

Glossary

you should point students in this direction and how it might inform the production of grids

abolitionism Advocacy on behalf of ending slavery. American abolitionist societies first formed in the 1780s. After northern states abolished slavery in the decades after the Revolution, the movement languished until the 1830s when a new, radical, and interracial antislavery movement sprang up. Even after the enactment of the Thirteenth Amendment outlawing slavery, some abolitionists continued work on behalf of African American education and civil rights.

a fortiori Literally, "from the stronger." An argument in which the rhetor draws a conclusion by first setting up two possibilities, one of which is more probable than the other. Whatever can be affirmed about the less probable can be affirmed with even greater force about the more probable.

allegory A narrative or story in which the agents, actions, and sometimes the settings offer both literal and figurative meanings. In historical and political allegory, characters and actions in the story represent historical persons and events. In allegories of ideas, characters stand for abstract concepts such as virtues, vices, or states of mind, and the plot communicates a doctrine or moral.

appeals, rhetorical and persuasive Aristotle defined three ways a rhetor could persuade an audience: through *ethos*, *pathos*, and *logos*. *Ethos* is the appeal to the audience's trust in the speaker's character and authority. *Pathos* is the appeal to the audience's emotions. *Logos* is the appeal to the audience's reason or logic.

arrangement See *canons of rhetoric*.

ars arengandi (are en GAN dee) Medieval instruction in forensic speaking.

ars dictaminis (dik tuh MIN us) The medieval art of letter composition, which originated as part of rhetorical study and flourished in the eleventh and twelfth centuries during a revival of classical studies. It is sometimes called *ars dictandi*.

ars poetria (poe et TREE ah) Literally, "the art of poetry." The stylistic analysis of poetry engaged in by medieval grammarians in order to teach correct grammar and style, with an emphasis on **tropes** and **figures**.

ars praedicandi (pry dik CON dee) The rhetorically organized art of preaching. The systematic study of preaching began in the twelfth century and gained momentum in the thirteenth as preaching became a more important part of the clergy's work. A flood of manuals on preaching then appeared, describing how to structure a "thematic" sermon based on detailed discussion of a biblical text and suggesting rhetorical features to employ in sermons.

Asianist style A style featuring ornamentation and a swift, even wild manner of speech. The term arose in the mid-first century B.C.E. to describe the rhetoric of Greek colonists from Asia Minor who had preserved Sophism. Its counterpart is the **Atticist** style. Cicero, one of the first users of the term, also distinguished a second Asianist style, epigrammatic and charming.

Atticist style A classical Roman style based on allegedly Attic (Greek) standards of purity, simplicity, and grace. Atticists advocated studying and imitating classical Greek orators and returning to classical Greek rules of diction and composition. In the seventeenth century, the conflict between **Senecans** and **Neo-Ciceronians** replayed the battle between Atticists and **Asianists**.

belles lettres (bell LET tre) Writing valued for its style and aesthetic qualities rather than its persuasive force or informational content.

black jeremiad *Jeremiad*, from the biblical prophet Jeremiah, means “a bitter lamentation.” Seventeenth-century New England Puritans developed the jeremiad as an oratorical form in which ministers first cited God’s promise to the audience as a chosen people, went on to criticize the audience’s sins and failings, and finally prophesied that the group would redeem itself as the chosen people in God’s eyes. African American rhetors such as Frederick Douglass, Mary McLeod Bethune, and Martin Luther King Jr. adapted this jeremiad form. Their speeches posited African Americans as a chosen people within a chosen nation—America—and argued that America had a covenantal duty to deal justly with African Americans.

canon A body of texts that a culture’s literary establishment considers the best and most influential.

canons of rhetoric *Canon* is an ancient term for a division or part. The five canons or parts of classical oral rhetoric are **invention**, arrangement, style, **memory**, and delivery. Invention is the art of making persuasive arguments in any given rhetorical situation; arrangement means ordering the parts of a discourse according to the rhetor’s audience and purpose; style is the use of appropriate and effective language; memory is memorization; and delivery is the art of performing a speech using gestures, tones, and vocal modulations.

