and of-memory
firmitate et actionis gratia. Sed plurimum ex his valet animi
firmness and of-delivery grace But most of these avails of-mind
praestantia, quam nec metus frangat nec adclamatio terreat
excellence which neither fear may-break nor acclamation terrify
nec audientium auctoritas ultra debitam reverentiam tardet.
nor of-the-hearers the-authority beyond the-due reverence delay
2 Nam ut abominanda sunt contraria his vitia confidentiae,
For as to-be-abominated are contrary to-these the-vices of-confidence
temeritatis, improbitatis, arrogantiae, ita citra constantiam,
of-rashness of-shamelessness of-arrogance so without steadfastness
fiduciam, fortitudinem nihil ars, nihil studium, nihil profectus
confidence courage nothing art nothing study nothing progress

ipse profuerit, ut si des arma timidis et imbellibus.
itself will-profit as if you-give arms to-the-timid and unwarlike
Invitus mehercule dico, quoniam et aliter accipi potest,
Unwillingly by-Hercules I-say since also otherwise to-be-taken it-can
ipsam verecundiam, vitium quidem, sed amabile et quae
that-the-very bashfulness a-fault indeed but lovable and which
virtutes facillime generet, esse interim adversam, multisque
virtues most-easily produces to-be sometimes adverse and-for-many
in causa fuisse, ut bona ingenii studiique in lucem
in the-cause to-have-been that the-goods of-talent and-study into light
non prolata situ quodam secreti consumerentur.
not brought-forth by-mold a-certain of-seclusion were-consumed
Sciat autem, si quis haec forte minus adhuc peritus 3
Let-him-know however if anyone these-things perhaps less as-yet skilled
distinguendi vim cuiusque verbi leget, non probitatem
in-distinguishing the-force of-each word shall-read not probity
a me reprehendi, sed verecundiam, quae est timor quidam
by me to-be-censured but bashfulness which is a-fear certain
reducens animum ab iis quae facienda sunt; inde
drawing-back the-mind from those-things which to-be-done are thence
confusio et coepti paenitentia et subitum silentium.
confusion and of-the-undertaking regret and sudden silence
Quis porro dubitet vitiis adscribere adfectum, propter
Who moreover would-doubt to-faults to-ascribe a-feeling because-of
quem facere honeste pudet?
which to-act honorably one-is-ashamed
Neque ego rursus nolo eum, qui sit dicturus, 4
Nor I on-the-other-hand do-not-wish him who is going-to-speak
et sollicitum surgere et colore mutari et periculum
both anxious to-rise and in-color to-be-changed and the-danger
intelligere; quae si non accident, etiam simulanda erunt. Sed
to-understand which if not they-will-occur even to-be-feigned they-will-be But

intellectus hic sit operis, non metus, moveamurque, non
the-understanding this let-be of-the-task not fear and-let-us-be-moved not
concidamus. Optima est autem emendatio verecundiae fiducia,
let-us-collapse The-best is however correction of-bashfulness confidence
et quamlibet imbecilla frons magna conscientia sustinetur.
and however weak a-brow by-great consciousness is-sustained
5 Sunt et naturalia, ut supra dixi, quae tamen et cura
There-are also natural as above I-said which yet also by-care
iuvantur, instrumenta, vox, latus, decor; quae quidem tantum
are-helped instruments voice lungs grace which indeed so-much
valent, ut frequenter famam ingenii faciant. Habuit oratores
avail that often reputation of-talent they-make Had orators
aetas nostra copiosiores, sed, cum diceret, eminere inter
age our more-copious but when he-spoke to-stand-out among
aequales Trachalus videbatur. Ea corporis sublimitas erat,
his-equals Trachalus seemed Such of-body loftiness was
is ardor oculorum, frontis auctoritas, gestus praestantia,
such fire of-the-eyes of-the-brow authority of-gesture excellence
vox quidem non, ut Cicero desiderat, paene tragoedorum,
voice indeed not as Cicero requires almost of-tragic-actors
sed super omnes, quos ego quidem audierim, tragoedos.
but above all whom I indeed have-heard tragic-actors
6 Certe cum in basilica Iulia diceret primo tribunali, quattuor
Surely when in the-basilica Julia he-spoke at-the-first tribunal four
autem iudicia, ut moris est, cogerentur, atque omnia
however courts as of-custom it-is were-assembled and all-things
clamoribus fremerent, et auditum eum et intellectum et, quod
with-shouts resounded both heard him and understood and what
agentibus ceteris contumeliosissimum fuit, laudatum quoque
for-the-pleaders other most-insulting was praised also
ex quattuor tribunalibus memini. Sed hoc votum est et rara
from the-four tribunals I-remember But this a-prayer is and rare

felicitas; quae si non adsit, sane sufficiat ab iis, quibus
good-fortune which if not it-be-present indeed let-it-suffice by those to-whom
quis dicit, audiri. Talis esse debet orator, haec scire.
one speaks to-be-heard Such to-be ought the-orator these-things to-know

XII.6 · WHEN TO BEGIN PLEADING

No fixed age: Demosthenes pleaded as a boy and Augustus spoke a eulogy at twelve. The orator should neither show his unripe fruit too early, which breeds impudence, nor wait till fear has grown with age; the young are pardoned, as Cicero was for his Pro Roscio. Schoolroom old men are stunned by the courts, where the judge is silent and the water clock runs out. Begin with an easy case, then return to study, as Cicero went to Molo at Rhodes.

Agendi autem initium sine dubio secundum vires 1
Of-pleading however the-beginning without doubt according-to the-strength
cuiusque sumendum est. Neque ego annos definiam, cum
of-each to-be-taken is Nor I years shall-define since
Demosthenen puerum admodum actiones pupillares habuisse
that-Demosthenes as-a-boy quite pleadings for-wards to-have-had
manifestum sit, Calvus, Caesar, Pollio multum ante quaestoriam
manifest is Calvus Caesar Pollio much before the-quaestorian
omnes aetatem gravissima iudicia susceperint, praetextatos
all age most-weighty trials undertook while-wearing-the-praetexta
egisse quosdam sit traditum, Caesar Augustus duodecim
to-have-pleaded some it-is handed-down Caesar Augustus twelve
natus annos aviam pro rostris laudaverit.
born years his-grandmother before the-rostra praised
Modus mihi videtur quidam tenendus, ut neque praepropere 2
A-measure to-me seems certain to-be-held that neither too-hastily
destringatur immatura frons et, quidquid est illud adhuc
be-stripped the-unripe foliage and whatever is that still

acerbum, proferatur; nam inde et contemptus operis
sour be-brought-forth for thence both contempt of-the-work
innascitur et fundamenta iaciuntur impudentiae et, quod
is-born and foundations are-laid of-shamelessness and what
est ubicunque perniciosissimum, praevenit vires fiducia.
is everywhere most-pernicious outruns strength confidence
3 Nec rursus differendum est tirocinium in senectutem; nam
Nor again to-be-deferred is the-apprenticeship into old-age for
cotidie metus crescit, maiusque fit semper quod ausuri
daily fear grows and-greater becomes always what going-to-dare
sumus et, dum deliberamus quando incipiendum sit, incipere
we-are and while we-deliberate when to-be-begun it-is to-begin
iam serum est. Quare fructum studiorum viridem et
already late is Wherefore the-fruit of-studies green and
adhuc dulcem promi decet, dum et veniae spes est
still sweet to-be-brought-forth it-befits while both of-pardon hope is
et paratus favor et audere non dedecet et, si quid
and ready favor and to-dare not is-unbecoming and if anything
desit operi, supplet aetas, et, si qua sunt dicta
be-lacking to-the-work supplies age and if any-things are said
iuveniliter, pro indole accipiuntur:
youthfully as promise they-are-taken
4 ut totus ille Ciceronis pro Sexto Roscio locus: Quid enim
as whole that of-Cicero for Sextus Roscius passage What for
tam commune quam spiritus vivis, terra mortuis, mare
so common as breath to-the-living earth to-the-dead sea
fluctuantibus, litus eiectis? Quae cum sex et viginti
to-those-tossing shore to-the-cast-out Which although six and twenty
natus annos summis audientium clamoribus dixerit,
born years with-the-greatest of-the-hearers shouts be-had-spoken
defervisse tempore et annis liquata iam senior idem
to-have-cooled with-time and with-years clarified now older the-same

fatetur. Et hercule quantumlibet secreta studia contulerint,
admits And by-Hercules however-much secluded studies shall-have-contributed
est tamen proprius quidam fori profectus, alia lux,
is yet proper a-certain of-the-forum progress another light
alia veri discriminis facies, plusque, si separes, usus sine
another of-true contest the-face and-more if you-separate practice without
doctrina quam citra usum doctrina valet.
learning than without practice learning avails
Ideoque nonnulli senes in schola facti stupent novitate, 5
And-therefore some old-men in the-school made are-stunned by-the-novelty
cum in iudicia venerunt, et omnia suis exercitationibus
when into the-courts they-come and all-things to-their-own exercises
similia desiderant. At illic et iudex tacet et adversarius
similar they-miss But there both the-judge is-silent and the-opponent
obstrepit et nihil temere dictum perit et, si quid tibi
heckles and nothing rashly said perishes and if anything for-you
ipse sumas, probandum est, et laboratam congestamque
yourself you-assume to-be-proved it-is and labored and-heaped-up
dierum ac noctium studio actionem aqua deficit, et
of-days and of-nights by-study pleading the-water fails and
omisso magna semper flandi tumore in quibusdam causis
with-omitted great always of-blowing swelling in certain cases
loquendum est; quod illi diserti minime sciunt.
to-be-spoken is which those eloquent-men least know
Itaque nonnullos reperias, qui sibi eloquentiores videantur, 6
And-so some you-would-find who to-themselves more-eloquent seem
quam ut causas agant. Ceterum illum, quem iuvenem
than that cases they-plead But him whom young
tenerisque adhuc viribus nitentem in forum deduximus,
and-with-tender still strength striving into the-forum we-have-led
et incipere quam maxime facili ac favorabili causa
both to-begin as much-as-possible with-an-easy and favorable case

velim, ferarum ut catuli molliore praeda saginantur, et non
I-should-wish of-wild-beasts as the-cubs on-softer prey are-fattened and not
utique ab hoc initio continuare operam et ingenio adhuc
assuredly from this beginning to-continue the-effort and on-talent still
alendo callum inducere, sed iam scientem, quid sit pugna,
being-nourished a-callus to-bring but already knowing what is battle
et in quam rem studendum sit, refici atque renovari.
and to what thing to-be-studied it-is to-be-refreshed and renewed
7 Sic et tirocinii metum, dum facilius est audere, transient,
So both of-apprenticeship the-fear while easier it-is to-dare they-will-pass
nec audendi facilitate usque ad contemptum operis
nor of-daring by-the-facility right to contempt of-the-work
adduxerit. Usus est hac ratione M. Tullius, et cum iam
he-will-have-led Used has this method Marcus Tullius and when already
clarum meruisset inter patronos, qui tum erant, nomen, in
a-famous he-had-earned among the-patrons who then were name to
Asiam navigavit seque et aliis sine dubio eloquentiae ac
Asia he-sailed and-himself both to-other without doubt of-eloquence and
sapientiae magistris, sed praecipue tamen Apollonio Moloni,
of-wisdom masters but chiefly yet to-Apollonius Molon
quem Romae quoque audierat, Rhodi rursus formandum ac
whom at-Rome also he-had-heard at-Rhodes again to-be-shaped and
velut recoquendum dedit. Tum dignum operae pretium
as-it-were to-be-recast gave Then worthy of-the-effort a-reward
venit, cum inter se congruunt praecepta et experimenta.
comes when among themselves agree precepts and experiments

The good man prefers defending to prosecuting, but will accuse when duty calls, since laws are void without a voice, as the Catos and Cicero did; to live by accusing is close to brigandage. He will not open his harbor to pirates, will drop a case he finds unjust after telling the client, and will neither sell his services to the powerful nor parade against the great. Pleading free is noblest; if he needs it, he may accept thanks, as Socrates and the Stoics did, but never bargain.

Cum satis in omni certamine virium fecerit, prima 1
When enough in every contest of-strength he-shall-have-made first
ei cura in suscipiendis causis erit; in quibus defendere
for-him the-care in undertaking cases will-be in which to-defend
quidem reos profecto quam facere vir bonus malet,
indeed the-accused surely than to-prosecute a-man good will-prefer
non tamen ita nomen ipsum accusatoris horrebit, ut
not yet so the-name itself of-accuser he-will-shudder-at that
nullo neque publico neque privato duci possit officio, ut
by-no either public or private to-be-led he-can duty that
aliquem ad reddendam rationem vitae vocet. Nam
someone to rendering account of-life he-should-summon For
et leges ipsae nihil valeant, nisi actoris idonea voce
both the-laws themselves nothing would-avail unless of-a-pleader suitable by-voice
munitae; et si poenas scelerum expetere fas non est,
fortified and if punishments for-crimes to-exact right not is
prope est ut scelera ipsa permissa sint, et licentiam
near it-is that the-crimes themselves permitted be and license
malis dari certe contra bonos est.
to-the-bad to-be-given surely against the-good is
Quare neque sociorum querelas nec amici vel propinqui 2
Wherefore neither of-the-allies the-complaints nor of-a-friend or of-a-kinsman
necem nec erupturas in rem publicam conspirationes
the-murder nor about-to-break-out on the-thing public conspiracies

inultas patietur orator, non poenae nocentium cupidus,
unavenged will-allow the-orator not of-punishment of-the-guilty desirous
sed emendandi vitia corrigendique mores. Nam qui ratione
but of-amending vices and-of-correcting morals For those-who by-reason
traduci ad meliora non possunt, solo metu continentur.
to-be-led to better-things not can alone by-fear are-restrained
3 Itaque ut accusatoriam vitam vivere et ad deferendos
And-so as an-accusatory life to-live and to bringing-charges-against
reos praemio duci proximum latrocinio est, ita pestem
defendants by-reward to-be-led next to-brigandage is so a-plague
intestinam propulsare cum propugnatoribus patriae
internal to-repel with the-champions of-the-fatherland
comparandum. Ideoque principes in re publica viri non
to-be-compared-is And-therefore leading in the-thing public men not
detrectaverunt hanc officii partem, creditique sunt etiam
have-declined this of-duty part and-believed they-were also
clari iuvenes obsidem rei publicae dare malorum civium
famous young-men a-hostage to-the-thing public to-give of-bad citizens
accusationem, quia nec odisse improbos nec simultates
the-prosecution because neither to-hate the-wicked nor enmities
provocare nisi ex fiducia bonae mentis videbantur;
to-provoke except from confidence of-a-good mind they-seemed
4 idque cum ab Hortensio, Lucullis, Sulpicio, Cicerone, Caesare,
and-this both by Hortensius the-Luculli Sulpicius Cicero Caesar
plurimis aliis, tum ab utroque Catone factum est, quorum
very-many others and by each Cato done has-been of-whom
alter appellatus est sapiens, alter nisi creditur fuisse,
the-one called was wise the-other unless is-believed to-have-been
vix scio, cui reliquerit huius nominis locum. Neque
scarcely I-know to-whom he-has-left of-this name the-place Nor
defendet omnes orator idem, portumque illum eloquentiae
will-defend all the-orator the-same and-the-harbor that of-eloquence

suae salutarem non etiam piratis patefaciet duceturque in
his-own saving not also to-pirates he-will-open and-he-will-be-led into
advocationem maxime causa.
advocacy most by-the-cause
Quoniam tamen omnes, qui non improbe litigabunt, quorum 5
Since yet all who not wickedly will-go-to-law of-whom
certe bona pars est, sustinere non potest unus, aliquid
surely a-good part it-is to-sustain not can one-man something
et commendantium personis dabit et ipsorum qui
both to-the-persons of-those-recommending he-will-give and of-those-very who
iudicio decernent, ut optimi cuiusque voluntate moveatur;
by-judgment will-decide so-that of-the-best each by-the-will he-be-moved
namque hos et amicissimos habebit vir bonus.
for these also most-friendly will-have the-man good
Summovendum vero est utrumque ambitus genus vel 6
To-be-removed indeed is each of-ambition kind either
potentibus contra humiles venditandi operam suam vel illud
to-the-powerful against the-humble of-offering-for-sale effort his-own or that
etiam iactantius minores utique contra dignitatem attollendi.
also more-boastfully the-lesser assuredly against dignity of-raising
Non enim fortuna causas vel iustas vel improbas facit.
Not for fortune causes either just or wicked makes
Neque vero pudor obstet, quo minus susceptam, cum
Nor indeed shame stand-in-the-way by-which the-less undertaken when
melior videretur, litem cognita inter discendum iniquitate
better it-seemed a-suit recognized during learning the-injustice
dimittat, cum prius litigatori dixerit verum.
he-should-dismiss when first to-the-litigant he-shall-have-said the-truth
Nam et in hoc maximum, si aequi iudices sumus, beneficium 7
For also in this greatest if fair judges we-are a-benefit
est, ut non fallamus vana spe litigantem. Neque est
it-is that not we-should-deceive with-vain hope the-litigant Nor is

dignus opera patroni, qui non utitur consilio, et certe
worthy of-the-effort of-a-patron he-who not uses advice and surely
non convenit ei, quem oratorem esse volumus, iniusta
not it-befits him whom an-orator to-be we-wish unjust-things
tueri scientem. Nam si ex illis, quas supra diximus, causis
to-defend knowingly For if from those which above we-have-said causes
falsum tuebitur, erit tamen honestum quod ipse faciet.
the-false he-shall-defend will-be yet honorable what he-himself shall-do

8 Gratisne ei semper agendum sit, tractari potest. Quod
Gratis-whether by-him always to-be-pleaded is to-be-discussed can Which
ex prima statim fronte diiudicare imprudentium est. Nam
from the-first at-once face to-decide of-the-imprudent is For
quis ignorat, quin id longe sit honestissimum ac liberalibus
who is-ignorant but-that that by-far is most-honorable and of-liberal
disciplinis et illo, quem exigimus, animo dignissimum, non
disciplines and that which we-require mind most-worthy not
vendere operam nec elevare tanti beneficii auctoritatem, cum
to-sell effort nor to-lessen of-so-great a-benefit the-authority since
pleraque hoc ipso possint videri vilia, quod pretium habent?
most-things by-this very can seem cheap that a-price they-have

9 Caecis hoc, ut aiunt, satis clarum est, nec quisquam,
To-the-blind this as they-say enough clear is nor anyone
qui sufficientia sibi (modica autem haec sunt) possidebit,
who sufficient-things for-himself modest however these are shall-possess
hunc quaestum sine crimine sordium fecerit. At si res
this gain without the-charge of-meanness would-make But if the-estate
familiaris amplius aliquid ad usus necessarios exiget,
household more something for uses necessary shall-require
secundum omnium sapientium leges patietur sibi gratiam
according-to of-all the-wise the-laws he-will-allow to-himself thanks

referri, cum et Socrati collatum sit ad victum, et Zeno,
to-be-returned since both to-Socrates contributed was for living and Zeno
Cleanthes, Chrysippus mercedes a discipulis acceptaverint.
Cleanthes Chrysippus fees from pupils accepted
Neque enim video, quae iustior acquirendi ratio quam ex 10
Nor for do-I-see what more-just of-acquiring method than from
honestissimo labore et ab iis, de quibus optime meruerint,
most-honorable labor and from those of whom best they-have-deserved
quique, si nihil invicem praestent, indigni fuerint defensione.
and-who if nothing in-turn they-give unworthy would-be of-defense
Quod quidem non iustum modo, sed necessarium etiam
Which indeed not just only but necessary also
est, cum haec ipsa opera tempusque omne alienis negotiis
is since this very effort and-time all to-others' business
datum facultatem aliter acquirendi recidant.
given the-means otherwise of-acquiring they-cut-off
Sed tum quoque tenendus est modus, ac plurimum refert 11
But then also to-be-kept is measure and very-much it-matters
et a quo accipiat et quantum et quo usque. Paciscendi
both from whom he-takes and how-much and to what-point Of-bargaining
quidem ille piraticus mos et imponentium periculis pretia
indeed that piratical custom and of-those-imposing on-dangers prices
procul abominanda negotiatio etiam a mediocriter improbis
far to-be-abominated trade even from the-moderately wicked
aberit, cum praesertim bonos homines bonasque causas
will-be-absent since especially good men and-good causes
tuenti non sit metuendus ingratus; quodsi sit
to-one-protecting not is to-be-feared an-ungrateful-one but-if he-be
futurus, malo tamen ille peccet.
going-to-be I-prefer yet that-he err

12 Nihil ergo acquirere volet orator ultra quam satis erit; ac
Nothing therefore to-acquire will-wish the-orator beyond what enough will-be and
ne pauper quidem tanquam mercedem accipiet, sed mutua
not poor even as a-fee will-be-accept but mutual
benivolentia utetur, cum sciat se tanto plus praestitisse.
goodwill he-will-use since he-knows himself so-much more to-have-given
Non enim, quia venire hoc beneficium non oportet, oportet
Not for because to-be-sold this benefit not it-is-proper it-is-proper
perire. Denique ut gratus sit ad eum magis pertinet qui debet.
to-perish Finally that grateful he-be to him more pertains who owes

XII.8 · LEARNING THE CASE

Learning the case is the foundation, yet few take the trouble: some hear the client the morning of the trial, some pretend to grasp it before they hear it, some trust briefs written by others, who add colors and inventions. The orator should let the client tell everything at length, hear it again to test it, question him as the opponent would, read every document, and look through all the places of argument. Then he should play the judge and ask what would move him.

1 Proxima discendae causae ratio, quod est orationis
Next of-learning the-case (is)-the-method which is of-the-speech
fundamentum. Neque enim quisquam ingenio tam tenui
the-foundation Nor for anyone of-talent so slender
reperietur, qui, cum omnia quae sunt in causa diligenter
will-be-found who when all-things which are in the-case carefully
cognoverit, ad docendum certe iudicem non sufficiat.
he-has-learned for teaching surely the-judge not would-suffice
2 Sed eius rei paucissimis cura est. Nam ut taceam
But of-this thing to-very-few a-care is For that I-may-be-silent
de negligentibus, quorum nihil refert, ubi litium cardo
about the-negligent to-whom nothing it-matters where of-suits the-hinge

vertatur, dum sint quae vel extra causam ex personis
turns provided there-be things-which either outside the-case from persons
aut communi tractatu locorum occasionem clamandi
or from-the-common treatment of-commonplaces occasion for-shouting
largiantur, aliquos et ambitio pervertit, qui partim tanquam
may-supply some also ambition perverts who partly as-if
occupati semperque aliud habentes, quod ante agendum
busy and-always something-else having which before to-be-done
sit, pridie ad se venire litigatorem aut eodem
is the-day-before to themselves to-come the-litigant or on-the-same
matutino iubent, nonnunquam etiam inter ipsa subsellia
morning bid sometimes even among the-very benches
didicisse se gloriantur;
to-have-learned themselves boast
partim iactantia ingenii, ut res cito accepisse videantur, 3
partly by-display of-talent that the-matter quickly to-have-taken-in they-may-seem
tenere se et intelligere prius paene quam audiant mentiti,
to-hold themselves and to-understand before almost than they-hear having-lied
cum multa et diserte summisque clamoribus, quae neque
when many-things both eloquently and-with-the-greatest shouts which neither
ad iudicem neque ad litigatorem pertineant, decantaverunt,
to the-judge nor to the-litigant pertain they-have-rattled-off
bene sudantes beneque comitati per forum reducuntur.
well sweating and-well escorted through the-forum are-led-back
Ne illas quidem tulerim delicias eorum, qui doceri 4
Not those even would-I-bear the-fastidiousness of-those who to-be-instructed
amicos suos iubent, quanquam minus mali est, si illi saltem
friends their-own bid although less of-evil it-is if they at-least
recte discant recteque doceant. Sed quis discet tam bene quam
correctly learn and-correctly instruct But who will-learn as well as
patronus? Quomodo autem sequester ille et media litium manus
the-patron How however intermediary that and middle of-suits hand

et quidam interpres impendet aequo animo laborem in alienas
and a-certain interpreter will-spend with-even mind labor on others'
actiones, cum dicturis tanti suae non sint?
pleadings when to-those-going-to-speak of-so-much-value their-own not are
5 Pessimae vero consuetudinis libellis esse contentum, quos
Of-the-worst indeed habit with-briefs to-be content which
componit aut litigator qui confugit ad patronum, quia
composes either the-litigant who has-fled to a-patron because
liti ipse non sufficit, aut aliquis ex eo genere
for-the-suit himself not suffices or someone from that kind
advocatorum, qui se non posse agere confitentur,
of-advocates who themselves not to-be-able to-plead confess
deinde faciunt id quod est in agendo difficillimum. Nam
then do that which is in pleading most-difficult For
qui iudicare, quid dicendum, quid dissimulandum, quid
he-who to-judge what to-be-said what to-be-concealed what
declinandum, mutandum, fingendum etiam sit, potest, cur
to-be-avoided to-be-changed to-be-feigned even is can why
non sit orator, quando, quod difficilius est, oratorem facit?
not is-he an-orator when that-which more-difficult is an-orator makes
6 Hi porro non tantum nocerent, si omnia scriberent uti
These moreover not so-much would-harm if all-things they-wrote as
gesta sunt. Nunc consilium et colores adiiciunt et aliqua
done they-were Now counsel and colors they-add and some-things
peiora veris, quae plerique cum acceperunt, mutare
worse than-the-truth which most when they-have-received to-change
nefas habent et velut themata in scholis posita custodiunt.
a-sin consider and as-if themes in schools set guard
Deinde deprehenduntur et causam, quam discere ex suis
Then they-are-caught-out and the-case which to-learn from their-own
litigatoribus noluerunt, ex adversariis discunt.
litigants they-would-not from the-opponents they-learn

Liberum igitur demus ante omnia iis, quorum negotium 7
Free therefore let-us-give before all-things to-those whose the-business
erit, tempus ac locum, exhortemurque ultro, ut omnia
will-be time and place and-let-us-exhort voluntarily that all-things
quamlibet verbose et unde volent repetita ex tempore
however verbosely and whence they-will repeated from the-moment
exponant. Non enim tam obest audire supervacua quam
they-set-out Not for so-much harms to-hear superfluous-things as
ignorare necessaria.
to-be-ignorant-of necessary-things

Frequenter autem et vulnus et remedium in iis orator 8
Frequently however both the-wound and the-remedy in those-things the-orator
inveniet, quae litigatori in neutram partem habere momentum
will-find which to-the-litigant in neither direction to-have weight
videbantur. Nec tanta sit acturo memoriae fiducia,
seemed Nor so-great let-there-be in-one-going-to-plead of-memory confidence
ut subscribere audita pigeat. Nec semel audisse sit satis;
that to-write-down things-heard it-irk Nor once to-have-heard let-be enough
cogendus eadem iterum ac saepius dicere litigator, non
to-be-compelled the-same again and more-often to-say the-litigant not
solum quia effugere aliqua prima expositione potuerunt,
only because to-escape some-things in-the-first exposition could
praesertim hominem (quod saepe evenit) imperitum, sed
especially a-man which often happens unskilled but
etiam ut sciamus an eadem dicat.
also that we-may-know whether the-same-things he-says

Plurimi enim mentiuntur et, tanquam non doceant 9
Very-many for lie and as-if not they-were-instructing
causam, sed agant, non ut cum patrono sed ut cum
the-case but they-were-pleading not as with a-patron but as with

iudice loquuntur. Quapropter nunquam satis credendum est,
a-judge they-speak Wherefore never enough to-be-believed is
sed agitandus omnibus modis et turbandus et evocandus.
but to-be-stirred in-all ways and to-be-confused and to-be-drawn-out
10 Nam ut medicis non apparentia modo vitia curanda sunt sed
For as for-physicians not the-apparent only ills to-be-cured are but
etiam invenienda quae latent, saepe ipsis ea, qui sanandi
also to-be-found those-which lie-hidden often themselves them who to-be-healed
sunt, occulentibus, ita advocatus plura quam ostenduntur
are concealing so the-advocate more-things than are-shown
aspiciat. Nam cum satis in audiendo patientiae impendent,
let-him-look-at For when enough in hearing of-patience they-shall-spend
in aliam rursus ei personam transeundum est, agendusque
into another again for-him character to-be-passed is and-to-be-played
adversarius, proponendum quidquid omnino excogitari contra
the-opponent to-be-put-forward whatever at-all to-be-devised against
potest, quidquid recipit in eiusmodi disceptatione natura.
can whatever admits in such a-dispute nature
Interrogandus quam infestissime ac premendus.
To-be-questioned as hostilely-as-possible and to-be-pressed
11 Nam dum omnia quaerimus, aliquando ad verum, ubi
For while all-things we-seek sometimes to the-truth where
minime exspectavimus, pervenimus. In summa optimus est
least we-expected we-arrive In sum the-best is
in discendo patronus incredulus. Promittit enim litigator
in learning a-patron incredulous Promises for the-litigant
omnia, testem populum, paratissimas consignationes, ipsum
all-things as-witness the-people the-readiest sealed-documents the-very
denique adversarium quaedam non negaturum.
finally opponent certain-things not going-to-deny

Ideoque opus est intueri omne litis instrumentum; quod 12
And-therefore need is to-inspect every of-the-suit document which
videre non est satis, perlegendum erit. Nam frequentissime aut
to-see not is enough to-be-read-through will-be For very-frequently either
non sunt omnino, quae promittebantur, aut minus continent
not are at-all what-things were-promised or less contain
aut cum alio aliquo nocituro permixta sunt aut nimia sunt
or with another something going-to-harm mixed are or too-much are
et fidem hoc ipso detractura quod non habent modum.
and credit by-this very going-to-take-away that not they-have measure
Denique linum ruptum aut turbatam ceram aut sine 13
Finally the-thread broken or disturbed the-wax or without
agnitore signa frequenter invenies; quae, nisi domi
a-witness-to-recognize seals frequently you-will-find which unless at-home
excusseris, in foro inopinata decipient, plusque
you-shall-have-examined in the-forum unexpected will-deceive and-more
nocebunt destituta quam non promissa nocuissent. Multa
will-harm when-failing than not promised would-have-harmed Many-things
etiam, quae litigator nihil ad causam pertinere crediderit,
also which the-litigant nothing to the-case to-pertain has-believed
patronus eruet, modo per omnes, quos tradidimus,
the-patron will-dig-out provided through all which we-have-handed-down
argumentorum locos eat.
of-arguments the-topics he-go
Quos ut circumspectare in agendo et attentare singulos 14
Which as to-look-around in pleading and to-try one-by-one
minime convenit, propter quas diximus causas, ita in
least befits for which we-have-said reasons so in
discendo rimari necessarium est, quae personae, quae
learning to-search-out necessary it-is what persons what
tempora et loca, instituta, instrumenta, cetera, ex quibus
times and places institutions documents other-things from which

non tantum illud, quod est artificiale probationis genus,
not only that which is artificial of-proof kind
colligi possit, sed qui metuendi testes, quomodo sint
to-be-gathered can but which to-be-feared witnesses how they-are
refellendi. Nam plurimum refert, invidia reus an
to-be-refuted For very-much it-matters (whether)-from-envy the-defendant or
odio an contemptu laboret, quorum fere pars prima
from-hatred or from-contempt suffers of-which almost the-part first
superiores, proxima pares, tertia humiliores premit.
the-superior the-next equals the-third the-humbler presses
Sic causam perscrutatus, propositis ante oculos omnibus
So the-case having-examined with-set before the-eyes all-things
quae prosint noceantve, tertiam deinceps personam induat
which help or-harm a-third next character let-him-put-on
iudicis, fingatque apud se agi causam, et, quod
of-the-judge and-let-him-imagine before himself to-be-pleaded the-case and what
ipsum movisset de eadem re pronuntiaturum, id
himself would-have-moved about the-same matter going-to-pronounce that
potentissimum, apud quemcunque agetur, existimet. Sic
most-powerful before whomever it-will-be-pleaded let-him-think So
eum raro fallet eventus, aut culpa iudicis erit.
him rarely will-deceive the-outcome or the-fault of-the-judge will-be

The orator must not let desire for applause draw him from the case's interest: like a general he must sometimes sap and mine, and true praise comes when the speech is done. He should prefer the case praised to the advocate, not scorn small cases, and never abuse the other side, true or false, which is dog's eloquence and ruins his modesty. He must bring all the care he can, write what time allows, yet always stand armed to speak extempore.

