LATIN SERIES · VOLUME 32

The Teacher

Quintilian · Augustine

Institutio Oratoria · De Magistro

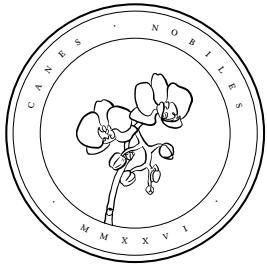
The Teacher

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

---

with a word-for-word interlinear English translation

preserving the original word order



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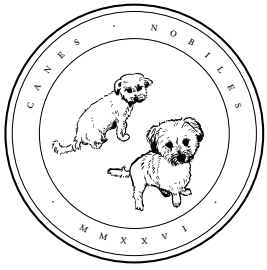

Volume 32 of the Canes Nobiles Latin interlinear texts

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

Quintilian set from the Perseus Digital Library's canonical Latin
corpus, with corrections; Augustine set from Migne's printed text

Translated and composed with AI, edited by Christopher Hench
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QUINTILIAN

Institutio Oratoria

The Education of the Orator · Books I, II, and XII

M. Fabius Quintilianus Tryphoni suo salutem

LETTER TO TRYPHO · THE BOOKS RELEASED

Quintilian writes to his bookseller Trypho, who has pressed him daily to publish the books on the training of the orator written for Marcellus. He had not thought them ripe: a little more than two years went into them, most of it into research and reading, and on Horace's advice he was letting them rest so as to weigh them again as a reader. If they are as much wanted as Trypho says, he lets the sails go to the winds and trusts Trypho's care that they reach men's hands as correct as possible.

Efflagitasti cotidiano convicio, ut libros, quos ad 1
you-have-demanded with-daily clamor that the-books which to
Marcellum meum de Institutione oratoria scripseram iam
Marcellus my on the-Training oratorical I-had-written now
emittere inciperem. Nam ipse eos nondum opinabar satis
to-publish I-should-begin for I-myself them not-yet was-thinking enough
maturuisse, quibus componendis, ut scis, paulo plus quam
to-have-ripened which in-composing as you-know a-little more than
biennium tot alioqui negotiis districtus impendi; quod
two-years by-so-many otherwise affairs distracted I-spent which
tempus non tam stilo quam inquisitioni instituti
time not so-much to-the-pen as to-the-inquiry of-the-undertaken
operis prope infiniti et legendis auctoribus, qui sunt
work nearly boundless and to-reading authors who are
innumerabiles, datum est.
countless given was

Usus deinde Horatii consilio, qui in arte poetica suadet, 2
having-used then of-Horace the-advice who in the-art poetic urges
ne praecipitetur editio nonumque prematur in annum,
that-not be-rushed publication and-the-ninth it-be-kept-back to year

dabam iis otium, ut, refrigerato inventionis amore,
I-was-giving to-them leisure so-that having-cooled of-invention the-love
diligentius repetitos tanquam lector perpenderem.
more-carefully taken-up-again as-if a-reader I-might-weigh(-them)
3 Sed si tanto opere efflagitantur quam tu adfirmas,
but if so greatly they-are-demanded as you affirm
permittamus vela ventis et oram solventibus bene
let-us-entrust the-sails to-the-winds and the-mooring as-we-cast-off well
precemur. Multum autem in tua quoque fide ac
let-us-pray much however in your also good-faith and
diligentia positum est, ut in manus hominum quam
care placed is that into the-hands of-men as
emendatissimi veniant.
most-correct they-may-come

I, PREFACE · THE PERFECT ORATOR

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.

1 Post impetratam studiis meis quietem, quae per viginti
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
excuse I-was-judging to-be-going-to-be by-this were-inflamed
illi magis, quod inter diversas opiniones priorum et
they more because among differing opinions of-the-earlier-ones and
quasdam etiam inter se contrarias difficilis esset electio;
certain even among themselves contrary difficult would-be the-choice
ut mihi si non inveniendi nova at certe iudicandi de
so-that 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
Quamvis autem non tam me vinceret praestandi, quod 3
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
Nam ceteri fere, qui artem orandi litteris tradiderunt, 4
for the-rest nearly who the-art of-pleading to-letters have-handed-down
ita sunt exorsi, quasi perfectis omni alio genere
so have begun as-if to-those-perfected in-every other kind

doctrinae summam in eloquentia manum imponerent, sive
of-learning the-finishing in eloquence hand they-were-putting either
contemnentes tanquam parva, quae prius discimus, studia,
despising as small-things which first we-learn the-studies
sive non ad suum pertinere officium opinati, quando
or not to their-own to-pertain duty having-supposed since
divisae professionum vices essent, seu, quod proximum
divided of-the-professions the-turns were or what is-nearest
vero, nullam ingenii sperantes gratiam circa res etiamsi
to-the-truth no of-talent hoping credit around things although
necessarias procul tamen ab ostentatione positas; ut
necessary far yet from display placed as
operum fastigia spectantur, latent fundamenta.
of-buildings the-summits are-looked-at lie-hidden the-foundations
5 Ego, cum existimem nihil arti oratoriae alienum, sine
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
6 quem, cum amicissimum nobis tum eximio litterarum
whom both most-friendly to-us and with-exceptional of-letters
amore flagrantem, non propter haec modo (quamquam
love burning not because-of these-things only although

sint magna) dignissimum hoc mutuae inter nos caritatis
they-be great most-worthy of-this mutual between us affection
pignore iudicabamus; sed quod erudiendo Getae tuo, cuius
pledge we-were-judging but because for-educating Geta your whose
prima aetas manifestum iam ingenii lumen ostendit,
first age clear already of-talent the-light shows
non inutiles fore libri videbantur, quos ab ipsis
not useless to-be-going-to-be the-books were-seeming which from the-very
dicendi velut incunabulis, per omnes, quae modo aliquid
of-speaking as-it-were cradle through all which only something
oratori futuro conferant, artis ad summam eius operis
to-the-orator future may-contribute arts to the-summit of-that work
perducere destinabamus;
to-lead we-were-intending
atque eo magis, quod duo iam sub nomine meo 7
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,
changed very-many added all-things indeed better-composed and
quantum nos poterimus, elaborata.
as-much-as 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

11 Quare, tametsi me fateor usurum quibusdam, quae
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 to-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
Ea vero destituta infirmioribus ingeniis velut praedae fuit. 14
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
the-countenance and gloom and differing from the-rest
habitum pessimis moribus praetendebant.
dress for-the-worst morals they-were-holding-before
16 Haec autem, quae velut propria philosophiae asseruntur,
these-things however which as-if proper to-philosophy are-claimed
passim tractamus omnes. Quis enim non de iusto, aequo
everywhere we-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

Sit igitur orator vir talis, qualis vere sapiens appellari 18
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
but also in-knowledge and in-every faculty of-speaking such-as
fortasse nemo adhuc fuerit;
perhaps 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
it to-come the-nature of-human talent prevents but
si non contingat, altius tamen ibunt, qui ad summa
if 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

21 Quo magis impetranda erit venia, si ne minora
by-which the-more to-be-obtained will-be pardon if not-even lesser
quidem illa, verum operi, quod instituimus, necessaria
indeed those-things but to-the-work which we-have-undertaken necessary
praeteribo. Nam liber primus ea, quae sunt ante
I-shall-pass-over for book the-first those-things which are before
officium rhetoris, continebit. Secundo prima apud
the-duty of-the-rhetorician will-contain in-the-second the-first with
rhetorem elementa et quae de ipsa rhetorices
the-rhetorician elements and what-things about the-very of-rhetoric
substantia quaeruntur tractabimus.
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
Nam plerumque nudae illae artes nimia subtilitatis 24
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 going-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
27 Sunt et alia ingenita cuique adiumenta, vox, latus
there-are also other inborn to-each aids voice lungs
patiens laboris, valetudo, constantia, decor; quae si modica
enduring of-labor health steadiness grace which if moderate
obtigerunt, possunt ratione ampliari, sed nonnunquam
have-fallen-to-one they-can by-method to-be-enlarged but sometimes
ita desunt, ut bona etiam ingenii studiique corrumpant;
so are-lacking that the-goods even of-talent and-of-study they-spoil
sicut et haec ipsa sine doctore perito, studio pertinaci,
just-as also these very-things without a-teacher skilled study persistent

scribendi, legendi, dicendi multa et continua exercitatione
of-writing of-reading of-speaking much and continuous practice
per se nihil prosunt.
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 be-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
remarkable but these few quite have-been the-proof
quod in pueris elucet spes plurimorum, quae cum
that in boys shines-forth the-hope of-very-many which when
emoritur aetate, manifestum est, non naturam defecisse
dies-out with-age clear it-is not nature to-have-failed
sed curam. Praestat tamen ingenio alius alium.
but care 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
at-once as-soon-as he-shall-be a-parent made keen as-much-as
maxime curam spei futuri oratoris impendat.
most care on-the-hope of-the-future orator let-him-spend

4 Ante omnia ne sit vitiosus sermo nutricibus, quas si
before all-things not let-be faulty the-speech for-the-nurses whom if
fieri posset sapientes Chrysippus optavit, certe quantum
to-be-done it-could-be wise Chrysippus wished surely as-far-as
res pateretur optimas eligi voluit. Et morum quidem
the-thing would-allow the-best to-be-chosen he-willed and of-morals indeed

in his haud dubie prior ratio est, recte tamen
in these not doubtfully prior the-consideration is correctly yet
etiam loquantur.
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
in-raw minds we-have-taken-in as the-taste with-which new-things
imbuas, durat, nec lanarum colores, quibus simplex ille
you-steep lasts nor of-wools the-colors by-which simple that
candor mutatus est, elui possunt. Et haec ipsa
whiteness changed has-been to-be-washed-out can and these very
magis pertinaciter haerent, quo deteriora sunt. Nam
more persistently they-cling the-more worse they-are for
bona facile mutantur in peius; num quando in bonum
good-things easily are-changed into worse surely-not ever into good
verteris vitia? Non assuescat ergo, ne dum infans
would-you-turn vices not let-him-become-used therefore not while an-infant
quidem est, sermoni qui dediscendus sit.
even he-is 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.
shall-find-burdensome not to-the-method they-will-have-been-lacking but to-the-man
Si tamen non continget, quales maxime velim nutrices,
if yet not it-shall-befall such-as most I-would-wish nurses
pueros, paedagogos habere, at unus certe sit assiduus
boys attendants to-have yet one surely let-there-be constant
loquendi non imperitus, qui, si qua erunt ab his
of-speaking not unskilled who if any-things shall-be by these
praesente alumno dicta vitiose, corrigat protinus nec
in-the-presence-of the-pupil said faultily may-correct at-once nor

insidere illi sinat; dum tamen intelligatur, id, quod
to-settle on-him allow provided yet it-be-understood that which
prius dixi, bonum esse, hoc remedium.
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
at-once because in-disciplines also Greek first to-be-trained
est, unde et nostrae fluxerunt.
he-is whence also ours have-flowed

13 Non tamen hoc adeo superstitiose fieri velim, ut
not yet this so superstitiously to-be-done I-would-wish that
diu tantum Graece loquatur aut discat, sicut plerisque
long only in-Greek he-should-speak or learn just-as for-most
moris est. Hoc enim accidunt et oris plurima vitia
of-custom it-is from-this for occur both of-the-mouth very-many faults
in peregrinum sonum corrupti et sermonis; cui cum
into foreign sound corrupted and of-speech to-which when
Graecae figurae assidua consuetudine haeserunt, in diversa
Greek figures by-constant habit have-clung in differing
quoque loquendi ratione pertinacissime durant.
also 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,
most-strong the-rearing from milk and-cradles the-beginning draws
ita futurus eloquentissimus edidit aliquando vagitum et
so the-future most-eloquent-man uttered once a-wail and
loqui primum incerta voce temptavit et haesit circa
to-speak at-first with-uncertain voice tried and stuck around

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

22 Quodsi nemo reprehendit patrem, qui haec non
but-if no-one blames the-father who these-things not
negligenda in suo filio putet, cur improbetur, si
to-be-neglected in his-own son thinks why should-he-be-disapproved if
quis ea, quae domi suae recte faceret, in publicum
anyone those-things which at-home his-own rightly he-would-do into public
promit? Atque eo magis, quod minora etiam facilius
brings-forth and by-that the-more because lesser-things even more-easily
minores percipiunt, et ut corpora ad quosdam membrorum
the-younger grasp and as bodies to certain of-the-limbs
flexus formari nisi tenera non possunt, sic animos quoque
bendings to-be-shaped unless tender not can so minds also
ad pleraque duriores robur ipsum facit.
to most-things harder 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-that
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 therefore 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 26
but what in letters hinders in syllables not will-harm not
excludo autem, id quod est inventum irritandae ad
I-exclude however that which has-been devised of-stirring to
discendum infantiae gratia eburneas etiam litterarum
learning infancy for-the-sake ivory even of-letters
formas in lusum offerre; vel si quid aliud, quo magis
shapes into play to-offer or if anything else in-which more

illa aetas gaudeat, inveniri potest, quod tractare, intueri,
that age may-delight to-be-found can which to-handle to-look-at
nominare iucundum sit.
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 30
for-syllables no short-cut is to-be-thoroughly-learned all
nec, ut fit plerumque, difficillima quaeque earum
nor as happens commonly the-most-difficult each of-them
differenda, ut in nominibus scribendis deprehendantur.
to-be-deferred 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
unless when the-unstumbling and undoubted of-letters among
se coniunctio suppeditare sine ulla cogitandi saltem
themselves combination to-supply without any of-thinking at-least
mora poterit. Tunc ipsis syllabis verba complecti et
delay shall-be-able then with-the-very syllables words to-embrace and
his sermonem connectere incipiat.
with-these 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
hence for occurs hesitation interruption repetition more

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

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

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

35 Protinus enim potest interpretationem linguae secretioris,
at-once for he-can the-interpretation of-language more-recondite
quas Graeci γλώσσας vocant, dum aliud agitur,
which the-Greeks glosses call while something-else is-being-done
ediscere et inter prima elementa consequi rem postea
to-learn-by-heart and among the-first elements to-attain a-thing afterward

proprium tempus desideraturam. Et quoniam circa res
its-own time going-to-require and since around things
adhuc tenues moramur, ii quoque versus, qui ad
as-yet slight we-linger those also lines which for
imitationem scribendi proponentur, non otiosas velim
imitation of-writing will-be-set-out not idle I-would-wish
sententias habeant sed honestum aliquid monentes.
thoughts should-have but honorable something advising
Prosequitur haec memoria in senectutem et impressa animo 36
accompanies this the-memory into old-age and impressed on-a-mind
rudi usque ad mores proficiet. Etiam dicta clarorum
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 omissa
in-Greek they-are-called a-thing modest to-tell which yet omitted
multa linguae vitia, nisi primis eximuntur annis,
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 for-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

Quod quidem cum iis, a quibus clarissimarum civitatium 2
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
prone whence the-causes of-shameful deeds often to-have-arisen
utinam falso iactaretur; alteram, quod, quisquis futurus est
would-that falsely it-were-alleged the-other that whoever going-to-be is
ille praeceptor, liberalius tempora sua impensurus uni
that teacher more-liberally the-times his-own going-to-spend on-one
videtur, quam si eadem in plures partiatur.
he-seems 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 be-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
but if good of-himself the-disposition if not blind and drowsy
parentum socordia est, et praeceptorem eligere sanctissimum
of-the-parents the-sloth is both a-teacher to-choose the-most-upright
quemque (cuius rei praecipua prudentibus cura est)
each of-which thing chief to-the-prudent the-care is
et disciplinam, quae maxime severa fuerit, licet, et
and a-discipline which most severe shall-be it-is-allowed and
nihilominus amicum gravem virum aut fidelem libertum
nonetheless a-friend weighty man or faithful freedman

lateri filii sui adiungere, cuius assiduus comitatus etiam
to-the-side of-son his-own to-join whose constant companionship even
illos meliores faciat, qui timebantur.
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-he-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
on-both-sides of-those-holding-up they-hang we-rejoice if anything
licentius dixerint: verba ne Alexandrinis quidem
rather-licentious they-shall-have-said words not to-Alexandrian even
permittenda deliciis risu et osculo excipimus. Nec
to-be-allowed delights with-laughter and with-a-kiss we-receive nor
mirum: nos docuimus, ex nobis audiunt.
a-wonder we 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
suffices but as the-sun to-all the-same of-light and-of-heat
largitur. Grammaticus quoque si de loquendi ratione
bestows the-grammarian also if about of-speaking the-method

disserat, si quaestiones explicet, historias exponat, poemata
discourses if questions he-unfolds histories expounds poems
enarret, tot illa discent quot audient.
interprets 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
soon that we-shall-compare with-the-advantages nor I yet
eo mitti puerum volo, ubi negligatur. Sed neque
thither to-be-sent the-boy wish where he-may-be-neglected but neither
praeceptor bonus maiore se turba, quam ut sustinere
a-teacher good with-a-greater himself crowd than that to-sustain
eam possit, oneraverit; et in primis ea habenda
it he-can will-have-burdened and among the-first-things this to-be-had
cura est, ut is omni modo fiat nobis familiariter
care is that he in-every way become to-us in-friendly-fashion
amicus, nec officium in docendo spectet sed adfectum.
a-friend nor duty 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
he-has-perceived not into his-own also glory particularly
fovebit. Sed ut fugiendae sint magnae scholae (cui
will-cherish but though to-be-fled be great schools to-which
ne ipsi quidem rei adsentior, si ad aliquem merito
not the-very even thing I-assent if to someone deservedly

concurritur), non tamen hoc eo valet, ut fugiendae sint
there-is-a-flocking not yet this to-that avails that to-be-fled be
omnino scholae. Aliud est enim vitare eas, aliud eligere.
altogether 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 19
then when to-be-brought-forth are the-studies he-is-dazzled in the-sun
et omnia nova offendit, ut qui solus didicerit quod
and all-things new he-stumbles-at as one-who alone has-learned what
inter multos faciendum est.
among 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 25
that to-us keener to the-studies of-speaking torches to-have-set-under
quam exhortationem docentium, paedagogorum custodiam,
than the-exhortation of-those-teaching of-attendants the-watch
vota parentum, quantum animi mei coniectura colligere
the-prayers of-parents as-far-as of-mind my by-conjecture to-gather
possum, contenderim.
I-can 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
for as little-vessels of-mouth narrow poured-over of-liquid
copiam respuunt, sensim autem influentibus vel etiam
an-abundance spit-out gradually however by-things-flowing-in or even
instillatis complentur, sic animi puerorum quantum excipere
dripped-in are-filled so the-minds of-boys how-much to-take-in

possint videndum est. Nam maiora intellectu velut
they-can to-be-seen is for things-greater than-understanding as-it-were
parum apertos ad percipiendum animos non subibunt.
too-little 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
above the-measure of-conversation to-be-raised and indeed let-conceive anyone

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

ea quae discit effingat, non habitum forte et
those-things which he-learns he-copy not the-bearing perhaps and
ingressum et si quid in peius notabile est.
the-gait and 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, 3
this my-boy what-things will-be-taught not with-difficulty will-take-in
quaedam etiam interrogabit, sequetur tamen magis quam
certain-things even will-ask will-follow yet more than
praecurret. Illud ingeniorum velut praecox genus non
will-run-ahead that of-talents as-it-were precocious kind not
temere unquam pervenit ad frugem.
readily ever 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
as which on-the-top of-the-soil scattered are seeds more-quickly
se effundunt, et imitatae spicas herbulae inanibus
themselves pour-out and having-imitated ears little-grasses with-empty
aristis ante messem flavescunt. Placent haec annis
beards before the-harvest turn-yellow please these-things with-the-years
comparata; deinde stat profectus, admiratio decrescit.
compared 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 suam
those also which sense and soul lack that to-keep force their-own
possint, velut quiete alterna retenduntur; sed quod studium
they-may-be-able as-if by-rest alternating are-unbent but because the-study
discendi voluntate, quae cogi non potest, constat.
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-ages those 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; 12
morals also themselves during playing more-simply uncover
modo nulla videatur aetas tam infirma, quae non protinus
only-let no seem age so weak which not at-once

quid rectum pravumque sit discat, tum vel maxime
what right and-wrong be may-learn then even most
formanda, cum simulandi nescia est et praecipientibus
to-be-shaped when of-dissembling ignorant it-is and to-those-instructing
facillime cedit. Frangas enim citius quam corrigas,
most-easily yields you-would-break for sooner than you-would-correct
quae in pravum indurverunt.
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 he-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
next because if to-anyone so is a-mind illiberal that
obiurgatione non corrigatur, is etiam ad plagas ut pessima
by-rebuke not he-be-corrected he even to blows as the-worst
quaeque mancipia durabitur: postremo, quod ne opus erit
each slaves will-be-hardened finally because not need will-be

quidem hac castigatione, si assiduus studiorum exactor
even of-this punishment if a-constant of-studies exactor
astiterit.
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,
to-shame going-to-be often from-pain or from-fear have-happened
qui pudor frangit animum et abiicit atque ipsius lucis
which shame breaks the-mind and casts-down and of-the-very light
fugam et taedium dictat.
flight 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.
also sometimes opportunity this of-the-wretched fear
Non morabor in parte hac; nimium est quod intelligitur.
not I-shall-linger in part this too-much is what is-understood

Quare hoc dixisse satis est; in aetatem infirmam et
wherefore this to-have-said enough is upon age weak and
iniuriae obnoxiam nemini debet nimium licere.
to-injury exposed to-no-one ought too-much to-be-allowed

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

Utrique eadem via est. Haec igitur professio, cum brevissime 2
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 suppositious 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
of-the-stars it-should-be-ignorant-of the-poets it-would-understand who that
alia omittam) totiens ortu occasuque signorum in
other-things I-may-omit so-often by-the-rising and-setting of-the-signs in
declarandis temporibus utantur; nec ignara philosophiae, cum
declaring the-seasons use nor ignorant of-philosophy both
propter plurimos in omnibus fere carminibus locos ex
because-of the-very-many in all nearly poems passages from
intima naturalium quaestionum subtilitate repetitos, tum vel
the-inmost of-natural questions subtlety drawn and even
propter Empedoclea in Graecis, Varronem ac Lucretium
because-of Empedocles among the-Greeks Varro and Lucretius
in Latinis, qui praecepta sapientiae versibus tradiderunt.
among the-Latins who the-precepts of-wisdom in-verses have-handed-down
5 Eloquentia quoque non mediocri est opus, ut de
eloquence also not of-moderate is need that about
unaquaque earum, quas demonstravimus, rerum dicat
each of-those which we-have-shown things it-may-speak
proprie et copiose. Quo minus sunt ferendi, qui
properly and fully by-which the-less are to-be-borne those-who
hanc artem ut tenuem atque ieiunam cavillantur, quae
this art as slight and meager mock which
nisi oratoris futuri fundamenta fideliter iecit, quidquid
unless of-the-orator future the-foundations faithfully it-has-laid whatever
superstruxeris, corruet; necessaria pueris, iucunda senibus,
you-build-on-it will-collapse necessary to-boys pleasant to-old-men
dulcis secretorum comes et quae vel sola in omni
sweet of-retirement companion and which even alone in every
studiorum genere plus habeat operis quam ostentationis.
of-studies kind more has of-work than of-display

Ne quis igitur tanquam parva fastidiat grammatices 6
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

9 an rursus aliae redundent, praeter notam aspirationis, (quae
or again others are-superfluous besides the-mark of-aspiration which
si necessaria est, etiam contrariam sibi poscit) ut K,
if necessary it-is also a-contrary to-itself demands as K
quae et ipsa quorundam nominum nota est, et Q, cuius
which also itself of-certain names a-mark is and Q to-which
similis effectu specieque, nisi quod paulum a nostris
similar in-effect and-in-shape except that a-little by us
obliquatur, Coppa apud Graecos nunc tantum in numero
it-is-slanted Koppa among the-Greeks now only in number
manet, et nostrarum ultima, qua tam carere potuimus
remains and of-ours the-last which as-well to-do-without we-could
quam ψ non quaerimus?
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
for is from that throws and V as now is-written
uulgus et seruus. Sciat etiam Ciceroni placuisse
crowd and slave let-him-know also to-Cicero to-have-pleased
aiio Maiiamque geminata I scribere; quod si est, etiam
I-say and-Maia with-doubled I to-write which if it-is also
iungetur ut consonans.
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
on-both-sides having an-edge two-edged lest of-those he-follow
errorem, qui, quia a pennis duabus hoc esse nomen
the-error who because from feathers two this to-be the-name
existimant, pennas avium dici volunt.
they-think the-feathers of-birds to-be-meant they-wish

Neque has modo noverit mutationes, quas adferunt 13
nor these only let-him-know changes which bring
declinatio aut praepositio, ut secat secuit, cadit excidit,
inflection or a-preposition as cuts cut falls falls-out
caedit excidit, calcat exculcat (et fit a lavando lotus et
strikes cuts-out treads tramples and comes from washing washed and
inde rursus inlutus et mille talia), sed quae rectis
thence again unwashed and a-thousand such but those-which in-the-direct
quoque casibus aetate transierunt. Nam ut Valesii Fusii in
also cases with-age have-passed for as Valesii Fusii into

Valerios Furiosque venerunt: ita arbos, labos, vapos etiam
Valerii and-Furii have-come so tree labor vapor also
et clamos ac lases fuerunt.
and clamor and Lares have-been

14 Atque haec ipsa S littera ab his nominibus exclusa in
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-renowned 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
Quid? non E quoque I loco fuit? Menerva et leber 17
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, 22
nouns to-decline and verbs among the-first-things the-boys let-know
neque enim aliter pervenire ad intellectum sequentium
nor for otherwise to-arrive at the-understanding of-what-follows
possunt; quod etiam monere supervacuum erat, nisi
can which even to-advise superfluous were unless
ambitiosa festinatione plerique a posterioribus inciperent
by-showy haste most from the-later-things began
et, dum ostentare discipulos circa speciosiora malunt,
and while to-display their-pupils around more-showy-things they-prefer
compendio morarentur.
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
nor at-once careful shall-I-think one-who the-promiscuous which
ἐπίκοινα dicuntur, ostenderit, in quibus sexus uterque per
epicene are-called shall-have-shown in which sex each through
alterum apparet; aut quae feminina positione mares aut
the-other appears or which by-feminine form males or
neutrali feminas significant, qualia sunt Murena et Glycerium.
by-neuter 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,
have-made where will-be some-other more-recondite Sullae Burri
Galbae, Plauti, Pansae, Scauri taliaque; et ex casu
Galbae Plauti Pansae Scauri and-such and from the-circumstances
nascentium; hic Agrippa et Opiter et Cordus et Postumus
of-those-being-born here Agrippa and Opiter and Cordus and Postumus
erunt; et ex iis, quae post natos eveniunt, unde Vopiscus.
will-be and from those which after the-born-ones happen whence Vopiscus
Iam Cottae, Scipiones, Laenates, Serani sunt ex variis causis.
now 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 be-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 means 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

Speech should be correct, clear, and ornate, and the grammarian begins with correctness. 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.

Iam cum omnis oratio tris habeat virtutes, ut emendata, 1
now since every speech three has excellences 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,
chief most to-ornament subordinate as-many faults
quae sunt supra dictis contraria, emendate loquendi
which are above to-the-things-said contrary correctly of-speaking
regulam, quae grammatices prior pars est, examinet.
the-rule which of-grammar the-former part is let-it-examine
Haec exigitur verbis aut singulis aut pluribus. Verba nunc 2
this is-tested 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

3 Singula sunt aut nostra aut peregrina, aut simplicia aut
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
in-one word a-fault more-often than an-excellence is-present though
enim dicamus aliquod proprium, speciosum, sublime: nihil
for we-may-call some proper handsome sublime nothing
tamen horum nisi in complexu loquendi serieque
yet of-these except in the-combination of-speaking and-the-sequence
contingit; laudamus enim verba rebus bene accommodata.
befalls 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
first of-barbarism and of-solecism the-foulness let-be-absent but
quia interim excusantur haec vitia aut consuetudine aut
because sometimes are-excused these vices either by-usage or
auctoritate aut vetustate aut denique vicinitate virtutum
by-authority or by-antiquity or finally by-nearness of-excellences
(nam saepe a figuris ea separare difficile est), ne qua
for often from figures them to-separate difficult it-is lest any
tam lubrica observatio fallat, acriter se in illud tenue
so slippery observation deceive keenly himself upon that fine
discrimen grammaticus intendat, de quo nos latius ibi
distinction the-grammarian let-him-bend about which we more-broadly there
loquemur, ubi de figuris orationis tractandum erit.
shall-speak where about the-figures of-speech to-be-treated it-will-be

Interim vitium, quod fit in singulis verbis, sit barbarismus. 6
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-several 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
the-third is that fault of-barbarism of-which examples commonly
sunt plurima, sibi etiam quisque fingere potest, ut
are very-many for-himself even each to-make-up can that
verbo, cui libebit, adiiciat litteram syllabamve vel
to-a-word to-which it-shall-please he-add a-letter or-a-syllable or
detrahat, aut aliam pro alia aut eandem alio quam
take-away or one for another or the-same in-another than
rectum est loco ponat.
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
Nam duos in uno nomine faciebat barbarismos Tinga 12
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 be-used
et transmutatione cum r praeponeret e antecedenti. At
and by-transposition since r be-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 both him and analogy having-followed or that true
est, haec quoque pars consensu defenditur.
is this also part by-consensus is-defended

14 At ille pexus pinguisque doctor aut illic detractionem aut
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
15 Nam et dua et tre diversorum generum sunt barbarismi;
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
speaking faults because examples of-them to-be-handed-down in-writing
non possunt, nisi cum in versus inciderunt, ut divisio
not can except when into verses they-have-fallen as the-division
Europaï Asiaï et ei contrarium vitium, quod συναίρεσιν
of-Europe of-Asia and to-it the-contrary fault which synaeresis
et συναλοιφὴν Graeci vocant, nos complexionem dicamus,
and synaloepha the-Greeks call we combination may-call
qualis est apud P. Varronem tum te flagranti deiectum
such-as is in Publius Varro then thee blazing cast-down
fulmine Phaethon.
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
is-taken-away among us can to-be-asked whether in the-written-word
sit vitium, si h littera est, non nota. Cuius quidem
it-be a-fault if h a-letter is not a-mark of-which indeed
ratio mutata cum temporibus est saepius.
the-practice changed with the-times has rather-often

20 Parcissime ea veteres usi etiam in vocalibus, cum aedos
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,
time excessive use so-that crowns centurions
praechones adhuc quibusdam in inscriptionibus maneant,
heralds still certain in inscriptions remain
qua de re Catulli nobile epigramma est.
which about matter 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

Harder still are faults of accent, as when acute, grave, and circumflex are exchanged in Camillus, Cethegus, Appius, 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 voice, tense, person, mood, and number.

Adhuc difficilior observatio est per tenores (quos quidem 22
still more-difficult the-observation is through tenors which indeed
ab antiquis dictos tonores comperi videlicet declinato
by the-ancients called tenors I-have-found evidently derived
a Graecis verbo, qui τόνους dicunt), vel adcentus, quas
from the-Greeks word who tones call or accents which
Graeci προσῳδίας vocant, cum acuta et gravis alia pro
the-Greeks prosodies call when the-acute and the-grave one for
alia ponuntur, ut in hoc Camillus, si acuitur prima:
another are-put as in this Camillus if is-made-acute the-first
aut gravis pro flexa, ut Cethegus, et hic prima acuta 23
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,
to-pronounce were-wont so-that necessarily the-second grave was
item Nerei Tereique. Haec de accentibus tradita.
likewise Nereus and-Tereus these-things about accents handed-down
25 Ceterum scio iam quosdam eruditos, nonnullos etiam
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
26 Itemque cum quale interrogantes gravi, comparantes
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

Evenit, ut metri quoque condicio mutet accentum, ut 28
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
I-shall-read because though by-nature short yet by-position long
est, ne faciat iambum, quem non recipit versus herous.
it-is lest it-make an-iamb which not admits verse heroic
Separata vero haec a praecepto non recedent, aut 29
separated indeed these-things from the-precept not will-depart or
si consuetudo vicerit, vetus lex sermonis abolebitur;
if usage shall-have-prevailed the-old law of-language will-be-abolished
cuius difficilior apud Graecos observatio est, quia plura
of-which more-difficult among the-Greeks the-observation is because more
illis loquendi genera, quas διαλέκτους vocant, et quod
to-them of-speaking kinds which dialects they-call and because
alia vitiosum interim alia rectum est; apud nos vero
in-one faulty sometimes in-another right is with us indeed
brevissima ratio.
very-short the-system
Namque in omni voce acuta intra numerum trium syllabarum 30
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

31 Est autem in omni voce utique acuta sed nunquam
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

32 Et illa per sonos accidunt, quae demonstrari scripto
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
sometimes nations we-censure removed therefore
omnibus, de quibus supra dixi, vitiis erit illa quae
all about which above I-spoke faults there-will-be that which
vocatur ὀρθοέπεια, id est emendata cum suavitate vocum
is-called correct-speech that is correct with sweetness of-words
explanatio: nam sic accipi potest recta.
utterance for so to-be-taken it-can right

Cetera vitia omnia ex pluribus vocibus sunt, quorum est 34
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
cum, sive amarae corticis seu medio cortice per genus 35
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
is of-each Vergil the-authority but let-us-suppose either
non recte dictum), mutatio vocis alterius, in qua vitium
not rightly said the-change of-word of-the-other in which the-fault
erat, rectam loquendi rationem sit redditura, ut amari
was the-right of-speaking method is going-to-restore so-that of-bitter
corticis fiat vel media cortice. Quod manifestae
bark it-become or in-the-middle bark which of-manifest
calumniae est; neutrum enim vitiosum est separatum, sed
quibbling is neither for faulty is separated but
compositione peccatur, quae iam sermonis est.
in-combination 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
disagrees as if to-one-saying whom do-I-see so you-should-answer
Ego. In gestu etiam nonnulli putant idem vitium inesse,
I in gesture also some think the-same fault to-be-present
cum aliud voce aliud nutu vel manu demonstratur.
when one-thing by-voice another by-nod or by-hand is-shown

37 Huic opinioni neque omnino accedo neque plane dissentio.
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
which word that is-referred so-that the-solecism from the-combination
fiat eorum, quibus res significantur et voluntas ostenditur.
arise of-those by-which things are-signified and the-intention is-shown

38 Atque ut omnem effugiam cavillationem, sit aliquando
and that every I-may-escape quibble let-it-be sometimes
in uno verbo nunquam in solo verbo. Per quot autem
in one word never in a-lone word through how-many however
et per quas accidat species, non satis convenit. Qui
and through what it-happens kinds not enough is-agreed those-who
plenissime, quadripertitam volunt esse rationem nec aliam
most-fully fourfold wish to-be the-system nor other
quam barbarismi, ut fiat adiectione nam enim, de
than of-barbarism so-that it-occur by-addition for for from
susum, in Alexandriam; detractione ambulo viam, Aegypto
above to Alexandria by-subtraction I-walk the-road from-Egypt
venio, ne hoc fecit;
I-come not this he-did

transmutatione, qua ordo turbatur, quoque ego, enim 39
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
Haec tria genera quidam deducunt a soloecismo, 40
these three kinds some separate from solecism
et adiectionis vitium πλεονασμόν, detractionis ἔλλειψιν,
and of-addition the-fault pleonasm of-subtraction ellipsis
inversionis ἀναστροφήν vocant, quae si in speciem soloecismi
of-inversion anastrophe call which if into the-class of-solecism
cadat, ὑπερβατόν quoque eodem appellari modo posse.
it-fall hyperbaton also in-the-same to-be-called way to-be-able
Immutatio sine controversia est, cum aliud pro alio ponitur. 41
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,
occur solecisms through voices tenses persons moods
sive cui status eos dici seu qualitates placet, vel sex
or to-whom states them to-be-called or qualities it-pleases either six
vel, ut alii volunt, octo;— nam totidem vitiorum erunt
or as others wish eight for as-many of-faults will-be
formae, in quot species eorum quidque, de quibus supra
forms into how-many kinds of-them each about which above

dictum est, diviseris— praeterea numeros, in quibus
said it-has-been you-shall-have-divided besides numbers in which
nos singularem ac pluralem habemus Graeci et δυϊκόν.
we singular and plural have the-Greeks also the-dual
42 Quanquam fuerunt, qui nobis quoque adiicerent dualem
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.
is as among the-old-ones for badly you-deserve badly you-deserve
Ideoque quod vocant dualem, in illo solo genere consistit,
and-therefore what they-call dual in that alone kind consists
cum apud Graecos et in verbi tota fere ratione et
while among the-Greeks both in of-the-verb the-whole nearly system and
in nominibus deprehendatur, et sic quoque rarissimus eius
in nouns it-is-detected and so also very-rare its
sit usus, apud nostrorum vero neminem haec observatio
is use among of-ours indeed no-one this observance
reperiatur, quin e contrario devenere locos et
would-be-found nay from the-contrary they-came-down to-the-places and
conticuere omnes et consedere duces aperte nos doceant,
fell-silent all and sat-down the-leaders plainly us teach
nihil horum ad duos pertinere;
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

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, as when* an *stands for* aut *or* ne *for* 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.*

Quid? non Livius circa initia statim primi libri, 44
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
Similiter in vocabulis et nominibus fit soloecismus 45
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-take-the-place 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

46 Nam vitium, quod fit per quantitatem ut magnum
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
47 In participio per genus et casum, ut in vocabulo,
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 cases has
quae omnia recipiunt huiusmodi errorem.
which all admit of-this-kind error
48 Fiunt soloecismi et quidem plurimi per partes orationis;
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 so only 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

Nam et an et aut coniunctiones sunt, male tamen 50
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
Eadem in diversitate pronominum, interiectionum, 51
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
Quaedam tamen et faciem soloecismi habent et dici 52
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

53 Verum schema fere habebit aliquam rationem, ut docebimus
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

54 In eadem specie sunt sed schemate carent, ut supra dixi,
in the-same class are but a-figure lack as above I-said
nomina feminina, quibus mares utuntur, et neutralia,
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
an-art grammatical to-compose undertaken we-have but since
in ordinem incurreret, inhonoratam transire noluimus.
into (our)-course it-ran-in unhonored to-pass-by we-were-unwilling

55 Hoc amplius, ut institutum ordinem sequar, verba aut Latina
this further that the-instituted order I-may-follow words either Latin
aut peregrina sunt. Peregrina porro ex omnibus prope dixerim
or foreign are foreign moreover from all almost I-would-say
gentibus ut homines, ut instituta etiam multa venerunt.
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

Plurima Gallica evaluerunt ut raeda ac petorritum, 57
very-many Gallic have-prevailed as carriage and four-wheeled-wagon
quorum altero tamen Cicero altero Horatius utitur. Et
of-which the-one yet Cicero the-other Horace uses and
mappam circo quoque usitatum nomen Poeni
napkin in-the-circus also a-current name the-Carthaginians
sibi vindicant, et gurdos, quos pro stolidis accipit
for-themselves claim and dolts whom for dullards takes
vulgus, ex Hispania duxisse originem audivi.
the-crowd from Spain to-have-drawn origin I-have-heard
Sed haec divisio mea ad Graecum sermonem praecipue 58
but this division mine to Greek speech chiefly
pertinet, nam et maxima ex parte Romanus inde conversus
pertains for both the-greatest from part Roman thence translated
est et confessis quoque Graecis utimur verbis, ubi
has-been and acknowledged also Greek we-use words where
nostra desunt, sicut illi a nobis nonnunquam mutuantur.
ours are-lacking just-as they from us sometimes borrow
Inde illa quaestio exoritur, an eadem ratione per
thence that question arises whether by-the-same method through
casus duci externa qua nostra conveniat.
cases to-be-led foreign-words by-which ours it-is-fitting
Ac si reperias grammaticum veterum amatorem, 59
and if you-should-find a-grammarian of-the-ancients a-lover
neget quidquam ex Latina ratione mutandum, quia,
he-would-deny anything from Latin method to-be-changed because
cum sit apud nos casus ablativus, quem illi non habent,
since there-is among us a-case ablative which they not have
parum conveniat uno casu nostro quinque Graecis uti;
too-little it-befits with-one case of-ours five Greek to-use

60 quin etiam laudet virtutem eorum, qui potentiorem
nay even he-would-praise the-virtue of-those who more-powerful
facere linguam Latinam studebant, nec alienis egere
to-make the-language Latin strove nor of-foreign to-need
institutis fatebantur. Inde Castorem media syllaba
institutions admitted thence Castor with-the-middle syllable
producta pronuntiarunt, quia hoc omnibus nostris nominibus
lengthened they-pronounced because this to-all our nouns
accidebat, quorum prima positio in easdem quas Castor
happened of-which the-first form in the-same as Castor
litteras exit; et ut Palaemo ac Telamo et Plato (nam sic
letters ends and that Palaemon and Telamon and Plato for so
eum Cicero quoque appellat) dicerentur, retinuerunt, quia
him Cicero also calls should-be-said they-kept because
Latinum, quod o et n litteris finiretur, non reperiebant.
a-Latin-word which with-o and n letters should-end not they-found
61 Ne in a quidem atque s litteras exire temere masculina Graeca
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
Sic genitivus Ulixi et Achilli fecit, sic alia plurima. 63
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
66 Nam ex tribus nostrae utique linguae non concesserim;
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
but these-things not so-much from three as from particles
trium coeunt. Ceterum etiam ex praepositione et
of-three coalesce besides also from a-preposition and
duobus vocabulis dure videtur struxisse Pacuvius Nerei
two common-nouns harshly seems to-have-built Pacuvius of-Nereus
repandirostrum, incurvicervicum pecus.
upturned-snouted 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
Frequenter autem praepositiones quoque compositio ista 69
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
72 Audendum tamen; namque, ut Cicero ait, etiam quae
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
granted is onomatopoeia who for would-bear if anything
simile illis merito laudatis λίγξε βιός et σίζεν ὀφθαλμός
like those deservedly praised twanged bow and hissed the-eye
fingere audeamus? Nam ne balare quidem aut hinnire
to-coin we-should-dare for not to-bleat even or to-neigh
fortiter diceremus, nisi iudicio vetustatis niterentur.
boldly 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 the pattern of* panis*, and* pepigi *by* pacunt *in the Twelve Tables. 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

Auctoritas ab oratoribus vel historicis peti solet; 2
authority from orators or historians to-be-sought is-wont
nam poetas metri necessitas excusat, nisi si quando
for poets of-meter the-necessity excuses except if ever
nihil impediente in utroque modulatione pedum alterum
nothing hindering in either by-the-rhythm of-feet the-other
malunt, qualia sunt, imo de stirpe recisum, et aëriae quo
they-prefer such-as are lowest from the-stock cut-off and airy where
congessere palumbes et silice in nuda et similia; cum
have-gathered wood-pigeons and flint on bare and similar-things since
summorum in eloquentia virorum iudicium pro ratione,
of-the-highest in eloquence men the-judgment for reason(-stands)
et velut error honestus est magnos duces sequentibus.
and as-it-were 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

4 Eius haec vis est, ut id quod dubium est ad aliquid
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
5 Comparatio in nominibus aut genus deprehendit aut
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
and not from the-same example I-may-depart rope masculine
esse funiculus ostendit.
to-be little-rope shows
7 Eadem in verbis quoque ratio comparationis, ut, si quis
the-same in verbs also the-method of-comparison so-that if anyone
antiquos secutus fervere brevi media syllaba dicat,
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
At quae o solam habent, dummodo per eandem 8
but those-which o alone have provided-that through the-same
litteram in infinito exeant, brevia fiunt: lego dico curro,
letter in the-infinitive they-end short become I-read I-say I-run
legere dicere currere; etiamsi est apud Lucilium Fervit
to-read to-say to-run although there-is in Lucilius boils
aqua et fervet, fervit nunc, fervet ad annum.
water and 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 he-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
to-permit because the-first form I-agree since it-had
naturam patiendi, faceret tempore praeterito pactus sum.
the-nature of-the-passive would-make in-tense past agreed I-have

11 Nos praeter auctoritatem oratorum atque historicorum
we besides the-authority of-orators and of-historians
analogia quoque dictum hoc tuebamur. Nam cum legeremus
by-analogy also word this were-defending for when we-read
in XII tabulis ni ita pacunt, inveniebamus simile huic
in the-Twelve Tables unless so they-agree we-found similar to-this
cadunt, inde prima positio, etiamsi vetustate exoleverat,
they-fall thence the-first form though through-age it-had-grown-obsolete
apparebat paco ut cado, unde non erat dubium sic
appeared I-agree like I-fall whence not was doubt so
pepigi nos dicere ut cecidi.
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

Illi autem iidem, cum interrogantur, cur aper apri et 13
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

Illa tamen quomodo effugient, ut, nomina quamvis feminina 14
those yet how will-they-escape that nouns although feminine
singulari nominativo us litteris finita nunquam genitivo
in-singular nominative with-u-s letters ended never in-genitive
casu ris syllaba terminentur, faciat tamen Venus Veneris?
case with-ris syllable end makes yet Venus Veneris
item cum es litteris finita per varios exeant genitivos,
likewise when with-es letters ended through various end genitives
nunquam tamen eadem ris syllaba terminatos, Ceres
never yet with-the-same ris syllable ended Ceres
cogat dici Cereris?
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
16 Non enim, cum primum fingerentur homines, analogia
not for when first were-fashioned men analogy
demissa caelo formam loquendi dedit, sed inventa
sent-down from-heaven the-form of-speaking gave but found
est postquam loquebantur, et notatum in sermone quid
it-was after they-were-speaking and noted in speech what
quomodo caderet. Itaque non ratione nititur sed exemplo,
how it-fell and-so not on-reason rests but on-example
nec lex est loquendi sed observatio, ut ipsam analogiam
nor a-law is of-speaking but an-observation so-that itself analogy
nulla res alia fecerit quam consuetudo.
no thing other has-made than usage
17 Inhaerent tamen ei quidam molestissima diligentiae
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
Sed Augustus quoque in epistulis ad C. Caesarem scriptis 19
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
Atqui hanc quidam ὀρθοέπειαν solam putant, quam ego 20
and-yet this some correct-speech alone think which I
minime excludo. Quid enim tam necessarium quam recta
by-no-means exclude what for so necessary as right
locutio? Immo inhaerendum ei iudico, quoad licet,
speech nay to-be-clung to-it I-judge as-far-as it-is-allowed
diu etiam mutantibus repugnandum; sed abolita atque
long even to-those-changing to-be-resisted but abolished and
abrogata retinere insolentiae cuiusdam est et frivolae
abrogated-things to-retain of-insolence a-certain is and of-frivolous
in parvis iactantiae.
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
22 quis negat? sed adiacet et mollior et magis trita. Ego
who denies but lies-beside both softer and more worn I
tamen non alio magis angor, quam quod obliquis casibus
yet not by-other more am-vexed than that by-oblique cases
ducti etiam primas sibi positiones non invenire sed
led even the-first for-themselves forms not to-find but
mutare permittunt: ut cum ebur et robur, ita dicta ac
to-change they-permit as when ivory and oak so said and
scripta summis auctoribus, in o litteram secundae syllabae
written by-the-highest authors into o letter of-the-second syllable
transferunt, quia sit roboris et eboris, sulpur autem et
they-transfer because it-is of-oak and of-ivory sulfur however and
guttur u litteram in genitivo servent; ideoque iecur etiam
throat u letter in the-genitive keep and-therefore liver also
et femur controversiam fecerunt.
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.

