

Rhetorical Action In Ancient Athens Persuasive Artistry From Solon Demosthenes

Demosthenes' speech *On the Crown* (330 B.C.E.), in which the master orator spectacularly defended his public career, has long been recognized as a masterpiece. The speech has been in continuous circulation from Demosthenes' lifetime to the present day, and multiple generations have acclaimed it as the greatest speech ever written. In addition to a clear and accessible translation, Demosthenes' *"On the Crown": Rhetorical Perspectives* includes eight essays that provide a thorough analysis--based on Aristotelian principles--of Demosthenes' superb rhetoric. By bringing together contextual material about Demosthenes and his speech with a translation and astute rhetorical analyses, Demosthenes' *"On the Crown": Rhetorical Perspectives* highlights the oratorical artistry of Demosthenes and provides scholars and students with fresh insights into a landmark speech. In academia, as well as in popular culture, the prefix "neuro-" now occurs with startling frequency. Scholars now publish research in the fields of neuroeconomics, neurophilosophy, neuromarketing, neuropolitics, and neuroeducation. Consumers are targeted with enhanced products and services, such

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as brain-based training exercises, and babies are kept on a strict regimen of brain music, brain videos, and brain games. The chapters in this book investigate the rhetorical appeal, effects, and implications of this prefix, neuro-, and carefully consider the potential collaborative work between rhetoricians and neuroscientists. Drawing on the increasingly interdisciplinary nature of rhetorical study, *Neurorhetorics* questions how discourses about the brain construct neurological differences, such as mental illness or intelligence measures. Working at the nexus of rhetoric and neuroscience, the authors explore how to operationalize rhetorical inquiry into neuroscience in meaningful ways. They account for the production, dissemination, and appeal of neuroscience research findings, revealing what rhetorics about the brain mean for contemporary public discourse. This book was originally published as a special issue of *Rhetoric Society Quarterly*.

The role of athletics in ancient Greece extended well beyond the realms of kinesiology, competition, and entertainment. In teaching and philosophy, athletic practices overlapped with rhetorical ones and formed a shared mode of knowledge production. *Bodily Arts* examines this intriguing intersection, offering an important context for understanding the attitudes of ancient Greeks toward themselves and their environment. In classical society, rhetoric was an

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activity, one that was in essence "performed." Detailing how athletics came to be rhetoric's "twin art" in the bodily aspects of learning and performance, *Bodily Arts* draws on diverse orators and philosophers such as Isocrates, Demosthenes, and Plato, as well as medical treatises and a wealth of artifacts from the time, including statues and vases. Debra Hawhee's insightful study spotlights the notion of a classical gymnasium as the location for a habitual "mingling" of athletic and rhetorical performances, and the use of ancient athletic instruction to create rhetorical training based on rhythm, repetition, and response. Presenting her data against the backdrop of a broad cultural perspective rather than a narrow disciplinary one, Hawhee presents a pioneering interpretation of Greek civilization from the sixth, fifth, and fourth centuries BCE by observing its citizens in action. While the study of the history of rhetoric has expanded to include an ever-growing range of rhetorical traditions, lesser-known figures, and under- and un-studied texts, it has continued to exist in the hermetically sealed binary of West and Rest. Rhetorical scholars have begun uncovering the many marginalized rhetorical traditions silenced by the homogenous nature of our histories themselves, reading and writing new histories of the rhetorical tradition through frames from gender to geography. Despite these substantial challenges to the

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traditionally received history of rhetoric, many voices are still silenced and many spaces are still excluded—voices speaking within the spaces of the less-than-monolithic West itself. This silencing and excluding continues, perhaps, because of assumptions that no texts exist from these marginalized voices or that substantial rhetorical activity was not conducted in these marginalized spaces—regardless of already extant evidence of rhetorical activity as diverse as rural civic ethos in Classical Greece and Etruscan influences on Roman rhetoric or long-standing passive knowledge of scholarly activity in Medieval Andalusia and Ireland. Rhetoric in the Rest of the West attempts to expand the conversation in those gaps in the history of rhetoric by examining the traditions that lost the cultural competition and have been shrouded in the shadow of the rhetorical tradition.