Quae sint in agendo servanda, toto fere opere 1
What-things are in pleading to-be-observed in-the-whole nearly work
exsecuti sumus; pauca tamen propria huius loci, quae non
set-out we-have few-things yet proper to-this place which not
tam dicendi arte quam officiis agentis continentur,
so-much of-speaking by-the-art as by-the-duties of-the-pleader are-contained
attingam. Ante omnia ne, quod plerisque accidit, ab
I-shall-touch-on Before all-things lest which to-most happens from
utilitate eum causae praesentis cupido laudis abducat.
the-advantage him of-the-case present desire of-praise lead-away
Nam ut gerentibus bella non semper exercitus per plana 2
For as for-those-waging wars not always the-army through level
et amoena ducendus est, sed adeundi plerumque asperi
and pleasant-places to-be-led is but to-be-approached often rough
colles, expugnandae civitates quamlibet praecisis impositae
hills to-be-stormed cities however-much on-sheer placed
rupibus aut operum mole difficiles, ita oratio gaudebit
rocks or of-works by-the-mass difficult so speech will-rejoice
quidem occasione laetius decurrendi et aequo congressa
indeed in-the-opportunity more-gaily of-running-down and on-an-even having-engaged
campo totas vires populariter explicabit;
field all its-strength popularly will-unfold

3 at si iuris anfractus aut eruendae veritatis latebras
but if of-law the-windings or to-be-dug-out of-truth the-hiding-places
adire cogetur, non obequitabit nec illis vibrantibus
to-approach it-shall-be-compelled not it-will-ride-about nor those flashing
concitatisque sententiis velut missilibus utetur, sed operibus
and-excited thoughts as-if missiles will-it-use but by-siege-works
et cuniculis et insidiis et occultis artibus rem geret.
and mines and ambushes and secret arts the-business it-will-conduct
4 Quae omnia non dum fiunt laudantur, sed cum facta
Which all not while they-are-done are-praised but when done
sunt; unde etiam cupidissimis opinionis plus fructus
they-are whence even to-the-most-desirous of-reputation more of-fruit
venit. Nam cum illa dicendi vitiosa iactatio inter plausores
comes For when that of-speaking faulty display among applauders
suos detonuit, resurgit verae virtutis fortior fama,
its-own has-thundered-itself-out rises-again of-true excellence stronger the-fame
nec iudices a quo sint moti, dissimulant, et doctis
nor the-judges by whom they-were moved dissemble and to-the-learned
creditur, nec est orationis vera laus nisi cum finita est.
it-is-believed nor is of-a-speech true praise except when finished it-is
5 Veteribus quidem etiam dissimulare eloquentiam fuit moris,
For-the-old-ones indeed even to-dissemble eloquence was of-custom
idque M. Antonius praecipit, quo plus dicentibus fidei
and-this Marcus Antonius prescribes that more to-the-speakers of-credit
minusque suspectae advocatorum insidiae forent. Sed illa
and-less suspected of-the-advocates the-snares might-be But that
dissimulari, quae tum erat, potuit; nondum enim tantum
to-be-dissembled which then was could not-yet for so-great
dicendi lumen accesserat, ut etiam per obstantia erumperet.
of-speaking light had-come that even through obstacles it-burst-out

Quare artes quidem et consilia lateant et quidquid,
Wherefore arts indeed and counsels let-them-lie-hidden and whatever
si deprehenditur, perit. Hactenus eloquentia secretum habet.
if it-is-detected perishes Thus-far eloquence a-secret has
Verborum quidem delectus, gravitas sententiarum, figurarum 6
Of-words indeed choice weight of-thoughts of-figures
elegantia aut non sunt aut apparent. Sed vel propter
elegance either not are or are-apparent But even because-of
hoc ipsum ostendenda non sunt quod apparent; aut
this very to-be-shown not they-are that they-are-apparent or
si unum sit ex duobus eligendum, causa potius laudetur
if one be from two to-be-chosen the-case rather let-be-praised
quam patronus. Finem tamen hunc praestabit orator, ut
than the-patron The-end yet this will-achieve the-orator that
videatur optimam causam optime egisse. Illud certum
he-may-seem the-best case best to-have-pleaded That certain
erit neminem peius agere quam qui displicente causa
will-be that-no-one worse pleads than he-who with-displeasing case
placet; necesse est enim extra causam sit quod placet.
pleases necessary it-is for outside the-case be what pleases
Nec illo fastidio laborabit orator non agendi causas 7
Nor from-that fastidiousness will-suffer the-orator of-not pleading cases
minores, tanquam infra eum sint aut detractura sit opinioni
lesser as-if beneath him they-be or going-to-detract be from-reputation
minus liberalis materia. Nam et suscipiendi ratio iustissima
less liberal matter For both of-undertaking the-reason most-just
est officium, et optandum etiam ut amici quam minimas lites
is duty and to-be-wished even that friends as small-as-possible suits
habeant; et abunde dixit bene, quisquis rei satisfecit.
have and abundantly has-spoken well whoever the-matter has-satisfied

8 At quidam, etiamsi forte susceperunt negotia paulo ad
But some even-if perhaps they-have-undertaken business a-little for
dicendum tenuiora, extrinsecus adductis ea rebus circumlinunt
speaking slighter from-outside brought it by-things smear-over
ac, si defecerint alia, conviciis implent vacua
and if shall-have-failed other-things with-abuse fill the-empty-parts
causarum, si contingit, veris, si minus, fictis, modo sit
of-cases if it-befalls true if not false provided there-be
materia ingenii mereaturque clamorem dum dicitur. Quod
material for-talent and-it-earn shouting while it-is-spoken Which
ego adeo longe puto ab oratore perfecto, ut eum ne
I so far think from the-orator perfect that him not
vera quidem obiecturum, nisi id causa exigit, credam.
true-things even going-to-object unless it the-case requires I-should-believe
9 Ea est enim prorsus canina, ut ait Appius, eloquentia,
That is for wholly doglike as says Appius eloquence
cognituram male dicendi subire; quod facientibus etiam male
the-cognizance badly of-speaking to-undertake for-which in-those-doing-it also badly
audiendi praesumenda patientia est. Nam et in ipsos fit
of-hearing to-be-assumed patience is For both on the-very is-made
impetus frequenter, qui egerunt, et certe petulantiam patroni
an-attack frequently who have-pleaded and surely the-insolence of-the-patron
litigator luit. Sed haec minora sunt ipso illo vitio
the-litigant pays-for But these-things lesser are than-the-very that vice
animi, quod maledicus a malefico non distat nisi occasione.
of-mind that the-evil-speaker from the-evil-doer not differs except by-opportunity
10 Turpis voluptas et inhumana et nulli audientium bona gratia
A-base pleasure and inhuman and to-none of-the-hearers in-good favor
a litigatoribus quidem frequenter exigitur, qui ultionem malunt
by litigants indeed frequently is-demanded who revenge prefer
quam defensionem. Sed neque alia multa ad arbitrium
than defense But neither other many-things at the-decision

eorum facienda sunt. Hoc quidem quis hominum liberi
of-them to-be-done are This indeed who of-men of-free
modo sanguinis sustineat petulans esse ad alterius arbitrium?
only blood would-endure insolent to-be at another's decision
Atqui etiam in advocatos partis adversae libenter nonnulli 11
And-yet even against the-advocates of-the-side opposite gladly some
invehuntur; quod, nisi si forte meruerunt, et inhumanum
inveigh which unless if perhaps they-have-deserved-it both inhuman
est respectu communium officiorum, et cum ipsi qui dicit
is in-respect of-common duties and as to-himself who speaks
inutile (nam idem iuris responsuris datur), tum causae
useless for the-same right to-those-going-to-reply is-given so to-the-case
contrarium, cui plane adversarii fiunt et inimici, et
contrary to-which plainly opponents they-become and enemies and
quantulumcunque eis virium est, contumelia augetur.
however-little to-them of-strength there-is by-insult it-is-increased
Super omnia perit illa, quae plurimum oratori et 12
Above all-things perishes that which most to-the-orator both
auctoritatis et fidei adfert, modestia, si a viro bono
of-authority and of-credit brings modesty if from a-man good
in rabulam latratoremque convertitur, compositus non ad
into a-brawler and-barker he-is-turned composed not to
animum iudicis sed ad stomachum litigatoris.
the-mind of-the-judge but to the-spleen of-the-litigant
Frequenter etiam species libertatis deducere ad temeritatem 13
Frequently also an-appearance of-freedom to-lead to rashness
solet non causis modo, sed ipsis quoque, qui dixerunt,
is-wont not to-the-cases only but to-those-very also who have-spoken
periculosam. Nec immerito Pericles solebat optare, ne
dangerous Nor undeservedly Pericles was-wont to-wish that-not
quod sibi verbum in mentem veniret, quo populus
any to-himself word into mind should-come by-which the-people

offenderetur. Sed quod ille de populo, id ego de omnibus
might-be-offended But what he about the-people that I about all
sentio, qui tantundem possunt nocere. Nam quae fortia
feel who as-much can harm For the-things-which strong
dum dicuntur videbantur, stulta cum laeserunt vocantur.
while they-are-spoken seemed foolish when they-have-harmed are-called
14 Nunc, quia varium fere propositum agentium fuit, et
Now since various nearly the-purpose of-pleaders has-been and
quorundam cura tarditatis, quorundam facilitas temeritatis
of-some the-care of-slowness of-some the-facility of-rashness
crimine laboravit, quem credam fore in hoc oratoris
by-the-charge has-suffered what I-believe to-be in this of-the-orator
modum, tradere non alienum videtur.
the-measure to-hand-down not foreign seems
15 Adferet ad dicendum curae semper quantum plurimum
He-will-bring to speaking of-care always as-much as-most
poterit. Neque enim hoc solum negligentis, sed mali et
he-can Nor for this only of-the-negligent but of-the-bad and
in suscepta causa perfidi ac proditoris est, peius agere
in an-undertaken case of-the-faithless and of-a-traitor is worse to-plead
quam possit. Ideoque ne suscipiendae quidem sunt causae
than he-can And-therefore not to-be-undertaken even are cases
plures quam quibus suffecturum se sciat.
more than for-which going-to-suffice himself he-knows
16 Dicet scripta quam res patietur plurima et,
He-will-speak written-things as-many-as the-matter will-allow very-many and
ut Demosthenes ait, si contingeт, et sculpta. Sed hoc
as Demosthenes says if it-befall also carved But this
aut primae actiones aut quae in publicis iudiciis post
either first pleadings or those-which in public trials after
interiectos dies dantur permiserint; at cum protinus
intervening days are-given will-have-permitted but when at-once

respondendum est, omnia parari non possunt, adeo ut
to-be-replied it-is all-things to-be-prepared not can so-much that
paulo minus promptis etiam noceat scripsisse, si alia
a-little less to-the-ready even it-harms to-have-written if other-things
ex diverso, quam opinati fuerint, occurrerint.
from the-other-side than supposed they-had shall-have-come-up
Inviti enim recedunt a praeparatis et tota actione 17
Unwilling for they-withdraw from the-prepared-things and in-the-whole pleading
respiciunt requiruntque, num aliquid ex illis intervelli
look-back and-ask whether anything from those to-be-plucked-out
atque ex tempore dicendis inseri possit; quod si fiat,
and from the-moment to-be-said to-be-inserted can which if it-be-done
non cohaeret nec commissuris modo, ut in opere male
not it-coheres nor by-joints only as in work badly
iuncto, hiantibus sed ipsa coloris inaequalitate detegitur.
joined gaping but by-the-very of-color inequality is-detected
Ita nec liber est impetus nec cura contexta, et utrumque 18
So neither free is the-impetus nor the-care woven-together and each
alteri obstat; illa enim quae scripta sunt retinent animum,
the-other hinders those for which written are hold-back the-mind
non sequuntur. Itaque in his actionibus omni, ut agricolae
not follow And-so in these pleadings with-every as farmers
dicunt, pede standum est.
say foot to-be-stood is
Nam cum in propositione ac refutatione causa consistat, 19
For since in proposition and refutation the-case consists
quae nostrae partis sunt scripta esse possunt, quae
the-things-which of-our side are written to-be can those-which
etiam responsurum adversarium certum est (est enim aliquando
also going-to-reply the-opponent certain is is for sometimes
certum) pari cura refelluntur. Ad alia unum paratum
certain with-equal care are-refuted For other-things one prepared

adferre possumus, ut causam bene noverimus, alterum ibi
to-bring we-can that the-case well we-know the-other there
sumere, ut dicentem adversarium diligenter audiamus.
to-take that the-speaking opponent carefully we-hear
20 Licet tamen praecogitare plura et animum ad omnes
It-is-allowed yet to-think-ahead more-things and the-mind for all
casus componere, idque est tutius stilo, quo
chances to-compose and-this is safer than-with-the-pen by-which
facilius et omittitur cogitatio et transfertur. Sed sive in
more-easily both is-dropped the-thought and is-transferred But whether in
respondendo fuerit subito dicendum, sive quae alia ita
replying it-shall-have-been suddenly to-be-spoken or what other so
exegerit ratio, non oppressum se ac deprehensum
shall-have-required reason not overwhelmed himself and caught
credet orator, cui disciplina et studium et exercitatio
will-believe the-orator to-whom discipline and study and practice
dederit vires etiam facilitatis;
shall-have-given strength also of-facility
21 quem armatum semper ac velut in procinctu stantem non
whom armed always and as-if in readiness standing not
magis unquam in causis oratio quam in rebus cotidianis ac
more ever in cases speech than in affairs daily and
domesticis sermo deficiet, nec se unquam propter hoc
domestic conversation will-fail nor himself ever on-account-of this
oneri subtrahet, modo sit causae discendae tempus;
from-the-burden will-withdraw provided there-be of-the-case for-learning time
nam cetera semper sciet.
for the-rest always he-will-know

Last comes the kind of oratory. Styles differ as painters and sculptors do: Polygnotus and Aglaophon, Zeuxis and Parrhasius, Apelles; Callon, Myron, Polyclitus, Phidias, Lysippus. So with orators: the rough Laelii and Catos, Crassus and Hortensius between, then Caesar, Caelius, Calvus, Brutus, Pollio, Messala. Cicero excelled in every kind, yet was attacked as Asiatic and redundant, above all by would-be Atticists who call their weakness health. The old division was Attic against Asiatic, with the Rhodian between.

Superest ut dicam de genere orationis. Hic erat propositus 1
Remains that I-speak about the-style of-speech This was proposed
a nobis in divisione prima locus tertius; nam ita promiseram
by us in the-division first the-topic third for so I-had-promised
me de arte, de artifice, de opere dicturum. Cum sit autem
myself about the-art about the-artist about the-work going-to-speak Since is however
rhetorices atque oratoris opus oratio pluresque eius formae,
of-rhetoric and of-the-orator the-work speech and-several its forms
sicut ostendam, in omnibus his et ars est et artifex. Plurimum
just-as I-shall-show in all these both art is and artist Very-much
tamen invicem differunt; nec solum specie, ut signum signo
yet in-turn they-differ nor only in-species as statue from-statue
et tabula tabulae et actio actioni, sed genere ipso, ut
and picture from-picture and pleading from-pleading but in-kind itself as
Graecis Tuscanicae statuae, ut Asianus eloquens Attico.
from-the-Greek Tuscan statues as the-Asiatic eloquent-man from-the-Attic
Suos autem haec operum genera, quae dico, ut auctores, 2
Their-own however these of-works kinds which I-speak-of as authors
sic etiam amatores habent; atque ideo nondum est perfectus
so also lovers have and therefore not-yet is perfect
orator ac nescio an ars ulla, non solum quia aliud
the-orator and I-know-not whether art any not only because one-thing

in alio magis eminet, sed quod non una omnibus forma
in another more stands-out but because not one to-all form
placuit, partim condicione vel temporum vel locorum,
has-pleased partly by-the-condition either of-times or of-places
partim iudicio cuiusque atque proposito.
partly by-the-judgment of-each and purpose

3 Primi, quorum quidem opera non vetustatis modo gratia
The-first whose indeed works not of-antiquity only for-the-sake
visenda sunt, clari pictores fuisse dicuntur Polygnotus
to-be-viewed are famous painters to-have-been are-said Polygnotus
atque Aglaophon, quorum simplex color tam sui studiosos
and Aglaophon whose simple color so of-itself devotees
adhuc habet, ut illa prope rudia ac velut futurae mox
still has that those almost rude and as-it-were of-the-future soon
artis primordia maximis, qui post eos exstiterunt, auctoribus
art beginnings to-the-greatest who after them arose masters
praeferant, proprio quodam intelligendi, ut mea opinio est,
they-prefer by-a-peculiar certain of-understanding as my opinion is
ambitu.
by-affectation

4 Post Zeuxis atque Parrhasius non multum aetate distantes,
After Zeuxis and Parrhasius not much in-age differing
circa Peloponnesia ambo tempora (nam cum Parrhasio
around Peloponnesian both times for with Parrhasius
sermo Socratis apud Xenophontem invenitur) plurimum
a-conversation of-Socrates in Xenophon is-found very-much
arti addiderunt. Quorum prior luminum umbrarumque
to-the-art added Of-whom the-former of-lights and-shadows
invenisse rationem, secundus examinasse subtilius lineas
to-have-discovered the-method the-latter to-have-examined more-subtly lines
traditur.
is-handed-down

Nam Zeuxis plus membris corporis dedit, id amplius atque 5
For Zeuxis more to-the-limbs of-the-body gave this ampler and
augustius ratus atque, ut existimant, Homerum secutus,
more-august thinking and as they-think Homer having-followed
cui validissima quaeque forma etiam in feminis placet.
to-whom the-most-powerful each form even in women pleases
Ille vero ita circumscripsit omnia, ut eum legum latorem
He indeed so circumscribed all-things that him of-laws the-giver
vocent, quia deorum atque heroum effigies, quales ab eo
they-call because of-gods and of-heroes the-images such-as by him
sunt traditae, ceteri, tanquam ita necesse sit, sequuntur.
have-been handed-down the-others as-if so necessary it-were follow
Floruit autem circa Philippum et usque ad successores 6
Flourished however around Philip and right to the-successors
Alexandri pictura praecipue, sed diversis virtutibus. Nam
of-Alexander painting especially but in-different excellences For
cura Protogenes, ratione Pamphilus ac Melanthius, facilitate
in-care Protogenes in-method Pamphilus and Melanthius in-facility
Antiphilus, concipiendis visionibus, quas φαντασίας vocant,
Antiphilus in-conceiving visions which imaginings they-call
Theon Samius, ingenio et gratia, quam in se ipse
Theon of-Samos in-talent and grace which in himself he-himself
maxime iactat, Apelles est praestantissimus. Euphranorem
most boasts Apelles is most-excellent Euphranor
admirandum facit, quod et ceteris optimis studiis inter
admirable makes that both in-other best studies among
praecipuos et pingendi fingendique idem mirus artifex fuit.
the-chief-men and of-painting and-of-modeling the-same a-wonderful artist he-was
Similis in statuariis differentia. Nam duriora et Tuscanicis 7
Similar in sculptors the-difference For harder and to-Tuscan-works
proxima Callon atque Hegesias, iam minus rigida Calamis,
nearest Callon and Hegesias now less rigid Calamis

molliora adhuc supra dictis Myron fecit. Diligentia
softer still above than-those-mentioned Myron made Diligence
ac decor in Polyclito supra ceteros, cui quamquam
and grace in Polyclitus above the-others to-whom although
a plerisque tribuitur palma, tamen, ne nihil detrahatur,
by most is-assigned the-palm yet lest nothing be-taken-away
deesse pondus putant.
to-be-lacking weight they-think

8 Nam ut humanae formae decorem addiderit supra verum, ita
For as to-the-human form grace he-added above the-truth so
non explevisse deorum auctoritatem videtur. Quin aetatem
not to-have-filled-out of-the-gods the-authority he-seems Nay age
quoque graviorem dicitur refugisse nihil ausus ultra
also more-weighty he-is-said to-have-shunned nothing having-dared beyond
leves genas. At quae Polyclito defuerunt, Phidiae atque
smooth cheeks But what-things to-Polyclitus were-lacking to-Phidias and
Alcameni dantur.
to-Alcamenes are-given

9 Phidias tamen diis quam hominibus effingendis melior artifex
Phidias yet in-gods than in-men being-represented a-better artist
creditur in ebore vero longe citra aemulum, vel si nihil nisi
is-believed in ivory indeed far without a-rival even if nothing except
Minervam Athenis aut Olympium in Elide Iovem fecisset,
a-Minerva at-Athens or an-Olympian in Elis Jupiter he-had-made
cuius pulchritudo adiecisse aliquid etiam receptae religioni
whose beauty to-have-added something even to-received religion
videtur; adeo maiestas operis deum aequavit. Ad veritatem
seems so-much the-majesty of-the-work the-god equaled To realism
Lysippum ac Praxitelen accessisse optime adfirmant. Nam
Lysippus and Praxiteles to-have-come-near best they-affirm For

Demetrius tanquam nimius in ea reprehenditur et fuit
Demetrius as-if excessive in it is-censured and was
similitudinis quam pulchritudinis amantior.
of-likeness than of-beauty more-loving
In oratione vero si species intueri velis, totidem paene 10
In speech indeed if the-species to-regard you-wish as-many almost
reperias ingeniorum quot corporum formas. Sed fuere
you-would-find of-talents as of-bodies forms But there-were
quaedam genera dicendi condicione temporum horridiora,
certain styles of-speaking by-the-condition of-the-times rougher
alioqui magnam iam ingenii vim prae se ferentia. Hinc
otherwise great already of-talent force before themselves bearing Hence
sint Laelii, Africani, Catones etiam Gracchique, quos tu
let-be the-Laelii the-Africani the-Catos also and-the-Gracchi whom you
licet Polygnotos vel Callonas appelles. Mediam illam formam
though Polygnotuses or Callons may-call Middle that form
teneant L. Crassus, Q. Hortensius.
let-hold Lucius Crassus Quintus Hortensius
Tum deinde efflorescat non multum inter se distantium 11
Then next let-blossom not much among themselves differing
tempore oratorum ingens proventus. Hic vim Caesaris,
in-time of-orators a-huge crop Here the-force of-Caesar
indolem Caelii, subtilitatem Calidii, diligentiam Pollionis,
the-disposition of-Caelius the-subtlety of-Calidius the-diligence of-Pollio
dignitatem Messalae, sanctitatem Calvi, gravitatem Bruti,
the-dignity of-Messala the-purity of-Calvus the-gravity of-Brutus
acumen Sulpicii, acerbitatem Cassii reperiemus; in iis
the-acuteness of-Sulpicius the-bitterness of-Cassius we-shall-find in those
etiam, quos ipsi vidimus, copiam Senecae, vires Africani,
also whom ourselves we-have-seen the-fullness of-Seneca the-strength of-Africanus

maturitatem Afri, iucunditatem Crispi, sonum Trachali,
the-maturity of-Afer the-pleasantness of-Crispus the-sound of-Trachalus
elegantiam Secundi.
the-elegance of-Secundus

12 At M. Tullium non illum habemus Euphranorem circa
But Marcus Tullius not that we-have Euphranor about
plures artium species praestantem, sed in omnibus, quae in
several of-arts species excelling but in all which in
quoque laudantur, eminentissimum. Quem tamen et suorum
each are-praised most-eminent Whom yet even of-his-own
homines temporum incessere audebant ut tumidiorem et
men times to-attack dared as too-swollen and
Asianum et redundantem et in repetitionibus nimium et
Asiatic and redundant and in repetitions excessive and
in salibus aliquando frigidum et in compositione fractum,
in witticisms sometimes frigid and in composition broken
exultantem ac paene, quod procul absit, viro molliorem;
leaping and almost which far be-it than-a-man softer
13 postea vero quam triumvirali proscriptione consumptus est,
afterward indeed when by-the-triumviral proscription destroyed he-was
passim qui oderant, qui invidebant qui aemulabantur,
everywhere those-who hated who envied who rivaled
adulatores etiam praesentis potentiae non responsurum
flatterers also of-the-present power not one-going-to-reply
invaserunt. Ille tamen, qui ieiunus a quibusdam et
attacked He yet who dry by some and
aridus habetur, non aliter ab ipsis inimicis male audire
arid is-held not otherwise from the-very enemies badly to-hear
quam nimiis floribus et ingenii affluentia potuit. Falsum
than for-excessive flowers and of-talent abundance could False
utrumque, sed tamen illa mentiendi propior occasio.
each but yet that of-lying nearer occasion

Praecipue vero presserunt eum, qui videri Atticorum 14
Chiefly indeed pressed him those-who to-seem of-the-Attics
imitatores concupierant. Haec manus quasi quibusdam sacris
imitators had-desired This band as-if into-certain rites
initiata ut alienigenam et parum superstitiosum devinctumque
initiated as an-alien and too-little superstitious and-bound
illis legibus insequebatur; unde nunc quoque aridi et
by-those laws pursued whence now also dry and
exsuci et exangues.
sapless and bloodless
Hi sunt enim, qui suae imbecillitati sanitatis 15
These are for who for-their-own weakness of-health
appellationem, quae est maxime contraria, obtendant; qui,
the-name which is most contrary put-forward who
quia clariorem vim eloquentiae velut solem ferre non
because the-brighter force of-eloquence like the-sun to-bear not
possunt, umbra magni nominis delitescunt. Quibus quia
they-can in-the-shade of-a-great name lurk To-whom since
multa et pluribus locis Cicero ipse respondit, tutior
many-things and in-several places Cicero himself answered safer
mihi de hoc disserendi brevitas erit.
for-me about this of-discussing brevity will-be
Et antiqua quidem illa divisio inter Atticos atque Asianos 16
And old indeed that division between Attics and Asiatics
fuit, cum hi pressi et integri, contra inflati illi et inanes
was since these pressed and sound on-the-contrary inflated those and empty
haberentur, in his nihil superflueret, illis iudicium maxime ac
were-held in these nothing overflowed in-those judgment most and
modus deesset. Quod quidam, quorum et Santra est, hoc putant
measure was-lacking Which some of-whom also Santra is this think
accidisse, quod, paulatim sermone Graeco in proximas Asiae
to-have-happened because gradually with-speech Greek into the-nearest of-Asia

civitates influente, nondum satis periti loquendi facundiam
cities flowing not-yet sufficiently skilled of-speaking fluency
concupierint, ideoque ea, quae proprie signari poterant,
they-desired and-therefore those-things which properly to-be-marked could
circuitu coeperint enuntiare ac deinde in eo perseverarint.
by-circumlocution began to-express and then in it persevered

17 Mihi autem orationis differentiam fecisse et dicentium
To-me however of-speech the-difference to-have-made both of-speakers
et audientium naturae videntur, quod Attici limati quidam
and of-hearers the-natures seem because the-Attics polished certain
et emuncti nihil inane aut redundans ferebant, Asiana
and discerning nothing empty or redundant bore the-Asiatic
gens tumidior alioqui atque iactantior vaniore etiam dicendi
race more-swollen otherwise and more-boastful by-a-vainer also of-speaking
gloria inflata est.
glory inflated is

18 Tertium mox, qui haec dividebant, adiecerunt genus
A-third soon those-who these-things divided added the-kind
Rhodium, quod velut medium esse atque ex utroque mixtum
Rhodian which as-if middle to-be and from both mixed
volunt; neque enim Attice pressi neque Asiane
they-wish nor for in-Attic-fashion pressed nor in-Asiatic-fashion
sunt abundantes, ut aliquid habere videantur gentis,
are-they abundant so-that something to-have they-seem of-the-race
aliquid auctoris.
something of-the-author

19 Aeschines enim, qui hunc exilio delegerat locum, intulit eo
Aeschines for who this for-exile had-chosen place brought thither
studia Athenarum, quae, velut sata quaedam caelo terraque
the-studies of-Athens which as-if seeds certain by-sky and-soil
degenerant, saporem illum Atticum peregrino miscuerunt.
degenerate flavor that Attic with-foreign they-mixed

Lenti ergo quidam ac remissi, non sine pondere tamen
Slow therefore certain and relaxed not without weight yet
neque fontibus puris neque torrentibus turbidis, sed lenibus
neither to-springs pure nor to-torrents turbid but to-gentle
stagnis similes habentur.
pools similar are-held

XII.10.20 · THE ATTIC STYLE AND LATIN

The Attic style is best, but not only the thin and plain: Isocrates, Hyperides, Aeschines, and Demosthenes, with his figures and his oath by the dead of Marathon, were Attic too, so to speak Attic is to speak best. Latin cannot match Greek charm: it lacks the Greek y and z, has the harsh f and qu, the lowing final m, and duller accents, and its vocabulary is poorer. So Romans must win by force, weight, and abundance, though Cicero, Calidius, Scipio, and Cato could be plain.

Nemo igitur dubitaverit, longe esse optimum genus Atticorum. 20
No-one therefore would-doubt by-far to-be the-best the-style of-the-Attics
In quo ut est aliquid inter ipsos commune, id est
In which as there-is something among themselves common that is
iudicium acre tersumque, ita ingeniorum plurimae formae.
judgment keen and-neat so of-talents very-many forms
Quapropter mihi falli multum videntur, qui solos esse 21
Wherefore to-me to-be-deceived much seem those-who alone to-be
Atticos credunt tenues et lucidos et significantes sed quadam
Attics believe the-slender and lucid and expressive but with-a-certain
eloquentiae frugalitate contentos ac semper manum intra
of-eloquence frugality content and always the-hand within
pallium continentes. Nam quis erit hic Atticus? Sit Lysias;
the-cloak keeping For who will-be this Attic Let-be Lysias
hunc enim amplectuntur amatores istius nominis modum. Non
him for embrace the-lovers of-that name the-measure Not

igitur iam usque ad Coccum et Andocidem remittemur.
therefore now right to Coccus and Andocides we-shall-be-sent-back
Interrogare tamen velim, an Isocrates Attice dixerit.
To-ask yet I-should-wish whether Isocrates in-Attic-fashion spoke
22 Nihil enim tam est Lysiae diversum. Negabunt. At eius
Nothing for so is from-Lysias different They-will-deny But his
schola principes oratorum dedit. Quaeratur similius
school the-chief of-orators gave Let-there-be-sought more-similar
aliquid. Hyperides Atticus? Certe, at plus indulsit voluptati.
something Hyperides Attic Surely but more he-indulged pleasure
Transeo plurimos, Lycurgum, Aristogitona et his priores
I-pass-over very-many Lycurgus Aristogiton and than-these earlier
Isaeum, Antiphonta; quos ut homines inter se genera
Isaeus Antiphon whom as men among themselves in-kind
similes, differentes dixeris specie. Quid ille, cuius modo
similar different you-would-call in-species What that-one of-whom just-now
fecimus mentionem, Aeschines?
we-made mention Aeschines
23 Nonne his latior et audentior et excelsior? Quid denique
Surely than-these broader and bolder and loftier What finally
Demosthenes? non cunctos illos tenues et circumspectos
Demosthenes not all those slender and circumspect
vi, sublimitate, impetu, cultu, compositione superavit? non
in-force sublimity impetus ornament composition did-he-surpass not
insurgit locis? non figuris gaudet? non translationibus
does-he-rise in-passages not in-figures does-he-rejoice not with-metaphors
nitet? non oratione ficta dat tacentibus vocem?
does-he-shine not in-speech feigned does-he-give to-the-silent a-voice
24 Non illud iusiurandum per caesos in Marathone ac
Not that oath by the-slain at Marathon and
Salamine propugnatores rei publicae satis manifesto docet
Salamis champions of-the-thing public enough manifestly teaches

praeceptorem eius Platonem fuisse? quem ipsum num
the-teacher of-him Plato to-have-been whom himself surely-not
Asianum appellabimus plerumque instinctis divino spiritu
Asiatic shall-we-call for-the-most-part to-inspired by-divine spirit
vatibus comparandum? Quid Periclea? similemne credimus
seers to-be-compared What Pericles similar-whether do-we-believe
Lysiacae gracilitati, quem fulminibus et caelesti fragori
to-Lysian slenderness whom to-thunderbolts and to-heavenly crashing
comparant comici, dum illi conviciantur? Quid est igitur,
compare the-comic-poets while him they-abuse What is-it then
cur in iis demum, qui tenui venula per calculos fluunt,
why in those only who in-a-thin little-vein through pebbles flow
Atticum saporem putent, ibi demum thymum redolere dicant?
the-Attic flavor they-think there only of-thyme to-smell they-say
Quos ego existimo, si quod in iis finibus uberius invenerint 25
Whom I think if any in those boundaries richer they-should-find
solum fertilioremve segetem, negaturos Atticam esse, quod
soil or-more-fertile crop going-to-deny Attic to-be because
plus, quam acceperit, seminis reddat, quia hanc eius terrae
more than it-received of-seed it-returns because this of-that land
fidem Menander eludit.
faithfulness Menander mocks
Ita nunc, si quis ad eas Demosthenis virtutes, quas ille 26
So now if anyone to those of-Demosthenes excellences which that
summus orator habuit, tamen quae defuisse ei
highest orator had yet the-things-which to-have-been-lacking to-him
sive ipsius natura seu lege civitatis videntur, adiecerit,
either by-his-own nature or by-the-law of-the-state seem shall-have-added
ut adfectus concitatius moveat, audiam dicentem, Non
that emotions more-vehemently he-may-move I-shall-hear one-saying Not
fecit hoc Demosthenes? et si quid numeris exierit
did this Demosthenes and if anything in-rhythm shall-have-come-out

aptius (fortasse non possit, sed tamen si quid exierit)
more-aptly perhaps not it-could but yet if anything shall-have-come-out
non erit Atticum? Melius de hoc nomine sentiant
not will-it-be Attic Better about this name let-them-think
credantque Attice dicere esse optime dicere.
and-let-them-believe in-Attic-fashion to-speak to-be best to-speak

27 Atque in hac tamen opinione perseverantes Graecos magis
And in this yet opinion persevering the-Greeks more
tulerim. Latina mihi facundia, ut inventione, dispositione,
I-would-bear Latin to-me fluency as in-invention arrangement
consilio, ceteris huius generis artibus similis Graecae ac
counsel the-other of-this kind arts similar to-Greek and
prorsus discipula eius videtur, ita circa rationem eloquendi
wholly a-pupil of-it seems so about the-method of-expression
vix habere imitationis locum. Namque est ipsis statim
scarcely to-have of-imitation place For it-is in-the-very at-once
sonis durior, quando et iucundissimas ex Graecis litteras
sounds harsher since even the-most-pleasant from the-Greek letters
non habemus, vocalem alteram, alteram consonantem, quibus
not we-have the-vowel one the-other the-consonant than-which
nullae apud eos dulcius spirant; quas mutuari solemus,
none among them more-sweetly breathe which to-borrow we-are-wont
quotiens illorum nominibus utimur.
whenever their names we-use

28 Quod cum contingit, nescio quomodo hilarior protinus
Which when it-happens I-know-not how more-cheerful at-once
renidet oratio, ut in Zephyris et zopyris. Quae si nostris litteris
smiles the-speech as in Zephyri and zopyri Which if in-our letters
scribantur, surdum quiddam et barbarum efficient, et velut in
they-be-written dull something and barbarous they-will-make and as-if into
locum earum succedunt tristes et horridae, quibus Graecia caret.
the-place of-them succeed gloomy and rough-ones which Greece lacks

Nam et illa, quae est sexta nostrarum, paene non humana 29
For both that which is the-sixth of-ours almost not with-human
voce vel omnino non voce potius inter discrimina dentium
voice or at-all not with-voice rather between the-gaps of-the-teeth
efflanda est; quae, etiam cum vocalem proxima accipit, quassa
to-be-blown is which even when a-vowel next it-receives shattered
quodammodo, utique quotiens aliquam consonantium frangit, ut
in-a-way assuredly whenever some of-the-consonants it-breaks as
in hoc ipso frangit, multo fit horridior. Aeolicae quoque
in this very-word breaks much becomes rougher of-the-Aeolic also
litterae, qua servum cervumque dicimus, etiamsi forma a
letter by-which slave and-stag we-say even-if the-form by
nobis repudiata est, vis tamen nos ipsa persequitur.
us rejected has-been the-force yet us itself pursues
Duras et illa syllabas facit, quae ad coniungendas demum 30
Harsh also that syllables makes which for joining only
subiectas sibi vocales est utilis, alias supervacua, ut equos
placed-after itself vowels is useful otherwise superfluous as horses
hac et aequum scribimus; cum etiam ipsae hae vocales
thus and fair we-write since even themselves these vowels
duae efficiant sonum, qualis apud Graecos nullus est,
two make a-sound such-as among the-Greeks none is
ideoque scribi illorum litteris non potest.
and-therefore to-be-written in-their letters not can
Quid? quod pleraque nos illa quasi mugiente M littera 31
What that most-words we with-that as-if bellowing M letter
cludimus in quam nullum Graece verbum cadit: at illi ny
close in which no Greek word falls but they nu
iucundam et in fine praecipue quasi tinnientem illius loco
pleasant and in the-end especially as-if ringing in-its place
ponunt, quae est apud nos rarissima in clausulis.
put which is with us very-rare in endings

32 Quid? quod syllabae nostrae in B litteram et D innituntur
What that syllables our on B letter and D rest
adeo aspere, ut plerique non antiquissimorum quidem, sed
so-much harshly that most not of-the-most-ancient indeed but
tamen veterum mollire temptaverint non solum aversa
yet of-the-old-ones to-soften tried not only turned-away
pro abversis dicendo, sed et in praepositione B litterae
for turned-away by-saying but also in the-preposition to-B letter
absonam et ipsam S subiiciendo.
dissonant and itself S by-subjoining

33 Sed accentus quoque, cum rigore quodam, tum similitudine
But accents also both by-a-rigidity certain and by-similarity
ipsa, minus suaves habemus, quia ultima syllaba nec
itself less pleasant we-have because the-last syllable neither
acuta unquam excitatur nec flexa circumducitur, sed in
acute ever is-raised nor circumflex is-drawn-round but into
gravem vel duas graves cadit semper. Itaque tanto est sermo
the-grave or two graves falls always And-so so-much is speech
Graecus Latino iucundior, ut nostri poetae, quotiens dulce
Greek than-Latin more-pleasant that our poets whenever sweet
carmen esse voluerint, illorum id nominibus exornent.
a-song to-be they-have-wished with-their it names adorn

34 His illa potentiora, quod res plurimae carent
Than-these those-things more-powerful that things very-many lack
appellationibus, ut eas necesse sit transferre aut circumire;
names so-that them necessary it-is to-transfer or to-go-round
etiam in iis, quae denominata sunt, summa paupertas in
even in those which named are the-utmost poverty into
eadem nos frequentissime revolvit; at illis non verborum
the-same us most-frequently rolls-back but they not of-words
modo, sed linguarum etiam inter se differentium copia est.
only but of-dialects also among themselves differing a-store have

Quare qui a Latinis exiget illam gratiam sermonis 35
Wherefore he-who from the-Latins shall-require that grace of-speech
Attici, det mihi in eloquendo eandem iucunditatem et
Attic let-him-give me in expression the-same pleasantness and
parem copiam. Quod si negatum est, sententias aptabimus
equal fullness But if denied it-is thoughts we-shall-fit
iis vocibus quas habemus, nec rerum nimiam tenuitatem,
to-those words which we-have nor of-things the-excessive slenderness
ut non dicam pinguioribus, fortioribus certe verbis
that not I-may-say with-fatter with-stronger surely words
miscebimus, ne virtus utraque pereat ipsa confusione.
we-shall-mix lest excellence each perish by-the-very confusion
Nam quo minus adiuvat sermo, rerum inventione 36
For by-how-much less helps the-language of-matter by-invention
pugnandum est. Sensus sublimes variique eruantur.
to-be-fought it-is Thoughts sublime and-varied let-be-dug-out
Permovendi omnes adfectus erunt, oratio translationum
To-be-stirred all emotions will-be the-speech of-metaphors
nitore illuminanda. Non possumus esse tam graciles:
with-brilliance to-be-illuminated Not we-can to-be so slender
simus fortiores. Subtilitate vincimur: valeamus pondere.
let-us-be stronger In-subtlety we-are-beaten let-us-prevail by-weight
Proprietas penes illos est certior: copia vincamus.
Propriety with them is surer by-fullness let-us-conquer
Ingenia Graecorum etiam minora suos portus habent: nos 37
The-talents of-the-Greeks even lesser their-own harbors have we
plerumque maioribus velis movemur, validior spiritus nostros
mostly with-greater sails are-moved a-stronger breath our
sinus tendat; non tamen alto semper feremur, nam
canvas let-stretch not yet on-the-deep always we-shall-be-borne for
et litora interim sequenda sunt. Illis facilis per quaelibet
also shores sometimes to-be-followed are For-them easy through any

vada accessus; ego aliquid, non multo tamen, altius, in
shallows approach I somewhere not much yet deeper in
quo mea cumba non sidat, inveniam.
which my skiff not may-sink shall-find

38 Neque enim, si tenuiora haec ac pressiora Graeci
Nor for if more-slender-things these and more-concise-things the-Greeks
melius, in eoque vincimur solo et ideo in comoediis non
better-do in and-this we-are-beaten alone and therefore in comedies not
contendimus, prorsus tamen omittenda pars haec orationis,
we-contend wholly yet to-be-omitted-is part this of-speech
sed exigenda ut optime possumus; possumus autem rerum
but to-be-exacted as best we-can we-can however in-matter
et modo et iudicio esse similes, verborum gratia, quam
both in-measure and in-judgment to-be similar of-words the-grace which
in ipsis non habemus, extrinsecus condienda est.
in themselves not we-have from-outside to-be-seasoned is

39 An non in privatis et acutus et indistinctus et non
Or not in private-cases both acute and plain and not
super modum elatus M. Tullius? non in M. Calidio
above measure lofty Marcus Tullius not in Marcus Calidius
insignis haec virtus? non Scipio, Laelius, Cato in eloquendo
conspicuous this excellence not Scipio Laelius Cato in expression
velut Attici Romanorum fuerunt? Cui porro non satis
as-it-were Attics of-the-Romans were To-whom moreover not enough
est, quo nihil esse melius potest?
is that-than-which nothing to-be better can

Some hold only speech like daily conversation natural, and ornament affected. There is truth in this, but the orator must delight and move, which is also natural, as exercise strengthens arms. Quintilian concedes something to the taste of the age, a toga not shaggy but not silk, and approves pointed sayings in moderation. To speak well and to write well are one: a written speech is the record of one delivered, though a short time allowed cuts the spoken speech, and he adapts to his judge.