Quod non minus est licentiosum, quam si sulpuri et 23
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-was 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
Quodsi animadverterent litterarum adfinitatem, scirent 24
but-if they-noticed of-letters the-affinity they-would-know
sic ab eo, quod est robur, roboris fieri, quomodo ab
so from that which is oak of-oak to-come-about as from
eo, quod est miles limes, militis limitis, iudex vindex,
that which is soldier boundary of-soldier of-boundary judge avenger
iudicis vindicis, et quae supra iam attigi.
of-judge of-avenger and what-things above already I-touched-on
Quid vero quod, ut dicebam, similes positiones in longe 25
what indeed that as I-was-saying similar forms in far
diversas figuras per obliquos casus exeunt, ut virgo Iuno,
different figures through the-oblique cases go-out as virgin Juno

fusus lusus, cuspis puppis et mille alia? cum illud
spindle game spear stern and a-thousand others since that
etiam accidat, ut quaedam pluraliter non dicantur, quaedam
also happens that some in-the-plural not are-said some
contra singulari numero, quaedam casibus careant,
on-the-contrary in-the-singular number some cases lack
quaedam a primis statim positionibus tota mutentur, ut
some from the-first at-once forms wholly are-changed as
Iuppiter.
Jupiter

26 Quod verbis etiam accidit ut illi fero, cuius praeteritum
which to-verbs also happens as to-that I-bear of-which the-past
perfectum et ulterius non invenitur. Nec plurimum refert,
perfect 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

27 Quid de aliis dicam, cum senatus senati an
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
Haec habet aliquando usum necessarium, quotiens 29
this has sometimes a-use necessary whenever
interpretatione res, de qua quaeritur, eget, ut M.
of-interpretation the-thing about which it-is-asked has-need as Marcus
Caelius se esse hominem frugi vult probare, non quia
Caelius himself to-be a-man thrifty wishes to-prove not because
abstinens sit (nam id ne ementiri quidem poterat), sed quia
abstinent he-is for that not to-fabricate even could-he but because
utilis multis, id est fructuosus, unde sit ducta frugalitas.
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
Nonnunquam etiam barbara ab emendatis conatur 30
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
32 Iam illa minora, in quibus maxime studiosi eius rei
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.
by-depraved talents to the-foulest right jests they-slide
Sit enim Consul a consulendo vel a iudicando; nam
let-be for consul from consulting or from judging for
et hoc consulere veteres vocaverunt, unde adhuc remanet
also this to-consult the-ancients called whence still remains
illud rogat boni consulas, id est bonum iudices.
that 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
etiamne a contrariis aliqua sinemus trahi, ut lucus, quia 34
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
Pergamus: sic perveniemus eo usque, ut stella luminis 35
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
Qui vero talia libris complexi sunt, nomina sua 36
those-who indeed such-things in-books embraced have the-names their-own
ipsi inscripserunt; ingenioseque visus est Gavius caelibes
themselves have-inscribed and-ingeniously seemed he-has Gavius bachelors

dicere veluti caelites, quod onere gravissimo vacent,
to-say as-if heavenly-ones because from-a-burden most-heavy they-are-free
idque Graeco argumento iuvit, ἠϊθέους enim eadem de
and-this by-a-Greek argument he-helped unwed-youths for the-same from
causa dici affirmat. Nec ei cedit Modestus inventione,
reason to-be-said he-affirms nor to-him yields Modestus in-invention
nam, quia Caelo Saturnus genitalia absciderit, hoc nomine
for because of-Caelus Saturn the-genitals cut-off by-this name
appellatos, qui uxore careant, ait; Aelius pituitam,
to-be-called those-who of-a-wife are-without he-says Aelius phlegm
quia petat vitam.
because it-seeks life

37 Sed cui non post Varronem sit venia, qui agrum, quia
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

38 Sed hoc tanti fuit vertere, ut merula, quia
but this of-so-much-worth was to-turn that blackbird because
sola volat, quasi mera volans nominaretur. Quidam non
alone it-flies as-if alone flying it-was-named some not
dubitaverunt etymologiae subiicere omnem nominis causam:
have-hesitated to-etymology to-subject every of-a-name cause
ut ex habitu, quemadmodum dixi, Longos et Rufos, ex
as from condition as I-said Longi and Rufi from
sono strepere, murmurare; etiam derivata, ut a velocitate
sound to-roar to-murmur also derived-words as from swiftness
dicitur velox, et composita pluraque his similia, quae
is-said swift and compounds and-more to-these similar which

sine dubio aliunde originem ducunt, sed arte non egent,
without doubt from-elsewhere origin draw but art not need
cuius in hoc opere non est usus nisi in dubiis.
of-which in 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
Sed opus est modo, ut neque crebra sint haec neque 40
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,
from the-most-remote and now obliterated revived times
qualia sunt topper et antegerio et exanclare et prosapia et
such-as 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
Sed illa mutari vetat religio et consecratis utendum 41
but those to-be-changed forbids religion and consecrated-things to-be-used
est; oratio vero, cuius summa virtus est perspicuitas, quam
is speech indeed of-which the-highest virtue is clearness how
sit vitiosa, si egeat interprete? Ergo, ut novorum optima
is faulty if it-needs an-interpreter therefore as of-new-words the-best
erunt maxime vetera, ita veterum maxime nova.
will-be 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

43 Superest igitur consuetudo; nam fuerit paene ridiculum
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
they-speak and indeed what is other old speech than
vetus loquendi consuetudo? Sed huic ipsi necessarium est
old of-speaking usage but for-this itself necessary is
iudicium, constituendumque in primis id ipsum quid
judgment and-to-be-established among the-first that itself what
sit, quod consuetudinem vocemus.
it-is which 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
Nam, ut transeam, quemadmodum vulgo imperiti loquantur, 45
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

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 the older* here, *Cato's* dicem *for* dicam, *Scipio's* vertex. *Quintilian would write as we speak unless custom rules, and grammar harms nobody except those who stick in it, as Cicero, Caesar, and Messala show.*

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.
call this we of-correctly writing the-knowledge let-us-name
Cuius ars non in hoc posita est, ut noverimus, quibus
whose art not in this placed is that we-should-know of-which
quaeque syllaba litteris constet (nam id quidem infra
each syllable letters consists for that indeed beneath
grammatici officium est), sed totam, ut mea fert opinio,
of-the-grammarian the-duty is but its-whole as my bears opinion
subtilitatem in dubiis habet.
subtlety in doubtful-cases has

2 Ut longis syllabis omnibus apponere apicem ineptissimum
as on-long syllables all to-put the-apex most-foolish
est, quia plurimae natura ipsa verbi quod scribitur
is because very-many by-the-nature itself of-the-word which is-written
patent, sed interim necessarium, cum eadem littera alium
are-evident but sometimes necessary when the-same letter one
atque alium intellectum, prout correpta vel producta est,
and another meaning according-as shortened or lengthened it-is

facit; ut malus arborem significat an hominem non bonum
makes as malus a-tree means or a-man not good
apice distinguitur,
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
in-the-ablative long is which we-should-follow mostly by-this
nota monendi sumus.
mark 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
Illa quoque servata est a multis differentia, ut ad, 5
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
Frigidiora his alia, ut quidquid c quartam haberet, 6
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
truth requires of-the-following syllable by-the-sound overcome for-m
gemina commutatur.
double 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

10 Nam k quidem in nullis verbis utendum puto, nisi quae
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-is 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
De mutatione etiam litterarum, de qua supra dixi, nihil 13
about the-change also of-letters about which above I-spoke nothing
repetere hic necesse est, fortasse enim sicut scribebant
to-repeat here necessary is perhaps for just-as they-wrote
etiam loquebantur.
also 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, ut
the-Greeks ei used this by-cases and-numbers distinguished is as
Lucilius praecipit: Iam puerei venere, e postremum facito
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

17 Idque iis praecipue, qui ad lectionem instituentur, etiam
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 of-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

Quid quod Ciceronis temporibus paulumque infra, fere 20
what that in-Cicero's times and-a-little after almost
quotiens s littera media vocalium longarum vel subiecta
whenever s letter in-the-middle-of vowels long or placed-after
longis esset, geminabatur, ut caussae, cassus, divissiones?
longs stood it-was-doubled as causes empty divisions

quomodo et ipsum et Vergilium quoque scripsisse manus
how both he-himself and Vergil also to-have-written the-hands
eorum docent.
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
still in-the-books I-find yesterday to me he-came which the-same
in epistolis Augusti, quas sua manu scripsit aut
in the-letters of-Augustus which with-his-own hand he-wrote or
emendavit, deprehenditur.
corrected 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
Illud nunc melius, quod cui tribus, quas praeposui, litteris 27
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
judgment however his-own the-grammarian let-him-interpose in-these
omnibus; nam hoc valere plurimum debet. Ego (nisi
all for this to-avail most ought I unless
quod consuetudo obtinuerit) sic scribendum quidque iudico,
what usage has-prevailed so to-be-written each-thing I-judge
quomodo sonat.
as it-sounds

31 Hic enim est usus litterarum, ut custodiant voces et
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
which we-have-said small too-much and hindrances also
maius aliquid agentibus putent. Nec ipse ad extremam
to-greater something to-those-doing may-think nor I to the-extreme
usque anxietatem et ineptas cavillationes descendendum
right anxiety and foolish quibbles to-be-descended
atque iis ingenia concidi et comminui credo.
and by-these talents to-be-cut-up and to-be-crushed I-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 to-those-clinging

I.8 · READING THE POETS

Reading aloud must be manly and grave, neither prose nor singing. Boys begin with Homer and Vergil, 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
the-breath he-ought in-what place the-verse to-divide where
claudatur sensus, unde incipiat, quando attollenda vel
is-closed the-sense whence it-begins when to-be-raised or
summittenda sit vox, quo quidque flexu, quid lentius,
to-be-lowered is the-voice with-what each-thing inflection what more-slowly
celerius, concitatius, lenius dicendum, demonstrari nisi
more-quickly more-excitedly more-gently to-be-said to-be-shown except
in opere ipso non potest.
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 nec
the-poets to-sing testify not yet into chanting dissolved nor
plasmate (ut nunc a plerisque fit) effeminata; de quo
by-modulation as now by most it-is-done effeminate about which
genere optime C. Caesarem praetextatum adhuc
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
ignorant shall-have-settled not only what-things eloquent but even
magis quae honesta sunt, discant.
more 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, et
some-passages to-interpret elegy indeed assuredly that-which loves and
hendecasyllabi, qui sunt commata Sotadeorum (nam de
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 not 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
since through all both characters and emotions it-goes what

usum in pueris putem, paulo post suo loco dicam; nam
use in boys I-think-it a-little after in-its-own place I-shall-say for
cum mores in tuto fuerint, inter praecipua legenda erit.
when the-morals in safety shall-be among the-chief-things to-be-read it-will-be
De Menandro loquor, nec tamen excluserim alios. Nam 8
about Menander I-speak nor yet would-I-exclude others for
Latini quoque auctores adferent utilitatis aliquid. Sed
Latin also authors will-bring of-usefulness something but
pueris, quae maxime ingenium alant atque animum
to-boys the-things-which most the-talent nourish and the-mind
augeant, praelegenda; ceteris, quae ad eruditionem
increase are-to-be-read-aloud the-other-things which to erudition
modo pertinent, longa aetas spatium dabit. Multum autem
only pertain long age room will-give much however
veteres etiam Latini conferunt, (quanquam plerique plus
the-old even Latin-authors contribute although most more
ingenio quam arte valuerunt) in primis copiam verborum,
by-talent than by-art availed in the-first-place a-store of-words
quorum in tragoediis gravitas, in comoediis elegantia et
of-which in the-tragedies weightiness in the-comedies elegance and
quidam velut ἀττικισμός inveniri potest.
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
to-which is-added not moderate usefulness since by-the-sayings
eorum velut quibusdam testimoniis quae proposuere
of-them as-if by-certain testimonies what-things they-have-proposed
confirment. Verum priora illa ad pueros magis, haec
they-confirm but the-former-things those to boys more these
sequentia ad robustiores pertinebunt, cum grammatices
following to the-stronger will-pertain since of-grammar
amor et usus lectionis non scholarum temporibus, sed
the-love and the-practice of-reading not by-the-times of-school but
vitae spatio terminentur.
by-the-span of-life are-ended

In praelegendo grammaticus et illa quidem minora 13
in reading-aloud the-grammarian both those indeed lesser-things
praestare debebit, ut partes orationis reddi sibi
to-perform will-be-bound that the-parts of-speech to-be-rendered to-him
soluto versu desideret et pedum proprietates, quae adeo
with-loosened verse he-require and of-feet the-properties which so-much
debent esse notae in carminibus, ut etiam in oratoria
ought to-be known in poems that even in oratorical
compositione desiderentur. Deprehendat, quae barbara, quae
composition they-be-missed let-him-detect what barbarous what
impropria, quae contra leges loquendi sint posita;
improper 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,
has-been-fitting what in the-thoughts to-be-praised what in the-words
ubi copia probabilis, ubi modus.
where 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
to-have-set-out enough is to-pursue indeed what anyone ever
vel contemptissimorum hominum dixerit, aut nimiae
even of-the-most-despised men has-said either of-excessive
miseriae aut inanis iactantiae est et detinet atque obruit
wretchedness or of-empty boasting is and detains and overwhelms
ingenia melius aliis vacatura.
talents 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 totis
each most-things of-inventing the-license is so-much that about books whole
et auctoribus, ut succurrit, mentiantur tuto, quia inveniri
and authors as it-occurs they-lie safely because to-be-found
qui nunquam fuere non possunt: nam in notioribus
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 3
which task even for-accomplished professors difficult
qui commode tractaverit, cuicunque discendo sufficiet.
he-who aptly shall-have-handled-it for-anything learning will-suffice
Sententiae quoque et chriae et ethologiae subiectis
maxims also and chreiai and character-sketches with-subjoined
dictorum rationibus apud grammaticos scribantur, quia
of-the-sayings reasons under the-grammarians let-them-be-written because
initium ex lectione ducunt; quorum omnium similis est
their-beginning from reading they-draw of-which all similar is
ratio, forma diversa, quia sententia universalis est vox,
the-method the-form different because the-maxim universal is utterance
ethologia personis continetur.
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
he-was-wont another which is in answering asked
ille, vel, cum hoc ei dictum esset, respondit; tertium
he or when this to-him said had-been he-answered a-third
huic non dissimile, cum quis dixisset aliquid, vel fecisset.
to-this not unlike when someone had-said something or had-done
Etiam in ipsorum factis esse chriam putant, ut Crates, 5
even in the-very deeds to-be a-chreia they-think as Crates
cum indoctum puerum vidisset, paedagogum eius percussit;
when an-untaught boy he-had-seen the-attendant of-him struck
et aliud paene par ei, quod tamen eodem nomine
and another almost equal to-it which yet by-the-same name
appellare non audent sed dicunt χρειῶδες, ut Milo, quem
to-call not they-dare but they-say chreia-like as Milo whom

vitulum assueverat ferre, taurum ferebat. In his
a-calf he-had-been-accustomed to-carry a-bull was-carrying in these
omnibus et declinatio per eosdem ducitur casus, et
all both the-declension through the-same is-led cases and
tam factorum quam dictorum ratio est.
as-much of-deeds 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, and 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
for making an-orator enough avail alone whether they-are
huic operi necessariae quaeritur.
for-this 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,
because the-horned or crocodile-puzzles can make a-wise-man
sed quia illum ne in minimis quidem oporteat falli.
but 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-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
he-soothed not wild-beasts only but rocks also and-forests
duxisse posteritatis memoriae traditum est.
to-have-led 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
not therefore in-vain Plato for-the-civic man whom statesman
vocat, necessariam musicen credidit. Et eius sectae, quae
he-calls necessary music believed and of-that sect which
aliis severissima aliis asperrima videtur, principes in
to-some most-severe to-others most-harsh seems the-leaders in
hac fuere sententia, ut existimarent sapientium aliquos
this were opinion that they-thought of-the-wise some
nonnullam operam his studiis accommodaturos. Et
some effort to-these studies would-devote and
Lycurgus, durissimarum Lacedaemoniis legum auctor,
Lycurgus of-the-harshest for-the-Lacedaemonians laws the-author
musices disciplinam probavit.
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 eam 17
the-praise still to-speak of-an-art most-beautiful I-seem not-yet it
tamen oratori coniungere. Transeamus igitur id quoque,
yet with-the-orator to-join let-us-pass-over therefore that also
quod grammatice quondam ac musice iunctae fuerunt;
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

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. Quintilian commends 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.

Denique in proverbium usque Graecorum celebratum est, 21
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, 22
but what from it properly should-seek the-future orator
disseramus. Numeros musice duplices habet in vocibus
let-us-discuss rhythms music twofold has in sounds
et in corpore, utriusque enim rei aptus quidam modus
and in the-body of-each for thing a-fit certain measure
desideratur. Vocis rationem Aristoxenus musicus dividit
is-required of-the-voice the-system Aristoxenus the-musician divides
in ῥυθμόν et μέλος, quorum alterum modulatione, alterum
into rhythm and melody of-which the-one by-modulation the-other
canore ac sonis constat. Num igitur non haec omnia
by-tone and by-sounds consists can-it-be then not these all
oratori necessaria? quorum unum ad gestum, alterum ad
for-the-orator necessary of-which one to gesture another to
collocationem verborum, tertium ad flexus vocis, qui
the-arrangement of-words the-third to the-inflections of-the-voice which
sunt in agendo quoque plurimi, pertinet:
are in pleading also very-many pertains

23 nisi forte in carminibus tantum et in canticis exigitur
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
superfluous it-is or not composition and sound in speech
quoque varie pro rerum modo adhibetur sicut in
also variously according-to of-things the-manner is-applied just-as in
musice.
music

24 Namque et voce et modulatione grandia elate, iucunda
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

Age, non habebit imprimis curam vocis orator? Quid tam 27
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

30 Cum vero antiquitus usque a Chirone atque Achille ad
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

31 Quamvis autem satis iam ex ipsis, quibus sum modo
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

Nam et Pythagoran accepimus concitatos ad vim pudicae 32
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
the-measures the-pipe-girl to-have-calmed and Chrysippus even
nutricum illi, quae adhibetur infantibus, adlectationi suum
of-the-nurses to-that which is-applied to-infants cajoling his-own
quoddam carmen assignat.
certain song assigns
Est etiam non inerudite ad declamandum ficta materia, 33
there-is also not unlearnedly for declaiming a-fictitious theme
in qua ponitur tibicen, qui sacrificanti Phrygium
in which is-supposed a-piper who for-one-sacrificing the-Phrygian-mode
cecinerat, acto illo in insaniam et per praecipitia delato
had-played driven he into madness and over precipices carried
accusari, quod causa mortis extiterit; quae si dici
to-be-accused because the-cause of-death he-has-been which if to-be-spoken
debet ab oratore nec dici citra scientiam musices
ought by the-orator nor to-be-spoken without knowledge of-music
potest, quomodo non hanc quoque artem necessariam esse
can how not this also art necessary to-be
operi nostro vel iniqui consentient?
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
35 Nec sine causa summi viri etiam impensam huic scientiae
nor without cause the-greatest men even lavish on-this science
operam dederunt. Nam cum sit geometria divisa in
effort have-given for since is geometry divided into
numeros atque formas, numerorum quidem notitia non
numbers and figures of-numbers indeed knowledge not
oratori modo, sed cuicunque saltem primis litteris erudito
for-the-orator only but for-anyone at-least in-the-first letters educated
necessaria est. In causis vero vel frequentissime versari
necessary is in cases indeed even very-frequently to-be-engaged
solet; in quibus actor, non dico, si circa summas
it-is-wont in which the-pleader not I-say if about the-totals
trepidat, sed si digitorum saltem incerto aut indecoro
he-trembles but if of-the-fingers at-least by-uncertain or unbecoming
gestu a computatione dissentit, iudicatur indoctus.
gesture from 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
Nam et syllogismo, si res poscet, utetur et certe 38
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

40 At id falsum est. Nam plurimum refert, cuius sit formae
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

41 Ideoque illa circumcurrens linea si efficiet orbem, quae
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
two-hundred and forty in-length feet to-be and-by-half
in latitudinem patere, non fere quisquam est qui ignoret,
in breadth to-extend not almost anyone there-is who is-ignorant
et qui sit circuitus et quantum campi claudat, colligere
and what is the-perimeter and how-much of-field it-encloses to-reckon
expeditum.
easy

At centeni et octogeni in quamque partem pedes idem 43
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
Si vero porrecti utrinque undeviceni singulis distent, non 44
if indeed stretched-out on-both-sides nineteen-each by-single-ones be-apart not
plures intus quadratos habebunt, quam per quot longitudo
more inside squares they-will-have than through how-many the-length
ducetur; quae circumibit autem linea, eiusdem spatii erit,
shall-be-drawn which will-go-around however the-line of-the-same extent will-be
cuius ea quae centum continet. Ita quidquid formae
of-which that which a-hundred contains thus whatever of-the-form
quadrati detraxeris, amplitudini quoque peribit.
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

46 Quid quod se eadem geometria tollit ad rationem usque
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
by-numbers it-teaches we-learn nothing to-be disordered and
fortuitum; quod ipsum nonnunquam pertinere ad oratorem
fortuitous which itself sometimes to-pertain to the-orator
potest.
can

47 An vero, cum Pericles Athenienses solis obscuratione
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

48 Quod si Nicias in Sicilia scisset, non eodem confusus
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
just-as Dion when to destroying of-Dionysius the-tyranny
venit, non est tali casu deterritus. Sint extra licet usus
he-came 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

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

I.11 · THE COMIC ACTOR AND THE TRAINER

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

2 Nec vitia ebrietatis effingat neque servili vernilitate
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

3 Nam frequens imitatio transit in mores. Ne gestus quidem
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
the-orator very-far yet he-will-be-distant from the-stage-actor nor
vultu nec manu nec excursionibus nimius. Nam si qua in
in-face nor in-hand nor in-sallies excessive for if any in
his ars est dicentium, ea prima est, ne ars esse videatur.
these 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,
if any there-are of-the-mouth let-him-correct that distinct be the-words
ut suis quaeque litterae sonis enuntientur. Quarundam
that by-their-own each letters sounds be-pronounced of-certain
enim vel exilitate vel pinguitudine nimia laboramus,
for either by-thinness or by-fatness excessive we-labor

quasdam velut acriores parum efficimus et aliis non
certain as-if too-sharp too-little we-produce and for-others not
dissimilibus sed quasi hebetioribus permutamus.
dissimilar but as-it-were duller we-exchange
Quippe et Rho litterae, qua Demosthenes quoque 5
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
Ne illas quidem circa s litteram delicias hic magister 6
not those even about s the-letter affectations this master
feret, nec verba in faucibus patietur audiri nec
will-bear nor words in the-throat will-be-allow to-be-heard nor
oris inanitate resonare nec, quod minime sermoni
by-the-mouth's hollowness to-resound nor what least to-speech
puro conveniat, simplicem vocis naturam pleniore quodam
pure would-befit the-simple of-the-voice nature with-fuller a-certain
sono circumliniri, quod Graeci καταπεπλασμένον dicunt.
sound to-be-smeared-over which 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

9 Observandum erit etiam, ut recta sit facies dicentis, ne
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

10 Vidi multos, quorum supercilia ad singulos vocis
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
is authority to-be-persuaded with-what excitement rises
ira, qui flexus deceat miserationem. Quod ita optime
anger what inflection befits pity which so best

faciet, si certos ex comoediis elegerit locos et ad
he-will-do if definite from comedies he-shall-have-chosen passages and for
hoc maxime idoneos, id est, actionibus similes.
this most suitable that is to-pleadings similar
Iidem autem non ad pronuntiandum modo utilissimi verum 13
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
Et haec, dum infirma aetas maiora non capiet; 14
and these-things while the-weak age greater-things not will-take
ceterum, cum legere orationes oportebit, cum virtutes
but when to-read speeches it-will-be-proper when the-excellences
earum iam sentiet, tum mihi diligens aliquis ac
of-them already he-shall-perceive then for-me careful someone and
peritus adsistat, neque solum lectionem formet, verum
skilled let-stand-by nor only the-reading let-him-shape but
ediscere etiam electa ex iis cogat et ea
to-learn-by-heart also chosen-passages from them let-him-compel and those
dicere stantem clare et quemadmodum agere oportebit,
to-speak standing clearly and as to-plead it-will-be-proper
ut protinus pronuntiationem, vocem, memoriam exerceat.
that at-once 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
by-care the-mind have-overwhelmed these for to-be-absent from him
quem instituimus quam longissime velim);
whom we-are-training as far-as-possible I-should-wish
16 sed nomen est idem iis, a quibus gestus motusque
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
17 Nam neque haec esse in parte pronuntiationis negaverit
for neither these-things to-be in a-part of-delivery will-deny
quisquam, neque ipsam pronuntiationem ab oratore
anyone nor itself delivery from the-orator
secernet, et certe, quod facere oporteat, non indignandum
will-he-separate and surely what to-do it-is-proper not to-be-disdained
est discere, cum praesertim haec chironomia, quae est,
is to-learn since especially this chironomy which is
ut nomine ipso declaratur, lex gestus, et ab illis
as by-the-name itself is-declared the-law of-gesture both from those
temporibus heroicis orta sit et a summis Graeciae viris
times heroic arisen has and by the-highest of-Greece men
atque ipso etiam Socrate probata, a Platone quoque
and by-the-very even Socrates approved by Plato also
in parte civilium posita virtutum et a Chrysippo in
in the-part of-civic placed virtues and by Chrysippus in
praeceptis de liberorum educatione compositis non omissa.
precepts about of-children education composed not omitted

Nam Lacedaemonios quidem etiam saltationem quandam 18
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
A me tamen nec ultra pueriles annos retinebitur nec 19
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

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.

1 Quaeri solet, an, etiamsi discenda sint haec, eodem
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
the-mind nor the-body nor the-day itself suffices and if most
patiatur hoc aetas robustior, pueriles annos onerari non
allows this an-age stronger the-boyish years to-be-burdened not
oporteat.
it-is-proper

2 Sed non satis perspiciunt, quantum natura humani ingenii
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

An vero citharoedi non simul et memoriae et sono 3
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
Quid? nos agendi subita necessitate deprehensi nonne 4
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
should-we-divide since especially refreshes minds and restores
varietas ipsa, contraque sit aliquanto difficilius in labore
variety itself and-on-the-contrary it-is somewhat more-difficult in labor
uno perseverare. Ideo et stilus lectione requiescit, et
one to-persevere therefore both the-pen by-reading rests and
ipsius lectionis taedium vicibus levatur.
of-the-very reading the-tedium by-alternation is-relieved
Quamlibet multa egerimus, quodam tamen modo 5
however many-things we-shall-have-done in-a-certain yet way
recentes sumus ad id quod incipimus. Quis non obtundi
fresh we-are for that which we-begin who not to-be-wearied

potest, si per totum diem cuiuscunque artis unum
can if through the-whole day of-whatever art one
magistrum ferat? Mutatione recreabitur sicut in cibis,
master he-should-bear by-change he-will-be-refreshed just-as in foods
quorum diversitate reficitur stomachus et pluribus minore
whose by-variety is-restored the-stomach and on-more with-less
fastidio alitur.
disgust is-nourished

6 Aut dicant isti mihi, quae sit alia ratio discendi.
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

7 Cur non idem suademus agricolis, ne arva simul et
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
Illud quidem minime verendum est, ne laborem studiorum 8
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)
Nam et dociliora sunt ingenia, priusquam obduruerunt. Id 9
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

11 Praeterea secundum aliam aetatis illius facilitatem velut
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

12 Sed ne temporis quidem unquam plus erit, quia his
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,
he-shall-withdraw when he-shall-generate himself something and shall-compose
tum inchoare haec studia vel non vacabit vel non
then to-begin these studies either not there-will-be-leisure or not
libebit.
it-will-be-pleasing

Ergo cum grammaticus totum occupare diem non possit 13
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
Nam nec ego consumi studentem in his artibus volo, nec 14
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
Denique cur in his omnibus, quae discenda oratori 15
finally why in these all which to-be-learned by-the-orator
futuro puto, eminuit Plato? qui non contentus disciplinis,
future I-think did-excel Plato who not content with-the-disciplines
quas praestare poterant Athenae, non Pythagoreorum, ad
which to-provide could Athens not of-the-Pythagoreans to
quos in Italiam navigaverat, Aegypti quoque sacerdotes
whom into Italy he-had-sailed of-Egypt also the-priests
adiit atque eorum arcana perdidicit.
he-approached 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

17 Dicant sine his in foro multi et adquirant, dum
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

18 Qui vero imaginem ipsam eloquentiae divina quadam
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

Dedit enim hoc providentia hominibus munus, ut honesta 19
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

Custom hands boys to the rhetorician too late, because rhetoricians have abandoned the first exercises and grammarians have seized them, reaching even impersonations and persuasive speeches. Each art should keep its limits: grammar, now swollen with history and criticism, and rhetoric, which is losing its own ground. The boy should go when he is able. Narrative, praise and blame, theses, and commonplaces belong to the rhetorician and serve the forum, and two teachers will divide the boy's labor, not burden him.

Tenuit consuetudo, quae cotidie magis invalescit, ut 1
has-held-sway custom which daily more grows-stronger that
praeceptoribus eloquentiae, Latinis quidem semper sed
to-the-teachers of-eloquence to-Latin indeed always but
etiam Graecis interim, discipuli serius quam ratio postulat,
also to-Greek at-times pupils later than reason demands
traderentur. Eius rei duplex causa est, quod et
should-be-handed-over of-this thing twofold cause is that both
rhetores utique nostri suas partes omiserunt et
the-rhetoricians assuredly our their-own parts have-abandoned and
grammatici alienas occupaverunt.
the-grammarians others' have-seized
Nam et illi declamare modo et scientiam declamandi 2
for both those to-declaim only and the-knowledge of-declaiming
ac facultatem tradere officii sui ducunt, idque intra
and the-faculty to-hand-on of-duty their-own they-consider and-this within
deliberativas iudicialesque materias (nam cetera ut
deliberative and-judicial subjects for the-other-things as
professione sua minora despiciunt), et hi non satis
than-the-profession their-own lesser they-despise and these not enough
credunt excepisse, quae relicta erant, (quo nomine gratia
believe to-have-taken-up what left had-been on-which account thanks

quoque iis habenda est), sed ad prosopopoeias usque
also to-them to-be-had is but to impersonations even
ac suasorias, in quibus onus dicendi vel maximum
and persuasive-speeches in which the-burden of-speaking even greatest
est, irrumpunt.
is they-burst-in

3 Hinc ergo accidit, ut, quae alterius artis prima erant opera,
hence therefore it-happens that what of-one art the-first were works
facta sint alterius novissima, et aetas altioribus iam
made have-been of-the-other the-last and an-age to-higher now
disciplinis debita in schola minore subsidat ac rhetoricen apud
studies owed in school the-lesser settles and rhetoric among
grammaticos exerceat. Ita, quod est maxime ridiculum, non
the-grammarians practices thus what is most ridiculous not
ante ad declamandi magistrum mittendus videtur puer quam
before to of-declaiming the-master to-be-sent seems the-boy than
declamare sciat. Nos suum cuique professioni modum demus.
to-declaim he-knows we its-own to-each profession limit let-us-give

4 Et grammatice (quam in Latinum transferentes litteraturam
and grammar which into Latin translating literature
vocaverunt) fines suos norit, praesertim tantum ab hac
they-have-called limits its-own let-it-know especially so-far from this
appellationis suae paupertate, intra quam primi illi constitere,
of-name its-own poverty within which first those stopped
provecta; nam tenuis a fonte assumptis historicorum
advanced for slender from the-source having-been-taken-up of-the-historians
criticorumque viribus pleno iam satis alveo fluit, cum
and-of-the-critics powers with-full now enough channel it-flows since
praeter rationem recte loquendi non parum alioqui copiosam
besides the-method correctly of-speaking not little otherwise copious
prope omnium maximarum artium scientiam amplexa sit;
almost of-all of-the-greatest arts the-knowledge embraced it-has

et rhetorice, cui nomen vis eloquendi dedit, officia 5
and rhetoric to-which name the-power of-speaking-out gave duties
sua non detrectet nec occupari gaudeat pertinentem ad
its-own not let-it-decline nor to-be-occupied let-it-rejoice pertaining to
se laborem, quae, dum opere cedit, iam paene possessione
itself labor which while in-work it-yields now almost from-possession
depulsa est.
driven has-been
Neque infitiabor, aliquem ex his, qui grammaticen 6
nor shall-I-deny someone from those who grammar
profiteantur, eo usque scientiae progredi posse, ut ad
profess to-that point of-knowledge to-advance to-be-able that for
haec quoque tradenda sufficiat; sed cum id aget,
these-things also to-be-handed-on he-suffices but when this he-will-do
rhetoris officio fungetur non suo.
of-the-rhetorician the-office he-will-perform not his-own
Nos porro quaerimus, quando iis, quae rhetorice 7
we moreover ask when for-those-things which rhetoric
praecipit, percipiendis puer maturus esse videatur. In quo
teaches to-be-grasped the-boy ripe to-be may-seem in which
quidem non id est aestimandum, cuius quisque sit aetatis,
indeed not this is to-be-judged of-what each is age
sed quantum in studiis iam effecerit.
but how-much in studies already he-has-accomplished
Et ne diutius disseram, quando sit rhetori tradendus, 8
and lest longer I-discuss when he-is to-the-rhetorician to-be-handed-over
sic optime finiri credo; cum poterit. Sed hoc ipsum
so best to-be-defined I-believe when he-will-be-able but this itself
ex superiore pendet quaestione. Nam si grammatices munus
on the-previous depends question for if of-grammar the-office
usque ad suasorias prorogatur, tardius rhetore opus
right to persuasive-speeches is-extended later of-a-rhetorician need

est. At si rhetor prima officia operis sui non
is but if the-rhetorician the-first duties of-work his-own not
recusat, a narrationibus statim et laudandi vituperandique
refuses from narratives at-once and of-praising and-of-blaming
opusculis cura eius desideratur.
with-little-works the-care his is-wanted

9 An ignoramus antiquis hoc fuisse ad augendam
or are-we-ignorant to-the-ancients this to-have-been for to-be-increased
eloquentiam genus exercitationis, ut theses dicerent
eloquence the-kind of-exercise that theses they-should-speak
et communes locos et cetera citra complexum rerum
and common places and the-rest without the-embrace of-facts
personarumque, quibus verae fictaeque controversiae
and-of-persons by-which true and-feigned controversies
continentur? Ex quo palam est, quam turpiter deserat eam
are-contained from which plain it-is how shamefully abandons that
partem rhetorices institutio, quam et primam habuit et
part of-rhetoric the-teaching which both as-first it-had and
diu solam.
long as-the-only

10 Quid autem est ex iis, de quibus supra dixi, quod
what however is of those-things about which above I-spoke which
non cum in alia, quae sunt propria rhetorum, tum
not both into other-things which are proper of-the-rhetoricians and
certe in illud iudiciale causae genus incidat?
surely into that judicial of-cause kind falls

11 An non in foro narrandum est? Qua in parte
or not in the-forum to-be-narrated is which in part
nescio an sit vel plurimum. Non laus ac vituperatio
I-know-not whether it-is even most not praise and blame
certaminibus illis frequenter inseritur? Non communes loci,
into-contests those frequently is-inserted not common places

sive qui sunt in vitia derecti, quales legimus a
whether those-which are against vices directed such-as we-read by
Cicerone compositos, seu quibus quaestiones generaliter
Cicero composed or by-which questions generally
tractantur, quales sunt editi a Quinto quoque Hortensio:
are-treated such-as are published by Quintus also Hortensius
ut, sitne parvis argumentis credendum, et pro testibus
as whether-it-is to-small arguments to-be-believed and for witnesses
et in testes, in mediis litium medullis versantur?
and against witnesses in the-middle of-lawsuits marrows dwell
Arma sunt haec quodammodo praeparanda semper, ut iis, 12
weapons are these in-a-way to-be-prepared always that them
cum res poscet, utare. Quae qui pertinere ad
when the-matter shall-demand you-may-use which who to-pertain to
orationem non putabit, is ne statuam quidem inchoari
the-speech not shall-think he not a-statue even to-be-begun
credet, cum eius membra fundentur. Neque hanc (ut aliqui
will-believe when its limbs are-being-cast nor this as some
putabunt) festinationem meam sic quisquam calumnietur,
will-think haste my so anyone let-misrepresent
tanquam eum, qui sit rhetori traditus, abducendum
as-if him who is to-the-rhetorician handed-over to-be-led-away
protinus a grammaticis putem.
at-once from the-grammarians I-think
Dabuntur et illis tum quoque tempora sua, neque 13
will-be-given also to-those then also times their-own nor
erit verendum, ne binis praeceptoribus oneretur puer. Non
it-will-be to-be-feared that by-two teachers be-burdened the-boy not
enim crescet sed dividetur, qui sub uno miscebatur, labor,
for will-grow but will-be-divided which under one was-mixed labor
et erit sui quisque operis magister utilior; quod adhuc
and will-be of-his-own each work master more-useful which still

obtinent Graeci, a Latinis omissum est, et fieri videtur
maintain the-Greeks by the-Latins neglected has-been and to-happen seems
excusate, quia sunt qui labori isti successerint.
excusably because there-are those-who to-the-labor that may-have-succeeded

II.2 · THE GOOD TEACHER

Above all the teacher's character must be examined, since pupils come to him nearly grown and stay as young men. Let him take a parent's attitude toward his pupils, neither have vices nor tolerate them, and be neither gloomy nor lax; patient, he should answer questions and praise neither grudgingly nor lavishly. He should speak daily himself, for the living voice nourishes, and forbid applause in class. Pupils should watch his face, and boys should not sit among young men.

1 Ergo cum ad eas in studiis vires pervenerit puer, ut,
therefore when to such in studies strength he-shall-have-come the-boy that
quae prima esse praecepta rhetorum diximus, mente
what first to-be the-precepts of-the-rhetoricians we-said with-the-mind
consequi possit, tradendus eius artis magistris erit;
to-follow he-can to-be-handed-over of-that art to-the-masters he-will-be
2 quorum in primis inspici mores oportebit. Quod
whose among the-first to-be-examined the-morals it-will-be-proper which
ego non idcirco potissimum in hac parte tractare sum
I not therefore especially in this part to-treat have
aggressus, quia non in ceteris quoque doctoribus idem hoc
undertaken because not in the-other also teachers the-same this
examinandum quam diligentissime putem, sicut testatus
to-be-examined as most-carefully-possible I-think just-as testified
sum libro priore; sed quod magis necessariam eius rei
I-have in-book the-former but because more necessary of-this thing
mentionem facit aetas ipsa discentium.
the-mention makes the-age itself of-the-learners

Nam et adulti fere pueri ad hos praeceptores transferuntur 3
for both grown nearly boys to these teachers are-transferred
et apud eos iuvenes etiam facti perseverant; ideoque
and with them young-men even having-become they-persist and-therefore
maior adhibenda tum cura est, ut et teneriores annos
greater to-be-applied then care is that both the-tenderer years
ab iniuria sanctitas docentis custodiat et ferociores a
from injury the-purity of-the-teacher may-guard and the-more-spirited from
licentia gravitas deterreat.
license (his)-gravity may-deter
Neque vero sat est summam praestare abstinentiam, nisi 4
nor indeed enough is the-highest to-show self-restraint unless
disciplinae severitate convenientium quoque ad se mores
of-discipline by-the-strictness of-those-gathering also to him the-morals
astrinxerit.
he-shall-have-bound
Sumat igitur ante omnia parentis erga discipulos suos 5
let-him-take therefore before all-things of-a-parent toward pupils his-own
animum, ac succedere se in eorum locum, a quibus
the-mind and to-succeed himself into of-their place by whom
sibi liberi tradantur, existimet. Ipse nec habeat vitia
to-him the-children are-handed-over let-him-think himself neither let-him-have vices
nec ferat. Non austeritas eius tristis, non dissoluta sit
nor let-him-bear not the-austerity his gloomy not lax be
comitas, ne inde odium hinc contemptus oriatur. Plurimus
the-affability lest thence hatred hence contempt arise most-frequent
ei de honesto ac bono sermo sit; nam quo
to-him about the-honorable and good talk let-be for by-how-much
saepius monuerit, hoc rarius castigabit. Minime
more-often he-shall-have-warned by-this more-rarely he-will-punish least
iracundus, nec tamen eorum, quae emendanda erunt,
irascible nor yet of-those-things which to-be-corrected will-be

dissimulator, simplex in docendo, patiens laboris, assiduus
a-concealer straightforward in teaching patient of-labor assiduous
potius quam immodicus.
rather than excessive

6 Interrogantibus libenter respondeat, non interrogantes
to-those-asking willingly let-him-answer not those-asking
percontetur ultro. In laudandis discipulorum dictionibus
let-him-question of-his-own-accord in to-be-praised of-the-pupils speeches
nec malignus nec effusus, quia res altera taedium laboris,
neither grudging nor lavish because thing the-one weariness of-labor
altera securitatem parit.
the-other complacency produces

7 In emendando, quae corrigenda erunt, non acerbus minimeque
in correcting what to-be-corrected will-be not harsh and-least
contumeliosus; nam id quidem multos a proposito
insulting for this indeed many from the-purpose
studendi fugat, quod quidam sic obiurgant quasi oderint.
of-studying drives-away that some so reprove as-if they-hated

8 Ipse aliquid immo multa cotidie dicat, quae secum
himself something nay many-things daily let-him-say which with-them
auditores referant. Licet enim satis exemplorum ad
the-hearers may-carry-back granted for enough of-examples for
imitandum ex lectione suppeditet, tamen viva illa, ut
imitating from reading it-supplies yet living that as
dicitur, vox alit plenius praecipueque eius praeceptoris,
is-said voice nourishes more-fully and-especially of-that teacher
quem discipuli, si modo recte sunt instituti, et amant
whom the-pupils if only rightly have-been trained both love
et verentur. Vix autem dici potest, quanto libentius
and revere scarcely however to-be-said can by-how-much more-gladly
imitemur eos, quibus favemus.
we-imitate those whom we-favor

Minime vero permittenda pueris, ut fit apud plerosque, 9
least indeed to-be-permitted to-boys as happens among most
adsurgendi exultandique in laudando licentia; quin etiam
of-rising and-of-leaping in praising the-license nay even
iuvenum modicum esse, cum audient, testimonium debet. Ita
of-young-men moderate to-be when they-hear the-testimony ought thus
fiet, ut ex iudicio praeceptoris discipulus pendeat,
it-will-come-about that on the-judgment of-the-teacher the-pupil depends
atque id se dixisse recte, quod ab eo probabitur, credat.
and that himself to-have-said rightly which by him will-be-approved believes
Illa vero vitiosissima, quae iam humanitas vocatur, invicem 10
that indeed most-faulty which now courtesy is-called mutually
qualiacunque laudandi, cum est indecora et theatralis et
whatever-things of-praising both is unseemly and theatrical and
severe institutis scholis aliena, tum studiorum perniciosissima
strictly ordered to-schools foreign and of-studies most-pernicious
hostis. Supervacua enim videntur cura ac labor, parata,
enemy superfluous for seem care and labor ready
quidquid effuderint, laude.
whatever they-shall-have-poured-out praise
Vultum igitur praeceptoris intueri tam, qui audiunt, 11
the-face therefore of-the-teacher to-look-at as-much those-who listen
debent, quam ipse qui dicit; ita enim probanda
ought as he-himself who speaks thus for things-to-be-approved
atque improbanda discernet, si stilo facultas
and things-to-be-disapproved he-will-distinguish if by-the-pen facility
continget, auditione iudicium.
will-come by-listening judgment
At nunc proni atque succincti ad omnem clausulam non 12
but now leaning-forward and girded-up at every period-close not
exsurgunt modo verum etiam excurrunt et cum indecora
they-rise only but also they-run-out and with unseemly

exultatione conclamant. Id mutuum est et ibi declamationis
exultation they-shout-together this mutual is and there of-the-declamation
fortuna. Hinc tumor et vana de se persuasio usque
the-fortune hence swelling and vain about themselves conviction to-such
adeo, ut illo condiscipulorum tumultu inflati, si parum
a-degree that by-that of-fellow-pupils uproar puffed-up if too-little
a praeceptore laudentur, ipsi de illo male sentiant.
by the-teacher they-are-praised they-themselves of him badly think

13 Sed se quoque praeceptores intente ac modeste audiri
but themselves also teachers attentively and modestly to-be-heard
velint; non enim iudicio discipulorum dicere debet
let-them-wish not for by-the-judgment of-the-pupils to-speak ought
magister sed discipulus magistri. Quin, si fieri potest,
the-master but the-pupil of-the-master nay if to-be-done it-can
intendendus animus in hoc quoque, ut perspiciat, quae
to-be-directed the-mind to this also that he-may-see-through what
quisque et quomodo laudet, et placere, quae bene dicet,
each and how praises and to-please what well he-will-say
non suo magis quam eorum nomine delectetur, qui
not on-his-own more than of-theirs account let-him-be-delighted who
recte iudicabunt.
rightly will-judge

14 Pueros adolescentibus permixtos sedere, non placet mihi. Nam
boys with-youths mingled to-sit not pleases me for
etiamsi vir talis, qualem esse oportet studiis moribusque
even-if a-man such as to-be it-behooves over-studies and-morals
praepositum, modestam habere potest etiam iuventutem, tamen
set modest to-have can even the-youth yet
vel infirmitas a robustioribus separanda est, et carendum
even weakness from the-stronger to-be-separated is and to-be-free
non solum crimine turpitudinis verum etiam suspicione.
not only from-the-charge of-shame but also from-suspicion

Haec notanda breviter existimavi; nam ut absit ab 15
these-things to-be-noted briefly I-thought for that be-absent from
ultimis vitiis ipse ac schola, ne praecipiendum quidem
the-extreme vices he-himself and the-school not to-be-prescribed even
credo. Ac si quis est, qui flagitia manifesta in eligendo
I-believe and if anyone is who disgraces manifest in choosing
filii praeceptore non vitet, iam hinc sciat cetera
of-a-son teacher not avoids now hence let-him-know the-rest
quoque, quae ad utilitatem iuventutis componere conamur,
also which for the-benefit of-youth to-compose we-try
esse sibi hac parte omissa supervacua.
to-be to-him this part having-been-omitted superfluous

II.3 · THE BEST TEACHER FROM THE START

Some keep boys with lesser teachers before handing them to the most eminent, but unlearning is harder than learning, and Timotheus charged double for pupils another had taught. The best teacher can teach small things too, if he lowers himself to the learner's pace, as a swift walker shortens his step for a child. The most learned are also the clearest, for obscurity comes from weakness. Under a fine teacher the pupils too are better models, so he should excel in eloquence and character, like Homer's Phoenix.

Ne illorum quidem persuasio silentio transeunda est, qui, 1
not of-those even the-conviction in-silence to-be-passed-over is who
etiam cum idoneos rhetori pueros putaverunt, non
even when fit for-the-rhetorician boys they-have-thought not
tamen continuo tradendos eminentissimo credunt, sed
yet immediately to-be-handed-over to-the-most-eminent believe but
apud minores aliquamdiu detinent, tanquam instituendis
with lesser-ones for-a-while they-keep as-if to-be-founded

artibus magis sit apta mediocritas praeceptoris, cum
for-arts more is fit the-mediocrity of-the-teacher both
ad intellectum atque ad imitationem facilior tum ad
for understanding and for imitation easier and for
suscipiendas elementorum molestias minus superba.
to-be-undertaken of-the-elements troubles less proud

2 Qua in re mihi non arbitror diu laborandum, ut
which in matter for-me not I-think long to-be-labored that
ostendam, quanto sit melius optimis imbui, quanta
I-may-show by-how-much it-is better by-the-best to-be-steeped how-great
in eluendis quae semel insederint vitiis difficultas
in to-be-washed-out which once have-settled vices difficulty
consequatur, cum geminatum onus succedentes premat
follows since doubled the-burden the-successors presses
et quidem dedocendi gravius ac prius quam docendi.
and indeed of-unteaching heavier and earlier than of-teaching

3 Propter quod Timotheum clarum in arte tibiarum ferunt
because-of which Timotheus famous in the-art of-pipes they-report
duplices ab iis, quos alius instituisset, solitum exigere
double from those whom another had-trained accustomed to-demand
mercedes, quam si rudes traderentur. Error tamen
fees than if untrained they-were-handed-over error yet
est in re duplex: unus, quod interim sufficere illos
is in the-matter twofold one that meanwhile to-suffice those
minores existimant, et bono sane stomacho contenti sunt;
lesser-ones they-think and with-good indeed stomach content are

4 quae quanquam est ipsa reprehensione digna securitas,
which although is itself of-reproof worthy complacency
tamen esset utcunque tolerabilis, si eiusmodi praeceptores
yet would-be somehow tolerable if of-such-kind teachers
minus docerent non peius; alter ille etiam frequentior,
less taught not worse the-other that even more-frequent

quod eos, qui ampliorem dicendi facultatem sint consecuti,
that those who fuller of-speaking faculty have attained
non putant ad minora descendere, idque interim fieri,
not they-think to lesser-things to-descend and-this sometimes to-happen
quia fastidiant praestare hanc inferioribus curam, interim
because they-disdain to-render this to-inferiors care sometimes
quia omnino non possint.
because at-all not they-can
Ego porro eum qui nolit in numero praecipientium 5
I moreover him who is-unwilling in the-number of-teachers
non habeo, posse autem maxime, si velit, optimum
not I-hold to-be-able however most if he-wishes the-best
quemque contendo; primum, quod eum, qui eloquentia
each I-contend first because him who in-eloquence
ceteris praestet, illa quoque, per quae ad eloquentiam
the-others excels those-things also through which to eloquence
pervenitur, diligentissime percepisse credibile est;
one-comes most-carefully to-have-grasped credible it-is
deinde, quia plurimum in praecipiendo valet ratio, quae 6
then because very-much in teaching avails method which
doctissimo cuique plenissima est; postremo, quia nemo
to-the-most-learned each fullest is lastly because no-one
sic in maioribus eminet, ut eum minora deficiant. Nisi
so in greater-things excels that him lesser-things fail unless
forte Iovem quidem Phidias optime fecit, illa autem,
perhaps Jupiter indeed Phidias best made those-things however
quae in ornamentum operis eius accedunt, alius melius
which for ornament of-work his are-added another better
elaborasset, aut orator loqui nesciet aut leviores
would-have-worked-out or the-orator to-speak will-not-know or lighter
morbos curare non poterit praestantissimus medicus.
diseases to-cure not will-be-able the-most-excellent physician

7 Quid ergo? Non est quaedam eloquentia maior quam ut
what then not is a-certain eloquence greater than that
eam intellectu consequi puerilis infirmitas possit? Ego vero
it by-understanding to-follow childish weakness can I indeed
confiteor: sed hunc disertum praeceptorem prudentem quoque
confess but this eloquent teacher wise also
et non ignarum docendi esse oportebit summittentem
and not ignorant of-teaching to-be it-will-behoove lowering
se ad mensuram discentis; ut velocissimus quoque, si
himself to the-measure of-the-learner as the-swiftest also if
forte iter cum parvulo faciat, det manum et gradum
perhaps a-journey with a-little-one he-makes gives a-hand and step
suum minuat nec procedat ultra quam comes possit.
his-own shortens nor goes-on beyond than companion can

8 Quid? Si plerumque accidit ut faciliora sint ad intelligendum
what if generally it-happens that easier are for understanding
et lucidiora multo, quae a doctissimo quoque dicuntur?
and clearer by-much which by the-most-learned each are-said
Nam et prima est eloquentiae virtus perspicuitas, et
for both first is of-eloquence excellence clearness and
quo quis ingenio minus valet, hoc se magis
by-how-much one in-talent less avails by-this himself more
attollere et dilatare conatur, ut statura breves in digitos
to-raise and to-spread tries as in-stature short-men onto toes
eriguntur et plura infirmi minantur.
are-raised and more-things the-weak threaten

9 Nam tumidos et corruptos et tinnulos et quocunque alio
for the-swollen and corrupt and jingling and by-whatever other
cacozeliae genere peccantes certum habeo non virium sed
of-bad-taste kind sinning certain I-hold not of-strength but
infirmitatis vitio laborare, ut corpora non robore sed
of-weakness by-the-fault to-suffer as bodies not by-strength but

valetudine inflantur et recto itinere lassi plerumque
by-ill-health are-swollen and from-the-straight road weary generally
devertunt. Erit ergo etiam obscurior, quo quisque
turn-aside will-be therefore also more-obscure by-how-much each
deterior.
worse
Non excidit mihi, scripsisse me in libro priore, cum 10
not has-escaped me to-have-written myself in book the-former when
potiorem in scholis eruditionem esse quam domi dicerem,
preferable in schools the-education to-be than at-home I-said
libentius se prima studia tenerosque profectus ad
more-gladly themselves the-first studies and-tender progress to
imitationem condiscipulorum, quae facilior esset, erigere;
imitation of-fellow-pupils which easier was to-raise
quod a quibusdam sic accipi potest, tanquam haec, quam
which by some so to-be-taken can as-if this which
nunc tueor, sententia priori diversa sit.
now I-defend opinion from-the-former different is
Id a me procul aberit; namque ea causa vel maxima est, 11
that from me far will-be-absent for that cause even greatest is
cur optimo cuique praeceptori sit tradendus puer, quod apud
why to-the-best each teacher is to-be-handed-over the-boy that with
eum discipuli quoque melius instituti aut dicent, quod inutile
him the-pupils also better trained either will-say what useless
non sit imitari, aut si quid erraverint, statim corrigentur;
not is to-imitate or if anything they-shall-have-erred at-once will-be-corrected
at indoctus ille etiam probabit fortasse vitiosa et 12
but unlearned that even will-approve perhaps faulty-things and
placere audientibus iudicio suo coget. Sit ergo
to-please the-hearers by-judgment his will-compel let-him-be therefore

tam eloquentia quam moribus praestantissimus, qui ad
as in-eloquence as in-morals most-excellent who after
Phoenicis Homerici exemplum dicere ac facere doceat.
of-Phoenix Homeric the-example to-speak and to-do may-teach

II.4 · THE FIRST EXERCISES

The rhetorician should begin with historical narrative, leaving the poetic kinds to the grammarians, neither dry nor overwrought. In boys an excess of fertility is the better fault: years and reason will prune it, while a dry teacher stunts them, and too severe correction makes them despair. Correction should be gentle, the teacher sometimes dictating whole pieces, and narratives should be written with care, not chattered extempore. Then come refutation and confirmation of stories, such as Valerius' raven, praise and blame of famous men, and comparison.

