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BOOK I

RHETORIC FOR ALL OCCASIONS

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1.1

1. ἡ ῥητορική ἐστιν ἀντίστροφος τῇ διαλεκτικῇ· ἀμφότεραι γὰρ περὶ τοιούτων τινῶν εἰσιν ἃ κοινὰ τρόπον τινὰ ἁπάντων ἐστὶ γνωρίζειν καὶ οὐδεμιᾶς ἐπιστήμης ἀφωρισμένης. διὸ καὶ πάντες τρόπον τινὰ μετέχουσιν ἀμφοῖν· πάντες γὰρ μέχρι τινὸς καὶ ἐξετάζειν καὶ ὑπέχειν λόγον καὶ ἀπολογεῖσθαι καὶ κατηγορεῖν ἐγχειροῦσιν. 2 τῶν μὲν οὖν πολλῶν οἱ μὲν εἰκῇ ταῦτα δρῶσιν, οἱ δὲ διὰ συνήθειαν ἀπὸ ἕξεως. ἐπεὶ δ᾽ ἀμφοτέρως ἐνδέχεται, δῆλον ὅτι εἴη ἂν αὐτὰ καὶ ὁδοποιεῖν· δι᾽ ὃ γὰρ ἐπιτυγχάνουσιν οἵ τε διὰ συνήθειαν καὶ οἱ ἀπὸ τοῦ αὐτομάτου τὴν αἰτίαν θεωρεῖν ἐνδέχεται, τὸ δὲ τοιοῦτον ἤδη πάντες ἂν ὁμολογήσαιεν τέχνης ἔργον εἶναι.

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1. What Is Rhetoric?

1 Rhetoric is the converse of philosophical disputation and inquiry (or "dialectic").[1] Both are language arts that deal with general knowledge that can be learned by anyone, and neither is strictly limited to one area of study only. So anyone can practice either, which people do any time they critique or advance an argument, or defend or attack a position. 2 Quite often people do this without design or plan; they learn it by habitual use or by instinct and natural ability. But since both of these paths—learned skill and natural ability—are possible, it follows that rhetoric can be learned by following a defined path.[2] That is, if it is possible to observe and theorize why people achieve their rhetorical aims, whether they do so by skill, habit, instinct, or natural ability, then by extension, such an analysis would, at one and the same time, stake out the course for the art of rhetoric.

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3 νῦν μὲν οὖν οἱ τὰς τέχνας τῶν λόγων συντιθέντες οὐδὲν ὡς εἰπεῖν πεπορίκασιν αὐτῆς μόριον· … 4 διαβολὴ γὰρ καὶ ἔλεος καὶ ὀργὴ καὶ τὰ τοιαῦτα πάθη τῆς ψυχῆς οὐ περὶ τοῦ πράγματός ἐστιν, ἀλλὰ πρὸς τὸν δικαστήν. ὥστ᾽ εἰ περὶ πάσας ἦν τὰς κρίσεις καθάπερ ἐν ἐνίαις τε νῦν ἐστι τῶν πόλεων καὶ μάλιστα ταῖς εὐνομουμέναις, οὐδὲν ἂν εἶχον ὅ τι λέγωσιν· 5 … οὐ γὰρ δεῖ τὸν δικαστὴν διαστρέφειν εἰς ὀργὴν προάγοντας ἢ φθόνον ἢ ἔλεον· ὅμοιον γὰρ κἂν εἴ τις, ᾧ μέλλει χρῆσθαι κανόνι, τοῦτον ποιήσειε στρεβλόν. 6 ἔτι δὲ φανερὸν ὅτι τοῦ μὲν ἀμφισβητοῦντος οὐδέν ἐστιν ἔξω τοῦ δεῖξαι τὸ πρᾶγμα ὅτι ἔστιν ἢ οὐκ ἔστιν ἢ γέγονεν ἢ οὐ γέγονεν· εἰ δὲ μέγα ἢ μικρόν, ἢ δίκαιον ἢ ἄδικον, ὅσα μὴ ὁ νομοθέτης διώρικεν, αὐτὸν δή που τὸν δικαστὴν δεῖ γιγνώσκειν.…

11 ἐπεὶ δὲ φανερόν ἐστιν ὅτι ἡ μὲν ἔντεχνος μέθοδος περὶ τὰς πίστεις ἐστίν, ἡ δὲ πίστις ἀπόδειξίς τις (τότε γὰρ πιστεύομεν μάλιστα ὅταν ἀποδεδεῖχθαι ὑπολάβωμεν), ἔστι δ᾽ ἀπόδειξις ῥητορικὴ ἐνθύμημα, καὶ ἔστι τοῦτο ὡς εἰπεῖν ἁπλῶς κυριώτατον τῶν πίστεων, τὸ δ᾽ ἐνθύμημα συλλογισμός τις, περὶ δὲ συλλογισμοῦ ὁμοίως ἅπαντος τῆς διαλεκτικῆς ἐστιν ἰδεῖν, ἢ αὐτῆς ὅλης ἢ μέρους τινός, δῆλον ὅτι

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Rhetoric's aim is to create trustworthy belief, not to manipulate

3 Most of what has been written about rhetoric focuses not on *rhetoric* per se but on other things. 4 For example, how to use slander to great effect, how to evoke pity, how to tap into people's impulses, or how to exploit other feelings and reactions like these—these things don't pertain to *rhetoric* proper but instead to manipulating a *judgment* (which would not be allowed in a well-governed state). 5 Manipulating a judgment by provoking knee-jerk responses, animosity, pity, and so on—this would be like making a straightedge ruler crooked before using it! 6 The aim and task of rhetoric is not to manipulate a judgment but to demonstrate that something is or is not so, that it happened or didn't happen, that it's important or unimportant, that it's just or unjust, and so on. This is different from trying to steer a judgment.