commonplaces or common topics Called *topoi* in Greek, *loci* in Latin. The commonplaces or topics are the “locations” of standard categories of arguments. Aristotle distinguishes four common topics: whether a thing has occurred, whether it will occur, whether things are bigger or smaller than they seem, and whether a thing is or is not possible. Other commonplaces are definition, comparison, relationship, and testimony, each with its own subtopics.

current-traditional composition A phrase coined by Daniel Fogarty, S.J., in 1959 to describe the most common method of American writing instruction during the greater part of the twentieth century. It focused on Alexander Bain’s modes of discourse—description, narration, exposition, and persuasion—and embraced a prescriptive view of grammar, usage, and structure.

declamation A highly embellished type of ceremonial speech originating in Imperial Rome, when censorship made overtly political rhetoric impossible. Declamations were taught in the schools and often practiced as a form of private entertainment. In deliberative declamations, the speech dealt with a dilemma confronting a historical or mythological person. In *controversia*, laws were stated and an unusual situation involving them sketched out. The orator could invent any situation and portray any party in the case. In modern usage, declamation is any speech or recitation delivered with strong feeling.

deconstruction A method of textual analysis and philosophical argument pioneered by Jacques Derrida that involves the close reading of texts, most often in the fields of literature, philosophy, linguistics, or anthropology, to reveal incompatibilities between the explicit and implicit planes of discourse in a text and to show how the text disguises these incompatibilities. Typically, a deconstructive reading focuses on binary oppositions within a text. It shows how those oppositions are structured hierarchically (that is, that one of the terms is “favored”), and then overturns those hierarchies to make the text say the opposite of what it initially said. The final move in deconstructive reading is to displace the opposition and reassert both terms within a nonhierarchical relationship. In this way, deconstruction subverts a text’s implicit claim to possess adequate grounds to establish its own structure, unity, and meaning.

deduction/deductive method Reasoning from the general to the specific; deriving a conclusion from comparison of general to particular premises. Aristotle called deduction “a discussion in which certain things having been laid down, something other than those things necessarily results through them.” Deductive reasoning is expressed in the form of a **syllogism** or **enthymeme**. The most famous example is:

1. All people are mortal.
2. Socrates is a person.
3. Therefore, Socrates is mortal.

dialectic The practice of inquiry and argumentation through conversation. To Aristotle, dialectic meant the art of discussion by question and answer in order to approach probable truth in questions about human affairs. To Ramus, it was an art that sought to perfect the **sylogism** as a way of examining statements about the world. In current usage, it is the art of arriving at the truth through the exchange of logical arguments.

dialogism (die a LOW jiz em) Term used by twentieth-century philosopher and literary critic Mikhail Bakhtin to characterize verbal interactions between individuals. According to Bakhtin, language is born not within isolated humans but in interactions between two or more humans. Dialogism also encompasses the dialogue the reader must engage in with the text; prose literature in which several contesting voices, representing different ideological positions, participate equally in dialogue; and the implicit dialogue any word user carries on with previous users of the word.

dramatism A method of linguistic and conceptual analysis developed by twentieth-century rhetorician Kenneth Burke that treats language and thought primarily as modes of symbolic action rather than means of conveying information. Any act involves an agent performing the action, a scene, some means or agency, and a purpose; *act*, *agent*, *scene*, *agency*, and *purpose* thus comprise the dramatistic pentad. Some aspect of these elements, Burke asserts, motivates every narrative act.

écriture féminine (ec reh TURE fem e NEEN) A set of concepts and a writing style associated with French writers Julia Kristeva, Luce Irigaray, Hélène Cixous, and Monique Wittig. These writers contend that Western cultures' religions, philosophies, literature, and languages support the notion that the male—possessor of the phallus—is the center of meaning; men define the rest of the world, particularly women, as the "Other." Practitioners of *écriture féminine* try to represent the marginalized "Other" in their works by defying narrative conventions, blending theoretical and literary writing, mixing criticism and polemic with fantasy and wordplay, and emphasizing the **semiotic** aspect of language. Some scholars criticize writers involved with *écriture féminine* for assuming that wo-

men's biology invariably affects their psychology and language use.