1 Hinc iam, quas primas in docendo partes rhetorum
hence now what first in teaching parts of-the-rhetoricians
putem, tradere incipiam, dilata parumper illa quae
I-think to-hand-on I-shall-begin having-been-put-off for-a-little that which
sola vulgo vocatur arte rhetorica. Ac mihi opportunus
alone commonly is-called art rhetorical and to-me suitable
maxime videtur ingressus ab eo, cuius aliquid simile apud
most seems the-entrance from that of-which something similar among
grammaticos puer didicerit.
the-grammarians the-boy has-learned

2 Et quia narrationum, excepta qua in causis utimur, tres
and since of-narratives excepted that-which in cases we-use three
accepimus species, fabulam, quae versatur in tragoediis
we-have-received kinds the-fable which dwells in tragedies
atque carminibus, non a veritate modo sed etiam a
and poems not from truth only but also from

forma veritatis remota; argumentum, quod falsum sed vero
the-form of-truth removed the-plot which false but to-truth
simile comoediae fingunt; historiam, in qua est gestae rei
like comedies invent history in which is of-done thing
expositio; grammaticis autem poeticas dedimus:
the-exposition to-the-grammarians however the-poetic-ones we-have-given
apud rhetorem initium sit historica, tanto robustior 3
with the-rhetorician the-beginning let-be the-historical by-so-much stronger
quanto verior. Sed narrandi quidem quae nobis optima
by-how-much truer but of-narrating indeed what to-us best
ratio videatur, tum demonstrabimus, cum de iudiciali
method may-seem then we-shall-show when about the-judicial
parte dicemus. Interim admonere illud satis est, ut sit
part we-shall-speak meanwhile to-advise this enough is that may-be
ea neque arida prorsus atque ieiuna, (nam quid opus
it neither dry wholly and meager for what need
erat tantum studiis laboris impendere, si res nudas atque
was so-much on-studies of-labor to-spend if things bare and
inornatas indicare satis videretur?) neque rursus sinuosa
unadorned to-indicate enough seemed nor again winding
et arcessitis descriptionibus, in quas plerique imitatione
and with-far-fetched descriptions into which most by-imitation
poeticae licentiae ducuntur, lasciviat.
of-poetic license are-led let-it-run-riot
Vitium utrumque, peius tamen illud, quod ex inopia quam 4
fault each worse yet that which from poverty than
quod ex copia venit. Nam in pueris oratio perfecta
what from abundance comes for in boys speech perfect
nec exigi nec sperari potest; melior autem indoles
neither to-be-demanded nor to-be-hoped can better however a-nature

laeta generosique conatus et vel plura iusto concipiens
fertile and-generous efforts and even more than-is-just conceiving
interim spiritus.
at-times spirit

5 Nec unquam me in his discentis annis offendat, si quid
nor ever me in these of-the-learner years would-offend if anything
superfuerit. Quin ipsis quoque doctoribus hoc esse
shall-have-been-excessive nay to-the-very also teachers this to-be
curae velim, ut teneras adhuc mentes more
for-a-care I-would-wish that tender still minds after-the-manner
nutricum mollius alant et satiari velut quodam
of-nurses more-softly they-nourish and to-be-filled as-it-were with-a-certain
iucundioris disciplinae lacte patiantur.
of-more-pleasant discipline milk let-them-allow

6 Erit illud plenius interim corpus, quod mox adulta
will-be that fuller meanwhile body which soon grown
aetas astringat. Hinc spes roboris. Maciem namque et
age may-tighten hence the-hope of-strength leanness for and
infirmitatem in posterum minari solet protinus omnibus
weakness for the-future to-threaten is-wont at-once in-all
membris expressus infans. Audeat haec aetas plura et
limbs defined an-infant let-dare this age more-things and
inveniat et inventis gaudeat, sint licet illa non
let-it-find and in-things-found let-it-rejoice be granted those-things not
satis sicca interim ac severa. Facile remedium est ubertati;
enough dry meanwhile and austere easy remedy is for-fertility

7 sterilia nullo labore vincuntur. Illa mihi in pueris natura
barren-things by-no labor are-overcome that to-me in boys nature
minimum spei dederit, in qua ingenium iudicio
least of-hope will-have-given in which talent by-judgment
praesumitur. Materiam esse primum volo vel abundantiorem
is-anticipated material to-be first I-wish even more-abundant

atque ultra quam oporteat fusam. Multum inde decoquent
and beyond than it-should poured-out much thence will-boil-down
anni, multum ratio limabit, aliquid velut usu ipso
the-years much reason will-file something as-it-were by-use itself
deteretur, sit modo unde excidi possit et quod
will-be-worn-away let-there-be only whence to-be-cut it-can and what
exsculpi; erit autem, si non ab initio tenuem nimium
to-be-carved there-will-be however if not from the-beginning thin too
laminam duxerimus et quam caelatura altior rumpat.
a-plate we-shall-have-drawn and which engraving deeper may-break
Quod me de his aetatibus sentire minus mirabitur, 8
that me about these ages to-feel less will-wonder
qui apud Ciceronem legerit: volo enim se efferat in
who in Cicero shall-have-read I-wish for itself let-exalt in
adolescente fecunditas. Quapropter in primis evitandus
a-young-man fertility wherefore among the-first to-be-avoided
et in pueris praecipue magister aridus, non minus quam
also in boys chiefly a-master dry not less than
teneris adhuc plantis siccum et sine humore ullo solum.
for-tender still plants dry and without moisture any soil
Inde fiunt humiles statim et velut terram spectantes, 9
thence they-become low at-once and as-it-were the-earth looking-at
qui nihil supra cotidianum sermonem attollere audeant.
who nothing above everyday speech to-raise dare
Macies illis pro sanitate et iudicii loco infirmitas est,
leanness to-them for health and of-judgment in-place weakness is
et dum satis putant vitio carere, in id ipsum incidunt
and while enough they-think fault to-lack into that very they-fall
vitium, quod virtutibus carent. Quare mihi ne maturitas
fault that excellences they-lack wherefore to-me not ripeness

quidem ipsa festinet, nec musta in lacu statim austera
even itself let-hasten nor musts in the-vat at-once harsh
sint; sic et annos ferent et vetustate proficient.
let-be so both years they-will-bear and by-age will-improve
10 Ne illud quidem quod admoneamus indignum est, ingenia
not that even which we-should-advise unworthy is the-talents
puerorum nimia interim emendationis severitate deficere;
of-boys by-excessive at-times of-correction severity to-fail
nam et desperant et dolent et novissime oderunt et,
for both they-despair and grieve and at-last hate and
quod maxime nocet, dum omnia timent, nihil conantur.
what most harms while all-things they-fear nothing they-attempt
11 Quod etiam rusticis notum est, qui frondibus teneris
which even to-farmers known is who to-leaves tender
non putant adhibendam esse falcem, quia reformidare
not think to-be-applied to-be the-pruning-hook because to-dread
ferrum videntur et nondum cicatricem pati posse.
iron they-seem and not-yet a-scar to-endure to-be-able
12 Iucundus ergo tum maxime debet esse praeceptor, ut
pleasant therefore then most ought to-be the-teacher that
remedia, quae alioqui natura sunt aspera, molli manu
remedies which otherwise by-nature are harsh by-a-gentle hand
leniantur; laudare aliqua, ferre quaedam, mutare etiam,
may-be-softened to-praise some-things to-bear certain-things to-change also
reddita cur id fiat ratione, illuminare interponendo aliquid
given why it is-done the-reason to-illuminate inserting something
sui. Nonnunquam hoc quoque erit utile, ipsum totas
of-his-own sometimes this also will-be useful himself whole
dictare materias, quas et imitetur puer et interim tanquam
to-dictate subjects which both may-imitate the-boy and meanwhile as-if
suas amet.
his-own may-love

At si tam negligens ei stilus fuerit, ut emendationem 13
but if so careless to-him the-pen shall-have-been that correction
non recipiat; expertus sum prodesse, quotiens eandem
not it-admits experienced I-have to-be-of-use whenever the-same
materiam rursus a me tractatam scribere de integro
subject again by me treated to-write from fresh
iuberem; posse enim adhuc eum melius, quatenus nullo
I-ordered to-be-able for still him better since in-nothing
magis studia quam spe gaudent.
more studies than in-hope rejoice
Aliter autem alia aetas emendanda est, et pro modo 14
differently however one age to-be-corrected is and according-to the-measure
virium et exigendum et corrigendum opus. Solebam
of-strength both to-be-demanded and to-be-corrected the-work I-used
ego dicere pueris aliquid ausis licentius aut laetius,
I to-say to-boys something having-dared more-freely or more-luxuriantly
laudare illud me adhuc, venturum tempus, quo idem non
to-praise that myself yet going-to-come time when the-same not
permitterem; ita et ingenio gaudebant et iudicio non
I-should-permit thus both in-talent they-rejoiced and in-judgment not
fallebantur.
they-were-deceived
Sed ut eo revertar, unde sum digressus: narrationes 15
but that thither I-may-return whence I-have digressed narratives
stilo componi quanta maxima possit adhibita diligentia
with-the-pen to-be-composed as-great greatest can applied care
volo. Nam ut primo, cum sermo instituitur, dicere quae
I-wish for as at-first when speech is-formed to-say what
audierint utile est pueris ad loquendi facultatem, ideoque
they-have-heard useful is for-boys for of-speaking the-faculty and-therefore
et retro agere expositionem et a media in utramque
both backward to-drive the-exposition and from the-middle into each

partem discurrere sane merito cogantur, sed ad
direction to-run indeed rightly they-may-be-compelled but at
gremium praeceptoris, et dum aliud non possunt et
the-lap of-the-teacher both while other-thing not they-can and
dum res ac verba connectere incipiunt, ut protinus
while things and words to-connect they-begin that at-once
memoriam firment: ita cum iam formam rectae atque
the-memory they-may-strengthen so when now the-form of-correct and
emendatae orationis accipient, extemporalis garrulitas nec
faultless speech they-will-receive extempore chatter nor
exspectata cogitatio et vix surgendi mora circulatoriae
awaited thought and scarcely of-rising delay of-a-mountebank
vere iactationis est.
truly of-display is

16 Hinc parentium imperitorum inane gaudium, ipsis vero
hence of-parents unskilled empty joy in-themselves indeed
contemptus operis et inverecunda frons et consuetudo
contempt of-the-work and shameless brow and habit
pessime dicendi et malorum exercitatio et, quae magnos
worst of-speaking and of-bad-things practice and what great
quoque profectus frequenter perdidit, arrogans de se
also progress frequently has-destroyed arrogant about themselves
persuasio innascitur.
conviction is-born

17 Erit suum parandae facilitati tempus, nec a nobis
there-will-be its-own to-be-acquired for-facility time nor by us
negligenter locus iste transibitur. Interim satis est, si
carelessly topic that will-be-passed-over meanwhile enough is if
puer omni cura et summo, quantum illa aetas capit,
the-boy with-all care and with-the-utmost as-much-as that age admits
labore aliquid probabile scripserit; in hoc assuescat,
labor something acceptable shall-have-written to this let-him-grow-used

huius sibi rei naturam faciat. Ille demum in id,
of-this for-himself thing a-nature let-him-make he only into that
quod quaerimus, aut ei proximum poterit evadere, qui
which we-seek or to-it nearest will-be-able to-turn-out who
ante discet recte dicere quam cito.
before shall-learn rightly to-speak than quickly
Narrationibus non inutiliter subiungitur opus destruendi 18
to-narratives not uselessly is-joined the-work of-destroying
confirmandique eas, quod ἀνασκευή et κατασκευή vocatur.
and-of-confirming them which refutation and confirmation is-called
Id porro non tantum in fabulosis et carmine traditis
this moreover not only in fabulous-things and in-poetry handed-down
fieri potest, verum etiam in ipsis annalium monumentis;
to-be-done can but also in the-very of-annals records
ut, si quaeratur, an sit credibile super caput Valeri
as if it-is-asked whether it-is credible over the-head of-Valerius
pugnantis sedisse corvum, qui os oculosque hostis
fighting to-have-sat a-raven which the-face and-eyes of-the-enemy
Galli rostro atque alis everberaret, sit in utramque
Gaul with-beak and with-wings beat let-be on each
partem ingens ad dicendum materia;
side huge for speaking material
aut de serpente, quo Scipio traditur genitus, et lupa 19
or about the-serpent by-which Scipio is-reported begotten and the-she-wolf
Romuli et Egeria Numae. Nam Graecis historiis plerumque
of-Romulus and Egeria of-Numa for in-Greek histories generally
poeticae similis licentia est. Saepe etiam quaeri solet de
to-poetic similar license is often also to-be-asked it-is-wont about
tempore, de loco quo gesta res dicitur, nonnunquam
the-time about the-place in-which done the-thing is-said sometimes

de persona quoque; sicut Livius frequentissime dubitat,
about the-person also just-as Livy most-frequently doubts
et alii ab aliis historici dissentiunt.
and some from others historians disagree

20 Inde paulatim ad maiora tendere incipiet, laudare
thence little-by-little toward greater-things to-strive he-will-begin to-praise
claros viros et vituperare improbos, quod non simplicis
famous men and to-blame the-wicked which not of-simple
utilitatis opus est. Namque et ingenium exercetur multiplici
usefulness a-work is for both talent is-exercised by-manifold
variaque materia, et animus contemplatione recti pravique
and-varied material and the-mind by-contemplation of-right and-of-wrong
formatur, et multa inde cognitio rerum venit exemplisque,
is-formed and much thence knowledge of-things comes and-with-examples
quae sunt in omni genere causarum potentissima, iam
which are in every kind of-cases most-powerful already
tum instruit, cum res poscet, usurum.
then it-equips when the-matter shall-demand going-to-use

21 Hinc illa quoque exercitatio subit comparationis, uter
hence that also exercise comes-up of-comparison which-of-two
melior uterve deterior; quae quanquam versatur in ratione
better or-which worse which although dwells in method
simili, tamen et duplicat materiam et virtutum vitiorumque
similar yet both doubles the-material and of-virtues and-of-vices
non tantum naturam, sed etiam modum tractat. Verum
not only the-nature but also the-measure treats but
de ordine laudis contraque, quoniam tertia haec rhetorices
about the-order of-praise and-the-opposite since third this of-rhetoric
pars est, praecipiemus suo tempore.
part is we-shall-teach in-its-own time

Commonplaces declaim against vices like adultery and gambling, and sometimes defend them. Theses compare things, as town and country life, or the jurist and the soldier, and serve deliberation and trials alike. Quintilian's teachers had them ask why Venus is armed among the Spartans and why Cupid is a winged boy. Commonplaces memorized for every case confess weakness and fit badly. Praise and blame of laws comes last; the ancients practiced on these, and declamation on feigned themes began perhaps with Demetrius of Phalerum.

Communes loci (de iis loquor, quibus citra personas 22
common places about those I-speak in-which without persons
in ipsa vitia moris est perorare, ut in adulterum,
against the-very vices of-custom it-is to-declaim as against the-adulterer
aleatorem, petulantem) ex mediis sunt iudiciis et, si
the-gambler the-wanton from the-midst are of-trials and if
reum adiicias, accusationes; quanquam hi quoque ab illo
a-defendant you-add accusations although these also from that
generali tractatu ad quasdam deduci species solent,
general treatment to certain to-be-brought-down species are-wont
ut si ponatur adulter caecus, aleator pauper, petulans
as if is-posited an-adulterer blind a-gambler poor a-wanton
senex. Habent autem nonnunquam etiam defensionem.
old they-have however sometimes even defense
Nam et pro luxuria et pro amore dicimus, et leno 23
for both for luxury and for love we-speak and the-pimp
interim parasitusque defenditur sic, ut non homini
sometimes and-the-parasite is-defended so that not for-the-man
patrocinemur, sed crimini.
we-plead but for-the-charge

24 Theses autem, quae sumuntur ex rerum comparatione, ut
theses however which are-taken from of-things comparison as
rusticane vita an urbana potior, iurisperiti an militaris
rustic-whether life or urban preferable of-the-jurist or of-the-military
viri laus maior, mire sunt ad exercitationem dicendi
man praise greater wonderfully are for exercise of-speaking
speciosae atque uberes, quae vel ad suadendi officium vel
splendid and rich which either for of-persuading the-office or
etiam ad iudiciorum disceptationem iuvant plurimum. Nam
even for of-trials the-debate help very-much for
posterior ex praedictis locus in causa Murenae copiosissime
the-latter of the-aforesaid topic in the-case of-Murena most-copiously
a Cicerone tractatur.
by Cicero is-treated

25 Sunt et illae paene totae ad deliberativum pertinentes
there-are also those almost wholly to the-deliberative pertaining
genus, ducendane uxor, petendine sint magistratus.
kind to-be-married-whether a-wife to-be-sought-whether are offices
Namque et hae personis modo adiectis suasoriae
for both these persons only having-been-added persuasive-speeches
erunt.
will-be

26 Solebant praeceptores mei neque inutili et nobis etiam
used teachers my not useless and to-us even
iucundo genere exercitationis praeparare nos coniecturalibus
pleasant by-a-kind of-exercise to-prepare us for-conjectural
causis, cum quaerere atque exsequi iuberent, cur armata
cases when to-inquire and to-pursue they-bade why armed
apud Lacedaemonios Venus, et quid ita crederetur Cupido
among the-Spartans Venus and why so was-believed Cupid
puer atque volucer et sagittis ac face armatus, et similia,
a-boy and winged and with-arrows and torch armed and similar-things

in quibus scrutabamur voluntatem, cuius in controversiis
in which we-examined the-intention of-which in controversies
frequens quaestio est, quod genus chriae videri potest.
frequent the-question is which kind of-chreia to-seem can
Nam locos quidem, quales sunt de testibus, semperne his 27
for places indeed such-as are about witnesses always-whether them
credendum, et de argumentis, an habenda etiam parvis
to-be-believed and about arguments whether to-be-held even in-small
fides, adeo manifestum est ad forenses actiones pertinere,
faith so manifest is to forensic pleadings to-pertain
ut quidam neque ignobiles in officiis civilibus scriptos eos
that some nor undistinguished in duties civil written them
memoriaeque diligentissime mandatos in promptu habuerint,
and-to-memory most-carefully committed in readiness have-kept
ut quotiens esset occasio, extemporales eorum dictiones
that whenever there-was occasion extempore their speeches
his velut emblematis exornarentur.
with-these as-it-were inlays might-be-adorned
Quo quidem (neque enim eius rei iudicium differre 28
by-which indeed nor for of-this thing judgment to-defer
sustineo) summam videbantur mihi infirmitatem de se
I-can-bear the-utmost they-seemed to-me weakness about themselves
confiteri. Nam quid ii possint in causis, quarum varia
to-confess for what those can in cases whose varied
et nova semper est facies, proprium invenire? Quomodo
and new always is face their-own to-find how
propositis ex parte adversa respondere, altercationibus
to-things-proposed from the-side opposing to-answer to-altercations
velociter occurrere, testem rogare? Qui etiam in iis, quae
swiftly to-meet a-witness to-question who even in those-things which

sunt communia et in plurimis causis tractantur, vulgatissimos
are common and in very-many cases are-treated the-most-common
sensus verbis nisi tanto ante praeparatis prosequi nequeant.
thoughts with-words unless so-long before prepared to-pursue they-cannot
29 Necesse vero iis, cum eadem iudiciis pluribus dicunt,
necessary indeed for-them when the-same-things in-trials several they-say
aut fastidium moveant velut frigidi et repositi cibi,
either disgust they-should-stir as-if of-cold and stored food
aut pudorem deprehensa totiens audientium memoria infelix
or shame detected so-often of-the-hearers by-memory wretched
supellex, quae sicut apud pauperes ambitiosos pluribus et
furniture which just-as among poor ambitious-men by-several and
diversis officiis conteratur:
different functions is-worn-out
30 cum eo quidem quod vix ullus est tam communis
with this indeed that scarcely any is so common
locus, qui possit cohaerere cum causa nisi aliquo propriae
place which can to-cohere with the-case unless by-some of-its-own
quaestionis vinculo copulatus; appareat alioqui non tam
question bond joined it-appears otherwise not so
insertum quam adplicitum,
inserted as attached
31 vel quod dissimilis est ceteris vel quod plerumque adsumi
either because unlike it-is to-the-rest or because generally to-be-taken-up
etiam parum apte solet, non quia desideratur sed quia
even too-little aptly is-wont not because it-is-wanted but because
paratus est: ut quidam sententiarum gratia verbosissimos
ready it-is as some of-maxims for-the-sake most-wordy
locos arcessunt, cum ex locis debeat nasci sententia.
places fetch when from places ought to-be-born the-maxim

Ita sunt autem speciosa haec et utilia, si oriuntur ex 32
so are however splendid these and useful if they-arise from
causa; ceterum quamlibet pulchra elocutio, nisi ad
the-case otherwise however beautiful expression unless toward
victoriam tendit, utique supervacua, sed interim etiam
victory it-strives assuredly superfluous but at-times even
contraria est. Verum hactenus evagari satis fuerit.
harmful is but thus-far to-wander enough will-have-been
Legum laus ac vituperatio iam maiores ac prope 33
of-laws praise and blame now greater and almost
summis operibus suffecturas vires desiderant; quae quidem
for-the-highest works going-to-suffice strength demand which indeed
suasoriis an controversiis magis accommodata sit
to-persuasive-speeches or to-controversies more suited is
exercitatio, consuetudine et iure civitatium differt. Apud
the-exercise by-custom and by-law of-states differs among
Graecos enim lator earum ad iudicem vocabatur,
the-Greeks for the-proposer of-them before a-judge was-called
Romanis pro contione suadere ac dissuadere moris fuit.
for-the-Romans before the-assembly to-recommend and to-dissuade of-custom was
Utroque autem modo pauca de his et fere certa dicuntur.
in-each however way few-things about these and nearly fixed are-said
Nam et genera sunt tria, sacri, publici, privati iuris.
for both kinds are three of-sacred of-public of-private law
Quae divisio ad laudem magis spectat, si quis eam 34
which division to praise more looks if one it
per gradus augeat, quod lex, quod publica, quod ad
by degrees should-amplify that a-law that public that for
religionem deum comparata sit. Ea quidem, de
the-worship of-the-gods established it-is those-things indeed about
quibus quaeri solet, communia omnibus.
which to-be-asked is-wont common to-all

35 Aut enim de iure dubitari potest eius, qui rogat, ut
either for about the-right to-be-doubted can of-him who proposes as
de P. Clodi, qui non rite creatus tribunus arguebatur;
about Publius of-Clodius who not duly elected tribune was-charged
aut de ipsius rogationis, quod est varium, sive non
or about of-the-very proposal which is varied whether not
trino forte nundino promulgata sive non idoneo die,
in-three perhaps market-days published or not on-a-fit day
sive contra intercessionem vel auspicia aliudve quid, quod
or against the-veto or the-auspices or-other anything which
legitimis obstet, dicitur lata esse vel ferri,
to-lawful-things stands-in-the-way it-is-said passed to-have-been or to-be-proposed
sive alicui manentium legum repugnare.
or to-some of-standing laws to-be-repugnant
36 Sed haec ad illas primas exercitationes non pertinent;
but these-things to those first exercises not pertain
nam sunt hae citra complexum personarum, temporum,
for are these without the-embrace of-persons of-times
causarum. Reliqua eadem fere vero fictoque huiusmodi
of-causes the-rest the-same nearly in-true and-in-feigned of-this-kind
certamine tractantur.
contest are-treated
37 Nam vitium aut in verbis aut in rebus est. In verbis quaeritur,
for the-fault either in words or in things is in words it-is-asked
an satis significent, an sit in iis aliquid ambiguum; in
whether enough they-signify whether there-is in them something ambiguous in
rebus, an lex sibi ipsa consentiat, an in praeteritum
things whether the-law with-itself itself agrees whether for the-past
ferri debeat, an in singulos homines. Maxime vero
to-be-passed it-ought whether against individual men most indeed
commune est quaerere, an sit honesta, an utilis.
common it-is to-ask whether it-is honorable or useful

Nec ignoro, plures fieri a plerisque partes; sed nos 38
nor I-am-ignorant more to-be-made by most parts but we
iustum, pium, religiosum, ceteraque his similia honesto
the-just the-dutiful the-religious and-the-rest to-these similar in-the-honorable
complectimur. Iusti tamen species non simpliciter excuti
embrace of-the-just yet the-kinds not simply to-be-examined
solent. Aut enim de re ipsa quaeritur, ut dignane
are-wont either for about the-thing itself it-is-asked as worthy-whether
poena vel praemio sit, aut de modo praemii
of-punishment or of-reward it-is or about the-measure of-reward
poenaeve, qui tam maior quam minor culpari potest.
or-of-punishment which as-much greater as lesser to-be-blamed can
Utilitas quoque interim natura discernitur, interim tempore. 39
usefulness also sometimes by-nature is-distinguished sometimes by-time
Quaedam an obtineri possint, ambigi solet. Ne
certain-things whether to-be-maintained they-can to-be-doubted is-wont not
illud quidem ignorare oportet, leges aliquando totas,
that even to-be-ignorant it-behooves laws sometimes whole
aliquando ex parte reprehendi solere, cum exemplum rei
sometimes in part to-be-censured to-be-wont since an-example of-thing
utriusque nobis claris orationibus praebeatur.
each to-us by-famous speeches is-supplied
Nec me fallit, eas quoque leges esse, quae non in 40
nor me escapes those also laws to-be which not for
perpetuum rogentur, sed de honoribus aut imperiis, qualis
perpetuity are-proposed but about offices or commands such-as
Manilia fuit, de qua Ciceronis oratio est. Sed de his
the-Manilian was about which of-Cicero a-speech is but about these
nihil hoc loco praecipi potest; constant enim propria
nothing in-this place to-be-taught can they-consist for in-the-special
rerum, de quibus agitur, non communi qualitate.
of-the-things about which it-is-treated not in-the-common quality

41 His fere veteres facultatem dicendi exercuerunt
with-these generally the-ancients the-faculty of-speaking exercised
assumpta tamen a dialecticis argumentandi ratione.
having-been-taken-up however from the-dialecticians of-arguing the-method
Nam fictas ad imitationem fori consiliorumque materias
for feigned for imitation of-the-forum and-of-councils subjects
apud Graecos dicere circa Demetrium Phalerea institutum
among the-Greeks to-speak around Demetrius of-Phalerum established
fere constat.
generally it-is-agreed

42 An ab ipso id genus exercitationis sit inventum, ut
whether by himself that kind of-exercise was invented as
alio quoque libro sum confessus, parum comperi; sed
in-another also book I-have confessed too-little I-have-found-out but
ne ii quidem, qui hoc fortissime adfirmant, ullo satis
not those even who this most-strongly affirm on-any enough
idoneo auctore nituntur. Latinos vero dicendi praeceptores
suitable authority rely the-Latin indeed of-speaking teachers
extremis L. Crassi temporibus coepisse Cicero auctor
in-the-last Lucius of-Crassus times to-have-begun Cicero the-authority
est; quorum insignis maxime Plotius fuit.
is of-whom distinguished most Plotius was

The rhetorician should read speeches and histories with his pupils, as the grammarian reads the poets, pointing out each excellence and fault: the art of the proem, the narrative, the arguments, the emotions, and the words. Corrupt speeches should be read too, to show their faults, and pupils questioned so that they learn to judge. Beginners should read the clearest of the best, Livy before Sallust, and Cicero above all, avoiding the archaic roughness of the Gracchi and Cato as well as modern affectation.

Sed de ratione declamandi post paulum. Interim, quia 1
but about the-method of-declaiming after a-little meanwhile since
prima rhetorices rudimenta tractamus, non omittendum
the-first of-rhetoric rudiments we-treat not to-be-omitted
videtur id quoque, ut moneam, quantum sit collaturus
seems this also that I-may-advise how-much is going-to-contribute
ad profectum discentium rhetor, si, quemadmodum a
to the-progress of-the-learners the-rhetorician if just-as from
grammaticis exigitur poetarum enarratio, ita ipse quoque
the-grammarians is-demanded of-the-poets the-exposition so he-himself also
historiae atque etiam magis orationum lectione susceptos a
of-history and even more of-speeches by-the-reading taken-on by
se discipulos instruxerit; quod nos in paucis, quorum id
himself pupils shall-have-instructed which we in a-few whose that
aetas exigebat et parentes utile esse crediderant, servavimus.
age demanded and the-parents useful to-be had-believed have-kept
Ceterum sentientibus iam tum optima duae res 2
but to-us-perceiving already then the-best two things
impedimento fuerunt, quod et longa consuetudo aliter
for-a-hindrance were that both long custom otherwise

docendi fecerat legem, et robusti fere iuvenes nec hunc
of-teaching had-made a-law and strong generally young-men nor this
laborem desiderantes exemplum nostrum sequebantur.
labor wanting the-example our followed

3 Nec tamen, etiamsi quid novi vel sero invenissem,
nor yet even-if something of-new even late I-had-found
praecipere in posterum puderet. Nunc vero scio id
to-prescribe for the-future it-would-shame now indeed I-know this
fieri apud Graecos sed magis per adiutores, quia non
to-be-done among the-Greeks but more through assistants because not
videntur tempora suffectura, si legentibus singulis praeire
seem the-times going-to-suffice if for-those-reading individual to-lead
semper ipsi velint.
always they-themselves should-wish

4 Et hercule praelectio, quae in hoc adhibetur, ut facile
and by-Hercules the-preliminary-reading which for this is-applied that easily
atque distincte pueri scripta oculis sequantur, etiam illa,
and distinctly the-boys writings with-eyes may-follow even that
quae vim cuiusque verbi, si quod minus usitatum incidat,
which the-force of-each word if any less common occurs
docet, multum infra rhetoris officium existimanda est.
teaches much below of-the-rhetorician the-office to-be-judged is

5 At demonstrare virtutes vel, si quando ita incidat, vitia,
but to-point-out excellences or if ever so it-happens faults
id professionis eius atque promissi, quo se magistrum
this of-the-profession his and of-the-promise by-which himself master
eloquentiae pollicetur, maxime proprium est, eo quidem
of-eloquence he-promises most proper is by-this indeed
validius, quod non utique hunc laborem docentium postulo,
more-strongly that not assuredly this labor of-teachers I-demand

ut ad gremium revocatis cuius quisque eorum velit
that to the-lap recalled of-whatever each of-them may-wish
libri lectione deserviant.
book to-the-reading they-should-devote-themselves
Nam mihi cum facilius tum etiam multo videtur magis 6
for to-me both easier and also by-much seems more
utile, facto silentio unum aliquem (quod ipsum imperari
useful made silence one someone which itself to-be-ordered
per vices optimum est) constituere lectorem, ut protinus
by turns best is to-appoint as-reader that at-once
pronuntiationi quoque assuescant; tum exposita causa,
to-delivery also they-may-grow-used then set-forth the-case
in quam scripta legetur oratio,
for which written will-be-read the-speech
(nam sic clarius quae dicentur intelligi poterunt) nihil 7
for so more-clearly what will-be-said to-be-understood will-be-able nothing
otiosum pati, quodque in inventione quodque in elocutione
idle to-allow and-whatever in invention and-whatever in expression
adnotandum erit, quae in prooemio conciliandi iudicis ratio,
to-be-noted will-be what in the-proem of-winning-over of-the-judge method
quae narrandi lux, brevitas, fides, quod aliquando consilium
what of-narrating light brevity credibility what at-times design
et quam occulta calliditas (namque ea sola in hoc ars est,
and how hidden cunning for that alone in this art is
quae intelligi nisi ab artifice non possit); quanta deinceps 8
which to-be-understood unless by a-craftsman not can how-great next
in dividendo prudentia, quam subtilis et crebra argumentatio,
in dividing judgment how subtle and frequent argumentation
quibus viribus inspiret, qua iucunditate permulceat,
with-what force he-inspires with-what charm he-soothes
quanta in maledictis asperitas, in iocis urbanitas, ut
how-great in invectives harshness in jests wit how

denique dominetur in adfectibus atque in pectora irrumpat
finally he-rules over the-emotions and into hearts bursts
animumque iudicum similem iis, quae dicit, efficiat.
and-the-mind of-the-judges like to-those-things which he-says makes

9 Tum in ratione eloquendi, quod verbum proprium, ornatum,
then in the-method of-expression which word proper ornate
sublime; ubi amplificatio laudanda, quae virtus ei contraria,
lofty where amplification to-be-praised what excellence to-it contrary
quid speciose translatum, quae figura verborum, quae levis
what splendidly transferred which figure of-words what smooth
et quadrata sed virilis tamen compositio.
and squared but manly yet arrangement

10 Ne id quidem inutile, etiam corruptas aliquando et vitiosas
not that even useless even corrupt at-times and faulty
orationes, quas tamen plerique iudiciorum pravitate mirantur,
speeches which yet most of-judgments by-the-perversity admire
legi palam ostendique in his, quam multa impropria,
to-be-read openly and-to-be-shown in these how many-things improper
obscura, tumida, humilia, sordida, lasciva, effeminata sint;
obscure swollen low mean wanton effeminate are
quae non laudantur modo a plerisque, sed, quod est peius,
which not are-praised only by most but what is worse
propter hoc ipsum, quod sunt prava, laudantur.
because-of this very that they-are perverse are-praised

11 Nam sermo rectus et secundum naturam enuntiatus nihil
for speech correct and according-to nature uttered nothing
habere ex ingenio videtur; illa vero, quae utcunque
to-have from talent seems those-things indeed which in-any-way
deflexa sunt, tanquam exquisitiora miramur; non aliter
bent are as-if more-exquisite we-admire not otherwise
quam distortis et quocunque modo prodigiosis corporibus
than for-distorted and in-whatever way monstrous bodies

apud quosdam maius est pretium quam iis, quae nihil
with some greater is the-price than for-those which nothing
ex communi habitu boni perdiderunt.
of the-common condition of-good have-lost
Atque etiam qui specie capiuntur, vulsis levatisque 12
and even those-who by-appearance are-captured for-plucked and-smoothed
et inustas comas acu comentibus et non suo
and burnt-in hair with-a-needle dressing and not by-their-own
colore nitidis plus esse formae putant, quam possit tribuere
color for-shining more to-be of-beauty think than can to-bestow
incorrupta natura, ut pulchritudo corporis venire videatur
uncorrupted nature so-that beauty of-body to-come seems
ex malis morum.
from evils of-morals
Neque solum haec ipse debebit docere praeceptor sed 13
nor only these-things himself will-be-obliged to-teach the-teacher but
frequenter interrogare et iudicium discipulorum experiri. Sic
frequently to-question and the-judgment of-the-pupils to-test so
audientibus securitas aberit nec quae dicentur superfluent
from-the-hearers complacency will-be-absent nor what will-be-said will-overflow
aures, simulque ad id perducentur, quod ex hoc
the-ears and-at-the-same-time to that they-will-be-led which from this
quaeritur, ut inveniant ipsi et intelligant. Nam quid
is-sought that they-may-find themselves and understand for what
aliud agimus docendo eos, quam ne semper docendi sint?
else do-we-do by-teaching them than that-not always to-be-taught they-be
Hoc diligentiae genus ausim dicere plus collaturum 14
this of-diligence kind I-would-dare to-say more going-to-contribute
discentibus quam omnes omnium artes, quae iuvant sine
to-the-learners than all of-all the-arts which help without
dubio multum; sed latiore quadam comprehensione per
doubt much but by-broader a-certain comprehension through

omnes quidem species rerum cotidie paene nascentium ire
all indeed kinds of-things daily nearly being-born to-go
qui possunt?
how can-they

15 Sicut de re militari, quanquam sunt tradita
just-as about the-matter military although have-been handed-down
quaedam praecepta communia, magis tamen proderit scire,
certain precepts general more yet it-will-profit to-know
qua ducum quisque ratione, in quali re, tempore,
by-what of-the-generals each method in what-kind-of matter time
loco sit sapienter usus aut contra. Nam in omnibus fere
place has wisely used or the-opposite for in all nearly
minus valent praecepta quam experimenta.
less avail precepts than experiences

16 An vero declamabit quidem praeceptor, ut sit
or indeed will-declaim indeed the-teacher that he-may-be
exemplo suis auditoribus; non plus contulerint
for-an-example to-his-own hearers not more would-have-contributed
lecti Cicero aut Demosthenes? Corrigetur palam, si quid
read Cicero or Demosthenes it-will-be-corrected openly if anything
in declamando discipulus erraverit; non potentius erit
in declaiming the-pupil shall-have-erred not more-effective will-it-be
emendare orationem, quin immo etiam iucundius? Aliena
to-correct a-speech nay rather even more-pleasant others'
enim vitia reprehendi quisque mavult quam sua.
for vices to-be-censured each prefers than his-own

17 Nec deerant plura, quae dicerem; sed neminem haec
nor were-lacking more-things which I-might-say but no-one this
utilitas fugit, atque utinam tam non pigeat facere istud
usefulness escapes and would-that as-much not it-may-irk to-do that
quam non displicebit.
as not it-will-displease

Quod si potuerit obtineri, non ita difficilis supererit 18
but if it-shall-have-been-able to-be-obtained not so difficult will-remain
quaestio, qui legendi sint incipientibus. Nam quidam illos
the-question who to-be-read are by-beginners for some those
minores, quia facilior intellectus videbatur, probaverunt;
lesser because easier understanding seemed have-approved
alii floridius genus, ut ad alenda primarum aetatum
others the-more-florid kind as for to-be-nourished of-the-first ages
ingenia magis accommodatum.
talents more suited
Ego optimos quidem et statim et semper sed tamen 19
I the-best indeed both at-once and always but yet
eorum candidissimum quemque et maxime expositum
of-them the-clearest each and most accessible
velim, ut Livium a pueris magis quam Sallustium,
I-would-wish as Livy by boys more than Sallust
etsi hic historiae maior est auctor, ad quem tamen
although this-one of-history greater is author for whom yet
intelligendum iam profectu opus sit.
to-be-understood already of-progress need is
Cicero, ut mihi quidem videtur, et iucundus incipientibus 20
Cicero as to-me indeed seems both pleasant to-beginners
quoque et apertus est satis, nec prodesse tantum sed
also and open is enough nor to-be-of-use only but
etiam amari potest, tum (quemadmodum Livius praecipit)
also to-be-loved can then as Livy prescribes
ut quisque erit Ciceroni simillimus.
as each will-be to-Cicero most-similar
Duo autem genera maxime cavenda pueris puto: 21
two however kinds most to-be-guarded-against for-boys I-think
unum, ne quis eos antiquitatis nimius admirator in
one lest anyone them of-antiquity excessive admirer in

Gracchorum Catonisque et aliorum similium lectione
of-the-Gracchi and-of-Cato and of-others similar reading
durescere velit; fient enim horridi atque ieiuni; nam
to-harden may-wish they-will-become for rough and meager for
neque vim eorum adhuc intellectu consequentur et
neither the-force of-them yet by-understanding will-they-follow and
elocutione, quae tum sine dubio erat optima, sed nostris
with-the-expression which then without doubt was best but to-our
temporibus aliena est, contenti, quod est pessimum, similes
times foreign is content what is worst similar
sibi magnis viris videbuntur.
to-themselves to-great men will-seem

22 Alterum, quod huic diversum est, ne recentis huius lasciviae
the-other which to-this opposite is lest of-recent this wantonness
flosculis capti voluptate prava deleniantur, ut praedulce
by-little-flowers captured by-pleasure perverse they-be-seduced so-that very-sweet
illud genus et puerilibus ingeniis hoc gratius, quo
that kind and to-childish talents by-this more-welcome by-how-much
propius est, adament.
nearer it-is they-may-love-dearly

23 Firmis autem iudiciis iamque extra periculum positis
firm however judgments and-now outside danger placed
suaserim et antiquos legere, ex quibus si assumatur
I-would-advise both the-ancients to-read from whom if is-taken-up
solida ac virilis ingenii vis, deterso rudis saeculi squalore,
solid and manly of-talent force wiped-off of-rough age the-squalor
tum noster hic cultus clarius enitescet, et novos,
then our this refinement more-brightly will-shine and the-new
quibus et ipsis multa virtus adest.
to-whom also themselves much excellence is-present

Neque enim nos tarditatis natura damnavit, sed dicendi 24
nor for us of-slowness nature has-condemned but of-speaking
mutavimus genus et ultra nobis quam oportebat indulsimus;
we-have-changed the-kind and beyond to-ourselves than was-proper we-have-indulged
ita non tam ingenio illi nos superarunt quam proposito.
so not so-much in-talent they us surpassed as in-purpose
Multa ergo licebit eligere; sed curandum erit, 25
many-things therefore it-will-be-allowed to-choose but to-be-taken-care will-be
ne iis, quibus permixta sunt, inquinentur. Quosdam
lest by-those-things with-which mixed they-are they-be-defiled some
vero etiam, quos totos imitari oporteat, et fuisse
indeed even whom wholly to-imitate it-would-behoove both to-have-been
nuper et nunc esse, quidni libenter non modo concesserim,
lately and now to-be why-not gladly not only would-I-grant
verum etiam contenderim?
but also would-I-contend
Sed hi qui sint, non cuiuscunque est pronuntiare. Tutius 26
but these who they-are not of-anyone is to-pronounce more-safely
circa priores vel erratur, ideoque hanc novorum distuli
about the-earlier even one-errs and-therefore this of-the-new I-have-deferred
lectionem, ne imitatio iudicium antecederet.
the-reading lest imitation judgment should-precede

Some teachers outline a subject's development before the pupils write, others correct what they omitted afterward. Both are useful, but showing the right road first is better than calling back the lost, since pupils hear instruction more gladly than reproof. Beginners need a sketch fitted to their strength, then short hints, and then they must sometimes be trusted on their own, like young birds whom their parents first feed, then lead out of the nest, and finally entrust to the open sky.

1 Fuit etiam in hoc diversum praecipientium propositum,
was also in this different of-teachers the-purpose
quod eorum quidam materias, quas discipulis ad dicendum
that of-them some the-subjects which to-the-pupils for speaking
dabant, non contenti divisione dirigere latius dicendo
they-gave not content by-division to-direct more-broadly by-speaking
prosequebantur, nec solum probationibus implebant sed
pursued nor only with-proofs filled but
etiam adfectibus.
also with-emotions

2 Alii, cum primas modo lineas duxissent, post declamationes,
others when the-first only lines they-had-drawn after the-declamations
quid omisisset quisque, tractabant; quosdam vero locos non
what had-omitted each treated certain indeed places not
minore cura, quam cum ad dicendum ipsi surgerent,
with-less care than when for speaking they-themselves rose
excolebant. Utile utrumque, et ideo neutrum ab altero
they-polished useful each and therefore neither from the-other
separo; sed si facere tantum alterum necesse sit, plus
I-separate but if to-do only one necessary be more
proderit demonstrasse rectam protinus viam quam revocare
will-profit to-have-shown the-right at-once way than to-call-back
ab errore iam lapsos:
from error already fallen

primum quia emendationem auribus modo accipiunt, 3
first because correction with-ears only they-receive
divisionem vero ad cogitationem etiam et stilum
division indeed to thought also and the-pen
perferunt; deinde quod libentius praecipientem audiunt
they-carry then because more-gladly one-teaching they-hear
quam reprehendentem. Si qui vero paulo sunt vivaciores,
than one-reproving if any indeed a-little are more-spirited
in his praesertim moribus, etiam irascuntur admonitioni
in these especially manners even they-grow-angry at-admonition
et taciti repugnant. Neque ideo tamen minus vitia aperte
and silent resist nor therefore yet less faults openly
coarguenda sunt.
to-be-exposed are
Habenda enim ratio ceterorum, qui recta esse, quae 4
to-be-had for account of-the-others who correct to-be what
praeceptor non emendaverit, credent. Utraque autem ratio
the-teacher not shall-have-corrected will-believe each however method
miscenda est et ita tractanda, ut ipsae res postulabunt.
to-be-mixed is and so to-be-handled as the-very things shall-demand
Namque incipientibus danda erit velut praeformata 5
for to-beginners to-be-given will-be as-it-were preformed
materia secundum cuiusque vires; at cum satis
material according-to of-each the-strength but when enough
composuisse sese ad exemplum videbuntur, brevia quaedam
to-have-composed themselves to the-model they-will-seem short certain
demonstranda vestigia, quae persecuti iam suis viribus
to-be-shown tracks which having-followed now by-their-own strength
sine adminiculo progredi possint.
without prop to-advance they-may-be-able

6 Nonnunquam credi sibi ipsos oportebit, ne mala
sometimes to-be-trusted to-themselves they it-will-behoove lest by-bad
consuetudine semper alienum laborem sequendi nihil per
habit always another's labor of-following nothing by
se conari et quaerere sciant. Quodsi satis prudenter
themselves to-attempt and to-seek they-know but-if enough prudently
dicenda viderint, iam prope consummata fuerit
things-to-be-said they-shall-have-seen now almost completed will-have-been
praecipientis opera; at si quid erraverint adhuc,
of-the-teacher the-work but if anything they-shall-have-erred still
erunt ad ducem reducendi.
they-will-be to the-leader to-be-led-back

7 Cui rei simile quiddam facientes aves cernimus, quae teneris
to-which thing similar something doing birds we-see which to-tender
infirmisque fetibus cibos ore suo collatos partiuntur; at
and-weak young food in-beak their-own gathered share but
cum visi sunt adulti, paulum egredi nidis et circumvolare
when seen are grown a-little to-go-out from-the-nests and to-fly-around
sedem illam praecedentes ipsae docent, tum expertas vires
seat that going-before themselves teach then tested strength
libero caelo suaeque ipsorum fiduciae permittunt.
to-the-free sky and-to-their-own of-themselves confidence entrust

Boys should not be made to memorize all they write and recite it on a fixed day, as fathers demand. Better to learn chosen passages of speeches and histories: memory is exercised harder on others' words, and the boys store up the best words, arrangement, and figures, which come to them unbidden and lend authority in court. Sometimes they may recite their own work, when it is polished enough to earn the reward of praise.