11 Obviously, as a method, rhetoric is a means of establishing trustworthy belief, with the understanding that: one, the better demonstrated or elucidated something is, the more reliable our belief is; two, rhetoric demonstrates and elucidates by creating good *arguments*; and three, rhetoric's arguments are the mirror of dialectic's *proofs*.[3] In the same way that dialectical discussion and inquiry aim

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ὁ μάλιστα τοῦτο δυνάμενος θεωρεῖν, ἐκ τίνων καὶ πῶς γίνεται συλλογισμός, οὗτος καὶ ἐνθυμηματικὸς ἂν εἴη μάλιστα, . . . τό τε γὰρ ἀληθὲς καὶ τὸ ὅμοιον τῷ ἀληθεῖ τῆς αὐτῆς ἐστι δυνάμεως ἰδεῖν, ἅμα δὲ καὶ οἱ ἄνθρωποι πρὸς τὸ ἀληθὲς πεφύκασιν ἱκανῶς καὶ τὰ πλείω τυγχάνουσι τῆς ἀληθείας· διὸ πρὸς τὰ ἔνδοξα στοχαστικῶς ἔχειν τοῦ ὁμοίως ἔχοντος καὶ πρὸς τὴν ἀλήθειάν ἐστιν. . . .

12 χρήσιμος δέ ἐστιν ἡ ῥητορικὴ διά τε τὸ φύσει εἶναι κρείττω τἀληθῆ καὶ τὰ δίκαια τῶν ἐναντίων, ὥστε ἐὰν μὴ κατὰ τὸ προσῆκον αἱ κρίσεις γίγνωνται, ἀνάγκη δι᾽ αὐτῶν ἡττᾶσθαι· τοῦτο δ᾽ ἐστὶν ἄξιον ἐπιτιμήσεως.

ἔτι δὲ πρὸς ἐνίους οὐδ᾽ εἰ τὴν ἀκριβεστάτην ἔχοιμεν ἐπιστήμην, ῥᾴδιον ἀπ᾽ ἐκείνης πεῖσαι λέγοντας· διδασκαλίας γάρ ἐστιν ὁ κατὰ τὴν ἐπιστήμην λόγος, τοῦτο δὲ ἀδύνατον, ἀλλ᾽ ἀνάγκη διὰ τῶν κοινῶν

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to clearly identify calculable, deductive proofs, the art of rhetoric aims to clearly identify *good arguments*. For in the end, what's demonstrably shown to be true in dialectic and what's reliably believed to be as good as true in rhetoric both flow from one and the same power.[4] This is for good reason: Human beings have a natural competency to bring out the truth of a matter and a natural tendency to find their way to it eventually, and the same thing holds whether it's a worthy belief or the truth itself.

Why Rhetoric Is Worth Studying

12 The bottom line is this: Rhetoric is useful precisely because, ultimately, the true and the just are naturally stronger than their inverse, the untrue and the unjust. Consequently, when bad decisions are made, and what's untrue or unjust defeats what's true or just, it's half owing to our own failure—a shameful failure—to make the right argument at the right time.

With certain disciplines where knowledge can be more certain, it's arguably more appropriate to teach rather than persuade. But in dealing with some people, even if we had the most precise scientific or mathematical knowledge, we might not be able to teach them by the knowledge alone. In such cases

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ποιεῖσθαι τὰς πίστεις καὶ τοὺς λόγους. . . .

ἔτι δὲ τἀναντία δεῖ δύνασθαι πείθειν, καθάπερ καὶ ἐν τοῖς συλλογισμοῖς, οὐχ ὅπως ἀμφότερα πράττωμεν (οὐ γὰρ δεῖ τὰ φαῦλα πείθειν), ἀλλ᾽ ἵνα μήτε λανθάνῃ πῶς ἔχει, καὶ ὅπως ἄλλου χρωμένου τοῖς λόγοις μὴ δικαίως αὐτοὶ λύειν ἔχωμεν. τῶν μὲν οὖν ἄλλων τεχνῶν οὐδεμία τἀναντία συλλογίζεται, ἡ δὲ διαλεκτικὴ καὶ ἡ ῥητορικὴ μόναι τοῦτο ποιοῦσιν· ὁμοίως γάρ εἰσιν ἀμφότεραι τῶν ἐναντίων. τὰ μέντοι ὑποκείμενα πράγματα οὐχ ὁμοίως ἔχει, ἀλλ᾽ ἀεὶ τἀληθῆ καὶ τὰ βελτίω τῇ φύσει εὐσυλλογιστότερα καὶ πιθανώτερα ὡς ἁπλῶς εἰπεῖν. πρὸς δὲ τούτοις ἄτοπον εἰ τῷ σώματι μὲν αἰσχρὸν μὴ δύνασθαι βοηθεῖν ἑαυτῷ, λόγῳ δ᾽ οὐκ αἰσχρόν· ὃ μᾶλλον ἴδιόν ἐστιν ἀνθρώπου τῆς τοῦ σώματος χρείας.

13 εἰ δ᾽ ὅτι μεγάλα βλάψειεν ἂν ὁ χρώμενος ἀδίκως τῇ τοιαύτῃ δυνάμει τῶν λόγων, τοῦτό γε κοινόν ἐστι κατὰ πάντων τῶν ἀγαθῶν πλὴν ἀρετῆς, καὶ μάλιστα κατὰ τῶν χρησιμωτάτων, οἷον ἰσχύος ὑγιείας πλούτου στρατηγίας· τούτοις γὰρ ἄν τις ὠφελήσειεν τὰ μέγιστα χρώμενος δικαίως καὶ βλάψειεν ἀδίκως.

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we must persuade, because oftentimes an inexpert audience *needs* persuasion.

Rhetoric is also useful because it explores opposing arguments. It's important to be able to argue opposing sides; not to actually pursue both sides or to persuade people of something that's wrong, but so that the more reliable case doesn't elude us, and also so that we ourselves are equipped to oppose false arguments when we encounter them in the world.[5] Rhetoric and dialectic are the only language arts that do this: attempt to prove opposite positions on a given case. This is good not only because what's true and better is naturally going to be more persuasive than what isn't but also because it's a disgrace to be unable to defend oneself—in a physical confrontation, yes, but all the more so where a spoken attack is concerned since speech is more essentially human than bodily force.[6]

13 If someone denounces rhetoric because the power of words can be used unfairly to do great harm, notice that the same objection applies to every good thing (with the sole exception of excellence itself). This is especially true of good things that are *useful*, such as strength, well-being, wealth, leadership abilities, and so on.[7] Things like this, when rightly used, are of tremendous benefit, but when wrongly used, can do just as much harm as good.

