Fee-Alexandra Haase

Language cultures.

Cultures of orality, literacy and media communication.
A historical approach to global communication structures.
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0. Introduction – Rhetorical communication and cultural heritage

Traditionally communication is supposed to run in certain systems having their equivalent or background in theories. We will take a look at human communication as the way to deliver information on the one hand in a historical review starting from early time of humanity going to epoches until present time of 21 century. This book focusses on the thesis that there in different cultures not only e.g. a typical oral tradition exists. Definitly the author will demonstrate that in every culture more or less the same basic communication developments do exist. Well, of course one can say: But the Greeks invented rhetoric. That’s true! But if we look behind the things we can find the same or similar structures in different cultural systems. This introduction is about the basic ways of communication. The aim is to demonstrate in a few sentences the main ways of communication. We can devide and classify any communication this way:

Oral communication; any message delivered mouth to mouth
Literary communication; any message delivered in a literary way
Media communication; any message delivered by a medium

In all continents we find more or less these three main ways of communication. In the main part of this book you will read about the applications of these ways of communication. This book’s aim is to be an introduction into the different existing communication systems both in theory and in applications. Like mentioned above the complexity of communication systems exists both in the different applications of communication and of course in the scientific reception of communication. We also have chosen the view though different parts of communication to make sure that we figure out the connections between different communication systems and models in an area. The basic definition of communication in this study is that communication is the transfer process of any data from one entity to another. In this study we will look at the exchange between the entities in a local area and inbetween different areas of global communication. The different communication areas in the world are changes of communication historically a part of the cultural development. So a certain local area can have a development from an oral tradition documenting the archaic cultural steps. Later communication areas can be e.g. the literacy and technical media development of this area. The steps of communication culture in this study we will have to consider are the following:

Archaic communication: Oral tradition
Literal communication: Literal tradition
Media communication: Media supported tradition

The contemporary existing fields of communication theory try to cover the needs of communication. Although communication processes cover the most of life, we find some special areas that are necessary fields for communication.

Business
Science
Politics
Entertaining

In opposition to most of the concepts of science this book doesn’t separate the basic fields of communication. That’s because of a special view on the topic communication in this book. While there is a long tradition of western separation of communication issues (that –by the way- will also be a part of this review) we will figure out the steps of communication development in local areas of Europe, America, Africa, Asia and Australia. In other words: We must consider that the communication culture (that is: all the communication afforts existing in an area) does consist of different communication areas depending on the different social, cultural, political, technical and economic situations that changed in history.

A communication situation is given all times and everywhere people have to communicate. It’s a situation for which we will have a look at comparing different cultures. Actions of communication always involves the relationship between a communicating entity, the ones being the reciever of the information and the data for the communication exchanged between two entities. Cultures and their communication are changing and within that exchange the way of speeches and other ways of communication changed. For the global processes in communication we have to consider also contradictory or parallel processes. Meanings and forms of communication do change depending on the conditions of an area.
The notion of cultural approaches in communication like speeches, documents and technical media was and is not related to just one scientific area. E.g. these kinds of research are used in anthropology and ethnology for studies in communication, narrative elements, language and rituals. Connected with this question of ethno groups is also connected with the question of the ethic conditions the communication process is involved in. Different cultures have different communication conditions, methods and aims. The term globalisation represents the idea of a process involving economic, political, cultural, and technological aspects of worldwide developments and means the exchange of communication methods. It is possible because of media communication driven by technical advances especially in information technology. At the same time of course traditional oral communication is available as an opposite development of local areas with one and the same cultural background. Globalisation is a process of the 20th century that is a part of the idea of worldwide economic business. There is a wide range of information on the cultural influences in communication. These differences include differences in linguistics, attitudes towards authority, and social structures for issues like respect and culture specific rules of interpersonal relations.

George A. Kennedy’s Comparative Rhetoric was the first study about a cross-cultural overview of rhetoric as a universal feature of communication. Kennedy’s work begins with a theory of rhetoric as a form of mental and emotional energy that is transmitted from a speaker or writer to an audience or reader through a speech or text. Kennedy demonstrates human rhetoric, animal communication and culturally developed local rhetorical conditions in Traditionally oral societies in Australia, the South Pacific, Africa, and America and early literate societies in the Near East, China, India, Greece and Rome. In the tradition of Kennedy’s work this study makes differences between the oral and literary steps of communication. In opposition to Kennedy’s studies we will demonstrate that in one and the same local area a development of different communication steps is given. This book begins with a historical investigation into the origins of Western rhetoric, looking at how European history represents until present time. This historical review will lead to theoretical questions about how communication systems can be defined and compared.

The three concepts orality, literary media and technical communication can be considered as parts of any culture. Orality is a paradigm for the spoken word transmitted by anonymous aboriginal figures. As a subject of study orality is a main key to the communication concept of ethnic people in cultures with no connection to literacy. Literacy as a later step in communication development is based on text documents. With the invention of print in Renaissance the literacy became a new technical quality. The simple oral paradigm has characteristics that show the difference between orality and literacy. The concept of the transmission of a word as action with a anonymously transferred memory of persons or artificial formulas that keep the information in a form.

Communication was first limited to sound. For human thought structures are tied in with verbalization and must fit available media of communication. Verbal performances in oral cultures are formulaic. Until writing, most of the kinds of thoughts we are used to thinking today simply could not be thought. Traditionally communication is considered as a process for connecting different groups by informations. The basic data are therefore handed out e.g. in a medium from one to the other group. Most of the communication is delivered by media containing data. The part of pure human communication is very low compared to the technically realized communication run by media. Media supported communication has the advantages that it is faster, can contain more informations, can reach more receivers, can reach receivers in fare distances and is save. When we look at the possibilities of media supported communication we find also the combination of different types of media. E.g. the combinations of media in the internet present a large variety of informationas in textual, visual and acustic ways.

Oral history research seeks to preserve historical data that usually cannot be found in any written form and exists mainly in the memories of historical participants themselves. Communication has its background both in the theological idea of the connection to gods and the human and latest media communication. Although its origins lead back to the ancient Latin word ´communicatio´ there is a breed variety of communication areas and their applications. Communication does include other sciences and their applications. Oral tradition is an expression that characterizes the simple mouth to mouth communication with its literary outcome such as legends, tales, stories and other narratives such as romours, news and other short informations.

To make this introduction short – let’s have a look at the different conditions of the delivery of rhetoric, communication and oral traditions: In a common definition rhetoric is the art of using language effectively and persuasively. Also a treatise or book discussing this art is called rhetoric. For the practical skill in using language effectively and persuasively is also this expresion used. A style of speaking or writing, especially the language of a particular subject and a language
that is elaborate, pretentious, insincere, or intellectually vacuous are described by this expression. 1 Rhetoric is the theory and praxis of Greek oral and literary tradition later developed in Europe and in Near Eastern and Western regions. The sender/ producing entity is known. The reciever is also known at least as a specific audience for which the speech is composed. In other words: Both the source of the speech and the audience are known. The authority is the main principle in rhetoric.

Communication is a wide field of the transfer of informations. In communications the relations between the sender / producing entity and the receiving entity depends on the specific aim of a communication process. The procuring entity of informations in a communication process can be known or nor. In most cases the source is unknown or anonymously instead of a person there is an institution’s name as the source given. The information itself which is reflecting the source it comes from and the medium is the main principle. Oral tradition is an ethnic good that is limited to the moth to mouth delivery of informations. Oral tradition is characterized by the fact that the source / the producing entity is unknown in the later process of the delivery of the oral information. Both the pure orally transmitted information and the literary document of a former orally transmitted information have no known source. The information is the main principle. Influences on communication processes in a globally communication contempory world base on the media that make exchange of informations possible. These media are nearly all over the world available both for institutions and private persons. We will look at the different local cultural as well at the global influences to see the historical development of communication.

We will look at the world regions Europe, Asia, North America, Central America, The Caribbean, South America, Oceania, Africa, Middle East, Pacific and Australia to see where the rhetorical system of Greece has gone and to see the traditional systems of communication in these areas and the influences on each other. On the other hand we will look at the media of global communication and their possibilities. One factor for the use of communication is the language. Since there are several groups of languages existing, communication depends on the local language and its transformation into other languages. The main world languages except Chinese come from Europe.

Europe
   Indo-European languages
   Caucasian languages
   Ural-Altaic languages
   Altaic languages
   Uralic languages

Asia
   Sino-Tibetan languages

Africa
   Afro-Asiatic (Hamito-Semitic) languages
   Niger-Congo languages
   Nilo-Saharan languages
   Khoisan languages
   Austroasiatic languages
   Austronesian (Malaya-Polynesian) languages
   Elamo-Dravidian languages
   Tai languages

America
   Native American languages

Australia/Pacific
   Australian Aboriginal languages
   Pama-Nyungan languages
   Creole languages, Pidgins, and Trade languages
   Chinook Jargon
   Hawaiian Creole
   Haitian creole

Isolate languages

These languages are basic material for literate communication – the most applied communication media next to pictures. The history of writing as alternative to written language used by which humans have recorded and conveyed thoughts, feelings and grocery lists, is the history of civilization itself. This is how we know the story of us, by the drawings, signs and words we have recorded. The written language itself has different forms in different cultures. A character of a language is not related any longer to the form he may represent. Instead of a original meaning it is an element of language having a phonologic, morphologic, syntactic, semantic and pragmatic grammatical dimension. The quality of communication is a quality focussing on the application of spoken language. In its original sense rhetoric is application focussing on a theoretical basic knowledge of this art.

Communication Rhetoric
Application Theory and application

We see that in large parts of the world both, communication and rhetoric, exist next to each other, e.g. modern North America. On the other hand in other parts no rhetoric ever existed; e.g. Africa. In other places rhetoric existed, but never was an art or separated cultural element; e.g. in Asia. Most cultures today we can consider as hybride cultures that have different elements from communication and rhetoric. This is a sign of cultural exchange. Classical languages are languages of ancient epoches that are no longer in use. They preserve highly developed cultures that became important for later cultures. Latin and Greek are classical language. On the other site old languages developed and had a ´classical stadium´, e.g. the classical Arabic language in opposition to the colloquial spoken language. A natural language is an ordinary hereditary language, spoken by a group of individuals as their native tongue. Artificial languages are Esperanto and computer programming languages or machine languages. Computer languages are a group of orders to change the appearance of natural language writing. Their aim is not to communicate, but to arrange natural language texts according to the efforts of computer communication. Html, Pascal, C++, and Prolog are examples of machine languages. Types of languages that apply for communication and rhetoric:

Spoken native languages
Artifical languages
Historical extinct languages
Classical languages

Information systems of the word are used for storage, processing and transmission of messages. Communication systems on the other hand because in addition to messages they also control the traffic of persons and goods in all kinds of media.

WRITING
Writing Systems
Ancient
Modern
Undeciphered Writing Systems

PRINTING
Printing
Typography
Copying
Typewriter
Printmaking

PHOTOGRAPHY
Classic Photography
Camera Obscura
Daguerreotype

Cinematography
Digital Camera

FILM
Early Inventions
in Cinematography
Video
DVD

TELEGRAPHY
Samuel Morse and the Telegraph
We can make a difference between types of communication. Books provide today in all global societies informations. Other media allow a more complexe communication method.

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<th>One way communication</th>
<th>Two way communication</th>
<th>Multi way communication</th>
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<td>Book</td>
<td>Telephone</td>
<td>New Media</td>
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<tr>
<td>Letter</td>
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<td>Radio</td>
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<tr>
<td>Television</td>
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More fundamental than the difference between print and other modes of writing is the difference between writing and orality. In the age of multi-media, the model of language is neither oratory nor orality, but speech. Speech here bears characteristics of orality and oratory, but it is neither orality nor oratory.

Speech                  orality                     oratory
Multi-media             direct communication          rhetorical communication

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Since the beginning of time, people have had the need to communicate with one and other. Early communication is in prehistoric times not written. Since prehistoric times, people have given visual form to ideas and concepts, in order to store knowledge in graphic form, and bring order and clarity to information. The most common type of communication is speech. When a society losses orality and develops to a literate and visually communicating society, oral features like the art of storytelling get lost. Then written language was developed, people marked symbols on paper, stone, or whatever was available. In the past it was hard to communicate with many people and over long distances or at one time. Written documents had to be copied over and over by hand in order to make it available to a large amount of people. In ancient times typewriters were invented allowing people to write their own papers and distribute them. Typewriters made communication much easier. Documents still had to typed up one at a time. In modern communication circles information can be distributed in that wy that it is turned into different media formats. In a media transformation process information can be transformed from one media into another. An example of such a process would be radio – hand written text – computer written text – email – Html web page – printed document.

The word ‘communication’ is a derivarate from the Latin verb communicare, ‘to talk together, confer, discourse, and consult, one with another’. It is also intimately related to the Latin communitas, meaning not only community but also
fellowship and justice in human dealings. A signal may be considered as an interruption in a field of constant energy transfer. Signs contain greater amounts of meaning of and by themselves than signals. Symbols are more difficult than signs to understand and to define because, unlike signs and signals, they are intricately woven into an individual's ongoing perceptions of the world.

The different styles of writing of people in individual and collective cultures can be reduced to the common cultural heritage in a culture. The exchange of cultures leads to new applications of the heritage. The first manifestations of script are of course inscriptions without a writing surface in the accepted sense. Two-dimensional rolls of seals or stamps in the medium of clay enabled goods to be given addresses indicating their owner or their contents. Stone inscriptions named the deceased occupants of tombs. As signals in the absence of the source of information. The addressing using page numbers, titles and, since Leibniz, alphabetical library catalogues, put the communication system which is science on its reference basis, while book illustrations free of copying errors formed the basis of engineering. New media exist next to old media. Also global communication systems exist next to local ones.²

Types of communication systems

- Oral communication systems
- Written communication systems
- Sensual communication systems
- Media communication systems

In this book we will focus on communication systems in historical and cultural dimension. A communication system is here a shared model of information exchange used and applied by a group of persons in a historical time and local area with certain methods. People in all cultures seek to persuade in one way or another. Our terminology about persuasion is based on the ancient Greek model. Greeks were the ones who first analyzed persuasion systematically. On the other hand terms of rhetoric also exist in other cultures independently from the Greek influence but not in the systematic tradition. Communication systems like the ancient rhetoric system also exist in other cultures.

I. History of communication

1. Ancient times.

1.1. European Literature

Europe

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<tr>
<th>Country</th>
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<td>Albania</td>
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<td>Poland</td>
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<td>Austria</td>
<td>Greenland</td>
<td>Portugal</td>
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<tr>
<td>Belgium</td>
<td>Hungary</td>
<td>Romania</td>
</tr>
<tr>
<td>Bosnia and</td>
<td>Iceland</td>
<td>Russia</td>
</tr>
<tr>
<td>Herzegovina</td>
<td>Ireland</td>
<td>Serbia and Montenegro</td>
</tr>
<tr>
<td>Croatia</td>
<td>Italy</td>
<td>Slovakia</td>
</tr>
<tr>
<td>Cyprus</td>
<td>Liechtenstein</td>
<td>Slovenia</td>
</tr>
<tr>
<td>Czech Republic</td>
<td>Lithuania</td>
<td>Spain</td>
</tr>
<tr>
<td>Denmark</td>
<td>Luxembourg</td>
<td>Sweden</td>
</tr>
<tr>
<td>Estonia</td>
<td>Macedonia, Former</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Finland</td>
<td>Yugoslavia Rep.</td>
<td>Ukraine</td>
</tr>
<tr>
<td>France</td>
<td>Moldova</td>
<td>United Kingdom</td>
</tr>
<tr>
<td>Germany</td>
<td>Monaco</td>
<td>Vatican</td>
</tr>
<tr>
<td>Georgia</td>
<td>Netherlands</td>
<td>Yugoslavia</td>
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<tr>
<td>Gibraltar</td>
<td>Norway</td>
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Indo-European is the language family which includes most European languages, as well as some Asian languages. In Europe, the Indo-Europeans overwhelmed the Neolithic Europeans. These Neolithic Europeans of the 5th to 2nd millennium B.C. had learned to farm and make metal weapons. The Indo-European language family has 443 languages. These languages include the mostly spoken ones like English. In different parts of the world there are 1,400,000,000 mother-tongue speakers of English. Especially in Europe and America there are 250,000,000 mother-tongue speakers of Spanish. In Europe and Asia are 270,000,000 mother-tongue speakers of Russian. In Europe and America are 135,000,000 mother-tongue speakers of Portuguese. In Europe 1,000,000,000 mother-tongue speakers use German. In Europe and America 70,000,000 mother-tongue speakers use French. The record-keepers developed systemized symbols from their drawings. These symbols represented words and sentences, but were easier and faster to draw and universally recognized for meaning. The discovery of clay made portable records possible. Early merchants used clay tokens with pictographs to record the quantities of materials traded or shipped. These tokens date back to about 8,500 B.C.

It appears that the use of language came about independently in a number of places. All languages change with time. If two groups of people speaking the same language are separated, in time their languages will change along different paths. First they develop different accents; next some of the vocabulary will change. All the Latin speakers in different parts of Europe became isolated from each other. Their languages evolved along independent paths to give us the modern languages of Italian, French, Spanish, Portuguese and Romanian. Each language family described below is a group of related languages with a common ancestor. Languages in the same branch are sister languages that diverged within the last 1000 to 2000 years. Language families make it possible that a communication system has a basic language.

The Indo-European family is the most used family of languages and the family with the largest number of speakers. Languages include English, Spanish, Portuguese, French, Italian, Russian, Greek, Hindi, Bengali and the classical languages of Latin, Sanskrit, and Persian. The Indo-European languages are the world languages. The Uralic family is found in Europe (Hungarian, Finnish) and Siberia (Mordvin) with complex noun structures. The Caucasian family based around the Caucas Mountains between the Black Sea and the Caspian Sea. Georgian and Chechen are the main languages. They are known for their large number of consonants. There are about 60 languages in the Altaic family, with about 250 million speakers. Included are Turkish and Mongolian.
1.2. Ancient Greek communication

In Greece communication developed in separates social areas and went through different political systemes such as monachy, tyranny, oligarchy and democracy. About 2000 B.C. the first Inda-European Greek tribes, collectively called Achaean, entered Greece, where they absorbed the earlier settlers and ruled from strongly fortified citadels at Mycenae, Pylos, Athens, and other sites. Greek contact with the Caucasus region dates from the colonizing period between the 8th and the 6th centuries B.C., when many settlements, such as the Milesian outpost of Dioscurias, were established on the Caucasian coasts of the Black Sea. The polis, or city-state, the famed Greek political unit, did not exist in the Greek early times. When commerce revived in the eighth and seventh centuries B.C., a trading center developed below the acropolis. The two areas and the surrounding territory, usually smaller than a modern county, formed the polis. Famous poleis were Athens and Sparta. Plutarch wrote about the Spartanian way of talking that “they are taught never to talk at random, nor to utter a syllable that does not contain some thought.

Early ancient Greeks had a long-distance communication system. Greeks used fire signals during the night and smoke or audio signals during the day to send messages from city to city or from remote places back to their homeland, much earlier than 1200 B.C. In 775 Greeks develop a phonetic alphabet, written from left to right. About 400 B.C. the Greek alphabet was developed. Greek was the first script written from left to right. From Greek followed the Byzantine and the Roman writings. In the beginning, all writing systems had only uppercase letters, when the writing instruments were refined enough for detailed faces, lowercase was used as well (around 600 A.D.). The earliest means of writing that approached pen and paper as we know them today was developed by the Greeks. They employed a writing stylus, made of metal, bone or ivory, to place marks upon wax-coated tablets. The tablets made in hinged pairs, closed to protect the scribe’s notes. The first examples of handwriting originated in Greece. The Grecian scholar, Cadmus invented the written letter in form of text messages on paper sent from one individual to another.

The Greek polis had but one script to set against a communications empire such as the Persian, but in contrast to oriental bureaucracies it was entirely susceptible of orality. Firstly the Greek alphabet turned redundant consonants into vowels, performing the first total analysis of a spoken language. In the Assembly, the lawcourts, the Agora and the theater public speech was used. Communication as the exchange of meanings between individuals through a common system of symbols has concerned scholars since the time of ancient Greece.

The Greeks considered language to be a very important social skill. So the communication between the Greeks and other countries of barbarians had to follow their language. In ancient Greece literacy became common and accessible to the whole of the society. In Greece writing was used for communication, education, and recording information. Writing was used extensively to record scientific discoveries, philosophical thinking, government edicts and laws, literary works, and historical facts in Greece. Writing became a key part of Greek education, especially in city-states such as Athens. Learning the works of famous orators was essential in the teaching of rhetoric for the Greeks. These skills would be put to use primarily in the law courts, in Greek, Hellenistic and Roman times. Greek education consisted of learning reading and writing by the use of the classical authors and orators.

Early Greeks soon depended on the sea trade for communication and survival. Angareion, the Persian name of this military mail, is the root of the Greek word for messenger. The Greek polis had but one script to set against a communications empire such as the Persian, but in contrast to oriental bureaucracies it was entirely susceptible of orality. The Greek polis had but one script to set against a communications empire such as the Persian, but in contrast to oriental bureaucracies it was entirely susceptible of orality. The Greek alphabet from Indo-European developed in the course of commercial and translation intercourse with Semitic consonant scripts turned redundant consonants into vowels, performing the first total analysis of a spoken language - and in principle of all such.

The formal study of rhetoric in the West began in Greece in the 5th century B.C. with the Sophists. Classical rhetoric, although concerned with oratory, still influences writing instruction. Socrates was considered by contemporary persons as an opponent to sophists. Cultural communication is the opposite to intercultural communication. The Greeks considered language to be a very important social skill. So the communication between the Greeks and other countries of barbarians had to follow their language. In ancient Greece literacy became common and accessible to the whole of the society. In Greece writing was used for communication, education, and recording information. Writing was used extensively to record scientific discoveries, philosophical thinking, government edicts and laws, literary works, and historical facts in Greece. Writing became a key part of Greek education, especially in city-states such as Athens. Learning the works of famous orators was essential in the teaching of rhetoric for the Greeks. These skills would be put to use primarily in the law courts, in Greek, Hellenistic and Roman times. Greek education consisted of learning reading and writing by the use of the classical authors and orators.

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communication is connected with ethical questions. In the ancient Greek and Roman societies the communication media was in most of the cases a literary communication based on the exchange of letters in combination with public speaking and literary documentation. This kind of communication was available only to a small group having a common culture. It is necessary to commence with the classical ancient rhetoric system to see the steps of ubiquitous rhetoric theory. The word 'rhetoric' is a derivarate from the Greek expression ρητορική τεχνή for the scientific discipline of the theory of speech. The word rhetoric comes from the Greek term rhema with the meanings word or saying. So rhetoric in this early classical meaning in ancient literature is an art with theoretical background for speech (rhetorica utens et docens) and its rules. Important for a speech is the material (materia) that is structured in the words (verba) of the speech to illustrate things (res). This basic idea of understanding the connection between sign systems, text systems and their interpretation in words as well as the ancient theory of oral genders and literary genres is still useful today as a theoretical background for communication processes in modern media communication. According to Aristotle the three genders (genera) of speech are deliberative, forensic and epideictic gender.

Rhetoric is the theory and practice of spoken or written eloquence. In other words: Spoken rhetoric is oratory. Rhetoric defines the rules that govern all prose composition or speech designed to influence the judgment or the feelings by persuasion. Rhetoric is concerned with a consideration of the fundamental principles according to which oratorical discourses are composed which are called invention, arrangement, style, memory, and delivery. Classical rhetoric was built as a modeling system which is used until present time. Its form was the oration. This system was renewed during several epochs again and again in every possible form and context in Europe. Criticism has its background in rhetoric theory for the reconstruction of texts.

Audience consisted in Greece of citizens in a polis, a Greek city. The step from orality to literacy can be found in different cultures. In ancient Greek culture the rhapsode was the person who transferred mythic stories from one area to another. Pseudo-Homer is the first one who transferred poems this way in his poems Odysee and Aneis. Greek orally delivered and later written literature are Pseudo-Homer’s Iliad and Odyssey. In other words: These poems can be considered the first literary documents in oral tradition in this classic culture. Greek notions of rhetoric reflect several different views of nature and beliefs about the ends of rhetoric. The four basic Greek models, which see rhetoric as variously manipulative or consensus seeking or dialectical in Plato or problematic in Aristotle persist throughout the history of rhetoric, one or another dominating at different times.

Rhetorical theory is related to education systems since first Greek rhetoric schools. In Iliad the heroes and make substantial speeches. In later literature tragedy uses speeches. Western cultures, influenced by classical Greek and Roman traditions developed the use of oratory to significant importance in politics, religion and legal affairs. First documents of rhetoric are in Europe written in Greek language. In the Greek myth the daughters of Mnemosyne called muses are Clio, Melpomene, Thalia, Euterpe, Terpsicore, Eratho, Caliope, Urania and Polihymnia. The eloquence that Nestor, Odysseus, and Achilles display in the Iliad by the Greek poet Homer led many Greeks to look upon Homer as the father of oratory. The genre epos is one literary genre that is a combination of orally transmitted poetic and rhetoric.

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The discipline of rhetoric and public speaking is one factor for the formation of democracy. The beginnings of democracy were placed at Syracuse during the 5th century B.C. by Plato. Socrates was the user of oral tradition. None of his speeches are written down by him. Platon wrote down the dialogues between Socrates and contemporary thinkers. Since the dialogues are composed in a highly systematic and logical way, the question of authenticity regarding the originality of these words is hard to answer. A systematic composition of the dialogues make them to a piece of literature. The discipline of rhetoric was created before the founding of democracy. Ancient Greece had an oral society. The need for skill in the use of language fostered the growth of rhetorically skilled persons. The so-called logographs writing speeches for other persons went to law courts. After the overthrow of the existing totalitarian government, people exiled from Syracuse argued for the return of their previously owned lands. The new democratic government lacked written records of ownership, so disputes were settled in a new democratic legal system. These disputes became characterized by elements like the speaker, the argumentative nature of his speech, and the participants and judges in the dispute. The basic elements of rhetoric were the rhetor, the persuasive quality of speech, and the audience.

In contrast to early ancient oriental bureaucracies e.g. in Babylonia the Greek democracy was entirely susceptible of orality. The recorded history of rhetoric and composition begins with two early Sicilian Sophists, professional peripatetic pedagogues who organized schools of rhetoric teaching logical forensic needs fighting against tyrants. The literary tradition ascribes to one of these persons, Corax of Syracuse the invention. To Tisias the development and later expansion, of a specific formal pattern that shows a new discursive style. Corax and Tisias devised an unknown judicial rhetorical system based on a discursive disputatio between an accuser and the accused. This relationship gave rise to individual attitudes and ways of acting within the classic Greek society. In Greece oratory was established as an instrument to be frequently used in social, cultural and political issues. Since rhetoric emphasized the primacy of spoken expression, the presence of a subject in oral communication became more remarkable over written one. The first teachers of rhetoric known as the sophists were skilled in rhetoric flourished in the new democratic society as sophists which expanded their expertise from simply teaching argument skills to making rhetoric the basis for education. Sophists were the first ones who cared about the terminology of this art. This ancient rhetoric that flourished in the fourth century B.C. is sophistic rhetoric.

Classical rhetoric which had its roots in Greece and Rome. As described by Aristotle the term related to ways of speaking to persuade in various kinds of public oratory. Aristotle defined three circumstances in which persuasive discourse would operate in political contexts for political debate, in legal contexts for advocacy, and in ceremonial contexts like funerals. The ancient Greek system of Rhetoric was based on centuries of oral culture and still shapes the methods by which westerns produce and analyse human communication. Many of the rhetorical figures defined by rhetorics remain central to our understandings of how communication functions. In the Western world, rhetoric is the very oldest school subject. The roots of the communication school formally began with Isocrates, teacher and mentor to both Socrates and Aristotle. Isocrates called his rhetoric the art of discourse considered himself a teacher of philosophy, and directed himself to training the forms of discourse in which the mind expresses itself. Famous teachers called Sophists were Gorgias and Isocrates. This rhetoric emphasized stylistic ornamentation and auditory effects that also influenced the growth of the theoretical terminology. Style is a significant component of persuasion as a purpose. Style involves a unique kind of thinking with a distinctly limited range of applicability. Style includes emphases on personal appeal, emotional argumentation, and a limited form of logical demonstration quite distinct from scientific or dialectical discourse.

In a gymnasium the subjects were language and grammar, rhetoric, geography, mathematics, philosophy and music. Mathematics and music were as important as physical exercises in the education system of that era. For the sophists it is the art of persuasion. This includes written as well as spoken persuasion referring to spoken persuasion. Classical areas in the 5th century B.C. in the Mediterranean area are Greece and Italy. Classical rhetoric is important because it established

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10 Cf. for terms of sophistical rhetoric:
the basic theories of persuasion that were taught until this century. The Athenians had in order to create a need for teachers of rhetoric founded a democratic form of government and instituted court reform. Government before had been based on a clan or tribal system. Kleisthenes created a system in which power resided in the people as a whole.

The sophist Antiphon was particularly adept at this sort of representation. In Greece sophists started in Athens and other cities during second part of 4th century to teach rhetoric. Thisias and Corax introduced the art of holding a speech in Italy. The importance of the two rhetors is legendary. Corax's student Tisias is said to have taught people how to divide a speech into parts and arrange the parts so that the tribunal would know what was important and what was going on. Corax of Syracuse defined rhetoric as the artificer of persuasion and composed the first handbook on the art of rhetoric. Corax is also said to have observed that the timing (kairos) of an argument, and its fit with the circumstances in which it is presented, its appropriateness (to propon), are crucial to an argument's success. The first rhetoric advisers' names were written down by Quintilian. For the speeches in front of a court their advices were made. Rhetoric at this time was a training in how to accuse others of wrongdoing in a public forum or how to defend yourself against accusations of others in the same place. No lawyers could represent the accused persons in ancient Athens. People been accused had to argue for justice for themselves and the first teachers wrote speeches for them to be good as a public speakers. The main theme of Athenian rhetoric was to prepare members of the educated class for participation in a public debate or in a competition. Rhetoric is the study of the strategies of using words to accomplish a purpose. Rhetoric's value is neutral without any moral categories but the concept of the coincidence of good speaking and a good ethical behaviour. Persuasion in the meaning of to convince someone else do work in your interests is a non-moral persuasion.

In Greece sophists began to teach rhetoric in Athens and other cities during the second part of 4th century B.C.. Next to law, politics, grammar, logic and ethics rhetoric was a subject. According to the sophist Protagoras both sides influence the outcome or opinion. Isocrates was another sophist who has contributed to an especially important ideas in rhetorical theory. Isocrates' primary interest was to train talented men to become ethical and effective speakers. Like other sophists Isocrates believed that human knowledge is limited. Choosing the right action in every situation is impossible. Protagoras stressed eloquence in speech making and was quite eloquent himself. Protagoras believed that "Man is the measure of all things. Things that are that they are and things that are not that they are not." This means that the individual man is the criterion of truth, and denies that there is any universal standard or any absolute truth or authority. The subjective impressions of each man are true for him. All opinions are equally true. Falsehood has no meaning, and contradictory statements are both equally credible. Protagoras made a study of language and taught his pupils how to make the weaker cause in a speech or discussion appear the stronger argument. Demosthenes was one of the most famous Greek politicians for rhetoric skills. Dinarchus' speech Against Demosthenes starts with the words: "This popular leader of yours, Athenians, who has imposed on himself a sentence of death should he be proved to have taken even the smallest sum from Harpalus, has been clearly convicted of taking bribes from those very men whom he formerly professed to oppose. Much has already been said by Stratocles and most of the charges have now been made."

Gorgias of Leontinis book On the Non-ent or Nature proved that nothing exists and that if anything exists it is incognizable and even if cognizable it is still incommunicable. Both Protagoras and Gorgias rejected the idea of absolute truth. Gorgias said that opinion is the only guide to action. The power of speech is the power to shape opinion. They differed on the issue of symmetry in the communication transaction. According to Gorgias the action is one way between the speaker and the audience. Plato lets Gorgias in his dialogue say that the power of speech (logos) over the constitution of the soul can be compared with the effect of drugs on the bodily state just as drugs by driving out different humours from the body can put an end either to the disease or to life so in a speech different words can induce grief, pleasure or fear. By means of a harmful kind of persuasion, words can be drugs and bewitch the soul.

The establishment of democratic institutions in Athens in 510 B.C. opened to all citizens the necessity of public service. The quality of public speaking was important for the career in public areas. The group of Sophists taught men how to be better speakers by rules of art. Protagoras was the first of the Sophists. Protagoras taught his pupils how to make the weaker cause in a speech or discussion appear the stronger argument. The sophists charged high fees for their services.

14 Http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Din.+1+1. [7.8.2002]
The sophists were not an organized school of philosophy but travelled from one polis to another. The Sophists believed that only provisional or probable knowledge was available to human beings and the question of truth cannot be answered. There were no lawyers in Athens but people a citizen could hire to write a speech for him. These logographoi were speech-writers. If citizens had to defend themselves in court, for a fee a logographos would write a speech for them to deliver. The arts that these men taught are said to have been learned by Gorgias who lived in the nearby city of Leontini. Gorgias is said to have brought rhetoric to Athens where it flourished. One of the Platonic dialogues is between Socrates and Gorgias and shows us how philosophers looked down on Sophists.

The group known as Sophist were concerned with humanity and its relation to truth. With the rise of democracy every citizen became a potential politician. Instruction to fit men for public life was in general demand. This demand the Sophists laid themselves out to supply. Sophists were the professional educators for public affairs. Since, for a political career and to achieve success in law-courts, debating power is of supreme importance, the art of rhetoric is the most useful aid to virtue. Other sophists of the eristic type, who helped to undermine religious belief and to promote intellectual anarchy, were Euthydemus and Dionysodorus, Critias the Athenian, and Diagoras of Melos. In the 5th century B.C. Greek sophists questioned the possibility of reliable and objective knowledge. Gorgias argued that nothing really exists, that if anything did exist it could not be known, and that if knowledge were possible, it could not be communicated. The Greek Sophists of the 5th century B.C. developed a theory and practice of socially constructed discourse, focused on the historical contingency and democratic usefulness of strategies of persuasion and delighted in the play of language. Philosophers like Plato and Aristotle taught against sophism. The use of the services of the Sophists demonstrates the importance of the political needs and goals in public speaking. Pericles is said to be taught by the female rhetor Aspasia. Aspasia influenced Pericles’ speeches and the works of Socrates, Plato, and Xenophon. Her participation in the public life of Athens is extraordinary. Aspasia was considered apocryphal and her work has been attributed to men. The Platonic dialogue Menexenos contains a speech of Aspasia. Women in ancient Greek culture took not often part in the education and arts. Socrates and his scholars Plato and Xenophon are sources for a documentation of Aspasia, most famous female rhetoric teachers in Athen. One of Aspasia’s speeches is told by one of the scholars of Socrates, Menexenos, who was like Demosthenes a scholar of Aspasia. Aspasia is one of the most influential rhetoric persons during 9th century in Athen. Her school was at the agora among others like the Platonic academy. Gorgias was one of the sophists with which Socrates had a dialogue entitled Gorgias.

Technical rhetoric prescribed the correct forms for invention, organization of speeches, and style. For the Sophists, utterances on matters of public importance need to be emancipated from didacticism or legal stricture and understood as sociably effective. Sophistic rhetoric emphasized the speaker’s ethos and the powers of stylistic forms. The traditional purpose most rhetoricians have studied is how to persuade people to do or to think what the speaker or writer wishes. Since ancient times the terminology of rhetoric has developed. So the terminology has increased and became available in different languages starting with Greek handbooks including terminology that was later used by the Romans. Five major parts to the study of rhetoric exist since ancient Greek history. Invention was used for the systematic discovery of ideas for speaking or writing. Arrangement was necessary for the organization of the arguments. Style was used for the spoken words. Memory was used for the recapitulation the written version in front of an audience and delivery of the speech in front of the audience. Over the centuries rhetoric has been used to train the leaders of generations in how to

(Aspasia - Historical person and fictio persona. Towards a critic concerning written and visual forms of the the tradition of a science between the ancient tradition in Platons dialog Menexenos ans Raphaels Fresko School of Athens in sources up to European modern epoque.)


persuade people. For an anonymous work with the title On the Four Parts of the Complete Speech Menander the Rhetor is considered as the author.

Rhetorical handbooks in 4th-century B.C. are unsystematic, e.g. the Rhetoric to Alexander of Pseudo-Aristotle. Since the Sophists traveled around and saw many different societies with many different perceptions of reality and the gods, they became relativists. Sophistic rhetoric was divided into two main schools of Protagoras and Gorgias. Protagoras was a relativist who believed that morals are culturally or socially transmitted. The experience of the world is limited by the senses. For the sophists, utterances on matters of public importance need to be emancipated from didacticism or legal stricture and understood as sociably effective. The early Sophists were also well known for encouraging their pupils to controversialise, to argue on either side of a topical issue such as budgetary expenditures or perennial themes. Believing that critical temperaments would need to be cultivated in synergy with the new democratic culture of political discussion and adversarial law, the sophistic exercises educated the pupil in critical methods. This way criticism came up in Greece.

In the rhetorical system the material (materia) is the basic material for the creation of any speech. Invention (inventio) is the basic part of a speech production process. Disposition or arrangement means the organization of the parts of a speech to ensure that all the means of persuasion are present and properly disposed. The disposition of a speech is the part in which the order of the speech is organized. Rhetoric develops formulars for argumentative structures of arguments (topoi, loci) from the dialectic art as examples for the disposition (faxis, dispositio) and expression (lexis, elocutio). Elements of the rhetorical art are also inside of the ancient Greek poetry. The concept of topics comes from the Aristotelian rhetoric. It deals with a system for obtaining arguments with a minimum of indispensable information places where these arguments can be found. Memory was understood as a conglomerate of such small places (topoi).

Applying one of these questions to a determined subject, information is obtained which laterly was subjected to complex mechanisms of rhetorical argumentation as the exemplum or the rhetorical syllogism. In such way very effective rhetorical arguments are obtained though of doubtful logical consistency. The strongest influence on rhetoric has been the Aristotelian model. Aristotle described a number of topoi, or topics, for discovering ideas and arguments. In his Rhetoric Aristotle talks about the topics in two places. In Book I, chapter 2, he mentions the common topics, or koine, which are the possible and impossible, past fact, future fact and the lesser and the greater. The idea is that for every subject, you consider whether or not there are possibilities or impossibilities associated with it. If everything about it is possible, then you have a strong argument for doing it. If there is some barrier that seems impossible to overcome, then the argument for doing it is weak. In Book II, Aristotle says arguments can be constructed from twenty-eight topics:

1. opposites
2. key words
3. correlative ideas
4. a fortiori
5. time
6. turn accusations against accuser
7. definition
8. sense of a word
9. division
10. induction
11. precedent
12. parts of the subject

Praxis is a Greek word meaning practice or action. In the Platonic dialogue *Phaedrus* praxis is exemplified by Socrates’ three different speeches instructing his student on the theories he had of effective or good rhetoric. Praxis is a specific pedagogical response to a theory of discourse. Judicial parts of a speech are confirmation and refutation. Epideictic speech is represented by the *encomium* to praise a person, impersonation, comparison and description. Declarations were taught to older boys, only after the progymnasmata were thoroughly learned. Susoria were exercise in deliberative oratory controversia and exercises in judicial oratory. The teacher set the topic, pointed out possible lines of argument and ways to argue. Hellenistic techniques were applied to the treatment of Latin texts. Latin grammar adopted Greek categories and terminology. To the Greeks oratory was among the noblest of arts and later for the Romans it was an art of a free man. The orator was looked upon with high esteem. He was highly respected and greatly admired and was concerned a citizen of unusual ability and influence.

The syntagmatic parts are *inventio*, *dispositio*, *elocutio*, *memoria* und *pronuntiatio* are parts for the development of a speech. Hermagoras of Temnos developed as a part of the rhetorical system the stasis system and all later Latin systems can be seen as reliant on him. For Hermogenes, there are twelve progymnasmata which introduce the rudiments of the three kinds of rhetoric. Deliberative such as fable, tale, chreia, proverb, thesis, legislation to retell narrative stories from epics and dramatic poets. Elements of stasis are:

1. Conjecture
2. Definition
3. Quality plea of justification
4. Objection

The first question of stasis (stochasmos) defines the undisputed facts in a given situation. These facts underline the argument, and therefore are very important to the mutual understanding between parties. The question of fact is a prerequisite for the rest of the questions. What has happened to accelerate the situation? What are the facts? The question of definition is also very important to the mutual understanding of the basis of an argument. Horos, the second in the hierarchal system, defines key terms to the situation. *Stasis* (state) is the part of the rhetorical system in which the question of the circumstances of a thing or affair is asked. It’s a method of investigation when the case is not clear. The traditional rhetoric is limited to the insights and terms developed by rhetors, or rhetoricians, in the Classical period of

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ancient Greece, about the 5th century B.C., to teach the art of public speaking to their fellow citizens in the Greek republics and, later, to the children of the wealthy under the Roman Empire.  

The first person that gives us an impression of the complexity of Greek academic scholarship is Aristotle. Originally formulated in Greece as an art of oral communication, rhetoric later developed into three types documented by Aristotle. Both the Sophists and Aristotle wrote treatises about the art of rhetoric. In oratory an argument can be divided in an Aristotelian manner in the three parts ethos, pathos, and logos. From about 600 A.D. rhetoric became one of the three liberal arts studied by every educated person next to grammar and dialectic. Fundamentally ethos can mean the believability of the speaker, the credibility which the speaker brings to the speech situation. The speaker has to create his own credibility. A strong influence for later rhetoric handbooks was the Aristotelian model. Aristotle described a number of topics (topoi) for discovering ideas and the search for arguments. These topics for a way of analyzing, evaluating, and extending virtually any subject (res) constitute a heuristic method of systematic inquiry. The definition of rhetoric settled on must take up this universal nature of its referent. Aristotle proposes that we call rhetoric the art of finding the possible means of persuasion in reference to any given situation. Aristotle arguments were potent. Aristotle showed that one of the proper ends of rhetoric was to apply the means of persuasion to deliberative and forensic situations. The citizen of a democracy or a republic also had to vote for a candidate, distinguishing the smooth talker from the honest man perennial problem in politics. It was easy for Aristotle audience to understand that there was a legitimate use for a systematic study of the means of persuasion. The comparison to logic was a stroke of genius that freed each man from objections like Plato wrote in the sophistic dialogues.

Plato and Socrates focussed on the relationship between truth and rhetorical effectiveness. Socrates said the activity of rhetoric is not an art, but the occupation of a shrewd and enterprising spirit. Socrates asks in the dialogue Phaedrus if there must not the art of rhetoric, taken as a whole, be a kind of influencing of the mind by means of words (logon) not only in courts of law and other public gatherings, but in private places also? Socrates was a contemporary of the Sophists and in opposition to them. By means of the inductive method and definition he sought to build up a system of conceptual knowledge which should possess objective truth.

While Sophistic scholars developed the systeme of rhetoric, the Platonic school criticised as well sophistc as rhetoric scholarship. Famous orators in Greece were Lysias, Isocrates, Demosthenes and Aischines. Speeches of Demosthenes were examples for classic prosa style and classic composition. Aspasia and Isocrates founded schools next to Platon’s school. For the oral use of rhetoric in speeches the ancient theorie preferred spoken word to written word. Plato believed that there existed a world of unchanging and imperfect ideas about which it is possible to have exact and certain knowledge. They believed that tangible things are imperfect copies of the pure forms studied in mathematics and philosophy. Aristotle agreed with Plato in regarding abstract knowledge as superior to any other, but disagreed with him as to the proper method of achieving it. Plato believed that all knowledge is gained from experience, in accordance with the rules of logic. Encyclopedia.com defines oratory as the art of swaying an audience by eloquent speech. This rhetoric emphasized stylistic ornamentation and auditory effects. Plato attacks this rhetoric as being like an art of cookery, a mode of flattery with no real subject matter. For Plato philosophy represents the only true and valid rhetorical art. The Sophists were also accused by Plato of making the better appear the worse, and the worse appear the better without any regard for truth.

Since ancient times rhetoric has a strong relation to other scientific fields. Not only the human sciences, but also natural

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Platonists use the method of dialectic and logic to find truth. There are Platonists that believe that if one doesn’t use a similar method that the study being conducted is less reliable. Ancient dialectic is as modern ‘speech communication’ a part of rhetoric, in which assumptions are made and contentions upheld. Many other forms of inquiry that don’t follow this method are usually considered less trustworthy. Sophistic rhetoric tends to draw attention to the speaker. Like technical rhetoric, sophistic rhetoric has gone in and out of fashion over the centuries. The classic types of a speech are the three genders, the genera, which represent the intention of a speech.34

Aristotle analyses rhetoric as a phenomenon which is a part of dialectic scholarship. Other groups like the peripatetic and stoic philosophic scholars used rhetoric theory made by orators in their systeme of philosophy. Aristotle believed that his former teacher Plato’s conception of reality was fundamentally flawed.35 Aristotle thought that reality was contained within the nature or mechanisms of things themselves, not in their surface forms. Aristotle thought of things not in terms of some transcendent ideal but in terms of their function, or its telos.36 A chair is not any good insofar as it partakes of some ideal of chairness but because it works as a chair.

In rhetorical handbook the styl (ornatus) has its place in the elocutio. This is the term for the decoration of a speech which is made by two different kinds of words for style, synonyma and tropes for single words or words in a composition. A genre is a literary and rhetoric kind. The word is a derivation from the Greek word genos and Latin word genus for a kind or type. In the rhetoric theory three genders exist. Aristotle writes in his Rhetoric (Book III, Chapter 1 (1404a)) about style. In chapter 2 (1404b, 1405a, 1405b) Aristotle says style must be clear and appropriate.37 In chapter 3 (1406a, 1406b) Aristotle mentions as the four faults of prose style misuse of compound words, employment of strange words, long, unseasonable, or frequent epithets and inappropriate metaphors.38 Rhetorical tropes were analyzed by Aristotle. The Greek word trope (trope) means a turn. Examples of figures of speech are an allegory which has the meaning ‘speaking otherwise than one seems to speak’. A trope is an expression taken out of its proper meaning to a similar improper one for the purpose of embellishment or necessity.39 There are thirteen tropes:

1. metaphor
2. catachresis
3. metalepsis
4. metonymia
5. antonomasia
6. epitheton
7. synecdoche
8. onomatopoeia
9. periphrasis
10. hyperbaton
11. hyperbole
12. allegoria
13. homoeosis

Tropes are figures of speech that focus on the style according to a classic scheme.40 The values of a speech are clearness (puritas) and perspectivity (perspicuitas). A trope like a metaphor can be interpreted as a substitution for a word or a meaning not written. Like other tropes it is an addition of the meaning of a speech. In a discourse using tropes

37 Cf.: Http://www.public.iastate.edu/~honeyl/Rhetoric/ . [1.7.2002]
38 Cf.: Http://www.public.iastate.edu/~honeyl/Rhetoric/ . [1.7.2002]
39 Http://www.perseus.tufts.edu/cgi -bin/ptext?doc=Perseus%3Aabo%3Atlg%2C008%2C008%2C8%2C038&query=1354a
like metaphors we find on the one hand the meaning of the word which is used as a rhetorical element and on the other hand the meaning of the word considered as the word for which there is instead of a trope. When this ‘inner text communication’ between spoken or written word and its meanings is part of a communication process, the different meanings have to be interpreted e.g. by the other person taking part in that ‘outer text communication’-part between both the persons.

In the third chapter 3 (1358b, 1359a) of his Rhetoric Aristotle mentions the three kinds (genera) of rhetoric political deliberative, forensic (legal) and epideictic ceremonial speech. Aristotle defines rhetoric primarily as invention for discovering the best available means of persuasion. Arrangement or disposition is important to speech communication. It is not different from other modes of rhetoric. Another third canon, style of eloquence, is essential to the effectiveness of a speech. Style uses pathos for persuading the audience by affects. After invention, disposition, style and elocution the memory is necessary to deliver the speech. Delivery is the most important canon in speech communication. Aristotle mentioned in the rhetorical handbook several techniques of invention.

Following Aristotle classical rhetorics divide oratory into three categories. Deliberative speeches, primarily devoted to political purposes, aim to persuade hearers to choose or avoid some future course of action. Forensic speeches, used primarily in legal situations, aim to accuse or defend someone involved in a disputed past action. Epideictic speeches produced on ceremonial occasions, aim to help hearers see some present event or person as worthy of praise or blame. Epideictic orations make more use than others of stili with literary ornaments and vocal pyrotechnics. Rhetoric was one of the subjects one could learn as well as laws, politics, grammar, logic, ethics and literature criticism.

Aristotle discusses as three categories of invention ethos as appeals to the character and authority of the speaker, logos as appeals to logic or rational argument and pathos as appeals to the emotions or feelings of the audience. For Aristotle three qualities inspire confidence in an orator’s character: common sense, a polite, well-disposed attitude, and a sound moral reputation. The orator’s own character should look right is particularly important in political speaking. Aristotle’s attitude remained authoritative until the end of the 19th century.

inner text communication
meaning of the word which is used as a rhetorical element
meaning of the word(s) considered as the word

outer text communication
Conferring and interpretation of meanings between e.g. two textes

The delivery or action (actio) is the part of rhetorical practise related to delivery of speech. Pronunciation of a speech is responsible for volume and tone of a voice, articulation of each sound in each syllable, proper accentuation and emphasis on the most important phrases, clauses, and sentences. The gesture and behavior of the speaker’s body is also a part of the speech in process. Stylistic differences in native tongues are found in spoken style in a certain field like colloquialisms and localisms as well as different social word values as slang, jargon and cliches. In the elocutio according to the level of diction in a high, middle or low style a certain vocabulary of words is in use. The simple style (genus humilis) used common words. Metaphors and maxims are only used to achieve understanding. The medium style (genus medium) uses forms of ornamentation such as wit and humour. The grand style (genus grande) uses a speech with tropes in an opulent and ornate way with rhythm, smoothness, and ornamentation. In the productive step of elocutio the suitable expression in language is to be found for a style by choosing the right words, sentence structure, and figures of speech. Style is the use of correct, appropriate, and striking language in a speech according to its genre.

The delivery or action (actio) is the part which is the demonstration of the speech in front of an audience is realized. Delivery is the presentation of a speech with effective gestures and vocal modulation. This action is the final delivery of the speech to the audience. The part of actio is the final performance by holding a speech with gestures, body language and facial expressions. Action or delivery is the last part of the structure of a speech development process. Delivery is oral communication in combination with variations in the presenter’s voice and body movements. Delivery is necessary for the effectiveness of a speech’s presentation.