Illud ex consuetudine mutandum prorsus existimo in iis, 1
that from custom to-be-changed wholly I-think in those
de quibus nunc disserimus, aetatibus, ne omnia quae
about which now we-discourse ages that-not all-things which
scripserint ediscant et certa, ut moris est, die dicant;
they-have-written they-learn-by-heart and on-a-fixed as of-custom is day they-recite
quod quidem maxime patres exigunt atque ita demum studere
which indeed most fathers demand and so only to-study
liberos suos, si quam frequentissime declamaverint,
children their-own if as most-often-possible they-shall-have-declaimed
credunt, cum profectus praecipue diligentia constet.
believe whereas progress chiefly on-diligence rests
Nam ut scribere pueros plurimumque esse in hoc opere 2
for as to-write the-boys and-very-much to-be in this work
plane velim, sic ediscere electos ex orationibus vel
plainly I-would-wish so to-learn-by-heart chosen from speeches or
historiis aliove quo genere dignorum ea cura voluminum
histories or-other any kind of-worthy that care of-volumes
locos, multo magis suadeam.
passages much more I-would-advise
Nam et exercebitur acrius memoria aliena complectendo 3
for both will-be-exercised more-keenly the-memory others'-things by-embracing
quam sua; et qui erunt in difficiliore huius laboris
than its-own and those-who will-be in the-more-difficult of-this labor

genere versati, sine molestia quae ipsi composuerint
kind practiced without trouble what themselves they-have-composed
iam familiaria animo suo adfigent, et adsuescent
already familiar to-mind their-own will-fix and will-grow-used
optimis semperque habebunt intra se, quod imitentur;
to-the-best and-always will-have within themselves what they-may-imitate
et iam non sentientes formam orationis illam, quam mente
and now not perceiving the-form of-speech that which in-mind
penitus acceperint, expriment.
deeply they-have-received will-express

4 Abundabunt autem copia verborum optimorum et
they-will-abound however in-a-store of-words of-the-best and
compositione et figuris iam non quaesitis sed sponte et
in-arrangement and in-figures now not sought but spontaneously and
ex reposito velut thesauro se offerentibus. Accedit his
from stored as-it-were treasure themselves offering is-added to-these
et iucunda in sermone bene a quoque dictorum relatio et
also pleasant in conversation well by each of-things-said the-repeating and
in causis utilis. Nam et plus auctoritatis adferunt ea,
in cases useful for both more of-authority bring those-things
quae non praesentis gratia litis sunt comparata, et
which not of-the-present for-the-sake of-the-suit have-been prepared and
laudem saepe maiorem quam si nostra sint conciliant.
praise often greater than if our-own they-were win

5 Aliquando tamen permittendum quae ipsi scripserint
sometimes yet to-be-permitted what they-themselves have-written
dicere, ut laboris sui fructum etiam ex illa quae maxime
to-recite that of-labor their-own the-fruit also from that which most
petitur laude plurium capiant. Verum id quoque tum
is-sought praise of-the-many they-may-take but this also then
fieri oportebit, cum aliquid commodius elimaverint,
to-be-done it-will-behoove when something more-fittingly they-shall-have-polished

ut eo velut praemio studii sui donentur ac
that with-that as-it-were reward of-study their-own they-may-be-presented and
se meruisse ut dicerent gaudeant.
themselves to-have-deserved that they-should-recite may-rejoice

II.8 · EACH PUPIL'S NATURE

A good teacher notes each pupil's talent, for minds vary as much as bodies, and some think each should be trained only in his natural bent, as a trainer picks each boy's contest. Quintilian agrees in part, but the future pleader must work at every part of the art, since teaching would be superfluous if nature sufficed. Isocrates gave Ephorus spurs and Theopompus reins. Weak talents may follow nature; strong ones must be made complete, like Nicostratus, who won at wrestling and boxing on the same day.

Virtus praeceptoris haberi solet nec immerito diligenter 1
the-excellence of-a-teacher to-be-held is-wont nor undeservedly carefully
in iis, quos erudiendos susceperit, notare discrimina
in those whom to-be-educated he-has-taken-on to-note the-differences
ingeniorum et, quo quemque natura maxime ferat,
of-talents and whither each nature most may-carry
scire. Nam est in hoc incredibilis quaedam varietas nec
to-know for there-is in this incredible a-certain variety nor
pauciores animorum paene quam corporum formae.
fewer of-minds almost than of-bodies the-forms
Quod intelligi etiam ex ipsis oratoribus potest, qui 2
which to-be-understood even from the-very orators can who
tantum inter se distant genere dicendi, ut nemo
so-much among themselves differ in-the-kind of-speaking that no-one

sit alteri similis, quamvis plurimi se ad eorum quos
is to-another similar although very-many themselves to of-those whom
probabant imitationem composuerint.
they-approved imitation have-shaped

3 Utile deinde plerisque visum est ita quemque instituere,
useful next to-most seemed it-is so each to-train
ut propria naturae bona doctrina foverent et in
that the-proper of-nature goods by-teaching they-might-foster and toward
id potissimum ingenia, quo tenderent, adiuvarentur; ut si
that especially talents whither they-tended might-be-helped as if
quis palaestrae peritus, cum in aliquod plenum pueris
one of-the-wrestling-school skilled when into some full of-boys
gymnasium venerit, expertus eorum omni modo corpus
gymnasium has-come having-tested of-them in-every way body
animumque discernat, cui quisque certamini praeparandus
and-mind distinguishes for-which each contest to-be-prepared
sit,
is

4 ita praeceptorem eloquentiae, cum sagaciter fuerit intuitus,
so the-teacher of-eloquence when shrewdly he-shall-have looked-at
cuius ingenium presso limatoque genere dicendi, cuius
whose talent in-a-compressed and-polished kind of-speaking whose
acri, gravi, dulci, aspero, nitido, urbano maxime gaudeat,
in-a-keen grave sweet harsh brilliant urbane most rejoices
ita se commodaturum singulis, ut in eo, quo quisque
so himself going-to-adapt to-individuals that in that in-which each
eminet, provehatur;
excels he-may-be-advanced

5 quod et adiuta cura natura magis evalescat, et qui in
because both helped by-care nature more grows-strong and who into
diversa ducatur neque in iis, quibus minus aptus
opposite-things is-led neither in those-things for-which less fit

est, satis possit efficere et ea, in quae natus videtur,
he-is enough can to-accomplish and those-things for which born he-seems
deserendo faciat infirmiora.
by-abandoning makes weaker
Quod mihi (libera enim vel contra receptas persuasiones 6
which to-me free for even against accepted convictions
rationem sequenti sententia est) in parte verum videtur.
reason following opinion is in part true seems
Nam proprietates ingeniorum dispicere prorsus necessarium
for the-peculiarities of-talents to-discern wholly necessary
est.
is
In his quoque certum studiorum facere delectum nemo 7
among these also certain of-studies to-make a-selection no-one
dissuaserit. Namque erit alius historiae magis idoneus,
would-dissuade for there-will-be one for-history more fit
alius compositus ad carmen, alius utilis studio iuris, ut
another formed for poetry another useful for-the-study of-law as
nonnulli rus fortasse mittendi. Sic discernet haec
some to-the-country perhaps to-be-sent so will-distinguish these-things
dicendi magister, quomodo palaestricus ille cursorem faciet
of-speaking the-master as wrestling-trainer that a-runner will-make
aut pugilem aut luctatorem aliudve quid ex iis, quae
or a-boxer or a-wrestler or-other anything of those which
sunt sacrorum certaminum.
are of-the-sacred contests
Verum ei, qui foro destinabitur, non in unam partem 8
but by-him who for-the-forum will-be-destined not on one part
aliquam sed in omnia, quae sunt eius operis, etiam si
some but on all-things which are of-that work even if

qua difficiliora discenti videbuntur, elaborandum est. Nam
any more-difficult to-the-learner will-seem to-be-labored is for
et omnino supervacua erat doctrina, si natura sufficeret.
both altogether superfluous would-be learning if nature sufficed
9 An si quis ingenio corruptus ac tumidus, ut plerique sunt,
or if anyone in-talent corrupt and swollen as most are
inciderit, in hoc eum ire patiemur? Aridum atque
shall-have-come-our-way in this him to-go shall-we-allow the-dry and
ieiunum non alemus et quasi vestiemus? Nam si quaedam
meager not shall-we-nourish and as-if clothe for if certain-things
detrahere necessarium est, cur non sit adiicere concessum?
to-take-away necessary is why not be to-add permitted
10 Neque ego contra naturam pugno. Non enim deserendum
nor I against nature fight not for to-be-abandoned
id bonum, si quod ingenitum est, existimo, sed augendum
that good if any inborn is I-think but to-be-increased
addendumque quod cessat.
and-to-be-added what is-lacking
11 An vero clarissimus ille praeceptor Isocrates, quem non
or indeed most-famous that teacher Isocrates whom not
magis libri bene dixisse quam discipuli bene docuisse
more his-books well to-have-spoken than his-pupils well to-have-taught
testantur, cum de Ephoro atque Theopompo sic iudicaret,
attest when about Ephorus and Theopompus so he-judged
ut alteri frenis alteri calcaribus opus esse diceret, aut
that for-one of-reins for-the-other of-spurs need to-be he-said either
in illo lentiore tarditatem aut in illo paene praecipiti
in that slower the-slowness or in that almost headlong
concitationem adiuvandam docendo existimavit, cum alterum
the-impetuosity to-be-helped by-teaching thought when the-one
alterius natura miscendum arbitraretur?
of-the-other with-nature to-be-mixed he-judged

Imbecillis tamen ingeniis sane sic obsequendum sit, ut 12
to-weak yet talents indeed so to-be-yielded be that
tantum in id, quo vocat natura, ducantur; ita enim,
only into that whither calls nature they-be-led so for
quod solum possunt, melius efficient. Si vero liberalior
what alone they-can better they-will-accomplish if indeed more-generous
materia contigerit et in qua merito ad spem oratoris
material shall-have-befallen and in which deservedly toward the-hope of-an-orator
simus aggressi, nulla dicendi virtus omittenda est.
we-have set-out no of-speaking excellence to-be-omitted is
Nam licet sit aliquam in partem pronior, ut necesse est, 13
for granted he-be some in direction more-inclined as necessary is
ceteris tamen non repugnabit, atque ea cura paria faciet
to-the-rest yet not he-will-be-averse and by-that care equal he-will-make
iis, in quibus eminebat; sicut ille (ne ab eodem exemplo
to-those in which he-excelled just-as that lest from the-same example
recedamus) exercendi corpora peritus, non, si docendum
we-withdraw of-training bodies skilled not if to-be-taught
pancratiasten susceperit, pugno ferire vel calce tantum
a-pancratiast he-has-taken-on with-the-fist to-strike or with-the-heel only
aut nexus modo atque in iis certos aliquos docebit, sed
or holds merely and in these certain some will-teach but
omnia quae sunt eius certaminis. Erit qui ex his
all-things which are of-that contest there-will-be one-who of these
aliqua non possit: in id maxime quod poterit incumbet.
some not can to that most which he-will-be-able will-apply-himself
Nam sunt haec duo vitanda prorsus: unum ne temptes 14
for are these two to-be-avoided wholly one lest you-attempt
quod effici non possit, alterum ne ab eo, quod quis
what to-be-done not can the-other lest from that which one
optime facit, in aliud, ad quod minus est idoneus,
best does to another for which less he-is fit

transferas. At si fuerit qui docebitur ille, quem
you-transfer but if there-shall-have-been who will-be-taught that-one whom
adolescentes senem vidimus, Nicostratus, omnibus in eo
as-young-men old we-saw Nicostratus all in him
docendi partibus similiter utetur, efficietque illum, qualis
of-teaching the-parts alike he-will-use and-will-make him such-as
hic fuit, luctando pugnandoque, quorum utroque certamine
this-one was in-wrestling and-in-boxing in-which each contest
iisdem diebus coronabatur, invictum.
on-the-same days he-was-crowned unconquered
15 Et quanto id magis oratoris futuri magistro providendum
and by-how-much this more of-an-orator future by-the-master to-be-provided
erit? Non enim satis est dicere presse tantum aut subtiliter
will-be not for enough is to-speak concisely only or subtly
aut aspere, non magis quam phonasco acutis tantum
or harshly not more than for-a-voice-trainer in-high only
aut mediis aut gravibus sonis aut horum etiam particulis
or middle or low tones or of-these even in-small-parts
excellere. Nam sicut cithara ita oratio perfecta non est, nisi
to-excel for just-as the-lyre so a-speech perfect not is unless
ab imo ad summum omnibus intenta nervis consentiat.
from the-lowest to the-highest on-all stretched strings it-be-in-harmony

Pupils should love their teachers no less than their studies and think them parents not of their bodies but of their minds. This devotion makes them listen gladly, believe what they hear, and come to school eager, unresentful when corrected and glad when praised. As teaching is the teacher's duty, teachableness is the pupil's; like a child from two parents, or seed in a softened furrow, eloquence grows only from the harmony of giver and receiver.

Plura de officio docentium locutus discipulos id 1
more-things about the-duty of-teachers having-spoken the-pupils this
unum interim moneo, ut praeceptores suos non minus
one-thing meanwhile I-advise that teachers their-own not less
quam ipsa studia ament, et parentes esse non quidem
than the-very studies they-love and parents to-be not indeed
corporum sed mentium credant.
of-bodies but of-minds they-believe
Multum haec pietas conferet studio; nam ita et libenter 2
much this devotion will-contribute to-study for so both gladly
audient et dictis credent et esse similes concupiscent,
they-will-listen and the-words will-believe and to-be like will-desire
in ipsos denique coetus scholarum laeti alacresque
into the-very finally gatherings of-the-schools glad and-eager
convenient, emendati non irascentur, laudati gaudebunt,
they-will-come corrected not they-will-be-angry praised they-will-rejoice
ut sint carissimi, studio merebuntur.
that they-may-be dearest by-study they-will-earn
Nam ut illorum officium est docere, sic horum praebere 3
for as of-those the-duty is to-teach so of-these to-show
se dociles; alioqui neutrum sine altero sufficit. Et
themselves teachable otherwise neither without the-other suffices and
sicut hominis ortus ex utroque gignentium confertur,
just-as of-a-man the-birth from each of-the-begetters is-brought-together

et frustra sparseris semina, nisi illa praemollitus
and in-vain you-will-have-scattered seeds unless them softened-beforehand
foverit sulcus: ita eloquentia coalescere nequit nisi
shall-have-cherished furrow so eloquence to-grow-together cannot unless
sociata tradentis accipientisque concordia.
united of-the-giver and-of-the-receiver by-the-harmony

II.10 · DECLAMATION

Declamation, the most recent exercise and the most useful, contains all the others and comes nearest to real pleading, though by the teachers' fault the license and ignorance of declaimers have corrupted it. Its themes should resemble real cases, not magicians, plagues, and savage stepmothers; young men may sometimes indulge grand themes if they then purge the excess, like cattle bled after rich pasture. Declamation trains for the forum, and Quintilian wishes it used names and jests; when it is display, it may take on some theatrical polish, like comic actors.

1 In his primis operibus, quae non ipsa parva sunt sed
in these first works which not themselves small are but
maiorum quasi membra atque partes, bene instituto atque
of-greater-ones as-if limbs and parts well for-one-trained and
exercitato iam fere tempus appetet aggrediendi suasorias
practiced now nearly the-time will-approach of-attacking deliberative
iudicialesque materias; quarum antequam viam ingredior,
and-judicial subjects of-which before the-road I-enter
pauca mihi de ipsa ratione declamandi dicenda sunt,
a-few-things by-me about the-very method of-declaiming to-be-said are
quae quidem ut ex omnibus novissime inventa ita multo
which indeed as of all most-recently invented so by-much
est utilissima.
is most-useful

Nam et cuncta illa, de quibus diximus, in se fere 2
for both all those-things about which we-have-spoken in itself nearly
continet, et veritati proximam imaginem reddit, ideoque
contains and to-truth nearest image renders and-therefore
ita est celebrata, ut plerisque videretur ad formandam
so has-been celebrated that to-most it-seemed for to-be-formed
eloquentiam vel sola sufficere. Neque enim virtus ulla
eloquence even alone to-suffice nor for excellence any
perpetuae duntaxat orationis reperiri potest, quae non sit
of-continuous merely speech to-be-found can which not is
cum hac dicendi meditatione communis.
with this of-speaking practice common
Eo quidem res ista culpa docentium reccidit, ut 3
to-this indeed thing that by-the-fault of-teachers has-fallen-back that
inter praecipuas quae corrumperent eloquentiam causas
among the-chief which might-corrupt eloquence causes
licentia atque inscitia declamantium fuerit. Sed eo, quod
the-license and ignorance of-declaimers has-been but that which
natura bonum est, bene uti licet.
by-nature good is well to-use it-is-allowed
Sint ergo et ipsae materiae, quae fingentur, quam simillimae 4
let-be therefore both the-very subjects which will-be-invented as like-as-possible
veritatis, et declamatio, in quantum maxime potest, imitetur
of-truth and the-declamation in as-much-as most it-can let-it-imitate
eas actiones, in quarum exercitationem reperta est.
those pleadings for of-which practice found it-has-been
Nam magos et pestilentiam et responsa et saeviores 5
for magicians and plague and oracles and more-savage
tragicis novercas aliaque magis adhuc fabulosa frustra
than-the-tragic stepmothers and-other-things more still fabulous in-vain
inter sponsiones et interdicta quaeremus. Quid ergo?
among wagers and interdicts we-shall-seek what then

Nunquam haec supra fidem et poetica, ut vere dixerim,
never these beyond belief and poetic as truly I-would-say
themata iuvenibus tractare permittamus, ut exspatientur et
themes to-young-men to-handle shall-we-permit that they-may-range and
gaudeant materia et quasi in corpus eant?
rejoice in-the-material and as-if into body they-may-go

6 Erit optimum; sed certe sint grandia et tumida, non
it-will-be best but surely let-them-be grand and swollen not
stulta etiam et acrioribus oculis intuenti ridicula: ut,
foolish also and to-sharper eyes to-one-looking ridiculous so-that
si iam cedendum est, impleat se declamator aliquando,
if now to-be-yielded is let-fill himself the-declaimer sometimes
dum sciat, ut quadrupedes, cum viridi pabulo distentae
provided-that he-knows as quadrupeds when with-green fodder distended
sunt, sanguinis detractione curantur et sic ad cibos
are of-blood by-the-drawing-off are-cured and so to foods
viribus conservandis idoneos redeunt, ita sibi quoque
for-strength to-be-preserved suitable return so for-himself also
tenuandas adipes, et quidquid humoris corrupti contraxerit,
to-be-thinned the-fat and whatever of-humor corrupt he-has-gathered
emittendum, si esse sanus ac robustus volet. Alioqui tumor
to-be-let-out if to-be healthy and robust he-will-wish otherwise swelling
ille inanis primo cuiusque veri operis conatu deprehendetur.
that empty at-the-first of-any real work attempt will-be-detected

7 Totum autem declamandi opus qui diversum omni modo
the-whole however of-declaiming work those-who different in-every way
a forensibus causis existimant, ii profecto ne rationem
from forensic cases think those certainly not the-reason
quidem, qua ista exercitatio inventa sit, pervident.
even for-which that exercise invented was see-through

Nam si foro non praeparat, aut scenicae ostentationi 8
for if for-the-forum not it-prepares either to-theatrical display
aut furiosae vociferationi simillimum est. Quid enim
or to-raving bawling most-similar it-is what for
attinet iudicem praeparare, qui nullus est; narrare, quod
does-it-matter a-judge to-prepare who none is to-narrate what
omnes sciant falsum; probationes adhibere causae, de
all know false proofs to-apply to-a-case about
qua nemo sit pronuntiaturus? Et haec quidem otiosa
which no-one is going-to-give-judgment and these-things indeed idle
tantum; adfici vero et ira vel luctu permovere,
only to-be-affected indeed and with-anger or grief to-move
cuius est ludibrii, nisi quibusdam pugnae simulacris ad
of-what is mockery unless by-certain of-battle semblances to
verum discrimen aciemque iustam consuescimus?
the-real crisis and-line-of-battle regular we-grow-accustomed
Nihil ergo inter forense genus dicendi atque hoc 9
nothing then between the-forensic kind of-speaking and this
declamatorium intererit? Si profectus gratia dicimus, nihil.
declamatory will-differ if of-progress for-the-sake we-speak nothing
Utinamque adiici ad consuetudinem posset, ut nominibus
and-would-that to-be-added to the-custom it-could that names
uteremur, et perplexae magis et longioris aliquando actus
we-used and intricate more and of-longer sometimes pleading
controversiae fingerentur, et verba in usu cotidiano posita
controversies were-invented and words in use daily placed
minus timeremus, et iocos inserere moris esset; quae
less we-feared and jests to-insert of-custom were which
nos, quamlibet per alia in scholis exercitati simus,
we however-much through other-things in schools trained we-may-be
tirones in foro inveniunt.
as-novices in the-forum find

10 Si vero in ostentationem comparetur declamatio, sane paulum
if indeed for display be-prepared the-declamation indeed a-little
aliquid inclinare ad voluptatem audientium debemus.
somewhat to-incline toward the-pleasure of-the-hearers we-ought
11 Nam et in iis actionibus, quae in aliqua sine dubio veritate
for even in those pleadings which in some without doubt truth
versantur, sed sunt ad popularem aptatae delectationem,
dwell but are to popular fitted delight
quales legimus panegyricos, totumque hoc demonstrativum
such-as we-read panegyrics and-whole this demonstrative
genus, permittitur adhibere plus cultus omnemque artem,
kind it-is-permitted to-apply more of-refinement and-all art
quae latere plerumque in iudiciis debet, non confiteri
which to-lie-hidden generally in trials ought not to-confess
modo sed ostentare etiam hominibus in hoc advocatis.
only but to-display even to-men for this summoned
12 Quare declamatio, quoniam est iudiciorum consiliorumque
wherefore the-declamation since it-is of-trials and-of-councils
imago, similis esse debet veritati; quoniam autem aliquid
an-image similar to-be ought to-truth since however something
in se habet ἐπιδεικτικόν nonnihil sibi nitoris assumere.
in itself it-has of-display somewhat to-itself of-brilliance to-take-on
13 Quod faciunt actores comici, qui neque ita prorsus, ut nos
which do actors comic who neither so wholly as we
vulgo loquimur, pronuntiant, quod esset sine arte, neque
commonly speak pronounce which would-be without art nor
procul tamen a natura recedunt, quo vitio periret
far yet from nature withdraw by-which fault would-perish
imitatio; sed morem communis huius sermonis decore
imitation but the-manner of-common this speech with-grace
quodam scenico exornant.
a-certain theatrical they-adorn

Sic quoque aliqua nos incommoda ex iis, quas 14
so also some us inconveniences from those which
finxerimus, materiis consequentur, in eo praecipue, quod
we-shall-have-invented subjects will-follow in this chiefly that
multa in iis relinquuntur incerta, quae sumimus ut
many-things in them are-left uncertain which we-assume as
videtur, aetates, facultates, liberi, parentes, urbium ipsarum
seems-fit ages means children parents of-the-cities themselves
vires, iura, mores, alia his similia;
strengths laws customs other-things to-these similar
quin aliquando etiam argumentum ex ipsis positionum 15
nay sometimes even an-argument from the-very of-the-themes
vitiis ducimus. Sed haec suo quaeque loco. Quamvis
faults we-draw but these-things in-its-own each place although
enim omne propositum operis a nobis destinati eo
for the-whole purpose of-the-work by us intended to-this
spectet, ut orator instituatur, tamen, ne quid studiosi
looks that the-orator be-trained yet lest anything the-studious
requirant, etiam si quid erit, quod ad scholas proprie
may-miss even if anything there-will-be which to the-schools properly
pertineat, in transitu non omittemus.
pertains in passing not we-shall-omit

Some think eloquence needs no rules, content with nature and school practice, like the famous professor who did not know what a figure was, or the one who, asked whether he was a Theodorean or an Apollodorean, said he was a fan of the Thracian gladiators. They boast of speaking by impulse, wait for inspiration staring at the ceiling, plan fixed openings they cannot connect, and hurl detached commonplaces, so that their speeches fall apart like boys' notebooks.

1 Iam hinc ergo nobis inchoanda est ea pars artis,
now hence therefore by-us to-be-begun is that part of-the-art
ex qua capere initium solent, qui priora
from which to-take the-beginning are-wont those-who the-earlier-things
omiserunt; quanquam video quosdam in ipso statim limine
have-omitted although I-see some on the-very at-once threshold
obstaturos mihi, qui nihil egere huiusmodi praeceptis
going-to-stand-against me who in-no-way to-need of-this-kind precepts
eloquentiam putent, sed natura sua et vulgari modo et
eloquence think but with-nature its-own and common manner and
scholarum exercitatione contenti rideant etiam diligentiam
of-the-schools with-exercise content may-laugh-at even diligence
nostram exemplo magni quoque nominis professorum,
our by-the-example of-great also name of-professors
quorum aliquis, ut opinor, interrogatus, quid esset σχῆμα
of-whom one as I-think asked what was figure
et νόημα, nescire se quidem sed, si ad rem
and thought not-to-know himself indeed but if to the-matter
pertineret, esse in sua declamatione respondit.
it-pertained to-be in his-own declamation answered
2 Alius percontanti, Theodoreus an Apollodoreus esset? Ego,
another to-one-asking a-Theodorean or an-Apollodorean he-was I
inquit, parmularius sum. Nec sane potuit urbanius ex
says a-Thracian-fan am nor indeed he-could more-wittily from

confessione inscitiae suae elabi. Porro hi, quia et
the-confession of-ignorance his-own to-slip-away moreover these because both
beneficio ingenii praestantes sunt habiti et multa
by-the-benefit of-talent outstanding have-been held and many-things
etiam memoria digna exclamaverunt, plurimos habent similes
even of-memory worthy have-cried-out very-many they-have like-ones
negligentiae suae, paucissimos naturae.
of-negligence their-own very-few of-nature

Igitur impetu dicere se et viribus uti gloriantur; neque 3
therefore by-impulse to-speak themselves and strength to-use they-boast nor
enim opus esse probatione aut dispositione in rebus fictis,
for need to-be of-proof or of-arrangement in matters invented
sed, cuius rei gratia plenum sit auditorium, sententiis
but of-which thing for-the-sake full may-be the-auditorium with-maxims
grandibus, quarum optima quaeque a periculo petatur.
grand of-which best each from danger is-sought

Quin etiam in cogitando, nulla ratione adhibita aut tectum 4
nay even in thinking no method applied either the-ceiling
intuentes magnum aliquid, quod ultro se offerat,
gazing-at great something which of-its-own-accord itself may-offer
pluribus saepe diebus expectant, aut murmure incerto velut
for-several often days they-await or by-a-murmur uncertain as-if
classico instincti concitatissimum corporis motum non
by-a-trumpet stirred most-agitated of-the-body motion not
enuntiandis sed quaerendis verbis accommodant.
to-be-uttered but to-be-sought for-words they-fit

Nonnulli certa sibi initia, priusquam sensum invenerint, 5
some fixed for-themselves beginnings before a-thought they-have-found
destinant, quibus aliquid diserti subiungendum sit, eaque
determine to-which something eloquent to-be-joined is and-those
diu secum ipsi clareque meditati desperata
long with-themselves themselves and-aloud having-rehearsed despaired-of

conectendi facultate deserunt et ad alia deinceps atque
of-connecting the-ability abandon and to other-things next and
inde alia non minus communia ac nota devertunt.
thence other-things not less common and known turn-aside

6 Qui plurimum videntur habere rationis, non in causas
those-who most seem to-have of-method not on cases
tamen laborem suum sed in locos intendunt, atque in iis
yet labor their-own but on places direct and in these
non corpori prospiciunt sed abrupta quaedam, ut forte
not for-the-body provide but broken-off certain-things as by-chance
ad manum venere, iaculantur.
to hand have-come they-hurl

7 Unde fit, ut dissoluta et ex diversis congesta
whence it-comes-about that disjointed and from different-things heaped-up
oratio cohaerere non possit similisque sit commentariis
the-speech to-cohere not can and-similar be to-the-notebooks
puerorum, in quos ea, quae aliis declamantibus laudata
of-boys into which those-things which others declaiming praised
sunt, regerunt. Magnas tamen sententias et res bonas,
have-been they-enter great yet maxims and things good
ita enim gloriari solent, elidunt; nam et barbari et
so for to-boast they-are-wont they-strike-out for both barbarians and
servi; et si hoc sat est, nulla est ratio dicendi.
slaves and if this enough is no is method of-speaking

The untaught often seem more forceful, since bad judges think breaking stronger than opening and call the untrained gladiator who rushes into a brawl the stronger. Division makes a speech look weaker, the rough looks larger than the polished, abuse passes for frankness, and rashness for courage. Risking everything, they sometimes hit on something grand, and their maxims shine in the surrounding gloom; their shouting and gesturing impress the crowd. Quintilian, retired, congratulates them and consoles his own leisure by writing.

Ne hoc quidem negaverim, sequi plerumque hanc opinionem, 1
not this even I-would-deny to-follow generally this opinion
ut fortius dicere videantur indocti; primum vitio
that more-forcefully to-speak seem the-untaught first by-the-fault
male iudicantium, qui maiorem habere vim credunt ea,
badly of-those-judging who greater to-have force believe those-things
quae non habent artem, ut effringere quam aperire, rumpere
which not have art as to-break-open than to-open to-burst
quam solvere, trahere quam ducere putant robustius.
than to-untie to-drag than to-lead they-think more-robust
Nam et gladiator, qui armorum inscius in rixam ruit, et 2
for both the-gladiator who of-arms ignorant into the-brawl rushes and
luctator, qui totius corporis nisu in id, quod semel
the-wrestler who of-the-whole body with-the-effort onto that which once
invasit, incumbit, fortior ab his vocatur; cum interim et
he-has-seized leans stronger by these is-called when meanwhile both
hic frequenter suis viribus ipse prosternitur, et illum
this-one frequently by-his-own strength himself is-thrown-down and that-one
vehementis impetus excipit adversarii mollis articulus.
of-vehement onset catches of-the-opponent supple joint

3 Sed sunt in hac parte, quae imperitos etiam naturaliter
but there-are in this part things-which the-unskilled even naturally
fallant; nam et divisio, cum plurimum valeat in causis,
deceive for both division though very-much it-avails in cases
speciem virium minuit, et rudia politis maiora et
the-appearance of-strength lessens and rough-things than-polished greater and
sparsa compositis numerosiora creduntur.
scattered than-arranged more-numerous are-believed

4 Est praeterea quaedam virtutum vitiorumque vicinia, qua
there-is moreover a-certain of-virtues and-of-vices neighborhood by-which
maledicus pro libero, temerarius pro forti, effusus pro copioso
the-abusive for frank the-rash for brave the-diffuse for copious
accipitur. Maledicit autem ineruditus apertius et saepius vel
is-taken abuses however the-uneducated more-openly and more-often even
cum periculo suscepti litigatoris, frequenter etiam suo.
with danger of-the-taken-on litigant frequently also his-own

5 Adfert et ista res opinionem, quia libentissime homines
brings also that thing reputation because most-gladly men
audiunt ea, quae dicere ipsi noluissent. Illud
hear those-things which to-say themselves would-not-have-wished that
quoque alterum quod est in elocutione ipsa periculum
also other which is in expression itself the-danger
minus vitat conaturque perdite, unde evenit nonnunquam,
less he-avoids and-tries recklessly whence it-happens sometimes
ut aliquid grande inveniat qui semper quaerit quod nimium
that something grand finds who always seeks what excessive
est; verum id et raro provenit, et cetera vitia non pensat.
is but that both rarely comes-about and the-other vices not outweighs

6 Propter hoc quoque interdum videntur indocti copiam
because-of this also sometimes seem the-untaught abundance
habere maiorem, quod dicunt omnia; doctis est et
to-have greater because they-say all-things to-the-learned is both

electio et modus. His accedit, quod a cura docendi
selection and measure to-these is-added that from the-care of-teaching
quod intenderunt recedunt. Itaque illud quaestionum
what they-have-intended they-withdraw and-so that of-questions
et argumentorum apud corrupta iudicia frigus evitant
and of-arguments before corrupt tastes chill they-avoid
nihilque aliud, quam quod vel pravis voluptatibus aures
and-nothing else than what even with-perverse pleasures the-ears
assistentium permulceat, quaerunt.
of-the-bystanders may-soothe they-seek

Sententiae quoque ipsae, quas solas petunt, magis eminent, 7
the-maxims also themselves which alone they-seek more stand-out
cum omnia circa illas sordida et abiecta sunt; ut lumina
when all-things around them mean and abject are as lights
non inter umbras, quemadmodum Cicero dicit, sed plane in
not among shadows as Cicero says but plainly in
tenebris clariora sunt. Itaque ingeniosi vocentur, ut libet,
darkness brighter are and-so talented let-them-be-called as it-pleases
dum tamen constet contumeliose sic laudari disertum.
provided yet it-be-agreed insultingly so to-be-praised the-eloquent-man

Nihilominus confitendum est etiam detrahere doctrinam 8
nonetheless to-be-confessed it-is even to-take-away learning
aliquid, ut limam rudibus et cotes hebetibus et
something as the-file from-rough-things and whetstones from-blunt-things and
vino vetustatem, sed vitia detrahit, atque eo solo
from-wine age but vices it-takes-away and by-that alone
minus est, quod litterae perpolierunt, quo melius.
less is what letters have-polished by-which better

Verum hi pronuntiatione quoque famam dicendi fortius 9
but these by-delivery also the-fame of-speaking more-forcefully
quaerunt. Nam et clamant ubique et omnia levata,
seek for both they-shout everywhere and all-things raised

ut ipsi vocant, manu emugiunt, multo discursu,
as they-themselves call with-hand bellow-out with-much running-about
anhelitu, iactatione gestus, motu capitis furentes.
panting tossing of-gesture with-motion of-head raving
10 Iam collidere manus, terrae pedem incutere, femur, pectus,
now to-clap the-hands on-the-ground the-foot to-strike thigh breast
frontem caedere, mire ad pullatum circulum facit; cum ille
forehead to-beat wonderfully for the-drab-clad crowd works whereas that
eruditus, ut in oratione multa summittere, variare, disponere,
learned-man as in speech many-things to-lower to-vary to-arrange
ita etiam in pronuntiando suum cuique eorum, quae dicet,
so also in delivering its-own to-each of-those which he-will-say
colori accommodare actum sciat, et, si quid sit perpetua
to-color to-fit the-action knows and if anything is of-constant
observatione dignum, modestus et esse et videri malit.
observance worthy modest both to-be and to-seem prefers
11 At illi hanc vim appellant, quae est potius violentia;
but those this force call which is rather violence
cum interim non actores modo aliquos invenias sed,
when meanwhile not pleaders only some you-may-find but
quod est turpius, praeceptores etiam, qui brevem dicendi
what is more-shameful teachers even who brief of-speaking
exercitationem consecuti omissa ratione ut tulit impetus,
practice having-gained omitted method as has-carried impulse
passim tumultuentur eosque, qui plus honoris litteris
everywhere make-an-uproar and-those who more of-honor to-letters
tribuerunt, ineptos et ieiunos et trepidos et infirmos,
have-given inept and meager and timid and weak
ut quodque verbum contumeliosissimum occurrit, appellent.
as each word most-insulting occurs they-call

Verum illis quidem gratulemur sine labore, sine ratione, 12
but them indeed let-us-congratulate without labor without method
sine disciplina disertis; nos, quando et praecipiendi munus
without discipline eloquent we since both of-teaching the-office
iam pridem deprecati sumus et in foro quoque
already long-ago excused-ourselves-from have and in the-forum also
dicendi, quia honestissimum finem putabamus desinere dum
of-speaking because most-honorable end we-thought to-stop while
desideraremur, inquirendo scribendoque talia consolemur
we-were-missed by-inquiring and-by-writing such-things let-us-console
otium nostrum, quae futura usui bonae mentis iuvenibus
leisure our which going-to-be of-use of-good mind to-young-men
arbitramur, nobis certe sunt voluptati.
we-judge to-us surely are for-pleasure

II.13 · NO FIXED RULES

Quintilian will not lay down unchangeable laws for the order of a speech, since cases, times, and necessity change everything, and judgment is the orator's chief quality, as a general fits his line to the ground. Expediency and propriety must guide him. Like Myron's discus thrower, figures please by departing from the straight, and some things are best concealed, as Apelles painted Antigonus in profile and Timanthes veiled the face of Iphigenia's father. Rules are a road, not a single rut.

Nemo autem a me exigat id praeceptorum genus, quod 1
let-no-one however from me demand that of-precepts kind which
est a plerisque scriptoribus artium traditum, ut quasi
has by most writers of-arts been-handed-down that as-if
quasdam leges immutabili necessitate constrictas studiosis
certain laws by-unchangeable necessity bound to-the-students

dicendi feram: utique prooemium et id quale, proxima
of-speaking I-should-bring assuredly a-proem and it of-what-sort next
huic narratio, quae lex deinde narrandi, propositio post
to-this the-narrative what law then of-narrating the-proposition after
hanc vel, ut quibusdam placuit, excursio, tum certus ordo
this or as to-some has-pleased the-digression then a-fixed order
quaestionum ceteraque, quae, velut si aliter facere fas
of-questions and-the-rest which as if otherwise to-do lawful
non sit, quidam tanquam iussi sequuntur.
not were some as-if ordered follow

2 Erat enim rhetorice res prorsus facilis ac parva, si uno
would-be for rhetoric a-thing wholly easy and small if by-one
et brevi praescripto contineretur; sed mutantur pleraque
and brief prescription it-were-contained but are-changed most-things
causis, temporibus, occasione, necessitate. Atque ideo res
by-cases by-times by-occasion by-necessity and therefore the-thing
in oratore praecipua consilium est, quia varie et ad
in an-orator chief judgment is because variously and to
rerum momenta convertitur.
of-things the-turns it-is-turned

3 Quid si enim praecipias imperatori, quotiens aciem
what if for you-should-instruct a-general whenever the-line
instruat, derigat frontem, cornua utrinque promoveat,
he-draws-up let-him-align the-front the-wings on-both-sides let-him-advance
equites pro cornibus locet? Erit haec quidem rectissima
the-cavalry before the-wings let-him-place will-be this indeed most-correct
fortasse ratio, quotiens licebit; sed mutabitur natura
perhaps method whenever it-will-be-allowed but it-will-be-changed by-the-nature
loci, si mons occurret, si flumen obstabit,
of-the-place if a-mountain shall-meet if a-river shall-stand-in-the-way
collibus, silvis, asperitate alia prohibebitur;
by-hills by-woods by-roughness other it-will-be-hindered

mutabit hostium genus, mutabit praesentis condicio 4
will-change of-the-enemy the-kind will-change of-the-present the-condition
discriminis; nunc acie directa nunc cuneis, nunc
crisis now with-the-line straight now with-wedges now
auxiliis nunc legione pugnabitur, nonnunquam terga
with-auxiliaries now with-the-legion it-will-be-fought sometimes backs
etiam dedisse simulata fuga proderit.
even to-have-given in-feigned flight will-profit
Ita prooemium necessarium an supervacuum, breve an 5
so the-proem necessary or superfluous short or
longius, ad iudicem omni sermone derecto an aliquando
longer to the-judge all speech directed or sometimes
averso per aliquam figuram dicendum sit, constricta
turned-away through some figure to-be-spoken be compressed
an latius fusa narratio, continua an divisa, recta
or more-broadly poured-out the-narrative continuous or divided straight
an ordine permutato, causae docebunt. Itemque de
or with-the-order changed the-cases will-teach and-likewise about
quaestionum ordine, cum in eadem controversia aliud
of-questions the-order since in the-same controversy one-thing
alii parti prius quaeri frequenter expediat.
for-one side first to-be-asked frequently may-be-expedient
Neque enim rogationibus plebisve scitis sancta sunt ista 6
nor for by-bills or-of-the-plebs by-decrees sanctioned are those
praecepta, sed hoc quidquid est utilitas excogitavit.
precepts but this whatever is usefulness has-devised
Non negabo autem sic utile esse plerumque, alioqui 7
not I-shall-deny however so useful to-be generally otherwise
nec scriberem; verum, si eadem illa nobis aliud
nor I-would-write but if the-same that to-us another-thing

suadebit utilitas, hanc relictis magistrorum auctoritatibus
shall-advise usefulness this having-been-left of-the-masters the-authorities
sequemur.
we-shall-follow

8 Equidem id maxime praecipiam ac repetens iterumque
indeed this most shall-prescribe and repeating and-again
iterumque monebo: res duas in omni actu spectet orator,
and-again I-shall-advise things two in every pleading let-regard the-orator
quid deceat et quid expediat. Expedit autem saepe
what is-becoming and what is-expedient it-is-expedient however often
mutare ex illo constituto traditoque ordine aliqua et
to-change from that established and-handed-down order some-things and
interim decet, ut in statuis atque picturis videmus
at-times it-is-becoming as in statues and pictures we-see
variari habitus, vultus, status. Nam recti quidem
to-be-varied dress expression stance for of-an-upright indeed
corporis vel minima gratia est;
body even least grace is

9 nempe enim adversa sit facies et demissa brachia et
surely for facing let-be the-face and lowered the-arms and
iuncti pedes et a summis ad ima rigens opus.
joined the-feet and from the-top to the-bottom stiff the-work
Flexus ille et, ut sic dixerim, motus dat actum quendam
bending that and as so I-would-say motion gives action a-certain
et adfectum. Ideo nec ad unum modum formatae manus
and feeling therefore neither to one manner formed the-hands
et in vultu mille species.
and in the-face a-thousand looks

10 Cursum habent quaedam et impetum, sedent alia vel
running have some and onrush sit others or
incumbunt; nuda haec, illa velata sunt, quaedam mixta
recline nude these those veiled are some mixed

ex utroque. Quid tam distortum et elaboratum quam est
from both what so distorted and elaborate as is
ille discobolos Myronis? Si quis tamen, ut parum rectum,
that discus-thrower of-Myron if anyone yet as too-little upright
improbet opus, nonne ab intellectu artis abfuerit, in
should-disapprove-of the-work surely from understanding of-art he-will-have-been-far in
qua vel praecipue laudabilis est ipsa illa novitas ac difficultas?
which even chiefly praiseworthy is the-very that novelty and difficulty
Quam quidem gratiam et delectationem adferunt figurae, 11
which indeed grace and delight bring figures
quaeque in sensibus quaeque in verbis sunt; mutant
both-those-which in thoughts and-those-which in words are they-change
enim aliquid a recto atque hanc prae se virtutem
for something from the-straight and this before themselves excellence
ferunt, quod a consuetudine vulgari recesserunt.
bear that from custom common they-have-withdrawn
Habet in pictura speciem tota facies; Apelles tamen 12
has in painting beauty the-whole face Apelles yet
imaginem Antigoni latere tantum altero ostendit, ut
the-portrait of-Antigonus with-side only one showed that
amissi oculi deformitas lateret. Quid? Non in oratione
of-the-lost eye the-disfigurement might-lie-hidden what not in speech
operienda sunt quaedam, sive ostendi non debent sive
to-be-covered are certain-things whether to-be-shown not they-ought or
exprimi pro dignitate non possunt?
to-be-expressed according-to dignity not they-can
Ut fecit Timanthes, opinor, Cythnius in ea tabula, qua 13
as did Timanthes I-think of-Cythnus in that picture by-which
Coloten Teium vicit. Nam cum in Iphigeniae immolatione
Colotes of-Teos he-defeated for when in of-Iphigenia the-sacrifice
pinxisset tristem Calchantem, tristiorem Ulixen, addidisset
he-had-painted sad Calchas sadder Ulysses had-added

Menelao, quem summum poterat ars efficere, maerorem,
to-Menelaus which highest could art to-produce grief
consumptis adfectibus, non reperiens, quo digne modo
having-been-used-up emotions not finding in-what worthily way
patris vultum posset exprimere, velavit eius caput et
of-the-father the-face he-could to-express he-veiled his head and
suo cuique animo dedit aestimandum.
to-his-own to-each mind gave to-be-judged

14 Nonne huic simile est illud Sallustianum, nam de Carthagine
surely to-this similar is that Sallustian-saying for about Carthage
tacere satius puto quam parum dicere? Propter quae mihi
to-be-silent better I-think than too-little to-say because-of which to-me
semper moris fuit, quam minime alligare me ad praecepta,
always of-custom has-been as least-possible to-bind myself to precepts
quae καθολικά vocitant, id est (ut dicamus quomodo
which universal they-call that is so-that we-may-say as
possumus) universalia vel perpetualia. Raro enim reperitur hoc
we-can universals or perpetuals rarely for is-found this
genus, ut non labefactari parte aliqua et subrui possit.
kind that not to-be-shaken in-part some and to-be-undermined can

15 Sed de his plenius suo quidque loco tractabimus.
but about these more-fully in-its-own each place we-shall-treat
Interim nolo se iuvenes satis instructos, si quem
meanwhile I-do-not-wish themselves the-young-men enough equipped if some
ex his, qui breves plerumque circumferuntur, artis libellum
of those which short generally are-carried-around of-the-art handbook
edidicerint, et velut decretis technicorum tutos
they-have-learned-by-heart and as-if by-the-decrees of-the-technicians safe
putent. Multo labore, assiduo studio, varia exercitatione,
think by-much labor by-constant study by-varied exercise

plurimis experimentis, altissima prudentia, praesentissimo
by-very-many experiments by-the-deepest prudence by-the-readiest
consilio constat ars dicendi.
judgment consists the-art of-speaking
Sed adiuvatur his quoque, si tamen rectam viam, non 16
but it-is-helped by-these also if yet the-right road not
unam orbitam monstrent; a qua declinare qui crediderit
one rut they-show from which to-turn-aside who shall-have-believed
nefas, patiatur necesse est illam per funes ingredientium
wrong be-may-endure necessary it-is that over ropes of-those-walking
tarditatem. Itaque et stratum militari labore iter saepe
slowness and-so both paved by-military labor the-road often
deserimus compendio ducti; et, si rectum limitem rupti
we-desert by-a-shortcut led and if the-straight path broken
torrentibus pontes inciderint, circumire cogemur, et,
by-torrents bridges shall-have-cut to-go-around we-shall-be-compelled and
si ianua tenebitur incendio, per parietem exibimus.
if the-door shall-be-held by-fire through the-wall we-shall-go-out
Late fusum opus est et multiplex et prope cotidie novum, 17
widely spread the-work is and manifold and almost daily new
et de quo nunquam dicta erunt omnia. Quae sint tamen
and about which never said will-be all-things what are yet
tradita, quid ex his optimum, et si qua mutari,
handed-down what of these best and if any-things to-be-changed
adiici, detrahi melius videbitur, dicere experiar.
to-be-added to-be-taken-away better will-seem to-say I-shall-try

Latin renders rhetoric as oratoria *and* oratrix*, words as harsh as Plautus'* essentia *and* queentia*, and not even apt, so Quintilian will use the Greek name, as Cicero did in his titles. He divides the subject into the art, the artist, and the work: the art is the knowledge of speaking well, the artist is the orator, whose aim is to speak well, and the work is a good speech. He begins with the art.*

1 Rhetoricen in Latinum transferentes tum oratoriam, tum
rhetoric into Latin translating both oratorial and
oratricem nominaverunt. Quos equidem non fraudaverim
oratress have-named whom indeed not would-defraud
debita laude, quod copiam Romani sermonis augere
of-due praise because the-store of-Roman speech to-increase
temptarint. Sed non omnia nos ducentes ex Graeco
they-tried but not all-things us drawing from Greek
sequuntur sicut ne illos quidem, quotiens utique suis
follow just-as not them even whenever assuredly with-their-own
verbis signare nostra voluerunt.
words to-mark our-things they-have-wished

2 Et haec interpretatio non minus dura est quam illa Plauti
and this translation not less harsh is than those of-Plautus
essentia atque queentia, sed ne propria quidem; nam oratoria
essence and canness but not proper even for oratorial
sic effertur ut elocutoria, oratrix ut elocutrix; illa autem
so is-pronounced as elocutorial oratress as elocutress that however
de qua loquimur rhetorice talis est qualis eloquentia, nec
about which we-speak rhetoric such is as eloquence nor
dubie apud Graecos quoque duplicem intellectum habet.
doubtfully among the-Greeks also a-twofold meaning has

Namque uno modo fit appositum ars rhetorica ut 3
for in-one way it-becomes an-adjective art rhetorical as
navis piratica, altero nomen rei, qualis est philosophia,
ship piratical in-the-other the-name of-a-thing such-as is philosophy
amicitia. Nos ipsam nunc volumus significare substantiam
friendship we the-very now wish to-signify substance
ut grammatice litteratura est, non litteratrix quemadmodum
as grammar letters is not literatress as
oratrix, nec litteratoria quemadmodum oratoria; verum id
oratress nor literatorial as oratorial but that
in rhetorice non fit.
in rhetoric not happens
Ne pugnemus igitur, cum praesertim plurimis alioqui 4
not let-us-fight therefore when especially very-many otherwise
Graecis sit utendum. Nam certe et philosophos et
Greek-words is to-be-used for surely both philosophers and
musicos et geometras dicam, nec vim adferam nominibus
musicians and geometers I-shall-say nor violence I-shall-bring to-names
his indecora in Latinum sermonem mutatione. Denique
these by-unseemly into Latin speech change finally
cum M. Tullius etiam in ipsis librorum, quos hac
since Marcus Tullius even in the-very of-the-books which this
de re primum scripserat, titulis Graeco nomine utatur,
about subject first he-had-written titles the-Greek name uses
profecto non est verendum, ne temere videamur oratori
certainly not is to-be-feared lest rashly we-may-seem to-the-orator
maximo de nomine artis suae credidisse.
greatest about the-name of-art his-own to-have-trusted
Igitur rhetorice (iam enim sine metu cavillationis utemur hac 5
therefore rhetoric now for without fear of-cavil we-shall-use this
appellatione) sic, ut opinor, optime dividetur, ut de arte, de
name so as I-think best will-be-divided that about the-art about

artifice, de opere dicamus. Ars erit, quae disciplina percipi
the-artist about the-work we-speak the-art will-be what by-discipline to-be-grasped
debet; ea est bene dicendi scientia. Artifex est, qui percepit
ought that is well of-speaking the-knowledge the-artist is who has-grasped
hanc artem, id est, orator, cuius est summa bene dicere;
this art that is the-orator whose is the-sum well to-speak
opus, quod efficitur ab artifice, id est, bona oratio. Haec
the-work what is-produced by the-artist that is good speech these
omnia rursus diducuntur in species; sed illa sequentia suo
all again are-divided into species but those following in-their-own
loco, nunc quae de prima parte tractanda sunt, ordiar.
place now what about the-first part to-be-treated are I-shall-begin

II.15 · WHAT RHETORIC IS

Definitions of rhetoric differ first on whether bad men can be orators; Quintilian holds that the name belongs to good men only. Many define it as the power of persuading, after Isocrates and Plato's Gorgias. But money, influence, and sight persuade too: Antonius bared Aquilius' scars, Galba carried children before the assembly, and Phryne was freed by her body. Others add speaking, or finding what persuades, or confine rhetoric to civil questions, and each definition leaves out too much or takes in too much.