Featuring roughly sixty specially commissioned essays by an international cast of leading rhetoric experts from North America, Europe, and Great Britain, the Handbook will offer readers a comprehensive topical and historical survey of the theory and practice of rhetoric from ancient Greece and Rome through the Middle Ages and Enlightenment up to the present day.

Greek and Roman traditions dominate classical rhetoric. Conventional historical accounts characterize Roman rhetoric as an appropriation and

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modification of Greek rhetoric, particularly the rhetoric that flourished in fifth and fourth centuries BCE Athens. However, the origins, nature and endurance of this Greco-Roman relationship have not been thoroughly explained. Roman Rhetoric: Revolution and the Greek Influence reveals that while Romans did benefit from Athenian rhetoric, their own rhetoric was also influenced by later Greek and non-Hellenic cultures, particularly the Etruscan civilization that held hegemony over all of Italy for hundreds of years before Rome came to power. In the most comprehensive account available of the texts of Demosthenes, Douglas M. MacDowell describes and assesses all of the great orator's speeches, including those for the lawcourts as well as the addresses to the Ekklesia. Besides the genuine speeches, MacDowell also covers those which have probably wrongly been ascribed to Demosthenes, such as the ones written for delivery by Apollodorus; and he considers too the Epistles, the Proemia, and the puzzling Erotic Speech. This book is an addition to the burgeoning secondary literature on ancient emotions. Its primary aim is to suggest possible ways in which recent approaches to emotions can help us understand significant aspects of persuasion in classical antiquity and, especially audiences' psychological manipulation in the civic procedures of classical Athens. Based on cognitive approaches to emotions, Skinner's

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theoretical work on the language of ideology, or ancient theories about enargeia, the book examines pivotal aspects of psychological manipulation in ancient rhetorical theory and practice. At the same time, the book looks into possible ways in which the emotive potentialities of vision -both sights and mental images- are explained or deployed by orators. The book includes substantial discussion of Gorgias' approach to sights' emotional qualities and their implications for persuasion and deception and the importance of visuality for Thucydides' analysis of emotions' role in the polis' public communication. It also looks into the deployment of enargeia in forensic narratives revolving around violence. The book also focuses on the ideological implications of envy for the political discourse of classical Athens and emphasizes the rhetorical strategies employed by self-praising speakers who want to preempt their listeners' loathing. The book is therefore a useful addition to the burgeoning secondary literature on ancient emotions. Despite the prominence of emotions in classicists' scholarly work, their implications for persuasion is undeservedly under-researched. By employing appraisal-oriented analysis of emotions this books suggests new methodological approaches to ancient pathopoiia. These approaches take into consideration the wider ideological or cultural contexts which determine individual speakers' rhetorical strategies. This book

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is the second volume of Ancient Emotions, edited by George Kazantzidis and Dimos Spatharas within the series Trends in Classics. Supplementary Volumes. This project investigates the history of emotions in classical antiquity, providing a home for interdisciplinary approaches to ancient emotions, and exploring the inter-faces between emotions and significant aspects of ancient literature and culture. Continuing its tradition of providing students with a thorough review of ancient Greek and Roman rhetorical theory and practices, *A Synoptic History of Classical Rhetoric* is the premier text for undergraduate courses and graduate seminars in the history of rhetoric. Offering vivid examples of each classical rhetor, rhetorical period, and source text, students are led to understand rhetoric's role in the exchange of knowledge and ideas. Completely updated throughout, Part I of this new edition integrates new research and expanded footnotes and bibliographies for students to develop their own scholarship. Part II offers eight classical texts for reading, study, and criticism, and includes discussion questions and keys to the text in Part I. An international cast of distinguished scholars here offers seventeen new contributions on the detail and development of Athenian law; the life, work, and political background of the Attic orators; and the intersection of Attic Comedy with Athenian law, politics, and society. In their detailed and careful use of evidence and deep awareness of social and historical contexts, the essays aspire to standards set by their

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distinguished honorand, Professor D.M. MacDowell.