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14 … φανερόν, καὶ ὅτι οὐ τὸ πεῖσαι ἔργον αὐτῆς, ἀλλὰ τὸ ἰδεῖν τὰ ὑπάρχοντα πιθανὰ περὶ ἕκαστον, καθάπερ καὶ ἐν ταῖς ἄλλαις τέχναις πάσαις· οὐδὲ γὰρ ἰατρικῆς τὸ ὑγιᾶ ποιῆσαι, ἀλλὰ μέχρι οὗ ἐνδέχεται, μέχρι τούτου προαγαγεῖν· ἔστιν γὰρ καὶ τοὺς ἀδυνάτους μεταλαβεῖν ὑγιείας ὅμως θεραπεῦσαι καλῶς. πρὸς δὲ τούτοις ὅτι τῆς αὐτῆς τό τε πιθανὸν καὶ τὸ φαινόμενον ἰδεῖν πιθανόν, ὥσπερ καὶ ἐπὶ τῆς διαλεκτικῆς συλλογισμόν τε καὶ φαινόμενον συλλογισμόν. …

περὶ δὲ αὐτῆς ἤδη τῆς μεθόδου πειρώμεθα λέγειν, πῶς τε καὶ ἐκ τίνων δυνησόμεθα τυγχάνειν τῶν προκειμένων. πάλιν οὖν οἷον ἐξ ὑπαρχῆς ὁρισάμενοι αὐτὴν τίς ἐστι, λέγωμεν τὰ λοιπά.

1.2

1 ἔστω δὴ ἡ ῥητορικὴ δύναμις περὶ ἕκαστον τοῦ θεωρῆσαι τὸ ἐνδεχόμενον πιθανόν. τοῦτο γὰρ οὐδεμιᾶς ἑτέρας ἐστὶ τέχνης ἔργον· τῶν γὰρ ἄλλων ἑκάστη περὶ τὸ αὑτῇ ὑποκείμενόν ἐστιν διδασκαλικὴ καὶ πειστική, οἷον ἰατρικὴ περὶ ὑγιεινῶν καὶ νοσερὸν καὶ γεωμετρία περὶ τὰ συμβεβηκότα πάθη τοῖς μεγέθεσι καὶ ἀριθμητικὴ περὶ ἀριθμόν, ὁμοίως δὲ καὶ

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14 With all of this in mind, rhetoric's purpose is not so much to *persuade* but instead to be able to take a step back and observe *the available means of persuasion* in any given case.[8] Just as the aim of medicine is not to guarantee a patient's health but rather to promote that outcome as best it can, treating well even those who have no hope of recovering health, in the same way, rhetoric's task is not just to persuade but to discover what makes persuasion *possible* in any given case too, regardless of the outcome.

Having defined rhetoric as the ability of seeing the available means of persuasion, let's move on to examine the art of rhetoric itself.

2. The Form and Function of Rhetoric

1 Rhetoric, then, is the ability to theorize about what might be persuasive in any given case. This is the function of no other art. The others deal in their own subject only, such as medicine with health and sickness, geometry with the relation of magnitudes, arithmetic with numbers, and so on. Unlike these,

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αἱ λοιπαὶ τῶν τεχνῶν καὶ ἐπιστημῶν· ἡ δὲ ῥητορικὴ περὶ τοῦ δοθέντος ὡς εἰπεῖν δοκεῖ δύνασθαι θεωρεῖν τὸ πιθανόν. . . .

2 τῶν δὲ πίστεων αἱ μὲν ἄτεχνοί εἰσιν αἱ δ᾽ ἔντεχνοι. ἄτεχνα δὲ λέγω ὅσα μὴ δι᾽ ἡμῶν πεπόρισται ἀλλὰ προϋπῆρχεν, οἷον μάρτυρες βάσανοι συγγραφαὶ καὶ ὅσα τοιαῦτα, ἔντεχνα δὲ ὅσα διὰ τῆς μεθόδου καὶ δι᾽ ἡμῶν κατασκευασθῆναι δυνατόν, ὥστε δεῖ τούτων τοῖς μὲν χρήσασθαι, τὰ δὲ εὑρεῖν.

3 τῶν δὲ διὰ τοῦ λόγου πορϊζομένων πίστεων τρία εἴδη ἔστιν· αἱ μὲν γάρ εἰσιν ἐν τῷ ἤθει τοῦ λέγοντος, αἱ δὲ ἐν τῷ τὸν ἀκροατὴν διαθεῖναί πως, αἱ δὲ ἐν αὐτῷ τῷ λόγῳ, διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι. 4 διὰ μὲν οὖν τοῦ ἤθους, ὅταν οὕτω λεχθῇ ὁ λόγος ὥστε ἀξιόπιστον ποιῆσαι τὸν λέγοντα· . . . δεῖ δὲ καὶ τοῦτο συμβαίνειν διὰ τὸν λόγον, ἀλλὰ μὴ διὰ τοῦ προδεδοξάσθαι ποιόν τινα εἶναι τὸν λέγοντα· . . .

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rhetoric is able to take a step back and observe the means of persuasion in *any* given subject whatsoever rather than in one discipline only.[9]

Where Belief Comes from in Rhetoric: Logos, Ethos, and Pathos[10]

2 As for effecting belief, some methods come from the art, and others don't.[11] By the latter I mean the methods that already exist in the world, such as witnesses, testimony from torture, contracts, and so on. Methods of creating belief that come from the art, however, are those that can be built systematically by our own efforts. Thus we merely *use* the inartistic methods, whereas we must discern and *invent* the artistic ones.[12]

3 Belief invented by words is divided into three categories. The first is the trust created by the *character* of the speaker; the second issues from disposing the hearer in one way or another; and the third comes from the speech itself, insofar as it shows or practically demonstrates something. 4 Belief comes from the quality of the speaker, *ethos*, when the speech itself engenders confidence in the speaker's credibility and fair-mindedness (which is not the same thing as their preexisting reputation).