elocution The art of oral delivery, especially of speeches or memorized literary texts. Eighteenth-century works on elocution emphasized proper pronunciation and effective gestures and physical expressions.

enthymeme [EN th' meem] A means of proof in an argument wherein the rhetor places together probable premises about human action in order to arrive at a probable conclusion. The form of an enthymeme is the same as that of a **sylogism**. Rhetors usually choose a widely held belief as the first or major premise, then apply the premise to the particular case about which they are arguing.

epistemology The branch of philosophy concerned with the nature of knowledge. More generally, the term describes the ways in which people come to acquire knowledge. "Ways of knowing" is sometimes used as a synonym.

ethos See **appeals, rhetorical and persuasive**.

faculty psychology An eighteenth-century philosophy, associated with the work of John Locke, that divided the human mind into four different functions or "faculties": reason or understanding, imagination, the passions, and the will. George Campbell, Hugh Blair, Richard Whately, and Alexander Bain, among others, applied faculty psychology to rhetoric by stating that a successful rhetor must appeal to each faculty by using a specific form of communication and a corresponding style. For example, the rhetor must first appeal to reason by informing, using a style characterized by perspicuity (clearness). Persuasion finally results when the rhetor has informed and convinced the *reason*, pleased the *imagination*, and moved the *will*.

figure An artful use of language to achieve a special meaning or effect. In figures, as compared to **tropes**, the departure from standard usage is not primarily in the meaning but in the order of the words. Figures involve unusual patterns of language, such as repetition or juxtaposition of similar words. **Tropes**, in contrast, radically change the meaning of the words themselves.

grammar In Aristotle, a set of verbal terms or categories by means of which a discourse can be analyzed. In the medieval era, grammar was the first of the seven liberal arts, encompassing literary analysis along with the study of language. In contemporary usage,

“prescriptive” grammar sets forth the current standards of language use, whereas “descriptive” grammar catalogs current usage.

hermeneutics (her men NEW tiks) The theory of interpretation of texts, especially biblical or literary texts, as opposed to the practice of interpretation (exegesis).

heuristics (hyoo RIS tiks) The study or use of aids to discovery.

humanism/humanitas (hue MON ee tas) The study of literature, moral philosophy, and civics. Humanism flourished during the Renaissance: Humanists studied, translated, and idolized classical Latin and Greek authors. Humanism in the schools emphasized grammar, rhetoric, poetry, history, and moral philosophy. The humanism movement began in northern Italy, where Petrarch advocated Cicero’s concept of *humanitas* as an ideal of cultivated learning.

identification Kenneth Burke’s term for the ways in which the members of a group promote social cohesion by identifying with something larger and more comprehensive. Identification is neither completely deliberate nor completely unconscious. Burke offers the concept of rhetorical identification in order to go beyond the traditional view that rhetoric solely encompasses deliberate efforts to persuade.

ideology The body of beliefs, doctrines, or values held by a single individual, group, or culture. To Marx, Engels, and later Marxists, the term refers to any body of beliefs or statements that assert the naturalness and desirability of a particular set of social structures and social practices and, at the same time, conceal the real nature of social relations, thus helping to justify and perpetuate the oppressive social dominance of one class over others.

induction/inductive method The act or process of deriving general principles from particular facts and instances. In rhetorical induction, an argument moves from observations about particular group members to a conclusion about all members of the group.

intertextuality A contemporary literary theory first espoused by scholars such as Roland Barthes and Julia Kristeva, which posits that no text can be read apart from other, preexisting works. Both the text and its reader exist in a web of relationships that create expecta-

tations in readers, and every text continuously refers to other texts.

invention The first of the five **canons** of rhetoric: the art of discovering available, persuasive arguments. Classical rhetoricians thought of invention as the stage where they generated appeals to reason, or **logos**. **Commonplaces**, the **stasis**, and other **heuristics** helped rhetors discover arguments. Contemporary writers use techniques such as brainstorming, outlining, and clustering as aids to invention.

kairos (KY ross) Classical Greek term meaning the right time or circumstances; the immediate social situation within which a solution to a problem must be proposed.

