

I · S · H · R

International Society for the History of Rhetoric

---

Twentieth Biennial Conference  
Tübingen, July 28-31, 2015

Rhetoric  
across Cultures



# I · S · H · R

International Society for the History of Rhetoric

Twentieth Biennial Conference

## Rhetoric across Cultures

Seminar für Allgemeine Rhetorik  
July 28–31, 2015  
Tübingen, Germany

EBERHARD KARLS  
UNIVERSITÄT  
TÜBINGEN



Seminar für  
Allgemeine Rhetorik



Universitätsbund  
Tübingen e. V.



DE GRUYTER



서울대학교 인문학연구원  
Institute of Humanities SEOUL NATIONAL UNIVERSITY



rhetorikforum

## **President ISHR**

Manfred Kraus

## **Program Committee**

Chair:

Maria Silvana Celentano (Università “G. d’Annunzio”, Chieti-Pescara, Italy)

Members:

Maria Cecilia de Miranda Nogueira Coelho (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil), Debra Hawhee (Pennsylvania State University, University Park, PA, USA), LuMing Mao (Miami University, Oxford, OH, USA), Violeta Pérez Custodio (Universidad de Cádiz, Cádiz, Spain), Jennifer Richards (Newcastle University, Newcastle, UK), Dietmar Till (Eberhard Karls Universität Tübingen, Tübingen, Germany), Frédérique Woerther (CNRS, Paris, France)

## **Local Organizing Committee, Tübingen**

Joachim Knappe (General Rhetoric), Manfred Kraus (Classics), Dietmar Till (General Rhetoric), Pia Engel (General Rhetoric), Olaf Kramer (General Rhetoric), Severina Laubinger (General Rhetoric), Anne Ulrich (General Rhetoric)

## **Technical Support, Registration, Catering**

Kintija Auzina, Sandra Bauer, Selina Bernarding, Sarah Blessing, Ruben Burkard, Nicolas Dorn, Ryan Dutton, Alexander Fick, Alan Fortuna, Constanze Bernadette Maria Fürst, Sharif Ghanayim, Martin Goll, Aurelia Gumz, Elias Güthlein, Martin Janotta, Sebastian König, Delphine Künsting, Marius Lex, Christian Ludwig, Lucas Muth, Ariane Rau, Clara Rohloff, Viktorija Romascenko, Gloria Röpke-Marfurt, Pia Rox, Frank Schuhmacher, Oscar Soto, Fabian Strauch, Thomas Susanka, Eva Thießen, Thalia Vollstedt, Fabian Wiedenbruch

Design und Layout: Olaf Kramer, Thomas Susanka, Ariane Rau

# WELCOME TO TÜBINGEN

It is a great pleasure and honour to welcome you all to the town and university of Tübingen and to the Twentieth Biennial Conference of the International Society for the History of Rhetoric, which will take place at the University of Tübingen from Tuesday, July 28 to Friday, July 31, 2015. Compared to earlier venues of ISHR Conferences, Tübingen may be a small town, but romantically situated on the banks of the river Neckar and full of cultural and academic history. The university prides itself of a long-standing history in the discipline of rhetoric. Shortly after the university was founded in 1477, as early as in the year 1496 the first chair of rhetoric and poetics was established in Tübingen, then held by the famous humanist Heinrich Bebel. Philipp Melanchthon taught here from 1514 to 1518, and it was here that he compiled his first manual of rhetoric, printed in 1519. Professors and students of the Seminar for General Rhetoric have put together a small, but instructive exhibition of original documents of the rich history of rhetoric at the University of Tübingen, which can be viewed in the historical building of the university library, and which you should not miss.

Next year, in 2016, the Tübingen Seminar for General Rhetoric will thus be celebrating 520 years of history of rhetoric in Tübingen, and in 2017 it will be 50 years

since the Seminar was reestablished as an independent university department in 1967 under the direction of Walter Jens. Yet ISHR, too, has special reason to celebrate. This conference will be the twentieth in an unbroken series of Biennial ISHR Conferences since Zürich 1977. We will pay tribute to this landmark of success not by looking back, but by looking ahead into ISHR's prospective developments in years to come in a Round Table Talk on Tuesday afternoon.

The conference's general theme is 'Rhetoric across Cultures'. Submitters were explicitly invited to understand the concept of cultures in the broadest sense and to investigate the role of rhetoric not only in synchronic relationships between various national, ethnic, social, or intellectual cultures, but also in diachronic relationships between earlier and later cultural periods, or even to explore 'supracultural' anthropological concepts of rhetoric, or other related topics. The Call for Papers attracted more than 500 submissions, from which the Program Committee had the hard task of selecting some 300 for presentation. In response to this general theme, the conference program exhibits a wide range of topics, including panels and sessions on topics such as Biblical Rhetoric, Arabic Rhetoric, Byzantine Rhetoric, Rhetoric and Music, African Rhetoric, Chinese Rhetoric, Korean Rhetoric, Indian Rhetoric, Latin American First Nations Rhetoric, Feminist and Gendered Rhetoric, yet never losing sight of the important core of the Western Greco-Roman rhetorical tradition in all its periods from antiquity to the 21<sup>st</sup> century. This wide range is also reflected in the Plenary Lectures given by renowned scholars, which include contributions on contemporary Political Rhetoric as well as on Chinese

Rhetoric, Byzantine Rhetoric, and Ancient Greek and Roman Rhetoric.

The organization of an event as big as this would not have been possible without the collaboration of a large team of people and without financial support from several institutions and corporations. We owe a special debt of thanks to the members of the Program Committee, chaired by Maria Silvana Celentano, who took on the difficult task of evaluating and selecting proposals and establishing a very rich and diversified program. The organizing committee, especially Joachim Knappe, Dietmar Till, Olaf Kramer and Pia Engel and many others have worked together untiringly over the past few years to ensure the success of this event. Finally, many thanks go to our sponsors, whose financial support has made this conference possible: the University of Tübingen and the Seminar for General Rhetoric, who support the conference with funds, technical and administrative support and manpower, the Deutsche Forschungsgemeinschaft (DFG), who subsidizes the conference with a substantial sum of money, the Tübingen Universitätsbund e.V., the Rhetorikforum e.V., Walter de Gruyter publishers, Berlin, who not only fund the conference financially, but also offer a presentation of the online version of the Historisches Wörterbuch der Rhetorik edited in Tübingen, and last but not least the HK Civilization Research Project of Seoul National University, Korea, who have generously decided to honour our perspective on Asian Rhetoric with a considerable financial contribution.

The Twentieth Biennial Conference of the International Society for the History of Rhetoric in Tübingen brings together more than 350 participants from about 40 different nations from all five continents,

and from all kinds of disciplines. It is truly an international conference worthy of an international society and of the discipline of rhetoric that aims to bring together people. We hope you will enjoy your stay in our pleasant medieval university town and you will take home some unforgettable impressions. We wish you a highly fruitful and convivial conference, many interesting and inspiring presentations, and many hilarious conversations with friends and colleagues.



Manfred Kraus  
President ISHR

## Content

Map / Floor Plan	8
Timetable	11
Program	15
Plenary Lectures	55
Abstracts	57
Index	193
Special Events	204
Personal Program	205

## Contact

### Main Conference Venue:

Neuphilologicum  
Wilhelmstraße 50  
72074 Tübingen

### Plenary Lectures:

Neue Aula  
Audimax  
Geschwister-Scholl-Platz  
72074 Tübingen

### If you need help:

- please see us at the Information Desk located in the main entrance hall, Wilhelmstraße 50
- call us: +49 179 / 555 7265
- write us: ishr2015@rhetorik.uni-tuebingen.de

## Internet-Access

### How to Get Access to The Internet?

Wi-Fi hotspots are available in all university buildings. There are two ways to get access to the internet through Wi-Fi:

#### 1. EDUROAM

If your home institution participates in the EDUROAM initiative ([www.eduroam.org](http://www.eduroam.org)), you can use your normal login and password. Simply choose EDUROAM in the list of available networks and login as always.

#### 2. GUEST

We've also set up a special Wi-Fi network for the ISHR conference. This network is available university-wide.

Network Name: Guest  
Login: ISHR2015  
Password: ISHR2015

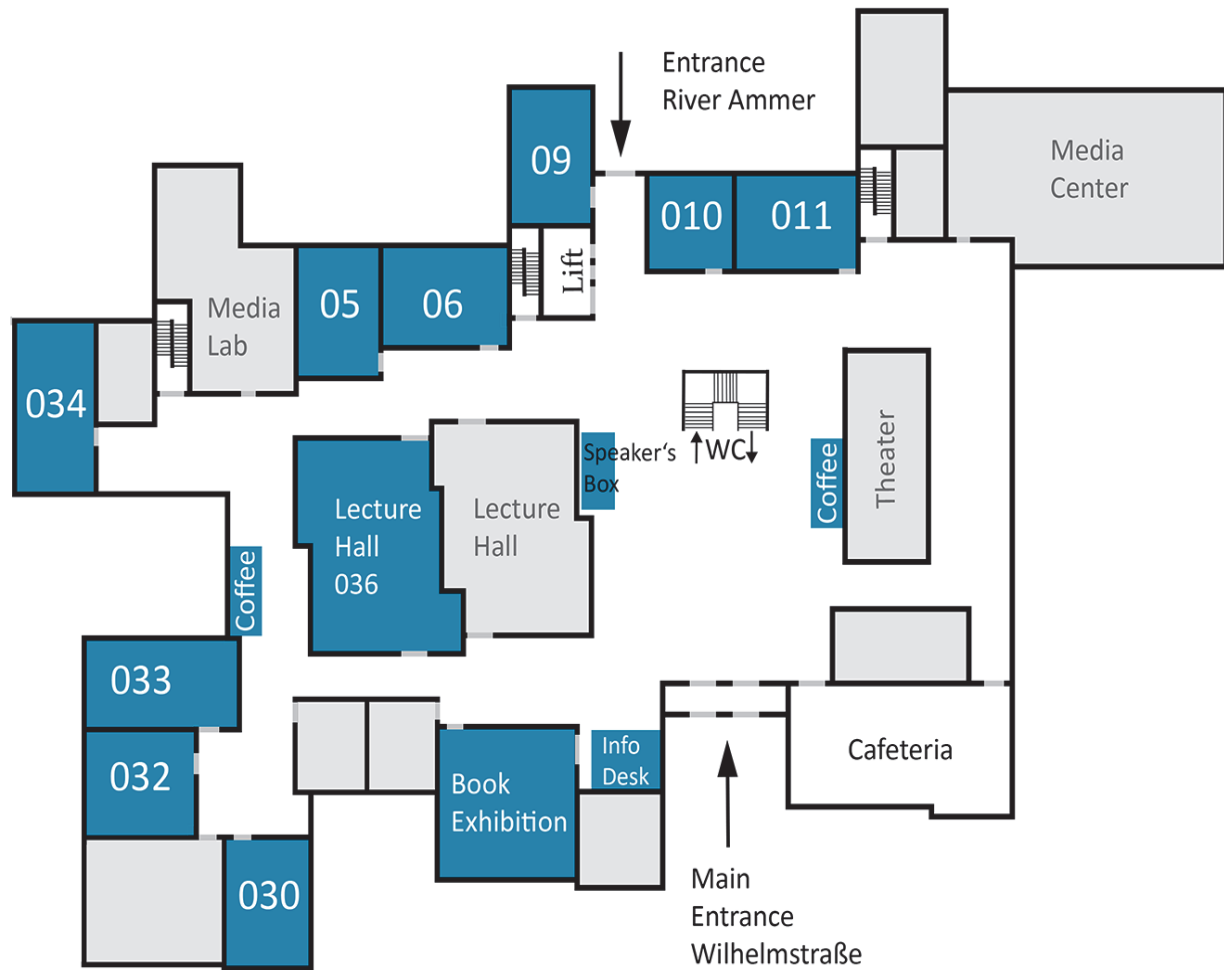
Please note that all logins and passwords are case sensitive.

If you have any further questions, feel free to ask staff members at the information desk!











Neue Aula, Geschwister-Scholl-Platz, Auditorium Maximum

09:00 Opening Ceremony

09:30 Plenary Lecture Karlheinz Töchterle (*Chair: Kraus*)

Neuphilologicum, Wilhelmstraße 50

	Room 030	Room 032	Room 033	Room 034	Room 05	Room 06	Room 09	Room 010	Room 011
10:30	Coffee Break								
Session 1	Antike Kultur und Transkulturalität <i>Chair: Imig</i>	Anglo-Saxon & Carolingian Rhetoric <i>Chair: Ward</i>	Aristotelian Rhetoric  <i>Chair: Paparinska</i>	Roman Republican Rhetoric  <i>Chair: Hirsch</i>	Ambiguity, Akribeia, Enargeia  <i>Chair: Montefusco</i>	Quando si confuta una storia  <i>Chair: Spina</i>	Attic Orators I  <i>Chair: Yunis</i>	German / French 19th-Cent. Rhetoric  <i>Chair: Gross</i>	Rhetoric and Gender in Islam  <i>Chair: Cromer</i>
11:00	Robling	Knappe	Paparinska	Steel	Bruhn	Spina	Gagarin	Albrecht	Sirohi
11:30	Engels	Church	Rümniece	Wisse	Castelli	Lentano	Adamidis	Swift	Meyer
12:00		Carlson	Läms / Laizāns	Raschieri	Quijada Sagredo	Brescia	Greaney	Douay	Cromer
12:30	Lunch Break								
Session 2	African Rhetorical History <i>Chair: Ochieng</i>	Rhetoric & Greek Historiography <i>Chair: Engels</i>	Senses of Style  <i>Chair: Hawhee</i>	Cicero's Speeches  <i>Chair: May</i>	La retórica en el 'Quijote' <i>Chair: Pujante</i>	Rhétorique biblique et sémitique <i>Chair: Meynet</i>	16th-Century Rhet. and Dial. <i>Chair: Mack</i>	Rhet. Training in Byzantium <i>Chair: Riehle</i>	Contemp. Chinese Rhetoric <i>Chair: Xiong</i>
14:00	Campbell	Blank	Graff	Martinho	Pujante	Meynet	Fahnestock	Loukaki	Xiong
14:30	Ogunfeyimi	Dainville	Hawhee	Cardoso	Jiménez	Cuypers	Major	Schiffer	Zhang / Guan
15:00	Ige	Pepe	Kennerly	Tempest	Replinger	Oniszcuk	R. Sullivan	Gaul	Yin
15:30	Ochieng	Noël	Lamp	Romeo	Molpeceres	di Paolo	Walzer	Riehle	Chang
16:00	Coffee Break								

Neue Aula, Geschwister-Scholl-Platz, Auditorium Maximum

16:45 Round Table Talk: Twenty ISHR Conferences – and Now?

17:45 Break

20:00 Reception at Hohentübingen Castle

Neuphilologicum, Wilhelmstraße 50									
	Room 030	Room 032	Room 033	Room 034	Room 05	Room 06	Room 09	Room 010	Room 011
Session 3	Scottish & Irish Epic and Song	The Aristotelian Tradition	Greek Rhet. & Criticism in Rome I	The “Rhetoric of the Ant”	Persuading Sinners	Foundations of Intercult. Rhetoric	Attic Orators II	Islamic Homiletics	20th-Century Politicians
	<i>Chair: Skouen</i>	<i>Chair: Woerther</i>	<i>Chair: Viidebaum</i>	<i>Chair: Smith</i>	<i>Chair: Lares</i>	<i>Chair: Robling</i>	<i>Chair: Edwards</i>	<i>Chair: Scholz</i>	<i>Chair: Reid</i>
09:00	Swearingen	Papi	Whitton	Walker	Parry	Knape	Volonaki	Scholz	Cook
09:30	Danzmann	Green	Ooms	Longaker	Onsberg	Imig	Wojciech	Stille	Lu
10:00		Raylor	Schippers	D. Smith			van Berkel		
10:30	Coffee Break								
Session 4	19th /20th - Century American Rhetoric	Medieval Poetics I	Greek Rhet. & Criticism in Rome II	The Renaissance Classroom	Rhetoric and Greek Tragedy	Aristotle and the <i>Rhet. to Alexander</i>	Mod. Theories & Methodology	The Medieval Arabic Tradition	Hugh Blair in America
	<i>Chair: Ferreira-B.</i>	<i>Chair: Murphy</i>	<i>Chair: Viidebaum</i>	<i>Chair: Mitchell</i>	<i>Chair: Papillon</i>	<i>Chair: Chiron</i>	<i>Chair: Graff</i>	<i>Chair: Behzadi</i>	<i>Chair: Walzer</i>
11:00	Dahlgren	Rosiene	Hunter	Mack	Näripä	Chichi	Marshall	Woerther	Blain-Vorhies
11:30	Purcell	Ponce Hern.	de Jonge	Dumitrescu	Caruso	Mirhady	Viklund	Younesie	T. S. Smith
12:00		Camargo	Viidebaum	Richards	Encinas R.				
12:30	Lunch Break								
Session 5	Plato and Rhetoric	Medieval Poetics II	Ethnic & Cultural Categories	Reform & Religious Polemics	Rhetoric in the Epic Tradition	Rhetorical Theories Ancient & Modern	“Musica Poetica”	Rhet. in griech. Herrscherreden	Rhetoric & Roman Historiography
	<i>Chair: Reames</i>	<i>Chair: Copeland</i>	<i>Chair: Baraz</i>	<i>Chair: Conley</i>	<i>Chair: Mastrorosa</i>	<i>Chair: Kramer</i>	<i>Chair: Gilbert</i>	<i>Chair: Rhoby</i>	<i>Chair: Celentano</i>
14:00	Fossheim	Losappio	Peirano	Springer	Werner	Ulrich	Hall	Karla	Sans
14:30	Pernot	Fredborg	C. v. d. Berg	Ryszka-K.	Scarpati	Breij	Helley	Vucetic	Miletti
15:00	Dornhuber	Ciccone	Baraz	Awianowicz	Copello	Kalivoda	McShane	Toth	Schulz
15:30	Vatri	Turner		Isidro		Bialostosky	Gilbert	Diamanto-poulou	Redondo
16:00	Coffee Break								
Neue Aula, Geschwister-Scholl-Platz, Auditorium Maximum									
16:45	Plenary Lecture Yameng Liu ( <i>Chair: Green</i> )								
17:45	Break								
20:00	Concert in the University Festive Hall								



Neuphilologicum, Wilhelmstraße 50									
	Room 030	Room 032	Room 033	Room 034	Room 05	Room 06	Room 09	Room 010	Room 011
Session 9	Korean Rhetoric	18th-Cen- tury Jesuit Rhetoric	Second So- phistic Rhetoric II	Epideictic across Cul- tures I	Indios y cul- tura latino- americana	Rhet. Edu- cation in Nordic Univ.	Attic Ora- tors IV	La Retórica de I. Pub- licius	Hist. of Rhet. after Heidegger
	<i>Chair: Y. Kim</i>	<i>Chair: Coelho</i>	<i>Chair: Goeken</i>	<i>Chair: Bensel-Mey.</i>	<i>Chair: Abbott</i>	<i>Chair: Sigrell</i>	<i>Chair: Noël</i>	<i>Chair: Merino</i>	<i>Chair: Gross</i>
09:00	Lee / Shin	Kraus	Billault	Griffin	Romney	Päll	Giaquinta	Gómez	Copeland
09:30	Na	Roer	Doran	Ekedahl	Fern. Coz- man	Burman	Pasini	Merino	Struever
10:00		López Serr.		Conte	Lino Salva- dor	Rimm	Vallozza	Morcillo	Gross
10:30	Coffee Break								
Session 10	Rhetoric in and about Antiochia <i>Chair: Milazzo</i>	Rhetoric in St. Augus- tine <i>Chair: Roer</i>	Cicero and the Greeks <i>Chair: Gaines</i>	Epideictic across Cul- tures II <i>Chair: Redondo</i>	Kenneth Burke <i>Chair: Ulrich</i>	Quintilian: Rhet. & Pedagogy <i>Chair: Breij</i>	17th-Cen- tury Rheto- ric I <i>Chair: Green</i>	Ret. espa- ñola s. XVIII-XIX <i>Chair: Jiménez</i>	Religion, Rhetoric & Politics <i>Chair: Kalivoda</i>
11:00	Voudouri	Bento	Hirsch	Ramírez P.	Petermann	Zinsmaier	Conley	Aradra S.	Williams
11:30	Celentano	Garcia Pinto	Scatolin	Vitale	Gilmor	F. d'Espèrey	Rycek	Santos Vila	Camper
12:00	Berardi	Thompson	Markovic			Calboli	Pérez Cust.		T.-Y. Kim
12:30	Lunch Break								
Session 11	Roman Prose and Poetry <i>Chair: Calboli</i>	Law, Foul Play, Com- mon Good <i>Chair: Camargo</i>	Second So- phistic Rhetoric III <i>Chair: Pernot</i>	Transcult. Argument Types <i>Chair: Frank</i>	F. Furió Ce- riol y A. Sempere <i>Chair: Codina</i>	Tropes & Metapho- rology <i>Chair: Molpeceres</i>	17th-Cen- tury Rheto- ric II <i>Chair: v. d. Poel</i>	Slavery, Protest, Segreg. <i>Chair: Campbell</i>	Rhetoric in Translation <i>Chair: Kučinskienė</i>
14:00	Huerta Cabr.	Rossi	Dimou	Crosswhite	Grau Codina	Moretti	Wells	Burton	Kučinskienė
14:30	Kirstein	Enders	Goeken	Lloyd	Ferragut	Patiño Loira	Sánchez-M.	Tharp	Keturakis
15:00	Hecken- kamp	Richardson	Milazzo	Hoppmann	Teod. Peris	Ou	Till	Ferreira-B.	Keršienė
15:30	Patti			Men da Silva	Monferrer	Kovalyova	McKenna		Daukšienė
16:00	Coffee Break								
Neue Aula, Geschwister-Scholl-Platz, Auditorium Maximum									
16:45	Plenary Lecture Michael J. Edwards ( <i>Chair: Richardson</i> )								
17:45	Break								
18:00	General Business Meeting								
19:00	Break								
20:00	Closing Banquet, Restaurant „Museum“								

# Program Overview

## Monday, July 27

14:00–18:00: ISHR Council Meeting  
18:00–20:00: Welcome Reception, Registration open

## Tuesday, July 28

08:00–16:00: Registration open  
09:00–09:30: Opening Ceremony  
09:30–10:30: Plenary Lecture Karlheinz Töchterle  
10:30–11:00: Coffee Break  
11:00–12:30: Parallel Sessions 1 (9 sessions at 3 papers each)  
12:30–14:00: Lunch  
14:00–16:00: Parallel Sessions 2 (9 sessions at 4 papers each)  
16:00–16:45: Coffee Break  
16:45–17:45: Round Table Talk: Twenty ISHR Conferences – and Now?  
20:00–22:30: Reception at Hohentübingen Castle

## Wednesday, July 29

08:30–16:00: Registration open  
09:00–10:30: Parallel Sessions 3 (9 sessions at 3 papers each)  
10:30–11:00: Coffee Break  
11:00–12:30: Parallel Sessions 4 (9 sessions at 3 papers each)  
12:30–14:00: Lunch  
14:00–16:00: Parallel Sessions 5 (9 sessions at 4 papers each)  
16:00–16:45: Coffee Break  
16:45–17:45: Plenary Lecture Yameng Liu  
20:00–22:00: Collegium Musicum: 'Musica variata'

## Thursday, July 30

08:30–16:00: Registration open  
09:00–10:30: Parallel Sessions 6 (9 sessions at 3 papers each)  
10:30–11:00: Coffee Break  
11:00–12:30: Parallel Sessions 7 (9 sessions at 3 papers each)  
12:30–14:00: Lunch  
14:00–16:00: Parallel Sessions 8 (9 sessions at 4 papers each)  
16:00–16:45: Coffee Break  
16:45–17:45: Plenary Lecture Margaret E. Mullett  
19:30–20:00: Bus Transfer to Bebenhausen  
20:00–22:30: Reception, Bebenhausen Monastery

## Friday, July 31

08:30–16:00: Registration open  
09:00–10:30: Parallel sessions 9 (9 sessions at 3 papers each)  
10:30–11:00: Coffee Break  
11:00–12:30: Parallel Sessions 10 (9 sessions at 3 papers each)  
12:30–14:00: Lunch  
14:00–16:00: Parallel Sessions 11 (9 sessions at 4 papers each)  
16:00–16:45: Coffee Break  
16:45–17:45: Plenary Lecture Michael J. Edwards  
18:00–19:00: General Business Meeting  
20:00–23:00: Closing Banquet, Restaurant "Museum"

## Saturday, August 1

09:00: Excursions





Program

Monday, July 27

14:00 – 18:00	ISHR Council Meeting (Neuphilologicum, Wilhelmstraße 50, Room 215, Third Floor)
18:00 – 20:00	Welcome Reception and Registration (Neue Aula, Geschwister-Scholl-Platz, Foyer and Rose Garden)

Tuesday, July 28

08:00 – 16:00	Registration (Neuphilologicum, Wilhelmstraße 50, Ground Floor)
09:00 – 09:30	<b>Opening Ceremony (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor)</b>  Manfred KRAUS, President ISHR  Jürgen LEONHARDT, Dean of the Philological Faculty

09:30 – 10:30	<b>Plenary Lecture (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor)</b>  Karlheinz TÖCHTERLE (Vienna / Innsbruck, Member of the Austrian Parliament, former Austrian Federal Minister of Science and Research, former Rector of Innsbruck University, Austria):  The Narrative of the Decline of Rhetoric between Ancient and Modern <i>Topoi</i> , or: Of the Absence of the <i>genus deliberativum</i> in Parliament  <i>Chair: Manfred KRAUS</i>
10:30 – 11:00	<b>Coffee Break</b>

Neuphilologicum, Wilhelmstraße 50, Ground Floor

Session 1:

<b>Room 030: Kulturentstehung und Transkulturalität in der Antike</b> <i>Chair: Alexander IMIG</i>	
11:00 – 11:30	Franz-Hubert ROBLING (Universität Tübingen, Tübingen, Germany):  Rhetoric, Ethics and the Origin of Culture
11:30 – 12:00	Johannes ENGELS (Universität zu Köln, Köln, Germany):  Transkulturalität und die antike Rhetorik des Kosmopolitismus

## 18 Program Tuesday

### Room 032: Anglo-Saxon and Carolingian Rhetoric

Chair: John WARD

- 11:00 – 11:30 Gabriele KNAPPE (Otto-Friedrich-Universität Bamberg, Bamberg, Germany):  
Rhetorical Exercises and their Creative Use in Anglo-Saxon England
- 11:30 – 12:00 Alan CHURCH (Dickinson State University, Dickinson, ND, USA):  
*Deixis* and Emotional Agency in *The Wife's Lament*
- 12:00 – 12:30 Laura CARLSON (Queen's University, Kingston, ON, Canada):  
*The Opus Caroli regis contra Synodum*: Rhetoric as Imperialism in the Carolingian Empire

### Room 033: Panel: Aristotelian Rhetoric: Text, Tradition, Perception

Organizer and Chair: Vita PAPARINSKA

- 11:00 – 11:30 Vita PAPARINSKA (University of Latvia, Riga, Latvia):  
Pragmatic versus Epideictic Discourse: Aristotelian Idea and its Reception in Antiquity
- 11:30 – 12:00 Ilze RŪMNIECE (University of Latvia, Riga, Latvia):  
Choice of Words and their Arrangement: A Dialectic Link in Greek Rhetoric

12:00 – 12:30

Ojārs LĀMS and Martiņš LAIZĀNS (University of Latvia, Riga, Latvia):

Dialectics of Translation: Latvian Translation of Aristotle's *Rhetoric*

### Room 034: Roman Republican Rhetoric

Chair: Thierry HIRSCH

- 11:00 – 11:30 Catherine STEEL (University of Glasgow, Glasgow, UK):  
Rhetoric, Law and Careers in Republican Rome
- 11:30 – 12:00 Jakob WISSE (Newcastle University, Newcastle, UK):  
Theory and Practice in Classical Rhetoric
- 12:00 – 12:30 Amedeo Alessandro RASCHIERI (Università degli Studi di Milano, Milano, Italy):  
Rhetorical Handbooks between Experience and Theory of Oratory in Ancient Rome

### Room 05: Ambiguity, Akribeia, Enargeia

Chair: Lucia Calboli MONTEFUSCO

- 11:00 – 11:30 Tommy BRUHN (Lund University, Lund, Sweden):  
Curbing Janus: Historical Perspectives on Ambiguity as a Rhetorical Device

- 11:30 – 12:00 Carla CASTELLI (Università degli Studi di Milano, Milano, Italy):  
La precisione controversa: indagine sull'*akribeia*
- 12:00 – 12:30 Milagros QUIJADA SAGREDO (Universidad del País Vasco, Vitoria, Spain):  
El concepto de *enargeia* en la retórica clásica y la terminología relacionada con *enarges* en la tragedia griega

### Room 06: Panel: Quando si confuta una storia

Organizer and Chair: Luigi SPINA

- 11:00 – 11:30 Luigi SPINA (Università degli studi di Napoli Federico II, Napoli, Italy):  
Il circolo vizioso della *anaskeuê*
- 11:30 – 12:00 Mario LENTANO (Università degli studi di Siena, Siena, Italy):  
Lo smascheratore smascherato. Di-one di Prusa e il mito troiano
- 12:00 – 12:30 Graziana BRESCIA (Università degli Studi di Foggia, Foggia, Italy):  
Esercizi di riscrittura: la vera storia di Didone

### Room 09: Attic Orators I

Chair: Harvey YUNIS

- 11:00 – 11:30 Michael GAGARIN (University of Texas at Austin, Austin, TX, USA):

- 11:30 – 12:00 Vasileios ADAMIDIS (Nottingham Trent University, Nikaia, Greece):  
The Rhetorical Impact of *Basanos* in the Courts of Classical Athens
- 12:00 – 12:30 George GREANEY (Hofstra University, Hempstead, NY, USA):  
*Hybris* and Hate Crimes in Demosthenes 21

### Room 010: German and French Nineteenth-Century Rhetoric

Chair: Daniel GROSS

- 11:00 – 11:30 Tim ALBRECHT (Goethe-Universität, Frankfurt am Main, Germany):  
“Die Wahrheit verträgt keine Schminke”. *Parrhesia* and the Prussian Reforms
- 11:30 – 12:00 Christopher SWIFT (Willamette University, Salem, OR, USA):  
Rhetoric without Romanticism
- 12:00 – 12:30 Françoise DOUAY (Université Aix-Marseille, Aix-Marseille, France):  
La culture parlementaire française à l'épreuve du suffrage universel de 1848, à travers le *Livre des Orateurs* de Cormenin

**20**      **Program Tuesday**

**Room 011: Panel: Historical Perspectives on Rhetoric, Struggle, and Gender in Islam**

*Organizer and Chair: Erin CROMER*

- |               |  |
|---------------|--|
| 11:00 – 11:30 | Priya SIROHI (Purdue University, West Lafayette, IN, USA):<br><br><i>Mujadila</i> : Muslim Women in the <i>Hadith</i> as the Rhetorical “Weavers” of Emergent Islam              |
| 11:30 – 12:00 | Trevor MEYER (University of South Carolina, Columbia, SC, USA):<br><br>To Struggle with <i>Jihad</i> : Rhetorical Analysis of a Multiple Object in the Golden Age of Islam       |
| 12:00 – 12:30 | Erin CROMER (Purdue University, West Lafayette, IN, USA):<br><br>Ignored in Translation: Recovering the Medieval Arabic Inheritance of the Ancient Greek Philosophical Tradition |
| 12:30 – 14:00 | <b>Lunch Break</b>   |

**Session 2:**

---

**Room 030: Panel: African Rhetorical History, Theory and Criticism**

*Organizer and Chair: Omedi OCHIENG*

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Kermit CAMPBELL (Colgate University, Hamilton, NY, USA):<br><br>The Making of an Ideal Hero: Greek and African Epic Traditions  |
| 14:30 – 15:00 | Adedoyin OGUNFEYIMI (University of Wisconsin-Madison, Madison, WI, USA):<br><br>Warrior Ethos and the Rhetorical History of Resistance among the Delta Minorities in Postcolonial Nigeria |
| 15:00 – 15:30 | Segun IGE (Howard University, Washington, DC, USA):<br><br>A Tale of Two Rhetors: Marcus Tullius Cicero and Chief Bola Ige, ‘Cicero at Agodi’   |
| 15:30 – 16:00 | Omedi OCHIENG (Westmont College, Santa Barbara, CA, USA):<br><br>The Rhetoricity of Culture: Performance, Power and Possibility in the Critique of (African) Culture                      |

### Room 032: Rhetoric and Greek Historiography

Chair: Johannes ENGELS

- |               |  |
|---------------|--|
| 14:00 – 14:30 | Thomas BLANK (Universität des Saarlandes, Saarbrücken, Germany):<br><br>Diplomatie bei Herodot – eine Frage der Redekultur?  |
| 14:30 – 15:00 | Julie DAINVILLE (Université Libre de Bruxelles, Bruxelles, Belgium):<br><br>Le <i>mantis</i> : interprète divin dans l'historiographie grecque classique                         |
| 15:00 – 15:30 | Cristina PEPE (Università di Trento, Trento, Italy):<br><br><i>Logos</i> e <i>thanatos</i> dal rito alle pagine della storia: l'orazione funebre nella storiografia greco-romana |
| 15:30 – 16:00 | Marie-Pierre NOËL (Université Paul-Valéry, Montpellier, France):<br><br>Cyrus' Last Words in Xenophon's <i>Cyropaedia</i> : <i>Epainos</i> , Apology or <i>Marismos</i> ?        |

### Room 033: Panel: Senses of Style

Organizer and Chair: Debra HAWHEE

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Richard GRAFF (University of Minnesota, Saint Paul, MN, USA):<br><br>The Voices and Styles of the Attic Orators |
| 14:30 – 15:00 | Debra HAWHEE (Pennsylvania State University, University Park, PA, USA):   |

Zoostylistics and Sensuous Words: The Case of *Onomatopoeia*

- |               |   |
|---------------|---|
| 15:00 – 15:30 | Michele KENNERLY (Penn State University, University Park, PA, USA): |
|---------------|---|

Ovid's *Tempus* in Exile

- |               |   |
|---------------|---|
| 15:30 – 16:00 | Kathleen LAMP (Arizona State University, Tempe, AZ, USA): |
|---------------|---|

Rhetoric, Aesthetics, Sensation, and Memory in Imperial Rome

### Room 034: Cicero's Speeches

Chair: James M. MAY

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Marcos MARTINHO (Universidade de São Paulo, São Paulo, Brazil): |
|---------------|---|

Conflit culturel et pratique oratoire dans le *Pro Murena* et le *Pro Archia* de Cicéron

- |               |   |
|---------------|---|
| 14:30 – 15:00 | Isabella Tardin CARDOSO (Universidade de Campinas, Campinas, Brazil): |
|---------------|---|

The Spectacle of Culture in Cicero's Oratory

- |               |   |
|---------------|---|
| 15:00 – 15:30 | Kathryn TEMPEST (University of Roehampton, London, UK): |
|---------------|---|

The 'Rhetoric of Anti-Rhetoric' in Cicero's *Pro Plancio*

- |               |   |
|---------------|---|
| 15:30 – 16:00 | Alessandra ROMEO (Università della Calabria, Cosenza, Italy): |
|---------------|---|

Antonio, un anti-oratore. Le ultime riflessioni di Cicerone sulla retorica

## 22 Program Tuesday

### Room 05: Panel: La retórica en y para el 'Quijote'

Organizer and Chair: David PUJANTE

- 14:00 – 14:30 David PUJANTE (Universidad de Valladolid, Valladolid, Spain):  
Ontología y epistemología retóricas en el *Quijote*
- 14:30 – 15:00 Alfonso MARTÍN JIMÉNEZ (Universidad de Valladolid, Valladolid, Spain):  
Los discursos retóricos de los personajes cervantinos
- 15:00 – 15:30 Mercedes REPLINGER GONZÁLEZ (Universidad Complutense, Madrid, Spain):  
Gesto y Retórica en las representaciones del Quijote como lector
- 15:30 – 16:00 Sara MOLPECERES ARNÁIZ (Universidad de Valladolid, Valladolid, Spain):  
Don Quijote como mito nacional y su dimensión retórico-persuasiva

### Room 06: Panel: Rhétorique biblique et sémitique

Organizer and Chair: Roland MEYNET

- 14:00 – 14:30 Roland MEYNET (Pontificia Università Gregoriana, Roma, Italy):  
Pourquoi des Exercices d'analyse rhétorique biblique?
- 14:30 – 15:00 Michel CUYPERS (Institut Dominicain d'Études Orientales, Cairo, Egypt):

Various Forms of Centers in Ring Compositions in the *Qur'an* and their Interpretation

- 15:00 – 15:30 Jacek ONISZCZUK (Pontificia Università Gregoriana, Roma, Italy):

Compositional Center as the Interpretative Key in Biblical Exegesis of the Johannine Literature

- 15:30 – 16:00 Roberto DI PAOLO (Istituto Superiore di Scienze Religiose "G. Toniolo", Pescara, Italy):

Il centro come chiave di lettura in alcuni testi del vangelo di Matteo

### Room 09: Sixteenth-Century Rhetoric and Dialectic

Chair: Peter MACK

- 14:00 – 14:30 Jeanne FAHNESTOCK (University of Maryland, College Park, MD, USA):

Jodocus Willich: Discourse Arts for the New Sciences

- 14:30 – 15:00 Julia MAJOR (University of Oregon, Eugene, OR, USA):

The Cosmopolitan and the Fanatic: Afterlives of Philipp Melanchthon in Sixteenth-Century England

- 15:00 – 15:30 Robert SULLIVAN (Ithaca College, Ithaca, NY, USA):

"But he was a Greke borne and saurith some what of retorike": Sir Thomas Elyot's Paradoxical Reception of Classical Rhetoric



15:30 – 16:00

Arthur WALZER (University of Minnesota, Minneapolis, MN, USA):

Critical Method and the Rhetoric of Counsel in Thomas Elyot’s *Defence of Good Women*

**Room 010: Panel: From Theory to Practice: Rhetorical Training in Byzantium**

*Organizer and Chair: Alexander RIEHLE*

14:00 – 14:30

Marina LOUKAKI (University of Athens, Athenai, Greece):

À la recherche du profil du professeur de rhétorique à l’époque méso-byzantine (VII<sup>e</sup> - XII<sup>e</sup> siècles)

14:30 – 15:00

Elisabeth SCHIFFER (Österreichische Akademie der Wissenschaften, Wien, Austria):

Developing Rhetorical Skills in Times of Crisis: Tracking the *Progymnasmata* in 13th Century Byzantium

15:00 – 15:30

Niels GAUL (Central European University, Budapest, Hungary):

The Byzantine Revival of *Meletai*: Why, Where, When?

15:30 – 16:00

Alexander RIEHLE (Universität Wien, Wien, Austria):

The Rhetorics of Epistolography, or How Did Byzantines Learn to Write Letters?

**Room 011: Panel: Contemporary Chinese Rhetoric**

*Chair: Hui XIONG*

14:00 – 14:30

Hui XIONG (Xiamen University, Xiamen, China):

A Socio-historical Analysis of the New Nationalist Media Discourses in Mainland China (1990–2008)

14:30 – 15:00

Wen GUAN and Luping ZHANG (China University of Political Science and Law, Beijing, China):

On the Effectiveness of English Reports of *China Daily*

15:00 – 15:30

Zhencen YIN (Fudan University, Shanghai, China):

Psychoanalysis on Chinese Officialdom Discourse Rhetoric

15:30 – 16:00

Hui-Ching CHANG (University of Illinois at Chicago, Chicago, IL, USA):

Naming China: Language Politics in Taiwan

16:00 – 16:45

Coffee Break

## 24 Program Tuesday

**16:45 – 17:45**      **Round Table Talk (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor):  
Twenty ISHR Conferences – and Now?**

Panelists:

Jaewon AHN (Korea)  
Bé BREIJ (Netherlands)  
Cecilia Maria de M.N. COELHO (Brazil)  
Debra HAWHEE (USA)  
Janika PÄLL (Estonia)  
Violeta PÉREZ CUSTODIO (Spain)  
Vessela VALIAVITCHARSKA (USA)

*Chair: Manfred KRAUS*

The Round Table is supported by HK Civilization Research Project of Seoul National University

### **Evening Event:**

**20:00 – 22:30**      **Reception at  
Hohentübingen Castle**

Wednesday, July 29

08:30 – 16:00      Registration (Neuphilologicum, Wilhelmstraße 50, Ground Floor)

Session 3:

Room 030: Scottish and Irish Epic and Song

Chair: Tina SKOUEN

09:00 – 09:30      Jan SWEARINGEN (Texas A&M University, College Station, TX, USA):

Ossian: Scotland's Noble Savage

09:30 – 10:00      Natália DANZMANN DE FREITAS (Universidade de Franca, Franca, Brazil):

The Argumentative Power of Translation: A Rhetoric Look into *Preab san Ól*

Room 032: The Aristotelian Tradition

Chair: Frédérique WOERTHER

09:00 – 09:30      Fiammetta PAPI (Scuola Normale Superiore di Pisa, Pisa, Italy):

Emotions across Cultures. Semantic Adaptations (Greek, Latin, Old French and Italian) in Giles of Rome's *De regimine principum* and its Vernacular Translations

09:30 – 10:00      Lawrence D. GREEN (University of Southern California, Los Angeles, CA, USA):

Synoptic Aristotle

10:00 – 10:30      Timothy RAYLOR (Carleton College, Northfield, MN, USA):

The Significance of Goulston's Aristotle

Room 033: Panel: Greek Rhetoric and Criticism in Rome I: From Greek to Latin Rhetoric – Dionysius of Halicarnassus and Quintilian in Rome

Organizer and Chair: Laura VIIDEBAUM

09:00 – 09:30      Christopher WHITTON (University of Cambridge, Cambridge, UK):

Written and Delivered Speech in Quintilian: a Classical Greek Debate in Imperial Rome

09:30 – 10:00      Steven OOMS (University of Leiden, Leiden, Netherlands):

Dionysius on Greek, Quintilian on Latin: Greek Theory into Roman Practice

10:00 – 10:30      Marianne SCHIPPERS (University of Leiden, Leiden, Netherlands):

Dionysius, Cicero and Quintilian on Zeuxis: Mimetic Procedures in Art and Rhetoric

## 26 Program Wednesday

### Room 034: Panel: The “Rhetoric of the Ant”: Stylistic Strategies across Social and Cultural Boundaries

Organizer and Chair: Dale SMITH

- 09:00 – 09:30 Jeffrey WALKER (University of Texas at Austin, Austin, TX, USA):  
Joseph Rhakendytes and the Rhetoric of the Ant
- 09:30 – 10:00 Mark LONGAKER (University of Texas at Austin, Austin, TX, USA):  
Civil Societies – Late Seventeenth-Century Approaches to Public Argument and Religious Toleration in England and Amsterdam
- 10:00 – 10:30 Dale SMITH (Ryerson University, Toronto, ON, Canada):  
Public Attitudes in the Cultural Expressions of the Civil Rights Era

### Room 05: Persuading Sinners

Chair: Jameela LARES

- 09:00 – 09:30 David PARRY (University of Cambridge, Cambridge, UK):  
“My business is to persuade sinners”: The Redemptive Rhetoric of John Bunyan
- 09:30 – 10:00 Merete ONSBERG (University of Copenhagen, København, Denmark):  
The Conversion of a Non-believer in Late 18th Century

### Room 06: Foundations of Intercultural Rhetoric

Chair: Franz-Hubert ROBLING

- 09:00 – 09:30 Joachim KNAPE (Universität Tübingen, Tübingen, Germany):  
Lost in Transmission? Problems of a Theory of Intercultural Rhetoric
- 09:30 – 10:00 Alexander IMIG (Chûkyô-University, Nagoya, Japan):  
Historische Rhetorik als Pragmatik oder Hermeneutik – Eine Kontroverse über Transkulturelle Rhetorik in der Rhetoric Society of America

### Room 09: Attic Orators II

Chair: Michael J. EDWARDS

- 09:00 – 09:30 Eleni VOLONAKI (University of Peloponnese, Kalamata, Greece):  
Symbolic Oratory: Theory and Practice
- 09:30 – 10:00 Katharina WOJCIECH (Albert-Ludwigs-Universität, Freiburg, Germany):  
Erinnern und Erklären. Vergangenheitskonstruktionen in attischer Rhetorik
- 10:00 – 10:30 Tazuko VAN BERKEL (Leiden University, Leiden, Netherlands):  
Between Transparency and Expertise: The Rhetoric of Numbers in Classical Athenian Politics and Contemporary Civil Society

**Room 010: Transcultural Aspects of Islamic Homiletics**

*Organizer and Chair: Jan SCHOLZ*

- 09:00 – 09:30 Jan SCHOLZ (Universität Heidelberg, Heidelberg, Germany):  
Arabic Islamic Homiletics and Greco-Roman Rhetorical Theory
- 09:30 – 10:00 Max STILLE (University of Heidelberg, Heidelberg, Germany):  
Arabic Rhetoric and Homiletic Practice in South Asia

**Room 011: Twentieth-Century Politicians and the History of Rhetoric**

*Chair: Christopher REID*

- 09:00 – 09:30 Brad COOK (University of Mississippi, Oxford, MS, USA):  
Clemenceau's *Démosthène*: Its Methods and Messages
- 09:30 – 10:00 Xing (Lucy) LU (DePaul University, Chicago, IL, USA):  
Rhetorical Analysis of Mao Zedong's Early Writing: Marginal Notes to: Friedrich Paulsen, *A System of Ethics*
- 10:30 – 11:00 **Coffee Break**

**Session 4:**

**Room 030: Nineteenth/Twentieth-Century American Rhetoric**

*Chair: Linda FERREIRA-BUCKLEY*

- 11:00 – 11:30 Paul DAHLGREN (Georgia Southwestern State University, Americus, GA, USA):  
French Medicine and American Rhetorical Theory: The Case of Oliver Wendell Holmes Sr.
- 11:30 – 12:00 William PURCELL (Seattle Pacific University, Seattle, WA, USA):  
The Peculiar Rhetoric of James Albert Winans: *Public Speaking* after 100 Years

**Room 032: Medieval Poetics I**

*Chair: James J. MURPHY*

- 11:00 – 11:30 Alan ROSIENE (Florida Tech, Melbourne, FL, USA):  
The Place and Time of Gervase of Melkley's *Ars versificaria*
- 11:30 – 12:00 Carolina PONCE HERNANDEZ (Universidad Nacional Autónoma de México, Mexico City, Mexico):  
La construcción retórica de los discursos en el *Laborintus* de Everardo el Alemán

## 28 Program Wednesday

12:00 – 12:30 Martin CAMARGO (University of Illinois, Urbana, IL, USA):  
High Concept but Low Traction: A Failed Experiment in Late Medieval Rhetoric

Learning Feeling from Terence and his Interpreters

12:00 – 12:30 Jennifer RICHARDS (Newcastle University, Newcastle, UK):  
The Sound of the Tudor Schoolroom

### Room 033: Panel: Greek Rhetoric and Criticism in Rome II: Dio of Prusa

Organizer and Chair: Laura VIIDEBAUM

11:00 – 11:30 Richard HUNTER (University of Cambridge, Cambridge, UK):  
Poetry and Rhetoric in Dio Chrysostom

11:30 – 12:00 Casper DE JONGE (University of Leiden, Leiden, Netherlands):  
Dio of Prusa, *Oration 18*: Greek Literature for the Roman Statesman

12:00 – 12:30 Laura VIIDEBAUM (University of Cambridge, Cambridge, UK):  
Dio's Rhetoric of Philosophy

### Room 034: The Renaissance Classroom

Chair: Linda MITCHELL

11:00 – 11:30 Peter MACK (University of Warwick, Coventry, UK):  
Invention's Questions

11:30 – 12:00 Irina DUMITRESCU (Freie Universität, Berlin, Germany):

### Room 05: Rhetoric and Greek Tragedy

Chair: Terry PAPILLON

11:00 – 11:30 Neeme NÄRIPÄ (University of Tartu, Tartu, Estonia):  
Aeschylus' *Oresteia*: The Birth of Rhetorical *Stasis*?

11:30 – 12:00 Valentina CARUSO (Università degli Studi di Napoli, Napoli, Italy):  
“Nel nome del padre”: la retorica dell'εὐγένεια in Euripide

12:00 – 12:30 María del Carmen ENCINAS REGUERO (Universidad del País Vasco, Leioa, Spain):  
La deducción a partir de *semeia* en la *Electra* de Eurípides

### Room 06: Aristotle and the Rhetoric to Alexander

Chair: Pierre CHIRON

11:00 – 11:30 Graciela Marta CHICHI (Universidad Nacional de La Plata, La Plata, Argentina):

La indagación (*exetastikón*) según la *Retórica a Alejandro* y los paralelos en

## Urbane Expressions in Aristotle and Anaximenes

## Room 09: Modern Theories and Methodology

*Chair: Richard GRAFF*

David L. MARSHALL (University of Pittsburgh, Pittsburgh, PA, USA):

## Aby Warburg and the Rhetorical Nature of *Magnanimitas*

Jon VIKLUND (Uppsala University, Uppsala, Sweden):

# Distant Reading and Close Encounters: How to Explore Historical Attitudes toward Rhetoric in Very Large Text Collections

## Room 010: The Medieval Arabic Rhetorical Tradition

*Chair: Lale BEHZADI*

Frédérique WOERTHER (CNRS, Paris, France):

De l'ὑπόκρισις au أخذ بالوجه. L'interprétation de l'action oratoire par Averroès dans le *Commentaire moyen* à la *Rhétorique* d'Aristote

11:30 – 12:00

Mostafa YOUNESIE (Tarbiat Modares University, Tehran, Iran):

Speculations on Farabi's Reception of Rhetoric: *Qawanin* 270.9

## Room 011: Hugh Blair in America

*Chair: Arthur WALZER*

11:00 – 11:30

Heather BLAIN VORHIES (University of North Carolina at Charlotte, Charlotte, NC, USA):

## Transatlantic Adaptations of Hugh Blair's *Lectures on Rhetoric and Belles Lettres*

11:30 – 12:00

Tania S. SMITH (University of Calgary, Calgary, AB, Canada):

Eloquence and Persuasion in Anne MacVicar Grant's *Memoirs of an American Lady*, 1808

**12:30 – 14:00**

## Lunch Break

**12:30 – 13:30**

### Room 032: Meeting on Jesuit Rhetoric



## 30 Program Wednesday

### Session 5:

---

#### Room 030: Plato and Rhetoric

Chair: Robin REAMES

- |               |  |
|---------------|--|
| 14:00 – 14:30 | Hallvard J. FOSSHEIM (University of Tromsø, Tromsø, Norway):<br><br>Method and Soul-shaping in Plato's <i>Protagoras</i>   |
| 14:30 – 15:00 | Laurent PERNOT (Université de Strasbourg, Strasbourg, France):<br><br>Platon ventriloque ou l'énigme du <i>Ménexène</i>  |
| 15:00 – 15:30 | Lilith DORNHUBER DE BELLESILES (University of California Berkeley, Berkeley, CA, USA):<br><br>Begetting Beautiful Ideas: A Sympathetic Reading of Rhetoric in the <i>Symposium</i> |
| 15:30 – 16:00 | Alessandro VATRI (University of Oxford, Oxford, UK):<br><br>Ancient Greek Didactics and the Hidden Rhetoric of Clarification   |

#### Room 032: Medieval Poetics II

Chair: Rita COPELAND

- |               |  |
|---------------|--|
| 14:00 – 14:30 | Domenico LOSAPPIO (Università Ca' Foscari, Venezia, Italy):<br><br>Remarks on Some Early Italian Commentaries on the <i>Poetria Nova</i> |
|---------------|--|

- |               |  |
|---------------|--|
| 14:30 – 15:00 | Karin Margareta FREDBORG (Saxo Institute, University of Copenhagen, Virum, Denmark):<br><br>Ciceronian Rhetoric and Commentaries on Horace's <i>Ars poetica</i> in the Middle Ages: The Non-Forensic and Literary Rhetoric of the Twelfth – Fourteenth Century |
| 15:00 – 15:30 | Lisa CICCONE (Università degli Studi di Bergamo, Bergamo, Italy):<br><br>The Perception of Poetry and Rhetoric in the Glosses and Commentaries on Horace's <i>Ars poetica</i> in the Manuscripts of the XIV and XV Centuries                                   |
| 15:30 – 16:00 | Joseph TURNER (University of Louisville, Louisville, KY, USA):<br><br>Performing Anger: Rhetoric, Poetic, and Chaucer's <i>Merchant's Tale</i>   |

#### Room 033: Panel: Ethnic and Cultural Categories in Greco-Roman Rhetoric

Organizer and Chair: Yelena BARAZ

- |               |  |
|---------------|--|
| 14:00 – 14:30 | Irene PEIRANO (Yale University, New Haven, CT, USA):<br><br>Provincial and Roman Identities in Seneca the Elder (read by Yelena Baraz) |
|---------------|--|

14:30 – 15:00 Christopher VAN DEN BERG (Amherst College, Amherst, MA, USA):  
Getting Literary History: Cicero's *Brutus* and the Culture Appropriation Wars of the Late Republic

15:00 – 15:30 Yelena BARAZ (Princeton University, Princeton, NJ, USA):

Who Should Teach Rhetoric? Greek vs. Roman in the Late Roman Republic

### Room 034: Reform and Religious Polemics

Chair: Thomas Conley

14:00 – 14:30 Carl SPRINGER (Southern Illinois University, Edwardsville, IL, USA):

Luther's Cicero: The Roman Rhetor and the German Reformer

14:30 – 15:00 Magdalena RYSZKA-KURCZAB (Pedagogical University of Cracow, Kraków, Poland):

Bias against Rhetoric in Religious Disputations in the Second Half of the 16th Century on the Area of the Polish-Lithuanian Commonwealth

15:00 – 15:30 Bartosz AWIANOWICZ (Nicolaus Copernicus University, Toruń, Poland):

School Exercises in Rhetoric as a Weapon in the Religious Controversies in the 17th-Century Europe

15:30 – 16:00 Olivia ISIDRO (Universidad Nacional Autónoma de México, Mexico City, Mexico):

El *Pregón de los justos juicios de Dios...* de Guillén de Lampart a la luz de un análisis retórico

### Room 05: Rhetoric in the Epic Tradition

Chair: Ida Gilda MASTROROSA

14:00 – 14:30 Christian WERNER (Universidade de São Paulo, São Paulo, Brazil):

Speech Genres and Rhetorical Knowledge in Early Greek Epic Poetry: Menelaos' Lament in *Odyssey* IV

14:30 – 15:00 Oriana SCARPATI (Università di Napoli Federico II, Napoli, Italy):

Forme dell'*amplificatio* nel *Roman de Troie*: l'*effictio* degli eroi in Darete Frigio e in Benoît de Sainte-Maure

15:00 – 15:30 Veronica COPELLO (Università di Pisa, Pisa, Italy):

La strategia retorica delle similitudini nell'*Orlando Furioso* di Ludovico Ariosto

## 32 Program Wednesday

### Room 06: Rhetorical Theories Ancient and Modern

Chair: Olaf KRAMER

- 14:00 – 14:30 Anne ULRICH (Universität Tübingen, Tübingen, Germany):  
The *pharmakon* Metaphor and Modern Persuasion Research
- 14:30 – 15:00 Bé BREIJ (Radboud University, Nijmegen, Netherlands):  
Ancient Pragmatics
- 15:00 – 15:30 Gregor KALIVODA (Universität Tübingen, Tübingen, Germany):  
Das Gespräch: Theoretische Fragen, historische Exempel, fachliche Konzepte
- 15:30 – 16:00 Don BIALOSTOSKY (University of Pittsburgh, Pittsburgh, PA, USA):  
The Bakhtin School's Transformation of Aristotelian Epideictic Rhetoric into a Theory of Lyric Poetry

### Room 09: Panel: "Musica Poetica" or "The Power of Music"

Organizer and Chair: Adam GILBERT

- 14:00 – 14:30 Bianca HALL (Old Dominion University, Norfolk, VA, USA):  
*Musica Poetica* in Practice at the Court of Ferrara
- 14:30 – 15:00 Stacey HELLEY (University of Southern California, Los Angeles, CA, USA):

Roman *Musica Poetica: Elocutio* in the Secular Works of Antonio Cifra (1584–1629)

- 15:00 – 15:30 Angela McSHANE (Victoria & Albert Museum / Royal College of Art, London, UK):

Popular Persuasion: Rhetoric and Political Song in 17th-Century England

- 15:30 – 16:00 Adam GILBERT (University of Southern California, Los Angeles, CA, USA):

Jean Molinet, Johannes Tinctoris, and the Arts of Rhetoric and Music

### Room 010: Panel: Rhetorik in griechischen Herrscherreden von der Spätantike bis in das 19. Jahrhundert: Kontinuitäten und Diskontinuitäten

Organizer and Chair: Andreas RHOBY

- 14:00 – 14:30 Grammatiki KARLA (National and Kapodistrian University, Athenai, Greece):

Die Selbstinszenierung des Rhetors in den Kaiserreden (Spätantike und Byzanz)

- 14:30 – 15:00 Martin VUCETIC (Universität Mainz, Mainz, Germany):

Stefan Nemanja und Amalrich I. bei Kaiser Manuel I. Komnenos in Konstantinopel: Das Funktionalisierungspotenzial von Herrschertreffen am Beispiel der Reden des Eustathios von Thessaloniki

- 15:00 – 15:30 Ida TOTH (Oxford University, Oxford, UK):  
Early Palaiologan Imperial Orations
- 15:30 – 16:00 Lilia DIAMANTOPOULOU (Institut für Byzantinistik und Neogräzistik der Universität Wien, Wien, Austria):  
*Logos Panegyrikos*: die Kunst des Lobens und des Schmeichelns an den Höfen der Donaufürstentümer und König Ottos von Griechenland

### Room 011: Rhetoric and Roman Historiography

Chair: Maria Silvana CELENTANO

- 14:00 – 14:30 Benoît SANS (Université Libre de Bruxelles, Bruxelles, Belgium):  
Indice, rhétorique et historiographie antique : regards croisés sur Polybe et Tite-Live
- 14:30 – 15:00 Lorenzo MILETTI (ERC project HistAntArtSI / Università di Napoli Federico II, Napoli, Italy):  
Persuasion through Deception in Livy. Pacuvius Calavius' Rhetorical Strategy before the Capuan Assembly
- 15:00 – 15:30 Verena SCHULZ (Ludwig-Maximilians-Universität, München, Germany):  
Zur Rhetorik der Dekomposition: Tyrannen in der römischen Historiographie

- 15:30 – 16:00 María Elena REDONDO MOYANO (Universidad del País Vasco, Vitoria, Spain):  
Rhetoric and History: The Topics Used in Praise of Rome in Greek Historians of the Imperial Age

16:00 – 16:45

Coffee Break

16:45 – 17:45

**Plenary Lecture (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor):**

Yameng LIU (Professor of English, Fujian Normal University, Fuzhou, Fujian, China):

*Fu* (服/Submission), Adherence, Consent: A Mutually Illuminating Interplay among Three Terms

Chair: Lawrence D. GREEN

### Evening Event:

20:00 – 22:00

**Concert (University Festive Hall, Neue Aula, Geschwister-Scholl-Platz, Second Floor)**

'Musica variata' – The Collegium Musicum Presents Itself

Direction: Philipp AMELUNG (University Music Director)

## Thursday, July 30

08:30 – 16:00 Registration (Neuphilologicum, Wilhelmstraße 50, Ground Floor)

### Session 6:

#### Room 030: Egyptian and Old Testament Rhetoric

Chair: Michel CUYPERS

09:00 – 09:30 Hany RASHWAN (University of London, London, UK):

Beyond the Eurocentric: New Approaches for Revealing the Literary Rhetorical System of Ancient Egypt

09:30 – 10:00 Davida CHARNEY (University of Texas at Austin, Austin, TX, USA):

Self-Persuasion through *Enargeia* in *Psalm 77*

#### Room 032: The Medieval Ciceronian Tradition

Chair: Jody ENDERS

09:00 – 09:30 Georgiana DONAVIN (Westminster College, Salt Lake City, UT, USA):

To “peinte” and “pike” like Tullius: References to the *Rhetorica ad Herennium* in Middle English Literature

09:30 – 10:00 John WARD (University of Sydney, Sydney, Australia):

The Anonymous Truncated Rhetorical Gloss on the *Rhetorica ad Herennium* in MS Oxford CCC250

10:00 – 10:30 Ana Cristina CELESTINO MONTENEGRO (New York University, New York, NY, USA):

La *rethorique du Tresor* de Brunetto Latini et la *Rectorique de Cyceron* de Jean d'Antioche: deux vulgarisations de la rhétorique cicéronienne au XIIIème siècle

#### Room 033: Portuguese Renaissance Rhetoric

Chair: María Violeta PÉREZ CUSTODIO

09:00 – 09:30 Ana Isabel CORREIA MARTINS (Universidade de Coimbra, Coimbra, Portugal):

*Virtus* and *Vitium* across Humanistic Culture: *Loci communes sententiarum et exemplorum* Collected by Andreas Eborensis (1569)

09:30 – 10:00 Belmiro FERNANDES PEREIRA (Universidade do Porto, Porto, Portugal):

*De causis corruptae eloquentiae*, a Cross-cultural *topos* in the Polemics about Pedagogy

**Room 034: Aristotle on *Ethos* and *Pathos***

*Chair: David MIRHADY*

- 09:00 – 09:30 Maria Flávia FIGUEIREDO (Universidade de Franca, Franca, Brazil):  
De los géneros retóricos a los géneros del discurso: El papel desempeñado por el *ethos* retórico
- 09:30 – 10:00 Youngok KIM (Hankuk University of Foreign Studies, Seoul, Korea):  
Die rhetorische Psychologie von Aristoteles. Eine Antwort auf die platonische Rhetorikdefinition
- 10:00 – 10:30 Cameron MOZAFARI (University of Maryland, College Park, MD, USA):  
Culture and Cognition in Emotion and Enthymemes

**Room 05: Middle Byzantine Rhetoric**

*Chair: Jeffrey WALKER*

- 09:00 – 09:30 Vessela VALIAVITCHARSKA (University of Maryland, College Park, MD, USA):  
Sign, Language, and Rhetoric in the Middle Byzantine Tradition
- 09:30 – 10:00 Baukje VAN DEN BERG (University of Amsterdam, Amsterdam, Netherlands):  
Eustathius of Thessaloniki on Homer as a Skilful Orator and a Teacher of Rhetoric

- 10:00 – 10:30 Martin STEINRÜCK (University of Fribourg, Fribourg, Switzerland):  
John Tzetzes' and Poliziano's Prose Rhythm

**Room 06: Panel: The Power of Persuasion: Examining the Relationship Between Language and Violence**

*Organizer and Chair: Salvatore DI PIAZZA*

- 09:00 – 09:30 Francesca PIAZZA (Università di Palermo, Palermo, Italy):  
The Ambivalent Word. On the Difficult Relationship between Persuasion and Violence
- 09:30 – 10:00 Mauro SERRA (Università di Salerno, Salerno, Italy):  
The Dark Side of Persuasion from Parmenides to Plato
- 10:00 – 10:30 Salvatore DI PIAZZA (Università di Palermo, Palermo, Italy):  
Persuading a Skeptic in Ancient Greece

**Room 09: Attic Orators III**

*Chair: Michael GAGARIN*

- 09:00 – 09:30 Tzu-I LIAO (University College London, London, UK):  
Personal References as Interpersonal Strategy in Classical Greek Assembly Speeches

# 36 Program Thursday

09:30 – 10:00	Rosalia HATZILAMBROU (National and Kapodistrian University, Athenai, Greece):  Time in Greek Oratory and Rhetoric – the Case of Isaeus
10:00 – 10:30	Harvey YUNIS (Rice University, Houston, TX, USA):  Performance, Text, and Arousing Emotions in Classical Athenian Rhetoric with Particular Reference to Demosthenes’ Speech <i>On the Crown</i>

## Room 010: Panel: Histories of Latin American Legal Rhetoric

*Organizer and Chair: René DE LOS SANTOS*

09:00 – 09:30	Pedro PARINI (Universidade Federal da Paraíba, João Pessoa, Brazil):  Rhetoric and Teaching of Law in the 21st-Century Brazil: Dissemination and Hypertrophy of a Received Tradition
09:30 – 10:00	René DE LOS SANTOS (Universidad Autónoma de Baja California, Ensenada, Mexico):  Rhetorics of Law and Transformation: Mexico’s Move from Traditional Inquisitorial Criminal Trials towards Oral Trials

## Room 011: Rhetoric and Gender Construction

*Chair: Jan SWEARINGEN*

09:00 – 09:30	Don ABBOTT (University of California, Davis, CA, USA):  Women, Elocution, and Rhetoric’s Two Cultures
09:30 – 10:00	Pierre ZOBERMAN (Université Paris 13 SPC, Centre d’Études et de Recherches Comparatistes, Paris, France):  The Rhetoric of Gender Construction: Gender and/in Capital Cities in 19th- and Early 20th-Century Europe
10:00 – 10:30	Angela MCGOWAN (The University of Southern Mississippi, Hattiesburg, MS, USA):  Legislating in a Polarized Political Environment: U.S. Women Senators and the 2013 Budget Battle
10:30 – 11:00	Coffee Break



Session 7:

Room 030: Chinese and Western Rhetoric

Chair: Yameng Liu

11:00 – 11:30	<p>Ying YUAN (School of Foreign Languages, Soochow University, Suzhou, China):</p> <p>Figures and Argumentation in Chinese and Western Rhetorics</p>
11:30 – 12:00	<p>Haixia LAN (University of Wisconsin-La Crosse, La Crosse, WI, USA):</p> <p>Comparative Rhetoric in Context: Re-mapping Boundaries Within as Well as Between Aristotle and Laozi</p>
12:00 – 12:30	<p>Xiaowei CHEN (Fuzhou University, Fuzhou, China):</p> <p>Making Your Words Heard across Cultures: Translation Audience Revisited</p>

Room 032: Gestures and *Actio*

Chair: Thomas ZINSMAYER

11:00 – 11:30	<p>Marta ALBALÁ PELEGRÍN (Cal Poly, Pomona, CA, USA):</p> <p>Gestures as a Transnational Language through Engravings and Woodcuts: Terence and Celestina (read by Javier Patiño Loira)</p>
11:30 – 12:00	<p>Cory HOLDING (University of Pittsburgh, Pittsburgh, PA, USA):</p> <p>The Body Electrhetoric</p>

Room 033: Panel: Isocrates, Cicero, and the Sophistic Rhetorical Tradition

Organizer and Chair: David ISAKSEN

11:00 – 11:30	<p>David ISAKSEN (Texas Christian University, Fort Worth, TX, USA):</p> <p>“The Palm Must Go to the Learned Orator”: Cicero’s Adaptation of the Rhetoric of Isocrates</p>
11:30 – 12:00	<p>Brandon INABINET (Furman University, Greenville, SC, USA):</p> <p>Sacred Eloquence across Hellenistic Schools: From Cicero’s View</p>

Room 034: Panel: Arabic Rhetoric in Context

Organizer and Chair: Lale BEHZADI

11:00 – 11:30	<p>Thomas BAUER (Universität Münster, Münster, Germany):</p> <p>Arabic and Greek Rhetoric – a Failed Encounter?</p>
11:30 – 12:00	<p>Beatrice GRÜNDLER (Freie Universität, Berlin, Germany):</p> <p>The Dialogical Nature of Arabic Rhetoric</p>
12:00 – 12:30	<p>Lale BEHZADI (University of Bamberg, Bamberg, Germany):</p> <p>“What is Rhetoric?” Transcultural Approaches in Medieval Arabic Texts</p>

## 38 Program Thursday

### Room 05: António Vieira and Preaching among the Gentiles

Chair: Abraham ROMNEY

11:00 – 11:30 Maria Cecilia de Miranda Nogueira COELHO (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil):

*The Sermon of the Mute Devil* by António Vieira – Platonic Patterns in Jesuit Rhetoric

11:30 – 12:00 Ana L. MACHADO DE OLIVEIRA (Universidade do Estado do Rio de Janeiro, Rio de Janeiro, Brazil):

Le marbre et le myrte: Antonio Vieira et la construction rhétorique de l'image des sauvages *sub specie religionis*

12:00 – 12:30 Margarida MIRANDA (Universidade de Coimbra, Coimbra, Portugal):

Persuasion Strategies of Jesuit Preachers among the Gentiles

### Room 06: Rhetoric in Poetry and the Novel

Chair: Don BIALOSTOSKY

11:00 – 11:30 Olaf KRAMER (Universität Tübingen, Tübingen, Germany):

Europäische Rhetorik und ihr exotisches Doppel. Rezeption und Adaption arabischer Rhetorik in Goethes *Erläuterungen und Dokumente zum West-östlichen Divan*

11:30 – 12:00

Tina SKOUEN (University of Oslo, Oslo, Norway):

Ciceronian Myth in Joseph Conrad's *Heart of Darkness* (1899)

12:00 – 12:30

Massimo COLELLA (Università degli Studi di Firenze, Firenze, Italy):

«Con righe a puntini... quasi per suggerire 'continua'». Aposiopesi e retorica del silenzio nella poesia montaliana

### Room 09: Shakespeare and Milton

Chair: Jennifer RICHARDS

11:00 – 11:30

Nancy CHRISTIANSEN (Brigham Young University, Provo, UT, USA):

*King Lear*, the Plain Style, and Shakespeare's Humanist Rhetoric

11:30 – 12:00

Jameela LARES (The University of Southern Mississippi, Hattiesburg, MS, USA):

Contributions to Rhetoric: Milton's Logic in the English Ramist Tradition

12:00 – 12:30

Linda MITCHELL (San José State University, San José, CA, USA):

"Corrected" Syntax: Milton at Cross-Purposes with Grammar and Rhetoric

### Room 010: Christians, Jews, and Platonism

Chair: Irmgard MÄNNLEIN-ROBERT

11:00 – 11:30	<p>Mina TASSEVA BENCHEVA (Université de Strasbourg, Strasbourg, France):</p> <p>Rhétorique, inspiration et dialogue des religions dans l’Antiquité</p>
11:30 – 12:00	<p>Fanny MAIGNAN (Université de Paris-Est Créteil, Paris, France):</p> <p>Culture grecque, judaïsme et pratique rhétorique chez Philon d’Alexandrie: le cas de l’<i>In Flaccum</i></p>
12:00 – 12:30	<p>Dale SULLIVAN (North Dakota State University, Fargo, ND, USA) and David TIMMERMAN (Monmouth College, Monmouth, IL, USA):</p> <p>Justin Martyr’s Accommodating Rhetoric</p>

### Room 011: Perelman and Toulmin

Chair: James CROSSWHITE

11:00 – 11:30	<p>David A. FRANK (University of Oregon, Eugene, OR, USA):</p> <p>The Universal Audience in Global Rhetoric</p>
11:30 – 12:00	<p>I-Ming LIAO (National University of Kaoshiu, Kaohsiung, Taiwan):</p> <p>The Promise of Means: Pre-Chin Confucianism and Postmodern Turn in Reference to <i>The New Rhetoric</i></p>

12:00 – 12:30	<p>Ana Lucia MAGALHÃES (Pontificia Universidade Catolica, São Paulo, Brazil):</p> <p>Towards a Comparative Study of Theories: Perelman, Toulmin and Johnstone</p>
---------------	---

### 12:30 – 14:00 Lunch Break

12:30 – 13:30	<p><b>Room 036: Demonstration of the Online Database Version of <i>Historisches Wörterbuch der Rhetorik</i> by a Representative of Walter de Gruyter Verlag, Berlin</b></p>
---------------	---

### Session 8:

### Room 030: Panel: Comparative Studies between Eastern Literacy and Western Orality (in Terms of Style and Tropus)

Organizer and Chair: Jaewon AHN

14:00 – 14:30	<p>Heon KIM (Seoul National University, Seoul, Korea):</p> <p><i>Phronesis</i> in the Ancient Greek and Chinese Civilization</p>
14:30 – 15:00	<p>Bai Hyoung PARK (Seoul National University, Seoul, Korea):</p> <p>Leibniz's Interpretation of <i>Yijing</i> (易經) in Rhetorical Perspective</p>
15:00 – 15:30	<p>Seo JEONGIL (Seoul National University, Seoul, Korea):</p> <p>Rhetoric Principles in <i>Yuanyue</i></p>

## 40 Program Thursday

15:30 – 16:00 Jaewon AHN (Seoul National University, Seoul, Korea):  
A Brief Observation on Tropus Theory in *Xiguojifa* 西國記法

### Room 032: The Progymnasmata

Chair: Bartosz AWIANOWICZ

14:00 – 14:30 Pierre CHIRON (Université de Paris-Est Créteil, Paris, France):  
Les *Progymnasmata* d'Aelius Théon: les apports de la traduction arménienne

14:30 – 15:00 James SELBY (Whitefield Academy, Overland Park, KS, USA):  
The Description Stages of Aphthonius' *Progymnasmata* in Light of Hermogenes' *On Style*: Abundance

15:00 – 15:30 Anders ERIKSSON (Lund University, Lund, Sweden):  
*Imitatio* in the *Progymnasmata*

15:30 – 16:00 Anders SIGRELL (Lund University, Lund, Sweden):  
The Ethics of the *Progymnasmata* Exercises

### Room 033: Panel: Second Sophistic Rhetoric I

Organizer and Chair: Susan JARRATT

14:00 – 14:30 Robert GAINES (University of Maryland, College Park, MD, USA):

14:30 – 15:00 Christos KREMYDAS (Royal Holloway College, University of London, London, UK):

Dio Chrysostom's *Rhodian Oration* and its Demosthenic Model

15:00 – 15:30 Janet ATWILL (University of Tennessee, Knoxville, TN, USA):

Rhetoric across Material Cultures: Empire and Dio Chrysostom's *Olympic Discourse*

15:30 – 16:00 Susan JARRATT (University of California Irvine, Irvine, CA, USA):

Beyond Sacrifice: Sophistic Rhetoric in a 4th-century Greek Novel

### Room 034: Panel: Feminist Rhetorical Interrogation across Cultures: Exploding the Canon From Anti-quity to the Blog

Organizer and Chair: Cory GERATHS

14:00 – 14:30 Cory GERATHS (The Pennsylvania State University, University Park, PA, USA):

Rereading Christianity: Tracing Issues of Apostolic Authority and Rhetorical Power in the *Gospel of Mary*

14:30 – 15:00 Mudiwa PETTUS (The Pennsylvania State University, University Park, PA, USA):

A Call to All Sisters: Community-Building and the First National Conference of Colored Women (televised via Skype)

15:00 – 15:30 Ruth OSORIO (University of Maryland, College Park, MD, USA):  
  
Just Shut Up and Listen: New Approaches to Talking across Difference and Power in Feminist Communities (televised via Skype)

**Room 05: Panel: Rhetoric and Philosophy in Ancient India**

*Organizer and Chair: Scott STROUD*

14:00 – 14:30 Amitava CHAKRABORTY (University of Delhi, Delhi, India):  
  
Assemblies as Argumentation Platform in the *Mahabharata*

14:30 – 15:00 Scott STROUD (University of Texas at Austin, Austin, TX, USA):  
  
Pluralism and Jaina Rhetoric: Strategies of Pluralistic Engagement in Mahavira and Haribhadra

15:00 – 15:30 Jaishikha NAUTIYAL (University of Texas at Austin, Austin, TX, USA):  
  
Rhetorical Agency in the *Bhagavad Gita*: A Cross-cultural Rhetoric for Living

15:30 – 16:00 Anne MELFI (Georgia State University, Atlanta, GA, USA):

A Key for Understanding the Vedic Rhetorical Paradigm on its Own Terms: *R̥g Veda* 1.164.39

**Room 06: Panel: La arenga militar desde la Antigüedad hasta el Renacimiento**

*Organizer and Chair: Juan Carlos IGLESIAS-ZOIDO*

14:00 – 14:30 David CARMONA CENTENO (Universidad de Extremadura, Cáceres, Spain):  
  
La escena típica de la *epipólesis*: de la épica a la historiografía

14:30 – 15:00 Immacolata ERAMO (Università degli Studi di Bari «Aldo Moro», Bari, Italy):  
  
*I Discorsi protrettici* di Siriano Magister (*Rhetorica militaris*)

15:00 – 15:30 Juan Carlos IGLESIAS-ZOIDO (Universidad de Extremadura, Cáceres, Spain):  
  
Las *Orationi militari* de Remigio Nannini: la antología de arengas militares en el Renacimiento

15:30 – 16:00 Ida Gilda MASTROROSA (Università di Firenze, Firenze, Italy):  
  
L’oratoria militare di Otone fra Tacito e Remigio Nannini

### Room 09: Panel: Jesuit Rhetoric across Time and Space

*Organizer and Chair: John BRERETON*

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Deborah H. HOLDSTEIN (Columbia College Chicago, Chicago, IL, USA):<br><br>Global Diaspora as Assimilation: Jewish-Jesuit Rhetoric and Its Implications  |
| 14:30 – 15:00 | James J. MURPHY (University of California Davis, Davis, CA, USA):<br><br>The Genesis of a Renaissance Best-seller: The <i>De arte Rhetorica</i> (1562) of Cyprian Soarez S.J.                                     |
| 15:00 – 15:30 | Steven MAILLOUX (Loyola Marymount University, Los Angeles, CA, USA):<br><br>The Virtues of <i>Eloquentia Perfecta</i> : Jesuit Rhetoric in Nineteenth-Century America   |
| 15:30 – 16:00 | John BRERETON (University of Massachusetts, Boston, MA, USA) and Cynthia GANNETT (Fairfield University, Fairfield, CT, USA):<br><br>An Example of Twentieth-Century American Jesuit Rhetoric: Francis P. Donnelly |

### Room 010: Crisis, Conflict, and Apology

*Chair: Dietmar TILL*

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Severina LAUBINGER (Universität Tübingen, Tübingen, Germany): |
|---------------|---|

- |               |   |
|---------------|---|
| 14:30 – 15:00 | Sangchul LEE (SungKyunKwan University, Seoul, Korea):<br><br>The Generic Analysis of Japanese Right-wing Politician's Rhetoric on World War II Atrocity: Apology, Reality, Audiences, and Community |
| 15:00 – 15:30 | Jorge DESERTO (Universidade do Porto, Porto, Portugal):<br><br>The Rhetoric in the Portuguese Revolution of 1974: How Different Can it Be?  |
| 15:30 – 16:00 | Lineide SALVADOR MOSCA (Universidade de São Paulo, São Paulo, Brazil):<br><br>L'espace rhétorique de la confrontation: le désaccord à l' ONU  |

### Room 011: Christians and Pagans in Late Antiquity

*Chair: Maddalena VALLOZZA*

- |               |   |
|---------------|---|
| 14:00 – 14:30 | Elaine Cristine SARTORELLI (Universidade de São Paulo, São Paulo, Brazil):<br><br>The "Anti-Rhetorical" Rhetoric of Christian Polemics                                      |
| 14:30 – 15:00 | Diederik BURGERSDIJK (Radboud University, Nijmegen, Netherlands):<br><br>Nazarius' Speech to Constantine the Great: Cultural Collisions in the First Decade of Christianity |

15:00 – 15:30 Maria Consiglia ALVINO (Università degli Studi di Napoli, Napoli, Italy):  
Retorica ed ideologia imperiale nel *Panegirico* II di Giuliano a Costanzo (or. III Bidez)

15:30 – 16:00 Irmgard MÄNNLEIN-ROBERT (Universität Tübingen, Tübingen, Germany):  
Die ‚*Tübinger Theosophie*‘: eine Rhetorik des Göttlichen?