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ἀλλὰ σχεδὸν ὡς εἰπεῖν κυριωτάτην ἔχει πίστιν τὸ ἦθος. 5 διὰ δὲ τῶν ἀκροατῶν, ὅταν εἰς πάθος ὑπὸ τοῦ λόγου προαχθῶσιν· οὐ γὰρ ὁμοίως ἀποδίδομεν τὰς κρίσεις λυπούμενοι καὶ χαίροντες, ἢ φιλοῦντες καὶ μισοῦντες· . . . (περὶ μὲν οὖν τούτων δηλωθήσεται καθ᾽ ἕκαστον, ὅταν περὶ τῶν παθῶν λέγωμεν·) 6 διὰ δὲ τοῦ λόγου πιστεύουσιν, ὅταν ἀληθὲς ἢ φαινόμενον δείξωμεν ἐκ τῶν περὶ ἕκαστα πιθανῶν.

7 ἐπεὶ δ᾽ αἱ πίστεις διὰ τούτων εἰσί, φανερὸν ὅτι ταύτας ἐστὶ λαβεῖν τοῦ συλλογίσασθαι δυναμένου καὶ τοῦ θεωρῆσαι περὶ τὰ ἤθη καὶ τὰς ἀρετὰς καὶ τρίτον τοῦ περὶ τὰ πάθη, τί τε ἕκαστόν ἐστιν τῶν παθῶν καὶ ποῖόν τι, καὶ ἐκ τίνων ἐγγίνεται καὶ πῶς. ὥστε συμβαίνει τὴν ῥητορικὴν οἷον παραφυές τι τῆς διαλεκτικῆς εἶναι καὶ τῆς περὶ τὰ ἤθη πραγματείας, ἣν δίκαιόν ἐστι προσαγορεύειν πολιτικήν. . . .

8 τῶν δὲ διὰ τοῦ δεικνύναι ἢ φαίνεσθαι δεικνύναι, καθάπερ καὶ ἐν τοῖς διαλεκτικοῖς τὸ μὲν ἐπαγωγή ἐστι τὸ δὲ συλλογισμός τὸ δὲ φαινόμενος συλλογισμός,

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We might even go so far as to say that done well, *ethos* can engender the most powerful form of belief. 5 Belief is engendered by the audience when the speech rouses their passions, *pathos*; that is, we judge differently when we are grieved as opposed to delighted, feeling love as opposed to hate. (We will discuss *pathos* in detail later on.)[13] 6 Finally, belief is engendered by the speech itself, *logos*, when we show what's true, bring something to light, or make something apparent using the words that are most persuasive in a given case.[14]

7 Since belief arises from these three sources, it is obvious that facility with rhetoric is a matter of being able to build strong arguments (*logos*), understanding character and excellence (*ethos*), and understanding emotions (*pathos*)—the nature and quality of each, where they come from, and what causes them. For this reason, rhetoric grows alongside both philosophical disputation (dialectic) and ethics (which should be called politics).

The Form and Content of Rhetorical Arguments: Inductive and Deductive

8 To persuade by proving something or to demonstrate it's as good as proven, rhetoric uses two forms of argument, similar to dialectic: moving inductively

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καὶ ἐνταῦθα ὁμοίως ἔχει· ἔστι γὰρ τὸ μὲν παράδειγμα ἐπαγωγή, τὸ δ᾽ ἐνθύμημα συλλογισμός, [τὸ δὲ φαινόμενον ἐνθύμημα φαινόμενος συλλογισμός]. καλῶ δ᾽ ἐνθύμημα μὲν ῥητορικὸν συλλογισμόν, παράδειγμα δὲ ἐπαγωγὴν ῥητορικήν. πάντες δὲ τὰς πίστεις ποιοῦνται διὰ τοῦ δεικνύναι ἢ παραδείγματα λέγοντες ἢ ἐνθυμήματα, καὶ παρὰ ταῦτα οὐδέν· …

11 … ἐπεὶ γὰρ τὸ πιθανὸν τινὶ πιθανόν ἐστι, καὶ τὸ μὲν εὐθὺς ὑπάρχει δι᾽ αὑτὸ πιθανὸν καὶ πιστὸν τὸ δὲ τῷ δείκνυσθαι δοκεῖν διὰ τοιούτων. … 12 ἔστι δὲ τὸ ἔργον αὐτῆς περί τε τοιούτων περὶ ὧν βουλευόμεθα καὶ τέχνας μὴ ἔχομεν, καὶ ἐν τοῖς τοιούτοις ἀκροαταῖς οἳ οὐ δύνανται διὰ πολλῶν συνορᾶν οὐδὲ λογίζεσθαι πόρρωθεν. βουλευόμεθα δὲ περὶ τῶν φαινομένων ἐνδέχεσθαι ἀμφοτέρως ἔχειν: περὶ γὰρ τῶν ἀδυνάτων ἄλλως ἢ γενέσθαι ἢ ἔσεσθαι ἢ ἔχειν οὐδεὶς βουλεύεται οὕτως ὑπολαμβάνων· οὐδὲν γὰρ πλέον. 13 … ὥστ᾽ ἀναγκαῖον τό τε ἐνθύμημα εἶναι καὶ τὸ παράδειγμα περί τε τῶν ἐνδεχομένων ὡς τὰ πολλὰ ἔχειν ἄλλως, τὸ μὲν παράδειγμα ἐπαγωγὴν τὸ δ᾽ ἐνθύμημα συλλογισμόν, καὶ ἐξ ὀλίγων τε καὶ πολλάκις ἐλαττόνων ἢ ἐξ ὧν ὁ πρῶτος συλλογισμός· ἐὰν γὰρ ᾖ τι τούτων γνώριμον,