langue/parole (languh/pa ROLE) *Langue* (language) refers to a system of language as a whole, shaped by the entire community of language users. *Parole* (speech) refers to an individual speech act, or utterance, within the confines of *langue*. Ferdinand de Saussure first introduced the distinction.

licentia docendi (lie KEN tee ah doh KEN dee) Licenses to teach granted in the Middle Ages by *studia*, a collection of schools where lectures took place. Eventually the Church regulated *licentia docendi*, and graduates of Church-approved schools could teach anywhere in Christendom.

linguistics The study of the nature, form, and structure of language. It encompasses the study of utterances (*parole*) within the larger system of language (*langue*). Most twentieth-century linguists, such as Ferdinand de Saussure, believe that the study of transcendental form or structure is more valuable than the study of individual speech acts. Opponents of this view include Mikhail Bakhtin and Kenneth Burke.

literacy The ability to read and write. In contemporary usage, the word sometimes refers to a range of more specialized reading and writing skills. Some scholars have claimed that literacy, in the sense of reading and writing ability, leads to cognitive differences and cultural change, but others vehemently disagree. *See orality*.

logographer In classical Greece, a writer of forensic speeches for litigants to deliver.

logos In classical rhetoric, the appeal to reason. The word means “speech” or “statement” in Greek; thus, to

Aristotle arguments from *logos* are those that derive from the issue itself, not from emotion (*pathos*) or the speaker's authority (*ethos*).

memory The fourth of the five **canons** of rhetoric. In classical rhetoric, memory pertained to the memorization of a completed discourse or set of prompts. Classical and medieval rhetoricians enhanced their memory through training and practice. For example, a speaker would memorize the sequence of rooms in a building, assign a vivid image to each section of the speech, and then associate the image with a location in the memorized building. Because people could retrieve ideas from the ordered places within memory and reorganize and expand on them, memory became a means of invention as well.

Methodism A religious movement within the Anglican Church begun by John Wesley in the eighteenth century. It formed a separate sect in 1791 and now constitutes one of the largest Protestant denominations worldwide. Methodists believe in salvation by grace through faith, confirmed by good works; the witness of the Holy Spirit to a person's salvation; and the theoretical possibility of personal triumph over temptation. During the nineteenth century, Methodists assigned major responsibilities to laypersons and enrolled women as leaders and even as preachers.

neo-Ciceronianism A seventeenth-century stylistic approach that acknowledged the five-part domain of rhetoric and thus attempted to preserve rhetoric from **Ramism** and scientific reductionism. Neo-Ciceronians focused on style, especially amplification and ornament. Their opposition to the **Senecan** school echoed the earlier conflict between **Asianist** and **Atticist** rhetoricians.

Neoplatonism A philosophical school developed by Plotinus during Imperial Rome that became the dominant philosophy in the Greco-Roman world from the end of the third century B.C.E. to the sixth century C.E. Neoplatonists posited that all existence emanated from a single source, with which an individual soul could mystically unite, and they read the works of Plato and Aristotle as mythical allegories. Saint Augustine was the most influential Neoplatonic Christian theorist.

New Criticism A tendency in literary criticism beginning after World War I and preeminent in Ameri-

can high schools and colleges in the 1940s and 1950s. New Critics saw literary texts as independent and self-sufficient objects; they de-emphasized the biography of the author, the social conditions when the text was produced, and the text's effects on readers. Instead, they emphasized close reading, or explication: the detailed analysis of interrelations and ambiguities of the work's elements. Opponents of New Criticism charge that it ignores historical and social factors that shape literary experience.

orality A condition of society in which speaking and listening form the only or principal channel through which communication in language occurs. Some anthropologists have argued that in oral cultures, both verbal style and thought processes feature simple juxtaposition of ideas, concrete imagery that appeals to the sense and emotions, ritualized references to authority, and competitive, emotion-laden disputation. *See* **literacy**.

pathos *See* **appeals, rhetorical and persuasive**.

persuasion The process through which language or symbolic actions influence the choices of others. Aristotle called rhetoric "the art of discovering all the available means of persuasion in any given situation." He said we persuade others by three means: *logos*, *ethos*, and *pathos*.