Adhuc quidam nullam esse naturalem putant eloquentiam, 40
Still some no to-be natural think eloquence
nisi quae sit cotidiano sermoni simillima, quo cum
except that-which is to-daily conversation most-similar in-which with
amicis, coniugibus, liberis, servis loquamur, contento promere
friends wives children slaves we-speak content to-bring-forth
animi voluntatem nihilque arcessiti et elaborati requirente;
of-the-mind the-will and-nothing far-fetched and elaborate requiring
quidquid huc sit adiectum, id esse adfectationis et
whatever hither be added that to-be of-affectation and
ambitiosae in loquendo iactantiae, remotum a veritate
of-ambitious in speaking boasting remote from truth
fictumque ipsorum gratia verborum, quibus solum natura
and-fashioned of-the-very for-the-sake of-words to-which alone by-nature
sit officium attributum, servire sensibus:
has-been the-duty assigned to-serve the-thoughts
sicut athletarum corpora, etiamsi validiora fiant exercitatione 41
just-as of-athletes the-bodies even-if stronger they-become by-exercise
et lege quadam ciborum, non tamen esse naturalia atque
and by-a-law certain of-foods not yet to-be natural and
ab illa specie, quae sit concessa hominibus, abhorrere.
from that form which has-been granted to-men to-shrink
Quid enim, inquiunt, attinet circuitu res ostendere
What for they-say does-it-matter by-circumlocution things to-show

et translationibus, id est aut pluribus aut alienis verbis,
and by-metaphors that is either by-more or by-foreign words
cum sua cuique sint adsignata nomina?
when their-own to-each have-been assigned names

42 Denique antiquissimum quemque maxime secundum naturam
Finally the-most-ancient each most according-to nature
dixisse contendunt: mox poetis similiores exstitisse, etiamsi
to-have-spoken they-contend soon to-poets more-similar to-have-arisen even-if
parcius, simili tamen ratione, falsa et impropria virtutes
more-sparingly by-similar yet method false and improper-things as-virtues
ducentes. Qua in disputatione nonnihil veri est, ideoque
regarding Which in dispute something of-truth is and-therefore
non tam procul, quam fit a quibusdam, recedendum a
not so far as is-done by some to-be-withdrawn from
propriis atque communibus.
proper and common-things

43 Si quis tamen, ut in loco dixi compositionis, ad
If anyone yet as in the-place I-said of-composition to
necessaria, quibus nihil minus est, aliquid melius
the-necessary-things than-which nothing less is something better
adiecerit, non erit hac calumnia reprehendendus. Nam
shall-have-added not he-will-be by-this cavil to-be-censured For
mihi aliam quandam videtur habere naturam sermo vulgaris,
to-me another certain seems to-have nature speech common
aliam viri eloquentis oratio; cui si res modo indicare
another of-a-man eloquent the-speech to-whom if things only to-indicate
satis esset, nihil ultra verborum proprietatem elaboraret;
enough were nothing beyond of-words propriety would-be-elaborate
sed cum debeat delectare, movere, in plurimas animum
but since he-ought to-delight to-move into very-many the-mind

audientis species impellere, utetur his quoque adiutoriis,
of-the-hearer forms to-drive he-will-use these also aids
quae sunt ab eadem nobis concessa natura.
which have-been by the-same to-us granted nature
Nam et lacertos exercitatione constringere et augere vires 44
For both the-arms by-exercise to-tighten and to-increase strength
et colorem trahere naturale est. Ideoque in omnibus
and color to-acquire natural is And-therefore in all
gentibus alius alio facundior habetur et eloquendo
nations one than-another more-fluent is-held and in-expression
dulcis magis (quod si non eveniret, omnes pares essent); at
sweet more which if not it-happened all equal would-be but
idem homines aliter de re alia loquuntur et servant
the-same men otherwise about thing another speak and keep
personarum discrimina. Ita, quo quisque plus efficit
of-characters the-distinctions Thus by-how-much each more accomplishes
dicendo, hoc magis secundum naturam eloquentiae dicit.
by-speaking by-so-much more according-to the-nature of-eloquence he-speaks
Quapropter ne illis quidem nimium repugno, qui dandum putant 45
Wherefore not those even excessively do-I-oppose who to-be-given think
nonnihil etiam temporibus atque auribus nitidius aliquid atque
something even to-the-times and to-the-ears more-polished something and
adfectius postulantibus. Itaque non solum ad priores Catone
more-affected demanding And-so not only to the-earlier Cato
Gracchisque, sed ne ad hos quidem ipsos oratorem adligandum
and-the-Gracchi but not to these even themselves the-orator to-be-bound
puto. Atque id fecisse M. Tullium video, ut cum plurimum
I-think And that to-have-done Marcus Tullius I-see that while most
utilitati, tum partem quandam delectationi daret; cum et
to-utility so part some to-delight he-gave when both
suam se rem agere diceret, ageret autem maxime litigatoris.
his-own himself business to-do he-said he-did however most the-litigant's

46 Nam hoc ipso proderat, quod placet. Ad cuius voluptates
For by-this very he-was-profiting that he-pleased To whose pleasures
nihil equidem quod addi possit invenio, nisi ut sensus
nothing indeed which to-be-added can I-find except that thoughts
nos quidem dicamus plures. Neque enim non fieri potest
we indeed may-speak more Nor for not to-be-done it-can
salva tractatione causae et dicendi auctoritate, si non crebra
with-safe treatment of-the-case and of-speaking authority if not frequent
haec lumina et continua fuerint et invicem offecerint.
these lights and continuous shall-have-been and in-turn shall-have-obstructed
Sed me hactenus cedentem nemo insequatur ultra.
But me thus-far yielding let-no-one pursue further

47 Do tempori, ne hirta toga sit, non ut serica; ne
I-give to-the-time that-not shaggy the-toga be not that silken that-not
intonsum caput, non ut in gradus atque anulos comptum,
untrimmed the-head not that in tiers and ringlets dressed
cum eo quod, si non ad luxuriam ac libidinem referas,
with this that if not to luxury and lust you-refer
eadem speciosiora quoque sint, quae honestiora.
the-same more-handsome also are which more-honorable(-are)

48 Ceterum hoc, quod vulgo sententias vocamus, quod
Besides this which commonly epigrams we-call which
veteribus praecipueque Graecis in usu non fuit (apud
by-the-old-ones and-especially by-the-Greeks in use not was in
Ciceronem enim invenio), dum rem contineant et
Cicero for I-find-them provided-that the-matter they-hold and
copia non redundent et ad victoriam spectent, quis utile
in-abundance not overflow and to victory look who useful
neget? Feriunt animum et uno ictu frequenter impellunt
would-deny They-strike the-mind and with-one blow frequently drive
et ipsa brevitate magis haerent et delectatione persuadent.
and by-the-very brevity more they-stick and by-delight persuade

At sunt qui haec excitatiora lumina, etiamsi dicere permittant, 49
But there-are who these more-striking lights even-if to-speak they-allow
a componendis tamen orationibus excludenda arbitrentur.
from to-be-composed yet speeches to-be-excluded think
Quocirca mihi ne hic quidem locus intactus est omittendus;
Wherefore for-me not this even topic untouched is to-be-omitted
nam plurimi eruditorum aliam esse dicendi rationem, aliam
for very-many of-the-learned one to-be of-speaking the-method another
scribendi putaverunt; ideoque in agendo clarissimos quosdam
of-writing have-thought and-therefore in pleading the-most-famous certain
nihil posteritati mansurisque mox litteris reliquisse, ut
nothing to-posterity and-to-lasting soon letters to-have-left as
Periclem, ut Demaden; rursus alios ad componendum optimos
Pericles as Demades again others for composing the-best
actionibus idoneos non fuisse, ut Isocraten;
for-pleadings suitable not to-have-been as Isocrates
praeterea in agendo plus impetus plerumque et petitas 50
besides in pleading more impetus mostly and sought-after
vel paulo licentius voluptates, commovendos enim esse
even a-little more-licentiously pleasures to-be-moved for to-be
ducendosque animos imperitorum; at quod libris dedicatum
and-to-be-led the-minds of-the-unskilled but what to-books dedicated
in exemplum edatur, id tersum ac limatum et ad legem
as an-example is-published that neat and polished and to the-law
ac regulam compositum esse oportere, quia veniat in
and rule composed to-be it-is-proper because it-comes into
manus doctorum et iudices artis habeat artifices.
the-hands of-the-learned and as-judges of-art has artists
Quin illi subtiles (ut sibimet ac multis persuaserunt) 51
Nay those subtle as themselves and many they-have-persuaded
magistri παράδειγμα dicendo, ἐνθύμημα scribendo esse aptius
masters that-the-example in-speaking the-enthymeme in-writing to-be more-fit

tradiderunt. Mihi unum atque idem videtur bene dicere
have-handed-down To-me one and the-same it-seems well to-speak
ac bene scribere, neque aliud esse oratio scripta quam
and well to-write nor other-thing to-be a-speech written than
monumentum actionis habitae. Itaque nullas non, ut opinor,
the-record of-a-pleading delivered And-so no not as I-think
debet habere virtutes, virtutes dico, non vitia. Nam imperitis
ought it-to-have excellences excellences I-say not faults For the-unskilled
placere aliquando quae vitiosa sint, scio.
to-please sometimes things-which faulty are I-know

52 Quo different igitur? Quodsi mihi des consilium iudicum
In-what will-they-differ then But-if to-me you-give a-panel of-judges
sapientium, perquam multa recidam ex orationibus non
wise very many-things I-shall-cut-out from the-speeches not
Ciceronis modo, sed etiam eius, qui est strictior multo,
of-Cicero only but also of-him who is stricter by-much
Demosthenis. Neque enim adfectus omnino movendi erunt,
of-Demosthenes Nor for emotions at-all to-be-moved will-be
nec aures delectatione mulcendae, cum etiam prooemia
nor the-ears with-delight to-be-soothed since even proems
supervacua esse apud tales Aristoteles existimet; non enim
superfluous to-be before such-men Aristotle thinks not for
trahentur his illi sapientes; proprie et significanter rem
will-be-drawn by-these those wise-men properly and expressively the-matter
indicare, probationes colligere satis est.
to-indicate the-proofs to-gather enough is

53 Cum vero iudex detur aut populus aut ex populo,
When indeed a-judge is-given either the-people or from the-people
laturique sint sententiam indocti saepius atque interim
and-going-to-bear are the-verdict the-unlearned rather-often and sometimes
rustici, omnia quae ad obtinendum, quod intendimus,
rustics all-things which for obtaining what we-intend

prodesse credemus adhibenda sunt; eaque et cum dicimus
to-profit we-shall-believe to-be-applied are and-these both when we-speak
promenda et cum scribimus ostendenda sunt, si modo
to-be-brought-out and when we-write to-be-shown are if only
ideo scribimus, ut doceamus quomodo dici oporteat.
for-this we-write that we-may-teach how to-be-spoken it-is-proper
An Demosthenes male sic egisset, ut scripsit, aut 54
Or Demosthenes badly so would-have-pleaded as he-wrote or
Cicero? aut eos praestantissimos oratores alia re quam
Cicero or those most-excellent orators by-other thing than
scriptis cognoscimus? Melius egerunt igitur an peius?
by-their-writings do-we-know Better did-they-plead then or worse
Nam si peius, sic potius oportuit dici, ut scripserunt;
For if worse so rather it-was-proper to-be-spoken as they-wrote
si melius, sic potius oportuit scribi, ut dixerunt.
if better so rather it-was-proper to-be-written as they-spoke
Quid ergo? Semper sic aget orator, ut scribet? Si 55
What then Always so will-plead the-orator as he-will-write If
licebit, semper. Si vero quando impediant brevitate
it-shall-be-allowed always If indeed ever hinder by-brevity
tempora a iudice data, multum ex eo, quod oportuit
the-times by the-judge given much from that which it-was-proper
dici, recidetur; editio habebit omnia. Quae tamen
to-be-said will-be-cut-out the-publication will-have all-things Which yet
secundum naturam iudicantium dicta sunt, non ita posteris
according-to the-nature of-those-judging spoken were not so to-posterity
tradentur, ne videantur propositi fuisse, non temporis.
will-be-handed-down lest they-seem of-the-purpose to-have-been not of-the-time
Nam id quoque plurimum refert, quomodo audire iudex 56
For this also very-much it-matters how to-hear the-judge
velit, atque eius vultus saepe ipse rector est dicentis, ut
wishes and his countenance often itself the-guide is of-the-speaker as

Cicero praecipit. Ideoque instandum iis quae placere
Cicero prescribes And-therefore to-be-pressed-on those-things which to-please
intellexeris, resiliendum ab iis quae non recipientur.
you-shall-have-perceived to-be-sprung-back from those which not will-be-accepted
Sermo ipse, qui facillime iudicem doceat, aptandus. Nec id
The-language itself which most-easily the-judge may-instruct to-be-fitted Nor that
mirum sit, cum etiam testium personis aliqua mutentur.
wonderful let-it-be since even to-the-characters of-witnesses some-things are-changed

XII.10.57 · THE THREE STYLES

A pleader once changed Amphion's name for a rustic witness. The styles are plain, grand, and middle or florid, suited to teaching, moving, and charming. The grand style, a torrent rolling rocks, raises the dead, makes the fatherland speak, and drives the judge to tears; Homer gave it to Ulysses, Menelaus the plain, Nestor the sweet. But the styles shade into countless kinds, and the orator uses each as the case and its parts require. Corrupt, swollen style pleases the ignorant only until compared with the good.

57 Prudenter enim, qui cum interrogasset rusticum testem,
Shrewdly for he-who when he-had-asked a-rustic witness
an Amphionem nosset, negante eo, detraxit aspirationem
whether Amphion he-knew denying he he-removed the-aspiration
breviavitque secundam eius nominis syllabam, et ille
and-shortened the-second of-that name syllable and he
eum sic optime norat. Huiusmodi casus efficient, ut
him so very-well knew Of-this-kind cases will-bring-about that
aliquando dicatur aliter quam scribitur, cum dicere, quomodo
sometimes be-said otherwise than is-written when to-say as
scribendum est, non licet.
to-be-written it-is not is-allowed

Altera est divisio, quae in tres partes et ipsa discedit, 58
Another is division which into three parts also itself divides
qua discerni posse etiam recte dicendi genera
by-which to-be-distinguished to-be-able also rightly of-speaking the-styles
inter se videntur. Namque unum subtile, quod ἰσχνόν
among themselves seem For one plain which the-thin
vocant, alterum grande atque robustum, quod ἁδρόν dicunt,
they-call another grand and robust which the-full they-call
constituunt; tertium alii, medium ex duobus, alii floridum
they-establish a-third some middle from the-two others florid
(namque id ἀνθηρόν appellant) addiderunt.
for this the-flowery they-call have-added
Quorum tamen ea fere ratio est, ut primum docendi, 59
Of-which yet this nearly the-reason is that the-first of-instructing
secundum movendi, tertium illud, utrocumque est nomine,
the-second of-moving the-third that by-whichever it-is name
delectandi sive, ut alii dicunt, conciliandi praestare videatur
of-delighting or as others say of-conciliating to-discharge may-seem
officium; in docendo autem acumen, in conciliando lenitas,
the-duty in instructing however acuteness in conciliating gentleness
in movendo vis exigi videatur. Itaque illo subtili
in moving force to-be-required may-seem And-so in-that plain
praecipue ratio narrandi probandique consistet, sed saepe
chiefly the-method of-narrating and-of-proving will-consist but often
id etiam detractis ceteris virtutibus suo genere plenum.
it even with-removed the-other virtues in-its-own kind full
Medius hic modus et translationibus crebrior et figuris 60
Middle this mode both in-metaphors more-frequent and in-figures
erit iucundior, egressionibus amoenus, compositione aptus,
will-be more-pleasant in-digressions charming in-composition apt

sententiis dulcis, lenior tamen ut amnis lucidus quidem sed
in-epigrams sweet gentler yet like a-river clear indeed but
virentibus utrinque ripis inumbratus.
with-green on-both-sides banks shaded
61 At ille, qui saxa devolvat et pontem indignetur et
But that-one which rocks may-roll and a-bridge may-scorn and
ripas sibi faciat, multus et torrens iudicem vel nitentem
banks for-itself may-make abundant and torrential the-judge even striving
contra feret cogetque ire, qua rapiet. Hic orator
against will-carry and-will-compel to-go where it-shall-snatch This orator
et defunctos excitabit ut Appium Caecum, apud hunc et
both the-dead will-raise as Appius Caecus with him also
patria ipsa exclamabit, aliquandoque ut Ciceronem in
the-fatherland itself will-cry-out and-sometimes as Cicero in
oratione contra Catilinam in senatu alloquetur.
the-speech against Catiline in the-senate will-address
62 Hic et amplificationibus extollet orationem, et in
This-one also by-amplifications will-raise the-speech and into
superlationem quoque erigetur. Quae Charybdis tam vorax?
hyperbole also will-rise What Charybdis so voracious
et Oceanus medius fidius ipse. Nota sunt enim iam
and Ocean so-help-me God itself Known are for already
studiosis haec lumina. Hic deos ipsos in congressum
to-the-students these lights This-one the-gods themselves into conference
prope suum sermonemque deducet: Vos enim Albani tumuli
almost his-own and-conversation will-bring You for Alban mounds
atque luci; vos, inquam, Albanorum obrutae arae, sacrorum
and groves you I-say of-the-Albans buried altars of-the-rites
popli Romani sociae et aequales. Hic iram, hic
of-the-people Roman allies and equals This-one anger this-one
misericordiam inspirabit, hoc dicente iudex deos
pity will-inspire with-this-one speaking the-judge the-gods

appellabit et flebit et per omnes adfectus tractatus huc
will-call-on and will-weep and through all emotions handled hither
atque illuc sequetur nec doceri desiderabit.
and thither will-follow nor to-be-instructed will-he-desire
Quare si ex tribus his generibus necessario sit eligendum 63
Wherefore if from three these kinds necessarily be to-be-chosen
unum, quis dubitet hoc praeferre omnibus et validissimum
one who would-hesitate this to-prefer to-all both most-powerful
alioqui et maximis quibusque causis accommodatissimum?
otherwise and for-the-greatest each causes most-suited
Nam et Homerus brevem quidem cum iucunditate et propriam, 64
For both Homer brief indeed with charm and proper
id enim est non deerrare verbis, et carentem supervacuis
this for is not to-stray in-words and lacking superfluities
eloquentiam Menelao dedit, quae sunt virtutes generis illius
eloquence to-Menelaus gave which are the-virtues of-kind that
primi, et ex ore Nestoris dixit dulciorem melle
first and from the-mouth of-Nestor he-said sweeter than-honey
profluere sermonem, qua certe delectatione nihil fingi
to-flow speech than-which surely delight nothing to-be-imagined
maius potest; sed summam expressurus in Ulixe facundiam
greater can but the-highest going-to-express in Ulysses fluency
et magnitudinem illi vocis et vim orationis nivibus
both greatness to-him of-voice and force of-speech to-snows
hibernis et copia verborum atque impetu parem tribuit.
wintry and in-abundance of-words and impetus equal he-assigned
Cum hoc igitur nemo mortalium contendet; hunc ut deum 65
With this-man therefore no-one of-mortals will-contend him as a-god
homines intuebuntur. Hanc vim et celeritatem in Pericle
men will-look-upon This force and speed in Pericles

miratur Eupolis, hanc fulminibus Aristophanes comparat,
admires Eupolis this to-thunderbolts Aristophanes compares
haec est vere dicendi facultas.
this is truly of-speaking the-faculty

66 Sed neque his tribus quasi formis inclusa eloquentia est.
But neither in-these three as-it-were forms enclosed eloquence is
Nam ut inter gracile validumque tertium aliquid constitutum
For as between the-slender and-the-strong a-third something established
est, ita horum inter se intervalla sunt, atque inter
has-been so of-these among themselves intervals there-are and between
haec ipsa mixtum quiddam ex duobus medium est eorum.
these themselves mixed something from the-two middle is of-them

67 Nam et subtili plenius aliquid atque subtilius et
For both than-the-plain fuller something and plainer and
vehementi remissius atque vehementius invenitur, ut illud
than-the-vehement more-relaxed and more-vehement is-found so-that that
lene aut ascendit ad fortiora aut ad tenuiora summittitur.
gentle either rises to stronger-things or to slighter-things is-lowered
Ac sic prope innumerabiles species reperiuntur, quae utique
And so almost innumerable species are-found which assuredly
aliquo momento inter se differant: sicut quattuor ventos
by-some degree among themselves differ just-as four winds
generaliter a totidem mundi cardinibus accepimus flare,
generally from as-many of-the-world quarters we-have-heard to-blow
cum interim plurimi medii et eorum varia nomina et
while meanwhile very-many intermediate and of-them various names and
quidam etiam regionum ac fluminum proprii deprehenduntur.
certain even of-regions and of-rivers proper are-detected

68 Eademque musicis ratio est, qui, cum in cithara quinque
And-the-same for-musicians the-method is who when on the-lyre five
constituerunt sonos, plurima deinde varietate complent
they-have-established sounds with-very-great then variety fill

spatia illa nervorum, atque his, quos interposuerunt,
the-spaces those of-the-strings and to-these which they-have-interposed
inserunt alios, ut pauci illi transitus multos gradus habeant.
insert others so-that few those transitions many steps may-have
Plures igitur etiam eloquentiae facies, sed stultissimum quaerere, 69
More therefore also of-eloquence the-faces but most-foolish to-ask
ad quam se recturus sit orator, cum omnis species, quae
to which himself going-to-direct is the-orator since every species which
modo recta est, habeat usum, atque id ipsum non sit oratoris,
only right is has a-use and that itself not is of-the-orator
quod vulgo genus dicendi vocant. Utetur enim, ut res
which commonly the-style of-speaking they-call He-will-use for as the-matter
exiget, omnibus, nec pro causa modo, sed pro partibus causae.
shall-require all nor for the-case only but for the-parts of-the-case
Nam ut non eodem modo pro reo capitis et in 70
For as not in-the-same way for a-defendant on-a-capital-charge and in
certamine hereditatis et de interdictis ac sponsionibus et
a-contest of-inheritance and about interdicts and wagers and
de certa credita dicet, sententiarum quoque in senatu et
about a-certain loan he-will-speak of-opinions also in the-senate and
contionum et privatorum consiliorum servabit discrimina,
of-public-addresses and of-private counsels he-will-keep the-distinctions
multa ex differentia personarum, locorum temporumque
many-things from the-difference of-persons of-places and-of-times
mutabit, ita in eadem oratione aliter concitabit, aliter
he-will-change so in the-same speech otherwise he-will-excite otherwise
conciliabit, non ex iisdem haustibus iram et misericordiam
he-will-conciliate not from the-same drafts anger and pity
petet, alias ad docendum alias ad movendum adhibebit artes.
he-will-seek some for instructing others for moving he-will-apply arts

71 Non unus color prooemii, narrationis, argumentorum,
Not one color of-the-proem of-the-narrative of-the-arguments
egressionis, perorationis servabitur. Dicet idem graviter,
of-the-digression of-the-peroration will-be-kept He-will-speak the-same gravely
severe, acriter, vehementer, concitate, copiose, amare, comiter,
severely sharply vehemently excitedly copiously bitterly courteously
remisse, subtiliter, blande, leniter, dulciter, breviter, urbane,
relaxedly plainly blandly gently sweetly briefly wittily
non ubique similis, sed ubique par sibi.
not everywhere similar but everywhere equal to-himself

72 Sic fiet cum id, propter quod maxime repertus est
So it-will-come-about both that for which most invented was
usus orationis, ut dicat utiliter et ad efficiendum quod
the-use of-speech that he-speak usefully and for accomplishing what
intendit potenter, tum laudem quoque nec doctorum modo
he-intends powerfully and praise also not of-the-learned only
sed etiam vulgi consequatur.
but also of-the-crowd he-may-attain

73 Falluntur enim plurimum, qui vitiosum et corruptum
Are-mistaken for very-much those-who a-faulty and corrupt
dicendi genus, quod aut verborum licentia exultat aut
of-speaking style which either of-words with-license exults or
puerilibus sententiolis lascivit aut immodico tumore turgescit
with-childish little-epigrams wantons or with-immoderate swelling swells
aut inanibus locis bacchatur aut casuris, si leviter
or in-empty commonplaces revels or with-going-to-fall if lightly
excutiantur, flosculis nitet aut praecipitia pro sublimibus
they-be-shaken little-flowers shines or precipices for sublimities
habet aut specie libertatis insanit, magis existimant
holds or with-the-appearance of-freedom raves more think

populare atque plausibile. Quod quidem placere multis
popular and applause-winning Which indeed to-please many
nec infitior nec miror.
neither do-I-deny nor wonder
Est enim iucunda auribus ac favorabilis qualiscunque eloquentia 74
Is for pleasant to-the-ears and favored any-kind-of eloquence
et ducit animos naturali voluptate vox omnis, neque aliunde
and leads minds with-natural pleasure voice every nor from-elsewhere
illi per fora atque aggerem circuli; quo minus mirum
those through the-forums and the-rampart circles by-which less wonderful
est, quod nulli non agentium parata vulgi corona est.
it-is that to-no not of-the-pleaders ready of-the-crowd a-ring is
Ubi vero quid exquisitius dictum accidit auribus 75
When indeed something more-exquisite said falls-upon the-ears
imperitorum, qualecunque id est, quod modo se ipsi
of-the-unskilled of-whatever-kind it is which only themselves they
posse desperent, habet admirationem, neque immerito; nam
to-be-able despair it-has admiration nor undeservedly for
ne illud quidem facile est. Sed evanescunt haec atque
not that even easy is But fade these-things and
emoriuntur comparatione meliorum, ut lana tincta fuco
die by-comparison of-better-things as wool dyed with-rouge
citra purpuras placet; at si contuleris Tyriae eam lacernae,
without purples pleases but if you-compare to-a-Tyrian it cloak
conspectu melioris obruatur, ut Ovidius ait.
by-the-sight of-the-better it-is-overwhelmed as Ovid says
Si vero iudicium his corruptis acrius adhibeas ut 76
If indeed judgment to-these corrupt-things more-keenly you-apply as
fucinis sulfura, iam illum, quo fefellerant, exuant
to-dyed-goods sulfur at-once that with-which they-had-deceived they-would-put-off
mentitum colorem et quadam vix enarrabili foeditate
false color and with-a-certain scarcely describable foulness

pallescant. Lucent igitur haec citra solem, ut quaedam
would-grow-pale They-shine therefore these-things out-of the-sun as certain
exigua animalia igniculi videntur in tenebris. Denique mala
tiny animals little-fires seem in the-darkness Finally bad-things
multi probant, nemo improbat bona.
many approve no-one disapproves good-things

77 Neque vero omnia ista, de quibus locuti sumus, orator
Nor indeed all those-things about which spoken we-have the-orator
optime tantum sed etiam facillime faciet. Neque enim vim
best only but also most-easily will-do Nor for force
summam dicendi et os admiratione dignum infelix
the-highest of-speaking and a-mouth of-admiration worthy unhappy
usque ad ultimum sollicitudo persequitur, quae oratorem
right to the-last anxiety pursues which the-orator
macerat et coquit aegre verba vertentem et perpendendis
wastes and boils with-difficulty words turning and in-weighing
coagmentandisque eis intabescentem.
and-joining them pining-away

78 Nitidus ille et sublimis et locuples circumfluentibus undique
Splendid he and sublime and rich over-flowing on-all-sides
eloquentiae copiis imperat. Desinit enim in adversa
of-eloquence with-the-resources commands Ceases for against adverse-things
niti, qui pervenit in summum. Scandenti circa ima
to-strive he-who has-arrived at the-summit For-the-one-climbing about the-bottom
labor est; ceterum quantum processeris, mollior clivus
labor is but as-far-as you-shall-have-advanced gentler the-slope
ac laetius solum.
and more-fertile the-soil

79 Et si haec quoque iam lenius supina perseverantibus
And if these also now more-gently sloping by-persevering
studiis evaseris, inde fructus illaborati offerunt sese
studies you-shall-have-climbed thence fruits unlabored offer themselves

et omnia sponte proveniunt; quae tamen cotidie nisi
and all-things spontaneously grow which yet daily unless
decerpantur, arescunt. Sed et copia habeat modum, sine
they-be-plucked wither But both fullness let-have a-limit without
quo nihil nec laudabile nec salutare est, et nitor ille
which nothing either praiseworthy or wholesome is and polish that
cultum virilem et inventio iudicium.
ornament manly and invention judgment
Sic erunt magna non nimia, sublimia non abrupta, fortia 80
Thus will-be great-things not excessive sublime not abrupt brave
non temeraria, severa non tristia, gravia non tarda, laeta
not rash severe not gloomy weighty not slow joyful
non luxuriosa, iucunda non dissoluta, grandia non tumida.
not luxuriant pleasant not dissolute grand not swollen
Similis in ceteris ratio est ac tutissima fere per
Similar in the-rest the-method is and safest nearly through
medium via, quia utriusque ultimum vitium est.
the-middle the-road because of-each the-extreme a-fault is

The orator should retire before age betrays him, as it did Domitius Afer, and then write history, give legal opinions, or teach the young as an old pilot teaches the sea. Quintilian has taught what he knew. Lest his demands seem too great, he argues that the mind can master much, that virtue rests chiefly on the will, that the arts fill a few books, and that teachers who delay pupils and years of declamation waste the time.

1 His dicendi virtutibus usus orator in iudiciis, consiliis,
These of-speaking excellences having-used the-orator in trials counsels
contionibus, senatu, in omni denique officio boni civis
public-meetings the-senate in every finally duty of-a-good citizen
finem quoque dignum et optimo viro et opere sanctissimo
an-end also worthy both of-the-best man and of-the-work most-sacred
faciet, non quia prodesse unquam satis sit et illa mente
will-make not because to-profit ever enough be and with-that mind
atque illa facultate praedito non optandum operis
and with-that faculty for-one-endowed not to-be-wished of-a-work
pulcherrimi quam longissimum tempus, sed quia decet hoc
most-beautiful as long-as-possible a-time but because it-befits this
quoque prospicere, ne quid peius, quam fecerit, faciat.
also to-foresee lest anything worse than he-has-done he-do
2 Neque enim scientia modo constat orator, quae augetur
Nor for in-knowledge only consists the-orator which is-increased
annis, sed voce, latere, firmitate; quibus fractis aut imminutis
by-years but in-voice lungs firmness which broken or diminished
aetate seu valetudine cavendum est, ne quid in oratore
by-age or by-ill-health to-be-taken-care-of is lest anything in the-orator
summo desideretur, ne intersistat fatigatus, ne quae
highest be-missed lest he-stop-short wearied lest what-things
dicet parum audiri sentiat, ne se quaerat priorem.
he-shall-say too-little to-be-heard he-perceive lest himself he-seek the-former

Vidi ego longe omnium, quos mihi cognoscere contigit, 3
summum oratorem, Domitium Afrum valde senem, cotidie
aliquid ex ea quam meruerat auctoritate perdentem, cum
agente illo, quem principem fuisse quondam fori non
erat dubium, alii, quod indignum videatur, riderent, alii
erubescerent; quae occasio fuit de illo dicendi, malle eum
deficere quam desinere.

I-saw I by-far of-all whom to-me to-know it-befell
the-highest orator Domitius Afer very old daily
something from that which he-had-earned authority losing when
pleading he whom the-chief to-have-been once of-the-forum not
was doubtful some which unworthy may-seem laughed others
blushed which the-occasion was about him of-saying to-prefer him
to-fail than to-cease

Neque erant illa qualiacunque mala sed minora. Quare 4
antequam in has aetatis veniat insidias, receptui canet
et in portum integra nave perveniet. Neque enim minores
eum, cum id fecerit, studiorum fructus prosequentur.
Aut ille monumenta rerum posteris aut, ut L. Crassus
in libris Ciceronis destinat, iura quaerentibus reddet aut
eloquentiae componet artem aut pulcherrimis vitae praeceptis
dignum os dabit.