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from a number of particular cases to establish a general rule, or moving deductively from a general rule and applying it to a particular case. In rhetoric, inductive arguments begin with examples, and deductive arguments start with general precepts. Really every form of argument that persuades people can be categorized as one of these, either a "paradigm" (in the case of particular-to-general induction) or "enthymeme" (in the case of general-to-particular deduction).[15]

11 Whatever is persuasive is persuasive *to someone*, either immediately and self-evidently, or because it is made so by words. 12 Rhetoric, then, arises wherever arguments are needed on topics that people customarily debate, but that cannot be proven with absolute certainty by some other method or art, and with audiences that cannot take in many concepts at once or follow a long, complicated argument. Arguments like these necessarily admit at least two possible perspectives since no one disputes things that cannot be different than they are (and thus there is nothing to say about them). 13 This means that rhetoric's deductive enthymemes and inductive paradigms necessarily concern things that are capable of being other than they are, and ideally, they should be pithy and drawn from few premises, which can be left unstated because they

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οὐδὲ δεῖ λέγειν· αὐτὸς γὰρ τοῦτο προστίθησιν ὁ ἀκροατής.…

14 ἐπεὶ δ᾽ ἐστὶν ὀλίγα μὲν τῶν ἀναγκαίων ἐξ ὧν οἱ ῥητορικοὶ συλλογισμοί εἰσι (τὰ γὰρ πολλὰ περὶ ὧν αἱ κρίσεις καὶ αἱ σκέψεις, ἐνδέχεται καὶ ἄλλως ἔχειν· περὶ ὧν μὲν γὰρ πράττουσι βουλεύονται καὶ σκοποῦσι, τὰ δὲ πραττόμενα πάντα τοιούτου γένους ἐστί, καὶ οὐδὲν ὡς ἔπος εἰπεῖν ἐξ ἀνάγκης τούτων).… 19 παράδειγμα δὲ ὅτι μέν ἐστιν ἐπαγωγὴ καὶ περὶ ποῖα ἐπαγωγή, εἴρηται. ἔστι δὲ οὔτε ὡς μέρος πρὸς ὅλον οὔθ᾽ ὡς ὅλον πρὸς μέρος οὔθ᾽ ὡς ὅλον πρὸς ὅλον, ἀλλ᾽ ὡς μέρος πρὸς μέρος, ὅμοιον πρὸς ὅμοιον, ὅταν ἄμφω μὲν ᾖ ὑπὸ τὸ αὐτὸ γένος, γνωριμώτερον δὲ θάτερον ᾗ θατέρου, παράδειγμά ἐστιν. οἷον ὅτι ἐπιβουλεύει τυραννίδι Διονύσιος αἰτῶν τὴν φυλακήν· καὶ γὰρ Πεισίστρατος πρότερον ἐπιβουλεύων ᾔτει φυλακὴν καὶ λαβὼν ἐτυράννησε, καὶ Θεαγένης ἐν Μεγάροις· καὶ ἄλλοι ὅσους ἴσασι, παράδειγμα πάντες γίγνονται τοῦ Διονυσίου, ὃν οὐκ ἴσασίν πω εἰ διὰ τοῦτο αἰτεῖ. πάντα δὲ ταῦτα ὑπὸ τὸ αὐτὸ καθόλου, ὅτι ὁ ἐπιβουλεύων τυραννίδι φυλακὴν αἰτεῖ.… 20 τῶν δὲ ἐνθυμημάτων … διὸ καὶ λανθάνουσίν τε τοὺς ἀκροατὰς καὶ μᾶλλον ἁπτόμενοι κατὰ τρόπον μεταβαίνουσιν ἐξ αὐτῶν.… 21 λέγω γὰρ διαλεκτικούς τε καὶ ῥητορικοὺς συλλογισμοὺς εἶναι περὶ ὧν τοὺς

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are well-known or common knowledge so they can be assumed rather than made explicit. The hearers already know them, so they supply the premises themselves.

14 Such premises are not necessarily true: people debate and examine human actions, and human actions are contingent rather than necessary. So the premises are merely likely or probable, applicable for the most part, but not always.[16] 19 In the case of inductive arguments, the specific examples relate to each other part to part or like to like, and their relation is used to establish a larger principle. For instance, the argument might be that Dionysius aims at tyranny by requesting a bodyguard, built on the examples of Pisistratus and Theagenes, who when they aimed at tyranny, requested bodyguards.[17] The listeners understand that the particular examples are all paradigms for Dionysius, but they might not yet know that in asking for a bodyguard, Dionysius is likely plotting tyranny. 20 In the case of enthymemes, it seems to have escaped nearly everyone's notice that the more narrowly a speaker specializes their speech, the further they get from both rhetoric and dialectic. 21 In both dialectic and rhetoric, deductive arguments are concerned with common

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τόπους λέγομεν· οὗτοι δ᾽ εἰσὶν οἱ κοινῇ περὶ δικαίων καὶ φυσικῶν καὶ περὶ πολιτικῶν καὶ περὶ πολλῶν διαφερόντων εἴδει, οἷον ὁ τοῦ μᾶλλον καὶ ἧττον τόπος· οὐδὲν γὰρ μᾶλλον ἔσται ἐκ τούτου συλλογίσασθαι ἢ ἐνθύμημα εἰπεῖν περὶ δικαίων ἢ περὶ φυσικῶν ἢ περὶ ὁτουοῦν· καίτοι ταῦτα εἴδει διαφέρει. ἴδια δὲ ὅσα ἐκ τῶν περὶ ἕκαστον εἶδος καὶ γένος προτάσεών ἐστιν.... κἀκεῖνα μὲν οὐ ποιήσει περὶ οὐδὲν γένος ἔμφρονα· περὶ οὐδὲν γὰρ ὑποκείμενόν ἐστιν·... 22 ἔστι δὲ τὰ πλεῖστα τῶν ἐνθυμημάτων ἐκ τούτων τῶν εἰδῶν λεγόμενα τῶν κατὰ μέρος καὶ ἰδίων...