phronesis Aristotle's word for the mental ability to select the best course of action in situations fraught with uncertain knowledge and competing claims of morality and practicality. Individuals use *phronesis* to make life decisions, and rhetors should cultivate and employ it in rhetorical deliberations.

positivism A philosophical system contending that every rationally justifiable assertion can be scientifically verified or logically or mathematically proven. Though Auguste Comte coined the term in 1820, elements of positivism reach back to the Platonic tradition.

pragmatism A philosophical movement during the early twentieth century encompassing the thought of John Dewey, William James, and C. S. Peirce, among others. Although pragmatists believed in empiricism, they thought that problems, whether academic or social, were not resolvable by a single formula or system. They claimed that knowledge was an evolving process; saw traditionally eternal ideas of space, time,

axiomatic truth, causation, and values as relative to varying social, historical, psychological, or logical contexts; held a probabilistic view of physical and social hypotheses and laws in opposition to dogmatic certainty; and espoused a secular, democratic individualism, asserting the right of individuals to live in a free society.

Ramism The intellectual trends associated with the work of Renaissance professor Peter Ramus. He challenged Aristotle's authority, disparaged Cicero and Quintilian, and advocated his own reformulation of the arts and sciences. Ramus assigned **invention** to **dialectic** instead of rhetoric and dropped **memory** from his scheme altogether, leaving only style—which to Ramus meant the use of tropes and figures—and delivery to rhetoric. He also criticized ornateness and encouraged a plain style, very cerebral and analytic, as near “mathematical” expression as possible.

salon A regular social gathering of intellectuals and other eminent people at the home of a woman prominent in high society. Salons flourished in seventeenth- and eighteenth-century France.

Scholasticism (sko LAS ti siz em) The system of thought that dominated the schools of Western Europe from the eleventh to the fifteenth century. Its objective was the clarification of Christian faith through the use of reason. Scholasticists emphasized dialectical examination of apparent contradictions in Church doctrine. They believed in a version of Aristotelian empiricism that required an individual to seek to know external reality rather than emphasizing the mind's power to reimagine and shape reality.

scientific method An inductive method of discovery and analysis that has characterized natural science since the seventeenth century. It consists of systematic observation, measurement, experiment, and the formation, testing, and modification of hypotheses. Both the scientific method and the intellectual method **Ramus** developed, which assigned the process of invention to dialectic and confined rhetoric to stylistic ornamentation, stemmed from the Renaissance desire for universal, teachable methods.

Second Sophistic Period of Roman rhetoric from Quintilian's time to the sack of Rome in 410. Rhetors of the Second Sophistic shared with the earliest Greek Sophists an interest in etymologies, grammar, and the

power of stylistic variety and abundance. However, the Second Sophists did not claim to use their rhetorical skill for important social or political ends, as their predecessors had. Instead, since rhetoric had been deprived of political importance by Imperial censorship, these rhetors practiced declamations and closet oratory and sometimes performed carefully composed speeches for special ceremonies.

semantics (se MAN tiks) The branch of philosophy that focuses on language itself and examines such issues as meaning, synonymy, ambiguity, and the relationship between the structure of language and the structure of reality. In the twentieth century, **semiotics** is the most significant kind of semantic theory.

semiotics (sem ee AH tiks) The domain of investigation that explores the nature and function of signs within diverse kinds of signifying systems; semiotics includes the study of language, the use of specifically verbal signs. Semioticians believe that signs consist of two inseparable parts, the signifier (in language, the speech-sounds or marks on a page), and the signified (the concept or idea that is the meaning of the sign). No inherent, natural connection exists between a verbal signifier and what it signifies. Instead, both signifier and signified develop within a network of relationships within a particular symbolic system.