Nor were those whatever-kind evils but lesser Wherefore
before into these of-age he-come snares the-retreat he-will-sound
and into harbor with-whole ship he-will-arrive Nor for lesser
him when this he-shall-have-done of-studies fruits will-attend
Either he records of-affairs for-posterity or as Lucius Crassus
in the-books of-Cicero intends law to-those-seeking will-render or
of-eloquence will-compose an-art or of-the-most-beautiful of-life precepts
a-worthy mouth will-give

5 Frequentabunt vero eius domum optimi iuvenes more
Will-throng indeed his house the-best young-men in-the-manner
veterum et vere dicendi viam velut ex oraculo petent. Hos
of-the-old and truly of-speaking the-way as-if from an-oracle will-seek These
ille formabit quasi eloquentiae parens, et ut vetus gubernator
he will-shape as-if of-eloquence the-parent and as an-old helmsman
litora et portus et quae tempestatum signa, quid secundis
shores and harbors and what of-storms signs what in-favoring
flatibus, quid adversis ratio poscat, docebit, non humanitatis
winds what in-adverse the-method demands will-teach not of-kindness
solum communi ductus officio, sed amore quodam operis.
only by-the-common led duty but by-love a-certain of-the-work
Nemo enim minui velit id, in quo maximus fuit.
No-one for to-be-diminished would-wish that in which greatest he-has-been

6 Quid porro est honestius quam docere quod optime scias?
What moreover is more-honorable than to-teach what best you-know
Sic ad se Caelium deductum a patre Cicero profitetur;
So to himself Caelius brought by his-father Cicero professes
sic Pansam, Hirtium, Dolabellam in morem praeceptoris
so Pansa Hirtius Dolabella in the-manner of-a-teacher
exercuit cotidie dicens audiensque.
he-trained daily speaking and-listening

7 Ac nescio an eum tunc beatissimum credi oporteat
And I-know-not whether him then most-happy to-be-believed it-is-proper
fore, cum iam secretus et consecratus, liber invidia,
to-be-going-to-be when now withdrawn and consecrated free from-envy
procul contentionibus famam in tuto collocarit et sentiet
far from-contentions his-fame in safety he-shall-have-placed and will-feel
vivus eam, quae post fata praestari magis solet, venerationem
alive that which after death to-be-paid more is-wont veneration
et, quid apud posteros futurus sit, videbit.
and what among posterity going-to-be he-is will-see

Conscius sum mihi, quantum mediocritate valui, quaeque 8
Conscious I-am to-myself how-much by-mediocrity I-have-availed both-what
antea scierim, quaeque operis huiusce gratia potuerim
before I-knew and-what of-work this for-the-sake I-could
inquirere, candide me atque simpliciter in notitiam eorum,
inquire candidly me and simply to the-knowledge of-those
si qui forte cognoscere voluissent, protulisse. Atque id
if any perhaps to-learn have-wished to-have-brought-forth And this
viro bono satis est, docuisse quod scierit.
for-a-man good enough is to-have-taught what he-knew
Vereor tamen, ne aut magna nimium videar exigere, qui 9
I-fear yet lest either great-things excessively I-seem to-require who
eundem virum bonum esse et dicendi peritum velim, aut
the-same man good to-be and of-speaking skilled would-wish or
multa, qui tot artibus in pueritia discendis morum
many-things who to-so-many arts in boyhood being-learned of-morals
quoque praecepta et scientiam iuris civilis praeter ea,
also the-precepts and the-knowledge of-law civil besides those-things
quae de eloquentia tradebantur, adiecerim, quique haec
which about eloquence were-handed-down have-added and-who these-things
operi nostro necessaria esse crediderint, velut moram
for-work our necessary to-be have-believed as-if at-the-delay
rei perhorrescant et desperent ante experimentum.
of-the-thing shudder and despair before trial
Qui primum renuntient sibi, quanta sit humani ingenii 10
Who first let-them-report to-themselves how-great is of-human talent
vis, quam potens efficiendi quae velit, cum maria
the-force how powerful of-accomplishing what-things it-wishes when seas
transire, siderum cursus numerosque cognoscere, mundum
to-cross of-the-stars the-courses and-numbers to-know the-world
ipsum paene dimetiri, minores, sed difficiliores artes
itself almost to-measure lesser but more-difficult arts

potuerint. Tum cogitent, quantam rem petant, quamque
they-have-been-able Then let-them-reflect how-great a-thing they-seek and-how
nullus sit hoc proposito praemio labor recusandus.
no is with-this proposed reward labor to-be-refused
11 Quod si mente conceperint, huic quoque parti facilius
But if in-mind they-shall-have-conceived to-this also part more-easily
accedent, ut ipsum iter neque impervium neque saltem
they-will-accede that the-very road neither impassable nor at-least
durum putent. Nam id, quod prius quodque maius est, ut
hard they-think For that which first and-which greater is that
boni viri simus, voluntate maxime constat; quam qui vera
good men we-be on-the-will most depends which he-who with-true
fide induerit, facile eas, quae virtutem docent, artes accipiet.
faith shall-have-put-on easily those which virtue teach arts will-take-in
12 Neque enim aut tam perplexa aut tam numerosa sunt
Nor for either so entangled or so numerous are
quae praecipiuntur, ut non paucorum admodum annorum
the-things-which are-prescribed that not of-few quite years
intentione discantur. Longam enim facit operam quod
by-attention they-be-learned Long for makes the-effort that
repugnamus; brevis est institutio vitae honestae beataeque,
we-resist brief is the-instruction of-life honorable and-happy
si credas. Natura enim nos ad mentem optimam genuit,
if you-believe-it Nature for us for mind the-best begot
adeoque discere meliora volentibus promptum est, ut vere
and-so-much to-learn better-things for-those-wishing ready it-is that truly
intuenti mirum sit illud magis malos esse tam multos.
to-one-looking wonderful be that more that-the-bad to-be so many
13 Nam ut aqua piscibus, ut sicca terrenis, circumfusus nobis
For as water to-fish as dry-land to-land-creatures poured-around us
spiritus volucribus convenit, ita certe facilius esse oportebat
the-air for-birds is-fitting so surely easier to-be it-ought

secundum naturam quam contra eam vivere. Cetera vero,
according-to nature than against it to-live The-rest indeed
etiamsi aetatem nostram non spatio senectutis sed tempore
even-if age our not by-the-span of-old-age but by-the-time
adolescentiae metiamur, abunde multos ad discendum annos
of-youth we-measure abundantly many for learning years
habent. Omnia enim breviora reddet ordo et ratio et modus.
have All-things for shorter will-make order and method and measure
Sed culpa est in praeceptoribus prima, qui libenter detinent 14
But the-fault is in the-teachers first who willingly detain
quos occupaverunt, partim cupiditate diutius exigendi
those-whom they-have-seized partly by-desire longer of-exacting
mercedulas, partim ambitione, quo difficilius videatur esse quod
little-fees partly by-ambition that more-difficult may-seem to-be what
pollicentur, partim etiam inscientia tradendi vel negligentia.
they-promise partly also by-ignorance of-teaching or by-negligence
Proxima in nobis, qui morari in eo quod novimus, quam
The-next in us who to-linger in that which we-know than
discere quae nondum scimus, melius putamus.
to-learn what-things not-yet we-know better think
Nam ut de nostris potissimum studiis dicam, quid 15
For that about our especially studies I-may-speak what
attinet tam multis annis quam in more est plurimorum
does-it-matter so many years as in custom it-is of-very-many
(ut de his, a quibus magna in hoc pars aetatis absumitur,
that about those by whom great in this a-part of-life is-consumed
taceam) declamitare in schola et tantum laboris in rebus
I-may-be-silent to-declaim in school and so-much of-labor in matters
falsis consumere, cum satis sit modico tempore imaginem
false to-consume when enough be in-moderate time the-image
veri discriminis et dicendi leges comperisse? Quod non
of-true contest and of-speaking the-laws to-have-found-out Which not

eo dico, quasi sit unquam omittenda dicendi exercitatio,
for-this I-say as-if is ever to-be-omitted of-speaking the-practice
sed quia non in una sit eius specie consenescendum.
but because not in one be its kind to-grow-old

16 Res varias cognoscere et praecepta vivendi perdiscere et
Things various to-know and the-precepts of-living to-learn-thoroughly and
in foro nos experiri potuimus, dum scholastici sumus.
in the-forum ourselves to-try we-could while scholastics we-are
Discendi ratio talis, ut non multos poscat annos.
Of-learning the-method such that not many it-demands years
Quaelibet enim ex iis artibus, quarum habui mentionem,
Any for of those arts of-which I-have-made mention
in paucos libros contrahi solet; adeo non est infinito
into few books to-be-compressed is-wont so-much not is of-infinite
spatio ad traditionem opus. Reliqua est exercitatio, quae
time for transmission need What-remains is practice which
vires cito facit, cum fecit, tuetur.
strength quickly makes when it-has-made preserves

17 Rerum cognitio cotidie crescit, et tamen quam multorum
Of-things knowledge daily grows and yet how of-many
ad eam librorum necessaria lectio est, quibus aut rerum
for it books necessary the-reading is from-which either of-things
exempla ab historicis aut dicendi ab oratoribus petuntur,
examples from the-historians or of-speaking from the-orators are-sought
philosophorum quoque consultorumque opiniones, si utilia
of-the-philosophers also and-of-the-jurists the-opinions if useful-things
velimus legere non, quod ne fieri quidem potest, omnia?
we-wish to-read not which not to-be-done even can all-things
Sed breve nobis tempus nos facimus.
But short for-ourselves the-time we make

We waste our hours on calls, games, banquets, and pleasures, and count the years we lived, not those we studied. Gorgias, Plato, Aristotle, Cato, Varro, and even Celsus mastered many arts; whatever is best did not exist before it was first done. Even one who despairs of the summit may stand in second or third place, as Pollio and Messala did after Cicero, and even modest eloquence brings rich rewards. So let us strive for the majesty of speech; Quintilian hopes his precepts, offered to Marcellus, bring the young at least good will.

Quantulum enim studiis partimur? Alias horas vanus 18
How-little for to-studies do-we-allot Other hours empty
salutandi labor, alias datum fabulis otium, alias spectacula,
of-greeting labor others given to-gossip leisure others the-shows
alias convivia trahunt. Adiice tot genera ludendi et
others banquets drag-away Add so-many kinds of-play and
insanam corporis curam, peregrinatio, rura, calculorum
the-insane of-the-body care travel country-estates of-calculations
anxiam sollicitudinem, invitamenta libidinum et vinum et
anxious solicitude the-enticements of-lusts and wine and
flagrantibus omni genere voluptatum animis ne ea quidem
with-burning with-every kind of-pleasures minds not those even
tempora idonea, quae supersunt.
times suitable which remain
Quae si omnia studiis impenderentur, iam nobis longa aetas 19
Which if all to-studies were-spent now to-us long the-age
et abunde satis ad discendum spatii viderentur vel diurna
and abundantly enough for learning of-time would-seem even the-daytime
tantum computantibus tempora ut nihil noctes, quarum bona
only for-those-reckoning times so-that nothing the-nights of-which a-good

pars omni somno longior est, adiuvarent. Nunc computamus
part than-all sleep longer is would-help Now we-reckon
annos, non quibus studuimus, sed quibus viximus.
the-years not in-which we-have-studied but in-which we-have-lived
20 Nec vero si geometrae et musici et grammatici ceterarumque
Nor indeed if geometers and musicians and grammarians and-of-the-other
artium professores omnem suam vitam, quamlibet longa
arts professors all their life however long
fuerit, in singulis artibus consumpserunt, sequitur ut plures
it-has-been in single arts have-consumed it-follows that several
quasdam vitas ad plura discenda desideremus. Neque enim
certain lives for more-things to-be-learned we-should-require Nor for
illi didicerunt haec usque in senectutem, sed ea
they learned these-things right into old-age but those-things
sola didicisse contenti fuerunt ac tot annos non in
alone to-have-learned content were and so-many years not in
percipiendo exhauserunt, sed in praecipiendo.
learning exhausted but in teaching
21 Ceterum, ut de Homero taceam, in quo nullius non artis
Besides that about Homer I-may-be-silent in whom of-no not art
aut opera perfecta aut certe non dubia vestigia reperiuntur,
either the-works perfect or surely not doubtful traces are-found
(ut Eleum Hippiam transeam, qui non liberalium modo
that Elean Hippias I-may-pass-over who not of-liberal only
disciplinarum prae se scientiam tulit, sed vestem et
disciplines before himself knowledge carried but a-robe and
anulum crepidasque, quae omnia manu sua fecerat, in
a-ring and-shoes which all with-hand his-own he-had-made in
usu habuit, atque ita se praeparavit, ne cuius alterius
use had and so himself prepared lest of-anyone other's
opere egeret,) illusisse tot malis, quot summa
work he-should-need to-have-mocked so-many evils as-many-as extreme

senectus habet, universae Graeciae credimus Gorgian, qui
old-age has all Greece we-believe Gorgias who
quaerere auditores de quo quisque vellet iubebat.
to-ask the-audience about what each might-wish bade
Quae tandem ars digna litteris Platoni defuit? Quot 22
What pray art worthy of-letters to-Plato was-lacking In-how-many
saeculis Aristoteles didicit, ut non solum, quae ad
ages Aristotle learned that not only what-things to
philosophos atque oratores pertinent, scientia complecteretur,
philosophers and orators pertain in-knowledge he-might-embrace
sed animalium satorumque naturas omnes perquireret?
but of-animals and-of-plants the-natures all he-might-search-out
Illis haec invenienda fuerunt, nobis cognoscenda sunt.
To-them these-things to-be-discovered were to-us to-be-learned are
Tot nos praeceptoribus, tot exemplis instruxit
With-so-many us teachers with-so-many examples has-equipped
antiquitas, ut possit videri nulla sorte nascendi aetas
antiquity that it-can seem no by-lot of-being-born age
felicior quam nostra, cui docendae priores elaborarunt.
more-fortunate than ours for-which to-be-taught the-earlier have-labored
M. igitur Cato idem summus imperator, idem sapiens, 23
Marcus therefore Cato the-same the-highest general the-same wise
idem orator, idem historiae conditor, idem iuris, idem rerum
the-same orator the-same of-history the-founder the-same of-law the-same of-affairs
rusticarum peritissimus fuit inter tot operas militiae,
rustic most-skilled was amid so-many labors of-military-service
tantas domi contentiones, rudi saeculo, litteras Graecas
so-great at-home contentions in-a-rude age letters Greek
aetate iam declinata didicit, ut esset hominibus documento
in-age already declined learned that he-might-be to-men a-proof
ea quoque percipi posse quae senes concupissent.
those-things also to-be-grasped to-be-able which old-men had-desired

24 Quam multa, paene omnia, tradidit Varro! Quod
How many-things almost all-things has-handed-down Varro What
instrumentum dicendi M. Tullio defuit? Quid plura? cum
instrument of-speaking Marcus to-Tullius was-lacking Why more since
etiam Cornelius Celsus, mediocri vir ingenio, non solum de
even Cornelius Celsus of-moderate a-man talent not only about
his omnibus conscripserit artibus, sed amplius rei militaris
these all has-written arts but further of-the-thing military
et rusticae et medicinae praecepta reliquerit, dignus vel
and of-rustic and of-medicine precepts has-left worthy even
ipso proposito, ut eum scisse omnia illa credamus.
by-the-very purpose that him to-have-known all those-things we-should-believe
25 At perficere tantum opus arduum et nemo perfecit.
But to-accomplish so-great a-work (is)-arduous and no-one has-accomplished(-it)
Ante omnia sufficit ad exhortationem studiorum, capere id
Before all-things suffices for exhortation of-studies to-grasp that
rerum naturam nec, quidquid non est factum, ne fieri
of-things nature and-not whatever not has-been done not to-be-done
quidem posse; tum omnia, quae magna sunt atque admirabilia,
even to-be-able then all-things which great are and admirable
tempus aliquod quo primum efficerentur habuisse.
a-time some in-which first they-were-accomplished to-have-had
26 Nam et poesis ab Homero et Vergilio tantum fastigium
For both poetry from Homer and Vergil so-great a-summit
accepit et eloquentia a Demosthene atque Cicerone. Denique
received and eloquence from Demosthenes and Cicero Finally
quidquid est optimum, ante non fuerat. Verum etiam si
whatever is best before not had-been But even if
quis summa desperet (quod cur faciat, cui ingenium,
anyone the-highest should-despair-of which why he-should-do to-whom talent

valetudo, facultas, praeceptores non deerunt?), tamen est, ut
health means teachers not will-be-lacking yet it-is as
Cicero ait, pulchrum in secundis tertiisque consistere.
Cicero says fine in second and-third-places to-stand
Neque enim, si quis Achillis gloriam in bellicis consequi 27
Nor for if anyone of-Achilles the-glory in warlike-things to-attain
non potest, Aiacis aut Diomedis laudem aspernabitur, nec
not can of-Ajax or of-Diomedes the-praise he-will-spurn nor
qui Homeri non fuerunt, Tyrtaei. Quin immo si hanc
those-who of-Homer not have-been of-Tyrtaeus Nay rather if this
cogitationem homines habuissent, ut nemo se meliorem
thought men had-had that no-one himself better
fore eo qui optimus fuisset, arbitraretur, ii ipsi,
to-be-going-to-be than-him who best had-been should-think those very
qui sunt optimi, non fuissent, neque post Lucretium ac
who are the-best not would-have-been nor after Lucretius and
Macrum Vergilius nec post Crassum et Hortensium Cicero,
Macer Vergil nor after Crassus and Hortensius Cicero
sed nec illi, qui post eos fuerunt.
but nor those who after them have-been
Verum ut transeundi spes non sit, magna tamen est 28
But though of-surpassing hope not there-be great yet is
dignitas subsequendi. An Pollio et Messala, qui iam Cicerone
the-dignity of-following-closely Or Pollio and Messala who already with-Cicero
arcem tenente eloquentiae agere coeperunt, parum in vita
the-citadel holding of-eloquence to-plead began too-little in life
dignitatis habuerunt, parum ad posteros gloriae tradiderunt?
of-dignity had too-little to posterity of-glory have-handed-down
Alioqui pessime de rebus humanis perductae in summum
Otherwise worst of affairs human brought to the-summit
artes mererentur, si, quod optimum, idem ultimum fuisset.
the-arts would-deserve if what best the-same last had-been

29 Adde quod magnos modica quoque eloquentia parit fructus
Add that great moderate even eloquence produces fruits
ac, si quis haec studia utilitate sola metiatur, paene illi
and if anyone these studies by-usefulness alone should-measure almost to-that
perfectae par est. Neque erat difficile vel veteribus vel novis
perfect equal it-is Nor was-it difficult either by-old or by-new
exemplis palam facere, non aliunde maiores opes, honores,
examples plain to-make not from-elsewhere greater wealth honors
amicitias, laudem praesentem, futuram hominibus contigisse,
friendships praise present future to-men to-have-fallen
nisi indignum litteris esset, ab opere pulcherrimo, cuius
unless unworthy of-letters it-were from a-work most-beautiful whose
tractatus atque ipsa possessio plenissimam studiis gratiam
handling and very possession fullest for-studies recompense
refert, hanc minorem exigere mercedem, more eorum,
brings this lesser to-exact a-fee after-the-manner of-those
qui a se non virtutes sed voluptatem, quae fit ex
who by themselves not virtues but pleasure which arises from
virtutibus, peti dicunt.
virtues to-be-sought say

30 Ipsam igitur orandi maiestatem, qua nihil dii immortales
The-very therefore of-pleading majesty than-which nothing the-gods immortal
melius homini dederunt et qua remota muta sunt omnia et
better to-man have-given and which removed dumb are all-things and
luce praesenti ac memoria posteritatis carent, toto animo
the-light present and memory of-posterity lack with-whole mind
petamus nitamurque semper ad optima, quod facientes aut
let-us-seek and-let-us-strive always toward the-best which doing either
evademus in summum aut certe multos infra nos videbimus.
we-shall-emerge to the-summit or surely many below us we-shall-see

Haec erant, Marcelle Victori, quibus praecepta dicendi 31
These-things were Marcellus Victorius by-which the-precepts of-speaking
pro virili parte adiuvari posse per nos videbantur,
according-to manly part to-be-helped to-be-able by us seemed
quorum cognitio studiosis iuvenibus si non magnam utilitatem
of-which the-knowledge to-studious young-men if not great usefulness
adferet, at certe, quod magis petimus, bonam voluntatem.
will-bring yet surely what more we-seek good will

AUGUSTINE

De Magistro

On the Teacher

Locutio ad quid instituta

I · WHY WE SPEAK

Augustine asks his son Adeodatus what we mean to do when we speak. To teach, it seems, even when we ask questions, or to remind, ourselves or others. Singing is for pleasure, a melody that can be had without words. Prayer is not to teach or remind God, who is sought in the mind's inner chamber, the temple where the sacrifice of justice is offered; Christ taught his disciples words so that they might remind themselves what to pray for. Even silent thought in words is reminding.

AUG. Quid tibi videmur efficere velle cum loquimur? 1

What to-you do-we-seem to-accomplish to-wish when we-speak

AD. Quantum quidem mihi nunc occurrit, aut docere, aut

As-much-as indeed to-me now occurs either to-teach or

discere.

to-learn

AUG. Unum horum video et assentior: nam loquendo nos

One of-these I-see and assent for by-speaking we

docere velle manifestum est; discere autem quomodo?

to-teach to-wish manifest it-is to-learn but how

AD. Quo tandem censes, nisi cum interrogamus?

How pray do-you-judge unless when we-ask

AUG. Etiam tunc nihil aliud quam docere nos velle intelligo.

Even then nothing else than to-teach us to-wish I-understand

Nam quaero abs te, utrum ob aliam causam interroges, nisi

For I-ask from you whether for another reason you-ask unless

ut eum quem interrogas doceas quid velis?

that him whom you-ask you-may-teach what you-want

AD. Verum dicis.

True you-say

AUG. Vides ergo jam nihil nos locutione, nisi ut doceamus
You-see therefore now nothing us by-speech except that we-may-teach
appetere.
to-seek

AD. Non plane video: nam si nihil est aliud loqui quam
Not clearly I-see for if nothing is else to-speak than
verba promere, video nos id facere cum cantamus. Quod
words to-bring-forth I-see us that to-do when we-sing Which
cum soli saepe facimus, nullo praesente qui discat, non
since alone often we-do with-no-one present who may-learn not
puto nos docere aliquid velle.
I-think us to-teach anything to-wish

AUG. At ego puto esse quoddam genus docendi per
But I think to-be a-certain kind of-teaching through
commemorationem, magnum sane, quod in nostra hac
reminding great indeed which in our this
sermocinatione res ipsa indicabit.
conversation the-thing itself will-show
Sed si tu non arbitraris nos discere cum recordamur, nec
But if you not think us to-learn when we-recall nor
docere illum qui commemorat, non resisto tibi: et duas
to-teach him who reminds not I-resist you and two
jam loquendi causas constituo, aut ut doceamus, aut ut
now of-speaking reasons I-establish either that we-may-teach or that
commemoremus vel alios vel nosmetipsos; quod etiam dum
we-may-remind either others or ourselves which also while
cantamus, efficimus: an tibi non videtur?
we-sing we-do or to-you not does-it-seem

AD. Non prorsus: nam rarum admodum est, ut ego cantem
Not utterly for rare quite it-is that I sing
commemorandi me gratia, sed tantummodo delectandi.
of-reminding myself for-the-sake but only of-delighting

AUG. Video quid sentias. Sed nonne attendis id quod te
I-see what you-mean But surely you-notice that which you
delectat in cantu modulationem quamdam esse soni; quae
delights in singing a-modulation certain to-be of-sound which
quoniam verbis et addi et detrahi potest, aliud
since to-words both to-be-added and to-be-taken-away can one-thing
est loqui, aliud est cantare? Nam et tibiis et cithara
it-is to-speak another it-is to-sing For both on-pipes and on-the-lyre
cantatur, et aves cantant, et nos interdum sine verbis
there-is-singing and birds sing and we sometimes without words
musicum aliquid sonamus, qui sonus cantus dici potest,
musical something sound which sound song to-be-called can
locutio non potest: an quidquam est quod contradicas?
speech not can or anything is which you-may-contradict

AD. Nihil sane.
Nothing indeed

AUG. Videtur ergo tibi, nisi aut docendi, aut commemorandi 2
Does-it-seem then to-you except either of-teaching or of-reminding
causa non esse institutam locutionem?
for-the-sake not to-have-been instituted speech

AD. Videretur, nisi me moveret quod dum oramus, utique
It-would-seem unless me were-moving that while we-pray assuredly
loquimur; nec tamen Deum aut doceri aliquid a nobis,
we-speak nor yet God either to-be-taught anything by us
aut commemorari fas est credere.
or to-be-reminded right it-is to-believe

AUG. Nescire te arbitror non ob aliud nobis praeceptum
To-be-ignorant you I-think not for another-reason to-us commanded
esse ut in clausis cubiculis oremus, quo nomine
to-have-been that in closed chambers we-should-pray by-which name
significantur mentis penetralia, nisi quod Deus, ut nobis
are-signified of-the-mind the-inner-recesses except that God that to-us

quod cupimus praestet, commemorari aut doceri nostra
what we-desire he-may-grant to-be-reminded or to-be-taught by-our
locutione non quaerit. Qui enim loquitur, suae voluntatis
speech not seeks He-who for speaks of-his-own will
signum foras dat per articulatum sonum: Deus autem in
a-sign outward gives through articulate sound God but in
ipsis rationalis animae secretis, qui homo interior vocatur,
the-very of-the-rational soul secret-places who the-man inner is-called
et quaerendus et deprecandus est; haec enim sua templa
both to-be-sought and to-be-entreated is these for his-own temples
esse voluit. An apud Apostolum non legisti, Nescitis
to-be he-willed Or in the-Apostle not have-you-read Know-ye-not
quia templum Dei estis, et spiritus Dei habitat in vobis;
that the-temple of-God ye-are and the-spirit of-God dwells in you
et, In interiore homine habitare Christum? Nec in propheta
and In the-inner man to-dwell Christ Nor in the-prophet
animadvertisti, Dicite in cordibus vestris, et in cubilibus
have-you-noticed Say in hearts your and in beds
vestris compungimini: sacrificate sacrificium justitiae, et
your be-sorry sacrifice the-sacrifice of-justice and
sperate in Domino?
hope in the-Lord
Ubi putas sacrificium justitiae sacrificari, nisi in templo
Where do-you-think the-sacrifice of-justice to-be-sacrificed except in the-temple
mentis, et in cubilibus cordis? Ubi autem sacrificandum
of-the-mind and in the-beds of-the-heart Where but to-be-sacrificed
est, ibi et orandum. Quare non opus est locutione cum
it-is there also to-be-prayed Wherefore not need is of-speech when
oramus, id est sonantibus verbis, nisi forte, sicut sacerdotes
we-pray that is of-sounding words except perhaps just-as priests
faciunt, significandae mentis suae causa, non ut Deus,
do of-signifying the-mind their-own for-the-sake not that God

sed ut homines audiant, et consensione quadam per
but that men may-hear and by-consent a-certain through
commemorationem suspendantur in Deum: an tu aliud
reminding be-raised to God or you otherwise
existimas?
think

AD. Omnino assentior.
Wholly I-assent

AUG. Non te ergo movet quod summus Magister cum orare
Not you then moves that the-highest Teacher when to-pray
doceret discipulos, verba quaedam docuit; in quo nihil
he-was-teaching the-disciples words certain taught in which nothing
aliud videtur fecisse, quam docuisse quomodo in orando
else he-seems to-have-done than to-have-taught how in praying
loqui oporteret?
to-speak it-was-proper

AD. Nihil me omnino istud movet: non enim verba,
Not-at-all me altogether that moves not for words
sed res ipsas eos verbis docuit, quibus et seipsi
but the-things themselves them by-words he-taught by-which also themselves
commonefacerent, a quo, et quid esset orandum, cum
they-might-remind from whom and what were to-be-prayed when
in penetralibus, ut dictum est, mentis orarent.
in the-inner-recesses as said it-has-been of-the-mind they-prayed

AUG. Recte intelligis: simul enim te credo animadvertere,
Rightly you-understand at-once for you I-believe to-notice
etiamsi quisquam contendat, quamvis nullum edamus sonum,
even-if anyone should-contend although no we-utter sound
tamen quia ipsa verba cogitamus, nos intus apud animum
yet because the-very words we-think us within in the-mind
loqui, sic quoque locutione nihil aliud agere quam commonere,
to-speak so also by-speech nothing else to-do than to-remind

cum memoria cui verba inhaerent, ea revolvendo facit
when the-memory to-which the-words cling them by-turning-over makes
venire in mentem res ipsas quarum signa sunt verba.
to-come into mind the-things themselves of-which signs are words
AD. Intelligo ac sequor.
I-understand and follow

Verborum significatus nonnisi verbis ab homine ostenditur

II · WORDS SIGNIFY SOMETHING

They agree that words are signs and that a sign signifies something. Adeodatus is set to say what each word of Virgil's line Si nihil ex tanta superis placet urbe relinqui signifies. Si means doubt, which is in the mind; nihil seems to mean what is not, perhaps the mind's affection on finding nothing. For ex he offers de, but Augustine wants not word for word, sign for sign, but the things the signs signify.

3 AUG. Constat ergo inter nos verba signa esse.
It-is-agreed therefore between us words signs to-be
AD. Constat.
It-is-agreed
AUG. Quid? signum, nisi aliquid significet, potest esse signum?
What a-sign unless something it-signify can to-be a-sign
AD. Non potest.
Not it-can
AUG. Quot verba sunt in hoc versu, Si nihil ex tanta
How-many words are in this verse If nothing from so-great
Superis placet urbe relinqui?
To-the-gods it-pleases city to-be-left
AD. Octo.
Eight
AUG. Octo ergo signa sunt.
Eight therefore signs are

AD. Ita est.

So it-is

AUG. Credo te hunc versum intelligere.

I-believe you this verse to-understand

AD. Satis arbitror.

Enough I-think

AUG. Dic mihi quid singula verba significent.

Tell me what single words signify

AD. Video quidem quid significet, si; sed nullum aliud verbum, quo id exponi possit, invenio.

I-see indeed what signifies if but no other word by-which it to-be-explained can I-find

AUG. Saltem illud invenis, quidquid significatur hoc verbo, ubinam sit?

At-least that do-you-find whatever is-signified by-this word where-in-the-world it-is

AD. Videtur mihi quod, si, dubitationem significet: jam dubitatio, ubi nisi in animo est?

It-seems to-me that if doubt signifies now doubt where except in the-mind is-it

AUG. Accipio interim; persequere caetera.

I-accept(-it) meanwhile pursue the-rest

AD. Nihil, quid aliud significat, nisi id quod non est?

Nothing what else does-it-signify except that which not is

AUG. Verum fortasse dicis: sed revocat me ab assentiendo quod superius concessisti, non esse signum nisi aliquid significet; quod autem non est, nullo modo esse aliquid potest.

True perhaps you-say but calls-back me from assenting what above you-conceded not to-be a-sign unless something it-signify what but not is in-no way to-be something can

Quare secundum verbum in hoc versu non est signum, quia
Wherefore the-second word in this verse not is a-sign because
non significat aliquid; et falso inter nos constitit, quod
not it-signifies something and falsely between us it-was-agreed that
omnia verba signa sint, aut omne signum aliquid significet.
all words signs are or every sign something signifies
AD. Nimis quidem urges; sed quando non habemus quid
Too-much indeed you-press but when not we-have what
significemus, omnino stulte verbum aliquod promimus: tu
we-may-signify altogether foolishly word some we-bring-out you
autem nunc mecum loquendo, credo quod nullum sonum
but now with-me speaking I-believe that no sound
frustra emittis, sed omnibus quae ore tuo erumpunt,
in-vain you-emit but by-all-things which from-mouth your burst-forth
signum mihi das ut intelligam aliquid; quapropter
a-sign to-me you-give that I-may-understand something wherefore
non te oportet istas duas syllabas enuntiare dum loqueris,
not you it-befits those two syllables to-pronounce while you-speak
si per eas non significas quidquam. Si autem vides
if through them not you-signify anything If but you-see
necessariam per eas enuntiationem fieri, nosque
necessary through them a-statement to-come-about and-us
doceri vel commoneri cum auribus insonant, vides etiam
to-be-taught or to-be-reminded when to-the-ears they-sound you-see also
profecto quid velim dicere, sed explicare non possum.
surely what I-wish to-say but to-explain not I-can
AUG. Quid igitur facimus? An affectionem animi quamdam,
What then are-we-to-do Or an-affection of-the-mind a-certain
cum rem non videt, et tamen non esse invenit, aut
when a-thing not it-sees and yet not to-be finds or

invenisse se putat, hoc verbo significari dicimus potius,
to-have-found itself thinks by-this word to-be-signified do-we-say rather
quam rem ipsam quae nulla est?
than the-thing itself which nothing is
AD. Istud ipsum est fortasse quod explicare moliebar.
That very-thing is perhaps which to-explain I-was-laboring
AUG. Transeamus ergo hinc, quoquo modo se habet, ne
Let-us-pass therefore hence in-whatever way itself it-has lest
res absurdissima nobis accidat.
a-thing most-absurd to-us befall
AD. Quae tandem?
What pray
AUG. Si nihil nos teneat, et moras patiamur.
If nothing us hold and delays we-suffer
AD. Ridiculum hoc quidem est, et tamen nescio quomodo
Ridiculous this indeed is and yet I-know-not how
video posse contingere; imo plane video contigisse.
I-see to-be-able to-happen rather plainly I-see to-have-happened
AUG. Suo loco genus hoc repugnantiae, si Deus siverit, 4
In-its-own place kind this of-contradiction if God shall-have-permitted
planius intelligemus: nunc ad illum versum te refer, et
more-plainly we-shall-understand now to that verse yourself bring-back and
conare, ut potes, caetera ejus verba quid significent pandere.
try as you-can the-rest of-it the-words what they-signify to-lay-open
AD. Tertia praepositio est, ex, pro qua, de, possumus, ut
The-third a-preposition is from for which about we-can as
arbitror, dicere.
I-think say
AUG. Non id quaero, ut pro una voce notissima aliam
Not this I-ask that for one utterance most-known another
vocem aeque notissimam, quae idem significet dicas;
utterance equally most-known which the-same may-signify you-should-say

si tamen idem significat: sed interim concedamus ita esse.
if yet the-same it-signifies but meanwhile let-us-concede so to-be
Certe si poeta iste non, ex tanta urbe, sed, de tanta,
Surely if poet that not from so-great a-city but about so-great
dixisset, quaereremque abs te quid, de, significaret; diceres,
had-said and-I-were-asking from you what about signified you-would-say
ex, cum haec duo verba essent, id est signa, unum aliquid,
from since these two words were that is signs one something
ut tu putas, significantia: ego autem idipsum, nescio
as you think signifying I but that-very-thing I-know-not
quid unum, quod his duobus signis significatur, inquiro.
what one which by-these two signs is-signified am-asking
AD. Mihi videtur secretionem quamdam significare ab ea
To-me it-seems a-separation certain to-signify from that
re in qua fuerat aliquid, quod ex illa esse dicitur, sive
thing in which had-been something which from it to-be is-said whether
illa non maneat, ut in hoc versu, non manente urbe,
that not remain as in this verse not remaining the-city
poterant aliqui ex illa esse Trojani: sive maneat, sicut ex
could some from it to-be Trojans or it-remain just-as from
urbe Roma dicimus esse negotiatores in Africa.
the-city Rome we-say to-be traders in Africa
AUG. Ut concedam tibi haec ita esse, nec enumerem
That I-may-concede to-you these-things so to-be nor enumerate
quam multa fortasse praeter hanc tuam regulam reperiantur;
how many perhaps beyond this your rule may-be-found
illud certe tibi attendere facile est, exposuisse te verbis
that surely for-you to-attend-to easy is to-have-explained you by-words
verba, id est signis signa, eisdemque notissimis notissima:
words that is by-signs signs and-by-the-same most-known most-known-ones

ego autem illa ipsa quorum haec signa sunt, mihi, si
I but those very-things of-which these signs are to-me if
posses, vellem ut ostenderes.
you-could I-should-wish that you-would-show

An res aliqua monstrari absque signo possit

III · CAN ANYTHING BE SHOWN WITHOUT SIGNS?

In conversation we can answer only with words. A wall can be pointed out with a finger, and so can colors, though not sounds or smells; the deaf and actors convey much by gesture. But a gesture or a pointing finger is itself a sign. Walking can be shown by walking after the question, if it is not mistaken for hurrying, and so can eating, sitting, and shouting; speaking alone cannot be shown except by speaking.

