

QUINTILIAN *INSTITUTIONES ORATORIAE* 10.1.83

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quid Aristotelen? quem dubito scientia rerum an scriptorum copia an eloquendi [usu] suauitate an inuentionum acumine an uarietate operum clariorem putem.

usu γ: *usus* G: om. D'Orv. 13, ut conii. Regius: *ui et* Geel (minime sibi placens)¹

THE TEXT OF QUINTILIAN'S *Institutiones oratoriae* is based on two ninth-century manuscripts, Ambrosianus E 153 sup. (A) and Bernensis 351 (B).² A was originally a copy of a complete text while B was not, but both are now incomplete and both lack the famous passage of literary criticism, 10.1.46 ff., and hence the sentence printed above. For both, the omission can be supplied from later copies and it is on these later copies that the text of 10.1.83 depends. A can be supplemented from the tenth-century Codex Bambergensis, Class. 45 (M.IV.14) (= Bg). This was copied originally from the incomplete B, but was soon augmented and corrected from a complete A-type text. The additions thus supplied in Bg are indicated in the apparatus criticus by G. The reading *usus*, therefore, derives from the tradition represented by A.

B was copied from a mutilated exemplar and has suffered further damage since. However, a B-type text of the literary criticism passage survives as an "unabbreviated extract" in a number of independent copies.³ Two superior versions, X and Y, come from two copies of an anthology produced independently in the eleventh century and preserved in MSS Paris BN lat. 7696 and 7231.⁴ The compiler of the anthology included two passages from Quintilian: 10.1.46–131 and 12.10.10–15. He worked from a B-type text, but was fortunate in having a more complete and accurate copy than has come down to us. The consensus of X and Y is represented by γ, and they provide

¹Text and apparatus from M. Winterbottom's OCT edition of 1970.

²This description of the textual tradition is taken from the introduction to Winterbottom's Oxford text and from his article, "The Textual Tradition of Quintilian 10.1.46 f.," CQ ns 12 (1962) 169–175.

³Winterbottom, *art. cit.* 169–171.

⁴Winterbottom, OCT *praef.* xi: "nam haec fragmenta ex codice qui similis quidem erat Bernensi sed paulo melior et aut integer aut minus mutilus excerpsit aliquis aliquando, ut libellum de auctoribus faceret. cuius libelli duplicem habemus prolem: [BN lat. 7696 et 7231], utrumque saeculi undecimi. horum neuter ex altero defluit." Cf. *id.*, *art. cit.* 171, and n. 1.

the reading *usu*, which thus derives from a tradition represented by *B*. Some form of *usus*, therefore, is well established in the textual tradition and a version of 10.1.83 which preserves it deserves serious consideration.

Clearly the text cannot stand as it is. Geel, in 1827, suggested for *usu(s)* the emendation *ui ac*,⁵ but subsequently rejected his suggestion. It was, however, printed by Halm in his Teubner edition of 1868–69, and retained by Rademacher in the 1959 Teubner. Winterbottom rejected both *ui ac* and *usu(s)*, following Geel's own suggestion that *usu(s)* had entered the text through "dittography (-di su-)."⁶ But if the error arose from dittography, one would expect readings like *eloquendi disuauitate* or *eloquendi susuauitate*. That the dittography should begin with *u* seems unlikely.

The problem in the received text is the absence of *an* in the sequence *eloquendi usu suauitate*. If *usu* is removed, the balance of the sentence is restored. It then lists five qualities, each expressed by a phrase introduced by *an* and consisting of a noun with an attendant genitive.

An interesting—one might even say better—version is preserved in John of Salisbury's *Metalogicon*. In *De secta Peripateticorum* he quotes Quintilian as follows:

*quid Aristotelem memorem, quem scientia rerum dubito an scriptorum copia an eloquendi usu an suauitate eloquii an inuentionum acumine an uarietate operum clariorem putem?*⁷

According to this text Quintilian noted six qualities rather than five; all are connected by *an*; each is modified by an attendant genitive; but most important of all, these six qualities are grouped by chiastic arrangement to form three pairs, *scientia rerum . . . an scriptorum copia*, *eloquendi usu an suauitate eloquii*, *inuentionum acumine an uarietate operum*. The first phrase reads like a gloss on Cicero's praise of Aristotle in *Orator* 5 (*admirabili quadam scientia et copia*) and perhaps denotes "his knowledge as seen in the volume of his writings." The second points to that diligent practice of his art which led to the sweetness of style noted by Cicero in *Topica* 1.3 (*dicendi incredibili quadam . . . suauitate*) and again in *De inuentione* 2.6 (*ac tantum inuentoribus ipsis suauitate et breuitate dicendi praestitit*). The final expression, which indicates the power and range of his understanding, may be paraphrased, "the sharpness of intellect revealed by his discoveries and resulting in a wide range of publications." There is a symmetry in this version which is lacking in the received text.

John of Salisbury studied at the School of Chartres for twelve years. He could have been familiar with a more accurate copy of the anthology circu-

⁵*ui et* is printed in Winterbottom's text. Elsewhere I have found *ui ac*, as given here.

⁶*Problems in Quintilian* (London 1970, *BICS* Supp. 25) 190.

⁷*Metalogicon* 2.2, PL 199.859A. C. C. I. Webb printed *loquendi* for *eloquendi* in his Oxford text of 1929.

lating in northern France than that which is known to us; one which not only preserved *usu*, but had not lost *eloquii* by homoeoarcton. Whatever the source of his text, it has preserved an interesting reading and one which may come closer to Quintilian's intention than any found in our manuscripts of the *Institutiones*.

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