16:00 – 16:45 **Coffee Break**

**16:45 – 17:45 Plenary Lecture (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor)**

Margaret E. MULLETT (Director of Byzantine Studies at Dumbarton Oaks Research Library and Collection, Washington DC, USA):

Managing Emotion in the Byzantine Twelfth Century: Rhetoric across Cultures

*Chair: Andreas RHOBY*

**Evening Event:**

19:30 – 20:00 Bus Transfer to Bebenhausen (departing Nauklerstraße, near Neue Aula)

**20:00 – 22:30 Reception in Bebenhausen Monastery**

22:00 – 23:00 Bus Transfer back to Tübingen

## Friday, July 31

08:30 – 16:00 Registration (Neuphilologicum, Wilhelmstraße 50, Ground Floor)

### Session 9:

---

#### Room 030: Korean Rhetoric

Chair: Youngok KIM

09:00 – 09:30 Jae-Won LEE and Hyung-Uk SHIN (Hankuk University of Foreign Studies, Seoul, Korea):

Eine kritische Betrachtung der Untersuchungen zur Rhetorik-Tradition in Korea

09:30 – 10:00 Mingu NA (Hankuk University of Foreign Studies, Seoul, Korea):

Language of Healing and Rhetoric of Healing in Korea

#### Room 032: Eighteenth-Century Jesuit Rhetoric

Chair: Maria Cecilia de Miranda Nogueira COELHO

09:00 – 09:30 Manfred KRAUS (Universität Tübingen, Tübingen, Germany):

Jesuit Rhetoric for Greeks: Greek Jesuit *Progymnasmata* in the Seventeenth and Eighteenth Centuries

09:30 – 10:00 Hanne ROER (University of Copenhagen, København, Denmark)

In Defence of (Jesuit) Rhetoric: Giovambattista Noghera's *Della moderna eloquenza e del moderno stile, profano e sacro. Ragionamenti* 1753

10:00 – 10:30 María Leticia LÓPEZ SERRATOS (Universidad Nacional Autónoma de México, Mexico City, Mexico):

Retórica, instrumento de verdad: las *Institutiones Theologicae* del jesuita mexicano Francisco Javier Alegre (1729-1788)

#### Room 033: Second Sophistic Rhetoric II

Chair: Johann GOEKEN

09:00 – 09:30 Alain BILLAULT (Université de Paris-Sorbonne, Paris, France):

La rhétorique de l'étrangeté dans le *Discours XIII* de Dion Chrysostome

09:30 – 10:00 Robert DORAN (University of Rochester, Rochester, NY, USA):

Longinus's Aesthetics of Ecstasy: Rethinking the Sublime in Rhetoric and Philosophy



### Room 034: Epideictic across Cultures I

Chair: Linda BENSEL-MEYERS

09:00 – 09:30	Joseph GRIFFIN (University of Oregon, Eugene, OR, USA):  Congruent Affinities: Reconsidering the Epideictic
09:30 – 10:00	Nils EKEDAHN (Södertörn University, Stockholm, Sweden):  Praise and Publicness in Early Modern Rhetoric
10:00 – 10:30	Sophie CONTE (Université de Reims Champagne-Ardenne, Reims, France):  Les discours panégyriques de Louis de Cressolles : enjeux rhétoriques et politiques

### Room 05: Indios y cultura latinoamericana

Chair: Don ABBOTT

09:00 – 09:30	Abraham ROMNEY (Michigan Technological University, Houghton, MI, USA):  “Their Own Ideas of Eloquence”: Encountering the Indigenous Rhetoric of the Mapuche
09:30 – 10:00	Camilo FERNÁNDEZ COZMAN (Universidad Nacional Mayor de San Marcos, Lima, Peru):

La antropofagia cultural como procedimiento de la literatura latinoamericana. Los casos de Jorge Luis Borges y Octavio Paz

10:00 – 10:30	Luis Eduardo LINO SALVADOR (Universidad Nacional Mayor de San Marcos, Callao, Peru):
---------------	--

La *poliacroasis* y las estrategias retórico-argumentativas en el ensayo *Nuestros indios* (1904) de Manuel González Prada: el indígena peruano como construcción cultural

### Room 06: Rhetorical Education in Nordic Universities and Schools

Chair: Anders SIGRELL

09:00 – 09:30	Janika PÄLL (Tartu University Library, Tartu, Estonia):  In the Footsteps of Gorgias and Cicero: the Analysis of Greek and Roman Prose Rhythms in a Largely German-speaking Swedish University of Tartu in 1645
09:30 – 10:00	Lars BURMAN (Uppsala University Library, Uppsala, Sweden):  Student-organized Rhetorical Exercises. Practices at Uppsala University before the Middle of the 19th Century

## 46 Program Friday

10:00 – 10:30 Stefan RIMM (Örebro University, Örebro, Sweden):  
Speak of the Pupil: Rhetorical Practices and Identity Formation in an Emerging School System c. 1700-1850

### Room 09: Attic Orators IV

Chair: Marie-Pierre Noël

09:00 – 09:30 Irene GIAQUINTA (Università di Palermo, Palermo, Italy):  
Le *Epistole II - III* di Demostene: un inedito intreccio di retorica e politica

09:30 – 10:00 Gianluca PASINI (Università di Bologna, Bologna, Italy):  
*Ratio et oratio* in Isocrate

10:00 – 10:30 Maddalena VALLOZZA (Università degli Studi della Tuscia, Viterbo, Italy):  
Epidittica, dialogo, scuola nel IV secolo: Isocrate

### Room 010: Panel: La Retórica de I. Publicius (*Ars oratoria* y *Ars memorativa*)

Organizer and Chair: Luis MERINO

09:00 – 09:30 Juan Maria GÓMEZ and Manuel MAÑAS (Universidad de Extremadura, Cáceres, Spain):  
Los *Oratoriae artis epitomata* de Iacobus Publicius

09:30 – 10:00 Luis MERINO (Universidad de Extremadura, Cáceres, Spain):

El *Ars memorativa* de I. Publicius: tradición y originalidad

10:00 – 10:30 Juan José MORCILLO (Universidad de Extremadura, Cáceres, Spain):

Los *Oratoriae Artis Epitomata* de I. Publicius y su influencia en las *artes memoriae* renacentistas

### Room 011: Panel: History of Rhetoric after Heidegger: Medieval, Renaissance, and Modern Examples

Organizer and Chair: Daniel GROSS

09:00 – 09:30 Rita COPELAND (University of Pennsylvania, Philadelphia, PA, USA):  
Enthymeme and Emotion in Medieval Responses to Aristotle's *Rhetoric*

09:30 – 10:00 Nancy STRUEVER (Johns Hopkins University, Baltimore, MD, USA):  
Heidegger and the Visual Rhetoric of Renaissance/Reformation

10:00 – 10:30 Daniel GROSS (University of California, Irvine, CA, USA):  
Heidegger and Rhetoric c. 1924: Some Historiographic Consequences

10:30 – 11:00 **Coffee Break**

## Session 10:

### Room 030: Rhetoric in and about Antiochia

Chair: Antonino Maria MILAZZO

- |               |   |
|---------------|---|
| 11:00 – 11:30 | Alexandra VOUDOURI (National and Kapodistrian University, Athenai, Greece):<br><br>Libanios' <i>Antiochikos</i> as the First Independent City Praise to Contain an Extent City Description or the Last Evolutionary Stage of a Rhetorical Genus |
| 11:30 – 12:00 | Maria Silvana CELENTANO (Università «G. d'Annunzio», Chieti-Pescara, Italy):<br><br>Giovanni Crisostomo, <i>De statuis</i> 2: Un'omelia 'politica' fra tradizione e innovazione   |
| 12:00 – 12:30 | Francesco BERARDI (Università «G. d'Annunzio», Chieti-Pescara, Italy):<br><br><i>I Progymnasmata</i> come libri di cultura  |

### Room 032: Rhetoric in St. Augustine

Chair: Hanne ROER

- |               |   |
|---------------|---|
| 11:00 – 11:30 | Emilson José BENTO (Universidade de São Paulo, São Paulo, Brazil):<br><br>La justification de l'emploi de la violence par l'Empire dans la controverse d'Augustin d'Hippone contre le mouvement Donatiste |
|---------------|---|

11:30 – 12:00

Luciano César GARCIA PINTO (Federal University of São Paulo, São Paulo, Brazil):

Rhetorical Strategies in the Biblical Commentaries of Jerome and Augustine on *Genesis*

12:00 – 12:30

Nathan THOMPSON (California State University, Sacramento, CA, USA):

A Clear Need to Revisit *Obscuritas*: Clarifying the Role of Obscurity in Christian Rhetoric

### Room 033: Cicero and the Greeks

Chair: Robert GAINES

11:00 – 11:30

Thierry HIRSCH (University of Oxford, Oxford, UK):

The Greeks in Cicero's *De Inventione*

11:30 – 12:00

Adriano SCATOLIN (Universidade de São Paulo, São Paulo, Brazil):

Grillius' Comments on Cicero's Alleged Polemics in the Prologue to *De inventione*'s Book 1

12:00 – 12:30

Daniel MARKOVIC (University of Cincinnati, Cincinnati, OH, USA):

Cicero, Hortensius, and their Athenian Masks

**Room 034: Epideictic across Cultures II***Chair: María Elena REDONDO MOYANO*

- 11:00 – 11:30 Yésica RAMÍREZ PÉREZ (Universidad Nacional Autónoma de México, Mexico City, Mexico):  
El uso de la retórica en los elogios de las tesis de la Real Universidad de México, siglo XVIII
- 11:30 – 12:00 María Alejandra VITALE (Universidad de Buenos Aires, Buenos Aires, Argentina):  
Género epidíctico y culturas políticas en Argentina. El caso de los discursos en torno a la muerte de Jorge R. Videla

**Room 05: Modern Theory: Kenneth Burke***Chair: Anne ULRICH*

- 11:00 – 11:30 Waldemar PETERMANN (Lund University, Lund, Sweden):  
Kenneth Burke, Tradition and the Separation of Theory and Practice in Rhetoric
- 11:30 – 12:00 Robert GILMOR (University of Denver, Denver, CO, USA):  
Thresholds of Invisibility: A Perspective on Moments of Transition in the History of Scholarly Rhetorics

**Room 06: Quintilian: Rhetoric and Pedagogy***Chair: Bé BREU*

- 11:00 – 11:30 Thomas ZINSMAIER (Universität Tübingen, Tübingen, Germany):  
Quintilians *vir-bonus*-Ideal – eine pädagogische List
- 11:30 – 12:00 Sylvie FRANCHET D'ESPÈREY (Université de Paris-Sorbonne, Paris, France):  
*Auctoritas* chez Quintilien : concept rhétorique ou culturel ?
- 12:00 – 12:30 Gualtiero CALBOLI (Università di Bologna, Bologna, Italy):  
What the Ancient Rhetoricians Thought about the Digression: Hermagoras, Cicero, Quintilian, Cons. Fortunatianus

**Room 09: Seventeenth-Century Rhetoric I***Chair: Lawrence D. GREEN*

- 11:00 – 11:30 Thomas CONLEY (University of Illinois, Urbana, IL, USA):  
Two Seventeenth-Century Monuments of Scholarship – or is it Propaganda?
- 11:30 – 12:00 Wojciech RYCZEK (Jagiellonian University, Kraków, Poland):  
Speaking Freely: Keckermann on the Figure/Idea of *Parrhesia*

12:00 – 12:30

María Violeta PÉREZ CUSTODIO (Universidad de Cádiz, Cádiz, Spain):

Looking through the “*Autorum elenchus*” Enclosed in *De arte rhetorica dialogi quatuor* by Jesuit Francisco de Castro (Córdoba, 1611)

### Room 010: Retórica española de los siglos XVIII-XIX

Chair: Alfonso MARTÍN JIMÉNEZ

11:00 – 11:30

Rosa María ARADRA SÁNCHEZ (Universidad Nacional de Educación a Distancia, Madrid, Spain):

Ser orador: escenarios culturales de la retórica española (siglos XVIII y XIX)

11:30 – 12:00

Sonia SANTOS VILA (Universidad Internacional de La Rioja, Logroño, Spain):

Descripción de la *actio* retórica en *Lecciones de Oratoria Sagrada* de D. Antonio Sánchez Arce y Peñuela

### Room 011: Religion, Rhetoric, and Politics

Chair: Gregor KALIVODA

11:00 – 11:30

Mark A. E. WILLIAMS (California State University, Sacramento, CA, USA):

Suckled in a Creed Outworn: Dame Rhetoric at Prayer

11:30 – 12:00

Martin CAMPER (Loyola University Maryland, Baltimore, MD, USA):

12:00 – 12:30

Ancient Biblical Prayer, Contemporary Controversy over Magic: An Argument for the Two Classical Categories of *Stasis*

12:00 – 12:30

Tschong-Young KIM (Seoul National University, Seoul, Korea):

Zur Korrelation zwischen der religiösen Säkularisierung und dem Mythos der Politik

12:30 – 14:00

Lunch Break

### Session 11:

### Room 030: Roman Prose and Poetry

Chair: Gualtiero CALBOLI

14:00 – 14:30

Yazmin Victoria HUERTA CABRERA (Universidad Nacional Autónoma de México, Mexico City, Mexico):

La retórica del silencio en las *Controversias* II.5 y VII.7 de Séneca el Viejo

14:30 – 15:00

Robert KIRSTEIN (Universität Tübingen, Tübingen, Germany):

*Nimium amator ingenii sui* – Hat Ovid die Dichtung rhetorisiert?

15:00 – 15:30

Marcus HECKENKAMP (Bischöfliches St.-Josef-Gymnasium, Bocholt, Germany):

The “Match Cut” in Latin Poetry: Creating Unity and Continuity through Matching Words and Images

## 50 Program Friday

15:30 – 16:00      Germana PATTI (Università degli Studi di Catania, Catania, Italy):  
  
La *soror Helviae* nella *Consolatio ad Helviam matrem* di Seneca (*dial.* 12,19,1-7): tradizione e innovazione nella struttura tripartita dell'*exemplum*

### Room 032: Law, Foul Play, and Common Good in the Middle Ages

Chair: Martin CAMARGO

14:00 – 14:30      Giovanni ROSSI (Università di Verona, Verona, Italy):  
  
Retorica e diritto nelle *Quaestiones de iuris subtilitatibus* (metà XII sec.)

14:30 – 15:00      Jody ENDERS (University of California, Santa Barbara, CA, USA):  
  
Foul Play in the Middle Ages: The Transhistorical Rhetoric of Murder

15:00 – 15:30      Malcolm RICHARDSON (Louisiana State University, New Orleans, LA, USA):  
  
The Rhetoric of the Common Good in the Mercantile Culture of Late Medieval London

### Room 033: Second Sophistic Rhetoric III

Chair: Laurent PERNOT

14:00 – 14:30      Alexandra DIMOU (Université de Strasbourg, Strasbourg, France):

Les Mystères d'Éleusis et les autres: deux témoignages rhétoriques sur leurs moments de danger

14:30 – 15:00      Johann GOEKEN (Université de Strasbourg, Strasbourg, France):  
  
Les «deipnosophistes» de Philostrate

15:00 – 15:30      Antonino Maria MILAZZO (Università di Catania, Catania, Italy):  
  
La concezione retorica della storiografia nell'*Anonymus Seguerianus*

### Room 034: Transcultural Argument Types

Chair: David FRANK

14:00 – 14:30      James CROSSWHITE (University of Oregon, Eugene, OR, USA):  
  
Rhetoric, Argumentation, and Human Development

14:30 – 15:00      Keith LLOYD (Kent State University, Stark, OH, USA):  
  
Toward a Cross Cultural Understanding of Argument by Analogy: Intersections of Greek and India(n) Rhetoric

15:00 – 15:30      Michael HOPPMANN (Northeastern University, Boston, MA, USA):  
  
Aristotelian *Topoi* and Modern Argument Schemes

15:30 – 16:00      Cleonice MEN DA SILVA RAMOS (Universidade de São Paulo, São Paulo, Brazil):

Appeal to Authority: Core Argument in the Printed Magazines of the Business World

**Room 05: Panel: Dos retóricas singulares: Los *Institutionum Rhetoricarum libri III* (1554) de Fadrique Furió Ceriol y la *Methodus Oratoria* (1568) de Andrés Sempere**

*Organizer and Chair: Ferran GRAU CODINA*

14:00 – 14:30	<p>Ferran GRAU CODINA (Universitat de València, València, Spain):</p> <p>Las <i>Institutionum libri III</i> de Fadrique Furió Ceriol: ¿una retórica anti-retórica?</p>
14:30 – 15:00	<p>Concha FERRAGUT (Universitat de València, València, Spain):</p> <p>Los exempla en la <i>Retórica</i> de Furió Ceriol</p>
15:00 – 15:30	<p>Josep TEODORO-PERIS (Universitat de València, València, Spain):</p> <p>El discurso de las armas y las letras en los <i>Institutionum Rhetoricarum libri III</i> de Fadrique Furió Ceriol</p>
15:30 – 16:00	<p>Luis POMER MONFERRER (Universidad de Valencia, Valencia, Spain):</p> <p>La <i>Methodus Oratoria</i> (1568) de Andrés Sempere: tradición y originalidad</p>

**Room 06: Tropes and Metaphorology**

*Chair: Sara MOLPECERES ARNÁIZ*

14:00 – 14:30	<p>Gabriella MORETTI (Università degli Studi di Trento, Trento, Italy):</p> <p>Immagini della <i>sententia</i> nella cultura retorica latina: appunti per una metaforologia</p>
14:30 – 15:00	<p>Javier PATIÑO LOIRA (Princeton University, Princeton, NJ, USA):</p> <p>Metaphor and Taste Shift in 17th-Century Spain: González de Salas and Baltasar Gracián on Aristotle’s <i>Poetics</i> and <i>Rhetoric</i></p>
15:00 – 15:30	<p>Sheue-jen OU (Hsuan Chuang University, Hsinchu, Taiwan):</p> <p>The Metaphorical Transformations and Rhetorical Applications of the Chinese Character <i>Qi</i> (氣) in Chinese and Japanese Culture</p>
15:30 – 16:00	<p>Natalia KOVALYOVA (UNT, Dallas, TX, USA):</p> <p>New Knowledge and “New” Tropes: Is Nature Always Already Modelled on Culture?</p>

## 52 Program Friday

### Room 09: Seventeenth-Century Rhetoric II

Chair: Marc VAN DER POEL

- 14:00 – 14:30 Susan WELLS (Temple University, Philadelphia, PA, USA):  
The *Anatomy of Melancholy* and the Anxiety of Persuasion
- 14:30 – 15:00 María-Asunción SÁNCHEZ-MANZANO (Universidad de León, León, Spain):  
On *Amplificatio/auxesis* in Rhetoric Treatises 1650-1700
- 15:00 – 15:30 Dietmar TILL (Universität Tübingen, Tübingen, Germany):  
Christian Weise and the 'Comedy of Compliments' – Rhetorical Education in the Late 17th Century
- 15:30 – 16:00 Stephen MCKENNA (The Catholic University of America, Washington, DC, USA):  
"Un art entierement profane"? Fénelon's Sacred Eloquence

### Room 010: Slavery, Protest, and Segregation

Chair: Kermit CAMPBELL

- 14:00 – 14:30 Vicki Tolar BURTON (Oregon State University, Corvallis, OR, USA):  
The Rhetoric of Witnessing: Anti-Slave Trade Testimony in *The Life of Silas Told*

- 14:30 – 15:00 Allison THARP (The University of Southern Mississippi, Hattiesburg, MS, USA):

The Rhetoric of Containment in Rebecca Harding Davis's and Harriet Jacobs's Protest Literature

- 15:00 – 15:30 Linda FERREIRA-BUCKLEY (The University of Texas at Austin, Austin, TX, USA):  
School Declamation and Debate during Segregation

### Room 011: Panel: Rhetoric in Translation and Translation as Rhetoric

Organizer and Chair: Audronė Kučinskienė

- 14:00 – 14:30 Audronė KUČINSKIENĖ (Vilnius University, Vilnius, Lithuania):  
Cicero between Greek and Latin: Interaction between Rhetoric and Translation
- 14:30 – 15:00 Antanas KETURAKIS (Vilnius University, Vilnius, Lithuania):  
Roman Rhetoric in Translation: Rhetoric Figures Analysis from Functional Sentence Perspective
- 15:00 – 15:30 Dovilė KERŠIENĖ (Vilnius University, Vilnius, Lithuania):  
Cultural Translation: Specific of the Translation of Medieval Latin Epistolary Texts
- 15:30 – 16:00 Ona DAUKŠIENĖ (Vilnius University, Vilnius, Lithuania):



*Eloquentia sacra et humana: "Translations" of the Earliest Christian Literary Patterns into Baroque Language*  
(read by Antanas Keturakis)

**16:00 – 16:45**

**Coffee Break**

**16:45 – 17:45**

**Plenary Lecture (Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor)**

Michael J. EDWARDS (Professor of Greek and Head of Humanities, Roehampton University, London, UK, Vice-President of ISHR):

Rhetoric Across Cultures: Some Thoughts on Greek and Roman Theory and Practice

*Chair: Malcolm RICHARDSON*

**18:00 – 19:00**

**General Business Meeting (ISHR Members, Auditorium Maximum, Neue Aula, Geschwister-Scholl-Platz, Second Floor)**

**20:00 – 23:00**

**Closing Banquet, Restaurant Museum, Wilhelmstraße 3**



# Plenary Lectures

## Karlheinz Töchterle

(Professor of Latin, Member of the Austrian Parliament, former Austrian Federal Minister of Science and Research and former Rector of Innsbruck University, Austria)

### The Narrative of the Decline of Rhetoric between Ancient and Modern *Topoi*, or: Of the Absence of the *genus deliberativum* in Parliament

The ancient *topos* of a particular flourishing of eloquence under non-autocratic forms of government is currently being revisited in an astonishingly unanimous way by prominent modern theorists. The suitability of the *topos* for the analysis of the relation between forms of government and the prosperity of rhetoric, however, appears highly disputable even with respect to the ancient world. The paper tries to reassess this view with respect to the modern world and to the author's own political experiences in executive and legislative branches of government.

## Yameng Liu

(Professor of English, Fujian Normal University, Fuzhou, Fujian, China)

### Fu (服/Submission), Adherence, Consent: A Mutually Illuminating Interplay among Three Terms

To reconstruct Chinese rhetorical tradition ground-up, we cannot but pay special attention to the central concept “*Shuofu* / 说服.” While this has generally been taken for the Chinese equivalent of “persuasion,” a close look into its lexical composition reveals a subtle yet hardly negligible difference between the two. A compound word made up of two Chinese characters *shuo* / 说 and *fu* / 服 meaning respectively “saying”

and “submission,” *shuofu* denotes both the means and the result (rather than just the goal) of persuading and, with *fu* as the word's semantic core, is persuadee- (rather than persuader-) focused. Further complicating our understanding of *shuofu* is the time-honored distinction in Chinese discourse between two kinds of *fu* – *koufu* / 口服 (mouth-submission) and *xinfu* / 心服 (heart-submission). Should *shuofu* lead to *xinfu* alone or rather, to *fu* in general? What exactly *koufu* means – just lying about one's submission to the thesis being presented for consideration? Wrestling with questions such as these leads us to Habermas's notion of “consent,” especially to his differentiation between an objective and a subjective take on the concept, and further on to the Perelmanian notion of “adherence” as well. An interplay among this terministic trio casts interesting new light not just on *fu*, but on the other two terms as well.

## Margaret E. Mullett OBE

(Director of Byzantine Studies at Dumbarton Oaks Research Library and Collection, Washington DC, USA)

### Managing Emotion in the Byzantine Twelfth Century: Rhetoric across Cultures

That rhetoric is a means of managing emotion has become clearer as we understand better both rhetoric and emotion. In the Byzantine twelfth century a rich vein of practical speeches, poems and letters respond to courtly and more generally human needs. The largest body of material is concerned with death, from the points of view of lament, praise, and consolation. The talk will look at what is culture-specific, what is triggered by second sophistic and late antique theory, and what aspects of text in a modern culture can be illuminated by ancient and medieval models. It will touch on art as well as literature, on ritual as well as performance.

**Michael J. Edwards**

(Professor of Greek and Head of Humanities, Roehampton University, London, UK, Vice-President of ISHR)

**Rhetoric across Cultures: Some Thoughts on Greek and Roman Theory and Practice**

I propose in this plenary lecture to offer some comparative observations on the five parts of classical rhetorical theory. My focus will be on the theoretical works of Aristotle, Dionysius of Halicarnassus, Cicero and Quintilian, and how (and how far) their ideas reflect the practice of public speaking in Athens and Rome. For invention, arrangement and style I shall draw for illustrations on the three branches of forensic, deliberative and epideictic oratory; for memory and delivery consideration will be given to the practical circumstances of public speaking. My hope is that this lecture will be a small but useful contribution to the special theme of the Twentieth Biennial Conference of ISHR, Rhetoric across Cultures.

# Abstracts

**Abbott, Don (University of California, Davis, CA, USA)**

Women, Elocution, and Rhetoric's Two Cultures

Over fifty years ago C.P. Snow published his influential *Two Cultures* in which he proclaimed that "the intellectual life of the whole of western society" was divided between the incompatible cultures of the humanities and the sciences. The history of rhetoric has long had a similar cultural divide between the rhetoric of men and of women. Scholarship of the last 30 years has brought women's rhetoric, long invisible to historians of rhetoric, fully into focus. And while women's contributions to rhetoric are now well recognized, it has also become apparent that men and women were often engaged in very different rhetorical enterprises. Men's rhetoric is sometimes characterized as public, institutional, oratorical, and agonistic; whereas women's rhetoric is private, intimate, conversational, and conciliatory. Indeed, it often appears that men's and women's rhetoric does indeed represent two cultures—two cultures which begin to intersect in the elocutionary movement of eighteenth-century Britain.

The number of elocutionary texts written by and for women is quite extraordinary. Dozens of works with titles like "*Ladies' Reader*" and "*Ladies' Elocution*" were published in English from the late eighteenth to early twentieth centuries, while more traditional rhetorics remained predominantly the domain of men. Probably the first elocutionary text designed specifically for females is Mary Wollstonecraft's *The Female Reader* (1789). This book, intended "for the improvement of young women," is a collection of readings designed "to affect a young heart and improve an open understanding." Wollstonecraft notes that although "female accomplishments are deemed of more consequence than they ever were...females are not educated to become public speakers or players." Wollstonecraft continues that "if it be allowed to be a breach of modesty for a woman to obtrude her person or talents on the public when necessity does not justify or spur her on, yet to be able to read with propriety is

certainly a very valuable attainment" (v). Thus Wollstonecraft, and others, recognized the importance of elocutionary education for women while remaining cognizant of the constraints females faced. The elocutionary movement, then, presents a cautious but significant convergence of rhetoric's two cultures.

**Adamidis, Vasileios (Nottingham Trent University, Nikaia, Greece)**

The Rhetorical Impact of *Basanos* in the Courts of Classical Athens

My presentation aims to explore the underlying rationale behind the use of challenges (or dares) in the courts of classical Athens. In particular, by examining the speeches surviving in the canon of the Attic orators (ca. 420-320 BCE), I aim to uncover the psychological causes and effects of the rhetorical manipulation of the forensic procedure of *basanos* ('evidentiary torture'). Although the practical application of this procedure is questionable, its presence in the form of rhetorical challenge is widespread and calls for analysis.

Most Athenian trials were triggered by (hard to prove) factual disputes. Persuasive rhetoric formed the main way for a litigant to prove his case. In order to support his narrative, one could use the testimony of servants by resorting to *basanos*, whereby he issued a challenge offering his own or requesting his opponent's slaves for interrogation. The procedural inflexibility of this institution usually gave rise to disagreement between the parties, providing rhetorical advantage to the initiator and a disadvantage to the refusing party.

My treatment of the issue touches the heart of the 'evidentiary torture' since it provides an exegesis of the significant impact of this institution to the minds of the jurors. I aim to explain how the Greek ideas of rational decision-making and explanation of human action formed the reasons behind the rhetorical tactics surrounding this procedure. The Greek 'action-theory' opposes the Cartesian model of the human mind which interprets human action as conscious acts of a person exercising autonomy of the will in every single instance of his life. By contrast, the Greek inferential reasoning interpreted human action as motivated by reasons and reasoning drawn from previous experience. Taking the form of a 'means-end' type of rational calculation, consistency

between the ‘means’ used, the ‘end’ to be achieved and the ‘motive’ behind the action proved the honesty of a litigant’s rhetoric. Any discrepancy between these three pillars of human action could be severely damaging. Thus, a litigant stating his willingness to help the court to discover the truth (‘end’) in order to promote justice (‘motive’) should provide the ‘means’ by accepting the challenge of *basanos*.

### Ahn, Jaewon (Seoul National University, Seoul, Korea)

#### A Brief Observation on Tropus Theory in *Xiguojifa* 西國記法

In general, I would introduce how Matteo Ricci (1552-1610, 利馬竇 Limadou) used western art of memory for learning by heart Chinese characters. In this regard, Ricci wrote *Xiguojifa* 西國記法 (1595). This can be translated with *The art of Memory* in Western Countries. *Xiguojifa* 西國記法 was divided in six chapters, Yuanbenpian 原本篇, Mingyongpian 明用篇, Sheweipian 設位篇, Lixiangpian 立象篇, Dingshipian 定識篇, Guangzipian 廣資篇. Each chapter was analyzed according to the art of memory. The art itself in *Xiguojifa* 西國記法 basically came from the memory part of *Rhetorica ad Herennium* (Book III Ch. 28-40). According to my studies, however, the Vorlage for *Xiguojifa* 西國記法 was Cosma Rosellio’s *Thesaurus artificiosae memoriae, concionatoribus, philosophis, medicis ... bonarum litterarum amatoribus* (Venetiis, 1579). In particular, however, I would concentrate on arguing some tropus-phenomena in *Xiguojifa* 西國記法. On this issue, it is noteworthy to see how and why Ricci used the western tropus theory for understanding and analyzing both Chinese characters and texts.

### Albalá Pelegrín, Marta (Cal Poly, Pomona, CA, USA)

#### Gestures as a Transnational Language through Engravings and Woodcuts: Terence and Celestina

Rhetoric in the classical antiquity regarded gestures as a part of the delivery or *actio* that should be subordinated to the speech (Aristotle, Quintilian). However, 16th- and 17th-century authors

such as Arias Montano in his biblical commentaries (1571), Giovanni Bonifacio in his *L'arte de' Cenni* (1616), or John Bulwer in *The Chirolgia and Chironomia* (1644) conceived of them as a transnational language that would make possible a greater understanding among men. In the same light, the commissioned engravings of theatrical editions, such as the famous illustrations of the comedies of Terence (Strasburg: Johann Grüninger, 1496), were said to be able to unfold the plot of a play to an illiterate man, with no need to read it. Plots, therefore, aimed at relying on depicted gestures, postures, and clothing to tell the story of a comedy. Following the model of the editions of Terence, a pan European bestseller like *La Celestina* (Burgos, 1499) relied on its woodcuts to present the readers with different interpretations of the play. The woodcuts accompanying some of its early editions have been studied as belonging to the avant-garde of the printing press (Burgos: Fadrique de Basilea, 1499) or as a commercial model through the depiction of violence (Seville: Cromberger, 1535). Building upon this scholarship, my paper will explore how printers and illustrators codified the text through the specific gestures represented in the woodcuts of Spanish and Italian editions. In particular I will study how these gestures relate with the different readings in contemporary treatises such as Bonifacio or Bulwer, and what they are able to tell us about contemporary dramatic theories and the movements of the actors on the stage. These illustrations allow us to see how some early modern readers perceived the work and how they positioned themselves within contemporary debates on decorum, or on the art of oratory, especially in the case of those 16th-century editions in which a new set of woodcuts was created for the occasion.

### Albrecht, Tim (Goethe-Universität, Frankfurt am Main, Germany)

#### “Die Wahrheit ver trägt keine Schminke“. *Parrhesia* and the Prussian Reforms

In *Le courage de la vérité*, Michel Foucault elaborates an account of the rhetorical practice of *parrhesia* as an anti-rhetorical mode of fearless speech. In this paper, I analyze Karl August von Hardenberg’s *Rigaer Denkschrift* (1807) as an instance of “monarchic *parrhesia*”, the license that an adviser to the king may take. The military defeat at the hand of Napoleon in 1806 provided the opportunity for a sober analysis of Prussia’s political

crisis, an analysis that initiated the contradictory process of political liberalization known as “Preußische Reformen” (1807-1819). Hardenberg goes to great rhetorical lengths to authorize his frankness towards the addressee of his discourse, King Frederick III. Throughout the memorandum, he polemicizes against flattery and calls for a politics of truth (“eine ehrliche, gerade, treue Politik ohne List und Trug”) both towards Napoleon and the Prussian people. Arguably, *parrhesia* is not only the form of Hardenberg’s discourse, but it is at the center of his conception of post-revolutionary politics.

However, among the suggestions for necessary liberalizations Hardenberg presents to the king, one demand is carefully avoided: an unconditional call for freedom of speech. Thus free speech is in fact at stake on three different levels in von Hardenberg’s discourse: in his *licentia* towards the king, in the politics of truth he advocates, and in his refusal to extend the privilege of free speech to the people. Starting from this observation I argue that Hardenberg’s *Denkschrift* constitutes a complex rhetorical performance that engages multiple varied and contradictory concepts of free speech. These contradictions can be read as symptomatic for the broader tensions inherent to the reformer’s idea of a “Revolution von oben” and of the momentous failure to establish a culture of political discourse able to mediate the specific interests of monarchy, aristocracy, and the people. Ultimately, both Hardenberg’s speech towards the king and the form of his political advocacy (“Herstellung des Zusammenhangs der Nation mit der Staatsverwaltung”) reveal themselves to be that which Foucault described as the opposite of *parrhesia*, namely as “discourses of seduction”.

**Alvino, Maria Consiglia (Università degli Studi di Napoli, Napoli, Italy)**

**Retorica ed ideologia imperiale nel *Panegirico* II di Giuliano a Costanzo (or. III Bidez)**

Obiettivo del presente contributo è l’analisi del secondo panegirico di Giuliano a Costanzo con particolare riferimento al rapporto tra struttura retorica ed ideologia imperiale.

L’opera, datata al 358 e nota anche come *Περὶ Βασιλείας*, sinora indagata dalla critica prevalentemente per il suo interesse storico, si configura come un panegirico allotrio, che sotto la facies

del discorso encomiastico cela un’ironica invettiva indirizzata all’imperatore Costanzo. Giuliano attinge ampiamente alla trattatistica filosofica sulla regalità di matrice ellenistica; nello stesso tempo il discorso rispetta la topica panegiristica relativa al *logos basilikòs*, riportando i più comuni *topoi* del genere.

Saranno esaminate, in particolare, la struttura retorica e logico-argomentativa dell’opera e la topica sulla regalità ed ideologia imperiale giuliana, nel suo rapporto con la prassi scolastica ed il neoplatonismo.

**Aradra Sánchez, Rosa María (Universidad Nacional de Educación a Distancia, Madrid, Spain)**

**Ser orador: escenarios culturales de la retórica española (siglos XVIII y XIX)**

Desde sus más tempranas formulaciones, los rétores clásicos reivindicaron la necesidad de completar los saberes específicos del arte de persuadir con otros conocimientos de disciplinas próximas. Platón, Aristóteles, Cicerón, Quintiliano..., todos ellos defendieron en diversa medida el conveniente dominio de la Filosofía, la Dialéctica, la Historia, el Derecho...

El devenir histórico de la retórica, lejos de aislar su campo de conocimiento, enfatizó precisamente esta interdisciplinariedad, desde el trivium medieval en el que la Retórica convivió con la Gramática a su cultivo humanista, siguiendo por el enciclopedismo ilustrado y la tendencia a la especialización de la centuria siguiente. Y más aún se puede decir de la retórica contemporánea, en la que la inter y pluridisciplinariedad parece convertirse en su seña de identidad. Basta pensar en las relaciones actuales entre Retórica, Psicología, Filosofía, Antropología, Semiótica, Publicidad, Periodismo, y otras disciplinas.

Desde estos presupuestos teóricos, el trabajo que presentamos tiene como objetivo profundizar en los requerimientos culturales de la retórica española de este periodo que recogen los tratados más significativos de la época. Para ello se analizan las aportaciones de algunos de los principales teóricos y oradores del XVIII (Mayans, Isla, Piquer, Capmany...) y del XIX (Urcullu, Foz, Gómez Hermosilla, Reus y Bahamonde, Coll y Vehí, Revilla, Campillo y Correa...).

Si bien estos autores mantuvieron muchos de los tópicos clásicos sobre la formación del orador y, por extensión, del hombre de letras, la coyuntura histórica y cultural fue perfilando unos contenidos y unas cualidades en detrimento de otras. Por ello el análisis de los condicionantes del orador, de sus conocimientos y capacidades, nos permitirá comprobar cómo se prolongan, se modifican o materializan los enfoques clásicos e ilustrados, y cómo se adaptan a los diversos escenarios culturales en los que se desenvuelven. Asimismo, podremos ver en qué medida también la preceptiva asume muchos de estos rasgos en la figura del escritor.

**Atwill, Janet (University of Tennessee, Knoxville, TN, USA)**

*Rhetoric across Material Cultures: Empire and Dio Chrysostom's Olympic Discourse*

This paper argues that Dio's *Olympic Discourse* attests to an important moment in the changing culture of empire in the Greek East, a movement away from local cult traditions of display and toward philosophical (Stoic) concepts of order that could rationalize imperial rule.

This argument might seem ill-conceived given the speech was delivered within sight of Pheidias's statue of Zeus at Olympia, and the Olympic games were contests not only among athletes but also the local identities they represented. But the speech is a curious interrogation of both Stoicism and Zeus's "creator" Pheidias. Dio examines the sources of human knowledge of god (singular), questioning why poetry, law, and art are necessary if (according to Stoic doctrine) humans are innately capable of perceiving god and the divine order of nature. Dio also calls on Pheidias to justify the sources of his knowledge of god on which he based his image of Zeus. In different ways, each argument reinforces the significance of a higher order that rises above local cults in much the same way the emperor supersedes local powers and identities. Though with a markedly different audiences, the *Olympic Discourse* bears much in common with Dio's *Kingship Orations*. The games, like a good king, bring all men together (1.41). A kingly nature, combined with the cultivation of an appropriate temperament and knowledge of the art of ruling, would make an emperor a son of Zeus (4.21-22).

This paper is part of a larger project that argues Greek sophists played an important role in interpreting and mediating material culture under empire, reminding Roman subjects of what they should praise and blame in their statues, monuments, and cities.

**Awianowicz, Bartosz (Nicolaus Copernicus University, Toruń, Poland)**

*School Exercises in Rhetoric as a Weapon in the Religious Controversies in the 17th-century Europe*

As H. Gray observed, the Renaissance humanists who were closely connected with the schools and teaching of eloquence applied the classical precepts of rhetoric to all form of literature. So no wonder that school exercises in the art of oratory inspired in 16th- and especially 17th-century religious polemics and confessional texts.

The most successful handbooks of rhetoric In the mid 16th century such as Reinhard Lorich's scholia to Aphthonios' *Progymnasmata* or *De arte rhetorica* by Cypriano Soarez contained examples most of all taken from the ideologically neutral antiquity. Although they continued to be widely used in the 17th century, already in 1591 Burchard Harbart introduced in his *Methodica explicatio* the pro-Lutheran and anti-Catholic topics, then especially the Thirty Years' War did much to extend the range of school books involved in religious disputes. Classical eloquence was still the chief aim of Protestant and Jesuit teachers but both of them were also interested in the religious formation of their students, what has resulted in increasing the cultural differences between Lutherans and Calvinist on the one side and Catholics on the other. Good examples of this tendency are *Progymnasmata Aphthoniana* by Johann Micraelius of Szczecin (1656) as well as *Palaestra Oratoria* by the German Jesuit Jacob Masen (1659) and *Candidatus rhetoricae* (1659) and *Novus candidatus rhetoricae* (1667) by the French Jesuit François Antoine Pomey. All of them keep all or most of exercises of Aphthonius unchanged with relatively slight modifications of their theory but at the same time they introduce absolutely new exemplary elaborations: Micraelius starts a bitter anti-Catholic dispute (especially in the chapters dedicated to the narrative and refutation), when Masen defends the Roman catholic church position against Lutherans (in chapter on refutation) and Pomey



ridicules Luther (in his ironical praise) and attacks Calvin (in chapter on amplification).

The goal of the paper is to examine the rhetorical exercises involved in religious propagation and polemics in historical and cultural perspective.

### **Baraz, Yelena (Princeton University, Princeton, NJ, USA)**

#### **Who Should Teach Rhetoric? Greek vs. Roman in the Late Roman Republic**

The focus of this paper is the cultural and social expectations that surround the teaching of rhetoric in the Roman republic. While oratory could be described as one of the more thoroughly Romanized Greek cultural practices, rhetorical theory and, even more pointedly, the teaching of rhetoric continued to be seen as primarily Greek. The reasons for this are twofold: on the cultural side, the general Roman suspicion of excessive theorizing as foreign and effeminate; on the social end, the longstanding association of teaching not only with foreigners, but with slaves and freedmen.

The opening of the last century of the republic saw the conflict over the attempt to teach rhetoric in Latin in the formalized setting of a school. The incident is still poorly understood given the paucity of evidence, but the importance of this clash is clear: it led to the banning of the practice in a censorial edict of 92 BCE. Yet, following this dramatic suppression, two rhetorical treatises in Latin were composed in the 80s BCE, the *Rhetoric to Herennius* and Cicero's youthful *On Invention*. Meanwhile, the elite youth continued to seek rhetorical instruction in Greece from eminent teachers, such as Apollonius Molon. At the same time, the traditional educational model based on observation of seasoned practitioners at work remained important and was often held up as both superior and (because) indigenous.

In this paper I explore how the contradictory attitudes to receiving rhetorical instruction from Greek vs. Roman teachers find expression in late republican rhetorical texts and investigate the underlying prejudices. In addition to Cicero, on whose various texts (rhetorical, philosophical, and epistolary) one must rely in such an endeavor, I will discuss the *Rhetoric to Herennius*, whose

unknown author explicitly pits his undertaking of writing a rhetorical manual against what is available from Greek teachers. Both here and in other texts, such as Cicero's *Topica*, the identity of the potential student/reader as a Roman of the upper class plays crucial role in the argument for the necessity of instruction in the language and within the shared cultural and social space of the audience.

### **Bauer, Thomas (Universität Münster, Münster, Germany)**

#### **Arabic and Greek Rhetoric – a Failed Encounter?**

Whereas Greek influence on Arabic medicine, philosophy and the sciences is more than obvious, it is much less so in the Arabic theory of rhetoric, a field that developed as early and as quickly as the others. It soon evolved into one of the most effective, elaborate theories of rhetoric ever and became one of the basic disciplines of the Islamic curriculum.

The impression that Greek knowledge did not play a decisive role in the development of Arabic rhetoric is mainly due to the fact that Aristotle's *Rhetoric* was only translated into Arabic comparatively late and did not leave many marks in the mainstream of Arabic rhetoric theory, Ḥāzīm al-Qarṭājannī (1211-1285) being the main exception.

Less conspicuous is the fact that, on the other hand, Aristotelian logic and even Greek sciences exerted a much more important influence. As early as in the first half of the 10th century, Qudāma ibn Ja'far tried to establish a theory of poetics and rhetoric that owed much of its inspiration to Aristotelian logic. Qudāma had the ambition to demonstrate that the aesthetic and rhetoric qualities of texts follow rules that can be established as exactly and comprehensively as the rules of grammar.

Qudāma's approach turned out to be overambitious. Nevertheless, it predetermined the way Arabic rhetoric theory should take in the subsequent centuries. During a comparatively short time, Arabic rhetoric developed into a discipline of linguistics. As such, it became less a theory of persuasion but rather a fully developed, sophisticated linguistic theory of communication. Consequently, when Arabic scholars

encountered Aristotle's *Rhetoric*, their own theory had already developed to a degree that left little room to learn much from Aristotle.

**Behzadi, Lale (University of Bamberg, Bamberg, Germany)**

**"What is Rhetoric?" Transcultural Approaches in Medieval Arabic Texts**

In the first Islamic centuries, many authors have tried to describe and to establish a coherent system of the Arabic language. The twofold heritage—the Arabic *Qur'an* and pre-Islamic Arabic poetry—provided material for treatises in which linguistic features often merged with theological arguments. The holy text, revealed in Arabic, served as a role model with regard to grammar, lexis, and rhetoric. Likewise, the poetic tradition lived on not only as a rich inventory for linguistic examples but also as a demonstration for an intrinsic linguistic and rhetorical prowess. This proclaimed aptitude for languages in general and for the Arabic language in particular manifested itself in the idea of the superiority of Arabic culture and, as a point of culmination, of the superiority of Arabic rhetoric.

Nevertheless, our educated medieval authors have been well aware of the cultural interrelations and of their Classical, Persian, and Indian heritage, to name the most prominent traditions.

This paper will show how Arabic authors, first of all the famous scholar al-Jahiz (d. 868), tried to pinpoint this supremacy; at the same time they could and would not ignore rhetoric traditions in other, mostly neighboring, cultures. This does not only concern possible borrowings but rather the question how scholars dealt intellectually with the tension that evolved from two competing cultural concepts: to stress the singularity of Arabic rhetoric, and to acknowledge mechanisms that go beyond linguistic, cultural, and religious borders and possess universal characteristics.

**Bento, Emilson José (Universidade de São Paulo, São Paulo, Brazil)**

**La justification de l'emploi de la violence par l'Empire dans la controverse d'Augustin d'Hippone contre le mouvement Donatiste**

Il est souvent attribué à l'émergence de la controverse d'Augustin d'Hippone (354-430) contre le mouvement donatiste, écoulé entre 391 à 422, des raisons doctrinales et théologiques qui tournent autour de questions ecclésiologiques et sacramentelles. Cependant, des recherches récentes, apportées par la thèse de Brisson, ont mis en relief qu'il ne faut pas ignorer les influences exercées par des facteurs politiques et culturels liés à ce que les historiens appellent la romanisation des provinces (BRISSE: 1958; GIBBON: 2005; SHAW: 2011). Les stratégies d'Augustin sont construites sous l'égide du pouvoir politique pour atteindre les résultats souhaités auprès leurs adversaires, les donatistes. En fait, Augustin a été contraint de traiter des questions politiques, que nous appelons aujourd'hui les relations Eglise-Etat, pour justifier la légalité de l'intervention de l'État dans les affaires religieuses, et même la moralité ou l'immoralité de la peine de mort. Dans la présente communication, ayant pour base le texte original latin, nous avons l'intention d'analyser les arguments présentés par Augustin dans certaines de ses œuvres (*Epistula* 23, 33, 44, 49, 51, 105 et les sermons 11 et 116 du *In Iohannis Evangelium Tractatus*) tels que: arguments *ad auctoritatem*, arguments *ad hominem*, arguments *ad populum*, et autres appels au *pathos*. L'argumentation d'Augustin semble passer d'une opposition à toute intervention de l'État à l'élaboration de la théorie de la coercition (*compelle intrare*: obliger à venir, à partir de *Luc* 14, 23 et aussi *Romains* 13, 1-4) contre la liberté que Augustin nomme *perditionis libertatem* – la liberté de perdition. La recherche en question est fondée sur les théories de l'argumentation (PERELMAN OLBRECHTS-TYTECA: 2005; EEMEREN, GROOTENDORST: 1996; MEYER: 2008, 2013; PLANTIN: 2011; SALVADOR MOSCA: 1991, 2005, 2007, 2008) ainsi que sur les apports de théoriques de l'analyse des discours polémiques (HAYWARD, GARAND: 1998; ANGENOT: 1995; KERBRAT-ORECCHIONI: 1980).

**Berardi, Francesco (Università «G. d'Annunzio», Chieti-Pescara, Italy)**

*I Progymnasmata come libri di cultura*

A partire dal I sec. d.C. il primo livello di insegnamento retorico era basato sui *progymnasmata*, esercizi preparatori di scrittura che costituivano un percorso graduale di acquisizione delle tecniche di composizione ed elaborazione dei testi. I manuali superstiti di Teone, Ps. Ermogene, Aftonio e Nicola di Mira descrivono un curriculum completo e abbastanza omogeneo. Tuttavia nuove approfondite indagini fondate su testi papiracei (prontuari di composizione e raccolte di esercizi modello), su epistolari retorici e su una lettura attenta delle recenti edizioni critiche dei manuali stessi, permettono di documentare in concreto una certa eterogeneità dei curricula scolastici.

Se dunque appaiono sempre più apprezzabili le differenze sincroniche nell'ambito della dottrina progimnasmatica, non altrettanto possiamo dire dello sviluppo storico, per cui le odierne riflessioni sull'evoluzione del curriculum di esercizi preparatori si limitano a un generale apprezzamento delle differenze tra Teone, autore molto probabilmente del primo manuale a noi pervenuto, e Aftonio, autore del manuale di *progymnasmata* che si è affermato nella tradizione scolastica bizantina.

In questo lavoro si vogliono indicare, senza pretese di esaustività, alcune tendenze piuttosto diffuse nella tradizione progimnasmatica che interessano in particolare il metodo e le prospettive di analisi dei fenomeni retorici e la definizione delle finalità didattiche. Tali cambiamenti risentono di mutate condizioni nella pratica scolastica e, in generale, nel mondo della cultura e della circolazione letteraria, per cui sarà possibile mettere in relazione alcuni fenomeni della storia della tradizione progimnasmatica con le mode e le tendenze che caratterizzano la scrittura letteraria in età tardo-imperiale. Ai fini di tale indagine si terranno in considerazione il manuale di Nicola di Mira, i commenti bizantini di Giovanni Sardiario e Giovanni Dossapatre. Ne scaturirà un quadro significativo, in cui i manuali di *progymnasmata* non appariranno soltanto come testi di natura tecnica, destinati alla formazione scolastica retorica, ma libri di cultura, ricettori dei fenomeni sociali, ideologici e letterari del tardo-impero e della grecità bizantina.

**Bialostosky, Don (University of Pittsburgh, Pittsburgh, PA, USA)**

*The Bakhtin School's Transformation of Aristotelian Epideictic Rhetoric into a Theory of Lyric Poetry*

The Bakhtin School is usually taken to include M. M. Bakhtin, V. N. Voloshinov, and P. N. Medvedev, who wrote on the verbal arts in the Soviet Union from the twenties through the eighties. Their work is commonly taken to have denigrated poetry and rhetoric in favor of the novel, but I will argue that the writings of the Bakhtin School provide a productive account of lyric poetry that draws upon and transforms Aristotelian epideictic rhetoric. In terms close to Aristotle's, V. N. Voloshinov's essay "Discourse in Life and Discourse in Poetry" situates poems as enthymematic, evaluative utterances, ideologically laden, but, unlike political, juridical, and moral communication "wholly absorbed in the creation of a work of art, and in its continuous re-creations in the co-creation of contemplators" and requiring no "other kind of objectification." While invoking the familiar rhetorical relation of speaker to listener, this rhetorical poetics animates the evaluated topic into a hero, highlights intonation in evaluative utterance, and situates the reader not as Aristotle's theoros-spectator but as an active co-creator of the evaluative relations among the participants in the poem. Voloshinov adds evaluation of the listener to evaluation of the hero, in comparable terms that reflect hierarchical social relations and intimate or distant interpersonal ones. Bakhtin's later essay on "The Problem of Speech Genres" builds on Voloshinov's rhetorical poetics and adds evaluative interactions with prior speakers to the dynamics of the utterance. While Aristotle's epideictic speech responds to a given situation, the Bakhtin School's poetic utterance, a written text, must provide cues to its reader that permit imagining the situation that prompts it.

**Billault, Alain (Université de Paris-Sorbonne, Paris, France)**

*La rhétorique de l'étrangeté dans le Discours XIII de Dion Chrysostome*

Dans ses discours, Dion Chrysostome multiplie les références aux œuvres et aux personnages de la littérature et de la

philosophie grecques pour composer sa propre image. Ces références sont censées créer entre l'orateur et son public une complicité fondée sur leur caractère familial. Mais dans le *Discours XIII*, Dion en fait un usage tout à fait inattendu. Elles participent d'une rhétorique de l'étrangeté qui rompt avec la tradition grecque. Rappelant son exil, Dion le compare aux pratiques des Scythes, non à celles des Grecs et des Romains. Lorsqu'il se demande si cet exil est un bien ou mal, il rejette l'opinion d'Homère et des poètes tragiques pour adopter celle du Crésus d'Hérodote. Devenu philosophe et prédicateur itinérant, il cite Socrate, mais c'est un Socrate sans rapport avec celui de Platon et de Xénophon, et dont les discours s'apparentent plutôt aux diatribes des Cyniques. A cette rhétorique de l'étrangeté participe aussi l'image abstraite que Dion donne de sa vie d'exilé. Il ne dit rien de ses voyages et ne cite aucune des cités qu'il a visitées à l'exception de Rome dont il ne dit rien. Cette rhétorique de l'étrangeté fait la singularité du *Discours XIII* par rapport aux autres discours où Dion parle de son exil. Elle donne de lui une image très paradoxale. Ce paradoxe devait sembler d'autant plus frappant à Athènes qu'il ne mentionne pas dans son discours, mais qui est la ville où il le prononça.

**Blain Vorhies, Heather (University of North Carolina at Charlotte, Charlotte, NC, USA)**

*Transatlantic Adaptations of Hugh Blair's Lectures on Rhetoric and Belles Lettres*

American rhetorical studies recall Enlightenment Scot Hugh Blair and his work with more woe than praise. Crowley, Connors and Corbett, and Ferreira-Buckley and Horner, for example, all figure Blair as the spark that would later ignite the rigid, rule-bound era of current-traditional rhetoric of the late nineteenth and early twentieth centuries, an era whose preoccupations continue to impact current-day American composition instruction. Yet, Blair's popular *Lectures on Rhetoric and Belles Lettres* (LOR), used by universities and individual readers alike, explicitly denounces correctness for correctness's sake, explains that taste differs from culture to culture and from individual to individual, and values audience expectations of usage over proper words. Following in the footsteps of Stephen Carr's work on the circulation of LOR, I analyze several transatlantic adaptations of Blair. As "no nineteenth-century rhetoric used in American colleges approaches the total version of Blair's lectures" (79), I

plot how these adaptations and abridgments made for the "scholarly commonplace" of Blair as "the epitome of what was weak or pernicious in belletristic rhetoric and its nineteenth- and twentieth-century heirs" (Carr 75). In addition, I track how editors and publishers negotiated seeming hypocrisies within Blair's work. How, for example, did they reconcile his belief of a universal correct taste alongside his description of taste as culturally-bound and individual?

With this re-reading of Blair and the many adaptations of his work, I historicize how Enlightenment-era Blair came to be seen as representative of nineteenth- and twentieth-century American current-traditional rhetoric. Additionally, I re-frame Blair as a rhetorical theorist deeply invested in the New Science.

**Blank, Thomas (Universität des Saarlandes, Saarbrücken, Germany)**

*Diplomatie bei Herodot – eine Frage der Redekultur?*

Die in der Antike sprichwörtliche Abneigung der Spartaner gegen elabourierte Rhetorik spiegelt sich in einem bekannten Passus des herodoteischen Geschichtswerkes (Hdt. 3,46): Das Hilfsgesuch der vom Tyrannen Polykrates vertriebenen samischen Aristokraten beantworten die Spartaner mit Kritik am Umfang der Rede – erst der Versuch der Samier, sich an die Kommunikationsmodi im spartanischen Rat anzupassen, führt das gewünschte Resultat der diplomatischen Mission herbei.

Das Werk des Herodot von Halikarnassos stellt bekanntlich einen der frühesten literarischen Texte dar, in denen sich die geistigen Entwicklungen der sogenannten Sophistik und Frühformen einer Technisierung rhetorischen Denkens erkennbar niedergeschlagen haben. Zugleich lässt sich das Werk aufgrund seiner ethnographischen Aspekte auch als Kommentar zu kulturellen Differenzen zwischen Hellas und barbarischen Kulturen, aber auch zwischen Athenern und Spartanern interpretieren.

Der Vortrag befasst sich mit der Rolle, die Herodot verschiedenen Kulturen der Rede im Zusammenhang interpolitischer oder interethnischer Diplomatie zuweist. Unterscheiden sich Rede- und Argumentationsweisen von Spartanern, Athenern, Ioniern, Persern usw.? Lassen sich Eigenarten rhetorischer Praxis bei Herodot als kulturelle

Stereotypen erkennen? Inwiefern korrespondieren sie mit weiteren kulturellen Klischees? Welche Rolle spielen kulturelle Aspekte beim Scheitern von Kommunikation, und welche Funktion kommt Episoden, in denen – wie im erwähnten Fall – die Modi der Kommunikation über Erfolg und Scheitern diplomatischer Initiativen entscheiden, in Herodots Werk zu? Der Vortrag soll diese Fragen anhand ausgewählter Beispiele untersuchen.

## Breij, Bé (Radboud University, Nijmegen, Netherlands)

### Ancient Pragmatics

In some situations, speaking your mind can cost you your reputation, your friends, or even your life. Rhetoricians in the ancient Greco-Roman world realized this full well and therefore developed theories and methods for *oratio figurata*: a means for getting across and deciphering hidden messages in cases where speaking frankly was considered dangerous or indecent. Five Greek and five Roman treatises – not by coincidence stemming from periods when democracy had made way for single rule – provide theories and methods for ‘mincing one’s words’: for safety, for decency, but also for sheer intellectual pleasure.

In the twentieth century, with the rise of modern pragmatics as a linguistic discipline, linguists and philosophers like Searle, Grice, and Levinson, unaware of their ancient predecessors, became interested in indirect ways of conveying messages. They came up with concepts like indirect speech act, implicature, and politeness theory, which show remarkable similarities with their ancient counterparts. I will compare ancient and modern theories and methods for ‘indirect speech’ and assess how they relate. Doing so will enable me on the one hand to clarify ancient concepts by means of their modern parallels, and on the other to lay the foundations for a pre-history of modern pragmatics.

## Brereton, John (University of Massachusetts, Boston, MA, USA) & Gannett, Cinthia (Fairfield University, Fairfield, CT, USA)

### An Example of Twentieth Century American Jesuit Rhetoric: Francis P. Donnelly

As counterpart to Mailloux’s examination of nineteenth-century Jesuit rhetoricians, Gannett and Brereton analyze the texts and contexts of Francis P. Donnelly, an important American Jesuit rhetorical educator during the early twentieth century, someone whose work has not been closely examined by rhetoric scholars. While classics-based rhetorical education was disappearing from American colleges, including in some Jesuit institutions, Donnelly devoted himself to rhetorical instruction, teaching classical rhetoric at multiple Jesuit colleges in the Northeast – Boston College, Fordham, and Holy Cross – and produced many books on writing and speaking, including *The Art of Interesting: Its Theory and Practice for Speakers and Writers* (1920), *Literary Art and Modern Education* (1927), *Persuasive Speech* (1931), *Principles of Jesuit Education in Practice* (1934), and two rhetoric textbooks, *Model English*, I and II (1919 and 1920). These books represent the largest number of publications on rhetorical education by an American Jesuit in the first half of the 20th century. He was Moderator of Boston College’s prestigious Fulton debating society (1897-98) and taught a variety of courses at Holy Cross and creative writing at Fordham. He wrote books on many subjects: rhetorical analyses of classical texts (*Cicero’s Milo: A Rhetorical Commentary*, [1935], which Gilbert Highet’s review called a “curious book.”), verse, devotional works, and spiritual guides, but most prominently books on writing and speaking. William Lodewick Goty, his creative writing student at Fordham, wrote of having been encouraged by “the late Father Francis P. Donnelly, S.J. (1869-1959), whose many books were known to students throughout the Catholic English-speaking world....”

Donnelly was dedicated to preserving the traditional rhetoric-centered curriculum the Jesuits had always favored, arguing strongly for a unified (writing and speech) and transdisciplinary view of rhetorical education, against the newly forming disciplinary and departmental structures that had become common in late nineteenth century America, except at Jesuit

colleges. It was a battle that he was destined to lose in his lifetime. However, those views still resonate in the educational practices of many Jesuit institutions, especially those attempting to reanimate "eloquentia perfecta" across the liberal arts.

### **Brescia, Graziana (Università degli Studi di Foggia, Foggia, Italy)**

#### **Esercizi di riscrittura: la vera storia di Didone**

Il contributo propone una riflessione sull' applicazione anche alla tradizione virgiliana del gioco intellettuale del "revisionismo" ampiamente attestato nella riscrittura di Omero e del mito troiano. In particolare, si intende concentrare l'attenzione sulla presa di distanza di una parte consistente della tradizione antica, dalla virgiliana "*fabula lascivientis Didonis*". Oggetto specifico di analisi sarà l'epigramma attribuito ad Ausonio (*Opuscula* 23, 2, p. 420 Peiper), adattamento latino di un epigramma anonimo che nella versione greca compare nell'*Antologia palatina* (16, 151). Nel discorso pronunciato da Didone in prima persona allo scopo di rivendicare la propria *pudicitia*, la negazione di qualsiasi fondamento di verità al racconto virgiliano come presupposto necessario per raccontare la propria versione dei fatti, sembra mostrare significativi addentellati con l'esercizio retorico dell'*anaskeuê* o *refutatio*.

### **Bruhn, Tommy (Lund University, Lund, Sweden)**

#### **Curbing Janus: Historical Perspectives on Ambiguity as a Rhetorical Device**

Following the so called linguistic turn the ambiguity of language has surfaced as a theme in many academic texts. When we consult historical sources on the subject of ambiguity, we also find it as a recurring catalyst and focus of study. But in prescriptions for rhetorica utens we find strong recommendations against ambiguity, and a conception of it as sophistry. In Aristotle we find ambiguity as a family of logical fallacies in the *Sophistical refutations*, and in *Rhetoric* the use of ambiguous language is dismissed as a device to hide that the orator has nothing to say (1407a). Quintilian firmly rejects ambiguity by naming perspicuity the "first virtue of composition" (*Institutio Oratoria* 8.2.22). Where ambiguity is discussed as having positive uses, such as

where *Ad Herennium* discusses *emphasis* (IV.67), its use is qualified to only those cases where it can be used ... unambiguously. Much later however, we find a more allowing view in George Puttenham's *Arte of English Poesie*. Puttenham recommended that amphibologia is avoided unless it is used "for the nonce and for some purpose" (III.XXII.218). Beginning in the 20th century, scholars have studied ambiguity as a productive rhetorical strategy under the term rhetorical polysemy.

In this presentation, I focus on the evaluations of ambiguity as a rhetorical device through a selection of treatises on rhetoric, stylistics and poetics from the older sophists to the 20th century. The material is chosen to give a selection of treatises written under widely different social and political circumstances. I test the hypothesis that the valence of ambiguity as a rhetorical device is related to the extent that the treatise dichotomizes rhetoric and poetics, and the sociopolitical functions the treatise ascribes them. This is done by close reading of the texts focusing on comments on stylistics and argumentation, analyzed in relation to the political contexts of the time the material was written in.

Early results suggest that the cultural views on art as political do influence the conception, and valence of rhetorical ambiguity. There are some evidence to indicate that these views are influenced by factors of political culture and dominant scholarly paradigms.

### **Burgersdijk, Diederik (Radboud University, Nijmegen, Netherlands)**

#### **Nazarius' Speech to Constantine the Great: Cultural Collisions in the First Decade of Christianity**

This paper treats Nazarius' speech addressed to Constantine the Great (in his absence) in Rome, on the first of March 321, at the occasion of the fifteen year duration of the emperor's reign, and the five years' reign of his sons as Caesars. The speech follows the rules as set for a '*basilikos logos*' and firmly stands in a classical tradition, with hints to Ciceronian oratory and Augustan rule as example for the rulers addressed.

The greater part of the speech is devoted to Constantine's victory at the Milvian Bridge (in 312 AD), a proper theme for an orator speaking in Rome, where the emperor, creating his



residences outside the capital of old, practically never resided. At the same time, a cultural gap between the orator's aims and imperial practice manifests itself: if the prevailing sources of the period - most prominently Lactantius and Eusebius - may be believed, it was at the Milvian Bridge that Constantine conversed to Christianity.

Nazarius' speech, grounded as it is in classical oratory, does not contain any single hint to Christianity. This leads us to the question how it is possible that a thoroughly Christian emperor (again, as the main sources lead us to believe) is praised in entirely pagan terms. The answer may be sought in the different cultures that co-existed in the Roman empire: differences between pagans and christians, Latin and Greek sources and western (European) and eastern (Asian) approaches to developments that took place in the very first decade of Christianity on state level. At the same time, the speech reflects the ambiguous stances of Constantine's religious policies: while he obviously supported the Christian cause, he simultaneously tolerated pagan praise, if that suited the situation.

Nazarius' speech is transmitted in a collection of twelve speeches from later antiquity, the *Panegyrici Latini XII*. The research on the speech is part of a larger project that aims to comment all twelve speeches (vide [www.st-andrews.ac.uk/classics/panegyric/](http://www.st-andrews.ac.uk/classics/panegyric/)), which have never been researched in such detail before. The *Panegyrici* are of prime importance for the understanding of the practice of rhetoric in the (later) Roman empire.

### **Burman, Lars (Uppsala University Library, Uppsala, Sweden)**

#### **Student-organized Rhetorical Exercises. Practices at Uppsala University before the Middle of the 19th Century**

The paper describes and analyzes the various rhetorical exercises which were undertaken at the Swedish student "nations" from the late 17th to the early 19th century. During this period disputations, orations and *exercitii styli* were constantly organized among and by the students themselves. These traditional exercises did not disappear until the 1840's when new

modes of academic life had taken over, but debate societies would survive at the nations until after the Second World War.

Between 1663 and 2010 membership in a student nation was compulsory in Uppsala and Lund. These organisations, originally formed by students with a common geographical background, are run by the students themselves, who choose their chairmen and representatives among the students. They also choose a professor as the nation's inspector. The nations have always provided a social network and a venue for conviviality, but their role in the educational system has been largely overlooked. The paper will show how the senior students, together with the inspectors, used the nation system for supplementary education, propping up a poor university system. Extant material shows how students constantly trained scholastic disputations, complete with prayers and prefatory and concluding orations. The paper will also explain how Carolus Linnaeus used his inspector position and the system of nation orations for furthering both skillful delivery and the study of Swedish natural science.

The paper centers on Uppsala and will show how the students' self-organized exercises prepared them for university exams and careers in the church or the state. Learning to take the scene and give a persuasive oral delivery became a self-imposed task for the students.

The presentation builds on large collections of extant protocols, which give an unusual insight in the practices of rhetorical academic training of the period.

### **Burton, Vicki Tolar (Oregon State University, Corvallis, OR, USA)**

#### **The Rhetoric of Witnessing: Anti-Slave Trade Testimony in *The Life of Silas Told***

Silas Told is best known as the eighteenth-century Methodist preacher who rode with Newgate prisoners in the gallows cart, buffering them from the raucous London mobs and ministering to their souls until the last. However, his spiritual autobiography, *The Life of Mr. Silas Told*, contains more than tales of pre-execution conversions, for Told spent his youth as a seaman on British slave traders, transporting human cargo from Africa to the British West Indies. In this presentation, I argue that the 1786 publication of

Told's scathing and detailed eye-witness account of abuses aboard Atlantic slave trade ships and his careful naming of captains under whom he served and chronicling of each captain's abuses functioned rhetorically to engage the public in anti-slave trade debates and to prepare the way for political action including William Wilberforce's first introduction of anti-slave trade legislation to British Parliament in 1789. This presentation joins the scholarly discussion among historians of rhetoric regarding abolition and human rights. Drawing on theories of material rhetoric and rhetorical accretion (Tolar Burton 2008) I will analyze political and spiritual testimony in which the speaker employs horrific details like throwing slave bodies to the sharks in order to indict powerful perpetrators of slave torture, even as Told confesses his own implication in the slave trade. As Charles Bowden, author of *Murder City: Ciudad Juarez and the Global Economy's New Killing Fields*, said when asked why he was drawn to reporting the Juarez murders, "What I think is there have to be witnesses. What I think is a record has to be made.... I mean, 5000 people have been butchered in this city in three years. Somebody has to write this down. Somewhere there has to be a record" (radio interview quoted in Arabella Lyon and Lester C. Olson's introduction to the 2011 special issue of *RSQ Human Rights Rhetoric: Traditions of Testifying and Witnessing*). For the Atlantic slave trade, Silas Told provides such a record.

### Calboli, Gualtiero (Università di Bologna, Bologna, Italy)

#### What the Ancient Rhetoricians Thought about the Digression: Hermagoras, Cicero, Quintilian, Cons. Fortunatianus

The digression (*parekbasis*) was ignored by the *Rhet. Alex.* and Aristotle but considered by Hermagoras and Cicero (*inv.* 1.27; 1.97) and Quintilian who dedicated one whole paragraph to it (*inst.* 4.3). The first work where this rhetorical instrument has been considered is Cicero *De inventione* (cf. *Rhet. Her.* 1.12 without the name *digressio*). According to Cicero the digression can be considered from two points of view. The first one is the narration which was divided into three genera whose the second is the digression. Fortunatianus (*ars* 20) adds that digression is connected with narration and can be employed *cum ea res est in narratione, quae maximam in se continent atrocitatem*.

The digression is placed between judicial rhetoric and literature. But rhetoric too originated from judicial activity which was connected with the early collections of laws, like the Sumerian, Babylonian, Hittite, included action in a court. The later development of rhetoric into a literature concerned the style and the doctrine of figures. Also the digression rather concerns the literary field. The best example is perhaps Cicero's eulogy of the literary studies at the end of the discourse *Pro Archia poeta* (12-27), placed at the same point, a little before the end, as suggested by Hermagoras.

The second aspect of the digression pointed out by Cicero (*inv.* 1.97) concerns the *partes orationis*, to which also the digression could belong, though not always in the same digression. Cicero ascribes this doctrine to Hermagoras, but adds that he doesn't agree with Hermagoras: *Nobis [...] non placuit in numerum [partium orationis] reponi*.

The *parekbasis* has never been accepted by all rhetoricians as a part of the discourse and Quintilian says that it could be considered as a part of the speech or only an *adiutorium vel ornamentum partium*, and adds (*inst.* 4.3.2) that the digression *ab ostentatione declamatoria iam in forum venit*.

It seems therefore that the rhetoricians did not like so much the digression which remained almost extraneous to the judicial speech, rather a product of declamation, but was largely employed by the orators. On the other hand rhetoric itself was not accepted by almost all Roman and medieval jurists as a serious activity.

### Camargo, Martin (University of Illinois, Urbana, IL, USA)

#### High Concept but Low Traction: A Failed Experiment in Late Medieval Rhetoric

The Swedish cleric Matthias of Linköping is best known as the author of theological works and as the confessor and confidant of St. Bridget. His *Poetria*, probably written while he was a student at Paris ca. 1320, is interesting for being the only one of the surviving medieval arts of poetry and prose that makes extensive use of Aristotle's *Poetics*, via the *Middle Commentary* of Averroes in the 1256 Latin translation by Hermannus Alemannus. The



*Poetria* survives in only one copy and was the least influential of the extant works of its genre, a fate that its most recent editor Birger Bergh attributes to Matthias's failure to add "anything principally new" to his Aristotelian source and his success in obscuring it further "by not fully grasping the meaning of Hermannus' text." Without exaggerating Matthias's accomplishment, I want to complicate the usual assessment of the *Poetria* by approaching it in terms of what I take to be its actual goal. I will argue that Matthias set out in this work to perform an act of 'translation': a deliberate attempt to integrate the Aristotelian theory of poetry that he would have encountered in his study of logic with the Horatian-Ciceronian theory of poetry that dominated grammatico-rhetorical instruction in Latin composition, as embodied in the most influential medieval art of poetry and prose, Geoffrey of Vinsauf's early thirteenth-century *Poetria nova*. I will show how the very features that make Matthias's *Poetria* worth studying as an interdisciplinary experiment in critical theory would have compromised its practical utility to the teachers of rhetorical composition who embraced Geoffrey of Vinsauf's textbook for centuries and even to the university teachers who used the *Poetria nova* to teach rhetorical theory.

**Campbell, Kermit (Colgate University, Hamilton, NY, USA)**

### The Making of an Ideal Hero: Greek and African Epic Traditions

One of the more surprising aspects of Homer's *Iliad*, a book about war, is the combatants' swiftness of tongue. Further, we learn that it is quite customary for these combatants to be well trained in word or speech and in action or military combat. From his youth, Achilles, for instance, has been taught to be this kind of hero, a perfect balance between a man of words and a man of deeds. This example in the Greek epic tradition seems to parallel what one finds in one of the many African epic traditions, specifically the epic of Old Mali. The heroic figure in this case, Maghan Sundiata, isn't quite the ideal blend of word and deed, but his upbringing is not unlike that of Achilles or, more likely Alexander the Great. In fact, in his youth, Sundiata is said to have been told stories about Alexander the Great. What was the nature of these stories and what purpose did they serve in an African

context? I believe that Alexander was a model not just for conquering peoples and building an empire but more so a model for becoming the kind of hero that the griot, the epic tale teller, can sing about for generations. A close examination of Sundiata's rise to power will reveal his foundation in rhetoric and the influence of Greek antiquity on his rise.

**Camper, Martin (Loyola University Maryland, Baltimore, MD, USA)**

### Ancient Biblical Prayer, Contemporary Controversy over Magic: An Argument for the Two Classical Categories of *Stasis*

How do communities reconcile the cultural distance between historical, normative texts and contemporary life? While more conceptual answers to this question exist (Leff 1993), this paper uses classical *stasis* theory, an inventional system for determining the central issue in a dispute, as a method to explore how communities, through argument, apply culturally distant, historical, normative texts. Thus, this paper advances modern theoretical extensions and applications of classical *stasis* theory (e.g. Gross 2004) by 1) drawing attention to a part of classical *stasis* theory that has received little scholarly attention: the legal or interpretive *stases*, a classification of central issues in disputes over the interpretation of written documents; and 2) showing how the interpretive *stases* can be used with the more familiar *stases* (e.g. conjecture, definition) to analyze complex argumentation.

For a case study, I examine the controversy over Bruce Wilkinson's 2000, U.S. bestseller *The Prayer of Jabez*. The book urges the Christian reader to pray an obscure prayer from 1 *Chronicles* in the "Old Testament" of the Bible for 30 days with the promise of direct, miraculous results. Many Christians, however, decried the book as advocating magic, a forbidden practice in virtually all Christian communities.

This case study illustrates the complexity that arises when arguments are grounded in texts. The arguments in this controversy can be classified under the more familiar *stasis* of definition and the interpretive *stasis* of assimilation. Definition arguments involve questions of categorization. Assimilation arguments involve questions of applying texts to novel situations.

In this controversy, these two kinds of argument interact as rhetors attempt to define the line between magic and prayer and to determine how to apply the prayer in 1 *Chronicles*.

Ancient rhetoricians were concerned with how arguments over texts interact with arguments over non-textual issues. Cicero, Quintilian, and Hermogenes theorized ways these kinds of arguments relate to each in their accounts of *stasis* theory. Though these accounts offer valuable insights, they have limitations. I consider and build on these ancient accounts, along with more recent ones (Kock 2012), to further our understanding of how texts are used to argue over behaviors and beliefs.

**Cardoso, Isabella Tardin (Universidade de  
Campinas, Campinas, Brazil)**  
*The Spectacle of Culture in Cicero's Oratory*

The hypothetical perspective of a foreigner that comes from another culture is a notorious rhetorical resource employed in several speeches of Marcus Tullius Cicero. In the beginning of *Pro Caelio* and *Pro Sestio* the non-Roman condition of a surprised outsider helps the orator to present as impersonal, thus objective, such "framework of thought" (Kaster 2006), which he is up to develop in defence of his client. Cicero's rhetorical manipulation of ethnical and geographic images has been recently demonstrated (Vasaly 1993). In this paper I would like to investigate how this fiction of a non-cultural perspective is sustained or denied along the argumentation of those texts, both delivered in the same year (56 a.C.) and both vividly appealing to some canvas of Roman dramatic texts (Axe 1989; Leach 2000; Moretti 2011).

**Carlson, Laura (Queen's University, Kingston, ON,  
Canada)**  
*The Opus Caroli regis contra Synodum: Rhetoric as  
Imperialism in the Carolingian Empire*

Despite its unrivalled status as the longest extant work from the Carolingian period, the *Opus Caroli regis contra Synodum* (also known as the *Libri Carolini*) has endured a motley history vis-à-vis the imperialist spiritual policy of Charlemagne and his intellectual

circle in the late eighth century. Designed as an attack on the repeal of Byzantine Iconoclasm at the 2nd Council of Nicaea in 787, the *Opus Caroli* has been contextualized largely as a treatise on images. This overly simplistic classification ignores the importance of the text in the larger intellectual context of the Carolingian Empire. The *Opus Caroli* reflects not only the increasing chasm between "Eastern" and "Western" Nicene Christianity during the eighth century, but also reveals a larger cultural and intellectual fissure. Embedded within the *Opus Caroli* is a manifesto of Carolingian linguistic philosophy, a politically-charged synopsis of the Carolingian intellectual program. The rediscovery and renewed interest in the study of language, particularly the role of trivium (grammar, rhetoric, and dialectic) and its increasing associations with inherited Neoplatonic and Aristotelian thought emergent within the Carolingian court culture, schools and monasteries, contrasted sharply with the Byzantine return to an image-based spiritual culture following 787.

This paper re-contextualizes the advances of the Carolingian schoolroom on a wider geopolitical scale. Although numerous handbooks on classical rhetoric and dialectic survive from this period, they have typically been dismissed as "dry schoolroom material", with little relevance to the development of Carolingian spirituality or imperial policy. Theodulf's text proves this was not the case. I will analyze how Theodulf promoted Carolingian linguistic philosophy and, by proxy, Carolingian superiority in two ways: a) how the Byzantines' lack of linguistic training precluded their understanding of Scripture, leading them into idolatry and b) how this ignorance was reflective of endemic spiritual and political failings within their Empire. This paper will reframe the *Opus Caroli* as revelatory about the Carolingian's appropriations and application of classical linguistic disciplines, particularly rhetoric, as a tool of imperialist propaganda. This will help unify previously isolated approaches to the Carolingian Empire, demonstrating the fundamentally integrated nature of the Franks' imperial, spiritual, and intellectual agenda.

**Carmona Centeno, David (Universidad de Extremadura, Cáceres, Spain)**

**La escena típica de la *epipólesis*: de la épica a la historiografía**

El término ἐπιπόλησις fue utilizado en la Antigüedad para denominar el episodio del canto IV de la *Iliada* en que Agamenón, caudillo de los aqueos, recorre las huestes y dirige una exhortación distinta dependiendo de a quien se acerque. Trataremos brevemente, en primer lugar, cómo este tipo de arenga, adaptada al género historiográfico por Tucídides, se convirtió en una escena típica que apareció repetidamente a lo largo de la tradición historiográfica grecolatina con múltiples variaciones. En segundo lugar, destacaremos el uso que hacen los historiadores de ella, gracias a la interacción entre retórica e historiografía, para dotar de ἐνάργεια las descripciones de batalla y contribuir a la caracterización de la figura del general.

**Caruso Valentina (Università degli Studi di Napoli, Napoli, Italy)**

**“Nel nome del padre”: la retorica dell’εὐγένεια in Euripide**

La produzione letteraria omerica e quella lirica testimoniano l'importanza dell'εὐγένεια tra i concetti cardine della sapienza ellenica. Essa si caratterizza tanto dal punto di vista genetico-aristocratico – quale virtù trasmissibile di padre in figlio in quanto propria di un superiore rango sociale – che etico – avendo come ineliminabile ed anzi principale portato magnanimità e coraggio.

Il ripensamento critico cui la società ateniese del V secolo a. C. sottopone questo insieme ad altri valori risente inevitabilmente dell'influsso della nuova speculazione socratica e sofistica come dei dolorosi eventi politico-militari del periodo. La conseguente rifunzionalizzazione del fortunato τόπος letterario della 'buona nascita' trova emblematica profondità e ricchezza nel teatro euripideo. Nella superstita produzione del drammaturgo sono rintracciabili numerose riflessioni sul tema – la cui fortuna ed efficacia retorica è ampiamente attestata dalla successiva tradizione antologica –, esplicitamente connotate nella direzione di una connessione dell'εὐγένεια al νόμος e all'ἦθος più che alla

φύσις: la vera nobiltà, cioè quella del cuore, spesso è propria dei poveri, talvolta ostacolata, anzi, dalla ricchezza, e la sua genetica trasmissione di padre in figlio è – e deve essere – tale in virtù di una libera scelta di rispetto e imitazione dell'αἰδώς familiare.

Il contributo qui proposto analizzerà forme e modi dell'enunciazione del tema in ispecie nella prima e media fase del teatro euripideo, disvelandone la funzionalità a veicolare un messaggio politico-ideologico di peculiare acume nel coevo panorama culturale. Si muoverà, pertanto, dal rilevare, negli *Eraclidi*, il richiamo del motivo in relazione al sacrificio di Macaria, figlia di un γένος straniero e supplisce, a evidenziare, già nei primi anni della guerra peloponnesiaca, la labilità e intrinseca ambiguità dell'ideologia cui Atene, come testimoniato da più luoghi dell'oratoria contemporanea, affermava la propria identità. Si osserverà, di seguito, come nella ῥῆσις con cui Oreste, nell'*Elettra*, loda l'ἀρετή del cognato αὐτοῦργός, il concetto giunga a sostanziare la legittimazione politico-sociale di un 'ceto medio' nella cui umiltà e laboriosità è l'unica possibilità di salvezza dai conflitti interni e esterni suscitati dall'invidia di classe e dalla brama di potere. Tale interpretazione potrà essere avvalorata da una lettura del τόπος in coevi drammi del poeta a noi pervenuti in maniera frammentaria, le cui γνώμαι sulla vera εὐγένεια trovano plausibile collocazione in scene agonali, a ribadire la dignità di personaggi di illustre origine poi ripudiati dal proprio γένος e socialmente emarginati.

**Castelli, Carla (Università degli Studi di Milano, Milano, Italy)**

**La precisione controversa: indagine sull'*akribeia***

Il contributo intende dar conto di un'articolata indagine lessicale e contenutistica sull' *akribeia*, caratteristica dello stile e dei contenuti, nell'ambito della teoria e della pratica oratoria greca di età classica e imperiale.

Gli argomenti toccati nell'intervento saranno i seguenti:

- L' *akribeia* come manifestazione artistica : pittura, scultura, oratoria.
- Il ritratto dell'oratore preciso

- Teoria e tecnica dell' *akribeia* oratoria : la selezione dei contenuti e la struttura verbale del discorso.
- Contro l'*akribeia* : un ideale non condiviso.

L'obiettivo del contributo è far emergere un profilo dell'oratore *akribes*, orgoglioso di sé (è il caso di Isocrate o di Elio Aristide), ma anche oggetto di pesanti critiche, da Antifonte allo scritto *Sul Sublime* e oltre. Egli incarna un ideale discusso ma assai vivo e operante ed è dotato di una precisa idea della retorica, di cui si cercherà di far emergere la sostanza tecnica e teorica.

### Celentano, Maria Silvana (Università «G. d'Annunzio», Chieti-Pescara, Italy)

#### Giovanni Crisostomo, *De statuis* 2: Un'omelia 'politica' fra tradizione e innovazione

Ad Antiochia, nel 387, l'imposizione di una tassa molto elevata genera una violenta rivolta. L'imperatore Teodosio minaccia la distruzione della città. Al giovane sacerdote Giovanni, che per la sua eloquenza sarà chiamato Crisostomo, spetta il difficile compito di consolare e incoraggiare i fedeli e di ristabilire una relazione tra il potere imperiale e il popolo di Antiochia. Ed è questo l'obiettivo delle omelie "*Sulle statue*", tenute dal Crisostomo poco dopo la sua ordinazione presbiterale. Tra di esse si segnala, per l'articolata struttura del discorso e il tono fortemente patetico, la seconda omelia del corpus.

### Celestino Montenegro, Ana Cristina (New York University, New York, NY, USA)

#### La *rethorique du Tresor* de Brunetto Latini et la *Rectorique de Cyseron* de Jean d'Antioche: deux vulgarisations de la rhétorique cicéronienne au XIIIème siècle

Les deux premières vulgarisations de la rhétorique cicéronienne en vernaculaire français qui nous soient parvenues ont été composées avec une vingtaine d'années et des milliers de kilomètres de distance. Brunetto Latini, notaire florentin, a commenté le livre premier de *De inventione* lors de son exil en France, vers 1260, dans le cadre de sa compilation didactique et

politique, le *Tresor*. Jean d'Antioche a vraisemblablement travaillé auprès de l'Hôpital de Saint-Jean de Jérusalem, en Outremer, et aurait traduit, vers 1280, les deux livres de *De inventione* et les quatre livres de la *Rhetorica ad Herennium*, à la demande du frère Guillaume de Saint Étienne.

Si j'ai parlé de commentaire et de traduction, les pratiques qui peuvent être inscrites sous ces appellations sont très variées. L'objectif de cette communication sera de dégager les particularités de la pratique de vulgarisation dans ces deux traités, et leurs conséquences.

Le *Tresor* accentue le fondement politique de la rhétorique. Dans ce texte, les discours de Jules César et Caton sont présentés comme exemples, l'art d'écrire est soumise à la rhétorique - suivant des préceptes qui avaient proliféré en Italie depuis le XIème siècle -, et les couleurs de rhétorique, en circulation dans des traités médiévaux de versification latine, y prennent également place.

La *Rectorique* de Jean d'Antioche reprend les lieux communs de la translocation, en affirmant nous rendre Cicéron au plus près que possible. Le texte nous présente en entier les deux traités susmentionnés et y ajoute un chapitre sur la logique.