AD. Miror te nescire, vel potius simulare nescientem, 5
I-wonder you not-to-know or rather to-feign not-knowing
responsione mea fieri quod vis omnino non posse;
by-answer my to-come-about what you-wish altogether not to-be-able
siquidem sermocinamur, ubi non possumus respondere nisi
since we-are-conversing where not we-can answer except
verbis. Tu autem res quaeris eas quae, quodlibet sint,
with-words You but things you-seek those which whatever they-may-be
verba certe non sunt, quas tamen ex me tu quoque
words surely not are which yet from me you also
verbis quaeris. Prior itaque tu sine verbis quaere, ut ego
with-words seek First and-so you without words seek that I
deinde ista conditione respondeam.
then on-that condition may-answer
AUG. Jure agis, fateor: sed si quaererem istae tres syllabae
Rightly you-act I-confess but if I-were-asking those three syllables
quid significent, cum dicitur, Paries, nonne posses digito
what they-signify when is-said Wall surely you-could with-a-finger

ostendere, ut ego prorsus rem ipsam viderem, cujus
show so-that I utterly the-thing itself might-see of-which
signum est hoc trisyllabum verbum, demonstrante te, nulla
a-sign is this three-syllabled word showing you no
tamen verba referente.
yet words uttering

AD. Hoc in solis nominibus quibus corpora significantur, si
This in only names by-which bodies are-signified if
eadem corpora praesentia sint, fieri posse concedo.
the-same bodies present be to-come-about to-be-able I-concede

AUG. Num colorem corpus dicimus, an non potius quamdam
Surely-not color a-body do-we-call or not rather a-certain
corporis qualitatem?
of-a-body quality

AD. Ita est.
So it-is

AUG. Cur ergo et hic digito demonstrari potest?
Why then also this with-a-finger to-be-shown can
An addis corporibus etiam corporum qualitates, ut
Or do-you-add to-bodies also of-bodies the-qualities so-that
nihilominus etiam istae cum praesentes sunt, doceri sine
nonetheless also these when present they-are to-be-taught without
verbis possint?
words may-be-able

AD. Ego cum corpora dicerem, omnia corporalia intelligi
I when bodies I-said all bodily-things to-be-understood
volebam, id est omnia quae in corporibus sentiuntur.
I-wished that is all which in bodies are-sensed

AUG. Considera tamen, utrum etiam hinc aliqua tibi
Consider yet whether also from-here some by-you
excipienda sint.
to-be-excepted are

AD. Bene admones: non enim omnia corporalia, sed omnia
Well you-remind not for all bodily-things but all
visibilia dicere debui. Fateor enim sonum, odorem, saporem,
visible-things to-say I-ought I-confess for sound smell taste
gravitatem, calorem, et alia quae ad caeteros sensus
weight heat and other-things which to the-other senses
pertinent, quanquam sentiri sine corporibus nequeant, et
pertain although to-be-sensed without bodies they-cannot and
propterea sint corporalia, non tamen digito posse monstrari.
therefore are bodily not yet with-a-finger to-be-able to-be-shown
AUG. Nunquamne vidisti ut homines cum surdis gestu quasi
Never-have you-seen how men with the-deaf by-gesture as-it-were
sermocinentur, ipsique surdi non minus gestu, vel quaerant,
converse and-themselves the-deaf not less by-gesture either ask
vel respondeant, vel doceant, vel indicent aut omnia quae
or answer or teach or indicate either all which
volunt, aut certe plurima? Quod cum fit, non utique
they-wish or at-least very-many-things Which when it-happens not assuredly
sola visibilia sine verbis ostenduntur, sed et soni et sapores,
only visible-things without words are-shown but both sounds and tastes
et caetera hujusmodi. Nam et histriones totas in theatris
and other-things of-this-kind For also actors whole in theaters
fabulas sine verbis saltando plerumque aperiunt et exponunt.
plays without words by-dancing often lay-open and set-forth
AD. Nihil habeo quod contradicam, nisi quod illud, ex, non
Nothing I-have that I-may-contradict except that that from not
modo ego, sed nec ipse quidem saltator histrio tibi sine
only I but not himself even the-dancer actor to-you without
verbis quid significet posset ostendere.
words what it-signifies could show

6 AUG. Verum fortasse dicis: sed fingamus eum posse; non,
True perhaps you-say but let-us-imagine him to-be-able not
ut arbitror, dubitas, quisquis ille motus corporis fuerit,
as I-think you-doubt whatever that motion of-the-body shall-have-been
quo mihi rem quae hoc verbo significatur, demonstrare
by-which to-me the-thing which by-this word is-signified to-show
conabitur, non ipsam rem futuram esse, sed signum. Quare
he-will-try not the-very thing going to-be but a-sign Wherefore
hic quoque non quidem verbo verbum, sed tamen signo
here also not indeed by-a-word a-word but yet by-a-sign
signum nihilominus indicabit; ut et hoc monosyllabum,
a-sign none-the-less he-will-indicate so-that both this monosyllable
ex, et ille gestus, unam rem quamdam significent, quam
from and that gesture one thing a-certain signify which
mihi ego vellem non significando monstrari.
to-me I would-wish not by-signifying to-be-shown
AD. Qui potest quod quaeris, oro te?
How can-it-be what you-ask I-pray you
AUG. Quomodo paries potuit.
As the-wall could
AD. Ne ipse quidem, quantum ratio progrediens docuit,
Not itself even as-far-as reasoning advancing has-taught
ostendi sine signo potest. Nam et intentio digiti non est
to-be-shown without a-sign can For also the-pointing of-the-finger not is
utique paries, sed signum datur per quod paries possit
assuredly the-wall but a-sign is-given through which the-wall may-be-able
videri. Nihil itaque video quod sine signis ostendi queat.
to-be-seen Nothing and-so I-see which without signs to-be-shown can

AUG. Quid, si ex te quaererem quid sit ambulare,
What if from you I-were-asking what is to-walk
surgeresque et id ageres? nonne re ipsa potius
and-you-were-to-rise and that were-to-do surely by-the-thing itself rather
quam verbis ad me docendum, aut ullis aliis signis utereris?
than by-words for me to-be-taught or any other signs would-you-use
AD. Fateor ita esse, et pudet me rem tam in promptu positam
I-confess so to-be and it-shames me a-thing so in readiness placed
non vidisse: ex qua etiam mihi millia rerum jam occurrunt,
not to-have-seen from which also to-me thousands of-things now occur
quae ipsae per se valeant, non per signa monstrari, ut
which themselves through themselves avail not through signs to-be-shown as
edere, bibere, sedere, stare, clamare, et innumerabilia caetera.
to-eat to-drink to-sit to-stand to-shout and innumerable others
AUG. Age, nunc dic mihi, si omnino nesciens hujus verbi
Come now tell me if altogether not-knowing of-this word
vim, abs te ambulante quaererem quid sit ambulare,
the-force from you walking I-were-asking what is to-walk
quomodo me doceres?
how me would-you-teach
AD. Idipsum agerem aliquanto celerius, ut post
That-very-thing I-would-do somewhat faster that after
interrogationem tuam aliqua novitate admonereris; et
question your by-some novelty you-might-be-reminded and
tamen nihil aliud fieret, quam id quod deberet ostendi.
yet nothing else would-happen than that which ought to-be-shown
AUG. Scisne aliud esse ambulare, aliud festinare? Nam et
Do-you-know one-thing to-be to-walk another to-hurry For both
qui ambulat, non statim festinat; et qui festinat, non continuo
who walks not at-once hurries and who hurries not forthwith
ambulat: dicimus enim et in scribendo et in legendo,
walks we-speak for both in writing and in reading

aliisque innumerabilibus rebus festinationem. Quare cum
and-in-other innumerable things of-hurry Wherefore when
illud quod agebas, celerius ageres post interrogationem
that which you-were-doing faster you-were-doing after question
meam, putarem ambulare nihil esse aliud quam festinare:
my I-should-think to-walk nothing to-be other than to-hurry
id enim novi addideras; et ob hoc fallerer.
that for of-new you-had-added and for this I-should-be-deceived

AD. Fateor rem non posse nos monstrare sine signo,
I-confess a-thing not to-be-able us to-show without a-sign
si cum id agimus interrogemur: si enim nihil addamus,
if when it we-are-doing we-are-asked if for nothing we-add
putabit qui rogat, nolle nos ostendere, contemptoque
will-think who asks not-to-wish us to-show and-scorned
se, in eo quod agebamus perseverare. Sed si de his
himself in that which we-were-doing to-persist But if about those-things
roget quae agere possumus, nec eo tamen tempore quo
he-ask which to-do we-can nor at-that yet time in-which
agimus roget, possumus post ejus interrogationem id agendo,
we-do-them he-ask we-can after his question it by-doing
re ipsa potius quam signo demonstrare quod rogat:
by-the-thing itself rather than by-a-sign show what he-asks
nisi forte loquentem me interroget quid sit loqui; quidquid
unless perhaps speaking me he-ask what is to-speak whatever
enim dixero, ut eum doceam, loquar necesse est: ex quo
for I-shall-have-said that him I-may-teach I-speak necessary it-is from which
securus docebo, donec ei planum faciam quod vult, non
free-of-care I-shall-teach until to-him plain I-make what he-wishes not
recedens a re ipsa quam sibi voluit demonstrari,
withdrawing from the-thing itself which to-himself he-wished to-be-shown
nec signa quaerens quibus eam ostendam praeter ipsam.
nor signs seeking by-which it I-may-show besides itself

An signa signis monstrentur

IV · SIGNS THAT SIGNIFY SIGNS

Signs can be shown by signs; things that are not signs, by doing them after the question or by giving signs. Augustine calls signifiables the things signs signify that are not themselves signs. Name is an audible sign of the audible signs Romulus, Rome, virtue, and river, which signify things seen or understood; every name is a word, but not every word a name, as si and ex show, just as every horse is an animal but not every animal a horse. Sign signifies itself with all other signs, and so do word and name, but conjunction does not.

AUG. Acutissime omnino: quare vide utrum conveniat jam 7
Most-acutely altogether wherefore see whether it-be-agreed now
inter nos ea posse demonstrari sine signis, quae
between us those-things to-be-able to-be-shown without signs which
aut non agimus cum interrogamur, et tamen statim
either not we-are-doing when we-are-asked and yet at-once
agere possumus, aut ipsa signa forte agimus. Cum enim
to-do we-can or themselves signs perhaps we-are-doing When for
loquimur, signa facimus, de quo dictum est significare.
we-speak signs we-make about which said it-is to-signify

AD. Convenit.
It-is-agreed

AUG. Cum ergo de quibusdam signis quaeritur, possunt
When therefore about certain signs it-is-asked can
signis signa monstrari: cum autem de rebus quae signa
by-signs signs to-be-shown when but about things which signs
non sunt, aut eas agendo post inquisitionem si agi
not are either them by-doing after the-inquiry if to-be-done
possunt, aut signa dando per quae animadverti queant.
they-can or signs by-giving through which to-be-noticed they-can

AD. Ita est.
So it-is

AUG. In hac igitur tripartita distributione prius illud
In this then threefold division first that
consideremus, si placet, quod signis signa monstrantur:
let-us-consider if it-pleases that by-signs signs are-shown
num enim sola verba sunt signa?
surely-not for only words are signs
AD. Non.
No
AUG. Videtur ergo mihi loquendo nos aut verba ipsa
It-seems therefore to-me in-speaking us either words themselves
signare verbis, aut alia signa, velut gestum cum dicimus
to-signify by-words or other signs as gesture when we-say
aut litteram; nam his duobus verbis quae significantur,
or letter for by-these two words which are-signified
nihilominus signa sunt: aut aliquid aliud quod signum non
none-the-less signs they-are or something else which a-sign not
sit, velut cum dicimus, Lapis; hoc enim verbum signum
is as when we-say Stone this for word a-sign
est, nam significat aliquid, sed id quod eo significatur, non
is for it-signifies something but that which by-it is-signified not
continuo signum est: quod tamen genus, id est cum verbis
forthwith a-sign is which yet kind that is when by-words
ea quae signa non sunt significantur, non pertinet ad
those-things which signs not are are-signified not pertains to
hanc partem quam discutere proposuimus. Suscepimus enim
this part which to-discuss we-proposed We-undertook for
considerare illud, quod signis signa monstrantur, et partes
to-consider that that by-signs signs are-shown and parts
in eo duas comperimus, cum aut eadem aut alia signa
in it two we-found when either the-same or other signs
signis docemus vel commemoramus: an non tibi videtur?
by-signs we-teach or remind or not to-you does-it-seem

AD. Manifestum est.
Plain it-is

AUG. Dic ergo signa quae verba sunt, ad quem sensum 8
Say therefore the-signs which words are to which sense
pertineant.
they-pertain

AD. Ad auditum.
To hearing

AUG. Quid gestus?
What gesture

AD. Ad visum.
To sight

AUG. Quid, cum verba scripta invenimus? num verba non
What when words written we-find surely words not
sunt, an signa verborum verius intelliguntur? ut verbum
are or signs of-words more-truly are-they-understood so-that a-word
sit quod cum aliquo significatu articulata voce profertur; vox
be what with some meaning by-articulate voice is-uttered voice
autem nullo alio sensu quam auditu percipi potest: ita
but by-no other sense than by-hearing to-be-perceived can so
fit ut cum scribitur verbum, signum fiat oculis,
it-comes-about that when is-written a-word a-sign is-made to-the-eyes
quo illud quod ad aures pertinet, veniat in mentem.
by-which that which to the-ears pertains may-come into the-mind

AD. Omnino assentior.
Wholly I-assent

AUG. Id quoque te arbitror assentiri, cum dicimus, Nomen,
That also you I-think to-assent when we-say Name
significare nos aliquid.
to-signify us something

AD. Verum est.
True it-is

AUG. Quid tandem?

What pray

AD. Id scilicet quod quidque appellatur, velut Romulus,

That namely which each-thing is-called as Romulus

Roma, virtus, fluvius, et innumerabilia caetera.

Rome virtue river and innumerable others

AUG. Num ista quatuor nomina nullas res significant?

Surely-not those four names no things signify

AD. Imo aliquas.

Rather some

AUG. Num nihil distat inter haec nomina, et eas res

Surely-not nothing it-differs between these names and those things

quae his significantur?

which by-these are-signified

AD. Imo plurimum.

Rather very-much

AUG. Vellem abs te audire, quidnam id sit.

I-should-wish from you to-hear what-ever it may-be

AD. Hoc vel in primis, quod haec signa sunt, illa non

This even in the-first-place that these signs are those not

sunt.

are

AUG. Placetne appellemus significabilia ea quae signis

Does-it-please-you we-should-call signifiables those-things which by-signs

significari possunt et signa non sunt, sicut ea quae

to-be-signified can and signs not are just-as those-things which

videri possunt, visibilia nominamus, ut de his deinceps

to-be-seen can visibles we-name so-that about these hereafter

commodius disseramus?

more-conveniently we-may-discourse

AD. Placet vero.

It-pleases indeed

AUG. Quid? illa quatuor signa quae paulo ante pronuntiasti,
What those four signs which a-little before you-pronounced
nullone alio signo significantur?
by-no-whether other sign are-they-signified
AD. Miror quod jam mihi excidisse arbitraris, quod ea
I-wonder that now from-me to-have-slipped you-think that those-things
quae scribuntur, eorum quae voce proferuntur, signorum
which are-written of-those which by-voice are-uttered of-signs
signa esse comperimus.
signs to-be we-found
AUG. Dic inter ista quid distet?
Say between those what it-differs
AD. Quod illa visibilia sunt, haec audibilia. Cur enim et
That those visibles are these audibles Why for also
hoc nomen non admittas, si admisimus significabilia?
this name not would-you-admit if we-admitted signifiables
AUG. Prorsus admitto, et gratum habeo. Sed rursus quaero,
Utterly I-admit-it and welcome I-hold But again I-ask
quatuor haec signa nullone alio signo audibili significari
four these signs by-no-whether other sign audible to-be-signified
queant, ut visibilia recordatus es?
can as visible-ones recalled you-have
AD. Hoc quoque recentius dictum recordor.
This also more-recently said I-recall
Nam nomen responderam significare aliquid, et huic
For name I-had-answered to-signify something and to-this
significationi quatuor ista subjeceram; et illud autem et
signification four those I-had-subjoined both that but and
haec, si quidem voce proferuntur, audibilia esse cognosco.
these since indeed by-voice they-are-uttered audibles to-be I-recognize

AUG. Quid ergo inter audibile signum et audibilia significata,
What then between an-audible sign and audible things-signified
quae rursus signa sunt, interest?
which in-turn signs are does-it-differ
AD. Inter illud quidem quod dicimus, Nomen, et haec
Between that indeed which we-say Name and these
quatuor quae significationi ejus subjecimus, hoc distare video,
four which to-the-signification of-it we-subjoined this to-differ I-see
quod illud audibile signum est signorum audibilium: haec
that that an-audible sign is of-signs audible these
vero audibilia quidem signa sunt, non tamen signorum, sed
indeed audible indeed signs are not yet of-signs but
rerum partim visibilium, sicut est Romulus, Roma, fluvius;
of-things partly visible just-as is Romulus Rome river
partim intelligibilium, sicut est virtus.
partly intelligible just-as is virtue
9 AUG. Accipio et probo: sed scisne omnia quae voce
I-accept and approve but do-you-know all-things which by-voice
articulata cum aliquo significatu proferuntur, verba appellari?
articulate with some meaning are-uttered words to-be-called
AD. Scio.
I-know
AUG. Ergo et nomen verbum est, quandoquidem id videmus
Therefore also a-name a-word is since it we-see
cum aliquo significatu articulata voce proferri; et cum
with some meaning by-articulate voice to-be-uttered and when
dicimus disertum hominem bonis verbis uti, etiam nominibus
we-say an-eloquent man good words to-use also names
utique utitur; et cum seni domino apud Terentium servus
assuredly he-uses and when to-the-old master in Terence the-slave
retulit, Bona verba quaeso, multa ille etiam nomina dixerat.
replied Good words I-pray many he also names had-spoken

AD. Assentior.

I-assent

AUG. Concedis igitur iis duabus syllabis quas edimus, cum

You-concede therefore by-those two syllables which we-utter when

dicimus, Verbum, nomen quoque significari, et ob hoc illud

we-say Word a-name also to-be-signified and for this that

hujus signum esse.

of-this a-sign to-be

AD. Concedo.

I-concede

AUG. Hoc quoque respondeas velim. Cum verbum signum

This also you-would-answer I-should-wish Since a-word a-sign

sit nominis, et nomen signum sit fluminis, et flumen

is of-a-name and a-name a-sign is of-a-river and river

signum sit rei quae jam videri potest, ut inter hanc

a-sign is of-a-thing which now to-be-seen can as between this

rem et flumen, id est signum ejus, et inter hoc signum

thing and river that is the-sign of-it and between this sign

et nomen quod hujus signi signum est dixisti quid intersit;

and name which of-this sign a-sign is you-said what it-differs

quid interesse arbitraris inter signum nominis, quod verbum

what to-differ do-you-think between the-sign of-a-name which word

esse comperimus, et ipsum nomen cujus signum est?

to-be we-found and the-very name of-which a-sign it-is

AD. Hoc distare intelligo, quod ea quae significantur

This to-differ I-understand that those-things which are-signified

nomine, etiam verbo significantur; ut enim nomen est verbum,

by-a-name also by-a-word are-signified as for name is a-word

ita et flumen verbum est: quae autem verbo significantur,

so also river a-word is which-things but by-a-word are-signified

non omnia significantur et nomine. Nam et illud, si, quod in

not all are-signified also by-a-name For both that if which at

capite habet abs te propositus versus, et hoc, ex, de quo jam
the-head has by you proposed the-verse and this from about which now
diu agentes in haec duce ratione pervenimus, verba sunt,
long dealing to these-things under-the-lead of-reason we-arrived words are
nec tamen nomina; et talia multa inveniuntur. Quamobrem
nor yet names and such many are-found Wherefore
cum omnia nomina verba sint, non autem omnia verba
since all names words are not but all words
nomina sint, planum esse arbitror quid inter verbum distet et
names are plain to-be I-think what between word differs and
nomen, id est inter signum signi ejus quod nulla alia signa
name that is between a-sign of-a-sign of-that which no other signs
significat, et signum signi ejus quod rursus alia significat.
signifies and a-sign of-a-sign of-that which in-turn other-signs signifies

AUG. Concedisne omnem equum animal esse, nec tamen
Do-you-concede every horse an-animal to-be nor yet
omne animal equum esse?
every animal a-horse to-be

AD. Quis dubitaverit?
Who would-have-doubted

AUG. Hoc ergo inter nomen et verbum, quod inter equum
This therefore between name and word which between horse
et animal interest.
and animal differs
Nisi forte ab assentiendo id te revocat, quod dicimus et
Unless perhaps from assenting that you calls-back that we-call also
alio modo verbum, quo significantur ea quae
in-another way word that-by-which are-signified those-things which
per tempora declinantur, ut scribo scripsi, lego legi, quae
through tenses are-inflected as I-write I-wrote I-read I-read which
manifestum est non esse nomina.
plain it-is not to-be names

AD. Dixisti omnino quod me dubitare faciebat.
You-have-said altogether what me to-doubt was-making
AUG. Ne te istud moveat. Dicimus enim et signa
Let-not you that move We-call for both signs
universaliter omnia quae significant aliquid, ubi etiam verba
universally all-things which signify something where also words
esse invenimus. Dicimus item signa militaria, quae jam
to-be we-find We-call likewise signs military which now
proprie signa nominantur, quo verba non pertinent. Et
properly signs are-named to-which words not pertain And
tamen si tibi dicerem, ut omnis equus animal, non autem
yet if to-you I-were-to-say as every horse an-animal not but
omne animal equus est, ita omne verbum signum, non autem
every animal a-horse is so every word a-sign not but
omne signum verbum est, nihil, ut opinor, dubitares.
every sign a-word is not-at-all as I-suppose you-would-doubt
AD. Jam intelligo, et prorsus assentior, hoc interesse inter
Now I-understand and utterly I-assent this to-differ between
universale illud verbum et nomen, quod inter animal et
universal that word and name which between animal and
equum.
horse
AUG. Scisne etiam, cum dicimus, Animal, aliud esse hoc 10
Do-you-know also when we-say Animal one-thing to-be this
trisyllabum nomen, quod voce prolatum est, aliud id
three-syllabled name which by-voice uttered has-been another that
quod significatur?
which is-signified
AD. Jam hoc supra concessi de omnibus signis et
Already this above I-conceded about all signs and
significabilibus.
signifiables

AUG. Num omnia signa tibi videntur aliud significare quam
Surely-not all signs to-you seem other to-signify than
sunt, sicut hoc trisyllabum, cum dicimus, Animal, nullo
they-are just-as this three-syllabled-one when we-say Animal in-no
modo idem significat quod est ipsum?
way the-same signifies which it-is itself
AD. Non sane: nam cum dicimus, Signum, non solum signa
Not indeed for when we-say Sign not only signs
caetera quaecumque sunt, sed etiam seipsum significat; est
the-other whatever they-are but also itself it-signifies it-is
enim verbum, et utique omnia verba signa sunt.
for a-word and assuredly all words signs are
AUG. Quid? in hoc disyllabo cum dicimus, Verbum,
What in this two-syllabled-one when we-say Word
nonne tale aliquid contingit? Nam si omne quod cum
surely such something does-it-happen For if everything which with
aliquo significatu articulata voce profertur, hoc disyllabo
some meaning by-articulate voice is-uttered by-this two-syllabled-one
significatur, etiam ipsum hoc genere includitur.
is-signified also itself in-this kind is-included
AD. Ita est.
So it-is
AUG. Quid? nomen nonne similiter habet? Nam et omnium
What name surely similarly has-it For both of-all
generum nomina significat, et ipsum nomen generis neutri
genders names it-signifies and itself name of-gender neuter
nomen est. An, si ex te quaererem quae pars orationis
a-name is Or if from you I-were-asking what part of-speech
nomen, posses mihi respondere recte, nisi, nomen?
name could-you to-me answer rightly except name
AD. Verum dicis.
True you-say

AUG. Sunt ergo signa quae inter alia quae significant,
There-are therefore signs which among the-other-things which they-signify
et seipsa significent.
also themselves signify

AD. Sunt.
There-are

AUG. Num tale tibi videtur hoc quadrisyllabum signum,
Surely-not such to-you seems this four-syllabled sign
cum dicimus, Conjunctio?
when we-say Conjunction

AD. Nullo modo: nam ea quae significat, non sunt
In-no way for those-things which it-signifies not are
nomina; hoc autem nomen est.
names this but a-name is

Signa mutua

V · EVERY WORD A NAME

Name and word signify each other, but differ in more than sound. Then is every word a name? Words are named from striking the ear, names from knowing. Conjunctions too are names: we can say of them haec omnia, these all, and a pronoun stands only for a name. Paul's Est in illo erat makes est a name, and asking what the Greeks call quis, volo, or bene shows that every part of speech is named. Cicero calls coram a name, and in Placet si, displicet quia the conjunctions si and quia fill out a proposition as names do.

AUG. Bene attendisti: nunc illud vide, utrum inveniantur signa 11
Well you-have-attended now that see whether are-found signs
quae se invicem significent, ut quemadmodum hoc ab
which themselves mutually signify so-that as this by
illo, sic illud ab hoc significetur: non enim ita sunt inter se
that so that by this be-signified not for so are among themselves

hoc quadrisyllabum, cum dicimus, Conjunctio, et illa quae
this four-syllabled-one when we-say Conjunction and those which
ab hoc significantur, cum dicimus, Si, vel, nam, namque, nisi,
by this are-signified when we-say If or for for-indeed unless
ergo, quoniam, et similia; nam haec illo uno significantur,
therefore since and similar-ones for these by-that one are-signified
nullo autem horum unum illud quadrisyllabum significatur.
by-none but of-these one that four-syllabled-one is-signified

AD. Video, et quaenam signa sint se invicem significantia,
I-see and which signs may-be themselves mutually signifying
cupio cognoscere.
I-desire to-learn

AUG. Tu ergo nescis, cum dicimus, Nomen et verbum,
You then do-not-know when we-say Name and word
duo verba nos dicere?
two words us to-say

AD. Scio.
I-know

AUG. Quid? illud nescis, cum dicimus, Nomen et verbum,
What that do-you-not-know when we-say Name and word
duo nomina nos dicere?
two names us to-say

AD. Id quoque scio.
That also I-know

AUG. Scis igitur tam nomen verbo, quam etiam verbum
You-know therefore as-much name by-word as also word
nomine significari.
by-name to-be-signified

AD. Assentior.
I-assent

AUG. Potesne dicere, excepto eo quod diverse scribuntur et
Can-you say except that that differently they-are-written and
sonant, quid inter se differant?
sound what among themselves they-differ
AD. Possum fortasse; nam id esse video quod paulo ante dixi.
I-can perhaps for that to-be I-see which a-little before I-said
Verba enim cum dicimus, omne quod articulata voce cum
Words for when we-say all which by-articulate voice with
aliquo significatu profertur, significamus; unde omne nomen,
some meaning is-uttered we-signify whence every name
et ipsum cum dicimus, Nomen, verbum est: at non omne
and itself when we-say Name a-word is but not every
verbum nomen est, quamvis nomen sit, cum dicimus, Verbum.
word a-name is although a-name it-is when we-say Word
AUG. Quid, si quisquam tibi affirmet et probet, ut omne 12
What if anyone to-you should-affirm and prove as every
nomen verbum est, ita omne verbum nomen esse? poterisne
name a-word is so every word a-name to-be will-you-be-able
invenire quid distent, praeter diversum in litteris sonum?
to-find what they-differ besides the-different in letters sound
AD. Non potero, nec omnino distare aliquid puto.
Not I-shall-be-able nor at-all to-differ anything do-I-think
AUG. Quid, si omnia quidem quae voce articulata cum
What if all-things indeed which by-voice articulate with
aliquo significatu proferuntur, et verba sunt et nomina;
some meaning are-uttered both words are and names
sed tamen alia de causa verba, et alia de causa nomina
but yet one for reason words and another for reason names
sunt? nihilne distabit inter nomen et verbum?
are nothing-whether will-it-differ between name and word
AD. Quomodo istud sit non intelligo.
How that may-be not I-understand

AUG. Hoc saltem intelligis, omne coloratum visibile esse, et
This at-least you-understand every colored-thing visible to-be and
omne visibile coloratum, quamvis haec duo verba distincte
every visible-thing colored although these two words distinctly
differenterque significent.
and-differently signify

AD. Intelligo.
I-understand

AUG. Quid si ergo ita et omne verbum nomen, et omne nomen
What if then so both every word a-name and every name
verbum est, quamvis haec ipsa duo nomina, vel duo verba, id
a-word is although these very two names or two words that
est nomen et verbum, differentem habeant significationem?
is name and word different have signification

AD. Jam video posse id accidere: sed quomodo id accidat,
Now I-see to-be-able it to-happen but how it may-happen
exspecto ut ostendas.
I-wait that you-should-show

AUG. Omne quod cum aliquo significatu articulata voce
Everything which with some meaning by-articulate voice
prorumpit, animadvertis, ut opinor, et aurem verberare, ut
bursts-forth you-notice as I-suppose both the-ear to-strike that
sentiri; et memoriae mandari, ut nosci possit.
to-be-sensed and to-memory to-be-committed that to-be-known it-may-be-able

AD. Animadverto.
I-notice

AUG. Duo ergo quaedam contingunt, cum aliquid tali
Two therefore certain-things happen when something with-such
voce proferimus.
voice we-utter

AD. Ita est.
So it-is

AUG. Quid, si horum duorum ex uno appellata sunt verba,
What if of-these two from one called have-been words
ex altero nomina; verba scilicet a verberando, nomina
from the-other names words namely from striking names
vero a noscendo, ut illud primum ab auribus, hoc
indeed from knowing so-that that first from the-ears this
autem secundum ab animo vocari meruerit?
but second from the-mind to-be-called has-deserved

AD. Concedam, cum ostenderis quomodo recte possimus 13
I-shall-concede when you-have-shown how rightly we-can
omnia verba nomina dicere.
all words names call

AUG. Facile est: nam credo te accepisse ac tenere pronomen
Easy it-is for I-believe you to-have-received and to-hold pronoun
dictum, quod pro ipso nomine valeat, rem tamen notet
said-to-be what for the-very name may-stand a-thing yet may-mark
minus plena significatione quam nomen. Nam, ut opinor,
with-less full signification than a-name For as I-suppose
definivit ille ita, quem grammatico reddidisti: Pronomen
defined he so whom to-the-grammarian you-repeated A-pronoun
est pars orationis, quae pro ipso posita nomine, minus
is a-part of-speech which for the-very placed name less
quidem plene, idem tamen significat.
indeed fully the-same yet signifies

AD. Recordor et probo.
I-recall and approve

AUG. Vides igitur secundum hanc definitionem nullis nisi
You-see therefore according-to this definition to-none except
nominibus servire, et pro his solis poni posse pronomina,
names to-serve and for these alone to-be-put to-be-able pronouns
velut cum dicimus, Hic vir, ipse rex, eadem mulier, hoc
as when we-say This man himself the-king the-same woman this

aurum, illud argentum: hic, ipse, eadem, hoc, illud pronomina
gold that silver this himself the-same this that pronouns
esse; vir, rex, mulier, aurum, argentum, nomina, quibus
to-be man king woman gold silver names by-which
plenius quam illis pronominibus res significatae sunt.
more-fully than by-those pronouns things signified are

AD. Video et assentior.
I-see and assent

AUG. Tu ergo nunc mihi paucas conjunctiones quaslibet
You therefore now to-me a-few conjunctions whatever-ones
enuntia.
utter

AD. Et, que, at, atque.
And -and but and-also

AUG. Haec omnia quae dixisti, nonne tibi videntur esse
These all which you-have-said surely to-you do-they-seem to-be
nomina?
names

AD. Non omnino.
Not at-all

AUG. Ego saltem tibi recte locutus videor, cum dicerem,
I at-least to-you rightly spoken do-I-seem when I-said
Haec omnia quae dixisti?
These all which you-have-said

AD. Recte prorsus; et jam intelligo quam mirabiliter ostenderis
Rightly utterly and now I-understand how wonderfully you-have-shown
me nomina enuntiasse: non enim aliter de his recte dici
me names to-have-uttered not for otherwise of these rightly to-be-said
potuisset, Haec omnia. Sed enim vereor adhuc, ne propterea
it-could-have These all But for I-fear still lest for-this-reason
mihi recte locutus videaris, quod has quatuor conjunctiones
to-me rightly spoken you-may-seem because these four conjunctions

etiam verba esse non nego; ut ideo de his recte dici
also words to-be not I-deny so-that therefore of these rightly to-be-said
potuerit, Haec omnia, quoniam recte dicitur, Haec verba omnia.
it-could These all since rightly is-said These words all
Si autem a me quaeras quae sit pars orationis, Verba; nihil
If but from me you-should-ask what is the-part of-speech Words nothing
aliud respondebo quam, Nomen. Quare huic nomini fortasse
else shall-I-answer than Name Wherefore to-this name perhaps
pronomen adjunctum est, ut illa recta esset locutio tua.
a-pronoun joined has-been so-that that right might-be speech your

AUG. Acute quidem falleris, sed ut falli desinas, 14
Acutely indeed you-are-deceived but that to-be-deceived you-may-cease
acutius attende quod dicam, si tamen id dicere, ut volo,
more-acutely attend-to what I-shall-say if yet it to-say as I-wish
valuero: nam verbis de verbis agere tam implicatum
I-shall-have-been-able for with-words about words to-deal so entangled
est, quam digitos digitis inserere et confricare; ubi vix
it-is as fingers with-fingers to-insert and to-rub where scarcely
dignoscitur, nisi ab eo ipso qui id agit, qui digiti pruriant,
is-it-discerned except by him himself who it does which fingers itch
et qui auxilientur prurientibus.
and which help the-itching-ones

AD. En toto animo adsum, nam ista haec similitudo me
Lo with-whole mind I-am-present for that this likeness me
intentissimum fecit.
most-intent has-made

AUG. Verba certe sono, et litteris constant.
Words surely of-sound and of-letters consist

AD. Ita est.
So it-is

AUG. Ergo ut ea potissimum auctoritate utamur, quae nobis
Therefore that that above-all authority we-may-use which to-us
charissima est, cum ait Paulus apostolus, Non erat in Christo
dearest is when says Paul the-apostle Not was in Christ
Est et Non, sed Est in illo erat, non opinor, putandum est tres
Is and Not but Is in him was not I-think to-be-thought it-is three
istas litteras, quas enuntiamus cum dicimus, est, fuisse in
those letters which we-utter when we-say is to-have-been in
Christo, sed illud potius quod istis tribus litteris significatur.
Christ but that rather which by-those three letters is-signified

AD. Verum dicis.
True you-say

AUG. Intelligis igitur eum qui ait, Est in illo erat, nihil
You-understand therefore him who says Is in him was nothing
aliud dixisse quam, Est appellatur quod in illo erat:
else to-have-said than Is is-called what in him was
tanquam si dixisset, Virtus in illo erat; non utique aliud
as if he-had-said Virtue in him was not assuredly other-thing
dixisse acciperetur, nisi, virtus appellatur quod in illo
to-have-said he-would-be-taken except virtue is-called what in him
erat: ne duas istas syllabas quas enuntiamus, cum dicimus,
was lest two those syllables which we-utter when we-say
Virtus, et non illud quod his duabus syllabis significatur,
Virtue and not that which by-these two syllables is-signified
in illo fuisse arbitraremur.
in him to-have-been we-should-think

AD. Intelligo ac sequor.
I-understand and follow

AUG. Quid? illud nonne intelligis etiam nihil interesse
What that surely do-you-understand also nothing to-differ
utrum quisque dicat, Virtus appellatur, an, Virtus nominatur?
whether one say Virtue is-called or Virtue is-named

AD. Manifestum est.