1.3

1 ἔστι δὲ τῆς ῥητορικῆς εἴδη τρία τὸν ἀριθμόν· τοσοῦτοι γὰρ καὶ οἱ ἀκροαταὶ τῶν λόγων ὑπάρχουσιν ὄντες. σύγκειται μὲν γὰρ ἐκ τριῶν ὁ λόγος, ἔκ τε τοῦ λέγοντος καὶ περὶ οὗ λέγει καὶ πρὸς ὅν, καὶ τὸ τέλος πρὸς τοῦτόν ἐστιν, λέγω δὲ τὸν ἀκροατήν. 2 ἀνάγκη δὲ τὸν ἀκροατὴν ἢ θεωρὸν εἶναι ἢ κριτήν, κριτὴν δὲ ἢ τῶν γεγενημένων ἢ τῶν μελλόντων. ἔστιν δ᾽ ὁ μὲν περὶ τῶν μελλόντων κρίνων ὁ ἐκκλησιαστής, ὁ δὲ περὶ τῶν γεγενημένων οἷον ὁ δικαστής, ὁ δὲ περὶ τῆς δυνάμεως ὁ θεωρός· 3 ὥστ᾽ ἐξ ἀνάγκης ἂν εἴη τρία

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topics that can be applied to, say, legal disputes, discussions about the physical world, political disagreements, and so on. For example, "more versus less" is a common topic that can be used in any of these domains, though the specific content will vary by field. Special topics, by contrast, are specific to a given subject matter. The common topic cannot make a person understand the subject matter itself precisely because it is *common to all subjects* instead of belonging to one specific area of knowledge. 22 Rhetoric's enthymemes deal with the latter.

3. The Three Types of Rhetoric

1 There are three types of rhetoric because there are three types of audiences. While every speech has three components—the speaker, the discourse itself, and the audience—it's only the last of these that determines the speech's aim and therefore the type of speech it is. 2 The audience for any speech will either be an observer or judge, and if a judge, of either the past or the future. For example, in the democratic assembly they judge about things to come, in the courtroom the juror judges things that happened in the past, and the spectator simply observes the speech's power. 3 Consequently the

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γένη τῶν λόγων τῶν ῥητορικῶν, συμβουλευτικόν, δικανικόν, ἐπιδεικτικόν.

συμβουλῆς δὲ τὸ μὲν προτροπή, τὸ δὲ ἀποτροπή.... δίκης δὲ τὸ μὲν κατηγορία τὸ δ' ἀπολογία.... ἐπιδεικτικοῦ δὲ τὸ μὲν ἔπαινος τὸ δὲ ψόγος. 4 χρόνοι δὲ ἑκάστου τούτων εἰσὶ τῷ μὲν συμβουλεύοντι ὁ μέλλων ..., τῷ δὲ δικαζομένῳ ὁ γενόμενος ..., τῷ δ' ἐπιδεικτικῷ κυριώτατος μὲν ὁ παρών.... 5 τέλος δὲ ἑκάστοις τούτων ἕτερόν ἐστι, καὶ τρισὶν οὖσι τρία, τῷ μὲν συμβουλεύοντι τὸ συμφέρον καὶ βλαβερόν· ... τοῖς δὲ δικαζομένοις τὸ δίκαιον καὶ τὸ ἄδικον,... τοῖς δ' ἐπαινοῦσιν καὶ ψέγουσιν τὸ καλὸν καὶ τὸ αἰσχρόν....

7 φανερὸν δὲ ἐκ τῶν εἰρημένων ὅτι ἀνάγκη περὶ τούτων ἔχειν πρῶτον τὰς προτάσεις.... 8 ἐπεὶ δὲ οὔτε πραχθῆναι οἷόν τε οὔτε πραχθήσεσθαι τὰ ἀδύνατα ἀλλὰ τὰ δυνατά, οὐδὲ τὰ μὴ γενόμενα ἢ μὴ ἐσόμενα οὐχ οἷόν τε τὰ μὲν πεπρᾶχθαι τὰ δὲ πραχθήσεσθαι, ἀναγκαῖον καὶ τῷ συμβουλεύοντι καὶ τῷ δικαζομένῳ καὶ τῷ ἐπιδεικτικῷ ἔχειν προτάσεις περὶ δυνατοῦ καὶ ἀδυνάτου, καὶ εἰ γέγονεν ἢ μή, καὶ εἰ ἔσται ἢ μή. 9 ... περὶ ὧν μὲν οὖν ἐξ ἀνάγκης δεῖ λαβεῖν τὰς προτάσεις, εἴρηται· μετὰ δὲ ταῦτα διαιρετέον ἰδίᾳ περὶ ἑκάστου τούτων, οἷον περὶ ὧν συμβουλὴ καὶ περὶ ὧν οἱ ἐπιδεικτικοὶ λόγοι, τρίτον δὲ περὶ ὧν αἱ δίκαι.

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three "rhetorics" are deliberative, judicial, and display speeches (or "epideictic").

Deliberative speeches exhort for or dissuade against some action; judicial speeches accuse or defend; epideictic displays praise or criticism. 4 And each type of speech has a "time": Deliberative speeches concern future actions, judicial past, and in epideictic, the present moment is most important. 5 The "ends" of rhetoric are also three for three: what's beneficial or harmful for deliberative, what's just or unjust for judicial, and what's admirable or shameful for epideictic.

7 Obviously, a speaker needs to have multipurpose arguments at the ready to address what's beneficial or harmful, just or unjust, admirable or shameful, whether they are urging or dissuading, prosecuting or defending, praising or blaming.[18] 8 These are common topics like what's possible or impossible (whether something has happened or not, or whether it will or won't happen), whether something is great or small or more or less, either universally or in particular—for instance, what might be a greater or lesser good, a greater justice or injustice, and so on. 9 These are the kinds of all-purpose arguments that must be learned. Next, we'll distinguish between the specific kinds of arguments for deliberative, epideictic, and (lastly) judicial rhetoric.

