Tac., *Dial.*: Tacitus, 1st cent. A.D., *Dialogus* (ed. Loeb, Winterbottom)

Theon: Ailios Theon, 1st–2nd cent. A.D., *Preparatory Exercises* (ed. Patillon)

Tiber.: Tiberios, 3rd–4th cent. A.D., *The Figures in Demosthenes* (ed. Ballaira)

Tryph.: Tryphon, 1st cent. B.C., *On the Tropes* (ed. Spengel, *Rhetores Graeci* III)

The Art of Rhetoric: General Categories

1. The **Components of Rhetoric**: Greek, *rhētorikēs merē*, Latin, *rhetorices partes* (also called Tasks of the Orator: Greek, *rhētoros erga*, Latin, *oratoris opera*)

Invention: Greek, *heuresis*, Latin, *inventio* ("discovery" of the arguments)

Arrangement: Greek, *taxis, oikonomia*, Latin, *dispositio* (arranging the arguments found, plan of the speech)

Expression: Greek, *lexis, hermeneia, phrasis*, Latin, *elocutio* (putting arguments into words and sentences, diction and style)

Memory: Greek, *mnēmē*, Latin, *memoria* (fixing the speech in the mind so as to recall it from memory)

Delivery: Greek, *hupokrisis*, Latin, *actio, pronuntiatio* (delivering the speech)

(*Rhet. Her.* 1.3; Cf. Cic., *Inv.* 1.9; *De or.* 1.142, 2-79; Quint. 3.3)

The list of the "components of rhetoric" constitutes the framework of some rhetorical treatises (for example, Cicero's *On the Orator* [books 2 and 3] and Cassius Longinus's *Rhetoric*). Others are divided according to the "parts of the speech" (cf. below, section 9; e.g., the *Rhetorics of the Anonymous Seguerianus*, Apsines, and Rufus). Still others try to combine the two systems (e.g., the *Rhetorica ad Herennium* and the *Institutio Oratoria* of Quintilian).

2. The **Duties of the Orator**: Latin, *oratoris officia*

To Instruct, Inform: Latin, *docere* (or **To Prove**: Latin, *probare*)

To Delight: Latin, *delectare* (or **To Win Over**: Latin, *conciliare*)

To Move: Latin, *movere, permovere* (or **To Prevail Upon**: Latin, *flectere*) (Cic., *On the Best Type of Orators* 3. Cf. Cic., *De or.* 2.115, 128; *Brut.* 185, 276; *Or.* 69; Quint. 3.5.2)

One can compare the division *logos/ethos/pathos* in Aristotle (cf. below, section 12), but the two triads do not overlap exactly.

3. The **Sources of Oratorical Ability**

Natural gifts: Greek, *phusis*, Latin, *natura, ingenium*

Learning (or "Art," "Science"): Greek, *epistēmē, mathēsis*, Latin, *doctrina, artificium, ars*

Practice: Greek, *meletē, askēsis*, Latin, *exercitatio* (Plat., *Phaidros* 269D. Cf. Isokr., *Against the sophists* 14–17; *Antidosis* 187; Cic., *Inv.* 1.5; *Brut.* 25; Quint. 7.10.14) Some added **Imitation**: Greek, *mimēsis*, Latin, *imitatio* (*Rhet. Her.* 1.3; Quint. 3.5.1).

Types of Speech

4. The **Preparatory Exercises**: Greek, *progymnasmata*, Latin, *praeexercitamina, praeexercitamenta*

Fable: Greek, *muthos*, Latin, *fabula*

Narrative: Greek, *diēgēma*, Latin, *narratio*

Anecdote: Greek, *khreia*, Latin, *chria, usus*

Maxim: Greek, *gnōmē*, Latin, *sententia*

Refutation/Confirmation: Greek, *anaskeuē/kataskeuē*, Latin, *refutatio/confirmatio*

Commonplace: Greek, *koinos topos*, Latin, *communis locus*

Praise: Greek, *enkōmion*, Latin, *laus* (and **Invective**: Greek, *psogos*, Latin, *vituperatio*)

Comparison: Greek, *sunkrisis*, Latin, *comparatio*

Ethopoeia or **Prosopopoeia**: Greek, *ēthopoiia, prosopopoiia*, Latin, *adlocutio, sermocinatio*