1 Ante omnia, quid sit rhetorice. Quae finitur quidem varie,
before all-things what is rhetoric which is-defined indeed variously
sed quaestionem habet duplicem, aut enim de qualitate
but a-question has twofold either for about the-quality
ipsius rei aut de comprehensione verborum dissensio
of-the-very thing or about the-comprehension of-words disagreement
est. Prima atque praecipua opinionum circa hoc differentia,
is the-first and chief of-opinions about this difference

quod alii malos quoque viros posse oratores dici
that some bad also men to-be-able orators to-be-called
putant; alii, quorum nos sententiae accedimus, nomen hoc
think others whose we to-the-opinion accede name this
artemque, de qua loquimur, bonis demum tribui
and-the-art about which we-speak to-the-good only to-be-attributed
volunt. Eorum autem,
wish of-those however
qui dicendi facultatem a maiore ac magis expetenda vitae 2
who of-speaking the-faculty from the-greater and more to-be-desired of-life
laude secernunt, quidam rhetoricen vim tantum, quidam
glory separate some rhetoric a-power only some
scientiam sed non virtutem, quidam usum, quidam artem
a-knowledge but not a-virtue some a-practice some an-art
quidem sed a scientia et virtute diiunctam, quidam etiam
indeed but from knowledge and virtue disjoined some even
pravitatem quandam artis, id est κακοτεχνίαν nominaverunt.
a-perversity certain of-art that is bad-art have-named
Hi fere aut in persuadendo aut in dicendo apte ad 3
these generally either in persuading or in speaking aptly for
persuadendum positum orandi munus sunt arbitrati. Id
persuading placed of-pleading the-office have judged that
enim fieri potest ab eo quoque, qui vir bonus non
for to-be-done can by him also who a-man good not
sit. Est igitur frequentissimus finis, rhetoricen esse vim
is is therefore most-frequent definition rhetoric to-be a-power
persuadendi. Quod ego vim appello, plerique potestatem,
of-persuading what I power call most potency
nonnulli facultatem vocant; quae res ne quid adferat
some faculty call which thing lest any it-may-bring
ambiguitatis, vim dico δύναμιν.
of-ambiguity power I-mean power

4 Haec opinio originem ab Isocrate (si tamen re vera Ars,
this opinion origin from Isocrates if yet in truth the-Art
quae circumfertur, eius est) duxit. Qui, cum longe sit a
which is-circulated his is drew who though far is from
voluntate infamantium oratoris officia, finem artis temere
the-intention of-those-defaming of-the-orator the-duties the-end of-the-art rashly
comprehendit, dicens esse rhetoricen persuadendi opificem,
has-defined saying to-be rhetoric of-persuading the-craftsman
id est πειθοῦς δημιουργόν; neque enim mihi permiserim
that is of-persuasion craftsman nor for to-myself would-I-allow
eadem uti declinatione, qua Ennius M. Cethegum
the-same to-use inflection by-which Ennius Marcus Cethegus
suadae medullam vocat.
of-Persuasion the-marrow calls

5 Apud Platonem quoque Gorgias in libro, qui nomine
in Plato also Gorgias in the-book which by-the-name
eius inscriptus est, idem fere dicit; sed hanc Plato
his entitled is the-same nearly says but this Plato
illius opinionem vult accipi non suam. Cicero pluribus
of-that-one opinion wishes to-be-taken not his-own Cicero in-several
locis scripsit, officium oratoris esse dicere apposite ad
places has-written the-duty of-the-orator to-be to-speak aptly for
persuadendum.
persuading

6 In rhetoricis etiam, quos sine dubio ipse non probat, finem
in the-rhetorics even which without doubt himself not approves the-end
facit persuadere. Verum et pecunia persuadet et gratia et
he-makes to-persuade but both money persuades and influence and
auctoritas dicentis et dignitas, postremo aspectus etiam ipse
the-authority of-the-speaker and rank finally the-sight even itself

sine voce, quo vel recordatio meritorum cuiusque vel facies
without voice by-which either the-memory of-the-services of-someone or a-face
aliqua miserabilis vel formae pulchritudo sententiam dictat.
some pitiable or of-form beauty the-verdict dictates
Nam et Manium Aquilium defendens Antonius, cum scissa 7
for both Manius Aquilius defending Antonius when torn
veste cicatrices, quas is pro patria pectore adverso
the-garment the-scars which he for the-fatherland on-breast facing
suscepisset, ostendit, non orationis habuit fiduciam sed oculis
had-received he-showed not of-speech had confidence but to-the-eyes
populi Romani vim attulit, quem illo ipso aspectu
of-the-people Roman violence brought which by-that very sight
maxime motum in hoc, ut absolveret reum, creditum est.
most moved to this that it-acquitted the-defendant believed it-is
Servium quidem Galbam miseratione sola, qua non 8
Servius indeed Galba by-pity alone by-which not
suos modo liberos parvulos in contione produxerat,
his-own only children little in the-assembly he-had-brought-forward
sed Galli etiam Sulpicii filium suis ipse manibus
but of-Gallus also of-Sulpicius the-son in-his-own himself hands
circumtulerat, elapsum esse, cum aliorum monumentis tum
had-carried-around escaped to-have both of-others by-the-records and
Catonis oratione testatum est.
of-Cato by-the-speech attested it-is
Et Phrynen non Hyperidis actione, quanquam admirabili, 9
and Phryne not of-Hyperides by-the-pleading although admirable
sed conspectu corporis, quod illa speciosissimum alioqui
but by-the-sight of-the-body which she most-beautiful otherwise
diducta nudaverat tunica, putant periculo liberatam. Quae
drawn-apart had-bared the-tunic they-think from-danger freed which

si omnia persuadent, non est hic, de quo locuti sumus,
if all persuade not is this about which spoken we-have
idoneus finis.
suitable definition

10 Ideoque diligentiores sibi sunt visi, qui, cum
and-therefore more-careful to-themselves have seemed those-who though
de rhetorice idem sentirent, existimaverunt eam vim
about rhetoric the-same they-felt thought it the-power
dicendo persuadendi. Quem finem Gorgias in eodem, de
by-speaking of-persuading which definition Gorgias in the-same about
quo supra diximus, libro, velut coactus a Socrate facit;
which above we-spoke book as-if compelled by Socrates makes
a quo non dissentit Theodectes, sive ipsius id opus
from which not dissents Theodectes whether his-own that work
est, quod de rhetorice nomine eius inscribitur, sive, ut
is which on rhetoric by-the-name his is-entitled or as
creditum est, Aristotelis, in quo est, finem esse rhetorices
believed it-is of-Aristotle in which is the-end to-be of-rhetoric
ducere homines dicendo in id, quod actor velit.
to-lead men by-speaking into that which the-pleader wishes

11 Sed ne hoc quidem satis est comprehensum; persuadent
but not this even enough has-been defined persuade
enim dicendo vel ducunt in id quod volunt alii quoque, ut
for by-speaking or lead into that which they-wish others also as
meretrices, adulatores, corruptores. At contra non persuadet
courtesans flatterers seducers but on-the-contrary not persuades
semper orator; ut interim non sit proprius hic finis eius,
always the-orator so-that sometimes not is proper this end his
interim sit communis cum iis, qui ab oratore procul absunt.
sometimes is common with those who from the-orator far are-distant

Atqui non multum ab hoc fine abest Apollodorus, 12
and-yet not much from this definition is-distant Apollodorus
dicens iudicialis orationis primum et super omnia esse
saying of-judicial speech first and above all to-be
persuadere iudici et sententiam eius ducere in id, quod
to-persuade the-judge and the-opinion his to-lead into that which
velit; nam et ipse oratorem fortunae subiicit, ut, si
one-wishes for both himself the-orator to-fortune subjects so-that if
non persuaserit, nomen suum retinere non possit.
not he-shall-have-persuaded name his-own to-keep not he-can
Quidam recesserunt ab eventu, sicut Aristoteles dicit: 13
some have-withdrawn from the-outcome just-as Aristotle says
rhetorice est vis inveniendi omnia in oratione persuasibilia.
rhetoric is the-power of-finding all in speech persuasive-things
Qui finis et illud vitium, de quo supra diximus, habet
which definition both that fault about which above we-spoke has
et insuper quod nihil nisi inventionem complectitur, quae
and besides that nothing except invention it-embraces which
sine elocutione non est oratio.
without expression not is speech
Hermagorae, qui finem eius esse ait persuasibiliter dicere, 14
to-Hermagoras who the-end of-it to-be says persuasively to-speak
et aliis, qui eandem sententiam non iisdem tantum
and to-others who the-same opinion not in-the-same only
verbis explicant ac finem esse demonstrant dicere quae
words set-out and the-end to-be show to-say what
oporteat omnia ad persuadendum, satis responsum est,
it-behooves all for persuading enough answered it-has-been
cum persuadere non tantum oratoris esse convicimus.
since to-persuade not only of-the-orator to-be we-have-proved

15 Addita sunt his alia varie. Quidam enim circa
added have-been to-these other-things variously some for about
res omnes, quidam circa civiles modo versari rhetoricen
things all some about civil only to-be-occupied rhetoric
putaverunt; quorum verius utrum sit, in eo loco, qui
have-thought of-which truer which is in that place which
huius quaestionis proprius est, dicam.
of-this question proper is I-shall-say

16 Omnia subiecisse oratori videtur Aristoteles, cum dixit
all-things to-have-subjected to-the-orator seems Aristotle when he-said
vim esse videndi, quid in quaque re possit esse
the-power to-be of-seeing what in each thing can to-be
persuasibile. Et Patrocles, qui non quidem adiicit in quaque
persuasive and Patrocles who not indeed adds in each
re, sed nihil excipiendo idem ostendit; vim enim vocat
thing but nothing by-excepting the-same shows a-power for he-calls
inveniendi, quod sit in oratione persuasibile; qui fines
of-finding what is in speech persuasive which definitions
et ipsi solam complectuntur inventionem. Quod vitium
also themselves alone embrace invention which fault
fugiens Theodorus vim putat inveniendi et eloquendi
fleeing Theodorus a-power thinks of-finding and of-expressing
cum ornatu credibilia in omni oratione.
with ornament credible-things in every speech

17 Sed cum eodem modo credibilia quo persuasibilia etiam
but since in-the-same way credible-things as persuasive-things even
non orator inveniat, adiiciendo in omni oratione magis quam
a-non orator may-find by-adding in every speech more than
superiores concedit scelera quoque suadentibus pulcherrimae
the-earlier he-concedes crimes also to-those-urging of-the-most-beautiful
rei nomen.
thing the-name

Gorgias apud Platonem suadendi se artificem in iudiciis et 18
Gorgias in Plato of-persuading himself an-artist in trials and
aliis coetibus esse ait, de iustis quoque et iniustis tractare;
other assemblies to-be says about just-things also and unjust to-treat
cui Socrates persuadendi, non docendi concedit facultatem.
to-whom Socrates of-persuading not of-teaching concedes the-faculty
Qui vero non omnia subiiciebant oratori, sollicitius ac 19
those-who indeed not all-things subjected to-the-orator more-anxiously and
verbosius, ut necesse erat, adhibuerunt discrimina; quorum
more-wordily as necessary was applied distinctions of-whom
fuit Ariston, Critolai Peripatetici discipulus, cuius hic
was Ariston of-Critolaus the-Peripatetic the-pupil whose this
finis est, scientia videndi et agendi in quaestionibus
definition is the-knowledge of-seeing and of-doing in questions
civilibus per orationem popularis persuasionis. Hic
civil through speech of-popular persuasion this-one
scientiam, quia Peripateticus est, non, ut Stoici, virtutis
knowledge because a-Peripatetic he-is not as the-Stoics of-virtue
loco ponit; popularem autem comprehendendo persuasionem
in-place puts popular however by-including persuasion
etiam contumeliosus est adversus artem orandi, quam nihil
even insulting is toward the-art of-pleading which nothing
putat doctis persuasuram.
he-thinks to-the-learned going-to-persuade
Illud de omnibus, qui circa civiles demum quaestiones 20
that about all who about civil only questions
oratorem iudicant versari, dictum sit, excludi ab his
the-orator judge to-be-occupied said let-be to-be-excluded by these
plurima oratoris officia, illam certe laudativam totam, quae
very-many of-the-orator duties that surely laudatory whole which
est rhetorices pars tertia.
is of-rhetoric part third

Theodorus, Celsus, and others called rhetoric an art but not a virtue, and Critolaus called it mere practice. Many misread Plato's Gorgias as calling it flattery and a semblance of politics, but Socrates there condemns the rhetoric of his day, and the Gorgias and the Phaedrus show that true rhetoric needs a just man. Celsus' saying that the orator seeks only probability would arm the wicked. Quintilian takes the definition that suits the good orator: rhetoric is the science of speaking well.

21 Cautius Theodorus Gadareus, ut iam ad eos veniamus,
more-cautiously Theodorus of-Gadara that now to those we-may-come
qui artem quidem esse eam sed non virtutem putaverunt.
who an-art indeed to-be it but not a-virtue have-thought
Ita enim dicit (ut ipsis eorum verbis utar, qui haec
thus for he-says that the-very of-them words I-may-use who these
ex Graeco transtulerunt), ars inventrix et iudicatrix et
from Greek have-translated an-art inventive and judicative and
enuntiatrix decenti ornatu secundum mensionem eius, quod
enunciative with-fitting ornament according-to the-measure of-that which
in quoque potest sumi persuasibile, in materia civili.
in each can to-be-taken persuasive in material civil

22 Itemque Cornelius Celsus, qui finem rhetorices ait dicere
and-likewise Cornelius Celsus who the-end of-rhetoric says to-speak
persuasibiliter in dubia civili materia. Quibus sunt non
persuasively in doubtful civil material to-whom are not
dissimiles, qui ab aliis traduntur; qualis est ille,
unlike those-which by others are-handed-down such-as is that
vis videndi et eloquendi de rebus civilibus subiectis
the-power of-seeing and of-expressing about matters civil subjected

sibi cum quadam persuasione et quodam corporis habitu
to-it with a-certain persuasion and a-certain of-the-body bearing
et eorum, quae dicet, pronuntiatione.
and of-those-things which he-will-say delivery
Mille alia, sed aut eadem aut ex eisdem composita; 23
a-thousand others but either the-same or from the-same composed
quibus item, cum de materia rhetorices dicendum erit,
to-which likewise when about the-material of-rhetoric to-be-spoken it-will-be
respondebimus. Quidam eam neque vim neque scientiam
we-shall-answer some it neither a-power nor a-knowledge
neque artem putaverunt, sed Critolaus usum dicendi (nam
nor an-art have-thought but Critolaus a-practice of-speaking for
hoc τριβή significat), Athenaeus fallendi artem.
this practice signifies Athenaeus of-deceiving an-art
Plerique autem, dum pauca ex Gorgia Platonis a prioribus 24
most however while a-few-things from the-Gorgias of-Plato by earlier-writers
imperite excerpta legere contenti neque hoc totum neque alia
unskillfully excerpted to-read content neither this whole nor other
eius volumina evolvunt, in maximum errorem inciderunt,
his volumes unroll into the-greatest error have-fallen
creduntque eum in hac esse opinione, ut rhetoricen non artem
and-believe him in this to-be opinion that rhetoric not an-art
sed peritiam quandam gratiae ac voluptatis existimet;
but a-skill certain of-gratification and of-pleasure he-thinks
et alio loco civilitatis particulae simulacrum et quartam 25
and in-another place of-politics of-a-small-part a-semblance and a-fourth
partem adulationis, quod duas partes civilitatis corpori
part of-flattery because two parts of-politics to-the-body
adsignet, medicinam et quam interpretantur exercitatricem,
he-assigns medicine and what they-translate gymnastic
duas animo, legalem atque iustitiam; adulationem autem
two to-the-mind legislation and justice flattery however

medicinae vocet cocorum artificium, exercitatricis mangonum,
of-medicine he-calls of-cooks the-craft of-gymnastic of-slave-dealers
qui colorem fuco et verum robur inani sagina
who color with-rouge and true strength with-empty fattening
mentiantur, legalis cavillatricem, iustitiae rhetoricen.
counterfeit of-legislation the-quibbling-art of-justice rhetoric
26 Quae omnia sunt quidem scripta in hoc libro dictaque
which all are indeed written in this book and-said
a Socrate, cuius persona videtur Plato significare quid
by Socrates whose by-the-person seems Plato to-signify what
sentiat; sed alii sunt eius sermones ad coarguendos, qui
he-thinks but other are his dialogues for to-be-refuted those-who
contra disputant, compositi, quos ἐλεγκτικούς vocant, alii
against argue composed which refutative they-call others
ad praecipiendum, qui δογματικοί appellantur.
for teaching which dogmatic are-called
27 Socrates autem seu Plato eam quidem, quae tum exercebatur,
Socrates however or Plato that indeed which then was-practiced
rhetoricen talem putat, nam et dicit his verbis τοῦτον
rhetoric such thinks for both he-says in-these words this
τὸν τρόπον, ὃν ὑμεῖς πολιτεύεσθε, veram autem et
the way in-which you conduct-public-life the-true however and
honestam intelligit. Itaque disputatio illa contra Gorgian
honorable he-understands and-so the-discussion that against Gorgias
ita clauditur, οὐκοῦν ἀνάγκη τὸν ῥητορικὸν δίκαιον εἶναι,
thus is-closed then necessity the rhetorician just to-be
τὸν δὲ δίκαιον βούλεσθαι δίκαια πράττειν;
the and just to-wish just-things to-do
28 ad quod ille quidem conticescit, sed sermonem suscipit
at which he indeed falls-silent but the-conversation takes-up
Polus iuvenili calore inconsideratior, contra quem illa
Polus with-youthful heat more-rash against whom those-things

de simulacro et adulatione dicuntur. Tum Callicles adhuc
about semblance and flattery are-said then Callicles still
concitatior, qui tamen ad hanc perducitur clausulam, τὸν
more-excited who yet to this is-brought conclusion the
μέλλοντα ὀρθῶς ῥητορικὸν ἔσεσθαι, δίκαιον ἄνδρα δεῖ εἶναι
going rightly a-rhetorician to-be just a-man must to-be
καὶ ἐπιστήμονα τῶν δικαίων; ut appareat, Platoni non
and knowing of-the just-things so-that it-may-appear to-Plato not
rhetoricen videri malum, sed eam veram nisi iusto ac
rhetoric to-seem an-evil but it true unless to-a-just and
bono non contingere.
good-man not to-befall

Adhuc autem in Phaedro manifestius facit, hanc artem 29
further however in the-Phaedrus more-clearly he-makes this art
consummari citra iustitiae quoque scientiam non posse; cui
to-be-perfected without of-justice also knowledge not to-be-able to-which
opinioni nos quoque accedimus. An aliter defensionem Socratis
opinion we also accede or otherwise the-defense of-Socrates
et eorum, qui pro patria ceciderant, laudem scripsisset?
and of-those who for the-fatherland had-fallen the-praise would-he-have-written

Quae certe sunt oratoris opera. Sed in illud hominum 30
which surely are of-the-orator works but against that of-men
genus, quod facilitate dicendi male utebatur, invectus est.
kind which the-facility of-speaking badly used inveighed he-has
Nam et Socrates inhonestam sibi credidit orationem,
for both Socrates dishonorable for-himself believed the-speech
quam ei Lysias reo composuerat; et tum maxime
which for-him Lysias as-defendant had-composed and then most
scribere litigatoribus, quae illi pro se ipsi dicerent,
to-write for-litigants what they for themselves themselves might-say

erat moris, atque ita iuri, quo non licebat pro
was of-custom and so to-the-law by-which not it-was-permitted for
altero agere, fraus adhibebatur.
another to-plead a-fraud was-applied

31 Doctores quoque eius artis parum idonei Platoni videbantur,
teachers also of-that art too-little fit to-Plato seemed
qui rhetoricen a iustitia separarent et veris credibilia
who rhetoric from justice separated and to-true-things credible-things
praeferrent; nam id quoque dicit in Phaedro.
preferred for that also he-says in the-Phaedrus

32 Consensisse autem illis superioribus videri potest etiam
to-have-agreed however with-those earlier to-seem can also
Cornelius Celsus, cuius haec verba sunt: orator simile
Cornelius Celsus whose these words are the-orator like
tantum veri petit. Deinde paulo post: non enim bona
only of-the-true seeks then a-little after not for good
conscientia sed victoria litigantis est praemium. Quae si vera
conscience but victory of-the-litigant is the-reward which if true
essent, pessimorum hominum foret, haec tam perniciosa
were of-the-worst men would-be this so pernicious
nocentissimis moribus dare instrumenta et nequitiam
to-most-harmful characters to-give instruments and wickedness
praeceptis adiuvare. Sed illi rationem opinionis suae viderint.
with-precepts to-help but they the-reason of-opinion their-own must-see-to

33 Nos autem ingressi formare perfectum oratorem, quem
we however having-set-out to-form the-perfect orator whom
in primis esse virum bonum volumus, ad eos qui de hoc
among the-first to-be a-man good we-wish to those who about this
opere melius sentiunt, revertamur. Rhetoricen autem quidam
work better think let-us-return rhetoric however some
eandem civilitatem esse iudicaverunt; Cicero scientiae civilis
the-same politics to-be have-judged Cicero of-knowledge civil

partem vocat (civilis autem scientia idem quod sapientia
a-part calls civil however knowledge the-same as wisdom
est); quidam eandem philosophiam, quorum est Isocrates.
is some the-same philosophy of-whom is Isocrates
Huic eius substantiae maxime conveniet finitio, rhetoricen 34
to-this its substance most will-suit the-definition rhetoric
esse bene dicendi scientiam. Nam et orationis omnes
to-be well of-speaking the-knowledge for both of-speech all
virtutes semel complectitur et protinus etiam mores
excellences at-once it-embraces and directly also the-character
oratoris, cum bene dicere non possit nisi bonus.
of-the-orator since well to-speak not he-can unless good
Idem valet Chrysippi finis ille ductus a Cleanthe 35
the-same avails of-Chrysippus definition that drawn from Cleanthes
scientia recte dicendi. Sunt plures eiusdem, sed ad alias
the-knowledge rightly of-speaking there-are more of-the-same but to other
quaestiones magis pertinent. Idem sentit et finis hoc
questions more pertain the-same feels also the-definition in-this
modo comprehensus, persuadere quod oporteat, nisi quod
way framed to-persuade what it-behooves except that
artem ad exitum alligat.
the-art to the-outcome binds
At bene Areus dicere secundum virtutem orationis. Excludunt 36
but well Areus to-speak according-to the-excellence of-speech exclude
a rhetorice malos et illi, qui scientiam civilium officiorum
from rhetoric the-bad also those who the-knowledge of-civil duties
eam putaverunt, si scientiam virtutem iudicant; sed anguste
it have-thought if knowledge virtue they-judge but narrowly
intra civiles quaestiones coercent. Albutius, non obscurus
within civil questions confine Albutius not obscure
professor atque auctor, scientiam bene dicendi esse consentit,
professor and author the-knowledge well of-speaking to-be agrees

sed exceptionibus peccat adiiciendo circa civiles quaestiones
but by-exceptions errs by-adding about civil questions
et credibiliter; quarum utrique iam responsum est.
and credibly of-which to-each already answered it-has-been
37 Probabilis et illi voluntatis, qui recte sentire et dicere
of-acceptable also those intention who rightly to-think and to-speak
rhetorices putaverunt. Hi sunt fere fines maxime
of-rhetoric have-thought these are nearly the-definitions most
illustres et de quibus praecipue disputatur. Nam omnes
illustrious and about which chiefly it-is-disputed for all
quidem persequi neque attinet neque possum, cum pravum
indeed to-pursue neither it-matters nor I-can since a-perverse
quoddam, ut arbitror, studium circa scriptores artium
certain as I-judge zeal among the-writers of-arts
extiterit, nihil eisdem verbis, quae prior aliquis occupasset,
has-arisen nothing in-the-same words which earlier someone had-seized
finiendi, quae ambitio procul aberit a me.
of-defining which ambition far will-be-absent from me
38 Dicam enim non utique quae invenero sed quae placebunt,
I-shall-say for not assuredly what I-shall-have-found but what will-please
sicut hoc, rhetoricen esse bene dicendi scientiam; cum
just-as this rhetoric to-be well of-speaking the-knowledge since
reperto quod est optimum, qui quaerit aliud, peius
having-been-found what is best who seeks another-thing worse
velit. His approbatis, simul manifestum est illud quoque,
wishes these having-been-approved at-once manifest is that also
quem finem vel quid summum et ultimum habeat rhetorice,
what end or what highest and last has rhetoric
quod τέλος dicitur, ad quod omnis ars tendit; nam si est ipsa
which end is-called to which every art tends for if it-is itself
bene dicendi scientia, finis eius et summum est bene dicere.
well of-speaking the-knowledge the-end its and highest is well to-speak

Critics say eloquence frees the guilty, ruins the innocent, and stirs sedition and wars, and Sparta expelled it while Athens curbed it. But by that reasoning generals, magistrates, medicine, even wisdom, food, and fire are harmful. Appius blocked a disgraceful peace with Pyrrhus, Cicero broke Catiline, and speech founded cities and laws. If rhetoric is the science of speaking well, it is useful, for the maker of the world set man apart from the animals by nothing more than speech.

Sequitur quaestio, an utilis rhetorice. Nam quidam 1
follows the-question whether useful rhetoric for some
vehementer in eam invehi solent, et, quod sit
vehemently against it to-inveigh are-wont and what is
indignissimum, in accusationem orationis utuntur orandi
most-unworthy for the-accusation of-speech they-use of-pleading
viribus:
the-powers
eloquentiam esse, quae poenis eripiat scelestos, cuius 2
eloquence to-be what from-punishments snatches the-wicked whose
fraude damnentur interim boni, consilia ducantur in peius,
by-fraud are-condemned sometimes the-good counsels are-led into the-worse
nec seditiones modo turbaeque populares sed bella etiam
nor seditions only and-tumults popular but wars even
inexpiabilia excitentur; cuius denique tum maximus sit
inexpiable are-stirred-up whose finally then greatest is
usus, cum pro falsis contra veritatem valet.
use when for falsehoods against truth it-prevails
Nam et Socrati obiiciunt comici docere eum, 3
for both against-Socrates allege the-comic-poets to-teach him
quomodo peiorem causam meliorem faciat, et contra
how the-worse cause better he-may-make and against
Tisian et Gorgian similia dicit polliceri Plato.
Tisias and Gorgias similar-things says to-promise Plato

4 Et his adiiciunt exempla Graecorum Romanorumque et
and to-these they-add examples of-Greeks and-of-Romans and
enumerant, qui perniciosa non singulis tantum sed rebus
enumerate who pernicious not to-individuals only but to-affairs
etiam publicis usi eloquentia turbaverint civitatium
also public having-used eloquence have-disturbed of-states
status vel everterint, eoque et Lacedaemoniorum
the-constitutions or overthrown and-therefore both of-the-Spartans
civitate expulsam et Athenis quoque, ubi actor movere
from-the-state expelled and at-Athens also where the-pleader to-move
adfectus vetabatur, velut recisam orandi potestatem.
emotions was-forbidden as-it-were cut-back of-pleading the-power
5 Quo quidem modo nec duces erunt utiles nec magistratus
in-which indeed way neither generals will-be useful nor magistrates
nec medicina nec denique ipsa sapientia. Nam et dux
nor medicine nor finally the-very wisdom for both a-general
Flaminius et Gracchi, Saturnini, Glauciae magistratus, et in
Flaminius and Gracchi Saturninuses Glauciases magistrates and in
medicis venena et in his, qui philosophorum nomine male
physicians poisons and in those who of-philosophers the-name badly
utuntur, gravissima nonnunquam flagitia deprehensa sunt.
use most-grievous sometimes disgraces detected have-been
6 Cibos aspernemur; attulerunt saepe valetudinis causas.
foods let-us-spurn they-have-brought often of-ill-health causes
Nunquam tecta subeamus; super habitantes aliquando
never roofs let-us-go-under upon the-dwellers sometimes
procumbunt. Non fabricetur militi gladius; potest uti
they-collapse not let-be-forged for-the-soldier a-sword can to-use
eodem ferro latro. Quis nescit, ignes, aquas, sine
the-same iron a-robber who does-not-know fires waters without

quibus nulla sit vita, et (ne terrenis immorer) solem
which no is life and lest on-earthly-things I-linger the-sun
lunamque, praecipua siderum, aliquando et nocere?
and-the-moon the-chief of-stars sometimes also to-harm
Num igitur negabitur deformem Pyrrhi pacem caecus ille 7
surely-not then will-it-be-denied disgraceful of-Pyrrhus the-peace blind that
Appius dicendi viribus diremisse? Aut non divina M.
Appius of-speaking by-the-powers to-have-broken-off or not divine Marcus
Tulli eloquentia et contra leges agrarias popularis fuit et
of-Tullius eloquence both against laws agrarian popular was and
Catilinae fregit audaciam et supplicationes, qui maximus
of-Catiline broke the-audacity and thanksgivings which greatest
honor victoribus bello ducibus datur, in toga meruit?
honor to-victorious in-war generals is-given in the-toga earned
Nonne perterritos militum animos frequenter a metu 8
surely terrified of-soldiers the-minds frequently from fear
revocat oratio et tot pugnandi pericula ineuntibus laudem
recalls speech and so-many of-fighting dangers to-those-entering glory
vita potiorem esse persuadet? Neque vero me Lacedaemonii
than-life preferable to-be persuades nor indeed me the-Spartans
atque Athenienses magis moverint quam populus Romanus,
and the-Athenians more would-move than the-people Roman
apud quem summa semper oratoribus dignitas fuit.
with whom highest always to-orators the-dignity has-been
Equidem nec urbium conditores reor aliter effecturos 9
indeed neither of-cities the-founders think otherwise going-to-have-effected
fuisse ut vaga illa multitudo coiret in populos,
to-have-been that wandering that multitude should-unite into peoples
nisi docta voce commota; nec legum repertores sine
unless by-learned voice moved nor of-laws the-discoverers without

summa vi orandi consecutos, ut se ipsi homines
the-highest force of-pleading to-have-achieved that themselves themselves men
ad servitutem iuris astringerent.
to the-servitude of-law should-bind

10 Quin ipsa vitae praecepta, etiamsi natura sunt honesta, plus
nay the-very of-life precepts although by-nature are honorable more
tamen ad formandas mentes valent, quotiens pulchritudinem
yet for to-be-formed minds avail whenever the-beauty
rerum claritas orationis illuminat. Quare, etiamsi in
of-things the-brilliance of-speech illuminates wherefore although in
utramque partem valent arma facundiae, non est tamen
each direction avail the-arms of-fluency not is yet
aequum id haberi malum, quo bene uti licet.
fair that to-be-held an-evil which well to-use it-is-allowed

11 Verum haec apud eos forsitan quaerantur, qui summam
but these-things among those perhaps may-be-asked who the-sum
rhetorices ad persuadendi vim rettulerunt. Si vero est bene
of-rhetoric to of-persuading the-power have-referred if indeed it-is well
dicendi scientia, quem nos finem sequimur, ut sit orator
of-speaking the-knowledge which we definition follow so-that is the-orator
in primis vir bonus, utilem certe esse eam confitendum est.
among the-first a-man good useful surely to-be it to-be-confessed it-is

12 Et hercule deus ille princeps, parens rerum fabricatorque
and by-Hercules god that chief the-parent of-things and-the-maker
mundi, nullo magis hominem separavit a ceteris, quae
of-the-world by-nothing more man has-separated from the-other which
quidem mortalia essent, animalibus, quam dicendi facultate.
indeed mortal might-be animals than of-speaking by-the-faculty

13 Nam corpora quidem magnitudine, viribus, firmitate, patientia,
for bodies indeed in-size in-strength in-firmness in-endurance
velocitate praestantiora in illis mutis videmus, eadem minus
in-speed more-excellent in those dumb-ones we-see the-same less

egere acquisitae extrinsecus opis. Nam et ingredi citius et
to-need acquired from-outside of-help for both to-walk more-quickly and
pasci et tranare aquas citra docentem natura ipsa sciunt.
to-feed and to-swim-across waters without a-teacher by-nature itself they-know
Et pleraque contra frigus ex suo corpore vestiuntur, 14
and most against cold from their-own body are-clothed
et arma iis ingenita quaedam et ex obvio fere
and arms to-them inborn certain and from what-is-at-hand generally
victus, circa quae omnia multus hominibus labor est.
food about which all much for-men labor is
Rationem igitur nobis praecipuam dedit eiusque nos socios
reason therefore to-us as-chief he-gave and-of-it us partners
esse cum dis immortalibus voluit.
to-be with the-gods immortal he-willed
Sed ipsa ratio neque tam nos iuvaret neque tam 15
but the-very reason neither so-much us would-help nor so-much
esset in nobis manifesta, nisi, quae concepissemus mente,
would-be in us manifest unless what we-had-conceived in-mind
promere etiam loquendo possemus, quod magis deesse
to-bring-forth also by-speaking we-could which more to-be-lacking
ceteris animalibus quam intellectum et cogitationem
to-the-other animals than understanding and thought
quandam videmus.
a-certain we-see
Nam et mollire cubilia et nidos texere et educare fetus et 16
for both to-soften beds and nests to-weave and to-rear young and
excludere, quin etiam reponere in hiemem alimenta, opera
to-hatch nay even to-store-up for winter food works
quaedam nobis inimitabilia (qualia sunt cerarum ac mellis)
certain to-us inimitable such-as are of-wax and of-honey

efficere, nonnullius fortasse rationis est; sed quia carent
to-produce of-some perhaps reason is but because they-lack
sermone, quae id faciunt, muta atque irrationalia vocantur.
speech those-which it do dumb and irrational are-called
17 Denique homines, quibus negata vox est, quantulum adiuvat
finally men to-whom denied speech is how-little helps
animus ille caelestis? Quare si nihil a dis oratione melius
mind that heavenly wherefore if nothing from the-gods than-speech better
accepimus, quid tam dignum cultu ac labore ducamus,
we-have-received what so worthy of-cultivation and labor should-we-consider
aut in quo malimus praestare hominibus, quam quo
or in what should-we-prefer to-excel men than in-that-in-which
ipsi homines ceteris animalibus praestant, eo quidem
themselves men the-other animals excel by-this indeed
magis, quod nulla in arte plenius labor gratiam refert?
more because no in art more-fully labor thanks returns
18 Id adeo manifestum erit, si cogitaverimus, unde et
that so manifest will-be if we-shall-have-considered whence and
quo usque iam provecta sit orandi facultas; et adhuc
how far already advanced has of-pleading the-faculty and still
augeri potest.
to-be-increased can
19 Nam ut omittam, defendere amicos, regere consiliis senatum,
for that I-may-omit to-defend friends to-guide by-counsels the-senate
populum, exercitum in quae velit ducere, quam sit utile
the-people the-army into what he-wishes to-lead how is useful
conveniatque bono viro, nonne pulchrum vel hoc ipsum est,
and-befits a-good man surely fine even this itself is
ex communi intellectu verbisque, quibus utuntur omnes,
from common understanding and-from-words which use all

tantum adsequi laudis et gloriae, ut non loqui et orare
so-much to-attain of-praise and of-glory that not to-speak and to-plead
sed, quod Pericli contigit, fulgurare ac tonare videaris?
but what to-Pericles befell to-lighten and to-thunder you-seem

II.17 · IS RHETORIC AN ART?

Writers on rhetoric and most philosophers agree that it is an art, and it is absurd to grant art to potters and weavers but deny it to oratory. Some called it natural or, like Antonius in Cicero, mere observation, since the untaught plead for themselves and speech came before the art. But every art began in nature, as medicine did. Rhetoric need not hold the false opinions it uses: as Hannibal deceived Fabius with burning oxen, the orator deceives others, not himself.

Finis non erit, si exspatiari in parte hac et indulgere 1
end not there-will-be if to-range in part this and to-indulge
voluptati velim. Transeamus igitur ad eam quaestionem,
pleasure I-should-wish let-us-pass therefore to that question
quae sequitur, an rhetorice ars sit.
which follows whether rhetoric an-art is
Quod quidem adeo ex iis, qui praecepta dicendi tradiderunt, 2
which indeed so of those who precepts of-speaking have-handed-down
nemo dubitavit, ut etiam ipsis librorum titulis testatum
no-one has-doubted that even in-the-very of-books titles attested
sit, scriptos eos de arte rhetorica; Cicero vero eam,
it-is written them about the-art rhetorical Cicero indeed that
quae rhetorice vocetur, esse artificiosam eloquentiam dicat.
which rhetoric is-called to-be artful eloquence says
Quod non oratores tantum vindicarunt, ut studiis aliquid
which not orators only have-claimed that to-studies something

suis praestitisse videantur, sed cum iis philosophi et
their-own to-have-afforded they-may-seem but with them philosophers both
Stoici et Peripatetici plerique consentiunt.
Stoics and Peripatetics most agree

3 Ac me dubitasse confiteor, an hanc partem quaestionis
and myself to-have-doubted I-confess whether this part of-the-question
tractandam putarem; nam quis est adeo non ab eruditione
to-be-treated I-should-think for who is so not from learning
modo sed a sensu remotus hominis, ut fabricandi quidem
only but from the-sense removed of-a-man that of-building indeed
et texendi et e luto vasa ducendi artem putet, rhetoricen
and of-weaving and from clay vessels of-shaping an-art he-thinks rhetoric
autem, maximum ac pulcherrimum, ut supra diximus, opus,
however greatest and most-beautiful as above we-said work
in tam sublime fastigium existimet sine arte venisse?
to so lofty a-summit thinks without art to-have-come

4 Equidem illos, qui contra disputaverunt, non tam id
indeed those who on-the-other-side have-argued not so-much that
sensisse quod dicerent, quam exercere ingenia materiae
to-have-felt which they-said as to-exercise talents of-the-material
difficultate credo voluisse, sicut Polycraten, cum Busirim
by-the-difficulty I-believe to-have-wished just-as Polycrates when Busiris
laudaret et Clytaemnestram; quanquam is, quod his
he-praised and Clytemnestra although he which to-these
dissimile non est, composuisse orationem, quae est habita
unlike not is to-have-composed the-speech which was delivered
contra Socraten, dicitur.
against Socrates is-said

Quidam naturalem esse rhetoricen volunt et tamen adiuvari 5
some natural to-be rhetoric wish and yet to-be-helped
exercitatione non diffitentur, ut in libris Ciceronis de Oratore
by-exercise not deny as in the-books of-Cicero on the-Orator
dicit Antonius, observationem quandam esse non artem.
says Antonius an-observation a-certain to-be not an-art
Quod non ideo, ut pro vero accipiamus, est positum, sed ut 6
which not for-this that for true we-may-take is set-down but that
Antoni persona servetur, qui dissimulator artis fuit. Hanc
of-Antonius the-character may-be-kept who a-dissembler of-art was this
autem opinionem habuisse Lysias videtur. Cuius sententiae
however opinion to-have-held Lysias seems of-which opinion
talis defensio est, quod indocti et barbari et servi, pro
such the-defense is that the-unlearned and barbarians and slaves for
se cum loquuntur, aliquid dicant simile principio, narrent,
themselves when they-speak something say similar to-an-opening they-narrate
probent, refutent, et (quod vim habeat epilogi) deprecentur.
prove refute and what force has of-a-peroration they-plead
Deinde adiiciunt illas verborum cavillationes, nihil, quod 7
then they-add those of-words quibbles nothing which
ex arte fiat, ante artem fuisse; atqui dixisse homines
by art is-done before the-art to-have-been and-yet to-have-spoken men
pro se et in alios semper, doctores artis sero
for themselves and against others always teachers of-the-art late
et circa Tisian et Coraca primum repertos, orationem
and around Tisias and Corax first to-have-been-found speech
igitur ante artem fuisse eoque artem non esse.
therefore before the-art to-have-been and-therefore an-art not to-be
Nos porro, quando coeperit huius rei doctrina, non laboramus 8
we moreover when began of-this thing the-learning not toil
exquirere, quanquam apud Homerum et praeceptorem
to-inquire although in Homer both a-teacher

Phoenicem cum agendi tum etiam loquendi et oratores plures
Phoenix both of-acting and also of-speaking and orators several
et omne in tribus ducibus orationis genus et certamina
and every in three leaders of-speech kind and contests
quoque proposita eloquentiae inter iuvenes invenimus, quin
also proposed of-eloquence among young-men we-find nay
in caelatura clipei Achillis et lites sunt et actores.
in the-engraving of-the-shield of-Achilles both lawsuits are and pleaders
9 Illud enim admonere satis est, omnia, quae ars consummaverit,
that for to-advise enough is all-things which art has-perfected
a natura initia duxisse. Aut tollatur medicina, quae
from nature beginnings to-have-drawn or let-be-removed medicine which
ex observatione salubrium atque iis contrariorum reperta
from observation of-healthy-things and to-them of-contrary-things found
est, et, ut quibusdam placet, tota constat experimentis;
was and as to-some it-pleases wholly consists of-experiments
nam et vulnus deligavit aliquis, antequam haec ars esset,
for both a-wound bound-up someone before this art existed
et febrem quiete et abstinentia, non quia rationem
and a-fever by-rest and abstinence not because the-reason
videbat, sed quia id valetudo ipsa cogebat, mitigavit.
he-saw but because it the-illness itself compelled he-soothed
10 Nec fabrica sit ars; casas enim primi illi sine arte
nor carpentry let-be an-art huts for first those without art
fecerunt; nec musica; cantatur ac saltatur per omnes
made nor music it-is-sung and danced among all
gentes aliquo modo. Ita si rhetorice vocari debet sermo
nations in-some way so if rhetoric to-be-called ought speech
quicunque, fuisse eam, antequam esset ars, confitebor;
whatever to-have-been it before was art I-shall-confess

si vero non quisquis loquitur, orator est, et tum non 11
if indeed not whoever speaks an-orator is and then not
tanquam oratores loquebantur, necesse est, oratorem factum
as orators they-spoke necessary it-is the-orator made
arte nec ante artem fuisse fateantur. Quo illud quoque
by-art nor before art to-have-been they-should-admit by-which that also
excluditur, quod dicunt, non esse artis id, quod faciat qui
is-excluded which they-say not to-be of-art that which may-do one-who
non didicerit, dicere autem homines et qui non didicerint.
not has-learned to-speak however men even who not have-learned
Ad cuius rei confirmationem adferunt, Demaden remigem, 12
for of-which thing confirmation they-bring Demades an-oarsman
et Aeschinen hypocriten oratores fuisse. Falso; nam neque
and Aeschines an-actor orators to-have-been falsely for neither
orator esse, qui non didicit, potest, et hos sero potius quam
an-orator to-be who not has-learned can and these late rather than
nunquam didicisse quis dixerit, quanquam Aeschines ab
never to-have-learned one would-say although Aeschines from
initio sit versatus in litteris, quas pater eius etiam docebat,
the-beginning was engaged in letters which father his even taught
Demaden neque non didicisse certum sit, et continua
Demades neither not to-have-learned certain is and continuous
dicendi exercitatio potuerit tantum, quantuscunque postea
of-speaking practice could so-much however-great afterward
fuit, fecisse; nam id potentissimum discendi genus est.
he-was to-have-made for that most-powerful of-learning kind is
Sed et praestantiorem, si didicisset, futurum fuisse 13
but also more-excellent if he-had-learned going-to-be to-have-been
dicere licet; neque enim orationes scribere est ausus, ut
to-say it-is-allowed nor for speeches to-write has dared that
eum multum valuisse in dicendo sciamus.
him much to-have-availed in speaking we-may-know

14 Aristoteles, ut solet, quaerendi gratia quaedam subtilitatis
Aristotle as he-is-wont of-inquiring for-the-sake certain of-subtlety
suae argumenta excogitavit in Gryllo; sed idem et de
his-own arguments devised in the-Gryllus but the-same also on
arte rhetorica tris libros scripsit, et in eorum primo
the-art rhetorical three books wrote and in of-them the-first
non artem solum eam fatetur, sed ei particulam civilitatis
not an-art only it admits but to-it a-small-part of-politics
sicut dialectices adsignat.
just-as of-dialectic assigns

15 Multa Critolaus contra, multa Rhodius Athenodorus. Agnon
much Critolaus against much the-Rhodian Athenodorus Agnon
quidem detraxit sibi inscriptione ipsa fidem, qua
indeed has-taken-away from-himself by-the-title itself credit by-which
rhetorices accusationem professus est. Nam de Epicuro,
of-rhetoric an-accusation professed he-has for about Epicurus
qui disciplinas omnes fugit, nihil miror.
who disciplines all fled nothing I-wonder

16 Hi complura dicunt sed ex paucis locis ducta; itaque
these very-many-things say but from few places drawn and-so
potentissimis eorum breviter occurram, ne in infinitum
to-the-most-powerful of-them briefly I-shall-meet lest into the-infinite
quaestio evadat.
the-question may-run

17 Prima iis argumentatio ex materia est. Omnes enim artes
the-first to-them argument from material is all for arts
aiunt habere materiam, quod est verum; rhetorices nullam
they-say to-have material which is true of-rhetoric none
esse propriam, quod esse falsum in sequentibus probabo.
to-be its-own which to-be false in the-following I-shall-prove

Altera est calumnia nullam artem falsis assentiri opinionibus, 18
the-other is cavil no art to-false to-assent opinions
quia constitui sine perceptione non possit, quae semper
because to-be-constituted without perception not it-can which always
vera sit; rhetoricen assentiri falsis, non esse igitur artem.
true is rhetoric to-assent to-false-things not to-be therefore an-art
Ego rhetoricen nonnunquam dicere falsa pro veris 19
I rhetoric sometimes to-say false-things for true
confitebor, sed non ideo in falsa quoque esse opinione
I-shall-confess but not therefore in false also to-be opinion
concedam, quia longe diversum est, ipsi quid videri et, ut
I-shall-grant because far different is to-oneself something to-seem and that
alii videatur, efficere. Nam et imperator falsis utitur
to-another it-may-seem to-bring-about for both a-general false-things uses
saepe, ut Hannibal, cum inclusus a Fabio, sarmentis circum
often as Hannibal when shut-in by Fabius with-brushwood around
cornua boum deligatis incensisque, per noctem in adversos
the-horns of-oxen tied and-set-on-fire through the-night onto opposite
montes agens armenta speciem hosti abeuntis exercitus
mountains driving the-herds the-appearance to-the-enemy of-a-departing army
dedit, sed illum fefellit, ipse, quid verum esset, non ignoravit.
gave but him he-deceived himself what true was not was-ignorant
Nec vero Theopompus Lacedaemonius, cum permutato cum 20
nor indeed Theopompus the-Spartan when having-exchanged with
uxore habitu e custodia ut mulier evasit, falsam de se
his-wife dress from custody as a-woman escaped false about himself
opinionem habuit, sed custodibus praebuit. Item orator, cum
opinion held but to-the-guards furnished likewise the-orator when
falso utitur pro vero, scit esse falsum eoque se pro vero
the-false uses for true knows to-be false and-that himself for true
uti; non ergo falsam habet ipse opinionem, sed fallit alium.
to-use not therefore false has himself opinion but deceives another

21 Nec Cicero, cum se tenebras offudisse iudicibus in
nor Cicero when himself darkness to-have-poured-over the-judges in
causa Cluenti gloriatus est, nihil ipse vidit. Et pictor, cum
the-case of-Cluentius boasted has nothing himself saw and the-painter when
vi artis suae efficit, ut quaedam eminere in opere,
by-the-force of-art his-own brings-about that certain-things to-stand-out in the-work
quaedam recessisse credamus, ipse ea plana esse non nescit.
certain-things to-have-receded we-believe himself them flat to-be not is-ignorant

II.17.22 · ANSWERS TO THE OBJECTIONS

Rhetoric has an end, speaking well, which the orator always attains even when he loses, as a helmsman or a physician remains one when storm or illness defeats him. Falsehood and emotion are no vices when used for a good cause before ignorant judges. Rhetoric does not contradict itself when good men oppose each other, any more than fencing or generalship. It persuades by probabilities, as medicine treats a pain it cannot verify. Method, order, and the advantage of the trained prove it an art.