Plain it-is

AUG. Ergo ita manifestum est, nihil interesse utrum quis

Therefore so plain it-is nothing to-differ whether one

dicat, Est appellatur, an, Est nominatur quod in illo erat.

say Is is-called or Is is-named what in him was

AD. Video et hic nihil distare.

I-see also here nothing to-differ

AUG. Jamne etiam vides quid velim ostendere?

Now-whether also you-see what I-wish to-show

AD. Nondum sane.

Not-yet indeed

AUG. Itane tu non vides nomen esse id quo res aliqua

So-whether you not do-see a-name to-be that by-which a-thing some

nominatur?

is-named

AD. Hoc plane nihil certius video.

Than-this plainly nothing more-certain I-see

AUG. Vides ergo, Est nomen esse, siquidem illud quod erat

You-see therefore Is a-name to-be since that which was

in illo, Est nominatur.

in him Is is-named

AD. Negare non possum.

To-deny not I-can

AUG. At si ex te quaererem quae sit pars orationis, Est;

But if from you I-were-asking what is the-part of-speech Is

non opinor nomen, sed verbum esse diceres, cum id

not I-think a-name but a-verb to-be you-would-say although it

ratio etiam nomen esse docuerit.

reason also a-name to-be has-taught

AD. Ita est prorsus ut dicis.

So it-is utterly as you-say

AUG. Num adhuc dubitas alias quoque partes orationis
Surely-not still do-you-doubt other also parts of-speech
eodem modo, quo demonstravimus, nomina esse?
in-the-same way in-which we-have-shown names to-be
AD. Non dubito, quandoquidem fateor ea significare aliquid.
Not I-doubt since I-confess them to-signify something
Si autem res ipsae quas significant, quid singulae
If but the-things themselves which they-signify what each
appellentur, id est nominentur, interroges; respondere non
are-called that is are-named you-should-ask to-answer not
possum, nisi eas ipsas partes orationis, quas nomina non
I-can except those very parts of-speech which names not
vocamus, sed, ut cerno, vocare convincimur.
we-call but as I-perceive to-call we-are-convicted
15 AUG. Nihilne te movet, ne quis existat qui nostram
Nothing-whether you does-it-move lest some-one arise who our
istam rationem labefactet dicendo, Apostolo non verborum,
this reasoning may-shake by-saying to-the-Apostle not of-words
sed rerum auctoritatem esse tribuendam; quamobrem
but of-things authority to-be to-be-attributed wherefore
fundamentum persuasionis hujus non tam esse firmum quam
the-foundation of-persuasion this not so to-be firm as
putamus: fieri enim posse ut Paulus, quanquam
we-think to-come-about for to-be-able that Paul although
vixerit praeceperitque rectissime, minus tamen recte locutus
he-lived and-taught most-rightly less yet rightly spoken
sit, cum ait, Est in illo erat; praesertim cum se
may-have when he-says Is in him was especially since himself
ipse imperitum sermone fateatur? quo tandem modo istum
he unskilled in-speech confesses in-what pray way him
refellendum arbitraris?
to-be-refuted do-you-think

AD. Nihil habeo quod contradicam, et te oro ut aliquem
Nothing I-have that I-may-contradict and you I-beg that some-one
de illis reperias, quibus verborum notitia summa conceditur,
of those you-may-find to-whom of-words knowledge the-highest is-conceded
cujus auctoritate potius id quod cupis efficias.
by-whose authority rather that which you-desire you-may-effect
AUG. Minus enim tibi videtur idonea, remotis auctoritatibus,
Less for to-you seems fit authorities removed
ipsa ratio, qua demonstratur omnibus partibus orationis
itself reason by-which it-is-shown by-all parts of-speech
significari aliquid, et ex eo appellari; si autem appellari,
to-be-signified something and from that to-be-called if but to-be-called
et nominari; si nominari, nomine utique nominari: quod in
also to-be-named if to-be-named by-a-name assuredly to-be-named which in
diversis linguis facillime judicatur. Quis enim non videat, si
different languages most-easily is-judged Who for not would-see if
quaeras quid Graeci nominent quod nos nominamus, Quis,
you-should-ask what the-Greeks name what we name Who
responderi, τίς· quid Graeci nominent quod nos nominamus,
to-be-answered who what the-Greeks name what we name
Volo, responderi, θέλω· quid Graeci nominent quod nos
I-wish to-be-answered I-wish what the-Greeks name what we
nominamus, Bene, responderi, καλῶς· quid Graeci nominent
name Well to-be-answered well what the-Greeks name
quod nos nominamus, Scriptum, responderi, τὸ γεγραμμένον·
what we name Written to-be-answered the written
quid Graeci nominent quod nos nominamus, Et, responderi,
what the-Greeks name what we name And to-be-answered
καὶ· quid Graeci nominent quod nos nominamus, Ab,
and what the-Greeks name what we name From
responderi, ἀπὸ· quid Graeci nominent quod nos nominamus,
to-be-answered from what the-Greeks name what we name

Heu, responderi, οἴ· atque in his omnibus partibus orationis,
Alas to-be-answered alas and in these all parts of-speech
quas nunc enumeravi, recte loqui eum qui sic interroget:
which now I-have-enumerated rightly to-speak him who so should-ask
quod, nisi nomina essent, fieri non posset? Hac ergo
which unless names they-were to-happen not could By-this then
ratione Paulum apostolum recte locutum esse, cum remotis
reasoning Paul the-apostle rightly spoken to-have since removed
omnium eloquentium auctoritatibus obtinere possimus; quid
of-all the-eloquent authorities to-maintain we-can what
opus est quaerere cujus persona sententia nostra fulciatur?
need is to-seek by-whose person opinion our may-be-propped
16 Sed ne quis tardior aut impudentior nondum cedat,
But lest anyone slower or more-shameless not-yet yield
asseratque, nisi illis auctoribus, quibus verborum leges
and-assert except to-those authors to-whom of-words the-laws
consensu omnium tribuuntur, nullo modo esse cessurum; quid
by-consent of-all are-assigned in-no way to-be going-to-yield what
in latina lingua excellentius Cicerone inveniri potest? At hic
in Latin tongue more-excellent than-Cicero to-be-found can But he
in suis nobilissimis orationibus quas Verrinas vocant, Coram,
in his most-noble orations which Verrines they-call Before
praepositionem, sive illo loco adverbium sit, nomen appellavit.
a-preposition or in-that place an-adverb it-be a-name has-called
Verumtamen quia fieri potest ut ego illum locum minus
Nevertheless since to-happen it-can that I that passage less
bene intelligam, exponaturque alias aliter, vel a me vel
well may-understand and-it-be-expounded elsewhere otherwise either by me or
ab alio; est ad quod responderi posse nihil puto.
by another there-is-something to which to-be-answered to-be-able nothing I-think
Tradunt enim nobilissimi disputationum magistri, nomine et
Hand-down for the-most-noble of-disputations teachers of-name and

verbo plenam constare sententiam, quae affirmari negarique
verb a-full to-consist sentence which to-be-affirmed and-denied
possit: quod genus idem Tullius quodam loco pronuntiatum
can which kind the-same Tully in-a-certain place a-proposition
vocat: et cum verbi tertia persona est, nominativum
calls and when of-the-verb the-third person is the-nominative
cum ea casum nominis aiunt esse oportere; et recte aiunt:
with it case of-the-name they-say to-be to-be-needful and rightly they-say
quod mecum si consideres, velut cum dicimus, Homo sedet,
which with-me if you-consider as when we-say A-man sits
Equus currit, agnoscis, ut opinor, duo esse pronuntiata.
A-horse runs you-recognize as I-think two to-be propositions

AD. Agnosco.
I-recognize

AUG. Cernis in singulis singula esse nomina, in uno homo,
You-perceive in each single to-be names in one man
in altero equus; et verba singula, in uno sedet, in altero
in the-other horse and verbs single in one sits in the-other
currit?
runs

AD. Cerno.
I-perceive

AUG. Ergo si dicerem, sedet tantum, aut currit tantum,
Therefore if I-were-to-say sits only or runs only
recte a me quaereres, quis vel quid; ut responderem,
rightly from me you-would-ask who or what so-that I-might-answer
Homo, vel equus, vel animal, vel quodlibet aliud, quo
A-man or horse or animal or whatever else by-which
possit nomen redditum verbo implere pronuntiatum, id
might-be-able a-name given to-the-verb to-fill-out the-proposition that
est illam sententiam quae affirmari et negari potest.
is that sentence which to-be-affirmed and to-be-denied can

AD. Intelligo.
I-understand

AUG. Attende caetera, et finge nos videre aliquid longius,
Attend-to the-rest and imagine us to-see something rather-far-off
et incertum habere utrum animal sit an saxum, vel quid
and uncertain to-hold whether an-animal it-be or a-rock or what
aliud, meque tibi dicere, Quia homo est, animal est;
else and-me to-you to-say Because a-man it-is an-animal it-is
nonne temere dicerem?
surely rashly should-I-speak

AD. Temere omnino: sed non temere plane diceres, Si
Rashly altogether but not rashly at-all you-would-say If
homo est, animal est.
a-man it-is an-animal it-is

AUG. Recte dicis. Itaque in locutione tua placet mihi, Si;
Rightly you-say And-so in speech your pleases me If
placet et tibi: utrique autem nostrum in mea displicet,
it-pleases also you to-each but of-us in mine displeases
Quia.
Because

AD. Assentior.
I-assent

AUG. Vide jam utrum istae duae sententiae plena pronuntiata
See now whether those two sentences full propositions
sint: Placet si, displicet, quia.
be Pleases if displeases because

AD. Plena omnino.
Full altogether

AUG. Age, nunc dic mihi quae ibi sint verba, quae nomina.
Come now tell me which there are verbs which names

AD. Verba ibi video esse, placet, et, displicet: nomina vero
Verbs there I-see to-be pleases and displeases names indeed
quid aliud quam, si, et, quia?
what else than if and because
AUG. Has ergo duas conjunctiones etiam nomina esse satis
These therefore two conjunctions also names to-be sufficiently
probatum est.
proved it-has-been
AD. Prorsus satis.
Utterly sufficiently
AUG. Potesne ipse per te in aliis partibus orationis
Can-you yourself through yourself in the-other parts of-speech
hoc idem ad eamdem regulam docere?
this same by the-same rule teach
AD. Possum.
I-can

Signa sui significativa

VI · SIGNS THAT SIGNIFY ONE ANOTHER

Name and term, nomen and vocabulum, signify each other and differ only in sound, though name is used both generally and as one of the eight parts of speech, while term is not. Name also signifies itself among the things it signifies, as conjunction does not. Name and the Greek onoma differ in nothing but the sound of their letters: they have reached signs that signify themselves and each other and differ only in sound.

AUG. Transeamus ergo hinc, et jam dic mihi utrum 17
Let-us-pass therefore from-here and now tell me whether
sicut omnia verba nomina, et omnia nomina verba esse
just-as all words names and all names words to-be

comperimus, ita tibi et omnia nomina vocabula, et omnia
we-found so to-you both all names terms and all
vocabula nomina esse videantur.
terms names to-be seem

AD. Plane inter haec quid distet praeter diversum syllabarum
Plainly between these what it-differs besides the-different of-syllables
sonum non video.
sound not I-see

AUG. Nec ego interim resisto, quanquam non desint
Nor I meanwhile resist although not there-be-lacking
qui etiam significatione ista discernunt, quorum sententiam
those-who even by-signification that distinguish whose opinion
modo considerare non opus est. Sed certe animadvertis
now to-consider not need it-is But surely you-notice
ad ea jam signa nos pervenisse, quae se invicem
to those now signs us to-have-come which themselves mutually
significent, nulla praeter sonum distantia, et quae seipsa
signify with-no besides sound difference and which themselves
significent cum caeteris omnibus partibus orationis.
signify with the-other all parts of-speech

AD. Non intelligo.
Not I-understand

AUG. Non ergo intelligis et nomen vocabulo et vocabulum
Not therefore you-understand both name by-term and term
nomine significari; et ita ut praeter sonum litterarum
by-name to-be-signified and so that besides the-sound of-the-letters
nihil intersit, quantum ad generale nomen pertinet: nam et
nothing differ as-far-as to the-general name pertains for also
speciale nomen dicimus, quod inter octo partes orationis
a-special name we-speak-of which among the-eight parts of-speech
ita est, ut alias septem non contineat.
so is that the-other seven not it-contains

AD. Intelligo.
I-understand

AUG. At hoc est quod dixi, se invicem significare
But this is what I-said themselves mutually to-signify
vocabulum et nomen.
term and name

AD. Teneo, sed quaero quid dixeris, Cum etiam seipsa 18
I-hold-it but I-ask what you-meant When also themselves
significant cum aliis partibus orationis.
they-signify with other parts of-speech

AUG. Nonne superior ratio docuit nos, omnes partes orationis,
Surely the-earlier reasoning taught us all parts of-speech
et nomina posse dici et vocabula, id est et nomine
both names to-be-able to-be-called and terms that is both by-name
et vocabulo posse significari?
and by-term to-be-able to-be-signified

AD. Ita est.
So it-is

AUG. Quid? ipsum nomen, id est sonum istum duabus
What the-very name that is sound that by-two
syllabis expressum, si ex te quaeram quid appelles, nonne
syllables expressed if from you I-ask what you-call-it surely
recte mihi respondebis, Nomen?
rightly to-me will-you-answer Name

AD. Recte.
Rightly

AUG. Num ita se significat hoc signum quod quatuor
Surely-not so itself does-signify this sign which in-four
syllabis enuntiamus cum dicimus, Conjunctio? Hoc enim
syllables we-utter when we-say Conjunction This for
nomen inter illa quae significat, numerari non potest.
name among those-things which it-signifies to-be-numbered not can

AD. Recte accipio.
Rightly I-take-it

AUG. Id est quod dictum est nomen seipsum significare
That is what said has-been name itself to-signify
cum aliis quae significat; quod etiam de vocabulo licet
with others which it-signifies which also about term you-may
per teipsum intelligas.
through yourself understand

AD. Jam facile est: sed illud mihi nunc venit in mentem,
Now easy it-is but that to-me now comes into mind
nomen et generaliter et specialiter dici; vocabulum autem
name both generally and specially to-be-said term but
inter octo partes orationis non accipi: quare hoc
among the-eight parts of-speech not to-be-received wherefore in-this
quoque inter se praeter diversum sonum differre arbitror.
also among themselves besides the-different sound to-differ I-think

AUG. Quid? nomen et ὄνομα distare inter se aliquid
What name and name to-differ among themselves at-all
putas praeter sonum, quo etiam linguae discernuntur
do-you-think besides sound by-which also the-languages are-distinguished
latina atque graeca?
Latin and Greek

AD. Hic vero nihil aliud intelligo.
Here indeed nothing else I-understand

AUG. Perventum est ergo ad ea signa quae et seipsa
Come it-has-been therefore to those signs which both themselves
significent, et aliud ab alio invicem significetur, et
signify and one by another in-turn is-signified and
quidquid ab uno hoc et ab alio; et nihil praeter sonum
whatever by one this also by the-other and in-nothing besides sound

inter se differant: nam hoc quartum modo invenimus;
among themselves they-differ for this fourth-thing just-now we-found
tria enim superiora, et de nomine et verbo intelliguntur.
three for earlier-ones both about name and word are-understood
AD. Omnino perventum.
Altogether it-has-been-come

Epilogus praecedentium capitum

VII · WHAT HAS BEEN FOUND

Adeodatus reviews the argument. We speak to teach or remind; words are signs; the line of verse led to the question of showing things without signs, by finger, gesture, or doing. Signs shown by signs: some signify one another, some only one way; sign covers more than word; word and name are equal in extent but not the same, one named from striking the ear, the other from the mind's remembering; name and onoma are the same.

AUG. Jam quae sermocinando invenerimus, velim 19
Now what-things by-conversing we-have-found I-should-wish
recenseas.
you-would-review
AD. Faciam quantum possum. Nam primo omnium recordor
I-shall-do-it as-much-as I-can For first of-all I-recall
aliquandiu nos quaesisse quam ob causam loquamur,
for-some-time us to-have-inquired what for reason we-speak
inventumque esse docendi commemorandive gratia nos
and-found it-was for-teaching or-reminding for-the-sake us
loqui, quandoquidem nec cum interrogamus, aliud agimus
to-speak since not-even when we-ask other-thing we-do
quam ut ille qui interrogatur discat quid velimus audire;
than that he who is-asked may-learn what we-wish to-hear

et in cantando, quod delectationis causa facere videmur, non
and in singing which for-delight's sake to-do we-seem not
sit proprium locutionis; in orando Deo, quem doceri aut
is proper to-speech in praying to-God whom to-be-taught or
commemorari existimare non possumus, id verba valeant,
to-be-reminded to-think not we-can that words avail
ut vel nos ipsos commonefaciamus, vel alii commoneantur
that either we ourselves may-remind or others be-reminded
doceanturve per nos. Deinde cum satis constitisset
or-taught through us Then when sufficiently it-had-been-agreed
verba nihil aliud esse quam signa; ea vero quae non
words nothing else to-be than signs those indeed which not
aliquid significent, signa esse non posse, proposuisti versum,
something signify signs to-be not to-be-able you-proposed a-verse
cujus verba singula quid significarent, conarer ostendere:
whose words single what they-signified I-should-try to-show
is autem erat: Si nihil ex tanta Superis placet urbe
it but was If nothing from so-great To-the-gods it-pleases city
relinqui. Cujus secundum verbum quamvis notissimum et
to-be-left Whose second word although most-known and
manifestissimum, quid tamen significaret, non reperiebamus.
most-manifest what yet it-signified not we-were-finding
Cumque mihi videretur non frustra nos id in loquendo
And-when to-me it-seemed not in-vain us it in speaking
interponere, sed quod eo aliquid doceamus audientem, ipsam
to-insert but because by-it something we-teach the-hearer the-very
mentis affectionem, cum rem quam quaerit, non esse
of-the-mind affection when the-thing which it-seeks not to-be
invenit, vel invenisse se putat, hoc verbo fortasse indicari;
it-finds or to-have-found itself thinks by-this word perhaps to-be-indicated
respondisti tu quidem, sed tamen nescio quam profunditatem
you-answered you indeed but yet I-know-not what depth

quaestionis joco evitans, in aliud tempus illustrandam
of-the-question by-a-jest avoiding into another time to-be-illuminated
distulisti: nec me debiti quoque tui oblitum putes. Inde tertium
you-put-off nor me of-debt also your forgetful think Then the-third
in versu verbum cum satagerem exponere, urgebar abs te,
in the-verse word when I-was-busy to-expound I-was-pressed by you
ut non verbum aliud quod idem valeret, sed rem ipsam
that not a-word other which the-same might-avail but the-thing itself
potius quae per verba significaretur ostenderem. Cumque id
rather which through words was-signified I-should-show And-when that
sermocinantibus nobis fieri non posse dixissem, ventum
conversing us to-come-about not to-be-able I-had-said come
est ad ea quae interrogantibus digito monstrantur.
it-was to those-things which to-askers with-a-finger are-shown
Haec ego corporalia esse omnia arbitrabar, sed invenimus sola
These I bodily to-be all was-thinking but we-found only
visibilia. Hinc nescio quomodo ad surdos et histriones
visible-ones From-here I-know-not how to the-deaf and actors
devenimus, qui non quae sola videri possunt, sed multa
we-came-down who not what only to-be-seen can but many-things
praeterea ac prope omnia quae loquimur, gestu sine voce
besides and almost all which we-speak by-gesture without voice
significant; eosdem tamen gestus signa esse comperimus.
signify the-same yet gestures signs to-be we-found
Tum rursus quaerere coepimus, quomodo res ipsas quae
Then again to-ask we-began how the-things themselves which
signis significantur, sine ullis signis valeremus ostendere, cum
by-signs are-signified without any signs we-might-avail to-show since
et ille paries, et color, et omne visibile, quod intentione
both that wall and color and every visible-thing which by-the-pointing
digiti ostenditur, signo quodam convinceretur ostendi. Hic
of-the-finger is-shown by-a-sign certain was-proven to-be-shown Here

ego errans cum inveniri tale nihil posse dixissem, tandem
I erring when to-be-found such nothing to-be-able I-had-said at-length
inter nos constitit, ea posse demonstrari sine signo, quae
between us it-was-agreed those-things to-be-able to-be-shown without a-sign which
cum a nobis quaeruntur, non agimus, et post inquisitionem
when by us they-are-asked not we-are-doing and after the-inquiry
agere possumus; locutionem tamen ex eo non esse genere:
to-do we-can speech yet of that not to-be kind
siquidem et loquentes cum interrogamur quid sit locutio,
since also speaking when we-are-asked what is speech
istam per seipsam demonstrare facile esse satis apparuit.
it through itself to-show easy to-be sufficiently it-appeared
20 Ex quo admoniti sumus aut signis signa monstrari, aut
From which reminded we-were either by-signs signs to-be-shown or
signis alia quae signa non sunt, aut etiam sine signo
by-signs other-things which signs not are or also without a-sign
res quas agere post interrogationem possumus: horumque
things which to-do after the-question we-can and-of-these
trium primum diligentius considerandum discutiendumque
three the-first more-diligently to-be-considered and-discussed
suscepimus. Qua disputatione declaratum est, partim esse
we-undertook By-which discussion made-clear it-was partly to-be
signa, quae ab iis signis quae significarent, significari vicissim
signs which by those signs which they-signified to-be-signified in-turn
non possent, ut est hoc quadrisyllabum cum, Conjunctio,
not could as is this four-syllabled-one when Conjunction
dicimus: partim quae possent, ut cum dicimus, Signum,
we-say partly which could as when we-say Sign
etiam verbum significamus; et cum dicimus, Verbum, etiam
also word we-signify and when we-say Word also
signum significamus; nam signum et verbum, et duo signa,
sign we-signify for sign and word both two signs

et duo verba sunt. In hoc autem genere, quo invicem
and two words are In this but kind in-which mutually
se signa significant, quaedam non tantum, quaedam
themselves signs signify certain not as-much certain
tantum, quaedam vero etiam idem valere monstratum est.
as-much certain indeed also the-same to-avail shown has-been
Etenim hoc disyllabum, quod sonat cum dicimus, Signum,
For this two-syllabled-one which sounds when we-say Sign
prorsus omnia quibus quidque significatur significat: non
utterly all-things by-which each-thing is-signified it-signifies not
autem omnium signorum signum est cum dicimus, Verbum,
but of-all signs a-sign is when we-say Word
sed tantum eorum quae articulata voce proferuntur.
but only of-those which by-articulate voice are-uttered
Unde manifestum est, quamvis et verbum signo, et signum
Whence plain it-is although both word by-sign and sign
verbo, id est et duae istae syllabae illis, et illae istis
by-word that is both two these syllables by-those and those by-these
significentur, plus tamen signum valere quam verbum, plura
be-signified more yet sign to-avail than word more-things
scilicet illis duabus syllabis, quam istis significantibus.
namely by-those two syllables than by-these signifying
Tantumdem autem valet generale verbum, et generale nomen.
As-much but avails the-general word and the-general name
Docuit enim ratio omnes partes orationis etiam nomina
Taught for reasoning all parts of-speech also names
esse, quod et pronomina his addi possunt, et de
to-be because both pronouns to-these to-be-added can and about
omnibus dici potest quod aliquid nominent, et nulla
all to-be-said it-can that something they-name and none
earum sit quae non verbo adjuncto pronuntiatum possit
of-them is which not with-a-verb joined a-proposition could

implere. Sed cum tantumdem valeant nomen et verbum,
fill-out But although as-much avail name and word
eo quod omnia quae verba sunt, sint etiam nomina; non
for-this that all-things which words are are also names not
tamen idem valent. Alia quippe de causa verba, et alia
yet the-same they-avail Another of-course for reason words and another
nomina nuncupari, satis probabiliter disputatum est.
names to-be-called sufficiently probably argued it-has-been
Siquidem alterum horum ad auris verberationem, alterum ad
Since the-one of-these for the-ear's striking the-other for
animi commemorationem notandam esse compertum, vel ex
the-mind's reminding to-be-marked to-be it-was-found or from
hoc intelligi potest, quod in loquendo rectissime dicimus,
this to-be-understood can that in speaking most-rightly we-say
Quod est huic rei nomen, rem memoriae mandare cupientes;
What is to-this thing the-name a-thing to-memory to-commit desiring
Quod est autem huic rei verbum, dicere non solemus.
What is but to-this thing the-word to-say not we-are-accustomed
Quae vero non solum tantumdem, sed etiam idem omnino
Which-things indeed not only as-much but also the-same altogether
significent, et inter quae nihil praeter litterarum distet
signify and between which nothing besides of-letters differs
sonum, nomen et ὄνομα invenimus. Illud sane mihi elapsum
sound name and name we-found That indeed to-me slipped
erat in hoc genere, in quo invicem se significant, nullum
had in this kind in which mutually themselves they-signify no
nos signum comperisse, quod non inter caetera quae significat,
us sign to-have-found which not among the-others which it-signifies
se quoque significet. Haec quantum potui recordatus sum. Tu
itself also signify These as-much-as I-could recalled I-have You

jam videris, quem nihil puto in hoc sermone nisi scientem
now will-see whom nothing I-think in this conversation except knowing
certumque dixisse, utrum ista bene ordinateque digesserim.
and-certain to-have-said whether those well and-in-order I-have-arranged

Non frustra haec disputari. Item signis
auditis animum, ut interroganti respondeatur,
ad res significatas esse referendum

VIII · IS MAN A NAME?

Augustine calls this seeming play a prelude that trains the mind for the blessed life. He asks whether man is man, and Adeodatus is trapped: the two syllables are not he, so he is not a man. The rule is to answer from the thing signified, unless the question is about the sign, as in the joke that a lion came out of a man's mouth. Asked whether man is a name, one must answer yes, and so the insulting conclusion follows only from that side.

AUG. Satis tu quidem memoriter omnia quae vellem 21
Sufficiently you indeed from-memory all-things which I-wished
recoluisti; et, ut tibi fatear, multo evidentius mihi
you-have-gone-over and that to-you I-may-confess much more-clearly to-me
nunc videntur ista distincta, quam cum ea inquirendo ac
now seem those distinguished than when them by-inquiring and
disserendo de nescio quibus latebris ambo erueremus. Sed
discussing from I-know-not what hiding-places both we-were-digging-out But
quonam tantis ambagibus tecum pervenire moliar, difficile
whither by-such-great windings with-you to-arrive I-may-labor hard
dictu est hoc loco. Tu enim fortasse aut ludere nos, et
to-say it-is in-this place You for perhaps either to-play us and
a seriis rebus avocare animum, quasi quibusdam puerilibus
from serious things to-call-away the-mind as-if with-certain childish

quaestiunculis, arbitraris, aut parvam vel mediocrem aliquam
little-questions you-think or a-small or moderate some
utilitatem requirere; aut si magnum quiddam parturire
usefulness to-seek or if great something to-be-in-labor-with
istam disputationem suspicaris, jamjamque id scire sive
this discussion you-suspect and-right-now it to-know or
saltem audire desideras. Ego autem credas velim,
at-least to-hear you-desire I but you-would-believe I-should-wish
neque me vilia ludicra hoc instituisse sermone, quamvis
neither me cheap jests by-this to-have-set-up conversation although
fortasse ludamus, idque ipsum tamen non puerili sensu
perhaps we-play and-that itself yet not with-childish sense
aestimandum sit; neque parva bona vel mediocria cogitare. Et
to-be-valued be nor small goods or moderate to-think-of And
tamen si dicam vitam esse quamdam beatam, eamdemque
yet if I-should-say a-life to-be a-certain blessed and-the-same
sempiternam, quo nos Deo duce, id est ipsa veritate,
everlasting to-which us with-God as-guide that is itself truth
gradibus quibusdam infirmo gressui nostro accommodatis
by-steps certain to-weak step our adapted
perduci cupiam; vereor ne ridiculus videar, qui non rerum
to-be-led I-should-desire I-fear lest ridiculous I-may-seem who not of-the-things
ipsarum quae significantur, sed consideratione signorum tantam
themselves which are-signified but by-consideration of-signs so-great
viam ingredi coeperim. Dabis igitur veniam, si praeludo
a-road to-enter have-begun You-will-give therefore pardon if I-play-a-prelude
tecum non ludendi gratia, sed exercendi vires et mentis
with-you not of-playing for-the-sake but of-exercising the-strength and of-the-mind
aciem, quibus regionis illius, ubi beata vita est, calorem ac
the-edge by-which of-that region where blessed life is the-heat and
lucem non modo sustinere, verum etiam amare possimus.
light not only to-bear but also to-love we-may-be-able

AD. Perge potius ut coepisti: nam nunquam ego contemnenda
Proceed rather as you-began for never I to-be-despised
putem quae tu dicenda vel agenda putaveris.
should-think what you to-be-said or to-be-done shall-have-thought
AUG. Age, jam ergo illam partem consideremus, cum signis 22
Come now therefore that part let-us-consider when by-signs
non alia signa significantur, sed ea quae significabilia
not other signs are-signified but those-things which signifiables
vocamus. Et primum dic mihi utrum homo, homo sit.
we-call And first tell me whether man man is
AD. Nunc vero an ludas nescio.
Now indeed whether you-are-playing I-know-not
AUG. Quid ita?
Why so
AD. Quia quaerendum ex me censes, utrum homo aliud sit
Because to-be-asked from me you-judge whether man other is
quam homo.
than man
AUG. Ita credo te illudi arbitrareris, si etiam quaererem
So I-believe you to-be-mocked would-think if also I-were-asking
utrum prima hujus nominis syllaba aliud sit quam, ho, et
whether the-first of-this name syllable other is than ho and
aliud secunda quam, mo.
other the-second than mo
AD. Ita omnino.
So altogether
AUG. At istae duae syllabae conjunctae, homo est: an
But those two syllables joined man is or
negabis?
will-you-deny-it
AD. Quis neget?
Who would-deny-it

AUG. Quaero ergo, num tu duae istae syllabae conjunctae sis.
I-ask therefore whether you two those syllables joined are
AD. Nullo modo: sed video quo tendas.
In-no way but I-see whither you-tend
AUG. Dicito ergo, ne me contumeliosum putes.
Say-it therefore lest me insulting you-think
AD. Concludi existimas quod homo non sim.
To-be-concluded you-think that a-man not I-am
AUG. Quid, tu non idem existimas, qui omnia superiora
What you not the-same think who all the-preceding-things
ex quibus hoc confectum est, vera esse concedis?
from which this made-up is true to-be concede
AD. Non tibi ego dicam quid existimem, nisi prius abs te
Not to-you I shall-say what I-think unless first from you
audiero, cum quaereres utrum homo, homo sit, de
I-shall-have-heard when you-were-asking whether man man is about
duabus istis syllabis, an de re ipsa quam significant,
two those syllables or about the-thing itself which they-signify
me interrogaveris?
me you-asked
AUG. Tu potius responde ex qua parte acceperis interrogationem
You rather answer from which side you-took the-question
meam: nam si est ambigua, prius hoc cavere debuisti,
mine for if it-is ambiguous first this to-guard-against you-ought
neque mihi respondere antequam certus fieres quonam
nor to-me to-answer before certain you-became in-what
modo rogaverim.
way I-asked
AD. Quid enim me impediret haec ambiguitas, cum ego ad
What for me would-binder this ambiguity since I to
utrumque responderim; homo enim prorsus homo est: nam et
both answered man for utterly man is for both

istae duae syllabae nihil aliud sunt quam istae duae syllabae;
those two syllables nothing else are than those two syllables
et id quod significant, nihil aliud est, quam id quod est.
and that which they-signify nothing else is than that which it-is
AUG. Scite hoc quidem: sed cur hoc solum quod dictum est
Cleverly this indeed but why this alone which said was
homo, non etiam caetera quae locuti sumus, ad utrumque
man not also the-rest which spoken we-have to both
accepisti?
did-you-take
AD. Unde enim convincor quod et caetera non sic acceperim?
Whence for am-I-convicted that also the-rest not so I-took
AUG. Ut alia omittam, eam ipsam primam rogationem
That other-things I-may-omit that very first question
meam, si totam ex ea parte accepisses, qua syllabae
mine if whole from that side you-had-taken by-which the-syllables
sonant, nihil mihi respondisses; possem tibi enim videri
sound nothing to-me you-would-have-answered I-could to-you for to-seem
nihil etiam interrogasse: nunc vero cum tria verba sonuerim,
nothing even to-have-asked now indeed when three words I-sounded
quorum unum in medio repetivi dicens utrum homo, homo
of-which one in the-middle I-repeated saying whether man man
sit, primum et ultimum verbum, non secundum ipsa
is the-first and last word not according-to themselves
signa, sed secundum ea quae his significantur te
the-signs but according-to those-things which by-them are-signified you
accepisse, vel hoc solo manifestum est, quod statim certus
to-have-taken even by-this alone plain it-is that at-once certain
ac fidens rogationi respondendum putasti.
and confident to-the-question to-be-answered you-thought
AD. Verum dicis.
True you-say

AUG. Cur ergo id tantum quod in medio positum est, et
Why then that only which in the-middle placed is both
secundum id quod sonat, et secundum id quod significat,
according-to that which it-sounds and according-to that which it-signifies
te accipere libuit?
you to-take did-it-please
AD. Ecce jam totum ex ea tantum parte qua significatur
Lo now whole from that only side by-which it-is-signified
accipio: assentior enim tibi, sermocinari nos omnino non
I-take-it I-assent for to-you to-converse us altogether not
posse, nisi auditis verbis ad ea feratur animus, quorum ista
to-be-able unless heard words to those be-borne the-mind of-which those
sunt signa. Quare ostende nunc, quomodo ista ratiocinatione
are signs Wherefore show now how by-this reasoning
deceptus sim, qua me hominem non esse concluditur.
deceived I-have-been by-which me a-man not to-be is-concluded
AUG. Imo eadem rursus interrogabo, ut ipse invenias
Rather the-same-things again I-shall-ask that yourself you-may-find
ubi lapsus sis.
where slipped you-have
AD. Bene facis.
Well you-do
23 AUG. Illud ergo quod primo quaesieram, quia jam dedisti,
That therefore which first I-had-asked since already you-have-granted-it
non quaeram. Vide igitur diligentius, utrum syllaba, ho, nihil
not I-shall-ask See therefore more-diligently whether the-syllable ho nothing
aliud sit quam, ho; et utrum, mo, nihil aliud sit quam, mo.
else be than ho and whether mo nothing else be than mo
AD. Hic prorsus nihil aliud video.
Here utterly nothing else I-see
AUG. Vide etiam num istis duabus junctis, homo, fiat.
See also whether from-those two joined man is-made

AD. Nequaquam hoc concesserim: placuit enim, et recte
By-no-means this would-I-concede it-pleased for and rightly
placuit, signo dato id quod significatur attendere, et ex ejus
it-pleased a-sign given that which is-signified to-attend-to and from its
consideratione vel dare, vel negare quod dicitur. Illae autem
consideration either to-grant or to-deny what is-said Those but
separatim enuntiatae syllabae, quia sine ulla significatione
separately uttered syllables since without any signification
sonuerunt, hoc eas esse quod sonuere concessum est.
they-sounded this them to-be which they-sounded conceded it-was
AUG. Placet igitur, firmumque animo tenes non
It-pleases-you therefore and-firmly in-mind you-hold not
respondendum esse interrogationibus, nisi ex iis rebus quae
to-be-answered to-be questions except from those things which
verbis significantur.
by-words are-signified
AD. Non intelligo cur displiceat, si modo verba sint.
Not I-understand why it-should-displease if only words they-be
AUG. Vellem scire quomodo illi resisteres, de quo
I-should-wish to-know how him you-would-resist about whom
jocantes solemus audire, quod ex ejus ore cum
jesting we-are-accustomed to-hear that from of-him the-mouth with
quo disputabat, leonem processisse concluserit.
whom he-was-disputing a-lion to-have-come-forth he-concluded
Cum enim quaesisset, utrum ea quae loqueremur, nostro
When for he-had-asked whether those-things which we-speak from-our
ore procederent, atque ille non potuisset negare; quod facile
mouth proceeded and he not had-been-able to-deny which easy
fuit, egit cum homine, ut in loquendo leonem nominaret:
was he-dealt with the-man that in speaking lion he-should-name
hoc ubi factum est, ridicule insultare coepit et premere, ut
this when done it-was absurdly to-mock he-began and to-press that

quoniam quidquid loquimur, ore nostro exire confessus
since whatever we-speak from-the-mouth our to-go-out confessed
erat, et leonem se locutum esse nequibat abnuere, homo
he-had and a-lion himself spoken to-have not-could deny the-man
non malus tam immanem bestiam videretur vomuisse.
not bad so monstrous a-beast should-seem to-have-vomited