Description: Greek, *ekphrasis*, Latin, *descriptio*

Theme: Greek, *thesis*, Latin, *thesis, positio*

Law Proposal: Greek, *nomon eisphora*, Latin, *legis latio* (Hermog., *Prog.* [translated into Latin by Priscian of Caesarea in the 5th–6th cent. A.D.]. Cf. Quint. 1.9; 2.4; Theon)

5. The Two Types of Question: Greek, *zētēma*, Latin, *quaestio*

General Theme: Greek, *thesis*, Latin, *quaestio infinita, propositum* (a speech dealing with a subject in the abstract and in general, without taking into account individual "circumstances" [cf. below, section 14]); subdivided into:

Theoretical: Greek, *theōrētikē*, Latin, *scientiae, cognitionis*
Practical: Greek, *praktikē*, Latin, *actionis*

Specific Theme: Greek, *hupothesis*, Latin, *quaestio finita, causa* (a speech bearing on a concrete subject and referring to "circumstances") (Quint. 3.5.5–18. Cf. Hermag., fr. 6; Cic., *Inv.* 1.8; *De or.* 2.65–68; *Part.* 61–63; *Top.* 79–81; Theon 121.6–14; Hermog., *Prog.* 25.3–12)

6. The Genres of Rhetorical Speeches or Rhetorical Genres: Greek, *tōn logōn tōn rhētorikōn genē, rhētorikēs genē*, Latin, *causarum genera, rhetorices genera* (in place of "Genres" the word **Forms** is also used: Greek, *eidē*, Latin, *species*)

Deliberative: Greek, *sumbouleutikon*, Latin, *deliberativum* (to advise for or against)

Judicial: Greek, *dikanikon*, Latin, *iudiciale* (to prosecute or to defend)

Epideictic: Greek, *epideiktikon*, Latin, *demonstrativum* (to praise or to blame; this genre is also called **Encomiastic:** Greek, *enkōmiastikon*, Latin, *laudativum*; and **Panegyric:** Greek, *panēgurikon*, Latin, *panegyricum*) (Arist., *Rhet.* 1.3. Cf. *Rhet. Her.* 1.2; 2.1; Philod. 1.212; D. Hal., *Lys.* 16.2; Theon 61.21–23; Alex., *Fragments* 1.3–2.7; Diog. L. 7.42)

On the question of knowing whether this list of the three genres takes into account the full diversity of oratorical forms, or whether it is appropriate to insert supplementary genres, cf. the discussions of Cic., *De or.* 2.43–64; Quint. 3.4.

7. The Two Types of Declamation: Greek, *meletē*, Latin, *declamatio*

Suasoria: a declamation on a deliberative topic
Controversia: a declamation on a legal topic

(Tac., *Dial.* 35.4. Cf. Sen. Rhet., books 1–9 and book 10; Ps.-D. Hal., chap. 10)

8. The Types of Figured Speech: Greek, *eskhēmatismenos logos*; Latin, *figuratus sermo, figurata oratio*

Color: Greek, *khrōma*; also **Allusion:** Greek, *kat'emphasin* (saying what one means but gingerly, or being content to suggest indirectly)

Innuendo: Greek, *plagios, plagiōs* (saying something obliquely, intending something else)

The Contrary: Greek, *ta enantia, kata to enantion* (saying one thing but intending its contrary)

Subsidiary Types:

Claiming to express the same opinion as the preceding speaker, but speaking with a different meaning
Claiming to express an opinion contrary to the preceding speaker's, but actually supporting it
Deferring frank discussion of a topic

(Ps.-D. Hal. 8.2–4. Cf. Demetr. 287–98; Quint. 9.2.65–99; Hermog., *Inv.* 4.13; Apsines, *Probl. Fig.*; Ps.-D. Hal. 9)

Plan and Parts of the Oration

9. The Parts of the Oration: Greek, *logou merē*, Latin, *orationis partes*

Exordium, Introduction: Greek, *prooimion*, Latin, *exordium, principium, prooemium*

Narration: Greek, *diēgēsis*, Latin, *narratio*

Outline, Division: Greek, *prothesis, probataskeuē*, Latin, *propositio, partitio, divisio* (sets forth the points to be treated, comes either before or after the narration)

Argumentation: Greek, *pisteis, agōnes*, Latin, *argumentatio*, usually divided into:

Proof Greek, *pistis, apodeixis*, Latin, *probatio, confirmatio*

Refutation: Greek, *lusis*, Latin, *refutatio*, *confutatio* (refutation of the opposing side's arguments, whether they have been already expressed or in anticipation of their being expressed)