22 Aiunt etiam omnes artes habere finem aliquem propositum,
they-say also all arts to-have an-end some proposed
ad quem tendant; hunc modo nullum esse in rhetorice,
to which they-tend this sometimes none to-be in rhetoric
modo non praestari eum, qui promittatur. Mentiuntur; nos
sometimes not to-be-delivered that which is-promised they-lie we
enim esse finem iam ostendimus, et quis esset diximus.
for to-be an-end already have-shown and what it-was we-have-said
23 Et praestabit hunc semper orator, semper enim bene
and will-deliver this always the-orator always for well
dicet. Firmum autem hoc, quod opponitur, adversus eos
he-will-speak firm however this which is-objected against those

fortasse sit, qui persuadere finem putaverunt. Noster orator
perhaps may-be who to-persuade the-end have-thought our orator
arsque a nobis finita non sunt posita in eventu. Tendit
and-art by us defined not are placed in the-outcome strives
quidem ad victoriam qui dicit; sed cum bene dixit,
indeed toward victory who speaks but when well he-has-spoken
etiamsi non vincat, id quod arte continetur effecit.
even-if not he-wins that which in-art is-contained he-has-accomplished
Nam et gubernator vult salva nave in portum pervenire; 24
for both the-helmsman wishes safe the-ship into port to-arrive
si tamen tempestate fuerit abreptus, non ideo minus
if yet by-a-storm he-shall-have-been carried-off not therefore less
erit gubernator dicetque notum illud, dum clavum
he-will-be a-helmsman and-will-say familiar that so-long-as the-tiller
rectum teneam.
straight I-hold
Et medicus sanitatem aegri petit; si tamen aut 25
and the-physician health of-the-patient seeks if yet either
valetudinis vi aut intemperantia aegri aliove quo
of-the-illness by-the-force or by-the-intemperance of-the-patient or-by-other some
casu summa non contingit, dum ipse omnia secundum
chance the-sum not is-attained provided he-himself all-things according-to
rationem fecerit, medicinae fine non excidet. Ita
method shall-have-done of-medicine from-the-end not he-will-fall so
oratori bene dixisse finis est. Nam est ars ea, ut post
for-the-orator well to-have-spoken the-end is for is art that as after
paulum clarius ostendemus, in actu posita non in effectu.
a-little more-clearly we-shall-show in action placed not in effect
Ita falsum erit illud quoque, quod dicitur, artes scire quando 26
so false will-be that also which is-said arts to-know when
sint finem consecutae, rhetoricen nescire. Nam se quisque
they-have the-end attained rhetoric not-to-know for himself each

bene dicere intelligit. Uti etiam vitiis rhetoricen, quod ars nulla
well to-speak understands to-use also vices rhetoric which art no
faciat, criminantur, quia et falsum dicat et adfectus moveat.
does they-charge because both the-false it-says and emotions moves
27 Quorum neutrum est turpe, cum ex bona ratione
of-which neither is base when from good reason
proficiscitur, ideoque nec vitium. Nam et mendacium
it-proceeds and-therefore nor a-vice for both a-lie
dicere etiam sapienti aliquando concessum est, et
to-tell even to-the-wise-man sometimes granted is and
adfectus, si aliter ad aequitatem perduci iudex non
emotions if otherwise to equity to-be-brought the-judge not
poterit, necessario movebit orator.
will-be-able necessarily will-move the-orator
28 Imperiti enim iudicant et qui frequenter in hoc ipsum
the-unskilled for judge and who frequently for this very
fallendi sint, ne errent. Nam, si mihi sapientes iudices
to-be-deceived are lest they-err for if to-me wise judges
dentur, sapientium contiones atque omne consilium, nihil
be-given of-the-wise assemblies and every council nothing
invidia valeat, nihil gratia, nihil opinio praesumpta falsique
ill-will may-avail nothing favor nothing opinion preconceived and-false
testes: perquam sit exiguus eloquentiae locus et prope
witnesses very would-be scanty for-eloquence the-place and almost
in sola delectatione ponatur.
in sole delight would-be-placed
29 Sin et audientium mobiles animi et tot malis
but-if both of-the-hearers fickle the-minds and to-so-many evils
obnoxia veritas, arte pugnandum est et adhibenda quae
exposed truth by-art to-be-fought is and to-be-applied what

prosunt. Neque enim, qui recta via depulsus est,
helps nor for who from-the-straight road driven has-been
reduci ad eam nisi alio flexu potest.
to-be-led-back to it unless by-another turn can
Plurima vero ex eo contra rhetoricen cavillatio est, 30
most indeed from this against rhetoric cavil is
quod ex utraque causae parte dicatur. Inde haec: nullam
that on each of-a-case side it-is-spoken thence these no
esse artem contrariam sibi, rhetoricen esse contrariam
to-be art contrary to-itself rhetoric to-be contrary
sibi; nullam artem destruere quod effecerit, accidere
to-itself no art to-destroy what it-has-produced to-happen
hoc rhetorices operi; item aut dicenda eam docere
this of-rhetoric to-the-work likewise either things-to-be-said it to-teach
aut non dicenda; ita vel per hoc non esse artem,
or not things-to-be-said thus either through this not to-be an-art
quod non dicenda praecipiat, vel per hoc, quod, cum
that not things-to-be-said it-teaches or through this that when
dicenda praeceperit, etiam contraria his doceat.
things-to-be-said it-has-taught also contrary-things to-these it-teaches
Quae omnia apparet de ea rhetorice dici, quae sit a 31
which all it-is-plain about that rhetoric to-be-said which is from
bono viro atque ab ipsa virtute seiuncta; alioqui ubi
the-good man and from the-very virtue separated otherwise where
iniusta causa est, ibi rhetorice non est, adeo ut vix
unjust a-cause is there rhetoric not is so that scarcely
admirabili quodam casu possit accidere, ut ex utraque
by-wonderful some chance can to-happen that on each
parte orator, id est vir bonus, dicat.
side an-orator that is a-man good may-speak

32 Tamen quoniam hoc quoque in rerum naturam cadit,
yet since this also into of-things the-nature falls
ut duos sapientes aliquando iustae causae in diversum
that two wise-men sometimes just causes in opposite-directions
trahant, (quando etiam pugnaturos eos inter se, si ratio
may-draw since even going-to-fight them among themselves if reason
ita duxerit, credunt) respondebo propositis, atque ita
so shall-have-led they-believe I-shall-answer to-the-things-proposed and so
quidem, ut appareat, haec adversus eos quoque frustra
indeed that it-may-appear these-things against those also in-vain
excogitata, qui malis moribus nomen oratoris indulgent.
devised who to-bad characters the-name of-orator grant
33 Nam rhetorice non est contraria sibi. Causa enim cum causa,
for rhetoric not is contrary to-itself case for with case
non illa secum ipsa componitur. Nec, si pugnent inter se,
not it with-itself itself is-matched nor if fight among themselves
qui idem didicerunt, idcirco ars, quae utrique tradita
who the-same have-learned therefore an-art which to-each handed-down
est, non erit; alioqui nec armorum, quia saepe gladiatores
has-been not it-will-be otherwise nor of-arms because often gladiators
sub eodem magistro eruditi inter se componuntur;
under the-same master trained against each-other are-matched
34 nec gubernandi, quia navalibus proeliis gubernator est
nor of-steering because in-naval battles helmsman is
gubernatori adversus; nec imperatoria, quia imperator cum
to-helmsman opposed nor the-general's because general with
imperatore contendit. Item non evertit opus rhetorice,
general contends likewise not overturns the-work rhetoric
quod efficit. Neque enim positum a se argumentum
which it-produces nor for posed by himself an-argument
solvit orator sed ne rhetorice quidem, quia apud eos, qui
dissolves the-orator but not rhetoric even because among those who

in persuadendo finem putant, aut si quis (ut dixi) casus
in persuading the-end think or if some as I-said chance
duos inter se bonos viros composuerit, verisimilia
two against each-other good men shall-have-matched probable-things
quaerentur; non autem, si quid est altero credibilius,
will-be-sought not however if anything is than-another more-credible
id ei contrarium est, quod fuit credibile.
it to-that contrary is which was credible
Nam ut candido candidius et dulci dulcius non est 35
for as to-white whiter and to-sweet sweeter not is
adversum, ita nec probabili probabilius. Neque praecipit
opposed so nor to-probable more-probable nor it-teaches
unquam non dicenda nec dicendis contraria, sed
ever not things-to-be-said nor to-things-to-be-said contrary-things but
quae in quaque causa dicenda sunt.
what in each case to-be-said are
Non semper autem ei, etiamsi frequentissime, tuenda 36
not always however by-him even-if most-frequently to-be-defended
veritas erit; sed aliquando exigit communis utilitas, ut
truth will-be but sometimes demands common utility that
etiam falsa defendat. Ponuntur hae quoque in secundo
even false-things he-defend are-set-down these also in the-second
Ciceronis de Oratore libro contradictiones: artem earum
of-Cicero on the-Orator book objections art of-those
rerum esse, quae sciantur; oratoris omnem actionem
things to-be which are-known of-the-orator all pleading
opinione, non scientia contineri, quia et apud eos dicat,
in-opinion not in-knowledge to-be-contained because both before those he-speaks
qui nesciant, et ipse dicat aliquando, quod nesciat.
who do-not-know and himself speaks sometimes what he-does-not-know

37 Ex his alterum, id est, an sciat iudex, de quo dicatur,
of these the-one that is whether knows the-judge about what is-spoken
nihil ad oratoris artem; alteri respondendum, ars earum
nothing to of-the-orator the-art to-the-other to-be-answered art of-those
rerum est, quae sciuntur. Rhetorice ars est bene dicendi,
things is which are-known rhetoric an-art is well of-speaking
bene autem dicere scit orator.
well however to-speak knows the-orator

38 Sed nescit, an verum sit quod dicit. Ne hi quidem,
but he-does-not-know whether true is what he-says not these even
qui ignem aut aquam aut quattuor elementa aut corpora
who fire or water or four elements or bodies
insecabilia esse, ex quibus res omnes initium duxerint,
indivisible to-be from which things all beginning have-drawn
tradunt, nec qui intervalla siderum et mensuras solis ac terrae
teach nor who the-intervals of-the-stars and the-measures of-sun and earth
colligunt; disciplinam tamen suam artem vocant. Quodsi ratio
compute discipline yet their-own an-art call but-if reason
efficit, ut haec non opinari sed propter vim probationum
brings-about that these not to-suppose but because-of the-force of-proofs
scire videantur, eadem ratio idem praestare oratori potest.
to-know they-seem the-same reason the-same to-afford to-the-orator can

39 Sed an causa vera sit, nescit. Ne medicus quidem,
but whether the-case true is he-does-not-know not the-physician even
an dolorem capitis habeat, qui hoc se pati dicet;
whether pain of-head has who this himself to-suffer will-say
curabit tamen, tanquam id verum sit, et erit ars
he-will-treat yet as-if it true were and will-be an-art
medicina. Quid quod rhetorice non utique propositum
medicine what that rhetoric not assuredly the-purpose

habet semper vera dicendi, sed semper verisimilia? Scit
has always true-things of-saying but always probable-things knows
autem esse verisimilia quae dicit.
however to-be probable what he-says
Adiiciunt his, qui contra sentiunt, quod saepe, quae 40
add to-these those-who the-contrary think that often what
in aliis litibus impugnarunt actores causarum, eadem in
in other lawsuits have-attacked the-pleaders of-cases the-same-things in
aliis defendant. Quod non artis sed hominis est vitium.
others they-defend which not of-the-art but of-the-man is the-fault
Haec sunt praecipua, quae contra rhetoricen dicantur; alia
these are the-chief-things which against rhetoric are-said others
et minora et tamen ex his fontibus derivata. Confirmatur
both lesser and yet from these springs derived is-confirmed
autem esse artem eam breviter.
however to-be an-art it briefly
Nam sive, ut Cleanthes voluit, ars est potestas via, 41
for whether as Cleanthes held an-art is a-power by-a-way
id est ordine, efficiens, esse certe viam atque ordinem in
that is by-order effecting to-be surely a-way and order in
bene dicendo nemo dubitaverit; sive ille ab omnibus fere
well speaking no-one would-doubt or that by all nearly
probatus finis observatur, artem constare ex perceptionibus
approved definition is-observed an-art to-consist of perceptions
consentientibus et coexercitatis ad finem utilem vitae,
agreeing and exercised-together toward an-end useful to-life
iam ostendemus nihil non horum in rhetorice inesse.
presently we-shall-show nothing not of-these in rhetoric to-be-present
Quid quod et inspectione et exercitatione ut artes ceterae 42
what that both by-inspection and by-exercise as arts the-other
constat? Nec potest ars non esse, si est ars dialectice,
it-consists nor can an-art not to-be if is an-art dialectic

quod fere constat, cum ab ea specie magis quam genere
which generally is-agreed since from it in-species more than in-genus
differat. Sed nec illa omittenda sunt, qua in re
it-differs but neither those-things to-be-omitted are which in matter
alius se inartificialiter alius artificialiter gerat, in ea esse
one himself inartistically another artistically conducts in it to-be
artem, et in eo quod, qui didicerit, melius faciat quam
art and in that which who has-learned better does than
qui non didicerit, esse artem.
who not has-learned to-be art

43 Atqui non solum doctus indoctum, sed etiam doctior
and-yet not only the-learned the-unlearned but also the-more-learned
doctum in rhetorices opere superabit, neque essent aliter
the-learned in of-rhetoric work will-surpass nor would-be otherwise
eius tam multa praecepta tamque magni, qui docerent;
its so many precepts and-so great who taught
idque cum omnibus confitendum est, tum nobis praecipue,
and-this both by-all to-be-confessed is and by-us chiefly
qui rationem dicendi a bono viro non separamus.
who the-method of-speaking from the-good man not separate

Arts are theoretical, like astronomy, practical, like dancing, or productive, like painting. Rhetoric is generally held to be practical, consisting in the act of speaking. Yet it takes something from the others: it remains in the silent orator and in the pleasure of study, and written speeches and histories resemble products. If it must be one of the three, since its use lies chiefly in action, it should be called practical or administrative.

Cum sint autem artium aliae positae in inspectione, id 1
since are however of-arts some placed in contemplation that
est cognitione et aestimatione rerum, qualis est astrologia,
is in-knowledge and appraisal of-things such-as is astronomy
nullum exigens actum sed ipso rei, cuius studium
no demanding action but with-the-very of-the-thing of-which study
habet, intellectu contenta, quae θεωρητικὴ vocatur; aliae in
it-has understanding content which theoretical is-called others in
agendo, quarum in hoc finis est et ipso actu perficitur
doing of-which in this the-end is and by-the-very act is-completed
nihilque post actum operis relinquit, quae πρακτική dicitur,
and-nothing after the-act of-work leaves which practical is-called
qualis saltatio est;
such-as dancing is
aliae in effectu, quae operis, quod oculis subiicitur, 2
others in effect which of-the-work which to-the-eyes is-placed-under
consummatione finem accipiunt, quam ποητικήν appellamus,
by-the-completion the-end receive which productive we-call
qualis est pictura: fere iudicandum est, rhetoricen in
such-as is painting generally to-be-judged it-is rhetoric in
actu consistere; hoc enim, quod est officii sui, perficit.
action to-consist this for which is of-duty its-own it-completes

3 Atque ita ab omnibus dictum est. Mihi autem videtur
and so by all said it-has-been to-me however it-seems
etiam ex illis ceteris artibus multum assumere. Nam et potest
also from those other arts much to-take-up for both can
aliquando ipsa res per se inspectione esse contenta. Erit
sometimes the-very thing by itself with-contemplation to-be content will-be
enim rhetorice in oratore etiam tacente, et si desierit
for rhetoric in an-orator even silent and if he-shall-have-ceased
agere vel proposito vel aliquo casu impeditus, non magis
to-plead either by-purpose or by-some chance bindered not more
desinet esse orator quam medicus, qui curandi fecerit finem.
he-will-cease to-be an-orator than a-physician who of-curing has-made an-end
4 Nam est aliquis, ac nescio an maximus, etiam ex
for there-is some and I-know-not whether greatest even from
secretis studiis fructus ac tum pura voluptas litterarum, cum
secluded studies fruit and then pure pleasure of-letters when
ab actu, id est opera, recesserunt et contemplatione
from action that is from-work they-have-withdrawn and the-contemplation
sui fruuntur.
of-themselves enjoy
5 Sed effectivae quoque aliquid simile scriptis orationibus
but to-the-productive also something similar in-written speeches
vel historiis, quod ipsum opus in parte oratoria merito
or histories which itself work in part oratorical deservedly
ponimus, consequetur. Si tamen una ex tribus artibus
we-place it-will-attain if yet one of three arts
habenda sit, quia maxime eius usus actu continetur atque
to-be-held it-is because most its use in-action is-contained and
est in eo frequentissima, dicatur activa vel administrativa,
it-is in it most-frequent let-it-be-called active or administrative
nam et hoc eiusdem rei nomen est.
for also this of-the-same thing name is

Does nature or teaching contribute more to eloquence? The perfect orator needs both. Without the other, nature can do much and teaching nothing; in equal measure, nature counts for more in the middling and teaching for more in the perfect, as a good farmer helps rich soil most. Rough Parian marble is worth more than a millstone carved by Praxiteles, yet his polish on it would be worth more than the marble. The highest art is better than the best material.

Scio, quaeri etiam, naturane plus ad eloquentiam conferat 1
I-know to-be-asked also nature-whether more to eloquence contributes
an doctrina. Quod ad propositum quidem operis nostri
or learning which to the-purpose indeed of-work our
nihil pertinet (neque enim consummatus orator nisi ex
nothing pertains nor for a-perfect orator unless from
utroque fieri potest), plurimum tamen referre arbitror,
both to-be-made can very-much yet to-matter I-judge
quam esse in hoc loco quaestionem velimus.
how to-be in this place the-question we-wish
Nam si parti utrilibet omnino alteram detrahas, natura 2
for if from-part either wholly the-other you-take-away nature
etiam sine doctrina multum valebit, doctrina nulla esse
even without learning much will-avail learning nothing to-be
sine natura poterit. Sin ex pari coeant, in mediocribus
without nature will-be-able but-if on equal-terms they-unite in moderate-men
quidem utrisque maius adhuc credam naturae esse
indeed both greater still I-would-believe of-nature to-be
momentum, consummatos autem plus doctrinae debere quam
the-weight the-perfect however more to-learning to-owe than
naturae putabo; sicut terrae nullam fertilitatem habenti
to-nature I-shall-think just-as to-land no fertility having
nihil optimus agricola profuerit, e terra uberi utile
nothing the-best farmer will-have-profited from land rich useful

aliquid etiam nullo colente nascetur, at in solo fecundo
something even with-no-one tilling will-spring but in soil fertile
plus cultor quam ipsa per se bonitas soli efficiet.
more the-tiller than itself by itself the-goodness of-the-soil will-effect
3 Et, si Praxiteles signum aliquod ex molari lapide conatus
and if Praxiteles a-statue some from millstone rock had
esset exsculpere, Parium marmor mallem rude; at si illud
tried to-carve Parian marble I-would-prefer rough but if that
idem artifex expolisset, plus in manibus fuisset quam
the-same artist had-polished more in the-hands would-have-been than
in marmore. Denique natura materia doctrinae est; haec
in the-marble finally nature the-material of-learning is this
fingit, illa fingitur. Nihil ars sine materia, materiae etiam
shapes that is-shaped nothing art without material of-material even
sine arte pretium est, ars summa materia optima melior.
without art value is art highest than-material the-best better

II.20 · RHETORIC AS A VIRTUE

Is rhetoric one of the neutral arts or a virtue? Most of what is practiced as speaking is artlessness, harmful art, or vain art, like the man who threw chickpeas onto a needle and got a peck of them from Alexander. True rhetoric, fit for the good man, is a virtue: nature gives its seeds, it needs knowledge of the honorable, the useful, and the just, and it needs courage against threats, as at Milo's trial; Crassus and Cicero called eloquence a virtue. A bad man may speak well, as a robber fights bravely.

1 Illa quaestio est maior, ex mediis artibus, quae neque laudari
that question is greater of the-middle arts which neither to-be-praised
per se nec vituperari possunt, sed utiles aut secus
by themselves nor to-be-blamed can but useful or otherwise

secundum mores utentium fiunt, habenda sit rhetorice,
according-to the-characters of-the-users become to-be-held be rhetoric
an sit, ut compluribus etiam philosophorum placet, virtus.
or be as to-very-many even of-philosophers it-seems a-virtue
Equidem illud, quod in studiis dicendi plerique exercuerunt 2
indeed that which in studies of-speaking most have-practiced
et exercent, aut nullam artem, quae ἀτεχνία nominatur,
and practice either no art which artlessness is-named
puto, (multos enim video sine ratione, sine litteris, qua
I-think many for I-see without method without letters whither
vel impudentia vel fames duxit, ruentes) aut malam quasi
either impudence or hunger has-led rushing or a-bad as-if
artem, quam κακοτεχνίαν dicimus. Nam et fuisse multos
art which bad-art we-call for both to-have-been many
et esse nonnullos existimo, qui facultatem dicendi ad
and to-be some I-think who the-faculty of-speaking to
hominum perniciem converterint.
of-men ruin have-turned
ματαιοτεχνία quoque est quaedam, id est supervacua artis 3
vain-art also is a-certain that is a-superfluous of-art
imitatio, quae nihil sane neque boni neque mali habeat,
imitation which nothing indeed neither of-good nor of-bad has
sed vanum laborem, qualis illius fuit, qui grana ciceris
but empty labor such-as of-that-man was who grains of-chickpea
ex spatio distanti missa in acum continuo et sine
from a-space distant thrown onto a-needle continuously and without
frustratione inserebat, quem cum spectasset Alexander,
failure used-to-insert whom when had-watched Alexander
donasse dicitur eiusdem leguminis modio, quod quidem
to-have-presented is-said of-the-same pulse with-a-peck which indeed
praemium fuit illo opere dignissimum.
reward was of-that work most-worthy

4 His ego comparandos existimo, qui in declamationibus,
to-these I to-be-compared think those-who in declamations
quas esse veritati dissimillimas volunt, aetatem multo
which to-be to-truth most-unlike they-wish life with-much
studio ac labore consumunt. Verum haec, quam instituere
study and labor spend but this which to-establish
conamur et cuius imaginem animo concepimus, quae
we-try and whose image in-mind we-have-conceived which
bono viro convenit quaeque est vere rhetorice, virtus erit.
to-a-good man is-fitting and-which is truly rhetoric a-virtue will-be
5 Quod philosophi quidem multis et acutis conclusionibus
which philosophers indeed by-many and acute syllogisms
colligunt, mihi vero etiam planiore hac proprieque nostra
infer to-me indeed even by-plainer this and-properly our
probatione videtur esse perspicuum. Ab illis haec
proof it-seems to-be clear by them these-things
dicuntur. Si consonare sibi in faciendis ac non
are-said if to-agree with-itself in things-to-be-done and not
faciendis virtus est, quae pars eius prudentia vocatur, eadem
to-be-done virtue is which part of-it prudence is-called the-same
in dicendis ac non dicendis erit.
in things-to-be-said and not to-be-said will-be
6 Et si virtutes sunt, ad quas nobis etiam ante quam doceremur
and if virtues there-are for which to-us even before than we-were-taught
initia quaedam ac semina sunt concessa natura, ut ad
beginnings certain and seeds have-been granted by-nature as for
iustitiam, cuius rusticis quoque ac barbaris apparet aliqua
justice of-which to-rustics also and barbarians appears some
imago, nos certe sic esse ab initio formatos, ut possemus
image we surely so to-be from the-beginning formed that we-could

orare pro nobis, etiamsi non perfecte, tamen ut inessent
to-plead for ourselves even-if not perfectly yet that there-were-present
quaedam (ut dixi) semina eius facultatis, manifestum est.
certain as I-said seeds of-that faculty manifest it-is
Non eadem autem natura est iis artibus, quae a virtute 7
not the-same however nature is to-those arts which from virtue
sunt remotae. Itaque cum duo sint genera orationis, altera
are removed and-so since two are kinds of-speech one
perpetua, quae rhetorice dicitur, altera concisa, quae dialectice
continuous which rhetoric is-called the-other concise which dialectic
(quas quidem Zeno adeo coniunxit, ut hanc compressae
which indeed Zeno so joined that this to-closed
in pugnum manus, illam explicatae diceret similem), etiam
into a-fist hand that to-opened he-said similar even
disputatrix virtus erit. Adeo de hac, quae speciosior atque
the-disputing a-virtue will-be so about this which more-splendid and
apertior tanto est, nihil dubitabitur. Sed plenius hoc
more-open by-so-much is nothing will-be-doubted but more-fully this
idem atque apertius intueri ex ipsis operibus volo.
same and more-openly to-view from the-very works I-wish
Nam quid orator in laudando faciet nisi honestorum 8
for what the-orator in praising will-do unless of-honorable-things
et turpium peritus? Aut in suadendo nisi utilitate
and of-base skilled or in persuading unless expediency
perspecta? Aut in iudiciis, si iustitiae sit ignarus?
having-been-perceived or in trials if of-justice he-be ignorant
Quid? Non fortitudinem postulat res eadem, cum saepe
what not courage demands the-thing same when often
contra turbulentas populi minas, saepe cum periculosa
against turbulent of-the-people threats often with dangerous
potentium offensa, nonnunquam, ut iudicio Miloniano,
of-the-powerful offense sometimes as in-the-trial of-Milo

inter circumfusa militum arma dicendum sit; ut, si virtus
among surrounding of-soldiers arms to-be-spoken is so-that if a-virtue
non est, ne perfecta quidem esse possit oratio.
not it-is not perfect even to-be can speech

9 Quodsi ea in quoque animalium est virtus, qua praestat
but-if that in each of-animals is excellence by-which it-excels
cetera vel pleraque, ut in leone impetus, in equo velocitas,
the-rest or most as in the-lion onrush in the-horse speed
hominem porro ratione atque oratione excellere ceteris certum
man moreover in-reason and in-speech to-excel the-others certain
est: cur non tam in eloquentia quam in ratione virtutem
is why not as-much in eloquence as in reason the-excellence
eius esse credamus, recteque hoc apud Ciceronem dixerit
his to-be should-we-believe and-rightly this in Cicero may-have-said
Crassus: est enim eloquentia una quaedam de summis
Crassus is for eloquence one a-certain of the-highest
virtutibus, et ipse Cicero sua persona cum ad Brutum
virtues and himself Cicero in-his-own person both to Brutus
in epistulis, tum aliis etiam locis virtutem eam appellet?
in letters and in-other also places a-virtue it calls

10 At prooemium aliquando ac narrationem dicet malus
but a-proem sometimes and narrative will-speak a-bad
homo et argumenta, sic ut nihil sit in iis requirendum.
man and arguments so that nothing be in them to-be-missed
Nam et latro pugnabit acriter, virtus tamen erit
for both a-robber will-fight keenly a-virtue yet will-be
fortitudo; et tormenta sine gemitu feret malus servus,
courage and tortures without groan will-bear a-bad slave
tolerantia tamen doloris laude sua non carebit. Multa
the-endurance yet of-pain of-praise its-own not will-lack many-things

fiunt eadem sed aliter. Sufficiant igitur haec, quia de
are-done the-same but otherwise let-suffice therefore these-things because about
utilitate supra tractavimus.
usefulness above we-have-treated

II.21 · THE MATERIAL OF RHETORIC

Some call speech the material of rhetoric, but speech is its work, as the statue is the sculptor's; others name persuasive arguments, civil questions, or all of life. Quintilian, citing Plato and Cicero, holds that its material is everything set before it to speak on. Other arts share material without ceasing to be arts, and the orator need not know every art, only the matter he speaks on, which he will learn. The question of instruments he defers to his account of the orator.

Materiam rhetorices quidam dixerunt esse orationem, qua in 1
the-material of-rhetoric some have-said to-be speech which in
sententia ponitur apud Platonem Gorgias. Quae si ita accipitur,
opinion is-placed in Plato Gorgias which if so is-taken
ut sermo quacunque de re compositus dicatur oratio, non
that discourse whatever about subject composed is-called a-speech not
materia sed opus est, ut statuarii statua; nam et oratio
material but the-work it-is as of-the-sculptor the-statue for both speech
efficitur arte sicut statua. Sin hac appellatione verba ipsa
is-produced by-art just-as a-statue but-if by-this name words themselves
significari putamus, nihil haec sine rerum substantia faciunt.
to-be-meant we-think nothing these without of-things substance do
Quidam argumenta persuasibilia; quae et ipsa in parte 2
some arguments persuasive which also themselves in part
sunt operis et arte fiunt et materia egent. Quidam
are of-the-work and by-art are-made and material need some

civiles quaestiones; quorum opinio non qualitate sed modo
civil questions whose opinion not in-quality but in-measure
erravit, est enim haec materia rhetorices sed non sola.
has-erred is for this the-material of-rhetoric but not the-only
3 Quidam, quia virtus sit rhetorice, materiam eius totam
some because a-virtue is rhetoric the-material of-it whole
vitam vocant. Alii, quia non omnium virtutum materia
life call others because not of-all virtues the-material
sit tota vita, sed pleraeque earum versentur in partibus,
is the-whole life but most of-them are-occupied in parts
sicut iustitia, fortitudo, continentia propriis officiis et
just-as justice courage self-control by-their-own duties and
suo fine intelliguntur, rhetoricen quoque dicunt in una
by-their-own end are-understood rhetoric also they-say in one
aliqua parte ponendam, eique locum in ethice negotialem
some part to-be-placed and-to-it a-place in ethics practical
adsignant id est πραγματικόν.
assign that is practical
4 Ego (neque id sine auctoribus) materiam esse rhetorices
I nor this without authorities the-material to-be of-rhetoric
iudico omnes res quaecunque ei ad dicendum subiectae
judge all things whatever to-it for speaking subjected
erunt. Nam Socrates apud Platonem dicere Gorgiae videtur,
will-be for Socrates in Plato to-say to-Gorgias seems
non in verbis esse materiam sed in rebus. Et in Phaedro
not in words to-be the-material but in things and in the-Phaedrus
palam, non in iudiciis modo et contionibus, sed in rebus
openly not in trials only and assemblies but in matters
etiam privatis ac domesticis rhetoricen esse demonstrat.
also private and domestic rhetoric to-be he-shows

Quo manifestum est hanc opinionem ipsius Platonis 5
by-which manifest it-is this opinion of-himself of-Plato
fuisse. Et Cicero quodam loco materiam rhetorices vocat
to-have-been and Cicero in-a-certain place the-material of-rhetoric calls
res, quae subiectae sint ei, sed certas demum putat
the-things which subjected are to-it but definite only he-thinks
esse subiectas. Alio vero de omnibus rebus oratori
to-be subjected in-another indeed about all things for-the-orator
dicendum arbitratur his quidem verbis: quanquam vis
to-be-spoken he-judges in-these indeed words although the-force
oratoris professioque ipsa bene dicendi hoc suscipere
of-the-orator and-the-profession itself well of-speaking this to-undertake
ac polliceri videtur, ut omni de re, quaecunque sit
and to-promise seems that every about subject whatever be
proposita, ornate ab eo copioseque dicatur.
proposed ornately by him and-copiously it-be-spoken
Atque adhuc alibi: vero enim oratori, quae sunt 6
and further elsewhere to-the-true for orator the-things-which are
in hominum vita, quandoquidem in ea versatur orator
in of-men life since in it is-occupied the-orator
atque ea est ei subiecta materies, omnia quaesita, audita,
and it is to-him subjected material all-things inquired-into heard
lecta, disputata, tractata, agitata esse debent.
read disputed handled discussed to-be ought
Hanc autem, quam nos materiam vocamus, id est res 7
this however which we material call that is the-things
subiectas, quidam modo infinitam modo non propriam
subjected some now infinite now not proper
rhetorices esse dixerunt, eamque artem circumcurrentem
of-rhetoric to-be have-said and-it an-art running-around

vocaverunt, quod in omni materia diceret, cum quibus
have-called because in every material it-spoke with whom
mihi minima pugna est.
to-me least fight is

8 Nam de omni materia dicere eam fatentur; propriam habere
for about every material to-speak it they-admit proper to-have
materiam, quia multiplicem habeat, negant. Sed neque
material because manifold it-has they-deny but neither
infinita est, etiamsi est multiplex; et aliae quoque artes
infinite is even-if it-is manifold and other also arts
minores habent multiplicem materiam, velut architectonice,
lesser have manifold material as architecture
namque ea in omnibus, quae sunt aedificio utilia, versatur,
for it in all-things which are for-building useful is-occupied
et caelatura, quae auro, argento, aere, ferro opera efficit.
and engraving which in-gold in-silver in-bronze in-iron works produces

9 Nam sculptura etiam lignum, ebur, marmor, vitrum, gemmas
for sculpture also wood ivory marble glass gems
praeter ea quae supra dixi complectitur.
besides those-things which above I-said embraces

10 Neque protinus non est materia rhetorices, si in eadem
nor straightway not is the-material of-rhetoric if in the-same
versatur et alius. Nam si quaeram, quae sit materia
is-occupied also another for if I-should-ask what is the-material
statuarii, dicetur aes; si quaeram quae sit excusoris, id est
of-the-sculptor will-be-said bronze if I-should-ask what is of-the-smith that is
fabricae eius quam Graeci χαλκευτικήν vocant, similiter aes
of-craft that which the-Greeks bronze-working call similarly bronze
esse respondeant. Atqui plurimum statuis differunt vasa.
to-be they-would-answer and-yet very-much from-statues differ vessels

Nec medicina ideo non erit ars, quia unctio et 11
nor medicine therefore not will-be an-art because anointing and
exercitatio cum palaestrica, ciborum vero qualitas etiam
exercise with the-wrestling-art of-foods indeed the-quality also
cum cocorum ei sit arte communis.
with of-cooks to-it is the-art common
Quod vero de bono, utili, iusto disserere philosophiae 12
that indeed about the-good the-useful the-just to-discourse of-philosophy
officium esse dicunt, non obstat. Nam cum philosophum
the-duty to-be they-say not stands-in-the-way for when a-philosopher
dicunt, hoc accipi volunt virum bonum. Quare igitur
they-say this to-be-understood they-wish a-man good why then
oratorem, quem a bono viro non separo, in eadem
the-orator whom from the-good man not I-separate in the-same
materia versari mirer?
material to-be-occupied should-I-wonder
Cum praesertim primo libro iam ostenderim, philosophos 13
since especially in-the-first book already I-have-shown philosophers
omissam hanc ab oratoribus partem occupasse, quae
omitted this by orators part to-have-seized which
rhetorices propria semper fuisset, ut illi potius in nostra
of-rhetoric proper always had-been so-that they rather in our
materia versentur. Denique cum sit dialectices materia de
material are-occupied finally since is of-dialectic the-material about
rebus subiectis disputare, sit autem dialectice oratio concisa,
things subjected to-dispute is however dialectic speech concise
cur non eadem perpetuae quoque materia videatur?
why not the-same of-continuous also the-material should-seem
Solet a quibusdam et illud opponi: omnium igitur 14
it-is-wont by some also that to-be-objected of-all therefore
artium peritus erit orator, si de omnibus ei dicendum
arts skilled will-be the-orator if about all-things by-him to-be-spoken

est. Possem hic Ciceronis respondere verbis, apud quem
is I-could here of-Cicero to-answer with-the-words in whom
hoc invenio: mea quidem sententia nemo esse poterit
this I-find in-my indeed opinion no-one to-be will-be-able
omni laude cumulatus orator, nisi erit omnium rerum
with-every praise crowned an-orator unless he-shall-be of-all things
magnarum atque artium scientiam consecutus; sed mihi satis
great and of-arts the-knowledge having-attained but to-me enough
est eius esse oratorem rei de qua dicet non inscium.
is of-that to-be the-orator thing about which he-will-speak not ignorant
15 Neque enim omnes causas novit, et debet posse de
nor for all cases he-knows and he-ought to-be-able about
omnibus dicere. De quibus ergo dicet? De quibus
all to-speak about which then will-he-speak about which
didicit. Similiter de artibus quoque, de quibus dicendum
he-has-learned similarly about arts also about which to-be-spoken
erit, interim discet; et de quibus didicerit dicet.
will-be meanwhile he-will-learn and about which he-shall-have-learned he-will-speak
16 Quid ergo? Non faber de fabrica melius aut de musice
what then not the-smith about smithing better or about music
musicus? Si nesciat orator, quid sit, de quo quaeratur,
the-musician if not-know the-orator what is about which it-is-asked
plane melius. Nam et litigator rusticus illitteratusque de
plainly better for even a-litigant rustic and-illiterate about
causa sua melius, quam orator, qui nesciet quid in
case his-own better than an-orator who will-not-know what in
lite sit; sed accepta a musico, a fabro, sicut a
the-suit is but received from the-musician from the-smith just-as from
litigatore melius orator quam ipse qui docuerit.
the-litigant better the-orator than he-himself who has-taught

Verum et faber, cum de fabrica, et musicus, cum de 17
but both the-smith when about smithing and the-musician when about
musica, si quid confirmationem desideraverit, dicet. Non
music if anything confirmation shall-have-required will-speak not
quidem erit orator, sed faciet illud quasi orator, sicut
indeed he-will-be an-orator but he-will-do that as-if an-orator just-as
cum vulnus imperitus deligabit, non erit medicus, sed
when a-wound an-unskilled-man shall-bind not he-will-be a-physician but
faciet ut medicus.
he-will-do as a-physician

An huiusmodi res neque in laudem neque in deliberationem 18
or of-this-kind things neither into praise nor into deliberation
neque in iudicium veniunt? Ergo cum de faciendo portu
nor into judgment come then when about to-be-made harbor
Ostiensi deliberatum est, non debuit sententiam dicere
Ostian deliberated it-was not ought an-opinion to-give
orator? Atqui opus erat ratione architectorum.
the-orator and-yet need was of-the-reasoning of-architects

Livores et tumores in corpore cruditatis an veneni signa 19
bruises and swellings in the-body of-indigestion or of-poison signs
sint, non tractat orator? At est id ex ratione medicinae.
are not treats the-orator but is that from the-science of-medicine
Circa mensuras et numeros non versabitur? Dicamus has
about measures and numbers not he-will-be-occupied let-us-say these
geometriae esse partes. Equidem omnia fere credo posse
of-geometry to-be parts indeed all-things nearly I-believe to-be-able
casu aliquo venire in officium oratoris; quod si non
by-chance some to-come into the-office of-the-orator which if not
accidet, non erunt ei subiecta.
it-shall-happen not will-be to-him subjected

20 Ita sic quoque recte diximus, materiam rhetorices esse
so so also rightly we-have-said the-material of-rhetoric to-be
omnes res ad dicendum ei subiectas; quod quidem
all things for speaking to-it subjected which indeed
probat etiam sermo communis. Nam cum aliquid, de
proves also speech common for when something about
quo dicamus, accepimus, positam nobis esse materiam
which we-may-speak we-have-received set to-us to-be the-material
frequenter etiam praefatione testamur.
frequently even in-a-preface we-testify

21 Gorgias quidem adeo rhetori de omnibus rebus
Gorgias indeed so for-the-rhetorician about all things
putavit esse dicendum, ut se in auditoriis interrogari
thought to-be to-be-spoken that himself in auditoriums to-be-questioned
pateretur, qua quisque de re vellet. Hermagoras
he-allowed on-what each about subject wished Hermagoras
quoque, dicendo materiam esse in causa et in quaestionibus,
also by-saying the-material to-be in the-case and in questions
omnes res subiectas erat complexus.
all things subjected had embraced

22 Sed quaestiones si negat ad rhetoricen pertinere, dissentit
but questions if he-denies to rhetoric to-pertain he-disagrees
a nobis; si autem ad rhetoricen pertinent, ab hoc quoque
from us if however to rhetoric they-pertain by this also
adiuvamur. Nihil est enim, quod non in causam aut
we-are-helped nothing is for which not into a-case or
quaestionem cadat.
a-question falls

Aristoteles tres faciendo partes orationis, iudicialem, 23
Aristotle three by-making parts of-speech the-judicial
deliberativam, demonstrativam, paene et ipse oratori
the-deliberative the-demonstrative almost also himself to-the-orator
subiecit omnia; nihil enim non in haec cadit.
subjected all-things nothing for not into these falls
Quaesitum a paucissimis et de instrumento est. 24
asked by very-few also about the-instrument it-has-been
Instrumentum voco, sine quo formari materia in id
instrument I-call without which to-be-formed the-material into that
quod velimus effici opus non possit. Verum hoc ego
which we-wish to-be-produced the-work not can but this I
non artem credo egere sed artificem. Neque enim scientia
not the-art I-believe to-need but the-artist nor for knowledge
desiderat instrumentum, quae potest esse consummata,
requires an-instrument which can to-be complete
etiamsi nihil faciat, sed ille artifex, ut caelator caelum
even-if nothing it-does but that artist as the-engraver the-chisel
et pictor penicilla. Itaque haec in eum locum, quo
and the-painter brushes and-so these-things to that place where
de oratore dicturi sumus, differamus.
about the-orator going-to-speak we-are let-us-defer

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
press yet to-one-looking-ahead the-end to-me resolved
est vel deficere potius quam desperare. Fefellit
it-has-been either to-fail rather than to-despair it-deceived(-us)
autem quod initium a parvis ceperamus. Mox velut
however that the-beginning from small-things we-had-taken soon as-if
aura sollicitante provecti longius, dum tamen nota
by-a-breeze tempting carried-forward further while yet known

illa et plerisque artium scriptoribus tractata praecipimus,
those and by-most of-arts writers handled-things we-were-teaching
nec adhuc a litore procul videbamur et multos circa
not yet from the-shore far we-seemed and many around
velut iisdem se ventis credere ausos habebamus.
as-if to-the-same themselves winds to-trust having-dared we-had
3 Iam cum eloquendi rationem novissime repertam
now when of-expressing the-method most-recently discovered
paucissimisque temptatam ingressi sumus, rarus, qui tam
and-by-very-few attempted entered we-have rare who so
procul a portu recessisset, reperiebatur. Postquam vero
far from the-harbor had-withdrawn was-found after indeed
nobis ille, quem instituebamus, orator a dicendi magistris
to-us that whom we-were-training orator by of-speaking the-masters
dimissus aut suo iam impetu fertur aut maiora sibi
dismissed either by-his-own now impulse is-carried or greater for-himself
auxilia ex ipsis sapientiae penetralibus petit, quam in
aids from the-very of-wisdom inner-shrines seeks how into
altum simus ablati sentire coepimus.
the-deep we-have 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
for manly part to-contribute something to the-faculty of-speaking
conati sumus, pessime mereamur de rebus humanis, si
tried have worst we-should-deserve of affairs human if
latroni comparamus haec arma, non militi.
for-a-robber 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
further extends this judgment my nor for only
id dico, eum, qui sit orator, virum bonum esse oportere,
this I-say that-he who is an-orator a-man good to-be ought
sed ne futurum quidem oratorem nisi virum bonum.
but not going-to-be even an-orator unless a-man good
Nam certe neque intelligentiam concesseris iis qui,
for surely neither intelligence would-you-concede to-those who
proposita honestorum ac turpium via, peiorem sequi
having-been-set-forth of-honorable and of-base the-road the-worse to-follow
malent, neque prudentiam, cum in gravissimas frequenter
will-prefer nor prudence since into the-heaviest often

legum, semper vero malae conscientiae poenas a semet
of-the-laws always indeed of-bad conscience penalties by themselves
ipsis improviso rerum exitu induantur.
very by-an-unforeseen 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
it-is-proper so only-then for free and whole with-no distracting
atque alio ducente causa, spectabit id solum ad quod
and elsewhere leading cause it-will-look-at that alone for which
accingitur.
it-is-girding-itself

6 Quodsi agrorum nimia cura et sollicitior rei familiaris
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,
to-another is-given what do-we-think are-going-to-do greed
avaritiam, invidiam, quarum impotentissimae cogitationes
avarice envy whose most-violent thoughts
somnos etiam ipsos et illa per quietem visa perturbent?
sleep even 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
endowed in-nothing worse going-to-be an-orator a-bad
virum quam bonum: convincamus huius quoque amentiam.
man than a-good-one let-us-refute of-this-man also the-madness

11 Nam hoc certe nemo dubitabit, omnem orationem id agere,
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, ut
but even if ever by-some led duty which to-happen as
mox docebimus, potest) falso haec adfirmare conabitur,
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
however it-happens that to-them even true-things saying credit
desit, videaturque talis advocatus malae causae argumentum.
is-lacking and-seems such an-advocate of-a-bad cause a-proof

Nunc de iis dicendum est, quae mihi quasi 14
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 multi
we-have-heard not Cicero and-yet of-him also the-morals many
reprehenderunt. Quid agam? magna responsi invidia
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
the-province administered and refused the-vigintivirate and
civilibus bellis, quae in aetatem eius gravissima inciderunt,
in-civil wars which in age his most-grievous fell
neque spe neque metu declinatus animus, quo minus
neither by-hope nor by-fear turned-aside the-mind by-which less
optimis se partibus, id est rei publicae, iungeret.
to-the-best itself the-party that is of-the-thing public it-should-join

17 Parum fortis videtur quibusdam, quibus optime respondit
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,
but-if lacked to-these men the-highest virtue so to-those-asking
an oratores fuerint, respondebo, quomodo Stoici, si
whether orators they-were I-shall-answer as the-Stoics if
interrogentur an sapiens Zeno, an Cleanthes, an Chrysippus
they-be-asked whether wise(-was) Zeno or Cleanthes or Chrysippus
ipse, respondeant, magnos quidem illos ac venerabiles, non
himself would-answer great indeed they and venerable not
tamen id, quod natura hominis summum habet, consecutos.
yet 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 20
although for to-have-stood himself on the-summit of-eloquence
fateor, ac vix, quid adiici potuerit, invenio, fortasse
I-admit and scarcely what to-be-added could I-find perhaps
inventurus, quod adhuc abscisurum putem fuisse (nam
going-to-find what still going-to-cut-off I-should-think to-have-been for
fere sic docti iudicaverunt, plurimum in eo virtutum,
nearly so the-learned have-judged very-much in him of-virtues
nonnihil fuisse vitiorum, et se ipse multa ex illa
something to-have-been of-faults and himself he many-things from that
iuvenili abundantia coercuisse testatur), tamen, quando
youthful abundance to-have-restrained testifies yet since
nec sapientis sibi nomen, minime sui contemptor,
neither of-the-wise-man for-himself the-name by-no-means of-himself a-despiser
asseruit et melius dicere, certe data longiore vita et
he-claimed and better to-speak surely given longer life and
tempore ad componendum securiore, potuisset, non maligne
time for composing more-secure could-have not maliciously
crediderim defuisse ei summam illam, ad quam
I-would-believe to-have-been-lacking to-him the-summit that to which
nemo propius accessit.
no-one nearer has-come

Antonius found no one eloquent and Cicero still seeks his orator, so a more perfect one may yet appear. Quintilian would deny the name to a supremely eloquent bad man, as courage is denied the merely violent. His orator is no hired pleader but a statesman, like Vergil's man who calms a rioting crowd. A good man may yet plead a false cause, as the Stoics allow a lie: for a would-be 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 to-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-central of-wisdom
praeceptis orationem trahet? Nam quomodo pugnam
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 have-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
good and to-be of-speaking skilled why not someone even
unus utrumque consequi possit? cur autem non se
one both to-attain could why however not himself
quisque speret fore illum aliquem?
each should-hope to-be-going-to-be that someone

Ad quod si vires ingenii non suffecerint, tamen ad 32
for which if the-strength of-talent not shall-have-sufficed yet to
quem usque modum processerimus, meliores erimus
whatever right measure we-shall-have-advanced better we-shall-be
ex utroque. Hoc certe procul eximatur animo, rerum
from both this surely far be-removed from-the-mind of-things
pulcherrimam eloquentiam cum vitiis mentis posse misceri.
the-most-beautiful eloquence with vices of-mind to-be-able to-be-mixed
Facultas dicendi, si in malos incidit, et ipsa iudicanda
the-faculty of-speaking if upon the-bad it-has-fallen also itself to-be-judged
est malum; peiores enim illos facit, quibus contigit.
is an-evil worse for those it-makes to-whom it-has-befallen
Videor mihi audire quosdam (neque enim deerunt 33
I-seem to-myself to-hear certain-men nor for will-be-lacking
unquam, qui diserti esse quam boni malint) illa
ever who eloquent to-be than good prefer those-things
dicentes: Quid ergo tantum est artis in eloquentia? cur tu
saying what then so-much is of-art in eloquence why you
de coloribus et difficilium causarum defensione, nonnihil
about colors and of-difficult cases the-defense something
etiam de confessione locutus es, nisi aliquando vis
even about confession spoken you-have unless sometimes the-force
ac facultas dicendi expugnat ipsam veritatem? Bonus enim
and faculty of-speaking storms the-very truth the-good for
vir non agit nisi bonas causas, eas porro etiam sine
man not pleads except good cases these moreover even without
doctrina satis per se tuetur veritas ipsa.
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
what it-is opposed to-it wickedness reveals and equity becomes
ex iniqui contemplatione manifestior, et plurima
from of-the-unjust contemplation more-manifest and very-many-things
contrariis probantur. Debent ergo oratori sic esse
by-contraries are-proved ought therefore to-the-orator so to-be
adversariorum nota consilia ut hostium imperatori.
of-the-adversaries known the-plans as of-the-enemy to-the-general

Verum et illud, quod prima propositione durum videtur, potest 36
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 masters
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
also the-harshest admit is-going-to-bring-it-about sometimes
virum bonum ut mendacium dicat, et quidem nonnunquam
a-man good that a-lie be-tell and indeed sometimes
levioribus causis, ut in pueris aegrotantibus utilitatis
for-lighter causes as with boys sick for

eorum gratia multa fingimus, multa non facturi
of-their-advantage the-sake many-things we-invent many-things not going-to-do
promittimus;
we-promise
39 nedum si ab homine occidendo grassator avertendus
much-less if from a-man being-killed a-highwayman to-be-turned-aside
sit aut hostis pro salute patriae fallendus; ut
is or an-enemy for the-safety of-the-fatherland to-be-deceived so-that
hoc, quod alias in servis quoque reprehendendum
this which at-other-times in slaves even to-be-censured
est, sit alias in ipso sapiente laudandum. Id si
is be at-other-times in the-very wise-man to-be-praised this if
constiterit, multa iam video posse evenire, propter
shall-have-been-established many-things now I-see to-be-able to-happen because-of
quae orator bene suscipiat tale causae genus, quale
which the-orator rightly may-undertake such of-a-case kind as
remota ratione honesta non recepisset.
removed the-reason honorable 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-be-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-be-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
to-prefer than by the-enemy to-be-sold so if he-had-been an-orator not
defendisset eundem Rufinum vel manifesti peculatus
would-he-have-defended the-same Rufinus even of-manifest embezzlement
reum?
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 by-the-orator by-studies will-be to-be-cultivated and
omnis honesti iustique disciplina pertractanda, sine
of-every honorable and-just-thing the-discipline to-be-studied-thoroughly without
qua nemo nec vir bonus esse nec dicendi peritus potest.
which no-one neither a-man good to-be nor of-speaking skilled can

2 Nisi forte accedemus iis, qui natura constare mores
unless perhaps we-shall-side-with those who by-nature to-be-fixed morals
et nihil adiuvari disciplina putant; scilicet ut ea
and in-nothing to-be-helped by-discipline think namely that those-things
quidem, quae manu fiunt, atque eorum etiam contemptissima
indeed which by-hand are-done and of-them even the-most-despised
confiteantur egere doctoribus, virtutem vero, qua nihil
they-admit to-need teachers virtue indeed than-which nothing
homini, quo ad deos immortales propius accederet,
to-man by-which to the-gods immortal nearer he-might-approach
datum est, obviam et illaboratam, tantum quia nati
given it-has-been at-hand and unlabored only because born
simus, habeamus. Abstinens erit qui id ipsum, quid
we-are we-have abstinent will-he-be who that very-thing what
sit abstinentia, ignoret?
is abstinence is-ignorant-of

3 Et fortis qui metus doloris, mortis, superstitionis
and brave he-who the-fears of-pain of-death of-superstition
nulla ratione purgaverit? Et iustus qui aequi bonique
by-no method has-purged and just he-who of-the-fair and-good
tractatum, qui leges, quaeque natura sunt omnibus
the-treatment who the-laws both-those-which by-nature are to-all
datae quaeque propriae populis et gentibus constitutae,
given and-those-which proper to-peoples and nations established
nunquam eruditiore aliquo sermone tractarit? O quam
never in-more-learned some discourse has-handled O how
istud parvum putant, quibus tam facile videtur!
that small they-think to-whom so easy it-seems

4 Sed hoc transeo, de quo neminem, qui litteras vel
but this I-pass-over about which no-one who letters even
primis, ut aiunt, labris degustarit, dubitaturum puto.
with-the-first as they-say lips has-tasted going-to-doubt I-think

Ad illud sequens praevertar, ne dicendi quidem satis
to that following-point I-shall-turn-first not of-speaking even sufficiently
peritum fore, qui non et naturae vim omnem penitus
skilled he-will-be who not both of-nature the-force all deeply
perspexerit et mores praeceptis ac ratione formarit.
has-examined 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,
and that-the-philosophers when those-things of-speaking by-strength they-defend
uti rhetorum armis, non suis. Idem tamen confitetur,
to-use 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 6
hence also that is that Cicero in-several books and
epistolis testatur dicendi facultatem ex intimis sapientiae
letters testifies that-the-faculty of-speaking from the-inmost of-wisdom
fontibus fluere, ideoque aliquamdiu praeceptores eosdem
springs to-flow and-therefore for-some-time the-teachers the-same
fuisse morum atque dicendi. Quapropter haec exhortatio
to-have-been of-morals and of-speaking wherefore this exhortation
mea non eo pertinet ut esse oratorem philosophum
my not to-this pertains that to-be the-orator a-philosopher

velim, quando non alia vitae secta longius a civilibus
I-should-wish since not another of-life sect further from civic
officiis atque ab omni munere oratoris recessit.
duties and from every function of-the-orator has-withdrawn
7 Nam quis philosophorum aut in iudiciis frequens aut clarus
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
but because deserted by those who themselves to eloquence
contulerunt, studia sapientiae non iam in actu suo
have-applied the-studies of-wisdom not now in activity their-own
atque in hac fori luce versantur, sed in porticus
and in this of-the-forum light are-engaged but into porticoes
et in gymnasia primum, mox in conventus scholarum
and into gymnasia first soon into the-gatherings of-the-schools
recesserunt: id, quod est oratori necessarium nec a
have-withdrawn that which is for-the-orator necessary nor by
dicendi praeceptoribus traditur, ab iis petere nimirum
of-speaking the-teachers is-handed-down from those to-seek doubtless
necesse est, apud quos remansit, evolvendi penitus auctores,
necessary it-is with whom it-has-remained to-be-unrolled thoroughly the-authors

qui de virtute praecipiunt, ut oratoris vita cum
who about virtue teach so-that of-the-orator the-life with
scientia divinarum rerum sit humanarumque coniuncta.
the-knowledge of-divine things be and-human joined
Quae ipsae quanto maiores ac pulchriores viderentur, si 9
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

11 Quanquam ea non tam est minute atque concise in
although it not so-much is minutely and concisely in
actionibus utendum quam in disputationibus, quia non
pleadings to-be-used as in disputations because not
docere modo, sed movere etiam ac delectare audientes
to-teach only but to-move also and to-delight the-hearers
debet orator, ad quod impetu quoque ac viribus et
ought the-orator for which impetus also and strength and
decore est opus; ut vis amnium maior est altis ripis
grace is needed as the-force of-rivers greater is between-high banks
multoque gurgitis tractu fluentium quam tenuis aquae et
and-with-much of-flood sweep flowing than of-thin water and
obiectu lapillorum resultantis.
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 store that 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
contest it-will-binder better-things and divided to thinness
suam vires ipsa subtilitate consumet.
its-own the-strength by-its-very subtlety will-consume

Itaque reperias quosdam in disputando mire callidos, 14
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,
in some weightier action than small certain animals
quae in angustiis mobilia campo deprehenduntur.
which in narrow-places nimble on-the-open-field are-caught

Iam quidem pars illa moralis, quae dicitur Ethice, certe tota 15
now indeed part that moral which is-called ethics surely wholly
oratori est accommodata. Nam in tanta causarum, sicut
to-the-orator is suited for in so-great of-cases just-as
superioribus libris diximus, varietate, cum alia coniectura
in-the-former books we-have-said a-variety since some by-conjecture
quaerantur, alia finitionibus concludantur, alia iure
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
16 In consiliis vero quae ratio suadendi est ab honesti
in deliberations indeed what method of-persuading is from of-the-honorable
quaestione seposita? Quin illa etiam pars tertia, quae
the-question set-apart nay that also part third which
laudandi ac vituperandi officiis continetur, nempe in
of-praising and of-blaming in-the-offices is-contained surely in
tractatu recti pravique versatur.
the-treatment of-right 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

Iam vero cum sint multa propriis brevibusque 19
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, and treats providence, the soul's divine origin, augury, and religion. Pericles heard Anaxagoras and Demosthenes Plato; 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 the orator, but he need swear by no master. He should learn virtue from the best precepts and from Roman examples, Fabricius, Curius, Regulus, and Decius, since Rome teaches by deeds as Greece by precepts.