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In this oral communication the speaker’s ability to manipulate auditory and visual techniques makes the speaker able to effectively convey his/her argument to the audience. These techniques, and other considerations must be made when delivering a speech. In antiquity the importance of delivery was emphasized in discussions, in exercises (exercitationes), and practical exercises (progymnasmata). Delivery was generally divided into concerns of vocal training and training in the use of gestures. Delivery originally referred to oral rhetoric for use in a public context. Delivery has much to do with how one establishes ethos and pathos. In this sense it is complementary to invention. For delivery a vocal control and variety as well as physical control and variety is necessary. Ethos and pathos are two forms of affective speech. For Aristotle ethos is one of the three forms of proof or pisteis next to logos and pathos. The concept pisteis was developed by Aristotle. Pisteis is divided into the three sections ethos, pathos, and logos. Ethos is the credibility of the rhetor. Pathos is the emotions given to the audience. Aristotle wrote about the different emotions to use on specific groups of people. In order to persuade them of some idea logos is the power of reasoning used by the rhetor. Ethos consists of arguments from representation of character within a particular speech. In establishing a good ethos one convinces a jury, judge, or assembly that the rhetor is a good person of good sense and good will and the authority of his words increased. Ethos means establishing credibility remaining on topic and on task, and offering wise council. Pathos is as emotional appeal one of Aristotle’s three forms of proof, logos and ethos. With this form of argument one tries to increase or decrease his/her audience’s emotional involvement in the argument by directly addressing their values, commitments, and beliefs. While exciting people may seem reprehensible to the people who prefer quiet contemplation of the fact, even these people must admit that being able to calm and audience must be something a speaker or writer can do. Ethos, pathos and logos are three means of persuasion that a rhetor must keep in mind when addressing an audience. Ethos stands for that which is derived when the speaker's character (ethos) is presented in a favorable light. Pathos is used when awakening emotion are needed for an audience. Logos is derived from the logic of the speaker's argument (logos). In other words: Of the modes of persuasion furnished by the spoken word there are three kinds. The first kind depends on the personal character of the speaker (ethos). The second kind is for putting the audience into a certain frame of mind (pathos). The third is the proof, provided by the words of the speech itself. These genera are basic for the qualification of a proper language.

Pathos is the art of using the sympathies and emotions of the audience, causing them to accept the rhetors ideas. If used correctly by the rhetor, pathos will stimulate the audience’s feelings. Pathos is used both for techniques of stirring emotion. Both the emotions a speaker feels himself and those he seeks to evoke in others have some claim to the term. Pathos is the emotion that the speaker aims to induce in his audience. Ethos is a Greek term for the disposition or character of the speaker. Ethos represents the character or set of emotions, which a speaker reenacts in order to affect an audience. The good character of the speaker, according to Socrates’ instruction to Phaedrus, is inherent in his ability to reveal the Truth or Ideal. For Aristotle the good character of the speaker was determined by the need to convince the audience. The ethos of a rhetor that is speaking is not more important than the ethos of a rhetor who writes texts. Pathos is extremely important in the effectiveness of a speech. Style plays a large role in the pathos of a speech. The term pathos has been used both for techniques of stirring emotion and for the emotions themselves. It seems a reasonably accurate simplification to say that ethos is the character or set of emotions, which a speaker reenacts in order to affect an audience and pathos the emotion that the speaker aims to induce in his audience. The Greek term ethos stands for the disposition or character of the speaker. The good character of the speaker, according to Socrates’ instruction to Phaedrus, is inherent in his ability to reveal the Truth or Ideal. Aristotle took a more relativistic stance, the good character of the speaker was determined by the need to convince the audience. Ethos consists of argument from representation of character within a particular speech, not argument from reputation. The aims of ethos is establishing credibility as you speak by choosing your words carefully, remaining on topic and on task, and offering wise council. Pathos is an emotional appeal. One of Aristotle’s three forms of proof, logos and ethos being the other two. With this form of argument, you try to increase or decrease your audience’s emotional involvement in the argument by directly addressing their values, commitments, and beliefs. The trivium’s arts grammar, dialectic and rhetoric are the basis for literary work. In

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Aristotle’s philosophical rhetoric is the art of making meanings in opposition to philosophy’s interest in finding the truth. Aristotle notices as three virtues of style clarity, propriety and correctness. Aristotle defines in his Rhetoric rhetoric as the faculty (dynamis) of discovering the possible means of persuasion in reference to any subject whatever. Ethos, logos and pathos are three categories of the art of Rhetoric for giving impressions to the audience in an affective way. Ethos is an appeal by the character of the speaker or author. Logos is an appeal by logic or reasoning. Pathos is appeal based on emotion.

Delivery (action) is the final part of oratory. For the orator communication with his audience must use the art of delivery. In this type of situation the orator must have a great effect on his audience. In order to have an effect the speaker needs to understand the art of deliver and be able to communicate to the audience. Orality and textuality are two terms for the media used for communication. In the days of Plato and the Sophists, orality was the main means of delivery thought action. Both delivery and memory are important for the quality of orality. A state of mind was developed among those in a certain culture. It is in opposition to literacy that the use of orality makes no distinction between text and interpretation. This implies that a speaker can be misunderstood by anyone listening to him. Persuasion is achieved by the speaker’s personal character when the speech is so spoken that the orator seems to be credible. The three kinds or genres of rhetoric the orator can choose from correspond to the different audiences are judge or jury in forensic rhetoric, legislation in deliberative rhetoric, or spectator in epideictic rhetoric.

Plato did not agree with sophistical methods of his time. Plato compares rhetoric to those things traditionally considered art, such as medicine, politics, and warfare. In his opinion rhetoric has no specific subject or any basic data to serve as the foundation for those who practice it. Plato settled on dialectic as the means to determine the truth. In the dialectic method an answerer and a questioner discussed together. The Platonic dialogues are examples for this dialectic art. The answerer had to defend his thesis while the questioner tried to demolish it. In the Platonic dialogues the questioner can only ask questions and the answerer can only answer with yes or no. In Platonic dialogues we find a first contemporary analysis of the practical applications of rhetorical scholarship in Greece. Plato argued for the independent reality of ideas, or forms, as the immutable archetypes of all temporal phenomena and as the only guarantee of ethical standards. Virtue consists in the harmony of the human soul with the ideas, which assure order, intelligence, and pattern to a world in constant flux. Supreme among them is the idea of the good for which the metaphor of the sun in the physical world is used. Plato lets Gorgias in his dialogue say that the power of speech over the constitution of the soul can be compared with the effect of drugs on the bodily state just as drugs by driving out different humours from the body can put an end either to the disease or to life, so with speech. Different words can induce grief, pleasure or fear. Words can drug and bewitch the soul. Since the time of Plato it has been conventional to posit a correlative if not causal relationship between rhetoric and democracy. Plato located the wellsprings of rhetoric in the founding of democracy at Syracuse in the 5th century B.C. In his Rhetoric Aristotle defines democracy and its need of laws: „A Democracy is a form of government under which the citizens distribute the offices of state among themselves by lot, whereas under oligarchy there is a property qualification, under aristocracy one of education. By education I mean that education which is laid down by the law; for it is those who have been loyal to the national institutions that hold office under an aristocracy. These are bound to be looked upon as ‘the best men’, and it is from this fact that this form of government has derived its name. Monarchy, as the word implies, is the constitution in which one man has authority over all. There are two forms of monarchy: kingship, which is limited by prescribed conditions, and ‘tyranny’, which is not limited by anything.”

Persuasion is the aim of rhetoric and dialectic speech in front of an audience of one person or a group of people. There is not only a persuasion based on the good speech. Ancient Roman rhetoric mentions the inner and outer property of a speech (aptum) according to the harmonic construction of the parts of a speech and the situation in which a person talks to the audience. Ethic competence is one topic for the person talking in front of an audience. The idea of an ars bene dicendi includes both the technical instructions and the ethic authority. Even the good knowledge of other arts is a basis for a qualification of an orator. The way to improve the quality of speech are exercises.

The philosopher Socrates as described by Aristotle concludes that rhetoric is no art. The philosopher explains that rhetoric is form of flattery. Socrates heaps shame on rhetoric by employing a number of rhetorical means. Aristotle defines rhetoric

47 Cf.: [http://www.classics.mit.edu/Aristotle/rhetoric.1.i.html](http://www.classics.mit.edu/Aristotle/rhetoric.1.i.html) [3.5.2002]
so that he can explain its place as a counterpart to dialectic. Socrates says that rhetoric is like dialectic in that its subject is all things. While the subject of dialectic is logical thought and the subject of rhetoric is effective communication, they differ from many of the lesser arts, such as medicine and warfare, since the subjects of health and victory are comparatively narrow. Socrates and his scholars were interested in this work which is literary documented in the dialogue Sophistes. Sophistic knowledgde is in the dialogue Sophistes interpreted as pseudo-knowledge responsible for meanings without reasons. Also in his dialogue Phaedrus rhetoric is a theme. As one of the most important discourses of ancient European times is a text from the Lyceum written by Aristotle. Aristotle established rhetoric in front of poetic and behind politics and oeconomy. Epicur and his scholars also used criticism. Aristotelis’s Rhétorik was written sometime between 360 and 334 B.C. In this work, he writes about the art of public speaking. It seems that his writing in an response to Plato’s aversion of the art. Aristotle believed that common rhetoric can be applied to specific cases. These specific cases are topos, which are different topics that can be persuaded. In Book two of Rhetoric Aristotle lists twenty-eight common topics, or topos. Aristotle also addresses style, diction, metaphor, and arrangement, but he basically ignores the other canons of rhetoric. This work was the first psychological rhetoric ever presented. Aristotle wrote a rhetoric that was a basic work for the rhetorical system and its terms. The theory of the syllogism was first introduced by Aristotle. Aristotle was the first to analyze an argument in a logical order. The generic syllogism is if A is B, and B is C, then A also is C. Such a syllogism can either be dialectical or rhetorical. Dialectical syllogisms are always true. Rhetorical syllogisms are probably true, but not always true depending on the material. The rhetorical syllogism is also called an enthymeme. An enthymeme is a statement that transfers attitudes the audience already holds to the case at hand: it is like a syllogism, except that its result is not new knowledge, but action. Aristotle believed that the function of rhetoric is not to persuade but to see the available means of persuasion in each case. Aristotle studied the art of argument and developed an optimistic view. Aristotle ideas were preserved by Arabic and Syrian scholars. These scholars reintroduced Aristotle to Western thought between 1100 and 1200. Since this time, Aristotle has been extremely influential in Western thought on rhetoric.

Aristotle shows in the Rhetoric (chapter 1 (1354a, 1354b, 1355a, 1355b)) that Rhetoric is the counterpart of the dialectic art. In chapter 2 (1356a, 1356b, 1357a, 1357b, 1358a) of the Rhetoric Aristotle gives the definition of rhetoric as the faculty of observing in any given case the available means of persuasion. Aristotle mentions in his Rhetoric (section 1391b) the different ends of kinds of speech: „Now, since each kind of Rhetoric, as was said, has its own special end, and in regard to all of them we have gathered popular opinions and premises whence men derive their proofs in deliberative, epideictic, and judicial speeches and, further, we have determined the special rules according to which it is possible to make our speeches ethical. It only remains to discuss the topics common to the three kinds of rhetoric.” Aristotle mentions also in his Nicomachean Ethics (1181a, Book 10) the similarity between science and rhetoric: „In fact they are absolutely ignorant of the very nature of the science and of the subjects with which it deals; otherwise they would not class it as identical with, or even inferior to, the art of rhetoric.” Aristotle defines in his Rhetoric (1355b) as the faculty of discovering the possible means of persuasion in reference to any subject.

The classical Greeks called practical reason phronesis. The orators known as Sophists were criticized as not having ethos because they acted as advocates, speaking for the most advantageous cause as mercenary orators, in Socrates’ opinion. Kairos is a word with layers of meaning; most usually, it is defined in terms of its Classical Greek courtroom nuances. Winning an argument requires a deft combination of creating and recognizing the right time and right place for making the argument in the first place. The word has roots in both weaving and archery. Kairos was one of two Greek terms often used to mean ‘time’ and the other, ‘chronos’, had a distinctly quantitative meaning. Kairos was a more optimistic view.

52 http://www.public.iastate.edu/~honeyl/Rhetoric/.[7.8.2002]
qualitative term as per the earlier reference to archery and/or weaving. It maintained an element of ethical balance. The term *kairos* was important for the success of a speech.55

Learning rhetoric was, according to Aristotle and Plato, learning to speak the truth to fellow human beings in a way that respects their freedom and helps them excel as human beings. Rhetoric is defined by Aristotle as the faculty of discovering in any given case the available means of persuasion. Rhetoric is a study of persuasion that includes logical, ethical and artistic components. Rhetoric was for the Greeks a divisions of education the productive arts, the industrial arts and the liberal arts. Liberal education was education for citizens, in which they learned to be good judges, make good laws, exercise leadership, and, generally, be at home in the realm of ideas. Students were equipped to exercise their freedom, and it was felt that in exercising freedom they would achieve excellence. The public literature belongs to the *genos epideiktikon* or genus deliberativum.56

The so-called Ten Attic Orators listed by Alexandrine critics were Antiphon, Andocides, Lysias, Isocrates, Isaeus, Aeschines, Demosthenes, Lycurgus, Hyperides, and Dinarchus. Classic Rome's great orators were Cato the Elder, Mark Antony, and Cicero.57 The poetic and narrative forms of oral tradition among those peoples living in the past are immensely rich and varied. They include myths, praise songs, epic poetry, folktales, riddles, proverbs, and magical spells.58 The content of this material also varies considerably and includes children's rhymes, oral history, and symbolic texts of profound intellectual importance. An important feature of oral traditions is their close link with music.59 Poetry exists almost exclusively in chanted form or as song, and, among peoples with tonal languages, much poetry is recited in musical form rather than spoken or sung. Poetry and rhetoric are since ancient times connected. Rhetoric gives the structure and form of poetry.60

The term 'rhetorical situation' is the key term to all the factors for speech.61 Rhetoric was taught in all Greek cities during Hellenism and in Near East. In the Hellenic time one center for the intercultural exchange was Alexandria in Egypt.62 Alexandria was a capital of ancient scholarship for all kinds of knowledge. A strong influence on rhetoric was the Aristotelian model. In the Near East rhetoric was a subject during Alexander's reign and the following reign of diadochs. In Egypt the Alexandrian library was founded when the rhetor Demetrius visited the city. Plutarch's book Lives of the Ten Orators is a documentation about the lives of Greek orators and so a basic work for historical research:

5. Isaeus       6. Aeschines

Antiphon was the first of these so-called Ten Attic Orators. Antiphon invented the system of combinion of theory and practice of rhetoric. For Isocrates the art of rhetoric was a cultural study, a philosophy with a practical purpose. Aspasia of Miletus was one of the few free, educated women of 5th-century B.C. Greece, left no writings and is known from secondary sources that refer to her as a rhetorician and philosopher courted by Pericles and consulted by Socrates. Many sources refer to Aspasia's influence; she is credited with contributing to or even composing many of Pericles' speeches and with influencing Socrates, Plato, and Xenophon. Her participation in the public life of Athens is

extraordinary. For venturing into the public arena, Aspasia was characterized as licentious and immoral. History has figured her as apocryphal, and her work has been attributed to men. Demosthenes was a famous public politician. 63

Rhetoric and poetic, taste and sublimity came from Longinus. Longinus’ On the Sublime is decoded according to the categories of Ciceronian rhetoric. To express his tastes, the author of On the Sublime resorts to a forceful and en iastic rhetoric that aims more at carrying the reader away than at persuading him. This style also provides a clue to his personality and defines On the Sublime as an original piece of literary criticism. 64 Longinus sides with Cicero against the atticsists (Lyssias). His Greek word pathos or exasy refers to the Latin movere. Within the limits of this common ground, Longinus attempts to differentiate himself from Cicero by favouring a sublime marked by brevity, rather than by copia. In the eyes of Quintillian or of the Renaissance, such an attemtp is pure illusion. By boxing in the most spectacular aspect of the copia, Longinus displeases all those who wish to further support the role of the structures of speech. Philodemus wrote a rhetorical handbook later discovered. 65

Hermagoras of Temnos compiled the original questions of stasis concerning the fact, definition, quality and jurisdiction. The question of fact is „An sit?“. The question of definition is „Quid sit?“. The question of quality is „Quale sit?“. Stasis-theory is a systeme of analyzing the states (status) of a causa. 66 The καιρος, the kairos, is the occasion on which rhetoric is appropriately deployed. 67 In Hermogenes, there are twelve exercises which introduce the rudiments of the three kinds of rhetoric: Deliberative such as fable, tale, chreia as brief exposition of what a person did, proof and thesis. The term rhetoric derives from the Greek expression ρητορικη τεχνη which means a scientific discipline and theory for talk. Stasis theory is a way to analyze a brewing argument. The word stasis, from the latin meaning ‘standstil’ or ‘conflict’, in rhetorical terms indicates “the point in an argument that must be resolved in order for a discussion to come to a conclusion”. Hermagoras of Temnos compiled the original questions of stasis. In his original plan, there were four questions: stochasmos of fact, horos of definition, poiotes of quality, and metalepsis of jurisdiction. Different states of a process cause the question of what happens with facts in a rhetorical process. Stasis theory is the part of rhetoric systeme were the state (status) of a thing is proved. Exspecially for the genus judicale it is important to find out if, when and unter what kind of circumstances a thing happened. In practical stasis use the questions are asked to find out the state of happening as a methode of inquiry and evaluation. In Greece we find the first culture which makes differnces between literacy, artifical and public oral applications of speech. Rhetor is the basic person in the Greek society demonstration the social belongings of a democracy.

Rhetoric in its original meaning is a Greek invention. The fact that there is still a rhetorical tradition in the Western world in science and it’s applications keeps this tradition still running. We have to consider that there is only a theory based e.g. in Europe on the two sister arts poetic and rhetoric art and philologial studies that let these traditions continue. In other words: The rheotorical system comes from within this education system and not from sources out of this system. The Greek rhetoric is often considered as a typical cultural ethnic phenomenon. If we take a look to different cultures we see that rhetoric can be found everywhere human beings are in contact. So rhetoric includes a culturally accepted history, theory, and culture not only the Western world but worldwide applications. Rhetoric is in its broadest sense the theory and practice of spoken or written eloquence. Spoken rhetoric is called oratory. Rhetoric defines the rules that should govern all literary composition or speech designed to influence the judgment by persuasion. In the tradition of Greek rhetoric in nearly all Western countries in modern times we find the continuing tradition of rhetoric.

65 Cf.: Gaines, R. N.: Philodemus on rhetorical expression. The University of Iowa Iowa City 1982
66 Cf.: Http://www.lcc.gatech.edu/gallery/rhetoric/essay.html. [6.5.2002]
1.3. Roman communication – Classic rhetoric, asianism and atticism

In 100 Roman couriers carry government mail across the empire. The Imperium Romanum based its command network on a combination of mounted staging messengers, madeup military roads and easily transportable papyrus. The empire, in other words, combined despotic transmission mechanisms with a democratic alphabet. The Greek rhetoricians became of lessor importance as Athens fell. Roman teachers were free to travel to Athens and often returned with rhetoric. The Greek teachers were brought to Rome. So the Roman schools took on the rhetorical flavor. Romans becoming a democracy recognized that their political system required the oral presentation of matters of state. The Romans were ambivalent to receiving Greek wisdom, so much so that they twice expelled Greek philosophers and rhetoricians from Rome in 161 and 91 B.C. At the beginning of the first century the Greek philosopher Philo of Larissa and the orator Molo were in Rome where the young Cicero heard them. De facto the rhetorical texts we have today are an inhomogenous collection of documents in different literary genres. There exists also a number of unknown or only by later authors transcribed writings and certainly a number of false traditions of authorship in the history of ancient rhetorical sources. One explanation for the use of poems (carmina) in early Roman Rhetoric like the Carmen de figuris vel schematibus made by an anonymous author was the social position of the ancient orators. This art came from Greece and wasn’t accepted as work by the Roman state. The verdicts of the censors with a prohibition of the public rhetoric is a historical fact. By the use of poems the early rhetorical textes could be written down and given to other people declared as a piece of poetic work with the licentia poetarum. In the days of Cicero rhetorical teaching was a subject of the Greeks coming to Rome. The Greek language was in the main vehicle of instruction in rhetoric. The first attempt to open a Latin rhetorical school in 94 B.C. was stopped by the Roman politicians. The two censors had to deal with these affairs and to decide. There is a document of the censors left in which it wasn’t allowed to practised teaching rhetoric. So we see that the early Roman rhetorical instructions were written down as carmina like the carmen de figuris was may also a protestion against political pressure. Latin poetic literature collecting mythic narratives is represented by Virgil’s Aeneid and Ovid’s Metamorphoses.

Rhetoric was since ancient times the opposite to poetic literature. Rhetoric is the theoretical background of poetic production. Even Roman poets were influenced by rhetoric. Oratory is the latinized version of rhetoric. Oratory (oratoria) is a part of the rhetorical system and not the same as orality. Oratory means the theory and practise of speech while orality is just the use of oral communication in opposite to literacy. The theory of rhetorical situations in history is used by the rhetorician since ancient times to find the proper words (verba propria) in each situation. Rhetoric was cultivated as an important art and science in Rome coming from Greek antiquity in Europe. As a scholarship subject rhetoric had a long tradition in the West. Rhetoric was a central academic discipline in secondary and post-secondary education from classical Greece to the European Renaissance. Rhetoric served as one of the seven liberal arts (artes liberales). Rhetoric was since Roman times one of the three original liberal arts next to the other members of the trivium dialectic and grammar. The ethical quality of a speaker one of the parts of rhetorical theory. The classical proof was considered to be made by appealing elements of ethos, pathos, and logos was still in use by the Romans. In the Western tradition it has usually been felt that the strongest appeal is that of the ethical appeal (ethos). Rhetoric derives its force from the character of the speaker. In the Greco-Roman tradition this ethical appeal has been based on the character of the speaker. The orator has shown himself to be a person of good sense (fronesis), good character (arete), and good will (eunoia). Rhetoric finds its applications both in oratory and literacy. The early literary theory was motivated by organized methodology. In Europe literary theory was part of the academic scholar tradition.

69 Suerbaum has faced the problem of the tradition of ancient history of rhetoric.
The Romans created a reed-pen perfect for parchment and ink, from the hollow tubular-stems of marsh grasses, especially from the jointed bamboo plant. They converted bamboo stems into a primitive form of fountain pen. They cut one end into the form of a pen nib or point. A writing fluid or ink filled the stem, squeezing the reed forced fluid to the nib. The writing instrument that dominated for the longest period in history over one-thousand years was the quill pen. Introduced around 700 A.D., the quill is a pen made from a bird feather. The strongest quills were those taken from living birds in the spring from the five outer left wing feathers. The left wing was favored because the feathers curved outward and away when used by a right-handed writer.

In the Greco-Roman grammar school progymnasmata were taught by the grammaticus. By Roman times the five-stage model of the process of composing a speech had evolved. Three of these stages invention by discovering ideas, arrangement by organizing ideas and style by putting ideas into words have been modified into elements in modern models of writing processes. The other two, memory and delivery, dwindled in postclassical times into mechanical techniques. The Rhetorica ad Herennium is the oldest complete Latin rhetorical text with a detailed presentation and treatment of these five canons. The Western Roman Empire came to an end in 476 A.D. when the Roman Emperor Romulus Augustus was deposed by the invading Goths. Slowly, Roman culture began to disappear.

The early Roman rhetorical advices in the Rhetorica ad Herennium develops as the 5 canons of rhetoric which are invention, arrangement, style, memory and delivery. The Rhetorica ad Herennium is the oldest complete Latin rhetorical text. Detailed presentation and treatment of the five canons. The Rhetorica ad Herennium is the oldest rhetorical handbook in the Roman empire. Once attributed to Cicero this book was written by someone with very similar training to his works. This work was ignored in ancient times, but was used in standard treatments beginning around the 4th century and its treatment of style was used even longer. By the time the Romans conquered Egypt, Alexandria had already attracted immigrants from the Mediterranean and beyond and was an international multicultural city. There was an Egyptian community, a Greek community, and a Jewish community occupying the eastern districts. In Alexandria traditional Greek rhetoric was practised by orators. The critics in Alexandria are important for the documentation of the rhetoric writings up to Roman times. Schools of the Alexandrian sophists culminated in the rhetorical romance, its chief representatives being Lucian, Achilles Tatius, Heliodorus, and Longus, the latter had its root in the idyllic tendency of Theocritus, and culminated in the idyllic novel of Callimachus, Musaeus, Quintus of Smyrna, and others. Both tendencies persisted in Byzantium, but the first, as the one officially recognized, retained predominance and was not driven from the field until the fall of the empire. The first tendency, strong as it was, received additional support from the reactionary linguistic movement known as Atticism. After Alexandria, Syria was important as a home of Christianity, its centre being Antioch, where a school of Christian commentators flourished under St. John Chrysostom and where later arose the Christian universal chronicles. In Syria, also, we find the germs of Greek ecclesiastical poetry, while from neighbouring Palestine came St. John of Damascus, the last of the Greek Fathers.

Ancient Roman rhetoric used the term aptum for the harmony between the parts of a speech and between the speech and the rhetorical situation when the rhetor talks to the audience. Ethical competence is one consideration for the person talking in front of an audience. The idea of an ars bene dicendi includes both the configuration of a speech according to correct technical instructions and the ethical authority of the speaker. The knowledge of other arts is an important factor for the qualification of an orator. In ancient Roman times the pathetic style with an affective description according to correct technical instructions and the ethical authority of the speaker. The knowledge of other arts is am important factor for the qualification of an orator. Ancient Roman times the pathetic style with an affective description of an impressive occurrence. The ethical value for a description of beautiful and delightful happenings are used for a speech. Cicero presents the idea of an orator perfectus connecting his/her rhetorical ability, knowledge and ethical qualities. Cicero notices in Orator (VI, 20) that three genders of speech all in all exist (tria sunt omnia genera dicendi). The syntagmatic parts of a speech are inventio, dispositio, elocutio, memoria und pronuntiatio. In De Inventione (I, 9) Cicero gives the following definitions of the parts of rhetoric text production:

Quare materia quidem nobis rhetoricae videtur artis ea, quam Aristotelei visam esse diximus; partes autem eae, qua plerique dixerunt, inventio, dispositio, elocutio, memoria, pronuntiatio. Invenitio est excogitatio rerum verarum aut veri similium, quae causam probabilem reddant; dispositio est rerum inventorum in ordinem distributo; elocutio est idoneorum verborum [et sententiarum] A.D.inventionem accommodatio; memoria est firma animi rerum ac verborum A.D.inventionem percepito;

Cicero was practical orator and author of rhetorical handbooks. Handbooks in Roman times contained chapters on discovery of arguments, arrangement of material and stylistic advices with schemes and tropes, different types of appeal, the topics for the resources of invention and refutation. The Roman orator and politician Cicero was both a practitioner of rhetoric in his political life and legal advocacy and a theorist of its importance for a robust, participatory public sphere. Cicero's work is valuable for merging the practical and theoretical, attempting to lend the orator or rhetor an enduring importance as a person with an ideal of intellectual comportment. Cicero wrote a book about invention where he divides the genres of rhetoric. Inventio as finding of arguments is divided into a non-artificial way of finding like citing of laws, documents and real testimonies and an artificial way by rational, emotional and ethical appeals. Cicero wrote several treatises on the theory and practice of rhetoric. Roman rhetoric was devoted to atticism and asianism. Cicero says in one speech (Brutus, XCV, 325): "The styles of Asian oratory are two--one epigrammatic and pointed, full of fine ideas which are not so weighty and serious as neat and graceful; the other with not so many sententious ideas, but voluble and hurried in its flow of language, and marked by an ornamented and elegant diction."

Cicero takes Aristotle as the authority for genders in De Inventione (I, 7) which can be changed into each other by the art of the orator (oratoris ars) and the faculty (facultas) in using the material (materia). The genus iudicale is used for accusations, defensions, petitions and recusations in law affairs: "Aristote autem, qui huic arti plurima adiumenta atque ornamenta subministravit, tribus in generibus rerum versari rhetoris officium putavit, demonstrativo, deliberativo, iudicali. Demonstrativum est, quod tribuitur in alcius certae personae laudem aut vituperationem; deliberativum, quod postum in disseptatione civil habet in se sententiae dictionem; iudiciale, quod postum in iudicio habet in se accusationem et defensionem aut petitionem et recusationem. Et, quemadmodum nostra quidem fert opinio, oratoris ars et facultas in hac materia tripertita versari existimanda est." Cicero writes about Asian rhetoric to Brutus: "Hi tum in Asia rhetorum principes numerabantur." Cicero mentions in Brutus (XCV, 325) as two styles of Asiatic oratory the epigrammatic and pointed style and another without sententious ideas and with an ornamented and elegant diction.

The Latin rhetoric was influenced by Greek rhetoric. Latin rhetoric based on the fact that Greek terms were translated into Latin. Even Quintilian used and explained Greek terms in late Roman time in his Institutio oratoria. Greek rhetoric came in second century to Rome when Greek messengers held speeches in front of the senate. Cicero used rhetoric in his political speeches and wrote texts about rhetoric. Cicero's later rhetorical writings like De oratore, Brutus and Orator are no teaching books for scholars but descriptions of an orator as a personality of science and knowledge. Cicero wrote several treatises on the theory and practice of rhetoric. Quintilian's Institutio Oratoria is a treatment of the principles of rhetoric and the nature of ideal eloquence. School exercises, called declamations, of the early empire are found in the existing suasoriae and controversiae of Seneca. The main medieval authorities on rhetoric were three Roman scholars of the 5th, 6th, and 7th centuries. Martianus Capella was famous for his encyclopedia of the seven liberal arts arithmetic, astronomy, geometry, and music, in conjunction with grammar, logic, and rhetoric, Flavius Magnus Aurelius Cassiodorus wrote his Institutiones Divinarum et Humanarum Lectionum.

Quintilian is the most important teacher of rhetoric using also this idea of ethical and pragmatic dualism for a good orator. While Quintilian taught men like him born in Spain dominated the Latin schools and the Latin literature. As an orator and a teacher Quintilian had many years of experience when he began to write down his Institutio oratoriae. The Institutio Oratoria is written against the contemporary rhetorical practice. So it's no wonder that Quintilian was considered the author of the dialogues about the descendance of rhetoric. Quintilian writes in his Institutio Oratoria [I.X.XI] that a certain part that was left by the rhetors and occupied by the philosophers was a part of their work that cannot be a

73 [http://lettere.unipv.it/scrineum/wight/invs1.htm](http://lettere.unipv.it/scrineum/wight/invs1.htm) [1.9.2002]
76 [http://patriot.net/~lillard/cp/cic.brut.html](http://patriot.net/~lillard/cp/cic.brut.html) [7.8.2002]
77 [http://lettere.unipv.it/scrineum/wight/invs1.htm](http://lettere.unipv.it/scrineum/wight/invs1.htm) [8.9.2002]
78 [http://www.gottwein.de/Lat/cic_rhet/cic_brut301.htm](http://www.gottwein.de/Lat/cic_rhet/cic_brut301.htm) [1.5.2002]
perfect eloquence without the science of those ones: “[...] haec quoque pars, quae ab oratoribus relicta a philosophis est occupata, nostri operis tuit ac sine omnium talum scientia non potest esse perfecta eloquentia [...]”. Educational training from infancy, youth to a qualified orator is the theme of the first book. Later books concentrate on the history of rhetoric and the system of rhetorical terms. In these books other authors’ writings have survived. The constitution of Rome was republican. All laws were passed and all magistrates elected by a vote of all the citizens. The terms asiaticism and atticism represented different kinds of speaking and writing with affectation in all its forms. Asianism means a way of composing spoken and written words in a pathetic style. Atticism is a represented by a clear speech with less ornatus. Only a few names and textes of this asianism are known. In the first century B.C. atticism started as a classicistic reaction on theory and pragmatism of rhetoric. Examples were Attic rhetors as well as Plato, Xenophon and Thucydides. Examples of attic theory and literature criticism are textes of Dionysius of Halicarnassus.

In the 1st century a second sophistic phase started. This second phase was famous for epideictic rhetoric of travelling rhetors like Dio of Prusa, Aristides and Libanius. This free art of rhetoric was based on intensive lessons of theory and examples. Hermogenes composed some teaching books of new and old rhetoric textes. In late ancient times political conditions put a stress on rhetorical pragmantism and theory from court rhetoric and political speech to the genus laudativum. A special theme were historical speech and the art of writing letters (ars epistolaria). For poets there was a literature for poetic, which was influenced by rhetoric and formed the style of later Greek poets. Atticism was the way of talking with directness, force and naturalness. P. Ovidius Naso writes in his Art of Love (book 1, line 685):

> No rules of rhetoric here I need afford; Only begin, and trust the following word: It will be witty of its own accord.

The poet Ovid describes in his Tristia the forces of speech (dictandi vires):

- Scribere plura libet: sed vox mihi fessa loquendo
- dictandi vires sicaque lingua negat.
- Accipe supremo dictum mihi forsitane ore.
- quod, tibi qui mittit, non habet ipse, “uale”.

This ideal of a literary and philosophic orator is later to be found in Roman literature of Quintilian and Tacitus. In spite of his admiration for Cicero, Quintilian avoids the Platonic dialogue form, and instead of this directly addresses his audience. Quintilian was concerned with the creation of new knowledge and strongly asserted that rhetorical situations depend on audience. For Quintilian memory was a central part of rhetoric. One could not just read a speech verbatim. Quintilian does not insist on absolutely strict, word for word delivery of a speech.

In ancient times the pathetic style with an affective discription of an impressive occurance and the ethic style for a description of beautiful and delightful happenings are used for a speech. Cicero promotes the ideal of an ethic rhetor as an orator perfectus connecting rhetorical ability, knowledge and ethic faculties. After the end of Roman Republic political climate changed. Also the ars epistolaria was composed in writings. Some rhetoric discourses of the late periode started to draw attention to the letter as well as to speeches. Horace uses in his Book of letters (Epistularum Liber Secundus) (154-155) the expression “for good speech and joy”:

> Ad bene dicendum delectandumque.

Classical rhetoric includes stages of composing and functions of discourse. Aristotle described a number of topics (topoi) for discovering ideas and arguments. The orator, according to Cato the Elder, must be a good man skilled in speaking (vir bonus dicendi imperitus). By the time of Cicero the systeme of rhetoric represented this discipline by the five “offices” (officia) we already know as the canon of invention, disposition, elocution, pronunciation or action and memory.

So rhetoric in this early meaning in ancient literature is an art with theoretical background of practical speech (rhetorica utens et docens). Basis for a speech is the materia which can be structured as word (verba) of a speech to illustrate things (res). The dichotomy in which rhetoric and true knowledge are cut off from each other by conceptual barriers brings us further back in time than the few decades since postmodernism has occupied the scenery. The ancient rhetoric mentions the as the relation between things (res) and words (verba). Rhetoric is the art of good talking, as bene dicendi, in ancient times. The terminology of rhetoric is based on the ancient greek words which were added and translated into

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Latin vocabulary. This rhetoric vocabulary was used till 18th century in Latin handbooks. Rhetoric means the art of persuasion, persuasive discourse itself, or a school subject teaching young people to speak and write well.

For Quintilian rhetoric is the science of speaking well following Quintilian (III, XII): "Nam bene dicere est oratoris, rhetorice tamen erit bene dicendi scientia."84 In order to their qualities there are the three categories speech, oratory and rhetoric speech. Oratory is more than ordinary speech. Oratory rises above the common level of speech and has a greater level of emotional appeal to the listener. Its purpose is to impress, convince, or move the speaker to action. The ancient rhetoricians developed rhetoric by observing the fact that certain orators were effective and others were not. These rhetoricians then developed a set of principles for successful communication. In spite of his admiration for Cicero, Quintilian opts to avoid the Platonic dialogue form, and instead directly addresses his audience.85 Quintilian was concerned with the creation of new knowledge and strongly asserted that rhetorical situations depend on audience.

In Rome this concept is reified to the community (communitas) of those citizens in communication with one another. The difference between oratory and speech is the quality of the application in public area. Oratory is more than ordinary speech. It is a special kind of public speaking. The orator speaks for a special purpose, in a special way, at a special time. A part of oratory is oration, the action of using oratory in speech. In the same sense as oratory, an oration is your best speech combined with a part of yourself. It gives the audience more than a snapshot view of the thought. The word oratio is derived from mouth "os". If rhetoric and elocutio can produce a new conception of the verbal image, then there must be an equally strong theory of energy in conjunction with the visual image. Oratory was being practiced by people long before the ancient rhetoricians developed a theory and a vocabulary for rhetoric. The ancient rhetoricians actually developed rhetoric by observing the fact that certain orators were effective and others were not. These rhetoricians then developed a set of principles for successful communication.

Roman rhetoric – just like Greek rhetoric – falls into three divisions of genera, determined by the three classes of listeners to speeches. For of the three elements in speech-making of the speaker, subject and person addressed who is the hearer. The hearer must be either a judge, with a decision to make about things past or future, or an observer. The ceremonial oratory of display either praises or censures somebody. Scholars regard classical rhetoric as a system with two parts of rhetorical construction. The rhetorical art consists of the five canons of invention, disposition or arrangement, style, memory and action or delivery next to its practice in reading, imitation, and analysis of other people's discourse combined with exercises in writing and speaking one's own. For rhetorical pedagogy progymnasmata were used as exercises correlate directly with the parts of a classical speech. Progymnasmata are exercises to prepare students of rhetoric for the creation and performance of complete practice orations (gymnasmata or declamations). Following Quintilian (III, XV) there are five parts of a speech: "Namque in his singulis rhetorice tota est, quia et inventionem et dispositionem et elocutionem et memoriam et pronuntiationem quaecumque earum desiderat."86

The stasis-theory introduced by the Greeks was used by the Romans. Following Quintilian (III, VI) Cicero used in his model of rhetoric categories for the state of a res: "Hoc genus Cicero scientia et actione distinguit, ut sit scientiae "an providentia mundus regatur", actionis "an accedendum A.D.rem publicam administrandum". Prius trium generum, "an sit", "quid sit", "quale sit": omnia enim haec ignorari possunt:" For Quintilian (III, V) there is the paradigm of a done fact: "Non enim est status prima conflictio: "fecisti", "non feci", sed quod ex prima conflictione nascitur, id est genus quaestionis: "fecisti", "non feci", "an fecerit": "hoc fecisti", "non hoc feci", "quid fecerit."87 In the disposition (dispositio) the material (materia) is part of a scheme of parts: In the exordium (introduction), narration (narratio) and its short description


The propositio is the statement of the theme or view to be maintained, and often contains a partitio or division of the proposition. Aristotle introduced the idea of three parts of a speech. The arrangement of the dispositio is the structure of a speech. Following Quintilian (III, 3) the dispositio is necessary for a long speech: „Ac si est brevis et una conclusionem finitus, nihil fortasse ulterius desideret; at oratio longior plura exigat. Non enim tantum refert quid et quo modo dicamus, sed etiam quo loco: opus ergo est et dispositione.“

The pronunciation of the speech is the part in which the stylistic elements are organized. Rhetoric has three parts of style. Simple style, middle style and high style. Standing in opposition to the Atticism Asianism was created in Rhodos, the first manieristic style which was in opposition to atticism. For the history of rhetoric the transposition of the Greek terminology into Latin by Cicero was very important.90 The Greek term pathe became affectus, ethe became mores. Rhetoric originated from the functional organisation of verbal discourse. It operates on the basis of logical and esthetic modes to affect interaction in both an emotional and in a rational way. In Roman rhetoric there is a choice of three strategies of appeal which can be adopted to persuade others: the ethical, the emotional, and the rational. Their operational functions are respectively to delight (delectare), to move (movere) and to inform (docere). In other words: Basic aims of rhetoric are to move (movere), to teach (docere) and to make joy (delectare). Part of the elocutio are figures like word figures, figures of sentences and thought figures, tropes like metonymia, synekdoche, hyperbel and metaphor. They are parts of the decoration of a speech (ornatus). The dialogue serves to communicate moralistic contents, generalisations and sententious statements, assessments and norms. Aphthonius notices in his Progymnasmata that a fable may be rational, ethical or mixed. The rational is that in which a human being is imagined doing something; the ethical, that which imitates the character of irrational creatures. The mixed, that which is composed of both irrational and rational. The advice which the fable is intended to convey is called prefabular if placed first, and postfabular if placed at the end.

The classic Roman kinds of persuasive discourse are the deliberative, the forensic and the epideictic one. In Roman Rhetoric we find as well a discipline of the three styles of low style, medium style and high style as the discipline of the three genera mentioned above. Shortness (brevitas) is one of the stylistic ideas of rhetoric speech. Classical rhetoricians in Rome divided ‒just like Greeks- oratory into three genera: Deliberative speeches for a political purpose, forensic speeches for legal situations and epideictic speech about the arts. Ancient rhetoric knows as three kinds of speech genus iudiciale for an occurrence in the courtyard, genus deliberativum for political speech of a subject in future times, and the genus demonstrativum for happenings in present time. So in the first case the aim is to defend or to accuse a person, in the second case the persuasion of an convention and in the third case persons judging about arts. The genus demonstrativum is also called panegyric and epideictic gender. This is a ceremonial genre of oratory used for occasions as funerals. Praises and vilupations can be taken from the topics of attributes of persons.

Epideictic oratory just like ceremonial or demonstrative oratory is oriented to public occasions calling for speech or writing. Funeral orations are a typical example of epideictic oratory. The aim f epideictic included praise or blame. Eideictic oratory was trained for in rhetorical pedagogy by way of progymnasmata exercises including the encomium and the vituperation. Communication is similar to other forms of rhetoric because it uses the five canons to effectively get a point across to an audience. Invention is the key to speech. This is especially true if the speech is improvised or invented on the spot. Invention is tied to the rhetorical appeal of logos, being oriented to what an author would say rather than how this might be said. Invention describes the argumentative, persuasive core of rhetoric.

The invention of the speech is the first part of a speech. In this invention the first ideas are collected as topics. Invention is the search for persuasive ways to present information and formulate arguments. Aristotle described a number of topoi or topics for discovering ideas and the search for arguments. These topics are ways of analyzing, evaluating, and extending

virtually any subject that constitute a heuristic, or method of systematic inquiry. The invention (inventio) is based on a
topic method of loci a persona and loci a re. De inventione is attributed to Cicero and the most important document
for this part of oratory. The inventio is for the gathering of material and bringing arguments. Aim of invention is to discover,
create, and develop ideas by collecting information and facts. The topoi or loci are places to find arguments. Topics of
invention were used for finding the themes and arguments of a speech. Cicero described such a topic in his book De
inventione. Over the years invention has meant everything from the discovery of the arguments available to win a case
in the law courts to the discovery of the ultimate cosmic truth.

As one of the canons of rhetoric following inventio, dispositio, elocutio and before the actio the memoria as the fifth
canon of rhetoric in the theory is a part which is necessary for the production of a speech. Ancient rhetoric literature used
this as one of the officia oratoris for the memory of the things [res] mentioned in the speech. The memory is the part which
is especially necessary for remembering a speech which is held after the works of the invention, disposition and
pronunciation. For a systematic use of memory a topic construction is useful. Things that shall be remembered are
organised in a ‘virtual’ form with abstractions to which they are belonging to for example by meaning, by tradition or by a
gender systeme. The memoria is also the part of committing to memory a speech by mnemonic devices and
commonplaces. Memory is remembering the words and arrangement of the written text of a speech. Natural memory is
created by discipline, while artificial memory uses backgrounds and images of a topic structure. The author of the work
ad Herennium calls memory the treasury of things invented. In Orator ad .M. Brutum Cicero notices about memory: (III,
LXXX, 355): “Qui sit autem oratori memoriae fructus, quanta utilitas, quanta vis, quid me attinet dicer? Tenere, quae
dideris in accipienda causa, quae ipse cogitaris? Omnis fixas esse in animo sententias? Omnem descripsum verborum
apparatur? Ita audire vel eum, unde discas, vel eum, cui respondendum sit, ut illi non infundere in auris tuas orationem,
sed in animo videantur inscribere? Itaque soli qui memoria vigent, sciunt quid et quatenus et quo modo dicturi sint, quid
responderint, quid supersit: eidemque multa ex aliis causis aequali modo a se acta, multa ab aliis audita meminerunt.”
Cicero focuses on the importance of memory for a speech in De Inventione (I,1): “Cum autem res ab nostra memoria
propert vetustatem remotas ex litterarum monumentis repetere instituo, multas urbes constitutas, plurima bella restincta,
firmissimas societates, sanctissimas amicitias intellego cum animi ratione tum facilius eloquentia comparatas.”

In the Rhetorica ad Herennium (III, 28) two kinds of memory (memoria) are mentioned: „Sunt igitur duae memoriae: una
naturalis, altera artificiosa. Naturalis est ea, quae nostris animis insita est et simul cum cogitatione nata; artificiosa est ea,
quam confirmat inductio quaedam et ratio praecceptionis.” Each oration had its divisions. The six parts of exordium,
narratio, divisio, confirmatio, confutatio and conclusio are elements of rhetoric introduced by the Rhetorica ad
Herennium. The paradigmatic parts are initium, narratio, argumentatio, refutatio and conclusio. The beginning of the
speech includes the greeting and talk to the audience. After the formular of the auditoriern benevoio the person holding
the speech introduces the audience into the theme of the speech. The exordium contained necessary preliminary
remarks and the approach to the subject. The exordium contained a beginning, the principium, and an insinuatio,
the suggestions to be made in order the gain the favorable attention of the hearer. The exordium is an introduction of the
speech to the audience.

Following Quintilian (III, XIII) there is a difference between epideiktikon and demonstrativum: „Sed mihi epideiktikon non
tan demonstrationis vin habere quam ostentationis videtur et multum ab illo enkomiastikoi differre;” For Quintilian (III,
[9] I.) parts of the genus iudiciale are prohoemium, narratio, probatio, refutatio and peroratio. Quintilian’s book
Institutio Oratoria is a treatment of the principles of rhetoric and the nature of ideal eloquence. School exercises like the
declamations of the early empire are found in the existing Suasoriae and Controversiae of Seneca. In the civilization of
ancient Rome, it was the academic discipline that guided the skillful production and critical evaluation of discourse in all
its usual settings in law courts, in commerce and the professions, in ceremonial oratory, in diplomacy and public relations,
in cultural and political debate. Following Quintilian (III, III) nature is the beginning of speaking (dicere); “Initium ergo
dicendi dedit natura, initium artis observatio.” The proposition (propositio) is the statement of the theme or view to be

91 Http://lettere.unipv.it/scrineum/wight/herm1.htm  [5.2.2002]
92 Http://www.gottwein.de/Lat/cic_rhet/cic_brut301.htm. [5.2.2002]
93 Http://lettere.unipv.it/scrineum/wight/inv1.htm. [5.2.2002]
maintained. It often contained a partitio or division of the proposition. The narratio presents the facts on which the argument was founded. In the partitio thesis and divides arguments are presented. Narratio is the part in which the facts upon which the argument is based is the description of what has happened. The narratio gives the facts on which the argument was founded. After the narration the argumentation starts with arguments which are ordered after a topic system. Argumentation (argumentatio) is one part of a speech and also the main instrument for the act of persuasion. The arguments (argumenti) are placed and can be found in a topos or locus. If one uses such loci he has the ability to find the arguments for persuasive speech. This topic is one of the most efficient disciplines in rhetoric literature. The argumentatio embraces the confirmatio or arguments for the main thesis, and the confutatio, refutatio or refutation of real or supposed arguments of the opponent.

A method of the argumentatio is the induction by reasoning from specific facts to general principles or instances. Another method is the deduction from the principal premises to specific details. An alternative method is the syllogism in form of a logical argument that is composed of a major premise. Also enthymenes in form of a syllogism can have probable information. Following Quintilian (V, UIII) there are common places for arguments: “Sed quia sunt quidam loci argumentorum omnibus communes, diuidi haec tres genera non possunt, ideoque locis potius, ut in quosque incurrent, subiendo sunt.” 98 Cicero mentions in Orator ad M. Brutum about the common places (I, XV, 47); “Faciet igitur hic noster—non enim declamatorem aliquem de ludo aut rabulam de foro, sed doctissimum et perfectissimum quaerimus—ut, quoniam loci certi traduntur, percurrat omnis, utatur aptis, generatim dicat; ex quo emenanet etiam qui communem appellantur loci. Nec vero utetur imprudenter hac copia, sed omnia expendet et seliget; non enim semper nec in ut, quoniam loci certi traduntur, percurrat omnis, utatur aptis, generatim dicat; ex quo emanent etiam qui communem

For Cicero four parts of argumentation (argumentatio) in De Inventione (I, 70) do exist: „Quattuor autem partibus constat argumentatio, cum aut proponimus aut assumimus sine approbatione. Id facere oportet, cum aut propositio ex se intellegitur aut assumptio perspicua est et nullus approbationis indiget.”102 The author of the Rhetorica ad Herennium makes a definition of the argument (II, 8) in the times (tempora) „Argumentum est, per quod res coarguitur certioribus argumentis et magis firma suspicione. Id dividitur in tempora tres: praetetium, instans, consequens.”103 The argumentatio embraced the confirmatio or arguments for the main thesis.

The refutatio is the part of a speech where the most important parts of the argumentation are told again. In the refutatio arguments for your opponent’s position are presented. The refutation is the acknowledgment and description of the opposition’s arguments. The refutatio follows the confirmatio as the section of proofing. The function of this section (pars) of a speech was answerring the arguments of an opponent. Progymnasmata were specifically designed to prepare students for the refutation section of a complete oration. (Cic., De Inv. 1.42-51; Quintilian, Inst. orat. 5.13). Progymnasmata were preliminary exercises in rhetoric practised by a student of rhetoric. First came fable, then narrative, then chria.