Peroration: Greek, *epilogos*, Latin, *peroratio*, *conclusio* (*Rhet. Her.* 1.4. Cf. Plat., *Phaidros* 266D–267D; Arist., *Rhet.* 3.13; Cic., *Inv.* 1.19; *Or.* 122; D. Hal., *Lys.* 17–19; Quint. 3.9; Diog. L. 7.43. Cf. also above, section 1)

This paradigm is meant principally for the judicial genre. The other genres (deliberative and epideictic) keep a tripartite division from this outline (exordium, body of the speech, peroration), but they present a different organization that is based on specific *topoi* for the body of the speech: cf. below, sections 16 and 18.

10. The Functions of the Exordium

To Clarify the Case for the Listeners: Greek, *tou pragmatos dēlosis, eumatheian apergasasthai*; Latin, *docilem facere*

To Catch the Listeners' Attention: Greek, *epi to prosekhein parakalesai, prosokhēn apergasasthai*; Latin, *attentum facere*

To Win Their Goodwill: Greek, *eunous poiēsai, eunoian apergasasthai*, Latin, *benivolum facere* (*Rhet. Alex.* 29.1. Cf. Arist., *Rhet.* 3.14.1415a34–b1; *Rhet. Her.* 1.7; Cic., *Inv.* 1.20; *De or.* 2.82; *Top.* 97; D. Hal., *Lys.* 17.9; Quint. 4.1.5; *Anon. Seg.* 8)

11. Virtues of the Narration: Greek, *diēgēseōs aretai*, Latin, *narrationis virtutes*

Clarity: Greek, *saphēneia*, Latin, *dilucida, lucida, aperta, perspicua*

Succinctness: Greek, *suntomia*, Latin, *brevis*

Plausibility: Greek, *pithanotēs*, Latin, *veri similis, probabilis, credibilis* (*Rhet. Her.* 1.14. Cf. *Rhet. Alex.* 30.4–5; Cic., *Inv.* 1.28; *De or.* 2.83; D. Hal., *Dem.* 34.7; Theon 79.20–21; Quint. 4.2.31; *Anon. Seg.* 63)

12. Categories of Proof

Ready-made: Greek, *atekhnos*, Latin, *artis expers, inartificialis* (proofs not of the orator's making, but which already exist: evidence, confessions obtained under torture, written documents, etc.)

Custom-made: Greek, *entekhnos*, Latin, *artificialis* (proofs worked up by the orator), deriving from:

The **Character** of the orator, as it is presented in the speech: Greek, *ēthos*

 The **Attitudes** the orator creates in the listeners, the **Emotions** he inspires: Greek, *pathos*

 The **Oration** itself (through the weight of its arguments): Greek, *logos*

(Arist., *Rhet.* 1.2.1355b35–1356a20. Cf. Cic., *De or.* 2.116; *Part.* 6–7; D. Hal., *Lys.* 19; Quint. 5.1; *Anon Seg.* 145–47; Minuc. 1)

13. The Functions of the Peroration

Summation: Greek, *anakephalaiōsis*, Latin, *enumeratio*

Amplification, "Build Up": Greek, *auxēsis*, Latin, *amplificatio* (aiming especially to arouse **Indignation:** Greek, *deinōsis*, Latin, *indignatio*)

Appeal to Pity: Greek, *eleos*, Latin, *commiseratio, conquestio* (*Rhet. Her.* 2.47. Cf. Arist., *Rhet.* 3.19; Apsines, *Rhet.* 10.1)

The last two functions can be grouped together, in which case the list has only two components:

Factual: Greek, *praktikos*, Latin, *in rebus* (corresponding to "Summation")

Emotional: Greek, *pathētikos*, Latin, *in adfectibus* (corresponding to both "Amplification-indignation" and "Appeal to Sympathy") (*Anon. Seg.* 203. Cf. Cic., *Part.* 52; Quint. 6.1.1)

"Commonplaces" Related to Argumentation in the Speech

The **commonplaces** (Greek, *topoi*, Latin, *loci*) are the means of finding ideas. They consist of lists of predefined rubrics to which the orator turns when he wants to handle a given subject and which suggest arguments to him, with the stipulation that he adapt these general suggestions to the individual case he is arguing: sections 14 and 15 are lists meant for general use and apply to all types of speeches, while the subsequent lists apply principally (but not exclusively) to a specific oratorical genre: section 16 to the deliberative genre, 17 to the judicial, 18 to the epideictic.