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1.4

1 πρῶτον μὲν οὖν ληπτέον περὶ ποῖα ἀγαθὰ ἢ κακὰ ὁ συμβουλεύων συμβουλεύει, ἐπειδὴ οὐ περὶ ἅπαντα …· 3 ἔστι γὰρ καὶ φύσει ἔνια καὶ ἀπὸ τύχης γινόμενα ἀγαθὰ.… τοιαῦτα δ᾽ ἐστὶν ὅσα πέφυκεν ἀνάγεσθαι εἰς ἡμᾶς, καὶ ὧν ἡ ἀρχὴ τῆς γενέσεως ἐφ᾽ ἡμῖν ἐστιν· μέχρι γὰρ τούτου σκοποῦμεν, ἕως ἂν εὕρωμεν εἰ ἡμῖν δυνατὰ ἢ ἀδύνατα πρᾶξαι.…

7 ὅμως δὲ ὅσα πρὸ ἔργου μέν ἐστι διελεῖν, ἔτι δ᾽ ὑπολείπει σκέψιν τῇ πολιτικῇ ἐπιστήμῃ, εἴπωμεν καὶ νῦν. σχεδὸν γάρ, περὶ ὧν βουλεύονται πάντες καὶ περὶ ὧν ἀγορεύουσιν οἱ συμβουλεύοντες, τὰ μέγιστα τυγχάνει πέντε τὸν ἀριθμὸν ὄντα· ταῦτα δ᾽ ἐστὶν περί τε πόρων, καὶ πολέμου καὶ εἰρήνης, ἔτι δὲ περὶ φυλακῆς τῆς χώρας, καὶ τῶν εἰσαγομένων καὶ ἐξαγομένων, καὶ νομοθεσίας.… 12 … ἐν γὰρ τοῖς νόμοις ἐστὶν ἡ σωτηρία τῆς πόλεως, ὥστ᾽ ἀναγκαῖον εἰδέναι πόσα τ᾽ ἐστι πολιτειῶν εἴδη, καὶ ποῖα συμφέρει ἑκάστῃ, καὶ ὑπὸ τίνων φθείρεσθαι πέφυκε καὶ οἰκείων τῆς πολιτείας καὶ ἐναντίων. λέγω δὲ τὸ ὑπὸ οἰκείων φθείρεσθαι,… αἱ ἄλλαι πᾶσαι καὶ ἀνιέμεναι καὶ ἐπιτεινόμεναι φθείρονται, οἷον δημοκρατία οὐ μόνον ἀνιεμένη ἀσθενεστέρα γίγνεται ὥστε τέλος ἥξει εἰς ὀλιγαρχίαν, ἀλλὰ καὶ ἐπιτεινομένη σφόδρα.…

13 … περὶ ὧν μὲν οὖν ἔχειν δεῖ τὸν μέλλοντα συμβουλεύειν, τὰ μέγιστα τοσαῦτά ἐστιν· ἐξ ὧν δὲ

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4. The Subjects of Deliberative Arguments

1 First, we must grasp what sorts of good and bad things deliberative speakers advise on since they don't advise on everything 3 (e.g., we don't deliberate about things that happen by nature or by luck), only subjects that are within our power and whose beginning is due to our own actions.[19]

7 While specific policies and conditions are the domain of political science, rhetoric, by contrast, defines the larger subjects about which all people deliberate and political speakers advise. There are five: (1) finances, (2) war and peace, (3) national defense, (4) trade, and last but not least, (5) laws.[20] 12 For it is the legal code that determines the well-being of a state. So speakers must know how many kinds of legal codes there are, what makes them thrive, and what makes them destroy themselves. By "destroy themselves," I mean to say that all legal codes can be destroyed by excessive loosening or tightening (e.g., democracy is ruined when it is loosened so much that it becomes an oligarchy, but it is also ruined when it is tightened to excess).

13 These are some of the most important subjects for deliberative speakers. Now let's go back over

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δεῖ καὶ περὶ τούτων καὶ περὶ τῶν ἄλλων προτρέπειν ἢ ἀποτρέπειν, λέγωμεν πάλιν.

1.5

1 σχεδὸν δὲ καὶ ἰδίᾳ ἑκάστῳ καὶ κοινῇ πᾶσι σκοπός τις ἔστιν, οὗ στοχαζόμενοι καὶ αἱροῦνται καὶ φεύγουσιν· καὶ τοῦτ᾽ ἐστὶν ἐν κεφαλαίῳ εἰπεῖν ἥ τ᾽ εὐδαιμονία καὶ τὰ μόρια αὐτῆς. 2 ὥστε παραδείγματος χάριν λάβωμεν τί ἐστιν ὡς ἁπλῶς εἰπεῖν ἡ εὐδαιμονία, καὶ ἐκ τίνων τὰ μόρια ταύτης· περὶ γὰρ ταύτης καὶ τῶν εἰς ταύτην συντεινόντων καὶ τῶν ἐναντίων ταύτῃ αἵ τε προτροπαὶ καὶ αἱ ἀποτροπαὶ πᾶσαί εἰσιν·

τὰ μὲν γὰρ παρασκευάζοντα ταύτην ἢ τῶν μορίων τι, ἢ μεῖζον ἀντ᾽ ἐλάττονος ποιοῦντα, δεῖ πράττειν, τὰ δὲ φθείροντα ἢ ἐμποδίζοντα ἢ τὰ ἐναντία ποιοῦντα μὴ πράττειν. 3 ἔστω δὴ εὐδαιμονία εὐπραξία μετ᾽ ἀρετῆς, ἢ αὐτάρκεια ζωῆς, ἢ ὁ βίος ὁ μετὰ ἀσφαλείας ἥδιστος, ἢ εὐθενία κτημάτων καὶ σωμάτων μετὰ δυνάμεως φυλακτικῆς τε καὶ πρακτικῆς τούτων· σχεδὸν γὰρ τούτων ἓν ἢ πλείω τὴν εὐδαιμονίαν ὁμολογοῦσιν εἶναι ἅπαντες. . . .

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each topic to address the *arguments* speakers can make on these topics, both arguing for and dissuading against.