99  Http://www.gottwein.de/Lat/cic_rhet/cic_brut301.htm. [6.2.2002]
100  Http://www.gottwein.de/Lat/cic_rhet/cic_brut301.htm. [6.2.2002]
103  Http://lettere.unipv.it/scrineum/wight/herm1.htm. [6.2.2002]
aphorism, confirmation, refutation, commonplaces as set speeches about commonly discussed subjects like the evils of poverty, the misery of labor, the arrogance of youth, how wealth makes a person lazy or how power corrupts, eulogy or censure, comparison, ethopoeia as a description of a character, his manners and actions, the thesis as a general claim about the nature of existence supported by reasoning and a legal issue. In the refutatio the arguments that question your position are described by a denial of the premises or conclusions of the argumentation. The refutation of the opponent is made by testing arguments. A confutatio (refutatio) or refutation of real or supposed arguments of the opponent. The conclusion (conclusio) is the last part of a speech in which the talking person makes a result of the argumentation. The address ended with the peroratio, the place for such application of the argument or an appeal to the listening person or general remarks. The conclusio or peroratio is the final part of the speech were the orator summarizes his or her own arguments. The peroratio and conclusio follow the refutatio and employ appeals through pathos. After the refutatio and concluding the classical oration, the peroratio conventionally employed appeals through pathos. Quintilian writes in the 6th book of the Institutio Oratoria [VI, [1] I.] that both names, peroratio and conclusio, can be used: „Peroratio sequebatur, quam cumulum quidam, conclusionem alii vocant. Eius duplex ratio est, posita aut in rebus aut in adfectibus.“

Cassius Longinus was born in Athens about 213 A.D. Cassius Longinus studied with Neoplatonist Ammonius Saccus in Alexandria, Egypt, and was a teacher of philosophy, philology and Rhetoric in Athens. Porphyry, the noted philosopher was his student. He was invited by Queen Zenobia to Palmyra to instruct her in Greek literature. Roman oratory is in the tradition of Greek rhetoric a public element of democracy. Roman speeches used the methods invented by Greek rhetoric and continued with the tradition of an educational system that used rhetoric as a part of teaching the free men. The trivium was divided into grammar, rhetoric, and dialectic. Grammar was the study of the proper use of language. Dialectic was the science of disputation, proof, and propositions. Rhetoric was the art of persuasion and included all techniques for language. In Rome, writing became vitally important to proper governmental function and was used in specifications for the major architectural projects that gain Rome much of its fame today. During Roman empire the Carthaginian Empire was located in North Africa, and at times also part of the Mediterranean basin, lasted form the 8th century till the 3rd century B.C. as the dominating power of the western half of the Mediterranean. The Latin language was the medium that tranfered the Roman communication system to later epoches. The Latin language stayed in use after the Roman empire fell keeping the ancient wisdom.

Communication media in Middle Ages was the manual reduplication of literary texts and a network of letters. Communication theory was not developed but had it’s tradition in the ancient Greek and Roman culture. The Middle Ages is representative for an epoch in which next to the local languages later described as national languages a lingua franca was used. This language, Latin, took part in a communication process if administration, religious groups and politics. We find the concentration of knowledge in educational institutions that had Latin as their language. In Middle Ages education of young generation were performed at home and abroad. The university as a center of communication and knowledge came into existence. At home education was received at schools attached to religious institutions. Education and edification were received either on an individual basis, or in groups. Individual education comprised courses in both reading and learning church songs. Traditional academic courses in West European countries were conducted in groups and comprised two levels. The lower level would include grammar, rhetoric, and logic, and the higher level arithmetic, geometry, astronomy and music. In the Middle ages in Europe the university system transferred the rhetoric system of ancient times to the new times. The mediaval societies in Europe tranfered rhetorical knowledge of the ancient cultures to Modern Times.

In the societies of the medieval West, most people did not have direct access to the written word, and could not record their ideas for posterity. The Early Middle Ages are a period in which the culture of the written word is gradually introduced in Latin christendom. In Europe, the use of papyrus had dropped out in the 9th-century. The early Middle Ages form the period in which the culture of the written word is introduced in Latin christendom. There was a first renaissance of rhetoric in the Middle Ages in Europe, in the mediaval times the communication teaching place are academies in the tradition of the ancient schools. On the other hand there is a religious tradition that is cultivated in the Christian churches and connected institutes. Before the establishment of academies the Christian and antique tradition the churchfathers were the first persons for the documentation of Christian rhetorical tradition. During Middle ages the development of communication is very few. Next to the oral tradition there is a literary tradition of communication advices coming from the rhetorical theory of the ancient times. The medium of communication was the use of written documents. So the use of literacy consists of letters, codexes and copies of ancient documents.

The early Middle Ages form the period in which the culture of the written word is gradually introduced in Latin christendom. One observes the gradual transition from a situation in which writing is primarily seen as a record of the spoken word to a more complex situation, in which the use of written texts leads to the development of a literate mentality. The term “Dark Ages” is commonly used to describe European history between 400 and 1000 A.D. Almost illiterate and with Constantinople as its only significant city, Europe barely even qualified as a civilization. The whole continent nearly ceased to produce the records historians need. After the year 1000, Europe was making significant headway as a civilization.

Literacy was on the rise, thanks to the unintended efforts of illiterate monks. They contributed to the preservation of classical knowledge, even if they didn’t understand it. Monastery life was one area of transferring knowledge of the ancient times. Beginning in the 5th and 6th centuries, the dominant force in Europe was the Catholic Church. Bede lived from 673-735, a time of noticeable illiteracy in Europe. The monks worked in scriptoriums, which were found in almost every monastery after the 8th-century. Pictures portraying monks at work show them sitting on backless stools, hunched over their work, obviously very uncomfortable. Copying texts was not a leisure activity, but a long and tedious undertaking. It was the only influence that cut across fragmented political lines. Despite the fact that many local people, and some clergy, continued pagan practices, either secretly or in combination with Christianity, the Church was eventually able to dominate society. The aim of the Church system was to produce monks to copy the scriptures.

scriptural commentary, classical texts and some vernacular works. The monks who worked as scribes viewed their work just like any other job in the monastery. The monks worked in scriptoriums, which were found in almost every monastery after the 8th century. Pictures portraying monks at work show them sitting on backless stools, hunched over their work, obviously very uncomfortable. Copying texts was not a leisure activity, but a long and tedious undertaking. The 9th and 10th centuries were beset by violence. Invasions by the Vikings, Magyars, and Muslims consumed most of the Continent. At about 1200 A.D. monks in European monasteries started to send letters. The monks were some of the few people who could write at that time. The Church provided the only source of education during medieval times, but its educational system neglected the practical uses of language. Education consisted of strict memorization and recitation of holy texts.

The Church fathers were the first scholars transferring ancient knowledge into Christian culture.111 The Early Middle Ages was the period of the decline and fall of the Roman Empire, the invasions of the barbarians, and the triumph of Christianity. Most religious systems have their basis on speeches which are parts of the homiletic speech system. The three world religions: Buddhism, Christianity and Islam are based on prophetic visionary speeches. Christ introduced a new rhetorical element to his followers. Jesus commanded Christians to spread his ideas through speech, through rhetoric. He gave his followers the responsibility of preaching, causing preaching to become the most important tool of the early Christian rhetors. Prayers and sermons are as speeches a direct address to God.112 During the collapse of the Roman Empire the monasteries had become the principal repositories of learning. When the barbarians were converted to Christianity, monasteries were founded by the missionaries to teach not only the faith but also the learning needful to Christians.113 This kind of learning was considerable, including virtually all the extant classical Latin authors and the Church fathers.114 It was increased from the 16th century onward by contact with the Arab scholars in Spain, Sicily, and North Africa and with the Greeks in Constantinople. Works of Aristotle were discovered along with their Arabic commentators. Greek and Arabic scientific works were translated for Western use.

The word ‘homily’ is derived from the Greek word homilein which means to have communion or hold intercourse with a person. Homiletic rhetoric is based on religious faith.115 In this sense homilia is used in I Cor., xv, 33. In Luke [xxiv, 14] we find the word homiloun, and in Acts [XXIV, 26] homilei, both used in the sense of ‘speaking with’. In Acts (xx, 11) we meet the term homileas. Here it is used to signify a sermon to the Christians in connexion with the breaking of bread. Since Origen’s time homily means a commentary without formal introduction, division, or conclusion, on some part of sacred scriptures and evolve the spiritual, meaning of sacred texts. Homily is a relatively new part of rhetoric. Homily developed after the decline of the Roman empire with the upcoming Christian religion. From that time the homiletic rhetoric was used for the writers of prayers and sermons. There also a tradition of rhetorical handbooks for religious purposes.

Church-father Augustine was raised in Roman North Africa, educated in Carthage and employed as a professor of rhetoric in Milan by 383. Augustine followed heterodox Christian belief Manichaeism in his student days. Augustine converted to orthodox Christianity by the preaching and example of Ambrose of Milan. Augustine was an author in several genres such as theological treatises, sermons, scripture commentaries, and autobiography. His Confessions is usually accorded the position of the first autobiography. Augustine moves from his conception to his relationship with God, and ends with a long excursus on the book of Genesis in which he demonstrates how to interpret scripture. The psychological awareness and self-revelation of the work still impresses readers. For Augustine rhetoric is the art of interpreting and transmitting authority. Augustine’s practical applications were limited to preaching invention relegated to inspiration.116 Augustine influenced the rhetorical communication in Christian literature. Augustine’s book De doctrina

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christiana shows the importance of rhetoric for theological schools. Augustine describes in On Christian Doctrine in book IV The Christian Orator. In Augustine’s De Doctrina Christiana he discussed that there could be a rhetoric of preaching through those three elements allowing persuasion within a sermon. Augustine also thought an orator should teach, delight, and move because he is the main element of persuasion. The four types of Christian rhetoric were apologists and directed toward the nonbelievers to persuade them, polemicists directed toward the heretics, preaching directed toward true believers, epideictic and panegyric for praise, blame and ceremony. Augustine was born in 354 and completed his Confessions in 400. Augustine taught rhetoric and became a bishop in 391. Augustine produced many sermons, letters, and commentaries allowing him to express his views of Christianity through these various forms of rhetoric. These expressions of Christianity were early forms of Christian rhetoric. There were only three treatises written before the 12th and 13th centuries, one of them was Augustine’s De doctrina Christiana. It is more accurate to see medieval rhetoricians selecting and reshaping the classical heritage in light of Augustine’s reinterpretation of rhetoric to suit Christian purposes. One important emphasis in medieval rhetoric following Augustine was the redirection of deliberative discourse from political to religious ends. The goal became saving souls, not leading the state. Another important emphasis was the desire to codify authoritative classical precepts on good composition. Classical rhetoric texts had often been prescriptive, providing rules for achieving effective speeches. In the Middle Ages, this prescriptive impulse so intensified that many medieval rhetoric texts consist entirely of lists of rules and examples illustrating them. Augustine turned the prescriptive Aristotelian and Ciceronian rhetorics to Christian use by arguing that rhetoric is neither empty nor merely ornamental if it is filled with religious truth and dedicated to saving souls. Medieval rhetoricians, following Augustine, made the art of preaching one of the three chief rhetorical genres. Others genres were letter writing, devoted to political ends, and prescriptive grammar, which was studied by writing and analyzing poetry.

Cassiodorus (490-583) includes letter writing rhetoric as indispensable to the study of the Bible and necessary for civil affairs of state. Martianus Capella wrote a book about rhetoric which was used in school. During Renaissance in 7th and 8th century a reformation of literature, an increase of libraries and school education started. Cassiodorus (ca. 490-583) includes letter writing rhetoric as indispensable to the study of the Bible and necessary for civil affairs of state. Bede (672-735) authored an important book on poetry including numerous stylistic devices. His point was to show that the Bible was rich literature and he was engaged in literary criticism in the tradition of the monks which had been working for some time to produce literary translations of the biblical texts a testimony to the need for rhetorical elements in sacred texts.

Following Donatus solecism is an error in combining parts of speech contrary to the rules of grammar. The difference between solecism and barbarism is that a solecism contains clashing and non-agreeing phrases, but barbarism happens in the pronunciation or writing of single words. Along with barbarism and solecism there are 12 errors which can be named in this way: Barbarism, solecism, acyrologia, cacemphaton, pleonasm, perissology, macrology, tautology, eclipse, tapinosis, cacosyntheton, amphiboly. As exemplified in the popular classical textbooks of Donatus, grammar means not simply the study of correct constructions but also the analysis of style. A new partition between the parts of speech which is organized by grammatical terms is made by Donatus in the 4th century in his book Ars grammatica:

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\begin{align*}
\text{De partibus orationis} & \quad \text{de nomine} \\
\text{De pronomine} & \quad \text{verbode adverbiode participiode coniunctionede praepositionede} \\
\text{interiectionede barbarismode saloeismode ceteris vilis} \\
\text{De metaphorismo} \\
\text{De schematibus} \\
\text{De tropis}
\end{align*}
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Tertullian’s De Spectaculis is an exhortative epistle designed to counsel Christian faithful to avoid all pagan ritual.\(^{123}\) It underscored the desperate rhetorical struggle on the part of the new Church, to reject the decadent surface of ordinary life in favor of the new consciousness of Christianity.\(^{124}\) For Tertullian God did not create the world as bad, but man and his efforts have polluted it. Man’s inner life must be protected for communication with God. Tertullian wrote De Spectaculis as an exhortative epistle designed to counsel Christian faithful to avoid all pagan ritual.

During Middle Ages the three major arts of rhetoric letter writing (ars dictaminis), preaching (ars predicandi) and poetry (ars poetica) exist. Of the main medieval authorities on rhetoric were three Roman scholars of the 5th, 6th, and 7th centuries is Martianus Capella as author of an encyclopedia of the seven liberal arts arithmetic, astronomy, geometry and music in conjunction with the grammar, logic, and rhetoric.\(^{125}\) For Capella (ca. 420) the Lady Rhetoric endowed with many beautiful adornments and powerful weapons. The second Sophistic way is represented by Lucian, Hermogenes and Martianus Capella. In Capellae Marriage of Philosophy and Mercury rhetoric is a part of the seven liberal arts which are allegorical describes by seven ladies. Rhetoric was a prescribed subject in colleges and universities during Renaissance with public disputations and competitive exercises helping to keep the practice alive. The Roman idea of a vir bonus including all branches of knowledge, literary theory and criticism was still powerful. Medieval university students studied grammar, rhetoric, and dialectic as the trivium. Medieval university students studied grammar, rhetoric, and dialectic as the trivium. The main medieval authorities on rhetoric were three Roman scholars of the 5th, 6th, and 7th centuries Martianus Capella for his encyclopedia of the seven liberal arts arithmetic, astronomy, geometry, and music, in conjunction with grammar, logic, and rhetoric. Notker Labeo (950-1022) translated Capella thereby encouraging rhetorical study in the old Germanic. As a part of logic, or as the art of stating truths certified by theology, or as a simple art of words rhetoric was put to use in the Augustinian tradition as a way to further the work of divine eloquence and to further interpret their meanings.

Bishop Isidore of Seville wrote an important summary of the arts of grammar, rhetoric, and dialectic. Dialectic was regarded as a preparation for logic, the oral arguments of which became opportunities for stylistic display, but the subject was still not considered closely allied with rhetoric. The study of rhetoric was manifested in techniques for adult practitioners for example in the ars dictaminis, the art of composing official letters through which church and state business was conducted, and ars praedicandi, the art of preaching. Medieval theorists of poetry also drew on rhetorical studies of style.\(^{126}\) The work Etymologiae of Isidorus of Sevilla was used in the Middle Ages as a encyclopaedic information media. Saint Isidore of Seville was a Spanish archbishop who compiled an encyclopedic work setting forth the erudition of the ancient world. Isidors Encyclopaedia of human knowledge included rhetoric and dialectic and treats the 5 canons. During this period, rhetoric found practical application in the three arts (artes) letter writing, preaching, and the composition of poetry. The Bishop wrote an important summary of the arts of grammar, rhetoric and dialectic. Isidorus of Seville wrote an encyclopedic work setting forth the knowledge of the ancient world. Isidorus describes in liber 2 [2, 1, 1] of the Etymologiae: “Rhetorica est bene dicendi scientia in civilibus quaestionibus, [eloquentia copia] A.D.persuadendum iusta et bona. Dicta autem Rhetorica Graeca appellatio APO TOU RETORIZEIN, id est a copia

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\(^{122}\) [http://www.fh-augsburg.de/~harsch/don_intr.html](http://www.fh-augsburg.de/~harsch/don_intr.html) \([6.2.2002]\)


The Western Empire was broken up into barbarian kingdoms until in 800 the Frankish king, Carl the Great or Charles Magne, was crowned emperor of the West by the pope. His empire had a fundamental weakness that it depended on the personal rule of the emperor, who could not successfully delegate authority or levy direct taxes. In the Middle Ages and Renaissance, rhetoric was no abstract theory, but a tool. The seven liberal arts divided into the trivium of grammar, rhetoric, and logic, and the quadrivium of arithmetic, geometry, astronomy, and music. Monastic schools primarily taught young monks. Boys aspiring to be secular clergy were taught first in parish and then cathedral schools, some of which became famous and attracted numerous students. Since Alcuin in Charlemagne's time, the seven liberal arts had been the basis of what we would call primary education. They consisted of the trivium, or three verbal arts, grammar, rhetoric, and logic and the quadrivium, or four mathematical arts, arithmetic, astronomy, geometry, and music. There was a shift away from logic and dialectic, the basis of scholasticism, to rhetoric, poetry, and the belles lettres. Isidore and Alcuin wrote encyclopaedia of human knowledge which included rhetoric and dialectic. Alcuin made a treatise on legal procedure, in the dialogic form. By this time the state needed the monastery schools to teach civic lessons in addition to Christian coverage. Alcuin describes in his book De Disputatio de Rhetorica et de Virtutibus sapientissimi regis Karli et Albini Magistri Rhetoric at the court of Karl the Great.

Qui rogo civiles cupiat cognoscere mores,
Haec praecepta legat, quae liber iste tenet.
Scripsaret haec inter curas rex Karulus aulae
Albinusque simul: hic dedit, ille probat.
Unum opus amborum, dispar sed causa duorum:
Ille pater mundi, hic habitator inops.
Neu temnas modico lector pro corpore librum:
Corpos praemodico mel tibi portat apis.

Alcuin was an educator, scholar, and theologian. While returning from Rome in March, 781, he met Charlemagne at Parma, and was induced by that prince, whom he greatly admired, to remove to France and take up residence at the royal court as Master of the Palace School. The school was kept at Aachen most of the time, but was removed from place to place, according as the royal residence was changed. His educational writings are the treatises On Grammar, On Orthography, On Rhetoric and the Virtues, On Dialectics, the Disputation with Pepin. Alcuin wrote in De Disputatio de Rhetorica about the parts of rhetoric: "Ars rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria." Alcuin also mentions the three genres (genera) of speech (1.5.) in his work De Rhetorica: "Ars rhetoricae in tribus versatur generibus, id est demonstrativom, deliberativo et iudiciale. Demonstrativum genus, quod tribuit in aliquis certae personae laudem vel vituperationem, ut in Genesi de Abel et Cain legitur: Respexit dominus ad Abel et ad munera eius; ad Cain autem et munera eius non respexit. Deliberativum est in susione et dissuasione, ut in Regum legtur, quomodo Achitophel suscitavit David citius perdere, et quomodo Chusai dissuasit consilium eius, ut regem salvaret. Iudiciale est, in quo est accusatio et defensio, ut in actibus legitur in Apostolorum, quomodo Iudaei cum Tertullo quodam oratore Paulum accusabant apud Felicem praesidem, et quomodo Paulus se defendebat apud eundem praesidem. Nam in iudicis saepius quid aequum sit quaeritur, in demonstratione quid honestum sit intellegitur, in deliberatione quid honestum et utile sit consideratur." Alcuin introduced with his Disputatio de Rhetorica et Virtutibus the tradition of ancient literature into this time. In his work De Rhetorica (1.4.) Alcuin mentions the parts of rhetoric: "Ars rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria, pronuntiatio. Inventio est excogitatio rerum verarum aut verisimilium, quae causam probabilem reddant: dispositio est rerum inventarum in ordinem distributio: elocutio est idoneorum verborum ad inventionem accommodatio: memoria est firma animi rerum ac verborum A.D. inventionem perceptio: pronuntiatio est ex rerum et verborum dignitate vocis et corporis moderatio. Primum est enim invenire quod dicas, dein quod inveniernis disponere, tum quod disponeres versibus explicare, quarto quod invenires et disponeres et oratione vestieriis memoria

127 [http://freespace.virgin.net/angus.graham/Isidor02.htm](http://freespace.virgin.net/angus.graham/Isidor02.htm) [7.2.2002]
Since Alcuin in Charlemagne's time, the seven liberal arts had been the basis of what we would call primary education. They consisted of the trivium, or three verbal arts, grammar, rhetoric, and logic and the quadrivium, or four mathematical arts, arithmetic, astronomy, geometry, and music. There was a shift away from logic and dialectic, the basis of scholasticism, to rhetoric, poetry, and the belles lettres. Alcuin was one of the most important scholars who wrote about rhetoric and other liberal arts. Alcuin describes in his book De Disputatio de Rhetorica et de virtutibus sapientissimi regis Karl et Albini Magistri Rhetoric at the court of Karl the Great:

Qui rogo civiles cupiat cognoscere mores,
Haec praecepta legat, quae liber iste tenet.
Scriptserat haec inter curas rex Karulus aulae
Albinusque simul: hic dedit, ille probat.
Unum opus amborum, dispar sed causa duorum:
Ille pater mundi, hic habitator inops.
Neu temnas modico lector pro corpore librum:
Corpore praemodico mel tibi portat apis.

Alcuin wrote in De Disputatio de Rhetorica about the parts of rhetoric: “Artes rhetoricae partes quinque sunt: inventio, dispositio, elocutio, memoria.” Alcuins (730-804) treatise on legal procedure was written in the dialogic form.

Thomas Aquinas (1225 - 1274) wrote on the essence of beauty. He thought that beauty was the result of the three prerequisites wholeness (integritas) or perfection, harmony (proportio) and clarity or brightness in Summa theologica. Plato’s writings on beauty are based on his doctrine of ideas. Plato explained that what we know from everyday experience is not knowledge but only belief or assumption (doxa) and we should try to find behind it the permanent real knowledge (episteme) which consists of ideas. One of the ideas is beauty (kalon), or the permanent property which belongs to all beautiful objects. This property remains the same irrespective of whether somebody admires the object or not. After the renaissance, Plato’s concept of beauty as an attribute of objects received increasing criticism. Majority of the researchers eventually adopted the view that sensing beauty in an object is not a result only of the properties of the object. It depends more on the circumstances of studying the object. The behavioristic school of psychology considers that it is impossible to know the exact answer to this question because the contents and the function of consciousness cannot be studied properly without interfering with them. In the Middle ages literacy was learned in the educational system of the liberals arts consisting of grammar, dialectic and rhetoric. Universities were a medieval invention. By the 12th century, universities had come up in Bologna, Paris, Oxford, and Cambridge. The first European university was founded in 1119. Medieval universities had the four faculties arts, theology, law and medicine. Subordinate to philosophy in the universities there were the seven liberal arts, divided into two major categories. The four major sciences of the quadrivium were the essentially mathematical and largely speculative disciplines astronomy, geometry, arithmetic and music. There were the three essentially practical and applied arts of the trivium called grammar, logic, and rhetoric. While the four major sciences of the quadrivium were unified by their essentially theoretical and highly mathematical subject matters. The arts of the trivium were generically related by their practical and applied nature as the arts and sciences of language. Language is assumed by the scholastic philosophers to be the quintessential expression and vehicle of reason. For their philosophy, language is the primary instrument for knowing. Heirs of the Aristotelian tradition understood the language arts to be practical and applied because only through language can men either know the truth or exercise their reason to discover additional truth. The language arts are treated by the scholastics as pragmatic and applied arts.

134 Http://www.freespace.virgin.net/angus.graham/Alc-Rhet.htm, [5.8.2002]
because language must be mastered and used correctly in all forms of seriously rational, philosophic and scientific reasoning.

The basic art of the trivium was grammar. For the scholastic tradition, grammar was the first phase of logic, and as such it was the foundation for all structures of rational knowledge. The first book of Aristotle's Organon was the Categories, a treatise on the basic grammar of the sentence. It explains subjects and predicates and the different ways in which subjects and predicates can be reasonably combined to form rational sentences stating known truths. Grammar taught the essential art of stating the known truth in rational forms. It was the starting point for all intellectual discourse. Unless a statement conformed to certain grammatical rules, then a rational person could neither judge its truth nor combine it logically with other statements to move towards new insights. Statements needed to be grammatical. A grammatically incorrect assertion was illogical and it could not be tested rationally or pursued intellectually. The liberal arts were in the Middle Ages broken into seven arts of the *trivium* and *quadrivium*.

7 classical liberal arts

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<table>
<thead>
<tr>
<th>Trivium</th>
<th>Quadrivium</th>
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<td>grammar</td>
<td>astronomy</td>
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<td>dialectic</td>
<td>arithmetic</td>
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<td>rhetoric</td>
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<td>music</td>
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Sprahha (eloquentia) is the middle German term for eloquence. Rhabanus Maurus, the first Praeceptor Germaniae, writes in De rerum naturis (Book 15): “Rhetorica est disciplina A.D.persuadendum quodque idonea. Sicut enim omnis vir prophetans vel uates dicitur uel propheta, ita omnis femina prophetans sibilla.”138 Rhabanus Maurus also described the art of rhetoric in his encyclopaedic work. During 9th and 10th century only a few developments were made on rhetoric. 9th century was often considered as a time of descentence of rhetoric. In the 9th century Rhabanus Maurus makes the definition of rhetoric as a discipline for persuasion: „Rhetorica est disciplina ad persuadendum.”139 Rhabanus Maurus also described the art of rhetoric in his encyclopaedic work. During 9th and 10th century only a few developments were made on rhetoric. The 9th century was often considered as a time of descentence of rhetoric. Gunzo of Novara demonstrates in Spain during 9th century the use of later rules, that a letter consists of five parts. New aspects of rhetoric came from the literature of Arabia and Asia in the 11th century, Gunzo of Novara demonstrates during 9th century the use of later rules like that a letter consists of five parts. During late 10th and 11th century the seven liberal arts became more and more popular and the state of rhetoric as a subject improved. New aspects of rhetoric came from the literature of Arabia and Asia in the 11th century. The East also preserved the ancient books of authors focussing on rhetoric. In the medieval academic scheme rhetoric was in the lower group, called the *trivium*, which also included grammar and logic. For Alberic of Monte Casino (1075) rhetoric is the art of effective letter-writing. Flavius Magnus Aurelius Cassiodorus is a historian and founder of monasteries, famed especially for his *Institutiones Divinarum et Humanarum Lectorum*. Cassiodorus defines rhetoric as skill in making a set speech. Cassiodorus includes letter writing rhetoric as indispensable to the study of the Bible and necessary for civil affairs of state.140 In German literature the most systematic collection of proverbs was made by Egbert von Lüttich about the year 1023. Proverbs can be traced down as early as the 9th century in Hildebrandslied. The monk Notker Labeo, who lived during the eleventh century, made use of a number of moralistic proverbs. The 15th and 16th centuries can be regarded as the heyday of German proverbs.

In the early twelfth century, the recovery of Aristotle’s logical texts contributed to the emergence of a new kind of grammatical study, theoretical and speculative in its orientation, concerned with philosophical investigations of language, syntax, and semantics. Scholars at medieval universities used logical categories of language in the grammarians, or *modistae*, of the thirteenth century and in the nominalist controversies, especially the work of William Ockham (ca. 1285 - ca. 1349), in the fourteenth century. Such academic debates are also reflected in some vernacular


Macpherson, Robin: Rome in involution: Cassiodorus’ Variae in their literary and historical setting. Pozna 1939. Pp. 17-23

poetry of the later Middle Ages, for example, in Chaucer's House of Fame, in Piers Plowman, and in the works of the Gawain-poet, which raise sophisticated questions about the relationship of signs to reality. After 950 the invasions by new tribes, which had threatened Europe since the third century, suddenly ceased or could be held in check. The Normans settled down in Normandy and Northern England, the Hungarians were decisively defeated by the German king, Otto I, at the Lechfeld near Augsburg in 955, and the Saracens pirates could be kept under the thumb by the rapidly growing city republics of Venice, Genoa, Pisa and Amalfi. The European Middle Ages is commonly understood as a northward expansion of classical culture, primarily through the means of Christianity. The late Middle Ages can be understood as the period in which Europe as a continental culture was defined. This is the period when the large-scale migrations of individual cultures and ethnic groups come to a halt. After the early Middle Ages, the constant disruption and displacement of European peoples settles down. In the late Middle Ages, most conquests are not followed by massive migration into the conquered territory. When the Normans invade England in 1066, they don't do so as a migrating population but simply to seize control over the indigenous population. During this period, Europeans begin to consider themselves as a more or less single culture that they can define against other cultures, such as the Byzantines, the Islamic world, and Asia.

Rhetorical forms are used to emphasise religious truth such as the origin, fall and salvation of mankind.\(^{141}\) Up to 14th century this tradition of spiritual and mundane speech was kept in Christian literature of the Middle Ages.\(^{142}\) All over the Latin speaking provinces of the Roman Empire there were schools for rhetoric as an institution of higher education. Rhetoric was a part of the seven free arts (\textit{septem artes liberales}) in with the trivium of grammar, dialectic and rhetoric. According to the development of the Christians the Latin Christian writers had an grammatical and rhetorical education for their studies in Bible and their preaching. Therefor the Bible had to be translated from Greek into Latin. At the end of the Roman Empire most political institutions and places for education were destructed by Germanic and other invaders. Education was a gift given to the monks in the monasteries. In ancient times the discipline of the good speech established for a theory of speeches the monks did now transfer. A systeme of the rhetorical elements of a speech was constructed. Disciplines with rhetorical elements were the art of letter writing. Influenced were historical studies, popular philosophy and poetics.\(^{143}\) The revival of rhetorical criticism in the Middle Ages conceived as a set of rules and techniques sanctioned by the scholarly guild.

The years in which medieval rhetoric was taught and practiced extended from approximately the fall of the Roman Empire in the late 9th century to the uncovering of the complete work of Quintillian in the late 15th century. Because of this long period medieval rhetoric slowly developed and was shaped and reshaped by different scholars trying to interpret the works of the ancients. With the invention of the codex book, and especially with the invention of the printing press, notions of closure and completeness develop that are unthinkable in orality and difficult at best in manuscript culture. Visionaries wrote in the middle ages mystic literature. Renaissance humanists gave the name Middle Ages to the period between the end of the Roman Empire and their own time. In the Middle Ages rhetoric was one of the important liberal arts and was studied as a separate discipline along with grammar and logic. Rhetoric today comprises all the techniques used to sway a hearer or reader, notably the figures of speech, rhythm, diction or idiolect, temporal and logical structure. At a medieval university scholars studied grammar, rhetoric and dialectic as the classical trivium of the arts. In the Middle Ages rhetoric became the specialized study of how to preach. In the Middle Ages rhetoric was one of the main subjects of the curriculum. Exercises in public speaking or written discourse were the major ways for someone to make career in courts, the public forum and churches. Ancient rhetoric was during the Middle Ages known by certain textes and theories. Ancient knowledge was used in different areas, times and interests of scholars. A new way of interpretation of the ancient textes started. After the 5th century especially in Ireland and England classical studies were made. In schools of west Europe we find teaching concepts of the ancient seven arts.

\begin{itemize}
  \item Propaedeutic methods were the seven liberal arts for philosophy, theology, Roman and canonistic right and medicine.
  \item During the Middle Ages the art of writing letters (\textit{ars dictaminis}), the \textit{ars notaria} and the \textit{ars praedicandi} became popular.
  \item Notaries used these arts for making documents by imitating formulars and exemples for analphabetic clients and private
\end{itemize}


and public letters. The later theory of dictamen which includes five parts of a letter was inspired by the Rhetorica ad Herennium. The first author interested in the theory of dictamen was Albrecht von Monte Cassino. Literature of the dictamina during 11th century is mostly written anonymously by authors from Italy and France. The university of Bologna is important for the rhetoric of 11th century. This education allowed a person to work as a cancellar or secretary for the pope or bishops.

Once Roman culture disintegrated, the Catholic Church was the only institution with a need for books and literacy. Throughout the Middle Ages, the scriptures and other works were copied and preserved by monks. Copying manuscripts was a labor performed to honor God. Reading and writing no longer had any immediate, practical goals, nor any personal ones. Reading and writing were separate enterprises. A monk in training, for example, first learned to repeat texts and chant texts for Mass, and then learned to write. The reading and writing was all done in Latin, a second language. The term literati, meaning one who is literate, referred to people who could recite Latin texts but did not necessarily mean the ability to actually read or write.

As the Dark Ages dawned, gone were the days when learning persisted just for the sake of learning. Unlike Romans, Europeans were mostly illiterate. Most barbarian languages were strictly oral and written language was viewed as magical. Europe during the Dark Ages, and into the Middle Ages continued to function as a fundamentally oral society. There was still a low literacy rate in Europe. Most people did not know how to read at all. Non-literates were still affected by the book trade because the elites, who controlled society, were affected by books. People who could not read still had access to book culture because there were traveling raconteurs who stood in the market and read from books as a means of making a living as entertainers. The adaptation of block-print technology was known in Europe since the return of Marco Polo from Asia at the end of the 13th century. The development of mass production paper-making techniques. Paper was brought from China to Italy in the 12th century but was thought too flimsy for books. Universities are a product of the Middle Ages. They began as academic guilds and grew out of the increased prosperity of the High Middle Ages, 1000-1300. There is no fixed date to their arrival in Europe, because they grew slowly, and in more than one area. From the first guilds, schools were founded. Classes were held in cathedrals or other public buildings. Students studied grammar, rhetoric, logic, arithmetic, geometry, astronomy, music, and theology.

Between 1300 and 1400 universities were established in Bologna, Paris, Ghent, Padua, Cambridge and Oxford. These learning centers demanded for books that were locked away in monasteries. Stationers and book copiers were the two new kinds of occupations that were developed. The decline of the cursus publicus and the Islamic incorporation of Egypt, which also led to the destruction of the great ancient library, cut off Western Europe from papyrus imports. In the 13th century, paper, imported from China via Baghdad, arrived in Europe, where it was further developed by cities of the linen trade and the new windmills and watermills into rag-paper. This writing surface was central to the rise of the universities which, with their incorporated book-copying departments and postal networks broke the storage monopoly of the monasteries. And at the same time it was central, in combination with the Indian numerical system imported via Arabia, to the rise of trading cities. The use of paper in Europe did not become widespread until the 14th century, although Spanish Muslims were using paper habitually by the 16th century.

Greek rhetoric was known in the Middle Ages. A large tradition of rhetorical knowledge was the art of comment and critical analysing of literature. The discovered ancient classical texts had an influence on the literature in the Middle Ages. Not only the discovery of ancient texts and the copying, but also their influence on the Christian literature demonstrates the importance of ancient texts for the coming ages. In the Middle Ages there is only a slow development of rhetoric and communication. The most important work in these times where documents that stand in the tradition of the ancient texts. Another quality was the copying of the ancient texts to save them for future times. This reproduction of ancient texts by copy makers both in Europe and in Arabian countries leads to the later Renaissance of ancient culture.
One group taking advances from the rhetorical tradition were the Christian church fathers. Augustine was a influential church father for the transfer on ancient tradition to Middle Ages. In early Christian rhetoric the ancient concepts were transferred to the need of the religion. Divine authority replaces ethos and the pathos becomes the hellfire/damnation and eternal life threat. The rhetor is the orator in the function of a preacher. The preacher believed he could not persuade an audience. This resulted in few attempts in oratory persuasion during those first few centuries. Prayer became a direct address to God, transforming it into the second most important form of rhetoric. The most important was the sermon (sermo) later used for religious speeches. Boethius wrote books on topoi, syllogisms and confuses dialectic and rhetoric. Boethius was an author who made a combination of philosophy and rhetoric in his sentences. By the influence of the Christian religion a new idea was seen in the Bible. Christian scholars used the art of rhetoric. The church fathers were important for the transfer of ancient rhetoric into Christian texts. The texts of these authors represent also ideals for Christian rhetoric and literature during 3rd century. In the fourth century oratory and epistolography were developed. Speeches and epistolography of Christianity is represented by the so-called ‘Cappadocian Fathers’ which were trained in rhetoric and other branches of late antique education. The first basis relates to the Bible presented Jewish methods of communication, some of which were used by Jesus. The Jewish tradition is based on the religion. The Bible has a collection of proverbs, riddles, parables, songs, dance and stories that are documents for rhetorical genders used in this culture. The documentation of history in the Bible is one part of this beeok next to the authority of religious believe. To the orators there were three basic elements of worship such as prayer, scriptural reading, and scriptural discussion.

During the Middle Ages there’s only a few mundane rhetoric. The main topic is theological rhetoric speech. Only in Italy during 12th century in independent political organisations public speeches in cities and their courts were held. Funerary speeches, marriage speeches, public speeches and university speeches were typic small genres of this time. All kinds on mundane speech of the Renaissance were already in Italy during 11th and 12th century in use. The Rhetoric of Aristotle, the pseudo-aristotelic Rhetorica ad Alexandrum, De elocutione of Demetrius and the speech Ad Demonicum of Pseudo-isocrates were translated from the Greek original into Latin of the Middle Ages. Basic of the rhetoric of the Middle Ages is the Roman and Greek literature. Medieval university students studied grammar, rhetoric, and dialectic-the trivium.

In the Middle Ages the classic literature was still fragmented and lost. The essence of working out the authority of texts became a rhetorical problem in times after the ancient texts were written. The hierarchy of textual authority depended on the type of text and its authentic inspiration. Rhetorical analysis, criticism, and argument were required in each step of this process. A principle force for rhetoric in this period was the use of the lectio as a teaching and preaching method.

The lectio reminds us of the conversia (declamatio) in Rome. A passage was read. It was then discussed with regard to its proper translation, interpretation, and application. Numerous arguments were put forward in defense of the right position. This lecture form developed into the disputatio (disputatio), a public discussion along the same lines. Various forms of rhetoric were still important in the schools as illustrated by the organization of topics which held for more than a thousand years. The Septennium included just like in ancient times the Trivium of grammar and rhetoric as well as the dialectic Quadrivium of arithmetic, geometry, music and astronomy. Middle Age rhetoricians had a sense of the 5 canons.

Quintilian and much of Cicero were lost until the Renaissance. The classical heritage was reinterpretated by Augustine to suit Christian purposes. One emphasis in medieval rhetoric following Augustine was the redirection of deliberative discourse from political to religious ends. Classical rhetoric texts had often been prescriptive, providing rules for achieving effective speeches. Medieval rhetoric texts consist entirely of lists of rules and examples illustrating them. Medieval university students studied grammar, rhetoric, and dialectic, the trivium. As exemplified in the popular classical textbooks of Donatus, grammar means the study of correct constructions and the analysis of style. The study of grammar thereby shaded over into the medieval study of rhetoric, which emphasized style. Grammar and rhetoric prepared the beginning student for the serious business of the university, the study of dialectic, which offered practice in oral argumentation on historical, religious, or legal issues. Rhetoric was used not only to discuss its own problems as subject matter, but also to work out disagreements in dialectic and theology. As to the treatment of logic, incomplete texts were the rule through to the 13th century. Dialectic gets mixed in with logic such that their subject matter is confused. Some placed rhetoric over dialectic. Many subordinated rhetoric to logic by finding it to be part of logic. Rhetoric was put to use in the Augustinian tradition as a way to further the work of divine eloquence and to further interpret their meanings. In the 12th century a rediscovery of Greek and Roman literature occurred across Europe that led to the development of the humanist movement in the 14th century. In addition to emphasizing Greek and Latin scholarship, humanists believed now that each individual had significance within society. During Middle Ages Cicero's De inventione and the pseudo-Ciceronian Rhetorica ad Herennium served as the basic authorities on rhetoric. The very essence of working out the authority of texts became a rhetorical problem in this period. The hierarchy of textual authority depended on the type of text. Rhetorical analysis, criticism, and argument were required in each step of this process. In rhetorical communication the criticism is an application for the analysis of written and spoken words.

Awareness of living in a new age of great cultural revival that distinguishes the Italian Renaissance from the Carolingian Renaissance of the 8th and 9th centuries and the 12th century 'Proto-Renaissance'. These earlier periods had no sense of a break or new era. For Christians the central act of history was the Crusifixion. For the humanists it was the Fall of Rome about 500 A.D. Rhetoric as a communicative discipline did not die out after antiquity. Humanistic education in the Middle Ages trained students being able to analyze and create full discourses on a variety of political, religious, and legal topics. During the Middle Ages in Europe there are texts of ancient authors known which are copied by Christian monks. The terminology of rhetoric in Europe is transferred into national languages since ending of ancient culture. In the Middle Ages only an incomplete text of Quintilian's Institutio oratoria was available. In the 13th century, paper, imported from China via Baghdad, arrived in Europe, where it was further developed by cities of the linen trade and the new windmills and watermills into rag-paper. This writing surface was central to the rise of the universities which, with their incorporated book-copying departments and postal networks broke the storage monopoly of the monasteries.

The first German literature at all were lyrics of songs. The academic tradition of rhetoric was Latin - like in other parts of Europe following the idea of artes liberales. Theodulfus wrote a variation of the concept of the Artes liberales with Sapienza, Astronomia, Musica, Geometrica, Arimetica, Retorica, Dialectica and Grammatica. Rhetoric (retorica) is this way described by Theodulfus:

VI Retorica
Lingua perita michi nomen dedit atque laquila,

Since 1200 European monasteries communicate by letter system. If we look to the curriculum of the medieval university, we find the two spheres of learning, the trivium and the quadrivium. The former was concerned with the disciplines of grammar, logic and rhetoric, while the latter enveloped the scientific enterprises of arithmetic, geometry, music and astronomy. The disciplines of the trivium did not have equal priority with the disciplines of the quadrivium. While grammar had to do with the good order of signs and their relationship to one another, logic and rhetoric were seen as holding a priority over it. Prescriptive rhetoric based on fragmentary knowledge of classical texts, declined after the rediscovery in the 1400s of complete copies of Quintilian’s Institutio oratoria and Cicero’s De Oratore. Dante Alighieri is not often mentioned as a medieval rhetor. Dante was born in 1295 in one of the most flourishing cities of the Middle Ages, Florence. Dante lived and wrote during the ripening of the Middle Ages. His father was a small-businessman with noble connections. As the son of a merchant, he enjoyed a life of moderate wealth and security and high social standing.

In the societies of the medieval West, most people did not have direct access to the written word, and could not record their ideas for posterity. There are important differences between the use of writing before and after the 12th century. A process is discernible by which, within all social groups, writing is used ever more often where previously communication had been by word of mouth. Rhetoric was an integral component of the classical trivium. It can be argued that rhetoric was the cornerstone of the liberal arts tradition. Children and young adults in antiquity were required to study rhetoric, beginning with simple narrative exercises that led to sophisticated declaration and argumentation. The young were trained to speak effectively because the life of the city required it. Establishing and modifying legal codes required a pragmatic rhetorical ability and the underlying freedom to articulate positions without restraint. The stylistic tradition of rhetoric which continued in the Middle Ages in the poetics of Geoffrey of Vinsauf was well represented in the Renaissance in the forms of hundreds of style manuals. Rhetoric as persuasion was maintained in the Middle Ages primarily in medieval preaching (ars praedicandi) and secondarily in letter writing (ars dictaminis) and poetics (ars poeticae). One reason for the consistency of written Latin was the method of instruction during the Middle Ages. It was taught according to standardized rules of grammar and composition developed from a basic knowledge of classical Latin. At an elementary level, instruction mainly involved memorizing rules of grammar and putting them into practice. At the university level, instruction in Latin was divided into the arts of grammar and rhetoric and clerical marriage. One rhetorical genre was the art of preaching or sermon-writing. Around the time of the Renaissance of the 12th century, we see an explosion into the study of the rhetoric of sermon writing. The most important piece written during this time, concerning this genre, was Robert of Basevorn’s Forma praedicandi (1322 A.D.). It is suspected that the rise of the university in the 12th century Renaissance had much to do with revitalizing this genre.

The most widely read rhetorical treatise of the later Middle Ages was Geoffrey of Vinsauf’s Poetria nova. This book has survived in more than 200 manuscripts, almost two thirds of which are accompanied by commentaries or collections of glosses. For the most part these are teachers’ notes, sometimes individual efforts but sometimes a record of pedagogical techniques passed down over academic generations. The Poetria nova is a poem written in imitation of Horace’s Ars poetica. The Poetria nova also incorporates much of the doctrine of the Pseudo-Ciceronian Rhetorica ad Herennium including the tropes, figures of words, and figures of thought. The Poetria nova begins and ends with addresses to Pope Innocent III, and also treats methods of starting a work, natural and artificial order, amplification and abbreviation, the theory of conversions, and the theory of determinations. Its author Geoffrey of Vinsauf exemplifies within his text the techniques that he is teaching.

statements of known truths into patterns that would yield new and previously unknown truths and doing so with absolute reliability. The scholastic tradition believed that while there is only one type of truth, that one type of truth can be perceived by human beings. As the science of knowing the truth logic is therefore necessarily single, since truth is single. In scholastic terms, this is the logic of the strict or pure sciences, the logic of the quadrivium where logic works with almost mathematical rigor, precision, intensity, and clarity.\footnote{Murphy, James J.: La retorica nel Medioevo. Una storia delle teorie rettoriche da S. Agostino al Rinascimento; introduzione e traduzione a cura di VincenzoLicitra. Napoli 1983. Pp. 11-18.}
The word ‘Renaissance’ means rebirth and is used to describe the period in European history between the 15th and 16th century. The word Renaissance was first coined in 1551 by an art critic named Giorgio Vasari. Vasari used the Italian word rinascita to describe a 14th century painting that he saw as a return to the ancient style of Roman art. Beginning in Italy in the 1300s and ending in England in the early 1600s, the Renaissance was a time when books from the ancient period became once again the material of widespread study and discussion. The communication development made a big advance with the invention of printing books. In the 15th century in Europe the first printed books were produced. Since this time new medium of communication made transferring data from former times to the present time of the reader possible. On the other hand the new medium made it possible that the collected information could be reproduced and copied to be transferred to a bride audience without a lost of information and with a lifetime of many centuries. The Renaissance epoch leads to a new view to the ancient world and its adaption for contemporary needs. In Europe oral culture was always one way of communication. In opposition to other cultures the Western culture has a long tradition of communication theory. The European culture from the 15th to the 19th century represented the high culture in communication and rhetoric. The authors using rhetoric during Renaissance include poets, diplomats, lawyers, philologists, courtiers, senators, town clerks, printers/scholars, schoolmasters and university professors from fields as diverse as law, theology, logic, Greek and Latin. Italian language used the term *rétorica*, in Spanish the term *retorico* is used, and in French the term became *rhetorique*. The national languages were in common use and poets used them for their works, while the heritage of antiquity still was bound to the Latin language and the Neolatin of this time was basic for cultural documents.

With the Renaissance epoch rhetoric reaches in Europe the third major epoch after antiquity and Middle Ages. The humanists represented in Europe while Renaissance the idea that mankind is the center of the world and therefore used the ancient knowledge. The Renaissance still has the tradition of the *trivium* of grammar, rhetoric and dialectic. In the Renaissance epoch the classical ancient rhetoric was re-discovered. In this time new editions of ancient literature were made. A new rhetorical literature on the basic ground of the tradition was possible. Different scholars date its beginnings between the late 13th century and the early 1400s. In some areas north of the Alps the Renaissance may have begun even later. The ending of the Renaissance is between 1498 to the early 1600s. The Italian Renaissance author Leone Battista Alberti is famed for a series of dialogues in which he teaches classical virtues in a vernacular tongue.

The most impressive invention was the revolution in printing. Simple kinds of printing like stamps with names, used in China and Korea, did not find their way to Europe. Gutenberg used as the first his invention of printing books. During the centuries, many newer printing technologies were developed based on Gutenberg's printing machine. By the end of the 16th century, the old Roman capitals and Greek letterforms transformed into the twenty-six alphabet letters we know today, both for upper and lower-case letters. For the calligrapher, the most interesting periods in history are from the Roman period through the Renaissance. It was during this time, that the pen-lettered alphabets that we study and use today were developed. The major alphabets from that time span are Roman, uncial, blackletter, italic, and bookhand. Each of these 5 has numerous variations, and it is from these 5 alphabets that most of the modern type-faces or fonts are derived. Communication effects were amazing: In the Renaissance literacy rates shot up as high as 60 percent very high
from a historical perspective. Many new school textbooks were written in this era. Most of these directly follow the three that we have discussed, Aristotle, Cicero and Quintilian. In this regard, rhetoric did not change much in the Renaissance.\textsuperscript{171} The growth of an interest in humanism led to the changes in the arts and sciences that form common conceptions of the Renaissance.

In Italy the recovery of ancient literature gave an impulse for the contemporary authors. Quintilian and much of Cicero were lost until the Renaissance.\textsuperscript{172} In Italy Petrarch is considered a founder of the humanist movement. His \textit{De viris illustribus}, a set of heroes' lives, included both ancient heroes and such men as Adam. Petrach also wrote a series of letters to classical figures like Cicero and Ovid.\textsuperscript{173} In Italy Petrarch (1304-1374) is considered a founder of the humanist movement. His \textit{De viris illustribus} is a set of heroes' lives, included both ancient heroes and such persons as Adam. Petrach also wrote a series of letters to classical figures like Cicero and Ovid. Giovanni Boccaccio was a follower of Petrarch and wrote works that include \textit{De genealogia deorum gentilium} (On the genealogy of the gods of the gentiles), a collection of classical myths, and the Decameron, a book of 100 stories told by Italian courtesans taking refuge from the Black Plague. Petrach and the Italian humanists created a new periodization in history. They gave us the notion of Western history as divided in 'ancient', 'middle' and 'modern'. They saw their own age as a rebirth of classical antiquity. Petrarch was the founder of Italian Humanism poetry as the proper manner of expression for important matters. Petrarch voiced opposition to Scholasticism and called for humanization of liberal arts studies. Some misunderstood this as a call for radical Ciceronianism. Petrach and the Italian humanists created a new periodization in history. They gave us the notion of Western history as divided in 'ancient', 'middle' and 'modern'. They saw their own age as a rebirth of classical antiquity. They believed the Middle Ages was ignorant of classical antiquity. They inverted the Christian view of the association of light with Christianity and darkness with ignorance of Christianity. The Renaissance Italian Leone Battista Alberti is famed for a series of dialogues in which he teaches classical virtues in a vernacular tongue. Dante (d. 1321) demonstrated rhetorical principles in his various arguments and discussions in his writing.

Translations, compilations, commentaries, original rhetorics were available. Sources for rhetorical scholarship were inconsistent. Classic texts were recovered in this period like Aristotle's \textit{Rhetoric}, Quintilian's \textit{Institutio oratoria}, Cicero's \textit{De Oratore}, Brutus, \textit{Orator}, translations of Plato's \textit{Gorgias} and \textit{Phaedrus}. Aristotle's \textit{Rhetoric} itself, rather than just fragments. Language criticism and theory is a central aspect of Renaissance-rhetoric. Contrary to medieval scholastic philosphy, the new representatives of Renaissance rhetorics give great attention to clearness of expression as well as idiomatic use of classical Latin grammar and vocabulary. This \textit{litterarum peritia} is the most important goal for Renaissance Humanists. Humanists understand language not as a phenomenon secondary to philosphical discourse, but rather as the very basis of culture. The rise and decline of a language- its historical aspect- is linked to the political fate of the state and its institutions. Renaissance humanists like Leonardo Bruni mention of the decline of the Latin language, which they relate to the fall of the Roman empire and the rise of the subsequent early Middle Ages.

