

origins, Republican names represented a threat and were no longer of great use. They died out or maintained a low profile in a Roman world which would have been incomprehensible to their ancestors.

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INSTITUTIO ORATORIA 10.3.25 A SUGGESTION

In the third chapter of his tenth book (sections 22–27), Quintilian discusses the desirability of seclusion for furtherance of effective study, comments on practical adaptations of that ideal, and defends his disagreement with one school of thought on the matter. The sections dealing with seclusion in a rural setting are, paradoxically, filled with personifications of temptations and distractions. Quintilian clearly takes issue with some educators, asserting that 1.) retreat into the pleasures of the country is not an encourager of diligence (*studiorum hortator*, 23); 2.) pleasant surroundings, in fact, entice the student's mind *away from* studies (*necesse est avocent*, 23) and toward themselves (*ad se trahunt*, 24); and 3.) the pleasure of the outdoors, so much touted by some, relaxes the contemplation rather than sharpening it (*remittere potius voluptas ista videatur cogitationem quam intendere*).

The reading of one sentence in the following section (25) is debated, and I here offer a solution to the problem. Winterbottom, in his Oxford Classical Text edition, prints the sentence thus:

Ideoque lucubrantes silentium noctis et clusum cubiculum et lumen unum velut †rectos† maxime tenent.

Sundry editions have preferred variant readings (*tectos, erectos*)¹). Yet another reading, sound on several counts, suggests itself: *rector* for *rectos*.

1) For variants earlier proposed, see the apparatus of Spalding's old edition (Leipzig, 1798), with critical supplement by Zumpt (Leipzig, 1829), as well as Radermacher's Teubner text (1959). Of the standard editions, Winterbottom's

The emendation *rector* suggests itself for several reasons. The first, though certainly not the most weighty, is palaeographic. The same correction has quite rightly carried the day at 12. 10. 56, where the reading *rector* is now accepted over the *rectos* of GH. Secondly, it construes grammatically. Many of the variants suggested are accusative plural forms, modifying *lucubrantēs*. *rector*, however, is grammatically appropriate as subject of *teneat*.

The appropriateness of the term *rector* in the context may raise some initial doubts but should not be dismissed. Though Cicero used the term chiefly in reference to a ruler, leader, or governor²), Quintilian once quotes him (12. 10. 56) as having used it in a more educational context: *eius [indicis] vultus saepe ipse rector est dicentis*. In the sense of “tutor,” “instructor,” or “guide” of young men, it was current among Quintilian’s younger contemporaries. Tacitus and Suetonius³) use it in reference to the official tutors appointed for the sons of foreign royalty and of the imperial household. The younger Pliny, however, gives the most useful description of the *rector* and his function. The passage, in which Pliny recommends a change in educational practice for the son of a friend, bears quoting in full:

Adhuc illum pueritiae ratio intra contubernium tuum tenuit, praeceptores domi habuit, ubi est erroribus modica vel etiam nulla materia. Iam studia eius extra limen proferenda sunt, iam circumspiciendus rhetor Latinus, cuius scholae severitas, pudor, in primis castitas constet. Adest enim adulescenti nostro cum ceteris naturae fortunaeque dotibus eximia corporis pulchritudo, cui in hoc lubrico aetatis non praeceptor modo sed custos etiam rector-
 quarendus est. (*Ep.* 3.3.3–4)

(OCT, 1970) reading appears above. Radermacher reads *tectos*, and Butler’s (LCL) reading, following Halm (Leipzig, 1868), agrees. Spalding records early dissatisfaction with *rectos*. Burmann’s (Leyden, 1720) proposal of *vel etiam lectus* (“Multos testatus qui de Romanis in lecto studentibus prodiderint” – Spalding) is not favorably received by subsequent editors, such as Capperonnier (Paris, 1725) and Gesner (Göttingen, 1738). Neither did later editions (Radermacher, Halm, Butler) share his seemingly justified suspicion of *velut tectos* (“Num in cubiculo clauso non sunt *tecti*?”). Spalding’s note concludes by mentioning a possibility to which response is made in the present paper: “Latet aliquid, ni fallor, in isto *rectos*, quem nominativum suspicor Graecae alicuius vocis.”

2) *N.D.* 2.35.90; *Rep.* 2.29.51; cf. 5.3.5; 5.4.6; 6.1.1; 6.13.13; *de Or.* 1.48.211; *de Fin.* 4.5.11.

3) Tacitus: *Annals* 1.24; 3.48; 13.2; Suetonius: *Augustus* 48; *Tiberius* 12.

The passage quoted is of interest for several reasons. First, the young man in question is just preparing to leave the safe environment of his home, where his mother could carefully protect him, and to move into the large world outside. Pliny anticipates that many temptations and distractions will meet him there, and that his studies will suffer. The *rector* or *custos* will then be responsible for drawing him back to his old discipline, academic as well as moral.

Similarly, in *Institutio Oratoria* 10.3.25, the student is faced with numerous distractions. To be sure, they are the allures not of fast city life but of the country. For our author they may, indeed, be all the more treacherous, as some educators, to whom Quintilian responds in sections 22–26⁴), believe that such pleasures *sharpen* the mind and *improve* diligence. Faced with such allures – and Quintilian has no doubt that they are destructive temptations rather than aids to study – the youth might well require exactly that *rector* or *custos* whom Pliny recommends in the case of Corellia’s young son.

Another noteworthy point in Pliny’s letter is the powerful picture which he paints of the *rector*. He is not simply a *praeceptor*, who gives instruction to the youth, but a strong restraining figure – virtually equated with a *custos* – who will prevent seduction of the young man by the world around him. This same strong figure is necessary in the passage from the *Institutio*. More than a teacher, but even a *rector*, is needed to restrain the wandering attention and to prevent the seduction of the youth by the allures of nature.

Without a doubt, the word *rector* in such a context is not the most common one, nor does Quintilian use it elsewhere, except in quoting Cicero. Its appearance is prepared and qualified to a certain degree, however, by *velut*. This *velut* has caused numerous problems for editors, since the other readings suggested did not seem strong enough to require its use in qualification. With *rector*, however, it seems perfectly appropriate. To be sure, the student *is* to be alone: he is to seclude himself as did Demosthenes, *qui se in locum ex quo nulla exaudiri vox et ex quo nihil prospici posset recondebat* (25). The student must choose a place *liberum arbitris* (22). Nevertheless, the *silentium noctis et clusum cubiculum et lumen unum* will perform for the student the *same function* of

4) 10. 3. 22: non tamen protinus audiendi qui credunt...

restraint and direction as would a strong human figure. They function *velut rector*.

The reading *rector*, then, finds support from several quarters. As treated in this paper, they are 1.) palaeographic and 2.) grammatical acceptability; 3.) an analogous appearance in a work of the same period, in which the *rector* is a strong, restraining figure; 4.) appropriateness in its correctly understood context, i. e., in a metaphor qualified by *velut*; and 5.) validation of the otherwise troublesome *velut* by the strength and unexpectedness of its own appearance.

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