5. Arguments Based on Happiness

1 All people share a common target that leads them to choose to do certain things and avoid doing others. This target, to put it briefly, is happiness, or *eudaimonia*.[21] 2 So for the sake of illustration, let's lay out a working definition of eudaimonia, happiness, since any deliberative arguments arguing for or dissuading against some action will proceed on the basis of what adds to or takes away from happiness.

We make arguments in favor of actions that will provide happiness or some part of it, or produce more rather than less of it, and arguments against those actions that destroy or obstruct happiness, or that produce the opposite of it. 3 And we call "happiness" success combined with excellence in character and ability; or alternately, as complete self-sufficiency in life; or again, as abundant pleasure combined with security. For nearly everyone, one or more of these defines happiness.[22]

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1.6

1 ὧν μὲν οὖν δεῖ στοχάζεσθαι προτρέποντα ὡς ἐσομένων ἢ ὑπαρχόντων, καὶ ὧν ἀποτρέποντα, φανερόν· τὰ γὰρ ἐναντία τούτων ἐστίν. ἐπεὶ δὲ πρόκειται τῷ συμβουλεύοντι σκοπὸς τὸ συμφέρον, … ληπτέον ἂν εἴη στοιχεῖα περὶ ἀγαθοῦ καὶ συμφέροντος ἁπλῶς.

2 ἔστω δὴ ἀγαθὸν ὃ ἂν αὐτὸ ἑαυτοῦ ἕνεκα ᾖ αἱρετόν, καὶ οὗ ἕνεκα ἄλλο αἱρούμεθα, καὶ οὗ ἐφίεται πάντα ἢ πάντα τὰ αἴσθησιν ἔχοντα ἢ νοῦν, ἢ εἰ λάβοι νοῦν. … καὶ τὸ ποιητικὸν ἢ φυλακτικὸν τῶν τοιούτων, καὶ ᾧ ἀκολουθεῖ τὰ τοιαῦτα, καὶ τὰ κωλυτικὰ τῶν ἐναντίων καὶ τὰ φθαρτικά. … 4 τούτων δὲ κειμένων ἀνάγκη τάς τε λήψεις τῶν ἀγαθῶν ἀγαθὰς εἶναι καὶ τὰς τῶν κακῶν ἀποβολάς. …

8 ὡς δὲ καθ᾽ ἓν εἰπεῖν, ἀνάγκη ἀγαθὰ εἶναι τάδε. εὐδαιμονία … 9 δικαιοσύνη, ἀνδρεία, σωφροσύνη, μεγαλοψυχία, μεγαλοπρέπεια καὶ αἱ ἄλλαι αἱ τοιαῦται ἕξεις· ἀρεταὶ γὰρ ψυχῆς. 10 καὶ ὑγίεια καὶ κάλλος καὶ τὰ τοιαῦτα· ἀρεταὶ γὰρ σώματος. … 11 πλοῦτος· ἀρετὴ γὰρ κτήσεως καὶ ποιητικὸν πολλῶν. 12 φίλος καὶ φιλία· καὶ γὰρ καθ᾽ αὑτὸν αἱρετὸς ὁ φίλος καὶ ποιητικὸς

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6. Arguments Based on What's Good

1 It's obvious, then, what deliberative speakers should aim for when they are urging toward or arguing against some action (for these are always opposites). People deliberate about what means will be most advantageous in achieving an end, and since advantageousness is a *good* thing, let's consider what *goodness* is, generally speaking.

2 "Good" is whatever is chosen for its own sake, the ultimate reason we choose something else, and something that anyone who is perceptive and knowledgeable wants (or what they would want if they were perceptive and knowledgeable).[23] What produces or secures these things is good, as is what prevents or destroys their opposites. 4 Thus it follows that gaining good things and eliminating bad things are both "good" in itself.

8 To name them one by one, the following things are good in and of themselves, according to this definition: happiness; 9 justice, courage, self-discipline, greatness, selflessness, and other dispositions because they are excellence of the *psyche*; 10 health, beauty, and so on, because they are excellence of the body; 11 wealth, because it can be used to produce further good things; 12 friends and friendship, which are intrinsically choice worthy;

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πολλῶν. 13 τιμή, δόξα.... 14 δύναμις τοῦ λέγειν, τοῦ πράττειν.... 15 ἔτι εὐφυΐα, μνήμη, εὐμάθεια, ἀγχίνοια, πάντα τὰ τοιαῦτα.... ὁμοίως δὲ καὶ αἱ ἐπιστῆμαι πᾶσαι καὶ αἱ τέχναι καὶ τὸ ζῆν· εἰ γὰρ μηδὲν ἄλλο ἔποιτο ἀγαθόν, 16 καθ᾽ αὑτὸ αἱρετόν ἐστιν. καὶ τὸ δίκαιον· συμφέρον γάρ τι κοινῇ ἐστιν. 17 ταῦτα μὲν οὖν σχεδὸν τὰ ὁμολογούμενα ἀγαθά ἐστιν....

30 ... περὶ μὲν οὖν ἀγαθοῦ καὶ τοῦ συμφέροντος ἐκ τούτων ληπτέον τὰς πίστεις.

1.7

1 ἐπεὶ δὲ πολλάκις ὁμολογοῦντες ἄμφω συμφέρειν περὶ τοῦ μᾶλλον ἀμφισβητοῦσιν, ἐφεξῆς ἂν εἴη λεκτέον περὶ τοῦ μείζονος ἀγαθοῦ καὶ τοῦ μᾶλλον συμφέροντος....

3 ... ἀνάγκη τά γε πλείω τοῦ ἑνὸς καὶ τῶν ἐλαττόνων,... 4 Καὶ ἐὰν τὸ μέγιστον τοῦ μεγίστου ὑπερέχῃ, καὶ αὐτὰ αὑτῶν·... 5 καὶ ὅταν τόδε μὲν τῷδε ἕπηται, ἐκεῖνο δὲ τούτῳ μη· ἕπηται δὲ ἢ τῷ ἅμα ἢ τῷ ἐφεξῆς ἢ τῇ δυνάμει· ἐνυπάρχει γὰρ ἡ

(continued...)

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