Argues that immigration politics is a central - but overlooked - object of inquiry in the democratic thought of classical Athens. Thinkers criticized democracy's strategic investments in nativism, the shifting boundaries of citizenship, and the precarious membership that a blood-based order effects for those eligible and ineligible to claim it.

This book asks an important question often ignored by ancient historians and political scientists alike: Why did Athenian democracy work as well and for as long as it did? Josiah Ober seeks the answer by analyzing the sociology of Athenian politics and the nature of communication between elite and nonelite citizens. After a preliminary survey of the development of the Athenian "constitution," he focuses on the role of political and legal rhetoric. As jurors and Assemblymen, the citizen masses of Athens retained important powers, and elite Athenian politicians and litigants needed to address these large bodies of ordinary citizens in terms understandable and acceptable to the audience. This book probes the social strategies behind the rhetorical tactics employed by elite speakers. A close reading of the speeches exposes both egalitarian and elitist elements in Athenian popular ideology. Ober demonstrates that the vocabulary of public speech constituted a democratic discourse that allowed the Athenians to resolve contradictions between the ideal of political equality and the reality of social inequality. His radical reevaluation of leadership and political power in classical Athens restores key elements of the social and ideological context of the first western democracy.

Speeches of praise and blame constituted a form of oratory put to brilliant and creative use in the classical Greek period (fifth to fourth century BC) and the Roman imperial period (first to fourth century AD), and they have influenced public speakers through all the succeeding ages. Yet unlike the

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other classical genres of rhetoric, epideictic rhetoric remains something of a mystery. It was the least important genre at the start of Greek oratory, but its role grew exponentially in subsequent periods, even though epideictic orations were not meant to elicit any action on the part of the listener, as judicial and deliberative speeches attempted to do. So why did the ancients value the oratory of praise so highly? In *Epideictic Rhetoric*, Laurent Pernot offers an authoritative overview of the genre that surveys its history in ancient Greece and Rome, its technical aspects, and its social function. He begins by defining epideictic rhetoric and tracing its evolution from its first realizations in classical Greece to its eloquent triumph in the Greco-Roman world. No longer were speeches limited to tribunals, assemblies, and courts—they now involved ceremonies as well, which changed the political and social implications of public speaking. Pernot analyzes the techniques of praise, both as stipulated by theoreticians and as practiced by orators. He describes how epideictic rhetoric functioned to give shape to the representations and common beliefs of a group, render explicit and justify accepted values, and offer lessons on new values. Finally, Pernot incorporates current research about rhetoric into the analysis of praise. The goal of this book is to formulate a modern theoretical approach for rhetorical studies in a variety of disciplines in the humanities, media research, and other cultural studies. The discipline of rhetoric originally concerned itself with linguistic forms of communication, and its basic theory was developed with such cases in mind. With respect to this ancient tradition, there are numerous books that provide a historical overview of the field. There is also a wide array of introductory works and research contributions that deal with the practice of political rhetoric. On the other hand, only a few 20th century academics have attempted to theoretically rehabilitate rhetoric (after its decline as an academic discipline in Europe

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in the 18th and 19th centuries) and to give rhetorical theory a modern, new, and further reaching perspective. Two notable examples have been Kenneth Burke and Brian Vickers. The book begins with the assumption that rhetoric is not merely limited to linguistic action, but rather is present everywhere in the communicative world. Against this background, this work develops a modern theory of rhetoric, and demonstrates in twelve chapters how methodical rhetorical analysis can be done in selected practical fields of application (Literature, Music, Images, and Film).

The oath was an institution of fundamental importance across a wide range of social interactions throughout the ancient Greek world, making a crucial contribution to social stability and harmony; yet there has been no comprehensive, dedicated scholarly study of the subject for over a century. This volume of a two-volume study explores how oaths functioned in the working of the Greek city-state (polis) and in relations between different states as well as between Greeks and non-Greeks.