In Italy Coluccio Salutati (1331-1406) advocated the juridical mode with the liberal arts as keys true wisdom is most associated with sensible and resolute activity in matters of the state. In Italy Salutati was a Florentine political administrator who wrote treatises on humanism, taught thinkers Poggio and Bruni, and accumulated a large library of ancient Greek and Roman texts.\textsuperscript{174} Salutati advocated the juridical mode with the liberal arts as keys true wisdom is most associated with sensible and resolute activity in matters of the state.\textsuperscript{175} Niccolò Machiavelli wrote \textit{Il Principe}, in which he memorably described the various qualities a ruler must assume in order to become an effective leader, and \textit{Discorsi}, in which he studies Livy in a search for classical values. The Book of the Courtier by Baldassare Castiglione is essentially about Castiglione himself, in it the author delineates the characteristics of

a perfect gentleman following the ideal of the vir bonus. Variety continued as to rhetorical foci. Translations, compilations, commentaries, original rhetorics were available. Sources for rhetorical scholarship were inconsistent. For Lorenzo Valla (1405-1457) logic was the handmaiden of rhetoric. Thought and speech, form and content are inseparable joined. Things are only accessible by means of the word which unlocks the world for man. To have a command of language is to have a certain power over reality, insofar as each language is a kind of interpretation or design of the world. To learn a new language is for Valla equal to to make acquaintance with a new world. Valla joined that with a call for rhetoric over dialectical. Conceit and emblem are typical renaissance and baroque elements of literature. In the literary comparison the distance between vehicle and tenor was widened in an artificial and affected way to such an extent that the relationship between the two was no longer recognizable. In Italy Valla is the first Humanist to develop a systematic critique of hypertechnical medieval logic and language theory. By consequently applying informal language Valla succeeds in substituting all transcendentals following Aristotelian logic with the one single term, res. Contrary to scholastic logic and language Philosophy, Vallas rhetoric based dialectics rests not on pre-fabricated and non-deducible categories, but on consentious evidences. Evidences which gradually become more precise as discussion between humans proceeds. Opinion in connection with an individual case, grants versimilitudo (probability) the fundamental of rhetorical dialectic. As the scope of the art of speaking is broader than that of philosophy, Valla claimed that the art of speaking is superior to philosophy. Valla re-introduced the spirit of criticism. What may be called professional standards of scholarship are seen first in the work of Valla and Angelo Poliziano (1454-1494). Valla demonstrated the technique of pure and elegant classical Latin, free of medieval awkwardness. For Renaissance Humanists like Lorenzo Valla or Maria Nizolio, the art of speaking is a substitute not only to scholastic metaphysics and logic with its hyptertechnical and pureley theoretical scope, it also is the hallmark of a new way of life. Philosphical skills are to be employed for the demands of an active life in politics and statesmanship. Valla accepted a chair of eloquence in the University of Pavia, where he wrote his treatise De vulputate (1431), an emended edition of which appeared later under the title De vero bono. His standard work is De elegantia linguae latinae, which first placed the study of Latin on a scientific basis. Like his teacher, Marsilius Ficinus, Giovanni Pico della Mirandola based his views chiefly on Plato, in opposition to Aristotle the doctor of scholasticism at its decline. Petrarch wrote a letter to the dead Quintillian.

The Italien poet Dante Alighieri wrote in Latin language a dissertation about the Italien language with the title De Vulgari Eloquentia. Dante demonstrated rhetorical principles in his various arguments and discussions throughout his writing. Dante entered his writing career with his first work Vita Nuova. This work is a self-psychologizing, critical exposition of his sonnets. Petrarca was the founder of Italian Humanism poetry as the proper manner of expression for important matters. Pico della Mirandola writes in his Oratio de hominis dignitae about the iudicare. Juxtaposition of extremes are typical renaissance and baroque elements o. style. Not only in literary comparisons but also in the context of the contemporary world picture even the most remote elements were connected.

The imitation of arts and sciences of the ancient times was one of the main ideas in this time. Main genres were genus deliberalivum and genus iudicale. Also in poetic literature rhetoric theory influences the European literature and humanistic scholarship of rhetoric, grammar, poetry and philosophy. In 14th century Quintilians Institutio oratoria was known to contemporary scholars. The works of Aristotle were known and translated by scholars of rhetoric. The encounter with Christian culture introduced a completely different system of poetry, which had developed over hundreds of years


on the basis of Hebraism-Hellenism, and which was expressed in a language considered to be holy. A cultural type came into being which had two aspects. The older, traditional and oral, and the tradition of the new Christian civilization which was written. Various forms of contact mixing and permeation arose between those two aspects until a new cultural structure came about which rested on both aspects of culture and their productive relationship. They did not come into conflict because each had clearly distinct functions in society.

The influence of the Italian Renaissance extended into virtually all aspects of European history and culture. The humanistic philosophy that emerged from the Italian Renaissance was in fact not one, but several strains of philosophical strands. The emphasis was on a flexible approach to social problems and an active participation on behalf of fellow humans. This was correspondingly supported by the increasing interest in the dignity and centrality of humans. Philosophers such as Giovanni Pico della Mirandela epitomized this trend as manifest in his treatise on The Dignity of Man which appeared in 1486. The Book of the Courtier by the career diplomat Badassare Castiglione and published in 1528 became the medium through which Renaissance humanism was popularized. Just as the philosophy of humanism was characterized by the attempts at bridging several schools of thought, the arts and sciences were integrated to a degree that has yet to be paralleled in subsequent periods of history.

Mario Nizolio (1488-1567) tries to reuniify rhetoric and philosophy in a new philosophy that rejects the old language of Scholasticism. Nizolio advocates an untechnical language in order to prevent the separation of res and verba. In his characteristically emotional approach, Nizolio claims that not mental concepts but rather concrete material things form the reliable constants of discursive processes. In contradistinction to the abstractive process, comprehensio happens beyond time and space. Francesco Patrizi (1529-97) later in the 16th century tries to geometrize rhetoric in order to create an instrument for exact sciences. Patrizi believes in the power of language to represent absolute truths. His concept is derived from a historical view of language. In primordial language speech and effect were not separated, the things in the world rather received their form through the power of language. Patrizi wants to rediscover this language which refers to essential truths and which is shaped on the model of mathematical apodictic truths such as measure, number and weight, even if the ideal forms are only to be known in their relative appearance, that is obscured by matter.

Later in the 16th century Francesco Patrizi (1529-97) tries to geometrize rhetoric in order to create an instrument for exact sciences. Patrizi believes in the power of language to represent absolute truths. His concept is derived from a historical view of language in primordial language speech and effect were not separated, the things in the world rather received their form through the power of language. Patrizi wanted to rediscover this language which refers to essential truths and which is shaped on the model of mathematical apodictic truths like measure, number and weight, even if the ideal forms are only to be known in their relative appearance, that is obscured by matter.

Italy as the center of Renaissance had many highly competitive and advanced urban areas. Italy possessed no dominating capital city, but developed a number of centers for regional states: Milan for Lombardy, Rome for the Papal States, Florence and Siena for Tuscany, and Venice for northeastern Italy standing in competition. Smaller centers of Renaissance culture developed around the brilliant court life at Ferrara, Mantua, and Urbino. The chief patrons of Renaissance art and literature were the merchant classes of Florence and Venice, which created in the Renaissance palace their own distinctive home and workplace, fitted for both business and rearing and nurture of the next generation of urban rulers. During the Renaissance small Italian republics developed into despotisms as the centers of power moved from the landed estates to the cities. Europe itself slowly developed into groups of self-sufficient compartments. At the height of the Renaissance there were five major city-states in Italy. The combined state of Naples and Sicily, the Papal State, Florence, Milan, and Venice. Italy's economic growth is best exemplified in the development of strong banks, most notably the Medici Bank of Florence. England, France, and Spain also began to develop economically based class systems. Humanism in Renaissance rhetoric was a reaction to Aristotelian scholasticism, as espoused by Francis Bacon, Averroës, and Albertus Magnus. While the scholastics claimed a logical connection between word and thought, the humanists differentiated between physical utterance and intangible meditation.181

Visibility was important for the Renaissance culture, Andrea Alciato's Emblemata libri had enormous influence and popularity in the 16th and 17th centuries. It is a collection of 212 Latin emblem poems, each consisting of a motto as proverb or other short expression, a picture and an epigrammatic text. Alciato's book was first published in 1531, and was expanded in various editions during the author's lifetime. It began a craze for emblem poetry that lasted for several

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centuries. The Humanists agreed that nothing was more important in education than the formation of good character, and that to lead and persuade, the good man had to be eloquent. Ignatius' secretary, Juan Alfonso de Polanco, claimed that the study of the Humanities helped in the understanding of Holy Scripture, provided preparation for the study of philosophy and science and a sound foundation for other subjects, allowed a pupil to express his thoughts well and improve his communication skills, and aided in the study of modern languages. So rhetoric influenced public oratory and preaching and had an important and significant effect on such diverse fields like literature, philosophy and political theory.

The Renaissance refers to the humanistic revival of Classical influence in art and literature in the West. During the Renaissance, the writings of ancient rhetoricians were first published. As a cultural movement the Renaissance had its beginnings in the 14th century in the cities of northern Italy. In Italy legalists began the fashion of using the Latin style. Interest grew among scholars and art critics around the Roman heritage of Italy. Italy was the country in which the renaissance developed first and with the most effects. One of the leaders in the classical revivalism was the poet Petrach. Petrach's own successes as a poet and scholar of antiquity earned him the support of powerful men of his time. This in turn would influence a whole generation of younger men of letters whose own works began to take on the structures, stylistics and allusions of classical Greece and Rome.

At the end of the medieval period which preceded the Renaissance, many changes occurred in the world view of those living in this period of history. These changes brought about radical changes in human values, scholarship, art, religion and the sciences. This rebirth was seen largely as a movement away from the darkness, barbarism and superstition. Scholars and thinkers of the Renaissance saw their own time as a reflection of the much earlier societies of classical Greece and Rome. The works and philosophy of the ancient Greeks such as Aristotle, Plato, Euclid, Pythagoras and Romans like Cicero were influential for Renaissance culture. In Italy first and then in France, England, Germany and the Netherlands this association with classical antiquity catalyzed efflorescence in the arts and sciences. The Renaissance also generated a philosophical outlook that placed man at the center of human interests. The centrality of humans would in time give rise to the term humanities to describe the arts of humans, and to the philosophy of humanism. It was this awareness of living in a new age of great cultural revival that distinguishes the Italian Renaissance from the Carolingian Renaissance of the 8-9th centuries and the 12th century Renaissance. These earlier periods had no sense of a break or new era. For Christians the central act of history was the Crucifixion. For the humanists it was the Fall of Rome about 500 A.D.

Humanism in Renaissance rhetoric was a reaction to Aristotelian scholasticism of Francis Bacon, Averroe and Albertus Magnus. Memory had figured importantly in some early Renaissance hermetic precursors of modern science, and delivery would give rise in the 18th century to elaborate elocutionary techniques for public speakers and actors. Memory and delivery tended to continue their decline in importance as the Renaissance dissemination of printing made written texts ever more important to academic, religious, and political life. Rhetoricians came increasingly to focus upon the study of language as the dress of ideas that were generated elsewhere. The goal of rhetorical study was to demonstrate one's ideas in the most elegant dress possible, and rhetoric came to be seen as the finishing refinement of an upper-class education.

For the most part, the humanism of the Renaissance infused both the scholastic pursuits of the time as well as civil life. In education and the scholarly life, humanism meant the pursuit of studying particularly mathematics, rhetoric, literary studies, art, and history. The humanist agenda evolved the liberal arts program of studia humanitatis. It was seen as the course of education that free men pursued. This notion in turn was based on the philosophy of the Roman orator and statesman Cicero that a well-educated citizen was essential to a free society. By the 15th century men of letters (literati) in the world of politics and at the church were well-versed in Latin, the classics and rhetoric. Educated, eloquent and highly gifted literati brought with them the humanism of the times. Blind imitation of antiquity was replaced by a more sophisticated assessment of antiquity. The study of Latin and Greek, along with a century of growing familiarity with the

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In the mid-15th century, things begin to change with the advent of the printing press. Gutenberg conceives of the idea for movable type. In his workshop, he brings together the technologies of paper, oil-based ink and the wine-press to print books. The printing press is not a single invention. Information systems in the narrowest sense of the word are optimised in terms of the storage, processing and transmission of messages. Gutenberg's invention of printing using movable letters developed from book-spine stamps functioned both alphabetically and discretely. Because all copies of an edition, in contrast to manual copies, had the same texts, woodcuts and engravings in the same places, they could be accessed via unified and for the first time alphabetical indexes. The consequence for the communication system that is science, since Humboldt's reform, was lectures without textbooks, seminars as exercises in interpretation.

While the scholastics claimed a logical connection between word and thought, the humanists differentiated between physical utterance and intangible meditation. Humanists gave common usage priority over sets of logical rules. The humanists also sought to emulate classical values. Rhetoric became a part of the contemporary culture like the following example exemplifies. The game Tarot included in its European version the classical system of education in Renaissance emblematic representing the persons Beggar, Knave, Artisan, Merchant, Noble, Knight, Doge, King, Emperor and Pope. The second group contains the Muses and their divine leader such as Calliope, Urania, Terpsichore, Erato, Polyhymnia, Thalia, Melpomene, Euterpe, Clio and Apollo. The third group combines part of the Liberal Arts and Sciences with other departments of human learning, as Grammar, Logic, Rhetoric, Geometry, Arithmetic, Music, Poetry, Philosophy, Astrology and Theology. The fourth group includes in its European version the classical system of education in Renaissance emblematic representing the persons Aislinge Óenguso, Y Gododdin, Boyhood Deeds of Cu Chulainn. The British rhetoric is divided into the epoch of Aristotelian Inheritance in Logic (1615-1825), the Eighteenth-century Ciceronian (1700-1759), the British Eloctionary Movement (1702-1806), the New logic (1690-1814) and the New Rhetoric (1646-1800).187 Old English national literature in England represents Beowulf. Middle English literature represents Geoffrey Chaucer's (1340-1400) The Canterbury Tales. Modern English is used by William Shakespeare's (1564-1616) plays and sonnets. In England rhetoric was an essentially language skills. While the Middle English word rethorik came from Old French réthorique, the roots lead to the Latin rhetorica, a derivate from Greek.

During the Renaissance period the importance of rhetoric increased. It was recognized, with grammar, history, poetry, and morals, as one of the human studies (studia humana). A handbook was The Arte of Rhetorique (1553) written by Thomas Wilson. Wilson was an English secretary of state, who maintained the classical teaching of Aristotle and denounced the pedantry of French and Italian idiom. Wilson’s Art of Rhetoric (The Arte of Rhetorique) was one of the most successful books of its kind in the English Renaissance. It went through eight different printings between 1553 and 1585. Three different printers issued it for sale. The book is a systematic overview of the fundamental theory of literature as it was known, taught, and practiced by the humanists of 16th-century Europe. Wilson’s The Art of Rhetoric was the first assemblage in English of all the lost, strayed, or stolen doctrines of rhetoric. Wilson examines the goals of rhetoric and

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states, like other Renaissance rhetoricians, that the goals of rhetoric are to teach \textit{(docere)}, to delight \textit{(delectare)} and to persuade \textit{(movere)}. Most of Wilson's rhetoric is much like the rhetoric of Cicero, Quintilian, and the ancient Greeks. Wilson is notable mostly because he was the first to publish in English a comprehensive compilation of rhetorical theory in the Renaissance. Within the scholastic tradition rhetoric is not essentially different from dialectical logic because both are arts of disputation, of advancing and proving arguments through logical discourse. From Wilson's point of view, an orator or writer must first learn to think logically. After this he must learn the precepts of eloquence to add the final, finishing touch to the perfection of the verbal arts. For Wilson and for the scholastic tradition the crucial differences between dialectics and rhetoric have to do with form and situation. Rhetoric and dialectical logic are essentially the same. They differ in their appearance or form and their situational use or occasion. Wilson was a typical Renaissance rhetorician. In \textit{The Arte of Rhetorique} of the year 1560 Wilson finishes his introducing words \textit{A Prologue} to the reader with a prayer written the 7th of December:

\begin{quote}
And God save the Queenes Maiestie, the Realme, and the scattered flocke of Christ, and graunt, O mercifull God, an universall quietnesse of minde, perfect greement in doctrine, and amendment of our lives, that we may be all one Sheepefode, and have one Pastour Iesus, to whom with the Father, the Sonne, and the holy Ghost, bee all honour and glorie worlde without ende. Amen. \footnote{[5.8.2002]} 195
\end{quote}

The poem \textit{Eloquence} first is related to the homiletic eloquence:

\begin{quote}
ELOQUENCE FIRST
given by God, and after lost by man, and last repayred by God againe. \footnote{[1.8.2002]} 196
\end{quote}

Wilson uses in his \textit{Arte of Rhetorique} an English transcription of the Greek words for liberal arts:

\begin{quote}
Grammer doeth teach to utter wordes:
To speake both apt and plaine.
Logike by Arte, settes forthe the truthe,
And doeth tell what is vaine.
Rhetorike at large paintes well the cause,
And maketh that seem right gaiе
Which Logike spake but at a word
And taught us by the waiе.
Musike with tunes, delites the eare:
And makes us thinke it heaven.
Arithmetike by nomres can make
Reckenynges to be euene.
Geometrie thynges thicke and broade,
Measures by line and square:
Astronomie by starres doeth tell;
Of foule and eke of faire.\footnote{[1.8.2002]} 197
\end{quote}

In England the historical significance of a rhetorically active woman in an era ruled by an extraordinarily powerful female monarch is certainly a problem with which Renaissance authors grappled in their literary production.\footnote{Cf.: The changing tradition. Women in the history of rhetoric. Edited by Christine Mason Sutherland, Rebecca Sutcliffe.} Caught between

\footnote{\url{http://www.uoregon.edu/~rbear/arte/arte.htm} [5.8.2002]}
\footnote{\url{http://www.uoregon.edu/~rbear/arte/arte.htm} [5.8.2002]}
\footnote{\url{http://www.uoregon.edu/~rbear/arte/arte.htm} [5.8.2002]}
a long-standing hegemony which denies vocal agency to women and the desire to produce a panegyric worthy of his much-admired Elizabeth. Spenser establishes his most formally oratorical woman as Elizabeth's precise tropological opposite, thereby holding the problems attached to her court appearance away from the Elizabethan court itself. That woman is Mutability. Her address first to the Olympians and then to the curiously gendered judge, that greatest goddessse Trew. Nature, exhibits a sly legal wit dangerous in a woman. 199 Elaborate rhetoric promulgated the British Royal Society in the late 1600s. Madeleine de Scudéry, Margaret Cavendish, Margaret Fell, and Mary Astell appropriated classical rhetorical theory for their own purposes. Barred by their sex from the public practice of rhetoric and from exercising verbal power openly, each in her own way developed the supposedly private genre of conversation as a women's rhetorical venue, where influence on public events could be exercised indirectly. They had the opportunity to influence public events, however indirectly indeed, these women were so influential that their conversation, with its public implications, can hardly be considered a private genre. De Scudéry, Cavendish, and Astell were well connected among the ruling nobility of France and England. Cavendish herself was a duchess. 200 In Renaissance England, a persistent metaphor likened logic, the discourse of science, to a closed fist and rhetoric, the discourse of popularized knowledge, to an open hand. In the early 16th century, rhetorical study had three patterns. The Ciceronian pattern focused on the five rhetorical works of Cicero, including De oratore and De oratore, and the works of Cicero's disciple, Institutio oratoria by Quintilian which was before the 15th century only known in a truncated version. These rhetorical works exercised a great influence on Renaissance literature, especially the literature of the Tudor period (about 1485 to 1603). Renaissance humanists having read their Cicero and even their Aristotle fairly carefully, saw many and manifold situations in which properly rational, philosophically scientific thinking could and should be used to influence and to improve society. Speeches arguing causes in Europe's various parliaments, letters suggesting particular policies to bishops and patrons and princes, reports selling investors on mercantile ventures in newly opened markets, treatises persuading Christians of the need for particular reforms, even intimate correspondence urging a beloved patron or an admired friend to behave properly and to make wise decisions there were infinite occasions where an educated humanist could see that properly rational and eloquent arguments should be made in order for the truth to triumph within society or the church. By the early 16th century chairs in humanist studies were beginning to appear and university libraries were starting to purchase copies of major humanist texts. A revolution was underway, though the theologians were mounting a rearguard action which derived considerable strength from the influence which their wielded within the church.

Humanism in Renaissance rhetoric was a reaction to Aristotelian scholasticism of Francis Bacon. Bacon's theory of communication and of media permeates his work. Bacon saw his mission as that of restoring in his time the wisdom of the ancients. Bacon envisaged two modes of delivering scientific knowledge, both functions of rhetoric. One is esoteric and the other exoteric. Henry Peacham's The Garden of Eloquence was a listing and cataloguing all the figures of speech and examples of them taken from literature. Learning these patterns and employing them in poetry and letters was fundamental to the education and the culture of the Renaissance. Peacham writes in The Garden of Eloquence (1593) about the function of Schemates in rhetoric: „Schemates Rhetorical be those figures or forms of speaking, which do take away the wearisomnesse of our common speech, and do fashion a pleasant, sharpe, and evident kind of expressing our meaning; which by the artificial forme doth give unto matters great strength, perspicuitie and grace, which figures be devided into three orders.” 202

During the Renaissance the study of rhetoric was again based on the works of such writers of classical antiquity as Aristotle, Cicero, and Quintilian. A number of contemporary dissertations were produced, including The Arte or Crafte of Rhethoryke (1530) by the English schoolmaster Leonard Cox and The Arte of Rhetorique (1553) by the English statesman

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202 [link to resource]
and writer Thomas Wilson rhetoric was a prescribed subject in colleges and universities in Renaissance with public disputations and competitive exercises helping to keep the practice alive. The term Renaissance, adopted from the French equivalent of the Italian word rinascita, meaning literally "rebirth," describes the radical and comprehensive changes that took place in European culture during the 15th and 16th centuries, bringing about the demise of the Middle Ages and embodying for the first time the values of the modern world.

In France the Chanson de Roland is an early piece of national literature. In France one source of change for Renaissance rhetoric was the influential work of Peter Ramus (Pierre de la Ramée), a philosopher and professor at the University of Paris in the 16th century whose ideas were recorded in Institutiones Oratoriae (1545) by his colleague Talaeus (Omer Talon).203 Ramus wished to reform the medieval trivium by reemphasizing the classical division of the stages of composing. Ramist rhetoric intensifies the separation between these stages and the importance of their sequence, at the same time divorcing invention and arrangement from rhetoric and assigning them to logic. Ramists hoped to define a logical, scientific discourse, untainted by nonlogical appeals. Ramus' fellow Puritans widely adopted this plain style for all serious matters. Because of his early work Ramus was considered an anti-Aristotelian. Ramus defined rhetoric as the study of style and delivery. Ramus assigned the theory of invention and arrangement to logic and made rhetoric consist wholly of style and delivery. Even though Ramus never published a treatise on rhetoric, the movement to separate rhetoric from logic succeeded largely due to the influence of Ramus through his disciples. Ramus separated philosophy from rhetoric in curriculum. Ramus argued that invention should not be an intellectual process governed by contingencies and presented invention as an a rhetorical procedure that must conform to the theory of logic. His Arguments in Rhetoric against Quintilian were published Ramus in the year 1549. Rhetoric under the Ramist scheme is left to deal only with style, memory, and delivery. Ramus separated language and meaning (oratio/ratio): the art of eloquence again is reduced to mere explicative ornamentum.204

After the fall of Rome, the Byzantine emperors never gave over the idea of reconquering Rome. They took a lesson from the fall of Rome and all throughout the fifth century, the Byzantine emperors wrought a series of administrative and financial reforms. They produced the single most extensive corpus of Roman law in 425 and reformed taxation dramatically. Most importantly they did not entrust their military to German generals--this had been the downfall of the Latin portion of the empire. They could not maintain a powerful military.

Rhetoric is just one part of the Renaissance. A key to understanding the Renaissance does seem to be the rhetoric of the period and the methods they used to persuade. Rhetoric brings in eloquence to make dialectics more appealing and more comprehensible. Rhetoric presents its argument with language that uses consciously artificial ornamentation and conscientiously developed amplifications in order to attract the interest and to persuade the reasonable faculties of an inexpert or an initially uninterested audience. In France Michel de Montaigne and François Rabelais were the most important proponents of humanist thought in 16th century. Montaigne's essays are memorable for their clear statement of an individual's beliefs and their careful examination of society. In On the Education of Children Montaigne suggests a remodeling of secondary education according to classical models. Rabelais was the author of Gargantua and Pantagruel, the satirical biographies of two giants. The characters may be said to represent the humanist belief in the immensity of human capability. Guillaume Budé, Pierre de Ronsard, Guillaume Du Bartas, Joachim Du Bellay, and Jean Bodin are other major French humanist figures.205

In France Christine de Pizan is best known for starting debates in the 15th century over the role of women in society. Pizan did this by rejecting the idea of inequality and listing female virtues. All this led to the novel concept of what we call today as feminism. As a woman of letters and professional writer, Christine combined extensive historical knowledge with a deep concern for the political and social issues of her day. During the Civil War that followed the French defeat by the British at Agincourt, she left Paris. Her contemporaries compared her eloquence with that of Cicero and her wisdom with that of Cato. In the short space of six years, between 1397 and 1403, she wrote fifteen important books in her most

famous piece The Book of the City of Ladies Christine writes a history of female contributions to her society while dispelling myths and misconceptions about women during her time. In The Book of the City of Ladies Christine places women in a male-dominated account of history. Through the use of allegories she invokes a conversation between Lady Reason, Lady Rectitude and Lady Justice in order to situate women throughout history. Christine de Pizan is known as the first professional woman writer born in 1365 in Venice in Italy. Her father Tommaso di Benvenuto da Pizzano was a very well-educated man who worked as a municipal counselor. Because of her father's work at the court of Charles V, Christine was able to have access to and benefit from a classical education, an almost non-existent phenomenon for women of the Middle Ages. Because of her connections at court and her ability to write rich poetry, she was commissioned by nobles to write poetry for special occasions and people. Christine was also involved in the publication aspect of writing in the Middle Ages. She worked as a copyist and became friends with people in that art and industry. Christine was a rhetorician, using language to achieve a certain end. Christine's growth as a rhetorician may have begun with the realization that her gender would cause her authority as a writer of serious prose to be called into question. Christine knew the rhetorical moves to make in her writing to achieve communication of her message.206

The grammarians of the Middle Ages did establish modes of thinking about and teaching grammar based on precepts of poetry and language. Grammar was more than a preliminary study of language to them. A student of medieval Latin grammar was required to study syntax, metrics, rhythms, modes of signification, arrangements, and parts of discourse. Because of the difficulty in fully understanding the use of grammar, this art went from the preceptive form to speculative. In the 15th century also Greek literature was translated from codices of the Middle Ages. In the early Renaissance major texts by Cicero and Quintilian were recovered. In France studies in the belles lettres includes knowledge of rhetoric.207 During Renaissance in Europe there are a lot of authors which are translating ancient textes or writing textes of comments and critical investigations. In the Renaissance the ancient Greek textes were found by scholars.

In the north of Europe Rudolph Agricola (1443-85) develops a new universal dialectical process, in wich he rejects the Aristotelian pluralism of methods as well as Vallas narrow focus of rhetoric in the domain of Philosophy and artes humaniores. For Agricola, dialectics is the founding discipline of rational language and science. Agricola assigns a central role to topical invention. The notion of similitudo substitutes universals which are nothing but an essential likeness in many beings. Agricola's concept of similitudo remains intimateley connected to language.208 In the Netherlands Desiderius Erasmus of Rotterdam's Praise of Folly (laus stultitiae) exemplified the characteristic Renaissance genre of the declamation tradition. Erasmus was an early 16th century Dutch theologian and linguistic reformer.209 Erasmus is considered to have been the most influential rhetorician of the Renaissance.210 During the 14th and 15th centuries his Compendium was widely used at universities in the German-speaking region from Bavaria east to Prague, south to Vienna, and including parts of Switzerland what Worstbrock refers to as the area that provided students for the university at Vienna. In the course of the 15th century it also came to be taught at universities in Poland.211 Erasmus' rhetoric was influenced by Cicero and Christian thoughts.212 The struggle which was going on is apparent above all in the writings of

Erasmus, who throughout his adult life regarded universities as sterile and conservative. Erasmus spent five years in England, but while there, he authored several textbooks that were used for at least the next hundred years, setting the pattern for English grammar-schools and for rhetorical training in England. In Erasmus's De Copia, which went into 150 editions, Erasmus's main concerns are with richness of content and richness of expression. He stresses that arguments should be developed with examples, and by comparing similarities and differences. Erasmus was an early sixteenth century Dutch theologian and linguistic reformer. Erasmus is considered to have been the most influential rhetorician of the Renaissance. Erasmus spent only five years in England, but while there, he authored several textbooks that were used for at least the next hundred years, setting the pattern for English grammar-schools and for rhetorical training in England. In Erasmus's 'De Copia' Erasmus's main concerns are with richness of content and richness of expression. Erasmus stresses that arguments should be developed with examples, and by comparing similarities and differences. The effect of humanism of Erasmus was wide and far-reaching. During the 14th and 15th centuries the Compendium of Erasmus was widely used at universities in the German-speaking region from Bavaria east to Prague, south to Vienna, and including parts of Switzerland. In the course of the 15th century it also came to be taught at universities in Poland. In the 15th century, among the ancient Roman texts on rhetoric that were discovered, or rediscovered, were five complete works of Cicero, including Orator and De oratore and Institutio oratoria by Quintilian which was before the 15th century only known in a truncated version. These rhetorical works exercised a great influence on Renaissance literature, especially the literature of the Tudor period (ca. 1485 to 1603). During Reformation in Northern Europe rhetoric is useful for religious and political discourses. In Renaissance rhetorical books a written by famous scholars. In De Ratione Studii and De Dupliciti Copia Verborum ac Rerum (1512) Erasmus advocated imitation and emulation of classic eloquence as refined by Augustine. De Ratione Studii improve one's writing through practice. Erasmus attacked blind Ciceronianism. Erasmus treated this time as one of intellectual and physical conflict in which rhetorical diplomacy was essential. Classicism promulgations of the classics were given. Erasmus of Rotterdam writes the Dialogus cui Titulus Ciceronianus and De conscribendis epistolis. Melanchthon writes Elementa rhetorices with a theory of the genus didaskalikon for preaching. The so-called Rederyker Kamers or Camer van Rhetorica were established in the 15th, 16th and 17th centuries in northern France and the Low Countries. The Chambers were societies devoted to the creation and performance of poetry, music, and plays. Erasmus (1469-1536) identifies with Greek sophists and contraries. That human knowledge is fallible and not at all self-evident. That since every issue has at least two sides, one must argue for the most probable.

In the Netherlands during Renaissance chambers of rhetoric existed. The 'chambers of rhetoric' arose out of religious or secular brotherhoods at the beginning of the 15th century in Flanders under French influence. These associations dedicated themselves to the writing of poetry and drama. Because of these origins, alongside lyrical poetry they also produced religious dramatic verse. At the beginning of the 15th century the members called themselves gesellen van der kercke or gesellen van der conste or gesellen van den spele. Not until the middle of the 15th century the names retrosijn as a corruption of the French pronunciation of rhetorian (rhetoricien) and cameren van rhetorike come into prominence. At the end of the 15th century two movements penetrated the northern provinces from Flanders and Brabant almost simultaneously the art of rhetoric (conste van rhetoriken), which gained support in the moneyed bourgeoisie, and humanism, which awoke spirituality and intellectual thought in general, and spurred people on to scientific and literary achievements. The former used the vernacular, heavily interlarded with French words. The medium of humanism was Latin. There appeared to be no contact between the movements, at least until the 17th century. Each followed its own way and attracted its own followers. Although there were already Chambers of Rhetoric in the north, their literature was closer to the 14th-century southern literature, as can be seen in Der Minnen Loep by the Hollander Dirck Potter. After the fall of Antwerp in 1585 several more chambers were set up in the northern Netherlands by Flemish immigrants. These chambers often arose with the sole aim of producing drama and poetry. Their country jewels

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landjuwelen), dramatic contests between chambers from many districts, grew into festivals lasting several days or even weeks.\(^{217}\)

The rhetoricians were fixated on poetic techniques. Their circles produced two masterpieces, the allegorical play Den Spiechel der Salicheyt van Elkerlyc and the miracle play Mariken van Nieumeghen. The rhetoricians played an important role in contemporary society and indeed had a great influence on the development of modern Dutch. Almost all of the chambers were constituted in the same way. In principle the only differences were the names by which the various functionaries were referred a Prince or Emperor, Heads or Deans, a Factor, a fool, ordinary members, sometimes including women. The rules of several chambers have been preserved; from these we know the obligations of the members, and what was forbidden, from the spiritual to the gastronomic. As can be seen from these rules and from civic laws, the religious element long remained of great importance alongside the secular. For a long time, in accordance with the well-known medieval tradition, the rhetoricians wrote prose and poetry without making their names known. The artistic output was a collective product of the chamber concerned rather than of a single person or group of people. For this reason we know next to nothing about the members of the chambers in the whole of the fifteenth and the first half of the 16th centuries. Only when the Renaissance arrived in the Netherlands was there a change in the concept of the function of the individual. The better known rhetoricians no longer fought shy of putting their name or motto at the foot of their works.\(^{218}\)

The most important Chamber of Rhetoric was to be found in Amsterdam after the fall of Antwerp, as Amsterdam had now taken over not only as the economic centre but also as the cultural centre. This Chamber was called Sweet Briar (de Eglantier), but it was also often referred to by its motto “Blossoming in Love” (“In Liefd’ Bloeyende”). Some of the prominent rhetoricians are named below. For a short introduction click on the name concerned. The influence of the rhetoricians on social and spiritual life, specifically their part in the Reformation, must not be underestimated. Especially in the 16th century, the period of their greatest success, they were a factor which both church and state had to take into account. Over the years their power and possessions had increased steadily. They enjoyed the protection of the authorities everywhere, and during festivals and processions they added a splendour which no other guild could offer to the same degree. The magnificence of their performances, the humour and seriousness of their plays, their candid criticism of church and society earned them respect from the magistrates who saw them play in the town hall just as much as from the bourgeoisie who saw them play in the market square. The rhetoricians' festivals formed a bond between guild brothers from the most widely separated places in a way that no other guild possessed, which made them into members of one great, extended, national organisation.

Legal treatises and handbooks were also rhetoric books which assisted in the rhetorical education and practice of lawyers. The instruction in rhetoric contained in these legal treatises supplemented and eventually replaced rhetorical instruction in the Inns of Court. These legal rhetoric books can be placed into three categories of method books, legal commonplace treatises, and pleading manuals. The Renaissance generally accepted the traditional scholastic taxonomy of human knowledge. Developed and elaborately codified by the scholastic philosophers as early as the 10th and 11th centuries and already accepted as conventional by the 12th century, the scholastic structure placed all knowledge into a scheme made up of philosophy and the seven liberal arts. Philosophy reigned as the queen of all the human sciences.\(^{219}\)

In the 15th century in Germany the Renaissance brings editions of ancient texts and new literature of rhetorical themes.\(^{220}\) German language developed upon lyric songs. Middle High German songs are collected in the Nibelungenlied (ca. 1190). In the middle ages the Minnesang in the 12th century was a genre of literature. New High

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German national literature represented Grimm’s collection of Fairy Tales. In 1450 in Germany Gutenberg’s machine used individual letters that could be removed and re-positioned for each page in a book. Before this invention every book had to be hand written. So in the Renaissance the number of books increased. After the invention of printing by Gutenberg rhetorical principles were applied on a large scale to written discourse. Teaching was done by lecture, which meant reading aloud from a book so that the students could make their own copies. Rhetoric increases in all parts of contemporary culture next to scholastic philosophy, theology, laws, medicine and mathematics. The Reformation of the 16th century was a movement within Western Christendom to purge the church of medieval abuses and to restore the doctrines and practices that the reformers believed conformed with the Bible and the New Testament model of the church. This led to a breach between the Roman Catholic Church and the reformers whose beliefs and practices came to be called Protestantism. The causal factors involved in the Reformation were complex and interdependent. Precursors of the Reformation proper included the movements founded by John Wycliffe and John Huss during the 14th and 15th centuries. These reform groups were localized in England and Bohemia and were largely suppressed. Changes in the intellectual and political climate were among the factors that made the reform movement of the 16th century much more formidable. The cultural Renaissance that occurred during the preceding century and a half was a necessary preliminary, because it raised the level of education, reemphasized the ancient classics, contributed to thought and learning, and offered Humanism and rhetoric as an alternative to Scholasticism.

In Germany the founder of the protestant’s movement was Martin Luther. Especially through its emphasis on the biblical languages and close attention to the literary texts, the Renaissance made possible the biblical exegesis that led to Martin Luther’s doctrinal reinterpretation. Luther wrote speeches and pamphlets analyzing and criticizing the contemporary political circumstances. The Reformation began in Germany on Oct. 31, 1517, when Martin Luther, an Augustinian university professor at Wittenberg, posted 95 theses inviting debate over the legitimacy of the sale of indulgences. The papacy viewed this as a gesture of rebellion and proceeded to take steps against Luther as a heretic. The German humanists supported Luther’s cause during the early years. The reformer’s three famous treatises of 1520, An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate, The Babylonian Captivity of the Church, and On the Freedom of a Christian, also won him powerful popular support. Luther was excommunicated in 1521, but in April of that year at the Diet at Worms he stood before Holy Roman Emperor Charles V and the German princes and refused to recant unless proven wrong by the Bible or by clear reason. He believed that salvation was a free gift to persons through the forgiveness of sins by God’s grace alone and received by them through faith in Christ. The Reformation in Switzerland initially developed in Zurich under the leadership of the priest Ulrich Zwingli. Zwingli had been influenced by Erasmus and by Christian humanism. The Reformation began in Germany on Oct. 31, 1517, when Martin Luther, an Augustinian university professor at Wittenberg, posted 95 theses inviting debate over the legitimacy of the sale of indulgences. The papacy viewed this as a gesture of rebellion and proceeded to take steps against Luther as a heretic. The German humanists supported Luther’s cause during the early years. The reformer’s three famous treatises of 1520, An Open Letter to the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate, The Babylonian Captivity of the Church, and On the Freedom of a Christian, also won him powerful popular support. He was excommunicated in 1521, but in April of that year at the Diet at Worms he stood before Holy Roman Emperor Charles V and the German princes and refused to recant unless proven wrong by the Bible or by clear reason. Luther believed that salvation was a free gift to persons through the forgiveness of sins by God’s grace alone and received by them through faith in Christ. The Reformation in Switzerland initially developed in Zurich under the leadership of the priest Ulrich Zwingli. Zwingli had been influenced by Erasmus and by Christian humanism. The concept of rhetoric in the early modern period is distinct from its medieval predecessors, where the art of elocution was fragmented into petty disciplines. At the beginning of the 15th century emerges a new consciousness of language as a broader historical and phenomenon. Lady Rhetoric is presented in the woodcut from the medieval encyclopaedia Margarita philosophica in the year 1504 with a sword and a lily.

Martin Luther is one of the representatives of the rhetoric of protestantism in Germany. Luthers speeches were influenced

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by Quintilian’s education. In The Table-talk of Martin Luther in the translation made by William Hazlitt Luther says about Allegories:

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DCCLXII.

„Allegories and spiritual significations, when applied to faith, and that seldom are laudable; but when they are drawn from the life and conversation, they are dangerous, and, when men make too many of them pervert the doctrine of faith. Allegories are fine ornaments, but not of proof. We are not lightly to make use of them, except the principal cause be first sufficiently proved, with strong grounds and arguments, as with St Paul in the fourth chapter to Galatians. The body is the logic, but allegory the rhetoric; now rhetoric, which adorns and enlarges a thing with words, is of no value without logic, which roundly and briefly comprehends a matter. When with rhetoric men will make many words, without ground, it is but a trimmed thing, a carved idol."
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Luther writes about the allegory:

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DCCLXIII.

An allegory is when a thing is signified and understood otherwise than as the words express. Of all languages, none is so rich in allegories as the Hebrew. The German tongue is full of metaphors, as when we say: He hangs the clock according to the wind: - Katherine von Borna is the morning star of Wittenbert, and so on. These are metaphors, that is, figurative words. Allegories are, as when Christ commands that one should wash another’s feet, of baptizing, of the Sabbath, etc. We must not hold and understand allegories as they sound; as what Daniel says, concerning the beast with ten horns; this we must understand to be spoken of the Roman empire. Even so, circumcision in the New Testament is an allegory, but in the Old testament it is no allegory. The New Testament frames allegories out of the Old, as it makes two nations out of Abraham’s sons."
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Medieval university students studied grammar, rhetoric, and dialectic in the trivium. As exemplified in the popular classical textbooks of Donatus, grammar means not simply the study of correct constructions but also the analysis of style. The study of grammar thereby shaded over into the medieval study of rhetoric, which emphasized style. Grammar and rhetoric merely prepared the beginning student for the serious business of the university, the study of dialectic, which offered practice in oral argumentation on historical, religious, or legal issues. Dialectic was regarded as a preparation for logic, the oral arguments of which became opportunities for stylistic display, but the subject was still not considered closely allied with rhetoric. The study of rhetoric was manifested in techniques for adult practitioners, for example, in ars dictaminis as the art of composing official letters through which church and state business was conducted, and ars praedicandi, the art of preaching. Medieval theorists of poetry also drew on rhetorical studies of style. Ciceronian rhetoricians in the period produced in the Ciceronian tradition. Eclectic they tried to pull together the contributions of the ancients, which tended to balance the activity. Erasmus identifies with Greek sophists and contraries (dissoi logoi). That human knowledge is fallible and not at all self-evident. That since every issue has at least two sides, one must argue for the most probable. For most folks, the fallability of human knowledge requires accepting social conventions, common beliefs, as the necessary delusions for collective life. For others, at exceptional times, awareness of this fallibility leads to rejection of conventional wisdom in favor of a quest for spiritual transcendence.

In Poland Maciej Kazimierz Sarbiewski (Sarbievius) was an author of epigrams. Sarbiewski was similar to Martial. Sarbiewski followed his art of conciseness, concepts and punch-lines, but avoided his sarcastic and ironic worldview. This group of works included panegyrical epigrams. Sarbiewski’s theoretical works were related to his didactic work and his lectures in Jesuit colleges. They were published in two volumes, in Latin and Polish versions under the title Praefecta poetica and De perfecta poesi sive Vergilius et Homerus. In the history of Old Polish culture and literature Gornicki engraved his name mainly as the author of Dworzania polski published in 1566. It consists of four books and is partly a translation, partly a paraphrase. The author of the Polish version shortened many fragments, left out some anecdotes, depleted the parts of high intellectual value, and added arguments on the Polish language and its place among other languages. He displayed didactic, moralistic tendencies which in the original were not most important. On the other hand, he preserved, in accordance with the original, the high rank of the dialogue, serving here as a linguistic form of moralistic

Breymayer, Reinhard: Bibliographie zum Thema ”Luther und die Rhetorik”. In: Linguistica biblica, Bd. 3 (1973), 21/22. Pp. 39-44.

In Spanish eloquence (elocuencia) and oratory (la oratoria) of orators (oradores) and rhetors (retóricos) are terms indication the ancient tradition of rhetoric as communication method. In Spain the lyrics Jarchas (ca. 1000-1250), the Cantar del mio Cid (ca 1100) and Don Quixote de la Mancha (1615) of Miguel de Cervantes represent national literature. In Spain Ignatius of Loyola (1491-1556) lay in the development of a detailed plan for the wide-scale organization and implementation of the study of humanities. Ignatius believed that functional language ability would be acquired only through exposure to interesting texts accompanied by meaningful interaction in the second language. Understanding Latin was a necessary but insufficient condition for language acquisition. Ignatius insisted that all, but especially the students of humane letters, should ordinarily speak Latin and that the students of the classical language cultivate their ordinary conversation by speaking Latin commonly and their style by writing. In Spanish the term retórico stands for rhetoric. In countries where Catholicism was threatened by Protestantism, the early Jesuits took up key positions, usually in colleges, in order to stop the defections from the Roman church. In Spain retórica stands in the tradition of ancient literature. De la oracion y consideracion. Memorial de la vida cristiana. Adiciones al Memorial de la vida cristiana. La Retorica di M. Bartolomeo Cavalcanti divisa in VII libri was published by Bartolomeo Cavalcanti (1503-1562). La retorica, divisa in sette libri dove si contiene tutto quello che appartiene all’arte oratoria was published by Bartolomeo Cavalcanti.

The concept of rhetoric in the early modern period is distinct from its medieval predecessors, where the art of elocution was fragmented into petty disciplines. At the beginning of the 19th century emerges a new consciousness of language as a broader historical and phenomenon. Renaissance humanists seek to reestablish the rhetorical culture of Classical Antiquity like Cicero and Quintillian. Since Platios’ Gorgias philosophy was in conflict with rhetorics. Philosophers claim to seek eternal, metaphysical truths, while oratores consider truth to be historically variable. Contrary to the philosopher, the orator views his capacity to consider at least two sides of a given subject as an enormous achievement. Renaissance humanists converse the doctrine of Medieval Nominalism which says that language is totally subjective into a positive approach. Facts can only be understood when viewed from a human perspective. The order of things refers to humans. It is therefore political as well as historical. Cognition is not a pureley theoretical enterprise, it rather is to be effected in the service of practical philosophy or ethics.

At the end of the medieval period which preceded the Renaissance, many changes occurred in the world view of those living in this period of history. These changes brought about radical changes in human values, scholarship art, religion and the sciences. This rebirth was seen largely as a government away from the darkness, barbarism and superstition which characterized the prior era. In contrast, scholars and thinkers of the Renaissance self-consciously saw their own time as a reflection of the much earlier societies, namely those of classical Greece and Rome. The works and philosophy of the Ancient Greeks such as Aristotle, Plato, Euclid, Pythagoras and Romans like Cicero, were all influential in terms of shaping the Renaissance sensibly. In Italy, first, and then France, England, Germany and the Netherlands, this association with classical antiquity, catalyzed efflorescence in the arts and sciences. European Renaissance epoche was a time in which rhetorical traditions of ancient culture took place in education and culture. It brought new forms of socialisation and can this way be considered as a creative archivement of this epoche.


1.6. Baroque literature on communication

An European phenomenon starting in late 15th century was called barock in Germany, in France baroque and gongorismo in Spain. The name was often a label attributed by the scholars rather than designation devised by the authors themselves. It is derived from the French baroque, which comes from the Portuguese baroco, meaning a pearl of irregular or bulbous shape. From the 16th century onwards we find in Spanish the terms berrueco and barroco, in French baroque, baroque and baroque and later Italian baroco and barocco. It has been generally assumed that the word was first applied to the fine arts in reference to architecture. Baroque was not used in Italy as an art-critical term. When Italians eventually wrote about baroque qualities in art, the French word was borrowed and became barocco. Baroque in the sense of “bizarre”, “irregular” and “extravagant” continued to occur sporadically in criticism of art and music in the rest of the 18th century and most of the 19th without acquiring a more generalized stylistic significance. The term baroque is used to describe the era between the Renaissance and the age of Neoclassicism. In British studies of English literature, the term “metaphysical” is still given preference. From their point of view the baroque poets had offended against the eternally valid norms of reason and nature and so, in this aphoristic sense, “metaphysical” was meant to describe something unnatural. A 16th-century description of consummate rhetoric. Baroque is a term used generally to designate a period or style of European culture covering the years between 1600 and 1750. It was used for arts until the mid-18th century. The term “baroque” has only relatively recently been adopted for a historical period. The term baroque probably ultimately derived from the Italian word barocco, which was a term used by philosophers during the Middle Ages to describe an obstacle in schematic logic. Subsequently the word came to denote any contorted idea or involuted process of thought. The word has a long, complex and controversial history. It possibly derived from a Portuguese word for a misshapen pearl, and until the late 19th century it was used mainly as a synonym for “absurd” or “grotesque”. In English it is now current with three principal meanings. Primarily, it designates the dominant style of European art between Mannerism and Rococo. This style originated in Rome and is associated with the Catholic Counter-Reformation, its salient characteristics being well suited to expressing the self-confidence and proselytizing spirit of the reinvigorated Catholic Church. It is by no means exclusively associated with religious art and aspects of the Baroque can be seen even in works that have nothing to do with emotionality. Baroque is a term used in the literature of the arts with both historical and critical meanings and as both an adjective and a noun. The word has a long, complex and controversial history. It possibly derived from a Portuguese word for a misshapen pearl, and until the late 19th century it was used mainly as a synonym for “absurd” or “grotesque”. In English it is now current with three principal meanings. It designates the dominant style of European art between Mannerism and Rococo. This style originated in Rome and is associated with the Catholic Counter-Reformation, its salient characteristics being well suited to expressing the self-confidence and proselytizing spirit of the reinvigorated Catholic Church. The 16th century was the first century of the printed book. During this period there was a lot of writing and publishing. The writers as well as their publishers had to abide by certain rules that came along with printing books. Failure to listen to these rules could result in punishment by several political and ecclesiastical authorities. Baroque poetry was characterized by an attitude of a totally unascetic Epicurean contemptus mundi, which called into question both the traditional concept of the world and of man as well as the traditional ethical and artistic restrictions of the Renaissance. In Italy the painters Caravaggio and Annibale Carracci are the two great figures who stand at the head of the Baroque tradition, bringing a new solidity and weightiness to Italian painting, which in the late 16th century has generally been artificial and often convoluted in style. In doing so they looked back to some extent to the dignified and harmonious art of the High Renaissance. Annibale’s work has an exuberance that is completely his own. Caravaggio created figures with an unprecedented sense of sheer physical presence. From the Mannerist style the Baroque inherited movement and

fervent emotion, and from the Renaissance style solidity and grandeur, fusing the two influences into a new and dynamic whole.