Ergo natura permixta est omnibus istis oratio, quae 20
therefore by-nature mixed is with-all those-things speech which
quidem oratio est vera. Nam ignara quidem huiusce
indeed speech is true for ignorant indeed of-this
doctrinae loquacitas erret necesse est, ut quae vel nullos
learning loquacity err necessary it-is as one-which either no

vel falsos duces habeat. Pars vero naturalis, cum est ad
or false guides has the-part indeed natural both it-is for
exercitationem dicendi tanto ceteris uberior, quanto
practice of-speaking so-much than-the-others richer by-how-much
maiore spiritu de divinis rebus quam humanis eloquendum
greater spirit about divine things than human to-be-spoken
est, tum illam etiam moralem, sine qua nulla esse, ut
it-is and that also moral without which none to-be as
docuimus, oratio potest, totam complectitur.
we-have-shown speech can whole 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 whose of-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 sworn 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
Maius enim est opus atque praestantius, ad quod ipse 27
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
as honorable-as-possible 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 to-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

29 Neque ea solum, quae talibus disciplinis continentur,
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
of-justice draft let-him-drink hence the-assumed freedom in

causis atque consiliis praestet. Neque erit perfectus orator,
cases and counsels let-him-show nor will-be a-perfect orator
nisi qui honeste dicere et sciet et audebit.
except he-who honorably to-speak both shall-know and shall-dare

XII.3 · CIVIL LAW

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 1
of-law also civil necessary for-this man the-knowledge is
et morum ac religionum eius rei publicae, quam
and of-the-customs and of-religions of-that thing public which
capesset. Nam qualis esse suasor in consiliis publicis
he-shall-undertake for what-kind to-be an-adviser in counsels public
privatisve poterit tot rerum, quibus praecipue civitas
or-private will-he-be-able of-so-many things by-which chiefly the-state
continetur, ignarus? Quo autem modo patronum se
is-held-together ignorant in-what however way a-patron himself
causarum non falso dixerit, qui, quod est in causis
of-cases not falsely would-be-call who what is in cases
potentissimum, sit ab altero petiturus, paene non dissimilis
most-powerful is from another going-to-seek almost not unlike
iis, qui poetarum scripta pronuntiant?
those who of-the-poets the-writings recite

2 Nam quodammodo mandata perferet, et ea, quae
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-be-look-back and among
subsellia minores advocatos interroget?
the-benches the-lesser advocates ask

3 Potest autem satis diligenter accipere, quae tum
can-be however sufficiently carefully take-in what-things then
audiet, cum ei dicenda sunt, aut fortiter adfirmare aut
he-will-hear when to-him to-be-spoken they-are or boldly affirm or
ingenue pro suis dicere? Possit in actionibus: quid
frankly for his-own-things speak let-him-be-able in pleadings what
fiet in altercatione, ubi occurrendum continuo, nec
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
Neque ego sum nostri moris ignarus oblitusve eorum, qui 4
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 5
and-so him neither useless if for the-hour perhaps
constiterit, neque in testationibus faciendis esse
he-shall-have-taken-his-stand nor in testimonies to-be-made to-be
imperitum velim. Quis enim potius praeparabit ea
unskilled I-would-wish who for rather will-prepare those-things
quae, cum aget, esse in causa velit? Nisi forte
which when he-shall-plead to-be in the-case he-would-wish unless perhaps
imperatorem quis idoneum credit in proeliis quidem strenuum
a-general anyone suitable believes in battles indeed vigorous
et fortem et omnium, quae pugna poscit, artificem, sed
and brave and of-all-things which battle demands a-master but
neque delectus agere nec copias contrahere atque instruere
neither levies to-hold nor troops to-assemble and to-draw-up

nec prospicere commeatus nec locum capere castris
nor to-foresee supplies nor a-place to-take for-the-camp
scientem; prius est enim certe parare bella quam gerere.
knowing earlier it-is for surely to-prepare wars than to-wage
6 Atqui simillimus huic sit advocatus, si plura, quae
and-yet most-like to-this would-be the-advocate if more-things which
ad vincendum valent, aliis reliquerit, cum praesertim
for winning avail to-others he-shall-have-left since especially
hoc, quod est maxime necessarium, nec tam sit arduum,
this which is most necessary nor so is arduous
quam procul intuentibus fortasse videatur. Namque omne
as from-afar to-those-looking perhaps it-may-seem for all
ius, quod est certum, aut scripto aut moribus constat;
law which is certain either on-writing or on-custom rests
dubium aequitatis regula examinandum est.
the-doubtful 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;
have difficulty of-knowledge they-are for not of-invention
at quae consultorum responsis explicantur, aut in
but the-things-which of-jurists by-the-responses are-explained either in
verborum interpretatione sunt posita aut in recti pravique
of-words interpretation are placed or in of-right and-wrong
discrimine. Vim cuiusque vocis intelligere aut commune
the-distinction the-force of-each word to-understand either common
prudentium est aut proprium oratoris; aequitas optimo
of-the-prudent is or proper to-the-orator equity to-the-best
cuique notissima.
each most-known

Nos porro et bonum virum et prudentem in primis 8
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
by-nature he-shall-have-directed not greatly will-be-disturbed if
quis ab eo consultus dissentiet; cum ipsis illis diversas
anyone by him consulted shall-dissent since to-the-very those different
inter se opiniones tueri concessum sit. Sed etiam,
among themselves opinions to-maintain conceded has-been but even
si nosse, quid quisque senserit, volet, lectionis opus est,
if 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,
but both Marcus Cato not-only in speaking most-excellent
tum iuris idem fuit peritissimus, et Scaevolae Servioque
but-also of-law the-same was most-skilled and to-Scaevola and-to-Servius
Sulpicio concessa est etiam facundiae virtus.
Sulpicius 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
11 Verum ea, quae de moribus excolendis studioque
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

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.

In primis vero abundare debet orator exemplorum 1
among the-first indeed to-abound ought the-orator of-examples
copia cum veterum, tum etiam novorum, adeo ut
with-a-store both of-old and also of-new so-much that
non ea modo, quae conscripta sunt historiis aut
not those-things only which written are in-histories or
sermonibus velut per manus tradita, quaeque cotidie
by-conversations as-it-were through hands handed-down and-which daily
aguntur, debeat nosse, verum ne ea quidem, quae sunt
are-done he-ought to-know but not those even which are
a clarioribus poetis ficta, negligere.
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,
bring-about that as-far-as to knowledge pertains of-things
etiam praeteritis saeculis vixisse videamur.
even in-past ages to-have-lived we-seem

XII.5 · FIRMNESS AND NATURAL GIFTS

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
Nam ut abominanda sunt contraria his vitia confidentiae, 2
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
confidence courage nothing art nothing study nothing
profectus ipse profuerit, ut si des arma timidis et
progress itself will-profit as if you-give arms to-the-timid and
imbellibus. Invitus mehercule dico, quoniam et aliter accipi
unwarlike unwillingly by-Hercules I-say since also otherwise to-be-taken
potest, ipsam verecundiam, vitium quidem, sed amabile
it-can that-the-very bashfulness a-fault indeed but lovable
et quae virtutes facillime generet, esse interim adversam,
and which virtues most-easily produces to-be sometimes adverse
multisque in causa fuisse, ut bona ingenii studiique in
and-for-many in the-cause to-have-been that the-goods of-talent and-study into
lucem non prolata situ quodam secreti consumerentur.
light 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
4 Neque ego rursus nolo eum, qui sit dicturus, et
nor I on-the-other-hand do-not-wish him who is going-to-speak both
sollicitum surgere et colore mutari et periculum intelligere;
anxious to-rise and in-color to-be-changed and the-danger to-understand
quae si non accident, etiam simulanda erunt. Sed
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

Certe cum in basilica Iulia diceret primo tribunali, quattuor 6
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; youth's excess is taken as promise, like Cicero's applauded passage in 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,
of-each to-be-taken is nor I years shall-define
cum Demosthenen puerum admodum actiones pupillares
since that-Demosthenes as-a-boy quite pleadings for-wards
habuisse manifestum sit, Calvus, Caesar, Pollio multum ante
to-have-had manifest is Calvus Caesar Pollio much before

quaestoriam omnes aetatem gravissima iudicia susceperint,
the-quaestorian all age most-weighty trials undertook
praetextatos egisse quosdam sit traditum, Caesar
while-wearing-the-praetexta to-have-pleaded some it-is handed-down Caesar
Augustus duodecim natus annos aviam pro rostris
Augustus twelve born years his-grandmother before the-rostra
laudaverit.
praised

2 Modus mihi videtur quidam tenendus, ut neque praepropere
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;
nor again to-be-deferred is the-apprenticeship into old-age
nam cotidie metus crescit, maiusque fit semper quod
for daily fear grows and-greater becomes always what
ausuri sumus et, dum deliberamus quando incipiendum
going-to-dare we-are and while we-deliberate when to-be-begun
sit, incipere iam serum est. Quare fructum studiorum
it-is to-begin already late is wherefore the-fruit of-studies
viridem et adhuc dulcem promi decet, dum et
green and still sweet to-be-brought-forth it-befits while both
veniae spes est et paratus favor et audere non dedecet
of-pardon hope is and ready favor and to-dare not is-unbecoming

et, si quid desit operi, supplet aetas, et, si qua
and if anything be-lacking to-the-work supplies age and if any-things
sunt dicta iuveniliter, pro indole accipiuntur:
are said youthfully as promise they-are-taken
ut totus ille Ciceronis pro Sexto Roscio locus: Quid 4
as whole that of-Cicero for Sextus Roscius passage what
enim tam commune quam spiritus vivis, terra mortuis,
for so common as breath to-the-living earth to-the-dead
mare fluctuantibus, litus eiectis? Quae cum sex et
sea to-those-tossing shore to-the-cast-out which although six and
viginti natus annos summis audientium clamoribus
twenty born years with-the-greatest of-the-hearers shouts
dixerit, defervisse tempore et annis liquata iam senior
he-had-spoken to-have-cooled with-time and with-years clarified now older
idem fatetur. Et hercule quantumlibet secreta studia
the-same admits and by-Hercules however-much secluded studies
contulerint, est tamen proprius quidam fori profectus,
shall-have-contributed is yet proper a-certain of-the-forum progress
alia lux, alia veri discriminis facies, plusque, si separes,
another light another of-true contest the-face and-more if you-separate
usus sine doctrina quam citra usum doctrina valet.
practice without 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

6 Itaque nonnullos reperias, qui sibi eloquentiores
and-so some you-would-find who to-themselves more-eloquent
videantur, quam ut causas agant. Ceterum illum, quem
seem than that cases they-plead but him whom
iuvenem tenerisque adhuc viribus nitentem in forum
young and-with-tender still strength striving into the-forum
deduximus, et incipere quam maxime facili ac
we-have-led both to-begin as much-as-possible with-an-easy and
favorabili causa velim, ferarum ut catuli molliore praeda
favorable case I-should-wish of-wild-beasts as the-cubs on-softer prey
saginantur, et non utique ab hoc initio continuare
are-fattened and not assuredly from this beginning to-continue
operam et ingenio adhuc alendo callum inducere,
the-effort and on-talent still being-nourished a-callus to-bring
sed iam scientem, quid sit pugna, et in quam rem
but already knowing what is battle and to what thing
studendum sit, refici atque renovari.
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

XII.7 · WHICH CASES TO TAKE, AND FEES

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

2 Quare neque sociorum querelas nec amici vel propinqui
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
idque cum ab Hortensio, Lucullis, Sulpicio, Cicerone, 4
and-this both by Hortensius the-Luculli Sulpicius Cicero
Caesare, plurimis aliis, tum ab utroque Catone factum est,
Caesar very-many others and by each Cato done has-been
quorum alter appellatus est sapiens, alter nisi creditur
of-whom the-one called was wise the-other unless is-believed
fuisse, vix scio, cui reliquerit huius nominis locum.
to-have-been scarcely I-know to-whom he-has-left of-this name the-place
Neque defendet omnes orator idem, portumque illum
nor will-defend all the-orator the-same and-the-harbor that
eloquentiae suae salutarem non etiam piratis patefaciet
of-eloquence his-own saving not also to-pirates he-will-open
duceturque in advocationem maxime causa.
and-he-will-be-led into 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
both to-the-persons of-those-recommending he-will-give and of-those-very
qui iudicio decernent, ut optimi cuiusque voluntate
who by-judgment will-decide so-that of-the-best each by-the-will
moveatur; namque hos et amicissimos habebit vir bonus.
he-be-moved 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
7 Nam et in hoc maximum, si aequi iudices sumus, beneficium
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
Caecis hoc, ut aiunt, satis clarum est, nec quisquam, qui 9
to-the-blind this as they-say enough clear is nor anyone who
sufficientia sibi (modica autem haec sunt) possidebit,
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 10
nor for do-I-see what more-just of-acquiring method than
ex honestissimo labore et ab iis, de quibus optime
from most-honorable labor and from those of whom best
meruerint, quique, si nihil invicem praestent, indigni
they-have-deserved and-who if nothing in-turn they-give unworthy
fuerint defensione. Quod quidem non iustum modo, sed
would-be of-defense which indeed not just only but
necessarium etiam est, cum haec ipsa opera tempusque omne
necessary also is since this very effort and-time all
alienis negotiis datum facultatem aliter acquirendi recidant.
to-others' business given the-means otherwise of-acquiring they-cut-off

11 Sed tum quoque tenendus est modus, ac plurimum refert
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-he-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

Learning the case is the foundation, yet few take the trouble: some hear the client the day before or 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.

Proxima discendae causae ratio, quod est orationis 1
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
Sed eius rei paucissimis cura est. Nam ut taceam 2
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
turns provided there-be things-which either outside the-case from
personis aut communi tractatu locorum occasionem
persons or from-the-common treatment of-commonplaces occasion
clamandi largiantur, aliquos et ambitio pervertit, qui partim
for-shouting may-supply some also ambition perverts who partly
tanquam occupati semperque aliud habentes, quod ante
as-if busy and-always something-else having which before
agendum sit, pridie ad se venire litigatorem aut
to-be-done is the-day-before to themselves to-come the-litigant or

eodem matutino iubent, nonnunquam etiam inter ipsa
on-the-same morning bid sometimes even among the-very
subsellia didicisse se gloriantur;
benches to-have-learned themselves boast
3 partim iactantia ingenii, ut res cito accepisse videantur,
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-bear 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
4 Ne illas quidem tulerim delicias eorum, qui doceri
not those even would-I-bear the-fastidiousness of-those who to-be-instructed
amicos suos iubent, quanquam minus mali est, si illi
friends their-own bid although less of-evil it-is if they
saltem recte discant recteque doceant. Sed quis discet tam
at-least correctly learn and-correctly instruct but who will-learn as
bene quam patronus? Quomodo autem sequester ille et
well as the-patron how however intermediary that and
media litium manus et quidam interpres impendet aequo
middle of-suits hand and a-certain interpreter will-spend with-even
animo laborem in alienas actiones, cum dicturis
mind labor on others' pleadings when to-those-going-to-speak
tanti suae non sint?
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
Hi porro non tantum nocerent, si omnia scriberent uti 6
these moreover not so-much would-harm if all-things they-wrote as
gesta sunt. Nunc consilium et colores adiiciunt et
done they-were now counsel and colors they-add and
aliqua peiora veris, quae plerique cum acceperunt,
some-things worse than-the-truth which most when they-have-received
mutare nefas habent et velut themata in scholis posita
to-change a-sin consider and as-if themes in schools set
custodiunt. Deinde deprehenduntur et causam, quam discere
guard then they-are-caught-out and the-case which to-learn
ex suis litigatoribus noluerunt, ex adversariis discunt.
from their-own 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

8 Frequenter autem et vulnus et remedium in iis orator
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
seemed nor so-great let-there-be in-one-going-to-plead of-memory
fiducia, ut subscribere audita pigeat. Nec semel audisse
confidence that to-write-down things-heard it-irk nor once to-have-heard
sit satis; cogendus eadem iterum ac saepius dicere litigator,
let-be enough to-be-compelled the-same again and more-often to-say the-litigant
non solum quia effugere aliqua prima expositione
not only because to-escape some-things in-the-first exposition
potuerunt, praesertim hominem (quod saepe evenit)
could especially a-man which often happens
imperitum, sed etiam ut sciamus an eadem dicat.
unskilled but also that we-may-know whether the-same-things he-says

9 Plurimi enim mentiuntur et, tanquam non doceant
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
Nam dum omnia quaerimus, aliquando ad verum, ubi 11
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

13 Denique linum ruptum aut turbatam ceram aut sine
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

14 Quos ut circumspectare in agendo et attentare singulos
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 15
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,
of-the-judge and-let-him-imagine before himself to-be-pleaded the-case and
quod ipsum movisset de eadem re pronuntiaturum,
what himself would-have-moved about the-same matter going-to-pronounce
id potentissimum, apud quemcunque agetur, existimet.
that most-powerful before whomever it-will-be-pleaded let-him-think
Sic eum raro fallet eventus, aut culpa iudicis erit.
so him rarely will-deceive the-outcome or the-fault of-the-judge will-be

XII.9 · CONDUCT IN COURT

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 not abuse the other side, even truly, unless the case requires it: that 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

2 Nam ut gerentibus bella non semper exercitus per plana
for as for-those-waging wars not always the-army through level
et amoena ducendus est, sed adeundi plerumque
and pleasant-places to-be-led is but to-be-approached often
asperi colles, expugnandae civitates quamlibet praecisis
rough hills to-be-stormed cities however-much on-sheer
impositae rupibus aut operum mole difficiles, ita oratio
placed rocks or of-works by-the-mass difficult so speech
gaudebit quidem occasione laetius decurrendi et aequo
will-rejoice indeed in-the-opportunity more-gaily of-running-down and on-an-even
congressa campo totas vires populariter explicabit;
having-engaged 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

Veteribus quidem etiam dissimulare eloquentiam fuit moris, 5
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

7 Nec illo fastidio laborabit orator non agendi causas
nor from-that fastidiousness will-suffer the-orator of-not pleading cases
minores, tanquam infra eum sint aut detractura sit
lesser as-if beneath him they-be or going-to-detract be
opinioni minus liberalis materia. Nam et suscipiendi
from-reputation less liberal matter for both of-undertaking
ratio iustissima est officium, et optandum etiam ut
the-reason most-just is duty and to-be-wished even that
amici quam minimas lites habeant; et abunde dixit
friends as small-as-possible suits have and abundantly has-spoken
bene, quisquis rei satisfecit.
well whoever the-matter has-satisfied

8 At quidam, etiamsi forte susceperunt negotia paulo
but some even-if perhaps they-have-undertaken business a-little
ad dicendum tenuiora, extrinsecus adductis ea rebus
for speaking slighter from-outside brought it by-things
circumlinunt ac, si defecerint alia, conviciis implent
smear-over and if shall-have-failed other-things with-abuse fill
vacua causarum, si contingit, veris, si minus, fictis, modo
the-empty-parts of-cases if it-befalls true if not false provided
sit materia ingenii mereaturque clamorem dum dicitur.
there-be material for-talent and-it-earn shouting while it-is-spoken
Quod ego adeo longe puto ab oratore perfecto, ut eum ne
which 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
the-cognizance badly of-speaking to-undertake for-which in-those-doing-it also
male audiendi praesumenda patientia est. Nam et in ipsos
badly of-hearing to-be-assumed patience is for both on the-very

fit impetus frequenter, qui egerunt, et certe petulantiam
is-made an-attack frequently who have-pleaded and surely the-insolence
patroni litigator luit. Sed haec minora sunt ipso
of-the-patron the-litigant pays-for but these-things lesser are than-the-very
illo vitio animi, quod maledicus a malefico non distat
that vice of-mind that the-evil-speaker from the-evil-doer not differs
nisi occasione.
except by-opportunity
Turpis voluptas et inhumana et nulli audientium bona gratia 10
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

12 Super omnia perit illa, quae plurimum oratori et
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
13 Frequenter etiam species libertatis deducere ad temeritatem
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

Adferet ad dicendum curae semper quantum plurimum 15
he-will-bring to speaking of-care always as-much as-most
poterit. Neque enim hoc solum negligentis, sed mali
he-will-be-able nor for this only of-the-negligent but of-the-bad
et in suscepta causa perfidi ac proditoris est, peius
and in an-undertaken case of-the-faithless and of-a-traitor is worse
agere quam possit. Ideoque ne suscipiendae quidem sunt
to-plead than he-can and-therefore not to-be-undertaken even are
causae plures quam quibus suffecturum se sciat.
cases more than for-which going-to-suffice himself he-knows
Dicet scripta quam res patietur plurima et, 16
he-will-speak written-things as-many-as the-matter will-allow very-many and
ut Demosthenes ait, si continget, 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
18 Ita nec liber est impetus nec cura contexta, et utrumque
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
19 Nam cum in propositione ac refutatione causa consistat,
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
quem armatum semper ac velut in procinctu stantem non 21
whom armed always and as-if in readiness standing not
magis unquam in causis oratio quam in rebus cotidianis
more ever in cases speech than in affairs daily
ac domesticis sermo deficiet, nec se unquam propter
and domestic conversation will-fail nor himself ever on-account-of
hoc oneri subtrahet, modo sit causae discendae
this from-the-burden will-withdraw provided there-be of-the-case for-learning
tempus; nam cetera semper sciet.
time for the-rest always he-will-know

XII.10 · STYLES, PAINTERS, AND SCULPTORS

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
by us in the-division first the-topic third for so

promiseram me de arte, de artifice, de opere dicturum.
I-had-promised myself about the-art about the-artist about the-work going-to-speak
Cum sit autem rhetorices atque oratoris opus oratio
since is however of-rhetoric and of-the-orator the-work speech
pluresque eius formae, sicut ostendam, in omnibus his et
and-several its forms just-as I-shall-show in all these both
ars est et artifex. Plurimum tamen invicem differunt; nec
art is and artist very-much yet in-turn they-differ nor
solum specie, ut signum signo et tabula tabulae et
only in-species as statue from-statue and picture from-picture and
actio actioni, sed genere ipso, ut Graecis Tuscanicae
pleading from-pleading but in-kind itself as from-the-Greek Tuscan
statuae, ut Asianus eloquens Attico.
statues as the-Asiatic eloquent-man from-the-Attic

2 Suos autem haec operum genera, quae dico, ut auctores,
their-own however these of-works kinds which I-speak-of as authors
sic etiam amatores habent; atque ideo nondum est
so also lovers have and therefore not-yet is
perfectus orator ac nescio an ars ulla, non solum
perfect the-orator and I-know-not whether art any not only
quia aliud in alio magis eminet, sed quod non una
because one-thing in another more stands-out but because not one
omnibus forma placuit, partim condicione vel temporum
to-all form has-pleased partly by-the-condition either of-times
vel locorum, partim iudicio cuiusque atque proposito.
or of-places 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
still has that those almost rude and as-it-were of-the-future
mox artis primordia maximis, qui post eos exstiterunt,
soon art beginnings to-the-greatest who after them arose
auctoribus praeferant, proprio quodam intelligendi, ut mea
masters they-prefer by-a-peculiar certain of-understanding as my
opinio est, ambitu.
opinion is by-affectation

Post Zeuxis atque Parrhasius non multum aetate distantes, 4
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

6 Floruit autem circa Philippum et usque ad successores
flourished however around Philip and right to the-successors
Alexandri pictura praecipue, sed diversis virtutibus. Nam
of-Alexander painting especially but in-diverse 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

7 Similis in statuariis differentia. Nam duriora et Tuscanicis
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,
for as to-the-human form grace he-added above the-truth
ita non explevisse deorum auctoritatem videtur. Quin
so not to-have-filled-out of-the-gods the-authority he-seems nay

aetatem quoque graviorem dicitur refugisse nihil ausus
age also more-weighty he-is-said to-have-shunned nothing having-dared
ultra leves genas. At quae Polyclito defuerunt, Phidiae
beyond smooth cheeks but what-things to-Polyclitus were-lacking to-Phidias
atque Alcameni dantur.
and to-Alcamenes are-given
Phidias tamen diis quam hominibus effingendis melior artifex 9
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.
Lysippus and Praxiteles to-have-come-near best they-affirm
Nam Demetrius tanquam nimius in ea reprehenditur et
for Demetrius as-if excessive in it is-censured and
fuit similitudinis quam pulchritudinis amantior.
was 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.
otherwise great already of-talent force before themselves bearing
Hinc sint Laelii, Africani, Catones etiam Gracchique, quos
hence let-be the-Laelii the-Africani the-Catos also and-the-Gracchi whom

tu licet Polygnotos vel Callonas appelles. Mediam illam
you though Polygnotuses or Callons may-call middle that
formam teneant L. Crassus, Q. Hortensius.
form let-hold Lucius Crassus Quintus Hortensius

11 Tum deinde efflorescat non multum inter se distantium
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
also whom ourselves we-have-seen the-fullness of-Seneca the-strength
Africani, maturitatem Afri, iucunditatem Crispi, sonum
of-Africanus the-maturity of-Afer the-pleasantness of-Crispus the-sound
Trachali, elegantiam Secundi.
of-Trachalus 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
postea vero quam triumvirali proscriptione consumptus est, 13
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
imitators had-desired this band as-if into-certain
sacris initiata ut alienigenam et parum superstitiosum
rites initiated as an-alien and too-little superstitious
devinctumque illis legibus insequebatur; unde nunc quoque
and-bound by-those laws pursued whence now also
aridi et exsuci et exangues.
dry and 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

16 Et antiqua quidem illa divisio inter Atticos atque Asianos
and old indeed that division between Attics and Asiatics
fuit, cum hi pressi et integri, contra inflati illi et
was since these pressed and sound on-the-contrary inflated those and
inanes haberentur, in his nihil superflueret, illis iudicium
empty were-held in these nothing overflowed in-those judgment
maxime ac modus deesset. Quod quidam, quorum et
most and measure was-lacking which some of-whom also
Santra est, hoc putant accidisse, quod, paulatim sermone
Santra is this think to-have-happened because gradually with-speech
Graeco in proximas Asiae civitates influente, nondum
Greek into the-nearest of-Asia cities flowing not-yet
satis periti loquendi facundiam concupierint, ideoque
sufficiently skilled of-speaking fluency they-desired and-therefore
ea, quae proprie signari poterant, circuitu
those-things which properly to-be-marked could by-circumlocution
coeperint enuntiare ac deinde in eo perseverarint.
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
Tertium mox, qui haec dividebant, adiecerunt genus 18
a-third soon those-who these-things divided added the-kind
Rhodium, quod velut medium esse atque ex utroque
Rhodian which as-if middle to-be and from both
mixtum volunt; neque enim Attice pressi neque
mixed they-wish nor for in-Attic-fashion pressed nor
Asiane sunt abundantes, ut aliquid habere videantur
in-Asiatic-fashion are-they abundant so-that something to-have they-seem
gentis, aliquid auctoris.
of-the-race something of-the-author
Aeschines enim, qui hunc exilio delegerat locum, intulit 19
Aeschines for who this for-exile had-chosen place brought
eo studia Athenarum, quae, velut sata quaedam caelo
thither the-studies of-Athens which as-if seeds certain by-sky
terraque degenerant, saporem illum Atticum peregrino
and-soil degenerate flavor that Attic with-foreign
miscuerunt. Lenti ergo quidam ac remissi, non sine
they-mixed slow therefore certain and relaxed not without
pondere tamen neque fontibus puris neque torrentibus
weight yet neither to-springs pure nor to-torrents
turbidis, sed lenibus stagnis similes habentur.
turbid but to-gentle pools similar are-held

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, and 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.*

20 Nemo igitur dubitaverit, longe esse optimum genus Atticorum.
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
21 Quapropter mihi falli multum videntur, qui solos
wherefore to-me to-be-deceived much seem those-who alone
esse Atticos credunt tenues et lucidos et significantes
to-be Attics believe the-slender and lucid and expressive
sed quadam eloquentiae frugalitate contentos ac semper
but with-a-certain of-eloquence frugality content and always
manum intra pallium continentes. Nam quis erit hic
the-hand within the-cloak keeping for who will-be this
Atticus? Sit Lysias; hunc enim amplectuntur amatores
Attic let-be Lysias him for embrace the-lovers
istius nominis modum. Non igitur iam usque ad Coccum
of-that name the-measure not therefore now right to Coccus
et Andocidem remittemur. Interrogare tamen velim,
and Andocides we-shall-be-sent-back to-ask yet I-should-wish
an Isocrates Attice dixerit.
whether Isocrates in-Attic-fashion spoke

Nihil enim tam est Lysiae diversum. Negabunt. At 22
nothing for so is from-Lysias different they-will-deny but
eius schola principes oratorum dedit. Quaeratur similius
his 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
similar different you-would-call in-species what that-one of-whom
modo fecimus mentionem, Aeschines?
just-now we-made mention Aeschines
Nonne his latior et audentior et excelsior? Quid denique 23
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
Non illud iusiurandum per caesos in Marathone ac Salamine 24
not that oath by the-slain at Marathon and Salamis
propugnatores rei publicae satis manifesto docet
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
25 Quos ego existimo, si quod in iis finibus uberius
whom I think if any in those boundaries richer
invenerint solum fertilioremve segetem, negaturos Atticam
they-should-find soil or-more-fertile crop going-to-deny Attic
esse, quod plus, quam acceperit, seminis reddat, quia hanc
to-be because more than it-received of-seed it-returns because this
eius terrae fidem Menander eludit.
of-that land faithfulness Menander mocks
26 Ita nunc, si quis ad eas Demosthenis virtutes, quas ille
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
Atque in hac tamen opinione perseverantes Graecos magis 27
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,
not we-have the-vowel one the-other the-consonant
quibus nullae apud eos dulcius spirant; quas mutuari
than-which none among them more-sweetly breathe which to-borrow
solemus, quotiens illorum nominibus utimur.
we-are-wont whenever their names we-use
Quod cum contingit, nescio quomodo hilarior protinus 28
which when it-happens I-know-not how more-cheerful at-once
renidet oratio, ut in Zephyris et zopyris. Quae si nostris
smiles the-speech as in Zephyri and zopyri which if in-our
litteris scribantur, surdum quiddam et barbarum efficient,
letters they-be-written dull something and barbarous they-will-make
et velut in locum earum succedunt tristes et horridae,
and as-if into the-place of-them succeed gloomy and rough-ones
quibus Graecia caret.
which Greece lacks

29 Nam et illa, quae est sexta nostrarum, paene non humana
for both that which is the-sixth of-ours almost not with-human
voce vel omnino non voce potius inter discrimina
voice or at-all not with-voice rather between the-gaps
dentium efflanda est; quae, etiam cum vocalem proxima
of-the-teeth to-be-blown is which even when a-vowel next
accipit, quassa quodammodo, utique quotiens aliquam
it-receives shattered in-a-way assuredly whenever some
consonantium frangit, ut in hoc ipso frangit, multo
of-the-consonants it-breaks as in this very-word breaks much
fit horridior. Aeolicae quoque litterae, qua servum
becomes rougher of-the-Aeolic also letter by-which slave
cervumque dicimus, etiamsi forma a nobis repudiata est,
and-stag we-say even-if the-form by us rejected has-been
vis tamen nos ipsa persequitur.
the-force yet us itself pursues

30 Duras et illa syllabas facit, quae ad coniungendas demum
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
with-this 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

31 Quid? quod pleraque nos illa quasi mugiente M littera
what that most-words we with-that as-if bellowing M letter
cludimus in quam nullum Graece verbum cadit: at illi
close in which no Greek word falls but they

ny iucundam et in fine praecipue quasi tinnientem illius
nu pleasant and in the-end especially as-if ringing in-its
loco ponunt, quae est apud nos rarissima in clausulis.
place put which is with us very-rare in endings
Quid? quod syllabae nostrae in B litteram et D innituntur 32
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
Sed accentus quoque, cum rigore quodam, tum similitudine 33
but accents also both by-a-rigidity certain and by-similarity
ipsa, minus suaves habemus, quia ultima syllaba nec acuta
itself less pleasant we-have because the-last syllable neither acute
unquam excitatur nec flexa circumducitur, sed in gravem
ever is-raised nor circumflex is-drawn-round but into the-grave
vel duas graves cadit semper. Itaque tanto est sermo
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
His illa potentiora, quod res plurimae carent 34
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 to-them not of-words
modo, sed linguarum etiam inter se differentium copia est.
only but of-dialects also among themselves differing a-store is
35 Quare qui a Latinis exiget illam gratiam sermonis
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
36 Nam quo minus adiuvat sermo, rerum inventione
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
37 Ingenia Graecorum etiam minora suos portus habent:
the-talents of-the-Greeks even lesser their-own harbors have
nos plerumque maioribus velis movemur, validior spiritus
we mostly with-greater sails are-moved a-stronger breath

nostros sinus tendat; non tamen alto semper feremur,
our canvas let-stretch not yet on-the-deep always we-shall-be-borne
nam et litora interim sequenda sunt. Illis facilis per
for also shores sometimes to-be-followed are for-them easy through
quaelibet vada accessus; ego aliquid, non multo tamen,
any shallows approach I something not much yet
altius, in quo mea cumba non sidat, inveniam.
deeper in which my skiff not may-sink shall-find
Neque enim, si tenuiora haec ac pressiora Graeci 38
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,
both in-measure and in-judgment to-be similar of-words the-grace
quam in ipsis non habemus, extrinsecus condienda est.
which in themselves not we-have from-outside to-be-seasoned is
An non in privatis et acutus et indistinctus et non 39
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.

40 Adhuc quidam nullam esse naturalem putant eloquentiam,
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
friends wives children slaves we-speak content
promere animi voluntatem nihilque arcessiti et elaborati
to-bring-forth of-the-mind the-will and-nothing far-fetched and elaborate
requirente; quidquid huc sit adiectum, id esse adfectationis
requiring whatever hither be added that to-be of-affectation
et ambitiosae in loquendo iactantiae, remotum a veritate
and 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
41 sicut athletarum corpora, etiamsi validiora fiant
just-as of-athletes the-bodies even-if stronger they-become
exercitatione et lege quadam ciborum, non tamen esse
by-exercise and by-a-law certain of-foods not yet to-be
naturalia atque ab illa specie, quae sit concessa hominibus,
natural and from that form which has-been granted to-men
abhorrere. Quid enim, inquiunt, attinet circuitu res
to-shrink what for they-say does-it-matter by-circumlocution things

ostendere et translationibus, id est aut pluribus aut
to-show and by-metaphors that is either by-more or
alienis verbis, cum sua cuique sint adsignata nomina?
by-foreign words when their-own to-each have-been assigned names
Denique antiquissimum quemque maxime secundum naturam 42
finally the-most-ancient each most according-to nature
dixisse contendunt: mox poetis similiores exstitisse,
to-have-spoken they-contend soon to-poets more-similar to-have-arisen
etiamsi parcius, simili tamen ratione, falsa et impropria
even-if more-sparingly by-similar yet method false and improper-things
virtutes ducentes. Qua in disputatione nonnihil veri
as-virtues regarding which in dispute something of-truth
est, ideoque non tam procul, quam fit a quibusdam,
is and-therefore not so far as is-done by some
recedendum a propriis atque communibus.
to-be-withdrawn from proper and common-things
Si quis tamen, ut in loco dixi compositionis, ad 43
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
44 Nam et lacertos exercitatione constringere et augere vires
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
45 Quapropter ne illis quidem nimium repugno, qui dandum
wherefore not those even excessively do-I-oppose who to-be-given
putant nonnihil etiam temporibus atque auribus nitidius
think something even to-the-times and to-the-ears more-polished
aliquid atque adfectius postulantibus. Itaque non solum
something and more-affected demanding and-so not only
ad priores Catone Gracchisque, sed ne ad hos quidem
to the-earlier than-Cato and-than-the-Gracchi but not to these even
ipsos oratorem adligandum puto. Atque id fecisse M.
themselves the-orator to-be-bound I-think and that to-have-done Marcus
Tullium video, ut cum plurimum utilitati, tum partem
Tullius I-see that while most to-utility so part

quandam delectationi daret; cum et suam se rem agere
some to-delight he-gave when both his-own himself business to-do
diceret, ageret autem maxime litigatoris.
he-said he-did however most the-litigant's
Nam hoc ipso proderat, quod placet. Ad cuius voluptates 46
for by-this very he-was-profiting that he-pleases 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
Do tempori, ne hirta toga sit, non ut serica; ne 47
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)
Ceterum hoc, quod vulgo sententias vocamus, quod 48
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
49 At sunt qui haec excitatiora lumina, etiamsi dicere permittant,
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,
for very-many of-the-learned one to-be of-speaking the-method
aliam scribendi putaverunt; ideoque in agendo clarissimos
another of-writing have-thought and-therefore in pleading the-most-famous
quosdam nihil posteritati mansurisque mox litteris reliquisse,
certain nothing to-posterity and-to-lasting soon letters to-have-left
ut Periclem, ut Demaden; rursus alios ad componendum
as Pericles as Demades again others for composing
optimos actionibus idoneos non fuisse, ut Isocraten;
the-best for-pleadings suitable not to-have-been as Isocrates
50 praeterea in agendo plus impetus plerumque et petitas
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
masters that-the-example in-speaking the-enthymeme in-writing to-be
aptius tradiderunt. Mihi unum atque idem videtur bene
more-fit have-handed-down to-me one and the-same it-seems well
dicere ac bene scribere, neque aliud esse oratio scripta
to-speak and well to-write nor other-thing to-be a-speech written
quam monumentum actionis habitae. Itaque nullas non,
than the-record of-a-pleading delivered and-so no not
ut opinor, debet habere virtutes, virtutes dico, non vitia.
as I-think ought it-to-have excellences excellences I-say not faults
Nam imperitis placere aliquando quae vitiosa sint, scio.
for the-unskilled to-please sometimes things-which faulty are I-know
Quo different igitur? Quodsi mihi des consilium 52
in-what will-they-differ then but-if to-me you-give a-panel
iudicum sapientium, perquam multa recidam ex
of-judges wise very many-things I-shall-cut-out from
orationibus non Ciceronis modo, sed etiam eius, qui est
the-speeches not of-Cicero only but also of-him who is
strictior multo, Demosthenis. Neque enim adfectus omnino
stricter by-much of-Demosthenes nor for emotions at-all
movendi erunt, nec aures delectatione mulcendae, cum etiam
to-be-moved will-be nor the-ears with-delight to-be-soothed since even
prooemia supervacua esse apud tales Aristoteles existimet;
proems superfluous to-be before such-men Aristotle thinks
non enim trahentur his illi sapientes; proprie et
not for will-be-drawn by-these those wise-men properly and
significanter rem indicare, probationes colligere satis est.
expressively the-matter 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
54 An Demosthenes male sic egisset, ut scripsit, aut
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
55 Quid ergo? Semper sic aget orator, ut scribet? Si
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

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, the plain to Menelaus, the sweet to Nestor. The styles shade into countless kinds, used as the case requires. Corrupt style pleases the ignorant until compared with the good; the summit comes easily, and the middle road is safest.

Prudenter enim, qui cum interrogasset rusticum testem, 57
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 eum
and-shortened the-second of-that name syllable and he him

sic optime norat. Huiusmodi casus efficient, ut aliquando
so very-well knew of-this-kind cases will-bring-about that sometimes
dicatur aliter quam scribitur, cum dicere, quomodo
be-said otherwise than is-written when to-say as
scribendum est, non licet.
to-be-written it-is not is-allowed

58 Altera est divisio, quae in tres partes et ipsa discedit,
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 ἀδρόν 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

59 Quorum tamen ea fere ratio est, ut primum docendi,
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
in-epigrams sweet gentler yet like a-river clear indeed
sed virentibus utrinque ripis inumbratus.
but with-green on-both-sides banks shaded
At ille, qui saxa devolvat et pontem indignetur et ripas 61
but that-one which rocks may-roll and a-bridge may-scorn and banks
sibi faciat, multus et torrens iudicem vel nitentem
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
Hic et amplificationibus extollet orationem, et in 62
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

63 Quare si ex tribus his generibus necessario sit eligendum
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

64 Nam et Homerus brevem quidem cum iucunditate et
for both Homer brief indeed with charm and
propriam, id enim est non deerrare verbis, et carentem
proper this for is not to-stray in-words and lacking
supervacuis eloquentiam Menelao dedit, quae sunt virtutes
superfluities eloquence to-Menelaus gave which are the-virtues
generis illius primi, et ex ore Nestoris dixit dulciorem
of-kind that first and from the-mouth of-Nestor he-said sweeter
melle profluere sermonem, qua certe delectatione nihil
than-honey to-flow speech than-which surely delight nothing
fingi maius potest; sed summam expressurus in Ulixe
to-be-imagined greater can but the-highest going-to-express in Ulysses
facundiam et magnitudinem illi vocis et vim orationis
fluency both greatness to-him of-voice and force of-speech
nivibus hibernis et copia verborum atque impetu parem
to-snows wintry and in-abundance of-words and impetus equal
tribuit.
he-assigned

Cum hoc igitur nemo mortalium contendet; hunc ut 65
with this-man therefore no-one of-mortals will-contend him as
deum homines intuebuntur. Hanc vim et celeritatem
a-god men will-look-upon this force and speed
in Pericle miratur Eupolis, hanc fulminibus Aristophanes
in Pericles admires Eupolis this to-thunderbolts Aristophanes
comparat, haec est vere dicendi facultas.
compares this is truly of-speaking the-faculty
Sed neque his tribus quasi formis inclusa eloquentia est. 66
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
Nam et subtili plenius aliquid atque subtilius et 67
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

69 Plures igitur etiam eloquentiae facies, sed stultissimum
more therefore also of-eloquence the-faces but most-foolish
quaerere, ad quam se recturus sit orator, cum omnis
to-ask to which himself going-to-direct is the-orator since every
species, quae modo recta est, habeat usum, atque id
species which only right is has a-use and that
ipsum non sit oratoris, quod vulgo genus dicendi vocant.
itself not is of-the-orator which commonly the-style of-speaking they-call
Utetur enim, ut res exiget, omnibus, nec pro causa
he-will-use for as the-matter shall-require all nor for the-case
modo, sed pro partibus causae.
only but for the-parts of-the-case

70 Nam ut non eodem modo pro reo capitis et in
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
Non unus color prooemii, narrationis, argumentorum, 71
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
Sic fiet cum id, propter quod maxime repertus 72
so it-will-come-about both that for which most invented
est usus orationis, ut dicat utiliter et ad efficiendum
was the-use of-speech that he-speak usefully and for accomplishing
quod intendit potenter, tum laudem quoque nec doctorum
what he-intends powerfully and praise also not of-the-learned
modo sed etiam vulgi consequatur.
only but also of-the-crowd he-may-attain
Falluntur enim plurimum, qui vitiosum et corruptum 73
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
with-childish little-epigrams wantons or with-immoderate swelling
turgescit aut inanibus locis bacchatur aut casuris,
swells or in-empty commonplaces revels or with-going-to-fall
si leviter excutiantur, flosculis nitet aut praecipitia pro
if lightly they-be-shaken little-flowers shines or precipices for

sublimibus habet aut specie libertatis insanit, magis
sublimities holds or with-the-appearance of-freedom raves more
existimant populare atque plausibile. Quod quidem placere
think popular and applause-winning which indeed to-please
multis nec infitior nec miror.
many neither do-I-deny nor wonder

74 Est enim iucunda auribus ac favorabilis qualiscunque
is for pleasant to-the-ears and favored any-kind-of
eloquentia et ducit animos naturali voluptate vox omnis,
eloquence and leads minds with-natural pleasure voice every
neque aliunde illi per fora atque aggerem circuli;
nor from-elsewhere those through the-forums and the-rampart circles
quo minus mirum est, quod nulli non agentium parata
by-which less wonderful it-is that to-no not of-the-pleaders ready
vulgi corona est.
of-the-crowd a-ring is

75 Ubi vero quid exquisitius dictum accidit auribus
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;
to-be-able despair it-has admiration nor undeservedly
nam ne illud quidem facile est. Sed evanescunt haec
for not that even easy is but fade these-things
atque emoriuntur comparatione meliorum, ut lana tincta
and die by-comparison of-better-things as wool dyed
fuco citra purpuras placet; at si contuleris Tyriae eam
with-dye without purples pleases but if you-compare to-a-Tyrian it
lacernae, conspectu melioris obruatur, ut Ovidius ait.
cloak by-the-sight of-the-better it-is-overwhelmed as Ovid says

Si vero iudicium his corruptis acrius adhibeas 76
if indeed judgment to-these corrupt-things more-keenly you-apply
ut fucinis sulfura, iam illum, quo fefellerant,
as to-dyed-goods sulfur at-once that with-which they-had-deceived
exuant mentitum colorem et quadam vix enarrabili
they-would-put-off false color and with-a-certain scarcely describable
foeditate pallescant. Lucent igitur haec citra solem,
foulness would-grow-pale they-shine therefore these-things out-of the-sun
ut quaedam exigua animalia igniculi videntur in tenebris.
as certain tiny animals little-fires seem in the-darkness
Denique mala multi probant, nemo improbat bona.
finally bad-things many approve no-one disapproves good-things
Neque vero omnia ista, de quibus locuti sumus, 77
nor indeed all those-things about which spoken we-have
orator optime tantum sed etiam facillime faciet. Neque
the-orator best only but also most-easily will-do nor
enim vim summam dicendi et os admiratione dignum
for force the-highest of-speaking and a-mouth of-admiration worthy
infelix usque ad ultimum sollicitudo persequitur, quae
unhappy right to the-last anxiety pursues which
oratorem macerat et coquit aegre verba vertentem et
the-orator wastes and boils with-difficulty words turning and
perpendendis coagmentandisque eis intabescentem.
in-weighing and-joining them pining-away
Nitidus ille et sublimis et locuples circumfluentibus 78
splendid he and sublime and rich over-flowing
undique eloquentiae copiis imperat. Desinit enim in
on-all-sides of-eloquence with-the-resources commands ceases for up
adversa niti, qui pervenit in summum. Scandenti
the-steep to-strive he-who has-arrived at the-summit for-the-one-climbing

circa ima labor est; ceterum quantum processeris,
about the-bottom labor is but as-far-as you-shall-have-advanced
mollior clivus ac laetius solum.
gentler the-slope 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
80 Sic erunt magna non nimia, sublimia non abrupta, fortia
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.