Sans prendre en compte l'hypothèse, avancée par quelques commentateurs, que Jean d'Antioche aurait lu Brunetto Latini, il s'agira de présenter des pratiques de vulgarisation et d'appropriation de l'autorité cicéronienne qui relèvent d'usages divers, mais montrent la participation à une même institution rhétorique. La distance géographique est mitigée, mais aussi rendue plus complexe, par des topologies discursives qui s'éloignent et se rejoignent sur des terres autres que seulement celles de la Chrétienté.

### Chakraborty, Amitava (University of Delhi, Delhi, India)

#### Assemblies as Argumentation Platform in the *Mahabharata*

In contrast to the idea of a "Dogmatic Asia" constructed through the Orientalist scholarship, studies have shown that there was a rich and complex tradition of argumentation and public oratory in ancient India with specific institutional practices and

scholarly attention. Though a large part of such argumentation involved public academic debates on philosophy and religion, there were instances of public political argumentation as well. Vedic assemblies and Ganarajyas (republics) had a mechanism of taking administrative and policy decisions after a thorough public argumentation; a mechanism which was also adopted by the Buddhist monasteries to decide on religious and administrative issues. Though monarchies can not be claimed to have such ethos or mechanism of decision making through public argumentation, the *Mahabharata*, the voluminous epic that narrates the story of the war between two groups of the same clan, and often held as a repository of clues to a significant phase of ancient Indian history, portrays argumentation as an integral part of the monarchist assemblies. In such assemblies, where the monarch had the legitimate right to take the final call, most of the political decisions were arrived at after lengthy argumentation, held in public, at times with participants not limited to the legitimate members of the assemblies. There are also instances of lengthy public oratory by a few participants of such debates. Along with monarchic and caste hierarchy, such argumentation also influenced many decisions, in a few instances overturning the monarchic decree through public oration. This paper offers a survey of the portrayal of argumentation and oratory in such assemblies, mostly monarchic, with a few with republican features. Keeping in view the context of preceding institutions like Vedic and republican assemblies and academic assemblies, and the constitutional features of the *Mahabharata* assemblies, this paper would try to show how public argumentation had become a necessary characteristic of assemblies in ancient India, thus subverting even the monarchic absolutism at times.

**Chang, Hui-Ching (University of Illinois at Chicago, Chicago, IL, USA)**

**Naming China: Language Politics in Taiwan**

Clash and cooperation between Taiwan and China under the politically charged "one China" policy have rendered rhetorical strategies and symbolic processes particularly challenging. This study traces the intertwined paths of five sets of names Taiwan has used to name China since the KMT came to Taiwan in 1949, each has evolved through a variety of idiosyncratic historical-political contexts.

"Communist bandits" from the late 1940s is officially obsolete, yet can be nostalgic or satirical in popular discourse. "Chinese Communists" and "mainland" persist, modified according to changing circumstances. "Opposite shore/both shores," from the 1990s, arise from increased contact, while "China" changed from meaning Taiwan and China, to more exclusively China. "PRC," taboo since 1949, entered following the rise of the DPP, especially after 2000, but was again supplanted by "mainland" or "opposite side" after KMT's return in 2008.

Names, as political metaphors, induce collective memory. These names are not self-referential, but other-focused in reflexively defining the self. I apply Laitin's (1998) thought on identity projects to examine how these names have been promoted as identity categories by political players. Together with rhetorical strategies sustaining such memories, they are enlisted to support identity projects, particularly as framed by the unique features of the Chinese language, both in its innate linguistic qualities and people's attitudes toward it.

I also adopt Bakhtin's insights on multiple contesting voices (Bakhtin, 1986; Bruner & Gorfain, 1984) to show the underlying power and ideological struggle in making identity categories. To explore how Taiwan's identity projects are manifested in names it uses for China, extensive historical and archival data, from sources in Chinese and English, were consulted. These data include, among other sources, legal codes; governmental publications and official websites; legislative policies concerning naming practices; public documents and other artifacts; speeches and announcements by political figures; scholarly and popular books on political issues; texts produced by news media; and promotional materials generated by political parties/figures. Analyzing these multilayered configurations of self-other tension allows critical evaluation of the link between language and politics in an idiographic linguistic system where identity brokers maneuver symbols.

**Charney, Davida (University of Texas at Austin, Austin, TX, USA)**

**Self-Persuasion through *Enargeia* in Psalm 77**

In his plenary address at ISHR in 2005, Laurent Pernot encouraged study of the rhetoric of the religion of antiquity. In

response, I offer part of my project in comparative ancient rhetoric, an investigation of rhetorical strategies in the Hebrew Bible, specifically the *Book of Psalms*. In about 60 of the 150 psalms, speakers address God using first-person to fulfill three basic purposes: to plead for rescue from personal problems (laments), praise God for previous favors (thanksgivings), and maintain terms of goodwill (psalms of trust or hymns). The psalms, particularly the laments, are filled with evocative description and imagery of suffering that biblical scholars have tended to treat as expressive, as a release or articulation of feeling, rather than as persuasive. Yet, as rhetoricians know, vivid language—*enargeia*—is among the most powerful forms of *pathos*. *Enargeia* evokes in hearers/readers the physical sensations and emotions of real-world experience, alters their mood or disposition, and may increase their willingness to entertain new ideas and opinions. A particularly interesting example of the persuasive use of *enargeia* comes in *Psalms* 77. *Psalms* 77 has resisted easy classification as a lament or hymn. While the speaker vividly describes distress from physical ailments and distance from God, he fails to call on God for rescue or to make a vow of public praise. Rather, the psalm takes on the quality of a hymn with a lengthy historical narrative of the exodus from Egypt and revelation at Sinai. In this talk, I will suggest that the speaker is recounting, enacting, and prescribing an active form of self-persuasion. Rather than asking God to intervene to relieve his distress, the speaker calls to mind images that change his own disposition. In this way, the speaker uses both first-hand experience and imaginative recreations of such experiences as a way to build moral character, as a form of self-discipline or habitus.

### Chen, Xiaowei (Fuzhou University, Fuzhou, China)

#### Making Your Words Heard across Cultures: Translation Audience Revisited

In translation studies, the issue of “Audience” remains regrettably marginalized although the term has been casually referred to all the time. It has been taken for granted rather than being looked upon seriously both in theory and practice. This has led to many problems in translation. Based on a review of audience concern in past studies, the article approaches the issue within the framework of rhetoric, pointing out that as a special

mode of discourse of its own, translation in the present context could be and should be regarded as a rhetorical activity for doing something effectively on its audience, who is not, as many may presume, a naturally cooperative someone who would take whatever presented to him and be ready to believe all that the rhetor (the translator) says and act as wished, but someone who may only be induced to change attitudes or take actions under the influence of effectively used symbols. In other words, translation is a dialogic process where interaction between the translator and the audience takes place, one in which the translator, based on a clear understanding of rhetorical differences (e.g. in values towards probability and validity of argument, appeal, arrangement of form and presence of “facts”, etc.) between the source language and the target language, as well as the audience’s resulting expectations and constraints, tries to establish such an environment by seeking identification and agreement with the audience through effective use of symbols for the production of an effect on the audience. Discussions and case studies are conducted to show how the theory and practice of translation can benefit from the discipline of rhetoric and how enhanced audience awareness helps words in the translation effectively heard across cultures.

### Chichi, Graciela Marta (Universidad Nacional de La Plata, La Plata, Argentina)

#### La indagación (*exetastikón*) según la *Retórica a Alejandro* y los paralelos en textos aristotélicos. Función y valor de exhibir contradicciones en los dichos (acciones o compromisos) del interlocutor

Se desarrolla, primero, la evidencia que la *Retórica a Alejandro* (RA) ofrece de la especie oratoria llamada indagación o examen (*exetastikòn eîdos*), precisando en cada caso rasgo y función del recurso de exhibir distintos tipos de contradicciones en lo que dice, hace o adhiere el interlocutor del discurso. Mediante el procedimiento, el orador llama la atención del auditorio del discurso sobre las intervenciones del interlocutor en el marco de réplicas (*antilogíai*, RA, 37. 1), por el hecho de que el indagado ha contrariado sus dichos, propósitos o acciones y sus contactos habituales (jugando éstos como indicios suficientes de la identidad del indagado). Asimismo cuentan valores capitales de los géneros oratorios y apelaciones a la conducta correcta



imperante, en el caso del desempeño de un cargo público, como resorte de reproche o de imputación al respecto (RA, 37.5).

La segunda parte del trabajo aborda los paralelos aristotélicos a partir de su evidencia completa. El/la autor/a de la propuesta defiende -en alternativa al juicio en contrario (véase *Rhetorica*, 29, 3, 2011: 289)- la estrecha cercanía de la indagación revisada en RA (consistente en desacreditar los dichos o compromisos del interlocutor ante el auditorio), con la noción aristotélica de “entimema refutativo” (*Retórica*, II, 22, 1396b23-27; 23, 1400b29-33, e.o.). Se habla del tópos entimemático consistente en “observar discordantes en relación al tiempo, a acciones y a dichos” (*Ret.* II 23, Nr. 22), entre otros textos, y se presenta una contrapartida dialéctica, a partir de un pasaje de Las Refutaciones Sofísticas, que hasta donde se sabe no entró en la cuestión del “exetastikòn eídos” en la RA (P. Chiron, 2000, 136-7).

Junto al uso político de la indagación en ciertas funciones de magistrados (La *Política*, 1322b35 y 1322a11), la apreciación (final) es negativa, cuando Aristóteles advierte ante la indagación (*exetázein*) en manos de los *phaûloi*, que disruptivamente, por mor de la ventaja, propician el conflicto (*stasiázein*). Tal sería el contra-modelo a considerar frente a la conducta estable de los honestos (*epieikeîs*), que desean lo justo y lo conveniente para el común y por ello propician la concordia (*homónoia*) (*Ética Nicomaquea* IX, 6, 1167b4-16).

### Chiron, Pierre (Université de Paris-Est Créteil, Paris, France)

#### Les *Progymnasmata* d'Aelius Théon: les apports de la traduction arménienne

En 1997 Michel Patillon, avec l'assistance, pour l'arménien, de Giancarlo Bolognesi, faisait paraître, dans la Collection des Universités de France, une nouvelle édition des *Progymnasmata* d'Aelius Théon, l'une des quatre principales sources, avec les traités d'Aphthonios, du Ps.-Hermogène et de Nicolaos de Myra, pour la connaissance du versant grec de la tradition scolaire des exercices préparatoires de rhétorique (*progymnasmata*), tradition qui a fortement contribué à la formation des élites en Grèce – à partir de la période hellénistique –, à Rome, puis à Byzance. Cette nouvelle édition bouleversait complètement notre connaissance de ce traité, grâce à l'exploitation méthodique

d'une traduction arménienne du VI<sup>e</sup> siècle, dont le texte est à la fois plus complet et plus respectueux de la structure originelle du traité. Ladite traduction était connue depuis longtemps (Hacob Manandyan en a donné une édition princeps en 1938 à Erevan) mais demandait à être rapprochée systématiquement du texte grec conservé. Un délicat travail de rétroversion de l'arménien au grec pour les parties où le texte est conservé dans les deux langues a donné des éléments précieux pour la compréhension des passages où seul l'arménien subsiste. Cette entreprise éditoriale représente un progrès majeur dans la connaissance des *progymnasmata* et conforte le statut du traité comme source principale sur leur mise en pratique dans l'enseignement et les principes pédagogiques qui les ani-maient.

Et pourtant : si l'on se fie au recensement de l'*Année philologique* en ligne, moins de dix comptes rendus de cette édition ont été publiés dans le monde, presque toutes – à l'exception notable d'un compte rendu de George Alexander Kennedy dans l'*American Journal of Philology* – émanant de la francophonie.

Notre objectif dans cette communication sera de montrer combien l'édition Patillon-Bolognesi renouvelle la connaissance et la compréhension d'un cycle de formation dont les pédagogues modernes sont de plus en plus nombreux à s'inspirer, et – conformément à l'axe choisi pour la 20<sup>e</sup> Conférence de l'ISHR – comment elle permet d'affiner la comparaison entre le versant grec et le versant latin de la tradition des *progymnasmata*.

### Christiansen, Nancy (Brigham Young University, Provo, UT, USA)

#### *King Lear*, the Plain Style, and Shakespeare's Humanist Rhetoric

Scholars have noted Cordelia's and Kent's use of and preference for the plain style in this play, but have generally supposed that this “plain style” meant ordinary, straightforward, spontaneous and hence honest expression devoid of figures / artificial ornament. Since Cordelia and Kent are admirable characters, Shakespeare must demonstrate this plain style's virtue in this play. I wish to argue, however, that it is King Lear who holds to this conception of the plain style, not Kent nor Shakespeare. Whereas Cordelia is naive about rhetoric, Kent is self-conscious about

rhetorical principles, as is also the Fool. Both Kent and the Fool attempt to teach Lear a more nuanced and sophisticated understanding of styles and hence of characters, pointing out that the plain style and the honest, sincere expression result, not because the speaker avoids figures / ornament, but because the speaker creates true ornament through decorous use of figures, which innately compose language. The plain and the high styles differ not in the absence and presence of figures, but in the kinds of figures used; and the genuine and disingenuous styles differ not in the absence and presence of figures, but in the appropriateness of their use. Although Lear fails to learn from these two excellent rhetors, Shakespeare's depiction of this instruction provides his audience insightful lessons in how to read and compose various styles and characters. Shakespeare's depiction reveals his familiarity with the issues about the plain style in the curricular debates of his day and of antiquity. His play, then, can be read as a meta-rhetoric, a participating voice in the rhetorical discussions of the Renaissance, and Shakespeare's self-conscious instruction about both rhetorical practices and principles makes him both rhetor and rhetorician, whose views deserve inclusion in any history that aims for completeness regarding Renaissance rhetoric. His views, I will argue, correspond to those of Erasmus and the humanist rhetorical tradition.

In my paper, I will lay out the issues about the plain style in the ancient and Renaissance debates, show these issues addressed in *King Lear*, and delineate Shakespeare's rhetorical philosophy as implied by his depictions in this play.

**Church, Alan (Dickinson State University, Dickinson, ND, USA)**

*Deixis and Emotional Agency in The Wife's Lament*

The Old English poem *The Wife's Lament* has generated more scholarly attention than one might expect of such a minor poem. The poem, like the other elegies in the Old English poetic corpus, attracts our interest in spite of us knowing very little about the context its subject matter describes, generating a considerable amount of speculation that ultimately must be considered subjective. Until recently, rhetoric has not been applied as a means for explaining the poem in any kind of systemic manner. An exception is Ashby Kinch's 2006 article in *Studies in Philology*, in which Kinch studies ethical agency evident in the poem's formal

features, concluding that the poem "positions itself polemically against male-voiced heroic poetry as a rhetorical argument about the problematic ethics of the speaker's *hlaforð*" (125). Although Kinch's argument is not without its merits, the problem with identifying the ethical agency as "problematic" is that such a reading falls into the same trap that has historically befallen critics of the poem: it is impossible to say anything conclusive that pertains to a poem that is, in effect, missing any context other than its own text. Although critics have disagreed in their attempts to recreate a definite context, they are in agreement as to the poem's most salient characteristic. We might call this characteristic the poem's emotional agency, an agency that renders the poem's readers partakers of the speaker's inescapable suffering and sadness. This emotional agency is realized through the rhetorical effects created by the poem's deictic language. Upon entering the enigmatic world of *The Wife's Lament*, the distance between the speaker, the reader, and circumstances the speaker speaks into existence begin to close, compelling them to dwell in the same rhetorical time, space, and circumstances, sharing the powerful emotions underlying the speech act as the speaker forces out words that give shape to a world that is wrought with suffering, revenge, and sinister motives, even if its context remains unknown.

**Ciccone, Lisa (Università degli Studi di Bergamo, Bergamo, Italy)**

*The Perception of Poetry and Rhetoric in the Glosses and Commentaries on Horace's Ars poetica in the Manuscripts of the XIV and XV Centuries*

In 1992 Claudia Villa published the essay *Per una tipologia del commento medievale: l' "Ars poetica" di Orazio*, in which she brought to scholars' attention the commentary on the *Ars* called *Communiter*, handed down by six Italian manuscripts of the XIV century (I have made the edition of this text, now in print). In the *Communiter's accessus*, poetry is connected and not subordinated to rhetoric, and is not perceived as a part of grammar, because poetry and rhetoric concern *affectum* and both aim to persuade *animus auditoris* by using a large number of figures of speech. The *transumptio* and all others figures that, like similitude, 'redouble' the image expressed, become now very



important. Already between the XII and XIII century the commentaries on *Ars* had converted the very difficult verses of the “*Epistula ad Pisones*” into the textbook par excellence always ready for use. In particular the *Materia*, which was the most popular commentary from XII century, when it was written, until the Humanism, focused on the six *vitia* the poet has to avoid to become a good author. However, the perception of the autonomy of the poetry appeared only in the glosses of the XIV century, when it was really important to explain that poetry could use the words and also the images – realized by the figures of speech – to describe a scene or to express an idea. The commentaries therefore theorized the same concept that Dante put into practice with the allegory first of all in the *Commedia* and then in the *Eclogues*. The new rules suggested by the commentaries remained topical also in the second part of the XIV century and in the XV century. Very interesting is the case of Francesco da Buti, a *magister* working in Pisa, who made a commentary on Horace’s *Ars poetica*, in which he took some excerpts from the *Communiter’s* glosses, and wrote also a long *expositio* about Dante’s *Commedia*, in which he made use of the same *Communiter*.

**Coelho, Maria Cecilia de Miranda Nogueira (Universidade Federal de Minas Gerais, Belo Horizonte, Brazil)**

*The Sermon of the Mute Devil* by António Vieira – Platonic Patterns in Jesuit Rhetoric

In 1651, the Jesuit António Vieira, known as the “prince of Catholic pulpit-orators and the emperor of the Portuguese language”, preached the *Sermon of the Mute Devil* in the Convent of Odivelas, Lisbon. In this sermon he affirms that “there is no eloquence, there is no rhetoric with all its figures, which says more, which persuades more and which delights more than that unctuous mute”. Vieira uses the fact that some nuns and other Christians are still under the influence of mirrors to develop his criticism of improped behavior and costumes. Analyzing the equivalence between the mirror and the devil and how they bewitch and deceive, Vieira defends the use of a good mirror (= God) against the bad mirror, a tool invented by the devil. In order to develop his argument in a pattern I identify as platonic, Vieira deals with bad and good uses of images and words, and makes

strategic references to figures of Greek mythology, such as Narcissus, Aphrodite and Helen of Troy. In the present paper, I propose some analogies between Plato’s ideas about a bad-good rhetoric distinction in *Gorgias*, *Phaedrus* and *Sophist* and Vieira’s ideas about the use of a bad mirror (erroneous reflection about Scriptures) and false images, and of a good mirror (right reflection about Scriptures) and good images. I also intend to address questions as of the relation between rhetoric and ethics, comparing the *Sermon of the Mute Devil* and the *Sermão da Sexagésima* (Lisbon, 1655), considered a small treatise on rhetoric, with the *Sermão da Primeira Domingo da Quaresma* (Maranhão, 1653), in order to corroborate my analyses of Vieira’s theory and practice of sacred persuasion and his roots in – or at least his parallelism with – Greek rhetoric. This paper follows the research I have been doing and presenting at ISHR Conferences. In 2009, I analyzed Gorgianic patterns in three *Sermons for Ash Wednesday*, and in 2013, Pre-Socratic references in *Le Lacrime d’Eraclito*. I hope the present paper can bring some insights to a dialogue between Greek and Jesuit rhetorical traditions in spite of differences between pagan and catholic cultures.

**Colella, Massimo (Università degli Studi di Firenze, Firenze, Italy)**

«Con righe a puntini... quasi per suggerire ‘continua’». Aposiopesi e retorica del silenzio nella poesia montaliana

«Dura opera, / tessitrici celesti, ch’è interrotta / sul telaio degli uomini. E domani...»: così si conclude il trittico montaliano *Tempi di Bellosguardo* costituente la terza sezione de *Le occasioni* (1939). Si conclude con un’aposiopesi incisiva, che allude nel silenzio della sospensione al dramma e alla speranza del domani, all’ipotesi della sfida della civiltà poeticamente lanciata, con lo sguardo rivolto alle *Grazie* foscoliane e al loro telaio virtuoso, proprio nell’affastellarsi tragico degli eventi bellici segnati dai totalitarismi.

La poesia di Eugenio Montale, indiscusso protagonista della scena letteraria novecentesca italiana, è tramata da innumerevoli figure della sospensione e dell’attesa, programmaticamente interrompenti il flusso discorsivo; e se è vero che l’aposiopesi o reticenza formula al lettore la richiesta di «un’ampia mossa

cooperativa» (Claudia Caffi, in *Dizionario di linguistica e di filologia, metrica, retorica*, a cura di Gian Luigi Beccaria, Torino, Einaudi, 1994; cfr. anche ad es. Michele Prandi, "Una figura testuale del silenzio: la reticenza", in *Dimensioni della linguistica*, a cura di M.-Elisabeth Conte, Anna Giacalone Ramat, Paolo Ramat, Milano, Angeli, 1990), il lettore montaliano è chiamato a cooperare energicamente con l'intentio auctoris e l'intentio operis allo scopo di decifrare i versi sublimi attraversati dalla retorica del silenzio.

Figura retorica già indagata dalla *Rhetorica ad Herennium* e dalla *Institutio oratoria* quintiliana, l'aposiopesi trova un suo grande interprete armonico-tonale nel poeta che dagli *Ossi di seppia* (1925) ad *Altri versi* (1980) ha saputo rifunzionalizzare la tavolozza retorica ad una sua idiosincratia espressione artistica: la reticenza, sigillo conclusivo (es. «"Ma io..."», *Xenia* II, 7), o senhal interno al discorso poetico, connesso ad es. alla creazione di alter ego («com'è possibile, come... / ma qui gli cadde di mano / quella penna di cigno», Se l'universo nacque...), pare essere sempre montalianamente intesa come emblema significativo della dialettica umana della continuazione e della memoria («con righe a puntini... quasi per suggerire / [...] 'continua', *Il repertorio*).

Il paper vorrebbe colmare una lacuna notevole nell'ambito dello *status quaestionis*, provando a catalogare e classificare tipologicamente le numerose aposiopesi della poesia montaliana diacronicamente considerata, al fine di individuare persistenze ed evoluzioni nell'usus della figura nell'arco di un'estrinsicazione lirica pluridecennale.

### Conley, Thomas (University of Illinois, Urbana, IL, USA)

#### Two Seventeenth-Century Monuments of Scholarship – or is it Propaganda?

Jan Gruter's six-volume *Lampas* (1604-12) and the Louvre *Corpus Historiae Byzantinae* (1630-1705), for all their significance in Classical and Byzantine studies, are seldom considered in any detail by today's students in those areas. The present study inquires into the place they occupied between "propaganda" in the more common usage (as distorted communication designed to shape opinion) and the older notion of "propaganda" as

"propagation", as in "Propaganda fidei". Looking at the political aspects of scholarship, we begin better to understand the editorial decisions that determined their contents and organization.

### Conte, Sophie (Université de Reims Champagne-Ardenne, Reims, France)

#### Les discours panégyriques de Louis de Cressolles : enjeux rhétoriques et politiques

Louis de Cressolles publie en 1620, à la suite des *Vacationes autumnales*, ample traité sur l'action oratoire, dans le même volume, un ensemble de cinq discours écrits en remerciement pour la réouverture du collège de Clermont: *Panegyricus Ludovico XIII Galliae et Navarrae Christianissimo Regi votus in Gratiarum Actionem pro scholis restitutis Collegii Claromontani Societatis Iesu in Academia Parisiensi. Item aliae aliis gratiarum Actiones*.

Ce sont des discours de circonstance: en butte à l'hostilité de l'Université et du Parlement, les Jésuites ont été contraints d'interrompre leurs enseignements au collège de Clermont, à Paris, de 1595 à 1618. L'intervention de Louis XIII fut décisive pour rétablir leur situation, et les Jésuites ne manquèrent pas de remercier le roi. Le contexte dans lequel s'est développée cette production littéraire est bien connu depuis les travaux de Marc Fumaroli qui déplore, à juste titre, dans L'âge de l'éloquence que « à Paris, les Jésuites en [fassent] souvent trop ».

Nous nous proposons d'étudier malgré tout ces textes peu connus, pièces de rhétorique épideictique dont les fondements antiques ont été étudiés par Laurent Pernot (*La rhétorique de l'éloge dans le monde gréco-romain*). Ces discours à visée politique s'adressent à cinq destinataires différents: le roi, ses conseillers, et les trois ordres de la société française d'Ancien Régime, clergé, noblesse et tiers-Etat. Nous procéderons à une analyse croisée de ces textes liés entre eux par l'allusion tacite aux Etats-Généraux de 1614, où le sort des Jésuites avait été discuté sinon réglé. Nous montrerons aussi comment ils dialoguent avec le paratexte et le traité avec lequel ils sont publiés. Cette lecture rhétorique mettra ainsi en évidence la façon dont le texte résonne dans le contexte politique et social du temps.

Ce recueil participe à l'histoire des idées, comme témoignage des rapports entre les Jésuites et les différentes formes du pouvoir. Il est également, du point de vue de l'écriture, représentatif de la manière érudite de Cressolles, dans laquelle on retrouve l'inspiration des *Vacationes autumnales*.

**Cook, Brad (University of Mississippi, Oxford, MS, USA)**

*Clemenceau's Démosthène: Its Methods and Messages*

In the summer of 1925 the great French politician Georges Clemenceau (1841–1929) wrote a book to present the great Athenian politician Demosthenes (384–322 BC) as an exemplar to the youth of France, and the world. The method and message of Clemenceau's *Démosthène*, however, are obscured today by an artificial cloud that impedes analysis of the role that his text should hold in the history of rhetoric and of Demosthenes' reception. That cloud is the result of an anecdote about Clemenceau's supposed reliance on the historian Robert Cohen (1889–1939), first reported in 1992 by Bertrand Hemmerdinger, and subsequently cited by Cagnetta 1995, Canfora 1998, and Pernot 2006. This anecdote will be shown as false in light of Clemenceau's actual method of composition, which will be explained through analysis of his use of scholarly sources and comparison with Clemenceau's own words about Demosthenes and ancient Greek culture from the many decades of his public life.

Once Clemenceau's actual method of composition is explained, the distinctive rhetoric of his presentation can be properly assessed. Again, it will be necessary to counter old complaints about "language more dithyrambic than sober" (Adams 1927) and recent ones about "passages détestables" (Hemmerdinger 1992). It will be shown how the rhetoric of his *Démosthène* is intentional and consistent with Clemenceau's long-established style, especially his abundant use of metaphor, a penchant he shares with Demosthenes. How that rhetoric serves, in turn, to convey the message of the *Démosthène* will be explained by clarifying as yet unobserved features about the birth of the idea for the book on one day in May 1923 and by contextualizing this particular book amidst Clemenceau's broader philosophical and pedagogical beliefs and goals.

To illustrate how influential Clemenceau's presentation of Demosthenes once was, the paper closes by comparing Clemenceau's cross-cultural use of Demosthenes with the cross-media presentation of Demosthenes by the French sculptor Antoine Bourdelle (1861–1929). His sculpted illustrations for a special 1929 printing of *Démosthène* epitomize Clemenceau's vision of the orator and enhance it through Bourdelle's distinctive visual rhetoric to make *Démosthène* even more important in Demosthenes' reception in modern culture(s).

**Copeland, Rita (University of Pennsylvania, Philadelphia, PA, USA)**

*Enthymeme and Emotion in Medieval Responses to Aristotle's Rhetoric*

Recent critical responses to Heidegger's studies of Aristotle's *Rhetoric* have stressed how Heidegger links the role of the emotions to the formal rhetorical reasoning represented by the enthymeme. In his lectures on the *Rhetoric*, Heidegger foregrounds emotions as "the ground out of which speaking arises," and his discussion of that ground follows the course of Aristotle's account of enthymeme as a device of reasoning. Heidegger's studies give us a powerful language with which to theorize emotions as *pisteis*. Medieval commentators on Aristotle's *Rhetoric* also found in Aristotle's thought about emotion and reasoning something that was striking. The analyses of enthymeme in medieval commentaries on the *Rhetoric* invite new attention for their intuitive efforts to apprehend the role of enthymematic reasoning in what Heidegger considered Aristotle's "phenomenology of the passions." This inquiry will focus on, although not be limited to, Giles of Rome's vast and authoritative commentary.

**Copello, Veronica (Università di Pisa, Pisa, Italy)**

*La strategia retorica delle similitudini nell' Orlando Furioso di Ludovico Ariosto*

Nell'*Orlando furioso* di Ludovico Ariosto (1474-1533) le similitudini sono portatrici di una novità storica, dal punto di vista sia quantitativo che qualitativo. Se il numero dei paragoni in generale (956) quasi raddoppia rispetto ai precedenti poemi cavallereschi (Pulci, Boiardo, Niccolò degli Agostini, Cieco da

Ferrara), quello delle similitudini 'lunghe' (con il figurante, cioè, di almeno quattro versi) quintuplica. L'arte delle similitudini lunghe proviene da Omero e Virgilio, tanto che vengono anche definite «similitudini epiche». Quasi non se ne trovano nel *Canzoniere* di Petrarca, mentre Dante ne fece un uso funzionale alla rappresentazione. La marca di classicità che le caratterizza assume nel *Furioso* un innovativo valore stilistico, tonale e 'di genere' di cui si erano già accorti i contemporanei: il *Furioso* è stata la prima opera per la quale furono stilati elenchi di «comparazioni». L'operazione critica e culturale è sintetizzata dal titolo di un volume di Daniel Javitch: *Proclaiming a Classic. The Canonization of Orlando Furioso* (1991); il processo di affiliazione ai classici messo in atto dai primi commentatori sfruttava la frequenza delle similitudini per dimostrare l'appartenenza del *Furioso* al genere epico invece che a quello romanzesco.

Nel *Furioso* la similitudo funge da *probatio* o da *ornatus*, come nell'oratoria antica, ma il più delle volte il denominatore comune dei paragoni è il conseguimento dell'armonia. Tale intento emerge dall'inserimento delle similitudini nell'ordinata costruzione metrica dell'ottava, come dalle operazioni di riscrittura dei predecessori, dove Ariosto insegue l'equilibrio formale eliminando gli elementi troppo preziosi o vili. In generale, i paragoni distraggono da un'emozione, presentando altre situazioni o storie, oppure facendo in modo che il compiaciuto riconoscimento di una fonte smorzi la partecipazione del lettore alla vicenda narrata; egli viene così iniziato a quel distacco critico nei confronti della materia narrata che si rivela essere una delle chiavi interpretative del poema. Le similitudini, insomma, al pari di altri strumenti retorici, svolgono un'operazione di controllo del coinvolgimento emotivo e del ritmo narrativo. Sono dunque anche un forma di autocontrollo del poeta, che in fase di revisione talvolta inserisce similitudini 'a freddo', in un tessuto narrativo già formato, come si deduce dagli autografi ariosteschi.

**Correia Martins, Ana Isabel (Universidade de Coimbra, Coimbra, Portugal)**

*Virtus and Vitium across Humanistic Culture: Loci communes sententiarum et exemplorum* Collected by Andreas Eborensis (1569)

The Humanists of the Renaissance elected multiplex *imitatio* as the preferential philological method in their encyclopedic

productions, based on *aemulatio of exempla auctorum*, through the assimilation of their precepts and Graeco-Latin fundamenta. The epistemic framework of Classical Antiquity, converted into a *uox universalis*, promoted the *ars combinatoria* in humanist writings and constructed a diachronic relationship between Classical and Modern cultures. Many scholars during the 14th, 15th and 16th centuries were tenacious in reconstructing a rhetorical-philosophical *corpus*, having transmitted a perennial legacy at the service of moral pedagogy, which is a driving force for literary genesis and creation.

In this way, humanists were engaged in a proto-mechanism of inter-textual construction through the revitalization and revalidation of traditional matrixes which are the link and the interface between History and Literature. In fact, the exemplum of the bees that gather pollen is an argument that validates and justifies their methodology: to separate and classify all that accumulated knowledge and then (re)organize and distribute it in common places. This process of *variatio ac renouatio* converts the collector into *auctor* and the Rhetoric - as *mater disciplinarum* - is represented in apophthegmatic literature and in its hermeneutic exercises, focused on the role of memory. Many works like *Collectaneae*, *Florilegia* and *Miscellaneae* - organized in *loci communes sententiarum et exemplorum ex thesauris graecorum et latinorum* -, reveal the *ingenium inuentionis* of *ars bene scribendi*.

Thus, we intend to study the Rhetoric of *Loci communes* and to recognize the Poetic and Philosophy of *Genus sententiarum* in a particular Portuguese humanist Andreas Eborensis. In his *Loci communes et sententiarum et exemplorum memorabilium ex probatissimis scriptoribus* [...], written in Latin and published in 1569 in Olysiopone, he collected many sentences from several classical authors, *ex graecis* - Plato, Aristotle, Diog. Laert., *ex latinis* - Seneca, Quintilian, Cicero, Horace, Plinius, Sallustius, developing perennial concepts. We will shed light on *uirtus* and *uitium* - the most idoneous *topoi* of human being - in a broader sense: defining, circumscribing and exploring all these voices, in order to interpret their way of thinking and their role for the History of Rhetoric.

**Cromer, Erin (Purdue University, West Lafayette, IN, USA)**

**Ignored in Translation: Recovering the Medieval Arabic Inheritance of the Ancient Greek Philosophical Tradition**

Many existing commentaries by historians of rhetoric have illuminated the ways Hellenistic thought was discovered during the Western Renaissance and Enlightenment period; however, far less is known about how ancient Greek texts were transmitted or what series of complex forces at work paved the way for its acceptance and adaptations along the way. Indeed, a common misconception concerning Greek culture, as De Lacy O'Leary astutely points out in *Arabic Thought and Its Place in History* (1954), concerns Western education's unfortunate inclination to "treat philosophy as coming to an end with Aristotle and beginning again with Descartes after a long blank during which there lived and worked some degenerate descendants of the ancients who hardly need serious consideration" (3). However, many recent scholars and historians of rhetoric have argued for a renewed interest in returning to those under explored rhetorical traditions that have long remained silenced in our own histories of rhetoric.

Recovering lost traditions, I argue, is not only important work but also necessary work if we are to understand our field's diverse histories. For these reasons, I call attention to the medieval Arabic philosophical tradition and its central role in recovering, translating, and illuminating Greek thought for an Islamic civilization. More succinctly, I turn to three key medieval Arabic philosophers in the Eastern translation movement—al-Kindī, al-Fārābī, Ibn Rushd (Averroes)—to show that far more than merely offering word-for-word copies of Greek texts, the Arabic translations were generative projects that conveyed new knowledge of Aristotelian thought, ultimately shaping Islamic philosophical thinking. Future scholarship on the medieval Arabic translators, I argue, can offer a point of departure for exploring the sophisticated rhetorical training that unfolded in Baghdad during the peak of the translation movement. Such recovery work might also provide insight into the way Arab Islamic rhetoricians created a style of rhetoric different from the tradition inherited from the Greeks.

**Crosswhite, James (University of Oregon, Eugene, OR, USA)**

**Rhetoric, Argumentation, and Human Development**

Argumentation in the rhetorical tradition was often conceived in light of the goal of developing a particular kind of person with specific capabilities. A theory of argumentation was often less an epistemological project and more a guide to forming someone who could succeed at deliberation, adjudication, and resolving conflicts through argumentation.

In this paper, I retrieve this historical approach and place it in a new context: global human development. The expanded human development index now used by the UN is based on a recent turn toward focusing on human capabilities as the goal of development. Martha Nussbaum is widely known for her recent work in this area. Nussbaum's list of central capabilities includes, along with the capability to live a life of normal length, to be healthy, and many others, (1) practical reason: "being able to form a conception of the good and to engage in critical reflection" and (2) affiliation: "being able to live with and toward others...to engage in various forms of social interaction, to be able to imagine the situation of another." These two capabilities are known to have the power to enhance the other capabilities, but this power has never been explained.

In this paper, I explain the role that an ability to engage in rhetorical argumentation plays in these two central capabilities, and I clarify just why these two capabilities have such importance. I begin by showing that some of the conditions and processes of argumentation described in Perelman and Olbrechts-Tyteca's *Traité de l'argumentation* can be reconceived as capabilities. I continue with retrieving the classical notion that rhetoric aims to produce a person with specific capabilities and a specific character. I end with making the case that this meeting of human development theory, rhetoric, and argumentation studies can benefit all fields. This convergence of rhetoric and human development will also help us to think of the teaching of rhetoric and argumentation in a global context and so help us to form the right questions about "rhetoric across cultures" by asking about the cultural particularity and universality of rhetorical capabilities.

### Cuypers, Michel (Institut Dominicain d'Etudes Orientales, Cairo, Egypt)

#### Various Forms of Centers in Ring Compositions in the *Qur'an* and their Interpretation

Semitic rhetoric is mainly concerned with what the Greco-Roman rhetoric meant by "*dispositio*". Of the three forms of composition used in Semitic rhetoric, namely parallelism, mirror (or chiasmic) construction and concentric composition (or ring composition), the latter is of particular interest for the interpretation, by the fact that the center of the composition is frequently an interpretive key to the entire text. It is so sometimes explicitly, in the form of a sentence, other times indirectly, in the form of a question or a parable, leaving it to the reader to find the answer of the question or the symbolic meaning of the parable. The *Qur'an* appears increasingly as a privileged text for the study of Semitic rhetoric. Examples of centers will be given from different chapters of the *Qur'an*, showing the various forms that centers can take, and their significance for the interpretation.

### Dahlgren, Paul (Georgia Southwestern State University, Americus, GA, USA)

#### French Medicine and American Rhetorical Theory: The Case of Oliver Wendell Holmes Sr.

Oliver Wendell Holmes Sr.'s work has recently undergone a re-evaluation by scholars interested in transatlantic studies and the history of American medicine. Drawing on Holmes's 1870 address to the Phi Beta Kappa Society at Harvard as well as "Poetry, a Metrical Essay," which was read to that same society in 1836, this paper demonstrates the importance of an on-going transatlantic dialogue in the nineteenth century between rhetorical theory, poetics, and medicine in the nineteenth century. As a professor of medicine at Harvard who was trained in Paris who also remained an active man-of-letters until he passed away, Holmes offers us a unique opportunity to explore how rhetoric influenced thinkers who were not part of what would be the English department in the 20th century. In short, these primary texts demonstrate how Holmes drew both from early medical theory about the passions, derived from Holmes' work with Pierre Charles Alexandre Louis, to write about rhetoric and drew from rhetorical theories of

emotion and character to write about how doctors should practice medicine. "Poetry, a Metrical Essay," written before Holmes' medical training, contains within it a theory of the emotions that roughly coincides with Campbell's theory of the passions. The later address, "Mechanism in Thought and Morals" demonstrates a more complex understanding of emotion more reminiscent of thinkers in later end of the Scottish Enlightenment such as Dugold Steward or Thomas Cogan alongside of theory of the emotions. In the essay, I argue that this change of perspective on theories of the emotion can be best understood as a result of the introduction of the stethoscope into American medical practice as well as early germ theory (both of which Holmes brought to the United States from France). Although many of Holmes's contributions to medical science remain important today, the dialogue between rhetoric and medicine was abandoned for roughly a century when Holmes left Harvard. I thus argue for a genealogy of rhetoric and medicine that can account of this encounter between rhetoric and medicine in the nineteenth century.

### Dainville, Julie (Université Libre de Bruxelles, Bruxelles, Belgium)

#### Le *mantis*: interprète divin dans l'historiographie grecque classique

S'il est une fonction qui illustre particulièrement bien le rôle d'interprète des signes, c'est celle de devin. Dans l'épopée homérique, il est essentiel pour permettre la communication entre les dieux et les hommes, incapables d'appréhender par eux-mêmes les signes divins. Tel un artisan, il va s'appliquer à les déchiffrer et à guider les protagonistes dans leur aventure. Cette position privilégiée va encore se voir renforcée par le fait que le devin est le protégé d'Apollon, ce qui confère à sa parole une autorité surhumaine. À l'époque classique, un bouleversement se produit: en parallèle avec la démocratisation des institutions, la fonction du devin va évoluer, pour se démocratiser à son tour. En d'autres termes, le devin (*mantis*) n'est plus un surhomme: son savoir lui provient d'un apprentissage technique, et non plus d'une inspiration divine, désormais réservée au prophète. Il va toutefois continuer de jouer un rôle historique, notamment en accompagnant l'armée dans ses mouvements. Mais son autorité n'est plus incontestable. Le devin va servir de guide, mais le



chemin reste ouvert : ce sera au général d'accomplir son devoir, en prenant la décision finale. Le présage ne suffit pas : il devra faire preuve de phronesis, de « prudence », qualité si chère aux Anciens, pour tirer les bonnes inférences et mener son expédition à bien. Dans cette présentation, je voudrais m'intéresser à la construction de l'*ethos* de ce devin-interprète, à la manière dont il va procéder pour dégager une ligne de conduite, mais également à la liberté d'interprétation que cette preuve offre au citoyen, et au risque que cette liberté représente. Je prendrai appui pour mon développement sur les écrits des trois principaux historiens de l'époque classique : Hérodote, Thucydide et Xénophon, qui n'ont pas la même vision de la divination, et permettent ainsi d'appréhender ce phénomène par différents angles d'approche et d'avoir une vision globale du rôle historique du devin dans la littérature grecque classique. Pour mon cadre théorique, je me fonderai sur le développement des preuves rhétoriques et de leur classification proposée au livre I de la *Rhétorique* d'Aristote.

**Danzmann de Freitas, Natália (Universidade de Franca, Franca, Brazil)**

**The Argumentative Power of Translation: a Rhetoric Look into Preab san Ól**

*Preab san Ól* is a poem by Irish bard Riocaird Bairéid, which has been written in the 18th century and became a well-known song in the Sean Nós tradition (a highly ornamented style of unaccompanied traditional singing). It contains references to social problems in Ireland which influenced 19th century's Great Famine, whereas the tone is highly euphemic and light-hearted. The poem was translated into English in the beginning of the 20th century, when both the Irish War of Independence and the Civil War took place. It has been usually intoned in English ever since, gaining international recognition with the recordings by famous groups such as The Dubliners, and more recently, The Tossers. Considering the hypothesis that the English version of *Preab san Ól* did not result from a translation of the original poem for entertainment purposes but a persuasive adaptation instead, this paper aims at finding out what argumentative strategies may have been used. Hypothetically, the English version of the poem has the objective of persuading the people of Ireland to unite against British colonialism and all the social inequalities that came with it.

The translated poem arouses stronger emotions in the audience than the original in Irish, which indicates that the translation process was mainly focused on the target audience. This kind of audience-focused translation – commonly referred to as “transcreation” – is usually found in advertisements, and can be considered unusual when it comes to literature. After all, literary translations tend to be loyal to the construction of meaning in the source text. By means of an analysis of the figures of speech in both the original poem and its English version, we can find evidence of technical procedures of translation and isolate them from the additional argumentative strategies used, which are the target of our study. The analysis and comparison made finds theoretical foundation on the fundamentals of Rhetorics according to Olivier Reboul, as well as translation theory. Ultimately, our study should bring into attention the role of translation when it comes to persuasion through historical references.

**Daukšienė, Ona (Vilnius University, Vilnius, Lithuania)**

***Eloquentia sacra et humana*: “Translations” of the Earliest Christian Literary Patterns into Baroque Language**

The paper explores the main tendencies of post-Tridentine Jesuits literature, and particularly the transformation of the classical, biblical and early Christian literary patterns into specific Baroque language. In this way, “reception” of the earliest literary examples in 17th century texts actually means “translation”. The research is focused on M. C. Sarbievius's (1595–1640) religious poetry as reflecting the trends of Catholic reformation and his own experience as a reformer of hymns, and presents a comparative analysis of *Ad coenam Agni providi*, a hymn of the first Vespers of Easter, and its reformed version, *Ad regias Agni dapes*. In the revised hymn, the Old Testament episodes, which are suggested in the old hymn by poetic economy of words, turn into a new text that brings to life a picture as if emerging from under a painter's brush. By means of similar revisions, the executors of reform by Urban VIII sought to deliver to their epoch the old hymns' triumphant news of Christ's Resurrection in more apt ways.

The analysis of Sarbievius's ode (*Lyr.* IV. 7), which also presents the image of the Red Sea Crossing, reveals the same "translatory" tendencies. The real inspiration for the Baroque spectacle that unfolds in the ode derives from the original source, which is the Old Testament (*Ex* 14, 21–29; *Ps* 113 (114), *Ps* 18, 16–18). Here, the poem's style corresponds to that of the revised version of the hymn mentioned above: the vocabulary and imagery of biblical sources is expanded and visualized, magnifying the tension of the original narrative. The transformation of a verbal text into a visual one which was suggestive of a painting, and the union of word and image in the texture of "visual poetry" went along the lines of the post-Tridentine view of art and the significance attributed to visual in appealing to the perceiver's religious feelings. The tendencies reflected in poetic practice of the 17th century correlate with issues raised in contemporary theoretical works. In the terms of theoretical background most attention in this research is given to Sarbievius's *Poetics* and N. Caussin's rhetoric *Eloquentia sacra et humana*.

**de Jonge, Casper (University of Leiden, Leiden, Netherlands)**

**Dio of Prusa, *Oration 18*: Greek Literature for the Roman Statesman**

Dio of Prusa's eighteenth oration, the so-called letter 'On Training for Public Speaking', presents a reading list of Greek literature. The unknown addressee, who appears to be a powerful statesman, wishes to acquire 'training in eloquent speaking', for which he has not found the time in the past. Dio helpfully provides him with a short guide to those Greek poets, historians, orators and philosophers who are the most useful models for public speakers. Dio's canon of Greek literature is traditionally interpreted as yet another representative of the standard reading lists that were used in rhetorical education. Scholars have argued that there is general agreement between Dio's selection of Greek authors and the reading lists in Dionysius of Halicarnassus' *On Imitation*, Quintilian's *Institutio oratoria* (book 10) and Hermogenes' *On Types of Style*. It has also been suggested that these reading lists simply repeat the recommendations of Alexandrian scholars like Aristarchus and Aristophanes.

This paper will argue that Dio's reading list is in fact fundamentally different from that of Dionysius. Among the authors that Dionysius prefers, Homer, Aeschylus, Sophocles, Herodotus, and Demosthenes stand out; Dio on the other hand recommends his reader to study Menander, Euripides, Xenophon and Aeschines. The latter selection appears to correspond more closely to the Roman taste of the first century CE. Although Quintilian follows the order of Dionysius' list rather closely, he agrees in essential points with his contemporary colleague Dio.

In explaining the differences between these reading lists, we should take at least three factors into account. Firstly, audience: Dionysius presents his treatise *On Imitation* to the Greek Demetrius, whereas Dio appears to write for a Roman statesman (possibly Titus or Nerva). Secondly, aesthetics: although Dionysius and Dio both claim to offer a practical guide for orators, it is obvious that Dionysius emphasizes 'beauty' and 'sublimity', whereas Dio focuses on 'usefulness'. Thirdly, the development of Greek criticism in Rome: between the first century BCE and CE, we move from the archaizing, democratic, idealizing classicism of Dionysius to the modern, imperial, pragmatic classicism of Dio.

**De los Santos, René (Universidad Autónoma de Baja California, Ensenada, Mexico)**

**Rhetorics of Law and Transformation: Mexico's Move from Traditional Inquisitorial Criminal Trials towards Oral Trials**

2008 marked a pivot year in Mexican legal history. In that year, Mexico passed a series of federal constitutional reforms requiring a move from traditional inquisitorial criminal trials towards oral trials. The Mexican legal system is based on a positivist philosophy inherited from the late 19th century that in important ways conflicts with the assumptions behind an oral adversarial system.

The reforms were motivated by both internal and external factors. The traditional inquisitorial system had grown cumbersome and inefficient, and it lacked transparency (Zwier and Barney). The system was also criticized by the international community, such as the 2002 report by the United Nations Commission on Human Rights.



Mexico's new legal realities pose intriguing practical and theoretical additions to our histories of legal rhetoric and its practice, as well as to the rhetoric of the Law and rhetorical studies broadly conceived. On the one hand, this new shift holds important implications for the training, teaching and practice of Mexican Law. Creating a new court system and training the judges, staff, and lawyers to manage and work within that system will require an enormous investment of time and resources.

The greatest impact, however, will be in how this new legal reality challenges the very nature of what "the Law" means in Mexico legal practice. This reality not only impacts what counts as evidence and effective argumentation, but it also tests the very meaning of "justice" in Mexican society.

In a conference presentation, I will explore how this new legal reality is being rhetorically undertaken in Mexico. Drawing on a variety of texts—from political, educational, and legal settings—the presentation will highlight the rhetorics (the how) undertaken by the Mexican legal community in its move to an oral adversarial system.

The profound changes faced by the Mexican legal community underscore the continuing role of rhetoric in contemporary society, especially within nation's undergoing profound transformations such as Mexico. The Mexican case also makes clear the need to expand our histories of legal rhetoric beyond Western Europe and the US to include historically ignored and marginalized nations.

### **Deserto, Jorge (Universidade do Porto, Porto, Portugal)**

#### **The Rhetoric in the Portuguese Revolution of 1974: How Different Can it Be?**

The revolution that ended the dictatorship, on April 25th of 1974, in Portugal, was known by the small amount of violence involved in overthrow of the regime installed in Lisbon. It is famous the moment - which is more significant than its purely anecdotal value - in which the military convoy that came, at dawn, from Santarém to Lisbon, has been careful enough to respect the red light of the traffic lights.

From a military revolt the situation quickly went to a revolution made by the people who, in the streets, did not obey orders to stay home. The silence imposed by censorship quickly became euphoria of the word, with the multiplication of discourses and with all the excesses of a period in which a population discovers what to do with a weapon unknown during almost fifty years: free public discourse. Between April 1974 and November 1975 Portugal experienced an atmosphere of joy and fear, between the revolutionary excitement and the danger of civil war. The old confrontation between logos and ergon, between word and action, wins, at these times, paradigmatic contours.

This communication is part of a larger project planned for three years in which the A. wants to do a thorough analysis of public discourse during the Portuguese revolutionary period of 74-75. For now, the A. intends to present a draft of his research, based on analysis of newspapers and other witnesses of the time. The paper will try to answer the following questions: is there any peculiarity in the Portuguese revolutionary process and in Portuguese society that can lead to identify any difference in the rhetorical process that pervades the Portuguese revolution? Or can we say, on the other hand, that the language is the same everywhere in the world? It seems clear that the Portuguese situation has some specific constraints that deserve to be carefully analyzed.

### **di Paolo, Roberto (Istituto Superiore di Scienze Religiose "G. Toniolo", Pescara, Italy)**

#### **Il centro come chiave di lettura in alcuni testi del vangelo di Matteo**

La composizione concentrica è una delle figure tipiche di composizione della retorica biblica e semitica, che tende ad assegnare all'idea principale da comunicare il posto centrale nella composizione, che si configura così come la chiave per interpretare l'insieme.

Scopo del presente lavoro è esporre alcuni testi esemplificativi del vangelo di Matteo, in cui il centro appare proprio come la chiave di lettura dell'insieme. Il primo testo è desunto da Mt 8-9, con due sequenze estreme costruite attorno alla sequenza centrale, che a sua volta presenta al proprio centro un racconto di

guarigione di un paralitico a opera di Gesù. Il secondo testo riguarda Mt 11–12, dove le due sequenze estreme ruotano attorno alla breve sequenza centrale, rappresentata da una lunga citazione profetica applicata a Gesù. Il terzo testo riguarda il capitolo delle parabole del Regno: Mt 13, dove le due sequenze, costruite attorno a due citazioni scritturistiche, sono tra loro abbinate in una interessante composizione, non concentrica ma parallela. L'ultimo testo riguarda Mt 10: un lungo discorso di Gesù, con al centro una breve sentenza che articola l'insieme.

### Di Piazza, Salvatore (Università di Palermo, Palermo, Italy)

#### Persuading a Skeptic in Ancient Greece

In the book gamma of *Metaphysics*, when Aristotle tries to show the necessity of the principle of non-contradiction, there is a passage where he seems to contrast persuasion and violence: "But the method of approach is not the same for all cases; for some require persuasion and others compulsion" (*Met.* 1009a 17-19). Starting from this passage we will try to think over the relationship between persuasion, violence and necessity.

Actually, the Aristotelian analysis of the principle of non-contradiction is a very stimulating case study for someone interested in the phenomenon of persuasion, because it obliges to think over several questions all closely linked with each other. First of all, the one related to the need for demonstration: to what extent may one legitimately ask for a demonstration in order to be persuaded of something? What is the link between the need for demonstration and *paideia*, since Aristotle here, as in other passages (*Met.* 995a 12-13, *EN* 1094b 23-25), connects these two aspects?

Hence it arises the problem of facing the stubborn opposition of the skeptic: we should identify the theoretical tools to be persuasive in the face of those who do not accept what we consider obvious, because they do not see (or refuse to see) the evidence.

Another issue strictly connected to this analysis concerns the theoretical limit of persuasion: could we use the word "persuasion" when the interlocutor must necessarily accept our argument? In addition: even in the case of the principle of non-contradiction, as in the case of the skeptic, is the acceptance of

this principle really compulsory? If yes, how much violence there is in this necessity? If not, is it true what Aristotle himself says in another context, that we believe/persuade ourselves when we consider that something has been demonstrated or, at least, well-argued (*Rh.* 1355ta 5-6)?

We will try to address these issues by comparing the Aristotelian position with the ancient skeptics' one, in order to bring out views that appear, at least at first glance, as opposed.

### Diamantopoulou, Lilia (Institut für Byzantinistik und Neogräzistik der Universität Wien, Wien, Austria)

#### *Logos Panegyrikos*: die Kunst des Lobens und des Schmeichelns an den Höfen der Donaufürstentümer und König Ottos von Griechenland

Panegyrische Gratulationen zu den verschiedensten politischen, höfischen und religiösen Anlässen begleiten die phanariotischen Fürsten und auch noch den bayrischen Monarchen auf Schritt und Tritt. Dennoch sind diese Lobreden bisher in der Forschung wenig beachtet worden.

Dabei ist festzustellen, dass solcherlei Reden bereits rhetorisch stark schematisiert und reglementiert sind und sie sich (auch sprachlich) an antiken bzw. byzantinischen Vorbildern orientieren. Aus diesem Grund büßen sie oft an Glaubwürdigkeit ein, so dass überschwängliches Lob letztendlich nur Hülle und Schein ist.

Welche sind die konkreten Anlässe, wie sind die Reden aufgebaut und wie fügen sie sich in das höfische Zeremoniell? Welche sind die persönlichen Vorteile, die sich ein Redner erhoffen kann und was hat der Fürst/König davon? Diese und weitere Fragen sollen in dem Vortrag diskutiert und erarbeitet werden.

### Dimou, Alexandra (Université de Strasbourg, Strasbourg, France)

#### *Les Mystères d'Éleusis et les autres: deux témoignages rhétoriques sur leurs moments de danger*

Le sanctuaire d'Éleusis, lieu de pèlerinage de toute l'Antiquité abritant les Mystères, fête panhellénique qui englobait pendant

la période romaine le monde romain grécophone, a connu deux grandes catastrophes dans sa longue histoire. La première pendant les Guerres Médiques et la deuxième pendant l'été de 170 ap. J.-C., par les hordes barbares des Costobosques qui arrivent à Éleusis et détruisent le sanctuaire.

La cité d'Athènes connaît un autre moment de crise quand Alcibiade est accusé d'avoir profané les mystères d'Éleusis avant l'expédition de la flotte athénienne en Sicile.

Notre communication porte sur deux sources rhétoriques qui se réfèrent à la protection divine de cet endroit saint. La première, Aelius Aristide qui, influencé par les événements écrit au moment même de la destruction des Costobosques le «discours éleusinien» (*Logos eleusinos*), qu'il prononce devant l'assemblée de Smyrne. Ce discours est le seul témoignage littéraire de l'événement. Notre deuxième source, Libanios, grand admirateur d'Aelius Aristide, imagine dans les déclamations (μελέται), deux siècles plus tard vers la fin de l'Antiquité, quelle serait la réaction des Athéniens si les ennemis de la cité, les Corinthiens, les Sicyoniens ou autres avaient commis la même impiété qu'Alcibiade.

Nous essaierons d'analyser la façon dont ces événements sont examinés à travers ces deux témoignages de la fin de l'Antiquité, prononcés bien loin d'Éleusis, qui reflètent pourtant la conviction des Athéniens sur la bienveillance des Deux Déeses à leur égard.

### Donavin, Georgiana (Westminster College, Salt Lake City, UT, USA)

To "peinte" and "pike" like Tullius: References to the *Rhetorica ad Herennium* in Middle English Literature

Although most medieval students of rhetoric thought Marcus Tullius Cicero to be the author of the *Rhetorica ad Herennium*, as John Ward has shown, from the twelfth century on, commentaries such as Thierry of Chartres' treat the contradictions between Cicero's *De inventione* and the *ad Herennium*. This paper investigates how late medieval authors received the complicated tradition of Ciceronian authorship developed in a variety of commentaries. It argues that late Middle English authors sometimes used the name "Tullius" (rather than "Cicero") to distinguish the *Rhetorica ad Herennium* from the *De*

*inventione* and other Ciceronian texts. In this way "Tullius" became a shorthand reference for the practice of teaching the figures of speech through the *ad Herennium*, a practice I will describe in this paper. Thomas Hoccleve, whose *Regiment of Princes* demonstrates an extensive knowledge of Ciceronian texts, provides an example of an author who distinguishes between "Tullius" and "Cicero": he employs "Cicero" when alluding to *De amicitia* and "Tullius" when praising Chaucer's style. Another example is John Gower in his treatment of rhetoric in the fourteenth-century *Confessio Amantis*. In a long lecture on "Rethorique" in the poem's Book VII, Gower (as James J. Murphy noticed long ago) treats "Cithero" and "Tullius" as separate authors. Although Gower praises Cicero's speeches from the Catilinian debates, in the end of the *Confessio*, he admonishes "Tullius" for encouraging so much "curiosité," so much embellished language in compositions. While Murphy suspected Gower's ignorance about Marcus Tullius Cicero, other scholars such as Rita Copeland, Gotz Schmitz, Diane Watt, and myself have shown the sophistication of Gower's treatment of rhetoric. I will demonstrate that Gower meant the *Rhetorica ad Herennium* and particular practices of teaching style when he cited "Tullius." Recognizing that late medieval English authors developed a shorthand for referring to the *Rhetorica ad Herennium* will help scholars of rhetoric to acknowledge the complexity of medieval thought on Cicero.

### Doran, Robert (University of Rochester, Rochester, NY, USA)

Longinus's Aesthetics of Ecstasy: Rethinking the Sublime in Rhetoric and Philosophy

This paper explores the tension between a rhetorical and a philosophical understanding of Longinus's theory of *hypsos* (sublimity). Longinus is often thought of as the progenitor of the "rhetorical sublime": a specifically technical-verbal concept of sublimity. I however show how Longinus's emphasis on the subjective and intersubjective conditions of literary production and reception in his treatise anticipates and, in an important sense, helps create the conditions of the emergence of the so-called "aesthetic sublime" of Burke and Kant. I thus argue that the Longinian sublime is as philosophical as it is rhetorical, as subjective as it is verbal or artistic (technical). For at bottom what

Longinus proposes in *Peri hypsous* (*On the Sublime*) is a new interpretation of the human being from the perspective of an aesthetic concept of transcendence.

This paper represents a summary of the first part of my monograph under review, *The Theory of the Sublime from Longinus to Kant*.

### **Dornhuber de Bellesiles, Lilith (University of California Berkeley, Berkeley, CA, USA)**

#### **Begetting Beautiful Ideas: A Sympathetic Reading of Rhetoric in the *Symposium***

“A lover who goes about this matter correctly must begin in his youth to devote himself to beautiful bodies. First, if the leader [Love] leads aright, he should love one body and beget beautiful ideas [*kaloi logoi*] there; then he should realize that the beauty of any one body is brother to the beauty of any other and that if he is to pursue beauty of form he’d be very foolish not to think that the beauty of all bodies is one and the same” (*Symposium* 210A-B):

Is Plato proving the value of rhetoric by applying it in his explication of the Forms, represented through the metaphor of love?

This paper returns to passage 210A-B in the *Symposium* to consider a reading that is sympathetic to rhetoric, indeed, embraces rhetorical oratory as desirable. The ‘beautiful ideas’ that Plato proposes as part of the process of attaining wisdom of the Forms is ‘*kaloi logoi*’, not ‘*alethe*’. The choice of ‘*kaloi logoi*’ introduces an ambiguity on this point, allowing a possible reading of the beautiful ideas as rhetorical oratory. By that reading, the coming to understanding about the Forms through this rhetorical style might resemble the trajectory of love closely enough that we can extend the love-Forms metaphor to love-Forms-rhetoric. If the love object represents the Form of beauty, oratory leads to the wisdom the speakers seek.

The *Gorgias* and *Protagoras* present the Sophists as speakers who produce beautiful rather than True speech, yet ‘*kalagathoi*’ being the beautiful good allows a slippage that beautiful discourses might approach true discourses. This reading of ‘*kaloi logoi*’ connects the *Symposium* to the discussion of ambiguity

around beauty and language in the *Phaedrus*, concentrating on the juncture between what is beautiful and what is true, and considering the possibility that good, artful, beautiful oratory may produce ideas that even Plato could value.

### **Douay, Françoise (Université Aix-Marseille, Aix-Marseille, France)**

#### **La culture parlementaire française à l'épreuve du suffrage universel de 1848, à travers le *Livre des Orateurs* de Cormenin**

Louis de Cormenin (1788-1868) est jurisconsulte au Conseil d’Etat lorsqu’en 1828 il devient député de gauche. Piètre orateur, c’est dans la presse que, sous le pseudonyme de Timon, il critique les abus de la monarchie et défend ardemment le principe du suffrage universel contre «le monopole» qui exclut du scrutin censitaire les millions «d’artisans et de laboureurs». Il entame une série à succès de portraits d’orateurs parlementaires qui fut rassemblée en 1836, puis augmentée et rééditée en *Livre des Orateurs* chez Pagnerre de 1842 à 1869. Or en 1848, quand éclate la révolution de février, Cormenin, vice-président du Conseil d’Etat, participe à l’élaboration de la constitution républicaine et rédige, le 5 mars 1848, le décret instaurant le suffrage universel: instantanément, le corps électoral passe de 250 mille électeurs à neuf millions. Dans Paris insurgé, il découvre les «prolétaires éloquents» qui donnent «aux orateurs la réplique, le trait, le bravo, le murmure, quelquefois le mot d’ordre.» Rude commotion «lorsque le petit rouge aux cheveux hérissés, à la langue vibrante, cria dans la séance du 15 mai 1848 aux représentants: L’Assemblée est dissoute. Commis du peuple, retirez-vous!» Suit la répression de l’extrême gauche, puis la fermeture des Ateliers Nationaux employant les chômeurs ; aux élections présidentielles de décembre 1848, Louis Napoléon Bonaparte, neveu du grand Napoléon, est élu haut la main ; non rééligible au terme de son mandat de trois ans, ce Prince Président fomenta un coup d’état et rétablit l’Empire à son profit en décembre 1851 : par plébiscite, il est approuvé par plus de 90% de OUI. Estimant que le peuple préfère l’ordre à la liberté, Cormenin s’incline et déclare dans l’Epilogue au *Livre des Orateurs* qu’il rédige en 1863: «Que ce que le peuple aura voulu soit!» et tant pis pour l’éloquence de la Tribune qu’il avait tant célébrée. Il meurt en 1868, au moment même où, autour d’Edouard Laboulaye, une nouvelle génération

lance, pour l'éducation politique des électeurs illettrés, le mouvement de la Rhétorique Populaire.

**Dumitrescu, Irina (Freie Universität, Berlin, Germany)**

### Learning Feeling from Terence and his Interpreters

Recent years have seen increased scholarly attentiveness to the pedagogic methods of the English Renaissance, to their effects on young students' identities and on the creation of English literature. Monographs such as Alan Stewart's *Close Readers: Humanism and Sodomy in Early Modern England*, Andrew Wallace's *Virgil's Schoolboys: The Poetics of Pedagogy in Renaissance England*, and especially Lynn Enterline's *Shakespeare's Schoolroom: Rhetoric, Discipline, Emotion*, demonstrate the field's interest not only in the nitty-gritty details of basic pedagogy in grammar and rhetoric, but in the emotional dimension of Latin phrases used for translation practice, generally known as "*vulgaria*".

Collections of *vulgaria* tend to be lively, full of dramatic affect and memorably violent speech. Scholars have tended to focus their inquiries on schoolbooks that are original compositions, because they seem to speak most directly to contemporary English education. However, some of the earliest collections of school exercises are simply florilegia of lines from Terence's plays, given in order of appearance, with a translation into English. Moreover, Terence was read widely in schools of the time, occasionally imitated, and even performed. While his name is always mentioned as part of the larger picture of Renaissance education, the use of Terence in the rhetorical – and emotional – training of boys has not been explored.

My proposed talk works toward the larger problem of measuring Terence's influence on English rhetorical education. Did reading Terence's plays shape educators' notions of pedagogy? To what extent was training in Terentian language and drama overlap with or anticipate formal rhetorical training, as in Aphthonius' *Progymnasmata* and related texts? My method, however, is more circumscribed. I propose to examine the kinds and frequency of emotional language in two influential works. The first is the fourth-century grammarian Aelius Donatus' *Commentum Terentii*, which was also read in the Renaissance, and

the second is sixteenth-century educator Nicholas Udall's *Floures for Latine Spekyng*, a collection of lines from Terence accompanied by sensitive, colloquial translations into English. Both Donatus and Udall were, in different genres, interpreters of the plays' emotional language, offering two windows into how the Renaissance understood Terence's affective rhetoric.

**Ekedahl, Nils (Södertörn University, Stockholm, Sweden)**

### Praise and Publicness in Early Modern Rhetoric

A characteristic feature of early modern rhetoric is the predominance of *epideixis*, the demonstrative genre of classical oratory. Having been reinvigorated by the early humanists, it grew in importance during the 16th century so as to culminate in the Baroque era, which witnessed a hitherto unseen production of panegyric speeches and texts, giving praise to the powers that be. By contemporary critics, the expansion of panegyric was compared with the shift from deliberative to epideictic rhetoric in the early Roman Empire and associated with the emergence of absolutist monarchies in 16th- and 17th-century Europe. Like in antiquity, the shift was sometimes seen as evidence of the collapse of political oratory into mere flattery.

In modern research, early modern *epideixis* has frequently been interpreted in line with Jürgen Habermas well-known analysis of different types of publicness in *Strukturwandel der Öffentlichkeit* (1962) and described as part of a pre-modern, medieval "representative" type of publicness, characterized by the display of feudal power. In accordance to ancient authors, political laudation has been taken to have functioned intrinsically as a means of propaganda, although produced apparently spontaneously by the orators and writers.

In this paper, I intend to question Habermas' concept of "representation" and argue for an interpretation of early modern *epideixis* as a specific "panegyric" sphere of publicness, which enabled the subjects to express political values and attitudes to their rulers, however in a constantly subservient manner. One important point of departure in my interpretation is the assumption that giving praise is a way of giving advice, another one the juxtaposition of rhetorical closure and social openness within the panegyric sphere of publicness. Analyzing a number

of panegyric texts from 17th century Sweden, I hope to shed light on the political functions of early modern *epideixis*.

**Encinas Reguero, María del Carmen (Universidad del País Vasco, Leioa, Spain)**

**La deducción a partir de *semeia* en la *Electra* de Eurípides**

Como es sabido, según la clasificación aristotélica, las fuentes principales a partir de las cuales se pueden elaborar argumentos son lo verosímil o probable (*eikos*) y los indicios o signos (*semeia*), que a su vez pueden ser necesarios (*tekmeria*) o no necesarios (éstos carecen de nombre específico) (*Rh.* 1.2, 1357a31-1357b7).

La deducción a partir de *semeia*, sin embargo, es difícil de llevar a cabo en muchas ocasiones sin el apoyo de los argumentos basados en la probabilidad. Así lo advierte Electra en *Coéforas* de Esquilo (vv. 195-200), cuando se lamenta por no saber interpretar el valor de las ofrendas halladas sobre la tumba de Agamenón, pues, aun siendo un indicio aparentemente claro, su significado puede variar en función de quién lo dejara sobre la tumba o con qué intenciones.

Cuando Eurípides reelabora en su *Electra* esa escena de reconocimiento de *Coéforas*, distingue claramente entre los dos tipos de argumentación, de manera que el anciano utiliza únicamente indicios o evidencias físicas y Electra recurre en exclusiva a argumentos de probabilidad. La escena resultante es tan llamativa, que la crítica ha creído ver en ella en muchas ocasiones una parodia o incluso una interpolación y no han sido pocos los que han tildado de torpe al anciano por su manejo de la retórica.

En mi opinión, esta escena pone de manifiesto las limitaciones de los indicios como fuente de los argumentos. Pero la reflexión sobre el valor de los indicios y de las deducciones derivadas de ellos está presente en realidad en toda la *Electra* eurípidea. Esta comunicación analiza precisamente la manera en que la deducción a partir de indicios se lleva a cabo a lo largo de toda esa obra.

**Enders, Jody (University of California, Santa Barbara, CA, USA)**

**Foul Play in the Middle Ages: The Transhistorical Rhetoric of Murder**

Drawing on medieval forensic rhetoric on one hand and contemporary performance theory on the other, I argue that a complex murder mystery of 1474 rivals any modern-day tale of “true crime” that we might imagine. The premeditated murder in Metz of a wealthy merchant by his wife and his legal secretary represents an extreme example of forensic procedure in medieval daily life. With story arcs of deception and disguise that rival those of medieval drama, Martin Guerre, or Boccaccio, this piece of legal history preserves a story of lust, rape-by-impersonation, blackmail, conspiracy, deception, murder, the staging of a false scene of the crime, legal discovery, police interrogations, confessions misleadingly obtained, and a community’s retribution that is crowned by dual spectacles at the scaffold. Of interest to any historian of rhetoric: in this case, the investigation and punishment of murder are aided and abetted—but also foiled and avenged—by the principles and practices of spectatorship in the ultimate “foul play.” This fascinating case offers a glimpse into the contemporaneous legal habits of thought that undergird medieval rhetorical practice. Most importantly, it demonstrates that the theatrical underpinnings of any legal verdict suggest not the “truth-speaking” of a literal verdict (*voir dire*) but the “true-seeming” of rhetorical probability and dramatic verisimilitude (*vraisemblance*). Since legal discovery occurs at a dispositive antitheatrical moment when the criminals fail to evince public signs of mourning, this particular forensic investigation is based on interpreting the absence of signs. Most troubling of all: as the legally believable joins the rhetorically persuasive, crime is interpreted through theatrical conventions of dramatic emplotment, all shedding new light on the Foucauldian discipline and punishment of crimes (sometimes real, sometimes imagined). As relevant to theater history as to legal history, this case demonstrates the importance of silences and absences in forensic rhetoric. A compelling example of what Peter Brooks and Paul Gewirtz would certainly have called one of “law’s stories,” the murder mystery of Metz is decipherable only through the history of rhetoric.



## Engels, Johannes (Universität zu Köln, Köln, Germany)

### Transkulturalität und die antike Rhetorik des Kosmopolitismus

Begriff und Idee des Kosmopoliten (und des Kosmopolitismus) gehen bekanntlich bereits auf die Philosophie und Rhetorik der griechisch-römischen Antike zurück. Allerdings ist dieses Konzept bis in unsere Gegenwart noch wesentlich erweitert und modifiziert worden. Nach ersten Ansätzen in der spätklassisch-hellenistischen Zeit erreichte die antike Idee des Kosmopolitentums ihre höchste Entfaltung erst in der römischen Kaiserzeit, u.a. aus rhetorischer Perspektive in den panegyrischen Reden des Ailius Aristides (Mitte 2. Jh.). Der Vortrag wird auf dem Hintergrund einer gewissen methodischen Offenheit des modernen Konzepts der "Transkulturalität" in den Kultur- und Sozialwissenschaften danach fragen, ob eine kosmopolitische Rhetorik generell auch eine transkulturelle Identität befördert. Inwieweit wird die antike Realität eines gerade auf der Ebene der Provinzen, in den Kontaktzonen zur Barbarenwelt oder im römischen Osten multikulturell geprägten Reiches in der kosmopolitischen Rhetorik der griechisch-römischen Elite reflektiert? Was können dezidiert transkulturelle (oder auch 'suprakulturelle'), anthropologisch orientierte rhetorische Konzepte zum neuartigen Verständnis antiker Reden beitragen? Hauptquellen des Vortrages sind antike, insb. kaiserzeitliche philosophisch-rhetorische Texte. Aber allgemeine, epochenübergreifende methodologische Probleme des Verhältnisses einer kosmopolitischen Rhetorik zur Idee der Transkulturalität tangieren natürlich auch die aktuelle Rolle der Rhetorik in einer sich immer schneller globalisierenden Welt.

## Eramo, Immacolata (Università degli Studi di Bari «Aldo Moro», Bari, Italy)

### I *Discorsi protrettici* di Siriano Magister (*Rhetorica militaris*)

*Rhetorica militaris* è il nome che la tradizione degli studi ha attribuito (sulla scorta di Hermann Köchly, nell'*Index Lectionum in Literarum Universitate Turicensi*, 1855) al primo e unico trattato che su tale materia la letteratura occidentale abbia prodotto.

Trådito dai codici con la *intitulatio* Δημηγορίαί προτρεπτικαί πρὸς ἀνδρείαν ἐκ διαφόρων ἀφορμῶν λαμβάνουσαι τὰς ὑποθέσεις, l'opuscolo, ora ascrivito a Siriano Magister (VI sec. d.C.?), è parte di un compendio militare comprendente anche altri due trattati adespoti e acefali, il così detto *De re strategica* e le Ναυμαχίαι.

Le *Demegorie protrettiche* rappresentano una tappa tanto significativa quanto isolata di un processo evolutivo che da una parte prende le mosse dall'elaborazione delle arringhe dei generali nelle opere di storia, dall'altra si inserisce nel filone della dottrina retorica che studia non le parti del discorso, bensì le sue qualità, e che rinviene nel *corpus* attribuito ad Ermogene di Tarso il punto di riferimento privilegiato ed esplicito. Nell'ambito della riflessione polemologica, l'opera è erede di una tradizione tendente a valorizzare, della guerra, gli aspetti strategici e, tra questi, il rapporto tra il generale e le truppe.

La comunicazione intende illustrare, attraverso la struttura e le caratteristiche dell'opera, sia, specificamente, il rapporto che Siriano instaura con la dottrina degli *status* ermogeniana sia anche la collocazione della *Rhetorica militaris* nell'alveo della tradizione polemografica, all'interno della quale si configura come un vero e proprio manuale *ad usum strategorum*.

## Eriksson, Anders (Lund University, Lund, Sweden)

### *Imitatio* in the *Progymnasmata*

Rhetoric is a teaching tradition. The rhetorical exercises in the *progymnasmata* are the foundation for the teaching culture of rhetoric. The exercises combine theory and practice, but the surviving texts by Hermogenes, Aphthonius and Nicolaus do not tell us how the exercises were used in teaching.

In the preface to Theon's *progymnasmata* 1.61-64 he gives a short description of his pedagogical methods, more fully developed in chapters 13-17: *anagnôsis* (reading aloud), *akroasis* (listening to a work read aloud), *paraphrasis* (paraphrase), *exergasia* (elaboration) and *antirrhêsis* (contradiction). These steps are similar to the pedagogical principles of *imitatio* described by Quintilian: *lectio* (reading aloud), *praelectio* (analysis of texts), *memoria*, *paraphrasis*, *conversio* (transliteration of models), *recitatio* and *correctio* (*Institutio oratoria* I.8-9, II.4. see Murphy, *Habit in Roman Writing Instruction*). Both Bonner and

Clark mention imitation in connection with the *progymnasmata*, but they do not spell out the connection.

Imitation is basic to all the *progymnasmata*. The rhetorical exercises teach the good qualities of literature to the students, who are taught to imitate good models. More specifically the steps of Quintilian's *imitatio* could be connected to specific *progymnasmata*. The *lectio* would have been appropriate when students read fables aloud, imitating different animals. They would then also have practiced listening, trying to discern the moral of the fable. The *praelectio* would fit the analysis of narratives, especially the close reading done in refutation and confirmation. *Memoria* would have been taught in fables, stories and the memorable sayings in *chreiai* and maxims. *Paraphrasis* is one of the *topoi* used in the *chreiai* and maxims. The paraphrase serves to put the quoted saying into the words of the student as a thesis for elaboration. The transformation from one form to another, *conversio*, fits both the fable and the *chreia*. A more advanced form of transformation is the move from outward description in the exercise *descriptio* to the inward presentation of the object or person described in the *ethopoeia*. All the exercises were primarily written, but would also have been performed in the classroom, hence combining *recitatio* with subsequent correction by the teacher, *correctio*.

**Fahnestock, Jeanne (University of Maryland, College Park, MD, USA)**

Jodocus Willich: Discourse Arts for the New Sciences

Among the many writers of understudied texts on rhetoric and dialectic in the sixteenth century was the German humanist Jodocus Willich / Willichius (1501-1552). A friend of Melanchthon's and an early Protestant convert, Willich was elected at the age of 21 to the faculty of the University of Frankfurt (Oder), founded in 1506, where he first matriculated. A prolific author on subjects ranging from agronomy to theology, Willich also wrote an *Erotematum Dialectices* first published in 1540 that was reprinted several times across the sixteenth century (see Green and Murphy's *Renaissance Rhetoric Short Title Catalogue*, p. 461), as well as a rhetoric and related works on orthography and delivery. Like Melanchthon's *Elementorum Rhetorices* of 1542 and his *Erotemata Dialectices* of 1547, Willich's rhetoric and dialectic texts reflect the early sixteenth-century

Agricola-inspired melding of rhetoric and dialectic (see Peter Mack, *A History of Renaissance Rhetoric*, pp. 106-110). Indeed in both his dialectic and rhetoric, Willich affirms the identity of the two arts in all matters pertaining to invention and even subject matter.

But unlike Melanchthon, Willich trained as a physician, lectured as a professor of medicine, and served as the personal physician of Joachim II of Brandenburg whom he accompanied on his campaign against the Turks in 1542. Reflecting his training and practical experience, Willich's works on medicine include an anatomy textbook, two works in German on treating the plague, and two works on urinalysis (one an early example of a text requiring hand-colored illustrations). Willich thus inverts the emphases of Melanchthon, who wrote on anatomy and physics and referred frequently to medical topics. Yet both produced dialectical treatises that incorporated an expansion of the *loci* arguably derived from their studies of the works of Galen. In Willich's case, however, the changes are traceable in his medical works. These reflect what has become known as the "medical renaissance" of the sixteenth century, when a new emphasis on the careful observation of symptoms and subsequent methods of diagnostic inference co-existed with humoral physiology. Willich thus provides further evidence of the direct influence of the humanist-reformed discourse arts on the changing "science" of the sixteenth century.

**Fernandes Pereira, Belmiro (Universidade do Porto, Porto, Portugal)**

*De causis corruptae eloquentiae*, a Cross-cultural topos in the Polemics about Pedagogy

In his *De oratore* (1.2.7-1.6.20) Cicero points out some reasons why excellent orators are so rare. Under different circumstances, in his *Dialogus de oratoribus* (1.1) Tacitus states the reasons for the decadence of oratory. Quintilian's *De causis corruptae eloquentiae* may well have set the ground for the argumentation that would from then on revolve on the reform of education, the mentalities and cultural life: the rationale for the works where such topics are critically addressed shall be not so much the incipient state of the arts but rather the decadent state of education.



From the Renaissance onwards such syncrisis will get still more complex with the *antiqui/ moderni* and the *oratores/ causidici* quarrels, boosted by old *topoi* like *taceat superata uetustas* or the *translatio imperii/ translatio studii* analogy.

It is within such framework that the A. understands the reception of Tacitus' dialogue in the late XVI century and the early XVII century, a time in which educational institutions apparently gained a more stable condition after the period of all sorts of reforms. A most singular example of all that is what happened in Portugal. The A. will survey Tacitean *topoi* in the severe criticism of the 'Seicentism' (labeled as 'the reign of stupidity') that started at XVIII century Enlightenment (José Agostinho de Macedo) down to the XX century (António Sérgio).

### **Fernández Cozman, Camilo (Universidad Nacional Mayor de San Marcos, Lima, Peru)**

La antropofagia cultural como procedimiento de la literatura latinoamericana. Los casos de Jorge Luis Borges y Octavio Paz

El latinoamericano no es un "bon sauvage", sino que asimila creativamente los aportes de otras culturas para crear un producto cultural nuevo. Oswald de Andrade se refiere a la "antropofagia" para aludir a este procedimiento por el cual los latinoamericanos devoramos otras prácticas culturales y cuestionamos el eurocentrismo. Jorge Luis Borges asimiló los aportes de la filosofía de Arthur Schopenhauer a través del procedimiento de la ironía y empleó el montaje para desmitificar los aportes de la cultura occidental. Por su parte, Octavio Paz se nutrió del surrealismo europeo y de los aportes de las culturas prehispánicas para crear poemas como *Piedra de Sol* y practicar una poesía intercultural en los cuatro niveles: la lengua, la estructuración literaria, las estructuras retórico-figurativas y la cosmovisión. De ese modo, Borges y Paz destacaron la especificidad de la literatura latinoamericana.

### **Ferragut, Concha (Universitat de València, València, Spain)**

Los exempla en la *Retórica* de Furió Ceriol

Fadrique Furió Ceriol fue un pensador valenciano (Valencia 1527- Valladolid 1592) que vivió la mayor parte de su vida en los Países Bajos. Publicó en 1554 su *Institutionum Rhetoricarum Libri tres*, obra que refleja el gran influjo que sobre él ejercieron sus maestros parisinos Petrus Ramus y Omer Talon. En el presente trabajo realizamos el estudio de los *exempla* utilizados en dicha obra, rastreando las fuentes y analizando la tipología y temática de los mismos, para después estudiar su posible vinculación con los argumentos defendidos en su ensayo político *El Concejo y Consejeros del Príncipe*.

### **Ferreira-Buckley, Linda (The University of Texas at Austin, Austin, TX, USA)**

School Declamation and Debate during Segregation

Based on heretofore unexamined archives, this paper examines an extracurricular network of rhetorical pedagogy and practice for developing the rhetorical and citizenship skills of young African Americans between 1920 to 1970: the Prairie View Interscholastic League. In accordance with strict segregation laws in the South and in Texas, African Americans were forbidden from participating in events sponsored by the University Interscholastic League, which governed district and state competitions in debate, declamation, and athletics. Black schools and colleges formed their own leagues, each of which determined their own rules, purview, protocols, competitions, and annual topics; this lack of standardization discouraged interleague competition. These challenges prevailed until in 1920 the Colored Teachers State Association of Texas worked with the Negro School Division of the State Department of Education to form a central association to foster youth leadership and academic excellence. This new league operated for a half century with the explicit goal of encouraging and showcasing the speaking talents of African American students from rural and urban areas alike. At its height, the League enrolled 500 schools, many with multiple teams.

Competitions required students to learn the basics of the classical tradition to build upon their work in the English language

arts and social studies classrooms, as well as to use performance skills many of them had honed in their churches. The League also took pains to train teachers and coaches in classical rhetoric so that they returned to their schools with expertise and a heightened sense of professionalism. Parents and community leaders encouraged teenagers to participate, for they saw these activities as a path to higher education and civic participation. Colleges from across the country looked to this network to discover and recruit talented young men and women. Many students continued their speech activities during college, and in the decades following their participation, many prominent teachers, ministers, lawyers, and other civic leaders would cite the formative influence of the activities sponsored by the Prairie View Interscholastic League.

**Figueiredo, Maria Flávia (Universidade de Franca, Franca, Brazil)**

De los géneros retóricos a los géneros del discurso:  
El papel desempeñado por el *ethos* retórico

En la obra *Retórica*, Aristóteles nos propone tres dimensiones para el entendimiento del proceso argumentativo: *logos*, *pathos* y *ethos*. Tomando el *logos* como el discurso en sí mismo, el *pathos* como el poder del orador de despertar emociones en su auditorio por medio del discurso, y el *ethos* como la imagen que el orador expresa al auditorio acerca de sí mismo, este trabajo será especialmente dedicado al *ethos*. Para Reboul, esa imagen acerca de sí mismo es el carácter que debe ser asumido por el orador para inspirar confianza en el auditorio. En ese sentido, el *ethos* retórico se caracteriza como la imagen, verdadera o no, que el orador construye de sí mismo con el fin de persuadir a su auditorio. Dentro de una perspectiva histórica y diacrónica, el presente trabajo visa mostrar un panorama de la concepción del *ethos* retórico. Además, serán discutidos los conceptos de género retórico (en la perspectiva aristotélica) y de género del discurso (en la perspectiva bakhtiniana) con el objetivo de determinar el papel desarrollado por el *ethos* retórico en esos dos modos de clasificación discursiva. Tomando como eje principal el papel ejercido por el *ethos* en los diferentes discursos, partiremos de la clasificación tripartita de los géneros oratorios (deliberativo, judicial y epidíctico) para luego llegar a la concepción de género del discurso propuesta por Bakhtin y a sus desdoblamientos

dentro de la Lingüística contemporánea. En términos metodológicos, el trabajo será desarrollado en tres etapas. En la primera, haremos un abordaje histórico del concepto de *ethos*, partiendo de Aristóteles, pasando por Reboul, Plantin, Eggs, Meyer, Perelman y Olbrechts-Tyteca. En la segunda, presentaremos la concepción de género propuesta por Bakhtin y desenvolvida por lingüistas contemporáneos, tales como: Adam, Bronckart, Marcuschi, Meurer, Bonini, Motta-Roth y Ramirez Vidal. Finalmente, buscaremos averiguar el papel desempeñado por el *ethos* en los géneros del discurso, tal como los estudios lingüísticos actuales los conciben. De esa forma, creemos poder establecer una correlación entre *ethos* retórico y género del discurso, tema considerado de gran relevancia y que, sin embargo, aún no ha sido debidamente estudiado en el ámbito de los estudios retóricos.

**Fossheim, Hallvard J. (University of Tromsø, Tromsø, Norway)**

Method and Soul-shaping in Plato's *Protagoras*

I wish to suggest an explanation of why Plato lets Socrates present—and force those present to agree to—the hedonist theory in the *Protagoras*. The suggestion is that the *Protagoras*, by means of a combined effort on an argumentative-structural level and on a dramatic level, lets us see and experience central facets of the two methodologies defended by Protagoras and Socrates, respectively: while Protagoras' sort of speechmaking lets a loose and semi-digested vision lure itself into the listener, Socrates' favored form of question-and-answer activity comes with a built-in defence against such psychological shaping, making it in this respect a safer way of submitting to pedagogical soul-forming. This quality has to do both with the format itself and with the sort of mode in which it sets those who are exposed to it. By his use of the dialogue form, Plato thus manages to convey to his readers the assets of two different forms of rhetorical approach to education and ethical betterment.

**Franchet d'Espèrey, Sylvie (Université de Paris-Sorbonne, Paris, France)**

***Auctoritas* chez Quintilien: concept rhétorique ou culturel ?**

Le mot *auctoritas* est de ceux qui n'ont pas d'équivalent exact en grec, mais témoignent d'une inscription de la rhétorique dans la culture romaine : il appartient à une constellation sémantique liée à la classe sénatoriale où l'on trouve aussi *dignitas*, *grauitas*, *maiestas*, mais aussi *uis*, *fides*, *gratia*. Dans l'*Institutio oratoria*, il est employé dans trois contextes différents : la grammaire (où il est associé à *vetustas*, et *consuetudo*), la preuve (où il est associé à l'exemple, parmi les preuves « techniques ») et la personne de l'orateur (où il correspond en partie à l'*ethos*, mais où prend place en premier lieu la dimension sociale). Les deux premiers emplois correspondent à ce qu'on peut appeler l'*auctoritas dicendi*, le troisième à l'*auctoritas dicentis*.

La communication cherchera à mettre en relation ces deux aspects, ce qui n'a pas actuellement fait l'objet d'un examen approfondi. Pour cela je ferai intervenir les principes de la qualité (l'*auctoritas* étant en matière de langage celle des grands auteurs) et du nombre (l'*auctoritas* en tant que preuve s'appuyant sur le *consensus*). Mais je replacerai surtout l'*auctoritas* dans le cadre de la persuasion, la mettant en relation avec la *fides* à l'intérieur du processus de communication. Le poids des mots / du discours vient alors prolonger l'autorité sociale de l'orateur pour produire la persuasion. Comme toujours, Quintilien présente à la fois une restitution de la tradition, une mise en contexte romain et une analyse personnelle, ce qui induit des problèmes de définition et de classement.

**Frank, David A. (University of Oregon, Eugene, OR, USA)**

**The Universal Audience in Global Rhetoric**

Chaim Perelman and Olbrechts-Tyteca's notion of a universal audience is a much-contested notion in the scholarly literature. Dismissed by some as a fantasy without an anchor in reality, I suggest it could be an empirical touchstone for coherent Global Rhetoric. I suggest in this paper that a global rhetoric should be

cosmopolitan, diverse, and plural, but should be tethered to a rhetorically constructed sense of the universal. Drawing on and extending the 1947 work of Richard McKeon and Chaim Perelman, I suggest the development of an empirically grounded university audience for a global rhetoric. To accomplish his aspiration, I begin with Perelman and Olbrechts-Tyteca's notion of communion and Kenneth Burke's emphasis on identification as the foundations of a universal audience and then highlight the possibility that humans remain faithful to universal and particular values.

**Fredborg, Karin Margareta (Saxo Institute, University of Copenhagen, Virum, Denmark)**

**Ciceronian Rhetoric and Commentaries on Horace's *Ars poetica* in the Middle Ages: The Non-Forensic and Literary Rhetoric of the Twelfth - Fourteenth Century**

As soon as the *Rhetorica ad Herennium* (*Rhetorica secunda*) in the eleventh century was introduced to supplement the teachings of Cicero's *De inventione* (*Rhetorica Prima*) and that of its learned commentator Marius Victorinus (AD VI), many eleventh- and twelfth-century teachers of the *Trivium* as well as theologians like Rupert of Deutz (1117) explored the new, augmented curriculum of rhetoric to the full.

One of the results was a growing interest in also letting Horace's *Ars poetica* benefit from *Rhetorica ad Herennium*'s theories of style and precepts for how to avoid arid, uneven or bombastic style, and instead combine with compositional unity advocated by Horace. Another result was that the rhetorical topical systems of the *De inventione* was superimposed on *Ars poetica* to systematize, augment and discipline Horace's own less didactic views of character types, according to age, sex, social status, occupation and national character. Where Horace, by the use of numerous apt exemplifications, advocates stylistic *decorum*, flexibility, and creating a poetic vocabulary that would fit the dialogue suited to character types, the Ciceronian topics, the *attributa personae*, offer precepts for detailed character portrayal and expand the registers for both character and tone.

In this process, the teachers of rhetoric and poetics compete energetically by illustrating Ciceronian and Horatian precepts by way of quotations from classical and medieval poetry, and this cross-fertilization helps to create and shape the various medieval *Artes Poetriae* by Matthew of Vendôme, Geoffrey of Vinsauf and John of Garland, deeply influenced by the overtly rhetorical "*Materia*" commentary to *Ars poetica*.

**Gagarin, Michael (University of Texas at Austin, Austin, TX, USA)**

**The Use of Witnesses as a Rhetorical Strategy in the Attic Orators**

At our last meeting in Chicago I compared the argumentative strategies of two Greek orators, Lysias and Demosthenes, using two pairs of speeches (Lys. 32/Dem. 27 and Lys. 3/Dem. 54). I noted among other things that in these speeches Demosthenes called witnesses far more often than Lysias did, and that in each case, the use of witnesses seemed to be part of the speaker's overall strategy. This observation led me to investigate the use of witnesses by these two orators further, and also to consider the use of witnesses by other Greek orators in private litigation in the fifth and fourth centuries BCE. The results have been most interesting, and I would like to present some of them in a paper at ISHR 2015.

I have calculated the frequency of witness testimony in all the private speeches and will present these numbers in tables in a handout. They show a clear increase in the use of witnesses during the fourth century, with Isaeus acting as a transition to Demosthenes and Apollodorus, the latest of the group. The striking exception appears to be Hyperides, whose preserved fragments only contain one instance of witness testimony – in the speech *Against Athenogenes*, where it relates to the peripheral issue of whether Athenogenes left the city to avoid fighting at Chaironeia.

Beyond these generalizations, I will present more detailed findings that will confirm Lysias' preference for a vivid narrative uninterrupted by witness testimony. Take some of his most famous narratives: Lysias 1, 3, and 32 have only 2 witnesses each, and Lys. 7, 22, and 30 have only 1 each. And the vivid narrative of his own escape from the Thirty and his brother's death in Lys. 12

is told without witnesses, though witnesses later testify to the general misdeeds of the Thirty.

My talk will concentrate on Lysias, Isaeus, and Demosthenes, with some briefer remarks about Apollodorus to see if we can distinguish his techniques from Demosthenes'. A handout with several tables will be distributed.

**Gaines, Robert (University of Maryland, College Park, MD, USA)**

**Sophists in Space: Locations of Sophistic Professional Activity in the Hellenistic and Early Imperial World**

Philostratus (VS 481, 510-11) denies there were significant sophists in the time between Aeschines (d. c. 322 BCE) and Nicetes (fl. c. 60 CE). This view – that a sophistic "dead zone" existed for about four centuries – is largely accepted in contemporary scholarship (see, e.g., Bowersock 1969; Anderson 1989, 1993; Kennedy 1994; Swain 1996; Whitmarsh 2001; Winter 2002). Opposing this view, the proposed paper documents numerous sophists and explores geographical diversity of sophistic professional activity during and just after the Hellenistic era. A preliminary investigation concerning linguistic usage of the words *sophistes*, *sophisteuein*, *sophisteia* in Strabo, Dionysius of Halicarnassus, Plutarch, Diogenes Laertius, Philostratus, Athenaeus, and the *Suda* produces a list of thirty-eight sophists whose professional activities arose in the time between Aeschines and Nicetes. Professional locations of these sophists include twenty-four sites: Alexandria (Philostratus the Egyptian, Theodotus of Chios, Theodorus Atheos), Antioch (Diotrephes), Athens (Amphicrates, Athenion, Carneades, Philostratus of Lemnos, Theodorus Atheos, Theomnestus), Calcedon (Timon), Celaenae (Theocritus), Cilicia (Ariobarzanes), Cnidus (Artemidorus), Cyrene (Peithagoras), Damascus (Antipater), Elis (Alexinus), Lampsacus (Colotes), Larissa (Athenion, Medius), Magnesia (Hegesias), Megara (Stilpo), Messene (Athenion), Myrina (Lamachus), Olbiopolis (Poseidonius), Olympia (Alexinus), Pergamum (Dionysius Atticus), Rhodes (Apollonius Malacus, Apollonius Molon, Bion, Poseidonius of Apamea), Rome (Caecilius, Dionysius of Alexandria, Habron, Pollio Asinius, Potamo, Seleucus Homericus, Theodorus of Gadara, Timogenes, Timon), Sicily (Xenophron), Stratonicea (Menippus), Thebes

(Hecateus, Timon). Identification of these sites shows that sophistic professional activity was spread widely over political and cultural boundaries in Achaea, Aegyptus, Asia, Cappadocia, Cyrenaica, Galatia, Italia, and Syria. Moreover, the distribution of sophists within sites suggests that Alexandria, Athens, Rhodes, and Rome were significant centers of sophistic professional activity. A comparison of sophistic locations before and after Nicetes produces interesting similarities. Main centers of sophistic activity before Nicetes represent significant locations of sophistic professionals afterwards, and the two most important centers in both lists are Athens and Rome (see Bowie 2004). Also, of the remaining sophistic locations identified before Nicetes, six are represented after him—Antioch, Cilicia, Cnidus, Larissa, Olympia, and Pergamum. These similarities and the number of sophistic professionals identifiable between Aeschines and Nicetes make it increasingly difficult to believe in the sophistic “dead zone.”

**Garcia Pinto, Luciano César (Federal University of São Paulo, São Paulo, Brazil)**

**Rhetorical Strategies in the Biblical Commentaries of Jerome and Augustine on *Genesis***

The act of writing commentaries must always be motivated and bring about effects and consequences. Such act, therefore, always brings up an underlying polemic of some sort, whether it is scientific, philosophic, or social in nature. Along the same underlying line is the audience towards which the commentary is geared. In order to convince and persuade a given audience of the best way of interpreting a text, it would be impossible to avoid some rhetoric strategies. Nevertheless, commentaries have not always been analyzed in light of the relationship between polemics, knowledge dissemination and argumentation, which leads us to the question of control over the interpretation and invites us to consider a kind of “one-sided rhetoric.” With regard to Late Antiquity commentaries, little has been done, since most of it is analyzed as ‘mental exercises.’ Despite that, Augustine of Hippo (354-430 CE), in his *De doctrina christiana*, makes it clear that it is impossible to separate interpretation and explanation/didactics (*duae sunt res quibus nititur omnis tractatio scripturarum: modus inueniendi quae intellegenda sunt, et modus proferendi quae intellecta sunt; Doctr. Christ. IV,1*). Our purpose here is to very briefly present some of the rhetoric features and

strategies found in the commentaries of the so-called “creation account” (*Genesis*, chapter I) provided by two key figures of early Latin Christianity, Jerome of Stridon (c. 370-420 CE) and Augustine of Hippo. Thus, we will discuss the kind of *ethos* as well as how it is built up along Jerome’s *Quaestiones hebraicae* and Augustine’s *De genesi contra manichaeos*. The assumed audience of these commentaries as well as the relation between argumentation and didactics present there will be approached in this work. Finally, we will reflect upon some constitutive characteristics arising from the history of the occidental way of arguing about certain modes of reading and explaining texts, especially with respect to *Gn. 1*.

**Gaul, Niels (Central European University, Budapest, Hungary)**

**The Byzantine Revival of *Meletai*: Why, Where, When?**

As is well known, rhetorical set-pieces known as *meletai* were a prominent feature of deuterosophistic/late antique display culture but seem to have subsequently fallen out of favor. While the Byzantine production of *progymnasmata* started afresh around the year 1000, the first pieces carrying *melete* in the title – or classified by modern scholarship as *meletai* – appear in the twelfth century (e.g., Nikephoros Basilakes’ *Bagoas*). More examples survive from the late thirteenth and early fourteenth centuries: most prominently a corpus of thirteen pieces transmitted under the name of Georgios Pachymeres, albeit in a single sixteenth-century manuscript. Pachymeres’ fellow student, Georgios Kyprios, produced three pieces; Thomas Magistros in Thessalonike three pairs (one of which, in dialogue with Demosthenes’ *Olynthian orations*, remains unedited). Further occasional pieces survive from the quills of well-known rhetors such as Nikephoros Gregoras, Demetrios Chrysoloras or Manuel II Palaiologos. The purpose of the present paper is to explore to which degree these Byzantine *litterati* themselves had a concept of *melete* and for which reasons they set out to compose the texts nowadays classified as *meletai*. Especially their possible role in teaching and rhetorical display ‘theater’ will be scrutinized, as well as their connections to the progymnasmatic genre.

**Geraths, Cory (The Pennsylvania State University, University Park, PA, USA)**

**Rereading Christianity: Tracing Issues of Apostolic Authority and Rhetorical Power in the Gospel of Mary**

In this essay I recover the rhetoric of an understudied branch of Christianity – the gnostic spiritual tradition. Part of the broad early faith after the death of Jesus (100-500 CE), the gnostics believed in a spiritual form of mystical Christianity. In turning to the gnostic tradition, I argue for a rereading of the normative map of Christian rhetoric that we have, for too long, relied on. This map's emphases on great Christian rhetors and on the New Testament have blinded us from reckoning with other, alternative Christian texts. This paper thus seeks to shine a light on one of these texts, the Gospel of Mary. In tracing the rhetorical significance of Mary Magdalene's invocation of rhetorical authority, I contend that the *Gospel of Mary* offers a much-needed space for a reimagining of the Christian rhetorical tradition.

This essay moves through three movements. First, I situate my analysis of the *Gospel of Mary* within its cultural, religious, and historical contexts. Thus, this opening section offers a space for intervention into questions of canon formation and canon stability – what, precisely, do we consider to be Christian rhetoric, and why? Following this, my argument moves to an expanded discussion of the feminist historiographic methodology of the project. Politically, my analysis aims to recover the silenced rhetoric of Mary Magdalene as offered in the *Gospel of Mary*, and thus works to retell her story in light of centuries of patriarchal characterizations of her. Both of these sections construct a firm foundation for the final section of the essay in which I argue that Mary, through both authoritative revelation and purposeful silence, emerges out of the text as a transgressive figure. Through her kairic adaption and her intersectional identity – both woman and apostle – I argue that the *Gospel of Mary* depicts Mary as a skillful *rhetor*. She is, in short, an apostolic authority worth reckoning with. Ultimately, this project works to reread Christianity through a slanted lens, to pick up an alternative text and retell the story, and to continue the feminist effort to reimagine the borders of the Christian rhetorical tradition.

**Giaquinta, Irene (Università di Palermo, Palermo, Italy)**

**Le *Epistole II - III* di Demostene: un inedito intreccio di retorica e politica**

L'oggetto della proposta è lo studio dei meccanismi della persuasione nelle *Epistole II-III* di Demostene, sulla cui autenticità dopo la monografia di Goldstein (1968) e l'ed. francese di Clavaud (1987) vi è ormai un consenso pressoché unanime degli studiosi.

Tra la primavera e l'estate del 323 a.C. Demostene, privo dei diritti politici e in esilio dopo lo scandalo arpalico, indirizza delle epistole al consiglio e al popolo ateniesi per ottenere il rientro in patria e partecipare alla riscossa contro la Macedonia. Sono due delle pochissime testimonianze conservatesi che vedono l'oratore cimentarsi in un genere letterario diverso da quello che lo ha reso grande.

La cifra-chiave di queste lettere è il loro contenuto autobiografico-politico: la tradizione ci ha conservato pochissime raccolte simili ma nessuna di quelle in nostro possesso rivela un'urgenza comunicativa così autentica e raffinata nell'espressione artistica. Questi scritti offrono un'occasione unica per un'indagine sul rapporto tra retorica e politica nell'epistolografia greca di IV sec. a.C.: documento di una complicata vicenda personale e di un delicato momento storico, esse si rivelano, al contempo, dei ricercati prodotti letterari.

All'interno delle coordinate proprie dell'epistolografia si annoverano sezioni autoapologetiche proprie dell'oratoria giudiziaria accanto ad altre tipiche del *genos symbouleutikon*. Quest'indagine rivelerà che una ricca miniera di espedienti retorici (perifrasi, *gnomai*, *topoi* dell'oratoria deliberativa e della prosa epistolare, tecnica della ricorsività, complesse allusioni alla realtà storica contemporanea, ecc.), volti a persuadere la polis, impreziosisce queste potenziali demagogie epistolari, che Demostene nella condizione di *atimos* non poté pronunciare personalmente.

Ci si propone, quindi, di dimostrare la dignità di documento retorico-letterario, prima ancora che storico-politico, delle *Epistole* di Demostene, pezzi diffusamente letti e studiati nelle scuole di retorica tardoantiche come testimoniano i papiri di II sec. d.C. e la tradizione indiretta. Si auspica, pertanto, di poter indebolire quel pregiudizio legato all'autenticità che finora ha



costretto questa parte negletta, eppure preziosa, del corpus demostenico ad occupare una zona d'ombra dei moderni studi sull'antichità e di dare, al contempo, maggiore impulso allo studio del rapporto tra retorica ed epistolografia politica.

**Gilbert, Adam (University of Southern California, Los Angeles, CA, USA)**

**Jean Molinet, Johannes Tinctoris, and the Arts of Rhetoric and Music**

Jean Molinet's *L'Art de rhétorique vulgaire* defines poetry as "musique appellée richmique", following a tradition of adding poetry to the quadrivium, alongside its place in the *trivium* as "seconde rhétorique". If poetry is a species of music, might we view its musical settings as a kind of poetry? Studies of early modern music and rhetoric tend to analyze how baroque composers used music to represent poetic text. This approach does not work so well in fifteenth-century song, a repertory noted for its desultory concern for "word-tone relations" and from half a century before Nicholaus Listenius first adopted the term *musica poetica* in 1533. Rather than search for textual representation in music, might we more profitably consider the parallels between the compositional craft of the two sister arts?

To address this question, I will enlist the aid of Molinet and his Burgundian compatriot, composer and theorist Johannes Tinctoris. As theorists, both define their arts in similar terms, divide their practical treatises into large topics of meter and consonance, and employ terminology that reveals implicit and formal links between poetic and musical rhyme. As composers, both craft works built on short motifs, reveling in kaleidoscopic patterns of consonant permutation.

Three parallels between the compositional craft of the poet Molinet and the composer Tinctoris warrant particular attention. First are the formal links between poetic rhyme (*equisonance*) and musical unison (*equisonanza*). Second are parallels between Molinet's aesthetic of rime equivocque and Tinctoris' vocabulary of melodic mutation. Third are shared conventions of rhythm and meter. Modern musicologists have ignored a recent suggestion that composers consciously employed the *cursus tardus* at musical phrase endings, based in part on the appearance of these patterns on a single syllable of text, and on modern

misconceptions about how the musical formula was accented in performance. Fifteenth-century conducting practice reveals that the musical formula serves an essentially identical function as the poetic device.

This parallel analytical approach to fifteenth-century poetry and its, new to modern musicological scholarship, promises a richer understanding of the relationship between *musique rhychmique* and *musique artificielle* in the final years of the "prehistory" of *musica poetica*.

**Gilmor, Robert (University of Denver, Denver, CO, USA)**

**Thresholds of Invisibility: A Perspective on Moments of Transition in the History of Scholarly Rhetorics**

Scholarly rhetorics in the latter half of the twentieth century were often marked by controversies over "new" technologies. For instance, as the cinema became a topic of genuine scholarly interest, it generated a number of heated debates that revealed core values and ideological imperatives in academic discourse: the value of text over image, of "high" culture over "low," and established forms over newer ones. Likewise, as scholars encountered "New Media" in the last quarter of the twentieth century, many similar controversies erupted that challenged the nature of text, of meaning making, and of the very epistemic qualities of scholarly rhetoric. Curiously, these disturbances seemed to reify – if not generate – the very dichotomies that poststructuralist and deconstructionist critical theory attempts to challenge. Indeed, at these moments, scholarly rhetorics tend to fall back on established terms in order to investigate new phenomena. That is, scholars relied on core clusters of terms that made up extant frameworks for analysis – what Kenneth Burke called terministic screens.

This paper suggests that certain historical moments of transition generate identifiable schisms in scholarly discourse that leave contemporary scholars unable to communicate with one another. At these moments of Augustinian "unlikeness," established scholarly commitments, such as textocentrism, are rendered invisible as new forms and technologies become the talking points of discourse. These "thresholds of invisibility," then, are moments of transition and division, when scholars are

captivated by new forms and less attentive to the continuing influence of already established terministic screens, which continue to influence thinking on the new. In the process, however, these normally submerged screens rise to the terministic surface, allowing for in-depth rhetorical analysis. Using the work of New Rhetoricians such as Burke and Perelman as analytical frames, this paper proposes the “threshold of invisibility” as a perspective on scholarly rhetorics at key historical moments when contemporary terministic screens are exposed by their application to multiple forms simultaneously. This approach holds potential for historians of rhetoric, of disciplines, and of academic discourse in general.

### Goeken, Johann (Université de Strasbourg, Strasbourg, France)

#### Les « deipnosophistes » de Philostrate

Dans ses *Vies des sophistes*, Philostrate (III<sup>e</sup> siècle ap. J.-C.) retrace la biographie des principaux représentants de la Première et surtout de la Seconde Sophistique. Une lecture attentive met au jour l'importance accordée au thème du vin et du banquet dans le récit.

Membres de l'élite, les sophistes participent à des banquets et leur rapport au vin sert à dégager leur personnalité : par exemple, si Eschine était philopotes et aimable, Démosthène ne buvait que de l'eau et avait mauvais caractère.

Le champ lexical du vin sert à qualifier les performances des sophistes, mais aussi à évaluer leur style. Dans cette perspective, la notion de mélange (*krasis*) est privilégiée par Philostrate, conformément aux préceptes édictés par les théoriciens de la rhétorique.

Philostrate témoigne d'une pratique oratoire dans le cadre du banquet. Certains sophistes sont connus pour continuer d'étudier les règles de l'art dans des occasions de ce genre et ils vont parfois jusqu'à prononcer des discours en bonne et due forme tout en buvant avec d'autres.

Le projet biographique de Philostrate est lui-même placé sous le patronage de Dionysos, le dieu du vin. Dès la dédicace adressée à Antonius Gordien, l'auteur compare son œuvre au cratère d'Hélène contenant des remèdes égyptiens (cf. *Odyssée* IV, 220-

223). Ailleurs, il précise que, pour parler d'hommes illustres tels que les sophistes, il vaut la peine de rapporter les propos sérieux qu'ils ont tenus, mais aussi ceux qu'ils ont prononcés pour plaisanter, ce qui n'est pas sans rappeler, entre autres, le prologue du *Banquet* de Xénophon.

La communication se propose donc de donner un éclairage nouveau à la fois sur les contextes réels de la pratique oratoire des sophistes et sur les critères selon lesquels cette pratique était jugée. Une telle étude révèle que le projet biographique de Philostrate s'inscrit dans la tradition multiforme de la littérature de banquet. Quand il traite de sophistes parlant et buvant, Philostrate fait de ses personnages des « deipnosophistes » dont l'éthique sympotique permet de mieux comprendre les valeurs véhiculées par la rhétorique et les enjeux des *Vies des sophistes*.

### Gómez, Juan Maria & Mañas, Manuel (Universidad de Extremadura, Cáceres, Spain)

#### Los *Oratoriae artis epitomata* de Iacobus Publicius

A finales del siglo XV se publican al menos cuatro ediciones del *Arte retórica* de Iacobus Publicius (Venecia, 1482 y 1485; Augsburg?, 1490; Reutlingen, c. 1491), que aparece denominada con diferentes nombres: *Oratoriae artis epitomata*, *Oratoriae institutiones* e, incluso, *Ars oratoria* o *Ars orandi*.

El propósito de esta obra, como el autor indica en el subtítulo de la misma, es exponer una serie de “preceptos para formar en breve tiempo a un orador perfecto” y también un conjunto de “doctrinas breves y sistemáticas para hablar y escribir”. Se trata, por tanto, de una Retórica que hace una selección de normas extraídas de autores canónicos antiguos (*Ad Herennium*, el *De inventione* de Cicerón y Quintiliano), pero también de rétores contemporáneos, como Barzizza, Eneas Silvio Piccolomini o Albrecht von Eyb.

Siguiendo básicamente el esquema expositivo de *Ad Herennium*, completado con las doctrinas del *De inventione* ciceroniano, se propone explicar la *inventio*, *dispositio* y *elocutio*. Pero, en realidad, el apartado que mejor y más ampliamente enseña es el de la *elocutio* y, en particular, la *compositio*, que es también la parte más innovadora, incluyendo 49 preceptos que abarcan el *numerus*, la *iunctura* y el *ordo*, sin olvidar añadir como



colofón un *De modo punctandi* y una lista de las principales figuras retóricas.

Se trata, pues, de una retórica normativa, eminentemente práctica, donde se presta poca atención a la teoría retórica, pero mucha a la teoría elocutiva. Parece, por tanto, que sus destinatarios no serían los niños de escuelas, sino futuros oradores o escritores que, formados ya en la teoría, precisan de normas prácticas para insuflar elegancia a sus discursos o escritos.

Este trabajo pretende establecer el grado de originalidad de la doctrina retórica de Publicius, atendiendo a sus principales fuentes, tanto clásicas como contemporáneas, pero también se intenta poner de relieve su naturaleza práctica y su orientación elocutiva y estilística.

### Graff, Richard (University of Minnesota, Saint Paul, MN, USA)

#### The Voices and Styles of the Attic Orators

The ancient biographical tradition displays a particular fascination with the voices, or vocal peculiarities, of Greek authors of the Classical period. Among the most famous examples are the accounts of the orator Demosthenes' (apparently successful) efforts to overcome a speech impediment and increase the strength of his voice so as to improve his effectiveness in the courts and Assembly of Athens (e.g., Plut. *Demosth.* 7, 11.1-2; Ps-Plut. *Lives of Ten Orators* 844d-f; Dion. Hal. *Demosth.* 53; Quint. 10.3.30, 11.3.54; Libanius *Vit. Demosth.*). To this can be contrasted a tradition, inaugurated by statements in his own works, which held that Isocrates' "weakness" of voice prevented him from engaging in the conventional forms of Athenian political rhetoric (Isoc. 5.81; 12.9-10; *Letter* 8.7; with, e.g., Ps-Plut. *Lives of Ten Orators* 837a, 838e; Cic. *De or.* 2.10, *Brutus* 32; Philostratus *Lives of Soph.* 1.17.3). This paper considers the ways in which such biographical notices concerning orators' voices have figured in the stylistic evaluation of their texts, from antiquity to the present. After examining the manner in which voice was linked to verbal style in the earliest treatises on rhetoric (e.g., Arist. *Rhet.* 3.1, 3.12), it will show how, in works of later antiquity, long-dead orators' (presumed) vocal characteristics were transposed to the style of their extant texts. It will argue that this bio-stylistic procedure contributed to the development of

Greek technical vocabulary but also to the hardening of traditional characterizations of the styles of Demosthenes, Isocrates, and other Attic orators. It will conclude by remarking on the resilience of these voice-based stylistic descriptions, as witnessed in recent scholarship on classical rhetoric and Greek prose style, and suggest that they constitute a source of certain confusions in the current interpretation of some of the principal ancient texts.

### Grau Codina, Ferran (Universitat de València, València, Spain)

#### Los *Institutionum libri III* de Fadrique Furió Ceriol: ¿una retórica antiretórica?

Los *Institutionum libri III* de Fadrique Furió Ceriol, Lovaina, 1554, es la primera de las obras publicadas de este autor: un manual de retórica singular y original, escrito en latín.

Indagamos la naturaleza de las peculiaridades de esta retórica poniéndolas en relación con sus ideas favorables a la traducción de la biblia a las lenguas vernáculas como se expresan en su segunda obra publicada, *Bononia, sive de libris sacris in vernaculam linguam conuertendis, libri duo*, Basilea 1556 y sus ideas políticas en *El Concejo y consejeros del Príncipe*, Amberes, 1559.

A través de los ejemplos y las características de este manual planteamos la cuestión de si, por el énfasis puesto en la "*prudentia*" y la "*natura*", estamos ante una posición antinormativa, que cuestiona las reglas de la retórica relegándolas a la "*natura*", en una tendencia que considerará la retórica como algo superfluo y artificial, y por eso mismo, prescindible. Así pues, indagamos los inicios de las corrientes "antirretóricas" modernas, y pretendemos establecer en qué medida la retórica de Furió Ceriol contribuye a esta tendencia.

### Greaney, George (Hofstra University, Hempstead, NY, USA)

#### *Hybris* and Hate Crimes in Demosthenes 21

The Athenian legal concept of *hybris* can be compared with the modern idea of a hate crime, in that enhanced punishment – or a distinct punishment – attached to a conviction on this charge. I

will argue that no simple equation of the ancient and the modern crime and its punishment is possible, but that the idea of the community's interest in punishing hybris is also a factor in the theory of modern hate crime legislation. The main text I will consider is Demosthenes speech against Meidias, *oration* 21 in connection with Aristotle, *Rhetoric* 1374a13-15.

**Green, Lawrence (University of Southern California, Los Angeles, CA, USA)**

**Synoptic Aristotle**

Overviews of Aristotle's *Rhetoric* abounded during the Renaissance, often published as complete treatises in their own right, as a sort of "best parts" rendition of complex theory. Some overviews appear as epitomes so dense or gnomic that they may have been used only in a classroom where a teacher could expatiate, or else served as a memorial of prior organized study. Some overviews were paraphrases of sections or of the entire treatise, sometimes so modernized that little sense remains of the *Rhetoric* as a classical treatise. And some overviews were synoptic of rhetoric as a whole; their titles usually include a phrase like *ex Aristotele, Cicerone, et Fabio*. Classical variations may add Plato or Hermogenes, while contemporary variations add Agricola, Melancthon, Keckermann, Vossius, or Caussin.

These synoptic works assume that Aristotle's *Rhetoric* can be reduced to a few key concepts that are common among the best rhetoricians, either classical or Renaissance; in short, they are timeless and universal. They begin as early as Theophilus de Ferrariis, *Propositiones ex ... rhetoricae & poeticae diligentissime excerptae* (1493), and extend at least as far Heinrich Tolle, *Compendium brevissimum rhetoricae ... maximam partem ex Aristotelis & Ciceronis de arte dicendi libris* (1680). They are published in every corner of Europe, and for many schoolboys such synoptic works may have been their only encounter with Aristotle's *Rhetoric*. Notable is the sheer difficulty writers faced in reducing these disparate rhetorical studies to a single unified discipline. The most often reprinted compendium was Cipriano Suarez, *De arte rhetorica libri tres, ex Aristotele, Cicerone & Quintiliano* (1557), but the treatise is almost entirely that of Roman rhetoric, with only a few banal references to Aristotle.

In this paper I propose to make some sense of this synoptic Aristotelian tradition, pointing out its features, its attractions, its pitfalls, and its relations to the larger Renaissance tradition of scholarly commentary on the *Rhetoric*.

**Griffin, Joseph (University of Oregon, Eugene, OR, USA)**

**Congruent Affinities: Reconsidering the Epideictic**

Aristotle's division of the "branches" of rhetoric (deliberative, forensic, and epideictic) has served as a helpful taxonomy in historical accounts of rhetoric, but it has also produced undesirable effects. One such effect is that epideixis has been interpreted historically as deficient, unimportant or merely ostentatious, while political or legal discourse, somehow mattered (and matter) more fundamentally to authentic civic life. I will show that this is problematic, as it reduces contemporary attention to the crucial role that epideixis plays in modern discourse.

As often interpreted, epideictic rhetoric contains at its heart a striving toward communal values, what Nicole Loraux refers to as "idealities." Taking as its province the good/bad, the praiseworthy/derisible, it is a rhetorical form supremely attentive to what counts for audiences, cultures, subcultures. As such, it has direct entailments for all forms of rhetorical practice, however categorized, for in its essence is not simply a suggestion of timeliness or appropriate context for its delivery, but also method: a focus on identification and affinity is at the heart of epideixis.

Taking this expanded definition of epideixis, I argue that Aristotle's classification be read as provisional (that he even allowed for and expected some overlap with his divisions), and further, that criticism be seen as a compelling form of contemporary epideixis. I claim that contemporary norms are more fractured than in classical times, and that as citizens no longer at the behest of formerly more unified cultural ideals it is through acts of criticism that we form emergent communities, gathering around objects of appraisal, around that which offers us pleasure (even the popular). I will attempt to more fully account for the mechanics of how, as Dave Hickey argues, "beautiful objects reorganize society, sometimes radically." The vectors through which this reorganization occurs are via popular

discourse, through “comparisons, advocacy, analysis, and dissent” (Hickey), be it at the level of the interpersonal or in a more widely-sanctioned public forum such as professional criticism. I hope to show that epideixis is not a moribund rhetorical category, but a key discursive mode and way of forming community in our times.

**Gross, Daniel (University of California, Irvine, CA, USA)**

### Heidegger and Rhetoric c. 1924: Some Historiographic Consequences

The purpose of this paper is threefold: 1) to outline what exactly Heidegger found in Aristotle's *Rhetoric* just as he was radically reformulating the history of Western metaphysics against his contemporaries in philosophy 2) to indicate how this moment also rewrote – with a debt to Dilthey and also Bultmann's sacred rhetoric – the conventional history of rhetoric *per se*, and 3) to identify our new historiography that foregrounds rhetorical topics Heidegger found interesting around 1924: emotion, orientation, rhetoric as the art of listening. Such was Heidegger's work. But this final move invites a perspective that is not exactly Heidegger's, as I conclude with a pressing issue of the Weimar Republic – rhetoric beyond personal responsibility – that was forced in a way we still find terribly compelling.

**Gründler, Beatrice (Freie Universität, Berlin, Germany)**

### The Dialogical Nature of Arabic Rhetoric

Arabic rhetoric (which during the first two centuries of its existence mainly comprised poetics) grew out of a culture of debate and, in its subsequent development, incorporated the dialogical element into its very core. As such Arabic rhetoric remained a dynamic discipline until the onset of modernity and thereby differs for instance from the field of grammar, which codified a largely unchanging subject matter (classical Arabic or *arabiyya*).

Prior to the earliest treatises on poetry in the first half of the ninth century A.D., the educated elite in the metropolises of the Arabic-Islamic empire (Baghdad and Samarra) already debated

questions of literary innovation, influence, and authorship even before such concepts were formally defined. Their ‘practical’ criticism mostly focused on those poets who challenged with their innovations the very cohesive Arabic poetic tradition, notably Abū Tammām (d. 845 or 846).

The subsequent written poetics followed in this vein by critiquing or defending particular poets, such as al-Mutanabbī (d. 965), and making their theoretical points by debating specific poems. They kept alive the former oral debate culture by recasting it in literary form in their books, such as al-Āmidī's (d. 987) *Mediation between the Poetry of Abū Tammām and al-Buḥturī*, in which two fictitious supporters of both poets argue at length about their respective merits.

In the later Mamluk and Ottoman periods (1250-1882), the dialogue transferred to a written engagement with the (by now very large) existing rhetorical corpus, which was kept vibrant by ever new revisions, epitomes, and commentaries. The last kind were often commentaries only in name and rather contained creative writing loosely associated with the base text.

Through this sustained internal conversation, in both oral and written modes (which co-existed over several centuries), Arabic rhetoric achieved an internal vibrancy and a diachronic cohesion, which made it able to persist for a millennium in a geographical region that extended across West Asia, North Africa and southwest Europe.

**Guan, Wen & Zhang, Luping (China University of Political Science and Law, Beijing, China)**

### On the Effectiveness of English Reports of *China Daily*

This essay is dedicated to the study of the English Media in China from a rhetorical perspective. The focus of this study is on the effectiveness of English reports of *China Daily* from a perspective of western rhetoric, with the news report of justice and the law as a sample. It focuses on the following aspects: who says what to whom with what effect. In the analysis of the disseminator, the author adopts the rhetorical theory *ethos*, which means that the writer or speaker appeals to his own credibility and character in the persuasion. In the analysis of its

contents, the concept effectiveness is adopted, which means imperfection marked by urgency, a defect, an obstacle, something waiting to be done. In analyzing the audience and the effect of the report, the author holds that the middle class in the English-speaking countries should be the principal targeted audience due to their influence on public opinions. In conclusion, we maintain that the key in international communication situation is to differentiate between Chinese and foreigners.

**Hall, Bianca (Old Dominion University, Norfolk, VA, USA)**

*Musica Poetica* in Practice at the Court of Ferrara

Rhetorical *elocutio* provided the primary gauge of competence for composers and musicians alike during the Renaissance, and singers performed in the manner of great orators whose goal was to move the passions of their audiences through their *actio* and *pronuntiatio*. The adoption and adaptation of classical rhetorical concepts was elaborated in music treatises such as Joachim Burmeister's dictionary of tropes and figures (*Musica Poetica*, 1606). Less well-understood today, particularly for modern vocalists, is the performance practice of *musica poetica* – of knowing when, where, and what figures to use in Italian Renaissance music – and such understanding requires analysis of particular exemplars.

Around 1580, Duke Alfonso d'Este at the court of Ferrara formed a small group of virtuosic singers known as the *concerto delle donne*. Under the direction of Luzzasco Luzzaschi, these women performed secular music at the court of Ferrara and became known for their musical skills, especially *musica poetica*. A sample of their performance practices survive in Luzzaschi's 1601 collection, *Madrigali per cantare e sonare a uno, due e tre soprani*. In this paper, I will analyze Luzzaschi's madrigals for the rhetorical structures that underlay his florid compositions, discuss his use of compositional figures and diminutions, and demonstrate alternative modes of musical *amplificatio*. These alternatives are based on contemporary treatises by Diego Ortiz, Girolamo dalla Casa, Giovanni Bassano, Riccardo Rognioni, Giovanni Luca Conforti, and Giovanni Battista Bovicelli, which provide an indispensable source of suggested musical figures and diminutions, along with commentary and examples of how to use them.

Luzzaschi's own collection of madrigals for sopranos, however, provides fully realized examples of vocal embellishment in the context of complete compositions, and suggests that in performance his singers varied his music even more richly than the printed record of his music indicates. The relations between Renaissance music and oratory were reciprocal, and the rhetorical skills of *ex tempore* musical embellishment may have implications for understanding oratorical delivery beyond what survives on the printed page.

**Hatzilambrou, Rosalia (National and Kapodistrian University, Athenai, Greece)**

Time in Greek Oratory and Rhetoric – the Case of Isaeus

With the exception of the aspect of *kairos*, time is underrepresented in the teachings and works of ancient rhetoricians. Similarly, no special literature is devoted to the treatment of time in classical oratory and rhetoric, apart from three chapters by M. Edwards in I. J. F. de Jong and R. Nünlist (edd.), *Time in Ancient Greek Literature* (Brill 2007), which apply the narratological theory on time to select speeches of Antiphon, Lysias and Demosthenes. Time is indeed a constituent of top importance in the narrative of attic forensic oratory. However, apart from its narratological function, time did play a dominant rhetorical role, though occasionally subtle, in the composition and presentation of a speech in classical forensic oratory. Thus, orators attempted to persuade their audience by manipulating, stressing or concealing the temporal relationships between the various events narrated or referred to in their speech. Additionally, time was important in forensic oratory, because speakers were subject to actual time constraints, since they were limited by the water-clock, an element of the *agôn*.

In this paper, firstly I am offering a brief account of the treatment of time in the ancient rhetoricians, and then I am presenting examples from the forensic speeches of the fourth century orator Isaeus, which render clear that time was an aspect of primary rhetorical importance, and therefore subject to rhetorical manipulation.

**Hawhee, Debra (Pennsylvania State University, University Park, PA, USA)**

**Zoostylistics and Sensuous Words: The Case of *Onomatopoeia***

This paper is part of a proposed group panel entitled "Senses of Style," in which presenters will examine the work of key writers in antiquity for the way style directly interacts with – and at times, enlivens – the senses, even as attention to matters of sensation (especially hearing and vision) alter theories of style. The panel therefore has investments in material rhetoric, rhetoric and bodies, visual rhetoric, and sonic rhetoric, and it draws together these approaches through the primary valence of *aesthēsis*: sensory perception.

This paper in particular focuses on how nonhuman animals often show up at moments when heightened sensation receives the attention of style theorists (Aristotle, Demetrius, Dionysius of Halicarnassus, and Longinus). When nonhuman animals appear in ancient style texts, they swoop, they scurry, and they shriek. They activate sensation and energize style with a quality of movement, and notably with their emotive sounds. As a way to show how animals bring rhetoric to its (or the) senses, this paper will examine the stylistic category that so frequently gives name-making over to nonhumans: *onomatopoeia*, the most mimetic of tropes, and the one that draws out the physical qualities of sound most pointedly. Animals figure prominently in Demetrius's discussion of cacophony as well as grandeur produced by "harsh words." One example he gives is the use of the word shrieking (*kekragōs*, the sound a crow makes) versus a plainer crying out. Dionysius's discussions of brevity in composition and of fitting word choice both depend on the ability of words and their component parts to do things, and that doing frequently happens through the movement and sounds of animals. The paper will begin with Aristotle, and move through the aforementioned style texts to create a taxonomy for animal style. In doing so, the paper will show how animals, by enlivening theoretical discussions of style, helped style theorists to make explicit strategies for using words to activate sensation.

**Heckenkamp, Marcus (Bischöfliches St.-Josef-Gymnasium, Bocholt, Germany)**

**The "Match Cut" in Latin Poetry: Creating Unity and Continuity through Matching Words and Images**

In the last years cinema studies have heavily influenced the vocabulary and interests of literary criticism. Naturally we use technical terms of camerawork in order to describe narratological phenomena.

Cinematic means and devices can even sharpen our eyes for corresponding phenomena in classical literature we haven't paid attention to or that are not covered by the classical rhetorical theory or contemporary literary criticism.

A fascinating instrument of editing a film is the match cut. In a broader sense a match cut is any cut that creates spatio-temporal continuity. One movement usually is presented in various shots from different angles. We are so used to this means that we do not even notice these cuts while watching a film.

Often the term 'match cut' is used in a narrower sense for a cut that contains a "graphic match": Two shots are connected by matching the colours, shapes, movements or even sounds of shot A to those of shot B.

The latter type of match cut can be paralleled with a particular technique in Latin poetry, especially in the *carmina* of Horace. Horace links two sections of a poem by using a certain word he had used at the end of one section again in the following section but in a different context. While giving the impression of continuity he can shift to a new topic. This observation can contribute to the vexed question of "unity" in Horace's poems.

**Bibliography**

Becker, Carl: *Das Spätwerk des Horaz*, Göttingen 1963.

Hayward, Susan: *Cinema Studies: The Key Concepts*, s. v. Matchcutting, London – New York 2000.

Heath, Malcom: *Unity in Greek poetics*, Oxford 1989.

Heinimann, Felix: Die Einheit der horazischen Ode, *Museum Helveticum* 9 (1952) 193-203.

Maurach, Gregor: *Lateinische Dichtersprache*, Darmstadt 1995.

**Helley, Stacey (University of Southern California, Los Angeles, CA, USA)**

*Roman Musica Poetica: Elocutio in the Secular Works of Antonio Cifra (1584–1629)*

Musical ornamentation, like rhetorical *elocutio*, is partly decoration to delight and partly weaponry to flatter, cajole and persuade. Singers of early Baroque music are only starting to understand how closely *elocutio* is tied to place and time, and how it distinguishes early vocal styles from later ones – especially with respect to the period's love of artistry in language. The secular vocal works of Roman composer Antonio Cifra (1584–1629) are a product of the musical *stile moderno* in which a melody over a figured bass fuses rhetorical *elocutio* with musical delivery. In this paper I will explore the relations between Cifra's monodies and early seventeenth century education in rhetoric, and I will demonstrate how singers could illuminate this composer's work via rhetorical *amplificatio* and ideas about taste, *decorum* and delivery.

Musical *amplificatio* could be seen in the division manuals of Girolamo Dalla Casa (1584), Riccardo Rognoni (1592), Giovanni Bovicelli (1594) and notably the *Varii exercitii* of Antonio Brunelli (1614) that include copious lists of sixteenth-note runs as variations and expansions of cadential formulae. These have been likened to Erasmus' copious ways of expressing "delight upon receiving your letter." Having a large internalized repertoire of prepared and practiced options was itself a preparation for creating spontaneous and original composition, which in turn would generate unexpected feelings and new ideas. It is, however, the link between Cifra and Brunelli that sheds special light on the intimate links between *elocutio* and *pronuntiatio*.

Cifra's explorations in musical rhetoric took place in a dynamic context of other events in music history. Listenius' *Rudimenta musica* (1533) added *musica poetica* – the musical version of rhetoric – to the existing categories of *musica theoretica* and *musica prattica*, and Joachim Burmeister compiled a dictionary of musical figures based on their rhetorical equivalents in *Musica Poetica* (1606). Monteverdi and Artusi debated the *seconda prattica*, Victoria Archilei's performance of virtuosic passaggi in the *Intermedii of La Pellegrina* (1589), and Giulio Caccini bullied his way into history by being "the first" to publish in the *stile*

*moderno*. Cifra's works incorporate these musical advances and along with the fashion for rhetorical ornamentation.

**Hirsch, Thierry (University of Oxford, Oxford, UK)**  
*The Greeks in Cicero's De Inuentione*

As the first extant rhetorical treatise since Aristotle's *Techne rhetorike* and as possibly the first full-scale one in Latin, *De inuentione* (ca. mid-80s BC) stands at the very crossroads of Greek and Roman rhetoric, one of the key-stages in the history of rhetoric. Most precepts found in *Inu.* go back to Greek rhetorical theory. In contrast to the Auctor of the *Rhetorica ad Herennium*, the young Cicero repeatedly acknowledges his Greek sources, discusses or judges Greek rhetoricians, including Aristotle, Gorgias, Hermagoras, Isocrates, and Tisias. Unlike *Rhet. Her.*, *Inu.* uses no Greek terms. In argumentation theory, Cicero shows knowledge of Greek philosophy by linking *argumentatio per inductionem* to 'Socratic' questioning and by giving an example from Aeschines the Socratic involving Aspasia, Xenophon and his wife. Furthermore, Cicero uses examples from Greek mythology (like Orestes–Clytemestra–Agamemnon, or Ajax–Odysseus) and Greek history (like Epaminondas) or culture (like Zeuxis). Even at a less obvious level Greek influence is found, like in the 'Kulturentstehungslehre' in the proem to Book 1.

On the other hand, *Inu.* also contains many Roman features, like Greek theory adapted to Roman reality (e.g. for the *constitutio translatiua*) or examples from Roman history or literature. Even some curious crossbreeds are found when Roman political terminology is applied to Greek history. This Graeco-Roman mix in *Inu.* is surprising for a time when many upper-class Romans were still conservative and hostile to strong Greek influence on Roman culture in the early 1st century BC. It is even more surprising to find it in a book by a young homo nouus who still had to make his difficult entry into influential Roman circles.

My paper will analyse how Greek rhetoric and culture influenced *Inu.*, how they are presented or adapted in *Inu.*, and whether any conclusion can be drawn on the general picture of the Greeks in *Inu.* While the influence of Greek rhetoric on Roman rhetorical handbooks has been shown for the theory-side (e.g. S.C. Stroup (2007), R.N. Gaines (2007)), my paper will for the first time analyse 'the Greeks in *Inu.*' in all its aspects.



## Holding, Cory (University of Pittsburgh, Pittsburgh, PA, USA)

### The Body Electrhetoric

Quintilian in *Institutio Oratoria* says “chironomy,” or the art of gesture “may almost be said to speak” (1921 IX.iii.86-7). The stock term “body language” suggests the extent to which gesture is still figured as language. Rhetoricians in Western culture tend to treat gesture grammatically—in terms of diction, syntax and punctuation, as well as in our criticism and pedagogy. But gesture does not act like speech. Pinning motions to particular exigencies is exhausting. Gesture’s mutability and resistance to capture begin to explain why many teachers and theorists of rhetoric have been quick to dismiss it.

This paper argues for a different rhetoricity of gesture through a comparative analysis of gesture dictionaries. I read these dictionaries for rhetorical metagestures, or what – between the lines of taxonomy of movement – comprise a theory of persuasion that takes seriously what Kennedy calls rhetoric-as-energy, “not found only in language,” but “also in physical actions, facial expressions, gestures, and signs generally” (Kennedy 4). Instead of parsing individual gestures for meaning, I read patterns of description, example, capture and disclaimer. I argue for gesture as a categorical, rhetorical phenomenon against and through the individual gesture as a catalog-able and denotative specimen.

The study unfolds in three parts. The first briefly surveys trends in contemporary dictionaries of gesture that work to demarcate gesture’s iconicity or apparent rhetorical value. The second consists of two case studies of “chironomies” across terms of culture, period and place: John Bulwer’s *Chironomia...Chirolologia* (1644) and David Givens’ *The Nonverbal Dictionary* (2014). Finally, I discuss the implications of my analysis for a cultural history of gestural rhetoric.

Bulwer’s gestures are the like of “*rationes profert*”, invitation. Givens, the “bend-away” and “blank face,” which he says perform functions that words cannot. Yelle (2006) notes that this quest for translating the gesture is about bridging “the gap between discourse and reality, or culture and nature” (226). I find, rather, that gesture’s rhetoricity lives in the gap. Gesture is neither nonverbal, nor merely antecedent to linguistic persuasion.

Gesture is persistent, an energetic excess, and resolutely between forms.

## Holdstein, Deborah H. (Columbia College Chicago, Chicago, IL, USA)

### Global Diaspora as Assimilation: Jewish-Jesuit Rhetoric and Its Implications

As Robert Maryks documents in his book, *The Jesuit Order as a Synagogue of Jews*, Jews figure prominently in the early years of the Order, having had a leading role in its founding (and then being prohibited from membership). Maryks analyzes “pro- and anti- converso” texts, as does Mark Rastoin in *Du Meme Sang que Notre Seigneur*, another book that explores Jewish-Catholic intersections at the dawn of the order. More recently (2013), Maryks and James Bernauer published *The Tragic Couple: Encounters Between Jews and Jesuits*, further exploring this vexed but often productive relationship, this time using history to shed light on—and contrast with—the modern era. (In fact, a conference at Boston College in 2012 entitled “The Tragic Couple” finds notably absent any discussion of rhetoric or any study of Jewish influences on Jesuit rhetoric.) This session will work toward filling that important gap.

This presentation will focus on the importance of this Jewish-to-Jesuit rhetorical assimilation, if you will, to our assumptions regarding global rhetorics and best practices in the teaching of writing, not only because of the subsuming and assimilating of what we might call Jewish rhetoric into the successfully disseminated rhetorical practices of Jesuits and Jesuit education, but also to further complicate our ideas of rhetoric to reveal the hybridity in that which is often purported to be an undisturbed, pure lineage of the “Tradition.” This fruitful “assimilation” has constructive implications for our best practices as we approach the teaching of writing across cultures. Jesuit rhetoric was based on Classical antecedents (Aristotle, Plato, Isocrates, and Quintilian), but from the very beginning many of its most powerful exponents, the conversos, were steeped in another, older tradition of their own.

**Hoppmann, Michael (Northeastern University, Boston, MA, USA)**

**Aristotelian *Topoi* and Modern Argument Schemes**

Many of Aristotle's fundamental observations about human communication in his *Rhetoric* are still as valid today as they were then, and in some fields there has been little or no academic progress since Aristotle's time. Argumentation theory is not one of those fields. Since Aristotle's outline of the 28 *topoi* in *Rhetoric* II, 23 there have been significant advances in the field of argumentation theory. From the landmark works of Perelman & Olbrechts-Tyteca, Toulmin and Hastings in the 1950s and 1960s onwards, numerous scholars have proposed sophisticated taxonomies of human reasoning and argument schemes. Given that these taxonomies a) usually explicitly or implicitly claim that they cover the complete field of defeasible reasoning, and b) often provide a detailed tool for analyzing the reasonability of a given scheme (i.e. lists of critical questions), it should be possible and would be desirable to determine the place of Aristotle's 28 *topoi* within the modern taxonomies.

Unfortunately there is comparatively little overlap between Aristotle scholarship and modern argument studies. This paper attempts to narrow the resulting gap, providing an analysis of the 28 *topoi* in terms of modern argument schemes. To this end the modern descriptions of argument schemes in the major taxonomies of Perelman & Olbrechts-Tyteca, Hastings, Kienpointner and Walton will be compared to the description and examples found in *Rhetoric* II, 23 and where possible the relevant critical questions for each *topos* will be briefly discussed.

The results of this analysis can be of use to both fields of study; providing modern argumentation theory with a test of the completeness of their taxonomies and Aristotle scholarship with a set of evaluative tools for the use of the 28 *topoi* in the classroom and beyond.

**Huerta Cabrera, Yazmin Victoria (Universidad Nacional Autónoma de México, Mexico City, Mexico)**

**La retórica del silencio en las *Controversias* II.5 y VII.7 de Séneca el Viejo**

Luego de haber leído la obra de Séneca, conocida como *Controversias*, noté que había algunas intervenciones de los declamadores en las que hacían énfasis en el silencio. A partir de las afirmaciones quedé un poco intrigada por saber qué significado tendría en este contexto. José Antonio Martínez Vela en su obra *El valor del silencio en las fuentes literarias antiguas* afirma que el silencio tiene una multiplicidad de significados (2012: 34), a veces, puede ser un signo de sabiduría, confianza, miedo, sumisión, consentimiento, otras ocasiones, de evasión, desinterés, discreción, ausencia. Esta gama de significaciones sólo confirma que el silencio es un medio de comunicación no verbal (2012: 34) y un modo del habla (Luis Villoro, *La significación del silencio*, 2008: 49). Teniendo como base estos precedentes y sabiendo la importancia de este recurso para la Retórica clásica, e incluso para la actual, mi propósito es analizar los pasajes que se refieren al silencio en las *Controversias* II. 5 y VII. 7 para determinar su valor en el ambiente de las declamaciones latinas del siglo I d.C.

**Hunter, Richard (University of Cambridge, Cambridge, UK)**

**Poetry and Rhetoric in Dio Chrysostom**

Dio's *Euboean Oration* or *The Hunter* is one of the most remarkable, and certainly best known, works of the Greek literature of the Roman Empire. In particular, the first part of the work, in which Dio recounts how he was shipwrecked on the south coast of Euboea, was entertained very hospitably by a two families of hunters, and how one of the hunters told him about a trip to the city where he had to defend himself against charges of (essentially) tax-free squatting, has proved irresistible to students of ancient narrative and rhetoric and to social and economic historians of Greece in the imperial period.

In the central part of the work, Dio quotes from Homer that the poor are in fact more generous with their hospitality than the



rich, and he has some surprisingly harsh things to say about characters normally thought of as exemplary, notably Penelope and Telemachus. Why? Is more at stake here than the indulgence of rhetorical and sophistical cleverness? How are these chapters related to the Homeric criticism we find in other speeches of Dio, notably the *Trojan Oration* in which he demonstrated that ‘what really happened’ is the very reverse of what Homer claimed.

In chapter 82 Dio discusses why moralists and rhetoricians cite and criticise poetic verses: it is because poetry conveys popular belief in memorable form; poetry deals in society’s common assumptions. Dio has, however, shown us that from poetry clever men can prove anything. What then is to be put in its place? ‘The real experiences of an ethically informed rhetorician’ is Dio’s answer. The two sections, then, of poetic criticism, even of startling ‘sophistic’ paradox, serve to establish the claims of the *Euboean Oration*, and of Dio’s rhetoric more generally, to a moral leadership and seriousness which was normally the preserve of the great poetry of the past. The final sections of the work, which castigate the moral failings of cities (Rome?) can now be seen as fulfilling the role of social reform which the earlier part of the work had staked out for Dio’s rhetoric.

### Ige, Segun (Howard University, Washington, DC, USA)

#### A Tale of Two Rhetors: Marcus Tullius Cicero and Chief Bola Ige, ‘Cicero at Agodi’

Paul Mackendrick in his highly analytical volume, *Philosophical Works of Cicero*, observes: ‘Every generation creates his own Cicero.’ Gunderson in *Staging Masculinity* has compared contemporary America to the ancient Rome and its sovereignty and power. However, in Africa, particularly, in Nigeria, the society has promoted the rhetorical identity of the legendary orator by nicknaming a prominent and distinguished orator, Chief Bola Ige, ‘Cicero at Agodi.’ His appellation emerged not from a deformity like the original bearer of the name, but his 1981 presentation a series of momentous political speeches earned him the nickname. Thereafter, there is an ontological paralleling and mirroring of narrative between that of the Roman Cicero and Chief Bola Ige. This paper traces the intersection of golden biographies of the two legendary orators.

### Iglesias-Zoido, Juan Carlos (Universidad de Extremadura, Cáceres, Spain)

#### Las *Orationi militari* de Remigio Nannini: la antología de arengas militares en el Renacimiento

Las *Orationi militari* de Remigio Nannini es una antología de discursos de origen historiográfico, tanto clásicos como modernos, publicada en italiano a mediados del siglo XVI, que es esencial para entender el papel retórico desempeñado por este tipo de discurso en el Renacimiento. Aunque Nannini ha seleccionado también otros tipos de discursos historiográficos (especialmente discursos políticos y de embajada), son las arengas militares las que conforman la parte más importante de la antología y las que acabaron dándole título a la obra. El éxito de público de esta antología (ampliada y reeditada en la segunda mitad del XVI) sólo puede explicarse en un contexto cultural y retórico en el que las contiones van a ocupar una posición privilegiada.

### Imig, Alexander (Chûkyô-University, Nagoya, Japan)

#### Historische Rhetorik als Pragmatik oder Hermeneutik – Eine Kontroverse über Transkulturelle Rhetorik in der Rhetoric Society of America

In den Jahren 2010-2012 entbrannte eine Kontroverse um den Artikel von Roger C. Strout „Pragmatism and the Methodology of Comparative Rhetoric“ (*RSQ* 39:4, S. 353-379). Der ebenfalls in den USA lehrende Forscher LuMing Mao wirft Strout 2011 in seiner Erwiderung („Doing Comparative Rhetoric Responsibly“, *RSQ* 41:1, S. 64-69) einen völlig verfehlten Bezug auf die Geschichte der Rhetorik vor. Stout kontert („Useful Irresponsibility?“, *RSQ* 41:1, 69-74) indem er behauptet, dass Mao die Möglichkeiten einer Umdeutung historischer Rhetorik systematisch unberücksichtigt lässt.

Die Präsentation bemüht sich innerhalb der ersten 10 Minuten um einen Nachvollzug der Argumentation und rhetorischen Mittel der Disputanten.

Die folgenden 10 Minuten sind der Frage gewidmet, wie sich eine ubiquitäre Rhetorik in Einzelsprachen manifestieren kann.

**Inabinet, Brandon (Furman University, Greenville, SC, USA)**

**Sacred Eloquence across Hellenistic Schools: From Cicero's View**

Hellenistic rhetorical studies (323 BCE – 31 BCE) is central to rhetoric's early history, yet little advancement has been made lately outside a recuperation of Philodemus' texts and recuperations of direct Stoic fragments. The field has much work to do to explore rhetoric as argued amongst the philosophical cultures and "schools" of antiquity, rather than within the traditions of Isocrates, Plato, and Aristotle.

In this presentation, I will reveal research into how Cicero's corpus beyond *De Oratore* connects personal, secular duties to a divine force across the universe. Cicero used Epicurean and Stoic theories, as well as religious culture of his time, to place rhetoric in a sacred-secular understanding that prioritized individual positioning in the universe.

The argument will proceed by overviews of Cicero's polemically Stoical view of rhetoric in *De Oratore* and *De Officiis*, an argument I have already made in *Advances in the History of Rhetoric* (2012). Then, by bringing to bear Cicero's critique of Stoic and Epicurean theology in *De Natura Deorum* and his critique of religion in *De Divinatione*, I will advance the theology that comes with a Ciceronian view of eloquence and wisdom as the two chief eternal values from which all duties and practices follow. By noting Cicero's continued philosophical polemics amongst other Hellenistic schools for the decade after his mature rhetorical writings, we can better understand how contemporaries would have understood his system of rhetorical thought. Cicero's "eclecticism" had a purpose, in his need for a compromise theology that would allow for sacred (even if "philosophical") speech in Hellenistic terms.

This will advance the field by showing how Roman rhetoric renewed a sacred sense of rhetoric despite the Isocratean, Platonic, and Aristotelian turn away from mythic interconnections. This presentation will follow in the tradition of Christopher Johnstone's *Listening to the Logos*, which looked at the relationship of wisdom and eloquence in Hellenic Greece. In moving forward to Hellenistic works, we can enrich our understanding of classical rhetoric as well as expand today how

rhetoric functions as a natural cosmopolitan basis for faith, society, and politics.

**Isaksen, David (Texas Christian University, Fort Worth, TX, USA)**

**"The Palm Must Go to the Learned Orator": Cicero's Adaptation of the Rhetoric of Isocrates**

In *De Oratore*, Cicero writes that the learned orator is "the one thing that surpasses all others," placing the philosophical rhetorician as the ultimate ideal towards which all good men should strive. Although some scholars, such as George A. Kennedy and James J. Murphy, have identified this ideal as Aristotle, other scholars (Jeffrey Walker) claim that Isocrates is actually closer to this ideal. It is my claim that a close reading comparing the rhetoric of Cicero and Isocrates clearly shows that Cicero adopted and showed a preference for the rhetorical techniques, practices, and argumentation patterns of Isocrates rather than those of Aristotle and the Peripatetic school.

The field of the proposal is the history of rhetoric. The chronological period spans from the opening of the school of Isocrates (roughly 390 BCE) to the death of Cicero (43 BCE). My presentation will be centered on the deliberative rhetoric of Isocrates and Cicero. The question I try to answer is which features of Isocratic rhetoric are adopted by Cicero and what that tells us about the nature of Cicero's ideal orator, the impact of Isocrates in the Ciceronian tradition of rhetoric, and the connection both orators had to the pedagogical system called the *progymnasmata*. I will start by briefly reviewing the scholarship which discusses the connection between Isocrates and Cicero (contrasted with the connection between Aristotle and Cicero). Then I compare the rhetorical strategies of the two rhetors with a focus on enacted rhetorical theory, patterns of argumentation, and the use of rhetorical commonplaces. These include their concepts of *ethos* and *stasis*, their moral arguments of justice and advantage, and their use of amplification, "*exetasis*" and the "*topos* of the tyrant" (common exercises from the *progymnasmata*). My analysis will show that, when given a choice between the two, Cicero usually will borrow from Isocrates rather than from Aristotle to advance his argument. It will also show how they both use patterns of argument that are recognizably from

the *progymnasmata*, adding credence to Walker's theory that Isocrates may be the father of this pedagogical system of teaching rhetoric.

**Isidro, Olivia (Universidad Nacional Autónoma de México, Mexico City, Mexico)**

**El *Pregón de los justos juicios de Dios...* de Guillén de Lampart a la luz de un análisis retórico**

El irlandés William Lampart, mejor conocido como don Guillén Lombardo de Guzmán o Guillén de Lampart, llegó a Nueva España en el año de 1640, fue detenido por la Santa Inquisición en 1642 y condenado a la hoguera por más de 200 delitos diecisiete años después, entre ellos la herejía.

Guillén dejó múltiples escritos sobre su pensamiento político, uno de ellos en lengua española, el *Pregón de los justos juicios de Dios que Dios castigue a quien lo quitare*, es sin duda imprescindible para acercarnos al estudio del personaje. En el año 1650, cuando logró huir de la cárcel de la Inquisición después de estar recluso ocho años, Lampart pegó su escrito en las puertas de la Catedral Metropolitana y a lo largo de las calles de Donceles y Tacuba, ante tal situación el Santo Oficio emitió un edicto que prohibía tanto la lectura como la reproducción del *Pregón*, puesto que en él se planea "una querrela criminal elaborada formalmente para acusar a los inquisidores del tribunal del Santo Oficio de México y a su inútil visitador, el arzobispo Mañozca" de fraudes, felonías, apostasías y latrocinios.

Por ello, en la presente ponencia planteo exponer un análisis retórico, es decir, de las partes que integran este sucinto discurso, así como un estudio de los argumentos y tópicos que el autor utiliza, todo esto con la finalidad de mostrar las repercusiones que el escrito tuvo entre la sociedad del siglo XVII y entre los integrantes de la Inquisición.

**Jarratt, Susan (University of California Irvine, Irvine, CA, USA)**

**Beyond Sacrifice: Sophistic Rhetoric in a 4th-century Greek Novel**

Greek novels—long prose fictions (*plasmata*) written in classical Greek during the Imperial period—have been considered by numerous critics as a species of Second Sophistic rhetoric (Goldhill; Pernot; Whitmarsh). Repositories of rhetorical materials (*progymnasmata* such as fables and descriptions, orations, laments, legalistic pleadings), they also invite rhetorical interpretation at broader level. These narratively complex texts offer rich potential to be read as figured discourses (*eschêmatismenoi logoi*), oblique commentary on the geopolitical and cultural conditions of Greek colonials under Roman empire.

This presentation offers an analysis along these lines of *Aithiopika* (Ethiopian Story) by 4th-century author, Heliodorus—a figure known only through his signature at the end of the text where he asserts a colonial identity ("a Phoenician from the city of Emesa") and priestly genealogy. This presentation concentrates on the final book of the novel in which the protagonists are in danger of being offered up as human sacrifices in line with a traditional ritual of the Ethiopian state. Charikleia, the Greek-identified heroine, with the support of a fatherly *gymnosophist*, makes a legal argument to the Ethiopian king—a benevolent tyrant—against human sacrifice, winning her survival through verbal persuasion.

Animal sacrifice and the surrounding ceremonies continued in the 4th century to be "emblematic of the whole complex of pagan belief and practice" (Bradbury) and as such came into conflict with Christianity's imperial advocates. The reading offered here (following Hunter) proposes that Heliodorus was less interested in authorizing a particular religious position than in figuring a comic resolution to religious crises by staging a public/civic performance of modified traditional rites. "Sacrifice" as a mediation between humans and gods is preserved and celebrated but requires adaptation achieved through rhetorical tactics. Without suggesting that rhetoric could in some way untangle the daunting interpretive puzzles posed by Heliodorus' narrative, we could note that the rhetorical arts so crucial to characters within the novel offer capacities useful to 4th-century readers of it: imperial subjects whose world requires communicating across

linguistic and cultural gaps, reading non-linguistic traces and symbols, and facing sometimes mortal threats to religious practices. Rhetoric and narrative collude as life-sustaining discursive practices in a precarious imperial world of profound cultural complexity.

### Jeongil, Seo (Seoul National University, Seoul, Korea)

#### Rhetoric Principles in *Yuanye*

We are gaining more knowledge about how the classic rhetoric shaped the early modern aesthetic theories in the realms of the visual arts in the west. However, the reciprocal relations which plausibly existed between the classic rhetoric and the visual arts in the east are still much obscured. Indeed, we can fully acknowledge the width and depth of the literal meaning imposed upon the general visual arts including architecture in the east. And I believe that the literal principles eloquently proposed in Liu Xie's *Literary Mind and the Carving of Dragons* (文心雕龍), which is China's first work of systematic work of literary criticism, must have been to a significant level absorbed in the aesthetic theories of the visual arts in East Asia. I will focus for example on a Chinese treatise on the garden design, *Yuanye* (園冶), written by Ji Cheng (計成) in the 17th century, and highlight some rhetorical principles embedded in the treatise. I will further propose the nature of 'rhetorical plastic principles' in the culture.

### Kalivoda, Gregor (Universität Tübingen, Tübingen, Germany)

#### Das Gespräch: Theoretische Fragen, historische Exempel, fachliche Konzepte

Die klassische Rhetorik hat – im Gegensatz zu Theorie und Praxis der Rede – bekanntermaßen keine vergleichbare Konzeptualisierung des Gespräches hervorgebracht. Gleichwohl sind die Eigenschaften und Funktionen des Gespräches und die dialogischen Implikationen der Einzelrede seit jeher Gegenstand des rhetorischen Nachdenkens gewesen. So hat schon Cicero (*De officiis*, 132 b) auf das Desiderat einer Gesprächsrhetorik aufmerksam gemacht: „Ist die Rede dem Gericht, den Volksversammlungen und dem Auftritt im Senat zugewiesen, so

soll das Gespräch in Zusammenkünften, bei Disputationen und bei familiären Begegnungen vorkommen und auch den Gastmählern folgen.“ Beide Formen des Sprachgebrauchs werden von Cicero meisterhaft praktiziert: als *contentio* oder λόγος πολιτικός in der Öffentlichkeit der πόλις bzw. als *sermo* oder λόγος φιλοσοφικός in der privaten Umgebung des οἴκος. Seine Gerichtsreden und die *Tusculanae disputationes* mögen dafür bipolare Exempel sein.

Ausgehend von Ciceros Forderung soll in diesem Zusammenhang an die Gesprächsanalyse ethnomethodologischer Provenienz angeknüpft und nach ihren rhetorischen Implikationen gefragt werden. Strukturen, Funktionen, Sequenzialität, sprachliche Mittel und fachliche Kongruenzen in ihrer Beschreibung werden hier im Mittelpunkt stehen, ohne dabei die *differentia specifica* zwischen den *partes orationis* und den *partes dialogi* aus den Augen zu verlieren. Autoren wie Jörg Bergmann und Hubert Knoblauch haben die Rhetorizität von Gesprächen aus soziologischer Sicht, Joachim Knappe, Arnulf Deppermann oder Werner Kallmayer aus rhetorischer bzw. linguistischer Sicht mit wichtigen Beiträgen auf die wissenschaftliche Tagesordnung gesetzt. Sie werden in die Fragestellung mit einbezogen. Abschließend soll eine strukturelle Zusammenschau von rhetorischen und ethnomethodologischen Konzeptionen des Gesprächs erfolgen, womit das Ziel einer interdisziplinären Zusammenarbeit in der Gesprächsforschung intendiert ist.

### Karla, Grammatiki (National and Kapodistrian University, Athenai, Greece)

#### Die Selbstinszenierung des Rhetors in den Kaiserreden (Spätantike und Byzanz)

Bei den Kaiserreden handelt es sich um eine komplexe kommunikative Situation, innerhalb deren Rhetor, Kaiser und Publikum interagieren. Der Rhetor der Spätantike erzeugt bei seinem Publikum ein bestimmtes Bild von sich. Dieses rhetorische Ich, diese *Persona*, in der der Rhetor Libanios seinem Publikum gegenübertritt, soll in meiner Untersuchung einen wesentlichen Aspekt darstellen. Der Redner übernimmt verschiedene Rollen in einer Rede: die des Erzählers, des Rhetors, des Staatsmannes und zu diesem Zweck wendet er verschiedene Strategien an. Wie sich Libanios in bestimmten öffentlichen Rollen selbst inszeniert und welche Funktion die Selbstdarstellung für den jeweiligen Zweck

hat, all diesen Fragen soll nachgegangen werden. Dabei soll nicht die Frage nach den biographischen Elementen der Redner im Mittelpunkt stehen oder welche davon fiktionaler Natur sind. Hauptaugenmerk wird auf die in den Text eingegangene *Persona* des Redners gelegt, der direkt oder indirekt auftritt. Dabei ist von besonderem Interesse, welche Motive der Selbstdarstellung gebraucht werden, wie oft diese auftreten, wie die Selbstinszenierung als Mittel der Ablenkung oder der Argumentation instrumentalisiert werden und welche Wirkung dieses Mittel auf das Publikum ausüben kann.

Darüber hinaus möchte ich unter dem Aspekt der Selbstinszenierung eine vergleichende Studie zwischen den Kaiserreden des Libanios und Eustathios von Thessalonike führen. Durch die intertextuellen Beziehungen kristallisiert sich heraus, wie Eustathios mit seiner Tradition und den Vorbildern umgeht, wie er versucht, seine eigenen Regeln zu schaffen, das Neue (καινόν) und das Eigenständige zu erproben, um seinem Werk einen persönlichen und individuellen Ton zu verleihen.

### Kennerly, Michele (Penn State University, University Park, PA, USA)

#### Ovid's *Tempus* in Exile

Both a catalyst for rhetorical action and a criterion of its appraisal, timeliness holds a place in ancient rhetoric as *kairos* in Greek and *tempus* in Latin. Curiously, both words can refer also to a part of the body sensitive to piercing weapons, especially the neck or the head. Their two meanings mingle throughout Ovid's writings from exile. Variations on "*mea tempora*" spring up frequently in *Tristia* (1.7.4: *temporibus meis*; 4.1.105: *mea tempora*; 4.8.1: *mea tempora*), and the phrase sometimes refers to "my times" and other times to "my temples." For instance, during his time (*tempus*) in exile, Ovid's temple (*tempus*) grays, losing its dark color, just as his previously vibrant poetic color pales: "Already my temples (*mea tempora*) imitate a swan's plumage, / and white old age bleaches my black hair," Ovid reports (*Tristia* 4.8.1-2). A few poems later he opens his fifth exilic book-roll by deeming it a swansong (5.1.11). The sound and sense of the book-roll thus mimics the sight of its author. Ovid blames his unvarying circumstances for his lack of topical variety (*unus sensus*); just as, when cheerful, he wrote cheerfully, now that he is sorrowful he writes sorrowfully: "each time (*tempus*) has a type

of work (*operi*) appropriate to it (*conveniens*)" (*Epistula* 3.9.34-6). His doubling up on "*tempus*" is part of a larger effort to dramatize the difficulties he faces in exile. Despite his "sad" state, Ovid puns and plays with the bodily terminology of Roman rhetorical stylistics: his exilic corpus—his text, himself—is *exilis* (slight, thin, shriveled). Such sensuous vocabularies constantly bring Ovid's absent body before the reader, who thereby witnesses the poet's decline.

### Keršienė, Dovilė (Vilnius University, Vilnius, Lithuania)

#### Cultural Translation: Specific of the Translation of Medieval Latin Epistolary Texts

Medieval epistolary texts require a special attention from anyone who intends to tackle it: a translator or a researcher. Such texts were composed while having in mind *ars dictaminis* which is a continuum of a centuries-long rhetoric tradition modified by specific political, social, cultural demands of the middle ages. *Ars dictaminis* was originally invented by the courts of church hierarchs and secular sovereigns. A letter was primarily understood as a text to be heard, as a specific rhetoric speech given in writing. This paper is a study of Latin letters written by Vytautas the Great of Grand Duchy of Lithuania (1350-1430) with a special focus on their translation problematic.

The main challenge to anyone who attempts to translate the above mentioned letters is the complexity and specifics of *epistola regia* (royal letters) genre. The main goal of royal letters is not the objective truth itself but rhetoric effects used for representation, showing the understanding of general communication rules or simply to build a positive image of the ruler. Therefore, the translator has to render the same effect in the translation while having in mind stylistic neutrality, unification and somewhat stereotypical style which is a common standard of medieval epistolary canon.

The present paper intends to bring to light the most covert rhetoric aspects of *epistola regia*, which might be easily lost in translation. The special attention is given to a special rhythm (*cursus*), syllabic strategies in the beginning or in the end of a phrase, to the listing of proper names, choices of epithets or even to the specific choice of conjunctions and their usage etc. I will

argue that such details could provide a lot of additional information to the analysis of narrative. Therefore, if lost in research or translation, it would be a definitive deprivation of full understanding of medieval rhetoric.

**Keturakis, Antanas (Vilnius University, Vilnius, Lithuania)**

### Roman Rhetoric in Translation: Rhetoric Figures Analysis from Functional Sentence Perspective

This paper would uniquely combine the recent methodology of functional sentence perspective and traditional analysis of rhetoric figures in classical Roman rhetoric texts. Functional sentence perspective, the greatest achievement of the linguistic circle of Prague, offers a possibility to analyze informational structure of phrases and text as a whole, as well as different linguistic features which enable the speaker (or the translator) to change and organize the informational structure of his speech which is crucial not only for the effect but also for the meaning of the text. Our research combines such an analysis of classical Roman rhetoric texts with analysis of the use of rhetoric figures while looking for trends and interferences between the both. As a starting point of the research, we chose Cicero's *In Verrem* to find out what strategies of functional sentence perspective he uses and what linguistic features are used beside well known rhetoric ones. Moreover, we added inter-linguistic perspective by comparing the results with analysis of two contemporary translations of one of the most eminent Cicero works. As strategies to achieve desired informational structure vary from language to language we chose translations in French and Lithuanian as their structures differ greatly. Finally, we compared the analysis of the original Latin text with those of translations to understand what translation strategies can be used to maintain not only rhetoric figures but also informational structure of the text. Having that in mind, we strongly believe that our research can contribute not only to a better understanding of Roman rhetoric but also to identify perils of translation as well as to offer strategies to maintain the same informational structure of Cicero's works as it is in the original.

**Kim, Heon (Seoul National University, Seoul, Korea)**  
*Phronesis* in the Ancient Greek and Chinese Civilization

In this presentation, I will make a comparative study which will make clear some differences between Eastern literacy-tradition and Western orality-tradition in terms of Civilization. On this issue, first, I will demonstrate how and why Confucius made criticisms on the spoken language. For this, I will see closely some passages in *Analects* of Confucius (論語). Second, I will give some time to think about the reason why Plato did criticize Alphabet in particular and written culture in general. The main text for this will be some passages in *Phaedrus*. Based on this, I will trace the meaning of Isocrates' view on *phronēsis*. For him, *phronēsis* is considered to be a rhetorical virtue (*arête*). In my view, Isocrates' *phronēsis*-idea on the one hand is similar to Confucius's view on 時宜 which is semantically to be identified with the term of *kairos* and on the other hand it has some possibility to reconcile with Plato's critical position on rhetoric in terms of *phronēsis* and *kairos* which is to be asked as a living virtue in Plato's philosophy also.

**Kim, Tschong-Young (Seoul National University, Seoul, Korea)**

### Zur Korrelation zwischen der religiösen Säkularisierung und dem Mythos der Politik

Die politische Rede ist in der Regel eine Rede, die irgendwelche Angelegenheiten je nach ihrer Wirkung und Realisierungsmöglichkeit abrechnet und diese dann dem Publikum entweder empfohlen oder vor dem Publikum zurückgehalten werden. Um das Publikum von einer Zukunftsvision zu überzeugen, beherrscht der Redner mehrere Strategien. In diesem Prozess offenbart er die Wirkung seines *Ethos*, um das Vertrauen des Publikums zu gewinnen. Eine von Redners Strategien war es, die Religiösität des Publikums zu stimulieren. Zur Zeit der nationalen Krise hat die Politiker der Patriotismus beunruhigt und die Aufdrängung der Volkssolidarität unterschied sich nicht viel von der Szene, in der die religiösen Menschen behaupten, dass das Weltende bevorsteht und die Gläubigen zum Glauben antreibt. Das Publikum wird zu einer Ideologie



zusammen geschnürt. In politischen Reden, in denen die Realität verweigert und die Hoffnung auf eine brillante Zukunft gegeben wird, treten solche Elemente häufig auf. An dieser Stelle werfe ich einen kurzen Blick auf die Korrelation zwischen der religiösen Säkularisierung und dem Mythos der Politik.

### Kim, Youngok (Hankuk University of Foreign Studies, Seoul, Korea)

#### Die rhetorische Psychologie von Aristoteles. Eine Antwort auf die platonische Rhetorikdefinition

Den Terminus „rhetorische Psychologie“ benutzt Roland Barthes in seiner Abhandlung zur „Alten Rhetorik“ für die aristotelische Affektenlehre. Sie steht im Gegensatz zu „einer abstrahierenden Psychologie, die herauszufinden versuchte, was hinter dem Gerede der Leute steckt, und den Anspruch erhob, den Zorn zum Beispiel auf etwas anderes, Verborgeneres zurückzuführen.“ Hier seien die Gefühle zu entschlüsseln. Bei Aristoteles hingegen sind sie eher „fertige Sprachstücke“. Aristotelische rhetorische Psychologie ist „eine einteilende Psychologie, die Sprachen unterscheidet“ (Barthes 1990: 71).

Wenn das so ist, dann stellen sich folgende Fragen: Wie teilt Aristoteles die Gefühle ein? Warum beschäftigt sich der Verteidiger der Argumentations-Rhetorik so sehr mit der Einteilung der Gefühlszustände? Haben die „Sprachstücke“ der Gefühle nicht mit der Argumentation zu tun? Die vorliegende Arbeit sucht Antworten auf diese Fragen in der aristotelischen Rhetorikschrift.

Die aristotelische Klassifikation der Gefühle und der Menschentypen sind als eine Antwort auf die platonische Forderung nach einer wahren, wirklich ‚technischen‘ Rhetorik (*Phaidros* 271a-d) anzusehen. Die aristotelischen Beschreibungen der Gefühle bilden als die allgemeinen Gesichtspunkte (2.3.17) die *Pathostopoi*, die sich beim Argumentieren einsetzen lassen. In der aristotelischen Rhetorikschrift lässt sich aber auch die Stelle finden, die die Verwendung des Enthymems abriet, um Pathos heraufzuschwören (3.17.8). In diesen Fällen sollte der Redner lieber nicht nach den psychologischen Beweisen und Enthymemen suchen, sondern sich von der Stillehre anleiten lassen.

### Kirstein, Robert (Universität Tübingen, Tübingen, Germany)

#### *Nimium amator ingenii sui* – Hat Ovid die Dichtung rhetorisiert?

Der Vorwurf Quintilians, Ovid sei allzu verliebt in sein eigenes Talent gewesen, findet sich der Tendenz nach auch bei anderen Schriftstellern des 1. Jahrhunderts n.Chr., so bei Seneca dem Älteren (*non ignoravit vitia sua, sed amavit*). Nicht unwesentlich zu dieser Einschätzung hat eine Eigenheit ovidischen Dichtens beigetragen, die man als ›rhetorisierend‹ bezeichnen kann und die sich u.a. in einer dichten Verwendung von Antithesen, Parallelismen und sentenzhaften Formulierungen äußert. Ovid steht damit am Beginn einer Entwicklung, die für die weitere Entwicklung der Dichtung bis in die Spätantike hinein kennzeichnend ist und die sich parallel auch in der griechischen Literatur beobachten lässt. Der Vortrag versucht die Elemente dieses ›Rhetorisierungsprozesses‹ an Textbeispielen genauer zu analysieren und die Bedeutung Ovids für die poetische Ästhetik insbesondere der frühen Kaiserzeit (Lucan, Seneca d. J.) aufzuzeigen.

### Knappe, Joachim (Universität Tübingen, Tübingen, Germany)

#### Lost in Transmission? Problems of a Theory of Inter-rhetoric

Prefixes such as ‘trans-’, ‘cross-’, and ‘inter-’ are signatures of the idea of community and transfer. But do such approaches always refer to the same subject or to an overarching common theme? When he visited Athens in 427 BCE, it is said that Gorgias amazed the Athenians with his oratory, and inspired them to begin studying his kind of rhetoric themselves. Since then, the history of rhetoric has been a story of a *translatio artis* and a *translatio studii*. From a theoretical perspective, however, it is in no way clear that studies on rhetoric and discussions of rhetoric around the world since ancient Greece have actually focused on the same thing. From the perspectives of new gender studies, intercultural studies, regional research and globalization criticism, there is considerable doubt that this is the case. Such disciplines often speak of a “euro-centric” rhetoric, of a western perspective,

and raise the question of whether there are such things as rhetorical universals at all; indeed, some go so far as to question whether rhetoric is a global phenomenon at all. Such discussions make it clear that there are serious and important theoretical problems those who do rhetorical science must deal with. My paper will discuss and frame some of these problems.

### Knappe, Gabriele (Otto-Friedrich-Universität Bamberg, Bamberg, Germany)

#### Rhetorical Exercises and their Creative Use in Anglo-Saxon England

There is no doubt that authors of Old English literature show marked interest in the creative elaboration of particular literary techniques, typically involving praise, personification and comparison, and enigmatic strategies. Beyond the knowledge which they gained through the study of model texts in the *enarratio* part of their grammar lessons, the theory of rhetoric and/or grammar provided them with ‘precepts’ of how to develop their topics and elaborate them stylistically. While the theory of the figures and tropes can be shown to have been put to creative use by poets such as Cynewulf (cf. Steen 2008), the potential role of the *Praeexercitamina* (cf., e.g., Schlauch 1940) is in danger of being downplayed on the basis of the assumption that such a background would automatically entail inferior literary merit (cf., e.g., Appleton 2013).

Considering our knowledge of the grammatical and rhetorical textbooks available in Anglo-Saxon England (cf., e.g., Knappe 2013), I will argue that Old English literature does indeed show traces of a powerful use not only of the figures and tropes but also of rhetorical exercises. I will assess the creative potential of the rhetorical exercises *laus*, *comparatio*, *descriptio* and *allocutio* – and related figures such as *prosopopoeia* – in selected Old English texts, among them the *Exeter Book Riddles* and the prose and verse accounts of the praise, and blame, of King William in the *Peterborough Chronicle*.

#### REFERENCES:

- Appleton, Helen. “A Pattern of Islands: St Cuthbert and the Landscape of Durham”. [http://www.isas2013.com/wp-content/](http://www.isas2013.com/wp-content/uploads/2013/03/ISAS-2013-Abstracts-16-July.pdf)

[uploads/2013/03/ISAS-2013-Abstracts-16-July.pdf](http://www.isas2013.com/wp-content/uploads/2013/03/ISAS-2013-Abstracts-16-July.pdf) (last accessed 2 May 2014).

- Knappe, Gabriele. 2013. “Manuscript Evidence of the Teaching of the Language Arts in Late Anglo-Saxon and Early Norman England, with Particular Regard to the Role of the Classics.” In: Juanita Feros Ruys, John O. Ward, and Melanie Heyworth, eds. *The Classics in the Medieval and Renaissance Classroom*. Turnhout: Brepols, 23-60.

- Schlauch, Margaret. 1940. “The Dream of the Rood as *Prosopopoeia*”. In: *Essays and Studies in honor of Carleton Brown*. New York: New York University Press, 23-34.

- Steen, Janie. 2008. *Verse and Virtuosity: The Adaptation of Latin Rhetoric in Old English Poetry*. Toronto: University of Toronto Press.

### Kovalyova, Natalia (UNT, Dallas, TX, USA)

#### New Knowledge and “New” Tropes: Is Nature Always Already Modelled on Culture?

Taking the lead from Kenneth Burke’s observation that the “tropes play a role in the discovery and description of the truth,” this study examines the evolution of metaphorical language in fundamental and applied sciences. Retracing well-worn ground of conceptual metaphors, this study specifically focuses on the disciplines with bulging groundbreaking research, such as stem cell research, biological control, and molecular gastronomy – where technologies allow a creation of “new matter,” a strong modification of “old matter,” or an arrangement for “reality effects.” With new knowledge formations, the conceptual apparatus is also expected to travel. The physical world may or may not provide the material to map out a new terrain. Where does the language for “new matter” come from? Do scientific “habits of thought” evolve? And if so, has Paul Rabinow’s prediction about nature to be soon modelled on culture” come true?

To evaluate the evolution of linguistic choices in the three fields of my choice as well as to estimate their epistemological and social consequences, I ask the following questions:



1) Which domains (cognitive, psychical, social, cultural) serve as a source of metaphorical mapping in contemporary groundbreaking research and which ones are rarely borrowed from?

2) What sets of appeals are constructed via metaphoric mapping, and where in scientific argument are they deployed?

3) What do the observed patterns reveal about the practices through which scientific knowledge is articulated, maintained, and/or modified within a given discipline?

4) What do the observed patterns suggest about the “travel” of new knowledge across disciplinary boundaries and/or about the emergence of a new grand narrative in local disguise?

The data for the study comes from 60 lead articles (20 per field) in English-language academic journals sampled over the period of ten years.

In its discussion, the study elaborates on the postcolonial, multicultural, and gender sensibilities in the practices of knowledge production and of the global/local tensions in translating and articulating new knowledge.

**Kramer, Olaf (Universität Tübingen, Tübingen, Germany)**

Europäische Rhetorik und ihr exotisches Doppel. Rezeption und Adaption arabischer Rhetorik in Goethes *Erläuterungen und Dokumente zum West-östlichen Divan*

Goethe hat sich Zeit seines Lebens mit der rhetorischen Tradition Europas beschäftigt und zentrale Autoritäten der Rhetorik wie Aristoteles, Cicero und Quintilian rezipiert. Dabei forcierte er einerseits die Autonomie der Literatur und damit die Abgrenzung von Rhetorik und Poetik, nahm andererseits als Schriftsteller zentrale rhetorische Techniken der Textproduktion kreativ auf. Die Verbindung von Abgrenzung und Aneignung der Rhetorik wiederholt sich gegen Ende seines Lebens mit Blick auf die arabische Literatur und Kultur im Kontext der Arbeit an den Gedichten des *West-östlichen Divan*. Nachdem Katharina

Mommsen in verschiedenen Arbeiten die Quellen für Goethes *Divan*, der gewissermaßen das Ergebnis seiner Auseinandersetzung mit der Welt des Orients ist, aufgezeigt hat, versucht der Vortrag eine Engführung auf die Beschäftigung Goethes mit arabischer Rhetorik.

Der Vortrag soll sich vor allem auf die Rezeption der *Geschichte der schönen Redekünste Persiens* von Joseph von Hammer-Purgstall, erschienen 1818, konzentrieren und rekonstruieren, welche Rolle Hammer-Purgstall der Rhetorik innerhalb der arabischen Kultur zuschreibt, welche Phänomene er überhaupt als rhetorisch identifiziert. In einem zweiten Schritt soll rekonstruiert werden, wie Goethe diesen Text und andere arabistische Forschungen seiner Zeit deutet. Gezeigt wird, wie Goethe in der arabischen Literatur ein exotisches Doppel der europäischen Rhetorik (re)konstruiert. Grundlegende Fragen zum Verhältnis von Rhetorik und Poetik stellen sich für Goethe auf Grund der Oralität der arabischen Literatur mit neuer Dringlichkeit, überhaupt dient die Auseinandersetzung mit der arabischen Kultur als ein Mittel zur Steigerung und Hervorhebung von Thesen, die Goethe schon längere Zeit verfolgt. Hat man bisher vor allem identifiziert, welche Motive der arabischen Literatur in den Gedichten des *Divan* auftauchen, wie sie variiert werden und wie weitgehend sie den Text dominieren, so verdeutlicht der Vortrag, wie sehr das poetologische Denken Goethes von Konstanz geprägt ist. Goethe benutzt die arabische Kultur, um eigenen ästhetischen Überzeugungen Plausibilität zu geben, während er sich zugleich stilistisch intensiv von der arabischen Kunst beeinflussen lässt.

**Kraus, Manfred (Universität Tübingen, Tübingen, Germany)**

Jesuit Rhetoric for Greeks: Greek Jesuit *Progymnasmata* in the Seventeenth and Eighteenth Centuries

In the seventeenth and eighteenth centuries, when Greece was under Ottoman rule, traditional education in rhetoric nonetheless persisted in Greek-speaking communities outside and inside the Ottoman Empire. Since in the Latin West the Jesuits were a leading power in education in that period, Jesuit rhetorical teaching was also adapted for use by Greek-speaking students. I

will present two very different, but equally significant cases from the seventeenth and eighteenth centuries:

In the seventeenth century the Cretan-born scholar Andreas Pertzivaletis, who had been educated in Rome and joined the Society of Jesus in 1629, schooled Greek-speaking students at the Jesuit college of Palermo in Sicily in progymnastic exercises in Greek language. Two manuscript documents of his teaching are extant: He wrote a *Rhetorica* that includes an introductory chapter on progymnasmata; another manuscript, under the title of *Lucubrationes Graecae*, exhibits a number of progymnastic classroom assignments in Greek prose and verse composed by his students.

In 1702, the orthodox priest Anastasios Papabasilopoulos from Ioannina, who had learned about Western education in Italy and was active as a teacher in various schools in Northern Greece, translated the French Jesuit François Pomey's *Candidatus Rhetoricae sive Aphthonii Progymnasmata* (1661) from Latin into Greek under the title of “Ρητορικὴ λευχειμονοῦσα” for use in Greek schools, thereby producing an interesting retranslation of Pomey's Latin version of Aphthonius's *Progymnasmata*. The work appears to have been fairly popular in Greek schools throughout the eighteenth century, as is demonstrated by the number of manuscript copies extant.

Both examples nicely illustrate the influence of Jesuit teaching on higher education among Greeks of that period.

**Kremmydas, Christos (Royal Holloway College, University of London, London, UK)**

**Dio Chrysostom's *Rhodian Oration* and its Demosthenic Model**

In the *Rhodian Oration* (31) Dio Chrysostom protests against the reuse of ancient Rhodian honorific *stelai* and their re-inscription with the names of contemporary Roman honorands. The key emphasis of Dio's longest speech is on the importance of civic honours in a Greek polis during the Roman Empire (Rhodes was free from Roman rule at the time of this speech: see 31.112 and Sidebottom 1992: 408). Further recurrent themes include the notions of justice and injustice, piety and impiety, and the dialogue of the past with the present. These general themes as

well as a couple of explicit references to Demosthenes' speech *Against Leptines* (31.128, 138) point to Dio's familiarity with this fourth-century BC Athenian forensic speech. While scholars have not missed these obvious references to Demosthenes' speech (e.g. Berry 1983: 78), they have not appreciated the extent of Dio's debt to a well-known demosthenic forensic speech with strong political overtones. A careful reading of the *Rhodian Oration* suggests that he drew heavily on the demosthenic speech as an oratorical model: Dio's *mimesis* of the Leptines speech is not restricted to vague echoes of general themes but extends to a reuse and/or adaptation of several specific arguments, *topoi*, *gnomai*, and vocabulary.

In this paper, I shall examine how Dio used arguments employed in Demosthenes' speech and the extent to which he adapted them to the historical and political context of Rhodes during the reign of Trajan (Sidebottom 1992: 409-14). My examination will hopefully shed light on the process of *mimesis* of a classical oratorical model by a notable orator of the Second Sophistic and provide insights into the reception of Attic oratory in the Greek East during the period of the Roman Empire.

**Kučinskienė, Audronė (Vilnius University, Vilnius, Lithuania)**

**Cicero between Greek and Latin: Interaction between Rhetoric and Translation**

Cicero's translations from Greek into Latin and some remarks in his treatises about purpose and principles of translation can be rightly considered the first steps into theory and practice of translation as a whole.

It is not so easy to give a clear definition of translation in Ciceronian sense, as the disjuncture between translation and free interpretation of even plagiarism in our way of understanding is not easily detectable.

It is usual to group Cicero's translations chronologically into two main groups, the first belonging to his youth, and the second to the period of his philosophical writings. Without abandoning this principle, we propose a different approach to the question, namely we try to explore the purpose of his translations and

translator's intention: whether the translation had an educational or didactic purpose.

Exploring those passages in Cicero's treatises in which he, in one or another aspect, discusses the problems of translation, and paying special attention to the usage of Latin words with the meaning "translate", "translator", "translation", we are going to make some insights into the relationship between Ciceronian translation and rhetoric. On the one hand, translation was used by the Romans as a part of rhetorical training for students, i.e. had an educational function. And on contrary, in the hands of the skillful orator, such as Cicero, translations became a significant tool of intercultural communication, and the main principles of rhetoric were inevitably applied to translation. The translations made by Cicero in his mature years were meant to introduce notable works by Greek authors to his fellow countrymen, or sometimes to serve as a rhetorical example for young orators and the critics of Ciceronian eloquence. The question is, if he had to face the same problem of cultural translation, which is inevitable to modern translator both ancient, medieval or Baroque texts. I believe, that this presentation will throw some light on the famous Cicero's phrase *Nec converti ut interpretes, sed ut orator*, or at least will give the possibility to discuss it once more.

**Lamp, Kathleen (Arizona State University, Tempe, AZ, USA)**

**Rhetoric, Aesthetics, Sensation, and Memory in Imperial Rome**

The end of the Roman Republic marks a shift toward an emphasis on style in rhetorical practice. Joy Connolly writes that as the republic dissolved, Cicero "moves beyond reason" to the (more) universal and sensual topic of sound meant to appeal to and therefore draw in larger audiences in order to gain a "harmony" or "connectivity," which was meant to bring awareness to the consciousness of the hearer and, in doing so, to bring an awareness of others that asked the audience not to sit as judges but actually to "reinforce...the legitimacy of the system itself (2007, 227, 232). Similarly, Longinus in describing the power of the high style, claims such a style, "takes a strong and lasting hold on the memory....For when the same book always produces the same impression on all who read it, whatever be the

difference in their pursuits, their manner of life, their aspirations, their ages, or their language, such a harmony of opposites gives irresistible authority to their favorable verdict" (7.4, trans. Havell). While this emphasis on style is often discounted as sign of decline by scholars who privilege the *logos* of technical rhetoric, there is something very significant at play—an attempt to draw the community together through shared sensation (Kennedy 1999, 111-112). This sensation is not limited to the verbal arts; art historian Tonio Hölscher argues rhetorical style is paralleled in stylistic conventions in the visual art (2004, 111, 121-22). This paper explores the relationship between style (aesthetics) and (shared) sensation to create community experiences and (public) memory in late republic and early empire as fundamental to Roman civic life, particularly as the inhabitants of the Roman empire became increasingly diverse, as part of a panel on "Senses of Style" organized by Debra Hawhee.

**Lāms, Ojārs & Laizāns, Martiņš (University of Latvia, Riga, Latvia)**

**Dialectics of Translation: Latvian Translation of Aristotle's *Rhetoric***

In this presentation we will endeavor to demonstrate the changes in translational approaches of Aristotle's works into Latvian. The translators (of whom the authors of this presentation are a part) have devised a translational approach, which sets as its goal the elimination of unnecessary influences of historically predominant intermediary languages (e.g. German, Russian) and loanwords borrowed from them, in order to show the still not fully recognised functional abilities and possibilities of the Latvian language at the highest scientific and philosophical levels, on which the texts of Aristotle abide. This new approach could be viewed as a re-evaluational approach on translating ancient texts into Latvian, as it strives to engage into a direct dialogue with the ancient languages and cultures, avoiding historical cultural influence and "plaque" from other cultural intermediaries in Latvia. A brief description of available translations of Aristotle's works and their translational approaches into Latvian will be presented in this presentation, with the intent to show what advantageous consequences the method applied for the translation of Aristotle's *Rhetoric* has in comparison to the previous ones, as it undertakes to abstain from needless

connotations in the translation (e.g. use of latinisms in the context of an Ancient Greek text) and to show the creative force and power of the Latvian language.

**Lan, Haixia (University of Wisconsin-La Crosse, La Crosse, WI, USA)**

### Comparative Rhetoric in Context: Remapping Boundaries Within as Well as Between Aristotle and Laozi

A well-published view of Chinese rhetoric is that it is so different from Western rhetoric that we may have to refrain from using the concept of rhetoric so as not to colonize the Chinese (Lyon). The open-minded attitude behind this view is invaluable and is a precondition for meaningful comparative studies in general, but we also want to take care not to dichotomize the rhetorics under comparison necessarily as the colonizers and the colonized. Even though the view is indeed based on the fact that the term rhetoric cannot find a direct translation in the Chinese language, we must be careful not to equate the absence of an exact match for translation with the absence of the concept itself, not to suggest that the use of the concept of rhetoric would be a completely alien import to be imposed on the Chinese culture, and not to conclude that the Chinese know no rhetoric as the West knows it. Such equations and suggestions are too sweeping, could create false cultural dichotomies, and can limit comparative studies.

A reason for the overgeneralization, I argue, is that the concept of rhetoric is taken only in a limited or narrow sense, taken as only a means of communication but not at the same time as a way of thinking as well. I argue further that both Aristotle and Laozi contextualize rhetoric and, therefore, their conceptions of rhetoric compare as well as contrast.

It is important to contextualize readings of the texts like Aristotle's *Rhetoric* and Laozi's *Daodejing* because it can reveal clues to some difficult passages in both that have not received much critical attention and therefore it can prompt us to see some familiar passages from different perspectives. My presentation will focus on some of these passages.

**Lares, Jameela (The University of Southern Mississippi, Hattiesburg, MS, USA)**

### Contributions to Rhetoric: Milton's Logic in the English Ramist Tradition

John Milton (1608-1674) is usually recognized as the author of the English epic poem *Paradise Lost*, but he also published a number of prose works, including a Latin manual of logic, *Artis Logicae Plenior Institutio* (1672), the last redaction of Peter Ramus's *Dialectica* to be published in England. Milton followed Ramus's assignment of invention, arrangement, and memory to logic, but of course we now discuss these categories as parts of rhetoric.

I am in the process of finishing a lightly annotated Latin-English edition of Milton's *Logic* for Oxford University Press's eleven-volume complete works of Milton, of which three volumes have already been published. Among the requirements for my edition, I must identify the Ramist tradition and trace Milton's use of earlier editions of Ramus. Although it has long been established that Milton's *Logic* makes extensive use of George Downname's magisterial edition of and commentary on the *Dialectica* (1601), there has been much less discussion of the possible contribution of the vernacular adaptations or epitomes by Roland MacIlmaine (1574), Dudley Fenner (1584), Abraham Fraunce (1588), Thomas Granger (1620), Samuel Wotton (1626), Thomas Spencer (1628), and Robert Fage (1632). Some of these vernacular logics are primarily intended for specialized audiences, including lawyers (Fraunce) and preachers (Granger), but they are also intended for a more general readership, and at least one is explicitly directed to those "of indifferent capacitie" (Wotton).

This paper will investigate Milton's possible rhetorical debts to these other texts. I will also hope to discover what these vernacular logics may have contributed to the history of rhetoric.

**Laubinger, Severina (Universität Tübingen, Tübingen, Germany)**

**The Rhetorical Influence of a Crisis: From Uncertainty to Establishment of Collective Ability to Act**

This presentation aims to elaborate the substantially rhetorical character of the crisis phenomenon in light of the historical term development. In the classical polis, the term *krisis* referred to public adjudication in a court. For Aristotle (*Pol.* 1275a), only those who participated in this process were seen as full citizens. The task of a full citizen is, after a critical examination of the stated pleas, to make a decision and thus make judgement on the basis of probability assumptions. According to Aristotle (*Rhet.* 1355 a 21ff.), rhetoric provides a specific benefit: to secure the supremacy of truth and justice in decision-making through the use of appropriate means of speech. A decision-situation can be brought about both by means of rhetoric and be a starting point for rhetorical action. The importance of a 'sharpened decision' remains crucial for the further history of the term as well. Hippocrates transfers the term to the field of medicine in order to speak of the critical days in disease development in which the decision of life and death falls. In the Latin form *crisis*, the term with its medical meaning outlasts the Middle Ages. Following a metaphorical transfer, in the eighteenth-century the term crisis describes the threat to continued existence of political and economic systems of order. The current public discourse is strongly influenced by the notion of crisis in all areas of society. The inflationary use of the term is the first indication of the powerful effect that participants of public communications attribute to it. Based on the historical origins of the term, the phenomenon of a crisis is considered a rhetorical situation. The crisis requires rhetorical action because despite escalating uncertainties those involved have to make decisions and find solutions. This enormous pressure to take action, which is caused by a crisis situation, makes the *topos* of a crisis a powerful rhetorical device as well. Furthermore, for the persuasive influence of the *topos* of crisis, its emotional impact of fear and thus generated need for security are of great importance. The *topos* can be used in order to establish collective ability to act. The form of an inherent crisis diagnosis allows invoking a call for subversion. On the other hand, a crisis-warning as an external threat is suitable for strengthening the existing power relations.

**Lee, Sangchul (SungKyunkwan University, Seoul, Korea)**

**The Generic Analysis of Japanese Right-wing Politicians' Rhetoric on World War II Atrocity: Apology, Reality, Audiences, and Community**

This paper analyses Japanese right-wing politicians' rhetoric on the World War II atrocity. First, it examines apologies of Japanese right-wing politician's rhetoric on 'sex slave' administered by Japanese Imperial government. Second, it also closely looks at the rhetorical text of Japanese apology on the atrocities during the World War II, focusing on Prime Minister Shinzo Abe's speeches. Third, it discusses the forms, styles, strategies, and substances of his rhetoric in reinterpreting the past and redefining the Japanese community. Fourth, it investigates the divergent responses among the East Asian audiences. Finally, it evaluates the impact of Japanese right-wing's rhetoric on recreating the Japanese rhetorical community, the East Asian community and the international community, from both the short term and the long term end.

**Lee, Jae-Won & Shin, Hyung-Uk (Hankuk University of Foreign Studies, Seoul, Korea)**

**Eine kritische Betrachtung der Untersuchungen zur Rhetorik-Tradition in Korea**

Es ist umstritten, ob es eine Rhetorik-Tradition in Korea gibt. Folgt man der Behauptung, dass die Bezeichnung „Rhetorik“ als Eigenname für eine der drei Disziplinen vorbehalten werden sollte, die für die freien Bürger im antiken Griechenland Bestandteil der Allgemeinbildung war und von Quintilian als „*ars bene dicendi*“ definiert wurde, dann gäbe es keine Rhetorik außerhalb der zeitlichen und räumlichen Grenzen des Griechenlands der Antike. Das würde bedeuten, dass man auch nicht von einer „Rhetorik-Tradition in Korea“ sprechen kann.

Geht man jedoch von einem erweiterten Verständnis des „Rhetorik“-Begriffes im Sinne von „Überlegungen zu möglichen Formen sprachlicher Überzeugungsakte“ aus, könnte man durchaus von einer „Rhetorik-Tradition in Korea“ sprechen.

In der Tat sind seit der Gründung der „Rhetoric Society of Korea“ hin und wieder diesbezügliche Untersuchungen erschienen.

Im vorliegenden Beitrag werden diese Untersuchungen aus metawissenschaftlicher Perspektive betrachtet, um die bisher beleuchteten Besonderheiten der koreanischen Rhetorik zu erfassen und auf dieser Basis Prognosen über die künftige Entwicklungsrichtung der Rhetorik-Forschung in Korea aufzustellen.

**Lentano, Mario (Università degli studi di Siena, Siena, Italy)**

**Lo smascheratore smascherato. Dione di Prusa e il mito troiano**

L'undicesima orazione di Dione di Prusa, *Troiano* (ovvero "Troia non è mai stata presa"), è oggetto da sempre di interpretazioni contrastanti. Essa si inserisce senza dubbio nella voga delle riscritture di Omero, particolarmente diffuse nell'epoca della Seconda sofistica; d'altro canto, non è chiaro quali finalità Dione si proponesse nel presentare ai suoi ascoltatori una versione della guerra di Troia in cui è a quest'ultima città che spetta la vittoria finale. Scopo del contributo è dunque per un verso quello di chiarire il rapporto fra il discorso di Dione e l'esercizio retorico noto come *anaskeuè* o "confutazione", ben noto alla manualistica coeva, per l'altro quello di avanzare una nuova interpretazione del discorso stesso, solitamente interpretato come indiretto atto di omaggio verso Roma, la cui fondazione viene fatta risalire non più all'iniziativa di un esule sconfitto ma al disegno espansionistico di un eroe vincitore.

**Liao, I-Ming (National University of Kaoshiu, Kaohsiung, Taiwan)**

**The Promise of Means: Pre-Chin Confucianism and Postmodern Turn in Reference to *The New Rhetoric***

This paper argues that there are three points that show Pre-Chin Confucianism has similar ideas with Chaim Perelman in

political ethics. First, the ideas of "rule of human" are same with Perelmanian and Postmodernism anti-Decartism. Second, the theory of "The doctrine of the mean" in Pre-Chin Confucianism has similar meanings, similar functions, and similar questions with Perelman's theory of "Universal Audience", both of them against the dehumanized and pure rational thinking of modern political-ethical thoughts and uphold reasonable discourse that accentuate the importance of situational and religious thinking. Third, applying the theories of "starting point of argument" and "techniques of argumentation" in Perelman's *The New Rhetoric* to analyze the arguments of "Distinction between Righteousness and Profit" in Pre-Chin Confucianism, we found that Pre-Chin Confucianism philosophers, like Confucius and Mencius, often used the "hierarchical value" as the starting point, and the "dissociation of concepts" as major argumentative scheme to argue their ideas of "Distinction between Righteousness and Profit". According to the above analysis, author of this paper believes that Pre-Chin Confucianism and Chaim Perelman share the same postmodern political-ethical ideas, that is, to esteem the differences in people and diversity in society, and to treat humanity with optimistical deference.

**Liao, Tzu-I (University College London, London, UK)**  
**Personal References as Interpersonal Strategy in Classical Greek Assembly Speeches**

Ancient rhetoricians argue for three essential components of a speech – the speaker, the audience, and the subject – whilst proposing three corresponding techniques of persuasion as *ethos*, *pathos*, and *logos*. The tripartite division indicates an awareness of how the positioning of the speaker and the audience, and the relationship between the two, impact on the accomplishment of persuasion. However, the general means of developing and managing such relationship in contemporary speeches has not received due scholarly attention. I propose to investigate personal references in classical Greek assembly speeches as a way to understand the speaker's method to manage the discourse and to create, adjust, or maintain the presentation of the three essential participants in the discourse.

The purpose of this paper is to show the existing connection between the management of speaker-audience relationship and the linguistic phenomena used to convey or even to manipulate



it. I adopt a corpus-based study of speeches from Athenian assembly in 4th century BC, to examine the configuration of persons. First, I discuss the density, location, and the degree of elaboration in the mentioning of a personal referent, which indicate statuses of and the relationship between the speaker and the audience. The prosodic emphases (as expressed by pronominal or lexical references, in contrast to unmarked references configured by verbal inflections) are also examined as they signal who and how the speaker chooses to place in the centre of attention in particular rhetorical situations. Second, I approach the speeches from a semantic perspective, discussing how the patterns of the shifting of focus and the competition between persons relate to other referential chains (i.e. the subjects; Halliday & Hasan 1976), which reveals how the speaker communicates proposals and characterises participants. The paper demonstrates these principles with a case study, the *First Philippic*, to show how in observing the linguistic configuration of persons one can further understand the rhetorical strategies. This investigation will enrich our understanding of not only the classical Greek assembly speeches in terms of their interpersonal expression that reflects rhetorical strategies, but also that of the complex communicative dynamism as reflected by the rhetorical strategies adopted.

**Lino Salvador, Luis Eduardo (Universidad Nacional Mayor de San Marcos, Callao, Peru)**

La *Poliacroasis* y las estrategias retórico-argumentativas en el ensayo *Nuestros indios* (1904) de Manuel González Prada: el indígena peruano como construcción cultural

Manuel González Prada (1844-1918) es una de las figuras más importantes para entender las contradicciones en el proceso de modernización del Perú. En esta ponencia, nos acercamos al análisis de uno de sus ensayos más representativos: *Nuestros indios* escrito en 1904, pero publicado recién en 1924 en la segunda edición de su libro titulado *Horas de lucha*. La hipótesis es que en dicho ensayo se elaboran un conjunto de estrategias argumentativas que influyen y modifican la percepción-construcción del auditorio (*poliacroasis*) sobre el sujeto indígena peruano. Nuestro análisis operará con el término "*poliacroasis*" propuesto por Tomás Albaladejo como un elemento medular de

la retórica cultura (*La poliacroasis en la representación literaria: un componente de la Retórica Cultural*, 2009). Vale decir, el ensayo de González Prada se dirige a distintos alocutarios con el propósito de generar un efecto persuasivo que los lleve a replantear sus propias concepciones o percepciones sobre la realidad, en nuestro caso concreto sobre el sujeto indígena. González Prada ofrece nuevos planteamientos que reformulan la cuestión indígena a partir de una serie de estrategias retórico-argumentativas. Estas estrategias serán analizadas desde la retórica de la argumentación de Chaïm Perelman y Lucie Olbrechts-Tyteca (*Tratado de la argumentación*, 1989). La ponencia tiene dos apartados. Primero: un balance de la cuestión sobre el problema indígena peruano en el que se inscribe la reflexión de González Prada. Segundo: analizar las estrategias argumentativas en su ensayo y el poder-efecto perlocutivo del locutor sobre los alocutarios. Esta investigación desea inscribirse en el campo de la Retórica cultural que posibilitará comprender la configuración del discurso sobre lo indígena en el Perú como parte de su proceso tenso y conflictivo de modernización a finales del siglo XIX e inicios del XX. A partir de las ideas de González Prada sobre el sujeto indígena, seguirán un conjunto de intelectuales que tomarán sus propuestas para insertar a dicho sujeto como parte de la idea de nación peruana, entre ellos destaca José Carlos Mariátegui.

**Lloyd, Keith (Kent State University, Stark, OH, USA)**  
Toward a Cross Cultural Understanding of Argument by Analogy: Intersections of Greek and India(n) Rhetoric

To the Ancient Greeks, argument by analogy guided audiences to certain conclusions using similar occurrences. Aristotle lists it (παράδειγμα, paradigm), one of sixteen *topoi*. Anaximenes defined it as "actions that have occurred previously and are similar to, or the opposite of, those which we are now discussing." Plato noted *paradigma's* role in the Demiurge's creation of the universe. The Greeks interpreted analogies as a type of argument used to point to theses rather than establish them.

In contrast, in India, in an ancient rhetorical approach called Nyaya, *upamiti* (उपमिति), or analogy, assumed a central position in argumentation. Rhetors used analogies to exemplify a claim

and reason (Lloyd. "Culture and Rhetorical Patterns." *Rhetorica* 29.1). This stems from many cultural factors, including a distrust of abstraction, the need to establish common ground with audiences, and a desire to keep argumentation grounded in perception and inference. Since its assumptions were adopted by Buddhist, Hindu, Muslim, Jain, Carvaka systems, Nyaya's methods remain a central feature of Indian reasoning to this day. Analogy then became part of Indian informal argumentation (Lloyd: "Learning from India's Nyāya Rhetoric". *Rhetoric Society Quarterly* 43.3).

Beginning of the twentieth century, analogy in the West began to take more of a central place in argumentation theory. Charles Peirce noted that "all arguments are of three kinds Deduction, Induction and Hypothesis, with a supplementary kind Analogy sharing in the nature of Induction and of Hypothesis" (*A Letter to Langley, CP 2:876-877, 1900*). Today, since analogy is seen as a fundamental mode of human, and even animal, reasoning, the West is beginning to make connections India made over two thousand years ago.

My presentation will focus on Indian and Greek concepts of argument by analogy as they travel through time, focusing on cultural differences, and the cultural changes, from which these traditions now begin to converge. The status of argument by analogy is rising to central prominence in the West, especially in recent concepts of multi-modal and visual argumentation (J. Anthony Blair). These converges suggest fruitful paths to a cross-cultural understanding of claim/reason arguments (enthymemes), argument by analogy, and even visual and multi-modal argumentation.

**Longaker, Mark (University of Texas at Austin, Austin, TX, USA)**

**Civil Societies – Late Seventeenth-Century Approaches to Public Argument and Religious Toleration in England and Amsterdam**

The question of toleration dominated late seventeenth-century efforts to imagine and promote free and open spaces where people could debate matters of public concern. Key arguments about the nature of toleration in civil society appeared in two distinct regions two decades apart: Baruch Spinoza's

*Tractatus Theologico-Politicus* and John Locke's *Letter Concerning Toleration*. Analyzing these two arguments (and the ways Locke and Spinoza themselves argued) reveals key differences between English and Dutch approaches to toleration and to civil society. Both Locke and Spinoza argued "rationally-deductively" and both men promoted distinctly liberal visions of civil society. But their political and geographic circumstances led to different opinions about what public argumentation should accomplish in civil society. This presentation will highlight these different approaches to liberal democratic argumentation by attending to the political circumstances of 1680s England and 1660s Amsterdam and by closely reading Locke's *Letter* and Spinoza's *Tractatus* in light of these differing cultures.

**López Serratos, María Leticia (Universidad Nacional Autónoma de México, Mexico City, Mexico)**

**Retórica, instrumento de verdad: las *Institutiones Theologicae* del jesuita mexicano Francisco Javier Alegre (1729-1788)**

Las *Institutiones Theologicae* de Francisco Javier Alegre constituyen una especie de legado intelectual de este jesuita mexicano que se marchó al destierro en 1767 a Bolonia por decreto de Carlos III. Se trata de una obra de la mayor relevancia porque es una de las fuentes principales para conocer la cultura de la época, escrita por uno de los teólogos más reconocidos de la Compañía de Jesús. Y justamente este teólogo fue también un importante jurista y un profundo conocedor de la retórica clásica y su tradición, lo que se constata a través del análisis estructural y argumental de sus obras, pero especialmente en la última que escribió, las *Institutiones teológicas*.

En esta comunicación presentaré la estructura global de las *Institutiones* y la de algunas proposiciones con el propósito de demostrar que en la composición del texto, el jesuita tuvo presente un plan de trabajo (*dispositio*) y una línea argumentativa (*inventio*) en la que se manifiesta con claridad su apego a una tradición escolástica, pero también una ambición de carácter humanístico que lo llevaron a producir un discurso por demás desafiante para su época y muy revelador para la nuestra por la temática tan comprometida que planteó al poner en tela de



juicio el derecho o la falta de él que tienen los pueblos poderosos a imponer su religión sobre los pueblos dominados.

### Losappio, Domenico (Università Ca' Foscari, Venezia, Italy)

#### Remarks on some Early Italian Commentaries on the *Poetria Nova*

Written at the beginning of the 13th century, Geoffrey of Vinsauf's *Poetria nova* obtained an extraordinary and sudden diffusion all over Europe. In Italy it was used as a primary source for major works during the Duecento, but it was necessary to wait about one hundred years to see the first organic commentaries on the *Poetria nova*. Indeed, it was between the end of 13th century and the beginning of the 14th that Pace of Ferrara, Guizzardo of Bologna, Bartholomew of San Concordio and Benedict of Cividale produced their exegetical texts.

As a follow up of the research project concerning the edition of the oldest organic commentaries on the *Poetria nova* composed in Italy – the first step of which was the critical edition of Guizzardo's *Recolleste* (ed. Losappio, Fiorini, Verona 2013) –, in this paper I will try to outline some features of some of these commentaries and their reciprocal affinities and relationships, in order to put these texts more exactly in time, space and cultural environment, and, at the same time, to point out the ways in which Geoffrey's work was used in Italy.

### Loukaki, Marina (University of Athens, Athenai, Greece)

#### À la recherche du profil du professeur de rhétorique à l'époque méso-byzantine (VII<sup>e</sup> - XII<sup>e</sup> siècles)

À l'époque proto-byzantine, période qui voit fleurir les grandes écoles de rhétoriques de l'Antiquité tardive, les professeurs de rhétorique, les sophistes, en particulier les plus célèbres d'entre eux (Libanios, Themistios, Prokopios de Gaza, par exemple) étaient des figures éminentes dans la société urbaine, menant souvent une action politique. Le déclin des villes qui a suivi s'est accompagné de la fermeture des écoles célèbres, sans que

l'enseignement de la rhétorique soit pour autant interrompu pendant la période méso-byzantine. L'étude du statut social, de la carrière, des lieux de travail et des œuvres des individus qui enseignaient la rhétorique nous permettra d'esquisser le(s) profil(s) professionnel(s) du professeur de rhétorique de l'époque, tel que celui-ci s'est progressivement constitué entre le VII<sup>e</sup> et le XII<sup>e</sup> siècles, époque à laquelle la rhétorique byzantine connaît une floraison exceptionnelle.

### Lu, Xing (Lucy) (DePaul University, Chicago, IL, USA)

#### Rhetorical Analysis of Mao Zedong's Early Writing: Marginal Notes to: Friedrich Paulsen, *A System of Ethics*

At the age of 24, Mao Zedong (1893-1976) read German philosopher Friedrich Paulsen's (1846-1908) *A System of Ethics* and wrote lengthy notes alongside of the translated book at the requirement of his school teacher. The notes summarized key points of Paulsen's arguments and were filled with Mao's comments on a range of philosophical and political issues. Mao consistently compared Paulsen's ethical concepts with those of traditional China. In many places, Mao challenged Paulsen's views, making connections between Western ideas China's political situation.

Mao's style of writing in these notes has exhibited chain reasoning, comparison and contrast, references to authoritative works, use of analogies. More strikingly, Mao is fond of reconciling contradictory oppositions, a characteristic of Mao's rhetorical maneuver and quintessential to his mindset. Mao's critiques to Paulsen's work are intellectually sharp and to the point; his reactions to what he agreed are enthusiastic and engaging.

This paper aims to identify and analyze Mao's rhetorical themes and styles in his notes on Paulsen's work. The paper draws a tentative conclusion on Paulsen's influence on Mao's philosophical orientation, political views, and rhetoric. Although Mao was no doubt influenced by Chinese classical notions of morality such as Confucius notion of righteousness and self-cultivation, and Mencius's concept of a great man, Paulsen's work reinforced these moral conceptualizations for Mao and broadened his intellectual horizon. Moreover, Paulsen's writing helped Mao further develop his dialectical thinking on issues of

self and death; it provided Mao with a framework to view the relationship between individual and society; it pushed his thinking to a more radical outlook on social change, and it gave him the idea of what a great politician should be like. Judging from his *Marginal Notes* and his later action, Paulsen is the person who influenced young Mao Zedong the most in shaping his moral concepts and radical view of social change in the 20th century China. This study offers textual evidence of “rhetoric across cultures” as well as insights on how Mao Zedong integrated Eastern and Western philosophy and rhetoric in the formation of his own thinking.

**Machado de Oliveira, Ana L. (Universidade do Estado do Rio de Janeiro, Rio de Janeiro, Brazil)**

**Le marbre et le myrte: Antonio Vieira et la construction rhétorique de l'image des sauvages *sub specie religionis***

Cette proposition s'inscrit dans le champs de l'histoire de la rhétorique concernant le jeu de forces autour du dialogue entre des cultures expressément hétérogènes, suscité par les découvertes maritimes portugaises du XVIème siècle. Plus spécifiquement l'objectif principal de notre communication sera d'étudier la construction rhétorique de l'image des amérindiens dans l'oeuvre du père Antônio Vieira, célèbre jésuite portugais du XVIIème siècle qui a travaillé comme missionnaire au Brésil. Le fil conducteur de l'analyse sera le passage très connu du *Sermon du Saint-Esprit* (1657) dans lequel le jésuite construit une allégorie ingénieuse du catéchiste comme sculpteur, maniant des matériaux hétérogènes: le marbre et le myrte. Tandis que les fidèles du Vieux Monde sont représentés comme des statues de marbre, les nouveaux fidèles des terres sud-américaines sont comparés à des statues de myrte – matériau très facile à sculpter, eu égard la docilité avec laquelle ses branches peuvent être pliés, exigeant néanmoins une mise en garde constante du jardinier, puis qu'en peu de temps elles perdent la forme et retournent “à sa brutalité ancienne et naturel”. Face à la “confusion verte” que de telles statues constituent – en d'autres termes, face à la prolifération monstrueuse de la différence dans la terre nouvelle, laquelle s'exprime dans un Babel de langues –, la tâche missionnaire de conversion des sauvages présuppose affronter

l'aspect irréductible de la culture du sauvage et essayer de la réduire au Même de sa propre culture.

En conclusion, l'analyse de quelques sermons et de fragments de lettres de Vieira dans lesquels se met en évidence son interprétation de l'altérité des amérindiens *sub specie religionis* nous amenera à réfléchir sur la construction d'un dispositif rhétorique très efficace de capture de la dispersion et de la différence comme prétendue unité et unification théologico-politique.

**Mack, Peter (University of Warwick, Coventry, UK)**  
**Invention's Questions**

In the Elizabethan Grammar School the teaching of rhetoric was introduced and reinforced through the teacher's comments on the Latin texts read by the students. In the classical world the rhetoric textbook was essentially a simplified introduction setting out the different rules and ideas of rhetoric in a basic form as a preparation for the real learning of rhetoric which took place through apprenticeship to an orator. Renaissance theorists of rhetoric insisted on the need to develop the pupil's understanding of rhetorical principles through close study of Latin literary texts.

In this paper I shall propose that we should understand the doctrines of rhetoric as a set of categories which we can employ in seeking to understand how texts communicate and what the successes of particular texts can tell us about the potentialities of language. In other words I shall treat rhetorical doctrines as questions or categories which we can use to analyse particular acts of communication. Because this is such a large project (possibly the topic of a book), this paper will focus on the categories which can be derived from doctrines of invention and especially from the doctrine of the question and the theory of invention as we find it in Quintilian and Rudolph Agricola.

**Magalhães, Ana Lucia (Pontificia Universidade Católica, São Paulo, Brazil)**

**Towards a Comparative Study of Theories: Perelman, Toulmin and Johnstone**

The object of this proposal is a comparative study of the theoretical thinking of three authors, Perelman, Toulmin and Johnstone, who developed their theories in the mid-twentieth century. Perelman wrote in French and the other two in English. Perelman established the foundations of modern rhetoric – his legacy was solid enough to decisively influence studies on argumentation that took place after publication of his *Treatise on Argumentation*. It must be said that the *Treatise* by no means ignored what had been written before, but, at the contrary, reinforced a number of existing concepts. Toulmin and Johnstone are also important for the ways taken by rhetoric. Toulmin deepened the idea of argument using logic as prime framework, and Johnstone introduced a pragmatic point of view that considers discourse as the very basic element of communication.

Rhetoric has been applied to an ever-expanding body of knowledge realms and is increasingly applied to areas like literature and business language, journalism and religion, law and politics. As in so many instances, a core of initially essentially academic theoretical studies gave origin to an expansion process that reaches society in a number of ways. Strong and apparently distinct theoretical lines are presently in the process of being separately researched by different groups. The incorporation of several lines in a coherent system is a necessary contribution for the organization of a gradually more complex domain.

Those three thinkers developed their theories almost simultaneously, in different places and contexts. Some influences, direct and indirect, may have been common, like Aristotle, Plato, Cicero and Quintilian. Other philosophers and authors were also present as references, not necessarily in the same way or with the same understanding. Perelman, for example, had Frege and Dupréel as influences.

The paper relates to a study of the theoretical thinking of Perelman, Toulmin and Johnstone. Through an analysis of similarities and differences between the theories, the research aims to find a common line of thinking, applicable to the evolution that is taking place in the second decade of the 21st century.

**Maignan, Fanny (Université de Paris-Est Créteil, Paris, France)**

**Culture grecque, judaïsme et pratique rhétorique chez Philon d'Alexandrie: le cas de l'*In Flaccum***

Dans l'*In Flaccum*, Philon d'Alexandrie dénonce les méfaits de Flaccus, préfet d'Egypte de 32 à 39, et cherche à montrer que le peuple juif est protégé par Dieu. L'œuvre répond donc à un enjeu spirituel. Elle est aussi ancrée dans le conflit religieux de l'Alexandrie de 38, durant lequel les Juifs sont persécutés. Or, Philon met au service de la cause juive des techniques de la rhétorique grecque, que nous connaissons notamment par la *Rhétorique à Alexandre*, la *Rhétorique* d'Aristote, la *Rhétorique à Hérennius*, et le traité *Du Style* du Pseudo-Démétrios, mais aussi par le *De Ideis* d'Hermogène Le Rhéteur et l'œuvre du Pseudo-Aelius Aristide. Philon fait un usage particulier de ces techniques puisqu'il les introduit dans un texte d'un genre non référencé dans ces traités, un texte spirituel, qui unit différents genres de discours (le discours d'accusation, le discours d'exhortation, l'éloge, le blâme). Philon débute ainsi son œuvre par un éloge de Flaccus, avant de raconter comment ce préfet délaisse sa charge et contribue au massacre des Juifs. Notre auteur fait également appel, dans sa dénonciation, à la pitié, et emploie des sentences : autant de procédés qui signalent l'articulation subtile, chez Philon, de la rhétorique grecque et du judaïsme, et nous invitent à voir dans l'*In Flaccum* une œuvre autant politique que religieuse.

**Mailloux, Steven (Loyola Marymount University, Los Angeles, CA, USA)**

**The Virtues of *Eloquentia Perfecta*: Jesuit Rhetoric in Nineteenth-Century America**

The 1599 Jesuit *Ratio Studiorum* prescribes “perfect eloquence” as the goal of the Rhetoric Class, a goal preserved in the 1832 revision of the *Ratio* after the restoration of the Society of Jesus in the early nineteenth century. In his 1561 inaugural lecture at the Roman College, Peter Perpinian had been one of the first Jesuits to use the term *eloquentia perfecta* in describing the goal of the Society’s rhetorical teaching. His address praised the virtues of eloquence in “eradicating impiety, ... adorning religion,

and ... safeguarding and preserving the Christian republic in these doubtful and frightening times." But unlike some of his fellows, Perpinian disagreed that only a good man could be eloquent, a point taken up again in nineteenth-century France by the Jesuit Frédéric-Marie Guérin in his *De la composition oratoire: principes et applications* (1861), who quoted Perpinian: "For if they call a virtue that which, when perfected in manner, makes those men in whom it resides wholly good, what more absurd thing could be said than that eloquence is included within this kind of virtue?" In the United States, this same issue of eloquence and virtue was dealt with in the Jesuit-authored textbooks adopted by Jesuit colleges for their Latin and English rhetoric courses. I will discuss the most widely used of these textbooks: Joseph Kleutgen's *Ars dicendi priscorum potissimum praeceptis et exemplis illustrata* (1847) and Charles Coppens's *The Art of Oratorical Composition* (1885). Quintilian's discussion of *vir bonus dicendi peritus* played a central role in these nineteenth-century articulations of rhetoric and virtue and so too did Aristotle's distinction between moral and intellectual virtues. Today these issues remain especially relevant as Jesuit colleges and universities attempt to revivify the Jesuit rhetorical tradition in revising their core curricula, thinking through the relation among disciplinary knowledge, moral reflection, and the language arts.

**Major, Julia (University of Oregon, Eugene, OR, USA)**

**The Cosmopolitan and the Fanatic: Afterlives of Philipp Melanchthon in Sixteenth-Century England**

Melanchthon never travelled outside of Europe, yet his widely disseminated work created international repercussions. This was true especially of sixteenth-century England, where translations of Melanchthon's rhetoric, theology, and political tracts inspired conflicting traditions among humanists and reformers. On the one hand, his ecumenical theories about knowledge acquired through the reading of Greek and Latin classics, via hermeneutic principles derived from Agricola's dialectic, persuaded English intellectuals such as Philip Sidney and Thomas Wilson to adopt a broad, internationally informed, cosmopolitan understanding of literate *humanitas*. However, from their first appearance in England, translations of his theology and political tracts also inspired polemical counter-attacks. This paper argues that such converse

English mediations of Melanchthon's work illustrate the thesis established by Dominique Colas vis-à-vis civil society, where the fanatic and the cosmopolitan exist in dialectical relation where each mutually defines the other.

Melanchthon has been credited with inspiring interest in the notion of *societas civilis* by his translation and circulation of the ideals of civil society found in classical sources, such as Aristotle's *Politics* and *Nicomachean Ethics*, and through the widespread use of his commentaries in humanist education. Melanchthon's vision of civil society was foundational to his own lifelong striving to bring about peace and unification in the fractured Christian church. In similar fashion, Melanchthon's exposition of the power of eloquence to create a bridge of concord between the sacred and the secular supported an inclusive, cosmopolitan politics that contributed to the flourishing of early modern English humanism. Yet at the same time Melanchthon's theological writings were frequently appropriated to support the partisan politics of religious fanaticism.

This paper examines the dialectical representations of Melanchthon's afterlives in England as an instance of the "vulnerable text" created by a humanist reformer whose vision of cosmopolitan humanism and *claritas* in religion, mediated through their later representations in sixteenth-century English translation, served both to unite and to polarize the culture of early modern England.

**Männlein-Robert, Irmgard (Universität Tübingen, Tübingen, Germany)**

**Die ‚Tübinger Theosophie‘: eine Rhetorik des Göttlichen?**

In diesem Beitrag geht es um philosophische, teils pagane, teils christliche Orakel, die in der auf Griechisch verfassten spätantiken sog. ‚Tübinger Theosophie‘ überliefert sind. Es handelt sich dabei um einen gattungstypologisch singulären, in der Forschung kaum berücksichtigten, exzerpierten Text eines unbekannten Verfassers aus dem späten 5. Jh. n. Chr., der aus christlicher Sicht eine Vielzahl von kaiserzeitlichen und spätantiken Orakelsprüchen unterschiedlichster Provenienz referiert. Untersucht werden sollen die im Exzerpt noch erkennbaren rhetorischen und kommunikativen Techniken dieses vielstimmigen Textes, mit

denen nicht-christliche Orakel, meist platonischer Prägung, christlich interpretiert und evaluiert werden. Die Offenbarungen des traditionellen hellenischen Orakelgottes Apollon als Verkünder philosophisch-theologischer Spekulationen um einen höherstehenden Schöpfergott und die Weissagungen der Prophetin Sibylle verdienen dabei besonderes Interesse. Es wird zu diskutieren sein, ob man für die ‚*Tübinger Theosophie*‘ eine allgemeine ‚Rhetorik des Göttlichen‘ unabhängig vom theologischen Kontext postulieren kann oder ob sich hier eine spezifisch christliche Interpretationskultur von Orakeln abzeichnet.

**Markovic, Daniel (University of Cincinnati, Cincinnati, OH, USA)**

**Cicero, Hortensius, and their Athenian Masks**

Cicero's *philosophica* are now commonly interpreted as a continuation of the orator's political rhetoric by other means (e.g., Steel 2005, 136–140, and Baraz 2012, 78 and 95), but the rhetorical function of many particular elements of Greek intellectual legacy in this body of work still awaits proper explanation. This paper improves our understanding of Cicero's engagement with Greek cultural background by discussing the way in which he consistently exploits the roles of the main actors in the fourth-century Athenian debate concerning the form of best political education to define his own political and intellectual position. The discussion focuses on two complementary texts devoted to the relationship between rhetoric and philosophy (Michel 20032, 106–111), namely *De oratore*, written in 55 BCE, and the lost dialogue *Hortensius*, written in 45 BCE (Bringmann 1971, 90–93, and Grilli 2010, 6–7). In *De oratore*, an imitation of Plato's *Phaedrus*, apart from the prefaces, Cicero casts himself as an invisible Platonic author. At the end of the dialogue Crassus, Cicero's proponent of the idea of philosophical rhetoric, predicts a great future for Hortensius (3.229; cf. *Or.* 42), uttering what appears to be a sincere version of the ambiguous prophecy of Socrates concerning the young Isocrates (*Phdr.* 278e–279a). Some 10 years later in the protreptic dialogue *Hortensius* Cicero stages Hortensius as an advocate of the Isocratean position, according to which the study of philosophy is useless and inferior to the study of rhetoric. The argument is refuted by Cicero himself, who appears in the dialogue as a voice of the Academy and argues that

only philosophy leads to *vita beata*. The recurrent cast of roles achieves two rhetorical goals: it presents Cicero as the only contemporary Roman who practices the true politics, promoting the idea of *vita contemplativa* as an antidote to the tyranny of Caesar; it also coherently presents Cicero as the only Roman author genuinely working on the improvement of the posterity.

**Marshall, David L. (University of Pittsburgh, Pittsburgh, PA, USA)**

**Aby Warburg and the Rhetorical Nature of *Magnanimitas***

An infrequently asked and yet important question in the history of twentieth-century rhetoric is this: what is the relationship between the rhetorical tradition and the theorist and historian of art, Aby Warburg? A few scholars—Marc Fumaroli (1995), Ulrich Port (1999), Joachim Knappe (2008)—have done provocative work on this issue, and one of the key points of discussion has been what to do with Warburg's description of the Mnemosyne project as, in part, a *restitutio eloquentiae*. The Mnemosyne project, Warburg's unfinished *magnum opus*, was something like an attempt to catalog the various stations of human affective expression as they had been transposed into visual art. In what sense might this have constituted a “restitution of eloquence”? Discussion has largely focused on a few passages in the *Tagebuch der KBW* from 22 December 1927. In a handwritten note penned on the same day that I found recently among his papers in London (and that, it seems, scholars have not yet taken into account), Warburg went into a little more detail on what *restitutio eloquentiae* might entail. Implicit in this phrase, he said was “Stil”, “Pathos”, “Ethos”, and “Magnanimitas”. It is the last of these words that is the most unexpected and the most interesting. What sense could we make of this apparent notion that *magnanimitas* is a core rhetorical concern? My paper is an attempt to answer this question. It reads the *magnanimitas* fragment in a variety of contexts: Warburg's work more generally, Weimar-era history of rhetoric, and the conceptual history of magnanimity itself. Briefly stated, my hypothesis is that *magnanimitas* would denote the kind of “greatness or capaciousness of soul” that, according to Warburg, defined Lorenzo de' Medici as a politician. In early modern theory, we can interpolate, *magnanimitas* was precisely a political virtue,

because it denoted an equipoise based on a practiced facility in adopting a wide range of poses in response to the extreme vicissitude of political life. I conclude that the Mnemosyne image atlas is to be understood as a training ground for visual *magnanimitas*, an exercising in counter-position.

**Martín Jiménez, Alfonso (Universidad de Valladolid, Valladolid, Spain)**

**Los discursos retóricos de los personajes cervantinos**

Mi intención es analizar el uso que hace Cervantes de la retórica en sus obras narrativas, y, más concretamente, en algunos discursos retóricos (de tipo judicial, deliberativo o demostrativo) pronunciados por sus personajes, mostrando que Cervantes conocía perfectamente las normas retóricas relativas a la construcción de los discursos persuasivos y que sabía integrarlas con toda propiedad en sus textos narrativos, aunando la preceptiva retórica con la poética.

**Martinho, Marcos (Universidade de São Paulo, São Paulo, Brazil)**

**Conflit culturel et pratique oratoire dans le *Pro Murena* et le *Pro Archia* de Cicéron**

Le début de l'enseignement de la rhétorique à Rome a été marqué par une réaction à la culture grecque, ou plutôt, par un senatusconsulte (161 av. J.-C.) qui fixait l'expulsion des philosophes et rhéteurs grecs de Rome. Plus tard, un édit consulaire (92 av. J.-C.) manifestait la reprobation des consuls contre l'enseignement rhétorique dans la Cité. Ce conflit culturel peut avoir amené quelques orateurs romains, bien que formés dans la rhétorique grecque, à dissimuler sa connaissance en la matière. Dans le début du Livre 2 du *De oratore*, Cicéron nous avertit que, bien qu'ils fussent des grands connaisseurs de la culture grecque, Crassus et Antoine cachaient leur savoir : l'un feignait mépriser ce qu'il avait appris aux grecs, et l'autre, qu'il n'avait rien appris à eux. Dans sa pratique oratoire pourtant Cicéron s'écarte de l'exemple de ses grands maîtres, en particulier, dans deux discours de la fin des années soixante. Dans le *Pro Murena* (63 a.C.), il dévoile ses connaissances sur la philosophie grecque, et dans le *Pro Archia* (62 a.C.) il parle de ses

études de poésie grecque. Je me propose d'analyser le traitement rhétorique donné par Cicéron à cette confession, c'est à dire, les précautions qu'elle lui impose, et les avantages qu'il en tire.

**Mastrososa, Ida Gilda (Università di Firenze, Firenze, Italy)**

**L'oratoria militare di Otone fra Tacito e Remigio Nannini**

Fra le *adlocutiones* comprese nell'opera di Tacito, si segnalano due arringhe indirizzate ai milites da Otone nell'anno 69 d. C., incluse in *Historiae* I, 37-38 e I, 83-84.

Elaborate con ogni probabilità dallo storico, esse offrono elementi utili oltre che per studiare a livello generale l'interpretazione tacitiana del ruolo giocato dai principi generali nell'anno intercorso fra la fine della dinastia Giulio-Claudia e l'inizio di quella dei Flavi, anche per cogliere la particolare caratterizzazione della figura di Otone in rapporto al profilo offertone da altre fonti storiche (Plutarco, Svetonio).

D'altro lato, l'esame delle argomentazioni attribuite ad Otone permette di far luce sulla concezione tacitiana della guerra e sull'interpretazione di aspetti centrali in rapporto alla sfera bellica fra i quali e.g. la *virtus*, la *disciplina*, l'*obsequium*, il rispetto delle gerarchie e dell'*auctoritas* del comandante.

Infine, l'analisi della versione delle due orazioni offerta da Remigio Nannini nella sua raccolta di *Orationi militari* (1557) e delle osservazioni da lui formulate nell'*Effetto* consente di verificare la valorizzazione di particolari passaggi e temi dei due discorsi.

**McGowan, Angela (The University of Southern Mississippi, Hattiesburg, MS, USA)**

**Legislating in a Polarized Political Environment: U.S. Women Senators and the 2013 Budget Battle**

Women maintain a minority status in the U.S. Senate (USS) and must develop a range of strategies to influence the legislative process such offering a model for bipartisanship (Snowe, 2013; Swers, 2013). Despite vast literature on gender politics, little is



known about how female senators encourage bipartisanship during the policymaking process. The 2013 budget debate represents an intriguing moment of political judgment and poses questions about the USS's ability to collaborate for the betterment of society. This essay offers a rhetorical understanding of deliberation in the public sphere by illustrating how rhetoric frames public problems and proposes policy solutions. Specifically, I focus on how women serving in the 113th Senate encouraged bipartisanship and rational discussion by analyzing that the senators' floor speeches and arguing that their bipartisan relationships. In so doing, I elucidate how their discourse improves the senate's partisan climate by examining the senators' use of the ideology of Republican Motherhood. Examining women senators' rhetorical strategy reveals more about political identity, bipartisanship, and the rhetoric of public policy.

**McKenna, Stephen (The Catholic University of America, Washington, DC, USA)**

**"Un art entierement profane"?: Fénelon's Sacred Eloquence**

This paper proposes a reading of François Fénelon's *Dialogues sur l'Eloquence en General et sur celle de la Chair en Particulier* (1718) according to which the author belies his subtitle: that in fact his model of Christian pulpit oratory articulates a rhetorical practice that may be seen as prior to and encompassing the art of secular discourse as contrary to "pagan" sophistic. Thus the third dialogue, in which interlocutor A advances a Pauline renunciation of human eloquence and wisdom, may be read as underwriting the first two. This reverses W.S. Howell's view that the work takes preaching as a "phase of the larger enterprise of communication" by disclosing Fénelon's suggestive undercurrent of placing communication as a species of the religious; it also answers the puzzlement of scholars who find Fénelon's treatment of rhetorical devices as having no special application to pulpit oratory. The analysis makes use of comparisons to Platonic texts, particularly the *Phaedrus*, on which Fénelon draws loosely for narrative and thematic elements; upon related analyses of the rhetoric of prayer articulated in the author's mystical Christian writings; and

upon insights on the "religious" character of rhetoric articulated by Wayne Booth and Kenneth Burke.

**McShane, Angela (Victoria & Albert Museum / Royal College of Art, London, UK)**

**Popular Persuasion: Rhetoric and Political Song in 17th Century England**

In 1651, two years after the English had executed their King and instituted a republican government, Thomas Hobbes's *Leviathan* firmly placed the blame for political disruption in the hands of the classical authors:

"In these western parts of the world we are made to receive our opinions concerning the institution, and Rights of Commonwealths, from Aristotle, Cicero and other men, Greeks and Romans ... the Grammerians describe the rules of language ... or the Rules of Poetry out of the poems of Homer and Virgil and by reading of these ... authors, men from their childhood have gotten a habit (under false shew of Liberty) of favouring tumults and of licentious controlling the actions of their Sovereigns." – Hobbes, *Leviathan* (1651)

In *De Cive*, Hobbes followed Plato in attacking rhetoric as 'a powerful form of eloquence separated from a true knowledge of things.' John Locke too spoke of 'Rhetorick, that powerful instrument of Error and Deceit', which could 'move the passions and thereby mislead judgement'. It is surely certain that Hobbes and Locke would both have regarded the popular balladeer's hands as a particularly dangerous vehicle for the dissemination, explication and application of classical learning. Nevertheless, as this paper shows, Hobbes' commentary on the fundamental role of classical writings in creating a shared political culture in which ordinary men and women made conscious choices, based on politically astute and coherent concepts of rights and responsibilities of state and subject, had direct relevance to (or cultural convergence with) the world of the broadside ballad. Political balladeers saw themselves as poets in the epideictic tradition of praise and blame. They composed panegyrics of praise to monarchs and popular heroes. They poured blame on the heads of rebels in their quasi-judicial role of spreading the rebel's infamy, in particular through the highly circumscribed medium of the execution ballad, and they consistently pursued

the rhetorical function of poetry, that ‘teaches us how to live ... cures the individual ... [and] serves the state’.

**Melfi, Anne (Georgia State University, Atlanta, GA, USA)**

**A Key for Understanding the Vedic Rhetorical Paradigm on its Own Terms: *Rg Veda* 1.164.39**

How can one describe Vedic rhetoric? There is no distinct discipline that covers its broad and diverse range of practices inspired by the Vedas, and no direct equivalent of “rhetoric” in its literature. Its rhetoric is everywhere. Scholars have found comments on the power of speech sample debates in all branches of the Vedic literature. But to expect something similar to Western rhetoric would be a mistake, Robert T. Oliver asserts, for one would overlook what matters most for that culture in favor of one’s own cultural bias. Most comparative rhetoricians agree. We need to know the Vedic world view. What tacit assumptions define it? Knowing these could guide the Western scholar to recognize what the Vedic literature says about its own rhetoric.

This presentation considers two principles that are central to the Vedic world view and explores the verse that states their rhetorical significance for South Asian culture that flowered from Vedic heritage. Some scholars have identified truthfulness as a standard, but more to the point is *Ṛta*, a word meaning truth, but also right, justice, and cosmic law. Equally influential is levels-of-speech theory: According to sage Bhartṛhari, beyond spoken audible speech and even silent speech-in-thought lie the intuitive, visionary level (*Paśyantī*) and the transcendental source of speech (*Parā*). Scholarship on the levels of speech points to the concept’s first appearance in oft-quoted *Rg Veda* 1.164.39. It describes the transcendental *Parā* level of speech and within it the nature and function of *Ṛta*, the powerhouse of the universe. The verse proclaims this to be the source and goal of discursive power. Understanding these terms will thus be necessary for understanding the Vedic rhetorical paradigm. The exigency of harmony with *Ṛta* is the driver of all the Vedic rhetorical practices, whether the *ṛshis* cognizing the hymns, *yajña* rites, *Nyāya*, dance drama, and the teaching methods of the *gurus*. Could a rhetoric devoted to the relentless pursuit of the truth tolerate persuasive agendas? Scholars in the West may well wonder whether there

can be rhetoric without persuasion. It is a point worth debating. What might we learn?

**Men da Silva Ramos, Cleonice (Universidade de São Paulo, São Paulo, Brazil)**

**Appeal to Authority: Core Argument in the Printed Magazines of the Business World**

This paper aims at showing the recurrent argumentative-persuasive technique observed in texts of the printed versions of *EXAME*, *Época NEGÓCIOS* and *ISTOÉ Dinheiro*, business magazines published in Portuguese language: the appeal to authority. This rhetorical technique is produced by making recourse to the voices of experts, men and women of the business social sphere. These discursive voices, peculiar to an elected public – a particular audience – can be considered co-orators/enunciators due to their collaboration in building credibility to the discourse. In special, the credibility is obtained by showing in the texts considerable information of these co-orators/enunciators: their full names, images, professional positions, companies they work for or are owners besides reports related to their successful business careers and activities.

Argumentation, an indispensable tool of Rhetoric, is found in different levels in all texts/discourses. The argumentative process is not grounded in the “void”: there is always a purpose and involvement of more than one individual. Considering the New Rhetoric concepts professed by C. Perelman and L. Olbrechts-Tyteca in the *Treatise on argumentation*, the prestige of a particular audience lies deeply rooted in the argumentative-persuasive process. When taking into account the discursive productions directed to a specific audience (conceived as an established community of spirits), the effort of the orator/enunciator is centred more to confirm and strengthen beliefs and values firmly settled in a single individual or in a group.

The Aristotelian rhetorical triangle – *ethos*, *pathos* and *logos* – is considered when examining the texts by recognizing that it is through discourse that we effectively persuade, when we struggle to show the truth or what appears to be the truth. In the light of modern times, the Aristotelian rhetorical triad is represented by the relation of the instances of the orator/enunciator, the audience/enunciatees, and the discourse. The proposal with this



triad, along with verbal and visual printed texts of business magazines, is to discuss that the argument from authority emerging in a discourse of a particular audience not only weakens the theoretical principles of “Fallacy” of this technique but also empowers the effectiveness of argumentative results.

### Merino, Luis (Universidad de Extremadura, Cáceres, Spain)

#### El *Ars memorativa* de I. Publicius: tradición y originalidad

Incluso antes de su publicación (Venetiis, 1482, junto con *Oratoriae artis epitomata*) el *Ars memorativa* de Iacobus Publicius tuvo amplia difusión en toda Europa, especialmente en cuantos autores se dedicaron al análisis de la denominada *ars memoriae*, ya fuera de forma monográfica o como capítulo específico de *artes rhetoricae*. En este trabajo pretendemos establecer el grado de originalidad de la doctrina sobre la *memoria* de Publicius atendiendo a las principales fuentes clásicas: la *Rhetorica ad Herennium* (3.28 ss), Cicerón (*De oratore* 235) y Quintiliano (*Institutiones* 11, 45-57), tal como se leían en el siglo XV. Pero también tenemos en cuenta las doctrinas de otros autores medievales y prerrenacentistas que pudieron influir en la estructura y el contenido del *Ars memorativa*, especialmente en la regulación de *loci et imagines*. Por último, ponemos de manifiesto la naturaleza retórica de las reglas formuladas por Publicius para establecer la similitud entre *res* e *imagines*.

### Meyer, Trevor (University of South Carolina, Columbia, SC, USA)

#### To Struggle with *Jihad*: Rhetorical Analysis of a Multiple Object in the Golden Age of Islam

*Jihad* is a term that can be traced back to the Prophet, and it appears many times in the *Quran* as “to struggle in the way of Allah”. As used in the *Quran*, *jihad* means a “struggle with the holy”, one’s struggle with one’s faith, the *Greater Jihad*. However, the more widely known meaning is “struggle that is holy” against enemies of Islam, formulated as the only justifiable war in the centuries after Mohammad’s death, the *Lesser Jihad*. Both of these meanings signify struggle, something reflected in the

modern Arabic definition of *jihad*, but struggling with oneself in the service of one’s faith and the killing of enemies of one’s faith are two very different kinds of struggle. To examine *jihad* as a multiple object, I will turn to the 8th century C.E., the beginning of the Golden Age of Islam.

With the founding of the Abbasid Caliphate, moving the capital from Damascus to Baghdad, *jihad* against the Byzantines was a political strategy used by the Caliph when the troops were restless or could not be paid and the people became dissatisfied with the regime. *Jihad* was a conceptual tool used by the Caliphate as a means of political preservation, even as it involved the declaration of war. This is complicated further by the Abbasid emphasis on learning, rather than conquest. Looking at the rhetoric of *jihad* as a term in this historical period, this essay examines the struggle in defining struggle. By examining this tension between “struggle with the holy” and “struggle that is holy”, in the concept of *jihad* as it is used by the Abbasid Caliphate, this essay hopes to articulate *jihad* as ontologically multiple; thus, *jihad* does not mean any singular thing. Rather, *jihad* is a certain style of struggle, “in the way of Allah”,<sup>f</sup> and that style will change based on the context in which the struggle takes place.

### Meynet, Roland (Pontificia Università Gregoriana, Roma, Italy)

#### Pourquoi des Exercices d’analyse rhétorique biblique?

En juillet 2007, au Congrès de Strasbourg, j’avais présenté une communication intitulée «Pourquoi un *Traité de rhétorique biblique*?» En effet, la première édition du *Traité* venait de paraître en français ; la traduction italienne devait suivre dès l’année suivante, puis l’édition anglaise dans la collection de l’ISHR en 2012.

[http://www.retoricabiblicaesemitica.org/RhSem\\_11\\_fr.html](http://www.retoricabiblicaesemitica.org/RhSem_11_fr.html)

[http://www.retoricabiblicaesemitica.org/trattato\\_di\\_rb\\_it.html](http://www.retoricabiblicaesemitica.org/trattato_di_rb_it.html)

[http://www.retoricabiblicaesemitica.org/altre\\_14\\_en.html](http://www.retoricabiblicaesemitica.org/altre_14_en.html)

En 2013, avec Jacek Oniszcuk nous avons publié un livre d’exercices, qui s’appuie sur le *Traité* et y fait référence de manière systématique: en version française, *Exercices d’analyse*

*rhétorique biblique*, en version italienne, *Esercizi di analisi retorica biblica*. Nous avons pensé qu'il serait utile non seulement de présenter cette publication, mais surtout d'exposer les raisons qui nous ont poussés à entreprendre un tel travail et, davantage encore, quelle fonction il devrait remplir.

[http://www.retoricabiblicaesemantica.org/RhSem\\_11\\_fr.html](http://www.retoricabiblicaesemantica.org/RhSem_11_fr.html)

[http://www.retoricabiblicaesemantica.org/RhSem\\_11\\_fr.html](http://www.retoricabiblicaesemantica.org/RhSem_11_fr.html)

Par cette publication, nous nous situons dans notre tradition propre, celle de la *praelectio*, développée par les jésuites depuis le XVI<sup>e</sup> siècle (voir en particulier Joseph de Jouvençy, *De la manière d'apprendre et d'enseigner*, p. 95.100-101). On pourrait croire que le but de nos exercices n'est pas le même que celui de la prélection du *Ratio studiorum*, car l'analyse des textes n'a pas pour finalité d'apprendre à écrire en suivant le modèle des anciens auteurs. S'il est vrai qu'il s'agit avant tout de déchiffrer et de comprendre les textes bibliques en dégagant leur composition, et en relevant les rapports que le texte étudié entretient avec d'autres textes, il ne fait pas de doute que ces deux opérations débouchent en fin de compte sur l'interprétation, où le lecteur exprime dans son propre langage ce qu'il a compris du texte biblique, où il écrit à son tour « son propre poème ».

### Milazzo, Antonino Maria (Università di Catania, Catania, Italy)

#### La concezione retorica della storiografia nell'*Anonymus Seguerianus*

Si studierà quale concezione della storia abbia l'*Anonymus* e in quali limiti egli sia rappresentativo dell'epoca imperiale e della Seconda Sofistica. Saranno indagati le funzioni e gli effetti della retorica sulla prosa storica e come narrazione, *logos politikòs* e fonti classiche si integrano nella visione scolastica del II secolo d.C. Nonostante il nostro testo sia solo un'epitome si possono tuttavia ricavare indizi interessanti in proposito.

### Miletti, Lorenzo (ERC project HistAntArtSI - Università di Napoli Federico II, Napoli, Italy)

#### Persuasion through Deception in Livy. Pacuvius Calavius' Rhetorical Strategy before the Capuan Assembly

The paper will focus on Livy's description (23.2-3) of the speech made in a popular assembly in Capua by Pacuvius Calavius in 216 BC. When Hannibal invades Italy and the Roman army seems unable to stop him, the Capuan plebs aims to deliver the city to the Carthaginians, and is ready to rise up and put all the senators to death. The noble Pacuvius Calavius, who is the main authority in the city (the *medix tuticus*) and has great influence over both the senate and the plebs, takes advantage of the situation to strengthen his power. He asks the senators to trust him: he will tell the plebeians that he is ready to put the senators to death, but he will also tell them that, for each senator to be executed, they will have to elect a new one, better than his predecessor. He knows that the plebeians will never come to an agreement. Thus, Calavius fictitiously arrests the senators and confines them in the curia. Then he speaks to the plebeians, calls one of the senators and proposes to put him to death after the election of a substitute. The plebeians, exactly as Calavius has foreseen, do not reach an agreement about who deserves to become a new member of the senate, and soon leave the assembly, placing the political life of the city in Calavius' hands.

More than a simple persuasive speech, Calavius' rhetorical performance is represented by Livy as the climax of an elaborate strategy of persuasion and deception, which has something in common with a theatrical play, with a main character (Calavius), a tumultuous audience (the plebeians), and minor partners of the speaker, who play a walk-on role (the senators). Such a strategy is considered indispensable by the orator before an assembly whose intention is clearly hostile: a simple, even excellent, speech would be absolutely insufficient.

The speech will be analyzed in the context of the Livian work, together with some relevant Greek intertextual references, in particular Clearchus' speeches in Xenophon, *Anabasis* 1.3, where a similar (even more complex) strategy is carried out.

**Miranda, Margarida (Universidade de Coimbra, Coimbra, Portugal)**

**Persuasion Strategies of Jesuit Preachers among the Gentiles**

In Brazil and Asia a major challenge the Portuguese Jesuit missionaries had to face was their unpreparedness to speak the native languages. Highly proficient in Sacred Scripture, natural philosophy, the humanities and rhetoric along with classical Greek and Latin literature, newly arrived Jesuits were helplessly unable to communicate in the language of prospective converts. Fully aware that the lack of that communication tool would jeopardize the whole mission project, the missionaries would not give up. Hence, in order to translate the basics of the catechism, a few prayers and sermons, not only did they use local interpreters but they also developed new strategies of persuasion that included a careful study of native languages (e.g. Tupi in Brazil). While not proficient in native languages, Jesuits were knowledgeable enough about human nature and the universal art of persuasion in order to communicate effectively across cultures. A close reading of various XVI century epistolographic and historiographic sources discloses how deeply sacred oratory practices were shaped by such meeting of cultures and by the audience's own cultural background, while also in keeping with the doctrine concerning the *actio*. European preachers were keenly aware of the practical advantages of engaging in some local customs, such as “preaching as they do, on the right tone, walking and beating the breast as [the natives] do when they want to persuade about an important matter or say it very effectively” (Manuel da Nóbrega SJ, to Simão Rodrigues SJ, Setembro 17, 1552, *Mon. Brasiliae* I: 407-408). The cross-cultural character of sacred rhetorical doctrine which Jesuit preachers were schooled in stands out in many other sources, notably in one that refers how Father João Azpilcueta Navarro, famous for his facility to communicate with Brazilian Indians, “would pour the torrent of his eloquence by raising his voice to preach the mysteries of faith with his hands wide open and doing the same breaks and awes that were customary among [the native] preachers, in order to fully please and persuade them”. (Simão de Vasconcelos., *Crónica da Companhia de Jesus*. 2 vols. Petrópolis, Vozes, 1977 [1663] I: 221).

**Mirhady, David (Simon Fraser University, Burnaby, BC, Canada)**

**Urbane Expressions in Aristotle and Anaximenes**

Every culture has some notion of what constitutes an urbane expression—as opposed to a normal one, or even a boorish one—though most do so implicitly. In their early rhetorical handbooks, however, Aristotle and Anaximenes make explicit, among many other things, what they think are the necessary constituents of an urbane expression: for Aristotle they are metaphor, antithesis, and activity (*energeia*), or “bringing before the eyes”; for Anaximenes they are enthymeme, maxim, and matching characteristics of speech to people (*Rhetoric* 3.10-11, *Rhetoric to Alexander* 22.1-2, 8). Aristotle seems to have known about Anaximenes’ account, but neither invented their ideas *ex nihilo*.

This paper briefly elucidates the connections between these two accounts and their background, in other works of Aristotle, Isocrates, Plato, and Gorgias, before going on to examine just a few of the twenty five expressions that Aristotle identifies as urbane in *Rhet.* 3.10.7. In these *exempla* of what he takes to be urbane, Aristotle reveals his own predilection for a humanistic, just, peaceful, and Atheno-centric culture of language.

**Mitchell, Linda (San José State University, San José, CA, USA)**

**“Corrected” Syntax: Milton at Cross Purposes with Grammar and Rhetoric**

In the eighteenth century, the difference in how Milton’s verse was taught is most marked between grammarians and rhetoricians. Eighteenth-century grammarians dictated a single word order for all writing situations, but rhetoricians discriminated among composing tasks and discussed a variety of syntactical patterns in prose and poetry. Grammarians clung to rules with an overly atomistic focus and wanted literature to conform to those precepts at all costs. Milton was the most frequent victim of grammarians’ zeal to straighten what they saw as unnatural word order in poetry. The opening of *Paradise Lost* was the *locus* of these corrections. For example, eighteenth-

century grammarians objected to the long prepositional sentence in the opening lines.

Grammarians, unable to sort out Milton's rhetorical techniques in his poetry, set about inflicting on school children exercises to straighten out what they called Milton's mistakes. In *a Practical English Grammar* (1750) Ann Fisher presents exercises of transposition, "the process by which words were put out of their proper order" (122). She claims that "The clearest and best writers in Prose have the fewest Transpositions in their Discourses, and in Poetry they are never used but when the Nature and Harmony of the Verse require it; as, of Man's first Disobedience...The Order is thus: Heavenly Muse, sing of Man's first Disobedience." Fisher does not understand the rhetorical imperative of emphasis in presentation and rather tries to impose a grammatical imperative. In *An Essay upon Study* (1761) John Clarke defends Milton on the grounds that Milton's verse requires transposition, while grammarians found Milton guilty of unnatural word order. Other grammarians proposed similar exercises to straighten out Milton's syntax. For example, James Buchanan's *The First Six Books of Paradise Lost rendered into Grammatical Construction* (1773) was a massive exercise in a similar exercise called resolution, or the "the unfolding of a Sentence, and placing all the Parts of it, whether expressed or understood, in their proper and natural Order."

Milton was thus blamed for artificial writing and grammatical inexactitudes. When grammarians attacked him, they failed to see the transcendent aims of his rhetorical structures.

### **Molpeceres Arnáiz, Sara (Universidad de Valladolid, Valladolid, Spain)**

#### **Don Quijote como mito nacional y su dimensión retórico-persuasiva**

A lo largo de la historia del pensamiento occidental diversos autores (Vico, Herder, Zambrano, Durand) han señalado el potencial de narraciones, historias y personajes ficcionales a la hora de funcionar como una forma de conocimiento y de entendimiento del mundo alternativa a las verdades racionales que buscan obtener la ciencia o la filosofía.

Así se entiende también esta cuestión desde la llamada 'retórica constructivista' (término acuñado por David Pujante), que defiende que nuestro entendimiento del mundo radica en los modos de construcción de los discursos retóricos que lo interpretan. Construimos, comprendemos y explicamos nuestro estar en el mundo a partir de discursos contruidos retóricamente que pueden pertenecer tanto al ámbito de lo real como al de la ficción, y en muchas ocasiones estos últimos resultan tan o más efectivos que los supuestamente reales.

Independientemente de su relación con lo verdadero, la narración ficcional y sus personajes funcionan como discursos sociopragmáticos capaces de persuadirnos retóricamente, movernos a la acción o permitirnos entender el mundo que nos rodea, sobre todo cuando contemplamos el caso de determinados personajes o temas que podríamos calificar de míticos por sus implicaciones simbólicas a nivel cultural o social y por las reacciones emocionales que despiertan.

Tal es el caso del Quijote, todo un mito nacional que ha permitido a los españoles interpretarse, explicarse y construirse identitariamente más allá de lo artístico-literario. Precisamente es esta cuestión la que pretendemos tratar en el presente trabajo: la eficacia retórico-persuasiva del mito del Quijote cuando se utiliza como ejemplo o metáfora de la identidad española en diversos discursos sociales (político, periodístico, etc.) que recurren al mito literario como estrategia retórica, apelando a su capacidad interpretativa del mundo como mito que es y a las fuertes resonancias emotivas que despierta en el imaginario español.

### **Morcillo, Juan José (Universidad de Extremadura, Cáceres, Spain)**

#### **Los *Oratoriae Artis Epitomata* de I. Publicius y su influencia en las *artes memoriae* renacentistas**

El *Ars memorativa* de Iacobus Publicius alcanzó amplia difusión en toda Europa, especialmente en los autores de *artes memoriae* del s. XVI. Esto se debe fundamentalmente a la concisión y la fuerte impronta didáctica de la obra y al trabajo del editor Erhard Ratdolt, que editó la obra en sucesivas ocasiones (Venecia 1482, 1485 y 1490).

En este trabajo pretendemos analizar la presencia de las teorías retóricas desarrolladas por Publicius, prestando especial atención a la doctrina mnemotécnica sobre composición de lugares e imágenes (*memoria artificialis per locos et imagines*) en obras posteriores como el *Phoenix sive artificiosa memoria* de Pedro de Rávena, el *Congestorium Artificiosae Memoriae* de Johannes Romberch, y el *Ars Memorativa* de Gulielmus Leporeus.

### Moretti, Gabriella (Università degli Studi di Trento, Trento, Italy)

#### Immagini della *sententia* nella cultura retorica latina: appunti per una metaforologia

Dall'età repubblicana all'età imperiale la *sententia* viene sempre più ad accamparsi al centro degli interessi retorici, divenendo il nucleo primo intorno a cui si struttura lo stile declamatorio. Appare allora estremamente interessante indagare il linguaggio critico che venne a poco a poco elaborandosi intorno alla *sententia* nella cultura latina. Specifico di tale linguaggio critico-letterario è il ricorso a un lessico metaforico straordinariamente ricco e articolato: oggetto dell'analisi saranno allora le elaborate, variate e sorprendenti metafore che hanno come oggetto la *sententia*, spesso intrecciate fra loro in un estremo sforzo di resa dell'astrazione stilistica attraverso il visionario accumularsi delle immagini.

Le *sententiae* sono percepite allora come *lumina*, luci che con la loro brillantezza illuminano l'intero discorso. Passando al campo semantico della tessitura e dell'abbigliamento (tanto spesso in gioco nella definizione dei fatti stilistici), le *sententiae* sono viste di frequente, invece, come applicazioni e ricami esornativi, pezzetti di stoffa multicolori cuciti al tessuto del discorso per adornarlo; analogamente sono viste come *phalerae*, destinate ad ornare la veste del discorso, oppure come *fibulae* capaci di chiudere una frase e ricollegarla alle successive. Mettono in luce, invece, la frammentazione del discorso costruito sulla *sententia* le metafore di tipo artistico-architettonico, che descrivono le *sententiae* come tessere di un mosaico, come pietruzze accostate le une alle altre che lasciano il discorso privo di un'architettura organica, trasformandolo in un'*harena sine calce* incapace di reggersi saldamente. Metafore concettualmente collegate con quelle precedenti son tratte invece dalla sfera alimentare, e

mostrano le *sententiae* come bocconcini di cibo: sono come dei pasticcini stuzzicanti, come delle piccole prugne, come dei ceci, o come delle olive che un convitato-prestigiatore mangia dopo averle lanciate in aria, a suggerire che le *sententiae* sono utilizzate in giochi di abilità equilibristica dai declamatori, veri e propri giocolieri del linguaggio. Ma le *sententiae* sono viste anche come *flores*, come monete di nuovo conio, come strumenti musicali, come *aculei* o come dardi.

Analizzare la nebulosa di metafore diverse, icastiche e sorprendenti che circondano il fenomeno retoricamente nevralgico della *sententia* può dunque costituire un contributo parziale, sì, ma essenziale, allo studio del linguaggio retorico nell'antichità.

### Mozafari, Cameron (University of Maryland, College Park, MD, USA)

#### Culture and Cognition in Emotion and Enthymemes

In Book II of his *Rhetoric*, Aristotle classifies emotion states in terms of the conscious feelings they produce in individuals, as well as a typified cognitive goal or desire. Anger, for example, is defined as “desire, accompanied by [mental and physical] distress, for conspicuous retaliation because of a conspicuous slight that was directed, without justification, against oneself or those near to one” (2.2.1378b). We see here that anger has qualities of feeling (mental or physical distress), as well as cognitive goals (an action against a person or object that will fulfill the desire for retaliation).

In recent work on Aristotelian enthymemes of anger, Jeffrey Walker (1992) has compared Aristotle's idea of emotion to a psychophysiological “diffuse arousal state” —a preparation for a certain kind of bodily action, triggered by a series of presuppositions. While Walker outlines a biological way of understanding Western appeals to anger, language scientists and cognitive scientists have expressed concern over the basic meaning of emotion, claiming that Anglo-American psychological research has reified certain English language categories of emotion as central and has created scientific projects that privilege these categories (see Wierzbicka, 1999). The cognitive scientific idea of emotion emphasizes culture's role in shaping the

experience of emotion. As such, the emotional means of persuasion in any given language or culture would differ as well.

In this paper, I blend work on enthymemes as emotion-inducing argument forms (e.g., Conley, 1984; Walker, 1992; 1994) with work in cognitive linguistics on meaning making processes to argue that emotional persuasion comes about through culturally specific embodied experiences, an important point that highlights persuasion's dependence on specific frames of thought and language. Using frame semantics (Fillmore, 1985) and conceptual integration theory (Fauconnier and Turner, 2002; Oakley, 2009), I show how emotion-inducing enthymemes, such as "War does not show who is right but who is left," draw from culture-specific conceptual frames, which are then further mapped onto the grammar of the sentence. In doing this, I provide a method for analyzing how and when emotion is produced in moments of rhetorical persuasion.

**Murphy, James J. (University of California Davis, Davis, CA, USA)**

*The Genesis of a Renaissance Bestseller: The De arte Rhetorica (1562) of Cyprian Soares S.J.*

A book that had 115 printed editions up to the year 1700 and then another 57 more after that must surely be of interest regardless of its subject. Its impact may be conjectured when it is realized that it was commissioned by a religious order, the Society of Jesus, with nearly 250 schools throughout Europe.

The full title of the book is *De arte rhetorica libri tres, ex Aristotele, Cicerone & Quintiliano praecipue deprompti*. It was first printed by Juan de Barreira at Coimbra, Portugal, in 1562 and then modified slightly in 1565 by a fellow Jesuit, Peter Perpinian. (In 1600 Bartholomaeus Keckermann was to declare this three-author view of the art as *rhetorica generalis*.)

Soares' Jesuit superiors asked him to prepare a book on rhetoric to be used by students who had completed Latin but were not yet ready to study the complete original sources. He looked not to contemporary authors but to ancient classics.

His choice of authors to abridge, summarize, and quote was thus a significant one. His affirmation of Aristotle, Cicero, and Quintilian had a negative proof just a few years earlier when the

French reformer Peter Ramus systematically attacked each of them in turn as dangerous relics of an old order, Aristotle in 1543, Cicero in 1547, and Quintilian in 1549. Soares notes that "I am well aware that many of the teachings handed down by the ancients are attacked even in published books by people who could more reasonably have defended them....I strongly urge you, Christian reader, to uproot completely from your mind this inordinate desire to contradict ancient writers rashly." (Introduction).

Instead, he says, "My purpose was to assist young men to read the learned books of Aristotle, Cicero, and Quintilian wherein lie the well-springs of eloquence."

Quite apart from the evident popularity of the text, its intellectual achievement was recognized by name in the definitive 1599 Jesuit *Code of Studies (Ratio Studiorum)* ordering the curriculum in schools of the Order.

Such a successful teaching text deserves further study today among our efforts to adapt classical texts to the modern classroom.

**Na, Mingu (Hankuk University of Foreign Studies, Seoul, Korea)**

*Language of Healing and Rhetoric of Healing in Korea*

The term 'healing' which often appears in the Korean society is becoming the conversation topic in various ways. We see the trend in the titles of a lot of publications. 'Healing' is added and published in front of many kinds of items from 'healing diet', 'healing yoga', 'healing conversation', 'healing speech' to 'healing investment techniques', 'healing real estate', and so on. Is the age of healing in full swing?

At least we can diagnose the trend as the urgent need for the healing in us humans and our society. Then why do we need healing? And who will heal whom? The term 'healing' implies the meaning of both a treatment and a cure. We can say that a treatment is related with treating illnesses and a cure with restoring the mental imbalance.

The concept of the 'humanities treatment' has been formed and the acts of literary therapy, history therapy and philosophy



therapy have spread out in the Korean society. There are instances where art is used for healing, such as in music therapy and art therapy.

Furthermore, the acts of speech therapy are in progress, especially in the case of treating subjects with problems of social communication. So some universities open a department of Language Treatment and students with a 'speech therapist' certificate have the chance to become speech therapy specialists.

The situations like these call for establishing research direction for the rhetoric of healing for the purpose of communication and happiness. This is also the inevitable need for our society which demands treatments and cures.

Body and soul are inseparable, and therefore words depend on the state of body and soul. We are able to say healthy words, words that have the power of healing others.

In the first place, we can explore the Korean traditional training methods that control body and soul in *활인심방 Hwal In Sim Bang*, the training method of 퇴계 이황 TyeoKye Lee Hwang, a famous Confucianist in Joseon Dynasty. And then we can study 율곡 이이 Yulkok Lee Yi for ways of controlling mind.

### Näripä, Neeme (University of Tartu, Tartu, Estonia) Aeschylus' *Oresteia*: the Birth of Rhetorical *Stasis*?

Aeschylus' *Oresteia* tells the story of a cultural change: the former justice, based on revenge, will be replaced by a justice that depends on the courts' verdict and is regulated by laws (Loraux 2006). Symbolically, the Erinyes turn themselves into Eumenides. In *Agamemnon*, the first play of the trilogy, an insatiable *stasis* (*stasis akoretos*) is mentioned (v. 1117) and in the *Eumenides*, after the court has met its decision, this insatiable *stasis* (*aplēstos stasis*) has found its end (v. 976–978).

This paper proposes that the *stasis* has actually not vanished but transformed itself into rhetorical *stasis*, in a quite similar manner as the Erinyes were tamed. To this end, the vocabulary used by Aeschylus describing the litigation will be analysed. If Orestes doesn't deny the murder, the prosecuting Erinyes say that they have won the first bout (*palaisma*) of three (*Eumenides*, v. 585–589). What are these three bouts? These could refer to some

rudimentary concept of the three *staseis* that existed long before Hermagoras (who was known for complementing the *stasis* theory with the fourth *stasis*). The first bout would be the question of the fact and Orestes has indeed confessed to matricide. Further, the bout, *palaisma*, comes from wrestling terminology and that's where Hermogenes, the author of the influential handbook on the *staseis* from the 2nd century AD, traces back the origin of the term of rhetorical *stasis*. According to Hermogenes, Aeschines used the word '*stasis*' comparing the orators to boxers who contend with one another for *stasis* (*In Ctesiphontem* 206.1–8). In previous sentence of the same speech, Aeschines mentions also a „trick of the court-room“, *palaisma dikastēriou*. The questioning of Orestes also includes two circumstances, *peristaseis*, used in the *stasis* theory (the famous list consists of seven and is attributed by Pseudo-Augustine to Hermagoras).

Loraux, Nicole (2006). *The Divided City: On Memory and Forgetting in Ancient Athens*. New York: Zone Books.

### Nautiyal, Jaishikha (University of Texas at Austin, Austin, TX, USA) Rhetorical Agency in the *Bhagavad Gita*: A Cross-cultural Rhetoric for Living

Through a rhetorical analysis of the Indian philosophical and religious text, the *Bhagavad Gita*, I conceptualize the idea of rhetorical agency as a model for human action in the *Gita's* dialogical progression between Krishna and Arjuna. Kenneth Burke's pentadic framework serves as my primary interpretive lens for demonstrating how the *Gita's* discourse builds a model for a specific type of universal human agency. I argue that contrary to much of the literature on the *Gita*, this agency is not only rhetorical, but also differs from a traditional understanding of agency. Rhetorical agency hence, amalgamates competing yet co-existing pragmatic and consummatory agencies that Arjuna may utilize to act in the here and now but also relinquish the control on the consequences of his act. Beneath the mythical war narrative within which the *Gita's* dialogue takes place, the crux of the text is in the choices that abound in an individual's consciousness, and the judgments that need to be made based on them. Because of its unique model of rhetorical agency, the *Gita*



builds a framework for rhetorical practice that explicitly transcends philosophical and geographic cultures and social divides instead of operating within the more traditional Western framework of locally contingent rhetorics. Ultimately, with a spiritual exposure to the performative nature of rhetorical agency, I propose the *Gita's* cross-cultural potential in Burke's words as equipment for living.

### Noël, Marie-Pierre (Université Paul-Valéry, Montpellier, France)

Cyrus' Last Words in Xenophon's *Cyropaedia*: *epainos*, apology or *makarismos*?

The most famous of Cyrus' speeches in Xenophon's *Cyropaedia* is the one he addresses to his children when he dies (Book VIII, Chapter 7). But the genuine character of this speech, its function as much as its form are very much in debate:

- First, it differs from other Greek versions of Cyrus' death, given by Herodotus and Ctesias, so that we may ask to what extent Xenophon's version is historically reliable. Some scholars saw it as a borrowing from the Persian royal ideology (especially from the *Book of Kings*, the *Shahnameh*), others as a typically Greek scene in which Cyrus has much in common with the most famous figure of the dying wise man, namely Socrates.

- The function and the meaning of such a scene are all the more problematic as the Greeks themselves knew about the madness of Cambyses – Cyrus' son and heir. Some scholars proposed to read Cyrus' last words to his sons in the *Cyropaedia* as an anticipation of the themes developed in the next and last chapter of the book: the immediate decline of the empire after the king's death. However, the most striking feature of the speech in chapter 7 is the perfection of the empire emphasized by Cyrus.

- The form of the speech seems difficult to explain in rhetorical terms. What does it have in common with the contemporary rhetorical genres: praise (*epainos*), as practiced by Xenophon himself in the *Agesilaus*; apology, as developed in the *Apology of Socrates*, or even *makarismos*, as mentioned in the Xenophontean corpus?

This paper will provide a rhetorical analysis of this speech by confronting it to the types of speech to be found in Xenophon, as

well as to the conflicting definitions of praise occurring in the *Rhetoric to Alexander* and in the *Rhetoric* of Aristotle. It will show that the statements attributed to Cyrus by Xenophon illustrate the latter's original conception of praise, and help us understanding the function of this discourse in the *Cyropaedia*.

### Ochieng, Omedi (Westmont College, Santa Barbara, CA, USA)

The Rhetoricity of Culture: Performance, Power and Possibility in the Critique of (African) Culture

In this paper, I return to the question of how best to define and understand the ontology and dimensions of culture. I argue for a conception of culture that emphasizes the rhetoricity of culture – that is, culture is seen as rhetorical insofar as it is conceived of as modes of inhabiting and performing subjectivities. I then go on to demonstrate why this conception of culture offers a richer and thicker understanding of culture than rival conceptions of culture – conservative geneticism or racialism; liberalism's transcendentalism (which holds to a conception of the "human" as standing above and beyond culture); classical humanism's "high culture" model; and the anthropological model of culture as the folkways of a people. The divide between the "high culture" model versus anthropology's understanding of culture as the common ways of a people was interestingly replicated in a debate internal to North Atlantic Marxism pitting the Frankfurt School against the Birmingham cultural studies school. Finally, I argue that a conception of cultures as rhetorical makes room for non-moralistic critiques of culture. By that I mean, it enables a critique of culture far more concerned with proffering subtle explanations of behaviors and beliefs than with supremacist evaluations of which culture is better than another. Such an account, I argue, can make sense of particular cultural practices by showing what motivates a community or group to be committed to certain cultural beliefs without either demonizing these beliefs as "primitive" or "irrational" – as many commentators do when referring to African cultural beliefs – or simply endorsing these beliefs – as some relativists are tempted to do. Finally, I flesh out this theory of culture through a close reading of deeply contested cultural practices such as female genital cutting.

**Ogunfeyimi, Adedoyin (University of Wisconsin-Madison, Madison, WI, USA)**

**Warrior Ethos and the Rhetorical History of Resistance among the Delta Minorities in Postcolonial Nigeria**

In his seminal book *Comparative Rhetoric: An Historical and Cross-Cultural Introduction*, George Kennedy explored, for the very first time, rhetorical practices across cultures. Kennedy was interested, among other things, in mapping shared and different rhetorical features across cultures, and, through that, to formulate a general rhetorical theory, what he called innate or “deep” theory, which applied to all societies. He noted, through his findings, that rhetoric was, indeed, present in all the societies even though the peoples did not specifically use the term. However, he cautioned his readers, rhetorical scholars in particular, that his study was only a preliminary attempt, and therefore invited rhetorical scholars to extend the research. Responses to Kennedy’s invitation since sixteen years ago have, no doubt, shaped and expanded (research in) comparative or cross-cultural rhetoric (LuMing Mao; Bo Wang; Scott Stroud; Arabella Lyon).

This paper attempts to respond to the call by drawing attention to the rhetorical history of the delta minorities in Nigeria that has too long been neglected. Extensive ethnographic and archival studies of the arts and cultures of the minorities in Nigeria identified “warrior ethos” as a shared cultural identity among the minorities. Constituted through war canoes, initiation rites for combat, and embodied marks, this ethos situated the minorities as a historically resistant peoples against oppressive systems. Drawing on the artifacts as used by the minorities, this paper claimed that the minorities had evolved, historically, their own shared rhetorical strategies to resist injustice in both colonial and postcolonial Nigeria. However, because the artifacts had also encountered and intermingled with other exogenous practices, they had, in the process, borrowed, largely, from those practices. While my paper will focus attention on the shared rhetorical identity (“warrior ethos”) among the minorities, it will also attend to how the ethos is refigured through exogenous practices, and how its encounter with other practices positioned it to respond, effectively, against the ecological damage in Nigeria.

The phrase, “rhetoric across cultures” therefore suggests rhetorical practice that has its origin among the minorities, reshaped through exogenous practices, and reenacted both to resist injustice and mark the peoples’ identities.

**Oniszcuk, Jacek (Pontificia Università Gregoriana, Roma, Italy)**

**Compositional Center as the Interpretative Key in Biblical Exegesis of the Johannine Literature**

Biblical Rhetorical Analysis shows that the *dispositio* of Semitic texts is often characterized by the presence of concentric constructions. It is an already well-known phenomenon, as highlighted by R. Meynet in his *Treatise on Biblical Rhetoric*, that the compositional center contains a textual unit of a special rhetorical importance: a question, a quotation, a parable. Obviously the function of such units is not merely stylistic, because the study shows that the compositional center often becomes the key to interpret the whole text.

The aim of the paper is to offer some examples, taken from the *Fourth Gospel (Jn)* and from the *First Letter of John (1Jn)*, which show how the compositional center becomes crucial in searching for the main message of the text. The examples will not be limited to small units but will concern different levels of textual composition: a passage (*Jn* 1:1-18), a sub-sequence (*Jn* 18:15-28), a section (*Jn* 11-12) and finally a book (*1Jn*). The examples will reveal that finding the compositional center of a text becomes decisive for the correct understanding of its message.

**Onsberg, Merete (University of Copenhagen, København, Denmark)**

**The Conversion of a Non-believer in Late 18th Century**

Balthasar Münter (1735-93) was a German clergyman to the German congregation in Copenhagen. In his time, his sermons were regarded as models and published. But he would probably only have been known to posterity for his two talented children, Frederik Münter who became bishop and Frederike Brun who

became a well-known writer, had he not got the idea of putting his persuasive skills to test.

Johann Friederich Struensee (1737-1772) was a German physician who became head court physician to the Danish king, Christian VII. At the Danish court he made a very fast advancement and was in a period acting on behalf of the absolute monarch in state matters. And he became queen Caroline Mathilda's lover.

In January 1772, however, Struensee was imprisoned, facing a death penalty for high treason. In capacity of appointed spiritual adviser, Münter visited him more than thirty times in prison and later that year published a book about his conversion of Struensee, who up till then had been a stern non-believer.

The book, *Bekehrungsgeschichte des vormaligen Grafen und Königlichen Dänischen Geheimen Cabinetsministers Johann Friedrich Struensee nebst desselben eigenhändiger Nachricht von der Art, wie er zu Aenderung seiner Gesinnungen über die Religion gekommen ist*, published 1772, was an instant bestseller and saw many editions and translations into other languages.

In my paper I want to track Münter's persuasive strategies, both in regard to Struensee and to his readers. I will look for answers to questions like

- How did Münter make Struensee accept his project? What appeals did he make?
- Facing death, did religion suddenly seem like an option to Struensee?
- How did Münter conduct his interviews with Struensee in regard to his goal?
- Why did the book find an eager circle of readers in several contries?
- To the readers, what was the more important: The royal scandal or the religious victory?

**Ooms, Steven (University of Leiden, Leiden, Netherlands)**

### Dionysius on Greek, Quintilian on Latin: Greek Theory into Roman Practice

Quintilian teaches that 'Attic eloquence is the best eloquence' (12.10.26). However, he immediately signals a problem: the perfection of Attic oratory depends on the charm of the Greek language, which speakers of Latin can never reproduce (12.10.27). Quintilian especially points out that the sound of Greek is beyond the reach of Roman orators. The euphony of Greek is an integral topic in Greek teachings on *synthesis* (in Latin *compositio*), for which Dionysius of Halicarnassus' *De Compositione Verborum* is our main source. This paper will argue that Quintilian appropriates Greek theory in his assessment of the Latin language.

There has been separate attention to the phonetic theories of Quintilian (Austin 1948, Fögen 2000) and Dionysius (Stanford 1967, Pohl 1968), but their relationship has not yet been properly addressed. This paper will demonstrate that Quintilian's analysis of Latin is very similar to Dionysius' analysis of Greek: just as Dionysius, for instance, discusses the use of the acute, grave and circumflex accents in Greek, Quintilian makes the same distinction for the Latin language. Likewise, Quintilian's account of *compositio* (9.4) includes discussions of Latin letter sounds, rhythms and word order, using similar classifications and arguments as Dionysius employs for these topics in Greek. Thus, Quintilian on the one hand suggests that Greek and Latin are closely related, but on the other, he always has to conclude that Latin is inferior. Quintilian's appropriation of Greek synthesis theory constitutes a case study in the Romanization of Greek rhetorical and literary teachings. Quintilian does not simply apply Greek scholarship to a Latin context, but he also uses the results of his comparative research to articulate new directions for Roman rhetoric. The Romans should try to approach the ideal of Attic eloquence, but as they are never going to fully succeed, they should find other ways to surpass Greek eloquence. Quintilian thus redefines Roman rhetoric on the basis of Greek theory.

**Osorio, Ruth (University of Maryland, College Park, MD, USA)**

**Just Shut Up and Listen: New Approaches to Talking across Difference and Power in Feminist Communities**

Within the past five years, more and more women of color in the United States have been writing rhetorical instruction on blogs, which I conceive as modern-day digital conduct books, for white women who wish to advocate for racial justice. In this paper, I argue that digital conduct books written by women of color for white feminists who identify as allies contribute to the growing archive of feminist rhetorical theory and offer new rhetorical strategies to communicate across difference and power. This project contributes to the work of feminist rhetorical scholars, such as Jane Donawerth, Carol Mattingly, and Shirley Wilson Logan, all of whom challenge the seemingly fixed rhetorical archive by recovering the works of women.

I begin my argument by acknowledging the history of women of color rhetors writing for a white woman audience in the United States. In the 19th century, black women, such as Sojourner Truth and Mary Church Terrell, frequently spoke to white women, asking for their solidarity and support in ending slavery and segregation. However, in those texts, women of color rarely, if ever, instructed white women on how to rhetorically demonstrate their support. Thus, my presentation asks how the changing rhetorical situation, collective composing practices, and communicative technologies challenges, shifts, and reconceives the genre of ally-directed rhetorical instruction.

I follow my historical overview by defining feminist digital conduct books with textual and visual examples, including the piece “No More Allies” by writer Black Girl Dangerous. I expand my argument by outlining how these collectively-composed digital texts theorize the most appropriate and persuasive rhetorical strategies for rhetors who want to communicate their support for and solidarity with marginalized communities. By addressing allies specifically, this new genre of rhetorical instruction offers communicative strategies for situations involving unequal power dynamics yet shared goals. Significantly, these texts visualize a complex ethos for potential allies: an ethos of alliance and non-domination, one that requires the rhetor to

prioritize the experiences and goals of others before oneself. I conclude by explaining how digital ally-directed conduct books expand prominent feminist rhetorical concepts, such as rhetorical listening and invitational rhetoric.

**Ou, Sheue-jen (Hsuan Chuang University, Hsinchu, Taiwan)**

**The Metaphorical Transformations and Rhetorical Applications of the Chinese Character *Qi* (氣) in Chinese and Japanese Culture**

This paper examines the metaphorical transformations of the Chinese character *qi* (氣) in Chinese and Japanese cultures. Although its basic meaning is something like “air” or “breath,” in combination with other characters it can take on more than thirty different meanings. In Traditional Chinese Medicine (TCM), for example, a patient may be told—and here the concept becomes an issue of persuasive rhetoric—that his or her *huo qi* (火氣, lit. “fiery air”) is too “violent,” and that this should be counteracted with “watery” herbs.

This work is divided into three units. First, I will use the semantic theory (prototypes and radiating structures, Saeed, 2008) to discuss the original and extended meanings of *qi*. Then I apply theories of metaphor (Burke, 1984; Lakoff & Johnson, 2004; Perelman & Olbrechts, 2003), and theories of comparative rhetoric (Kennedy, 1997; Mao, 2003) to the transformations and rhetorical applications of the concept of *qi* in Chinese and Japanese culture, using the following categories: 1) emotional expressions, 2) moral expressions, and 3) Chinese medical terms. The data are taken from the Academia Sinica word databases, magazines and daily newspaper corpus dialogues. Finally, I remind second-language learners of Japanese or Chinese that due to cultural differences, the same character may have different implications in those two languages.

### Päll, Janika (Tartu University Library, Tartu, Estonia)

In the Footsteps of Gorgias and Cicero: the Analysis of Greek and Roman Prose Rhythms in a Largely German-speaking Swedish University of Tartu in 1645

The rhythm in prose has often been overlooked as something too volatile and thus of limited scholarly interest; however, it has been admitted that the impact of rhythm (together with certain rhetorical figures) is very powerful.

My paper will begin with a discussion of one university disputation by Laurentius Ludenius (*praeses*) and Ericus Holstenius (*respondens*) from Tartu (Estonia), printed (and held) in 1645. This disputation presents us with a very neat analysis of the syllabic rhythm in Cicero's *Pro Archia Poeta*, which is rare, when we compare it to contemporary and later commentaries of Cicero.

Trying to get to the sources of Ludenius' dispute, I'll proceed in two directions: back in time to the inventor of syllabic rhythm, the orator and sophist Gorgias and his two rhetorical show-pieces (*Defence of Helen* and *Defence of Palamedes*), as well to Cicero's discussion of rhythm and his oration *In defence of Archias*; I'll seek from the textual traditions of these speeches the traces of understanding of Gorgias' and Cicero's syllabic patterns.

On the synchronic level I'll look into Ludenius' closer predecessors and contemporaries in order to understand how common was the analysis of syllabic rhythm in the schools of the 16th and 17th century, focusing on Philipp Melanchthon's studies and on one commentary of Cicero in Basel University Library with the remarks of an unidentified reader.

In the end, in compensation for the absence of Gorgias' or Cicero's voice, I'll present some contemporary pieces of syllabic rhythm together with a guide for their analysis, in the hope to demonstrate how (as the 'that' is already evident) one of the most invisible features of rhetorical prose can be this very thing which gets to the hearts and the minds of the listeners.

### Paparinska, Vita (University of Latvia, Riga, Latvia)

Pragmatic versus Epideictic Discourse: Aristotelian Idea and its Reception in Antiquity

Aristotle's *Rhetoric*, having defined / outlined the basic concepts of rhetoric, is a source of substantial value for the study of the ancient theory of rhetoric not only per se, but also as a point of reference against which the further developments of the theory of rhetoric can be identified, studied and evaluated.

One of the basic statements of the *Rhetoric* is the concept of the three types of discourse – deliberative discourse, judicial discourse and epideictic discourse. The proposed paper argues that the Aristotelian model is actually two-fold. For Aristotle the determinant criterion for distinction of the types of discourse is the consideration whether the given type has or does not have pragmatic application, i.e., to use the terminology of Hermogenes' commentator Syrianus, *to pragmatikon* (the deliberative and judicial discourse) versus *to epideiktikon* (the epideictic discourse). Aristotle considers *to pragmatikon* to be of major importance in a civic society, as this aspect has the potential of influencing the further development and status of state and community. His *Rhetoric* basically focuses both on the deliberative and judicial rhetoric, with some slight preference to the deliberative discourse.

The paper focuses on the three types of discourse as they are discussed in the major Greek and Latin rhetorical texts by the dominating authorities of the Greek and Latin rhetoric – from *Rhetorica ad Alexandrum* to Hermagoras, from *Rhetorica ad Herennium* and Cicero to Quintilian and Hermogenes.

The outcomes of the study prove that the Aristotelian idea of the three kinds of discourse remained unquestioned throughout antiquity. The aspect which in the course of time was subject to innovative interpretation and transformation, was the understanding and evaluation of *to pragmatikon*. It is evident that in post-Aristotelian times *to pragmatikon* with its two composite components ceased to be perceived as a bifurcated whole. Interest in the component of the deliberative discourse gradually diminished and the focus of study and elaboration shifted to the judicial discourse. Thus the developments of the rhetoric correlate with the changing values in the changing world of antiquity.

## Papi, Fiammetta (Scuola Normale Superiore di Pisa, Pisa, Italy)

### Emotions across Cultures. Semantic Adaptations (Greek, Latin, Old French and Italian) in Giles of Rome's *De regimine principum* and its Vernacular Translations

The paper is focused on Giles of Rome's *De regimine principum* (around 1280) and on its oldest Italian translation: *Governoamento dei re e dei principi* (1288), based on Henri de Gauchy's French version of Giles' work, *Gouvernement des rois et des princes* (1282).

Book I, 3 of the *De regimine* is specifically dedicated to emotions (*amor / odium, desiderium / abominatio, spes / desperatio, timor / audacia, ira/mansuetudo, delectatio / tristitia*) and draws consistently upon Aristotle's *Rhetoric* (book II).

A close examination of this section is significant not only for investigating the philosophical sources of Giles' *De regimine* (a research field which is increasingly gaining attention from scholars of all Europe: see Briggs 1999, Perret 2011, Papi 2013), but also for studying the reception of Aristotle's *Rhetoric* in the Middle Ages.

The most remarkable feature of Giles' *De regimine* is the profound influence of Aristotelian philosophy it exhibits. However, Giles' treatise cannot be considered as a mere paraphrase of Aristotle's texts but rather as a multifaceted work which can offer new insights for the history of rhetorical theories (Giles is also author of a Commentary to Aristotle's *Rhetoric*: see Copeland 2009). Further elaboration is apparent in the vernacular translations of the *De regimine*, which contributed to create new philosophical approaches to the classical disciplines.

In my paper I intend to develop the following points: What is Giles' position on the definitions of emotions? Which changes do the original Greek terms undergo in the Latin Aristotelian tradition and in Giles' work? How did these changes affect Giles' vernacular translators? Can we observe any semantic shifts in the Old French and Italian treatises in the analysis of emotions?

The advances envisaged include not only a deeper understanding of the Medieval reception of Aristotle's *Rhetoric*

with specific attention to emotions, but also a new approach to the vernacular translations of Giles' successful treatise. These represent in my view a perfect example of persistence and renewal of a philosophical paradigm: the semantic adaptations from Greek to Latin, then to Old French and Italian can thus be considered as a privileged observatory to investigate Rhetoric across cultures.

## Parini, Pedro (Universidade Federal da Paraíba, João Pessoa, Brazil)

### Rhetoric and Teaching of Law in the 21st-Century Brazil: Dissemination and Hypertrophy of a Received Tradition

In the late 1980's, rhetoric was introduced as a paradigm for Brazilian legal thought. Differently from what we may suppose, it was not the interest in teaching how to be successful in practical argumentation at the courts of law that led to the development of the study of rhetoric in Brazilian law schools. On the contrary, legal philosophers were the ones who upheld the conviction that rhetoric should be taken as a model for philosophical-theoretical speculation on the understanding of law. However, we should outline that rhetoric as a branch of Modern legal thought has a secondary role, particularly in the field of legal philosophy. In this tradition, legal philosophy itself has no main role in legal thought and in the technological training of legal practitioners. Therefore, we could say that, generally among law schools, rhetoric is twice diminished by legal thinkers. Nevertheless, from the 1990's to the 2000's, at the Law School of Recife, rhetoric acquired a central role both in legal theoretical thought and in the preparation of future legal practitioners. More than that, in Recife from the 2000's to the present day, for a group of legal thinkers it seems impossible to write about legal reasoning without considering an allegedly essentially rhetorical character of law. It is as if the understanding of law as a persuasive-linguistic phenomenon had become inevitable and unavoidable. As a result, from a theoretical point of view, the concept of rhetoric was hypertrophied, and became semantically saturated. Several papers, articles, essays and other kinds of academic works were written in consonance with that rhetorical-philosophical approach. We may conjecture that some factors contributed to this hypertrophy of rhetoric's role in legal thought. First, the need to establish an



epistemological and methodological paradigm for legal philosophy at the Law School of Recife. Second, the belief that rhetoric could provide a “more adequate” connection between legal theory and its practical application. If the judicial practice is mostly argumentative, then legal theory should be able to recognize the persuasive character of this practice. The understanding of this particular phenomenon is crucial for the history of rhetoric.

**Park, Bai Hyoung (Seoul National University, Seoul, Korea)**

**Leibniz's Interpretation of *Yijing*(易經) in Rhetorical Perspective**

The *Yijing* (易經), the early Chinese classic known as the *Book of Changes*, has been interpreted by various Western scholars. Gottfried Wilhelm Leibniz (1646-1716), a great modern philosopher, who was versed in diverse scientific and cultural fields, is one of the enthusiastic European interpreters of this classic. Leibniz acquired much knowledge about Chinese philosophy, the Chinese system of writing and other cultural things Chinese by exchanging letters with Jesuit missionaries in China. It was Joachim Bouvet, a French Jesuit missionary in Beijing, who discovered the similarity between the *Yijing* and Leibniz's binary system. In the correspondence between Leibniz and Bouvet, the latter tried to demonstrate the similarity between the system and a series of hexagrams found in the *Yijing*, the former explained the binary system and discussed the meaning of the symbols in the *Yijing* and their theological and linguistic implications. The basic components of hexagrams in the *Yijing* is the so-called *yinyao* (陰爻 “--”) and *yangyao* (陽爻 “—”). Leibniz assumes that the meanings of the symbols of *yinyao* und *yangyao* are identical to those of “0” and “1” in his binary system. His assumption gives rise to peculiar and interesting features of his interpretation of the *Yijing* in rhetorical perspective. I will examine the correspondence and analyze this interpretation in order to elucidate what significance it has and which problems it brings about.

**Parry, David (University of Cambridge, Cambridge, UK)**

**“My business is to persuade sinners”: The Redemptive Rhetoric of John Bunyan**

Mark Allen Steiner has argued that all rhetoric is “evangelism in essence,” seeking to reorient those in its audience by persuading them to adopt a different view of reality. This understanding of rhetoric illuminates the work of the seventeenth-century English Dissenting preacher and writer, John Bunyan (1628-1688), best known for his allegory *The Pilgrim's Progress* (1678/1684). Bunyan is generally thought of as a plain-spoken self-taught workman who eschewed rhetoric and the eloquence of the learned. However, given that Bunyan's preaching and writing seeks to persuade his readers and hearers to an inner conversion, his work is inescapably rhetorical.

This is so despite the fact that the word “rhetoric” is used negatively by Bunyan – for instance, a marginal gloss in Bunyan's allegory *The Holy War* (1682) designates the deceptions of Diabolus as “Satanical Rhetoric.” Diabolic rhetoric is opposed in Bunyan's works by the divine rhetoric of the evangelist. Hence, in *The Second Part of the Pilgrim's Progress* (1684), Giant Maul, who “did use to spoyle young Pilgrims with Sophistry” is confronted by Great-heart, who announces, “[M]y business is to persuade sinners to Repentance.”

Studies of Bunyan's style have rightly focused on his commitment to “plain style,” seeking to communicate the truth transparently. However, even Bunyan's professions of plainness contain rhetorical ornament. Bunyan's works are shaped both by the classical rhetorical tradition and by the Ramist reorganization of rhetoric. These influences are mediated through university-educated Puritan preachers and writers whom Bunyan encountered in person or in print, notably William Perkins (1558–1602). Perkins's *The Arte of Prophecyng* (1592) influentially advocated plain preaching over ostentatious learning, and is notably Ramist in method, but yet is demonstrably an adaptation of Cicero's rhetorical system to the concerns of Puritan preaching. Bunyan's didactic treatises, which often retain their sermon form, are thus vernacular grandchildren of the Ciceronian oration.

Bunyan's adoption of allegorical narrative might seem at odds with his commitment to the transparent transmission of truth, as



he himself acknowledges. However, Bunyan's allegorical method instead functions as an alternate mode of rhetoric, seeking to persuade the reader to conversion through reinscribing the reader's perception of reality.

**Pasini, Gianluca (Università di Bologna, Bologna, Italy)**

*Ratio et oratio in Isocrate*

L'elogio della funzione comunicativa e civilizzatrice del *logos*, del suo ausilio come strumento conoscitivo, del fatto che è *hegemon* di azioni e parole, viene posto nel *Nicocle* (§§ 5-9) in bocca al sovrano stesso. In questo discorso ai sudditi, Nicocle espone i principi del suo programma di governo, sostenendo l'importanza dell'educazione dei reggitori, purché informata alla *areté*. Codesto elogio Isocrate lo riprende pressoché letteralmente nell'*Antidosi* (§§ 253-257), per dimostrare che provvisti di formazione retorica sono stati valenti uomini politici dell'Atene del V sec. Isocrate intende così affrancare la retorica da un uso demagogico e proporla come mezzo per raggiungere la *eudaimonia*.

Forte l'intertestualità con Platone e Gorgia. Come fa il Gorgia platonico, Isocrate rivendica un uso, all'insegna della *areté*, della formazione retorica, alla cui condanna in blocco egli si oppone. Ma il criterio dell'uso della parola è una *doxa* lontana dal rigorismo platonico. Isocrate riconosce alla parola una funzione di trasmissione di conoscenze, ma Socrate nega alla retorica come concepita da Gorgia la capacità di produrre una persuasione *didaskaliké*. Come Isocrate, anche Callicle apprezza gli uomini politici del V sec., perché avrebbero mirato al bene dei concittadini. Isocrate però non è su posizioni antitetiche a quelle di Socrate: certo, questi contesta i presupposti di Callicle, ma riafferma che scopo della retorica è infondere la virtù. Anch'egli propugna una forma di *areté* non dissimile da quella di Isocrate.

Merita nondimeno attenzione l'intertestualità con il Gorgia autore dell'*Encomio di Elena*. Isocrate riconosce alla parola un potere grande, divino. Ma si pone in termini affatto diversi rispetto a Gorgia. Certo, la *doxa* è consigliera, come per Gorgia. Ma, ben diversamente, Gorgia concepisce la come un *dynastes* che ha una potenza divina e una funzione psicagogica, ma non conoscitiva, e che produce fascinazione ingannevole.

L'orientamento antigorgiano appare scoperto anche in considerazione che l'encomio sul progresso umano e scientifico ottenuto grazie alla parola allude scopertamente a un brano dell'*autodifesa di Palamede* (§§ 30-31).

Gli studi non particolarmente numerosi in questi ultimi anni su questo elogio giustificano la nostra indagine.

**Patiño Loira, Javier (Princeton University, Princeton, NJ, USA)**

*Metaphor and Taste Shift in 17th-Century Spain: González de Salas and Baltasar Gracián on Aristotle's Poetics and Rhetoric*

Metaphor appeared to some 17th-century Spanish authors as the site where changes in taste over time become more obvious. The contemporary vogue that later centuries labeled *conceptismo* gave rise to a contest where metaphors expressed analogies among apparently unrelated things in bolder and craftier ways. In *Nueva idea de la tragedia antigua* (1633) González de Salas marveled at the charge of affectation that ancient critics such as Longinus or Demetrius had laid on metaphors that Salas's contemporaries would consider not only appropriate, but even undeserving the name of metaphors. In *Poetics* 22 Aristotle advised for the language of tragedy or epic poetry to hold a mean between metaphoric and proper usages of terms. For González de Salas, tastes evolve not unlike languages falling prey to the whims of custom. However, although 17th-century readers may perceive what is metaphor and what is not differently from the ancients, the moderation preached by Aristotle remains central to Salas. Unlike him, Baltasar Gracián posits in *Agudeza y arte de ingenio* (1648) a boundless escalation of pleasure deriving from the unveiling of similitudes among things in proportion as those had escaped our attention up to that moment. For Gracián the notion of a right mean between dangerous extremes had been discarded in favor of a conception where speech appears livelier insofar as it increasingly unveils analogies.

Although adopting opposite sides in relation to Aristotle's notion of right style as a mean between extremes, Gracián and Salas work within a framework much indebted to Aristotle. I demonstrate that Gracián's breaking of the rule of the mean may be considered an extreme development of notions contained in

Aristotle's *Rhetoric* and *Poetics*. I track the development of two notions (the analogous psychology of plot and metaphor, and the centrality of marvel in both of them) in commentaries of Aristotle and other treatises written in Italy and Spain between 1548 and 1648 (focusing on Robortello, Castelvetro, Piccolomini, and Patrizi) to show that Gracián's preaching of ceaseless metaphor is a reasonable consequence of a way of reading Aristotle that had imposed itself gradually throughout the century preceding Gracián's treatise.

**Patti, Germana (Università degli Studi di Catania, Catania, Italy)**

*La soror Heluiae nella Consolatio ad Helviam matrem di Seneca (dial. 12,19,1-7): tradizione e innovazione nella struttura tripartita dell'exemplum*

Oggetto dell'intervento sarà l'analisi della struttura retorica dell'*exemplum* di forza d'animo della *soror Heluiae*, zia di Seneca (Sen. dial. 12,19,1-7).

Si porranno in evidenza i τόποι retorici e letterari dell'*exemplum* confrontati con la tradizione diatribica e letteraria che precede e segue Seneca ed esaminati alla luce delle teorizzazioni della retorica antica sul παράδειγμα (dalla *Rhetorica ad Alexandrum* ai riferimenti all'*exemplum* in Cicerone *inv.* 1,49, nella *Rhetorica ad Herennium* 4,49,62 e in Quintiliano *inst.* 5,11).

L'importanza dell'*exemplum* della *soror Heluiae* è determinata dall'unicità della tradizione senecana e dal fatto che la tradizione antica è parca di notizie su questo personaggio. L'analisi consentirà di constatare se e in che misura l'elevazione *ad exemplum morale* di una figura poco nota intacchi e modifichi la tradizionale struttura retorica dell'*exemplum*, e di accertare il ruolo di Seneca nella rielaborazione di *exempla* che non derivano dalla tradizione antica, ma dall'ambiente a lui contemporaneo.

**Peirano, Irene (Yale University, New Haven, CT, USA)**

*Provincial and Roman Identities in Seneca the Elder*

This paper tackles the conventional reading of Seneca the Elder as a disillusioned critic of declamation embarking reluctantly on a history of the genre. As a provincial from Spain, Seneca was an outsider and new arrival onto Rome's literary scene. His appropriation of the conventional Roman *persona* of the moralist is a strategy of self-promotion. This authorial discourse, however, goes hand in hand with a more subtle cultural agenda. As I argue, Seneca promotes the Spanish Porcius Latro as a true Roman alternative to the degeneration of the Greeks / Asianists, whose work is represented by Arellius Fuscus.

To start with, Porcius Latro functions as a projection of Seneca, the author: the longest excerpt in the *Controversiae* comes from Latro (2.7), whose *sententiae* are cited more often than those of any other declaimer (Sussman, 1978; Bennett, 2007). Junius Gallio, cited by Seneca as most eminent together with Latro, Fuscus and Albucius, is the second most cited source. Thus Seneca quite clearly promotes Latro and the rest of the Spanish school against the excesses of the rest of the declaimers. Secondly, Latro and Fuscus are culturally antithetical. Fuscus, we are told, declaimed in Greek as well as in Latin. Yet Fuscus' Hellenism is a mark not of his national origin but of his cultural identity as an expert of Greek culture and a practitioner of the originally Greek genre of declamation. By contrast, while Latro was born in Spain, he is presented as the quintessential old-fashioned Roman among other things in that he "both despised the Greeks and was ignorant of them" (*Contr.* 10.4.21).

Following Whitmarsh (2001) 21, we may approach Fuscus' "Greekness" and Latro's "Romanness" not as geopolitical descriptors but as markers of cultural and social values that function as "hypostatizations of Greece and Rome": Latro's identity as a Spaniard is presented in ways that echo traditional Roman virtues, while Fuscus' character suffers from the faults typically associated with those from the East. By de-coupling Latronian rhetoric from Greek declamation and inflecting the latter as corrupt and unRoman, Seneca seeks to make rhetorical training more palatable to his Roman audience.

**Pepe, Cristina (Università di Trento, Trento, Italy)**  
*Logos e thanatos dal rito alle pagine della storia:*  
*l'orazione funebre nella storiografia greco-romana*

Nell'Antichità, retorica e storiografia furono due discipline teoricamente distinte per principi e finalità; tuttavia, numerosi furono i contatti e gli scambi, riflessi di un rapporto solido che soprattutto i retori ma, non di rado, gli stessi storici contribuirono a sancire e consolidare. Uno degli aspetti più significativi di questo intreccio tra retorica e storiografia è rappresentato dall'uso di riportare, all'interno delle opere storiche, la parola dei protagonisti delle vicende narrate, attraverso l'introduzione di discorsi in forma diretta o indiretta. L'intervento si propone di analizzare una particolare tipologia di discorso che gli storici antichi, a partire da Tucidide, inserirono nelle loro opere: l'orazione funebre. A differenza di altre forme – per esempio le allocuzioni dei generali alle truppe o i discorsi di ambasceria – l'orazione funebre ha ricevuto un'attenzione solo marginale negli studi moderni dedicati ai discorsi nella storiografia greco-romana (si veda, per esempio, il recente J. Marincola, "Speeches in Classical Historiography" in Id. (ed.), *A Companion to Greek and Roman Historiography*, Malden-Oxford 2007, vol. I pp. 118-132). Passando in rassegna le testimonianze conservate si esamineranno in particolare:

- le principali caratteristiche di questi discorsi (struttura compositiva, strategie argomentative, *topoi* ricorrenti) e la terminologia impiegata per designarli;
- la cornice narrativa entro cui sono iscritti (nella maggior parte dei casi, il rito funebre, sul quale si sofferma l'interesse dello storico);
- le ragioni che giustificano la presenza di questi *logoi* all'interno del racconto storico: dal loro valore come documenti di una pratica oratoria reale e radicata nel mondo antico, alla funzione paideutica e conativa ad essi riconosciuta dagli stessi scrittori di storia, che se ne servono per fornire al lettore modelli positivi di comportamento.

In conclusione, l'analisi si concentrerà su una pagina dell'opuscolo *Quomodo historia conscribenda sit* (26) nella quale Luciano di Samosata offre un significativo rovesciamento in chiave

ironica e caricaturale degli elogi funebri trasmessi dalla tradizione storiografica.

**Pérez Custodio, María Violeta (Universidad de Cádiz, Cádiz, Spain)**

*Looking through the "Aurum elenchus" enclosed in De arte rhetorica dialogi quatuor by Jesuit Francisco de Castro (Córdoba, 1611)*

This paper deals with the "*Aurum elenchus*" included by Jesuit Francisco de Castro at the end of his *De arte rhetorica dialogi quatuor* (Córdoba, 1611) to be used as a bibliography list. According to Castro, the *elenchus* contained the books that he had seen, chosen and thoroughly read, and from which he had learnt about the subject or borrowed information for his own rhetoric. Castro was not the first Spanish Jesuit to publish a rhetoric handbook, but he was the first one to provide the reader with the rhetoric sources he had used.

As this *elenchus* is a mine of valuable information about the teaching of rhetoric in Spanish Jesuit schools at the beginning of the XVII century, this paper aims to analyze it deeply, focusing on issues as the criteria used by Castro for selecting authors (ancient and modern, Jesuit and non-Jesuit) and titles (profane and sacred rhetoric, or rhetoric and pararetoric works). The study will also include a comparison between the group of authors cited in the *elenchus* and the group of authors mentioned along the whole work. Finally, checking this book list against others included in rhetoric treatises from the previous century will help us understand how rhetoric was updated, and will enrich the information granted by some book inventories of Jesuit school libraries.

**Pernot, Laurent (Université de Strasbourg, Strasbourg, France)**

*Platon ventriloque ou l'énigme du Ménexène*

L'interprétation du *Ménexène* de Platon est un problème difficile, qui divise les commentateurs depuis le XVIII<sup>e</sup> siècle. Cet ouvrage étant consacré au genre rhétorique de l'«oraison funèbre» (*epitaphios logos*), les uns ont pris le texte au sérieux ;

d'autres ont estimé au contraire qu'il est ironique ; certains ont mis en doute l'authenticité de l'ouvrage. La discussion se complique du fait que les différentes positions soutenues s'appliquent soit à la première partie du texte (dialogue introductif), soit à la seconde (oraison funèbre prononcée par Socrate, qui elle-même se subdivise), soit aux deux à la fois.

L'enjeu de cette controverse est important, puisque, à travers le *Ménexène*, il s'agit de l'attitude de Platon envers la rhétorique – moment crucial dans l'histoire des rapports entre philosophie et rhétorique.

La présente communication dresse un état de la question et rappelle les arguments en faveur de l'authenticité. Un nouvel examen des jugements portés par les auteurs anciens (grec et latins) montre que la réception antique du *Ménexène* est plus instructive qu'on ne l'a dit.

Puis il s'agit de suggérer une approche qui permette de sortir du dilemme stérile «sérieux» / «raillerie». L'oraison funèbre prononcée par Socrate (et qui lui aurait été inculquée par Aspasia) doit être mise en relation avec les autres discours rhétoriques présents dans le corpus platonicien, notamment dans le *Banquet* et le *Phèdre*. Dans tous ces passages, Platon se fait «ventriloque», en ce sens qu'il s'exprime en prenant une voix qui n'est pas la sienne, et ceci à propos de l'éloge rhétorique. Si l'on replace l'oraison funèbre du *Ménexène* dans cet ensemble, au lieu de la considérer isolément, on aperçoit mieux sa signification. Elle représente un moment dans la recherche de la vérité : le moment rhétorique, au cours duquel sont exprimées des opinions sur le discours, sur la cité et sur l'âme. Ces opinions sont destinées à être dépassées par le philosophe, mais il ne veut pas les ignorer : il veut leur donner une expression aussi éloquente que possible, pour les intégrer à sa réflexion.

**Petermann, Waldemar (Lund University, Lund, Sweden)**

**Kenneth Burke, Tradition and the Separation of Theory and Practice in Rhetoric**

Kenneth Burke is credited for recovering the terms *Rhetorica docens*, rhetoric as theory, and *Rhetorica utens*, rhetoric as practice, in his 1950 book *A Rhetoric of Motives* (Jasinski,

*Sourcebook on Rhetoric*). It is, however, not entirely clear from where these terms originate. According to Richard McKeon, such a distinction is made by Roger Bacon (McKeon, "Rhetoric in the Middle Ages"). This distinction is interesting in the sense that it is inherently connected to the view of what rhetoric is. If and how the distinction is made affects how rhetoric is seen. Bialostosky and Needham, for example, argues that critics not making this distinction has influenced the view on rhetoric during Romanticism (Bialostosky & Needham, *Rhetorical Traditions and British Romantic Literature*). While Burke for his part sees rhetoric as encompassing both, he does make the distinction and even proposes a third category, the analysis of rhetoric (Burke, *Dramatism and Logology*). This presentation proposes to explore Kenneth Burke's use of the distinction of rhetoric as *Rhetorica docens* and *Rhetorica utens* against the backdrop of the historical use of the distinction since Roger Bacon.

**Pettus, Mudiwa (The Pennsylvania State University, University Park, PA, USA)**

**A Call to All Sisters: Community-Building and the First National Conference of Colored Women**

In the late 1890s, black women formed social-civic clubs where they created private spaces to develop a collective public voice. These women recorded the discourses that transpired in such spaces in extensive records of meeting minutes, which I argue, constitute a rhetorical archive that forces us to acknowledge voices of the underprivileged. By organizing groups throughout the country, these women addressed domestic and global issues, including women's suffrage and the disenfranchisement of people of color. My analysis of the clubwomen's rhetorical practices mines the meeting minutes of the 1895 First National Conference of Colored Women. These minutes are important to the clubwomen's rhetorical archive, documenting their rhetorical strategies for achieving social change, and, unlike speeches and other more public documents, they reveal more about who these women were outside of the political spotlight. I argue that the minutes, including convention addresses and letters from club members to each other, allowed the clubwomen to form a unique textual community, a space where their writing created important bonds of sisterhood at a time when being black and female could be extremely isolating. Further, I argue that these minutes serve

as a model for how contemporary black women, and other marginalized groups, can form similar affirming textual communities.

In my paper, I use feminist rhetorical methodologies, which displace or complicate the patriarchal biases present in rhetorical studies, in order to recover the rhetorical prowess of the clubwomen. Additionally, I demonstrate how the use of undervalued materials, such as records of group meetings and programs, can lead to important discoveries that cannot be found by solely relying on traditional objects of study, challenging assumptions about what objects are appropriate for rhetorical analysis. Lastly, I reference scholarship that theorizes the experiences of black women, including the work of Jacqueline Jones-Royster and Shirley Wilson-Logan, in order to develop an understanding of how these women's lived experiences affected their political activism. Ultimately, by analyzing the work of the clubwomen, I seek to help ensure that their voices are included in discussions not only about the greater American rhetorical tradition, but the global rhetorical tradition, as well.

### **Piazza, Francesca (Università di Palermo, Palermo, Italy)**

#### **The Ambivalent Word. On the Difficult Relationship between Persuasion and Violence**

In his book *Persuasion in Greek Tragedy. A Study of Peitho* (Cambridge, 1982) R. Buxton shows that the Greek concept of *peitho* is ambiguous because it can be both an essential source of peaceful coexistence as well as a serious threat to it. I believe that it is possible to radicalize Buxton's conclusions and to consider persuasion as an intrinsically ambivalent phenomenon.

The fact that persuasive speech can both solve and increase (or even cause) a conflict is not a secondary aspect. I mean that we cannot dissolve the ambivalence of persuasion simply saying that speech is a neutral tool that we can use in opposite ways. On the contrary, the ambivalence of persuasion raises a difficult question concerning the overall relationship between language and violence. We often say that language can substitute violence but this can mean both that language is a valid alternative to violence as well as that language can take the place of physical

violence becoming itself a form of violence (that is not only a verbal one).

The traditional strategy for addressing this ambivalence goes all the way back to Plato even though it still has many upholders. It consists in trying to sharply distinguish a "good" rhetoric (based on "honest" and "rational" persuasion) from a "bad" rhetoric (based on "manipulative" and "irrational" persuasion). Through some examples from the *Iliad* and from *Oresteia*, I will try to show that this strategy not only fails but it is also dangerous. The main risk is that a manipulative intention will always and only be attributed to the discourse of the other: the enemy's rhetoric is always "propaganda", and on the contrary our persuasion is "honest" and "rational". The attempt to determine how violent a persuasive speech is, is in itself debatable. This means that we don't have an a priori rule to distinguish a "good" rhetoric from a "bad" one. It is only within the background of rhetoric itself that we can — when we can — try to draw the boundaries between the two sides of persuasion.

### **Pomer Monferrer, Luis (Universidad de Valencia, Valencia, Spain)**

#### **La *Methodus Oratoria* (1568) de Andrés Sempere: tradición y originalidad**

Andrés Sempere, nacido en Alcoi en 1499 o 1510, según diferentes fuentes, y muerto en Valencia en 1572, fue un médico humanista vinculado a la enseñanza de la gramática y de la retóricas latinas en el Studium Generale (nombre originario de la Universidad de Valencia) desde 1539 aproximadamente, con breves ausencias. Su producción editorial aparece siempre directamente relacionada con sus ocupaciones académicas y docentes y sus preocupaciones pedagógicas. La primera obra que dio a la imprenta fue la *Prima vereque compendiarie Grammaticae Latinae Institutio* (Valencia, 1546), gramática de la que fueron publicadas cinco ediciones en vida de Sempere y más de cincuenta hasta 1849.

Su obra retórica, sin embargo, se limita a la edición de las *Tabulae Cassandri* junto al *Orator* de Cicerón (Valencia, 1553) y de la *Methodus oratoria*, item et *De sacra ratione concionandi libellus* (Valencia, 1568). La ausencia de reediciones de ambas obras da cuenta de su rareza.

El objeto de esta comunicación es el estudio de las características especiales de la *Methodus oratoria*, manual que presenta singularidades notables entre las que destaca la inversión del orden de las partes de la retórica en atención a los conocimientos previos de los estudiantes, es decir, para un mejor aprendizaje de sus contenidos: 1. *Elocutio*; 2. *Inventio*; 3. *Dispositio*.

Ya ha sido establecido que Sempere tiene una preocupación pedagógica y de renovación de la enseñanza teórica de la retórica; es por ello que procede a la simplificación de sus preceptos, en la estela de Petrus Ramus, y a la potenciación de los diferentes usos del latín proponiendo la imitación de Cicerón casi con exclusividad, también en cuanto a la compositio y las cláusulas métricas.

En el curso de nuestro proyecto de edición y traducción al español de esta retórica de Sempere nos proponemos desvelar las razones profundas de esta ordenación, sus fuentes, y las motivaciones relacionadas con el contexto de la obra y especialmente la comparación con otras retóricas de la época.

**Ponce Hernandez, Carolina (Universidad Nacional Autónoma de México, Mexico City, Mexico)**  
La construcción retórica de los discursos en el *Laborintus* de Everardo el Alemán

En los primeros 252 versos del *Laborintus*, Everardo el Alemán introduce por lo menos cuatro discursos en los que prosopopéicamente hablan Naturaleza, Fortuna, Filosofía y Gramática, exponiendo y argumentando cada una de ellas la importancia de su participación en la vida del hombre. El análisis tanto de las razones y acciones que aducen, como las forma en que los exponen (*elocutio*) contienen la visión del universo del autor al mismo tiempo que establecen en oposición las cosas (res) negativas frente a las positivas; éstas últimas están representadas por los claros elementos retóricos que son el docere, commovere y persuadere, de tal forma que sirven para definir el imprescindible papel que juega el conocimiento de la gramática, la retórica y la filosofía para la formación y salvación del hombre.

**Pujante, David (Universidad de Valladolid, Valladolid, Spain)**

Ontología y epistemología retóricas en el *Quijote*

Defenderé en mi intervención que el más profundo carácter retórico del *Quijote* lo encontramos en los planteamientos ontológicos y epistemológicos que sustentan esta magna creación narrativa.

En el *Quijote* nos encontramos con un 'anti-esencialismo' radical, que dirime y soluciona los problemas de lo real y de lo experiencial en el ámbito del discurso. A base de construcciones discursivas los personajes entienden e interpretan el mundo en el que viven. En el ámbito de las discusiones humanas, por medio de la confrontación de las variadas perspectivas del mundo que tienen los personajes, se acuerda qué sea en último término lo verdadero.

El ejemplo más destacable de este modo retórico de actuación por parte de los personajes es la acuñación que hace Sancho del término *baciyelmo* para solucionar la polémica entre el barbero y don Quijote sobre lo que lleva este último en la cabeza, que el barbero lo juzga bacía y don Quijote el yelmo de Mambrino.

**Purcell, William (Seattle Pacific University, Seattle, WA, USA)**

The Peculiar Rhetoric of James Albert Winans: *Public Speaking* After 100 Years

James A. Winans is a key figure in the "creation story" of what is now known as the National Communication Association. His *Public Speaking* (1915/17) is one of the foundation textbooks of the new association and its "discipline." Now, as we approach the 100 year anniversary of the communication discipline and one of its seminal texts it is perhaps appropriate to consider Winans' *Public Speaking* in the context of the History of Rhetoric. Therein, however, lies the rub: the term "rhetoric" scarcely appears in *Public Speaking*. Indeed, Winans makes only fleeting references to such luminaries as Aristotle, Cicero, Quintillian, and Hugh Blair, all popular rhetoricians in the nineteenth century. The book opens with an epigraph from Plato's *Phaedrus*, ending: "At the same time I boldly assert that mere knowledge of the truth will not give you the art of persuasion" (2). Yet, this is the only reference to



Plato in the entire treatise. Instead, much of his treatise is developed from early psychologists such as Henry James and Edward Titchener. Indeed, Boward Aly once asked Winans what influence Aristotle's *Rhetoric* had on his work. His response, wrote Aly, "Very little, he thought; he had not known much about it until he was well matured and his students brought it to his attention ("James A. Winans and the Speech Association of America"). Indeed, of 115 citations in *Public Speaking*, more than half are to psychologists (Hultzen, "Winans and His Psychological Theory," 20-21). Yet, no less an historian of rhetoric than Wilbur Samuel Howell placed Winans' *Public Speaking* in the trajectory of Plato, Augustine, Fenelon, and the Port Royalists in his attitudes toward topical invention and delivery. Suffice it to say that Winans' *Public Speaking* may be regarded as a most interesting rhetoric. This study examines Winans' *Public Speaking* from the perspective of the history of rhetoric, with particular attention to its foundation in the new discipline of psychology and to its influence on American rhetorical thought in the twentieth century.

### Quijada Sagredo, Milagros (Universidad del País Vasco, Vitoria, Spain)

#### El concepto de *enargeia* en la retórica clásica y la terminología relacionada con *enarges* en la tragedia griega

La historia del concepto retórico de ἐνάργεια (*enargeia*, lat. *evidentia*) comienza por Aristóteles, quien en el libro III de la *Retórica* (1411b 25) considera como uno de los medios estilísticos más efectivos del discurso el πρὸ ὀμμάτων ποιεῖν (*pro ommaton poiein*), 'poner ante los ojos' del que escucha el asunto. El término aparece también en *Poética* 1455a 22ss., en un pasaje en el que Aristóteles se refiere al procedimiento que debe seguir el poeta trágico en orden a transformar el material imaginado en su mente en una acabada obra de arte.

En la presente comunicación nos proponemos ocuparnos de las intersecciones entre poética y retórica a propósito del concepto de *enargeia*, así como de la presencia de términos relacionados con la raíz *en-argos* ('con brillo', 'que proporciona claridad por sí mismo') en la tragedia griega del s V a. C. La comunicación tiene como finalidad poner de manifiesto la influencia del teatro griego en la consolidación del concepto de

*enarges* como un término técnico relacionado con la creación literaria y poética en cuyo significado la noción de ver adquirió una importancia nueva.

### Ramírez Pérez, Yésica (Universidad Nacional Autónoma de México, Mexico City, Mexico)

#### El uso de la retórica en los elogios de las tesis de la Real Universidad de México, siglo XVIII

Las tesis de La Real Universidad de México son el testimonio del acto público que debían llevar a cabo los estudiantes para la obtención de grado en cualquiera de las cinco facultades: Artes, Cánones, Teología, Leyes, Medicina. Este acto consistía en la elaboración, exposición y defensa de conclusiones de un pasaje asignado por una autoridad de la facultad correspondiente, ante examinadores también de la propia facultad para alcanzar la aprobación y el grado. Las tesis no tuvieron una estructura determinada; en los estatutos de la Universidad no hay constitución que establezca los elementos que el graduando debía plasmar en los folios que las contenían, únicamente se especifica que las conclusiones debían ser revisadas y aprobadas por alguna autoridad para su inmediata publicación en las puertas de las aulas de la facultad; así días antes del acto público las conclusiones debían ser conocidas por todo aquel interesado que quisiera asistir al acto, ya para refutar o apoyar al graduando.

La presente comunicación mostrará la estructura general de las tesis novohispanas, para destacar que los graduandos de la Real Universidad de México, sobre todo del siglo XVIII, contaban con una infraestructura retórico-literaria a través de la cual incorporaron composiciones literarias en sus conclusiones, pues en la publicación de éstas añadieron un elogio latino y un grabado que correspondía al contenido del texto mismo. Así, a través de esta parte literaria contenida en las tesis, se evidenciará el manejo de la lengua latina de los graduandos y sus conocimientos retóricos a través del discurso epidíctico y de figuras literarias.



**Raschieri, Amedeo Alessandro (Università degli Studi di Milano, Milano, Italy)**

**Rhetorical Handbooks between Experience and Theory of Oratory in Ancient Rome**

Regarding the Latin rhetorical handbooks of the first century BC, we know that in Rome there were Greek masters, that there have been various attempts to teach rhetoric in Latin language, that rhetoric was often learned in Greece, but also that the traditional apprenticeship model always remained fundamental for future politicians. In fact, the situation is more complex: we have, for example, evidence of a plurality of masters, we know that many rhetorical manuals were common in Rome, that the attention to the rhetoric was not only linked to the art of oratory, but the pervasiveness of the spoken word meant that the reflection on it involved a broader philosophical and literary experience.

In particular, my paper will focus on three points: 1) the possibility to incorporate in a single historical-literary process the four works of the studied corpus; 2) the relations with the Latin tradition of handbooks, and 3) the links with Greek rhetorical handbooks.

The object is constituted by the texts of rhetorical subject produced in the first century BC, characterised by a technical nature, on a circumscribed topic and with an educational purpose (the anonymous *Rhetorica ad Herennium*, and the Ciceronian *De inventione*, *Partitiones oratoriae*, *Topica*). This definition excludes the more rhetorical works of Cicero (*De Oratore*, *Brutus*, *Orator*), focusing on the problem of what is the ideal orator.

Through the analysis of these works, I will try to identify their links with the pedagogical tradition in Latin, which started from books *ad Marcum filium* by Cato the Censor. In this connection we may recall the testimony of Quintilian (3.1.19): *Romanorum primus, quantum ego quidem sciam, condidit aliqua in hanc materiam* (scil. *rhetoricam*) *M. Cato, post M. Antonius incohavit*.

Another privileged field of analysis will be the relationship with Greek rhetorical tradition spread to Rome and, in particular, with the philosophical reflection on the *ars oratoria*. In this field the theoretical references were those established by Aristotle and the

peripatetic school, by Plato and the Platonic Academy, and by the Stoic reflection on rhetoric and language.

**Rashwan, Hany (University of London, London, UK)**  
**Beyond the Eurocentric: New Approaches for Revealing the Literary Rhetorical System of Ancient Egypt**

This paper investigates the possibility of offering new, closer, analytical readings of Ancient Egyptian literary rhetorical devices based on Arabic literary rhetorical methodology. I mean by rhetoric here the verbal literary techniques and devices through which the author penetrates the hearts of the audience. The knowledge of this textual practice will play a great role in clarifying how the Ancient Egyptians effectively employed poetic resources to affect judgments, hence attitudes and actions. There are few studies concerned with this rhetorical aspect of Ancient Egyptian literature, and their arguments are built on the definitions of western rhetorical devices with its historical Greco-Roman background, developed in specific contexts of production and perception. My argument is that Ancient Egyptian rhetorical devices must be studied on a comparative basis, and without cognate languages – as both of Ancient Egyptian and Arabic languages are part of Afro-Asiatic phylum – it would remain virtually incomprehensible. Studying the Ancient Egyptian language is archaeology of a dead language, in which cross-linguistic comparisons provide the only support available for hypotheses on rhetorical-semantic pragmatics and literary and textual practices. A new approach is necessary, I argue, in order to employ the main principle of the comparative linguistic system: “Languages should never be compared in isolation if closer relatives are at hand” (Greenberg, 1971, 22).

This new rhetorical reading will explain why some scholars thought that the Ancient Egyptian literature can often seem so disordered at a simple reading of the translations, i.e. the ideas do not succeed one another in progressive linear continuity, as in the logical and rhetorical tradition inherited from the Greeks. The apparent disorder is not the result of a lack of composition, but on the contrary the result of a very sophisticated composition, based on a different rhetorical system widespread in the ancient

world of the Middle East, but later forgotten, most probably under the influence of Hellenistic culture.

The paper will examine this new comparative-rhetorical reading, using a little studied praise poem of Ramses II (1303-1213 BC) to illustrate the rhetorical literary devices used to inspire loyalty to the king as an example of how this analysis can provide new insights into the aesthetic richness, and confirm the structural integrity of such rhetorical compositions.

**Raylor, Timothy (Carleton College, Northfield, MN, USA)**

### The Significance of Goulston's Aristotle

In 1619 the London medic Theodore Goulston published the first edition of Aristotle's *Rhetoric* to be printed in England. This alone is enough to make Goulston's a landmark publication in the history of rhetoric. There is, in addition, much of substantive interest for historians of rhetoric in Goulston's edition; but aside from a number of insightful and suggestive comments by Lawrence Green, it has attracted little sustained scholarly attention.

This presentation will suggest, by way of an examination of Goulston's framing analysis and commentary, that his edition marks a significant departure in rhetorical theory. The presentation will attend to: Goulston's rejection of the Roman framework within which Aristotelian rhetorical theory was typically presented; his corresponding attempt to situate the work within the Aristotelian corpus; his emphasis on the primacy of the enthymeme; and his analysis and classification of the logical status of the various proofs discussed in the *Rhetoric*. The presentation will consider the impact of Goulston's medical background on his interpretation of the *Rhetoric*. And it will offer some comment on the immediate dissemination and long-term influence of the edition.

**Redondo Moyano, María Elena (Universidad del País Vasco, Vitoria, Spain)**

### Rhetoric and History: The Topics Used in Praise of Rome in Greek Historians of the Imperial Age

From the emergence of the Empire, various intellectuals from different eastern cities, all of them educated in the Greek *paideia* dominated by rhetoric and connected to the high classes of the empire, wrote Histories of Rome which either went back to its origins or covered a more reduced time span, in which they offered a beneficial picture of the dominant power. From a different angle, a historical one, they played a part, together with the panegyric speeches, in extending the imperial ideology and in bringing the new power closer to the eastern Hellenized populations, contributing to a feeling of belonging to the new identity which could be valued using parameters known to them. In this work we look at the topics which formed the base of the praise of Rome in the works of four historians which cover a wide time span: Roman Antiquities by the pioneer, Dionysius of Halicarnassus (I B.C.E.), writing when the empire had barely begun, narrates the history from the mythical period up to the start of the First Punic War; both *Roman Histories* written in times of greatest Second Sophistic splendour, by Appian of Alexandria (II C.E.) and Cassius Dio (III C.E.), which cover from the foundation of Rome up to Trajan and the Gordian era respectively; and, lastly, the work of Zosimos (V C.E.), which narrates the history from Augustus up to the year 410, in which Rome was sacked by the Visigoths. Our aim is to look at the evolution in the topics of praise used in these works and their relationship with panegyric speech.

**Replinger González, Mercedes (Universidad Complutense, Madrid, Spain)**

### Gesto y Retórica en las representaciones del Quijote como lector

En los estudios sobre el *Quijote*, analizado desde todos los puntos de vista, parece que en los últimos años se ha cubierto un aspecto hasta no hace mucho descuidado o menos atendido como es la iconografía del personaje, disponiendo en este momento de repertorios y estudios importantes que permiten recomponer la evolución y la metamorfosis del aspecto y el

sentido del peculiar personaje a lo largo de los siglos. Es gracias a las ilustraciones como *El Quijote*, finalmente, se independiza del texto, recorriendo otros caminos, otras aventuras, en paralelo con su hermano literario.

En esta línea se enmarcaría este trabajo centrado en un punto en concreto de la extensa iconografía, 'el gesto y retórica en las representaciones del Quijote como lector'; en la evolución de las distintas miradas, estilo, época y significado sobre los libros y las bibliotecas que podemos rastrear en el texto del *Quijote*, aunque no solo, también en composiciones independientes del libro, distintas obras de arte que han conformado una determinada mirada sobre el hidalgo de la Mancha. Este trabajo se centra no tanto en el personaje de la Triste Figura como en la de Alonso Quijano, el Quijote antes y después del *Quijote*. La imagen de los libros y la lectura enmarca, así, el principio y el final del texto: la obsesión libresca que conducirá a la locura, de la primera parte y la vuelta a 'la normalidad', aunque implique la muerte del aventurero hidalgo, en la segunda. Estudio de la retórica gestual de la lectura, en las representaciones del texto cervantino, por cuanto, *El Quijote* es un libro de y sobre libros, hasta el punto que, en la segunda parte, el propio don Quijote ya sabe que se ha convertido en personaje de papel.

En la actualidad, cuando el texto del *Quijote* ha llegado a las ediciones digitales, cuando el libro parece entrar en crisis como objeto y como contenido, me parece oportuno pensar desde el punto de vista de la retórica visual lo que significó y, todavía, significa la lectura y las metamorfosis de las miradas sobre el libro, los libros y las bibliotecas.

**Richards, Jennifer (Newcastle University, Newcastle, UK)**

### The Sound of the Tudor Schoolroom

We know a great deal about Tudor education. We know what the schoolroom may have looked like. We also know what was studied. What we don't know, however, is what the schoolroom sounded like, although we can assume that it was full of voices. Education in the Renaissance, like the medieval period, was oral. Script was read aloud in the Renaissance schoolroom at every level, at every stage. Boys learned to read aloud. While older boys who were already literate and who could read and perhaps also

write Latin, still heard books daily, and they were also questioned orally to ensure they had 'marked' – taken notice of and understood – what was deemed important linguistically and morally. The school day might even be structured to allow master and pupil to take turns reading and listening. Yet, this vocality of teaching and learning has passed largely unnoticed. There is one exception to our collective 'deafness'. Lynn Enterline sets out in *Shakespeare's Schoolroom* (2012), to remind us that imitation was not just a textual exercise, that boys were required to 'imitate the schoolmaster's facial movements, vocal modulation, and gestures as much as his Latin words and texts' in order to 'touch the "hearts" of those who heard or saw them'. Yet, in the end she too has little to say about the voices of the schoolroom. Tellingly, she chooses the Latin term *actio* for delivery. *Actio* derives from gesture, whereas *pronuntiatio*, the lead term for Quintilian, derives from voice.

This paper sets out to address this gap, exploring the rhetorical evidence we might use to reconstruct those voices. How exactly does *elocutio* (style) sound in Renaissance English? It aims to explain why *elocutio* (style) and *pronuntiatio* (delivery) need to be studied together. And it asks: what difference does reading aloud make to our understanding of Renaissance rhetoric and the way that the figures were marked?

**Richardson, Malcolm (Louisiana State University, New Orleans, LA, USA)**

### The Rhetoric of the Common Good in the Mercantile Culture of Late Medieval London

Concepts of the "common good," "commonweal," etc. were discussed by late medieval scholastic thinkers such as Aquinas, Giles of Rome, and Remigio dei Girolami and found their way quickly into the rhetoric of European city governments and merchant organizations. While the merchants were unlikely to have read the works of political philosophers directly, they took the approaches toward defining the common good from the public rhetoric of secular rulers and of the church. As is the case with most Continental cities, London civic and guild documents from the fourteenth and fifteenth century are often grounded in stated ideas about "the common good" and similar terms. This paper looks at the genealogy of these ideas and then their

rhetorical applications in the civic rhetoric of the London merchant classes and their organizations, which were in effect the government of the city. It uses especially documents from the city's Letter Books and from the records of the guilds, especially those of the Merchant Taylors, Goldsmiths, and a handful of others who left extensive records of their "courts." Also examined will be the petitions of the guilds to the city, especially the famous guild returns of 1386-87. The paper will delineate as closely as possible rhetorical strategies used to debate and define the city's common good, using specific instances such as the London political upheavals of the 1380s and the rush to collect and codify guild documents in the 1480-90s.

**Riehle, Alexander (Universität Wien, Wien, Austria)**  
**The Rhetorics of Epistolography, or How Did Byzantines Learn to Write Letters?**

In Byzantium letters functioned not only as medium of conveying information and social exchange, but were also firmly rooted in the canon of rhetorical genres. While more than 15 000 of such literary letters in Greek survive from the period from around 300 to 1500, it remains basically obscure where, when and how exactly students of rhetoric learned the art of letter writing. For, somewhat surprisingly, letters were never treated systematically in rhetorical compendia nor did the sort of handbooks with sample letters known in Western medieval Europe as *ars dictaminis* play a significant role in the Greek speaking East. This paper provides the first inquiry into this issue by interpreting the evidence of a diverse corpus of text material, including educational papyri from the early Byzantine period, collections of sample letters (e.g., Athanasios Chatzikes), the scarce evidence of rhetorical treatises (e.g., Gregory Pardos, Joseph the Philosopher), letter collections with didactic commentaries (John Tzetzes, George Lakapenos), epistolary manuscripts with glosses that point to didactic usage, comments in letters of schoolmasters (e.g., the "Anonymous Professor" and Theodore Hyrtakenos), and letters that are to be interpreted as school exercises (e.g., Theodore Modenos). The aim of this survey is to provide a clearer understanding of how rhetorical discourse and education affected Byzantine epistolography both with regard to literary aspects (rhetorical techniques and devices) and its social role within intellectual elites.

**Rimm, Stefan (Örebro University, Örebro, Sweden)**  
**Speak of the Pupil: Rhetorical Practices and Identity Formation in an Emerging School System c. 1700-1850**

Rhetoric, or eloquence, was an essential part of the representative learned culture of the ecclesiastical-educational complexes of early modern Northern Europe. Echoing social functions from its roots in antiquity, rhetorical education prepared pupils for a public life.

This programme went far beyond the theory and exercises of school rhetoric. In the Latin schools (trivial schools, cathedral schools and gymnasiums) of Sweden and Finland, various other rhetorical practices – for example commencement addresses, disputations, sermons and public speeches – had for centuries contributed to the reproduction of learned culture, and to the construction of erudite masculine identity. Through outward eloquence, both teachers and pupils – as well as the schools themselves – could justify and maintain their positions as rhetorical actors in early modern public spheres.

From the 18th century onwards, the status of rhetoric, both as an aesthetic and a communicative ideal in society, changed drastically. Nevertheless, many of the traditional rhetorical practices not only survived in the Latin school and its successors, but were also picked up in the new types of schools which gained ground in Sweden during the period.

This presentation explores the connections between the legacy of an eloquent erudite culture and the rhetorical practices in schools in a time when social change and ideological currents led to the establishment of new types of schools and to the inclusion of new social groups, albeit sharply divided by gender and class lines. In this the emerging school system rhetorical activities were part of an institutionalised identity formation on a radically new scale.

By comparing classroom exercises as well as outward identity-oriented rhetorical activity in grammar schools with that in e.g. apologist schools or girls' schools, it is shown how pupils in different types of schools were socialised in alignment with different identity configurations.

Using mainly classical rhetorical concepts, the identity configurations of both individual pupils and the schools themselves are analysed. Of particular importance here are content-related aspects which, for example, deal with the relationship to doxa, and with the use of exempla and topoi (in particular person-oriented ones, including individual virtues and vices).

**Robling, Franz-Hubert (Universität Tübingen, Tübingen, Germany)**

**Rhetoric, Ethics and the Origin of Culture**

It is well known that from a moral point of view rhetoric is an ambivalent means of communication: on the one hand a tool to achieve peace for example by negotiation to avoid physical violence between quarrelling parties; on the other hand a tool that makes use itself of nonphysical means of violence to achieve persuasion. So there is a gap between aims and means concerning the ethical claim of rhetoric, an old problem of impact that especially Quintilian has been fighting with in defending his ideal of the orator as a *vir bonus*. This contradiction appears already in the famous chapter at the beginning of *De inventione*, where Cicero describes the activities of „a man great and wise“, who turned „men (...) scattered in the fields and hidden in sylvan retreats (...) from wild savages into a kind and gentle folk.“ (I,2) In Cicero's description this turning-act shows itself as a process mixed of gentleness and violence. From the perspective of antique rhetoric it is the origin of human culture and – this is my thesis – at the same time the origin of rhetorical ethics. My lecture will point out these ideas by a detailed interpretation of Cicero's text and give an outline of a modern concept of rhetorical ethics which in rhetorical research today does not attract sufficient attention.

**Roer, Hanne (University of Copenhagen, København, Denmark)**

**In Defence of (Jesuit) Rhetoric: Giovambattista Noghera's *Della moderna eloquenza e del moderno stile, profano e sacro. Ragionamenti 1753***

From the middle of the 18th century to the closing of the Jesuit order in 1773, various attempts were made aiming at reforming and invigorating the educational system of the order. In this paper I present the passionate defence of rhetoric professed by G. Noghera, a Jesuit from Milan, in his great work, *Della moderna eloquenza e del moderno stile, profano e sacro* (second revised edition from 1753). According to J. O'Malley et al., *The Jesuits II* (pp. 546 and 549), Noghera played an important role in a Jesuit group in Milan that tried to defend rhetoric and theology against the criticism of contemporary philosophy.

Noghera, however, does not belong to the rhetorical canon, a fact he certainly would have deplored, demonstrating in his book his high ambitions, both on a personal and on a theoretical level. He wants his Italian compatriots to rise and surpass the French preachers who had been leading in sacred eloquence for more than a century. Moreover, Noghera is writing an apology of rhetoric challenging rationalistic, Cartesian philosophy. His apology in many ways resembles that of Vico with its emphasis on aesthetics, imagination and the importance of affect in the cognitive process.

The aim of this paper is to compare Noghera's apology of rhetoric with Vico's defence, in order to analyse the strength of their arguments in favour of rhetoric in comparison with the emergent fields of modern science and rationalistic philosophy. Vico is often described as a solitary figure, but the case of Noghera shows that there were other similar defences of rhetoric. I hope also to show how Noghera draws on the Jesuit rhetorical tradition, transforming and modernizing it. The Jesuit rhetoric was flexible and capable of crossing cultures (national and international), functioning as an almost universal key to communication for two centuries. Noghera might tell us why it did so, and why it lost its efficiency in the 18th century.

**Romeo, Alessandra (Università della Calabria, Cosenza, Italy)**

**Marco Antonio, un anti-oratore. Le ultime riflessioni di Cicerone sulla retorica**

La comunicazione riguarda temi attinenti alla retorica latina di età tardo-repubblicana (60 a. C.-40 a. C. circa); si basa principalmente su testi di Cicerone e, in seconda istanza, su testi di storici e biografi sia latini (Svetonio) sia greci (Plutarco, Appiano, Dione Cassio).

Il problema è la critica di Cicerone alle capacità oratorie di Marco Antonio (il console del 44 a. C. e futuro triumviro) così come si delinea nelle *Filippiche*. Il ritratto negativo di Antonio che Cicerone compila prende di mira, tra l'altro, l'incapacità oratoria, argomentativa ed epistolare dell'avversario. Questo soggetto è stato poco indagato; la ricerca si è occupata in prevalenza dell'avo di Antonio (di cui Cicerone riporta le teorie retoriche nel *De oratore*) o del discorso più celebre di Antonio stesso ossia l'elogio funebre di Cesare. La presente comunicazione si incentra invece su altre produzioni di Antonio: la sua accusa contro Cicerone (settembre 44 a. C.) e la sua lettera di risposta a Irzio e Ottaviano sulla delegazione senatoria in Gallia Cisalpina del marzo 43 a. C. Cicerone replica all'accusa mettendone in evidenza la contraddittorietà e l'incoerenza (*II Filippica*); riporta ampi brani della lettera per confutarne gli argomenti e stigmatizzarne il linguaggio (*XIII Filippica*).

La chiave di lettura di questa presa di posizione di Cicerone va cercata, oltre che nella contrapposizione politica fra i due uomini, nella concezione ciceroniana della tecnica retorica specie in materia di stile, di argomentazione, di moralità dell'oratore.

La comunicazione analizza i passi ciceroniani e li confronta con le altre fonti sull'eloquenza di Antonio. L'obiettivo è dimostrare che la critica rivolta alle facoltà oratorie di Antonio configura un profilo di anti-oratore – mostro e paradigma negativo – da leggersi alla luce dell'ideale oratorio tracciato nei trattati retorici di Cicerone (*De oratore*, *Orator*, *Brutus*). Vengono prese in considerazione inoltre le concezioni filosofiche ciceroniane.

La comunicazione intende contribuire a una migliore conoscenza del pensiero ciceroniano sulla retorica nel contesto del dibattito politico degli ultimi anni della repubblica romana.

**Romney, Abraham (Michigan Technological University, Houghton, MI, USA)**

**“Their Own Ideas of Eloquence”: Encountering the Indigenous Rhetoric of the Mapuche**

European encounters with indigenous groups in the Americas during the colonial period called for rhetoric that could reach across cultures, with efforts to use rhetoric to Christianize and control indigenous populations having seen increasing coverage in rhetorical scholarship (Abbott, Villanueva, Baca, Romano). For Europeans, western rhetoric provided a rubric by which to appraise indigenous epistemology and civilization, a fact attested to by accounts of indigenous oratory. In general, representations of the indigene speaking well would measure (or fabricate) indigenous speakers in terms of European notions of eloquence rather than understand their particular rhetorics. Scholars suggest that in the United States the trope of the eloquent savage was romanticized beyond history and into fiction as a myth that served to intensify the tragedy of the victimization of lost but eloquent civilizations. Although we think of the initial moments of colonial encounter in Latin America as taking place during conquest, accounts of travelers and writers suggest that such cross-cultural encounters flourished during postcolonial nation building. This presentation will examine historical accounts of Mapuche oratory. The Mapuche, known in the colonial period as Araucanos, were the indigenous people of the Southern cone of present-day South America who maintained sovereignty during the entire colonial period. The eventual demise of their independence is particularly poignant because their struggle was appropriated as a symbol of resistance by the very Spanish American creoles who would later subdue them during the euphemistically-named conquest of the desert. Visitors to the Mapuche represented a diverse group, from missionaries to travelers from England and the United States to representatives from the governments of Chile and Argentina. Reviewing descriptions of ceremonial greetings and debate among the Mapuche shows that, while these cross-cultural encounters share some parallels with the influence of the trope of the eloquent savage so prevalent in North America, some accounts point to instances in which the trope moves beyond the tragic representation common in the United States. This study of historic accounts of indigenous oratory contributes to



contemporary studies of subaltern agency as well as to our understanding of indigenous rhetorics on their own terms.

### Rosiene, Alan (Florida Tech, Melbourne, FL, USA)

#### The Place and Time of Gervase of Melkley's *Ars versificaria*

Gervase of Melkley, a contemporary of Geoffrey of Vinsauf, writes his *Ars versificaria* (1215-1216) at the peak of a revisionary movement which placed the discussions of figures and tropes inherited from classical and medieval grammatical and rhetorical traditions in new contexts, creating what we now call the Arts of Poetry and Prose.

At ISHR Chicago 2013, I returned to Douglas Kelly's assessment of Gervase's *Ars* as an elementary treatise on a par with Geoffrey's *Summa de coloribus*, and suggested, by way of a close reading of Gervase's dedicatory epistle, that the *Ars versificaria* is better understood as a work intended to bridge the gap between elementary study of Donatus' grammar and advanced study of Cicero's rhetoric. Gervase's *Ars* seems to presume familiarity with Donatus and to require concurrent study of Priscian. The *Ars* carefully places figures and tropes drawn from the *Barbarismus* within a logical frame drawn from early supposition theory to create a structure that bears a strong resemblance to the ordering of verbal figures and tropes in Book 4 of the *Rhetorica ad Herennium*.

In this paper I continue my investigation of the *Ars versificaria* as an intermediate manual designed to prepare the student for more advanced study of rhetoric and dialectic. After a brief review of the revised location of Gervase's *Ars* within what Kelly calls "a graded program of studies in the *trivium*," I will concentrate upon explicating the work's logical frame, drawing upon recent editions of Priscian's *Institutiones grammaticae* and analyses of Priscian's relations to early speculative grammars to clarify the place and time of Gervase of Melkley's *Ars versificaria*.

### Rossi, Giovanni (Università di Verona, Verona, Italy)

#### Rhetorica e diritto nelle *Quaestiones de iuris subtilitatibus* (metà XII sec.)

La rinascita della *scientia iuris* nel XII secolo, per merito della scuola giuridica bolognese nata dall'insegnamento di Irnerio sul *Digesto*, non ha prodotto l'eclissi del sapere retorico entro il bagaglio culturale dei nuovi *doctores legum*. Costoro, al contrario, continuano a fare tesoro dell'*ars rhetorica* e la impiegano in due direzioni diverse. Da un lato, cercano di esprimere in modo immediatamente accessibile, mediante la forza delle immagini, il significato e le finalità del loro lavoro di studio sui *libri legales* di Giustiniano, componendo proemi allegorici alle loro opere. Dall'altro lato usano gli strumenti retorico-dialettici, tipici del patrimonio delle *artes sermocinales* (ricordiamo che Irnerio era stato *magister artium*) per approfondire lo studio dei testi antichi e per risolvere i problemi d'interpretazione che ne nascono. Da qui l'impiego della *distinctio* e la enucleazione di *quaestiones*, con il ricorso ad un metodo di esposizione degli argomenti chiaramente ispirato al modello retorico.

Tra le opere prodotte nel primo periodo di attività della giurisprudenza medievale (prima metà del XII secolo), sicuramente una delle più significative è la raccolta di *quaestiones legitimae* (cioè ricavate dalla lettura delle *leges* romane) oggi denominata convenzionalmente *Quaestiones de iuris subtilitatibus*. Si tratta di un'opera misteriosa sotto molti aspetti, poiché non conosciamo l'autore, né la data ed il luogo di composizione: molte ipotesi sono state avanzate, soprattutto dagli studiosi del XIX secolo, ma ancora oggi non abbiamo certezze in materia. L'autore è sicuramente un giurista, dotato di una buona cultura tecnica e formatosi nello *Studium* di Bologna; la raccolta, però, molto probabilmente non è stata scritta a Bologna, per i suoi contenuti politici ed anche per il singolare risalto dato alla presentazione della materia con gli artifici della retorica, sviluppando una elaborata allegoria proemiale. Infatti, le *Quaestiones* spiccano nel panorama coevo della letteratura giuridica anche per l'uso del sapere retorico-dialettico e il proemio allegorico appare eccezionalmente ricco e denso di contenuti. Esso mette in relazione diretta diritto romano, equità e giustizia ed attribuisce un ruolo centrale ed insostituibile al lavoro di *interpretatio* dei *doctores*, necessario per adeguare le leggi romane al senso di equità della società medievale.



**Rūmniece, Ilze (University of Latvia, Riga, Latvia)**  
 Choice of Words and their Arrangement: A Dialectic  
 Link in Greek Rhetoric

The report will focus on the basic category of word. Such concepts as “choice of words” and “arrangement of words” were formed in Ancient Greek theoretical texts; the first of them appears in Aristotle’s *Rhetoric*, although Aristotle pays consequential attention to it – up to a point – only in the 3rd book of his work. The concept of arrangement of words (putting together – *synthesis*) is central in the theoretical texts by Dionysius of Halicarnassus when he considers the issue of “choice of words” and “joining of words” in the context of style of expression. Dionysius is convinced: the choice of words comes first in the process of writing but is secondary in the ultimate value of the utterance. This idea works for Dionysius’ context as texts of various genres, both poetry and prose, serve as his object of investigation and source of examples. However, Aristotle’s *Rhetoric* does not reach the field of joining of words and syntax of sentences; it basically treats the theoretical questions of public speaking. A comparison of texts by the two authors allows to trace the dialectic coexistence of the two concepts which is of importance (not duly evaluated) even in the text creation and rhetorical situation of modern times. It is noteworthy that the style of expression of these ancient authors convincingly demonstrates that for Aristotle the choice of words was of greater importance, while Dionysius concentrates on their arrangement. Antique rhetoric highlights the important principles of “clarity” and “appropriateness” (*saphēneia* and *prepon*) in the formation of a good-quality sentence. This because both choice of words and their arrangement can either facilitate and ensure the perception of the utterance and its adequacy, or they can rock and jeopardize it.

The aim of the report is to identify the collaboration of “choice of words” and “arrangement of words” in works by Aristotle and Dionysius and demonstrate their role in modern rhetoric.

**Ryczek, Wojciech (Jagiellonian University, Kraków, Poland)**

Speaking Freely: Keckermann on the Figure/Idea of  
*Parrhesia*

The main aim of the paper is analysis of *parrhesia* (literally translated as ‘free speech’) in the rhetorical theory elaborated by Bartholomew Keckermann (*Systema rhetoricae*, Hanau 1608, pp. 229-231). The question about nature, forms and functions of *parrhesia* is the central concern of the study. According to Keckermann, *parrhesia* is not only one of the rhetorical figures related to expressing emotions, but it may be considered as a regulative idea of speech (or discourse), epitomized in imperative of speaking freely and sincerely. After a brief introduction concentrating on Quintilian’s theory of ‘free speech’ (*Inst. orat.* IX.2), the paper examines the idea of *parrhesia* in Keckermann’s rhetorical thought, drawing attention to its relation to the other figures of speech (exclamation or rhetorical question). Such analysis will include the reconstruction of historical background for Keckermann’s theory of *parrhesia*. The major source of theoretical inspirations for the humanist from Gdansk (except for the ancient authors) are the textbooks written by Philipp Melanchthon (the relations between *parrhesia* and adulation), Pierre de la Ramée (*parrhesia* as a kind of exclamation) and Johann Sturm (critical power of *parrhesia*). Taking into account all these above-mentioned contexts, the analysis will elucidate Keckermann’s contribution to the Renaissance debate on *parrhesia*. The figure of ‘free speech’ in his theory seems to exceed the boundaries of linguistic (or stylistic) ornament (a rhetorical formula like ‘let me speak freely’) and indicate the limits of figuration (*parrhesia* as the declaration of abandonment of tropes and rhetorical figures).

The main literature references: G. Scarpat, *Parrhesia greca, parrhesia cristiana*, Brescia 2001; M. Foucault, *Fearless speech*, ed. J. Pearson, Los Angeles 2001; D. Colclough, *Freedom of Speech in Early Stuart England*, Cambridge 2005.

**Ryszka-Kurczab, Magdalena (Pedagogical University of Cracow, Kraków, Poland)**

**Bias against Rhetoric in Religious Disputations in the Second Half of the 16th Century on the Area of the Polish-Lithuanian Commonwealth**

The Polish-Lithuanian Commonwealth of the second half of the 16th century was a tolerant country, which enabled public disputations between representatives of various religions. Such religious disputations were formally organised, with agreements reached on the initial rules, which considered e.g. the language of the disputation (Latin or *in vulgari*), the time, place, moderators and ways of proving your points. If no agreement was reached on the above, the public disputation could not be organised. A common element of the prefaces to the reports on the disputations or descriptions of initial negotiations, was bias against rhetoric. While the question of choosing the language of the disputation – Latin or Polish – was often controversial, relinquishing rhetoric for the purposes of the disputation was usually mutually agreed on by the opponents. This shows how, in the 2nd half of the 16th century, rhetoric was seen as 'ornate articulation' or 'deceptive art of word-painting' and was at the same time put in opposition to dialectic as it was inappropriate for uncovering the truth or even made it impossible to discuss the truths of faith.

The presentation will concern an analysis of the 16th century religious disputations between the Polish Brethren and Catholics from the area of the Polish and Lithuanian Commonwealth, in light of the declared reluctance to use rhetoric. I believe that this aversion to rhetoric can be seen as an element of the process of building a higher level rhetoric – the rhetoric of communication community, the community of dialogue. Due to the fact that in religious polemics the very issue of communication may become a problem (members of different religious groups allow different tools in their theology and ways of justifying their religious beliefs), in order to enable any kind of dialogue certain rules had to be agreed on and accepted by the opponents. Abandoning the use of rhetoric became one of the elements of building common ground. This issue will be presented in light of the complex relation between rhetoric and dialectic in the 16th century.

**Salvador Mosca, Lineide (Universidade de São Paulo, São Paulo, Brazil)**

**L'espace rhétorique de la confrontation: le désaccord à l' ONU**

Ce travail prendra en compte des points de départ de l'ancienne rhétorique en ce qui concerne le discours délibératif, surtout le passage de la *polis* grecque à la conception moderne d'État. Il faudra considérer que, à nos jours, tous les procédés ont été amplifiés et devenus plus complexes. Des nouveaux genres discursifs sont apparus, suivis d'une diversité accentuée d'audiences et de moyens de diffusion. On est devant une nouvelle biosphère, outre celles qui avaient déjà été nommées para Aristote, c'est-à-dire, devant une biosphère virtuelle par laquelle sont effectués la plupart des interactions communicatives, ce qui rend plus complexe l'activité politique. Le but de cet exposé est celui d'examiner les stratégies rhétoriques des Gouvernements qui se font représenter à l'ONU, soit pour maintenir leurs statut dans l'Organisation, soit pour en projeter une nouvelle image, responsable des attributs essentiels à la vie publique. Dans le scénario de l'ONU, on a affaire à des dialogues entre les pays membres de l'Assemblée, en vue de présenter les problèmes qui leur affligent, ainsi que de procéder à l'écoute des intérêts des peuples y représentés. Cette ambiance n'est pas la plus favorable à l'entendement, la tension s'établissant lorsque les divergences soient mises en scène et que les interventions diplomatiques ne soient pas suffisantes à les adoucir. On examinera quelques discours de l'ONU où l'on assiste à la *stasis* ou le désaccord des discours, ce qui produit un climat contraignant, révélateur des conflits latents. La recherche en question a pour fondement les travaux de Perelman (*Traité de l'Argumentation: la nouvelle rhétorique*, avec Lucie O.Tyteca; *Justice et Raison*, parmi d'autres), suivis de ceux de Michel Meyer (*Histoire de la rhétorique des grecs à nos jours; Principia Rhetorica*); de Marc Angenot (*La Parole Pamphlétaire; Dialogue des sourds*); et les travaux du Groupe de Recherche en Rhétorique et en Argumentation Linguistique (Belgique), ainsi que ceux du groupe GERAR – Grupo de Estudos de Retórica e Argumentação (Universidade de São Paulo/Brasil). L'étude de l'*actio* compose le cadre où se déroule l'activité politique de médiation entre les peuples.

**Sánchez-Manzano, María-Asunción (Universidad de León, León, Spain)**

*On Amplificatio / Auxesis in Rhetoric Treatises 1650-1700*

Until Aristotle, available forms of *auxesis* had a distinctive capability to stir deep emotions and persuade. Traditionally both amplification and *auxesis* have been understood to be the same concept but, while there were other effective ways to organize the potential *auxesis*, Roman rhetoricians encompassed high style and emotional effects in *amplificatio*.

The arrangement of the speech at the time required that both *auxesis* and *amplificatio* were discussed in the epilogue. The role of *amplificatio* in the epilogue may be briefly described as a form of *ornatus*. Nevertheless, two other possible structures of the *amplificatio* were developed: one whose most important feature is the strengthen of the arguments (according to the *loci*) presented, and the other one, which its most feature is the enlargement of any part of the speech, a construction that directly influences the Latin period style.

The fact that the *amplificatio* may be done on words or sentences can be traced back to the Latin period. This particular alternative requires the comparison of Caussin's, Pelletier's, Masen's, Du Cygne's, Pomey's and Deken's treatises on this topic.

Another point was about digression. Unlike the vast majority of resources which discuss the topic, the digression did a lot of the culminating *ornatus*. That is the reason why, even though the source had long been known it was not a common style. The relationship of these forms was symbiotic, and the difference between them was more of a difference in degree than a polar opposition. The use of figures was expanding rapidly then, and *catarchesis*, *hyperbole*, *ethopoeia* and *prosopopoeia* were resources that could have been used for *amplificatio*.

After the general introduction, I should talk about the first way that writers can create emphasis by describing something as bigger or more than it is. The development of speech is judged by how effectively the writers or speakers support their proposals. The quality and accuracy of the sentence structure and vocabulary they used were also very important.

**Sans, Benoît (Université Libre de Bruxelles, Bruxelles, Belgium)**

*Indice, rhétorique et historiographie antique : regards croisés sur Polybe et Tite-Live*

On a souvent observé que l'historiographie antique et la rhétorique entretenaient des liens étroits. Plus précisément, la narration historique semble avoir de nombreux points communs avec la narration rhétorique, c'est-à-dire la partie discours qui consiste à rapporter les faits de telle manière que l'on puisse en tirer des arguments dans la partie proprement argumentative du discours, la confirmation. Dans ce dispositif, la narration n'est pas le récit « objectif » des faits, mais devient une forme de preuve susceptible d'orienter la vision des juges et de servir la cause défendue par l'orateur. L'une des manières de comprendre ce mécanisme et d'étudier les rapports entre rhétorique et historiographie dans l'Antiquité est de se pencher sur le traitement de l'indice et de questionner son statut en tant que preuve. Dans cette communication, au travers d'une étude philologique, textuelle et rhétorique, je m'intéresserai à la manière dont l'historien grec Polybe (± 208 - ± 126 avant J.-C.), réputé pour sa rigueur et sa méthode, se sert des indices pour construire et présenter vérité historique, et à la manière dont il argumente pour leur interprétation. Lorsque cela sera possible et pertinent, je comparerai le texte de Polybe à celui de l'historien latin Tite-Live (64 ou 59 avant J.-C. - 17 après J.-C.), souvent déprécié par les modernes, et leurs interprétations respectives sur les mêmes points. La confrontation du traitement des indices permettra de révéler la dimension persuasive et les enjeux de l'écriture de l'histoire dans l'Antiquité, mais aussi au-delà.

**Santos Vila, Sonia (Universidad Internacional de La Rioja, Logroño, Spain)**

*Descripción de la actio retórica en Lecciones de Oratoria Sagrada de D. Antonio Sánchez Arce y Peñuela*

Distingue el profesor D. Tomás Albaladejo Mayordomo en su obra *Retórica* entre "operaciones constituyentes" de discurso – *inventio*, *dispositio* y *elocutio* – y "operaciones no constituyentes" de discurso – *memoria* y *actio* o *pronuntiatio* –. Las primeras

("constituyentes") tienen como finalidad la construcción del discurso retórico, mientras que las segundas ("no constituyentes") no tienen una relación directa con la construcción del texto retórico. Sin embargo, todas ellas componen una serie ordenada que funciona globalmente en la producción y actualización del discurso, y son necesarias para la existencia del hecho retórico. La *actio* o *pronuntiatio* consiste en la emisión ante el auditorio del texto retórico construido por la actividad de las tres "operaciones constituyentes" de discurso y memorizado por la actividad de la operación de *memoria*: es la actualización del discurso ante el destinatario, y son la voz y el cuerpo (o el gesto) los instrumentos fundamentales con los que cuenta el orador en el desarrollo de la operación.

El libro de la profesora D<sup>a</sup> M<sup>a</sup> Ángeles Díez Coronado *Retórica y representación: historia y teoría de la "actio"* nos informa de que en la Edad Media las *artes praedicandi* otorgan un papel fundamental a la *actio*. Su importancia en la Retórica sagrada se mantiene en España durante los siglos XVI y XVII: la voz y el gesto potencian el agrado antes que el instruir, y, así, la *actio* se aproxima al teatro. En el siglo XVIII los textos de predicación españoles incluyen su estudio reclamando la sencillez, el sentido común y la mirada a los manuales clásicos. Esa sensatez se hará efectiva en el siglo XIX. Es precisamente en este momento cuando ve la luz la obra de D. Antonio Sánchez Arce y Peñuela *Lecciones de Oratoria Sagrada*, cuyo libro IV ("Cualidades exteriores del predicador") está dedicado a la *actio*.

Realizamos aquí una lectura descriptiva del citado libro IV del manual del Doctor Sánchez Arce y Peñuela, no sin antes dedicar unas palabras a la contextualización de la quinta operación retórica, a la evolución histórica – concisa – del *ars praedicandi* en España hasta el siglo XX (inclusive), y a la presentación del autor y su obra.

### Sartorelli, Elaine Cristine (Universidade de São Paulo, São Paulo, Brazil)

#### The "Anti-Rhetorical" Rhetoric of Christian Polemics

This paper aims to present and to comment on some of the Rhetorical mechanisms employed by Christian polemicists of the Patristic times in their struggles against heresies and how those techniques have been assimilated by polemicists until the 16th

century, including a "heretical" movement at the beginning of the Modern Age known as the Radical Reformation. We will analyze what discursive strategies they used in their books, confessions, martyrologies and pamphlets in order to create an ethos that they are the spokesmen of the Truth, and especially their proclaimed refusal of Rhetoric, identified with sophistry. Recovering the primitive moments in Christian history when apologetics and polemics were the main expressions for the new religion, Reformers and Radicals have turned their alleged little knowledge of Rhetoric into a proclamation of sincerity. Despite their allegation, and according to an inner logic of the polemics, those Christians used with great efficiency the possibilities of the deliberative speech, as much as the whole range of resources offered by the demonstrative speech, especially to the vituperation of the adversaries. Our paper will show through examples extracted from Patristic and Reformation texts how the mechanism of polemics operate, especially when the author presents himself as the spokesman of the only Truth that had been revealed to him, in order to confirm his interpretation of the Scriptures as the only possible true one. We will also consider the techniques Christian polemicists employed to destroy the image of their adversaries by presenting them according to a set of stereotypes about the "heretics". We will conclude that since primitive church time there has been a Christian propaganda that has always used the same or very similar strategies of persuasion, founded mainly on the claim that they do not employ rhetorical devices. We call this Christian Rhetoric.

### Scarpati, Oriana (Università di Napoli Federico II, Napoli, Italy)

#### Forme dell'amplificatio nel Roman de Troie: l'effictio degli eroi in Darete Frigio e in Benoît de Sainte-Maure

Benoît de Sainte-Maure è autore della mise en roman, in lingua d'oïl, delle vicende legate alla caduta di Troia. Il suo *Roman de Troie*, composto intorno al 1165, consta di 30000 versi e dichiara tre fonti: Omero, Darete Frigio e Ditti Cretese. L'intervento si concentrerà sulla parte del romanzo che è dedicata all'*effictio* degli eroi greci e troiani, e che si apre con l'affermazione, da parte dell'autore, che non ometterà nulla di quanto è riportato da Darete. Con questa dichiarazione ha inizio

la lunga descrizione dei protagonisti del *Roman de Troie* operata da Benoît che occuperà i seguenti cinquecento versi. In effetti, se si escludono alcune differenze tra la fonte dichiarata (il *De excidio Troiae* di Darete Frigio) e la mise en roman del chierico normanno, i due cataloghi degli eroi presentano una struttura simile. Nell'intervento saranno messe in luce le tecniche retoriche dell'*amplificatio* applicate da Benoît de Sainte-Maure e la riorganizzazione della presentazione dei protagonisti finalizzate all'attualizzazione del modello latino.

### Scatolin, Adriano (Universidade de São Paulo, São Paulo, Brazil)

#### Grillius' Comments on Cicero's Alleged Polemics in the Prologue to *De inventione*'s Book 1

Grillius' Commentary on Cicero's *On invention* presents the Prologue to Book 1 as a response to Plato and Aristotle: Grillius assimilates the ideas defended by Cicero to the *admirabile genus causarum* (1.1 ad "*saepe et multum*") and considers that he uses an *insinuatio* in order to better present his *defensio* of rhetoric.

This paper aims at investigating the passages in which Grillius explains Cicero's ideas in the Prologue by reference to Plato and Aristotle. First, I will compare Grillius' commentaries with those of Victorinus and Thierry of Chartres, in order to establish Grillius' uniqueness in his interpretation; second, I will verify the verisimilitude of each of those claims and of Grillius' argument as a whole; third, I will compare the allegedly polemical passages in the prologue with those that are explicitly polemical (like those against Hermagoras, for exemple), in order to establish more clearly Cicero's polemical *modus operandi*.

### Schiffer, Elisabeth (Österreichische Akademie der Wissenschaften, Wien, Austria)

#### Developing Rhetorical Skills in Times of Crisis: Tracking the *Progymnasmata* in 13th Century Byzantium

The decades after the fall of Constantinople in 1204, when a Latin emperor and a Latin patriarch resided in Constantinople, are commonly regarded as times of crisis and consequently a certain decline in the Byzantine intellectual life is detected. The imperial court along with the oecumenical patriarchate fled from Constantinople to Nicaea, where "a government in exile" was established. This – in historical research – so-called Nicaean Empire was the one of the successor states from which the recovery of Constantinople was undertaken and the Byzantine Empire was restored in 1261 having then again its political and religious centre in the city par excellence.

Together with the political and ecclesiastical authorities also further members of the Constantinopolitan intellectual elite fled to the region of Bithynia in 1204. It seems that at least some of them had a desire for cultural continuity and that there was in fact a need of developing rhetorical skills: we have notice that e.g. Aphthonius' *progymnasmata* and Menander's handbook were available for a young man in his early career of education in the 1220s and we are acquainted with the fact that an attempt was made shortly around the year 1240 to gather manuscripts, which were not at hand in the Nicaean Empire, in the European parts of the former Byzantine dominion. Furthermore it has already been argued that certain manuscripts – also such dating from the post-Nicaean period – in regard to their content have a close relationship with the milieu of Nicaean circles.

Starting from this state of knowledge this paper will focus on the transmission of progymnasmatic material and on the usage of rhetorical handbooks and will also try to shed light on their traces in the Byzantine Literature of this period.

**Schippers, Marianne (University of Leiden, Leiden, Netherlands)**

**Dionysius, Cicero and Quintilian on Zeuxis: Mimetic Procedures in Art and Rhetoric**

In his treatise *On Imitation*, Dionysius of Halicarnassus relates the story of the legendary painter Zeuxis. This paper will compare this Greek version of the Zeuxis story (to which Hunter 2009 and Wiater 2011 have paid due attention) with two discussions of Zeuxis and painting in Latin rhetoric: Cicero's *De Inventione* 2.1 and Quintilian's *Institutio Oratoria* 12.10.3 ff. Although the Zeuxis stories cast light on the connections between the rhetorical-mimetic theories of Dionysius, Cicero and Quintilian, the three stories have never been examined together in a systematic way.

According to Dionysius, Zeuxis eclectically painted the most suitable parts of different naked girls, who were not completely beautiful, but probably also not entirely ugly, in order to make a single, perfect image of the gorgeous Helen. According to Dionysius, the future orator who wishes to create the immortal beauty of art should follow the same mimetic procedure. He is however encouraged not only to reproduce the forms of beautiful bodies, but to pick the best part from their soul as well.

This paper will examine the programmatic functions of the Zeuxis story in Dionysius, Cicero and Quintilian. Dionysius' emphatic, binary oppositions between perfect, immortal beauty and ugliness and between corporeality and intellectuality – which are strongly reminiscent of Plato – are crucial to his views on rhetorical *mimêsis*. Cicero, like Dionysius, insists on the primacy of physical beauty in selecting the models, but the intellectual dimension of 'imitation' seems to be less prominent in his Zeuxis account. Quintilian, in turn, emphasizes Zeuxis' search for dignity and grandeur.

By comparing Dionysius' rendition of the Zeuxis story with the references to Zeuxis in the works of his Roman predecessor Cicero and successor Quintilian, this paper aims (1) to reveal parallels and differences in their criteria for good mimetic literary production; (2) to trace back differences in these criteria to possible successive stages of Greek and Roman classicism in Rome.

**Scholz, Jan (Universität Heidelberg, Heidelberg, Germany)**

**Arabic Islamic Homiletics and Greco-Roman Rhetorical Theory**

While Aristotle's works have importantly been received by the Arabs, the relevance of the Rhetoric is partly discussed. Its role is acknowledged in the field of philosophy (particularly logic), but the importance it held for the Arabs as rhetoric in the 'proper' sense, i.e. as a theory of public speech, is judged as minor. More generally, theory of public speech seems to have been rather secondary in Arabic history, be it in the form of 'own' theories, or through the reception of the 'Western' rhetorical tradition.

This circumstance seems to be partly responsible for the fact that the Arabic reception of Greco-Roman rhetoric in the 20th century is so far mostly under-investigated. The topic, however, constitutes an important desideratum of rhetoric research: A look into Arabic rhetorical theory in the last century is not only important with regard to the reception of rhetorical theories and questions linked to transcultural rhetorical theory, but it is at the same time crucial in order to understand the role of rhetoric in the religious field. While different studies of modern Islamic preaching from an anthropological context mention the importance of rhetorical theory (cf. Richard Antoun, Patrick Gaffney, Charles Hirschkind), they mainly focus on practice. An analysis of rhetoric manuals and theoretic discourse is therefore all the more desirable.

This paper analyses the use, interpretation, and adaptation of central concepts of Greco-Roman rhetorical theory in Egypt on the basis of a selection of prominent Islamic preaching manuals from the 20th century written in Egypt but used also beyond. The findings will be set into relation with the manuals' depiction of the history of Islamic preaching. Selected examples from my fieldwork in Egypt (2011-2014) will serve to illustrate main aspects.



**Schulz, Verena (Ludwig-Maximilians-Universität, München, Germany)**

**Zur Rhetorik der Dekomposition: Tyrannen in der römischen Historiographie**

Der Vortrag untersucht die Darstellung der ‚tyrannischen‘ römischen Kaiser in den Werken von Tacitus, Sueton und Cassius Dio (1. bis 3. Jh. n. Chr.) aus rhetorischer Perspektive. Im Mittelpunkt stehen dabei die rhetorischen Strategien, mittels derer die Autoren die ursprünglich positiv kodierten Motive der zeitgenössischen Panegyrik zu Kaisern wie Nero und Domitian nach deren Tod negativ umkodieren.

Dieser Prozess der Umkodierung oder ‚Dekomposition‘ basiert auf verschiedenen literarischen Mechanismen, die einen rhetorischen Hintergrund haben. Dabei lassen sich drei rhetorische Hauptstrategien ausfindig machen. Erstens wird den Handlungen der Kaiser/Tyrannen auf narrativer Ebene eine neue bzw. fehlende Logik zugeschrieben, die ihre Aktionen in der Art, wie sie im Text aufeinander folgen und aufbauen, absichtlich sinnlos erscheinen lässt. Zweitens werden durch Inneneinblicke in die Motive der Figuren neue Kausalzusammenhänge postuliert, die ihr Verhalten negativ bewerten. Drittens werden Eigenschaften der Kaiser/Tyrannen mit negativ konnotierten Konzepten wie Fremdheit und Weiblichkeit in Verbindung gebracht.

Nero beispielsweise wird in der zeitgenössischen Panegyrik für seine Darstellung als Künstlerkaiser gerühmt. Sie wird mit Frieden und kulturellem Anspruch assoziiert. Wahrscheinlich hat der historische Nero sich und seine Politik damit auch griechisch-hellenistischen Kreisen angenähert. In der späteren Historiographie wird das Motiv dekomponiert, indem Nero als weltfremder, unmilitärischer und unmännlicher Künstler mit fragwürdigem Talent geschildert wird, der nur persönliche Interessen verfolgt. Sogar den großen Brand seiner Stadt Rom soll er zu einem Auftritt als Sänger genutzt haben. Dieses Nero-Beispiel zeigt, dass sich bei der Analyse der Mechanismen und der Bereiche der historiographischen Dekomposition insbesondere Überschneidungen mit der rhetorischen Charakterzeichnung und der Gattung der Invektive ergeben.

Ziel des Vortrages ist es, die Verfahren der rhetorischen Dekomposition in der römischen Historiographie und Biographie

herauszuarbeiten und die Unterschiede in der rhetorischen Praxis zwischen den Autoren zu erklären.

**Selby, James (Whitefield Academy, Overland Park, KS, USA)**

**The Description Stages of Aphthonius' *Progymnasmata* in Light of Hermogenes' *On Style: Abundance***

This paper will suggest correlations between the Description model provided by Aphthonius in his *Progymnasmata* and with the sub-style of Abundance in Hermogenes' treatise *On Style*. This treatment will then suggest how mastery of this *progymnasmata* stage in a 10th grade classroom prepares contemporary students to master the Canon of Style as presented in Hermogenes in the 11th and 12th grade. The first five components of Hermogenes Style rubric—Thought, Method, Diction, Figures, and Clauses—will be used to analyze the models provided in Aphthonius for areas of convergence and/or divergence. Examples of current student exercises and compositions will be used to evaluate the efficacy of these ancient methods of instruction in contemporary secondary writing instruction.

**Serra, Mauro (Università di Salerno, Salerno, Italy)**  
**The Dark Side of Persuasion from Parmenides to Plato**

Gorgias's *Encomium of Helen* is the text that shows persuasion's dark side in a more direct and therefore more openly challenging manner. In an attempt to exonerate Helen from the responsibility of having caused the Trojan War, Gorgias claims that, even if she was induced to act by persuasion, she could not be found guilty because the persuasion, through speech, exercised a constrictive and binding power from which the heroine could not escape. Many scholars have thought that Gorgias could not be serious in sustaining such a claim. After all, as the sophist seems to confirm through *Encomium's* concluding words, it would only be a sophisticated intellectual game. On the contrary, the purpose of my paper is to show that Gorgias's argument raises important questions about the relationship between language, persuasion and human agency. To do this I propose making a comparison between the Gorgias's claim and



the allegations made by Parmenides and Plato in relation to the same conceptual link between persuasion and necessity. In Parmenides, in fact, persuasion already appears to be closely linked to necessity. However in this philosopher's work, the link is mediated by the presence of the truth which is the object of the revelation given him by the goddess. Thus, it is the truth to impose itself by force of necessity due to its rational evidence and it can only be persuasive. Similarly, the Platonic Socrates, stating the need to follow the path traced by the *logos* repeatedly during the dialogues with his interlocutors, seems to presuppose the idea of a final agreement from which you are not able to escape because of rational evidence on which it is based. However, unlike Parmenides and Plato, for Gorgias communication has an eminently conflictual nature and truth is nothing but the unstable outcome of a conflict between different opinions. From this perspective, it is therefore more than ever necessary to bear in mind that persuasion can be a subtle and insidious form of violence and that, to avoid it, we have to equip ourselves with the same rhetorical weapons of our interlocutors.

**Sigrell, Anders (Lund University, Lund, Sweden)**  
*The Ethics of the Progymnasmata Exercises*

The preliminary exercises *progymnasmata* have, from being almost totally neglected, been highly recognized from various angles the last one and a half decades (Corbett & Connors 1999, Crowley & Hawhee 1999, D'Angelo 2000, Gibson 2014 and the Swedish *progymnasmata* project with a number of publications by among others Hansson, Sigrell and Eriksson). The question on the connection rhetoric-ethic has been on-going since antiquity. In this paper I will try to follow a proud trait from Isocrates and Quintilian and make the case that rhetoric and ethics are indissolubly united, and do that by showing that from one point of view the *progymnasmata* exercises could be seen as nothing but exercises for the moral good.

Even the Blaming exercise (*psogos/vituperatio*) can be seen as a morally good exercise, if you, for example, embrace the slogan that rhetoric could and should be an alternative to violence.

In this line also follows an answer to the accusation that rhetoric tries to make the weaker argument the stronger (among others Aristotle *Rhetoric* 1402a). The accusation is to the point.

The rhetorical domain is, to quote Aristotle, that "that could be otherwise" (1357a). If we do not try to make the weaker argument the stronger, and *vice versa*, we have beforehand decided which is the stronger argument. We have all changed our minds, also on matters where we were dead sure. If we all could embrace the fact that "this could be otherwise", and try to see the merits of an other position, there is a chance that rhetorical studies could make a real difference in this world. Thanks to, among other things, the recurrent position of the counter argument in the exercises, in line with Protagoras's proud slogan *anti-logos*, the *progymnasmata* exercises can be seen as moral exercises. The recurrent corresponding pairs in the exercises (for example Praise-Blame) is a practise to learn how to find the good counter argument, that might turn out to be the stronger one.

**Sirohi, Priya (Purdue University, West Lafayette, IN, USA)**

*Mujadila: Muslim Women in the Hadith as the Rhetorical "Weavers" of Emergent Islam*

The following paper argues that women interlocutors in the *hadith*, the collected sayings and stories of Mohammad, are critical sources for understanding the rhetorical landscape of early Islam. From Mohammad's revelation of the *Quran* in 610 AD to the spread of Islam in 654 AD, Muslims fought religious persecution and underwent stages of transmigration. Muslims established a new Islamic social order during this turmoil to create more cohesion. The *hadith* grew likely as a way to organize these new rules and record the evolving terms of Islam. It is therefore a complex picture of the rhetorically difficult process of crafting life as an emergent cultural group, one in which women played an important part.

Aisha, Um Sa'id, Qaila, and Asma were rhetorically sophisticated *mujadila*, or women interlocutors in the *hadith*. Aisha used her position as Mohammad's wife and her eloquence to resolve *zihar*, a highly informal pre-Islamic custom of marital separation, and create coherent rules for divorce. Um Sa'id collected stories of other women surrounding Mohammad form a complex network of women's lore. Qaila was a nomad who used her "fringe" understanding of homeland to narrate her life in relation to developments within Islam. She effectively created a

critical external perspective on Islam as well as a discursive space for other “outsiders”. Asma is widely known as women’s *khatiba*, or orator, who defended women’s rights through sermonizing. These women essentially “wove” the grounds rules of emergent Islam in narratively layered and historically situated rhetorical terms.

Acclaimed Arab-American scholar Mohja Kahf and Egyptian-American scholar Leila Ahmed are forerunning experts in the U.S. on women in the *hadith*. While their work is invaluable, it is not comprehensive, and they repeatedly call for further scholarship. Additionally, they work from comparative literature perspectives. While the *hadith* is an important literary text, it also has deep ramifications for non-Western rhetoric. This paper seeks to do more work situating women in the *hadith* firmly within historico-rhetorical terms and moving beyond literature. In doing so, it hopes to expand much needed academic ground for a non-Western rhetorical tradition within a Western context.

**Skouen, Tina (University of Oslo, Oslo, Norway)**  
**Ciceronian Myth in Joseph Conrad’s *Heart of Darkness* (1899)**

The status of language and, specifically, of the “savage discords” of the Congolese tribesmen is a recurrent *topos* in Joseph Conrad’s *Heart of Darkness*, as it has been in the existing criticism. The way in which Conrad describes the native language was an important reason for Chinua Achebe’s characterization of him as “a bloody racist”. As Edward Said and several others have emphasized, *Heart of Darkness* represents (and to some extent problematizes) the imperialist world-view that was standard in the late nineteenth century. The terms in which Conrad formulates this view were also entirely commonplace, deriving, as I would like to argue, from the Roman rhetoricians. The Ciceronian myth informing Conrad’s narrative deserves further attention, as does Conrad’s elaborate critique of eloquence. Throughout *Heart of Darkness*, Conrad plays upon the classical distinction between man and beast in terms of reason and speech. The “incomprehensible frenzy” of the “prehistoric” blacks is contrasted with the eloquent voice of the white colonizers, personified in the figure of Mr. Kurtz. When Mr. Kurtz speaks, everyone must listen. Who then is this man who gives people a thrill? According to Marlow, Conrad’s narrator, Kurtz is “a gifted creature,” his

preeminent gift being “his ability to talk.” His written report for the International Society for the Suppression of Savage Customs is said to be “vibrating with eloquence.” The report’s opening claim that the white man approaches the tribesmen “with the might as of a deity” recalls the Ciceronian assertion that the one who excels in reason and speech deserves to be worshipped as half a god. Yet in the end, Mr. Kurtz comes across as a caricature of the perfect orator. Not only is he found lacking in moral stamina, but he seems unable to seek “good counsel.” Conrad’s narrative brings to light the limitations of oratory as monologue: Mr. Kurtz’s “splendid monologues” are spellbinding, but ineffective when it comes to putting his “immense plans” into practice. Whereas Mr. Kurtz is celebrated for his oratorical skills, *Heart of Darkness* also raises some questions as to the value of such ancient skills in the new Empire.

**Smith, Dale (Ryerson University, Toronto, ON, Canada)**  
**Public Attitudes in the Cultural Expressions of the Civil Rights Era**

The 1960s Civil Rights movement not only changed the direction of racial policies in the United States, it also intensified an artistic and educational awareness of the traditions and contributions of African culture in the formation of 20th-century American society. Central to the creative and socially practical arguments offered in this era of emancipatory democracy was a focus on the expression and development of attitudes as signs of social value, belief, and incitements to action. In his study of “negro music in white America,” LeRoi Jones (later changed to Amiri Baraka) explained the expansion of black music by way of culturally specific experiences, arguing, “negro music can be seen to be the result of certain attitudes, certain specific ways of thinking about the world.” This presentation will consider the rhetorical use of attitude in the expansion of an awareness of world-views that enabled social change in the Civil Rights era. In particular, the talk will feature Jones’ arguments about the African-American approach to jazz and art as a rhetorical contribution to the community-based activism and education that helped shape the public culture of the period. The performance of specific attitudes enabled social actions that politicized

communities and permitted changes to policies in a formative moment of US culture.

**Smith, Tania S. (University of Calgary, Calgary, AB, Canada)**

**Eloquence and Persuasion in Anne MacVicar Grant's *Memoirs of an American Lady*, 1808**

This presentation will focus on the ways in which Anne MacVicar Grant (1755-1838) portrayed eloquence and persuasion within and among the European, African and Native American peoples in pre-revolutionary eighteenth-century North America. Mrs. Grant, also known as Anne Grant of Laggan, was a member of the early nineteenth-century Edinburgh *literati*. She published poetry, letters, essays, and memoirs, and earned a pension from King George in 1825 for her literary contributions (*Obituary*, 1839, p. 99). As a young child in the 1760s, Grant spent ten years living among Dutch settlers in Albany, New York while her father served as an officer in the British army. Her *Memoirs of An American Lady* (1808) is an ethnographic memoir of broad historical, geographic, and cultural scope that focuses on the family and community of her mentor Margarita (Catalina) Schuyler. In this work, Grant portrays and analyzes the speech and conduct of the Dutch community, their African slaves, and the Native American communities of the region, particularly the Mohawks, within the larger context of social, economic and political change. Her analysis shows the influence of the *Poems of Ossian* (Macpherson, 1760) and Hugh Blair's *Critical Dissertation on the Poems of Ossian* (1763) and *Lectures on Rhetoric and Belles Lettres* (1783). The work was also influenced by decades of much wider reading and intellectual correspondence on culture, language and literature while living in the Scottish Highlands (1769-1801). Thus, in her 1808 work, the reader is presented with the cultural and philosophical insights of a well-educated Scotswoman in her fifties who had lived among many peoples and had learned many languages. The book went through several editions printed in Edinburgh, London, and New York. Since her death, Anne Grant has rarely been the subject of criticism or history, but in recent years there has been great scholarly interest in her professional writing career and ethnographic works (Gottlieb, 2010; McNeil, 2010; Perkins, 2010; Shields, 2010). My research investigates Grant's participation in the rhetorical tradition through this work,

and indirectly, the eloquence of the historical characters and cultures she portrays.

**Spina, Luigi (Università degli studi di Napoli Federico II, Napoli, Italy)**

**Il circolo vizioso della *anaskeuê***

Nella maggior parte dei manuali di *Progymnasmata* (Aftonio, Pseudo-Ermogene, Nicolao, in parte Teone) la *anaskeuê* (confutazione) viene definita, spesso con la corrispettiva *kataskewê* (conferma), in modo molto preciso anche se non uniforme. Scopi, argomenti, limiti vengono individuati e proposti come esercizio di argomentazione e di produzione di testi per gli oratori (e non solo) in formazione. Alla confutazione vengono sottoposti sia racconti che fatti, sia parole, dunque, che eventi. L'area di testi e di fatti lasciata fuori, nei manuali, da questo esercizio potenzialmente molto invasivo è costituita solo dalle incontestabili verità e dalle incontestabili menzogne. Basta dunque un piccolo spiraglio di dubbio perché l'esercizio argomentativo possa applicarsi senza problemi. L'intervento cercherà di fare il punto sulla precettistica antica relativa alla *anaskeuê* e avanzerà l'ipotesi che un uso spregiudicato (e senza limiti) dell'esercizio si nasconda in forme moderne di revisionismo e negazionismo.

**Springer, Carl (Southern Illinois University, Edwardsville, IL, USA)**

**Luther's Cicero: The Roman Rhetor and the German Reformer**

Even though Cicero was not a Christian, and certainly not a Lutheran, Martin Luther expressed his fervent hope that God would still be able to show his favorite Latin prose author some sort of consideration in the life to come. At the very least, he was optimistic that Cicero would "sit much higher than Duke George," the ruler of Albertine Saxony and a staunch opponent of the Reformation. As a contribution to the larger field of the history of rhetoric, this paper will try to explain how a pagan Roman master of Latin literary style could make such a favorable impression so many centuries later on a biblical theologian who believed that eternal salvation was dependent upon faith in Jesus Christ alone.

In this paper I will argue on the basis of select passages from Luther's writings, especially his *Table Talks*, that he was not as enthusiastic as many contemporary humanists about either Cicero the prose stylist or Cicero qua philosopher. The Cicero whom Luther admired was not merely a talented wordsmith or a contemplative recluse, but represented rather the perfect union of *verba* and *res* (eloquence and substance). Luther's Cicero is the model of the public rhetor, a wise and busy man who delights to be at the center of the political stage where he might use to the best advantage of the state, not his military prowess or even his political connections, but his command of language, to teach, delight, and move others. Above all, I suggest, it is Cicero's brave willingness at the end of his life to speak out boldly against those whom he perceived to be enemies of the republic, his *parrhesia*, in other words, that most impressed the reformer of the church who was himself so deeply engaged with *verba* and *res* at such great personal risk a millennium and a half later. This study should help us to understand more precisely Cicero's influence on one of the most important leaders of the Reformation and the nature and extent of Luther's rhetorical debt to him.

**Steel, Catherine (University of Glasgow, Glasgow, UK)**

Rhetoric, Law and Careers in Republican Rome

The centrality of oratory in the public life of Republican Rome is now widely accepted (Millar 1998; Morstein-Marx 2004; Steel and van der Blom 2013). The implications for the skills, training and behaviour of individual members of the elite, however, have not yet been fully articulated. In particular, deliberative and forensic rhetoric made different demands on Roman politicians. Anyone in public life who had attained even moderate seniority could expect to address the Roman people, if only as a matter of routine dispersal of information. But speaking in the courts was not an inevitable part of even the most successful career: forensic rhetoric was the result of choice. Forensic practitioners overlapped with, but were by no means confined to, members of the Senate and included the politically active as well as those who spoke regularly, often as prosecutors, and were motivated largely by the opportunities for material gain.

This paper draws on the interim findings of the European Research Council-funded project, *The Fragments of the*

*Republican Roman Orators*, ([www.frro.gla.ac.uk](http://www.frro.gla.ac.uk)) in order to explore the role of forensic rhetoric and legal expertise within political careers. Although a large number of senators or future senators were involved in at least one forensic case in the public quaestiones, relatively few were involved in a larger number. Cicero was exceptional not only for his talent but also for his activity: there were few senatorial 'advocates'. Instead, we should see forensic rhetoric as an activity from which the returns rapidly diminished after the first appearance; few members of the elite found it worthwhile to speak regularly in the courts. This pattern of infrequent forensic oratory then raises important questions about training and education, and leads to the conclusion that much forensic oratory in the late Republic involved speech-writers and legal experts working for and with the speaker himself.

**Steinrück, Martin (University of Fribourg, Fribourg, Switzerland)**

John Tzetzes' and Poliziano's Prose Rhythm

In his *Lamia*, Poliziano uses a type of prose rhythm that has nothing in common with the usual Latin *ars dictaminis*, but could very well be explained as the byzantine rhythm he learned from his Greek teachers. John Tzetzes' letters serve as an example.

**Stille, Max (University of Heidelberg, Heidelberg, Germany)**

Arabic Rhetoric and Homiletic Practice in South Asia

The structure of the Arabic rhetoric tradition is not guided by one "authoritative text such as the 'rhetoric' of Aristotle"; rather, "by a multitude of interests [...] a complex net of interaction between different approaches develops". This paper explores how Islamicate South Asia figures in this net, disentangling the different roles Arabic rhetoric plays in different aspects of Islamic education and homiletic practice.

Initially, some points of the reception of the Arabic rhetoric tradition in South Asia will be described. In the case of *balāgha* (*ars bene dicendi*, literary rhetoric), translations into Urdu for the use at Islamic colleges (*madrasas*) have since the beginning of the 20th century been oriented towards new educational works

written in Arabic instead of being mediated by Persian as earlier receptions of *balāgha* have been. While recent Bengali translations build on prior translations to Urdu, they coincidentally link to the literary rhetoric of the Sanskrit tradition. Unlike *balāgha*, which forms a subject of Arabic and Coranic hermeneutics with a relatively clear scholarly tradition, receptions of *khaṭāba* (oratory, public speech) are part of a more open and heterogeneous field which includes publications on crowd and market psychology as well as rhetoric world-knowledge picked up from a variety of sources.

The comparatively little scholarly emphasis of works on *khaṭāba* corresponds to the system of Islamic colleges which teach homiletics as a separate practice of tutoring rather than as a part of the curriculum. One important aspect of this separation is that it allows for adoption to context-specific rhetoric, such as to literary expectations of different linguistic and regional communities. For example, contemporary homiletic practice in Bangladesh is decisively influenced by vocal and narrative models from Bengali narrative traditions. It seems that the net of Arabic rhetoric does not extend to that level or at least has to be supplanted by a study of Bengali oral aesthetics, suggestions for which conclude this paper.

**Stroud, Scott (University of Texas at Austin, Austin, TX, USA)**

Pluralism and Jaina Rhetoric: Strategies of Pluralistic Engagement in Mahavira and Haribhadra

How should one speak in situations of great diversity about serious religious and philosophical topics? How can one argue while still respecting one's opponents? This paper addresses these questions about pluralism and rhetoric in the diverse argumentative environment offered by ancient and classical India. Many cultures in south Asia argued for different philosophies (*darsanas*) in various ways. Increasingly, rhetorical scholars are examining how and why various figures from these cultures argued in the ways they did. While Buddhism and Hinduism have received growing attention, the rhetoric of Jainism has been understudied. This paper will explore how two important Jaina authors, Mahavira (599-527 B. C. E.) and Haribhadra (c. 700-770 C. E.), addressed the challenges of arguing for the Jaina religious-

philosophical viewpoint while still according respect to differing Hindu and Buddhist thinkers. Through a textual examination of the *Bhagavati Sutra* (recounting Mahavira's teachings) and Haribhadra's *Yogadrstisamuccaya*, we will explore the contours of a pluralistic form of assertion that (1) extends the Jaina worldview in light of divergent doctrines and (2) still shows argumentative respect for other traditions. Mahavira attempted to place his thought between the idealism of the *Upanishads* and the realism of early Buddhism, all the while granting each of these positions some amount of truth. Haribhadra was defending a developed Jaina view on religious practice, while still attempting to rhetorically grant other forms of yoga a large measure of legitimacy. Both thinkers attempted to practice argumentative non-violence (*ahimsa*) in their rhetorical engagements with disagreeing others. This paper demonstrates the sort of engaged pluralism that constitutes Jaina rhetoric, a way of advocating Jaina views on yoga, non-violence, and the path to purifying one's self (*jiva*) of its encumbering karmic matter while still maintaining the Jaina belief in a range of valid perspectives on the world. This combination of perspectivism and non-violence in assertion combine to form a unique rhetorical whole, and will contribute not only to our ideas of Jaina rhetoric, but also to our ideas of how pluralism and rhetoric differ across cultural borders of time and space.

**Struever, Nancy (Johns Hopkins University, Baltimore, MD, USA)**

Heidegger and the Visual Rhetoric of Renaissance/Reformation

We are familiar with Heidegger's pronouncement: "Rhetoric is the first fundamental hermeneutic of the everydayness of living together", (*Being and Time*, 138), but "the everydayness of living together" needs exploration. Heidegger's early radical revisionism was a program of "Destruktion", an attack on the terms of conventional philosophy; their use in argument entangled us in a tissue of begged questions. The phenomenological lectures of the early 1920's—including the 1924 lectures on Aristotle's *Rhetoric*—dismissed the entire "theoretical attitudinal complex", in order to focus on the pre-theoretical, the primordial, the "urspruenglich"; the lectures develop a new vocabulary of care, "Sorge", concerns, "Besorgen", articulated as understanding,



"Verstehen", disposition, "Befindlichkeit", locatedness, "Ver-fallen". Later in the *Origins of the Work of Art* Heidegger argues the visual arts deliver the primordial. This paper offers a Heideggerean version of the rhetoric of the visual arts of the Reformation/Renaissance, a rhetoric that investigates, not the delivery of late, sophisticated doctrines, but of the primordial: understandings, dispositions, locatednesses. Just so, Jacob Burckhardt had claimed a shift from painting as simply object of devotion to "Existenzbild": experience of the experience of the painter.

**Sullivan, Dale (North Dakota State University, Fargo, ND, USA) & Timmerman, David (Monmouth College, Monmouth, IL, USA)**

**Justin Martyr's Accommodating Rhetoric**

Justin Martyr, writing in about 150-160 C. E., produced three treatises that have come down to us, *The First Apology*, *The Second Apology*, and *Dialogue with Trypho*. Although he was born in Samaria, Justin, a Gentile, was unfamiliar with Christianity in his early life. Only after extended study of philosophy, including his study of Stoicism, Pythagoreanism, and Middle Platonism, did he encounter an aged Christian who brought him to Christianity.

In these three extant documents, Justin Martyr addresses three audiences: Roman magistrates and other rulers; Greeks, especially those familiar with philosophy, and liberal Hellenistic Jews. In this study we analyze the way he appeals to the values of these different audiences and how he uses common rhetorical arguments drawn from teachers of rhetoric.

In his apologetic rhetoric directed at Roman rulers, he appeals to civil values by relying on Aristotelian *topoi*, especially emphasizing the argument based on terms like justice and Christian. In his apologetic rhetoric directed toward Greeks, he argues that Christ is the *Logos*, the fulfillment of the Greek *Logos* that finds expression in Stoicism and Middle Platonism. In his *Dialogue with Trypho*, Justin cites Hebrew writings in great detail, arguing that they prophesied the coming of the Christ and that these prophecies find their fulfillment in Jesus. In each case, he ties his argument to values of his readers trying to help them reconceive Christianity in the context of their own beliefs.

The paper will document Justin's rhetorical appeals in more detail, linking them to the values of the readers and to rhetorical precepts as described by Aristotle, Cicero, and Quintilian. Although the paper does not claim that Justin Martyr studied rhetoric, it does make a case that he employed rhetorical strategies described by teachers of rhetoric. We speculate that educated Greeks of the second century C. E., especially those who studied Stoicism and Platonism, were likely to be familiar with the precepts and practice of rhetoric.

**Sullivan, Robert (Ithaca College, Ithaca, NY, USA)**

**"But he was a Greke borne and sauorith some what of retorike": Sir Thomas Elyot's Paradoxical Reception of Classical Rhetoric**

Over the course of his career as a Humanist and advisor to Henry VIII Sir Thomas Elyot (ca. 1490-1546) developed a rich account of the practices and responsibilities of counselors in an autocratic polity. The position with which his masterwork *The Boke Named the Governour* (1531) concludes, "the ende of all doctrine and studie is good counsayle," would be developed and tested in a number of his works, including *Doctrinal of Princes* (1532-3), *Pasquill the Playne* (1533), *Of That Knowledge Whiche Maketh a Man Wise* (1533), *Defense of Good Women* (1540), and *Image of Gouvernaunce* (1541). The net effect of his theorizing was to conceive systematically how language could be used by counselors for the good of the monarchical state, a rhetoric of counsel.

This essay argues that although Elyot's rhetoric of counsel was derived from Classical rhetoric, his attitude towards the art was greatly conflicted. In particular, in each of the works associated with his idealized concept of counsel, rhetoric is described as an empty sophistic of flatterers, hypocrites, and sycophants, the moral opposite of good counsel. Just as importantly, the basic task of Classical oratory, to speak persuasively in a democratic polity, was anathema for Elyot. To him, any participation of common citizens in government would have seemed simply bizarre, if not the first steps to violent anarchy. It is deeply paradoxical then, that in *The Boke Named the Governour* Elyot places the study of rhetoric and oratory at the center of his education for young nobles and elsewhere in his works he describes certain Classical

rhetoricians in glowing terms. The central character for Elyot's concept of a useful and morally responsible rhetoric would be Isocrates. Because of Isocrates' stylistic brilliance and the fact that he so often wrote to or for autocrats Elyot found Isocrates' works "to be compared in counsaile and short sentence with any booke, holy scripture excepted." This study then continues a two-fold investigation; how rhetoric was received by Humanists as a valued artifact of Classical antiquity, and, just as importantly, how it was actually used within the autocratic polities of the Renaissance.

**Swearingen, Jan (Texas A&M University, College Station, TX, USA)**  
**Ossian: Scotland's Noble Savage**

This study will explore the conflicting accounts and receptions of James Macpherson's Ossian poems, attributed to a highland bard, gathered from several different oral sources, and translated into English by Macpherson assisted by Hugh Blair. The first publication of the poems in 1763 included a prefatory "Dissertation" by Blair, acclaiming the natural genius of Ossian and deeming him the Homer of the north. Admired within Scotland as a vestige of the ancient highland heritage, the Ossian poems were rebuked early on by Samuel Johnson as fakes and as false representations of the highland "savages." However, the poems were translated quickly into the major European languages and by the late 1760s were enthusiastically received in America, where the admirers included Thomas Jefferson. Jefferson's comparison of Ossian's nobility and oratory with that of the Native American leaders he had heard speak led him to invoke the doctrines of natural genius and natural sublime that were circulating at the time, propelled by—among other figures,—Hugh Blair's lectures on rhetoric.

Dispute about the authenticity of Ossian's poetry continues and concerns several matters of interest to historians of rhetoric. First, how is the representation of speeches valued in histories, in rhetorical writings, and in literature? Can and should spoken rhetoric be taught by the study of written speeches—as has long been the practice in rhetorical curricula? Secondly, when an oral tradition is transcribed, much less translated, is it automatically rendered inauthentic? Parry and Lord inaugurated the twentieth-century discussion of this question. Blair's "Dissertation" reveals surprising insights into the issues of oral composition and the

transcription of oral traditions; he defends transcription and translation as an important tool of preserving "natural genius" and the "primitive sublime" which were hallmarks of eighteenth-century aesthetics. These concepts have rhetorical contours and a forgotten prominence within the history of rhetoric which needs to be recuperated.

**Swift, Christopher (Willamette University, Salem, OR, USA)**  
**Rhetoric without Romanticism**

The first studies of Friedrich Nietzsche's early writings on rhetoric already noted the influence upon them of nineteenth century romantic language theory and its antecedents. Beyond the sources with which Nietzsche is known to have been familiar, this connection is easily documented by comparing the notes for his lecture course on ancient rhetoric and the manuscript "Ueber Wahrheit und Lüge im aussermoralischen Sinne" (both from the 1870s) with August Wilhelm Schlegel's *Vorlesungen über schöne Literatur und Kunst* (delivered in 1801–02). Several of the most widely-discussed segments from Nietzsche's texts reproduce almost verbatim passages from Schlegel's, with the exception that where the earlier writer likened all language to poetry, the latter did so to rhetoric. This was not, at the time, however, an insignificant terminological distinction. To name Immanuel Kant's *Kritik der Urteilskraft* only as the representative of a widespread judgment, poetry in it was considered the highest of the arts. The romantic writers quite explicitly participated in a tradition that Nietzsche elsewhere attributed to Plato and called the "reform of rhetoric": it was to be saved by incorporation into a more elevated form of discourse. In this respect, Nietzsche's project was nearly diametrically opposed. He did not try to rescue rhetoric from its dishonorable reputation, but instead to insist that all language was subject to the same reproach once confined to the most brazen demagogues of antiquity. Describing all language as rhetoric rather than poetry replaced the greatest possible compliment with the ultimate insult. Nietzsche's later descriptions of Romanticism as a reprehensible form of metaphysical consolation also parallel his effort to expose the inescapable war embedded in all language rather than to be blinded by the promise of transcendence. His legacy should accordingly not be confused with that of the Romantics. While



they may have contributed to ongoing rehabilitations of rhetoric as a concept, Nietzsche sought—characteristically—to make use of its infamy in order to extend precisely its most negative qualities to those arts that had once been supposed to avoid them. In more general terms, rhetoricizing language was an antagonistic response to its romanticization.

**Tasseva Bencheva, Mina (Université de Strasbourg, Strasbourg, France)**

**Rhétorique, inspiration et dialogue des religions dans l'Antiquité**

La communication envisage le thème central de la conférence en s'intéressant à la manière dont la rhétorique était utilisée dans le cadre du dialogue des religions durant l'Antiquité. L'exposé proposé examine la façon dont un récit religieux préexistant dans la tradition juive pouvait être réécrit et enrichi pour être adapté à un public plus large, dans les conditions de la coexistence de cette tradition avec le polythéisme grec. Le récit de la création de la traduction dite des *Septante*, c'est-à-dire la version grecque du *Pentateuque*, est relaté par plusieurs auteurs anciens (Pseudo-Aristée, Philon d'Alexandrie, Flavius Josèphe). Selon ceux-ci, cette traduction fut élaborée dans des circonstances miraculeuses : elle était l'œuvre de soixante-dix sages qui travaillèrent séparément, mais qui, grâce à une intervention divine, parvinrent, sans s'être concertés, à un seul et même texte.

La communication s'intéresse à la version de ce récit telle que fournie par l'exégète juif Philon d'Alexandrie (Ier s. av. J.-C.-Ier s. ap. J.-C.) dans un passage de son traité *De vita Mosis* (II, 25-44). Elle propose une lecture nouvelle de ce passage montrant (1) qu'il a une forte résonance rhétorique et qu'il est composé selon les règles de la narration (*diegesis*) et (2) qu'il développe le thème de l'intervention divine en accord avec les théories polythéistes du rôle de l'inspiration (*enthousiasmos*) dans l'invention et dans la composition d'ouvrages religieux (théories reflétées chez Platon et Plutarque). Précisant comment Philon a adapté le récit de la création de la *Septante* en employant des structures, des termes et des thèmes de la tradition rhétorique polythéiste, l'enquête proposée fournit un exemple de l'apport de la rhétorique dans le dialogue des religions. La communication entend ainsi contribuer au thème central de la conférence en illustrant un rôle de la

rhétorique dans les relations entre les traditions religieuses et intellectuelles coexistantes au tournant de la nouvelle ère.

**Tempest, Kathryn (University of Roehampton, London, UK)**

**The 'Rhetoric of Anti-Rhetoric' in Cicero's *Pro Plancio***

Recent work on Attic oratory has shed light on the variety and nature of allegations of deception in the law courts and assemblies (Hesk 2000; Kremmydas 2013). These studies demonstrate that the 'rhetoric of anti-rhetoric' was an important trope in Athenian political culture generally and, more specifically, that anti-deception *topoi* were a powerful tool in constructing arguments from *ethos*. In the case of Roman Republican oratory, too, it has long been recognized – the point was made by Quintilian (*Inst. Orat.* 2.17.20-1) – that Cicero was capable of suppressing, distorting or misrepresenting the evidence. However, although many modern scholars have elucidated the various courtroom tactics that Cicero deployed to present the best possible case for his clients, the extent to which Cicero was accused of having deceived his audience, or how often he accused his opponents of being deceitful, remains to be examined.

This paper will begin by briefly surveying the evidence for anti-deception *topoi* in Cicero's forensic speeches, to demonstrate that there are surprisingly few instances in which Cicero's practice comes close to that of the Attic orators. However, it will primarily focus on Cicero's *Pro Plancio* which does, I believe, provide unique evidence for the adoption of this argumentative strategy. Delivered in 54 BC, when Cicero's political reputation was vulnerable, Cicero's speech documents the use of anti-rhetorical argumentation and its connection to *ethos*. In this paper I intend to examine the challenge the prosecutors (M. Iuventius Laterensis and L. Cassius Longinus) had launched against Cicero's *auctoritas*, and to elucidate what is unique about Cicero's response.

**Teodoro-Peris, Josep (Universitat de València, València, Spain)**

El discurso de las armas y las letras en los *Institutio-num Rhetoricarum libri III* de Fadrique Furió Ceriol

El secular debate sobre la supremacía de la pluma o de la espada, que ya aparece en Plutarco, retoma fuerza e interés con dos fenómenos paralelos que se influyen mutuamente: La extensión y profundización de las corrientes humanistas a partir del s. XVI, y la creación de nuevas entidades estatales más potentes y ligadas a la expansión comercial y militar. Fadrique Furió Ceriol discute en la introducción a su retórica este tópico literario, y concede la supremacía a las letras durante uno de los momentos más duros de la rebelión de Flandes contra Felipe II. Consideramos que esta posición del autor debe ser explicada poniéndola en relación con el resto de sus obras y, sobre todo, de su concepción de la retórica como un instrumento práctico para la formación y funcionamiento de la sociedad civil, de larga tradición posterior.

**Tharp, Allison (The University of Southern Mississippi, Hattiesburg, MS, USA)**

The Rhetoric of Containment in Rebecca Harding Davis's and Harriet Jacobs's Protest Literature

Literary scholarship on protest literature has increased in the last decade, but it tends to fall into two broad categories: the analysis of literature from specific protest movements, and the analysis of protest literature generally. These attempts can end up missing fruitful areas of analysis, either through failing to recognize connections between movements or through anthologizing protest texts while offering little in the way of analysis. While communication scholarship has examined protest movements for decades, the emphasis has often been on physical demonstrations rather than creative literature, as can be seen in the work of Robert Hariman, John Lucaites, Charles Morris, and Stephen Browne. My project adds to both of these fields: I examine historical contexts, locate a rhetorical technique that connects protest literature across movements, and emphasize the rhetoric of creative writing and the power this writing has to

constantly push readers to revise their own, often flawed, understanding of the world around them.

This project is a rhetorical analysis of nineteenth century protest literature. My paper will analyze the metaphorical functions of the garret in Harriet Jacobs's *Incidents in the Life of a Slave Girl* and the living space in Rebecca Harding Davis's *Life in the Iron Mills*. These images of physical containment are literal depictions of a physical body contained in a small space that simultaneously function as a thematic commentary on social oppression. Using Kenneth Burke's notion of "the terministic screen", I argue that through these images of containment, Davis and Jacobs expose the idea of American promise, defined in foundational American documents like *The Declaration of Independence*, as a myth. Through the use of the rhetoric of containment—depicted through imagery and authorial intrusion—these texts operate as a call-and-response to foundational American documents and argue that certain groups are excluded from the American promise by the oppressive social containment of the nineteenth century.

**Thompson, Nathan (California State University, Sacramento, CA, USA)**

A Clear Need to Revisit *Obscuritas*: Clarifying the Role of Obscurity in Christian Rhetoric

In the 2013 edition of *Advances of the History of Rhetoric* (Vol 16.1), an article written by Martin Camper appeared entitled "The Stylistic Virtues of Clarity and Obscurity in Augustine of Hippo's *de Doctrina Christiana*." In this article, Camper demonstrates that Augustine broadens the classical conception of *obscuritas* by allowing the concept to be a stylistic virtue in a limited rhetorical situation (the Scriptures). While Camper's arguments are, overall, well founded, they fall short in two areas. First, Camper suggests that Augustine's advice to his preacher "opposes Quintilian's position" because Augustine would allow his preacher to choose an uncultivated word if it made the message clearer. Second, Camper appears to overplay the symbiotic relationship between *perspicuitas* (clarity) and *obscuritas* in the Scriptures. Thus, the current study sets out to argue that, on a practical level, Quintilian and Augustine both advise their readers to prioritize clarity over grammar and second, that Augustine views *obscuritas* as a

rhetorical tool for God's self-disclosure. Rather than simply working harmoniously with clarity, *obscuritas* becomes a rhetorical strategy for highlighting eternal ideas that are incommunicable to human reason. This forces the Christian reader to grow through the struggle to prioritize substance over appearance, a conversation that has long held a place in religious rhetoric. When these issues are properly considered, a far more complete and clearer perspective of *obscuritas* emerges.

**Till, Dietmar (Universität Tübingen, Tübingen, Germany)**

**Christian Weise and the 'Comedy of Compliments' – Rhetorical Education in the Late 17th Century**

Christian Weise (1642-1708) is one of the most important (and also one of the most productive) rhetoricians of the baroque period. He held positions at grammar schools in Weißenfels and Zittau (both Germany) and wrote about 10 books on rhetoric (and also a remarkable number of theater plays and novels).

Playing theatre for Weise is part of the rhetorical training: Students practice rhetoric by playing. This was important because in the transition from academic (text-based: long speeches are given) rhetoric to court rhetoric (more performance-oriented: 'compliments', i.e. short speeches, are presented to the emperor etc.) improvisation, situation, *actio* (the body of the orator) and questions of the courtly *decorum* became dominant

In his textbook *Der politische Redner (The Political Orator, 1678)* Weise inserts the text of a comedy of about 100 pages (the voluminous book itself covers more than 1000 pages).

The paper will analyse Weise's play within the history of rhetoric and school theatre in Germany in the late 17th-century.

**Toth, Ida (Oxford University, Oxford, UK)**  
**Early Palaiologan Imperial Orations**

Using the rhetorical output of the Constantinopolitan orators Manuel/Maximos Holobolos, George/Gregory of Cyprus, Maximos Planoudes and Nikephoros Gregoras as case studies, this paper will examine the literary *personae* and purposefully created

authorial voices of late Byzantine imperial encomiasts for the evidence they provide about the creation, context and consumption of imperial rhetoric in the first hundred years of the Palaiologan rule.

**Turner, Joseph (University of Louisville, Louisville, KY, USA)**

**Performing Anger: Rhetoric, Poetic, and Chaucer's *Merchant's Tale***

There is a long scholarly debate over the relationship between medieval rhetoric and Chaucer's poetry. J. M. Manly, in 1926, and James Murphy, in 1964, outlined the basic terms of this debate for subsequent generations of scholars. Manly argued that medieval rhetoric is confined to stylistic ornamentation, and Murphy responded by noting that Chaucer likely encountered these stylistic figures through grammar texts rather than such arts of poetry and prose as Geoffrey of Vinsauf's *Poetria Nova*. Recently, however, such scholars as Marjorie Curry Woods and Martin Camargo have urged us to reappraise Manly's and Murphy's narratives. Specifically, Woods has highlighted potential overlap between the *progymnasmata* tradition and Chaucer's depiction of women's speech in *The Legend of Good Women*, and Camargo argued for reconsideration of the importance of medieval rhetoric on Chaucer's understandings of argumentation and delivery. This talk forwards the work of Woods and Camargo by arguing that a reconsideration of medieval classroom rhetoric can help us better understand both the production of Chaucer's *Canterbury Tales* and the culture in which those tales circulated.

Toward those ends, this paper argues that Proserpina's speech in Chaucer's *Merchant's Tale* grows from imitative exercises in the grammar classroom. Woods has demonstrated that medieval schoolboys frequently composed and performed texts imitating mythical women who had been subjected to sexual assault. Chaucer, I argue, builds his depiction of Proserpina from Claudian's *De Raptu Proserpinae*, a text commonly included in the *Cato Book* and frequently used in medieval grammar classrooms. Moreover, this work further highlights Chaucer's debt to classroom rhetoric by arguing that Proserpina's angry speech is informed by Geoffrey of Vinsauf's advice on delivery in the *Poetria Nova*. This paper, then, serves several purposes: to emphasize the

interplay of classroom rhetoric and Chaucer's poetry, to support and forward recent scholarly work reemphasizing the relationship between medieval rhetoric and poetic, and to argue for continued revision of narratives of disciplinary history that would minimize the relationship between rhetorical theory and poetic composition.

**Ulrich, Anne (Universität Tübingen, Tübingen, Germany)**

**The *pharmakon* Metaphor and Modern Persuasion Research**

Although the 'effect' or 'success' of communication are crucial for rhetorical thinking, the two concepts form an empty space in the ancient rhetorical theory. Whereas the means of persuasion that are applied to achieve a certain effect have been studied meticulously, the few remarks on the success of rhetorical action are scattered across different sections of rhetorical theory: e.g. the study of figures (see the remarks on *admiratio* in Cic. *part. orat.* 9,32), the judgment of the hearers in the three kinds of causes (Arist. *rhét.* 1358a 35ff.) or, more particularly, the emotions. One of the most powerful concepts is certainly Gorgias' 'chemist' understanding of rhetoric in the *Encomium of Helen* (Gorg. *fr.* 11.8). The underlying concept is based on transfer and identification. By analogy with the *pharmakon*, an almost physical force is attributed to *logos*.

Astonishingly, persuasion and message effects research in the 20th century use related concepts that are going back to contagion models in the mass psychology propaganda theories. In my view, they are also 'survivals' of the *pharmakon* metaphor, as in the 'hypodermic needle' model, which is a variation of the stimulus-response-model, or as in 'inoculation' theories that induce 'resistance' to persuasion (McGuire 1964).

On the one hand, my contribution focuses on a reconceptualization of the *pharmakon* metaphor and its contemporary survivals as theoretical models of 'rhetorical effect'. What kind of relation is claimed between 'cause' and 'effect'? What kinds of changes are considered as 'effect'? What are the differences between ancient and modern thought? On the other hand, I aim to reveal the discursive meaning of 'effect' as a rhetorical commonplace. It is quite remarkable that those

persuasion models display a rather negative and disproportionately powerful image of rhetoric – whereas their own concept of communication is differentiated and oriented towards understanding. Thus, the contribution also aims to adjust this conception of effect in the tradition of the *pharmakon* metaphor.

**Valiavitcharska, Vessela (University of Maryland, College Park, MD, USA)**

**Sign, Language, and Rhetoric in the Middle Byzantine Tradition**

"Logos," says the fourth-century philosopher and sophist Sopatros of Apamea, "is the token of a human being. It is the invention of the gods yet a mark of humanity, a sign of the quality of a soul, according to which the soul's energies (ἐνέργειαι) are brought forth. There are two kinds of discourse: that which is in the mind (λόγος προφορικός) and that which is enunciated (λόγος ἐνδιὰθετος)."

Sopatros expresses a philosophy of language situated within the Neoplatonic tradition, which adopted Plotinus' radical apophaticism related to the One as well as its corollary—the deficiency of human thinking and discourse based on images, impressions, and discursive sequences of the sensible world. Yet the Neoplatonic terms will be appropriated and re-contextualized by the middle Byzantine rhetoricians Anonymous (Walz, *Rhetores graeci* vol. 7), John Siceliotos, and John Doxapatres in a textured theory of the symbolic function of words and images, which conceives of rhetoric as a divine gift and a good of the highest order. This theory of language, first spelled out in Basil of Caesarea's fourth-century treatise *Against Eunomius*, comes to play an important role in the Byzantine iconoclastic controversy in defining the nature and function of symbols and their referents. By the eleventh century it has been adopted as part of the intellectual currency and has prompted a rethinking of the role of rhetoric beyond designating it as a tool for good or bad. Reasoned (λογικός) discourse is defined as an illumination of the mind, and rhetoric, its material procession, as a flowering of the energies or activities of the soul, which produces the reality of political life. Rhetoric becomes the act of using language in order to both express the "mystery" of divine creation and to participate in that

mystery, thereby generating a new reality—that of bringing both the individual and the state into an effusive and abundant fulfillment of the divine will.

### Vallozza, Maddalena (Università degli Studi della Tuscia, Viterbo, Italy)

#### Epidittica, dialogo, scuola nel IV secolo: Isocrate

Nell'ultima sezione dell'ultima opera, il *Panatenaico* (200-272), Isocrate offre di sé l'immagine di un maestro che tende a orientare con lungo impegno le sue pagine verso l'eccellenza e a costruire un prodotto epidittico perfetto. Ad un tempo il maestro trova nella scuola la prima e fondamentale area di fruitori, di per sé non ostile, capace però di parole severe, se opportune. La retorica è qui una forma di sapere inscindibile dal dialogo e dalla scuola, perché nasce dal dialogo e offre gli strumenti per una riflessione sul discorso.

Ma questo carattere aperto, a più voci, che l'ultima sezione del *Panatenaico* presenta, pur nell'ampiezza e nella complessità della sua struttura, non è affatto inatteso. Nell'*Areopagitico* (56-59), nell'*Antidosi* (140-153), nel *Filippo* (2-9 e 17-23), Isocrate apre il discorso al dialogo, ne rompe la forma e lo steccato che impedisce al destinatario di controllarne il valore argomentativo.

Una netta teorizzazione del dialogo nell'epidittica è peraltro nella *I Lettera* (1-4), dove Isocrate si rammarica di non poter comunicare a voce con Dionigi e sostiene che nell'immediata synousia il rapporto con il destinatario è meno difficile. Inoltre, nei proemi e nelle chiuse, Isocrate, fin dal *Panegirico* (1-14 e 187-189) lascia spazio a una movenza nuova e giudica il discorso dall'esterno. Nell'analisi del tema da scegliere, dei pericoli da evitare, nella sofferta e paziente ricerca di un metodo per l'epidittica, una ricerca nella quale la scuola gioca un ruolo fondamentale, affiora quel *poietikon pragma* che Isocrate propone fin dal discorso *Contro i sofisti* (12): una retorica non chiusa nelle rigide norme di un testo manualistico, la *tetagmene technē*, ma un insegnamento dinamico, interattivo.

### van Berkel, Tazuko (Leiden University, Leiden, Netherlands)

#### Between Transparency and Expertise: the Rhetoric of Numbers in Classical Athenian Politics and Contemporary Civil Society

In Classical Athens (5th -4th century B.C.E.) politics was in an important sense conducted through numerical data, ranging from the publication of financial records to deliberative speeches in the assembly shaped as public calculations. However, ancient rhetorical theory is remarkably silent on the topic of numbers. In this paper, the rhetoric of numbers in Athenian political practice will be analyzed and compared to modern democratic ideology.

It will be argued that in modern political discourse the legitimacy of quantification is largely based on claims of science from which they derive their claims of objectivity (PORTER, POWER). In Classical Athens, by contrast, the political efficacy of numbers is rather based on the (conflicting) claims of personal expertise and public transparency. Politicians using numbers in decision-making appropriate numerical expertise and adopt the role of teacher in numerical matters at the service of a democratic audience (KALLET, PAPAGEORGIOU). At the same time, the efficacy of the rhetoric of numbers relies on a representation of numbers and calculations as publicly accessible and executable by anyone.

This will be demonstrated by means of an analysis of the rhetoric of numbers in (1) Thucydides' representation of Pericles' politics of numbers (2.13); (2) Aristophanes' comic parody of the rhetoric of numbers (*Vesp.* 526-724); (3) a selection of 4th-century symbouleutic speeches. Special focus will be on the linguistic and discursive means used by politicians to appropriate expertise and to shape their interaction with the audience: e.g. the role of numerical accuracy (*akribeia*) and the use of number qualifiers ("approximately"), second-person forms and imperative constructions that invite the audience to participate in the calculation.

Analysis along these lines will shed light on a phenomenon overlooked by in ancient rhetorical theory but abundantly used in practice: the rhetoric of numbers.

**van den Berg, Christopher (Amherst College,  
Amherst, MA, USA)**

### Getting Literary History: Cicero's *Brutus* and the Culture Appropriation Wars of the Late Republic

Cicero's *Brutus* has long been a valuable witness for the history of oratory and "Atticism." Scholars of poetry have also noted its significant, if distorting, construction of Rome's literary past (Barchiesi (1962), Goldberg (1995), Hinds (1998)). Yet *Brutus* is equally a sustained theorization of Roman cultural appropriation. In light of that claim, this paper examines the interconnection of cultural appropriation and the creation of literary history. Three distinct yet interrelated models of appropriation appear in *Brutus*: literary genealogy internal to the text, Cicero's conception of the utility of Greek culture, and Roman imperial domination. To create his own version of literary history, Cicero first establishes a lineage of significant forerunners: Aristophanes and Eupolis, documenters of Athenian oratory whose habits are seized upon by Ennius and Accius, all of whom Cicero appropriates in turn. This notable instance of "do-it-yourself tradition" (Hinds (1998)) transforms both culture and genre: the citation of poetic authorities is accompanied by Cicero's repositioning of literary history from poetry to prose. Cicero likewise fends off competing efforts to ply Greek cultural wares as Roman products: the proper use of language (Caesar's *de Analogia*), the exemplary tradition (Greek versus Roman biography and Atticus' *Liber Annalis*), and the command of time and history (calendrical reform, Atticus' *Liber*, and Caesar's ascendancy; cf. Feeney (2007)). The discourse of literary history is a simultaneous appropriation of Greek forerunners and a rejection of Roman rivals in that appropriation. These considerations illuminate a shift in Cicero's attitude to "Greekness," from "anti-Hellenism" (mid-50's, Zetzel (2003)) to "anti-Philhellenism" (mid-40's).

**van den Berg, Baukje (University of Amsterdam,  
Amsterdam, Netherlands)**

### Eustathius of Thessaloniki on Homer as a Skilful Orator and a Teacher of Rhetoric

Throughout the Byzantine millennium it was rhetorical education that marked the educated man. Rhetorical skills were a

prerequisite for anyone aspiring to enter the imperial bureaucracy. This importance of rhetoric especially applies to the twelfth century, which has been designated as 'the age of rhetoric' (Magdalino 1993:336). It was in this century that Eustathius of Thessaloniki (c.1115-1195), teacher of rhetoric and official court orator, composed monumental commentaries on Homer's *Iliad* and *Odyssey*.

Eustathius employs ancient rhetorical theory, especially the handbooks by Hermogenes (second century AD) and Aphthonius (fourth century AD), for his analysis of the Homeric poems, as has been recognized by Lindberg (1977) and Van der Valk (1971-1987). In this paper I will further examine the place of rhetoric in Eustathius' commentaries and argue that he presents Homer both as a skilful orator and a teacher of rhetoric.

According to Eustathius, poetry is panegyric oratory and Homer, the greatest poet, is the ideal orator. In the first part of my paper I will explore Eustathius' conception of the ideal orator by examining those characteristics of Homeric poetry that he considers to be indicative of Homer's rhetorical skill. As we will see, in Eustathius' view the poet deliberately brings his rhetorical skills to the fore in order to both prove himself to be an excellent orator and teach his audience lessons in rhetoric. Secondly, I will examine why Eustathius presents Homer as orator and teacher of rhetoric. I will suggest that by claiming to present lessons already inherent in the Homeric epics Eustathius actually supports his own rhetorical instructions with the authority of the greatest poet. He projects his didactical program on Homer. In other words, the didactical goals of Eustathius and Homer the teacher correspond: a thorough grasp of the methods and techniques that Homer the skilful orator employed enables the future orator to apply them himself.

**Vatri, Alessandro (University of Oxford, Oxford, UK)**  
Ancient Greek Didactics and the Hidden Rhetoric of  
Clarification

Virtually all the extant Greek rhetorical treatises identify clarity as a prominent textual feature. At the same time remarks on clarity are frequent in literary genres that portray conversational interactions. Characters in drama or dialogue may ask for clarifications, or simply admit that they failed to understand what



some other character said. In Plato such exchanges are far from rare (e.g. *Lg.* 664d–5a, *Smp.* 206b). In texts or speeches with a didactic purpose it is often the case that the author/speaker himself declares that he will reformulate more clearly what he just said (e.g. *Isoc.* 7.36).

If clarity as a concept was explicitly investigated in the rhetorical literature, a 'latent' theory seems to be presupposed by texts which are neither specifically concerned with the formulation of rhetorical and stylistic principles nor immediately influenced by rhetorical teaching as we know it (cf. C. Balla, 'Plato and Aristotle on Rhetorical Empiricism', *Rhetorica* 25 (2007), 73–85). Authors of such texts seem aware of the textual features which determine clarity or obscurity and are able to consciously manipulate them as a didactic strategy (cf. Arist. *Rh.* 1410b21–6, Demetr. *Eloc.* 222).

This paper examines clarification in Plato's dialogues in comparison with the Hippocratic Corpus. This was chosen to represent roughly contemporary technical and more explicitly didactic texts; in addition, it contains rhetorically informed works aimed at a non-specialist audience (cf. R. Thomas, *Herodotus in Context*, Cambridge 2000). The Platonic and Hippocratic corpora provide a wealth of material for analysis and represent disciplines which had many points of overlap in antiquity. Moreover, they were both looked at as models of scientific and didactic writing throughout the history of Greek (and Western) science (one thinks, for instance, of Galen).

**Viidebaum, Laura (University of Cambridge, Cambridge, UK)**  
**Dio's Rhetoric of Philosophy**

This paper focuses on Dio's understanding and promoting of philosophy. It is evident from his writings, and has been discussed in the scholarship, that Dio was particularly fascinated by the figure of Sokrates, who is also the most often quoted philosopher in his orations. In his praise of Sokrates and the philosophical tradition which the latter has come to represent (i.e. one with strong emphasis on orality and on ethical commitments of philosophy), Dio is deeply rooted in the culture and preoccupations of the Second Sophistic, but seems at the same time to revisit or refashion himself as taking part, at least to some

extent, in the debates of the fourth century BCE Athens. Aside from evoking personages from that period, there are also a good number of themes in Dio's works that remind us of an early fourth century BCE setting, for example his discussions on prose and poetry and their role in teaching, his concerns for self-presentation in his orations, his contemplations on the role of philosophy as distinct from that of rhetoric or oratory and sophistry, to name perhaps the most widespread ones.

This paper has a twofold aim: first to explore Dio's concept of philosophy by looking at what he tells us about his understanding of philosophy (and philosophers) in his orations (especially in *orations* 53, 70–71), and how Dio sees the distinction between rhetoric and philosophy; secondly to see how what he says about his philosophy is reflected in the way he writes philosophy, and in his choice of authorities he explicitly and/or implicitly follows in advocating his position on the importance of philosophy. What is to be gained by restaging the debate about rhetoric and philosophy of the fourth century BCE? In reply to the second aim, Dio will be shown to make use of many compositional strategies and arguments that are characteristic of another fourth century BCE philosopher and rhetorician – Isocrates, who is curiously never mentioned in Dio's orations.

**Viklund, Jon (Uppsala University, Uppsala, Sweden)**  
**Distant Reading and Close Encounters: How to Explore Historical Attitudes toward Rhetoric in Very Large Text Collections**

Investigations of the history of rhetoric are generally focused on major works of the time, or texts that are in some sense considered representative for the object of study. Research in the digital humanities has open up new methodological paths. We are now, as it were, living in the age of big data. Thanks to mass digitization, we can make quantitative analyses that help us to discover patterns of change in large-scale materials and over long periods of time. During the last decades, advanced methods of data mining have been used in the humanities field (e.g. "culturomics"), but mostly by non-humanities scholars, and we have still little knowledge of how to use the tools in order to produce valuable results in, for example, the historical disciplines. That, of course, also goes for the History of rhetoric. As part of a



large research project in the making, the paper (based on a work co-authored with prof. Lars Borin, Centre for Language Technology, U. of Gothenburg) will discuss these new approaches in relation to history of rhetoric studies. It argues that data mining and “distant reading” (cf. Franco Moretti), in combination with close, qualitative analyses, might be of great value for the study of trends and transformations of rhetorical practices. The focus of the larger project is the development of political rhetoric and argumentative language, as it is played out in Swedish 19th century newspapers. The paper will present the result of a pilot study that will test the method through a more limited research question (however rather large by comparison): what distinguishes “rhetoric”, “eloquence”, “the orator”, and the like, in public discourse during the period 1850 to 1920? That is, during this time of democratization how does the view of rhetoric change, and which values are attached to the topos of the rhetorical in articles about public affairs?

**Vitale, María Alejandra (Universidad de Buenos Aires, Buenos Aires, Argentina)**

**Género epidíctico y culturas políticas en Argentina.  
El caso de los discursos en torno a la muerte de  
Jorge R. Videla**

Este trabajo aborda discursos epidícticos producidos tras la muerte en 2013 de Jorge R. Videla, primer presidente de la última dictadura militar de Argentina. Se trata de los avisos fúnebres publicados por el diario *La Nación* y de pronunciamientos de políticos reproducidos en el artículo “Los políticos hablan de la muerte de Jorge Rafael Videla”, del mismo diario. Indaga en el vínculo del género epidíctico con los valores que unen a una comunidad y su relación con las culturas políticas, reconociendo que, como sostiene Kraus (2013), las culturas se definen por las normas, los valores y las creencias que una comunidad asume.

Aristóteles sostiene que el género epidíctico (*Ret.* I, 9) considera las acciones admitidas por todos; Pernot (1993), siguiendo a Aristóteles, plantea que en este género oratorio el auditorio es una especie de juez que dictamina sobre la calidad del discurso y no interviene para escoger entre posiciones antagónicas. Perelman y Olbrechts-Tyteca (1950, 1958) postulan como características la comunión sobre valores admitidos y la

ausencia de polémica. Este rasgo fue señalado también por Lausberg (1967). Los avisos fúnebres dedicados a Videla – por amigos y ciudadanos comunes – presentan la particularidad de que manifiestan una alta dimensión polémica que se enfrenta con la doxa hegemónica en la sociedad argentina, condenatoria de la violación de los derechos humanos por parte de Videla, que motivó su prisión perpetua por crímenes de lesa humanidad. En efecto, si bien los avisos fúnebres y los discursos de los políticos usan casi los mismos topos específicos del género epidíctico que ha enumerado Pernot (1993), contrariamente a los políticos, que vituperan a Videla y se adecuan a la opinión de la mayoría, los avisos fúnebres lo alaban. De este modo, los dos grupos de discursos se diferencian en las expresiones que lo designan, en los actos de habla que le dirigen y en presentarlo como modelo o antimodelo. Remiten, en suma, a dos culturas políticas dispares; una, mayoritaria, democrática, rechaza los métodos ilegales que usó Videla para combatir a la guerrilla de los setenta; otra, residual, autoritaria, valora aún esas acciones como salvadoras de la Patria.

**Volonaki, Eleni (University of Peloponnese, Kalamata, Greece)**  
**Symbouleutic Oratory: Theory and Practice**

Symbouleutic speeches addressing the Athenian Assembly or the courts by statesmen (*symbouloi*) were concerned with questions of policy. According to ancient rhetoricians (Aristotle, *Rhetoric* 1.4.7–13 1359b–60a; *Rhetoric to Alexander* 2 1423a), these included ways and means (*poroi*), war and peace, the defence of the country, imports and exports, religious ritual, the form of constitution, finance and legislation. In order to persuade or dissuade from certain acts, politicians would appeal to the ‘good’ and ‘useful’, as well as physical and spiritual virtues (Aristotle, *Rhetoric* 1.1360b14–29).

The Athenians expected their politicians to display a degree of oratorical ability; therefore symbouleutic speeches were not composed by speechwriters (*logographoi*) but constituted the politicians’ own work presented extemporaneously. In a few cases of symbouleutic oratory preserved, its author’s purpose may have been to publish his views, as in a political pamphlet, in order to promote his public career or vindicate his policies. Or its author

may not have been a politician at all, but a sophist or a propagandist.

The aim of the present paper is to compare the theoretical approach of rhetoricians to the purposes and role of symbouleutic oratory with the surviving symbouleutic orations, in particular the political speeches, which were actually delivered in fourth century Athens.

The orator and political figure who actually delivered advisory speeches was Demosthenes and it's worth exploring the extent to which his symbouleutic oratory enhances the rhetoricians' theories on this kind of rhetoric. All of Demosthenes' advisory speeches reflect his increased interest in the welfare of the city as a whole. In Demosthenes' first symbouleutic oration (*On the Navy Boards*, 14) appear the common places recommended in textbooks: relevance, value, law and practice. In his speeches that represent his fight against Philip II, Demosthenes took account of the concepts of value and certainty and supported his own opposition as the only possible practice. As will be shown, Demosthenes' forceful arguments and passion against the enemies of Greece, Athens in particular, appear to depart from the rhetoricians' approaches to symbouleutic oratory though keeping to the same concepts and values.

### Voudouri, Alexandra (National and Kapodistrian University, Athenai, Greece)

Libanios' *Antiochikos* as the First Independent City Praise to Contain an Extent City Description or the Last Evolutionary Stage of a Rhetorical Genus

The broader field of my paper is Greek epideictic rhetoric, while my focus will be on the special genre of city encomia and particularly on the ekphrastic-descriptive sections of the "independent" city encomia. The latter emerged sporadically only in the middle 2nd century AD as an evolution of the much older and shorter "dependent" city praises and differed from their predecessors in two ways: Firstly, they were unusually long and, secondly, they were exclusively epideictic, meaning that they aimed neither at defending somebody nor at consulting the audience, but only at praising – at least *prima facie* – the specific cities.

The extensive independent city encomium, which I will be examining closer, is the one of Antiocheia written by the pagan rhetor Libanios as the official panegyric speech at the city's 356 AD Olympeia festival. Its attested rhetorical model was the likewise independent but relatively longer encomium of Athens called *Panathenaikos*, which was delivered by Aelius Aristides at the Panathenea festival of 155 AD. Although Libanios implemented most of *Panathenaikos*' specifications, the *Antiochikos* appears innovative enough in comparison to its source of inspiration.

The two texts are differentiated by their diametrically varying perception of the urban environment. The *Antiochikos* includes an extent ekphrasis of the center of Antiocheia and of its suburbs that covers 46 sections of the speech. On the other hand, the *Panathenaikos* dedicates just 4 paragraphs, in which he mentions in a rather formulaic manner the large size of the city, its walls, its roads and its meticulously constructed buildings – secular and sacral.

It is this long descriptive part of the *Antiochikos* that my paper aims to further investigate, firstly as an interpretative key to the speech itself, secondly as a characteristic feature of the growing "descriptive" trend between the 4th and the 7th c. AD and thirdly as a further step towards the perfection of the *laudes urbium*-genre.

### Vucetic, Martin (Universität Mainz, Mainz, Germany)

Stefan Nemanja und Amalrich I. bei Kaiser Manuel I. Komnenos in Konstantinopel: Das Funktionalisierungspotenzial von Herrschertreffen am Beispiel der Reden des Eustathios von Thessalonike

Gegenstand des Vortrags soll der Aufenthalt König Amalrichs I. von Jerusalem (1171) und derjenige des serbischen Župans Stefan Nemanja (1172) bei Kaiser Manuel I. Komnenos in Konstantinopel im Spiegel der Reden des Eustathios von Thessalonike sein.

Herrschertreffen wie die genannten setzten sich aus verschiedenen Elementen bzw. Bausteinen zusammen; zu denken ist etwa an Sicherheitsmaßnahmen, Begrüßungsmodi, den Austausch von Geschenken, ein vielfältiges

Unterhaltungsprogramm, welches das Treffen begleitete, das gemeinsame Mahl u.v.m. Dabei stand den Akteuren bei der Gestaltung von derlei Zusammenkünften ein großer „Pool“ solcher „Elemente“ bzw. „Bausteine“ zur Verfügung, auf die situationsbedingt zurückgegriffen werden konnte. Den einzelnen Maßnahmen kam ein nicht geringes Funktionalisierungspotenzial zu, und zwar nicht zuletzt auf literarischer Ebene. Die Art und Weise, wie ein Autor eine Zusammenkunft in seinen Text integrierte und wie er deren Ablauf konstruierte, gewährt insbesondere Einblicke in die vom Autor suggerierten Machtverhältnisse zwischen den sich begegnenden Herrschern. In meinem Vortrag sollen einige der von Eustathios genannten „Bausteine“ der Treffen Stefans und Amalrichs mit Manuel in Konstantinopel hinsichtlich ihrer Funktionen in der Rede des Autors untersucht und dabei auch nach möglichen literarischen Vorbildern Ausschau gehalten werden.

**Walker, Jeffrey (University of Texas at Austin,  
Austin, TX, USA)**

Joseph Rhakendytes and the Rhetoric of the Ant

This paper is a foray into Joseph Rhakendytes' largely-ignored *Synopsis of Rhetoric*, composed in the early 14th century as part of an encyclopedic project to concisely summarize "all" the practical knowledge needed for the man of political affairs. Rhakendytes, a monk and physician as well as a scholar / teacher, is mentioned in John Kantakouzenos' *History* as "a man famed for virtue and philosophy" in Constantinople around 1320, whom Andronikos III employed as an ambassador and mediator — although, as Kantakouzenos says, Rhakendytes was not a good orator and a "complete failure" at imperial panegyric (1.6.20c-21d).

Rhakendytes in the preface to his *Synopsis* admits that he is not a "fire-breathing" orator, and that his rhetorical talents are limited (especially with regard to style), and he presents himself as an Aristotelian. More broadly he presents himself as a provincial who could (or would) not master the ornate, evocative style favored in Constantinople. Thus one focus of this paper is to consider how (and how successfully) the *Synopsis* reconciles the standard Hermogenean lore with Aristotelian theory, using one as a frame for interpreting the other.

This paper also will consider the possible use(s) of Rhakendytes' rhetorical ideal for talking across social boundaries and its place in the rhetorical tradition. I think it possible that Rhakendytes is the author or "editor" of the fourth and last "Beggar-Prodromos" poem (in Eideneier's 1991 edition), a vernacular satire composed in "political verse." The evidence includes a series of resonances between the *Synopsis*'s autobiographical preface and the poem's proemium, the non-appearance of this poem in any manuscript before the 14th century, and other indicators. The speaker presents himself as a "young monk (*rhakendytes*)," says that he is no "lionlike" orator, and compares himself to an ant "rushing out against mighty beasts" to complain about the injustices at his monastery. Whoever wrote it, the poem exemplifies a "rhetoric of the ant" by which lessers can speak out against superiors — a rhetoric consistent, perhaps, with Joseph Rhakendytes' rhetorical ideal in the *Synopsis*.

**Walzer, Arthur (University of Minnesota,  
Minneapolis, MN, USA)**

Critical Method and the Rhetoric of Counsel in  
Thomas Elyot's *Defence of Good Women*

Have we overstated the importance of the English grammar school as a shaping influence on literary work in Tudor England? Was the culture of the Tudor court in fact more important in shaping the character of the poetry, drama, and dialogues of the period? In raising these questions in *Poetry and Courtliness in Renaissance English*, Daniel Davitch helpfully directed literary scholars to seek out the pragmatic purposes motivating literary work during the period, rather than focus exclusively on the formal purposes captured in genre, for example, of the grammar school's progymnasmata. But if the questions impose a choice between the formal and the pragmatic, then they come at too great a price: as the work of rhetorical scholars, notably Peter Mack and Marc van der Poel, demonstrate, the formal purpose of a work can complement its pragmatic purpose and mutually forward an author's political agenda.

Elyot's *Defence of Good Women* is a case in point. In terms of its formal purpose, Elyot's dialogue models a textbook of peirastic dialectic, as my analysis will show. But though we might

experience such a work as a pedantic exercise in schoolboys' logic, there was a serious purpose behind the exercise for Elyot: he believed that he had proven that women in general are intellectually equipped to be governors. He viewed this proof as a necessary preliminary to his main point: that Mary Tudor was capable of being England's monarch.

Elyot's specific political purpose becomes clear when Zenobia joins the dialogue. Zenobia enacts in person and words a type of proof that the logic textbook describes as precedent setting example: an example or prototype that enjoins acceptance of all. More importantly to Elyot's pragmatic, political purpose, Zenobia becomes a mirror for and of Mary Tudor, as my analysis will show.

Elyot had ambitions to be a player in English politics. He reached the height of his direct involvement early in his career when he served as Henry's ambassador to Charles V's court. His service was never adequately compensated; he incurred debts, which he resented. When he returned from Ratisbon to England, he reportedly advised Henry against pursuing the annulment of his marriage to Catherine of Aragon, advice that would have not been well received. Whether by his choice or Henry's, Elyot's career as a diplomat ended. But he never faltered in his goal to be a counselor to the king. Throughout his career, he attempted to advise Henry from afar, through his writing. His politics were moderate-conservative: he remained true to Catholicism though he was willing to become an *English* Catholic. He supported Catherine of Aragon up to her death in 1536, and was considered a friend of Catherine's daughter, Mary Tudor. These politics and this commitment to Mary Tudor are the motivating forces behind *Defence*.

(My interpretation contests readings by Foster Watson, Stanford Lehmberg, Constance Jordan, and, to a degree, Greg Walker, all of whom identify Zenobia with Catherine of Aragon. This would be made clear in my presentation.)

**Ward, John (University of Sydney, Sydney, Australia)**

**The Anonymous Truncated Rhetorical Gloss on the *Rhetorica ad Herennium* in MS Oxford CCC250**

I have written about this gloss in a previous publication ('Quintilian and the rhetorical revolution of the middle ages' *Rhetorica* 13:3 (1995) 231-84) but no one has come to my aid to sort out its rather complex date, context and nature. I would propose in this talk to describe the document and previous scholarship on it (my dissertation *ARTIFICIOSA ELOQUENTIA IN THE MIDDLE AGES, The Study of Cicero's 'De Inventione', the 'Ad Herennium' and Quintilian's 'De Institutione Oratoria' from the early Middle Ages to the thirteenth Century, with special reference to the schools of northern France*. vol. II pp.310-459 also contains much about it), and to show by means of photocopies of key pages how I think the manuscript was put together and what its peculiar features betoken, and then to ask some major questions about it in the hope that someone can come up with a few ideas. These questions might be: am I right in my explanation of the formation of the manuscript itself? How unique is the gloss in its use of Quintilian? Why has it fudged so many quotations from Quintilian? What teaching and learning context does it betoken? Why is the MS truncated and why is there only one copy of it? Who wrote it, when and why? What relationship does it bear to other major twelfth-century commentaries on the *Rhetorica ad Herennium*? What cultural crossroads does it betoken?

**Wells, Susan (Temple University, Philadelphia, PA, USA)**

**The *Anatomy of Melancholy* and the Anxiety of Persuasion**

Robert Burton's *Anatomy of Melancholy* was written in the deeply rhetorical culture of seventeenth-century Oxford University. At Oxford, a royalist stronghold and center of conservative theology, rhetoric was taught in the arts curriculum and practiced in a wide range of university exercises, including addresses, plays, and sermons. Burton spent nearly his entire adult life in this culture, listening to vigorous advocacy of all kinds of propositions, from the nature of sovereign power to the finer

points of liturgical practice. And his major work, *The Anatomy of Melancholy* (first published in 1621) is steeped in that culture, frequently referring to the rhetoric of Greek and Roman antiquity, reveling in the deployment of figures and tropes. But *Melancholy* we would be hard put to find in Burton's book advice about whether to eat or avoid lettuce. Except for its famous final counsel—"Be not solitary. Be not idle"—The *Anatomy* avoids stable statements of any kind. Any assertion will sooner or later be contradicted. The *Anatomy* is therefore a paradoxical instance of rhetoric that avoids persuasion.

My paper will consider three possible explanations for this paradox. It could be that Burton's response to the escalating political and religious conflict of the mid-seventeenth century was to renounce persuasion. It could be that Burton's rhetorical practice was oriented toward the epideictic, a genre which does not seek to convince an audience of a proposition, but to lead them to approval of the orator's skill. Or it could be that Burton was influenced by the emerging norms of the natural sciences, especially medicine, that valued a seemingly neutral report over any overt persuasion of the reader. I will argue that Burton worked with argument frames that moved flexibly from humane letters to natural philosophy and medicine, supporting a text that moved freely between persuasive and skeptical positions.

**Werner, Christian (Universidade de São Paulo, São Paulo, Brazil)**

**Speech Genres and Rhetorical Knowledge in Early Greek Epic Poetry: Menelaos' Lament in *Odyssey* IV**

Recent conceptualizations of early Greek epic poetry (Foley 2004; Martin 1989 and 2005; Minchin 2007) have shown that the Homeric poems functioned like a matrix-genre that diachronically incorporated many speech and poetic genres in a way that, at least for the *Odyssey* (Bakker 2013), can be considered dialogic according to the Bakhtinian model (Bakhtin 1982). In order to tackle the performance of two speeches by Menelaos in *Odyssey* IV.76-112 and 168-82, my starting point is comprised by the understanding of "genre" as the stabilization of communicative patterns and by the differentiation proposed by M. Bakhtin and T. Todorov between primary or everyday and secondary or literary genres (Bakhtin 1986; Todorov 1980), adapted respectively as

*epos* and *aoidê* in the Homeric cultural context by E. Bakker (Bakker 2013). I intend to discuss the use of the rhetorical form "lament" in the *Odyssey* vis-à-vis its well discussed use in the *Iliad* (Tsagalis 2004) in a context where a senior and wiser hero uses his rhetorical knowledge and ability to teach the younger Telemachus how to speak authoritatively in public. The first four books of the *Odyssey* are an excellent test-case for Knudsen's recent proposal that Homeric poetry displays a systematic and technical concept of rhetoric (Knudsen 2014). I intend to show how Homer embeds in the dialogue between Menelaus and Telemachos a lesson about how to choose the correct topics of an epideictic speech by examining how the speeches are structured and which effect they produce in their internal audience. By pinning down these discourses I hope to advance two discussions, one about the use of speech genres and the other about the conceptualization of a specific *sophia* (knowledge, ability) regarding the authoritative performance of speeches in the Homeric poems.

**Whitton, Christopher (University of Cambridge, Cambridge, UK)**

**Written and Delivered Speech in Quintilian: a Classical Greek Debate in Imperial Rome**

The relationship between the spoken and the written word was one of the great topics of debate in classical Greek rhetoric. The relationship between the Greek tradition (in all its extent) and that monument of Roman rhetorical teaching, Quintilian's *Institutio oratoria* (CE 90s), is a notoriously thorny subject in modern scholarship. This paper addresses the intersection of these two fundamental questions in a short passage from Quintilian's closing discussion of oratorical style (*Inst.* 12.10.49–57). Here he takes position against unnamed 'men of learning' who prescribe different styles, respectively plain and elaborate, for written and delivered speeches – a view he rejects, asserting the theoretical identity of the two forms. Since comparable comments appear in a letter of Quintilian's pupil Pliny (*Epistles* 1.20), commentators have inferred that this was a live debate in late first-century Rome, without attempting to situate it in the longer durée.

Starting from the observation that Pliny is not an independent witness, but closely adapting Quintilian's reported debate, the

present paper will instead seek to ground his discussion in the lively Greek debate of the fourth century BCE. If Plato's *Phaedrus* provides the inevitable backdrop, my account will focus on three shorter but significant interventions. Alcidas (*On writers of speeches*) maintains a loaded dichotomy between dull scripted speech and powerful improvisation; Isocrates (*Panegyricus* 11–12 and elsewhere) opposes 'artless' forensic oratory to a superior, 'precise' epideictic; Aristotle (*Rhetoric* 3.12), within his more complex analysis, distinguishes 'precise' written and 'dramatic' spoken styles. These three variants on a 'plain'/'grand' polarity make significant if unstated forebears to the position of Quintilian's opponents. Having established this background, I will assess how Quintilian updates the polarity, minimizes it, and rejects it as irrelevant to his conception of modern oratory. The result is a miniature case study of the rewards (and difficulties) of evaluating Quintilian's rhetorical theory against its Greek cultural heritage.

**Williams, Mark A. E. (California State University, Sacramento, CA, USA)**

**Suckled in a Creed Outworn: Dame Rhetoric at Prayer**

Ask anyone who Plato was, and you'll be told he was a philosopher: someone who sought to understand the world intellectually. But that answer lays bear an abysmal misunderstanding about ancient Greek life and simultaneously points toward a far more nuanced way of thinking about rhetoric – contemporary and ancient – at the intersections of culture and identity. Perhaps no cultural misunderstanding is as common, as deep, and as ancient as that surrounding the place of religious faith and practice within cultural identity. In fact, this paper argues that a significant part of the present Euromerican identity is deeply rooted in a particularly powerful cultural misreading: the Renaissance and Enlightenment's view of the place of religious faith in Classical culture. We examine this misunderstanding by focusing on the religious elements that are present (and usually glossed over) in some of the most basic Classical texts used by rhetorical scholars and teachers today. In doing so, we discover just how central rhetoric is to questions of religious conviction – *pistis*, *fides* – in past cultures, and what was lost as that connection was marginalized at the opening of the modern era.

Contemporary scholarship, from Derrida's *Acts of Religion* to Habermas et al.'s *An Awareness of What is Missing*, have struggled to conceptualize the relationship of rhetorical force and the metaphysical. This paper will suggest that a more intense focus on the religious elements of the Classical world will go a long way in explaining a number of differences between the public discourse of today's West and that of other cultures, past and present.

**Wisse, Jakob (Newcastle University, Newcastle, UK)**  
**Theory and Practice in Classical Rhetoric**

The Greek and Roman period produced the classical form of rhetorical theory, and it is often assumed that the speeches of the period were more or less straightforwardly based on this theory. Developing some of my earlier work, my paper will question this assumption, and attempt to outline a historically grounded description of the relationship between rhetorical theory and practice in Greek and especially Roman rhetoric.

I will start by briefly outlining the nature of ancient rhetorical theory. It was, as I will stress, more diverse and more subject to chronological development than is often acknowledged, and this complicates the problem under discussion: the existence of different versions of theory makes it more difficult to decide whether a particular speech conforms to rhetorical precepts. Other complicating factors will be mentioned, especially the tendency to make the theories cover all possibilities ('inclusiveness'), evident for instance in the theories of the figures of speech.

Cicero, our best test case, in his mature rhetorical work rejects many of the common rhetorical rules, as is now well known. I will argue that likewise, many of his speeches do not conform to the rules. The role of the rules in his speeches is in fact rhetorically much more interesting. Sometimes, he uses the theory to attack the line taken by his opponents in court, asking why they did not produce the evidence that the theory suggested. And Craig has pointed out a particularly important way in which Cicero exploits his audience's knowledge of rhetorical theory ('form as argument'): using familiar forms of argument could lure an audience into accepting the arguments themselves as valid. However, we need to ask what the scope and limitations of this



important technique were, and I will suggest a tentative answer to this question.

I will then broaden the investigation to ask what we can know about the relationship between theory and practice outside Cicero. Account must here be taken of the roles of traditional (rather than theoretically formulated) techniques, of rhetorical exercises, and of the culture of declamation.

### Woerther, Frédérique (CNRS, Paris, France)

De l'ὑπόκρισις au أخذ بالوجه . L'interprétation de l'action oratoire par Averroès dans le *Commentaire moyen à la Rhétorique d'Aristote*

Bien que possédant, depuis Cicéron et Quintilien, un statut pleinement rhétorique, l'ὑπόκρισις (le terme grec est généralement traduit par 'action oratoire') fait l'objet d'une analyse (courte et) très critique de la part d'Aristote dans la *Rhétorique*. Pratique directement empruntée au théâtre et résistant, semble-t-il, à toute technicisation qui lui accorderait une place légitime parmi les autres moyens de persuasion de la rhétorique, l'ὑπόκρισις est néanmoins — reconnaît Aristote, avec un dépit non dissimulé — d'une efficacité redoutable. Devant l'ambivalence du Stagirite, ainsi déchiré entre une conception puriste et idéaliste de la rhétorique d'une part, et la réalité des discours de son temps qui l'oblige à reconnaître une pratique qu'il n'approuve pas d'autre part, quelle a été l'attitude d'Averroès dans le *Commentaire moyen à la Rhétorique* ? Dépendant de la traduction, obscure, de la *Rhétorique* en arabe, a-t-il reconnu le statut exogène de l'ὑπόκρισις ? A-t-il suivi Aristote dans ses hésitations et ses réticences, ou a-t-il au contraire choisi de légitimer l'usage de l'ὑπόκρισις dans la technique rhétorique ? L'analyse de ce qui devient ainsi, chez Averroès, le أخذ بالوجه ('saisie des visages') permettra de mieux appréhender la méthode exégétique du Cordouan et de saisir ce que signifie, pour lui, être fidèle au Premier Maître.

### Wojciech, Katharina (Albert-Ludwigs-Universität, Freiburg, Germany)

Erinnern und Erklären. Vergangenheitskonstruktionen in attischer Rhetorik

Die Reden, die in Athen des ausgehenden 5. und 4. Jahrhunderts v. Chr. in der Volksversammlung, vor Gericht oder bei den öffentlichen Leichenfeiern gehalten wurden, bilden heute wichtige Quellen für unsere Kenntnis des antiken Griechenlands. Sie informieren über damalige Politik, Alltag und Rechtssystem. In vielen Reden finden sich darüber hinaus Rekurse auf gemeinsame Vergangenheit, wie sie wohl von den meisten Athenern wahrgenommen und verstanden wurde. Bereits Aristoteles stellte in seinem Werk über Rhetorik klar, dass die Kenntnis der Geschichte für einen Redner unabdingbar sei, da diese als Überzeugungsmittel zur Erhärtung eines Arguments gut eingesetzt werden könne. In der neueren modernen Forschung zur antiken Erinnerungskultur wurde die Bedeutung der Rhetorik für die Vermittlung der kollektiven Historie entsprechend hervorgehoben (zuletzt B. Steinbock, *Social Memory in Athenian Public Discourse. Uses and Meanings of the Past*, Ann Arbor 2013).

Darauf aufbauend wird im Vortrag der Frage nachgegangen, inwiefern und mit welchen Mitteln die Redner einen individuellen Einfluss auf die zeitgenössische Wahrnehmung der athenischen Vergangenheit ausüben konnten. Eine Analyse der *Kranzrede* des Demosthenes und der *Leichenrede* des Hypereides soll exemplarisch zeigen, dass die Redner keineswegs nur aus einem Reservoir schöpften, indem sie mit erbaulichen oder abschreckenden Beispielen aus der Geschichte ihren Standpunkt untermauerten; vielmehr setzten sie sich auch aktiv mit der dargestellten Vergangenheit auseinander. Einen wichtigen und interessanten Aspekt bildete in den genannten Reden das Bewusstsein um die Historizität der eigenen Zeit, welches zur Konstruktion von zwei Vergangenheitsebenen führte. Die ältere Vergangenheit, die in dem Kontext keiner Erklärung oder Beurteilung mehr bedurfte, wurde deutlich von rezenten Ereignissen abgehoben, welche zwar ebenfalls vergangen, aber noch interpretiert und im kollektiven Gedächtnis verankert werden mussten. Bei dieser neuen Ebene haben wir es mit einer 'history in progress' zu tun. Die Redner übernahmen hier – freilich aus unterschiedlichen Motiven – keine erinnernde, sondern eine gestalterische Rolle, indem sie das Erlebte mit einer Sinnhaftigkeit



versahen und auf diese Weise einen entscheidenden Beitrag zur Bildung der kollektiven Erinnerung im klassischen Athen leisteten.

**Xiong, Hui (Xiamen University, Xiamen, China)**  
**A Socio-historical Analysis of the New Nationalist**  
**Media Discourses in Mainland China (1990–2008)**

A new nationalistic undercurrent has been sweeping through Mainland China's media since the early 1990s. As a nerve center for ideological convergence, collision, and struggle in transformative society, mainland media plays an important role in the dissemination of new nationalistic information. A socio-historical analysis of nationalist discourse within mainland media, newspapers, academic journals, and best-selling books between 1990 and 2008 shows that a highly self-affirmative dimension of new nationalist discourse is evident at the beginning of the 21st century. The implication of this dimension is increased transformation of new nationalist discourses immediately following their emergence, development, and culmination.

**Yin, Zhen-cen (Fudan University, Shanghai, China)**  
**Psychoanalysis on Chinese Officialdom Discourse**  
**Rhetoric**

Officialdom (官场) is a special social-cultural field in Chinese society, where most people in this circle are Chinese officials. What these officials value most is how to control public power to benefit themselves. The social-cultural circle which is filled with officials like this is called officialdom, and the core significance of which is the operation of public power.

As officialdom discourse is the main communicational method in Chinese officialdom, it is inevitably tied up with public power. In fact, subjects who want to control the operation of public power usually achieve their goal by rhetoric. Officialdom discourse is an important way for officials to meet their desire of getting, keeping, and exploiting public power in officialdom. As a result, we define discourse which can help subjects to get, keep and exploit public power as officialdom discourse.

There's a special characteristic of Chinese officialdom discourse is that, despite of the huge contrast between its literal

meaning and real intention, it hardly causes any difficulties in communication among officials, while people outside the circle have large difficulties in understanding. Therefore, a question arises whether there is any special rhetorical mechanism that works in Chinese officialdom discourse?

We use the core notion of psychoanalysis theory to study on this question. We regard officialdom discourse rhetoric as a process of interaction between officials' drive (to get, keep and exploit public power) and social rules of officialdom. By analyzing the performance of subjects' drive in rhetoric level of officialdom discourse, we can derive from it an orderly arranged rule system and the deduction of the prospect of Chinese officialdom culture (works as the hidden mechanism in officialdom discourse rhetoric). We can also describe generating causes of this culture from geographic, economical and social aspects based on this analysis.

Through study like this, we can find an approach to understand the comprehensive prospect of Chinese officialdom culture start from the point of rhetorical characteristics of officialdom discourse, and we can also make an effective attempt to find a new way of rhetorical study with the application of the method of psychoanalysis theory.

**Younesie, Mostafa (Tarbiat Modares University,**  
**Tehran, Iran)**  
**Speculations on Farabi's Reception of Rhetoric:**  
***Qawanin* 270.9**

With regard to multiple receptions and interpretations of Farabi of rhetoric as a subject-matter, here with concentrating on his *رساله في قوانين صنع الشعر* / *Cannons of the Art of Poetry* 270.9, this somehow strange and marginal passage will be examined and discussed.

Accordingly, the salient features of this passage will be introduced: parallel between epics / أفقي and rhetoric / ريطوري (which he only transliterates); and the legal / political premises as the constructing blocks of the latter. On this basis it seems that Farabi understands the essentially practical basis of rhetoric that has relation with polis as a legal / political entity. At the same time, why he does not translate these two Greek words? Besides, he

makes an analogy between rhetoric and epics and does not make it equal with sophism that usually springs to our mind. What may be the rationale of and justification for such a narration?

**Yuan, Ying (School of Foreign Languages, Soochow University, Suzhou, China)**

**Figures and Argumentation in Chinese and Western Rhetorics**

Rhetoric as a discipline has been ignored almost in all countries; and the scapegoat, invariably, appears to be figures of speech. There is no denying that scholarships on figures in the past decades have contributed to the awareness of their significance; however, these researches are found to just take interest in a couple of tropes (e.g. metaphor and metonymy), and conducted overwhelmingly from perspectives of other disciplines such as cognition, deconstruction and narratology. The whole family of figures are still overlooked as playing the aesthetic function, far from being treated with due respect. Therefore, this survey, based upon the discipline of rhetoric itself, aims at going beyond the biased function to uncover the powerful argumentative function of figures in both Chinese and Western rhetorics.

The article will systematically survey major thoughts on argumentative function of figures in the rhetorical history of the two civilizations. With regard to Chinese rhetoric, the inquiry will extend from Confucius, Mencius, Xuncius, in pre-Qin period down to the representatives in the contemporary time. The investigation of the related Western rhetoricians will range from Aristotle, Cicero, Quintilian of the Greco-Roman period to Burke, Perelman, Genette, etc. of the modern and postmodern times. Landmark works will be singled out for detailed examination and evaluation. They are Quintilian's *Institutio Oratoria*, Peacham's *The Garden of Eloquence* (1577), Joseph's *Shakespeare's Use of the Arts of Language* (1947), Fahnestock's *Rhetorical Figures in Science* (1999), etc.; and Mencius, Liu Xie's *Wen Xin Diao Long* (ca 501), Wu Shiwen's *On Figures of Speech* (1986), Liu Yameng's *For the Power of Symbols* (2004), etc. This overview is aimed to demonstrate that the argumentative function of figures has a profound academic history and still guarantees a wide scope for further exploration. Also, the author attempts to summarize from

both Chinese and Western rhetorics the shared specific argumentative functions of figures (e.g. ethical, logical functions) and to locate the active tropes and schemes which help achieve these functions, so as to set signposts for future in-depth studies in this area.

**Yunis, Harvey (Rice University, Houston, TX, USA)**  
**Performance, Text, and Arousing Emotions in Classical Athenian Rhetoric with Particular Reference to Demosthenes' Speech *On the Crown***

This paper, intended as a contribution to the study of performance in classical Athenian rhetoric, considers how certain ideas culled from postclassical rhetorical theorists can help us understand rhetorical performance in Athens. Following a critique of performance studies as applied to Athenian rhetoric, the paper utilizes views of Dionysius of Halicarnassus and Demetrius of Phaleron to develop the notion of the artistic unity of text and performance in the performed rhetoric of classical Athens. Ancient teachers and practitioners such as Dionysius and Cicero perceived how Demosthenes, more so than other Athenian orators, built into his text features that were intended to reach their artistic fulfillment in performance. Such features, which I call performative features of the text, reveal how the text anticipates the performance. These features are illustrated, first, by examples that concern diction and rhythm and that show how Demosthenes programmed certain performative effects right into the text that he composed.

The second part of the paper focuses on arousing emotions in performance. The technique at issue, to my knowledge best described by Cicero in his account of Antonius' speech in the trial of Norbanus (*De Oratore* 2.197-211), stirs audiences to feel particular emotions if they can be led to recall in a particular way emotional events which they themselves have experienced or to imagine in a particular way emotional events which they could well experience. This technique of arousing emotions through recollection or imagination can be bolstered by effective delivery, but the emotive effect under discussion resides not in how the words are said, but in what they say. Thus this technique does not operate through delivery. Nevertheless, it should be considered a matter of performance, and thus a performative feature of the

text, because it depends for its effectiveness on the rhetor's encounter with the original audience in performance. After preliminary examples from assorted Athenian sources, the paper examines Demosthenes' use of this technique in his speech *On the Crown*, focusing on the most important passages in the speech.

**Zinsmaier, Thomas (Universität Tübingen, Tübingen, Germany)**

Quintilians *vir-bonus*-Ideal – eine pädagogische List

Quintilians *vir-bonus*-Ideal, wie er es im ersten Kapitel des zwölften Buches seiner *Institutio oratoria* extensiv verteidigt, wird meist als eine rhetorikphilosophische These über die fundamentale Zusammengehörigkeit von Rhetorik und Moral verstanden. Liest man das Kapitel genauer, so wird jedoch klar, dass es Quintilian darin weniger um die theoretische Haltbarkeit als um die erhoffte erzieherische Wirkung dieses Ideals geht. Die Paradoxalität und Anfechtbarkeit der These, dass nur ein moralisch integrier Mensch nicht nur ein guter, sondern überhaupt ein Redner sein könne, und die Forciertheit und teilweise Brüchigkeit seiner durch und durch rhetorischen Argumentation sind ihm bewusst. Nichtsdestoweniger hält er dieses hehre Ideal für das geeignetste Mittel, um seine Schüler dazu anzuregen, sowohl moralisch wie auch rhetorisch das Beste aus sich herauszuholen. Dazu gehört auch die zweckoptimistische Aussage, dass sein Ideal zwar noch von niemandem erreicht, aber prinzipiell erreichbar sei. Mit anderen Worten: Kapitel 12.1 ist, was sich auch an seiner rhetorischen Gestaltung zeigen lässt, ein protreptischer, kein diskursiver Text, und Quintilian hier wie auch sonst ein Lehrer und Erzieher, kein Theoretiker.

**Zoberman, Pierre (Université Paris 13 SPC, Centre d'Études et de Recherches Comparatistes, Paris, France)**

The Rhetoric of Gender Construction: Gender and/in Capital Cities in 19th- and Early 20th-Century Europe

This paper will explore a specific instance of what Wayne Booth formalized as the rhetoric of fiction. Specifically, it will deal with the way nineteenth- and early twentieth-century writers

across Europe constructed a metonymical link between gender construction and capital cities in their strategies to make their gender constructions/representations persuasive. What connects gender and capitals in Villiers' fin-de-siècle construction of dandyesque figures and Proust's paradigms of masculinity? Men, in the Parisian elites, are identified in connection with women, notably the demimondaines. In this ostensibly hegemonic locale, women provoke deep anxiety about castration and (masculine) identity. Woman is a mystery—impenetrable as Proust's Albertine or self-proclaimed and vacuous, according to Villiers' Inconnue, who claims exception for herself alone. Women always elude the grasp of the men who maintain them. This vision avails across time and cultures. Swann nearly dies for Odette; Villiers' poet-dandy kills himself over a woman ironically exposed as shallow. Similarly, Gogol's young painter commits suicide for a prostitute he had fatally mistaken for an ideal beauty and followed across Saint-Petersburg (*Nevsky Prospect*). Capitals are (like) women: deceiving and fatal. And so it always was: Queen Ysabeau's vengeance (in Villiers), beyond destroying her lover, erases his identity forever—more than castration, absolute annihilation. Only by severing the connection woman/ capital can men escape—even destroy—Eve's daughters: Villiers' Incomprise meets the prototypical nineteenth-century prostitute's death in a hospital; Proust's "Captive" flees only to die in an accident. With Baudelaire's *Hymne à la beauté* as prototype, the paradigm of the man-killer/castrating woman subtends 19th-century tales of ordinary misogyny and helps shape variants of male identity in the early 20th century, in connection with movements to and from the Capital, the symbol of modernity. In following the above threads, I will bring to the fore the way fiction plays with cultural *topoi* to reinforce and to reshape gender representations, and to set up normative models and present dissident figures—thus illuminating the complex ideological workings of fictional persuasion.



# Index

Abbott, Don

Paper: Thu, 09:00-09:30, Room 011

Chair: Fri, 09:00-10:30, Room 05

Adamidis, Vasileios

Paper: Tue, 11:30-12:00, Room 09

Ahn, Jaewon

Paper: Tue, 16:45-17:45, AudiMax

Thu, 15:30-16:00, Room 030

Chair: Thu, 14:00-16:00, Room 030

Albalá Pelegrín, Marta

Paper: Thu, 11:00-11:30, Room 032

Albrecht, Tim

Paper: Tue, 11:00-11:30, Room 010

Alvino, Maria Consiglia

Paper: Thu, 15:00-15:30, Room 011

Aradra Sánchez, Rosa María

Paper: Fri, 11:00-11:30, Room 010

Atwill, Janet

Paper: Thu, 15:00-15:30, Room 033

Awianowicz, Bartosz

Paper: Wed, 15:00-15:30, Room 034

Chair: Thu, 14:00-16:00, Room 032

Baraz, Yelena

Paper: Wed, 15:00-15:30, Room 033

Chair: Wed, 14:00-16:00, Room 033

Bauer, Thomas

Paper: Thu, 11:00-11:30, Room 034

Behzadi, Lale

Paper: Thu, 12:00-12:30, Room 034

Chair: Wed, 11:00-12:00, Room 010

Thu, 11:00-12:30, Room 034

Bensel-Meyers, Linda

Chair: Fri, 09:00-10:30, Room 034

Bento, Emilson José

Paper: Fri, 11:00-11:30, Room 032

Berardi, Francesco

Paper: Fri, 12:00-12:30, Room 030

Bialostosky, Don

Paper: Wed, 15:30-16:00, Room 06

Chair: Thu, 11:00-12:30, Room 06

Billault, Alain

Paper: Fri, 09:00-09:30, Room 033

Blain Vorhies, Heather

Paper: Wed, 11:00-11:30, Room 011

Blank, Thomas

Paper: Tue, 14:00-14:30, Room 032

Breij, Bé

Paper: Tue, 16:45-17:45, AudiMax

Wed, 14:30-15:00, Room 06

Chair: Fri, 11:00-12:30, Room 06

Brereton, John

Paper: Thu, 15:30-16:00, Room 09

Chair: Thu, 14:00-16:00, Room 09

Brescia, Graziana

Paper: Tue, 12:00-12:30, Room 06

Bruhn, Tommy

Paper: Tue, 11:00-11:30, Room 05

Burgersdijk, Diederik

Paper: Thu, 14:30-15:00, Room 011

Burman, Lars

Paper: Fri, 09:30-10:00, Room 06

Burton, Vicki Tolar

Paper: Fri, 14:00-14:30, Room 010

Calboli, Gualtiero

Paper: Fri, 12:00-12:30, Room 06

Chair: Fri, 14:00-16:00, Room 030

Camargo, Martin

Paper: Wed, 12:00-12:30, Room 031

Chair: Fri, 14:00-15:30, Room 032

Campbell, Kermit

Paper: Tue, 14:00-14:30, Room 030

Chair: Fri, 14:00-15:30, Room 010

Camper, Martin

Paper: Fri, 11:30-12:00, Room 011

- Cardoso, Isabella Tardin  
Paper: Tue, 14:30-15:00, Room 034
- Carlson, Laura  
Paper: Tue, 12:00-12:30, Room 032
- Carmona Centeno, David  
Paper: Thu, 14:00-14:30, Room 06
- Caruso, Valentina  
Paper: Wed, 11:30-12:00, Room 05
- Castelli, Carla  
Paper: Tue, 11:30-12:00, Room 05
- Celentano, Maria Silvana  
Paper: Fri, 11:30-12:00, Room 030  
Chair: Wed, 14:00-16:00, Room 011
- Celestino Montenegro, Ana Cristina  
Paper: Thu, 10:00-10:30, Room 032
- Chakraborty, Amitava  
Paper: Thu, 14:00-14:30, Room 05
- Chang, Hui-Ching  
Paper: Tue, 15:30-16:00, Room 011
- Charney, Davida  
Paper: Thu, 09:30-10:00, Room 030
- Chen, Xiaowei  
Paper: Thu, 12:00-12:30, Room 030
- Chichi, Graciela Marta  
Paper: Wed, 11:00-11:30, Room 06
- Chiron, Pierre  
Paper: Thu, 14:00-14:30, Room 032  
Chair: Wed, 11:00-12:00, Room 06
- Christiansen, Nancy  
Paper: Thu, 11:00-11:30, Room 09
- Church, Alan  
Paper: Tue, 11:30-12:00, Room 032
- Ciccone, Lisa  
Paper: Wed, 15:00-15:30, Room 032
- Coelho, Maria Cecilia de M.N.  
Paper: Thu, 11:00-11:30, Room 05  
Tue, 16:45-17:45, AudiMax  
Chair: Fri, 09:00-10:30, Room 032
- Colella, Massimo  
Paper: Thu, 12:00-12:30, Room 06
- Conley, Thomas  
Paper: Fri, 11:00-11:30, Room 09  
Chair: Wed, 14:00-16:00, Room 034
- Conte, Sophie  
Paper: Fri, 10:00-10:30, Room 034
- Cook, Brad  
Paper: Wed, 09:00-09:30, Room 011
- Copeland, Rita  
Paper: Fri, 09:00-09:30, Room 011  
Chair: Wed, 14:00-16:00, Room 032
- Copello, Veronica  
Paper: Wed, 15:00-15:30, Room 05
- Correia Martins, Ana Isabel  
Paper: Thu, 09:00-09:30, Room 033
- Cromer, Erin  
Paper: Tue, 12:00-12:30, Room 011  
Chair: Tue, 11:00-12:30, Room 011
- Crosswhite, James  
Paper: Fri, 14:00-14:30, Room 034  
Chair: Thu, 11:00-12:30, Room 011
- Cuypers, Michel  
Paper: Tue, 14:30-15:00, Room 06  
Chair: Thu, 09:00-10:00, Room 030
- Dahlgren, Paul  
Paper: Wed, 11:00-11:30, Room 030
- Dainville, Julie  
Paper: Tue, 14:30-15:00, Room 032
- Danzmann de Freitas, Natália  
Paper: Wed, 09:30-10:00, Room 030
- Daukšienė, Ona  
Paper: Fri, 15:30-16:00, Room 011
- de Jonge, Casper  
Paper: Wed, 11:30-12:00, Room 033
- De los Santos, René  
Paper: Thu, 09:30-10:00, Room 010  
Chair: Thu, 09:00-10:00, Room 010

- Deserto, Jorge  
Paper: Thu, 15:00-15:30, Room 010
- di Paolo, Roberto  
Paper: Tue, 15:30-16:00, Room 06
- Di Piazza, Salvatore  
Paper: Thu, 10:00-10:30, Room 06  
Chair: Thu, 09:00-10:30, Room 06
- Diamantopoulou, Lilia  
Paper: Wed, 15:30-16:00, Room 010
- Dimou, Alexandra  
Paper: Fri, 14:00-14:30, Room 033
- Donavin, Georgiana  
Paper: Thu, 09:00-09:30, Room 032
- Doran, Robert  
Paper: Fri, 09:30-10:00, Room 033
- Dornhuber de Bellesiles, Lilith  
Paper: Wed, 15:00-15:30, Room 030
- Douay, Françoise  
Paper: Tue, 12:00-12:30, Room 010
- Dumitrescu, Irina  
Paper: Wed, 11:30-12:00, Room 034
- Edwards, Michael J.  
Paper: Fri, 16:45-17:45, AudiMax  
Chair: Wed, 09:00-10:30, Room 09
- Ekedahl, Nils  
Paper: Fri, 09:30-10:00, Room 034
- Encinas Reguero, María del Carmen  
Paper: Wed, 12:00-12:30, Room 05
- Enders, Jody  
Paper: Fri, 14:30-15:00, Room 032  
Chair: Thu, 09:00-10:30, Room 032
- Engels, Johannes  
Paper: Tue, 11:30-12:00, Room 030  
Chair: Tue, 14:00-16:00, Room 032
- Eramo, Immacolata  
Paper: Thu, 14:30-15:00, Room 06
- Eriksson, Anders  
Paper: Thu, 15:00-15:30, Room 032
- Fahnestock, Jeanne  
Paper: Tue, 14:00-14:30, Room 09
- Fernandes Pereira, Belmiro  
Paper: Thu, 09:30-10:00, Room 033
- Fernández Cozman, Camilo  
Paper: Fri, 09:30-10:00, Room 05
- Ferragut Domínguez, Concha  
Paper: Fri, 14:30-15:00, Room 05
- Ferreira-Buckley, Linda  
Paper: Fri, 15:00-15:30, Room 010  
Chair: Wed, 11:00-12:00, Room 030
- Figueiredo, Maria Flávia  
Paper: Thu, 09:00-09:30, Room 034
- Fossheim, Hallvard J.  
Paper: Wed, 14:00-14:30, Room 030
- Franchet d'Espèrey, Sylvie  
Paper: Fri, 11:30-12:00, Room 06
- Frank, David A.  
Paper: Thu, 11:00-11:30, Room 011  
Chair: Fri, 14:00-16:00, Room 34
- Fredborg, Karin Margareta  
Paper: Wed, 14:30-15:00, Room 032
- Gagarin, Michael  
Paper: Tue, 11:00-11:30, Room 09  
Chair: Thu, 09:00-10:30, Room 09
- Gaines, Robert  
Paper: Thu, 14:00-14:30, Room 033  
Chair: Fri, 11:00-12:30, Room 033
- Gannett, Cinthia  
Paper: Thu, 15:30-16:00, Room 09
- Garcia Pinto, Luciano César  
Paper: Fri, 11:30-12:00, Room 032
- Gaul, Niels  
Paper: Tue, 15:00-15:30, Room 010
- Geraths, Cory  
Paper: Thu, 14:00-14:30, Room 034  
Chair: Thu, 14:00-16:00, Room 034
- Giaquinta, Irene  
Paper: Fri, 09:00-09:30, Room 09



- Gilbert, Adam  
 Paper: Wed, 15:30-16:00, Room 09  
 Chair: Wed, 14:00-16:00, Room 09
- Gilmor, Robert  
 Paper: Fri, 11:30-12:00, Room 05
- Goeken, Johann  
 Paper: Fri, 14:30-15:00, Room 033  
 Chair: Fri, 09:00-10:00, Room 033
- Gómez, Juan María  
 Paper: Fri, 09:00-09:30, Room 010
- Graff, Richard  
 Paper: Tue, 14:00-14:30, Room 033  
 Chair: Wed, 11:00-12:00, Room 09
- Grau Codina, Ferran  
 Paper: Fri, 14:00-14:30, Room 05  
 Chair: Fri, 14:00-16:00, Room 05
- Greaney, George  
 Paper: Tue, 12:00-12:30, Room 09
- Green, Lawrence  
 Paper: Wed, 09:30-10:00, Room 032  
 Chair: Wed, 16:45-17:45, AudiMax  
 Fri, 11:00-12:30, Room 09
- Griffin, Joseph  
 Paper: Fri, 09:00-09:30, Room 034
- Gross, Daniel  
 Paper: Fri, 10:00-10:30, Room 011  
 Chair: Tue, 11:00-12:30, Room 010  
 Fri, 09:00-10:30, Room 011
- Gründler, Beatrice  
 Paper: Thu, 11:30-12:00, Room 034
- Guan, Wen  
 Paper: Tue, 14:30-15:00, Room 011
- Hall, Bianca  
 Paper: Wed, 14:00-14:30, Room 09
- Hatzilambrou, Rosalia  
 Paper: Thu, 09:30-10:00, Room 09
- Hawhee, Debra  
 Paper: Tue, 14:30-15:00, Room 033  
 Tue, 16:45-17:45, AudiMax  
 Chair: Tue, 14:00-16:00, Room 033
- Heckenkamp, Marcus  
 Paper: Fri, 15:00-15:30, Room 030
- Helley, Stacey  
 Paper: Wed, 14:30-15:00, Room 09
- Hirsch, Thierry  
 Paper: Fri, 11:00-11:30, Room 033  
 Chair: Tue, 11:00-12:30, Room 034
- Holding, Cory  
 Paper: Thu, 11:30-12:00, Room 032
- Holdstein, Deborah H.  
 Paper: Thu, 14:00-14:30, Room 09
- Hoppmann, Michael  
 Paper: Fri, 15:00-15:30, Room 034
- Huerta Cabrera, Yazmin Victoria  
 Paper: Fri, 14:00-14:30, Room 030
- Hunter, Richard  
 Paper: Wed, 11:00-11:30, Room 033
- Ige, Segun  
 Paper: Tue, 15:00-15:30, Room 030
- Iglesias-Zoido, Juan Carlos  
 Paper: Thu, 15:00-15:30, Room 06  
 Chair: Thu, 14:00-16:00, Room 06
- Imig, Alexander  
 Paper: Wed, 09:30-10:00, Room 06  
 Chair: Tue, 11:00-12:00, Room 030
- Inabinet, Brandon  
 Paper: Thu, 11:30-12:00, Room 033
- Isaksen, David  
 Paper: Thu, 11:00-11:30, Room 033  
 Chair: Thu, 11:00-12:00, Room 033
- Isidro, Olivia  
 Paper: Wed, 15:30-16:00, Room 034
- Jarratt, Susan  
 Paper: Thu, 15:30-16:00, Room 033  
 Chair: Thu, 14:00-16:00, Room 033

- Jeongil, Seo  
Paper: Thu, 15:00-15:30, Room 030
- Kalivoda, Gregor  
Paper: Wed, 15:00-15:30, Room 06  
Chair: Fri, 11:00-12:30, Room 011
- Karla, Grammatiki  
Paper: Wed, 14:00-14:30, Room 010
- Kennerly, Michele  
Paper: Tue, 15:00-15:30, Room 033
- Keršienė, Dovilė  
Paper: Fri, 15:00-15:30, Room 011
- Keturakis, Antanas  
Paper: Fri, 14:30-15:00, Room 011
- Kim, Tschong-Young  
Paper: Fri, 12:00-12:30, Room 011
- Kim, Youngok  
Paper: Thu, 09:30-10:00, Room 034  
Chair: Fri, 09:00-10:00, Room 030
- Kim, Heon  
Paper: Thu, 14:00-14:30, Room 030
- Kirstein, Robert  
Paper: Fri, 14:30-15:00, Room 030
- Knape, Joachim  
Paper: Wed, 09:00-09:30, Room 06
- Knappe, Gabriele  
Paper: Tue, 11:00-11:30, Room 032
- Kovalyova, Natalia  
Paper: Fri, 15:30-16:00, Room 06
- Kramer, Olaf  
Paper: Thu, 11:00-11:30, Room 06  
Chair: Wed, 14:00-16:00, Room 06
- Kraus, Manfred  
Paper: Fri, 09:00-09:30, Room 032  
Chair: Tue, 09:30-10:30, AudiMax  
Tue, 16:45-17:45, AudiMax
- Kremmydas, Christos  
Paper: Thu, 14:30-15:00, Room 033
- Kučinskienė, Audronė  
Paper: Fri, 14:00-14:30, Room 011  
Chair: Fri, 14:00-16:00, Room 011
- Laizāns, Mārtiņš  
Paper: Tue, 12:00-12:30, Room 033
- Lamp, Kathleen  
Paper: Tue, 15:30-16:00, Room 033
- Lāms, Ojārs  
Paper: Tue, 12:00-12:30, Room 033
- Lan, Haixia  
Paper: Thu, 11:30-12:00, Room 030
- Lares, Jameela  
Paper: Thu, 11:30-12:00, Room 09  
Chair: Wed, 09:00-10:00, Room 05
- Laubinger, Severina  
Paper: Thu, 14:00-14:30, Room 010
- Lee, Jae-Won  
Paper: Fri, 09:00-09:30, Room 030
- Lee, Sangchul  
Paper: Thu, 14:30-15:00, Room 010
- Lentano, Mario  
Paper: Tue, 11:30-12:00, Room 06
- Liao, I-Ming  
Paper: Thu, 11:30-12:00, Room 011
- Liao, Tzu-I  
Paper: Thu, 09:00-09:30, Room 09
- Lino Salvador, Luis Eduardo  
Paper: Fri, 10:00-10:30, Room 05
- Liu, Yameng  
Paper: Wed, 16:45-17:45, AudiMax  
Chair: Thu, 11:00-12:30, Room 030
- Lloyd, Keith  
Paper: Fri, 14:30-15:00, Room 034
- Longaker, Mark  
Paper: Wed, 09:30-10:00, Room 034

- López Serratos, María Leticia  
Paper: Fri, 10:00-10:30, Room 032
- Losappio, Domenico  
Paper: Wed, 14:00-14:30, Room 032
- Loukaki, Marina  
Paper: Tue, 14:00-14:30, Room 010
- Lu, Xing (Lucy)  
Paper: Wed, 09:30-10:00, Room 011
- Machado de Oliveira, Ana Lucia  
Paper: Thu, 11:30-12:00, Room 05
- Mack, Peter  
Paper: Wed, 11:00-11:30, Room 034  
Chair: Tue, 14:00-16:00, Room 09
- Magalhães, Ana Lucia  
Paper: Thu, 12:00-12:30, Room 011
- Maignan, Fanny  
Paper: Thu, 11:30-12:00, Room 010
- Mailloux, Steven  
Paper: Thu, 15:00-15:30, Room 09
- Major, Julia  
Paper: Tue, 14:30-15:00, Room 09
- Männlein-Robert, Irmgard  
Paper: Thu, 15:30-16:00, Room 011  
Chair: Thu, 11:00-12:30, Room 010
- Markovic, Daniel  
Paper: Fri, 12:00-12:30, Room 033
- Marshall, David L.  
Paper: Wed, 11:00-11:30, Room 09
- Martín Jiménez, Alfonso  
Paper: Tue, 14:30-15:00, Room 05  
Chair: Fri, 11:00-12:00, Room 010
- Martinho, Marcos  
Paper: Tue, 14:00-14:30, Room 034
- Mastorrosa, Ida Gilda  
Paper: Thu, 15:30-16:00, Room 06  
Chair: Wed, 14:00-16:00, Room 05
- May, James M.  
Chair: Tue, 14:00-16:00, Room 034
- McGowan, Angela  
Paper: Thu, 10:00-10:30, Room 011
- McKenna, Stephen  
Paper: Fri, 15:30-16:00, Room 09
- McShane, Angela  
Paper: Wed, 15:00-15:30, Room 09
- Melfi, Anne  
Paper: Thu, 15:30-16:00, Room 05
- Men da Silva Ramos, Cleonice  
Paper: Fri, 15:30-16:00, Room 034
- Merino Jerez, Luis  
Paper: Fri, 09:30-10:00, Room 010  
Chair: Fri, 09:00-10:30, Room 010
- Meyer, Trevor  
Paper: Tue, 11:30-12:00, Room 011
- Meynet, Roland  
Paper: Tue, 14:00-14:30, Room 06  
Chair: Tue, 14:00-16:00, Room 06
- Milazzo, Antonino Maria  
Paper: Fri, 15:00-15:30, Room 033  
Chair: Fri, 11:00-12:30, Room 030
- Miletti, Lorenzo  
Paper: Wed, 14:30-15:00, Room 011
- Miranda, Maria Margarida  
Paper: Thu, 12:00-12:30, Room 05
- Mirhady, David  
Paper: Wed, 11:30-12:00, Room 06  
Chair: Thu, 09:00-10:30, Room 034
- Mitchell, Linda  
Paper: Thu, 12:00-12:30, Room 09  
Chair: Wed, 11:00-12:30, Room 034
- Molpeceres Arnáiz, Sara  
Paper: Tue, 15:30-16:00, Room 05  
Chair: Fri, 14:00-16:00, Room 06
- Montefusco, Lucia  
Chair: Tue, 11:00-12:30, Room 05
- Morcillo Romero, Juan José  
Paper: Fri, 10:00-10:30, Room 010

Moretti, Gabriella	Paper: Fri, 14:00-14:30, Room 06	Papi, Fiammetta	Paper: Wed, 09:00-09:30, Room 032
Mozafari, Cameron	Paper: Thu, 10:00-10:30, Room 034	Papillon, Terry	Chair: Wed, 11:00-12:30, Room 05
Mullett, Margaret E.	Paper: Thu, 16:45-17:45, AudiMax	Parini, Pedro	Paper: Thu, 09:00-09:30, Room 010
Murphy, James J.	Paper: Thu, 14:30-15:00, Room 09	Park, Bai Hyoung	Paper: Thu, 14:30-15:00, Room 030
	Chair: Wed, 11:00-12:30, Room 032	Parry, David	Paper: Wed, 09:00-09:30, Room 05
Na, Mingu	Paper: Fri, 09:30-10:00, Room 030	Pasini, Gianluca	Paper: Fri, 09:30-10:00, Room 09
Näripä, Neeme	Paper: Wed, 11:00-11:30, Room 05	Patiño Loira, Javier	Paper: Fri, 14:30-15:00, Room 06
Nautiyal, Jaishikha	Paper: Thu, 15:00-15:30, Room 05	Patti, Germana	Paper: Fri, 15:30-16:00, Room 030
Noël, Marie-Pierre	Paper: Tue, 15:30-16:00, Room 032	Peirano, Irene	Paper: Wed, 14:00-14:30, Room 033
	Chair: Fri, 09:00-10:30, Room 09	Pepe, Cristina	Paper: Tue, 15:00-15:30, Room 032
Ochieng, Omedi	Paper: Tue, 15:30-16:00, Room 030	Pérez Custodio, María Violeta	Paper: Fri, 12:00-12:30, Room 09
	Chair: Tue, 14:00-16:00, Room 030		Tue, 16:45-17:45, AudiMax
Ogunfeyimi, Adedoyin	Paper: Tue, 14:30-15:00, Room 030		Chair: Thu, 09:00-10:00, Room 033
Oniszcuk, Jacek	Paper: Tue, 15:00-15:30, Room 06	Pernot, Laurent	Paper: Wed, 14:30-15:00, Room 030
Onsberg, Merete	Paper: Wed, 09:30-10:00, Room 05		Chair: Fri, 14:00-15:30, Room 033
Ooms, Steven	Paper: Wed, 09:30-10:00, Room 033	Petermann, Waldemar	Paper: Fri, 11:00-11:30, Room 05
Osorio, Ruth	Paper: Thu, 15:00-15:30, Room 034	Pettus, Mudiwa	Paper: Thu, 14:30-15:00, Room 034
Ou, Sheue-jen	Paper: Fri, 15:00-15:30, Room 06	Piazza, Francesca	Paper: Thu, 09:00-09:30, Room 06
Päll, Janika	Paper: Fri, 09:00-09:30, Room 06	Pomer Monferrer, Luis	Paper: Fri, 15:30-16:00, Room 05
	Tue, 16:45-17:45, AudiMax	Ponce Hernandez, Carolina	Paper: Wed, 11:30-12:00, Room 032
Paparinska, Vita	Paper: Tue, 11:00-11:30, Room 033		
	Chair: Tue, 11:00-12:30, Room 033		

- Pujante, David  
 Paper: Tue, 14:00-14:30, Room 05  
 Chair: Tue, 14:00-16:00, Room 05
- Purcell, William  
 Paper: Wed, 11:30-12:00, Room 030
- Quijada Sagredo, Milagros  
 Paper: Tue, 12:00-12:30, Room 05
- Ramírez Pérez, Yésica  
 Paper: Fri, 11:00-11:30, Room 034
- Raschieri, Amedeo Alessandro  
 Paper: Tue, 12:00-12:30, Room 034
- Rashwan, Hany  
 Paper: Thu, 09:00-09:30, Room 030
- Raylor, Timothy  
 Paper: Wed, 10:00-10:30, Room 032
- Reames, Robin  
 Chair: Wed, 14:00-16:00, Room 030
- Redondo Moyano, María Elena  
 Paper: Wed, 15:30-16:00, Room 011  
 Chair: Fri, 11:00-12:00, Room 034
- Reid, Christopher  
 Chair: Wed, 09:00-10:00, Room 011
- Replinger González, Mercedes  
 Paper: Tue, 15:00-15:30, Room 05
- Rhoby, Andreas  
 Chair: Wed, 14:00-16:00, Room 010  
 Thu, 16:45-17:45, AudiMax
- Richards, Jennifer  
 Paper: Wed, 12:00-12:30, Room 034  
 Chair: Thu, 11:00-12:30, Room 09
- Richardson, Malcolm  
 Paper: Fri, 15:00-15:30, Room 032  
 Chair: Fri, 16:45-17:45, AudiMax
- Riehle, Alexander  
 Paper: Tue, 15:30-16:00, Room 010  
 Chair: Tue, 14:00-16:00, Room 010
- Rimm, Stefan  
 Paper: Fri, 10:00-10:30, Room 06
- Robling, Franz-Hubert  
 Paper: Tue, 11:00-11:30, Room 030  
 Chair: Wed, 09:00-10:00, Room 06
- Roer, Hanne  
 Paper: Fri, 09:30-10:00, Room 032  
 Chair: Fri, 11:00-12:30, Room 032
- Romeo, Alessandra  
 Paper: Tue, 15:30-16:00, Room 034
- Romney, Abraham  
 Paper: Fri, 09:00-09:30, Room 05  
 Chair: Thu, 11:00-12:30, Room 05
- Rosiene, Alan  
 Paper: Wed, 11:00-11:30, Room 032
- Rossi, Giovanni  
 Paper: Fri, 14:00-14:30, Room 032
- Rūmniece, Ilze  
 Paper: Tue, 11:30-12:00, Room 033
- Ryczek, Wojciech  
 Paper: Fri, 11:30-12:00, Room 09
- Ryszka-Kurczab, Magdalena  
 Paper: Wed, 14:30-15:00, Room 034
- Salvador Mosca, Lineide  
 Paper: Thu, 15:30-16:00, Room 010
- Sánchez-Manzano, María-Asunción  
 Paper: Fri, 14:30-15:00, Room 09
- Sans, Benoît  
 Paper: Wed, 14:00-14:30, Room 011
- Santos Vila, Sonia  
 Paper: Fri, 11:30-12:00, Room 010
- Sartorelli, Elaine Cristine  
 Paper: Thu, 14:00-14:30, Room 011
- Scarpati, Oriana  
 Paper: Wed, 14:30-15:00, Room 05
- Scatolin, Adriano  
 Paper: Fri, 11:30-12:00, Room 033
- Schiffer, Elisabeth  
 Paper: Tue, 14:30-15:00, Room 010
- Schippers, Marianne  
 Paper: Wed, 10:00-10:30, Room 033

Scholz, Jan				Struever, Nancy			
	Paper:	Wed, 09:00-09:30, Room 010			Paper:	Fri, 09:30-10:00, Room 011	
	Chair:	Wed, 09:00-10:00, Room 010		Sullivan, Dale			
Schulz, Verena					Paper:	Thu, 12:00-12:30, Room 010	
	Paper:	Wed, 15:00-15:30, Room 011		Sullivan, Robert			
Selby, James					Paper:	Tue, 15:00-15:30, Room 09	
	Paper:	Thu, 14:30-15:00, Room 032		Swearingen, Jan			
Serra, Mauro					Paper:	Wed, 09:00-09:30, Room 030	
	Paper:	Thu, 09:30-10:00, Room 06			Chair:	Thu, 09:00-10:30, Room 011	
Shin, Hyung-Uk				Swift, Christopher			
	Paper:	Fr 09:00-09:30, Room 030			Paper:	Tue, 11:30-12:00, Room 010	
Sigrell, Anders				Tasseva Bencheva, Mina			
	Paper:	Thu, 15:30-16:00, Room 032			Paper:	Thu, 11:00-11:30, Room 010	
	Chair:	Fri, 09:00-10:30, Room 06		Tempest, Kathryn			
Sirohi, Priya					Paper:	Tue, 15:00-15:30, Room 034	
	Paper:	Tue, 11:00-11:30, Room 011		Teodoro Peris, Josep			
Skouen, Tina					Paper:	Fri, 15:00-15:30, Room 05	
	Paper:	Thu, 11:30-12:00, Room 06		Tharp, Allison			
	Chair:	Wed, 09:00-10:00, Room 030			Paper:	Fri, 14:30-15:00, Room 010	
Smith, Dale Martin				Thompson, Nathan			
	Paper:	Wed, 10:00-10:30, Room 034			Paper:	Fri, 12:00-12:30, Room 032	
	Chair:	Wed, 09:00-10:30, Room 034		Till, Dietmar			
Smith, Tania S.					Paper:	Fri, 15:00-15:30, Room 09	
	Paper:	Wed, 11:30-12:00, Room 011			Chair:	Thu, 14:00-16:00, Room 010	
Spina, Luigi				Timmerman, David			
	Paper:	Tue, 11:00-11:30, Room 06			Paper:	Thu, 12:00-12:30, Room 010	
	Chair:	Tue, 11:00-12:30, Room 06		Töchterle, Karlheinz			
Springer, Carl					Paper:	Tue, 09:30-10:30, AudiMax	
	Paper:	Wed, 14:00-14:30, Room 034		Toth, Ida			
Steel, Catherine					Paper:	Wed, 15:00-15:30, Room 010	
	Paper:	Tue, 11:00-11:30, Room 034		Turner, Joseph			
Steinrück, Martin					Paper:	Wed, 15:30-16:00, Room 032	
	Paper:	Thu, 10:00-10:30, Room 05		Ulrich, Anne			
Stille, Max					Paper:	Wed, 14:00-14:30, Room 06	
	Paper:	Wed, 09:30-10:00, Room 010			Chair:	Fri, 11:00-12:00, Room 05	
Stroud, Scott				Valiavitcharska, Vessela			
	Paper:	Thu, 14:30-15:00, Room 05			Paper:	Tue, 16:45-17:45, AudiMax	
	Chair:	Thu, 14:00-16:00, Room 05				Thu, 09:00-09:30, Room 05	

- Vallozza, Maddalena  
 Paper: Fri, 10:00-10:30, Room 09  
 Chair: Thu, 14:00-16:00, Room 011
- van Berkel, Tazuko  
 Paper: Wed, 10:00-10:30, Room 09
- van den Berg, Christopher  
 Paper: Wed, 14:30-15:00, Room 033
- van den Berg, Baukje  
 Paper: Thu, 09:30-10:00, Room 05
- van der Poel, Marc  
 Chair: Fri, 14:00-16:00, Room 09
- Vatri, Alessandro  
 Paper: Wed, 15:30-16:00, Room 030
- Viidebaum, Laura  
 Paper: Wed, 12:00-12:30, Room 033  
 Chair: Wed, 09:00-10:30, Room 033  
 Wed, 11:00-12:30, Room 033
- Viklund, Jon  
 Paper: Wed, 11:30-12:00, Room 09
- Vitale, María Alejandra  
 Paper: Fri, 11:30-12:00, Room 034
- Volonaki, Eleni  
 Paper: Wed, 09:00-09:30, Room 09
- Voudouri, Alexandra  
 Paper: Fri, 11:00-11:30, Room 030
- Vucetic, Martin  
 Paper: Wed, 14:30-15:00, Room 010
- Walker, Jeffrey  
 Paper: Wed, 09:00-09:30, Room 034  
 Chair: Thu, 09:00-10:30, Room 05
- Walzer, Arthur  
 Paper: Tue, 15:30-16:00, Room 09  
 Chair: Wed, 11:00-12:00, Room 011
- Ward, John  
 Paper: Thu, 09:30-10:00, Room 32  
 Chair: Tue, 11:00-12:30, Room 32
- Wells, Susan  
 Paper: Fri, 14:00-14:30, Room 09
- Werner, Christian  
 Paper: Wed, 14:00-14:30, Room 05
- Whitton, Christopher  
 Paper: Wed, 09:00-09:30, Room 033
- Williams, Mark A. E.  
 Paper: Fri, 11:00-11:30, Room 011
- Wisse, Jakob  
 Paper: Tue, 11:30-12:00, Room 034
- Woerther, Frédérique  
 Paper: Wed, 11:00-11:30, Room 010  
 Chair: Wed, 09:00-10:30, Room 032
- Wojciech, Katharina  
 Paper: Wed, 09:30-10:00, Room 09
- Xiong, Hui  
 Paper: Tue, 14:00-14:30, Room 011  
 Chair: Tue, 14:00-16:00, Room 011
- Yin, Zhen-cen  
 Paper: Tue, 15:00-15:30, Room 011
- Younesie, Mostafa  
 Paper: Wed, 11:30-12:00, Room 010
- Yuan, Ying  
 Paper: Thu, 11:00-11:30, Room 030
- Yunis, Harvey  
 Paper: Thu, 10:00-10:30, Room 09  
 Chair: Tue, 11:00-12:30, Room 09
- Zhang, Luping  
 Paper: Tue, 14:30-15:00, Room 011
- Zinsmaier, Thomas  
 Paper: Fri, 11:00-11:30, Room 06  
 Chair: Thu, 11:00-12:00, Room 032
- Zoberman, Pierre  
 Paper: Thu, 09:30-10:00, Room 011



# The University of Tübingen

The Eberhard Karls Universität Tübingen is one of Europe's oldest universities. Several hundred years of history in the sciences and humanities have been written here. The university's history began in 1477, when Count Eberhard "the Bearded" of Württemberg founded the university. In Tübingen's historical center there is hardly a building or a square that is not linked to a renowned scholar. Tübingen notables include Hegel, Hölderlin and Schelling, Mörike and Uhland, Johannes Kepler and Wilhelm Schickard. Tübingen today remains a place of research and teaching. In addition to the nearly 86,000 inhabitants, there are some 28,500 German and international students. Some 450 professors and more than 4,000 other academic staff teach at the university's seven faculties.

The latest chapter of the university's history is marked by its success in the German federal and state governments' Excellence Initiative. One Graduate School, one Excellence Cluster and the University's Institutional Strategy were successful in the major funding program – also making Tübingen one of Germany's eleven universities in the top "Excellent" class. The university specializes in a number of innovative fields of research: Language and Cognition, Neuroscience, Clinical Imaging, Translational Immunology and Cancer Research, Microbiology, Education and Media.

The university has partnerships with more than 150 educational institutions in 45 countries, particularly in North America, Asia and Latin America, as well as with all the countries in Europe. Some 12 percent of students in Tübingen come from abroad, and many of the university's German students pursue part of their studies in another country.

**"International since 1477" – the perfect way to summarize the University of Tübingen.**

EBERHARD KARLS  
UNIVERSITÄT  
TÜBINGEN



## Special Events

### The Speaker's Box

*Are truth, beauty and goodness one and the same? Should units of measurement be the same worldwide?* Compete with the other participants and put your practical rhetorical skills to the test. Convince us in the Speaker's Box (foyer, Neuphilologicum)!

Deliver your 60-second impromptu speech on one of our whimsical topics or choose your own. Watch all videos at <http://speakers-box.rhetorikforum.de>

Find instructions on how the speaker's box works in your conference folder.

The Speaker's Box is a project by rhetorikforum. This German organization aims to support rhetoric in science and practice. For more information, see [www.rhetorikforum.de](http://www.rhetorikforum.de)

### Presentation

Daniel Gietz (de Gruyter Publishers, Berlin): Historical Dictionary of Rhetoric Online – New Digital Ways of Accessing and Using a Standard Work, Thursday 12:30 – 13:30, Lecture Hall 036

### Book Exhibition

There is a book exhibition in Room 027, Wilhelmstraße 50. Please come around and browse through recent works on rhetoric published by de Gruyter, Brill, Harrassowitz, Weidler and many others.

### 500 Years – Continuing Rhetoric in Tübingen – A Historical Exhibition

Take a look at the long history of the Tübingen Rhetoric Department and visit the exhibition in the old part of the Library (Bonatz-Bau, Wilhelmstraße 32). Opening hours: 8 a. m. – 8 p. m. The Aristotle Manuscript is on display from 8 a. m. – 4 p. m.

A brief exhibition catalogue can be found in your conference folder.

Personal Program

	Tuesday July 28	Wednesday July 29
	Paper	Paper
09:00	Opening Ceremony	
09:30	Plenary Lecture K. Töchterle	
10:00		
10:30	Coffee Break	Coffee Break
11:00		
11:30		
12:00		
12:30	Lunch Break	Lunch Break
14:00		
14:30		
15:00		
15:30		
16:00	Coffee Break	Coffee Break
16:45	Round Table	Plenary Lecture Y. Liu
18:00	Break	Break

	Thursday July 30	Friday July 30
	Paper	Paper
09:00		
09:30		
10:00		
10:30	Coffee Break	Coffee Break
11:00		
11:30		
12:00		
12:30	Lunch Break	Lunch Break
14:00		
14:30		
15:00		
15:30		
16:00	Coffee Break	Coffee Break
16:45	Plenary M. E. Mullett	Plenary M. Edwards
18:00	Break	General Business Meeting



# Rhetoric across Cultures