In ancient Athenian courts of law, litigants presented their cases before juries of several hundred citizens. Their speeches effectively constituted performances that used the speakers' appearances, gestures, tones of voice, and emotional appeals as much as their words to persuade the jury. Today, all that remains of Attic forensic speeches from the fifth and fourth centuries BCE are written texts, but, as Peter A. O'Connell convincingly demonstrates in this innovative book, a careful study of the speeches' rhetoric of seeing can bring their performative aspect to life. Offering new interpretations of a wide range of Athenian forensic speeches, including detailed discussions of Demosthenes' *On the False Embassy*, Aeschines' *Against Ktesiphon*, and Lysias' *Against Andocides*, O'Connell shows how litigants turned the jurors' scrutiny to their advantage by manipulating

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their sense of sight. He analyzes how the litigants' words work together with their movements and physical appearance, how they exploit the Athenian preference for visual evidence through the language of seeing and showing, and how they plant images in their jurors' minds. These findings, which draw on ancient rhetorical theories about performance, seeing, and knowledge as well as modern legal discourse analysis, deepen our understanding of Athenian notions of visibility. They also uncover parallels among forensic, medical, sophistic, and historiographic discourses that reflect a shared concern with how listeners come to know what they have not seen.

Rhetoric in the Flesh is the first book-length ethnographic study of the gross anatomy lab to explain how rhetorical discourses, multimodal displays, and embodied practices facilitate learning and technical expertise and how they shape participants' perceptions of the human body. By investigating the role that discourses, displays, and human bodies play in the training and socialization of medical students, T. Kenny Fountain contributes to our theoretical and practical understanding of the social factors that make rhetoric possible and material in technical domains. Thus, the book also explains how these displays, discourses, and practices lead to the trained perspective necessary for expertise. This trained vision is constructed over time through what Fountain terms embodied rhetorical action, an intertwining of body-object-environment that undergirds all scientific, medical, and technical work. This book will be valuable for graduate and advanced undergraduate courses in technical and professional communication (technical communication theory and practice, visual or multimodal communication, medical technical communication) and rhetorical studies, including visual rhetoric, rhetoric of science, medical rhetoric, material rhetoric and embodiment, and ethnographic approaches to

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rhetoric.

Central to rhetorical theory, the enthymeme is most often defined as a truncated syllogism. Suppressing a premise that the audience already knows, this rhetorical device relies on the audience to fill in the missing information, thereby making the argument more persuasive. James Fredal argues that this view of the enthymeme is wrong. Presenting a new exegesis of Aristotle and classic texts of Attic oratory, Fredal shows that the standard reading of Aristotle's enthymeme is inaccurate—and that Aristotle himself distorts what enthymemes are and how they work. From close analysis of the *Rhetoric*, *Topics*, and *Analytics*, Fredal finds that Aristotle's enthymeme is, in fact, not syllogistic and is different from the enthymeme as it was used by Attic orators such as Lysias and Isaeus. Fredal argues that the enthymeme, as it was originally understood and used, is a technique of storytelling, primarily forensic storytelling, aimed at eliciting from the audience an inference about a narrative. According to Fredal, narrative rather than formal logic is the seedbed of the enthymeme and of rhetoric more broadly. The *Enthymeme* reassesses a fundamental doctrine of rhetorical instruction, clarifies the viewpoints of the tradition, and presents a new form of rhetoric for further study and use. This groundbreaking book will be welcomed by scholars and students of classical rhetoric, the history of rhetoric, and rhetorical theory as well as communications studies, classical studies, and classical philosophy.

Athenians performed democracy daily in their law courts. Without lawyers or judges, private citizens, acting as accusers and defendants, argued their own cases directly to juries composed typically of 201 to 501 jurors, who voted on a verdict without deliberation. This legal system strengthened and perpetuated democracy as Athenians understood it, for it emphasized the ideological equality of all (male) citizens and

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the hierarchy that placed them above women, children, and slaves. This study uses Athenian court speeches to trace the consequences for both disputants and society of individuals' decisions to turn their quarrels into legal cases. Steven Johnstone describes the rhetorical strategies that prosecutors and defendants used to persuade juries and shows how these strategies reveal both the problems and the possibilities of language in the Athenian courts. He argues that Athenian "law" had no objective existence outside the courts and was, therefore, itself inherently rhetorical. This daring new interpretation advances an understanding of Athenian democracy that is not narrowly political, but rather links power to the practices of a particular institution.