His dicendi virtutibus usus orator in iudiciis, consiliis, 1
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
Neque enim scientia modo constat orator, quae augetur 2
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

3 Vidi ego longe omnium, quos mihi cognoscere contigit,
I-saw I by-far of-all whom to-me to-know it-befell
summum oratorem, Domitium Afrum valde senem, cotidie
the-highest orator Domitius Afer very old daily
aliquid ex ea quam meruerat auctoritate perdentem, cum
something from that which he-had-earned authority losing when
agente illo, quem principem fuisse quondam fori
pleading he whom the-chief to-have-been once of-the-forum
non erat dubium, alii, quod indignum videatur, riderent,
not was doubtful some which unworthy may-seem laughed
alii erubescerent; quae occasio fuit de illo dicendi, malle
others blushed which the-occasion was about him of-saying to-prefer
eum deficere quam desinere.
him to-fail than to-cease

4 Neque erant illa qualiacunque mala sed minora. Quare
nor were those whatever-kind evils but lesser wherefore
antequam in has aetatis veniat insidias, receptui canet
before into these of-age he-come snares the-retreat he-will-sound
et in portum integra nave perveniet. Neque enim minores
and into harbor with-whole ship he-will-arrive nor for lesser
eum, cum id fecerit, studiorum fructus prosequentur.
him when this he-shall-have-done of-studies fruits will-attend
Aut ille monumenta rerum posteris aut, ut L. Crassus
either he records of-affairs for-posterity or as Lucius Crassus
in libris Ciceronis destinat, iura quaerentibus reddet
in the-books of-Cicero intends law to-those-seeking will-render
aut eloquentiae componet artem aut pulcherrimis vitae
or of-eloquence will-compose an-art or of-the-most-beautiful of-life
praeceptis dignum os dabit.
precepts a-worthy mouth will-give

Frequentabunt vero eius domum optimi iuvenes more 5
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
Quid porro est honestius quam docere quod optime 6
what moreover is more-honorable than to-teach what best
scias? Sic ad se Caelium deductum a patre Cicero
you-know so to himself Caelius brought by his-father Cicero
profitetur; sic Pansam, Hirtium, Dolabellam in morem
professes so Pansa Hirtius Dolabella in the-manner
praeceptoris exercuit cotidie dicens audiensque.
of-a-teacher he-trained daily speaking and-listening
Ac nescio an eum tunc beatissimum credi oporteat 7
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
far from-contentions his-fame in safety he-shall-have-placed and
sentiet vivus eam, quae post fata praestari magis solet,
will-feel alive that which after death to-be-paid more is-wont
venerationem et, quid apud posteros futurus sit, videbit.
veneration and what among posterity going-to-be he-is will-see

8 Conscius sum mihi, quantum mediocritate valui,
conscious I-am to-myself how-much by-mediocrity I-have-availed
quaeque antea scierim, quaeque operis huiusce gratia
both-what before I-knew and-what of-work this for-the-sake
potuerim inquirere, candide me atque simpliciter in notitiam
I-could inquire candidly me and simply to the-knowledge
eorum, si qui forte cognoscere voluissent, protulisse.
of-those if any perhaps to-learn have-wished to-have-brought-forth
Atque id viro bono satis est, docuisse quod scierit.
and this for-a-man good enough is to-have-taught what be-knew

9 Vereor tamen, ne aut magna nimium videar exigere, qui
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

10 Qui primum renuntient sibi, quanta sit humani ingenii
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
Quod si mente conceperint, huic quoque parti facilius 11
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
Neque enim aut tam perplexa aut tam numerosa sunt 12
nor for either so entangled or so numerous are
quae praecipiuntur, ut non paucorum admodum
the-things-which are-prescribed that not of-few quite
annorum intentione discantur. Longam enim facit operam
years by-attention they-be-learned long for makes the-effort
quod repugnamus; brevis est institutio vitae honestae
that we-resist brief is the-instruction of-life honorable
beataeque, si credas. Natura enim nos ad mentem optimam
and-happy if you-believe-it nature for us for mind the-best
genuit, adeoque discere meliora volentibus promptum est, ut
begot and-so-much to-learn better-things for-those-wishing ready it-is that
vere intuenti mirum sit illud magis malos esse tam multos.
truly to-one-looking wonderful be that more that-the-bad to-be so many
Nam ut aqua piscibus, ut sicca terrenis, circumfusus nobis 13
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
14 Sed culpa est in praeceptoribus prima, qui libenter detinent
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
little-fees partly by-ambition that more-difficult may-seem to-be
quod pollicentur, partim etiam inscientia tradendi vel
what they-promise partly also by-ignorance of-teaching or
negligentia. Proxima in nobis, qui morari in eo quod novimus,
by-negligence the-next in us who to-linger in that which we-know
quam discere quae nondum scimus, melius putamus.
than to-learn what-things not-yet we-know better think
15 Nam ut de nostris potissimum studiis dicam, quid
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-modest 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
Res varias cognoscere et praecepta vivendi perdiscere et 16
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
Rerum cognitio cotidie crescit, et tamen quam multorum 17
of-things knowledge daily grows and yet how of-many
ad eam librorum necessaria lectio est, quibus aut
for it books necessary the-reading is from-which either
rerum exempla ab historicis aut dicendi ab oratoribus
of-things examples from the-historians or of-speaking from the-orators
petuntur, philosophorum quoque consultorumque opiniones,
are-sought of-the-philosophers also and-of-the-jurists the-opinions
si utilia velimus legere non, quod ne fieri quidem
if useful-things we-wish to-read not which not to-be-done even
potest, omnia? Sed breve nobis tempus nos facimus.
can all-things 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.

18 Quantulum enim studiis partimur? Alias horas vanus
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
anxious solicitude the-enticements of-lusts and wine
et flagrantibus omni genere voluptatum animis ne ea
and with-burning with-every kind of-pleasures minds not those
quidem tempora idonea, quae supersunt.
even times suitable which remain

19 Quae si omnia studiis impenderentur, iam nobis longa
which if all to-studies were-spent now to-us long
aetas et abunde satis ad discendum spatii viderentur vel
the-age and abundantly enough for learning of-time would-seem even
diurna tantum computantibus tempora ut nihil noctes,
the-daytime only for-those-reckoning times so-that nothing the-nights
quarum bona pars omni somno longior est, adiuvarent.
of-which a-good part than-all sleep longer is would-help

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

summa senectus habet, universae Graeciae credimus Gorgian,
extreme old-age has all Greece we-believe Gorgias
qui quaerere auditores de quo quisque vellet iubebat.
who to-ask the-audience about what each might-wish bade
22 Quae tandem ars digna litteris Platoni defuit? Quot
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
23 M. igitur Cato idem summus imperator, idem sapiens,
Marcus therefore Cato the-same the-highest general the-same wise
idem orator, idem historiae conditor, idem iuris, idem
the-same orator the-same of-history the-founder the-same of-law the-same
rerum rusticarum peritissimus fuit inter tot operas
of-affairs rustic most-skilled was amid so-many labors
militiae, tantas domi contentiones, rudi saeculo,
of-military-service so-great at-home contentions in-a-rude age
litteras Graecas aetate iam declinata didicit, ut esset
letters Greek in-age already declined learned that he-might-be

hominibus documento ea quoque percipi posse
to-men a-proof those-things also to-be-grasped to-be-able
quae senes concupissent.
which old-men had-desired
Quam multa, paene omnia, tradidit Varro! Quod 24
how many-things almost all-things has-handed-down Varro what
instrumentum dicendi M. Tullio defuit? Quid plura?
instrument of-speaking Marcus to-Tullius was-lacking why more
cum etiam Cornelius Celsus, mediocri vir ingenio, non
since even Cornelius Celsus of-moderate a-man talent not
solum de his omnibus conscripserit artibus, sed amplius
only about these all has-written arts but further
rei militaris et rusticae et medicinae praecepta
of-the-thing military and of-rustic and of-medicine precepts
reliquerit, dignus vel ipso proposito, ut eum scisse
has-left worthy even by-the-very purpose that him to-have-known
omnia illa credamus.
all those-things we-should-believe
At perficere tantum opus arduum et nemo perfecit. 25
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-admit 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
Nam et poesis ab Homero et Vergilio tantum fastigium 26
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 quis
whatever is best before not had-been but even if anyone
summa desperet (quod cur faciat, cui ingenium,
the-highest should-despair-of which why he-should-do to-whom talent
valetudo, facultas, praeceptores non deerunt?), tamen est,
health means teachers not will-be-lacking yet it-is
ut Cicero ait, pulchrum in secundis tertiisque consistere.
as Cicero says fine in second and-third-places to-stand
27 Neque enim, si quis Achillis gloriam in bellicis consequi
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
who are the-best not would-have-been nor after Lucretius
ac Macrum Vergilius nec post Crassum et Hortensium
and Macer Vergil nor after Crassus and Hortensius
Cicero, sed nec illi, qui post eos fuerunt.
Cicero but nor those who after them have-been
28 Verum ut transeundi spes non sit, magna tamen est
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
Adde quod magnos modica quoque eloquentia parit fructus 29
add that great moderate even eloquence produces fruits
ac, si quis haec studia utilitate sola metiatur, paene
and if anyone these studies by-usefulness alone should-measure almost
illi perfectae par est. Neque erat difficile vel veteribus
to-that perfect equal it-is nor was-it difficult either by-old
vel novis exemplis palam facere, non aliunde maiores
or by-new examples plain to-make not from-elsewhere greater
opes, honores, amicitias, laudem praesentem, futuram
wealth honors friendships praise present future
hominibus contigisse, nisi indignum litteris esset, ab
to-men to-have-fallen unless unworthy of-letters it-were from
opere pulcherrimo, cuius tractatus atque ipsa possessio
a-work most-beautiful whose handling and very possession
plenissimam studiis gratiam refert, hanc minorem exigere
fullest for-studies recompense brings this lesser to-exact
mercedem, more eorum, qui a se non virtutes
a-fee after-the-manner of-those who by themselves not virtues
sed voluptatem, quae fit ex virtutibus, peti dicunt.
but pleasure which arises from virtues to-be-sought say
Ipsam igitur orandi maiestatem, qua nihil dii 30
the-very therefore of-pleading majesty than-which nothing the-gods
immortales melius homini dederunt et qua remota muta
immortal better to-man have-given and which removed dumb
sunt omnia et luce praesenti ac memoria posteritatis
are all-things and the-light present and memory of-posterity
carent, toto animo petamus nitamurque semper ad
lack with-whole mind let-us-seek and-let-us-strive always toward

optima, quod facientes aut evademus in summum aut
the-best which doing either we-shall-emerge to the-summit or
certe multos infra nos videbimus.
surely many below us we-shall-see

31 Haec erant, Marcelle Victori, quibus praecepta dicendi
these-things were Marcellus Victorius by-which the-precepts of-speaking
pro virili parte adiuvari posse per nos videbantur, quorum
according-to manly part to-be-helped to-be-able by us seemed of-which
cognitio studiosis iuvenibus si non magnam utilitatem
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 not words but things, by words that remind them 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,

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

nisi ut eum quem interrogas doceas quid velis?

unless 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,
but if you not think us to-learn when we-recall
nec docere illum qui commemorat, non resisto tibi: et
nor to-teach him who reminds not I-resist you and
duas jam loquendi causas constituo, aut ut doceamus, aut
two now of-speaking reasons I-establish either that we-may-teach or
ut commemoremus vel alios vel nosmetipsos; quod etiam
that we-may-remind either others or ourselves which also
dum cantamus, efficimus: an tibi non videtur?
while 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
to-be-ignorant you I-think not for another-reason to-us
praeceptum esse ut in clausis cubiculis oremus,
commanded to-have-been that in closed chambers we-should-pray
quo nomine significantur mentis penetralia, nisi quod
by-which name are-signified of-the-mind the-inner-recesses except that

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

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

AD. Omnino assentior.
wholly I-assent

AUG. Non te ergo movet quod summus Magister cum
not you then moves that the-highest Teacher when
orare doceret discipulos, verba quaedam docuit; in quo
to-pray he-was-teaching the-disciples words certain taught in which
nihil aliud videtur fecisse, quam docuisse quomodo in
nothing else he-seems to-have-done than to-have-taught how in
orando loqui oporteret?
praying 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 Vergil'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
what a-sign unless something it-signify can to-be
signum?
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
could some from it to-be Trojans or it-remain just-as
ex urbe Roma dicimus esse negotiatores in Africa.
from 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
with-words seek first and-so you without words seek that
ego deinde ista conditione respondeam.
I 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,
pertain although to-be-sensed without bodies they-cannot
et propterea sint corporalia, non tamen digito posse
and therefore are bodily not yet with-a-finger to-be-able
monstrari.
to-be-shown

AUG. Nunquamne vidisti ut homines cum surdis gestu
never-whether you-have-seen how men with the-deaf by-gesture
quasi sermocinentur, ipsique surdi non minus gestu,
as-it-were converse and-themselves the-deaf not less by-gesture
vel quaerant, vel respondeant, vel doceant, vel indicent
either ask or answer or teach or indicate
aut omnia quae volunt, aut certe plurima? Quod cum
either all which they-wish or at-least very-many-things which when
fit, non utique sola visibilia sine verbis ostenduntur,
it-happens not assuredly only visible-things without words are-shown
sed et soni et sapores, et caetera hujusmodi. Nam et
but both sounds and tastes and other-things of-this-kind for also
histriones totas in theatris fabulas sine verbis saltando
actors whole in theaters plays without words by-dancing
plerumque aperiunt et exponunt.
often lay-open and set-forth

AD. Nihil habeo quod contradicam, nisi quod illud, ex,
nothing I-have that I-may-contradict except that that from
non modo ego, sed nec ipse quidem saltator histrio tibi
not only I but not himself even the-dancer actor to-you
sine verbis quid significet posset ostendere.
without words what it-signifies could show

6 AUG. Verum fortasse dicis: sed fingamus eum posse; non,
but 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
do-you-know one-thing to-be to-walk another to-hurry for
et qui ambulat, non statim festinat; et qui festinat, non
both who walks not at-once hurries and who hurries not
continuo ambulat: dicimus enim et in scribendo et in
forthwith walks we-speak for both in writing and in
legendo, aliisque innumerabilibus rebus festinationem. Quare
reading and-in-other innumerable things of-hurry wherefore
cum illud quod agebas, celerius ageres post interrogationem
when that which you-were-doing faster you-did 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 therefore 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 est,
is as when we-say stone this for word a-sign is
nam significat aliquid, sed id quod eo significatur, non
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
I-wonder that now from-me to-have-slipped you-think that
ea quae scribuntur, eorum quae voce proferuntur,
those-things which are-written of-those which by-voice are-uttered
signorum signa esse comperimus.
of-signs 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
four which to-the-signification of-it we-subjoined this to-differ
video, quod illud audibile signum est signorum audibilium:
I-see that that an-audible sign is of-signs audible
haec vero audibilia quidem signa sunt, non tamen signorum,
these indeed audible indeed signs are not yet of-signs
sed rerum partim visibilium, sicut est Romulus, Roma,
but of-things partly visible just-as is Romulus Rome
fluvius; partim intelligibilium, sicut est virtus.
river partly intelligible just-as is virtue

AUG. Accipio et probo: sed scisne omnia quae voce 9
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,
you-concede therefore by-those two syllables which we-utter
cum dicimus, Verbum, nomen quoque significari, et ob
when we-say word a-name also to-be-signified and for
hoc illud hujus signum esse.
this that 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
by-a-name also by-a-word are-signified as for name is
verbum, ita et flumen verbum est: quae autem verbo
a-word so also river a-word is which-things but by-a-word
significantur, non omnia significantur et nomine. Nam et
are-signified not all are-signified also by-a-name for both
illud, si, quod in capite habet abs te propositus versus, et
that if which at the-head has by you proposed the-verse and
hoc, ex, de quo jam diu agentes in haec duce
this from about which now long dealing to these-things under-the-lead
ratione pervenimus, verba sunt, nec tamen nomina; et
of-reason we-arrived words are nor yet names and
talia multa inveniuntur. Quamobrem cum omnia nomina
such many are-found wherefore since all names
verba sint, non autem omnia verba nomina sint, planum
words are not but all words names are plain
esse arbitror quid inter verbum distet et nomen, id est
to-be I-think what between word differs and name that is
inter signum signi ejus quod nulla alia signa significat,
between a-sign of-a-sign of-that which no other signs signifies
et signum signi ejus quod rursus alia significat.
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
unless perhaps from assenting that you calls-back that we-call
et alio modo verbum, quo significantur ea
also in-another way word that-by-which are-signified those-things
quae per tempora declinantur, ut scribo scripsi, lego legi,
which through tenses are-inflected as I-write I-wrote I-read I-read
quae manifestum est non esse nomina.
which 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
10 AUG. Scisne etiam, cum dicimus, Animal, aliud esse hoc
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
surely-not all signs to-you seem other to-signify
quam sunt, sicut hoc trisyllabum, cum dicimus, Animal,
than they-are just-as this three-syllabled-one when we-say animal
nullo modo idem significat quod est ipsum?
in-no 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.*

11 AUG. Bene attendisti: nunc illud vide, utrum inveniantur signa
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
I-see and which signs may-be themselves mutually
significantia, cupio cognoscere.
signifying 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
what that do-you-not-know when we-say name and
verbum, duo nomina nos dicere?
word 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 to-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

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

13 AD. Concedam, cum ostenderis quomodo recte possimus
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
easy it-is for I-believe you to-have-received and to-hold
pronomen dictum, quod pro ipso nomine valeat, rem
pronoun said-to-be what for the-very name may-stand a-thing
tamen notet minus plena significatione quam nomen.
yet may-mark with-less full signification than a-name
Nam, ut opinor, definivit ille ita, quem grammatico
for as I-suppose defined he so whom to-the-grammarian
reddidisti: Pronomen est pars orationis, quae pro ipso
you-repeated a-pronoun is a-part of-speech which for the-very
posita nomine, minus quidem plene, idem tamen significat.
placed name less 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,
to-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
rightly utterly and now I-understand how wonderfully
ostenderis me nomina enuntiasse: non enim aliter de his
you-have-shown me names to-have-uttered not for otherwise of these
recte dici potuisset, Haec omnia. Sed enim vereor adhuc,
rightly to-be-said it-could-have these all but for I-fear still
ne propterea mihi recte locutus videaris, quod has quatuor
lest for-this-reason to-me rightly spoken you-may-seem because these four
conjunctiones etiam verba esse non nego; ut ideo de
conjunctions also words to-be not I-deny so-that therefore of
his recte dici potuerit, Haec omnia, quoniam recte
these rightly to-be-said it-could these all since rightly
dicitur, Haec verba omnia. Si autem a me quaeras quae
is-said these words all if but from me you-should-ask what
sit pars orationis, Verba; nihil aliud respondebo quam,
is the-part of-speech words nothing else shall-I-answer than

Nomen. Quare huic nomini fortasse pronomen adjunctum
name wherefore to-this name perhaps a-pronoun joined
est, ut illa recta esset locutio tua.
has-been so-that that right might-be speech your
14 AUG. Acute quidem falleris, sed ut falli desinas,
acutely indeed you-are-deceived but that to-be-deceived you-may-cease
acutius attende quod dicam, si tamen id dicere, ut
more-acutely attend-to what I-shall-say if yet it to-say as
volo, valuero: nam verbis de verbis agere tam
I-wish I-shall-have-been-able for with-words about words to-deal so
implicatum est, quam digitos digitis inserere et confricare;
entangled it-is as fingers with-fingers to-insert and to-rub
ubi vix dignoscitur, nisi ab eo ipso qui id agit, qui
where scarcely is-it-discerned except by him himself who it does which
digiti pruriant, et qui auxilientur prurientibus.
fingers itch and which help the-itching-ones
AD. En toto animo adsum, nam ista haec similitudo
lo with-whole mind I-am-present for that this likeness
me intentissimum fecit.
me 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 nominatur?

so-whether you not do-see a-name to-be that by-which a-thing some 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 in illo, Est nominatur.

you-see therefore is a-name to-be since that which was 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; non opinor nomen, sed verbum esse diceres, cum id ratio etiam nomen esse docuerit.

but if from you I-were-asking what is the-part of-speech is not I-think a-name but a-verb to-be you-would-say although it 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 eodem modo, quo demonstravimus, nomina esse?

surely-not still do-you-doubt other also parts of-speech 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
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
he unskilled in-speech confesses in-what pray way
istum refellendum arbitraris?
him 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.
whose by-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, oï· 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 whose by-person opinion our may-be-propped
Sed ne quis tardior aut impudentior nondum cedat, 16
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,
might-be-able a-name given to-the-verb to-fill-out the-proposition
id est illam sententiam quae affirmari et negari potest.
that 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

and uncertain to-hold whether an-animal it-be or a-rock or

quid aliud, meque tibi dicere, Quia homo est, animal

what else and-me to-you to-say because a-man it-is an-animal

est; nonne temere dicerem?

it-is 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
these therefore two conjunctions also names to-be
satis probatum est.
sufficiently 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 to-teach
AD. Possum.
I-can

Signa sui significativa

VI · SIGNS THAT SIGNIFY THEMSELVES

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: the speakers have reached signs that signify themselves and each other.*

17 AUG. Transeamus ergo hinc, et jam dic mihi utrum
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
those-who even by-signification that distinguish whose
sententiam modo considerare non opus est. Sed certe
opinion now to-consider not need it-is but surely
animadvertis ad ea jam signa nos pervenisse, quae se
you-notice to those now signs us to-have-come which themselves
invicem significent, nulla praeter sonum distantia, et quae
mutually signify with-no besides sound difference and which
seipsa significent cum caeteris omnibus partibus orationis.
themselves signify with the-other all parts of-speech
AD. Non intelligo.
not I-understand
AUG. Non ergo intelligis et nomen vocabulo et
not therefore you-understand both name by-term and
vocabulum nomine significari; et ita ut praeter sonum
term by-name to-be-signified and so that besides the-sound
litterarum nihil intersit, quantum ad generale nomen
of-the-letters nothing differ as-far-as to the-general name
pertinet: nam et speciale nomen dicimus, quod inter octo
pertains for also a-special name we-speak-of which among the-eight
partes orationis ita est, ut alias septem non contineat.
parts of-speech 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

18 AD. Teneo, sed quaero quid dixeris, Cum etiam seipsa
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
surely the-earlier reasoning taught us all parts
orationis, et nomina posse dici et vocabula, id est
of-speech both names to-be-able to-be-called and terms that is
et nomine et vocabulo posse significari?
both by-name 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, where pointing and gesture proved signs too and only doing remained. 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.

19 AUG. Jam quae sermocinando invenerimus, velim
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 to-have-been 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,
by-signs are-signified without any signs we-might-avail to-show
cum et ille paries, et color, et omne visibile, quod
since both that wall and color and every visible-thing which
intentione digiti ostenditur, signo quodam convinceretur
by-the-pointing of-the-finger is-shown by-a-sign certain was-proven

ostendi. Hic ego errans cum inveniri tale nihil posse
to-be-shown here I erring when to-be-found such nothing to-be-able
dixissem, tandem inter nos constitit, ea posse
I-had-said at-length between us it-was-agreed those-things to-be-able
demonstrari sine signo, quae cum a nobis quaeruntur, non
to-be-shown without a-sign which when by us they-are-asked not
agimus, et post inquisitionem agere possumus; locutionem
we-are-doing and after the-inquiry to-do we-can speech
tamen ex eo non esse genere: siquidem et loquentes
yet of that not to-be kind since also speaking
cum interrogamur quid sit locutio, istam per seipsam
when we-are-asked what is speech it through itself
demonstrare facile esse satis apparuit.
to-show easy to-be sufficiently it-appeared
Ex quo admoniti sumus aut signis signa monstrari, aut 20
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
as-much but avails the-general word and the-general
nomen. Docuit enim ratio omnes partes orationis etiam
name taught for reasoning all parts of-speech also
nomina esse, quod et pronomina his addi possunt, et
names to-be because both pronouns to-these to-be-added can and
de omnibus dici potest quod aliquid nominent, et nulla
about 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 can
implere. Sed cum tantumdem valeant nomen et verbum,
to-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.

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

22 AUG. Age, jam ergo illam partem consideremus, cum signis
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
because to-be-asked from me you-judge whether man other
sit quam homo.
is 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
I-ask therefore whether you two those syllables joined
sis.
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
you rather answer from which side you-took
interrogationem meam: nam si est ambigua, prius hoc
the-question mine for if it-is ambiguous first this
cavere debuisti, neque mihi respondere antequam certus
to-guard-against you-ought nor to-me to-answer before certain
fieres quonam modo rogaverim.
you-became in-what way I-asked

AD. Quid enim me impediret haec ambiguitas, cum ego ad
what for me would-hinder 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,
of-which one in the-middle I-repeated saying whether man
homo sit, primum et ultimum verbum, non secundum
man is the-first and last word not according-to
ipsa signa, sed secundum ea quae his significantur
themselves the-signs but according-to those-things which by-them are-signified

te accepisse, vel hoc solo manifestum est, quod statim
you to-have-taken even by-this alone plain it-is that at-once
certus ac fidens rogationi respondendum putasti.
certain 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

AUG. Illud ergo quod primo quaesieram, quia jam 23
that therefore which first I-had-asked since already
dedisti, non quaeram. Vide igitur diligentius, utrum
you-have-granted-it not I-shall-ask see therefore more-diligently whether

syllaba, ho, nihil aliud sit quam, ho; et utrum, mo,
the-syllable ho nothing else be than ho and whether mo
nihil aliud sit quam, 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
to-be-answered to-be questions except from those things
quae verbis significantur.
which 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;
not-at-all indeed was-it hard the-buffoon this to-resist
non enim concederem ore nostro exire quodcumque
not for I-would-concede from-mouth our to-go-out whatever
loquimur. Nam quae loquimur, ea significamus;
we-speak for what-things we-speak those we-signify
non autem quae res significatur, sed signum quo
not but which the-thing is-signified but the-sign by-which
significatur loquentis ore procedit, nisi cum ipsa
it-is-signified from-the-speaker's mouth proceeds except when themselves
signa significantur: quod genus paulo ante tractavimus.
the-signs are-signified which kind a-little before we-handled

AUG. Bene tu quidem hoc modo adversus illum esses 24
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
not I-pray for to-me myself I-announce me a-man
non esse, qui nomen esse responderim, cum homo utrum
not to-be who a-name to-be answered when man whether
nomen esset inquireres. Jam enim placuerat, ex ea re
a-name it-were you-were-inquiring already for it-had-pleased from that thing
quae significaretur, aut assentiri, aut negare quod dicitur.
which 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
how do-you-think except by-teaching not from that side
illatam, qua interroganti assentiebamur? Aut si ex ea
drawn by-which to-the-questioner we-were-assenting or if from that
parte illam se fatetur inferre, nullo modo est formidanda:
side it himself he-confesses to-draw in-no way is-it to-be-feared

quid enim metuam hominem, id est tres istas syllabas
what for should-I-fear man that is three those syllables
non esse me confiteri?
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
because not I-can not to-think to that the-conclusion
referri, quod his duabus syllabis significatur, simul
to-be-referred which by-these two syllables is-signified as-soon
atque ista verba sonuerint, ea scilicet regula, quae
as those words shall-have-sounded by-that namely rule which
naturaliter plurimum valet, ut auditis signis ad res
naturally very-much avails that heard signs to the-things
significatas feratur intentio.
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,
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 to-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 you-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
what itself teaching or reminding or to-be-taught
aut admoneri, quod vel tu exhibes commode per hoc
or to-be-reminded which either you present conveniently through this
nomen, vel exhibetur tibi; nonne charius quam ipsum
name or is-presented to-you surely dearer than itself
nomen habendum est?
the-name to-be-held is-it

AD. Concedo ipsam scientiam, quae per hoc signum
I-concede the-very knowledge which through this sign
evenit, eidem signo esse anteponendam; sed non ideo
comes-about to-the-same sign to-be to-be-preferred but not therefore
etiam rem ipsam puto.
also 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 he-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 to-the-fourth should-surpass but granted-that not
antecellat, num etiam subjiciendum est?
it-surpass surely-not also to-be-subordinated is-it

28 AUG. Mire omnino te video et tenuisse quid concesseris,
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 modo
a-poem when says Persius but is-stunned this-man by-vice not only
nihil vitii fecit in versu, sed nonnihil etiam ornatus dedit:
nothing of-vice made in the-verse but something even of-ornament gave
cum tamen res ipsa quae significatur hoc nomine, in
though yet the-thing itself which is-signified by-this name in
quocumque inest, cogat esse vitiosum. At non ita et tertium
whomever it-is-in compels-him to-be vicious but not so also the-third
quarto, sed quartum tertio videmus excellere. Hujus enim
to-the-fourth but the-fourth to-the-third we-see to-excel of-this for
cognitio nominis vilis est prae cognitione vitiorum.
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
weighs-out this one he-prefers by-which are-tortured men
qui vitia quae vitare non possunt, coguntur agnoscere.
who 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
virtue to-see nor to-hold a-punishment is by-which the-same
ille satyricus tyranni ut puniantur optavit.
that satirist the-tyrants that they-be-punished wished

AD. Deus hanc avertat amentiam: jam enim intelligo non
God this may-be-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
well you-understand but in-whatever way itself it-may-have
Persiana sententia, quid ad nos? Non enim horum
the-Persian opinion what to us not for of-these
auctoritati subjecti sumus in talibus rebus. Deinde si
to-the-authority subject we-are in such matters then if
qua cognitio cognitioni praeferenda sit, non hic facile est
any knowledge to-knowledge to-be-preferred be not here easy it-is
explicare. Satis habeo quod effectum est, cognitionem
to-unfold enough I-hold-it what effected it-has-been the-knowledge
rerum quae significantur, etsi non cognitione signorum,
of-things which are-signified even-if not than-the-knowledge of-signs
ipsis tamen signis esse potiorem. Quare jam illud
than-the-very yet signs to-be preferable wherefore now that
magis magisque discutiamus, quale sit genus rerum
more and-more let-us-discuss what-kind may-be the-class of-things
quas sine signis monstrari posse dicebamus per seipsas,
which without signs to-be-shown to-be-able we-were-saying through themselves
ut loqui, ambulare, sedere, jacere, atque hujusmodi caetera.
as to-speak to-walk to-sit to-lie 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.*

AUG. Omniane tibi videntur, quae interrogati mox agere 29
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
30 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-he-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
false is therefore what a-little before you-said to-be-taught

rem posse sine signis, cum quaeritur quid sit ipsum
a-thing to-be-able without signs when it-is-asked what is itself

docere; quando ne hoc quidem videmus sine significatione
to-teach since not this even we-see without signification

agi posse, cum aliud esse significare, aliud docere
to-be-done to-be-able since one-thing to-be to-signify another to-teach

concesseris. Si enim diversa sunt, sicut apparet, neque
you-have-conceded if for different they-are just-as it-appears nor

hoc nisi per illud ostenditur, non per se utique
this except through that is-shown not through itself assuredly

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

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

31 AUG. Confectum est igitur et nihil sine signis doceri,
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 the-whole 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
a-mind least rash which the-guard of-tranquility
est maxima. Nam difficillimum omnino est non perturbari,
is greatest for most-difficult altogether it-is not to-be-disturbed
cum ea quae prona et procliva approbatione
when those-things which with-ready and inclined approval
tenebamus contrariis disputationibus labefactantur, et quasi
we-were-holding by-contrary disputations are-shaken and as-it-were
extorquentur e manibus. Quare, ut aequum est bene
are-wrested out-of the-hands wherefore as fair it-is well

consideratis perspectisque rationibus cedere, ita incognita
considered and-seen-through to-reasons to-yield so unknown-things
pro cognitis habere periculosum. Metus est enim ne
for known to-hold dangerous fear there-is for lest
cum saepe subruuntur quae firmissime statura et
when often are-undermined the-things-which most-firmly going-to-stand and
mansura praesumimus, in tantum odium vel timorem
going-to-remain we-presume into so-great hatred or fear
rationis incidamus, ut ne ipsi quidem perspicuae veritati
of-reason we-may-fall that not to-the-very even plain truth
fides habenda videatur.
trust to-be-given may-seem

32 Sed age, nunc expeditius retractemus utrum recte ista
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 whom seen he-should-check
gradum, secumque, ut fit, admirans cogitaret et
his-step and-with-himself as happens wondering should-think and
quaereret quidnam sibi hominis ille vellet ornatus;
ask what to-himself of-the-man that might-mean equipment
auceps autem cum in se videret attentum, ostentandi
the-fowler but when on himself he-saw him-attentive of-showing
se studio cannas expediret, et prope animadversam
himself from-desire the-reeds should-get-ready and nearby noticed
aliquam aviculam fistula et accipitre figeret, subigeret
some little-bird with-the-pipe and the-hawk should-pierce subdue

et caperet; nonne illum spectatorem suum doceret nullo
and capture surely him spectator his would-he-teach by-no
significatu, sed re ipsa, quod ille scire cupiebat?
signification but by-the-thing itself what he to-know desired
AD. Metuo ne quid hic tale sit, quale de illo dixi,
I-fear lest something here such be as about him I-said
qui quaerit quid sit ambulare. Neque enim video, et hic
who asks what is to-walk nor for do-I-see also here
totum illud aucupium esse monstratum.
the-whole 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,
you-may-do-so for me it-is-allowed nor only nothing do-I-resist
verum etiam faveo: vides enim ab utroque nostrum id
but also I-favor-it you-see for by each of-us this
effici, ut quaedam quidam doceri sine signis queant,
to-be-effected that certain-things certain-people to-be-taught without signs can

falsumque illud sit quod nobis paulo ante videbatur, nihil
and-false that be which to-us a-little before seemed nothing
esse omnino quod sine signis possit ostendi. Jam enim
to-be at-all which without signs could to-be-shown now for
ex his non unum aliquid aut alterum, sed millia rerum
from these not one something or another but thousands of-things
animo occurrunt, quae nullo signo dato per seipsa
to-the-mind occur which with-no sign given through themselves
monstrentur. Quid enim dubitemus, oro te? Nam ut
may-be-shown why for should-we-doubt I-pray you for that
hominum omittam innumerabilia spectacula in omnibus
of-men I-may-pass-over the-innumerable spectacles in all
theatris sine signo ipsis rebus exhibentium; solem
theaters without a-sign by-the-things themselves displaying-them the-sun
certe istum lucemque haec omnia perfundentem atque
surely that and-the-light these all-things suffusing and
vestientem, lunam et caetera sidera, terras et maria,
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
33 Quod si diligentius consideremus, fortasse nihil invenies,
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.
to-point lest one of-showing sign not be enough
Et id maxime tibi nitor persuadere, si potero, per
and that most-of-all you I-strive to-persuade if I-shall-be-able through
ea signa quae verba appellantur, nos nihil discere; potius
those signs which words are-called us nothing to-learn rather
enim, ut dixi, vim verbi, id est significationem quae
for as I-said the-force of-a-word that is the-signification which
latet in sono, re ipsa quae significatur cognita,
lies-hid in the-sound the-thing itself which is-signified being-known
discimus, quam illam tali significatione percipimus.
we-learn than it by-such signification we-perceive
Et quod dixi de capite, hoc etiam de tegminibus, deque 35
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
I-know turbans those until now not I-know which to-me
si gestu quispiam significarit aut pinxerit, aut aliquid
if by-gesture anyone shall-have-signified or shall-have-painted or something
cui similes sunt, ostenderit, non dicam non me docuerit,
to-which like they-are shall-have-shown not I-shall-say not me he-has-taught
quod facile obtinerem, si paulo amplius loqui vellem; sed dico
which easily I-should-maintain if a-little more to-speak I-wished but I-say

id quod proximum est, non verbis docuerit. Quod si eis forte
that 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,
saying lo turbans I-shall-learn the-thing which I-knew-not
non per verba quae dicta sunt, sed per ejus aspectum,
not through the-words which said were but through its sight
per quem factum est ut etiam nomen illud quid valeret,
through 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 ulli
we-may-know he me but something teaches who either to-the-eyes or to-any
corporis sensui, vel ipsi etiam menti praebet ea quae
of-the-body sense or to-the-very also mind presents those-things which
cognoscere volo. Verbis igitur nisi verba non discimus, imo
to-know I-wish by-words therefore except words not we-learn rather
sonitum strepitumque verborum: nam si ea quae signa
the-sound and-noise of-words for if those-things which signs
non sunt, verba esse non possunt, quamvis jam auditum
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
perceived which not by-the-hearing of-sounds emitted but
rerum significatarum cognitione contingit. Verissima quippe
of-things signified by-the-knowledge comes-about most-true of-course
ratio est, et verissime dicitur, cum verba proferuntur,
the-reasoning is and most-truly it-is-said when words are-uttered
aut scire nos quid significent, aut nescire: si scimus,
either to-know us what they-signify or not-to-know if we-know
commemorari potius quam discere; si autem nescimus, ne
to-be-reminded rather than to-learn if but we-do-not-know not
commemorari quidem, sed fortasse ad quaerendum admoneri.
to-be-reminded 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:
says for the-prophet unless you-shall-have-believed not you-shall-understand
quod non dixisset profecto, si nihil distare judicasset.
which not he-would-have-said surely if nothing to-differ he-had-judged
Quod ergo intelligo, id etiam credo: at non omne quod
what therefore I-understand that also I-believe but not everything which
credo, etiam intelligo. Omne autem quod intelligo, scio:
I-believe also I-understand everything but which I-understand I-know
non omne quod credo, scio. Nec ideo nescio quam
not everything which I-believe I-know nor therefore do-I-not-know how
sit utile credere etiam multa quae nescio; cui
it-be useful to-believe also many-things which I-do-not-know to-which
utilitati hanc quoque adjungo de tribus pueris historiam:
usefulness this also I-join about the-three boys history

quare pleraque rerum cum scire non possim, quanta
wherefore most of-things though to-know not I-can with-how-much
tamen utilitate credantur, scio.
yet usefulness they-are-believed I-know
38 De universis autem quae intelligimus non loquentem
about all-things but which we-understand not the-speaker
qui personat foris, sed intus ipsi menti praesidentem
who sounds outside but within the-very mind presiding
consulimus veritatem, verbis fortasse ut consulamus
we-consult truth by-words perhaps that we-may-consult
admoniti. Ille autem qui consulitur, docet, qui in interiore
prompted he but who is-consulted teaches who in the-inner
homine habitare dictus est Christus, id est incommutabilis
man to-dwell said is Christ that is unchangeable
Dei Virtus atque sempiterna Sapientia: quam quidem
of-God the-Power and everlasting Wisdom which indeed
omnis rationalis anima consulit; sed tantum cuique panditur,
every rational soul consults but only to-each it-is-opened
quantum capere propter propriam, sive malam sive bonam
as-much-as to-grasp on-account-of its-own either evil or good
voluntatem potest. Et si quando fallitur, non fit
will he-can and if ever it-is-deceived not it-happens
vitio consultae veritatis, ut neque hujus, quae foris est,
by-fault of-the-consulted truth as neither of-this which outside is
lucis vitium est, quod corporei oculi saepe falluntur:
of-the-light the-fault is that bodily eyes often are-deceived
quam lucem de rebus visibilibus consuli fatemur, ut
which light about things visible to-be-consulted we-confess that
eas nobis quantum cernere valemus, ostendat.
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
unless also himself what is-said he-see where now not by-words
quae sonuerunt, sed rebus ipsis et sensibus discit.
which 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-very speech for often he-knows
illa quae dicta sunt, eo ipso nesciente quae dixit; veluti si
those-things which said were he himself not-knowing what he-said as if
quisquam Epicureis credens et mortalem animam putans, eas
anyone the-Epicureans believing and mortal the-soul thinking those

rationes quae de immortalitate ejus a prudentioribus tractatae
arguments which about the-immortality of-it by the-wiser handled
sunt, eloquatur, illo audiente qui spiritualia contueri
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
43 Sed his accidit aliud genus, sane late patens, et semen
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
and likewise to-others some not the-same he-signifies may-say
enim aliquis audientibus nobis, ab aliquibus belluis hominem
for someone in-the-hearing of-us by some beasts man
virtute superari; nos illico ferre non possumus, et hanc
in-virtue to-be-surpassed we at-once to-bear-it not can and this
tam falsam pestiferamque sententiam magna intentione
so false and-pestilent opinion with-great earnestness
refellimus: cum ille fortasse virtutem, vires corporis vocet,
we-refute though he perhaps virtue the-strength of-the-body may-call
et hoc nomine id quod cogitavit enuntiet, nec mentiatur,
and by-this name that which he-thought express nor lie
nec erret in rebus, nec aliud aliquid volvens animo, mandata
nor 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
I-pass-over that many-things not well we-hear and as-if about
auditis diu multumque contendimus; velut tu nuper verbo
things-heard long and-much we-contend as you lately by-a-word
quodam punico, cum ego misericordiam dixissem, pietatem
certain Punic when I mercy had-said piety
significari te audisse dicebas ab eis quibus haec lingua
to-be-signified you to-have-heard said from those to-whom this language
magis nota esset: ego autem resistens, quid acceperis
more known was I but resisting what you-had-received
tibi omnino excidisse asserebam; visus enim mihi eras
from-you altogether to-have-slipped asserted seemed for to-me you-had
non pietatem dixisse, sed fidem, cum et conjunctissimus
not piety to-have-said but faith though both most-closely
mihi assideres, et nullo modo haec duo nomina similitudine
to-me you-sat-beside and in-no way these two names by-likeness
soni aurem decipiant. Diu te tamen arbitratus sum
of-sound the-ear could-deceive long you yet thought I
nescire quid tibi dictum sit, cum ego nescirem quid
not-to-know what to-you said had-been though I knew-not what
dixeris: nam si te bene audissem, nequaquam mihi
you-had-said for if you well I-had-heard by-no-means to-me
videretur absurdum pietatem et misericordiam uno vocabulo
would-it-seem absurd piety and mercy by-one term
punice vocari. Haec plerumque accidunt; sed ea, ut dixi,
in-Punic to-be-called these-things often happen but these as I-said

omittamus, ne calumniam verbis de audientis negligentia,
let-us-pass-over lest a-cavil against-words about the-hearer's negligence
vel etiam de surditate hominum videar commovere:
or even about the-deafness of-men I-may-seem to-stir-up
illa magis angunt quae superius enumeravi, ubi verbis
those-things more distress-us which above I-enumerated where by-words
liquidissime aure perceptis et latinis non valemus, cum
most-clearly by-the-ear perceived and Latin not we-are-able though
ejusdem linguae simus, loquentium cogitata cognoscere.
of-the-same tongue we-are of-the-speakers the-thoughts to-know
Sed ecce jam remitto et concedo, cum verba ejus 45
but lo now I-relax and concede when the-words of-him
auditu cui nota sunt, accepta fuerint, posse illi
by-the-hearing to-whom known they-are received shall-have-been to-be-able to-him
esse notum de iis rebus quas significant, loquentem
to-be known about those things which they-signify the-speaker
cogitavisse: num ideo etiam quod nunc quaeritur, utrum
to-have-thought surely-not therefore also what now is-asked whether
vera dixerit, discit?
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, utrum
by-words they-shall-have-unfolded then those who disciples are-called whether
vera dicta sint, apud semetipsos considerant, interiorem
true said they-are with themselves consider the-inner
scilicet illam veritatem pro viribus intuentes. Tunc
namely that truth according-to (their)-strength beholding then
ergo discunt: et cum vera dicta esse intus invenerint,
therefore they-learn and when true said to-be within they-shall-have-found
laudant, nescientes non se doctores potius laudare
they-praise not-knowing not themselves the-teachers rather to-praise

quam doctos; si tamen et illi quod loquuntur sciunt.
than taught-ones if yet also those what they-speak know
Falluntur autem homines, ut eos qui non sunt magistros
are-deceived but men so-that those who not are teachers
vocent, quia plerumque inter tempus locutionis et tempus
they-call because often between the-time of-speech and the-time
cognitionis, nulla mora interponitur; et quoniam post
of-knowing no delay is-interposed and since after
admonitionem sermocinantis cito intus discunt, foris se
the-reminder of-the-speaker quickly within they-learn outside themselves
ab eo qui admonuit, didicisse arbitrantur.
from him who reminded to-have-learned 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 terris,
divine that-not for-ourselves anyone teacher we-call on earth
quod unus omnium magister in coelis sit. Quid sit autem
because one of-all the-teacher in the-heavens is what is but
in coelis, docebit ipse a quo etiam per homines signis
in the-heavens will-teach he-himself by whom also through men by-signs
admonemur et foris, ut ad eum intro conversi erudiamur:
we-are-reminded and outside that to him inwardly turned we-may-be-instructed
quem diligere ac nosse beata vita est, quam se omnes
whom to-love and to-know the-blessed life is which themselves all

clamant quaerere, pauci autem sunt qui eam vere se
cry-out to-seek few but are who it truly themselves
invenisse laetentur. Sed jam mihi dicas velim, quid de
to-have-found may-rejoice but now to-me you-would-tell I-should-wish what about
hoc toto meo sermone sentias. Si enim vera esse quae dicta
this whole my discourse you-think if for true to-be which said
sunt nosti, etiam de singulis sententiis interrogatus ea te
have-been you-know also about the-single opinions asked them you
scire dixisses: vides ergo a quo ista didiceris;
to-know you-would-have-said you-see therefore from whom those-things you-have-learned
neque enim a me, cui roganti omnia responderes.
nor for from me to-whom asking all-things you-would-answer
Si autem vera esse non nosti, nec ego nec ille te
if but true to-be not you-know neither I nor he you
docuit: sed ego, quia nunquam possum docere; ille, quia
taught but I because never I-can to-teach he because
tu adhuc non potes discere.
you still not can to-learn

AD. Ego vero didici admonitione verborum tuorum, nihil
I indeed have-learned by-the-reminder of-words your nothing
aliud verbis quam admoneri hominem ut discat, et
else by-words than to-be-reminded a-man that he-may-learn and
perparum esse quod per locutionem aliquanta cogitatio
very-little to-be that through speech some thought
loquentis apparet: utrum autem vera dicantur, eum docere
of-the-speaker appears whether but true-things are-said him to-teach
solum, qui se intus habitare, cum foris loqueretur, admonuit;
alone who himself within to-dwell when outside he-spoke reminded
quem jam, favente ipso, tanto ardentius diligam, quanto
whom now favoring himself the-more ardently I-shall-love the-more
ero in discendo provectior. Verumtamen huic orationi tuae,
I-shall-be in learning advanced nevertheless to-this speech your

qua perpetua usus es, ob hoc habeo maxime gratiam,
which continuous used you-have for this I-have most gratitude
quod omnia quae contradicere paratus eram, praeoccupavit
that all-things which to-contradict ready I-was it-forestalled
atque dissolvit; nihilque omnino abs te derelictum est,
and dissolved and-nothing altogether by you left has-been
quod me dubium faciebat, de quo non ita mihi responderet
which me doubtful was-making about which not so to-me would-answer
secretum illud oraculum, ut tuis verbis asserebatur.
secret that oracle as by-your words it-was-asserted