AD. Minime vero erat arduum scurrae huic resistere; non enim
Not-at-all indeed was-it hard the-buffoon this to-resist not for
concederem ore nostro exire quodcumque loquimur.
I-would-concede from-mouth our to-go-out whatever we-speak
Nam quae loquimur, ea significamus; non autem quae
For what-things we-speak those we-signify not but which
res significatur, sed signum quo significatur loquentis
the-thing is-signified but the-sign by-which it-is-signified from-the-speaker's
ore procedit, nisi cum ipsa signa significantur: quod
mouth proceeds except when the-signs themselves are-signified which
genus paulo ante tractavimus.
kind a-little before we-handled

24 AUG. Bene tu quidem hoc modo adversus illum esses
Well you indeed in-this way against him would-be
paratus: verumtamen mihi quid respondebis, utrum homo
prepared but-nevertheless to-me what will-you-answer whether man
nomen sit requirenti?
a-name be inquiring

AD. Quid, nisi esse nomen?
What except to-be a-name

AUG. Quid? cum te video, num nomen video?
What when you I-see surely-not a-name do-I-see

AD. Non.
No

AUG. Visne igitur dicam quod sequitur?
Do-you-wish then I-should-say what follows

AD. Ne quaeso; nam mihi ipse renuntio, me hominem non
Not I-pray for to-me myself I-announce me a-man not
esse, qui nomen esse responderim, cum homo utrum nomen
to-be who a-name to-be answered when man whether a-name
esset inquireres. Jam enim placuerat, ex ea re quae
it-were you-were-inquiring Already for it-had-pleased from that thing which
significaretur, aut assentiri, aut negare quod dicitur.
was-signified either to-assent or to-deny what is-said
AUG. At mihi videtur non te frustra in hanc responsionem
But to-me it-seems not you in-vain into this answer
decidisse; nam vigilantiam tuam mentibus nostris indita
to-have-fallen for vigilance your to-minds our implanted
ipsa lex rationis evicit: nam si quaererem quid esset
itself the-law of-reason overcame for if I-were-asking what is
homo, responderes fortasse, Animal; si autem quaererem
man you-would-answer perhaps Animal if but I-were-asking
quae pars orationis esset homo, nullo modo posses recte
what part of-speech is man in-no way could-you rightly
respondere nisi, Nomen: quamobrem cum homo et nomen,
answer except Name wherefore since man both a-name
et animal esse inveniatur, illud dicitur ex ea parte qua
and an-animal to-be is-found that is-said from that side by-which
signum est, hoc ex parte rei quam significat.
a-sign it-is this from the-side of-the-thing which it-signifies
Qui ergo quaerit utrum homo nomen sit, nihil ei aliud
Who therefore asks whether man a-name be nothing to-him else
quam esse respondeam: satis enim significat ex ea parte
than to-be-so should-I-answer sufficiently for he-signifies from that side
se velle audire, qua signum est. Si autem quaerit utrum
himself to-wish to-hear by-which a-sign it-is If but he-asks whether
animal sit, multo proclivius annuam: quoniam si tacens
an-animal it-be much more-readily I-should-nod since if silent

et nomen et animal, tantum quid esset homo requireret,
both name and animal only what were man he-were-to-ask
placita illa loquendi regula ad id quod duabus syllabis
agreed that of-speaking rule to that which by-two syllables
significatur, animus curreret; neque quidquam responderetur
is-signified the-mind would-run nor anything would-be-answered
nisi animal, vel etiam tota definitio diceretur, id est
except animal or also the-whole definition would-be-said that is
animal rationale mortale: an tibi non videtur?
an-animal rational mortal or to-you not does-it-seem

AD. Prorsus videtur: sed cum esse nomen concesserimus,
Utterly it-seems but when to-be a-name we-shall-have-conceded
quomodo illam conclusionem nimis contumeliosam evitabimus,
how that conclusion too insulting shall-we-avoid
qua nos homines non esse conficitur?
by-which us men not to-be is-made-out

AUG. Quomodo putas, nisi docendo non ex ea parte illatam,
How do-you-think except by-teaching not from that side drawn
qua interroganti assentiebamur? Aut si ex ea parte illam se
by-which to-the-questioner we-were-assenting Or if from that side it himself
fatetur inferre, nullo modo est formidanda: quid enim metuam
he-confesses to-draw in-no way is-it to-be-feared what for should-I-fear
hominem, id est tres istas syllabas non esse me confiteri?
man that is three those syllables not to-be me to-confess

AD. Nihil est verius. Cur ergo animum offendit, cum dicitur,
Nothing is truer Why then the-mind does-it-offend when it-is-said
Non es igitur homo; cum secundum illa concessa, nihil
Not you-are therefore a-man since according-to those concessions nothing
verius dici potuerit?
truer to-be-said could

AUG. Quia non possum non putare ad id conclusionem referri,
Because not I-can not to-think to that the-conclusion to-be-referred
quod his duabus syllabis significatur, simul atque ista verba
which by-these two syllables is-signified as-soon as those words
sonuerint, ea scilicet regula, quae naturaliter plurimum
shall-have-sounded by-that namely rule which naturally very-much
valet, ut auditis signis ad res significatas feratur intentio.
avails that heard signs to the-things signified be-borne the-attention
AD. Accipio quod dicis.
I-accept what you-say

An res quaeque, vel ejus cognitio pluris habenda sit quam ipsius signa

IX · THINGS ARE WORTH MORE THAN THEIR SIGNS

Must things be valued more than their signs? Not always: the name filth is better than filth. But the knowledge for whose sake the name exists is worth more than the name, as we should eat to live, not live to eat, and words exist for teaching. Knowledge of the name vice is worth less than knowledge of vices, which Persius thought the worst torment for the wicked; Augustine settles only that knowledge of things is better than the signs themselves.

AUG. Jam ergo intelligas volo, res quae significantur, 25
Now therefore that-you-understand I-wish things which are-signified
pluris quam signa esse pendendas. Quidquid enim propter
at-more than signs to-be to-be-valued Whatever for for-the-sake-of
aliud est, vilius sit necesse est quam id propter
another-thing is cheaper be must it-is than that for-the-sake-of
quod est; nisi tu aliud existimas.
which it-is unless you otherwise think

AD. Videtur mihi non temere hic esse assentiendum: nam cum
It-seems to-me not rashly here to-be to-be-assented for when
dicimus, Coenum, longe hoc nomen arbitror rei quam
we-say Filth far this name I-think the-thing which
significat antecellere. Quod enim nos offendit audientes, non
it-signifies to-surpass What for us offends hearing not
ad ipsius verbi pertinet sonum; coenum enim nomen, mutata
to of-the-very word pertains sound filth for the-name changed
una littera coelum est; inter illa vero quae his nominibus
one letter heaven is between those indeed which by-these names
significantur, quantum distet videmus. Quamobrem nequaquam
are-signified how-much it-differs we-see Wherefore by-no-means
huic signo tribuerim, quod in re quam significat
to-this sign would-I-attribute what in the-thing which it-signifies
odimus; et propterea hoc illi jure antepono: libentius
we-hate and therefore this to-that rightly I-prefer more-willingly
enim hoc audimus, quam ullo sensu illud attingimus.
for this we-hear than with-any sense that we-touch
AUG. Vigilantissime omnino. Itaque falsum est, omnes res
Most-watchfully altogether And-so false it-is all things
pluris quam earum signa esse pendendas.
at-more than their signs to-be to-be-valued
AD. Ita videtur.
So it-seems
AUG. Dic ergo mihi quid arbitreris eos secutos esse, qui
Tell therefore me what you-think them followed to-have who
huic rei tam foedae atque aspernabili nomen indiderunt;
on-this thing so foul and despicable a-name imposed
vel utrum eos probes, an improbes.
or whether them you-approve or disapprove

AD. Ego vero illos nec probare, nec improbare audeo, nec
I indeed them neither to-approve nor to-disapprove dare nor
quid fuerint secuti scio.
what they-may-have followed do-I-know
AUG. Potesne saltem scire quid tu sequaris, cum hoc nomen
Can-you at-least know what you follow when this name
enuntias?
you-utter
AD. Hoc plane possum: nam significare volo, ut eum cum
This plainly I-can for to-signify I-wish that him with
quo loquor, doceam vel admoneam de re illa, quod
whom I-speak I-may-teach or remind about the-thing that of-which
eum doceri vel admoneri oportere arbitror.
him to-be-taught or to-be-reminded to-be-needful I-think
AUG. Quid? ipsum docere aut admonere, sive doceri aut
What itself teaching or reminding or to-be-taught or
admoneri, quod vel tu exhibes commode per hoc nomen,
to-be-reminded which either you present conveniently through this name
vel exhibetur tibi; nonne charius quam ipsum nomen
or is-presented to-you surely dearer than itself the-name
habendum est?
to-be-held is-it
AD. Concedo ipsam scientiam, quae per hoc signum evenit,
I-concede the-very knowledge which through this sign comes-about
eidem signo esse anteponendam; sed non ideo etiam
to-the-same sign to-be to-be-preferred but not therefore also
rem ipsam puto.
the-thing itself I-think
AUG. In illa igitur sententia nostra, quanquam sit falsum, res 26
In that therefore opinion our although it-be false things
omnes signis suis praeponi oportere; non tamen falsum est,
all to-signs their to-be-preferred to-be-needful not yet false it-is

omne quod propter aliud est, vilius esse quam id
everything which for-the-sake-of another-thing is cheaper to-be than that
propter quod est. Cognitio quippe coeni, propter quam
for-the-sake-of which it-is The-knowledge of-course of-filth for-the-sake-of which
hoc nomen est institutum, pluris habenda est ipso
this name has-been instituted at-more to-be-held is than-the-very
nomine, quod eidem coeno praeponendum esse comperimus.
name which to-the-same filth to-be-preferred to-be we-found
Non enim ob aliud ista cognitio signo, de quo agimus,
Not for for another-thing this knowledge to-the-sign about which we-treat
antelata est, nisi quia illud propter hanc, non haec
preferred has-been except because that for-the-sake-of this not this
propter illud esse convincitur. Nam ita cum quidam vorator,
for-the-sake-of that to-be is-proven For so when a-certain glutton
ventrisque, ut ab Apostolo dicitur, cultor, diceret ideo se
and-of-the-belly as by the-Apostle it-is-said a-worshiper said therefore himself
vivere, ut vesceretur; non tulit qui audiebat frugi homo,
to-live that he-might-eat not bore-it who was-hearing a-sober man
et, Quanto, inquit, melius ideo vescereris ut viveres?
and How-much he-said better therefore would-you-eat that you-might-live
quod utique ex eadem ista regula locutus est. Nam neque
which assuredly from the-same that rule spoken he-has For neither
alia de causa ille displicuit, nisi quod vitam suam tam
another for reason that-one displeased except that life his so
parvipenderet, ut eam duceret gutturis voluptate viliorem,
he-valued-little that it he-held of-the-gullet than-pleasure cheaper
dicendo se propter epulas vivere: neque hic ob aliud
by-saying himself for-the-sake-of feasts to-live nor this-one for another
jure laudatur, nisi quod in iis duobus quid propter quid
rightly is-praised except that in these two what for-the-sake-of what

fieret, hoc est quid cui subjectum esset intelligens, cibandum
was-done that is what to-what subordinate was understanding to-be-fed
potius ut vivamus, quam vivendum ut cibemur, admonuit.
rather that we-may-live than to-live that we-may-be-fed be-admonished
Similiter et tu fortasse, et quilibet hominum non imperite
Likewise both you perhaps and any of-men not unskillfully
res aestimantium, dicenti cuipiam loquaci amatorique
things valuing to-one-saying some talkative-man and-lover
verborum, Ideo doceo ut loquar, responderetis, Homo, cur
of-words Therefore I-teach that I-may-speak would-answer Man why
non potius ideo loqueris ut doceas? Quod si haec
not rather therefore do-you-speak that you-may-teach But if these-things
vera sunt, sicuti esse cognoscis, vides profecto quanto verba
true are as to-be you-recognize you-see surely how-much words
minoris habenda sint, quam id propter quod utimur verbis;
of-less to-be-held are than that for-the-sake-of which we-use words
cum ipse usus verborum jam sit verbis anteponendus: verba
since itself the-use of-words already is to-words to-be-preferred words
enim sunt ut his utamur; utimur autem his ad docendum.
for are that them we-may-use we-use but them for teaching
Quanto est ergo melius docere quam loqui, tanto melior
By-as-much is therefore better to-teach than to-speak by-so-much better
est quam verba, locutio. Multo ergo melior doctrina quam
is than words speech By-much therefore better teaching than
verba. Sed cupio audire quid forte contradicendum putes.
words But I-desire to-hear what perhaps to-be-objected you-think
AD. Assentior quidem meliorem quam verba esse doctrinam; 27
I-assent indeed better than words to-be teaching
sed utrum adversus istam regulam qua dicitur, Omne
but whether against that rule by-which it-is-said Everything

quod propter aliud est, inferius esse quam id
which for-the-sake-of another-thing is inferior to-be than that
propter quod est, nihil sit quod objici possit, ignoro.
for-the-sake-of which it-is nothing be that to-be-objected can I-know-not
AUG. Alias hoc opportunius diligentiusque tractabimus:
At-another-time this more-fittingly and-more-diligently we-shall-handle
nunc illud quod concedis, satis est ad id quod conficere
now that which you-concede enough is for that which to-accomplish
studeo. Das enim cognitionem rerum quam signa rerum
I-am-eager You-grant for the-knowledge of-things than the-signs of-things
esse chariorem. Quamobrem cognitio rerum quae significantur,
to-be dearer Wherefore the-knowledge of-things which are-signified
cognitioni signorum anteferenda est: an tibi non videtur?
to-the-knowledge of-signs to-be-preferred is or to-you not does-it-seem
AD. Num ego cognitionem rerum cognitione signorum,
Surely-not I the-knowledge of-things than-the-knowledge of-signs
ac non signis ipsis praestantiorem esse concessi? quare
and not than-signs themselves more-excellent to-be conceded wherefore
vereor ut hic tibi assentiar. Quid si enim ut coenum
I-fear that-(not) here with-you I-should-agree What if for as filth
nomen melius est ea re quam significat; ita et
the-name better is than-that thing which it-signifies so also
hujus nominis cognitio cognitioni quoque illius rei est
of-this name the-knowledge than-the-knowledge also of-that thing is
anteponenda, quamvis ea cognitione sit ipsum nomen
to-be-preferred although than-that knowledge be itself the-name
inferius? Quatuor quippe sunt: nomen, et res, cognitio
inferior Four of-course they-are name and thing knowledge
nominis, et cognitio rei. Sicut ergo primum secundo,
of-the-name and knowledge of-the-thing Just-as then the-first to-the-second

cur non et tertium quarto antecellat? Sed ut non
why not also the-third the-fourth should-surpass But granted-that not
antecellat, num etiam subjiciendum est?
it-surpass surely-not also to-be-subordinated is-it
AUG. Mire omnino te video et tenuisse quid concesseris, 28
Wonderfully altogether you I-see both to-have-held what you-conceded
et explicasse quid senseris. Sed, ut opinor, intelligis,
and to-have-unfolded what you-thought But as I-think you-understand
hoc trisyllabum nomen, quod sonat cum dicimus, Vitium,
this three-syllabled name which sounds when we-say Vice
melius esse quam id quod significat; cum ipsius cognitio
better to-be than that which it-signifies though of-the-very knowledge
nominis multo sit inferior cognitione vitiorum. Licet itaque
name much be inferior to-the-knowledge of-vices You-may and-so
constituas etiam ista quatuor atque consideres, nomen et
set-up also those four and consider name and
rem, cognitionem nominis et cognitionem rei; primum
thing knowledge of-the-name and knowledge of-the-thing the-first
secundo jure praeponimus. Hoc enim positum nomen in
to-the-second rightly we-prefer This for placed name in
carmine, cum ait Persius, Sed stupet hic vitio, non
a-poem when says Persius But is-stunned this-man by-vice not
modo nihil vitii fecit in versu, sed nonnihil etiam ornatus
only nothing of-vice made in the-verse but something even of-ornament
dedit: cum tamen res ipsa quae significatur hoc nomine,
gave though yet the-thing itself which is-signified by-this name
in quocumque inest, cogat esse vitiosum. At non ita et
in whomever it-is-in compels-him to-be vicious But not so also
tertium quarto, sed quartum tertio videmus excellere. Hujus
the-third the-fourth but the-fourth the-third we-see to-excel Of-this
enim cognitio nominis vilis est prae cognitione vitiorum.
for the-knowledge name cheap is compared-with the-knowledge of-vices

AD. Etiamne cum ista cognitio miseriores facit, censes
Even-whether when that knowledge more-wretched makes do-you-judge-it
esse praeferendam? Nam idem Persius omnibus poenis,
to-be to-be-preferred For the-same Persius to-all punishments
quas tyrannorum vel crudelitas excogitavit vel cupiditas
which of-tyrants either the-cruelty has-devised or the-greed
pendit, hanc unam anteponit, qua cruciantur homines qui
weighs-out this one he-prefers by-which are-tortured men who
vitia quae vitare non possunt, coguntur agnoscere.
the-vices which to-avoid not they-can are-forced to-acknowledge
AUG. Potes hoc modo cognitioni hujus nominis ipsam
You-can in-this way to-the-knowledge of-this name the-very
quoque virtutum cognitionem negare praeferendam: quia
also of-the-virtues knowledge to-deny to-be-preferred because
virtutem videre nec tenere, supplicium est: quo idem ille
virtue to-see nor to-hold a-punishment is by-which the-same that
satyricus tyranni ut puniantur optavit.
satirist the-tyrants that they-be-punished wished
AD. Deus hanc avertat amentiam: jam enim intelligo non
God this may-he-avert madness now for I-understand not
ipsas cognitiones, quibus animum imbuit optima omnium
the-very knowledges with-which the-mind imbues the-best of-all
disciplina, esse culpandas; sed eos omnium miserrimos
discipline to-be to-be-blamed but those of-all most-wretched
judicandos, sicut et Persium judicasse arbitror, qui tali
to-be-judged just-as also Persius to-have-judged I-think who by-such
morbo affecti sunt, cui nec tanta medicina subveniat.
a-disease affected are for-which not-even so-great a-medicine may-relieve
AUG. Bene intelligis: sed quoquo modo se habeat Persiana
Well you-understand but in-whatever way itself it-may-have the-Persian
sententia, quid ad nos? Non enim horum auctoritati subjecti
opinion what to us Not for of-these to-the-authority subject

sumus in talibus rebus. Deinde si qua cognitio cognitioni
we-are in such matters Then if any knowledge to-knowledge
praeferenda sit, non hic facile est explicare. Satis habeo
to-be-preferred be not here easy it-is to-unfold Enough I-hold-it
quod effectum est, cognitionem rerum quae significantur,
what effected it-has-been the-knowledge of-things which are-signified
etsi non cognitione signorum, ipsis tamen signis
even-if not than-the-knowledge of-signs than-the-very yet signs
esse potiorem. Quare jam illud magis magisque discutiamus,
to-be preferable Wherefore now that more and-more let-us-discuss
quale sit genus rerum quas sine signis monstrari posse
what-kind may-be the-class of-things which without signs to-be-shown to-be-able
dicebamus per seipsas, ut loqui, ambulare, sedere, jacere,
we-were-saying through themselves as to-speak to-walk to-sit to-lie
atque hujusmodi caetera.
and of-this-kind the-rest

AD. Jam recolo quid dicas.
Now I-recall what you-mean

An quaedam doceri sine signis queunt.
Res non discuntur per ipsa verba

X · NOTHING IS LEARNED FROM SIGNS

Even walking cannot be taught without signs, since the learner may take the distance shown for all walking, and what teaching is cannot be taught without signifying, though the two differ. So nothing seems taught without signs. Yet a fowler, displaying his art to a curious watcher, would teach by the thing itself, and God and nature show the sun and the seas. Then Augustine reverses it: a sign teaches nothing to one who does not know its thing, as the word saraballae shows; we learn the sign from the thing, not the thing from the sign.

29 AUG. Omniane tibi videntur, quae interrogati mox agere
All-things-whether to-you do-they-seem which asked soon to-do
possumus, sine signo posse monstrari? an aliquid excipis?
we-can without a-sign to-be-able to-be-shown or anything do-you-except
AD. Ego vero etiam atque etiam genus hoc totum considerans,
I indeed again and again class this whole considering
nihil adhuc invenio quod sine signo valeat doceri, nisi
nothing as-yet do-I-find which without a-sign may-avail to-be-taught except
forte locutionem, et si forte idipsum quispiam quaerat,
perhaps speech and if perhaps that-very-thing someone should-ask
quid sit docere. Video enim eum, quidquid post ejus
what is to-teach I-see for him whatever after his
interrogationem fecero ut discat, ab ea ipsa re non
question I-shall-have-done that he-may-learn from that very thing not
discere quam sibi demonstrari cupit: nam si me cessantem,
to-learn which to-himself to-be-shown he-desires for if me idle
ut dictum est, vel aliud agentem roget quispiam quid
as said it-has-been or other-thing doing should-ask someone what
sit ambulare, et ego statim ambulando, eum quod rogavit
is to-walk and I at-once by-walking him what he-asked

sine signo coner docere; unde cavebo ne id tantum
without a-sign should-try to-teach whence shall-I-guard lest that only
putet esse ambulare, quantum ego ambulavero? quod si
he-think to-be to-walk as-much-as I shall-have-walked which if
putaverit, decipietur: quisquis enim plus minusve quam
he-shall-have-thought he-will-be-deceived whoever for more or-less than
ego ambulaverit, hunc ille ambulasse non arbitrabitur. Et quod
I shall-have-walked him he to-have-walked not will-think And what
de hoc uno verbo dixi, transit in omnia quae sine signo
about this one word I-have-said passes into all-things which without a-sign
monstrari posse consenseram, praeter duo illa quae excepimus.
to-be-shown to-be-able I-had-agreed besides two those which we-excepted

AUG. Accipio quidem istud: sed nonne tibi videtur aliud
I-accept indeed that but surely to-you does-it-seem one-thing
esse loqui, aliud docere?
to-be to-speak another to-teach

AD. Videtur sane: nam si esset idem, non doceret quisquam
It-seems indeed for if it-were the-same not would-teach anyone
nisi loquens; cum vero et aliis signis, praeter verba,
except speaking since indeed also by-other signs besides words
multa doceamus, quis de ista differentia dubitaverit?
many-things we-teach who about that difference would-have-doubted

AUG. Quid? docere et significare, nihilne interest? an
What to-teach and to-signify nothing-whether does-it-differ or
aliquid differunt?
anything do-they-differ

AD. Idem puto esse.
The-same I-think to-be

AUG. Nonne recte dicit, qui dicit ideo nos significare ut
Surely rightly does-he-say who says therefore us to-signify that
doceamus?
we-may-teach

AD. Recte prorsus.

Rightly utterly

AUG. Quid, si dicat alius ideo nos docere ut significemus?

What if should-say another therefore us to-teach that we-may-signify

nonne facile superiore sententia refelletur?

surely easily by-the-earlier opinion will-be-be-refuted

AD. Ita est.

So it-is

AUG. Si ergo significamus ut doceamus, non docemus ut

If therefore we-signify that we-may-teach not we-teach that

significemus; aliud est docere, aliud significare.

we-may-signify one-thing is to-teach another to-signify

AD. Verum dicis, nec recte idem esse utrumque respondi.

True you-say nor rightly the-same to-be both did-I-answer

AUG. Nunc illud responde, utrum qui docet quid sit docere,

Now that answer whether who teaches what is to-teach

significando id agat, an aliter.

by-signifying it may-do or otherwise

AD. Non video quomodo aliter possit.

Not I-see how otherwise he-could

AUG. Falsum est igitur quod paulo ante dixisti, doceri rem

False is therefore what a-little before you-said to-be-taught a-thing

posse sine signis, cum quaeritur quid sit ipsum docere;

to-be-able without signs when it-is-asked what is itself to-teach

quando ne hoc quidem videmus sine significatione agi

since not this even we-see without signification to-be-done

posse, cum aliud esse significare, aliud docere concesseris.

to-be-able since one-thing to-be to-signify another to-teach you-have-conceded

Si enim diversa sunt, sicut apparet, neque hoc nisi per

If for different they-are just-as it-appears nor this except through

illud ostenditur, non per se utique ostenditur, sicut tibi

that is-shown not through itself assuredly it-is-shown just-as to-you

visum erat. Quamobrem nihil adhuc inventum est, quod
seemed it-had Wherefore nothing as-yet found it-has-been which
monstrari per seipsum queat praeter locutionem, quae
to-be-shown through itself can besides speech which
inter alia se quoque significat: quae tamen cum etiam
among other-things itself also signifies which yet since also
ipsa signum sit, nondum prorsus exstat quod sine signis
itself a-sign is not-yet utterly stands-out what without signs
doceri posse videatur.
to-be-taught to-be-able may-seem

AD. Nihil habeo cur non assentiar.
Nothing I-have why not I-should-assent

AUG. Confectum est igitur et nihil sine signis doceri, 31
Made-out it-has-been therefore both nothing without signs to-be-taught
et cognitionem ipsam signis quibus cognoscimus,
and knowledge itself than-the-signs by-which we-know
chariorem nobis esse oportere: quamvis non omnia quae
dearer to-us to-be to-be-needful although not all-things which
significantur possint signis suis esse potiora.
are-signified can than-signs their to-be preferable

AD. Ita videtur.
So it-seems

AUG. Quanto tandem circuitu res tantilla peracta sit,
By-how-great pray a-circuit a-thing so-little accomplished may-have-been
meministine, quaeso? Nam ex quo inter nos verba jaculamur,
do-you-remember I-pray For from when between us words we-hurl
quod tam diu fecimus, haec tria ut invenirentur laboratum
which so long we-have-done these three that they-might-be-found labored
est: utrum nihil sine signis possit doceri; et utrum
it-has-been whether nothing without signs can to-be-taught and whether
sint quaedam signa rebus quas significant praeferenda; et
there-be certain signs to-the-things which they-signify to-be-preferred and

utrum melior quam signa sit rerum ipsa cognitio. Sed quartum
whether better than signs be of-things itself the-knowledge But a-fourth
est, quod breviter abs te vellem cognoscere, utrumnam
there-is which briefly from you I-should-wish to-learn whether
ista inventa sic putes, ut jam de his dubitare non possis.
those-things found so you-think that now about these to-doubt not you-can
AD. Vellem quidem tantis ambagibus atque anfractibus esset
I-should-wish indeed by-so-great windings and turnings it-had
ad certa perventum; sed et ista rogatio tua nescio quomodo
to certainties been-come but both that question your I-know-not how
me sollicitat, et ab assensione deterret. Videris enim mihi
me disquiets and from assent deters You-seem for to-me
non haec de me fuisse quaesiturus, nisi haberes quod
not these-things of me to-have-been-going to-ask unless you-had what
contradiceres: et ipsa rerum implicatio totum me inspicere,
you-might-object and itself of-things the-entanglement wholly me to-look-into
ac securum respondere non sinit, verentem ne quid in tantis
and free-of-care to-answer not allows fearing lest something in so-great
involucris lateat, quod acies mentis meae lustrare non possit.
wrappings lie-hid which the-edge of-mind my to-survey not can
AUG. Dubitationem tuam non invitus accipio; significat enim
Doubt your not unwillingly I-accept it-signifies for
animum minime temerarium: quae custodia tranquillitatis est
a-mind least rash which the-guard of-tranquility is
maxima. Nam difficillimum omnino est non perturbari, cum
greatest For most-difficult altogether it-is not to-be-disturbed when
ea quae prona et procliva approbatione tenebamus
those-things which with-ready and inclined approval we-were-holding
contrariis disputationibus labefactantur, et quasi extorquentur
by-contrary disputations are-shaken and as-it-were are-wrested
e manibus. Quare, ut aequum est bene consideratis
out-of the-hands Wherefore as fair it-is well considered

perspectisque rationibus cedere, ita incognita pro cognitis
and-seen-through to-reasons to-yield so unknown-things for known
habere periculosum. Metus est enim ne cum saepe subruuntur
to-hold dangerous Fear there-is for lest when often are-undermined
quae firmissime statura et mansura praesumimus,
the-things-which most-firmly going-to-stand and going-to-remain we-presume
in tantum odium vel timorem rationis incidamus, ut ne
into so-great hatred or fear of-reason we-may-fall that not
ipsi quidem perspicuae veritati fides habenda videatur.
to-the-very even plain truth trust to-be-given may-seem
Sed age, nunc expeditius retractemus utrum recte ista 32
But come now more-readily let-us-reconsider whether rightly those-things
dubitanda putaveris. Nam quaero abs te, si quisquam
to-be-doubted you-have-thought For I-ask from you if anyone
ignarus deceptionis avium, quae calamis et visco affectatur,
ignorant of-the-deception of-birds which by-reeds and lime is-attempted
obviam fieret aucupi, armis quidem suis instructo, non
in-the-way should-come to-a-fowler with-arms indeed his furnished not
tamen aucupanti, sed iter agenti; quo viso premeret
yet fowling but a-journey making at-whose sight he-should-check
gradum, secumque, ut fit, admirans cogitaret et quaereret
his-step and-with-himself as happens wondering should-think and ask
quidnam sibi hominis ille vellet ornatus; auceps autem
what to-himself of-the-man that might-want equipment the-fowler but
cum in se videret attentum, ostentandi se studio
when on himself he-saw him-attentive of-showing himself from-desire
cannas expediret, et prope animadversam aliquam aviculam
the-reeds should-get-ready and nearby having-noticed some little-bird
fistula et accipitre figeret, subigeret et caperet; nonne
with-the-pipe and the-hawk should-pierce subdue and capture surely

illum spectatorem suum doceret nullo significatu, sed
him spectator his would-be-teach by-no signification but
re ipsa, quod ille scire cupiebat?
by-the-thing itself what he to-know desired
AD. Metuo ne quid hic tale sit, quale de illo dixi, qui
I-fear lest something here such be as about him I-said who
quaerit quid sit ambulare. Neque enim video, et hic totum
asks what is to-walk Nor for do-I-see also here the-whole
illud aucupium esse monstratum.
that fowling to-have-been shown
AUG. Facile est hac cura te exuere; addo enim, si ille
Easy it-is from-this care you to-strip I-add for if he
ita intelligens esset, ut ex hoc quod vidit, totum illud
so intelligent were that from this which he-saw the-whole that
genus artis agnosceret: satis est namque ad rem, et
kind of-art he-should-recognize enough it-is for to the-matter both
de quibusdam rebus tametsi non omnibus, et quosdam
about certain things although not all and certain
homines doceri posse sine signo.
men to-be-taught to-be-able without a-sign
AD. Hoc etiam ego possum illi addere; si enim sit bene
This also I can to-that add if for he-be well
intelligens, paucis passibus ambulatione monstrata, totum
intelligent by-a-few steps walking shown the-whole
quid sit ambulare cognoscet.
what is to-walk he-will-know
AUG. Facias per me licet, nec tantum nihil resisto, verum
You-may-do-so for me it-is-allowed nor only nothing do-I-resist but
etiam faveo: vides enim ab utroque nostrum id effici, ut
also I-favor-it you-see for by each of-us this to-be-effected that
quaedam quidam doceri sine signis queant, falsumque illud
certain-things certain-people to-be-taught without signs can and-false that

sit quod nobis paulo ante videbatur, nihil esse omnino quod
be which to-us a-little before seemed nothing to-be at-all which
sine signis possit ostendi. Jam enim ex his non unum aliquid
without signs could to-be-shown Now for from these not one something
aut alterum, sed millia rerum animo occurrunt, quae nullo
or another but thousands of-things to-the-mind occur which with-no
signo dato per seipsa monstrentur. Quid enim dubitemus,
sign given through themselves may-be-shown Why for should-we-doubt
oro te? Nam ut hominum omittam innumerabilia spectacula
I-pray you For that of-men I-may-pass-over the-innumerable spectacles
in omnibus theatris sine signo ipsis rebus exhibentium;
in all theaters without a-sign by-the-things themselves displaying-them
solem certe istum lucemque haec omnia perfundentem
the-sun surely that and-the-light these all-things suffusing
atque vestientem, lunam et caetera sidera, terras et maria,
and clothing the-moon and the-other stars lands and seas
quaeque in his innumerabiliter gignuntur, nonne per
and-the-things-which in these innumerably are-begotten surely through
seipsa exhibet atque ostendit Deus et natura cernentibus?
themselves displays and shows God and nature to-the-beholders
Quod si diligentius consideremus, fortasse nihil invenies, 33
But if more-diligently we-consider perhaps nothing you-will-find
quod per sua signa discatur. Cum enim mihi signum datur,
which through its signs is-learned When for to-me a-sign is-given
si nescientem me invenit cujus rei signum sit, docere me
if not-knowing me it-finds of-what thing a-sign it-is to-teach me
nihil potest: si vero scientem, quid disco per signum?
nothing it-can if indeed knowing what do-I-learn through the-sign
Non enim mihi rem quam significat ostendit verbum cum
Not for to-me the-thing which it-signifies does-show the-word when
lego, Et saraballae eorum non sunt immutatae. Nam si
I-read And turbans their not were changed For if

quaedam capitum tegmina nuncupantur hoc nomine, num
certain of-heads coverings are-called by-this name surely-not
ego hoc audito, aut quid sit caput, aut quid sint tegmina
I this heard either what is a-head or what are coverings
didici? ante ista noveram; neque cum appellarentur ab
did-I-learn before these-things I-knew nor when they-were-named by
aliis, sed cum a me viderentur, eorum est mihi facta
others but when by me they-were-seen of-them has to-me been-made
notitia. Etenim cum primum istae duae syllabae, cum
the-knowledge For when first those two syllables when
dicimus, Caput, aures meas impulerunt, tam nescivi quid
we-say Head the-ears my struck as-much I-knew-not what
significarent, quam cum primo audirem legeremve, saraballas.
they-signified as when first I-heard or-read turbans
Sed cum saepe diceretur, Caput, notans atque animadvertens
But when often it-was-said Head marking and noticing
quando diceretur, reperi vocabulum esse rei quae mihi
when it-was-said I-found the-term to-be of-a-thing which to-me
jam erat videndo notissima. Quod priusquam reperissem,
already was by-seeing most-known Which before I-had-found-it
tantum mihi sonus erat hoc verbum: signum vero esse didici,
only to-me a-sound was this word a-sign indeed to-be I-learned
quando cujus rei signum esset inveni; quam quidem, ut dixi,
when of-what thing a-sign it-was I-found which indeed as I-said
non significatu, sed aspectu didiceram. Itaque magis signum
not by-signification but by-sight I-had-learned And-so rather the-sign
re cognita, quam signo dato ipsa res discitur.
by-the-thing known than by-a-sign given the-thing itself is-learned
34 Quod ut apertius intelligas, finge nos primum nunc
Which that more-openly you-may-understand imagine us first now
audire quod dicitur, caput; et nescientes utrum vox ista sit
to-hear what is-said head and not-knowing whether voice that be

tantummodo sonans, an aliquid etiam significans, quaerere
only sounding or something also signifying to-ask
quid sit caput (memento nos non rei quae significatur,
what is head remember us not of-the-thing which is-signified
sed ipsius signi velle habere notitiam, qua caremus
but of-the-very sign to-wish to-have knowledge which we-lack
profecto, quamdiu cujus signum est ignoramus): si ergo
surely as-long-as of-what a-sign it-is we-are-ignorant if therefore
ita quaerentibus res ipsa digito demonstretur, hac
so to-us-asking the-thing itself with-a-finger be-shown this
conspecta discimus signum quod audieramus tantum, nondum
seen we-learn the-sign which we-had-heard only not-yet
noveramus. In quo tamen signo cum duo sint, sonus et
we-had-known In which yet sign since two-things there-are sound and
significatio, sonum certe non per signum percipimus, sed
signification the-sound surely not through a-sign we-perceive but
eo ipso aure pulsata; significationem autem re, quae
by-that itself the-ear struck the-signification but by-the-thing which
significatur, aspecta. Nam illa intentio digiti significare nihil
is-signified seen For that pointing of-the-finger to-signify nothing
aliud potest, quam illud in quod intenditur digitus: intentus
else can than that to which is-pointed the-finger pointed
est autem non in signum, sed in membrum quod caput
it-is but not at the-sign but at the-member which head
vocatur. Itaque per illam neque rem possum nosse quam
is-called And-so through it neither the-thing can-I know which
noveram, neque signum in quod intentus digitus non est.
I-knew nor the-sign at which pointed the-finger not is
Sed de intentione digiti non nimis curo; quia ipsius
But about the-pointing of-the-finger not too-much I-care since of-the-very
demonstrationis signum mihi videtur potius, quam rerum
showing a-sign to-me it-seems rather than of-things

aliquarum quae demonstrantur, sicut adverbium quod, Ecce,
some which are-shown just-as the-adverb which Lo
dicimus; nam et cum hoc adverbio digitum solemus
we-say for also when with-this adverb the-finger we-are-accustomed
intendere, ne unum demonstrandi signum non sit satis. Et
to-point lest one of-showing sign not be enough And
id maxime tibi nitor persuadere, si potero, per ea
that most-of-all you I-strive to-persuade if I-shall-be-able through those
signa quae verba appellantur, nos nihil discere; potius enim,
signs which words are-called us nothing to-learn rather for
ut dixi, vim verbi, id est significationem quae latet in
as I-said the-force of-a-word that is the-signification which lies-hid in
sono, re ipsa quae significatur cognita, discimus, quam
the-sound the-thing itself which is-signified being-known we-learn than
illam tali significatione percipimus.
it by-such signification we-perceive
35 Et quod dixi de capite, hoc etiam de tegminibus, deque
And what I-said about the-head this also about coverings and-about
aliis rebus innumerabilibus dixerim: quas tamen cum jam
other things innumerable I-would-say which yet though already
noverim, saraballas illas adhuc usque non novi; quas mihi si
I-know turbans those until now not I-know which to-me if
gestu quispiam significarit aut pinxerit, aut aliquid cui
by-gesture anyone shall-have-signified or shall-have-painted or something to-which
similes sunt, ostenderit, non dicam non me docuerit, quod
like they-are shall-have-shown not I-shall-say not me he-has-taught which
facile obtinerem, si paulo amplius loqui vellem; sed dico id
easily I-should-maintain if a-little more to-speak I-wished but I-say that
quod proximum est, non verbis docuerit. Quod si eis forte
which nearest is not by-words he-has-taught But if them perhaps
conspectis cum simul adero me admonuerit,
seen when at-the-same-time I-shall-be-present me he-shall-have-reminded

dicens, Ecce saraballas; discam rem quam nesciebam, non
saying Lo turbans I-shall-learn the-thing which I-knew-not not
per verba quae dicta sunt, sed per ejus aspectum, per
through the-words which said were but through its sight through
quem factum est ut etiam nomen illud quid valeret,
which come-about it-has that also name that what it-meant
nossem ac tenerem. Non enim cum rem ipsam didici,
I-should-know and hold Not for when the-thing itself I-learned
verbis alienis credidi, sed oculis meis: illis tamen fortasse ut
to-words of-others I-trusted but to-eyes my to-those yet perhaps that
attenderem credidi, id est ut aspectu quaererem quid viderem.
I-should-attend I-trusted that is that by-sight I-should-seek what I-should-see

Discimus non verbis foris sonantibus, sed docente intus veritate

XI · CHRIST THE INNER TEACHER

Words only prompt us to seek things; they do not show them. Of the three boys in the furnace we know the things the words signify, but believe, not know, the history; the prophet says, Unless you believe, you will not understand. What we understand we learn by consulting the truth within, Christ, the unchangeable Power and Wisdom of God, who dwells in the inner man and is open to each as far as his will allows.