This volume, comprising 24 essays, aims to contribute to a developing appreciation of the capacity of rhetoric to reinforce affiliation or disaffiliation to groups. To this end, the essays span a variety of ancient literary genres (i.e. oratory, historical and technical prose, drama and poetry) and themes (i.e. audience-speaker, laughter, emotions, language, gender, identity, and religion).

Short enough to be synoptic, yet long enough to be usefully detailed, *A Short History of Writing Instruction* is the ideal text for undergraduate courses and graduate seminars in rhetoric and composition. It preserves the legacy of writing instruction from antiquity to contemporary times with a unique focus on the material, educational, and institutional context of the Western rhetorical tradition. Its longitudinal approach enables students to track the recurrence over time of not only specific teaching methods, but also major issues such as social purpose, writing as power, the effect of technologies, the rise of vernaculars, and writing as a force for democratization. The collection is rich in scholarship and critical perspectives, which is made accessible through the robust list of pedagogical tools included, such as the Key Concepts listed

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at the beginning of each chapter, and the Glossary of Key Terms and Bibliography for Further Study provided at the end of the text. Further additions include increased attention to orthography, or the physical aspects of the writing process, new material on high school instruction, sections on writing in the electronic age, and increased coverage of women rhetoricians and writing instruction of women. A new chapter on writing instruction in Late Medieval Europe was also added to augment coverage of the Middle Ages, fill the gap in students' knowledge of the period, and present instructional methods that can be easily reproduced in the modern classroom.

This book, first published in 2000, is a full-length study of the representation of deceit and lies in classical Athens. Dr Hesk traces the ways in which Athenian drama, democratic oratory and elite prose-writing construct and theorize a relationship between dishonesty and civic identity. He focuses on the ideology of military trickery, notions of the 'noble lie' and the developing associations of rhetorical language with deceptive communication. *Deception and Democracy in Classical Athens* combines close analysis of Athenian texts with lively critiques of modern theorists and classical scholars. Athenian democratic culture was crucially informed by a nuanced, anxious and dynamic discourse on the problems and opportunities which deception presented for its citizenry. Mobilizing comparisons with twentieth-century democracies, the author argues that Athenian literature made deception a fundamental concern for democratic citizenship. This ancient discourse on lying highlights the dangers of modern resignation and postmodern complacency concerning the politics and morality of deception.

As a speechwriter, orator, and politician, Demosthenes captured, embodied, and shaped his time. He was a key player in Athens in the twilight of the city's independence, and

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is today a primary source for its history and society during that period. The Oxford Handbook of Demosthenes sets out to explore the many facets of his life, work, and time, giving particular weight to elucidating the settings and contexts of his activities, as well as some of the key themes dealt with in his speeches, and thereby illustrating the interplay and mutual influence between his rhetoric and the environment from which it emerged. The volume's thirty-five chapters are authored by experts in the field and offer both comprehensive coverage and an up-to-date reference point for the issues and problems encountered when approaching the speeches in particular: they not only showcase how Demosthenes' rhetoric was profoundly influenced by Athenian reality, but also explore its reception from Demosthenes' own day right up until the present and how his presentation of his world has subsequently shaped our view of it. The wide range of expertise and the different scholarly traditions represented are a vivid demonstration of the richness and diversity of current Demosthenic studies and the contribution the volume makes to enriching our knowledge of the life and work of one of the most prominent figures of ancient Greece will be of significance to a wide readership interested in Athenian history, society, rhetoric, politics, and law.