In Germany Baroque poets were important for the reform of the German language. In the Tabulae breves & expeditae in praeceptiones Rhetoricas quas certo consilio subjungere superioribus visum fuit of Georg Kassander the first chapter contains the theme De Rhetorica, Eloquenitia, & oratione in universum, & quae huc pertinent pluscula. The Tabulae were added to an edition of the Partitiones oratoriae of Cicero published in the year 1629 in Helmstädt. Here is Kassander's definition of rhetoric and eloquentia:

Quid est igitur Rhetorice?
Ars quae viam ac rationem recte et onate dicendi.

Quid est eloquentia? facultas sapienter et ornate dicendi: quae merito a Cicerone virtutibus annumeratur. Siquidem nihil est alius Eloquentia, nisi loquens sapientia.


The use of extremes in literature represents the highly artificial rhetorical construction of baroque literature. Not only in literary comparisons but also in the context of the contemporary world picture even the most remote antithetic elements like heaven and hell, life and death, fire and water. Baroque literature reflected the increasing feeling of a world out of joint on all levels. The ‘sensational’ visual art of the baroque did not refrain from presenting abstract items of faith. The most important characteristic of an emblem book author in the Alciati tradition was the baroque sense of 'wit' like the capacity to produce original, artificial and remote pictorial analogies making use of the proverbial Jesuit sophistry and inventiveness. In the eikon of the emblem. The emblematic artist visualized divine grace via the image of a poem. In the poema of the emblem an artist elaborated his lemma to explain the illustrations creating literary conceits.234

The 16th-century in Europe was a time of unprecedented change. It was the beginning of the modern era, and it saw a revolution in almost every aspect of life. The century opened with the discovery of a new continent. The renaissance in Italy was peaking and spreading north, even arriving in backwaters like England. The mechanisms of commerce, systems of international finance, an entrepreneurial bourgeoisie, were all building a money-based economy. Geniuses were stepping all over each other on the street corners producing scientific innovation after innovation. The printing press created a media revolution. It brought the Bible in its original tongues and in the vernacular to the masses. A spirit of inquiry was blowing through the Church. In the first half of the century contemporaries viewed in the Reformation the most earth-shattering change in the century. Along with the Reformation came challenges to secular society. The nature and organization of power and government came under evaluation.235

The Baroque was an era in the history of the Western arts roughly coinciding with the 17th century. Its earliest manifestations, which occurred in Italy, date from the latter decades of the 16th century, while in some regions, notably Germany and colonial South America, certain of its culminating achievements did not occur until the 18th century. The work that distinguishes the Baroque period is stylistically complex. In general the desire to evoke emotional states by appealing to the senses, often in dramatic ways, underlies its manifestations. Some of the qualities most frequently associated with the Baroque are grandeur, sensuous richness, drama, vitality, movement, tension, emotional exuberance, and a tendency to blur distinctions between the various arts.

The Neoclassical view of 17th-century art styles was held with few modifications by critics from Johann Winckelmann to John Ruskin and Jacob Burckhardt. Until the late 19th century the term always carried the implication of odd, grotesque, exaggerated, and over decorated. Because the arts present such diversity within the Baroque period, their unifying characteristics must be sought in relation to the era’s broader cultural and intellectual tendencies. Baroque culture is

235 Cf.: Serres, Michel: Hermes ou la education, S. I. S. I.
connected with the emergence of the Counter-Reformation and the expansion of its domain. By the last decades of the 16th century the refined, courtly style known as Mannerism had ceased to be an effective means of expression, and its inadequacy for religious art was being increasingly felt in artistic circles.\textsuperscript{236}

In European Baroque times the local literature in its countries developed new instructive literature of the art of rhetoric in the national languages. In distinction from the art of persuasion or sophistic art (sophistiké techné) persuading is the correct way and manner of investigation or of the questioning search for reality. What kind of rhetorical literature do we find in this epoche? Every poem used the stylistic knowledge of rhetoric theory. Handbooks with instructions for writing all kinds of texts and collections of rhetorical terms can be found in this epoche. Collections of examples for the beginnings (exordia) of a speech and for adresses of letters (salutationes) were used for public and private letters. Style is now the main topic of literature that was used by poetry and rhetoric. Aristotle was the basic ancient author for both kinds of art. Since the 15th century rhetoric became a methode to improve style, imitation and literature criticism. The influence of the ancient rhetoric is also part of the contempory national languages imitating the ancient styles. Dante and Bocaccio are influenced by ancient and Christian literature. The humanistic scholarship is influenced by contempory rhetoric.\textsuperscript{237}

For the rhetoricians in the 16th century art was in many cases a means rather than an end. The language of the rhetoricians included large numbers of foreign words and ancient expressions. Rudolf Agricolas Inventio dialectica is a basis for an early scientific systeme that was used during Baroque time. A new ideal of Baroque science refferring to the vir bonus ideal of ancient times is the polyhistoricus. The polyhistoricus is a person having knowledge of many subjects. The emblematic art which increased in Renaissance used pictures and textes for an persuasion between two media. The 16th century is a time marked by a tremendous growth of interest in creating vernacular rhetorics to satisfy a new self-consciousness in the use of native tongues. The allegory of Lady Rhetoric became popular in postclassical times. By the early 16th century chairs in humanist studies were beginning to appear and university libraries were starting to purchase copies of major humanist texts. A revolution was underway. The theologians were mounting a rearguard action which derived considerable strength from the influence which their wielded within the church.\textsuperscript{238}

Baroque period is an era in the history of the Western arts roughly coinciding with the 17th century. Its earliest manifestations in Italy it dates from the latter decades of the 16th century. In some regions like Germany and colonial South America it did not occur until the 18th century.\textsuperscript{239} The desire to evoke emotional states by appealing to the senses, often in dramatic ways, underlies its manifestations. Qualities most frequently associated with the Baroque are grandeur, sensuous richness, drama, vitality, movement, tension, emotional exuberance, and a tendency to blur distinctions between the various arts.

Aspects of the Baroque can be seen even in works that have nothing to do with emotional display for example in the dynamic lines of certain Dutch still-life paintings. It is used as a general label for the period when this style flourished, broadly speaking, the 17th century and in certain areas much of the 18th-century. The term 'Baroque' is applied to art of any time or place that shows the qualities of vigorous movement and emotional intensity associated with Baroque art in its primary meaning. In the 17th century, Rome was the artistic capital of Europe. The baroque style soon spread outwards from it, undergoing modification in each of the countries to which it migrated. It encountered different tastes and outlooks and merged with local traditions. In some areas it became more extravagant. In others it was toned down to suit more conservative tastes. In Catholic Flanders it had one of its finest flowerings in the work of Rubens. In neighbouring predominantly Protestant country Holland the Baroque made comparatively slight inroads. Baroque never took firm root in England.

In France, the Baroque found its greatest expression in the service of the monarchy rather than the church. Louis XIV realized the importance of the arts as a propaganda medium in promoting the idea of his regal glory, and his palace at Versailles with its combination of architecture, sculpture, painting, decoration, and the art of the gardener represents one


of the examples of the Baroque fusion of the arts to create an overwhelmingly impressive whole. This is as political propaganda also an application of visual public rhetoric. In the book Antiqui rhetores Latini published in 1699 in Paris we find the following authorities:

- Rutilius Lupus: De figuris sententiarum & elocutionis
- Aquilia Romanus: De figuris sententiarum & elocutionis
- Iulius Rufinianus: Consutti artis Rhetoricae scholicae libri III
- Sulpitii Victoris: Institutiones Oratoriae
- Emporius Rhetor: De Ethopaeia ac loco communi
- Aurelii Augustini: Principia rhetorices
- Iuli Severiani: Syntomata
- Rufinus: De compositione & metris oratorum
- Priscianus Caesariensis: De Praeexercitamentis Rhetoricae
- Aurel. Cassidiorus: De arte Rhetorica
- Beda: De tropis sacrae Scriptura
- Isidor: De arte Rhetorica
- Anonymus: De locis Rhetoriciis
- Albini Alcuini: De arte Rhetorica Dialogus

In the collection Imagines veterum illustrium Rhetorum ac oratorum published in the year 1685 the following rhetors of ancient time are mentioned:

- Aeschines
- Aristides
- Aspasia Periclis
- Caesar
- Cato maior cognomento Censorius
- Romani Maximus auctor Tullius eloquii
- Cicero
- Demosthenes
- Epaphroditus
- Herodotus
- Isocrates
- Leodamas
- Lysias
- Phocion Atheniensis
- Crispus Sallustius
- M. Iunius Rufus Sotericus paedagogus
- T. Livius Patavinus
- Thukidides
- Hermpherakles
- Chiron, Machaon, Pamphilus, Xenokrates, Niger, Heraklides, Mantias
- Krateuas, Galenus, Apollonius, Andreas, Dioscorides, Nicander, Rufus

17th-century writers were first and foremost educated in classical literature, being successors to the Renaissance humanists. They approached what we have come to call scientific texts with a range of assumptions and strategies that modern scientists consider inimical to their activity. From their classical training, in accord with the literate assumptions of their time, 17th-century natural philosophers inherited the view that cosmology, method, epistemology, and ethics were intimately bound together. To do science was to engage in debates that concerned all politically and socially.

In the 17th century there is a change in the theory and use of arts. On the one hand we find especially in the second part and as both an adjective and a noun. class-books of the Vernacular School. A term used in the literature of the arts with both historical and critical meanings where the language that they wish to learn is spoken, and in the new language to make them read, write, and learn the practice than from rules. Despite outright contradictions that crept into his writings regarding the method of teaching stupefied before they begin to understand anything. Comenius maintained that all languages are easier to learn by rules, and exceptions to the exceptions, that for the most part they do not know what they are doing, and are quite instructional practices only ensured that beginners in grammar are so overwhelmed by precepts, rules, exceptions to the natural order that the matter comes first and the form follows such that The study of language, especially in youth, should be joined to that of objects, that our acquaintance with the objective world and with language, that is to say, our knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not objects, that our acquaintance with the objective world and with language, that is to say, our knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not parrots. Comenius agreed with Guarino and Ignatius that learners begin with an author, and he lamented the knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not parrots. Comenius agreed with Guarino and Ignatius that learners begin with an author, and he lamented the knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not parrots. Comenius agreed with Guarino and Ignatius that learners begin with an author, and he lamented the knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not parrots. Comenius agreed with Guarino and Ignatius that learners begin with an author, and he lamented the knowledge of facts and our power to express them, may progress side by side. For it is men that we are forming and not parrots. 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‘Chamber of rhetoric’ (Rederijkerskamer) are chambers spread rapidly across the French border into Flanders and Holland in the 15th century.\(^{245}\)

In France a first intellectual approach to rhetoric was made in the 17th century we could call a ‘Proto-Enlightenment’.\(^{246}\) René Descartes split the world into mind (\textit{res cogitans}) and substance (\textit{res extensa}) to make way for the full emergence of a logico-mathematization of nature.\(^{247}\) The world as \textit{res extensa} is seen as an object to be manipulated and bent to the will of the human being. Descartes writes of his discoveries of the great utility of his method so to make mankind masters and possessors of nature. Descartes wrote the books \textit{Meditations} and \textit{Discourse on Method} to show how we can discover truth if we use the right objective, scientific method.\(^{248}\) Descartes realized that having the solution to the problem needs also a way of demonstration. It is necessary to persuade others that your evidence is correct, after first persuading yourself that it is true. Descartes also warns of the dangers of false eloquence like before the ancient rhetoricians used the term \textit{eloquentia corrupta} to indicate this. Descartes says that it deflects the will's attention by distracting it form the quest for truth. Descartes was influenced by rationalistic ideas and influenced later rationalistic movements.

Emblems were pieces of art which were used in Renaissance and Baroque age. Complementing a baroque painting, the emblem was meant to convey the concrete meaning and the abstract doctrines of faith to the senses of man both in word and picture. Baroque literature's characteristic are rhetorical figures such as paradoxes, syllogisms, barocones and other kinds of witty and spurious argumentation.\(^{249}\)

In Italy Giambattista Vico (1668-1744) is supposed to be the first to identify metaphor, metonymy, synecdoche and irony as the four basic tropes of the rhetorical systems. Vico's art of rhetoric reveals his classical approach to rhetoric as the logic of social discourse and his belief in metaphor as a necessity of communication. Vico's concepts deal with the relationship between truth, knowledge and the origins of language. Vico gives an example of primitive people experiencing the might of thunder for the first time, trying to come up with a word or a sound to describe it. Their need to name thunder came through in an image of a god. Vico's creation based on an image of a god for an acoustic or visual sign for natural phenomena is typical of the human mind's desire to create knowledge. The three kinds of appearance remind us to the Platonic relationship between idea and things. The root of antimodernist rhetorical theory is Vico’s (1668-1744) \textit{De nostri temporis studiorum ratione}, originally presented as the convocation address to the University of Naples in 1708. Vico used this occasion to deplore the predominance of modern scientific method within university curricula. Vico's concepts deal mostly with the relationship between truth, knowledge and the origins of language. Vico gives an example of the most primitive people experiencing the might of thunder for the first time, trying to come up with a word or a sound to describe it. Their need to name thunder came through in an image of a god. This creation for Vico is typical of the human mind's desire to create knowledge. The relationship between “rhetoric” and “history” as social and political practices is a long and tortured one that ranges from the oral, epic tradition that we typically associate with Homer and the pre-Socratics to Vico's new science. The root of antimodernist rhetorical theory is Vico's \textit{De nostri temporis studiorum ratione}. Vico used this occasion to deplore the predominance of modern scientific method within university curricula. Philosophical training had been reduced to the Cartesian search for truth. Vico did not oppose science nor scientific education, only their socio-educational hegemony. Vico adapts the quarrel of the Ancients and Moderns as the framework for arguing that modern education must reclaim the human focus of ancient education. In doing so, he stamp's rhetorical education as antimodern and establishes it as a basis for an important current of modern European thought of humanism.


Special Baroque forms for a combination of literary and visual arts appered since late 15th century. Conceit and emblem are typical genders of baroque culture. In the literary comparison the distance between vehicle and tenor was widened in an artificial and affected way to such an extreme that the relationship between the two was no longer recognizible. The obvious comparison of love with fire in Petrarch was replaced by the artificial and affected comparison of love with a flea in Donne. This concettismo was closely related to the originally anti-Calvinist and counter-reformatory mixed genre of the emblem. Complementing a baroque painting, the emblem was meant not only to convey the concrete meaning, but also the abstract doctrines of faith to the senses of man both in word and picture. The conceptistic comparison of divine grace with a magnet, which alone can draw the iron human heart up to God, was used both in a holy sonnet of John Donne's and in an emblem in Georgette de Montenay's Monumenta Emblematorum Christianarum (1540).

The supreme genius of Baroque art was Gianlorenzo Bernini, an artist of boundless energy and the virtuosity, whose work dominates the period sometimes called the 'High Baroque' (ca. 1625-1675). Andrea Pozzo marks the culmination in Italy of the Baroque tendency towards overwhelmingly grandiose display. In the 17th century, Rome was the artistic capital of Europe, and the baroque style soon spread outwards from it. In some areas it became more extravagant and in others it was toned down to suit more conservative tastes. In Catholic Flanders it had one of its finest flowerings in the work of Rubens. The major issue for the 16th-century humanist writer was a combination of a reverence for the classics of ancient Greece and Rome and a concern for Christianity. Humanists like Desiderius Erasmus advocated and engaged in the critical study of the Scriptures. Humanists like Thomas More satirized the corrupt and ignorant clergy and such abuses as the sale of papal indulgences and pardons. Students were still taught in a trivium of grammar, logic and rhetoric or quadrivium of arithmetic, geometry, astronomy, and music format. During this time period there was a special concentration on rhetoric, Latin grammar and the works of classical writers and philosophers. This focus on Latin and classical literature was central to the renaissance period.

The emblem art of the Counter-Reformation turned out to be a highly appropriate instrument to break up clichés by means of witty conceits. The Tridentinum legitimized the practice used in baroque poetry which presented divine love through physical erotic love. It is true that emblem books were originally meant to be a weapon of the Counter-Reformation and that the art of printing in England was notoriously backward. Until the Restoration not even a dozen English emblem books were printed. Catholic as well as Protestant emblem books from the Continent circulated freely in England. English emblem book authors often received their printing plates directly from the Catholic capital of printing, Antwerp, or the Protestant capital of printing, Leiden, and then supplied them with new English lemmata and poemata. English Protestantism also assimilated the Ignatian meditation, filling it with Protestant contents.

The emblem acted as a mediator between the abstract contents of faith and the human senses, just as the baroque painting or sculpture did for the concrete contents of faith. Modelled on the Exercitia of Ignatius, it made it possible to see, smell, feel, touch and hear them. Even the conscious deception of the senses, for example in the baroque illusionist paintings on walls and ceilings ad majorem Dei gloriam, was accepted in line with the Jesuit principle of 'sweet and useful' ('Dulce et utile'). At the end of the 17th century the Port-Royal Logic popularized Cartesian logic. Francis Bacon says in 1629 that the duty and office of rhetoric is the application of reason to the imagination for the better moving of the will. Bacon's logic and rhetoric paralleled this development. The Royal Society's project for language reform took place at this time. Howell's work is the standard history of this important period in the history of rhetoric. William Shakespeare writes in Love's Labor's Lost (act 3, scene 1, line 55): „Sweet smoke of rhetoric!” In England Alexander Pope introduces criticism as a methode to analyse literature in 17th century. With the beginning of the enlightening the role of rhetoric changed. Rhetoric was connotated with a negative meaning. Only a few universities continued in teaching rhetoric themes. Rhetoric themes becomes part in other disciplines like aesthetic, ancient classical scholarship and philosophy. We can consider the European Baroque epoch as a culture in which rhetoric is not only placed for oratory education and practise bur also for the visual and pictural arts. Also poetic arts and music used rhetoric. Rhetorical influence was used by politicians and the church to claim power.

1.7. European 17th and 18th century communication.

In the 18th century in Europe the conditions of communications are limited to the literary and oral media for the delivery of informations. The beginning of the democratic ideas lead to the change of the needs of public rhetoric. The traditional hierarchy of the rhetoric system based on the Virgilian circle and more or less on the system of monarchy or ancient hierarchical societies. Oral tradition in Europe is reduced to the areas of local ethnic groups and locally limited areas. Here there are oral mouth to mouth communication and the literary versions of this mostly anonymously transferred communication in myths, legends and other narratives as the heritage of a culture. From antiquity to the present day, rhetoric in Europe has always been transmitted by schooling. The European universities preserved the ancient tradition and are until today the place of rhetorical education. As a discipline within classical Greek and Roman curricula, in the medieval trivium. Within Renaissance humanist curricula rhetoric had a central place. Rhetorical pedagogy has not always been consistent. Certain basic strategies and approaches can be delineated, particularly from the classical and renaissance periods when rhetorical education was most codified. Fundamental to rhetoric has been the idea that the observation of successful speaking or writing precedes and improves one's own speaking or writing. Students were taught to listen and to read not merely for ideas, but for finding strategies and techniques which they could then imitate in their own speaking and writing. The European countries keep the heritage of ancient rhetoric in manuals, handbooks and teaching advices. On the other hand there was a need for speeches in public life. The European as well as global communication processes depend on the technical possibilities. The idea of personality is known only in the Western world where the idea of the person (persona) is part of the ancient Greek and Roman world. In other parts of the world there is no individualism or personality.251

The new rhetoric of the 17th and 18th-century claimed to be a general theory of communication. In the early 16th-century rhetorical study had three patterns. The Enlightenment is a name given by historians to an intellectual movement that was predominant in the Western world during the 18th century. The thinkers of the Enlightenment were committed to secular views based on reason or human understanding only, which they hoped would provide a basis for beneficial changes affecting every area of life and thought. The Ciceronian pattern focused on the five rhetorical steps of a speech and its production. The stylistic pattern concerned the study of tropes and figures. The formulary pattern was the study of models for imitation. Classical Ciceronian rhetoric aimed to communicate truths to a popular audience. Stylistic rhetoric analyzed orations and literary works and was helpful for the poetic production. Eloquency rhetoric is a new form that prescribed methods of delivery for public speaking in stage acting and polite conversation. Enlightenment was influenced by the rise of modern science and by the aftermath of the long religious conflict that followed the Reformation.

In France the philosophes believed that science could reveal nature as it truly is and show how it could be controlled and manipulated. This belief provided an incentive to extend scientific methods into every field of inquiry, laying the groundwork for the development of the modern social sciences. Descrates introduces pre-Enlightenment ideas in French philosophy.252 Its lasting heritage has been its contribution to the literature of human freedom and some institutions in which its values have been embodied. Included in the latter are many facets of modern government, education, and philanthropy.253 L’ Eloquence du corps written by Joseph Leven de Templier was published in Paris in the year 1761. L’ Eloquence du temps written by Joseph Leven de Templier was published in Paris and Liege in the year 1707.254 Though based largely on the notion of language as representation and persuasion, classical rhetoric, which prevailed generally through the 18th century, did show consideration of rhetorical elements of the writing process such as audience, purpose, and invention. In the 18th century a more classical conception of rhetoric recovered invention, arrangement, and audience.

In England during the 18th century many handbooks of rhetoric were made for academic purpose. Classical rhetoric and logic remained influential throughout the 18th century, though challenged by the new rhetoric and logic of science. Classical logic from Aristotle aimed to deduce new truths from those already known and to communicate them to a learned audience. Classical rhetoric was of three kinds. Ciceronian rhetoric aimed to communicate truths to a popular audience. Stylistic rhetoric analyzed orations and literary works; and elocutionary rhetoric, a new form, prescribed methods of delivery for public speaking, stage acting, and polite conversation. In contrast, the new logic propounded by Francis Bacon and John Locke worked inductively, testing ideas against perceived reality. The new rhetoric claimed to be a general theory of communication, learned as well as popular, advocating inductive reasoning and plain style. Adam Smith and George Campbell were its chief proponents. The new logic of the Enlightenment propounded by Francis Bacon and John Locke worked inductively, testing ideas against perceived reality. Locke wrote in An Essay Concerning Human Understanding (1689): „if we would speak of things as they are, we must allow, that all the Art of Rhetoric, besides Order and Clearness, all the artificial and figurative application of Words Eloquence hath invented, are for nothing else but to insinuate wrong Ideas, move the Passions, and thereby mislead the Judgment; and so indeed are perfect cheats.” (Book III, ch. 10, § 34 ).

For empiricists like the English philosophers Francis Bacon and John Locke, the main source of knowledge was experience. In the 18th century the German philosopher Immanuel Kant tried to solve an argument between Locke and David Hume. Hume was the last of the British empiricists and accepted the major premise of rationalism when he allowed that there are analytic propositions, i.e., a priori and necessary truths, but any delight on the rationalists’ part was cut short when Hume added that such truths are always tautological, mere reflections of language which provide no novel information.

Educational school rhetoric until recently the dominant approach in American schools was developed in the late 18th and 19th centuries when rhetoricians like George Campbell and Richard Whately rejected classical rhetoric’s invention schemes. Also the Philosophy of Rhetoric (1776) written by the Scottish theologian Campbell and the Elements of Rhetoric (1828) by the British logician Whately were famous. There still existed at this time theorists of the ancient rhetorical system of Aristotle and Cicero. In the early 18th century, rhetoric declined in importance, although more on its theoretical than on its practical side, since the political arena and the debating platform continued to furnish numerous opportunities for effective oratory. For the next half-century, the art of rhetoric had increasingly fewer exponents. John Ward’s A system of oratory was composed for academic lectures at the Gresham College in the year 1759 and is a good example for the parts of the rhetorical system in the 18th century.

From the 17th to the late 19th century, the main issue in epistemology was logic versus experience in obtaining knowledge. This ideas of Enlightenment brought a new culture to all European cultures. For the rationalists, such as the French philosopher Rene Descartes, the Dutch philosopher Baruch Spinoza, and the German philosopher Gottfried von Leibniz, the main source of knowledge was deductive reasoning based on self-evident ideas.

In handbook of this time the writer used the five classical canons of rhetoric in their work to gathering ideas, organize them, and writing an effective text. The author gave his text a form and style so he can present his ideas clearly to the audience. The author also used his judgment skills to write the paper. For example, the rhetor decided his word choice, style, and form to use in his paper. The Lectures on Rhetoric (1783) by the Scottish clergyman Hugh Blair achieved considerable popularity in the late 18th and early 19th centuries. John Walker mentions the difficulty of grammar in A rhetorical grammar, or course of lessons in elocution, which was in London in the year 1785 publicated, this way: "The difficulty of finding out an easy and rational plan of introducting youth, in reading and speaking, has been one great cause of the neglect of this part of education [...] but reading and speaking, depending more on habit than science, are naturally not so susceptible of rules as the other arts, and consequently, the progress in them is neither so pleasnant nor so perceptible." Perhaps the most influential book to come from Edinburgh was Hugh Blair’s Lectures on Rhetoric and

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Belles-Lettres, published in 1783. Blair’s text was widely used in American colleges and secondary schools until the end of the nineteenth century. Americans found Blair’s emphasis on the moral qualities of belles-lettres taste particularly important, since his approach justified the social leadership of the well-trained orator. In John Walker’s *A rhetorical grammar, or course of lessons in Elocution* published in the year 1785 shows the different terms of rhetorical trapes.

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The Lectures on Rhetoric written in the year 1783 by the Scottish clergyman Hugh Blair achieved considerable popularity in the late 18th and early 19th centuries. Also the *Philosophy of Rhetoric* (1776) by the Scottish theologian George Campbell and the *Elements of Rhetoric* (1828) by the British logician Richard Whately were successful. Lectures

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290 Walker: A rhetorical grammar. 1785. P. 139.
293 Walker: A rhetorical grammar. 1785. P. 144.
301 Walker: A rhetorical grammar. 1785. P. 166.
concerning oratory are published by John Lawson in Dublin in the year 1759. Cicero redivivus is published by John Twells in London in the year 1688. Some instructions concerning the art of oratory are published by Obadiah Walker in London in the year 1659. The alliance of music, poetry and oratory was published in London in the year 1789 by Anselm Bayly. Joseph Priestley wrote The rudiments of English grammar; a course of lectures on the theory of language, universal grammar and on oratory and criticism in 1817. The teachings of the 17th-century English philosopher John Locke are a foundation on which the study of elocution in English speaking countries could be built. For Locke words are the signs of ideas, tones the signs of passions. A new, virtually irrevocable split had apparently occurred between spoken language and printed or written discourse. Pathetic appeals could simply become, as in Hugh Blair’s Lectures on Rhetoric and Belles Lettres (1783). Besides Blair’s, the most important rhetorical treatises of the period were George Campbell’s Philosophy of Rhetoric (1776) and Richard Whately’s Elements of Rhetoric (1828).

A later rhetorician in the Scottish tradition was Alexander Bain, who showed the importance of psychology for achieving goals of persuasion in English Composition and Rhetoric. A Manual (1866). Bain argued that persuasive discourse is organized by associating ideas in a way that produces the desired emotion in the audience. From Bain’s work comes the now familiar taxonomy of essay structures, or modes of discourse in narration, description, exposition, and argumentation. Composition requires independent thought. It is a means of communication between the writer and the audience on the paper. The writer uses the five canons of rhetoric in his work to gather his ideas, organize them, and write an effective text. The author gives his text a form and style so he can present his ideas clearly to the audience. The author also uses his judgment skills to write the paper. The rhetor decides his word choice, style, and form to use in his paper. A system of rhetoric, in a method entirely new containing all the tropes and figures necessary to illustrate the classics, both poetical and historical. For the use of schools was written by John Sterling in the year 1788.

Important for modern English rhetoric was the Scottish rhetorician George Campbell, whose Philosophy of Rhetoric was written in 1776 and professes to validate its principles by relating them to the working of the human mind. Current-traditional rhetoric until recently the dominant approach in American schools was developed in the late 18th and 19th centuries when rhetoricians like Campbell and Richard Whately rejected classical rhetoric’s invention schemes. Campbell defines in 1776 rhetoric as the art or talent by which discourse is adapted to its end. In order to get the response he desires, the rhetor should be aware of sentiments, passions and human dispositions. Campbell wrote in The Philosophy of Rhetoric: “In speaking there is always some end proposed, or some effect which the speaker intends to produce on the hearer. The word eloquence in its greatest latitude denotes, that art of talent by which the discourse is adapted to its end; (Quintilian)”. (Book I, ch. 1) Their exercises in writing and speech, called progymnasmata, provided the rhetorical link to the humanities throughout much of Western history, and this comprehensive notion of rhetoric is perhaps most succinctly articulated by Campbell in the 18th-century. Seeing rhetoric as the study of the dress of thought rather than the study of thought itself threatened to trivialize it. Rhetoricians from the University of Edinburgh sought to stop this trend by arguing that the study of correct and persuasive style produced not only competent public speakers but virtuous people. This was a strong defense, for the study of rhetoric in American colleges focused on oratory that would be useful to clergy, lawyers, and politicians. The Edinburgh rhetoricians connected the study of persuasion with the more prestigious scientific discipline of psychology. And these rhetoricians adapted ornamentation from Cicero to correct the emphasis on plain style that the Puritans had kept alive from Ramism.

In the 18th century in Germany rhetoric became a method of training for the leaders of society who developed the foundations for democracy in the modern world. The literary paradoxes were explored by early German romantics such as Johann Georg Hamman and Johann Gottfried von Herder. The Enlightenment’s rhetoricians used as well rhetorical invention as a new knowledge by discovery and also as a heuristic method to improve and shape

At the end of 18th century in Europe the Enlightening provoked criticism which is a scientific method. The rhetoric Gellert, Lessing, Johann Elias Schlegel and Wieland. In the 19th century rhetorical literature is written in local languages. Whatever. The 18th and 19th centuries were vibrant periods for rhetorical education and practice in Britain and America. Persuasion or subvert our capacity to reach autonomous judgment. Following his The Critique of Judgement rhetoric as the art of persuasion or ar oratoria is for Kant in opposite to eloquence and style a dialectic. Oratory merits for Kant no respect whatever. The 18th and 19th centuries were vibrant periods for rhetorical education and practice in Britain and America. At the end of 18th century in Europe the Enlightening provoked criticism which is a scientific method. The rhetoric literature is now available as well in traditional neo Latin language and in contemporary local languages. Studies in characteristics of human nature have an influence on dramatic literature theory of 18th-century from German authors like Gellert, Lessing, Johann Elias Schlegel and Wieland. In the 19th-century rhetorical literature is written in local languages. Traditional philosophy arrives at an important admission: rational language cannot reach “passions.” What is “true” language? The model provided by German romantic thought recognizes an essentially literary character. For the poet Novalis language is a game. Language does not occur for the determination of beings. Tongue speaks for itself alone. An object has its own destiny and at the same time it doesn’t in that each appears in its merry through the code which is revealed in the history.

By the late 18th century the Aristotelian world view had been replaced by a Newtonian one, and a new scientific rhetoric was required as adaptation of new scientific views. In 18th-century rhetoric, invention was replaced by scientific observation. Romantic rhetoric did not challenge 18th-century rhetoric’s dominance until the end of the 19th century, but it has recently inspired some of the most cogent critiques of curent-traditional rhetoric. In the 18th century a on the classic scholarship orientated conception of rhetoric recovered invention, arrangement and audience for written literature and spoken word. English became the contemporary language of formal academic disputation. The idea of mental faculties developed in the 18th century and found a solid place in the discipline of rhetoric, in theoretical treatises as well as textbooks. Oratory relating to legal matters is called forensic oratory and had a definite structure, which influenced the way in which many speeches were presented. In the 18th-century political and legal oratory became quite pompous.

Edmund Burke is regarded as the best example of an 18th-century English political orator. Burke’s psychology bases on the senses/ imagination/ judgment. Taste is developed through natural sensibility, knowledge, and training. The emotions, joined to the senses, produce sublimity. Terror leading to astonishment. Beauty has as its object love, according to its traits likesize, smoothness, variation, delicacy, color, physiognomy, clarity. Words can arouse the emotions even more than pictures and nature itself. For Alexander Gerard taste is powers of the imagination by reduction and association. Taste is novelty, grandeur, sublimity, beauty, imitation, harmony, ridicule and virtue. Charles Rollin’s concerns are methods of teaching and studying the belles lettres by taking up the belleteristic combination of grammar, poetry, rhetoric, history, philosophy, and educational administration. Subjects are taste, sublimity, canons, ends of discourse, forms of proof, eloquence of the bar, pulpit, and sacred writings. Adam Smith’s lectures on rhetoric and belles lettres ia a systematic analysis of style, oratory, and criticism with emphasis on the various forms of discourse. Smith focused on style as that which is most common to all. Standards of literary judgment principle aspects of taste are proper variety, easy connexion, and simple order (decorum/propriety) refinement, correctness, strict unity and simple clarity.

18th-century theorists of rhetoric such as Adam Smith and Hugh Blair made these gendered distinctions into pedagogical commonplaces. Brody tracks them into 19th-century American composition texts and into the work of twentieth-century composition scholar Peter Elbow. *Enlightenment* is a name given by historians to an intellectual movement that was predominant in the Western world during the 18th century. Strongly influenced by the rise of modern science and by the aftermath of the long religious conflict that followed the Reformation, the thinkers of the Enlightenment were committed to secular views based on reason or human understanding only, which they hoped would provide a basis for beneficial changes affecting every area of life and thought. The more extreme and radical philosophers like Denis Diderot, Claude Adrien Helvetius, Baron d’Holbach, the Marquis de Condorcet, and Julien Offroy de La Mettrie (1709-1751) advocated a philosophical rationalism deriving its methods from science and natural philosophy that would replace religion as the means of knowing nature and destiny of humanity; these men were materialists, pantheists, or atheists. Other enlightened thinkers such as Pierre Bayle, Voltaire, David Hume, Jean Le Rond D’Alembert, and Immanuel Kant, opposed fanaticism, but were either agnostic or left room for some kind of religious faith. The philosophes of Enlightenment saw themselves as continuing the work of the great 17th century pioneers Francis Bacon, Galileo, Descartes, Leibnitz, Isaac Newton, and John Locke who had developed fruitful methods of rational and empirical inquiry and had demonstrated the possibility of a world remade by the application of knowledge for human benefit.319

The philosophes believed that science could reveal nature as it truly is and show how it could be controlled and manipulated. This belief provided an incentive to extend scientific methods into every field of inquiry. The political writers of the Enlightenment built on and extended the rationalistic, republican, and natural-law theories that had been evolved in the previous century as the bases of law, social peace, and just order. They also elaborated novel doctrines of popular sovereignty that the 19th century would transform into a kind of nationalism that contradicted the individualistic outlook of the philosophes. Among those who were important in this development were historians such as Voltaire, Hume, William Robertson, Edward Gibbon, and Giambattista Vico. Their work showed that although all peoples shared a common human nature, each nation and every age also had distinct characteristics that made it unique.

Not much is known about the Norse who settled to the east in Russia. The raiding parties were highly successful to the east and, as was the pattern everywhere, the Norse soon followed with emigration. Again, they assimilated rapidly, but not without a fairly long period of cultural isolation from native Slavic groups. The only real portrait we have of earliest Norse society comes from one of these Slavic settlements in an account by a Byzantine visitor. The Norse who settled Russia made it as far as the Byzantine Empire where they were hired as soldiers. An Roman ideal has an east Christian rhetoric origin that is close to Platon and Socrates. Rhetoric (риторика) in Russia shares the tradition of ancient cultures. In Russia Russian and foreign languages, comparative study of languages, theory of translation, monolingual and bilingual terminology and terminography), theory of speech communication (general and practical rhetoric, language of mass media, textology of intellectual communication, communication and marketing). The 17th century was dominated by efforts to restructure Russian society and religion. Russia also expanded its territories in the 17th century, notably into the Ukraine and Poland, which added diversity within Russian lands. In monasteries monks taught languages and rhetoric. Science followed a medieval arts-and-letters curriculum. Catherine II (1762-1796) was a German princess who became Empress of Russia after disposing of her ineffectual husband was one of the most successful European monarchs. Although Catherine liked to use the liberal rhetoric of the Enlightenment, she actually ruled Russia with a heavy hand. Rhetoric in Russia is a branch of philology studying the relevance of thinking to its linguistic expression. The History of the Department of Classics in Moscow University began in 1795 immediately after its foundation by the Empress Elizabeth. Among the three faculties was that of philosophy, which contained a department of rhetoric. Besides other disciplines, the professors of rhetoric taught the Greek language, Latin stylistics, and Greek and Roman antiquities. From 1755 to 1804 rhetoric was taught by N. N. Popovski, A. A. Barsov, C.-F. Mattei and R. F.Timkovski. According to the Lomonosov’s plan, training in philosophy was a necessary educational stage for all the students of the University. The humanities formed the

core of the educational system, and within them attention was chiefly paid to the classical disciplines. Michail Vasilevic Lomonosov’s Ritorika was published in 18th century in Russia. In 1744 Lomonosov presented to the Academy eine first version with the title Kratkoe rukovodstvo k ritorike na pol’zu ljubitelej sladkorecija socinennoe (Short introduction into rhetoric for the use of lovers of eloquence), which was rejected by the academic conference. University of L’viv in the Ukraine was as an institution of higher learning was founded in the 17th century but in fact its history is rooted in much earlier times. In the 16th-17th centuries the church brotherhoods were in the centre of cultural life in Ukraine. Supported by commoners and clergy, the brotherhoods assisted in spreading the ideas of humanism, in developing science and education. The L’viv Dormition Brotherhood was the oldest one in Ukraine. It became a significant centre of Ukrainian culture. Since 1586 there had been a Brotherhood School, a kind of secondary educational establishment in L’viv. The school offered the subjects Church Slavonic, Greek, Latin and Polish, Mathematics, Grammar, Rhetoric, Astronomy, Philosophy. The members of L’viv Brotherhood had plans to turn their school into a higher educational establishment. In Russian rhetoric (реторика) has the ancient source from Greece and Rome.

The School of Jesuits and the Educational Commission in Kaunas developed higher education in Lithuania. The 18th century is marked by the dissemination of the new ideas of the Age of Enlightenment in Western Europe, the process which had influenced the life of the Polish-Lithuanian Republic. In the 17th - 18th century Jesuit schools also tried to reform their teaching programs. From 1665 there had been a Latin school in Moscow, which was meant for Russian diplomats and in 1685 a language school was established by Jesuits in Moscow, which became a very important medium in bringing western influences to Russians, since it developed to a many-sided educational institution for civil servants and scientists. Vasily Kirillovich Trediakovsky in 18th-century Russia was the first Russian professor of Russian and Latin eloquence. The development of the discipline of rhetoric in Russia in the humanities departments was at the higher educational levels of secular institutions of learning. In the 18th century two Russian Rhetorics in the vernacular appeared, and rhetoric began to be taught as a secular discipline at Russia’s first learned society and its two Universities. Argumentation (Аргументация), interpretation (интерпретация) and rhetoric (риторика) are terms also introduced into Russian. Institutiones rhetoricae. A treatise of a Russian sentimentalist of Michail N. Muravev were edited in 1995.

Ivan III, Ivan the Great, was considered the first national leader of Russia. Russia was also part of the Mongol Empire at the time. Russia was being controlled by the Mongolians. Genghis Khan Batu, a grandson of Genghis Khan, and his Mongol troops went into Russia and destroyed every town in 1237. The Mongolians were in power over Russia for about 250 years. As a consequence of Peter the Great's reforms, 18th-century Russian culture was exposed to a massive influence from Western Europe. Peter’s reforms aimed at developing a new, secularised culture, liberated from the control of the church and serving the purposes of the new ideology of enlightened absolutism. The church was subjected to the state and deprived of its role as ideological authority. Culture based on the adaptation of Western European Baroque and Neo-Classicism to Russian conditions.

The Enlightenment came to an end in western Europe after the upheavals of the French Revolution and the Napoleonic era (1789-1815) revealed the costs of its political program and the lack of commitment in those whose rhetoric was often more liberal than their actions. Nationalism undercut its cosmopolitan values and assumptions about human nature, and the romantics attacked its belief that clear intelligible answers could be found to every question asked by people who sought to be free and happy. The skepticism of the philosophes was swept away in the religious revival of the 1790s and early 1800s, and the cultural leadership of the landed aristocracy and professional men who had supported the Enlightenment was eroded by the growth of a new wealthy educated class of businessmen, products of the industrial revolution. Only in North and South America, where industry came later and revolution had not led to reaction, did the Enlightenment linger into the 19th century. Its lasting heritage has been its contribution to the literature of human freedom. Included in the latter are many facets of modern government, education, and philanthropy. Ukraine’s language is Ukrainian. Ukraine was known as “Kievan Rus” up until the 16th century. In the 9th century, Kiev was the major political and cultural center in eastern Europe. Kievan Rus reached the height of its power in the 10th century and adopted Byzantine Christianity, the Church Slavonic written language, and the Cyrillic alphabet during that period. The Mongol conquest in 1240 ended Kievan power. From the 13th to the 16th century, Kiev was under the influence of Poland and western Europe. The negotiation of the Union of Brest-Litovsk in 1596 divided the Ukrainians into Orthodox and Ukrainian Catholic faithful. In 1654, Ukraine asked the czar of Moscow for protection against Poland, and the Treaty of Pereyaslav signed that year recognized the suzerainty of Moscow. The agreement was interpreted by Moscow as an invitation to take over Kiev, and the Ukrainian state was eventually absorbed into the Russian empire.
1.8. European 19th century communication

Around 1900 rhetoric became primarily the study of how to write effectively, while speech dominated college curricula as the study of effective persuasion. This phenomenon is called ‘decadence of rhetoric’ and is known in the research of rhetoric since the ancient times as a topos. Up to the 19th century the communication situation since the Renaissance did not change. Next to the oral tradition literary documentation was the most important medium. The main way to save a document and to send it to a receiver in a far distance was the use of literary media. In the late 19th century we find the development of radio and other technologies that made it possible that far distance communication improved. Up to the 19th century in the Western world only a few new technical discoveries influence the communication conditions. De facto the communication situation first changes in the 19th century with new technical media. Literacy is the most common medium for communication in the Western World. In opposition to the other areas of the world the oral tradition as method of communication and documentation has a low quality. The quality of literacy is one of the reasons that only in the western culture the praxis of rhetorical communication could develop so high. Romanticism was a cultural epoch all over Europe. Romantic rhetoric did not overthrow eighteenth-century classic rhetoric's dominance until the end of the nineteenth century. Romantic rhetoric has inspired classical rhetoric by critiques of traditional rhetoric. In the 19th century, emphasis shifted to written products, to the modes of discourse, and to correctness, and away from invention and public discourse. These changes were closely related to the dominance of belletristic aesthetics, to the specialization of the curriculum that presented knowledge in small course-units, and to a shift in the function of education from preparation for public service to preparation for personal advancement.

Pulp papers from America’s forests, this material basis of all mass print material since 1850, took the place of rag. Technical media do not utilise the code of a workaday language. They make use of physical processes which are faster than human perception and are only at all susceptible of formulation in the code of modern mathematics. In terms of organisation and technology too, telegraphy had world-wide repercussions. For absolutely the first time, information was decoupled, in the form of a massless flow of electromagnetic waves, from communication. Remote telegraphic control via landline made possible a systematic railway network. Bell’s telephone, the most lucrative single patent of all time, came about in 1876 not by any means in its familiar function, but in the course of an attempt to transmit several messages over a single telegraph cable at the same time. Digital technology functions like an alphabet but on a numerical basis. It replaces the continuous functions into which the analog media transform input data, which are generally also continuous, with discrete scannings at points in time as equidistant as possible, in the same way that the 24 film exposures per second, or at a much higher frequency since the Nipkow screen television did before. Following the revolutions of 1848, mass public education saw steady gains throughout Europe. In 1850 approximately one-half of western Europe was literate. Most of the population of Russia was illiterate. By 1900, about 85% of the people of Western Europe were literate. Eastern Europe rates ranged from 30 to 60%.

The 19th and first half of the 20th centuries approached writing in a more product-oriented way. In the tradition of behaviourism, the experience of writing and how it could be learned focused principally on that which could be seen establishing a precedence of form over procedure, content, or context. Derived from the rhetoric part compositio the composition of texts was meant as rhetoric in the 19th century. In the 19th-century emphasis shifted to written products to the modes of discourse and to correctness. Invention and public discourse were neglected. These changes were closely related to the dominance of belletristic aesthetics made public by magazines and newspapers in opposite to the specialization of the curriculum that presented knowledge in small course-units. Composition classes stand as an unique pedagogical space made through the work of a few influential men who basically created composition as a new discipline.

In Germany while 19th century rhetoric as an academic discipline has less and less influence. The upcoming of new academic disciplines and political democracy changed the needs for rhetoric. The rhetorical discipline survived in the philological classical departments that kept the tradition of the ancient rhetoric. So it is definatly no wonder that the

German Friedrich Nietzsche was a highly qualified philologist before becoming a poet and author criticizing the contemporary time. In Germany rhetoric had influence on philosophers like Arthur Schopenhauer and Friedrich Nietzsche (1844-1900). Nietzsche showed the influence of metaphors in literature and language. Nietzsche uses in Beyond Good and Evil and Gay Science aphorisms and sentences about oratory. Nietzsche’s Darstellung der Antiken Rhetorik are lecture notes of his 1872/73 course on ancient rhetoric at the University of Basel. This text has become a singularly important relay in the history of antimodernist theories of rhetoric, connecting the humanist origin of this history to the domineering antihumanism of contemporary thought. Nietzsche advocated the study of rhetoric as a way to combat the influence of scientific rationality on social thought. In his essay on The Uses and Disadvantages of History for Life Nietzsche criticizes 19th-century scholarship focusing on empiricism and universalist assertions of 19th-century. Nietzsche treats the same basic development of 19th-century European society as a hyper-historical consciousness that prevents European civilization from developing a cultural style of its own. Nietzsche postulated the ancient culture of persuasion, an egalitarian society comprised of a people who still live in mythic images and who have not yet experienced the unqualified need of historical accuracy. The modern desire for truth is illusionary. Such a capacity is not possible because of material transformations that comprise the mental acts of perception, conception, and linguistic representation.

Nietzsche’s desire was to ‘remotivate’ scholarship as a player in a broad public conversation. Nietzsche’s concept of intellectual comportment as balancing erudite self-restriction and inventive power, indicates his commitment to a reinvention of rhetorical knowledges and skills. In his essay on The Uses and Disadvantages of History for Life Nietzsche fires some broadsides at 19th-century scholarship, in particular its historiography. Nietzsche calls for a ‘critical’ history that can translate historical knowledge into present-minded struggles for social transformation. Nietzsche suggests the need for a broadening of the historiographical base, requiring an informing sensibility of need and urgency. Historicism would need to reflexively recognize its critical medium as in his later Genealogy of Morals. In German cultural exchange, there is a critical absence of politesse. Reversing the familiar trope decrying mannerism and affectation, Nietzsche the rhetor denounces the German incapability to collaborate around the familiar, to compose inspired variations on ‘commonplace themes’ and ‘everyday melodies’.

Walter Benjamin renews a rhetorical emphasis on mood, tone and discursive variation as important elements of philosophical discourse. In the prologue to his habilitation thesis Ursprung des Deutschen Trauerspiels (1923) Benjamin suggests that the repetitive or reflexive rhythm of prose writing that causes one to pause and reflect is preferable to idealistic en iasm. German philosophy and linguistic philosophy in the 19th and 20th century is represented by Nietzsche, Wittgenstein, Benjamin, Heidegger, Vico/Grassi and Habermas. Rhetoric had disappeared from the German curriculum at the beginning of the 19th-century. Benjamin renews a rhetorical emphasis on mood, tone and discursive variation as important elements of philosophical discourse. Philosophy for Benjamin is not a matter of a hasty empiricism, but an avowed ‘redemption’ of phenomena through mediating forms or ideas. Inherently linguistic, criticism is a ‘struggle’ lending social inflection to a limited number of words and names. Benjamin talks of the insufficiency of shallow universalism in regard to the use of concepts, one should keep coming back and giving one’s language new contexts of application.

While the 19th-century Romantic poets attempted to preserve the virtues of figurative, rhetorical discourse, logic reigned supreme into the beginning of the 20th-century. In France Historie de l’e eloquence latine written by Adolphe Berger is published in the year 1872. Three rhetorics shaped 19th-century writing instruction. The first classical rhetoric was concerned with conveying universal truths to rational beings with the aid of emotional and ethical appeals. Early in the 19th century, classical rhetoric was replaced by the rhetoric of the 18th-century Scottish Common Sense philosophers.
classical rhetoric was replaced by the rhetoric of the 18th-century Scottish common sense-philosophers. These
represented by romae and novels of Dostoevsky and Lev Tolstoi.328 Lev Vygotsky, a Russian psychologist and philosopher
Marburg Neo-Kantianism Herman Cohen and had attended lectures by Ernst Cassirer. Literary Russian rhetoric is
from Germany, where he had studied philosophy in Leipzig, Berlin and Marburg. He had been a pupil of the founder of
registered the conflicts between social groups. The Bakhtin circle is reputed to have been initiated by Kagan on his return
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Russian thinker Michail Bakhtin (1895-1975), whose heritage had a visible impact on the modern world way of thinking,
which emphasized conveying facts derived from sensory experience to beings possessing normal faculties of perception,
three of these approaches developed in the 18th century and found a solid place in the discipline of rhetoric, in theoretical treatises as
as well as textbooks. The civic and cultural status of rhetoric was as yet secure in the 19th century. It was still seen as a
significant factor in maintaining social and political order, as well as in formulating the conventions for scientific and
philosophical communication. Both oratory and composition were firmly within its purview. Advances in rhetoric in this
period have been obscured because 19th-century Scottish professors of rhetoric did not publish their lectures, as their
more famous 18th-century predecessors had done. Meticulous student notes on their lectures are preserved. As the
century proceeded, the dominance of science and technology that had begun in the 19th century spread into the social
sciences. The result was a shift in dominant rhetorical theories from formal to mechanistic theories. Contemporary
rhetorical theory arose as a synthetic response to the domination of analytical theories in the 20th century. The critique of
modernity in the final two decades of the century cast doubt on the future of the Enlightenment.326

Three rhetorics shaped writing instruction can be found in 19th century. The first classical rhetoric was concerned with
conveying universal categories to rational beings with the aid of emotional and ethical appeals. Early in the 19th century
classical rhetoric was replaced by the rhetoric of the 18th-century Scottish common sense-philosophers. These
philosophers put a stress on sensuality that derived facts from sensory experience to beings possessing normal faculties of
perception. This rhetoric dominated 19th-century writing instruction and remains influential in the form of so-called
current-traditional rhetoric. This subjective view of the world creates knowledge of reality by an interpretive insight into its
underlying ideal structure. The Greek-English Lexicon written by Liddell, Scott and Jones defines in 1843 rhetoric this way:
„The modern word rhetoric derives from the ancient Greek phrase rhêtorikê (tekhnê), usually translated as ‘the rhetorical
art’ or ‘the art of rhetoric.’ The noun form rhêtorea is usually translated as ‘oratory’; or ‘public speaking’ and first appears
in the late fifth and early fourth centuries B.c.e. in the texts of Plato, Isocrates, and Aristotle. These words are based on the
root rhê-, which designates something that is stated or specified, especially as part of an agreement or covenant. The
related word rhêtra is of crucial importance in the early history of democratic government, where is designates the laws
that constitute the social contract between a people and its political leader: of the laws of Lycurgus, which assumed the
character of a compact between the Law-giver and the people.”327

Russian thinker Michail Bakhtin (1895-1975), whose heritage had a visible impact on the modern world way of thinking,
originated that trend in humanitarian thinking along with the Western philosophers-dialogists M.Buber, F. Rosenzweig,
O.Rosenstok-Hussi and others. Bakhtin’s meta-linguistic theory of expression as a communicative act was developed in
the theory and practice of discourse analysis. The Bakhtin Circle was a contemporary school of Russian thought which
centered on the work of Mikhail Bakhtin. The circle addressed the social and cultural issues posed by the Russian
Revolution and its degeneration into the Stalin dictatorship in philosophical terms. Their work focused on the centrality of
questions of signification in social life in general and artistic creation in particular, examining the way in which language
registered the conflicts between social groups. The Bakhtin circle is reputed to have been initiated by Kagan on his return
from Germany, where he had studied philosophy in Leipzig, Berlin and Marburg. He had been a pupil of the founder of
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Horner, Winifred Bryan: Nineteenth-century rhetoric at the University of Edinburgh. With an annotated bibliography of
327 Http://www.nyu.edu/library/bobst/research/etc/igel.htm, [15.6.2002]
Weatherston, Roy Stewart: The Rhetoric of Lomonosov: The Introduction and Assimilation of Modern European
in the 1930’s, is most often associated with the social constructivist theory. He emphasizes the influences of cultural and social contexts in learning and supports a discovery model of learning. This type of model places the teacher in an active role while the students’ mental abilities develop naturally through various paths of discovery.329

These subjects are component parts of the educational curriculum at philological departments in Russia. Following an old Russian ideal speech has an east Christian origin that is close to Platon and Socrates ideal, rhetoric. Speaker’s sincerity goes to the foreground. It’s not allowed to deceive listeners and influence personal feelings instead of giving proofs. The post-Soviet ideal of rhetoric is extreme demagogy, depersonalization and several other features characterize the ideal of Soviet rhetoric. A traditional form of a letter addressed to a friend or a relative in Russian and Western culture is quite different. The Russian letter has the beginning, with questions about health and a detailed description of one’s own feeling. The Western culture doesn’t have it. Russian letters have topics related to health, physical and psychological condition, that is to say, they are reflexive.