14. The Circumstances or Essential Components of the Situation: Greek, *peristasis, peristáseōs moria,* Latin, *circumstantia, circumstantiae partes* (or also **Elements**, Greek, *stoikheia,* Latin, *elementa*)

Person: Greek, *prosōpon,* Latin, *persona.* **Who?** Greek, *tis,* Latin, *quis*

Deed: Greek, *pragma,* Latin, *factum, actum.* **What?** Greek, *ti,* Latin, *quid*

Place: Greek, *topos,* Latin, *locus.* **Where?** Greek, *pou,* Latin, *ubi*

Time: Greek, *khronos,* Latin, *tempus.* **When?** Greek, *pote,* Latin, *quando*

Manner: Greek, *tropos,* Latin, *modus.* **How?** Greek, *pōs,* Latin, *quemadmodum*

Cause: Greek, *aitia,* Latin, *causa.* **Why?** Greek, *dia ti,* Latin, *cur* (Hermog., *Stat.* 45.20–46.3. Cf. Hermog., fr. 7; Quint. 3.5.17; 3.6.25–28; Hermog., *Inv.* 140.16–141.3; Men. Rhet. I, 366.5–13)

Some added **Material:** Greek, *hulē,* Latin, *materia,* to the list, or the **Means, Instrument, Opportunity,** et al.

Among other uses, this list serves a particular function as a list of *topoi* in the narration, whence its occasional designation **Parts or Components of the Narration:** Greek, *diēgēseōs moria, diēgēseōs stoikheia,* Latin, *narrationis elementa.* Cf. Theon 78.16–20; Quint. 4.2.55; Anon. Seg. 90.

15. The Standard "Commonplaces" for Argumentation (logical methods as a basis for reasoning; these rhetorical lines of argument are often called an **enthymeme:** Greek, *enthumēma,* or an **epicheireme:** Greek, *epikheirēma*)

Definition: Greek, *horos,* Latin, *finis, finitio*

Division: Greek, *diairesis,* Latin, *divisio, partitio*

Parallel, Comparison: Greek, *parathesis,* Latin, *adpositum, comparativum, comparatio*

Conjugation: Greek, *sustoikhia,* Latin, *coniugatum, coniunctum* (reasoning drawing support from a shared designation, as with etymologically related words; e.g., a "commons" may clearly be grazed "in common")

Implication: Greek, *periokhē* (line of argument showing that a notion contains within itself one or several other notions)

Similarity: Greek, *ek tōn homoiōn,* Latin, *ex similibus*

Concomitance, Attendant Circumstance: Greek, *to parepomenon,* Latin, *ab adiunctis* (reasoning drawing support from something previous to, concomitant with, or after the action)

Conflict, Contradiction: Greek, *makhē,* Latin, *ex pugnantibus*

Motive: Greek, *dunamis, hulē,* Latin, *causa, materia* (argument based on motivations for actions)

Judgment: Greek, *krisis,* Latin, *iudicium, iudicatio* (argument based on the opinion of an authority)

(Anon. Seg. 171–81. Cf. Arist., *Rhet.* 2.23–24; *Top.*; Cic., *De or.* 2.166–73; *Top.*; Quint. 5.10–11; Theon 107.24–108.32; 122.13–123.2; 124.23–125.19; Minuc. In this highly technical area, the variations among authors are particularly pronounced.)

16. The Rubrics Relating to Ends: Greek, *telika kephalaia,* Latin, *finalia capitula* (this name, attested from the Empire, signifies that these rubrics concern the "end" in the sense of **purpose** [Greek, *telos*] of acts: they bring together the criteria for evaluating the grounds of an action)

Justice: Greek, *to dikaion,* Latin, *iustum*

Legality: Greek, *to nomimon,* Latin, *legitimum*

Expedience: Greek, *to sumpheron,* Latin, *utile*

Morality: Greek, *to kalon* (also **Honorableness, Appropriateness:** Greek, *to endoxon, to prepon*), Latin, *honestum*

Pleasure: Greek, *to hēdu,* Latin, *iucundum*

Ease: Greek, *to rhaidion,* Latin, *facile*

Possibility: Greek, *to dunaton,* Latin, *possibile*

Necessity: Greek, *to anankaion,* Latin, *necessarium* (Rhet. Alex. 1.4. Cf. Cic., *Inv.* 2.157–76; Theon 116.27–32; Quint. 3.8.16–35; Hermog., *Prog.* 14.6–8; 25.22–26.2; *Stat.* 76.4–79.16; Apsines, *Rhet.* 9; [Longin.] App. 2, 233–34; Men. Rhet. I, 358.19–31) Some added **Result:** Greek, *to ekbesomenon;* **Piety:** Greek, *to hosion,* Latin, *pium;* and other criteria.

17. The Questions at Issue: Greek, *staseis*, Latin, *status, constitutiones* in **Rational or Logical Inquiries:** Greek, *logika zētēmata*, Latin, *rationale genus* (a courtroom speech dealing with an act, the most frequent case)

Conjecture: Greek, *stokhasmos*, Latin, *coniectura*. Question: **Did it happen?** Latin, *An sit.* Line of argument (for the defense, the opposite for the prosecution): **I did not do it.** Latin, *Non feci.*

Definition: Greek, *horos, horismos*, Latin, *finis, finitio*. Question: **What, strictly speaking, happened?** Latin, *Quid sit.* Line of argument: **I did this, but I am charged with something else.** Latin, *Feci, sed aliud.*

Circumstances, "Accidents": Greek, *kata sumbebēkos*, Latin, *per accidentia*, or, more often, **Quality. Qualification:** Greek, *poiotēs*, Latin, *qualitas, genus*. Question: **How is the act to be understood? What sort of thing is it?** Latin, *Quale sit.* Line of argument: **I did it, but was right to do it.** Latin, *Feci, sed iure* (or *recte*).

Standing: Greek, *metalēpsis, paragraphē*, Latin, *translatio, praescriptio.* Line of argument: **I did the deed (or I did not do it), but the case against me is not in accord with the law.** Latin, *Feci* (or *Non feci*) *sed actio non iure intenditur.*

(Hermag., fr. 12–13. Cf. *Rhet. Her.* 1.18–2.26; Cic., *Inv.* 1.10–16; 2.14–115; *De or.* 2.104–13; Quint. 3.6; 7; Hermog., *Stat.* Here again the variations among authors are many.)

18. The **"Commonplaces"** of the **Encomium:** Greek, *enkōmiastikoi topoi*; Encomium of an emperor: Greek, *basilikos logos*

Nationality: Greek, *patris*, Latin, *patria*

Ancestry: Greek, *genos*, Latin, *genus*

Birth: Greek, *genesis* (circumstances surrounding birth)

Nature: Greek, *phusis*, Latin, *natura* (this commonplace in the chapter of Menander covers the physical qualities as they are manifested at birth; in other theorists, the issue is, for a child or adult, the **Body's Physical Endowment** or **Natural Advantages:** Greek, *sōmatos phusis, sōmatos agatha*, Latin, *corporis forma, corporis bona, corporis commoda*)

Nurture: Greek, *anatrophē* (way the subject was raised in childhood)

Upbringing, Formation: Greek, *paideia*, Latin, *disciplina, educatio, institutio* (some of these Latin terms can be applied to the previous commonplace)

Character Traits: Greek, *epitēdeumata* (characteristics manifested in youth before adult deeds)

Accomplishments: Greek, *praxeis*, Latin, *facta, res gestae*

In War: Greek, *ta kata polemon*, Latin, *bello*
In Peace: Greek, *ta kat'eirēnēn*, Latin, *pace*

This division war/peace is combined with the much more important division by **Virtues:** Greek, *aretai*, Latin, *virtutes* (moral virtues manifested in deeds done):

Courage: Greek, *andreia*, Latin, *fortitudo*
Justice: Greek, *dikaiosunē*, Latin, *iustitia*
Moderation: Greek, *sōphrosunē*, Latin, *temperantia, continentia*
Prudence: Greek, *phronēsis*, Latin, *prudentia*

Praise of virtues manifested in wartime, one after another, precedes praise of virtues manifested in accomplishments during peacetime.

Luck: Greek, *tukhē*, Latin, *fortuna* (or **Good Luck:** Greek, *eutukhia*, Latin, *felicitas*)

(Men. Rhet. II, 369.17–376.31. Cf. Arist., *Rhet.* 1.9.1366a33–b34; 1367b27–35; *Rhet. Alex.* 35.3–16; *Rhet. Her.* 3.10–15; Cic., *De or.* 2.45–46, 342–47; *Part.* 74–82; Theon III.112–112.8; Quint. 3.7.10–18; Alex., *Fragments* 2.19–20; Hermog., *Prog.* 15.18–17.4; Ps.-D. Hal. 268.4–269.11; 274.8–275.11.)

In the case of the funeral eulogy, **Death** is added: Greek, *thanatos*, Latin, *teleutē*, Latin, *mors, finis.*

Style

19. The **Stylistic Virtues or Qualities:** Greek, *lexeōs aretai*, Latin, *elocutionis virtutes*

Correctness: Greek, *hellenismos*, Latin, *latinitas, purus sermo*
Clarity: Greek, *saphēneia*, Latin, *explanatio, perspicuitas*
Appropriateness: Greek, *prepon*, Latin, *quid deceat, decorum, aptum*
Ornamentation: Greek, *kataskeuē*, Latin, *ornatus* (Cic., *Or.* 79 [quoting Theophrastos]. Cf. Cic., *De or.* 1.144; 3.37; Quint. 1.5.1; 8.1.1; 11.1.1)

The Stoics added a fifth quality, **Succinctness**: Greek, *suntomia*, Latin, *brevitas* (Diog. L. 7.59).

20. The Stylistic Genres: Greek, *logōn kharaktēres*, Latin, *dicendi genera*

Grand, Elevated, Grave, Full: Greek, *hadros, hupsēlos, megaloprepēs*, Latin, *uber, gravis, grandis*

Middle: Greek, *mesos*, Latin, *mediocris, modicus, medius* (sometimes also *oxutēs*, Latin, *acuta oratio*)

Florid: Greek, *anthēros*, Latin, *floridus*)

Simple, Thin, Slender: Greek, *iskhnos, litos*, Latin, *extenuatus, attenuatus, tenuis, gracilis, subtilis*
(*Rhet. Her.* 4.11. Cf. Cic., *De or.* 3.177, 199, 212; *Or.* 20–21; D. Hal., *Dem.* 1–3; Quint. 12.10.58–72; Gell. 6.14. The system varies slightly in Demetr.)

Cic., *Or.* 69, and Quint. 12.10.59 correlate this list with the list of the orator's duties (above, section 2), according to the following outline:

Grand style = to move
Middle style = to delight
Simple style = to instruct

21. The Stylistic Forms: Greek, *logōn ideai*, Latin, *dicendi genera sive orationum formae*

Clarity: Greek, *saphēneia*, Latin, *claritas, aperta oratio*
Purity: Greek, *katharotēs*, Latin, *puritas*
Distinctness: Greek, *eukrineia*, Latin, *perspicuitas*

Grandeur: Greek, *megethos*, Latin, *magnitudo* (similarly, **Pomp, Dignity**: Greek, *onkos, axiōma*, Latin, *tumor, amplitudo*)
Solemnity: Greek, *semnotēs*, Latin, *gravitas*
Asperity: Greek, *trakhutēs*, Latin, *asperitas*
Vehemence: Greek, *sphodrotēs*, Latin, *acrimonia et vehementia*
Brilliance: Greek, *lamprotēs*, Latin, *splendor*
Ripeness, Strength: Greek, *akmē*, Latin, *vigor*
Abundance: Greek, *peribolē*, Latin, *circumducta sive exaggerata oratio* (similarly, **Fullness**: Greek, *mestotēs*, Latin, *plena sive referta oratio*)

Beauty: Greek, *kallos*, Latin, *pulchritudo* (also, **Carefulness**: Greek, *epimeleia*, Latin, *accurata dicendi forma*)

Liveliness: Greek, *gorgotēs*, Latin, *celeritas, velox oratio*
Character: Greek, *ēthos*, Latin, *mores*
Simplicity: Greek, *apheleia*, Latin, *simplicitas*
Sweetness: Greek, *glukutēs*, Latin, *suavitas* (also, **Pleasure, Charm**: Greek, *hēdonē, hōra*, Latin, *lacta oratio, venusta oratio*)
Sharpness: Greek, *drimutēs*, Latin, *acris oratio* (also, **Subtlety**: Greek, *oxutēs*, Latin, *acuta oratio*)
Truthfulness: Greek, *alētheia*, Latin, *veritas*
Indignation: Greek, *barutēs*, Latin, *gravitas quae est in obiurgando*
Forcefulness: Greek, *deinotēs*, Latin, *eloquentia, apta oratio* (Hermog. *Id.*; the Latin translations here are those of the great humanist Jean Sturm [1571]. Cf. Ps.-Aristides)
Modesty: Greek, *epieikeia*, Latin, *moderatio, mitigatio*

22. The Tropes: Greek, *tropoi*, Latin, *tropi* (stylistic effects concerning, strictly speaking, an isolated word and consisting in replacing the literal word by another)

Metaphor: Greek, *metaphora*, Latin, *translatio, tralatio* (replacing the literal word by an image, acknowledging an implied comparison)
Catachresis: Greek, *katakhrēsis*, Latin, *abusio* (use of a word in a figurative sense, in the absence of a literal word)
Allegory: Greek, *allegoria*, Latin, *inversio, permutatio* (use of a word with a double meaning)
Enigma: Greek, *ainigma*, Latin, *aenigma* (use of a deliberately obscure expression)
Metalepsis: Greek, *metalēpsis*, Latin, *transumptio* (use of word that, in another context, is a synonym)
Metonymy: Greek, *metōnumia*, Latin, *denominatio* (substitution, e.g., of the name of the inventor for that of the invention, or vice versa)
Synecdoche: Greek, *sunekdokhē*, Latin, *intellectio* (e.g., the part for the whole, or vice versa)
Onomatopoeia: Greek, *onomatopoiia*, Latin, *nominis fictio, nominatio* (word coinage)

Periphrasis: Greek, *periphrasis*, Latin, *circuitio, circumlocutio* (use of several words instead of just one)

Anastrophe: Greek, *anastrophē*, Latin, *reversio* (inversion of normal word order)

Hyperbaton: Greek, *huperbaton*, Latin, *transgressio, transcensus* (placing a word out of normal word order; this and the previous procedure are sometimes included among the tropes, sometimes among the previous figures, depending on whether they are thought to affect the sense of the words or only their order)

Pleonasm: Greek, *pleonasmos*, Latin, *pleonasmus* (redundancy)

Ellipsis: Greek, *elleipsis*, Latin, *ellipsis* (omission of a part of a word, a contraction: at the beginning of the word, "aphaeresis"; in the middle, "syncope"; at the end, "apocope") (Tryph. [after this first list, the author adds a supplementary series of twenty-five entries]. Cf. *Rhet. Her.* 4.42–46; Cic., *De or.* 3.155–69; *Or.* 92–94; Quint. 8.6) N.B. The definitions given here for the tropes and the figures can only be brief and generalized.

23. The Figures of Thought: Greek, *dianoias skhēmata*, Latin, *sensus figurae, sententiarum figurae* (stylistic effects involving several words and obtained by use of terms taken literally and affecting the content, no matter how the content is expressed; the figure remains even should other words be employed)

Question: Greek, *erōtēma, pusma*, Latin, *interrogatio* (commonly called "rhetorical question")

Response: Greek, *hupophora*, Latin, *subiectio* (answering one's own question)

Anticipation: Greek, *prolepsis*, Latin, *praesumptio* (foresee an objection, answer in advance)

Aporia: Greek, *aporia, diaporēsis*, Latin, *dubitatio* (feigned hesitation or being at a loss)

Anacoenosis: Greek, *koinōnia, anakoinōnēsis*, Latin, *communicatio* (to pretend to consult the audience)

Surprise: Greek, *paradoxon, para prosdokian*, Latin, *inopinatum* (to add something unexpected)

Epitrope: Greek, *epitropē*, Latin, *permissio* (pretending to defer to the judges' decision, as if contrary to one's interest)

Bluntness: Greek, *parrhēsia*, Latin, *licentia* (to insist on "speaking freely" and frankly)

Prosopopoeia: Greek, *prosōpopoiia*, Latin, *personae fictio* (giving voice to a dead person, an abstraction, anything inanimate)

Apostrophe: Greek, *apostrophē*, Latin, *aversio* (turning from the audience to address someone else)

Hypotyposis: Greek, *hupotupōsis*, Latin, *evidentia* (evocation, vivid sketch)

Irony: Greek, *eirōneia*, Latin, *dissimulatio, simulatio, ironia* (different sorts of feigning)

Synchoresis: Greek, *sunkhōrēsis*, Latin, *concessio* (admission of some unfavorable facts, with no damage to one's case, as a sign of confidence)

Aposiopesis: Greek, *aposiōpēsis*, Latin, *reticentia, obticentia, interruptio* (breaking off a sentence prior to its conclusion out of consideration, moderation, etc.)

Characterization: Greek, *ēthopoiia, mimēsis*, Latin, *morum imitatio* (imitation or description of the character of other persons)

Hint: Greek, *emphasis*, Latin, *significatio* (suggestion of a hidden meaning) (Quint. 9.2.6–64 [I abbreviate the list a little]; from "Hint" Quintilian moves on to the related but not identical issue of figurative speech (above, section 8). Cf. *Rhet. Her.* 4.47–69; Cic., *De or.* 3.202–5; *Or.* 136–39; Rut. Lup.; Alex., *Fig.* 1; Aquil. Rom. 1–22, 43–45)

24. Figures of Diction or Expression, Figures of Words: Greek, *lexeōs skhēmata*, Latin, *elocutionis (or dictionis) figurae, verborum figurae* (stylistic effects involving several words, achieved through the use of terms taken in a literal sense and affecting the very fabric of the diction, i.e., the words' position and form; the figure disappears if other words are used)

Epanalepsis, Repetition, Reprise: Greek, *anadiplosis, palillogia, epana-lepsis,* Latin, *conduplicatio, reduplicatio, iteratio, repetitio* (resumption or repetition of a word)

Anaphora: Greek, *epanaphora,* Latin, *repetitio, relatio* (repetition of the same word or phrase at the beginning of successive clauses)

Antistrophe: Greek, *antistrophē,* Latin, *conversio;* similarly, **Epiphora:** Greek, *epiphora,* Latin, *desitio* (repetition of the same word at the end of successive clauses)

Symploce: Greek, *sumplokē, sunthesis,* Latin, *complexio, conexus* ("stitch-ing," beginning and ending successive clauses with the same word: brings together the two previous entries)

Synonymy: Greek, *surōnumia,* Latin, *nominis communio* (use of syn-onyms)

Return: Greek, *epanodos,* Latin, *regressio* (a form of repetition consisting in the reprising of two previously spoken words)

Climax: Greek, *klimax,* Latin, *gradatio, ascensus* (linking or "laddering" clauses through repetition, with the last word of each clause also the first word of the succeeding clause)

Clarification: Greek, *prosdiasaphēsis* (insertion of a clarifying word)

Periphrasis: Greek, *periphrasis,* Latin, *circuitio, circumlocutio* (already en-countered above, section 22, among the tropes: an illustration of the over-lapping among the different series of tropes and figures)

Pleonasm: Greek, *pleonasmos,* Latin, *pleonasmus* (same remark as in the preceding entry)

(Alex., *Fig.* 2 [I am giving only the first ten figures here out of a total of twenty-seven]. Cf. *Rhet. Her.* 4.18–41; Cic., *De or.* 3.206–7; *Or.* 135; Rut. Lup.; Quint. 9.3; Aquil. Rom. 22–47; Tiber. 23–42, 46–48)

Oratorical Delivery

25. The Components of Delivery: Greek, *hupokrisis,* Latin, *actio, pronun-tiatio*

Voice: Greek, *phōnē,* Latin, *vox*

Body Movement: Greek, *sōmatos kinēsis,* Latin, *corporis motus*

Gesture: Latin, *gestus*

Facial Expression: Latin, *vultus*

(*Rhet. Her.* 3.19–27. Cf. Cic., *De or.* 3.213–27; *Or.* 55–60; Quint. 11.3; Longin., fr. 48, 370–439)

Chronological Table

	Greek World	Latin World
8th cent. B.C.	ARCHAIC AGE Homer	753: Rome founded
5th cent. B.C.	CLASSICAL AGE Empedokles Protagoras, Prodikos, Hippias 427: Gorgias on embassy to Athens Euripides, Aristophanes, Thucydides Antiphon, Andokides Antisthenes, Alkidamas Plato	ROMAN REPUBLIC 494: Fable of Menenius Agrippa 470: Trial of Appius Claudius
4th cent. B.C.	*Rhetoric to Alexander,* Aristotle Lysias, Isokrates, Isaios, Demosthenes, Aiskhines, Hyperei-des, Lykourgos, Deinarkhos	Appius Claudius Caecus
3rd cent. B.C.	HELLENISTIC AGE Theophrastos, Demokhares, Khari-sios Kleokhares, Kineas, He-gesias	Cato the Elder