Rhetorica in Motion is the first collected work to investigate feminist rhetorical research methods in both contemporary and historical contexts. The contributors analyze the decision-making processes and methodologies employed in deciphering the origins, meanings, theories, workings, and manifestations of feminist rhetoric. The volume examines familiar themes, such as archival, literary, and online research, but also looks to other areas of rhetoric, such as disability studies; gerontology/aging studies; Latina/o, queer, and transgender studies; performance studies; and transnational feminisms in both the United States and larger

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geopolitical spaces. *Rhetorica in Motion* incorporates previous views of feminist research, outlines a set of principles that guides current methods, and develops models for undertaking future inquiry, including working as individuals or balancing the dynamics of group research. The text explores how feminist research embodies what has come before and reflects what researchers, institutions, and instructors bring to it and what it brings to them. Underlying the discovery of this volume is the understanding that feminist rhetoric is in constant motion in a dynamic that resists definition.

Examines the rhetoric in and around the New York State Asylum for Idiots in Syracuse from 1854 to 1884. In the nineteenth century, language, rather than biology, created what we think of as disability. Much of the rhetorical nature of “idiocy,” and even intelligence itself, can be traced to the period when the New York State Asylum for Idiots in Syracuse first opened in 1854—memorialized today as the first public school for people considered “feeble-minded” or “idiotic.” The asylum-school pupil is a monumental example of how education attempts to mold and rehabilitate one’s being. Zosha Stuckey demonstrates how all education is in some way complicit in the urge to normalize. The broad, unstable, and cross-cultural category of “people with disabilities” endures an interesting relationship with rhetoric, education, speaking, and writing. Stuckey demystifies some of that relationship which requires new modes of inquiry and new ways of thinking, and she calls into question many of the assumptions about embodied differences as they relate to pedagogy, history, and public participation. “There is no other single work quite like this one. Stuckey makes an original contribution to rhetorical studies, to disability history, and to a history of special education.” — Cynthia Lewiecki-Wilson, coeditor of *Disability and Mothering: Liminal Spaces of*

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Embodied Knowledge

Introduces new scholars to interdisciplinary research by utilizing bibliographical surveys of both primary and secondary works that address the history of rhetoric, from the Classical period to the 21st century.

"Original and stimulating."—Paul Cartledge, author of *Spartan Reflections* "This is a work of superior scholarship."—Edwin M. Carawan, author of *Rhetoric and the Law of Draco*

A one-stop source for scholars and advanced students who want to get the latest and best overview and discussion of how organizations use rhetoric While the disciplinary study of rhetoric is alive and well, there has been curiously little specific interest in the rhetoric of organizations. This book seeks to remedy that omission. It presents a research collection created by the insights of leading scholars on rhetoric and organizations while discussing state-of-the-art insights from disciplines that have and will continue to use rhetoric. Beginning with an introduction to the topic, *The Handbook of Organizational Rhetoric and Communication* offers coverage of the foundations and macro-contexts of rhetoric—as well as its use in organizational communication, public relations, marketing, management and organization theory. It then looks at intellectual and moral foundations without which rhetoric could not have occurred, discussing key concepts in rhetorical theory. The book then goes on to analyze the processes of rhetoric and the challenges and strategies involved. A section is also devoted to discussing rhetorical areas or genres—namely contextual application of rhetoric and the challenges that arise, such as strategic issues for management and corporate social responsibility. The final part seeks to answer questions

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about the book's contribution to the understanding of organizational rhetoric. It also examines what perspectives are lacking, and what the future might hold for the study of organizational rhetoric. Examines the advantages and perils of organizations that seek to project their voices in order to shape society to their benefits Contains chapters working in the tradition of rhetorical criticism that ask whether organizations' rhetorical strategies have fulfilled their organizational and societal value Discusses the importance of obvious, traditional, nuanced, and critically valued strategies such as rhetorical interaction in ways that benefit discourse Explores the potential, risks, paradoxes, and requirements of engagement Reflects the views of a team of scholars from across the globe Features contributions from organization-centered fields such as organizational communication, public relations, marketing, management, and organization theory The Handbook of Organizational Rhetoric and Communication will be an ideal resource for advanced undergraduate students, graduate students, and scholars studying organizational communications, public relations, management, and rhetoric.