In Kazakhstan at Kazakh national university communicology is taught as fundamental theoretical discipline and in its frameworks communicativistic as pragmatistical discipline investigating functions and means of mass information processes in the society. Besides PR in a complex, there are other sciences: para-linguistics, kinetics, proxemika, conflictologa, imageologa and rhetoric. In Krasnoyarsk University stylistics, rhetoric and culture of speech are part of the main disciplines methods of teaching Russian, methods of developing speech, word-formation in the Russian language, Russian stylistics, Russian language and culture of speech and rhetoric.

A grammar of rhetoric and polite literature for the use of schools or private instruction was written by Alexander Jamieson in 1823. 19th-century rhetoric was a combination of classical elements like the canons of invention, arrangement, and style, bellettrism which focusses on criticism and literary taste, Epistemological ideas about the relation of language and persuasion to mental faculties like will, imagination, understanding, and passions were used. The civil and cultural status of rhetoric was secure in the 19th century. Rhetoric was still seen as a significant factor in maintaining social and political order even in formulating the conventions for scientific and philosophical communication. Both oratory and composition were firmly within its purview. 19th-century rhetoricians claimed for rhetoric the status of science, practical art, and civil servant. In laying this claim they addressed and confirmed the dominant intellectual and cultural values of their era. Hegel’s Lectures on the Philosophy of History have the subjects Original History where he figures out in § 3 that the historian’s speech becomes in the mouth of orators an uncorrupted transcript of their intellectual and moral habitues. There he also mentions the union between the objective Idea and the subjective personality. In Switzerland, cultural historian Jacob Burckhardt described antiquity’s interest in rhetoric as an aberration. The value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognise irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding.

Classical rhetoric was concerned with conveying universal truths to rational beings with the aid of emotional and ethical appeals. Early in the 19th century classical rhetoric was replaced by the rhetoric of the 18th-century Scottish Common Sense-philosophers, which emphasized conveying facts derived from sensory experience to beings possessing normal faculties of perception with the aid of forms of discourse suited to divergent kinds of experience. This rhetoric dominated 19th-century writing instruction. Another rhetoric derived from Emersonian romanticism and emphasized the individual writer’s vision, which creates knowledge of reality by an interpretive insight into its underlying ideal structure. Romantic rhetoric did not challenge 18th-century rhetoric’s dominance until the end of the 19th century. It has recently inspired some of the most cogent critiques of current-traditional rhetoric.

19th-century women had to struggle for their very right to speak in public against old prohibitions. Women argued for one moral law governing both men and women, a law that compelled their activism on behalf of abolition and African-American rights, women’s suffrage and temperance. Women learned how to address male audiences, emphasizing either that men and women were essentially morally and intellectually equal or that women possessed superior spiritual

insight that required they benefit society with their political participation. In the latter part of the century, women's efforts concentrated on winning the vote—not without increasing tensions between white and black activists. Among the women rhetors with whom Campbell illustrates this groundbreaking study are Sarah and Angelina Grimk, Elizabeth Cady Stanton, Susan B. Anthony, Frances Willard, Ida B. Wells, and Mary Church Terrell.

19th-century rhetoric was a synthesis of classical elements of the canons of invention, arrangement, and style, bellettrism like criticism, and epistemological ideas about the relation of language and persuasion to the mental faculties like will, imagination, understanding, and passions. All three of these approaches developed in the 18th century and found a solid place in the discipline of rhetoric, in theoretical treatises as well as textbooks. The civic and cultural status of rhetoric was as yet secure in the 19th century. It was still seen as a significant factor in maintaining social and political order, as well as in formulating the conventions for scientific and philosophical communication. Both oratory and composition were firmly within its purview. 19th-century rhetoricians claimed for rhetoric the status of science, practical art, and civil servant. In laying this claim, they addressed and confirmed the dominant intellectual and cultural values of their era.

Composition historians have overlooked the importance of 19th-century first books, or those written for children in the primary grades, and the pedagogical innovation that these books suggest. As the concept of childhood changed, so did the role of writing in a child’s education; most significantly, students practiced writing from lived experience. Major changes in school-based language instruction can be traced to reform educator Johann Pestalozzi, whose object-centered teaching influenced Frost’s Easy Exercises. Illustrations in these first books served both as writing prompts and as moral lessons. Evidence of extracurricular writing, such as letters and memoirs, suggests that current-traditional pedagogy did not rule all literacy instruction in the mid- and late century.330

According to Berlin, in the USA society creates rhetorics according to its values, needs and social conditions. Berlin asserts that whatever rhetoric is presented to students in composition affects not only their writing, but also their perceptions of the world around them and the choices they make concerning that world. Berlin sees three main rhetorics in the 19th century: Classical Aristotelian, psychological-epistemological roots in 18th century from Blair, Campbell, Whately and romantic from Emerson. Although Berlin admits to his bias against eighteenth century rhetoric and to his preference for romantic rhetoric, he treats them all with a similar thoroughness. Berlin credits the work of Albert Kitzhaber and Warren Guthrie with helping to shape his interpretation.331

As do all the chapters in this collection, this reading shows rhetoric in action in the 19th century. Calhoun was well-known and spoke widely on many topics. Calhoun presented himself as merely informative, when he was actually persuasive. This was his objective method. Calhoun's rhetoric is expository persuasion. Calhoun employed the rhetorical process of implication which depended on listeners accepting his facts to reach his desired conclusion. Calhoun employed the enthymeme to this end. Even an intentionally faulty or loosely woven one, was another favorite tool of Calhoun's, as well as the manipulation of historical narratives to push his listeners in the desired direction. Though Calhoun was often thought to be a master logician, according to Bradley some critics, upon close inspection of Calhoun's work, poked holes in his logic, and posit why his methods of rhetoric ultimately failed.332

Richard Whately wrote Elements of rhetoric. English composition and rhetoric was written by Alexander Bain in 1893. Adam Sherman Hill modified his theories which would develop into such composition entities as the topic sentence. Hill wrote The Principles of Rhetoric (1878) and was professor of Rhetoric at Harvard. In the year 1885 he originated the first freshman composition courses, which have become the norm every since. His rhetoric consisted of grammar, usage and was entirely void of invention. Hill was largely responsible for creating the proto-typical current-traditional composition courses. Another important development was elocutionary movement.333 Henry N. Day (1808-1890) wrote The Art of Discourse in the year 1867. Day was a Yale graduate and would expand some of George Campbell’s ideas on invention.

The western tradition of rhetoric was influential for the founding of speech departments in the USA. In the 19th century, rhetoric became a subject of the national states and national politics. The use of national languages instead of Latin reduced the influence of ancient rhetoric in these times. The discipline of rhetoric dominated European public and private education and discourse. The end of classical rhetoric's domination was brought about by a combination of social and cultural transformations that occurred between the 17th and 19th centuries. Concurrent with the 'theory boom' of recent decades, rhetoric has appeared as a center of discussion in the humanities and social sciences. Rhetorical inquiry occurs in an interdisciplinary matrix that touches on philosophy, linguistics, communication studies, psychoanalysis, cognitive science, sociology, anthropology and political theory. In European higher education, rhetoric lost its most important part like the invention and judgment of arguments and was left with only a technical vocabulary for the stylistic analysis of literature. The last half of the 20th century, witnessed a revival of rhetoric, now reconstituted as a general theory for interpreting and criticizing "symbolic inducement" of all kinds in all contexts. Facsimile transfer developed in Europe in 1890's led to the modern day electronic fax, which was jointly developed by Xerox and Magnavox in 1965.
1.9. Communication from 20th century till present time

At the end of the 19th century new media time started in the Western world. That means that in the 20th century more and more technical discoveries enlarged the number and quality of media. So communication is basically arranged by the technical possibilities developed in this time. Communication is depending on media techniques and multi media combinations. Most effective for communication in the 20th century was the upcoming of new media for the transfer of information. At the end of the 20th century we find a development of media that enlarged the faculties of communication. While communication is an old academic discipline in the form of rhetoric origins of classical times, in modern times there is a change in the needs of communication. Ancient rhetoric had its applications in the written and spoken word and similar visual media. This tradition was kept until the 19th century. With the invention of new technologies the conditions of communication changed. Telephone in the 19th century, radio, film and TV in the 20th century and the invention of the internet became the new technologies that still were related to the ancient system of oral and written language. On the other hand the change of conditions brought new cultural forms like film and radio. So if we look at the conditions of communication we find:

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<th>Basic types of communication</th>
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<td>Oral communication</td>
<td>Pure types (e.g. language)</td>
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<td>Literate communication</td>
<td>Mixed types (e.g. TV)</td>
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<td>Visual communication</td>
<td>Multiple splits types (e.g. internet)</td>
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Mass media for information are radio and TV. With the mass use of computer a new kind of saving data in an alternative version next to the use of traditional documentations in literary media began. The use of the internet was the latest possibility to send informations to a mass audience. These possibilities also brought new forms of far distance communication. The development of rhetorical communication in the 20th century stands under the influence of democratic political systems and the variety of mass media that reach far distances. The idea of plurality of societies and ethical variety leads to the opposite model of globalisation that focuses on the idea of a worldwide commercial availability. Satellites were made for faster communication such as the television, internet, telephone and e-mail. Art is a type of communication that began many years ago. Art communicates feelings, thoughts and ideas of the artists. The first type of art is the cave paintings on the walls. These pictures show their beliefs and rituals and prehistoric society. Prehistoric people used stones and soil to make paint colours such as white shades, red, black and, yellow. Photography is a very early form of communication. Photography helped to communicate the history of our first settlers. In 1826, the first photography by Joseph Nicephore.

The Internet offered since the end of 20th century effective ways to teach and to learn, which are difficult to achieve in the confines of time and place of the traditional classroom. Since the use of the internet the voice of ordinary people around the world are not excluded from media and communication. Information is available and can be transferred all around the world. The ways different cultures approach communication is one of the most important things to take into consideration when planning a collaborative effort that bridges multiple cultures. This cross-cultural collaboration is becoming more widespread as the dawn of the Internet Age brings the world closer and closer together.

The commercialisation of media and concentration of media ownership erode the public sphere and fail to provide for cultural and information needs, including the plurality of opinions and the diversity of cultural expressions and languages necessary for democracy. This occurs not only in the conventional media business, but is also beginning to affect the internet. Pedagogy is the practice of teaching and. Since Quintilian educators have been used similar teaching practices for centuries where the teacher is the expert delivering content to the student.

In the first half of the 20th century a revival of the study of formal rhetoric encouraged largely by the exponents of the linguistic science known as semantics occurred throughout the English-speaking countries of the world. During the 20th century the field of rhetoric has experienced a period of rebirth. At the beginning of this century rhetoric was at its lowest point since its beginning. During the two last centuries rhetoric had been attacked as cosmetic and superfluous by 18th

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and 19th-century philosophers in the tradition of Enlightenment and empirical science. New Rhetoric has the following
definition:... New Rhetoric tries to combine all of the different ones and draw from their differences. In dealing with rhetoric
it is no longer sufficient to deal only with what a rhetor communicates, but rhetoric is expanded to include how
information is communicated and the social aspects of communication. Though communication depends on a system of
symbols, be they oral or written, it takes more than these symbols to communicate. Words, phrases, and sentences have
direct and literal meanings, but in many cases these are not enough to determine what the speaker or writer is trying to
convey.335 There is nothing of philosophical interest in a rhetoric that is understood as an art of expression, whether literary
or verbal. Rhetoric, for the proponents of the new rhetoric, is a practical discipline that aims not at producing a work of
art but at exerting through speech a persuasive action on an audience. The new rhetoric is defined as a theory of
argumentation that has as its object the study of discursive techniques that aim to provoke or to increase the adherence
of men's minds to the theses that are presented for their assent. It also examines the conditions that allow argumentation
to begin and to be developed, as well as the effects produced by this development.

As a traditional subject in school and university rhetoric had a long run in Europe until 20th century. In the 20th century
there was a decline of rhetoric. It was a central academic discipline in secondary and post-secondary education serving
as one of the seven liberal arts. This rhetoric was a multi-year program of instruction combining theory of the rhetorical art
with its canons of invention, arrangement, style, memory, and delivery and practice in reading, imitation, analysis of other
people's discourse, and exercises in writing and speaking one's own. In European higher education, rhetoric lost its most
important part like the invention and judgment of arguments and was left with only a technical vocabulary for the stylistic
analysis of literature. The term “New rhetoric” was used to indicate a new approach to rhetoric in Europe and USA after
the 2nd world war. By definition of its proper domain, new rhetoric must subvert the familiar Western distinctions between
content and form and between theory and practice. While rhetoric concepts were still established in the ancient
tradition, new media put rhetoric in a new surrounding of communication possibilities. In the 19th century a decline of the
oral tradition and the teaching of rhetoric starts and let in early 20th century to new communication theory begins to
compete with and replace rhetoric.

In 20th century in Europe there is as well rhetoric literature as well as media like radio, television and internet for an
application of rhetoric. In the 20th century the role of rhetoric has been highlighted by the so-called ‘linguistic turn’, which
has revolutionized theory as well as practice of history in recent decades and which was followed by a so called iconic
turn. Rhetoric became in the 20th-century an area of study without accepted knowledge and a mode of discourse that
adheres to no fixed protocols. It is a noisy field in the cybernetic sense of the term. Rhetoric is the anglicized Greek word
for public speaking. This refers primarily to oral verbalization. It comes from the Greek term rhema for a word or saying,
which in turn derives from the Proto-Indo-European wer as the source of the Latin verbum and of the term 'word.' The last
decades of the 20th century were marked by the fundamental transformation of the structure and the content of
humanitarian science itself and of the methodology of humanitarian research. Phenomenon of communication is clearly
assigned an ontological meaning. The questions of communicative strategies of functioning of the human mind and
spheres of spiritual culture of humankind are given the leading roles. Since the 20th-century rhetoric has different field of
application:

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<th>Rhetoric and Communication</th>
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<tr>
<td>Public Rhetoric Intercultural rhetoric classic systematic rhetoric</td>
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<td>Ancient forms of rhetoric: Sophistic rhetoric Technical rhetoric</td>
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<td>Composition (texts) Oratory (speech) Visuality (pictures)</td>
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<td>Business Writing</td>
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<td>Contempory rhetorical subdisciplines:</td>
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<td>Speech communication Media rhetoric Public address</td>
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<td>Rhetorical theory Rhetorical criticism / communication analysis</td>
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<td>Cultural rhetoric/ intercultural rhetoric Epistemic rhetoric</td>
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<td>Communication Communication theory</td>
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335 [http://www.lcc.gatech.edu/gallery/rhetoric/issues/newrhetoric.html](http://www.lcc.gatech.edu/gallery/rhetoric/issues/newrhetoric.html) [18.9.2002]
In Europe, rhetoric became since the 19th century a part of philosophical thinking. Karl Marx, Ludwig Wittgenstein, Georg Lukács, Herbert Marcuse, the Frankfurt School and Jürgen Habermas, Martin Heidegger, Max Horkheimer and Edmund Husserl represent idealism in German philosophy. Theodor Adorno was a member of the Frankfurt School in interwar Germany. Adorno followed a Neo-Marxian belief that modern art, media were controlled by the ruling elites. Any dissenting views articulated in art would be co-opted by the all-encompassing culture industry, which would always prevail. To Adorno, the only people left who can still critique Enlightenment ideas, capitalism and the culture industry are the avant-gardes.

According to the Prague school model norms, which in part are purely aesthetic, and in part have an extra-aesthetic origin, determine the production of the artefact by its creator as a canon. In order to become an aesthetical object, the artefact must be perceived by the art public, and this process of perception, termed concretisation, itself depends on the existence of norms, which are ideally more or less identical to those employed by the creator. Modern philosophers with work related to rhetoric are in France Louis Alser, Paul de Man, Gilles Deleuze, Michel Foucault, Roland Barthes. Jacques

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The discourse of history
In Roland Barthes’ *The discourse of history* the author mentions two times of speech in a coexistence, or to be more exact the friction between two times - the time of uttering and the time of the matter of the utterance. In Roland Barthes’ *The discourse of history* the autor mentions two times of speech in the „coexistence, or to be more exact the friction between two times - the time of uttering and the time of the matter of the utterance.” Barthes presented the postmodernist tradition with many useful terms with which to describe what is occurring semiotically within discourse. The main difficulty in examining the relationship between postmodernity and the concept of rhetoric lies in determining the extent to which a postmodern thinking of rhetoric can be distinguished from the antimonist current that characterizes rhetorical theory throughout the modern age.

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The French philosopher and critic Jacques Derrida used the term deconstruction for analyzing literature. Derrida’s critique of linear writing was mainly aimed at identifying the rich associative potential of the omissions, margins, and unstable meanings or categories represented by texts. Among the human sciences, it is a peculiar feature of semiotics that it builds models of the objects it endeavors to analyze, which are then modified in confrontation with its objects of study. Jean-François Lyotard’s *The Postmodern Condition* was translated into English in 1984. While issuing from local contexts and disciplinary concerns, these approaches owe much to the French philosopher Gilles Deleuze’s post-Nietzschean idea that thought needs to reconcile itself to being a rhetoric, in the sense that ideas gain quality and force from a healthy context of interaction, discussion, and debate to which they are indebted and should seek to contribute. That as a mode of address and communication, argument can either enhance or denigrate sociable engagements depending on its medium and the publicities it generates.

The work of Groupe µ represents the New Rhetoric in the Netherlands. In the Netherlands pictorial rhetoric in Groupe µ’s restricted sense, and looms large in Cubist collages, in Dadaist works of art and, more recently, in much Post-modernist art and a lot of advertisements. Groupe µ took a rhetorical view of semiotics, then norms are relevant to the extent that they specify the rules which might be broken by means of rhetorical transgressions. Such rules are clearly different for different picture types, let alone different kinds of visual signs. Groupe µ claims that the pictorial sign underlies the principle of concomitance, according to which the limits of the units of the pictorial layer coincide with those of the units of the
plastic layer; and that the three elements of the plastic sign, texture, colour, and form, obey a similar principle, also termed coextensivity.

In North European countries there is a tradition of rhetoric. The Icelanders in many ways represent some of the greatest cultural achievements of the European Middle Ages. While they retained much of their original culture, making them the least European of European cultures during the long period when cultural diversity was subsumed under a European culture. The Icelanders themselves would have considered their oral poetry, called Skaldic poetry after the professional poets, Skalds, who recited the poems, it was in prose that Icelanders excelled. The prose histories of Iceland and Icelandic families are called sagas. Some sagas tell large-scale histories of the settlement of Iceland or Greenland, but the great genius of the saga-tellers was their focus on individuals and on the relentlessly human aspect of Norse life. In sagas such as Laxdaelasaga, Njal's Saga, the larger history of Iceland fades into the dramas of individual passions, heroism, and revenge, a world of human passions and gestures.

The Icelandic language has evolved so little that it is thought that a modern could converse directly with an inhabitant who lived there 800 or more years ago. Icelandic is almost identical to the Old Norse which is the ancestor of modern Scandinavian languages. The earliest Swedish literature is found in the thousands of runestones scattered about the country. These are, for the most part, written in the sixteen-symbol Swedish runic alphabet. In Sweden the terms retorisen kommunikaation (rhetorical communication) are used.

Altaiic languages are a family of languages spoken in a vast area of Eurasia, extending from Turkey in the west to the Sea of Okhotsk in the east. There are the two language families in Europe Indo-European and Finno-Ugric. The Hungarians, Finns and Estonians possess highly developed literary languages with long traditions. The so-called Old Permic written language in Komi existed in the 14th-16th centuries. The modern Komi, Mari, Mordovian and Udmurt literary languages were formed during the first decades of the 20th century. The Khanty and Mansi written languages were created in the 1930's while attempts to create Ingrian, Karelian, Lappish and Veps written languages proved unsuccessful. New literary languages are recently being developed in Karelia, Veps, and the Lapps of the Kola Peninsula. An example for Russian influence to Northern European cultures in Finland. Retorikka is the expression for rhetoric in Finland. Oral culture in Finland represents Kalevala. Finland was colonised first by Sweden and later by Russia. The origins of the Finnish were in west-central Siberia. The Finns arrived in their present territory thousands of years ago. The Lapps had to move into the more remote northern regions. Finnish and Lappish are both Finno-Ugric languages and parts of the Uralic rather than the Indo-European family. Finland's nearly 700-year association with the Kingdom of Sweden began in 1154 with the introduction of Christianity by Sweden's King Eric. In the middle of the 18th century, two significant figures in classical philology at the Academia Aboensis were the professor of eloquence Henrik Hassel (1700-1776) and the professor of sacred languages and theology Carl Abraham Clewberg (1712-1765). Socalled "Finnish silence" is a virtue than a cultural norm. Finns appreciate silence. During the ensuing centuries, Finland played an important role in the political life of the Swedish-Finnish realm. Finnish soldiers often predominated in Swedish armies. In 1809, Finland was conquered by the armies of Czar Alexander I and thereafter remained an autonomous grand duchy connected with the Russian Empire until the end of 1917. On December 6, 1917, shortly after the Bolshevik Revolution in Russia, Finland declared its independence. During World War II, Finland fought the Soviet Union twice in the Winter War of 1939-1940 and again in the Continuation War of 1941-1944. Russian is a Slav language belonging to the Indo-European family. The dispersion of the Slav tribes in prehistoric times resulted in the formation of various Slav dialects, of which Shafarik counted twelve, although other writers recognize only six or seven. The Slav dialects are divided into the South-Eastern dialects and the Western dialects. To the former, which culminate in the Bulgarian, belongs the Russian, or rather the three Russian dialects of Great Russia, Little Russia, and White Russia. Russian has many affinities with the Bulgarian and Servian languages, because Russia received her primitive literature from the Bulgarians and Servians. The absence of documents, however, makes it impossible to define with precision the character of the primitive language of Russia, or rather the relations between that language and the Russian of literature. http://www.syr.edu/~hjjankie/docs/cncpts.rhet.html. The Russian language theorist Mikhail Bakhtin developed a theory in which the term "genre" is used to mean a recognizable type or style of speech of written or spoken language. This could include, for instance: the talk or jargon of occupations, ethnic speech, the speech of the disciplines, language of genres like recipes and advertising, types of slang, the speech of a part particular time, speech local to particular places, even the recognizable speech styles of individual people. A language is thus a richly-textured and dynamic tapestry of speech.

styles (genres). Hebraisms and Jewish subjects have a special place in Russian slang. Their origins in late 19th and early 20th century are in a thieves’ language from which many Hebraisms passed into the common city language. Furthermore, a Jewish accent in pronunciation and some Hebrew grammatical features became compulsory elements of modern Russian slang. Hebraisms are an important part of the modern Russian culture of laughter, and in modern Russia, it also often occurs in the poetically absurd language, which is still very widely used in the mass media.

In Sweden the subject retoric does exist at universities. From the 13th century to 1809 Finland was a province of Sweden. Swedish accordingly was the language of administration, politics and education. The growing nationalist movement, that swelled from the 1830s onwards, directed its protest against the domination of the Swedish language and the Swedish elite. In this process, written Finnish was created as a purposeful process by the rising Fennoman elite. The process was amazingly rapid, with the basis of written Finnish was created between 1840 and 1870. Sweden’s races are 88% Lapp (Sami) and foreign-born or first-generation immigrants (Finns, Yugoslavs, Danes, Norwegians, Greeks, Turks (12%).

Norway’s races consists of Germanic (Nordic, Alpine, Baltic) and Lapps (Sami). The Finnish language Suomi is spoken by 5.2 Million people in the world. Finland’s languages are Finnish and Swedish next to a small Sami-speaking and Russian-speaking minorities. The first inhabitants of Finland were the Sami (Lapps) people. When Finnish speakers migrated to Finland in the first millennium B.C., the Sami were forced to move northward to the arctic regions, with which they are traditionally associated. The Finns’ repeated raids on the Scandinavian coast impelled Eric IX, the Swedish king, to conquer the country in 1157. It was made a part of the Swedish kingdom and converted to Christianity. By 1809 the whole of Finland was conquered by Alexander I of Russia, who set up Finland as a grand duchy. The period of Russification (1809–1914) sapped Finnish political power and made Russian the country’s official language. When Russia became engulfed by the March Revolution of 1917, Finland seized the opportunity to declare independence on Dec. 6, 1917. Finland has a collectivist culture. Finnish speech culture has been one of the most widely studied fields in Finnish speech communication research. These studies have revealed three main points. On the one hand, public speaking held an important position in Finnish intellectual life for decades. This may be surprising considering the stereotypes on silence and shyness, but the number of textbooks and guides indicate that in spite of the stereotypes Finns have always appreciated public speaking. During the last ten years, Finland has come to be known as a leading country in communication technology. Before indulging in the speculation which the present study of the Uralic- and Altaic-speaking peoples in antiquity inspires, a brief review of our present knowledge will be in order. Uralic is a linguistic stock or sub-stock which includes Finnic and Ugrian as well as Samoyedic. Altaic includes Mongolian, Turkish, Tungusic, and Korean. The Finns and the Ugrians were a united people, in the geographical sense, until the arrival of the Slavs from the west, and Huns and Avars from the east, forced some of them to migrate, and caused the absorption of others. Speech and language therapists are professionals responsible for the prevention, assessment, treatment and scientific study of disorders of human communication. Speech and language therapists work for example at public health centres, hospitals, family counselling and rehabilitation centres, day care centres, schools and at institutions for people with intellectual impairments. Georg Johannesen wrote a Rhetorica Norvegica published in Oslo in 1887. Kurt Johannesen wrote a Svensk retorik från Stockholms blodbad till Almedalen Sthlm published in Norstedt in 1983.

Saxo Grammaticus’ Gesta Danorum of the early 13th century represent Danish literature. Soeren Kierkegaard was a profound and prolific writer in the Danish “golden age” of intellectual and artistic activity. His work crosses the boundaries of philosophy, theology, psychology, literary criticism, devotional literature and fiction. Kierkegaard brought this potent mixture of discourses to bear as social critique and for the purpose of renewing Christian faith within Christendom. At the same time Kierkegaard made many original conceptual contributions to each of the disciplines he employed. Kierkegaard is known as the “father of existentialism”, but at least as important are his critiques of Hegel and of the German romantics, his contributions to the development of modernism, his literary experimentation, his vivid representation of biblical figures to bring out their modern relevance, his invention of key concepts which have been explored and redeployed by thinkers ever since, his interventions in contemporary Danish church politics, and his fervent attempts toanalyse and revitalise Christian faith. Kierkegaard burned with the passion of a religious poet, was armed with extraordinary dialectical talent, and drew on vast resources of erudition. Kierkegaard’s central problematic was how to become a Christian in Christendom. This problem was compounded by the fact that Denmark had recently and very rapidly been transformed from a feudal society into a capitalist society. Universal elementary education, large-scale migration from rural areas into cities, and greatly increased social mobility meant that the social structure changed from a rigidly hierarchical one to a relatively horizontal one. Kierkegaard used irony, parody, satire, humor, and deconstructive
techniques in order to make conventionally accepted forms of knowledge and value untenable. In Denmerk Retorica is defined by Maurice VanElburg as the study of effective speaking and writing (Effectief spreken en schrijven) and art of persuasion (Kunst van overtuigen): “Retorica is de studie gewijd aan effectief spreken en schrijven. En de kunst van overtuigen. En nog veel meer.”

Bulgaria is an example for the influence of Islamic culture in Europe. The capital of Volga Bulgaria town Bolgar was built of stone and brick. Smaller Minaret Bulgars were the pagans. In 922 the Embassy from Baghdad came to Bulgaria and the congress of Bulgarian tribes adopted Islam as the state religion. The ancient Turkish written language was substituted by the Arabic one. Bulgars had their own scientists and poets. Jakub ibn-Nogman who wrote The History of Bulgaria lived in the first half of 12th century. The scholar Burchan ibn-Bulgari wrote a book on rhetoric and medicine.

In the late 20th century in all European countries departments of rhetoric do exist. In Spain there is a Departamento de Filología Española y Latina for the tradition and practical use of rhetoric. Rhetoric (retórica) und eloquence (elocuencia) are terms used in Spain. For Spain we find the following definition: “La retorica fue objeto de estudio y medio de formacion en todo el occidente, formando parte de los estudios del famoso Trivium.” In Europe there are departments for traditional classic literature, in which the heritage of rhetoric can be found. So Antonio Alberte Gonzalez writes about the three tres Generos de discurso (judicial, deliberativo y demostrativo) of the Retórica Medieval Cristiana. Heinrich Lausbergs Handbuch der literarischen Rhetorik published in the year 1960 is the most detailed handbook of the 20th century. Also criticism with its parts critical theory, textual theories of culture, metacritical theory, feminist criticism is related to rhetoric. One area related to the speech-act is criticism.

The first handbook of composition in 20th century written by Edwin C. Woolley was the Handbook of Composition: A Compendium of Rules published in 1907. In 20th century rhetoric became a part of new medias. Rhetoric took part in literature criticism. While rhetoric has traditionally been associated with oratory, rhetoric was established at the center of the humanities as part of the first technological transformation of education. The debate between the philosophers and rhetoricians over who would inherit the educational mission of the poets perhaps represents the first Western literacy crisis. The history of liberal education from the Middle Ages to the 19th century can be seen as a struggle between two kinds of teacher-scholars. Orators stressed citizenship education, emphasized commonly held notions of the good, and valued rhetoric as a method of creating consensus on public issues. Philosophers stressed education for the pursuit of pure truth, supported education for the elite by defining ‘liberal’ as liberation from worldly cares and denigrated rhetoric in their search for a language transparent to the truth. Philosophers have come to dominate Western education through the force of science and technology, but the influence of the orators ought to be restored.

In the early 20th century, German philosopher Edmund Husserl and Austrian philosopher Ludwig Wittgenstein continued to argue the ideas of epistemology. Many European 20th century philosophers foreground the importance of linguistic action in their thought systems. Many also formulated and articulated rhetorical theories. Contemporary rhetorical scholars have become increasingly interested in, and influence by, these thought systems. European philosophical and theological work with religious texts and textual interpretation has led to a broad range of developments in meaning interpretation. In Germany after the second world war Jürgen Habermas was the leading scholar of the second generation of the Frankfurt School, a group of philosophers, cultural critics and social scientists associated with the Institute for Social Research, founded in Frankfurt in 1929. Habermas has maintained a position as Professor of Philosophy at the University of


348 http://users.raketnet.nl/m.van.elburg/default.htm. [1.6.2002]
Habermas' approach borrows from many philosophical traditions including Marxism, critical theory, hermeneutics, positivism, Freudian psychoanalysis, and language philosophy. The figures most commonly associated with the Frankfurt School are Horkheimer, Adorno, Marcuse, Fromm and Habermas. Walter Benjamin was also loosely affiliated. The Frankfurt School is best known for its program of developing a 'critical theory of society'. Critical theory is primarily a way of doing philosophy, integrating the normative aspects of philosophical reflection with the explanatory achievements of the social sciences. Gadamer presents the German hermeneutic rhetoric tradition. In spite of his attention to a wide variety of thinkers, Habermas's closest intellectual ties connect to Marx, Weber and Hegel. Habermas's reconstruction of Marx can be seen as more humanistic, more philosophical and less positivist in orientation than other strands of neo-Marxism. Habermas diverges from Marx in that Habermas objects to Marx's construct of human history as the product of five economically determined stages of history from hunter/gatherer to asiatic and from there to feudal, capitalist and communist. Habermas wants to introduce into Marxism the importance of knowledge and ideas in the shaping/development of history and a theory of culture that cannot be reduced to economic processes alone. Marx's influence on Habermas can also be seen in the totality of his intellectual projects. The first key concept for Habermas's thoughts on rhetoric is the idea of the 'ideal speech situation'. The 'ideal speech situation' requires what we would think of as "fair play" in dialogue. All participants must have equal opportunity to participate. They must have the right to assert, defend or question any factual or normative claim. This interaction also must not be constrained by activated role or status differences. Habermas was a German representative of the hermeneutic method.

In The Nature of Language Martin Heidegger writes in 1971 that language as saying of the world's fourfold, is no longer only such that we speaking human beings are related to it in the sense of a nexus existing between man and language. Language is, as world-moving Saying the relation of all relations. It relates, maintains, proffers, and enriches the face-to-face encounter of the world's regions, holds and keeps them, in that it holds itself in reserve. Following Habermas classical rhetoric is deficient in its one-sidedness. Habermas rejected the generic triad of rhetoric, dialectic, and logic. Habermas asserted that it may contribute to a false sense of rhetoric order. Habermas supports philosophical explorations with a model based in linguistics and language philosophy. The foundation of his model of rational society has broad implications for both philosophy and rhetoric. In Habermas's view, the model of linguistic behavior provides the only stable universal criteria for judgment. Though assaulted by Lyotard, Adorno, and the majority of his fellow postmodern theorists for claims to universality, his evidence is compelling. The universality implied is not one of norms, but rather of processes. Language as a medium of personal understanding is the basis for Jürgen Habermas' hermeneutic model of rational society. These theorists engage rhetoric as a study of language, as an expression of values, or as a form of knowledge. Following a brief history of rhetoric are chapters on each of the figures, providing biographical information and an overview of their contributions to rhetorical thought. Habermas's epistemology became grounded in the discourse that transpires in ideal speech situations. The fundamental faith in the power of reason, which can be found in Hegel and others, becomes the central idea of establishing truth claims. When all of the ordinary constraints on the free exchange of ideas are lifted, Habermas believes that good faith discourse between individuals will allow them to reach a consensus about truth and the validity of norms.

In Italy Ernesto Grassi mentions in Rhetoric and Philosophy that the problem of rhetoric as the speech that acts on the emotions can be treated from two points of view. It can be considered simply as a doctrine of a type of speech that the traditional rhetors, politicians, and preachers need only as an art, as a technique of persuading. In this case the problems of rhetoric will be limited to questions of practical directions for persuading people and will not have a theoretical character. In Italy in La fina della modernità (1985), Gianni Vattimo characterizes his philosophical project as an elucidation of contemporary thought that compares the social theories of postmodernity with the philosophical projects of Nietzsche and Martin Heidegger. The primary descriptions of the modern philosophic age focuses on its interest in the "linguistic" or "rhetorical" turn.

European philosophical and theological work with religious texts by textual interpretation has led to a broad range of developments in meaning interpretation. Scholars interested in the sociology of everyday life, particularly those in

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England like Stuart Hall and Raymond Williams have combined critical studies of mass media with continental philosophy as ways to understand the rhetorical properties of otherwise taken-for-granted media practices. These scholars encourage theory, criticism, and practical action which moves media studies away from the practical interests of owners and operators toward social consciousness and change. European writers have taken an interest in the relationships between judicial systems and practical argumentation in everyday life. American scholars of argumentation and debate, strong currents in the history and practices of academic speech communication, have taken particularly strong interests in this work.

Philosophical rhetoric as epistemic is represented by Scott and Brummett. Epistemology is derived from the Greek words episteme, which means knowledge, and logos, which means theory. It is the branch of philosophy that addresses the philosophical problems surrounding the theory of knowledge. It answers many questions concerning what knowledge is, how it is obtained, and what makes it knowledge. Many prominent philosophers with ideas on epistemology also dealt with rhetoric. Rhetorical, historical language is shown to be the true philosophical language because it is by means of it that one uncovers the various world by playing with our orders.

Rhetoric and argumentation is represented by Brockreide, Toulman, Perelman and Sillars. Rhetoric and performance including cultural studies is represented by Conquergood, Burke and Goffman. Rhetoric of inquiry/science is represented by Ehninger, Simons, Lyne, Nelson and Megill. In opposition to the neo-classicists Swift, Pope, Lawson, Ward the bellettristic rhetoricians critically adapted both classic and modern influences. Scholars interested in the sociology of everyday life, particularly those in England like Stuart Hall and Raymond Williams have combined critical studies of mass media with continental philosophy as ways to understand the rhetorical properties of otherwise taken-for-granted media practices. These scholars encourage theory, criticism, and practical action which moves media studies away from the practical interests of owners and operators toward social consciousness and change. Postmodern Rhetoric is a conglomerate of multiple ideas. Postmodern studies are represented by Lyotard.

Rhetoric and visuality are two important categories in communication. Media history founded in an intrinsic interest in the development of the mass media or in a critique of their implications for contemporary formations of democracy and citizenship. Rhetoric in media communication is in spite of the fact that artificial languages are used for the realisation of communication necessary as well for the programming and the application of the user. Current-traditional rhetoric, until recently the dominant approach in American schools, developed in the late 18th and 19th centuries when rhetoricians like George Campbell and Richard Whately rejected classical rhetoric’s invention schemes. To discover arguments, they claimed, the writer had merely to investigate the workings of his or her own mind, for all minds worked alike. In this model of invention, the individual authorial mind was privileged over community wisdom, and the written text was regarded as a record of the mind’s operations. Clarity and logic were the goal. Pedagogy based on this model emphasized the formal features of texts-correctness and logical organization, for example-that presumably reflected the well-ordered mind at work. The metaphysical principles, supposedly universal, on which this pedagogy is based make it inherently conservative and insensitive to cultural difference. A preferable rhetoric and pedagogy is one that values difference and the diversity of communal treasures as archives for invention.

In the view of Thomas Lounsbury and Oscar James Campbell writing is a creative act that cannot be taught. The

356 Cf. the term ‘icons of progress’.
required composition course is stultifying to students, instructors, and the English department as a whole. Writing ability should therefore be regarded as an admission criterion, not a college course. The combination of composition with an introduction to literature in many programs reflects the influence of the liberal-culture argument. In recent times, the assumptions underlying calls for abolition or the composition course persist in conflicts over the status of composition in English departments, in expressivist composition theories, and in policy decisions about admissions standards.

Grammar has not always been defined in the terms of linguistic. The term grammar (Latin: grammatica) referred to the art of writing, as compared to rhetoric, rettorica, the art of speaking. As used today by many teachers and learners, grammar is loosely understood to be a set of rules that govern language, primarily its morphology and syntax. Morphology and syntax are only two components of grammar. Communicative language teaching has brought a renewed emphasis on the role that semantics plays in the definition of language. Geertz notices in 1973: ‘Any truly comprehensive critical theory will have to plot a continuum of reality from rhetorical to serious’.357 Geertz notices also: ‘The concept of culture I espouse, and whose utility the essays below attempt to demonstrate, is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning’.358

A concept of norm which is social in nature is embodied in the model suggested by the Prague school. According to this conception, norms, which in part are purely aesthetic, and in part have an extra-aesthetic origin, determine the production of the artefact by its creator, both directly, as a canon, or set of rules, and in the form of a repertory of exemplary works of art which are offered for imitation. In terms of the Prague school model, isotopy would mean that concretisation not only totally coincides with production, but this coincidence is effortlessly obtained. According to an idea the sender and receiver of any situation of communication start out with codes which only partially overlap, struggling to homogenise the codes as the communication proceeds.359

The changes of rhetoric in different political societies demonstrates Russian history. Soviet scholarship tended to focus on the centralization of states in the 20th century as a positive sign. Russia covers the period of Russian history from the expansion of the state of Muscovy under Peter the Great into the Russian Empire stretching from the Baltic to the Pacific Ocean, to the assassination of the last Tsar at the start of the Russian Revolution in 1917. This period is also regarded as the Russian Empire. The Soviet Union can be consider as a continuation of the empire up until the fall of the Soviet government in 1991. The topics communication ethics, media practitioners and institutions, environmental and cultural factors affecting media ethics, the influence of policies and government on ethical media practice, ethical standards, the role of the press councils and journalists’ unions, and the communication environment and the teaching of media ethics are used for Asian communication. Classical logic based on Aristotle aimed to deduce new truths from those already known and to communicate them to a learned audience. In the 20th-century communication of Eastern Europe stood under the influence of communism by Lenin and was canonised in the Soviet period. Russia became in the end of the 20th century a democracy with democratic communication. Russia has educational institutions designated as universities, institutes, or academies following the Western example. Kazakhstan’s language is Kazak (Qazaq) and Russian, the official language spoken by 95% of the population. Tajikistan’s language is Tajik. Races are Tajik (64.9%), Uzbek (25%), Russian (3.5%) and other (6.6%). The Tajiks, whose language is nearly identical with Persian, were part of the ancient Persian empire that was ruled by Darius I and later conquered by Alexander the Great (333 B.C.). In the 7th and 8th centuries, Arabs conquered the region and brought Islam. The Tajiks were successively ruled by Uzbeks and then Afghans until claimed by Russia in the 1860s. In 1924, Tajikistan was consolidated into a newly formed Tajik Autonomous Soviet Socialist Republic, which was administratively part of the Uzbek SSR until the Tajik ASSR gained full-fledged republic status in 1929.

Cultural, historical and social sciences focus on the human subject. The effects of globalization are that different cultural realities in a diverse world exist.360 In the 20th century the applications of rhetoric are influenced by the media of

communication. A first rhetorical or communication theory which is based on the new situation is presented by Shannon. One the one hand the rhetorical theory of the 20th-century is based on the ancient tradition written down in handbooks. On the other hand rhetorical themes became the subject of philosophy.

The Indo-European family of languages has a high economic value. In the 21st century nearly half of the world’s population speaks an Indo-European language as a first language. Some of the migrants invaded Anatolia from the East around 2000 B.C. and established the Hittite kingdom, which held all of Anatolia in its power by 1400 B.C. Its official language was among the first of the Indo-European languages to find its way into writing. In the 21st century media made new accesses to communication possible that solved the problem of long distances between sender and receiver for which mostly European languages are used. The most common network application is electronic e-mail, whereby messages originating from one computer can be sent via some medium to another computer or computers that are connected to a network and have an electronic address. The medium may be the public phone lines, private dedicated lines, or a radio frequency. Media communication in every culture exists. Technically supported communication can be found in every country and makes global communication possible. Most of the approaches to global cultural communication show the differences between communication. The differences in communication between cultures exist because of social stereotypes. These stereotypes make it possible to communicate in a very fixed way and with a clear social background. On the other hand these types of communication are limited to a local area with a common socialisation.

In communication science the diversity of contemporary European scientists is demonstrated by the work of thinkers like I. A. Richards, Richard Weaver, Stephen Toulmin, Chaim Perelman, Ernesto Grassi, Kenneth Burke, Michel Foucault, and Jürgen Habermas. Theorists representing modern rhetoric are Ferdinand de Saussure, I. A. Richards, Kenneth Burke, Mikhail Bakhtin, Richard Weaver, Ernesto Grassi, Stephen Toulmin, Richard McKeon, Michel Foucault, Michael Polanyi, Jürgen Habermas, Roland Barthes, and Wayne Booth. Scholars are Donald Bryant, Richard Ohmann, Robert Scott, Douglas Ehninger, S. Michael Halloran, Terry Eagleton, E. D. Hirsch, Jr., Walter Fisher, Andrea Lunsford and Lisa Ede, Jim Corder, Paulo Freire and Donaldo Macedo, Particia Bizzell and James Berlin. Donald Bryant definition of rhetoric in 1972 is the rationale use of informative and suasive discourse. In the 20th century representatives of literary criticism like I. A. Richards, Kenneth Burke, Richard Weaver influenced rhetoric. Wayne Booth focussed on the literary tradition of rhetoric.

European New Rhetoric in the 20th century was initiated and developed by the Belgian philosopher and logician Chaim Perelman (1912-84) defining rhetoric as gaining the adherence of minds. In the ideas of New Rhetoric is expanded to include how information is communicated and how the social aspects of communication have influence on modern life. After the decadence of rhetoric in the first part of the 20th century Chaim Perelman made a new approach to the rhetorical tradition with his “new rhetoric”. In the 1980s scholars focused on the social nature of writing, building upon previous work in both basic writing and writing across the curriculum. Research into the cognitive processes of writers continued, but it was informed by new interest in how these processes are conditioned by social circumstances. Jacques Derrida writes in On Rhetoric and Composition (1990) that rhetoric depends on conditions that are not rhetorical. In rhetoric and speaking, the same sentence may have enormous effects or have no effects at all, depending on conditions that are not verbal or rhetorical. Paolo Valesio Novantiqua wrote in Rhetorics as a Contemporary Theory (1980) that rhetoric is the functional organization of discourse, within its social and cultural context, in all its aspects, exception made for its realization as a strictly formal metalanguage in formal logic, mathematics, and in the sciences whose metalanguages share the same features. In other words: rhetoric is all of language, in its realization as discourse.

Italian modern rhetoric is represented by Ernesto Grassi. Scientific though is characterized by the use of the scientific method and based on the presumption that people can know objectively and comprehend the objects around us. Grassi’s Humanism refers to the philosophical movement and is not based on the problem of existence, but deals with the
problem of words, and the ways of rhetorically thinking and speaking that were perfected as a way of philosophizing in the 19th century. Code is a system of signs whose elements receive meaning through and within this system. Morse code is an example. Grassi, an Italian who was a student of Heidegger, became disconcerted with Heidegger's claim that Italian philosophy has little to offer to contemporary continental philosophy. In turn, Grassi became determined to critically confront German idealism from both Heidegger's work and Italian humanism. Heidegger's ontological phenomenology stems from a fundamental criticism of Cartesian metaphysics.

New Rhetoric has been developed in philosophy, esp. in juridical theory, and gained worldwide reputation since several decades. Initiated and developed by the Belgian philosopher and logician Perelman was professor in philosophy and juridical theory at the Free University of Brussels, this concept of rhetoric could be helpful to theory of history because it pays respect to both modernist and postmodernist semantic territories. It brings rhetoric again in connection with reason, knowledge and logic, because it reframes the neglected and despised tradition of Aristotelian Rhetoric. Perelman's book The New Rhetoric is now a classic. Perelman lived from 1912 to 1984 and was a main figure involved with new rhetoric. Perelmans The Realm of Rhetoric was published in 1982. Perelman wrote the book The New Rhetoric. In the 1930s of 20th century the 'New Criticism' began to supplant biographical and philological criticism as the dominant mode of academic literary study. Perelman describes the ways a community united by discourse establishes its interpretive practices. His universal audience is the audience that is presumed to adhere perfectly to a given community's interpretive practices and hence to serve as that community's standard of the purely objective and rational audience. Different communities can be expected to hold different conceptions of their universal audience. The rhetorics of Perelman reveal theories of socialness. Perelman's thesis is that all argumentation aims at gaining the adherence of minds, and by this very fact, assumes the existence of an intellectual contact and that this contact of minds creates a "community of minds." These thinkers broadened rhetoric to include writing and criticism along with speaking. They trained students in oral discourse, poetry, drama, historical and philosophical writing, the sublime, and social graces. This period featured the joining of rhetoric and polite literature, classical and contemporary models.

Rhetorical criticism and communication analysis are critical applications of rhetorical theory to communication in action. Cultural criticism is European hermeneutic and critical studies perspective brought to bear on communication action, particularly on on the rhetorical phenomena of everyday life. Conventional histories of rhetoric depict its major texts as sets of prescriptions for constructing sentences, organizing speeches and amorally manipulating audiences. In contrast a revisionist history could see Plato, Aristotle, and Cicero as describing and performing a rhetoric that explores ambiguities. From this perspective an alternative tradition might be traced through Montaigne, Vico, Hume, Byron and De Quincey. A tradition of rhetoric used to inquire into uncertain questions from multiple viewpoints while remaining open to any stylistic innovations that facilitate such explorations. The rhetoric as an art of wondering in philosophical tradition is particularly appropriate to the postmodern epistemological orientation of Burke, Derrida, Feyerabend, and Geertz. It fosters tolerance and interdependence by keeping the exploratory conversation going. Philosophical rhetoric sought to discover truth and convey it to audiences for their good.

Today politicians that give speeches use electronic messages or glance at a written speech before them. Now even some arguments are fought out over the computer without speech ever occurring. The rhetoric of multimedia includes within an electronic text material, like film or scientific models, that it would otherwise be impossible to include. Media are not transparent conveyors of information. Each of them has developed system of signs. The rhetoric of a medium and a mix of multimedia lead to interaction of the media. Considerable research has been reported which has led to the suggestion that ethnocentrism and xenophobia are at the center of many of the problems people confront in intercultural communication. Other research suggests that communication traits like communication apprehension,

365 Cf.: Perelman, Chaim: The new rhetoric and the humanities. Dordrecht 1979
socio-communicative style and orientation, nonverbal behavior and states like state apprehension or stress may also be contributing factors. This panel will stimulate interaction on these and other problems of intercultural communication with attention to implications for both research and application.