Hactenus verba valuerunt, quibus ut plurimum tribuam, 36
Thus-far words have-availed to-which that the-most I-may-grant
admonent tantum ut quaeramus res, non exhibent ut
they-remind only that we-may-seek things not they-display that
noverimus. Is me autem aliquid docet, qui vel oculis, vel
we-may-know He me but something teaches who either to-the-eyes or
ulli corporis sensui, vel ipsi etiam menti praebet ea
to-any of-the-body sense or to-the-very also mind presents those-things

quae cognoscere volo. Verbis igitur nisi verba non discimus,
which to-know I-wish By-words therefore except words not we-learn
imo sonitum strepitumque verborum: nam si ea quae
rather the-sound and-noise of-words for if those-things which
signa non sunt, verba esse non possunt, quamvis jam auditum
signs not are words to-be not can although already heard
verbum, nescio tamen verbum esse, donec quid significet
a-word I-know-not yet a-word it-to-be until what it-signifies
sciam. Rebus ergo cognitis, verborum quoque cognitio
I-know By-things therefore known of-words also the-knowledge
perficitur; verbis vero auditis, nec verba discuntur. Non enim
is-completed by-words indeed heard not-even words are-learned Not for
ea verba quae novimus, discimus; aut quae non novimus,
those words which we-know we-learn or which not we-know
didicisse nos possumus confiteri, nisi eorum significatione
to-have-learned us we-can confess except their signification
percepta, quae non auditione vocum emissarum, sed rerum
perceived which not by-the-hearing of-sounds emitted but of-things
significatarum cognitione contingit. Verissima quippe ratio
signified by-the-knowledge comes-about Most-true of-course the-reasoning
est, et verissime dicitur, cum verba proferuntur, aut scire
is and most-truly it-is-said when words are-uttered either to-know
nos quid significent, aut nescire: si scimus, commemorari
us what they-signify or not-to-know if we-know to-be-reminded
potius quam discere; si autem nescimus, ne commemorari
rather than to-learn if but we-do-not-know not to-be-reminded
quidem, sed fortasse ad quaerendum admoneri.
even but perhaps to seeking to-be-prompted

37 Quod si dixeris, tegmina quidem illa capitum, quorum
But if you-should-say coverings indeed those of-heads of-which
nomen sono tantum tenemus, non nos posse nisi visa
the-name by-sound only we-hold not us to-be-able except seen

cognoscere, neque nomen ipsum plenius nisi ipsis cognitis
to-know nor the-name itself more-fully except themselves known
nosse: quod tamen de ipsis pueris accepimus, ut regem
to-know which yet about the-very boys we-have-received how the-king
ac flammas fide ac religione superaverint, quas laudes Deo
and the-flames by-faith and devotion they-overcame what praises to-God
cecinerint, quos honores ab ipso etiam inimico meruerint,
they-sang what honors from the-very even enemy they-earned
num aliter nisi per verba didicimus? Respondebo, cuncta
surely-not otherwise than through words did-we-learn-it I-shall-answer all-things
quae illis verbis significata sunt, in nostra notitia jam
which by-those words signified are in our knowledge already
fuisse. Nam quid sint tres pueri, quid fornax, quid ignis,
to-have-been For what are three boys what a-furnace what fire
quid rex, quid denique illaesi ab igne, caeteraque omnia
what a-king what finally unharmed by fire and-the-rest all
jam tenebam quae verba illa significant. Ananias vero, et
already I-held which words those signify Ananias indeed and
Azarias et Misael tam mihi ignoti sunt quam illae saraballae;
Azarias and Misael as to-me unknown are as those turbans
nec ad eos cognoscendos haec me nomina quidquam
nor to them knowing these me names anything
adjuverunt aut adjuvare jam potuerunt. Haec autem omnia
helped or to-help now could These but all-things
quae in illa leguntur historia, ita illo tempore facta esse,
which in that are-read history so at-that time done to-have-been
ut scripta sunt, credere me potius quam scire fateor: neque
as written they-are to-believe me rather than to-know I-confess nor
istam differentiam iidem ipsi quibus credimus nescierunt.
that difference the-same very-ones whom we-believe knew-not

Ait enim propheta, Nisi credideritis, non intelligetis: quod
Says for the-prophet Unless you-shall-have-believed not you-shall-understand which
non dixisset profecto, si nihil distare judicasset. Quod
not he-would-have-said surely if nothing to-differ he-had-judged What
ergo intelligo, id etiam credo: at non omne quod credo,
therefore I-understand that also I-believe but not everything which I-believe
etiam intelligo. Omne autem quod intelligo, scio: non omne
also I-understand Everything but which I-understand I-know not everything
quod credo, scio. Nec ideo nescio quam sit utile credere
which I-believe I-know Nor therefore do-I-not-know how it-be useful to-believe
etiam multa quae nescio; cui utilitati hanc quoque
also many-things which I-do-not-know to-which usefulness this also
adjungo de tribus pueris historiam: quare pleraque rerum cum
I-join about the-three boys history wherefore most of-things though
scire non possim, quanta tamen utilitate credantur, scio.
to-know not I-can with-how-much yet usefulness they-are-believed I-know
38 De universis autem quae intelligimus non loquentem qui
About all-things but which we-understand not the-speaker who
personat foris, sed intus ipsi menti praesidentem consulimus
sounds outside but within the-very mind presiding we-consult
veritatem, verbis fortasse ut consulamus admoniti. Ille autem
truth by-words perhaps that we-may-consult prompted He but
qui consulitur, docet, qui in interiore homine habitare dictus est
who is-consulted teaches who in the-inner man to-dwell said is
Christus, id est incommutabilis Dei Virtus atque sempiterna
Christ that is unchangeable of-God the-Power and everlasting
Sapientia: quam quidem omnis rationalis anima consulit; sed
Wisdom which indeed every rational soul consults but
tantum cuique panditur, quantum capere propter propriam,
only to-each it-is-opened as-much-as to-grasp on-account-of its-own
sive malam sive bonam voluntatem potest. Et si quando
either evil or good will he-can And if ever

fallitur, non fit vitio consultae veritatis, ut neque
it-is-deceived not it-happens by-fault of-the-consulted truth as neither
hujus, quae foris est, lucis vitium est, quod corporei oculi
of-this which outside is of-the-light the-fault is that bodily eyes
saepe falluntur: quam lucem de rebus visibilibus consuli
often are-deceived which light about things visible to-be-consulted
fatemur, ut eas nobis quantum cernere valemus, ostendat.
we-confess that them to-us as-far-as to-discern we-are-able it-may-show

Christus veritas intus docet

XII · THE LIGHT WITHIN

We perceive by the senses or by the mind. Of sensible things the hearer learns only if he sees for himself; of things seen before, we speak from images in the memory, and the listener recognizes or believes. Of intelligible things, the hearer who sees them in the inner light learns from his own contemplation, not from the speaker's words, and could have answered if asked. Questioning leads him to see by parts what he could not see whole.

Quod si et de coloribus lucem, et de caeteris quae 39
But if both about colors the-light and about the-other-things which
per corpus sentimus, elementa hujus mundi eademque
through the-body we-sense the-elements of-this world and-the-same
corpora quae sentimus, sensusque ipsos quibus tanquam
bodies which we-sense and-the-senses themselves which as
interpretibus ad talia noscenda mens utitur; de his
interpreters to such-things knowing the-mind uses about these
autem quae intelliguntur, interiorem veritatem ratione
but which are-understood the-inner truth by-reason
consulimus: quid dici potest unde clareat, verbis nos
we-consult what to-be-said can whence it-may-be-clear by-words us

aliquid discere praeter ipsum qui aures percutit sonum?
something to-learn besides itself which the-ears strikes the-sound
Namque omnia quae percipimus, aut sensu corporis, aut
For all-things which we-perceive either by-sense of-the-body or
mente percipimus. Illa sensibilia, haec intelligibilia; sive,
by-mind we-perceive Those sensibles these intelligibles or
ut more auctorum nostrorum loquar, illa carnalia,
as in-the-manner of-authors our I-may-speak those carnal
haec spiritualia nominamus. De illis dum interrogamur,
these spiritual we-name About those when we-are-asked
respondemus, si praesto sunt ea quae sentimus; velut
we-answer if at-hand are those-things which we-sense as
cum a nobis quaeritur intuentibus lunam novam, qualis
when from us it-is-asked looking-at the-moon new of-what-sort
aut ubi sit. Hic ille qui interrogat, si non videt, credit
or where it-is Here he who asks if not he-sees believes
verbis, et saepe non credit: discit autem nullo modo,
the-words and often not he-believes he-learns but in-no way
nisi et ipse quod dicitur videat; ubi jam non verbis quae
unless also himself what is-said he-see where now not by-words which
sonuerunt, sed rebus ipsis et sensibus discit.
sounded but by-the-things themselves and the-senses he-learns
Nam verba eadem sonant videnti, quae non videnti
For words the-same sound to-the-one-seeing which not to-the-one-seeing
etiam sonuerunt. Cum vero non de iis quae coram
also sounded When indeed not about those which in-presence
sentimus, sed de his quae aliquando sensimus quaeritur;
we-sense but about those which at-some-time we-sensed it-is-asked
non jam res ipsas, sed imagines ab iis impressas
not now the-things themselves but the-images by them impressed
memoriaeque mandatas loquimur: quae omnino quomodo vera
and-to-memory committed we-speak which altogether how true

dicamus, cum falsa intueamur, ignoro; nisi quia non nos
we-may-call since false-ones we-look-at I-know-not unless because not us
ea videre ac sentire, sed vidisse ac sensisse narramus. Ita
them to-see and to-sense but to-have-seen and to-have-sensed we-relate So
illas imagines in memoriae penetralibus rerum ante sensarum
those images in of-memory the-inner-chambers of-things before sensed
quaedam documenta gestamus, quae animo contemplantes
as-certain proofs we-carry which in-mind contemplating
bona conscientia non mentimur cum loquimur: sed nobis
with-good conscience not we-lie when we-speak but to-us
sunt ista documenta; is enim qui audit, si ea sensit
are those proofs he for who hears if those-things he-sensed
atque adfuit, non discit meis verbis, sed recognoscit ablatis
and was-present not learns by-my words but recognizes carried
secum et ipse imaginibus: si autem illa non sensit,
with-himself also himself images if but those-things not he-sensed
quis non eum credere potius verbis quam discere intelligat?
who not him to-believe rather the-words than to-learn would-understand
Cum vero de iis agitur quae mente conspicimus, id 40
When indeed about those it-is-treated which with-the-mind we-behold that
est intellectu atque ratione, ea quidem loquimur quae
is by-intellect and reason those-things indeed we-speak which
praesentia contuemur in illa interiore luce veritatis, qua
present we-behold in that inner light of-truth by-which
ipse qui dicitur homo interior, illustratur et fruitur: sed
himself who is-called the-man inner is-illuminated and enjoys but
tunc quoque noster auditor, si et ipse illa secreto ac
then also our hearer if also himself those-things with-a-secret and
simplici oculo videt; novit quod dico sua contemplatione,
single eye sees knows what I-say by-his-own contemplation
non verbis meis. Ergo ne hunc quidem doceo vera
not by-words my Therefore not him even do-I-teach true-things

dicens, vera intuentem; docetur enim non verbis meis,
saying true-things beholding he-is-taught for not by-words my
sed ipsis rebus, Deo intus pandente, manifestis: itaque
but by-the-things themselves God within opening-them manifest and-so
de his etiam interrogatus respondere posset. Quid autem
about these also asked to-answer he-could What but
absurdius quam eum putare locutione mea doceri, qui
more-absurd than him to-think by-speech my to-be-taught who
posset, antequam loquerer, ea ipsa interrogatus exponere?
could before I-spoke those very-things asked set-forth
Nam quod saepe contingit, ut interrogatus aliquid neget,
For what often happens that asked something he-deny
atque ad id fatendum aliis interrogationibus urgeatur,
and to that confessing by-other questions he-be-pressed
fit hoc imbecillitate cernentis, qui de re tota
it-happens this by-the-weakness of-the-beholder who about the-matter whole
illam lucem consulere non potest: quod ut partibus faciat,
that light to-consult not is-able which that by-parts he-may-do
admonetur, cum de iisdem istis partibus interrogatur,
he-is-reminded when about the-same those parts he-is-asked
quibus illa summa constat, quam totam cernere non valebat.
of-which that whole consists which whole to-discern not he-was-able
Quo si verbis perducitur ejus qui interrogat, non tamen
Whither if by-the-words he-is-led of-him who asks not yet
docentibus verbis, sed eo modo inquirentibus, quo modo
by-teaching words but in-that way inquiring in-which way
est ille a quo quaeritur, intus discere idoneus; velut si abs te
is he by whom it-is-sought within to-learn fit as if from you
quaererem hoc ipsum quod agitur, utrumnam verbis doceri
I-were-asking this very-thing which is-in-hand whether by-words to-be-taught
nihil possit, et absurdum tibi primo videretur non valenti
nothing can and absurd to-you at-first it-seemed not being-able

totum conspicere: sic ergo quaerere oportuit, ut tuae sese
the-whole to-behold so therefore to-ask it-was-needful as your themselves
vires habent ad audiendum illum intus magistrum, ut dicerem,
powers have for hearing that within teacher that I-should-say
Ea quae me loquente vera esse confiteris, et certus es,
Those-things which me speaking true to-be you-confess and certain you-are
et te illa nosse confirmas, unde didicisti? responderes
and you them to-know affirm whence did-you-learn-them you-would-answer
fortasse quod ego docuissem. Tum ego subnecterem: Quid
perhaps that I had-taught-them Then I should-subjoin What
si me hominem volantem vidisse dicerem, itane te
if me a-man flying to-have-seen I-said so-whether you
certum verba mea redderent, quemadmodum si audires
certain words my would-render as if you-heard
sapientes homines stultis esse meliores? Negares profecto
wise men than-fools to-be better You-would-deny surely
et responderes, illud te non credere, aut etiamsi crederes
and would-answer that you not to-believe or even-if you-believed
ignorare, hoc autem certissime scire. Ex hoc jam nimirum
to-know-not this but most-certainly to-know From this now doubtless
intelligeres, neque in illo quod me affirmante ignorares,
you-would-understand neither in that which me affirming you-knew-not
neque in hoc quod optime scires, aliquid te didicisse
nor in this which very-well you-knew anything you to-have-learned
verbis meis; quandoquidem etiam interrogatus de singulis,
by-words my since even asked about each-thing
et illud ignotum, et hoc tibi notum esse jurares.
both that unknown and this to-you known to-be you-would-swear
Tum vero totum illud quod negaveras fatereris, cum
Then indeed whole that which you-had-denied you-would-confess when
haec ex quibus constat, clara et certa esse cognosceres;
these-things from which it-consists clear and certain to-be you-recognized

omnia scilicet quae loquimur, aut ignorare auditorem
all-things namely which we-speak either to-be-ignorant the-hearer
utrum vera sint, aut falsa esse non ignorare, aut scire
whether true they-be or false to-be not to-be-ignorant or to-know
vera esse. Horum trium in primo aut credere, aut opinari,
true to-be Of-these three in the-first either to-believe or to-opine
aut dubitare; in secundo adversari atque renuere; in tertio
or to-doubt in the-second to-oppose and to-refuse in the-third
attestari: nusquam igitur discere. Quia et ille qui post
to-attest nowhere therefore to-learn Because both he who after
verba nostra rem nescit, et qui se falsa novit
words our the-thing knows-not and who himself false-things knows
audisse, et qui posset interrogatus eadem respondere
to-have-heard and who could asked the-same-things answer
quae dicta sunt, nihil verbis meis didicisse convincitur.
which said were nothing by-words my to-have-learned is-proven

Verborum vi ne quidem animus loquentis aperitur

XIII · WORDS DO NOT EVEN SHOW THE SPEAKER'S MIND

Words do not even reveal the speaker's mind: one may recite arguments he does not believe, liars hide their minds, a memorized hymn runs on while we think of other things, and the tongue slips. Often a speaker uses a word in another sense, as virtue for bodily strength, and definitions do not settle it. Augustine misheard Adeodatus, who said a Punic word for mercy also meant piety, as saying faith. Even granted that we know what he thought, we do not thereby learn whether it is true.

41 Quamobrem in iis etiam quae mente cernuntur, frustra
Wherefore in those also which by-the-mind are-discerned in-vain
cernentis loquelas audit quisquis ea cernere non potest, nisi
of-the-discerner the-speech hears whoever them to-discern not can except

quia talia quamdiu ignorantur utile est credere: quisquis
that such-things as-long-as they-are-unknown useful it-is to-believe whoever
autem cernere potest, intus est discipulus veritatis, foris judex
but to-discern can within is a-disciple of-truth outside a-judge
loquentis, vel potius ipsius locutionis. Nam plerumque scit
of-the-speaker or rather of-the-speech itself For often he-knows
illa quae dicta sunt, eo ipso nesciente quae dixit; veluti
those-things which said were he himself not-knowing what said-them as
si quisquam Epicureis credens et mortalem animam putans,
if anyone the-Epicureans believing and mortal the-soul thinking
eas rationes quae de immortalitate ejus a prudentioribus
those arguments which about the-immortality of-it by the-wiser
tractatae sunt, eloquatur, illo audiente qui spiritualia contueri
handled have-been should-speak-out him hearing who spiritual-things to-behold
potest; judicat iste eum vera dicere: at ille qui dicit,
can judges this-one him true-things to-say but he who speaks
utrum vera dicat ignorat, imo etiam falsissima existimat:
whether true-things he-says knows-not rather even most-false-things he-thinks
num igitur putandus est ea docere quae nescit?
surely-not then to-be-thought is-he those-things to-teach which he-knows-not
Atqui iisdem verbis utitur, quibus uti etiam sciens posset.
And-yet the-same words he-uses which to-use even one-knowing could
Quare jam ne hoc quidem relinquitur verbis, ut his 42
Wherefore now not this even is-left to-words that by-them
saltem loquentis animus indicetur; si quidem incertum est
at-least of-the-speaker the-mind be-indicated if indeed uncertain it-is
utrum ea quae loquitur, sciat. Adde mentientes atque
whether those-things which he-speaks he-knows Add liars and
fallentes, per quos facile intelligas non modo non
deceivers through whom easily you-may-understand not only not
aperiri, verum etiam occultari animum verbis. Nam nullo
to-be-opened but also to-be-hidden the-mind by-words For in-no

modo ambigo id conari verba veracium, et quodammodo
way do-I-doubt that to-attempt the-words of-the-truthful and in-a-way
profiteri, ut animus loquentis appareat; quod obtinerent
to-profess that the-mind of-the-speaker may-appear which they-would-achieve
omnibus concedentibus, si loqui mentientibus non liceret.
all conceding if to-speak to-liars not it-were-allowed
Quanquam saepe experti fuerimus, et in nobis et in
Although often experienced we-have both in ourselves and in
aliis, non earum rerum quae cogitantur, verba proferri:
others not of-those things which are-thought words to-be-uttered
quod duobus modis posse accidere video, cum aut sermo
which in-two ways to-be-able to-happen I-see when either speech
memoriae mandatus et saepe decursus, alia cogitandis
to-memory committed and often run-through other-things being-thought
ore funditur; quod nobis cum hymnum canimus saepe
from-the-mouth is-poured which to-us when a-hymn we-sing often
contingit: aut cum alia pro aliis verba praeter voluntatem
happens or when some instead-of others words beyond will
nostram linguae ipsius errore prosiliunt; nam hic quoque
our of-the-tongue's own by-error leap-forth for here also
non earum rerum signa quas in animo habemus, audiuntur.
not of-those things the-signs which in the-mind we-have are-heard
Nam mentientes quidem cogitant etiam de iis rebus quas
For liars indeed think also about those things which
loquuntur, ut tametsi nesciamus an verum dicant, sciamus
they-speak so-that although we-know-not whether the-truth they-speak we-know
tamen eos in animo habere quod dicunt, si non eis aliquid
yet them in mind to-have what they-say if not to-them one
duorum quae dixi accidat: quae si quis et interdum
of-the-two which I-mentioned befall which if anyone both sometimes

accidere contendit, et cum accidit apparere, quanquam saepe
to-happen contends and when it-happens to-appear although often
occultum est, et saepe me fefellit audientem, non resisto.
hidden it-is and often me deceived hearing not I-resist
Sed his accidit aliud genus, sane late patens, et semen 43
But to-these happens another kind truly widely extending and the-seed
innumerabilium dissensionum atque certaminum: cum ille qui
of-innumerable dissensions and contests when he who
loquitur, eadem quidem significat quae cogitat, sed plerumque
speaks the-same indeed signifies which he-thinks but often
tantum sibi et aliis quibusdam; ei vero cui loquitur
only to-himself and to-others certain to-him indeed to-whom he-speaks
et item aliis nonnullis, non idem significat. Dixerit enim
and likewise to-others some not the-same he-signifies May-say for
aliquis audientibus nobis, ab aliquibus belluis hominem virtute
someone in-the-hearing of-us by some beasts man in-virtue
superari; nos illico ferre non possumus, et hanc tam
to-be-surpassed we at-once to-bear-it not can and this so
falsam pestiferamque sententiam magna intentione refellimus:
false and-pestilent opinion with-great earnestness we-refute
cum ille fortasse virtutem, vires corporis vocet, et hoc
though he perhaps virtue the-strength of-the-body may-call and by-this
nomine id quod cogitavit enuntiet, nec mentiatur, nec
name that which he-thought express nor lie nor
erret in rebus, nec aliud aliquid volvens animo, mandata
err in things nor other something turning-over in-mind committed
memoriae verba contexit, nec linguae lapsu aliud quam
to-memory words weaves nor of-the-tongue's by-slip other-thing than
volvebat sonet; sed tantummodo rem quam cogitat,
he-was-turning-over sound but only the-thing which he-thinks
alio quam nos nomine appellat: de qua illi statim
by-another than we name calls about which with-him at-once

assentiremur, si ejus cogitationem possemus inspicere, quam
we-would-agree if his thought we-could look-into which
verbis jam prolatis explicataque sententia sua, nondum nobis
by-words now uttered and-unfolded opinion his not-yet to-us
pandere valuit. Huic errori definitionem mederi posse
to-open he-was-able To-this error definition to-remedy to-be-able
dicunt, ut in hac quaestione si definiret quid sit virtus;
they-say so-that in this question if he-should-define what is virtue
eluceret, aiunt, non de re, sed de verbo esse
it-would-shine-forth they-say not about the-thing but about the-word to-be
controversiam: quod ut concedam ita esse, quotusquisque
the-controversy which that I-may-grant so to-be how-few
bonus definitor inveniri potest? et tamen adversus disciplinam
a-good definer to-be-found can and yet against the-discipline
definiendi multa disputata sunt; quae neque hoc loco
of-defining many-things disputed have-been which neither in-this place
tractare opportunum est, nec usquequaque a me probantur.
to-treat fitting is nor everywhere by me are-approved

44 Omitto quod multa non bene audimus, et quasi de auditis
I-pass-over that many-things not well we-hear and as-if about things-heard
diu multumque contendimus; velut tu nuper verbo quodam
long and-much we-contend as you lately by-a-word certain
punico, cum ego misericordiam dixissem, pietatem significari te
Punic when I mercy had-said piety to-be-signified you
audisse dicebas ab eis quibus haec lingua magis nota esset:
to-have-heard said from those to-whom this language more known was
ego autem resistens, quid acceperis tibi omnino excidisse
I but resisting what you-had-received from-you altogether to-have-slipped
asserebam; visus enim mihi eras non pietatem dixisse, sed
asserted seemed for to-me you-had not piety to-have-said but
fidem, cum et conjunctissimus mihi assideres, et nullo modo
faith though both most-closely to-me you-sat-beside and in-no way

haec duo nomina similitudine soni aurem decipiant. Diu te
these two names by-likeness of-sound the-ear could-deceive Long you
tamen arbitratus sum nescire quid tibi dictum sit, cum ego
yet thought I not-to-know what to-you said had-been though I
nescirem quid dixeris: nam si te bene audissem, nequaquam
knew-not what you-had-said for if you well I-had-heard by-no-means
mihi videretur absurdum pietatem et misericordiam uno
to-me would-it-seem absurd piety and mercy by-one
vocabulo punice vocari. Haec plerumque accidunt; sed ea,
term in-Punic to-be-called These-things often happen but these
ut dixi, omittamus, ne calumniam verbis de audientis
as I-said let-us-pass-over lest a-cavil against-words about the-hearer's
negligentia, vel etiam de surditate hominum videar
negligence or even about the-deafness of-men I-may-seem
commovere: illa magis angunt quae superius enumeravi,
to-stir-up those-things more distress-us which above I-enumerated
ubi verbis liquidissime aure perceptis et latinis non valemus,
where by-words most-clearly by-the-ear perceived and Latin not we-are-able
cum ejusdem linguae simus, loquentium cogitata cognoscere.
though of-the-same tongue we-be of-the-speakers the-thoughts to-know
Sed ecce jam remitto et concedo, cum verba ejus auditu 45
But lo now I-relax and concede when the-words of-him by-the-hearing
cui nota sunt, accepta fuerint, posse illi esse notum de
to-whom known they-are received shall-have-been to-be-able to-him to-be known about
iis rebus quas significant, loquentem cogitavisse: num ideo
those things which they-signify the-speaker to-have-thought surely-not therefore
etiam quod nunc quaeritur, utrum vera dixerit, discit?
also what now is-asked whether true-things he-has-said does-he-learn

Christus intus docet, homo verbis foris admonet

XIV · ONE TEACHER IN HEAVEN

Teachers do not claim that pupils learn their thoughts; pupils judge within whether what is said is true and then wrongly praise the teacher, since learning follows the reminder so quickly. Augustine has warned against giving words more than their due, so that we may understand why we should call no one on earth our teacher, for one is our teacher in heaven. Adeodatus has learned that words only remind, and that the truth within alone teaches.

Num hoc magistri profitentur, ut cogitata eorum, ac
Surely-not this teachers profess that the-thoughts their and
non ipsae disciplinae quas loquendo se tradere putant,
not the-very disciplines which by-speaking themselves to-hand-on they-think
percipiantur atque teneantur? Nam quis tam stulte curiosus
be-perceived and held For who so foolishly curious
est, qui filium suum mittat in scholam, ut quid magister
is who son his would-send to school that what the-teacher
cogitet discat? At istas omnes disciplinas quas se
thinks he-may-learn But those all disciplines which themselves
docere profitentur, ipsiusque virtutis atque sapientiae, cum
to-teach they-profess and-of-the-very virtue and wisdom when
verbis explicaverint; tum illi qui discipuli vocantur,
by-words they-shall-have-unfolded then those who disciples are-called
utrum vera dicta sint, apud semetipsos considerant,
whether true said they-are among themselves consider
interiorem scilicet illam veritatem pro viribus
the-inner namely that truth according-to (their)-strength
intuentes. Tunc ergo discunt: et cum vera dicta esse
beholding Then therefore they-learn and when true said to-be
intus invenerint, laudant, nescientes non se doctores
within they-shall-have-found they-praise not-knowing not themselves the-teachers

potius laudare quam doctos; si tamen et illi quod
rather to-praise than taught-ones if yet also those what
loquuntur sciunt. Falluntur autem homines, ut eos qui
they-speak know Are-deceived but men so-that those who
non sunt magistros vocent, quia plerumque inter tempus
not are teachers they-call because often between the-time
locutionis et tempus cognitionis, nulla mora interponitur;
of-speech and the-time of-knowing no delay is-interposed
et quoniam post admonitionem sermocinantis cito intus
and since after the-reminder of-the-speaker quickly within
discunt, foris se ab eo qui admonuit, didicisse
they-learn outside themselves from him who reminded to-have-learned
arbitrantur.
they-think

Sed de tota utilitate verborum, quae si bene consideretur 46
But about the-whole usefulness of-words which if well it-be-considered
non parva est, alias, si Deus siverit, requiremus.
not small is at-another-time if God shall-have-permitted we-shall-inquire
Nunc enim ne plus eis quam oportet tribueremus,
Now for lest more to-them than is-fitting we-should-attribute
admonui te; ut jam non crederemus tantum, sed etiam
I-have-reminded you that now not we-should-believe only but also
intelligere inciperemus quam vere scriptum sit auctoritate
to-understand we-should-begin how truly written it-is by-authority
divina, ne nobis quemquam magistrum dicamus in
divine that-not for-ourselves anyone teacher we-call on
terris, quod unus omnium magister in coelis sit. Quid
earth because one of-all the-teacher in the-heavens is What
sit autem in coelis, docebit ipse a quo etiam per
is but in the-heavens will-teach he-himself by whom also through
homines signis admonemur et foris, ut ad eum intro
men by-signs we-are-reminded and outside that to him inwardly

conversi erudiamur: quem diligere ac nosse beata
turned we-may-be-instructed whom to-love and to-know the-blessed
vita est, quam se omnes clamant quaerere, pauci
life is which themselves all cry-out to-seek few
autem sunt qui eam vere se invenisse laetentur.
but are who it truly themselves to-have-found may-rejoice
Sed jam mihi dicas velim, quid de hoc toto
But now to-me you-would-tell I-should-wish what about this whole
meo sermone sentias. Si enim vera esse quae dicta
my discourse you-think If for true to-be which said
sunt nosti, etiam de singulis sententiis interrogatus
have-been you-know also about the-single opinions asked
ea te scire dixisses: vides ergo a quo ista
them you to-know you-would-have-said you-see therefore from whom those-things
didiceris; neque enim a me, cui roganti omnia
you-have-learned nor for from me to-whom asking all-things
responderes.
you-would-answer
Si autem vera esse non nosti, nec ego nec ille te docuit:
If but true to-be not you-know neither I nor he you taught
sed ego, quia nunquam possum docere; ille, quia tu adhuc
but I because never I-can teach he because you still
non potes discere.
not can learn
AD. Ego vero didici admonitione verborum tuorum,
I indeed have-learned by-the-reminder of-words your
nihil aliud verbis quam admoneri hominem ut discat,
nothing else by-words than to-be-reminded a-man that he-may-learn
et perparum esse quod per locutionem aliquanta
and very-little to-be that through speech some
cogitatio loquentis apparet: utrum autem vera dicantur,
thought of-the-speaker appears whether but true-things are-said

eum docere solum, qui se intus habitare, cum foris
him to-teach alone who himself within to-dwell when outside
loqueretur, admonuit; quem jam, favente ipso, tanto
he-spoke reminded whom now favoring-it himself the-more
ardentius diligam, quanto ero in discendo provectior.
ardently I-shall-love the-more I-shall-be in learning advanced
Verumtamen huic orationi tuae, qua perpetua usus
Nevertheless to-this speech your which continuous used
es, ob hoc habeo maxime gratiam, quod omnia
you-have for this I-have most gratitude that all-things
quae contradicere paratus eram, praeoccupavit atque
which to-contradict ready I-was it-forestalled and
dissolvit; nihilque omnino abs te derelictum est,
dissolved and-nothing altogether by you left has-been
quod me dubium faciebat, de quo non ita mihi
which me doubtful was-making about which not so to-me
responderet secretum illud oraculum, ut tuis verbis
would-answer secret that oracle as by-your words
asserebatur.
it-was-asserted