The SAGE Handbook of Rhetorical Studies surveys the latest advances in rhetorical scholarship, synthesizing theories and practices across major areas of study in the field and pointing the way for future studies. Edited by Andrea A. Lunsford and Associate Editors Kirt H. Wilson and Rosa A. Eberly, the Handbook aims to introduce a new generation of students to rhetorical study and provide a deeply informed and ready resource for

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scholars currently working in the field.

Recent archaeological discoveries, coupled with long-lost but now available epigraphical evidence, and a more expansive view of literary sources, provide new and dramatic evidence of the emergence of rhetoric in ancient Greece. Many of these artifacts, gathered through onsite fieldwork in Greece, are analyzed in this revised and expanded edition of *Greek Rhetoric Before Aristotle*. This new evidence, along with recent developments in research methods and analysis, reveal clearly that long before Aristotle's *Rhetoric*, long before rhetoric was even stabilized into formal systems of study in Classical Athens, nascent, pre-disciplinary "rhetorics" were emerging throughout Greece.

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Focusing on extant speeches from the Athenian Assembly, law, and Council in the fifth–fourth centuries BCE, these essays explore how speakers constructed or deconstructed identities for themselves and their opponents as part of a rhetorical strategy designed to persuade or manipulate the audience. According to the needs of the occasion, speakers could identify the Athenian people either as a unified *demos* or as a collection of sub-groups, and they could exploit either differences or similarities between Athenians and other Greeks, and between Greeks and 'barbarians'. Names and naming strategies were an essential tool in the (de)construction of individuals' identities, while the Athenians' civic identity could be constructed in terms of honour(s), ethnicity, socio-economic status, or religion.

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Within the forensic setting, the physical location and procedural conventions of an Athenian trial could shape the identities of its participants in a unique if transient way. *The Making of Identities in Athenian Oratory* is an insightful look at this understudied aspect of Athenian oratory and will be of interest to anyone working on the speeches themselves, identity in ancient Greece, or ancient oratory and rhetoric more broadly.

Plantation sites, especially those in the southeastern United States, have long dominated the archaeological study of slavery. These antebellum estates, however, are not representative of the range of geographic locations and time periods in which slaving has occurred. *The Archaeology of Slavery: A Comparative Approach to Captivity and Coercion*, edited by Lydia Wilson Marshall, investigates slavery in diverse settings and offers a broad framework for the interpretation of slaving. Essays cover the potential material representations of slavery, slave owners' strategies of coercion and enslaved people's methods of resisting this coercion, and the legacies of slavery as confronted by formerly enslaved people and their descendants. Among the peoples, sites, and periods examined are a late nineteenth-century Chinese laborer population in Carlin, Nevada; a castle slave habitation at San Domingo and a more elite trading center at nearby Juffure in the Gambia; two eighteenth-century plantations in Dominica; the Hueda Kingdom (Benin) in the seventeenth and eighteenth centuries; plantations in Zanzibar; and three fugitive slave sites on Mauritius--an underground lava tunnel, a mountain, and a karst cave.

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Twenty-eight illustrations are included."--Jacket.

"First edition 1996. Updated in 2000 with new suggested readings and illustrations"--Title page verso.

The interaction between orator and audience, the passions and distrust held by many concerning the predominance of one individual, but also the individual's struggle as an advisor and political leader, these are the quintessential elements of 4th century rhetoric. As an individual personality, the orator draws strength from his audience, while the rhetorical texts mirror his own thoughts and those of his audience as part of a two-way relationship, in which individuality meets, opposes, and identifies with the masses. For the first time, this volume systematically compares minor orators with the major figures of rhetoric, Demosthenes and Isocrates, taking into account other findings as well, such as extracts of Hyperides from the Archimedes Palimpsest. Moreover, this book provides insight into the controversy surrounding the art of discourse in the rhetorical texts of Anaximenes, Aristotle, and especially of Isocrates who took up a clear stance against the philosophy of the 4th century.