The term rhetorical ethnocentricism suggests that each culture has preferred rhetorical styles and that this culture-specific style will be used as a prism for viewing all other cultures. Oral tradition is the process whereby knowledge, often religious in nature, is passed from one generation to another generation. This process is most evident in oral or non literate societies. The key medium by which this happens is speech. The form where this may occur varies from camp fire tales, drama performances, ritual and dance. The verbal message which is communicated in reverse is meta speech or reverse speech. Following John December Computer-Mediated Communication (CMC) is “the process by which people create, exchange, and perceive information using networked telecommunications systems (or non-networked computers) that facilitate encoding, transmitting, and decoding messages.”

In a medium where the reader can choose the links can be structured following the three old categories genus laudativum, genus iudicale and genus demonstrativum that attract the reader. Invention, arrangement, style, memory, and delivery in the context of HTML with their reference to ancient texts are still important parts for a communication network with new media. Universal rhetoric is a term for a key communication everywhere usable. Intercultural communication in an internet based virtual environment. At the same time native linguistic knowledge, values and customs impose constraints on how immigrants identify themselves. Communication in internet is different from traditional communication in many ways. Online communication is a mixture between oral and written discourse. Following the five parts of a speech there are actions concerning hypertexts, which are representing the partes rhetoricae:

1. inventio: Recieving, editing, transfer of data
2. dispositio: Deviding and connecting of data
3. elocutio : Stilistic constructions of data
4. memoria : Making links and paths
5. action: Construction data, sending or copy data

Knowledge of research areas and methods in communication, and to learn the basics of scientific thinking in the field of communication. Acquainted with concepts, phenomena and methods in Speech Communication. Speech Communication as a scientific field. Laura J. Gurak and Kathleen E. Welch wrote in their article Electric rhetoric: „Likewise, questions about credibility-ethos-and other central rhetorical concepts are coming forth into the Internet research arena. When we see students relying on Web sites of questionable authorship for their research papers, we realize that rhetorical questions abound in cyberspace.”

Visual rhetoric is an emergent key term being used to describe the attention being devoted to the symbolic and performative dimensions of visual culture. The five parts of the classical canon of invention, style, arrangement, memory and delivery have been subjects of debate throughout the history of rhetoric. A theory of universal rhetoric refers to universal communication behaviour of mankind. Human behavior is striking for it is the same and yet different. Many common behaviors are displayed by humans around the world whatever their race or ethnic heritage. Now there are also unique parochial behaviors among various peoples. Universal behavior is based in human biological inheritance.

370 December, John: What is Computer-Mediated Communication?


passed on through the generations of all mankind. Alternatively, behavior that is different among the various groups of mankind, is developed in our learned behavior from our social and physical surroundings.\textsuperscript{376}

In the 20th centuries it was exemplified by such rhetoricians as Nietzsche, Paul de Man and Jacques Derrida that all language is metaphoric.\textsuperscript{377} Although there are many important differences among those who perceive rhetoric to be fundamentally a matter of figuration or style, their patterns of association are similar enough to characterize stylistic rhetoric as kind of discourse that has survived unabated for almost three millennia. Rhetorical investigations are necessarily bound to culture and time. A contextual circumscription is the principle of \textit{kairos}, a dominant concept in classical rhetoric that applies to contemporary rhetoric and composition, principally as situational context in referential, persuasive, and expressive discourse. Structuralists are interested in the interrelationship between units, also called surface phenomena, and rules, which are the ways that units can be put together.

For linguistic structuralists the units are words and the rules are the forms of grammar which order words. In different languages the grammar rules are different, as are the words, but the structure is still the same in all languages: words are put together within a grammatical system to make meaning.\textsuperscript{378} The interhuman interactions can be provided with meaning. Meaning is generated as a consequence of communication because of the recursivity of the selection. The individual and his/her life are left outside the social system and made the subject of psychology. Psychology is one modern science having one of its origins coming from rhetorical theory.\textsuperscript{379} Various function systems resonate in all interhuman communication. Some communications are more specifically selected at some places and not at others. Some selections can be provisionally stabilized by further selection. Theoretical and methodological reflections on scientific communications can begin to coevolve by selecting on each other as constraining and enabling conditions, potentially and temporarily closing the specificity of this communication as in the case of the development of a paradigm.

Codes of language enable us to focus on specific selections. From an evolutionary perspective, selections can be codified if they are functional for the reproduction of the larger system. Since the social system exists only as a network of distributed expectations, the functions remain uncertain and are likely to disturb one another. Most modern and postmodern rhetorical theories suggest as four purposes for writing to inform readers of something or explain something to readers, to persuade readers to do, think, accept, to believe something. To express what the writer thinks or believes; or to entertain readers. Actor is most often the person or people involved in the action, usually the one who acts. The actor may be entirely psychological which could cause a person to work against open borders and free trade policies. The actor may be an economic force that compels a person to become homeless, or the actor could be a social phenomenon that leads public officials to legislate tougher sentencing guidelines. Action is the thing that happens or happened or will happen or could happen. Acts may be physical, emotional, or mental. Acts must always have motives.

Progressive education sought to free writing instruction from the service of canonical literary study. Correctness remained a goal of writing instruction, justified not by some authoritative set of rules but by its usefulness in the world beyond school. While respectful of the diverse cultural backgrounds of a school population that included record numbers of immigrants, progressive education stressed the communicative function of writing to help draw diverse groups together and integrate them into the mainstream of American society. A class writing project, for example, might collect data about some local social problem and prepare a report to be sent to the appropriate public official. The progressives were not very often successful, at least on the college level, in separating composition and literature. In progressive hands writing about literature became a way to understand one’s own responses to the text. The \textit{Oxford English Dictionary} defines in 1910 rhetoric this way:

\begin{quote}
1. The art of using language so as to persuade or influence others; the body of rules to be observed by a speaker or writer in order that he may express himself with eloquence.
\end{quote}

\textit{Larousse Dictionnaire de Français} defines in 1991 rhetoric this way:

\begin{quote}
1. Ensemble de procédés constituant l’art de bien parler.
\end{quote}


Communication depends on a system of oral or written symbols structured in words, phrases and sentences with direct and literal meanings. In many cases these symbols are not enough to determine what the speaker or writer is trying to convey. Extremely negative views toward rhetoric as propaganda came up in Germany after the national socialism. Negative views toward rhetoric prevailed until the 1930s, when attention to the importance of studying how language is used was stimulated by Logical Positivism, the philosophical movement that insists that all statements be verifiable by observation or experiment. The new rhetoric introduces a fundamental change in the philosophical outlook. Inssofar as it aims at directing and guiding human action in all of the fields in which value judgments occur, philosophy is no longer conceived as the search for self-evident, necessary, universally and eternally valid principles.

For European cultures we find the different approaches to the phenomena of orality such as oral history for the local cultures and rhetorical theories and their applications. Oral history is a special field of research in the history of speech and communication of local cultures. A culture’s oral tradition is an important source of nonwritten history. Oral tradition consists of the legends, myths, and beliefs passed on by word of mouth from one generation to the next. An oral tradition, on the other hand, may change constantly from generation to generation. Public address is a historical study of speeches, speakers, events with a focus on communication practices in the public sphere. Rhetorical theory is a conceptual development of thought systems about the operation of, and philosophy behind, communication action. Rhetorical criticism and communication analysis is a critical application of rhetorical theory to communication in action. Cultural criticism is based on European hermeneutic and critical studies perspective brought to bear on communication action. Rhetorical criticism analyses a speaker’s motives by analyzing elements of rhetoric used and finding out about the meaning. This method also can be used for the analysis of literary texts or non-literary pragmatic texts. A revival of rhetorical criticism, conceived as a set of rules and techniques sanctioned by the scholarly guild, in the 19th and 20th century enhance the interpreter's approach to specific texts to the Bible and to the process of interpretation. Here is the challenge of the new rhetoric by definition of its proper domain. Contemporary rhetorical criticism needs to become a sustained effort to subvert every tendency to solidify exegesis into some encompassing and imperialistic system.

Rhetorics use in science and inquiry is usually downplayed by foundationalists. It is used by scientists all the time to account for laboratory practices, the interpretation of data, and the construction of evidence and theory. It's importance is also seen in the sharing of scientific advancement. Rhetoric and logic used together is also the basis for finding the methods by which science and inquiry are conducted. The use of rhetoric in laboratory practices is important. For scientists need to have good reasons for their actions. Rhetoric is used in mathematical syllogism proofs, a place where foundationalists would argue, there is definitely no rhetoric involved. This support is needed for the argumentation that occurs among mathematicians about the validity of each step of the proof. Rhetoric is used very much in science when analyzing evidence and theories. There is no indisputable proof of the theory of evolution. So rhetoric and the facts that we do have must be used until proof may be found. The theory of evolution, was found through an informal logic. Darwin kept notes throughout his discovery of the theory of evolution. When current scientists look at his notes it seems that form one step in the theory to the next there is not a strict logic being followed. This shows that the working logic of science is not guided by formal systems, but by a more rhetorical approach to logic. The use of rhetoric in inquiry is easier to discern, because it follows a dialogue type interaction. Rhetoric of inquiry turns away from modernism and foundationalism, it also rejects the notion that there can be a single autonomous set of rules for inquiry. The new movement of rheotic in inquiry will hopefully breakdown objective pretensions, and rebuild the process of inquiry after that breakdown. The importance of sharing new scientific knowledge is vital to furthering science. Webster’s defines in his New Riverside Dictionary in the year 1984 rhetoric as follows:

1. Study of the elements, as structure or style, used in writing and speaking.
2. The art of expression and the persuasive use of language.
3. Insincere or pretentious language <campaign rhetoric>.
4. Verbal communication: DISCOURSE.

Northern European countries like Danmark, Sweden and Norway have also a rhetoric tradition coming from ancient roots. The discourse is one modern idea of communication. Social life is managed through discursive arenas like economic discourses, political discourses, religious discourses, social discourses, psychoanalytic discourses, philosophical discourses. Since the early 1990s onwards, the rapid convergence of computers with private and public telecommunications networks placed a new emphasis on instant and universal access to vast banks of information and on rapid information exchange across geographic, social and cultural boundaries. In The Able Writer: A Rhetoric and Handbook Broderick uses the following chapters:

Table of Contents and Preface
Chapter One: Language
Chapter Two: Ideas
Chapter Three: Organization
Chapter Four: Paragraphs
Chapter Five: Sentence Grammar
Chapter Six: Sentence Strategy
Chapter Seven: Sentence Repair
Chapter Eight: Words
Chapter Nine: Dictionaries
Chapter Ten: Spelling
Chapter Eleven: Punctuation
Chapter Twelve: Research
Appendix: Glossary of Edited English Usage
Index

Because artificial languages are used for the realisation of communication rhetoric in media communication, it is necessary for both the programming languages and the applications of their users. This network requires a system of hierarchies and topographic organisation relating to the rules of linguistics and rhetoric. This network is not related to just one hierarchy of a certain kind but several from different rule systems. On the other hand we find an organisation of hypertexts in main texts and subtexts related to each other by links. Rhetoric reflects the values and perspectives of a culture. Intercultural communication becomes problematic if stereotypes are held and if the other culture is seen as foreign and different culture.

Since the 20th century the methods of communication have highly developed. What is the difference between communication and rhetoric in Europe of the 21st century? Rhetoric is a discipline historically coming from Greece for the use of speech and its theory. Communication is a term used for a process of any exchange of informations. That

384 Http://web.odu.edu/al/jpbroder/ablewriter.html. [1.18.2002]
385 As research work for the relation between rhetoric and hypertext cf.:
387 Bautier uses the terms écouter, reformuler and transcrire.
Communication theories of the 20th century on personal speech focus on the relationship between particular personality types and certain sorts of messages. These theories predict that certain personality traits make you communicate in a certain way. Individuals have a predominant manner or style in which they communicate. Persons communicate on the two levels of what they say and how it is to be interpreted and responded to. Each person has a highly organized system of beliefs, attitudes and values which guide their behavior. The more central a belief is, the more resistant it is to change. Attitudes are groups of beliefs organized around a focal object and predispose you to behave in a certain way towards that object. Instrumental values are hard work and loyalty for living upon which we base day to day behaviour. Communication has derived from the five different disciplines such as psychology, psychiatry, anthropology, sociology, and ethology. In European education systems these subjects stand next to new subjects for communication science.

Nonverbal communication takes many forms in most cases presented visually. Since the early rhetoric became a system of communication the part of the actio was always engaged in a verbal and visual presentation in front of the audience e.g. by gestures and movement of the face. These nonverbal ways of expression are also a part of the cultural tradition of a society. Aspects of intercultural communication we find today as well in the web based virtual environment as in real communication environment. So in both ways there is a multilingual and multicultural exchange. Not only in non-verbal communication but also in verbal communication in a native language the cultural sources and influences are preserved in the individual speakers' language. Most native cultures preserved and passed on their traditions orally. Written texts only partially reveal this oral dimension. Native groups employed other media than books and manuscripts to transmit and encapsulate knowledge.

In the beginning of the 20th century the invention of the radio and TV increased the possibilities of one way communication. Since the 20th century various ways exist in which messages may be transmitted. These ways include written language, spoken language, graphic symbols, and representational images. The media of transmission include teachers, books, films, TV and computers. Humans communicate with each other across time, space, and contexts. Those contexts are often thought of as the particular combinations of people comprising a communication situation. Theories of interpersonal communication address the communication between entities. Group communication deals with groups, organizational communication addresses organizations. Mass communication encompasses messages broadcast, usually electronically, to mass audiences. Intercultural communication looks at communication among people of different cultures. Gender communication focuses on communication issues of women and between the sexes. Newer contexts include computer-mediated communication.

Contexts of communication are a way to focus on certain communication processes and effects. Communication context boundaries are fluid. We can see interpersonal and group communication in organizations. Gender communication occurs whenever people of different sexes communicate. We can have mass communications to individuals, groups, and organizations. Communication can be parted in interpersonal communication between humans and intrapersonal communication as thinking.

\[
\text{intrapersonal communication } \rightarrow \text{ message } \rightarrow \text{ interpersonal communication }
\]

\[
\text{thinking} \rightarrow \text{ cognition process } \rightarrow \text{ transfer of information}
\]

Using communication contexts helps us study communication. While thinking normally falls within the purview of psychology we can recognize that we often think, plan, contemplate, and strategize about communication past.

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present, and future. It is legitimate to study the cognitive aspects of communication processes.\textsuperscript{390} Technical media do not utilise the code of a common language. Use of informations and information management in this media is ruled by technical information languages. One of the first languages was for the computer information language “Basic”. Nowadays we have languages such as HTML and derivarates, and other languages specialized in the use of internet editing.

We can make differences between

<table>
<thead>
<tr>
<th>Natural Languages</th>
<th>Artificial Languages</th>
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<tbody>
<tr>
<td>1. A. L. for human communication, e.g. Esperanto</td>
<td></td>
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<tr>
<td>2. A. L. for information transfer</td>
<td></td>
</tr>
<tr>
<td>3. A. L. for edition in technical surroundings, e.g. HTLM</td>
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For the internet HTML based information processes and e-mail exchange in web environment are good examples. This article focusses on the theoretical influence of the ancient model of rhetoric in traditional texts and internet hypertexts. Both traditional speech and communications in the internet environment refer to traditional literary genres theoretically analysed in rhetoric and literary science. According to these models this paper describes genres of hypertext literature and present schemata for textual configuration of media. The classical ancient rhetoric system uses a five step speech schema. The objective of this article will demonstrate how this concept is still in use for the configuration of hypertexts. The internet communication process opened a bride variety of media that we can call hyper-embolic performance according to the large influence of pictures in this medium. The reduction of texts and the addition of visual elements – even the arrangement of the text in a way that reminds us to former visual applications of texts like e.g. the carmen figuratum – provoke new ways of reception between the receiving and the transmitting entity in a communication process. The medium itself offers multimedial use from reading and writing to listening up to visualisations.

\begin{tabular}{|l|l|}
  \hline
  Acustic way & Hearing  \\
  Visual way & Text, pictures  \\
  Manual way & Writing  \\
  \hline
\end{tabular}

This multiple media access to the communication process is one topic of this medium. Another is the combination of these media as representations e.g. on a website. In other words: The strict division between sender and reciever being since Shannon a conditio sine qua non for a communication process is in computer based communication on the one hand still given but on the other hand very limited because of the very close access to different media that let the frontiers between sender and reciever disappear. So on a homepage with informations on a certain topic and an e-mail access and adress the sender of these informations is also at the same time a reciever offering a medium for immediate reactions. Even if we have a look at the use of different media we find that the combination of natural and artifical media is a very important part in the sender – reciever relation. So the sender or reciever both can be artifical. E.g., an auto response system in an e-mail system offers the possibility of non-natural communication.

\begin{tabular}{|l|l|}
  \hline
  Informal communication & No use of media  \\
  E.g. Verbal communication  \\
  Visual communication  \\
  Non-verbal sign communication  \\
  \hline
  Formal communication & Using media  \\
  Natural human media & Voice, ear, hand, eye  \\
  Artificial media & ‘Paper media’  \\
  Acustic media &  \\
  \hline
\end{tabular}


Visual media
Multi media

Aspects of intercultural communication we find today as well in the web based virtual environment as in real communication environment. So in both wys there is a multilingual and multicultural exchange. Not only in non-verbal communication but also in verbal communication in a native language the cultural sources and influences are preserved in the individual speakers’ language. Even common behaviors are displayed by humans belonging to one ethnic group as their ethnic heritage.

Technical media do not utilise the code of a common language. Use of informations and information management in this media is ruled by technical information languages. One of the first languages was for the computer information ‘Basic’. Nowadays we have languages such as HTML and derivarates, and other languages specialized in the use of internet editing. We can make differences between

- Natural Languages
- Artificial Languages
  4. A. L. for human communication, e.g. Esperanto
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  6. A. L. for edition in technical sourroundings, e.g. HTLM

The critical rhetoric movement seems to have succeeded in reducing all that is important in human intellectual life to rhetoric. For advocates of critical rhetoric, the function of rhetoric is to continually destabilize cognitive and social equilibrium: critical rhetoric calls for a state of permanent criticism. Media criticism is in an undeveloped state, today, largely because the mainstream media allows virtually no open discussion of the subject. Some criticism that does get to the public, of course, but most of it is corrupted by the same forces that have turned the rest of the media into a source of manipulation. The selections below attempt to correct this conspiracy of silence by offering readers an introduction to the field that will allow them to see the larger trends that define much of the media. In classic rathorics memoria covers the techniques for memorising the speech. In relation to multimedia, memoria could be extended to cover the choice of techniques for storing and presentation of the product. It must be stressed that the different techniques related to multimedia must be reflected in the total planning procedure.

A running dialogue between the responsibles for the content, the design and the implementation is central for a successful product. Gronbeck Musing writes in in Postmodern Rhetoric: “Let me make clear at the beginning that what I see at stake in talk about postmodern rhetorical critique is social life itself. The base of sociality, I believe, is rhetorical. Social relationships are constructed, maintained, repaired, and altered rhetorically, that is, through systems of discourse that human beings use to build reciprocal roles and power-laden hierarchies in collectivities. Without faith in discursivity, human bonds are destroyed. Without faith in discursivity, there are no foundations for not only institutional life of politics, education, economics, religion but no fundament from which the idea of meaning itself can arise. And, without faith in the effectivity of human rhetorical transactions, life is reduced to mere motion, to a crude kind of stimulus-and-response version of association. I cannot accept the idea of life without the hope for mutual influence grounded in shared meaning structures, that is, grounded in rhetorical transactions.”

The European Union commissioners have announced that agreement has been reached to adopt English as the preferred language for European communications, rather than German, which was the other possibility. As part of the negotiations, the British government conceded that English spelling had some room for improvement. European conversation styles are linear i.e., the communicator does not need to give extensive background information about the topic in discussion. In European communication the role of personal networking is less important especially in the Scandinavian countries. Many rhetorics divide oratory into three categories according to the ancient system. Deliberative speeches, primarily devoted to political purposes, aim to persuade hearers to choose or avoid some future course of action. Forensic speeches, used primarily in legal situations, aim to accuse or defend someone involved in a disputed past action. Epideictic speeches, produced in classical times on ceremonial occasions, aim to help hearers see some present event or person as worthy of praise or blame. Epideictic orations may make more use than others of literary

391 [Http://www.sla.purdue.edu/people/engl/dbikenesely/burke/gronbeck.html] [7.7.2002]
ornaments and vocal pyrotechnics. Epistemology is derived from the Greek words episteme for knowledge and logos for scholarship. Scholars regard classical rhetoric as a system with two parts of rhetorical construction. Robert Harris noticed in *A Handbook of Rhetorical Devices* about style: „While style is probably best learned through wide reading, comprehensive analysis and thorough practice, much can be discovered about effective writing through the study of some of the common and traditional devices of style and arrangement. By learning, practicing, altering, and perfecting them, and by testing their effects and nuances for yourself, these devices will help you to express yourself better and also teach you to see the interrelatedness of form and meaning, and the psychology of syntax, metaphor, and diction both in your own writing and in the works of others.“

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393 [Http://www.virtualsalt.com/rhetoric.htm](http://www.virtualsalt.com/rhetoric.htm) [7.7.2002]
II. Global areas of communication

2. Southern and Eastern communication

2.1. Oriental communication

<table>
<thead>
<tr>
<th>Country</th>
<th>Language</th>
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<tbody>
<tr>
<td>Afghanistan</td>
<td>Pashto, Dari Persian, and other (15%)</td>
</tr>
<tr>
<td>Azerbaijan</td>
<td>Arabic (official)</td>
</tr>
<tr>
<td>Bahrain</td>
<td>Arabic (official)</td>
</tr>
<tr>
<td>Iran</td>
<td>Arabic, Kurdish</td>
</tr>
<tr>
<td>Iraq</td>
<td>Arabic</td>
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<tr>
<td>Israel</td>
<td>Arabic</td>
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<td>Jordan</td>
<td>Arabic</td>
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<tr>
<td>Kazakhstan</td>
<td>Turkmenistan</td>
</tr>
<tr>
<td>Kuwait</td>
<td>Arabic (official)</td>
</tr>
<tr>
<td>Kyrgyzstan</td>
<td>Arabic</td>
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<tr>
<td>Lebanon</td>
<td>Arabic</td>
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<tr>
<td>North Africa</td>
<td>Arabic</td>
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<tr>
<td>Oman</td>
<td>Arabic</td>
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<tr>
<td>Pakistan</td>
<td>Arabic</td>
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<tr>
<td>Qatar</td>
<td>Arabic</td>
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<tr>
<td>Saudi Arabia</td>
<td>Arabic</td>
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<tr>
<td>Syria</td>
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<td>Tajikistan</td>
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<td>Taiwan</td>
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<td>Turkey</td>
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<td>Turkmenistan</td>
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<td>United Arab Emirates</td>
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<td>Uzbekistan</td>
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<td>Yemen</td>
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<tr>
<td>Yemen</td>
<td>Arabic</td>
</tr>
</tbody>
</table>

The Arabian Peninsula including today Kuwait, Qatar, the United Arab Emirates, the Sultanate of Oman, Yemen and the Kingdom of Saudi Arabia had been practicing agricultural, herding and hunting cultures for thousands of years. Because they lived on important ancient trade routes, the ancestors of today’s Saudi Arabians were influenced by such varying civilizations as Mesopotamia, Egypt, Greece, Rome, Byzantium, India, Persia and China. In the 13th century, the Mongol invasions dealt a devastating blow to the Arabs’ eastern lands and their empire began to decline. Tribes  used caravan routes in Near Eastern areas. Euphrates river rises in Turkey and flows through Syria and Iraq before joining the Tigris to form the Shatt al Arab. Orient also includes the north of Africa and eastern Europe.

In 21st century Syria languages are Arabic (official), French and English. Literacy rate is 70.8%. Ancient Syria was conquered by Egypt about 1500 B.C., and after that by Hebrews, Assyrians, Chaldeans, Persians, and Alexander the Great of Macedonia. From 64 B.C. until the Arab conquest in A.D. 636, it was part of the Roman Empire except during brief periods. The Arabs made it a trade center for their extensive empire, but it suffered severely from the Mongol invasion in 1260 and fell to the Ottoman Turks in 1516. Syria remained a Turkish province until World War I. Bahrain has a literacy rate of 88.5%. Saudi Arabian languages are Arabic and English. Literacy rate is 78%. Saudi Arabia is not only the homeland of the Arab peoples but the homeland of Islam, the world’s second-largest religion. Yemen’s language is Arabic, Kuwait’s language is Arabic (official) next to English. Religions are Islam, 85% (Shiite 30%, Sunni 70%), Christian, Hindu, Parsi, and other (11%). Literacy rate is 78.6%. Kuwait is believed to have been part of an early civilization in the 3rd millennium B.C. and to have traded with Mesopotamian cities. Archeological and historical traces disappeared around the first millennium B.C. At the beginning of the 18th century A.D., the ‘Arizah tribe of central Arabia founded Kuwait City, which became an autonomous sheikdom by 1756. ‘Abd Rahim of the al-Sabah became the first sheik, and his descendants continue to rule Kuwait today. In the late 18th and early 19th centuries, the sheikdom belonged to the fringes of the Ottoman Empire. Kuwait obtained British protection in 1897 when the sheik feared that the Turks would expand their hold over the area. In 1961, Britain ended the protectorate, giving Kuwait independence, but agreed to give military aid on request. Iraq immediately threatened to occupy the area, and the British sent troops to defend Kuwait. Oman’s language is Arabic. Arabs migrated to Oman from the 9th century B.C. onward, and conversion to Islam occurred in the 7th century A.D. Muscat, the capital of the geographical area known as Oman, was occupied by the Portuguese from 1508 to 1648. Then it fell to Ottoman Turks. In 1741 Ahmad ibn Sa’id forced them out. The descendants of Sultan Ahmad rule Oman in 21st century. Ahmad expanded his empire to East Africa, and for a time the Omani capital was in Zanzibar. After 1861 Zanzibar fell from Omani control. The sultans and imams of Oman clashed continuously throughout the 20th century until 1959, when the last Ibadim Imam was evicted from the country. In a palace coup on July 23, 1970, the sultan Sa’id bin Taimur, who had ruled since 1932, was overthrown by his son, who promised to establish a modern government and use newfound oil wealth to aid the people of this very isolated state. Oman joined the Arab League and the United Nations in 1971. Afghanistan’s languages are Pashto, Dari Persian, and other Turkic and minor languages. Race consists of Pashtun 44%, Tajik 25%, Hazara 10%, Uzbek 8%, and minor ethnic groups (Chahar Aimaks, Turkmen, Baloch, and others). Egypt’s language is Arabic. Iraq’s languages are Arabic (official) and Kurdish.
With seventy-two percent of its territory in Africa and twenty-eight percent in Asia, the Arab world straddles two continents. Arabic belongs to the Semitic family of languages. Literacy is one condition for the establishment of rhetoric and communication. Ideographic or syllabic writing was used ca. 33rd century B.C. Sumerians invented writing from commercial inscriptions. The Sumerians used tablets made from baked and hardened clay as their medium for transcription, which were modified by the Greeks in the 1st century A.D. with the addition of a wax coating. In the 31st century B.C. Egyptian hieroglyphics was developed from Sumerian models. 19th century B.C. Babylonian cuneiform was adapted from Sumerian script. The oral culture of the Near Eastern countries is written down in myths and legends mostly in Arabic and Persian language. Around 3000 B.C. first civilizations originate in the basins of great rivers in Mesopotamia, along the Nile in Egypt and along the Ganges in India. The alphabetic writing was developed in near eastern areas. In the 16th century B.C. the first alphabetic script, North Semitic, appears in Palestine. In the 13th century B.C. the phoenician alphabet derived from North Semitic prototype. In the 11th century B.C. early Hebrew script derived from North Semitic prototype and Greek alphabet derived from Phoenician script. In the 10th century B.C. Aramaic alphabet derived from North Semitic script.

In pre-Islamic, or Jahiliyyah period, poetry was transmitted and preserved orally. As the Empire spread, the Arabic language had contacts with Greek, Persian, Copt, Roman, Indian and Chinese culture. During the 9th and 10th centuries, a great translation center was established in Baghdad. Before the islamisation there were rich cultures with a poetical and rhetorical tradition. In the ancient Mesopotamian societies a highly developed culture with literary documentation as a part of the political system existed. In Mesopotamia we find the first high culture with an developed cultural system and literature. In the ancient Near East the Mesopotamian cultures have literate documents. Communication between ancient countries like in Mesopotamia and Egypt has survived until present time. Middle Eastern communication tradition is based on the narrative literacy. On the other hand we find documents advising in how to hold public speeches. These documents are in the tradition of private advices from the father to the son or from a teacher to a male student. An example of a rhetoric practiced in a pre-modern time may be found in a work known as the Maxims of the Egyptian priest Ptah-hotep written in 2500 B.C. Each hieroglyph was a pictogram but when certain combinations of hieroglyphs appeared together, they created an entirely new word with a different meaning. The phonetic elements of hieroglyphics are much more highly developed than those of previous languages. The earlier Sumerian pictographic system may have influenced the development of the Egyptian hieroglyphic system.

One of our earliest surviving records of storytelling is the Westcar Papyrus of the Egyptians in which the sons of Cheops entertained their father with stories. Ancient Egyptians were some of the first people to use writing as a form of communication as for recording. The Egyptians used clay tablets to write on and when they started to write letters they even made clay envelopes. The type of writing the Egyptians used is called Cuneiform. In Cuneiform each symbol stood for a word for example a star like symbol stood for god. When the Egyptians were just writing things down they wrote on clay, stone, metal, and also wax. Also the Egyptians used Hieroglyphics which were also discovered in 3000 B.C. In Egypt as communities became more complex and people assumed specialized functions, it became necessary for more and more people to use writing to communicate over time or distance. A scholar or priests who detained the secret of writing had to share it with others. Throughout Egypt we find papyrus containing the works of Greek historians, playwrights, poets and even mathematicians. In the Egyptian town Oxyrhynchus thousands of papyrus fragments dating from Hellenistic or Roman times were preserved. Among these were hundreds of letters written for quotidian, not literary, reasons, many of which fell under the rubric of business communications.

In ancient Babylonia and Egypt the scribes were the social group able to write and use a method of communication that had the two qualities to communicate in larger distances and to produce durable documents. In ancient Near East 2000-1000 B.C. the first business empires in Assyria came into existence. The formal language of the Babylonian Empire was Aramaic. Aramaic became the vernacular language of the renewed Judaea for 700 years. Hebrew was not used as a spoken language for about 2300 years. By 1450 B.C., Assur, the main city of Assyria, had so grown in power that we find its ruler warring with the great metropolis Babylon, and making a treaty on equal terms. A little later a soured Babylonian

king complained bitterly to the Egyptians because they had failed to recognize his ancient authority over his neighbor. Oral culture in ancient Middle East represents the Akkadian epos Epic of Gilgamesh. Efficient administration of the country depended upon good communications in political affairs and business through a system of roads and relay stations for messengers. Written communications passed back and forth in great number and required a large body of trained scribes. Most people, including the king and his officials, were illiterate so that they were heavily dependent upon the scribes both to write and interpret their commands and reports in an appropriate manner. Prayer, telepathy and astrology in connection with architecture were one kind of religious communication. Astrology provides an idea that there is some influence of the stars and human behaviour by reason of a gravitational communication. Many of ancient letters have been discovered in modern times and they provide an impression of the colloquial daily life, in contrast to the official decrets and documents found in royal inscriptions. The oldest records of human civilisation in Mesopotamia, dating from 3200 B.C. is a primitive business transactions of the very ancient communities just north of the Arabian Gulf. The Urban Revolution of the Bronze Age (3100-2900 B.C.) gave rise to politics, diplomacy, war and business. Cities are places of commerce, centres of wealth, political and military power and were centers of communication. Bureaucratic language of temple and palace transactions came into existence. Priesthoods were involved in business and temples run like business centers.

The oldest scripts which were produced some 3000 years B.C. in Sumeria and Egypt had economic and religious functions. The Sumerians founded a brilliant civilization in Babylonia. The significance of Sumerian writing for us is in the process of discovery. Sumerian is an agglutinative monosyllabic language. Each ideogram became a symbol for a concrete or abstract reality. In combination they could communicate and codify the spoken language as well as abstract notions of mathematics and naming, unrelated to pictographs. As writing developed it became more and more important to the community to preserve its culture, its history, to conduct its affairs and run its economy. The epic tale Gilgamesh relates the story of a Sumerian king. The Sumerian epic is a tale of the Sumerian king, Gilgamesh, and his friendship with Enkidu, the half-beast, half-man being created to destroy him.

The alphabet replaced pictographs between 1700 and 1500 B.C in the Sinaictic world. The first documents of this type we find in Egypt. Ancient Egypt was a highly complex society. The steps from the beginning of writing from the picture up to the alphabetic writing were taken in this culture. The later culture of the Arabs served during the Middle Ages the ancient literature and within these texts documents for Greek rhetoric. The Arabian rhetoric has its roots in the Arab language. Rhetorical traditions are both in the poetical works and theoretical documents roots for Arabian literature. Derivates of global languages are a typical phenomenon when the languages in learned as a second language.

Libanius (314-393) wrote imaginary speeches, written for the purpose of giving practice in oratory. As a famous sophist Labaius brought up at Athens and was professor of rhetoric at Constantinople, where he had as pupils St. Basil and St. John Chrysostom. Maximus, a sophist of Alexandria, wrote declamations. The Lexicon of Helladius contains quotations from the orators and from famous poets. The Lexicon of the serious style is of great length, and this labour of love would be more convenient for readers if it were in two or three volumes. It is arranged in alphabetical-order, and is useful for those who desire to raise their style of writing to the sublime and dignified. The Lexicon of political style in three large volumes is a copious work will materially assist a man to success, and affords a ready supply of counterarguments. The Rhetorical Equipment of Phrynichus the Arabian contains in thirty-six books a collection of words and clauses, some of which, gracefully expressed and arranged in a novel manner, are enlarged into complete members. Many of these are to be found in the collection of Helladius, but there they are dispersed throughout the bulky work, whereas here they are all collected together, the aim of Phrynichus being to make a list of special words, while Helladius, being simply a lexicographer, added them to the common stock and included them amongst the rest. There were two men named Apollinarius, father and son. The father was from Alexandria, but married in Laodicea in Syria and had a son called Apollinarius. Both flourished at the same time as sophists. Harpocrat, surnamed Aelius was a sophist. He wrote On the Apparent Examples of Ignorance in the Orators, Hypotheses to the Speeches of Hyperides, On the Falsity of Herodotus’ History, On Order in Xenophon, On the Art of Rhetoric and On Types of Style. Harpocrat, surnamed Valerius, was rhetor of Alexandria and wrote the Lexicon of the Ten Orators. Gaianus of Arabia was Sophist in Berytus and a pupil of Apsines of Gadara. He lived under Maximus and Gordian and wrote On Construction (5 books), Art of Rhetoric and declamations. Gymnasius of Sidon was a sophist in the time of the emperor Constantine. He wrote declamations and a commentary on speeches of Demosthenes. In ancient time rhetoric influence of Greece and Rome spread in the Arabian area. Procopius of Gaza (465-528) was a Christian teacher of rhetoric. The pagan Arabs of the pre-Islamic period were people having epic tales, poetry, and prose. Arabic literature in the written form, the only form in which it can be permanently preserved, does not begin until the sixth century B.C. As Jensen pointed out the ancient terms “Asianism” and “Asian rhetoric” have
been used in a pejorative sense for centuries to indicate a florid, bombastic style, exaggerated rhythmic effect, excessive figurative embellishments, and the valuing of form over substance. Asia during the classical period referred to the area that is sometimes called Asia Minor or the Near.396

The Hebrew alphabet and writing became popular around 600 B.C. The Hebrew language is a language belonging to the North-Central branch of the Semitic family of languages. It strongly resembles Aramaic and Arabic, sharing many lingustical features with them. Hebrew is currently spoken by a community of about 10 million people, of whom about 5 million live in the State of Israel, and the rest in the various countries of the Jewish diaspora. The first written evidence of Hebrew, the Gezer calendar, dates back to the 10th century B.C. The most famous work originally written in Hebrew is the Bible. Although the texts of the first five books of the Bible (Pentateuch) were written down relatively late, perhaps as late as 500 B.C., it is apparent that some of them date back to as early as the 9th century B.C. The Hebrews never created a mighty empire, they never became very wealthy or numerous, they didn’t even remain independent more than a few centuries. The five books of Moses (Torah) is a part of Jewish oral tradition. There are thirteen basic rules of logic and style that govern the interpretation of the written Law. They ensure that the Torah is explained in a rational and consistent fashion and in a way that conforms to the grammar and style of Biblical Hebrew. These rules, known as the 13 rules of Rabbi Yishmael, are listed in the Introduction to Sifra and provide the basic tools for understanding the Talmud. Jewish ethics are neither a matter of personal preference or a social contract; rather they are an integral part of both the Written and Oral Laws that were revealed at Sinai, and go hand-in-hand with the Jewish legal code. There is evidence that early Christian prophets used stories in their preaching. The Hasidic Jews also used storytelling in introducing their rituals and belief to young children.

Hebrew literature represents Solomon’s The Song of Songs. Modern Hebrew was revived as a spoken language by the efforts of a single man, Eliezer Ben-Yehuda (1858-1922). The Talmud is the accepted authority for Orthodox Jews everywhere. Its two divisions are the Mishna or text of the oral law in Hebrew and the Gemara in Aramaic, a commentary on the Mishna. The Mishna is divided into six Orders (Sedarim) and comprises 63 tractates (Masekhtoth), only 36 12 of which have a Gemara. The redaction of the Mishna was completed under the auspices of Juda ha-Nasi, A.D.200, who collected and codified the legal material that had accumulated through the exposition of the Law by the Scribes (Soferim), particularly Hillel and Shammai, and its elaboration by the Tannaim of the 1st and 2d century A.D., particularly Akiba ben Joseph. The Gemara developed out of the interpretations of the Mishna by the Amoraim. Both the Palestinian and Babylonian schools produced Talmuds, known respectively as the Talmud Yerushalmi which was compiled in the 5th century and the Talmud Babli compiled in the 6th-century AD.

In a fragment of the Dead Sea Scrolls (1Q29, 4Q376 1Q29 F.1 ) considered to be part of the Bible “tongues of Fire” are described:

“[...] the stone, just as the LORD commanded [...] and your Urim. And it [the cloud?] shall come forth with him, with the tongues of fire. The left-hand stone which is on its left side shall be uncovered before the whole congregation until the priest finishes speaking and after the cloud has been lifted [...] And you shall keep [...] the prophet has spoken to you [...] who counsels rebellion [...] the LORD your God [...] F.2 [...] the right-hand stone when the priest comes out [...] three tongues of fire from the right-hand stone [...] [from ...] [...] and after he goes up he shall draw near to the people[...] F.3-$4 [...] the LORD your God [...] [...] among them all. Your name [...] [...and an] abundance of strength, honored [and awesome] [...] F.$-7 [...] these words, according to all [...] [... and then] the priests shall interpret His will, all [...] the congregation [...] O Children of Israel, keep all of these words [...] do all [...] the number of commandments [...] their [...] 4Q376 F.1 Col.1 [...] the anointed priest upon whose head has been poured the anointing oil [...] and he shall offer a bull of the herd and a ram [...] for the Urim. Col.2 and your Urim. And it [the cloud?] shall come forth with him, with tongues of fire. The left-hand stone which is upon its left side shall be uncovered before the whole congregation until the priests finishes speaking. And after the cloud has been lifted [...] And you shall keep [...] and the prophet has spoken to you. Col.3 according to this entire commandment. And if the Leader of the whole nation is in the camp or if [...] his enemy and Israel with him, or if they march on a city to throw up a siege against it, or in respect to any matter which [...] to the Leader [...] the field is far

Yiddish is primarily a Germanic language, though it has many Semitic loan words, and some dialects also have Slavic influence. As the language of a large number of European Jews, it naturally has a relatively rich literary tradition. Yiddish has never really had a homeland. Its speakers have been scattered throughout Europe. This has resulted in the adoption of large numbers of local loanwords, so that a Jew in Russian territory might not understand all the vocabulary of German Yiddish.

Oral tradition in the social context of first-century Palestine, was more than up to the task of preserving the words of Jesus. In the Middle Ages there arose a vast literature of commentaries on the Gemara commentaries on those commentaries and responses. Rashi was one of the best-known commentators. Rashi’s commentaries are included in standard editions of the Talmud. In the Middle Ages thousands of Talmud manuscripts were destroyed by the Christians. Israel was created as a homeland for Jewish people. Hebrew is the national language of Israel. Bible studies show the oriental tradition of rhetoric of the texts of the book. Since its redaction about the sixth century A.D., the Babylonian Talmud became the rabbinic document. The Rhetoric of the Babylonian Talmud brings together the insights and tools of historical, literary and rhetorical analysis of the New Testament and of early rabbinic literature, on the one hand, and the sociological and anthropological study of religion, on the other. Hebrew belongs to the semitic languages. Jewish language belongs to the Indogermanian languages. Since the 6th century A.D. the Babylonian Talmud became the Rabbinic document par excellence. Through its lens almost all previous canonical rabbinic tradition was refracted. Study and mastery of the Talmud marked one as a rabbi, a master. The oral law was used by the Jews. Written forms are used in Christian and Moslemic religion. A terminological dictionary of rhetoric was made for the Turkish language. Cabala is the word for the Jewish mystical tradition that acknowledges the personal experience of the absolute. In later occult systems its tree of life was used as a philosophical basis for integrating the tarot cards with astrology as well as a guide for meditation and reveries. Israel’s languages are Hebrew (official), Arabic and English. Estimates of the world’s Jewish population range from about 12 million to over 17 million. On the high end of realistic estimates of how many people would consider themselves Jews seems to be about 15 million, but a figure this high would include a large number of non-practicing, purely ethnic Jews. Judaism is far more important in areas such as history, literature, science, politics, and religion, than its relatively small numbers might suggest.

In Arabic we see the development of one single language over centuries. The terms used to describe it are:

- Classical Arabic
- Standard Arabic
- Modern Arabic

Arabic of over 200 million speakers spread over 20 countries which stretch from Morocco to Irak. Arabic was not only preserved but imposed by muslim conquerors until it eventually replaced the Persian language in Irak, the Greek and Syriac languages in Syria, the Coptic language in Egypt and the Berber language in North Africa. The Arabian language is used all over the Arabian half moon area and Northern Africa so that is a very useful language for communication in this large area. The Arabian culture has like the ancient Greek and Roman culture a close relation between rhetoric and poetic literature. The search for the communication tradition of non-Western cultures has become a topic concerning politics as well as the culture. In Eastern culture classifications like rhetoric or communication do not exist. There is a tradition of religion determining the communication process. In oriental or Middle Eastern cultures rhetoric is part of religious thought and practices.

A derivate of religious speech is the oracle. The word oracle comes from oraculum having the same roots as orator and oratoria (oratory). Oracles have a tradition in Greece and Near Eastern culture like the oracle of Apollo at Didyma, Turkey.

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397 Http://www.gnosis.org/library/tongfi.htm. [8.5.2003]
Other important oracle shrines in the Mediterranean region include those at Dodona and Delphi in Greece, Claros in Turkey, and Siwa in Egypt. Oracles are considered as media speaking as persons words of the gods.

For the Arab culture, language appears to be a social tool used in the weaving of society. Islam is highly connected to oral traditions. In reciting the Qur’an emphasis is put on form over function, affect over accuracy, and imaginative impression over its meaning. Although there was already music tradition existing in the Arabic area in the pre-Islam period, it was after the successful establishment of Islam in the middle of the 7th century that the Arab music tradition started to develop systematically. The call to prayer (adhan), recited by Muezzin five times a day in the Minaret of Mosque, although not being considered as music by the Muslims, provides a basic structure and style for Arabian vocal music. Music is not considered to be a necessity for the Muslims to worship their god since there is no scripture indicating either expressly forbidding or allowing the appearance of music in Qur’an. Music is closely associated with the religious belief.

Muhammad founded Islam there, and it is the location of the two holy pilgrimage cities of Mecca and Medina. The Islamic calendar begins in 622, the year of the hegira, or Muhammad’s flight from Mecca. A succession of invaders attempted to control the peninsula, but by 1517 the Ottoman Empire dominated, and in the middle of the 18th century, it was divided into separate principalities. The founder of the Islam, Muhammad, was born presumably between 570-580 A.D. Both of his parents died at a very early age. Muhammad was raised by his uncle Abu Talib. Muhammad married a wealthy widow, Khadija, and followed his career as a trader. Between the ages of 30 and 40 Mohammad experienced his initial prophetic call, when he was alone in the hills above Mecca for meditation. Mohammad reported that he had been chosen, like the prophets before him, as the agent of a sacred message. Being ignored and rejected at the beginning, Muhammad began to gain followers, but mainly from the lower classes. The first wealthy men accepting his prophethood were Abu Bakr and Umar. After Muhammad’s death on June 8, 632. Abu Bakr was accepted as head of the Islamic state. The next three caliphs were all relatives of the prophet, but were succeeded by another household of the same Meccan tribe, a change not universally accepted, leading to the major division in Islam between the majority of Sunnites and the minority of Shiites. The new household was the first major caliphate dynasty, the Umayyads, who conquered the Sassanian empire in Persia and the southern Byzantine provinces as far as Spain. The Arabian peninsula in the sixth century contained a rich tradition of oral poetry. The Byzantines systems have been used for over 3000 years until the implementation of radio by Marconi. The Byzantine Empire was a Greek empire (330-1453 A.D.) based in Constantinople (Istanbul). Turks had an oral tradition that is called as a sagu or sav including the epics of heroes.

Arabic rhetoric refer to this phenomenon as iltifa (‘conversion’ or ‘turning one’s face to’). The change of speech from one mode to another, for the sake of freshness and variety for the listener, to renew his interest, and to keep his mind from boredom and frustration, through having the one mode continuously at his ear was a pat of the rhetorical culture.402 The main idea in the history of rhetoric in Islam is the Nation of Islam. Muhammad was a speaker but not an author. His wife Fatima wrote down the speeches he held. In Western culture one may seek out a body of writing under such special rubrics for classification in oriental cultures religious thought and practices influence the language and literature.401 Oral poetry flourished during the Jahiliyya among both nomadic and sedentary Arabs. With the birth and rapid proliferation of Islam, Arabic poetry, both sacred and secular, continued its popularity among conquerers and conquered alike. Formulaic expression is an essential component of verbal art among the Arabs. This is especially true among Muslim Arabs, for whom memorization of at least portions of the Quran is extremely widespread; it is not uncommon for believers to commit the entire holy scripture to memory. Of the numerous formulaic forms in the Arabic language, probably the most pervasive is the proverb. The first portion of this essay discusses the general position of proverbs in Arab culture. The next part surveys briefly the study of Arabic proverbs. Tropic terms are used in Arabian Rhetoric literatures and have handbook and teaching poems with rhetorical terminology written down since Mohammad’s times.402

Arabic eloquence (balaghah) is one of the Arabic sciences. The Greek influence on Arabic scholarship spread over several disciplines like Arabic linguistic sciences. To prevent the corruption of the Arabic language which began to creep into the language as new peoples embraced Islam criticism and rhetoric are used. According to the "Encyclopaedia of Islam" the word balaghah, noun from baligh, effective, eloquent from balagh ‘to attain something’, ‘eloquence’. Even though those definitions are not infrequently attributed to foreign nations such as the Persians, Greeks or Indians, the demand for skill in improvisation and the recurring references to the orator (khattab) in connexion with the discussion of the concept make it abundantly clear that it originated in the Arabian milieu. Arabic balaghah was the result of the circumstances and conditions, which were prevalent in the Arabic context immediately after Islam.

Al-Jahiz (d.868/255) came only later in a relatively well established tradition of the study of the Qur’anic text but his examples included also non-Qur’anic text. He wrote two well-known books Al-Bayân wa Al-Tabyin and Al-Hayawân in which he outlined his formal theory of Arabic balaghah. In [887/274] Ibn Al-Mu’tazz wrote his book Al-Badî (‘embellishment’ or ‘the new style’) in which he used the Qur’an and prophetic traditions (Hadith) to prove that Badî was not the creation of the innovators but was actually prevalent in the Qur’an and Hadith. Al-Mubarrad (d.898/285) wrote a grammatical treatise which contained some references to rhetorical devices like ellipsis, preposing and postposing and similie. He discussed this in a separate chapter in his book Al-Kamil in Language and Literature. Al-Rummâni (d.996/386) wrote his book Al-Nukat fi 'i'jâz Al-Qur'an. He divided the book into eight sections. One of these aspects was balaghah which he divided into three levels. High balaghah which is the balaghah of the Qur’an and the second and the third levels are those of eloquent people in varying degrees. Al-'Askari (d.1005/395) in his book Sina'tayn by which he meant the two arts of poetry and prose adopted the formal principles of rhetorical study as those outlined by Al-Jähiz. Al-Baqîlâni (d.1013/403) wrote his book on 'i'jâz al-Qur'an in which he discussed all aspects of balaghah in the Qur’an and tried to prove that the balaghah in the Qur’an is a feature of the Qur’anic text both form and meaning. Qädi ‘Abdul Jabbâr (d.1024/419) in his book Al-Mughni fi Abwäb Al-Tawhid wa al-Adl discussed the uniqueness and inimitability of the Qur’an in volume 16 of this book in which we find a clear exposition of how the Mu’tazilah viewed the issue of inimitability of the Qur’an. Al-Jurjäni (d.1078/471) founded the basis of Arabic balaghah in his two treatises Asrar Al-Balâghah and Dâlî'î Al-Tîjâz. Al-Jurjâni was an exception to Al-Jähiz formal tradition and established a new trend in rhetorical thought. Al-Jurjâni argued that the beauty of style is neither in the form nor in the meaning in isolation but in the construction. Al-Jurjäni was an exception to Al-Jahiz formal tradition and established a new trend in rhetorical thought.

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Rhetoric is designed to teach a practical skill in Arabian countries. Importance of effective public speaking creates reason to learn how to do it. Ability to teach how to do it is a marketable skill. During the Abbasid period (750-1258 A.D.), mosque schools were established throughout the Arab empire and the subjects of study were increased to include the science of tradition (hadith), jurisprudence (fiqh), philology, poetry and rhetoric. The formal pursuit of knowledge had existed in one form or another since the time of the Greeks. The Arabs translated and preserved not only the teachings of the Greeks but those of the Indians and the Persians as well. They used these basic teachings as a starting point from which to launch a mass revolution in education beginning during the Abbasid dynasty. A love of verbal expression has long been characteristic of Arab culture. The two major Qarakhanid literary monuments were the product of a unique moment in cultural history. The Diwan Lughat at-Turk by Mahmud al-Kashgari, probably completed in 1077, is an encyclopedic lexicon of the Turkic dialects, including citation of proverbs and poetry, with glosses and explanations in Arabic. The Qufadghu Bilig by Yusuf of Balasaghun, written in 1069, is a long didactic poem in the mirror-for-princes genre. The language which Kashgari described and in which Yusuf composed is substantially the same language as that of the Turkic runic inscriptions dating from the 8th-century. The two monuments can be considered examples of an attempt by the Turks of Central Asia to lay the foundations for a Turco-Islamic literary culture.

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In the middle of the second millennium during the full Bronze Age, one branch of these Indo-European speakers, the Iranians, spread eastward from their home in southern Russia across the country north of the Black Sea into Turkestan, and thence some of them went southward into Afghanistan and India, bearing with them their original cattle and farming culture which they had brought from their earlier home, with a minimum of horse culture elements. Mongoils, Turks, and Tungus, living today in the forested northern part of Asia, that is in Siberia, are historically recent intruders who, in response to their new environment, have partially taken over the culture of Palaeasiatic aborigines. Their dispersements may be traced from the Altai Mountains and Mongolia as a center. Today most of the Turks are racially European, but in the old days the Huns and Avars, who were intimmy concerned with the Turkish expansion, were as mongloid as the others, with both Tungus and Buryat-Mongol elements represented. The earliest Indo-European languages probably moved westward into central Europe as the speech of the Danubian immigrants as early as 3000 B.C. These Danubian farmers were racially the relatives or descendants of Anatolian and South Russian peoples of a special physical type, a branch of the Mediterranean stock to which we have given the name Danubian.

Amr ibn Bakr Al-Basri Al-Jahidh was born in Basra in 776 C.E. Al-Jahidh studied in Basra, moved to Baghdad where he worked at the court of the Khalifah. His work included zoology, arabic grammar, poetry, rhetoric and lexicography. Al-Jahidh died in Basra in 868 when a pile of books collapsed on him in his private library. Al-Jahiz wrote more than two hundred works but only thirty are extant. Al-Jahidh is considered as one of the few Muslim scientists who wrote on scientific and complex subjects for nonspecialists and common people. His writings contain many anecdotes regardless of the subject he is discussing in order to bring out both sides of an argument. The Najj al-balaghah is a collection of the inimitable sermons, invocations (du'a), wills or advices, epistles and aphorisms of Amir al-mu'minin, Imam 'Ali ibn Abi Talib ('a), compiled by al-Sayyid al Sharif al-Radi about one thousand years ago. The Book of Certitude (Kitab-i lqan) is the preeminent doctrinal work of the Baha'i Faith. Mirza Husayn 'Ali Nuri, Baha'u'llah (1817-1892), the author, later designated the lqan as the Lord of all books (sayyid-i kutub) reflecting on the text's status as divine revelation and on its historical importance in ideologically propagating the new Faith.

During the 9th and 10th centuries, a great translation movement centered in Baghdad, was in force, in which many ancient scientific and philosophical tracts were transposed from ancient languages, especially Greek, into Arabic. Arabic calligraphy is characterized by flowing patterns and intricate geometrical designs. Because Islam's monotheism discouraged the representation of human or animal forms, the calligrapher found artistic expression in highly stylized intricate and flowing patterns. Over a period of centuries, calligraphy remained a supreme art form, replacing design, painting and sculpture. Calligraphy filled not only mosques and palaces, but clothing, carpets, decorative items and literary works. The artist could draw from any number of styles - kufic, thuluth and naksh- depending on the purpose of that inscription. The Arabs translated and preserved not only the teachings of the Greeks but those of the Indians and the Persians as well. Pre-Islamic poetry was transmitted and preserved orally until the latter part of the 7th century A.D. when the Arab scholars undertook a large effort to collect and record verses and shorter compositions that had survived in the memories of professional reciters.

In the 8th and 9th centuries, under the Abbasid caliphs, Islamic civilization entered a golden age. Arabic, Byzantine, Persian and Indian cultural traditions were integrated. Not only did Muslim scholars preserve the heritage of Greek science and philosophy, they added to it by writing commentaries and glosses, adding to what eventually became the western intellectual tradition. Throughout the Qur'an one can find a strong emphasis on the value of knowledge in the Islamic faith. The Qur'an encourages Muslims to learn and acquire knowledge, stemming from, but not limited to, the Muslim emphasis on knowing the unity of God.

In Arabic language the are typical rhetorical elements to be found. Repetition in Arabic is a decidedly positive feature. It is not uncommon to find a string of descriptive phrases or words all referring to one phenomenon.305 Rhetorical aspects of early Renaissance are translations, compilations and commentaries. Classic texts of Aristotle's Rhetoric, Quintilian's Institutio oratoria, Cicero's De Oratore, Brutus, Orator as well as translations of Plato's Gorgias and Phaedrus were recovered in this period. litilât has been called by rhetoricians shajâ'at al-carabiyya as it shows, in their opinion, the
daring nature of the Arabic language.\footnote{Neusner, Jacob: Oral tradition in Judaism : the case of the Mishnah. New York 1987. Pp. 65-72.} \textit{iltifât} is a feature of Arabic literary and Qur'ânic style. Lexically \textit{iltifât} means ‘to turn/tum one's face to’. The word came to be used for turning aside in speech to talk about something before continuing with the original subject. The word \textit{iltifât}, here still almost literal, was given a technical meaning as early as the time of Asma'. One of Aristotle's students, Boethius, a great Roman philosopher who understood Greek well, assumed Cicero's rhetoric should be considered the standard. It was not until 1240 that the book was reintroduced back to the Mainstream. Hermannus Allemanus prepared a Latin translation from the work of Al-Farabi, a 9th century scholar through which we get a transmission of Arab intellect on the subject.

By the time of Ibn al-Mu'tazz (296/909) we find that the use of the term to denote, broadly, parenthesis, has become secondary; it now refers more frequently to what is defined as departure by the speaker from address to narration or from narration to address and the like (\textit{wa-mâ yushbih dhâlik}). Types of \textit{iltifât} and related features exist.\footnote{Haleem, Abdel: Grammatical shift for the rhetorical purposes: \textit{iltifât} and related features in the Qur'ân. Bulletin of the school of Oriental and African studies. 1992. Volume LV. Part 3.\url{http://www.islamic-awareness.org/Quran/Text/Grammar/iltifaat.html} [22.4.2002]} During this time academies were spread across the Near East and the Mediterranean. Cordoba and Toledo in Spain were particularly important centres of Arab learning. Arabian countries preserved the ancient Greek literature in translations. The Arabs kept alive the classical cultures of Greece and Rome, and enriched it with their own culture and those of other parts of the world up to India. Mannerism in Arabic has usually been connected with the appearance of an ornate rhetorical style called badi which became characteristic of poetry and prose from the 9th century A.D. onwards. The so-called ‘hanged poems’, seven poems once preserved in the Kaaba in Mecca, are documents of pre-Islamic poetry. Imru-ul-Quais declared to be the greatest of the Arab poets by Mohammed. Antar and Zuhair were other poets.

About 1000 B.C. four branches developed from the original Semitic alphabet: South Semitic, Canaanite, Aramaic, and Greek. The earliest written inscriptions in Arabic are found in the Arabian Peninsula and date from the early 4th century A.D. Arabic language is the language of oral and written communication and of most formal, oral communication for speakers of Arabic dialects from Morocco to Iraq. Among Muslims, Arabic is considered sacred since it is the language through which the Koran is believed to have been revealed. The first Crusade began in 1095 after the Byzantines appealed to Pope Urban II for military aid. Pope Urban, hoping to divert the Christian kings and princes from their struggles with each other, and perhaps also seeing an opportunity to reunite the Eastern and Western churches, called for a "Truce of God" among the rulers of Europe and urged them to take the Holy Land from the Muslims. In tenth century in Baghdad were an estimated 3000 mosques. In the 11th and 12th centuries, as Arab influence spread to Spain, Sicily and the rest of Europe, Europeans became increasingly aware of Arab advancements in many fields, especially education and science. Books were translated from Arabic into Latin and, later, to vernacular language. European schools which had long limited learning to the seven liberal arts began to expand their curricula. The essays of al-Jahiz form a part of the large category of adab, polite literature or belles-lettres. In the second half of the tenth century, a new literary genre appeared. This was known as \textit{maqamat} and as amusing anecdotes narrated by a vagabond.

In the cultural sphere of influence of Islâm Arabic, Persian, Malay, Javanese, Turkish, Swahili and Hausa developed. An oral message may be valued more for its affective power than its cognitive merits. Linear orientation has transformed auditory and oral communication into visual communication by means of written symbols, organized into linear thought patterns. The linear cultural pattern stresses beginnings and ends of events, unitary themes, is object oriented rather than people or event-oriented, and is empirical in its use of evidence. The melodic sounds of the phonetic combinations and plays on words in the recitation of Arabic prose and poetry has been likened to music.

Fabricated hadith are also recognized by external evidence related to a discrepancy found in the dates or times of a particular incident. Sunan Abu-Dawud is a collection of sayings and deeds of Prophet Muhammad also known as the sunnah. The reports of the Prophet's sayings and deeds are called a hadith. As the purity of the knowledge of the Sunnah became threatened, Allah caused the Muslim Ummah to produce individuals with exceptional memory skills and analytical expertise, who travelled tirelessly to collect thousands of narrations and distinguish the true words of prophetic wisdom from those corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the large number of scholars (ulama), the companions and those who followed their way.
Components of Hadith are used for text criticism. A hadith is composed of three parts: Matn (text), isnad (chain of reporters), and taraf which is the part, or the beginning sentence, of the text which refers to the sayings, actions or characteristics of the Prophet, or his concurrence with others action. The authenticity of the hadith depends on the reliability of its reporters, and the linkage among them. A number of classifications of hadith have been made.

Four types of hadith can be identified.
Qudsi - Divine; a revelation from Allah; relayed with the words of the Prophet (PBUH).
Marfu - elevated; a narration from the Prophet, e.g. I heard the Prophet (PBUH) saying ...
Mauqif - stopped: a narration from a companion only, e.g., we were commanded to ...
Maqtu' - severed: a narration from a successor.

Six further categories can be identified.
Musnad - supported: a hadith which is reported by a traditionalist, based on what he learned from his teacher at a time of life suitable for learning; similarly - in turn - for each teacher until the isnad reaches a well known companion, who in turn, reports from the Prophet.
Mufassil - continuous: a hadith with an uninterrupted isnad which goes back only to a companion or successor.
Mursal - hurried: if the link between the successor and the Prophet is missing, e.g. when a successor says “The Prophet said...”

Mu'allaq - hanging: is a hadith whose reporter omits the whole isnad and quotes the Prophet directly.
Mu'adal - perplexing: is a hadith whose reporter omits two or more consecutive reporters in the isnad.
Munqati - broken: is a hadith whose link anywhere before the successor.
Maqaf - severed: a narration from a successor.

According to the reliability and memory of the reporters.

This provides the final verdict on a hadith four categories can be identified:
Sahih - sound. Imam Al-shafi'i states the following requirements for a hadith, which is not mutawatir, to be acceptable “each reporter should be trustworthy in his religion; he should be known to be truthful in his narrating, to understand what he narrates, to know how a different expression can alter the meaning, and to report the wording of the hadith verbatim, not only its meaning”; Hasan (good) is the one where its source is known and its reporters are unambiguous. Da'if (weak) is a hadith which fails to reach the status of hasan. Usually, the weakness is one of discontinuity in the isnad, in which case the hadith could be: according to the nature of the discontinuity like munqati (broken), mu'allaq (hanging), mu'adal (perplexing), or mursal (hurried), or one of the reporters having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person. Maudu' is a hadith whose text goes against the established norms of the Prophet's sayings, or its reporters include a liar.

Arabic oral literature represents A Thousand Nights and a Night. Arabian narratives use frame stories. In the stories from the Thousand and One Nights Shahrazad tells stories to the Sultan. The stories of Arabian Nights come from India, Persia and Arabia; there are even stories from China, such as Aladdin, in some editions. The Arabian Nights are a collection of Persian, Arabic and Indian folk tales handed down through several centuries. There is no definitive text, but several variant manuscripts. The Arabic term adab meant custom. In early Islam it came to mean ‘high quality of soul, good upbringing, urbanity and courtesy’. It represented an ideal corresponding to ‘the refining of bedouin ethics and customs as a result of Islam and the contact with foreign cultures during the first two centuries A.D.. The metres of Arabian poems were first codified in the 8th century by al-Khalil bin Ahmad and have changed little since. Metre (wazn) is based on the length of syllables rather than stress. A short syllable is a consonant followed by a short vowel. A long syllable is a vowelled letter followed by either an unwovelled consonant or a long vowel. A nunation sign at the end of a word also makes the final syllable long. Rhyme (qafiyâ) is basically determined by the last consonant of a word. In rhyme-words nunation is dropped, as is the final vowel.

The tradition and organization of higher education, of colleges and universities, with academic freedom as one of their most treasured possessions, began in the medieval licence to teach, known in Latin as the licentia docendi. Before the licentia docendi appeared in the medieval Christian university, it had already developed in Islam, with the same designation, expressed in Arabic as ijazat at-tadris. The Western idea of the Renaissance Man corresponds to the idea of the mutafannin, inasmuch as the studia humanitatis was none other than what the Muslims knew as the adabiyyat, which included the study of grammar (nahw), rhetoric (kataba), poetry (shi'îr), history (akhbar or tarikh) and moral philosophy (ilm al-akhlaq).
One of the earliest and most important of theoretical treatises is the work of Al-Farabi, a Persian scholar who categorized Aristotle's logical texts according to a scheme Arab scholars had inherited from late Greek commentators: to these logical texts, known collectively as the Organon, Al-Farabi added Aristotle's Rhetoric and Poetics. The theory of poetry as a form of praise and blame was really a borrowing from rhetoric, where epithetic speeches of praise or blame is one of the three genres of oratory. According to Averroes, praise and blame constitute the two major poetic genres. Averroes developed this theory of poetry out of Aristotle's suggestion (Poetics ch. 4) that poetry originated in the genres of invective and panegyric. The commentary by Averroes was translated into Latin in 1256 by Hermannus Alemannus and had much wider circulation than the translation of the Poetics itself by William of Moerbeke in 1278. The work of Averroes, together with earlier Arab scholarship on Aristotelian science, had considerable influence on theories of poetry in the Latin West. The idea that poetry is a branch of logic was developed in scholastic philosophy in the wake of Aristotelian studies at the universities of Paris and Oxford. In the classification of the sciences proposed by Thomas Aquinas (ca. 1224-74, see also Chapter Middle Ages), poetry is seen as a part of "inventive logic," along with dialectic and rhetoric. In translating the Ars Rhetorica of Aristotle into Arabic the terminology of rhetoric was adapted into Arabic. Maqamat III-Hariri is il Latin Hariri Elloquentiae arabicae principis tres piores consensus et codice manuscripto Bibliothecae Lugduno-Batavae pro specimine emissi written by Hariri (1054-1122). The Islamic traditions are eloquent in regard to the philosophy of zuhd and the Nahj al-balaghah lays particular emphasis upon it. Education without religion is to the Muhammadan mind an anomaly. Those who, by a careful study of the Qur'an and the traditions (hadith) are known in Turkey as the Ulama, or 'learned', and in India as Maulawis.

Ibn Rushd (Averroes) (1126-1198) was the foremost authority of the Maliki school of Law in Cordoba in his time both in the law and its principles. Averroes' Three short commentaries on Aristotle's Topics, Rhetoric and Poetics were written in Arabic. Averroes (Abu'l-Walid Ibn Rushd) (1126 - 1198 CE.) integrated Islamic traditions and Greek thought. Most of Averroes' works are available in Arabic and many have been published. Since his works Talkhis al-Khataba, Talkhis al-Safsata, Talkhis al-'Ibara and Talkhis Kitab al-Shi'ir for Aristotle's Poetics the classification between oratory (khataba), sophistry (safsata) and rhetoric (Ibara) was introduced in Arabic. Talkhis means commentary, a genre Averroës used for his studies of Aristotle. Talkis Kitab al-Jadal is a commentary on Aristotle's Topics. Averroes produced some 38 commentaries on all of Aristotle's major works, nearly half of which were translated into Latin during the thirteenth century. His commentary on the Poetics was an attempt to reconcile the principles of Aristotle's literary criticism with the literary practice of Arab culture. The work of Averroes, together with earlier Arab scholarship on Aristotelian science, had considerable influence on theories of poetry in the Latin West.

The medieval tradition of prescriptive poetics, that is, guides to the writing of poetry, is a product of a historical synthesis of classical poetics, rhetoric, and teaching on style. Horace's Art of Poetry and Cicero's rhetorical texts were prescriptive guides to composition. Classical teaching on style was of a prescriptive order when taught by the rhetoricians. Arab grammarians had developed a systematic method for analyzing the style and the structure of classical Arabic, the language of the Quran. The earliest known literature emerged in northern Arabia around 500 A.D. and took the form of poetry which was recited aloud, memorised and handed down from one generation to another. The beginning of Arabic prose as a literary form is attributed to the Persian secretarial class who served under the Abbasid caliphs (750-1256) in Baghdad. Ibn al-Muqaffa' (died 757) was a convert to Islam who translated classical Persian works into Arabic.
into Arabic. In the narrower sense of literature, adab meant belles-lettres. The great body of Arabic literature includes works by Arabic speaking Turks, Persians, Syrians, Egyptians, Indians, Jews, and other Africans and Asians, as well as the Arabs themselves. The first significant Arabic literature was produced during the cultivated, and the collections of early Arabic poetry were compiled. The first significant Arabic literature was produced during the medieval golden age of lyric poetry, from the 4th to the 7th century. Among the pioneers of Arabic prose were Ibn al-Muqaffa, the translator of the Indian fables of Kalila wa Dimna, and al-Jahiz (d. 868), an influential figure in the establishment of the belles-lettres compendia (adab) as a dominant literary theme.

A great period of Arabic literature was a result of the rise of the new Arabic-Persian culture of Baghdad, the new capital of the Abbasids, in the 8th and 9th century. Philosophy, mathematics, law, Qur'anic interpretation and criticism, history, and science were cultivated, and the collections of early Arabic poetry were compiled during this period. Prayer is one of the cornerstones of Islam, a reaffirmation of one's status as a Muslim, made either collectively or individually. It also expresses a constant link with the divine, in other words an ability to break with one's material preoccupations.

Amongst students of divinity, who are called talabatu (sing. talib), the usual course of study is as-sarf (grammatical inflection), an-nahm (syntax), al-mantiq (logic), al-hisab (arithmetic), al-jabr wa l-muqabalah (algebra), al-ma'na wa l-bayan (rhetoric and versification), al-fiqh (jurisprudence), al-'aqaid (scholastic theology), al-tafsir (commentaries on the Qur'an), ilmu l-usul (treatises on exegesis and the principles and rules of interpretation of the laws of Islam) and al-ahadis (the traditions and commentaries). The Arabic word al-bayan, which is defined in the Ghiyasu l-Lughah as speaking fluently and eloquently, occurs once in the Qur'an, Surah lv 3: ‘He created man: he hath taught him’. The word also occurs in the traditions of hadith, and it is remarkable that although the Qur'an is written in rhythm, and in grandiloquent style, that in the Traditions, the Prophet seems to affect to despise eloquence as will be seen from the following Ahadis.

Ibn Umar says that the Prophet said, "May they go to hell who amplify their words." Abu Umamah relates that the Prophet said, "I have been ordered to speak little, and verily it is best to speak little." (Mishkat. Xxii c ix.)

Abu Ali Sina (Avicenna) developed the medicine and philosophy of ancient Greece, and wrote numerous works that were to exercise considerable influence not only in the East but in Europe where, translated into Latin, they were in use as late as the seventeenth century. The Turks originally came from the land northwest of India. They are also Muslims but speak Turkish rather than Arabic. Over a period of millennia the neighboring Altaic/Turk, Indian and Persian literary genres in Central Asia came into contact and may have influenced each other. More than one fourth of the people of Lebanon speak Arabic, but are Christian. Lebanon has traditionally been a Christian Arabic nation, but Muslims now outnumber Christians because Muslims have tended to have more children. Islamic eastern countries are influenced by Islamic religion concerning the social, political and law systems. Cultural narrative patterns are transferred in oral traditions.408 Cultures that rely on oral tradition look at the concept of time differently. Events are not always sequential and they are not always consistent with historic events or human development. In some oral cultures, time seems almost collapsed in that the origin of the individual, or the activities of the individual, are not separated in the way that they are for written language cultures. Part of the reason for this is the way the stories are told. Oral traditions do not rely on strict memorization, some stories are contained in or modified by others. Oral traditions are generative and mnemonic. They are affirming of the present order and provide a level of predictability. Sometimes the stories are changed. Changes to legends, or stories of cultural mythologies serve to make the events more interesting, more flattering to the culture, which helps keep the story alive and thereby, the culture as well. The language of tradition is a communicational practice to be referred to the authors of its enunciation. Each tradition can be fully comprehended, that is to say, make sense, only when it is referred to the other significant components, actors and systems of symbolic communication of a given historical configuration.

The pesantren (pondok, surau, dayah) is not the only institution of Muslim religious education, and the tradition it embodies is only one out of several tendencies within Indonesian Islam. The transmission of learning in Islam did not become formalized and institutionalised in the madrasa until the 10th century. Initially, it was primarily fiqh (the most essential science from the state's point of view) that was taught in the madrasa. The other sciences continued to be transmitted more informally, in mosques.

The subjects taught in the two empires differed little; they included the Qur'an, with much attention to its proper pronunciation (tajwid) and style of reciting (qira'a); Arabic grammar and rhetoric (sarf, nahw, balagha), fiqh and its principles tafsir, kalam, hadith, as well as logic, arithmetics, astronomy, adab (literature) and hikma (philosophy and metaphysics). Al-Rummani (386/996) in his work Al-Nukat fi ijaz al-Quran listed seven components of ijaz. Al-Rummani wrote at length on rhetoric and aesthetic effectiveness. He lists ten elements of balagha, gives examples and affirms that the Quran is the highest kind of balagha. Al-Khattabi (388/998, Sunni author) in his Bayan al-Quran presented a detailed analysis of the verses and wrote that the powerful psychological effect of the Quran results from the totality of its rhetoric uniqueness and not from imagery as al-Rummani believed. Many Non-Muslim scholars have found numerous grounds for questioning intelligibility and eloquence of the Quran. Muslim scholars agree that the Quran needs interpretation. Refinement of expression (fasaha), the last degree of elegant lucidity (balagha) and the very sums of eloquence (shumus al-balaghah) are parts of rhetoric.

According to Baháulláh, incidences of figurative and symbolic discourse in the Qur'an are purposeful and have a special reason for requiring interpretation. In the Sufistic Lexicon (tilihat al-suliyya) of Abd al-Razzaq al-Qashani (d. 1330 C.E.), the ‘secret of the reality’ (sin al-haqiqa) means ‘that which the symbolic expression (ishāra) touches upon. The author of Asas Al-Balagha (The Fundamentals of Rhetoric), Al-Zamakshari (1057-1144), did not rest content with giving a definition of each word, but rather gave examples of its use, underlining the subtle changes in signification it exhibits in each context. Structured in the way most Arabic dictionaries are, with each word being reduced to its three constituent root letters, the dictionary covers the vast majority of Arabic words, including those shared with other Semitic languages but excluding those introduced into Arabic through translation.

The Nahj-ul-Balagha dates back to about one thousand years ago when the late Seyyid Radi compiled these Letters and Sermons at the end of the third and the outset of the 5th century (400 A.H.) the Hejra after. It is a one thousand year old book. It is to be noted, that before Seyyid Radi made efforts in compiling All's Sermons and Sayings, they were scattered in the books of the Traditions' and history. Other scholars had also begun to perform this task in one way or another, but no one succeeded in accomplishing what SayyidRadi did. Therefore, we are indebted to the endeavors and initiatives of this great scholar who left the Nahj-ul-Balagha for us. The difference between two types of prophets, nabi and rasul, is that a nabi merely receives the message from God but a rasul in addition to receiving the message, has the mission to propagate it and deliver it to the people. These are the types of prophets:

- Basir, Seer;
- Sami', Hearer;
- Havy, Living;
- Mutakallim, Speaker

The 28 arabic letters are considered sacred and have a cosmological aspect. Adab means proper speech and behavior. Losing Adab means losing both speech and behavior. Tongue is the translator of the heart. The tongue can be our greatest gift or biggest downfall. Traditionally Arabs took language very seriously. Grammar is learning language rules. Eloquence has power and language is an empowering tool. Poets are inspired human beings. A poet (shaair) is someone who speaks something you feel inside. Rhetoric (balagha): The Quraish were considered to be the Knights of rhetoric. Rhetoric is the science of using words that are most appropriate for what you want to convey. The Quran was revealed at exactly the point where Arabic had reached the pinnacle of rhetoric. Arabic was at its highest developed point, and the Quraish took pride in their mastery. The Quraish literally put cotton in their ears so as not to hear the Quran being recited. Unlike any poetry/prose that has ever been written, there is not one line in the Quran that can be linguistically improved in any way. It is perfect in its original form. Logic ment learning how to set up an argument with clear thinking.

Muslims do not break a trust without subjugation and calamity from Allah. Allah is just and justice outside the Quran can never be established. From the Qur’an and the received hadith one can deduce that government is a public affair. In the chapter consultation (shura) in the Qur’an, we read: “Among those who submitted to God’s invitation and upheld the prayer (salat), the affair (amr) is conducted on the basis of consultation. By the term ‘affair’ in this verse and in the hadith related from the Household of the Prophet, is meant rule and governance. And in the word of Imam ’Ali we read: “When I rose to run the affair (government), a group broke their allegiance.” And in Imam Hasan’s letter to Mu’awiya, we read: “After Ali (May Peace be upon Him), Muslims trusted the affair of government to me.”
A sharp critique of traditional Muslim education in 19th-century Central Asia is perhaps the only area of scholarship in which all observers, scholars and officials, tsarist and Soviet, agreed with Jadids and émigré nationalists. The maktabas and madrasas of Central Asia were the clearest sign of the Arabic influence of Central Asia. The transmission of knowledge (‘ilm) was one concern of the maktab, the other was the inculcation of proper modes of behavior and conduct (farabiya). Adab as mimetic practice occupied a central place in Muslim societies. Originating in pre-Islamic Middle Eastern traditions of civility and refinement, adab was thoroughly Islamized after the eighth century through the works of such Muslim writers of Iranian origins as Ibn Muqaffa’ (d. 756) and Firdawsi (d. 1020).

The instruction was entirely oral. Students used written texts, but they were meant to be used as visual mnemonic aids. Central Asia boasted a vibrant tradition of oral poetry, but oral transmission also extended to texts that could be read aloud in various formal and informal settings. Itinerant reciters and storytellers (maddahs, qissakhwans) were a common phenomenon in Central Asia, as were evenings (mashrab) devoted to reading aloud from manuscript texts. The transmission of knowledge beyond the maktab was diffused throughout society. Knowledge and skills were acquired in practical contexts of work. Artisans received their training in craft guilds, whose structure, admittedly very loose, incorporated a sacramental hierarchy: the apprentice was subordinate to a master, who in turn was subordinate to an aqsaqqal, the leader of the craft organization in the whole city.

Instruction revolved around commentaries and supercommentaries, some of post-Timurid provenance. Moreover, students studied a given text individually or with a khalifa. The mudarris lectured on a commentary. Students aimed at expertise in the interpretation of the texts that connected them to the Islamic tradition as it was understood in Central Asia. Madrasas continued to be built and endowed and manuscripts continued to be written in the nineteenth century. The Qur’an is the mu’jiza (miracle) shown at the hands of Muhammad proving his prophethood. It’s jiaaz (miracularness) lies in it’s Arabic construction, that is it’s eloquence (balaagha). Knowing the Qur’an’s origination from the Creator means knowing it’s eloquence is not in man’s ability to match.

Arabs call anyone not knowing Arabic ajami. Ilm ul Bayan, i.e. knowledge of figures of speech, like similies and metaphors, due to which expressions or shades of meaning or similies and metaphors become known. Ilm ul Badi, i.e. knowledge of rhetoric, the knowledge which reveals the beauty of language and it’s implications. The last three are the branches of knowledge or oratory (ilm ul balaghah) which are considered very important subjects, which the commentator should master, because the Qur’an is a perfect miracle and its amazing constructions can only be understood after mastering these subjects. Theological rhetoric (ilm ul kalaam) is mere playing with words and semantics. The saying of Aisha are also a part of the Islamic tradition. The system of Islam that the Messenger of Allah implemented regulated the lives of the people like never before. It was distinct from any other system and was unique in both its source and contents. All the laws emanated from the guidance of the Qur’an and Sunnah of the Prophet, and they were free from the weaknesses and limitations of any man-made ideas. The Qur’an is considered as a mu’jiza (miracle) based on eloquence (balaagha). Ilm ul Ma’ani is thee knowledge of semantics, Ilm ul Bayan is the knowledge of figures of speech. Rhetoric and modern literary criticism (mu’jizaa the knowledge based on eloquence) as well as ancient poetry and literary criticism (mu’jizaa the knowledge based on eloquence) are parts of rhetoric studies at Arab universities.

The shift from the Persian and Arabic to the Urdu language by the Mughals is a shift was not without Urdu being born out of the interaction between the rulers and the ruled, a beautiful accommodation. In Asia of the Middle Ages there are histories of Iranian authors giving advices to their readers about the use of speeches. In Asia there are Persian documents about the way of The Middle East and North Africa are two regions that are often grouped together because they have many things in common. Islam is the dominant religion and almost everyone speaks Arabic. Most of the Middle East and North Africa is a desert where very little rain falls. Old Persian was the official language of the Achaemenian Empire. Middle Persian was used in the Southwestern part of Iran. It was the official language of the Sassanide Dynasty. The conquests of Alexander the Great in the 4th century B.C. freed Georgia and Armenia from Persian Achaemenian suzerainty, and, despite Pompey's imposition of Roman control in 66 B.C. after his defeat of Mithradates VI Eupator, the incursions of the Khazars in the 3rd century A.D., and Arab occupation of Tiflis in the 8th century, Georgia survived to reach its golden age between the 19th and 13th centuries. Modern Persian is spoken as a first language in Iran, Afghanistan, Tajikistan, and by some speakers in India. In Iran, Persian, which is called Farsi there, is the language of the urban centers. Ancient Persian has evolved into Farsi, Kurdish and Pashto. In the 6th century B.C. early Persian cuneiform was influenced by neo-Babylonian script. In Persia the genesis of Firdowsi’s Shahname transcends the tradition whereby Iranian monarchs amplified their deeds to legitimize their right to the kingship of western Iranian lands. Oral tradition was the job of the bards.
and the minstrel. Before the appearance of the Prophet Zoroaster, a controversy arose over the position of religion in relation to the monarchy. Today most Iranians speak Farsi. Zarathushtra received his prophetic calling in about his thirtieth year, in which he envisioned God through Vohu Manah, (Good Mind). His prophecies were not foretellings of the future, but prophecy as messages of religious purity and social justice, speaking out against corrupt priests and potentates. In Hellenistic times many esoteric and magical texts were written using his name. 17 hymns which were composed by the prophet and were preserved over the centuries by the Zoroastrian community. His teachings were handed down orally from generation to generation. Zarathustra wrote seventeen great hymns which outlined a tradition of devotion to god in a tradition where inspired teachers expressed their conception of god and the relationship of the people to god. It is commonly believed that Pali and Tibetan language are the only vehicle of Buddhist textual traditions. As in Sanskrit language in eight ancient scripts much of the Buddhist thoughts are encoded. The history (dastan, jir, ir, chorchok) is an ornate oral history, common among the peoples of Central Asia conveys the revered and cherished value systems from one generation. It is part of the permanent record of people or a confederation. Influential Sufi leader saw the need to elevate his teachings to the level of a dastan. The dastan has also been used at various times to propagate religious ideas or doctrines, although the genre in its original form is not religious.

Alexander spreads in Iran Greek traditions. Under the Umayyads the use of Middle Persian, written in Pahlavi script was abandoned by the administration and Arabic was used instead. Oral tradition tells the story of the Kyrgyz nomads in Central Asia. The narrators, the Manaschi, passed the stories down from generation to generation. With the development of the printing industry in Iran the need arose for choosing the oldest and the least corrupted scripts and editing them through comparative and critical studies. For decades many Iranian academics and scholars worked diligently and sincerely in this field. During the reign of Darius the Great of Persia, Greece and India had their earliest contact in about 510 B.C. The Masterpieces of Sa’di are The Tree Garden (bustan) (1257) and The Rose Garden (golestan) (1258). The book Golestan is composed of 8 Chapters, Introduction and Conclusion. Speech and Communication issues are themen in chapter 1 about the Manners of Kings, chapter 2 on the Morals of Dervishes, chapter 4 on the Advantages of Silence and chapter 8 on Rules for Conduct in Life. The ability to read a single Persian book like the Gulistan or Bostani is considered in Central Asia to be the sign of a liberal education. Persian literature represents The Epic of Kings (shah-name) (1010 B.C.) of Ferdowsi. The Rubaiyat of Omar Khayyam (ca. 1048-1122) and Gulistan (1258 A.C.E) of Sa’di are masterpieces of Persian poetic literature. The Sufi tradition, which originated in Persia, involved singing, dancing and storytelling as techniques for exploring the inner mind. Iranian people were defeated by Alexander the Great in 331 B.C.. Born in 1207 in the town of Balkh in Khurasan in contemporary Afghanistan, Jalal al-Din Rumi became a Sufi teacher in 1240 in Konya with a group of disciples gathered around him, due to his great eloquence, theological knowledge and engaging personality. The Discourses of Rumi (Fihi ma Fihi) consist of questions of a disciple and answers by a master. (e. g. Discourse 4). The Rubaiyat of Omar Khayyam is mystical:

\[\text{The secrets eternal neither you know nor I}\\\text{And answers to the riddle neither you know nor I}\\\text{Behind the veil there is much talk about us, why}\\\text{When the veil falls, neither you remain nor I.}\]

Douglas Craven wrote a Higher Persian Grammar for use of the Calcutta University showing differences between Afghan and modern Persian with notes on rhetoric in 1910. Since the early Iranian peoples were illiterate, much of their movement and activities remain concealed from history. With the spread of literate civilization much more can be discerned when the entire process of spreading across the Steppe was repeated all over again in the Middle Ages by the Turks. Moving from east to west, the Turks did not come quite as far west on the Steppe itself.

Iran’s literacy rate is 72.1%. The region now called Iran was occupied by the Medes and the Persians in the 1500s B.C., until the Persian king Cyrus the Great overthrew the Medes and became ruler of the Achaemenid Empire, which reached from the Indus to the Nile at its zenith in 525 B.C. Persia fell to Alexander in 331–330 B.C., and a succession of other rulers: the Seleucids (312–302 B.C.), the Greek-speaking Parthians (247 B.C.–A.D. 226), the Sasanians, and the Arab


Muslims (in 641). By the mid-800s Persia had become an international scientific and cultural center. In the 12th century it was invaded by the Mongols. The Safavid dynasty (1501–1722), under whom the dominant religion became Shi'ite Islam, followed, and was then replaced by the Qajar dynasty (1794–1925). During the Qajar dynasty, the Russians and the British fought for economic control of the area, and during World War I, Iran's neutrality did not stop it from becoming a battlefield for Russian and British troops. A coup in 1921 brought Reza Khan to power. In 1925, he became shah and changed his name to Reza Shah Pahlavi. He subsequently did much to modernize the country and abolished all foreign extraterritorial rights. From earliest times Iraq was known as Mesopotamia for it embraces a large part of the alluvial plains of the Tigris and Euphrates Rivers. An advanced civilization existed by 4000 B.C., and by Alexander in 331 B.C. After an Arab conquest in 637–40, Baghdad became capital of the ruling caliphate. The country was cruelly pillaged by the Mongols in 1258, and during the 16th, 17th, and 18th centuries was the object of repeated Turkish-Persian competition.

Few literary remains exist from the ancient Persians. Most of these consist of the royal inscriptions of the Achaemenian kings, notably Darius I (522-486 BC) and his son Xerxes. Old Persian, the language of these inscriptions, is an inflected tongue like Greek and Latin and shares many linguistic features with its close relatives, Avestan and Sanskrit. Old Persian inscriptions were engaged chiefly to record the deeds of the “king of kings” or to commemorate the foundation of a building. They have a declaratory, direct and unadorned style, and are laced with repetitive set-phrases, a style common to the genre in the entire ancient Middle East.

In 1037 Saljuq Turks invaded Iran and founded a dynasty which continued to reign in Iran till 1197 A.D. These Saljuq Turks, even prior to their invasion and conquest, were in touch with Iranian civilization and culture. It was during their supremacy that great men of letters like Umar Khayyam, Khwajeh Nizam-al-Molk and Ghazali flourished. A branch of these Saljuqs went and occupied Turkey and they continued to reign in that country even after the conquest of Iran by the Mongols. The Iranian poet Bahá'ú'lláh, the son of the famous Mowlana Jaláluddin (1207 - 1272 A.D.), composed a poem entitled Rubá'-íyyatu'l-faríd in Farsi, in which he included 156 Turkish verses. This was the beginning of Turkish literature under Iranian inspiration. It needed another impetus. This time from an Iranian statesman Mir Ali Shir Nawai (+1561 A.D.) the Minister of State for Sultan Hussayn Bayqara, ruler of Herat.

One can quite assuredly state that until the end of the 19th century Farsi was still a dominant language throughout Asia and, as we have already seen, until the middle of the last century Farsi was the official language of India. In the 9th century there was growing interest in pre-Islamic Middle Persian literature in the original language among Muslim scholars and poets as part of the appreciation of Iranian accomplishments in literature and historiography. Persian had begun to be written in the Arabic alphabet, and while many Pahlavi texts survived, the difficult script made them increasingly inaccessible without special training. Not until the 10th century did a significant tradition of Islamic Persian poetry begin.

One of the most important pieces of literature arising from the pre-Islamic Persian tradition, but given new form in the version of Firdausí, is the Shâhnâmâ. Finished about 1010, it is an epic history of the pre-Islamic Iranian kings, centered on the conflict of Iran with the Turan, and providing a written foundation for discourses about Iranian identity. Already in the early Islamic period, the Turks were identified with the Turan people in the Shâhnâmâ. Ehsan Yarshater says that the identification of Turan and Türk may have first been made in the early 7th century, not long after the Turks’ first contacts with the Iranians in the sixth century.

Proverb ideas and forms can be used as reported or direct speech in verse. The transformation of proverb to verse is not the same as that between different versions of a proverb or a verse. A proverb or verse can vary by simply changing lexical items within it, while a verse that incorporates a proverb reorganizes it according to the generic patterns of verse. Turkey represents the Western part of the Islamic culture of rhetoric. The Turkish language knows the terms hezeyan (nonsensical talk) and hitabet and güzel söz söyleme sanati (rhetoric). A Chinese source suggests greater continuity from eighth-century Türk proverbs to those Kâşghâî collected in the 11th century. According to the Tang dynastic histories, in 752 animosity arose between two Türk s serving as Tang Military Commanders: An Lushan, son of a Sogdian father and Turkic mother, who was later famous for his rebellion which almost destroyed the Tang Dynasty, was insulted by Geshu Han, son of a Turkic father and Khotanese mother. Persian had begun to be written in the Arabic alphabet, and while many Pahlavi texts survived, the difficult script made them increasingly inaccessible without special training. Not until the tenth century did a significant tradition of Islamic Persian poetry begin.
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2.2. Asian communication

Asia

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In Africa and western Asia, 150,000,000 mother-tongue speakers of Arabic exist. In Far Asia are 1,000,000,000 mother-tongue speakers of Chinese. In Middle Asia are 200,000,000 mother-tongue speakers of Hindi and 150,000,000 mother-tongue speakers of Bengali. The Trans-New Guinea language family includes 552 languages. In Asia the Sino-Tibetan language family has 365 languages. The Sinitic languages are spoken by over 1,000 million people. The vast majority of these are in China (over 980 million) and Taiwan (19 million).

China’s languages are Chinese, Mandarin, also local dialects. China has 56 ethnic groups. Officially Chinese are atheist but traditional religion contains elements of Confucianism, Taoism, Buddhism. The literacy rate is 81.5%. During the Shang dynasty (1500–1000 B.C.), the precursor of modern China’s ideographic writing system developed, allowing the emerging feudal states of the era to achieve an advanced stage of civilization, rivaling in sophistication anything found at the time in Europe, the Middle East, or the Americas. It was following this initial flourishing of civilization, in a period known as the Zhou dynasty (1122–249 B.C.), that Lao-tse, Confucius, Mo Ti, and Mencius laid the foundation of Chinese philosophical thought.

In the 19th century, rhetoric was particularly acclaimed among the Peoples Rights movement, and became symbol for those social and political forces that were vehemently calling for freedom of expression. In Chinese education system on elementary level students learn standard Chinese pronunciation and phonetic alphabet, strokes of Chinese characters, rule and order of strokes, commonly used structural parts and radicals of Chinese characters and word forms and structures. On middle level students develop their abilities to recognize Chinese charter without any help and build more Chinese vocabulary. On high level students can read and analyze and use rhetoric and logic in Chinese. Contemporary speeches of Asian persons are published in the Asian Society.[41]

Malaysia’s languages are Malay (official), Chinese, Tamil and English. Races are Malay and other indigenous (58%), Chinese (24%), Indian (8%), others (10%). Literacy rate is 83.5%. The San peoples may have inhabited what is now Namibia more than 2000 years ago. The Bantu-speaking Herero migrated there in the 1600s. The Ovambo, the largest ethnic group today, migrated there in the 1800s. Malaysian and Indonesian are the same language. This language is spoken in Indonesia, Malaysia, Brunei and southern Thailand. There are small differences between Malaysian Malay and Indonesian Malay, and there are strong differences between dialects, e.g. Sumatra and Java. Ironically Sumatra and Bali Malay is closer to Malaysian Malay than they are to the Java dialect. In total this forms a community of more than 250 M. The French language is spoken by 70 Million people in the world, in France, Canada (French Quebec), U.S., Switzerland, Belgium, Luxembourg, many parts of Africa especially in North Africa like Morocco, Algeria and Tunis, many French Antilles (Martinique, Guadeloupe, St. Martinique, Tahiti), Besides Portugal and Brazil, Portuguese is also spoken in

the former African Portuguese colonies that became independent in 1974 Mozambique, Angola, Cape Verde (Cape Verde), Guinea-Bissau, São Tomé & Prííncepe.

Singapore’s languages are Malay, Chinese (Mandarin), Tamil and English. Major religions are Islam, Christian, Buddhist, Hindu and Taoist. Inhabitants of the Malaysian peninsula and the island of Singapore first migrated to the area between 2500 and 1500 B.C. British and Dutch interest in the region grew with the spice trade, and the trading post of Singapore was founded in 1819 by Sir Stamford Raffles. It was made a separate Crown colony of Britain in 1946, when the former colony of the Straits Settlements was dissolved.

The Philippine Islands are an archipelago of over 7,000 islands lying about 500 mi (805 km) off the southeast coast of Asia. The natives of what is now called the Philippines had been writing in their own scripts even before the arrival of colonial Spain. The writing, now referred to as alibata or baybayin, was used by the people inhabiting the islands to communicate, trade, and record epic stories, chants, poems, and love letters. Indonesia, like most other countries, is striving to come to terms with the new information and communication technologies such as the Internet. In Indonesia rhetoric is influenced by solonianism. Indonesia allocates only seven percent of its national budget for education, which is far below the 25 to 35 percent level set by its neighbors like Malaysia, Philippines, Singapore and Thailand. Sor – Singgih in Bali is the reflection of a way to respect other person, do not just because of the higher casts position, but it is also used to communicate with other person which is not closed. Balinese language is one dialect of West Malay-Polynesian group which is spoken in Malaysia, Indonesia to the East as far as Moluccas. Balinese language is one dialect that got various influences in the course of its history, such as Sanskrit, Arab, Chinese, Dutch and English. 2200-1600 B.C. migrations of peoples went into western Asia and Europe including Indo-Europeans. In Indonesia the child learns gamelan without written material nor theory such as solfeggio. Likewise when an advanced player deepens knowledge of a composition. The music in Indonesia is not handed down through true formal lessons. The player acquires experience by playing in group, by imitating what is shown to him. His musical feeling will do the reste. Gamelan instruments are very accessibles to the new player. Performance of the music is done without score. More generally, the ear is more important than the eye. In this music, listening is important since interaction between players is part gamelan’s foundations. What an instrument plays is a constant response, adaptation, complement, paraphrase, completion of what the others play. All of this is part of the players’ musical feeling. Auditory memory of the piece is important as well. The teaching of classical music has primarily been oral. The raga and its structure, the intricate nuances of tala or rhythm, and the rendering of raga and tala as bandish or composition, are passed on from guru to shishya by word of mouth and through direct demonstration. There is no printed sheet of music, with notation acting as the medium, to impart knowledge. Taiwan has a hybridized rhetoric of Chinese, Aboriginal, Japanese, and American influences. Even using the word “Chinese” in the previous sentence glosses over the variety of Chinese groups who have arrived in Taiwan at different historical moments with different senses of their identities. Hsin University in Taiwan is divided into the following areas:

College of Journalism and Communications
School of Management
College of the Humanities and Social Sciences
School of Law
Department of Radio, Television and Film
Department of Public Communications
Department of Graphic Communications and Technology
Department of Speech Communications
Department of Information Communications

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413 Http://alek.zipzap.ch/gamelan/oral_eng.htm. [15.4.2003]
414 Http://web.syr.edu/~jpbenda/taiwanrhet.html. [7.7.2003]
Speech communication is an activity that takes place at many different levels of human life. Most people spend a large part of their time communicating in various ways with other people. In addition to skills traditionally associated with speech communication, such as public speaking, language and leadership skills, debating, language and logic, diction, classical Chinese oratorical skills, communication and social movements, the Department’s curriculum also reflects post-war development trends in interpersonal communications, including strategies of interpersonal influence, human communication theory, family communication, group communication, negotiation theory and strategy, cross-cultural communication, intercultural and ethnic relations and communication. Rhetoric is studied in the English department, focusing on writing and speaking skills and small group and organizational behaviors in Sociology, with an emphasis on the group level of communication. As previously indicated, although the department of (speech) communication has been established in the 90s and more and more human communication courses are offered in traditional journalism or mass communication department, the emphasis on journalism and media continues to dominate in higher education in China, Hong Kong, and Taiwan.

Ancient Asia, in its premodern and early modern periods, also produced rhetorics that are intriguing from the standpoint of late modern and postmodern eyes and ears. Rhetorics of Imperial China were strongly influenced by the atmosphere of the royal court where an effective speaker might be the person known for wisdom who was able to speak profoundly but vaguely so as not to insult or alarm members of the royal household. At the eastern regions of the Arabian area in central Asia the cultural connection to China existed. The Silk Road contains trade routes of the culture of China, Central Asia and the West. On the eastern and western sides of the continent, the civilizations of China and the West developed. The western end of the trade route appears to have developed earlier than the eastern end. The Iranian empire of Persia was in control of a large area of the Middle East, extending as far as the Indian Kingdoms to the east. Trade between these two neighbours was already starting to influence the cultures of these regions. The routes of the Silk Road all started from the capital in Changan, headed up the Gansu corridor, and reached Dunhuang on the edge of the Taklimakan. The northern route then passed through Yumen Guan and crossed the neck of the Gobi desert to Hami, before following the Tianshan mountains round the northern fringes of the Taklimakan. It passed through the major oases of Turfan and Kuqa before arriving at Kashgar, at the foot of the Pamirs. The southern route branched off at Dunhuang, passing through the Yang Guan and skirting the southern edges of the desert, via Miran, Hetian and Shache, turning north again to meet the other route at Kashgar. From Asia the routes again divided, heading across the Pamirs to Samarkand and to the south of the Caspian Sea, or to the South, over the Karakorum into India.

In Asia rhetoric has consistently been seen as being inseparably interconnected with problems of ethics, psychology, politics, and social relations. The United Nations Educational, Scientific and Cultural Organization recommends defining an illiterate person as someone who can not, with understanding, both read and write a short, simple statement on his or her everyday life. A person who can only read but not write, or can write but not read is considered to be illiterate. A person who can only write figures, his or her name or a memorized ritual phrase is also not considered literate. Asia has the largest number of illiterates in the world, around 71%. In Asia literacy and continuing education projects were planned to result in self-sustaining productive activities through collective involvement of the community members. A problem hindering the progress of literacy is the complex state of multi-ethnicity and multi-lingualism that characterizes many countries in the region. Symbols are a way of transmitting ideas, stories or words over time and distance. The oldest man-made symbols date from the middle of the last ice age. They are perhaps not yet a system of writing, but they are a system of notation. Verbalization is a method of learning and understanding. Language and communication have always been necessary for humans to live in groups. Communication by signs and gestures is useful for hunting parties. Whole gestural languages have been conserved by North American Indians.

The Asian communication is on the local level driven by social hierarchy. This hierarchy decides the social behaviour in a group dominated society. Asian communication is based on the hierarchy of social group order. Individualism is not the aim of socialisation but the order and classification in a social group. In other word: Asian thinking is based on the idea of putting persons together and classify them as a type. So the ranking is clear and the social hierarchy determines the communication process. So individualism has no change in Asian societies and the copying of stereotypes is the way society arranges and stabilizes itself. In Asian countries the development of democracies wasn’t a natural development. That’s why in these countries there is a high distance between the ‘imported’ Western political systems and the more or less archaic socialisation of these countries. In most cases there is a political concept compatible to the Western political

Central Asia has caravan routes that opened the lines of communication and trade between previously isolated societies. A network of caravan routes crossing Central and Inner Asia and their role in regional and local development changed in the course of time. The road can be considered as a communication system in Central and Inner Asia from Turkey to East China. In the area between today’s Uzbekistan, Kazakhstan, Kirgizstan, Tajikistan, Turkmenistan, Afghanistan, northern provinces of Pakistan, eastern Iran, western China and western Mongolia intercultural exchange based on trade. Inner Eurasia’s civilisation includes the Scythians, Hsiung-nu, