

oratoris ipsius humanitate conditur, remissio autem lenitatis
 213 quadam gravitate et contentione firmatur. In utroque autem
 genere dicendi et illo, in quo vis atque contentio quaeritur,
 et hoc, quod ad vitam et mores adcommodatur, et principia
 tarda [sint] et exitus item spissi et producti esse debent. Nam 5
 neque adsiliendum statim est ad genus illud orationis; abest
 enim totum a causa et homines prius ipsum illud, quod proprium
 sui iudicii est, audire desiderant; nec cum in eam rationem
 14 ingressus sis, celeriter discedendum est; non enim, sicut argu-
 mentum, simul atque positum est, adripitur alterumque et ter-
 10 tium poscitur, ita misericordiam aut invidiam aut iracundiam,
 simul atque intuleris, possis commovere: argumentum ratio ipsa
 confirmat idque, simul atque emissum est, adhaerescit; illud
 autem genus orationis non cognitionem iudicis, sed magis per-
 turbationem requirit, quam consequi nisi multa et varia et 15
 215 copiosa oratione et simili contentione actionis nemo potest; qua
 re qui aut breviter aut summis dicunt, docere iudicem possunt,
 commovere non possunt; in quo sunt omnia.

5. sint PSH: sunt ω: incl. Pearceio auctore Ell. K etc. item KS: tamen r AP
 om. HE. 11. item M Str. 13. idque S, atque K, quae . . . emissa ω P.
 14. cognitionem ω: cogitationem Madv. Adv. Crit. iii. 91. 16. simili: simul
 maluit Reid.

1. humanitate, 'kindly character.'
 conditur here 'is mellowed:' cp. *conditior* in § 227, and Or. 55. 185 'omnino
 duo sunt, quae condiant orationem, verborum
 numerorumque iucunditas.'

remissio lenitatis, 'the lower tone of
 a quiet gentle delivery.' Nägelsb. p.
 128.

4. ad vitam et mores, i.e. to produce
 a favourable impression of one's life and
 character: the *conciliatio*.

5. item: so Lambinus corrected the
 reading of most MSS. 'tamen,' which is
 out of place here; for it is not natural to
 suppose that because the beginning is
 slow, the end must be rapid; hence an
 adverbative particle is not required.
 Madvig suggested 'etiam.' But perhaps
 the word should be omitted altogether
 with HE.

spissi, 'slow:' cp. ad Att. x. 18, 2
 'ita omnia tarda adhuc et spissa.' Nonius
 (p. 392 M) says 'spissum significat tar-
 dum,' and quotes ten passages, besides
 this, from early writers: e.g. 'Naevius
 Gymnastico "at enim tu nimis spisse
 atque tarde incedis."' So Brut. 36. 138

'cum spisse atque vix ad Antonium per-
 venimus.'

6. adsiliendum: we should say
 'burst into.' [Cp. Stat. Silv. v. praef.
 'ego tamen huic operi non ut unus e
 turba nec tamen quasi officiosus adsilui'
 J. S. R.]

abest a causa, 'it is foreign to the
 case.' The *πάθος* and *ἦθος* do not con-
 cern the point at issue.

7. proprium sui iudicii est, 'comes
 strictly within their cognizance.'

8. rationem, 'line.'

10. adripitur, 'is caught up,' i.e. ap-
 prehended by the 'ratio audientium.'

12. intuleris, sc. any of these emotions:
 'as soon as you have struck that note.'

possis, Roby, § 1544. ratio ipsa, 'the
 reflexion of the hearers.'

16. simili contentione actionis, 'a
 corresponding energy of delivery.'

18. in quo sunt omnia, 'and every-
 thing depends upon this:' i. 14. 60; Or.
 21. 69 'id unum ex omnibus ad obtinendas
 causas potest plurimum.' So in de Leg. ii.
 10. 24 'in quo sunt omnia:' cp. de Sen. 3.
 8 (Reid).

Iam illud perspicuum est, omnium rerum in contrarias partis
 facultatem ex eisdem suppeditari locis. Sed argumento resisten-
 dum est aut eis, quae comprobandi eius causa sumuntur, repre-
 hendendis aut demonstrando, id, quod concludere illi velint, non
 5 effici ex propositis nec esse consequens, aut, si ita non refellas,
 adferendum est in contrariam partem, quod sit aut gravius aut
 aequae grave. Illa autem, quae aut conciliationis causa leniter 218
 aut permotionis vehementer aguntur, contrariis commotionibus
 auferenda sunt, ut odio benevolentia, ut misericordia invidia tol-
 10 latur.

Suavis autem est et vehementer saepe utilis iocus et facetiae; 54
 quae, etiamsi alia omnia tradi arte possunt, naturae sunt propria
 certe neque ullam artem desiderant: in quibus tu longe aliis
 mea sententia, Caesar, excellis; quo magis mihi etiam aut testis
 15 esse potes nullam esse artem salis aut, si qua est, eam tu potis-
 simum nos docere.' 'Ego vero,' inquit 'omni de re facetius 217
 puto posse ab homine non inurbano, quam de ipsis facetiis dis-

9. auferenda Lg. 20. ut misericordia MFr. H: om. ut vulgo. 16. docere
 ω KS. docebis P. 16. facilius . . . esse MFr.

1. Iam, § 211. Reid on Acad. ii. 132.
 omnium rerum facultatem, 'the
 power of handling every subject.'

2. Sed, etc., but where arguments (not
 these attempts to work upon the feelings)
 have been used by your opponent, they
 must be met, etc.

3. reprehendendis, 'by controvert-
 ing:' § 331.

5. propositis, 'premises.'

9. auferenda, the easiest correction
 which will make sense of the reading of
M efferenda. Madvig (Adv. Crit. iii. 92)
 suggests *invertenda*, Reid *everrenda*: the
 old reading was *inferenda*.

§§ 217-234. Antonius requests Caesar
 to discourse upon wit. He replies that
 nothing is more difficult, for wit, in both
 its two main divisions, is a natural gift,
 and cannot be taught. He shows its great
 effect by several illustrations from speeches
 by Crassus, and praises the self-control
 shown by this orator in the use of his
 powers. Then follows a brief conversa-
 tion, which leads to the conclusion that
 some rules derived from observation may
 be given for forming a judgment upon
 witticisms.

11. utilis, sc. for producing the desired
 effect upon the judges. Quintil. vi. 3. 1

'virtus quae risum iudicis movendo et
 illos tristes solvit affectus, et animum ab
 intentione rerum frequenter avertit, et
 aliquando etiam reficit, et a satietate vel
 a fatigatione renovat.'

iocus et facetiae: the terms for the
 various kinds of wit and humour are not
 used with any precise consistency by the
 Roman writers. Even Cicero, who in
 § 218 makes *cavillatio*, 'banter,' and *di-
 cacitas*, 'wit,' the two subdivisions of
facetiae, 'jesting' (cp. note on i. 5. 17),
 in Or. 26. 40 makes *facetiae* and *dicacitas*
 the subdivisions of *sales*. Other words
 practically if not strictly synonymous are
salsum, *venustum*, *urbanum*. Cp. Volk-
 mann, Rhet. p. 291. In translating we
 must be guided by the context.

12. arte = 'doctrina' in § 218.

13. artem desiderant. Quintil. vi. 3. 11
 'ut non ausim dicere carere omnino arte,
 quia nonnullam observationem habet sunt-
 que ad id pertinentia et a Graecis et a
 Latinis composita praecepta, ita plane
 adfirmo, praecipue positum esse in natura
 et in occasione.'

16. facetius: for the play upon words
 cp. i. 61. 260. 'I think that a man not
 destitute of humour can discourse more
 wittily upon any subject than upon wit.'

putari. Itaque cum quosdam Graecos inscriptos libros esse vidissem de ridiculis, non nullam in spem veneram posse me ex eis aliquid discere; inveni autem ridicula et salsa multa Graecorum; nam et Siculi in eo genere et Rhodii et Byzantii et praeter ceteros Attici excellunt; sed qui eius rei rationem quandam conati sunt artemque tradere, sic insulsi exstiterunt, ut nihil aliud eorum nisi ipsa insulitas rideatur; qua re mihi quidem nullo modo videtur doctrina ista res posse tradi. Etenim cum duo genera sint facetiarum, alterum aequabiliter in omni sermone fusum, alterum peracutum et breve, illa a veteribus superior cavillatio, haec altera dicacitas nominata est. Leve nomen habet utraque res. Quippe; leve enim est totum hoc risum movere;

12. totum om. M: incl. K: del. Fr.

1. Itaque really introduces not 'non nullam in spem veneram,' but 'sic insulsi exstiterunt.' We should more naturally and more logically make the first clause subordinate to the second, not coordinate with it. See note on § 122; Tusc. D. ii. 26. 62 'itaque semper Africanus Socraticum Xenophontem in manibus habebat, cuius in primis laudabat illud' = itaque A., qui semper X. in manibus habebat, huius in primis laudabat illud. Cp. Madv. on de Fin. i. 6. 18: 'fit hoc interdum apud Ciceronem, ut oratione non statim recto cursu eo progrediente quo debebat, particula sententias connectens inepta videatur, si ad eam solam sententiam referatur, in qua posita sit, maximeque hoc accidit in iis particulis, quae conclusivae dicuntur, itaque, quare, aliis.'

Graecos libros: unfortunately Quintilian (l.c.) does not mention the Greek writers on the subject: it may have been discussed in some of the *τέχναι* no longer extant. Aristotle, Rhet. iii. 18, quotes a saying from the *τέχνη* of Gorgias, but refers for his own discussion of the question to his Poetics, in which nothing is now found but a definition of *τὸ γελοῖον*. Theophrastus is also said to have treated the subject. But it is more probable that the reference is to a collection of jests for popular use, 'Joe Millers.'

2. de ridiculis = *περὶ γελοίων*.

3. salsa: Or. 26. 90 'quidquid et salsum... in oratione, id proprium Atticorum est, e quibus tamen non omnes faciet.' Quintil. vi. 3. 19 'salsum igitur erit, quod non erit insulsum, velut quoddam simplex orationis condimentum quod sentitur latente iudicio vel palato, exci-

tatque et a taedio defendit orationem.'

4. Siculi: in Verr. iv. 43. 95 'numquam tam male est Siculis, quin aliquid facere et commode dicant.' Caelius ap. Quint. vi. 3. 41 'Siculi, ut sunt lascivi et dicaces.' For the early history of comedy in Sicily under Epicharmus and Sophron cp. Curtius, Hist. iii. pp. 231 ff. (trans. Ward), who remarks of Megara in Sicily 'the citizens of this little community were, like the Megareans in Hellas, particularly distinguished by natural gifts qualifying them for the production and appreciation of humorous, festive plays and mimic representations.' The Megarean colonists of Byzantium retained the same tastes, which were developed by the pleasure-loving life, for which that city was noted. The Rhodian witticisms do not seem to be mentioned elsewhere, but the intellectual activity of the island was great, and lasted longer than that of almost any other Greek community. Cp. § 3.

6. exstiterunt, 'showed themselves.'

11. cavillatio, 'raillery.' Plaut. Aul. 630, has 'pone hoc sis: aufer cavillam: non ego nunc nugae ago.' The origin of *cavilla* is not quite certain, but it can hardly be connected with *calvus*, *calumniā*, etc., as some say. Cp. Vaníček, Wtb. p. 1118: and Fest. p. 45 M 'cavillatio est iocosa calumniatio.' Sometimes even in Cicero it acquires the meaning of 'sophistry' or 'pedantry.' Cp. Reid on Acad. ii. 75, Bonnell, Lex. s. v. and Ern., Lex. Techn. s. v. 'calumniari.'

12. Quippe, 'of course:' de Fin. iv. 3. 7 'ista ipsa, quae tu breviter, regem, dictatorem, divitem solum esse sapientem, a te quidem apte ac rotunde: quippe

verum tamen, ut dicis, Antoni, multum in causis persaepe lepore et facetiis profici vidi. Sed cum illo in genere perpetuae festivitatis ars non desideretur (natura enim fingit homines et creat imitatores et narratores facetos adiuvante et voltu et voce et ipso genere sermonis) tum vero in hoc altero dicacitatis quid habet ars loci, cum ante illud facete dictum emissum haerere debeat, quam cogitari potuisse videatur? Quid enim hic meus frater ab arte adjuvari potuit, cum a Philippo interrogatus quid latraret, furem se videre respondit? Quid in omni oratione Crassus vel apud centumviros contra Scaevolam vel contra accusatorem Brutum, cum pro Cn. Plancio diceret? Nam id, quod tu mihi tribuis, Antoni, Crasso est omnium sententia concedendum; non enim fere quisquam reperietur praeter hunc in utroque genere leporis excellens: et illo, quod in perpetuitate sermonis, et hoc, quod in celeritate atque dicto est. Nam haec perpetua contra Scaevolam Curiana defensio tota redundavit hilaritate quadam et ioco; dicta illa breviter non habuit; parcebat

6. emissum incl. K.

habes enim a rhetoribus.' Cp. Madv. on de Fin. v. 28. 84, and pro Mur. 30. 62 (with Heitland's App. C.); 35. 74; Holden on pro Planc. 22. 53, etc. Fest. p. 257 'quippe significare quidni testimonio est Ennius, with Müller's note p. 399 'nunc autem multi particula quippe nimis abutuntur; quippe? cum originis apud omnes summa fuerit oblivio.'

love, 'not very dignified.'

totum hoc risum movere. Roby, § 1355. Above, § 39; de Fin. i. 1 'totum hoc philosophari.'

2. festivitatis, 'pleasantry.'

3. desideretur. Many inferior MSS. have 'desideratur:' but cp. Roby, §§ 1734. 1735; Madv. on de Fin. i. 6. 19. In this case it can hardly be said that there is any 'contrast between a general statement and a particular case:' cp. Reid in Mayor's de Nat. D. i. 1. 1.

4. narratores: Or. 26. 87 'utetur utroque, sed altero [genere facetiarum] in narrando aliquid venuste, altero [dicacitatis] in iaciendo mittendoque ridiculo.'

8. Philippo: Introd. p. 5.

9. latraret, used of bawling orators by Cic. Brut. i. 15. 58 'latrant iam quidam oratores, non loquuntur;' but of course here with a play upon the meaning of *catulus*, 'puppy.' Philippus said 'quid

latras, Catule?' It is needless to suppose with Pid. that Catulus in his reply was charging Philippus with robbing the senate of their rights and privileges. There may however be a reference to his language in introducing his agrarian law, which Cic. (de Off. ii. 21. 73) speaks of as 'capitalis oratio, ad aequationem bonorum pertinens.'

10. centumviros: i. 38. 173; 39. 180 (notes).

11. Brutum: Introd. p. 12. Nothing is known of Cn. Plancius, or the accusation brought against him.

14. leporis, used in its widest sense = *facetiae*, 'pleasantry.'

15. celeritate, 'readiness;' dicto, 'witticism:' but the two practically form a hendiadys = 'ready wit.' Nägelsb. p. 86.

17. dicta, 'bons mots.' Macrobi. (Sat. ii. 1) quotes from a letter of Cicero to Cornelius Nepos: 'itaque nostri, cum omnia quae dixissemus dicta essent, quae facete et breviter et acute locuti essemus ea proprio nomine appellari dicta voluerunt;' illa, 'of the other case:' *haec* and *illa* here merely serve for distinction like 'hic et ille' = 'this or that,' and there seems no very definite reason for their usage in one or the other clause.