Ancient Non-Greek Rhetorics contributes to the recovery and understanding of ancient rhetorics in non-Western cultures and other cultures that developed independently of classical Greco-Roman models. Contributors analyze facets of the rhetorics as embedded within the particular cultures of ancient China, Egypt, Mesopotamia, the ancient Near East more generally, Israel, Japan, India, and ancient

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Historians of rhetoric have long worked to recover women's education in reading and writing, but have only recently begun to explore women's speaking practices, from the parlor to the platform to the varied types of institutions where women learned elocutionary and oratorical skills in preparation for professional and public life. This book fills an important gap in the history of rhetoric and suggests new paths for the way histories may be told in the future, tracing the shifting arc of women's oratorical training as it develops from forms of eighteenth-century rhetoric into institutional and extrainstitutional settings at the end of the nineteenth century and diverges into several distinct streams of community-embodied theory and practice in the twentieth. Treating key rhetors, genres, settings, and movements from the early republic to the present, these essays collectively challenge and complicate many previous claims made about the stability and development of gendered public and private spheres, the decline of oratorical culture and the limits of women's oratorical forms such as elocution and parlor rhetorics, and women's responses to rhetorical constraints on their public speaking. Enriching our understanding of women's oratorical education and practice, this cutting-edge work makes an important contribution to scholarship in rhetoric and communication.

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Greek rhetoric, in its diverse forms and impact on its contemporary context, is central to an understanding of ancient culture. The influence and exploitation of rhetoric in ancient times and modern reactions to it are the focus of this book. In recent years there has been a renaissance in the study of Greek rhetoric and oratory, informed by modern political sociology and discourse analysis. This book, bringing together the work of leading scholars in the field, examines the relation of ancient oratory and rhetoric to a variety of historical contexts and literary genres at both the theoretical and practical levels, at the same time reflecting new trends and ideas now at work. In a society where public speech was integral to the decision-making process, and where all affairs pertaining to the community were the subject of democratic debate, the communication between the speaker and his audience in the public forum, whether the law-court or the Assembly, cannot be separated from the notion of performance. *Attic Oratory and Performance* seeks to make modern Performance Studies productive for, and so make a significant contribution to, the understanding of Greek oratory. Although quite a lot of ink has been spilt over the performance dimension of oratory, the focus of nearly all of the scholarship in this area has been relatively narrow, understanding performance as only encompassing 'delivery' – the use of gestures and vocal ploys – and the convergences

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and divergences between oratory and theatre.

Serafim seeks to move beyond this relatively narrow focus to offer a holistic perspective on performance and oratory. Using examples from selected forensic speeches, in particular four interconnected speeches by Aeschines (2, 3) and Demosthenes (18, 19), he argues that oratorical performance encompassed subtle communication between the speaker and the audience beyond mere delivery, and that the surviving texts offer numerous glimpses of the performative dimension of these speeches, and their links to contemporary theatre.

In *Gorgias and the New Sophistic Rhetoric*, Bruce McComiskey achieves three rhetorical goals: he treats a single sophist's rhetorical technê (art) in the context of the intellectual upheavals of fifth-century bce Greece, thus avoiding the problem of generalizing about a disparate group of individuals; he argues that we must abandon Platonic assumptions regarding the sophists in general and Gorgias in particular, opting instead for a holistic reading of the Gorgianic fragments; and he reexamines the practice of appropriating sophistic doctrines, particularly those of Gorgias, in light of the new interpretation of Gorgianic rhetoric offered in this book. In the first two chapters, McComiskey deals with a misconception based on selective and Platonic readings of the extant fragments: that Gorgias's rhetorical technê involves the deceptive

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practice of manipulating public opinion. This popular and ultimately misleading interpretation of Gorgianic doctrines has been the basis for many neosophistic appropriations. The final three chapters deal with the nature and scope of neosophistic rhetoric in light of the non-Platonic and holistic interpretation of Gorgianic rhetoric McComiskey postulates in his opening chapters. He concludes by examining the future of communication studies to discover what roles neosophistic doctrines might play in the twenty-first century. McComiskey also provides a selective bibliography of scholarship on sophistic rhetoric and philosophy in English since 1900.

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