Senecan style A seventeenth-century rhetorical style characterized by loose structure, relatively brief sentences, succinct and pithy phrasing, and jerky rhythm. Practitioners of Senecan style saw it as akin to the **Atticist** style of classical Greek rhetoric and opposed to the ornamental **Neo-Ciceronian** style.

sign Within the field of **semiotics**, that which represents or stands as a substitute for something else. Ferdinand de Saussure defines the linguistic sign as combining the signifier, or acoustic image, and the signified, or concept.

signifying The process within **semiotics** by which signs transmit meaning. Meaning is not intrinsic to these signs but attaches to them arbitrarily. In black rhetoric, signifying refers to several forms of persuasion, insult, boasting or lying, verbal and nonverbal, all accomplished through innuendo or indirection. Henry Louis Gates Jr. calls signifying the master **trope** of black rhetoric.

we are
now in the
3rd
sophistic

skepticism The contention that human reason is incapable of gaining access to true knowledge, a position championed by sixteenth-century scholar Michel de Montaigne. Some scholars think Montaigne discredited reason in order to discredit rational arguments against religion. Others think he meant to deny the authority of all received wisdom, since such wisdom changes with changing historical circumstances—thus clearing a space for modern science.

Sophistic rhetoric/Sophists (sof IS tic/SOF ists)

The Sophists were a school of rhetoric teachers working in and around Athens in the fourth and fifth centuries B.C.E. They practiced rhetoric as an intellectual method, a way of generating knowledge. They believed that social circumstances limit knowledge; whatever people can know must be context-bound. Since no absolute sources of knowledge exist, the power of language becomes almost total. Plato disparaged the Sophists, depicting their rhetoric as a manipulative attempt to persuade people that they had learned the truth, whether or not the truth was in fact conveyed.

sprezzatura (spretz ah TOUR uh) A term in Castiglione's *The Courtier* sometimes translated as "nonchalance." *Sprezzatura* encompasses formidable accomplishment without undignified display. Using easy grace and superiority, the perfect courtier must make whatever he says and does appear to be effortless.

stasis/stasis theory (STASE iss) *Staseis*, in Greek, means "questions" or "issues." Stasis theory, formulated by classical Greek rhetors, is a **heuristic** or theory of invention that gives rhetors a set of questions to help them determine their key points of disagreement and agreement with their audiences in a given case. Ancient rhetoricians subdivided *staseis* into *specific* or *definite* issues, those involving actual persons, places, and events; and *general* or *indefinite* issues, or matters suited to political, ethical, or philosophic discussion. Hermagoras designated four major stasis questions: conjecture ("Is there an act to be considered?"), definition ("How can the act be defined?"), quality ("How serious was the act?"), and procedure ("What should we do?").

stylistics The systematic study of style. Since the 1950s, the term has referred to a method of analyzing literary and rhetorical texts that tries to replace the

"subjectivity" of standard criticism with a more "objective" or "scientific" analysis. For example, some stylisticians perform computer analysis to catalog how an author uses particular grammatical features, **figures**, or **tropes** in many texts. Stylistics contrasts with the more general advice on style that classical rhetoricians offered.

syllogism (SILL o jiz im) A form of **deductive reasoning** consisting of a major premise, a minor premise, and a conclusion that follows from the two.

tautology (taw TOL oh gee) In logic, a statement composed of simpler statements in a fashion that makes the full statement logically true whether the simpler statements are factually true or not; for example, "If she has a baby, it will be either a boy or a girl." A tautological argument is thus empty or circular because it assumes to be true what it has to prove as true: for example, "Abortionists are murderers because abortion is murder."

topoi/loci (TOE poy/LOW key) From the Greek *topos*, place. Stock formulas such as comparison and contrast, cause and effect, and puns, which rhetors can use to generate rational appeals and arguments. These basic categories of relationships among ideas belong to the **invention** process since they help the rhetor discover things to say about a subject. See **commonplaces**.

trope "Turn" in Greek. According to Quintilian, a trope is an artful substitution of one term for another for rhetorical effect. This substitution affects the standard meaning of a word. Unlike a **figure**, a trope usually involves a single word and changes the word's proper meaning. In contemporary rhetorical and literary criticism, *trope* refers to the use of words in other than their literal sense, as in metaphor, irony, or synecdoche.

utterance An individual speech act or natural unit of linguistic communication, spoken or written. Utterances are also called *parole*. According to Mikhail Bakhtin, utterances are the basis of linguistics. Although Bakhtin contends that an individual utterance is an isolated event, Ferdinand de Saussure argues in his discussion of **semiotics** that an utterance is actually a social event.