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

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

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

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

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

1. LET a father, then, as soon as his son is born, conceive,
first of all, the best possible hopes of him; for he will thus
grow the more solicitous about his improvement from the very
beginning; since it is a complaint without foundation that
"to very few people is granted the faculty of comprehending
what is imparted to them, and that most, through dulness of
understanding, lose their labour and their time." For, on the
contrary, you will find the greater number of men both ready
in conceiving and quick in learning: since such quickness is
natural to man; and as birds are born to fly, horses to run,
and wild beasts to show fierceness, so to us peculiarly belong
activity and sagacity of understanding: whence the origin of
the mind is thought to be from heaven. 2. But dull and
unteachable persons are no more produced in the course of
nature than are persons marked by monstrosity and deforms;
such are certainly but few. It will be a proof of this
assertion, that, among boys, good promise is shown in the far
greater number; and, if it passes off in the progress of time,
it is manifest that it was not natural ability, but care, that was
wanting. 3. But one surpasses another, you will say, in
ability. I grant that this is true; but only so far as to
accomplish more or less; whereas there is no one who has not
gained something by study. 4. Before all things, let the talk of the child's nurses not be
ungrammatical. Chrysippus wished them, if possible, to be
women of some knowledge; at any rate he would have the
best, as far as circumstances would allow, chosen.
To their
morals, doubtless, attention is first to be paid; but let them
also speak with propriety. 5. It is they that the child will hear
first; it is their words that he will try to form by imitation. We are by nature most tenacious of what we have imbibed in our infant years; as the flavour, with which you scent vessels when new, remains in them; nor can the colours of wool, for which its plain whiteness has been exchanged, be effaced; and those very habits, which are of a more objectionable nature, adhere with the greater tenacity; for good ones are easily changed for the worse, but when will you change bad ones into good? Let the child not be accustomed, therefore, even while he is yet an infant, to phraseology which must be unlearned.

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

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

8. Of *pedagogii this further may be said, that they should

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

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

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

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

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

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

* We have no book extant of Diogenes of Babylon; he was a Stoic philosopher, who came to Rome with Critolaus and Carneades in that celebrated embassy mentioned by Cicero, De Orat. ii. 37, 38, and who wrote on language and dialectics; nor is there any mention in other writers of the bad habits which Alexander contracted from his tutor, except an allusion to them in Hinncmar, bishop of Rheims, Epist. xiv. ad Proceres Regni. Spalding. This passage of Hinncmar was first pointed out by Colomesius, who observes that there is a second allusion to the subject in another letter of the same writer; and that it is also noticed by St. Jerome in his Epist. ad Leetam de Institutione Paukr filiae. 1- Quce si quis gravabitur, non rationes defuerit, sed homini. Various explanations of these words have been attempted. The most satisfactory appears to be that of Spalding, who supplies aliquid as the nominative case to defuerit, and by homini understands him who
If however it should not be the good fortune of children to have such nurses as I should wish, let them at least have one pedagogue, not unskilled in language, who, if anything spoken incorrectly by the nurse in the presence of his pupil, may at once correct it, and not let it settle in his mind. Let it be understood that what I prescribed at first is the right course, and this only a remedy.

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

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

Concerning this grammarian, consult especially F. Spalding.

A. Wolfs egomena in Homerum, p. 216. seqq. Spalding.

This poem is lost. It was attributed by some to the Centaur in, the tutor of Achilles, but to Hesiod by the majority of writers, g whom was Aristophanes the comic poet, who is said by richius and Thomas Magister to have ridiculed it as the work of that poet. Of which opinion a great many say that Hesiod was, at least such writers as lived before Aristophanes the grammarian,* for he was the first to y the oT'od-xai, in which this opinion is found, was work of that poet. But other writers likewise, among whom is Erastothenes,* have given the same advice. Those, however, advise better, who, like Chrysippus, think that no part of a child's life should be exempt from tuition; for Chrysippus, though he has allowed three years to the nurses, yet is of opinion that the minds of children may be imbued with instruction even by them.

17. And why should not be under the influence of learning, which is now confessedly subject to moral influence? I am not indeed ignorant that, during the whole time of which I am speaking, scarcely as much can be done as one year may afterwards accomplish, yet those who are of the opinion which I have mentioned, appear with regard to this part of life to have spared not so much the learners as the teachers. What else, after they are able to speak, will children do better,+ for they must do something? Or why should we despise the gain, how little soever it be, previous to the age of seven years? For certainly, small as may be the proficiency which an earlier age exhibits, the child will yet learn something greater during the very year in which he would have been learning something less. This advancement extended through each year, is a profit on the whole; and whatever is gained in infancy is an acquisition to youth. The same rule should be prescribed as to the following years, so that what every boy has to learn, he may not be too late in beginning to learn. Let us not then lose even the earliest period of life, and so much the less, as the elements of learning depend on the memory alone, which not only exists in children, but is at that time of life even most tenacious.

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

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

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

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

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Let us suppose, then, that Alexander were commited to me, and laid in my lap, an infant worthy of so much solicitude (though every

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

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

in the education of his son. 22. Would Philip, king of Macedonia, have wished the first principles of learning to be communicated to his son Alexander by Aristotle, the greatest philosopher of that age, or would Aristotle have undertaken that office, if they had not both thought that the first rudiments of instruction are best treated by the most accomplished teacher.

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The accomplishment of writing well and expeditiously, which is commonly disregarded by people of quality, is by no means an indifferent matter; for as writing itself is the principal thing in our studies, and that by which alone sure proficiency, resting on the deepest roots, is secured, a too slow way of writing retards thought, a rude and confused hand cannot be read; and hence follows another task, that of reading off what is to be copied from the writing. § 29. At all times, therefore, and in all places, and especially in writing private and familiar letters, it will be a source of pleasure to us, not to have neglected even this acquirement.

30. For learning syllables there is no short way; they must all be learned throughout; nor are the most difficult of them, as is the general practice, to be postponed, that children may be at a loss, forsooth, in writing words. § 31. Moreover, we must not even trust to the first learning by heart; it will be better to have syllables repeated, and to impress them long upon the memory; and in reading too, not to hurry on. In order to make it continuous or quick, until the clear and certain connexion of the letters become familiar, unless when, I have rendered by "until"

The iron pencil used for writing on waxed tablets.

SPALDING.

The sense is evidently, "it is more easily recommended than practised." Rationis at, ad ease may be applied to what is done sold rationale, i.e., in this passage at least, solo precepero: and if this usu 2s quoque est, it appears that these is also need of much usu or practice that it may be done effectually Spalding. By ratio is understood art or method. Hollin.

1 Utque ad ipsores profeciet.) Ad ipsos mores pertinget, penetrabi: Spalding.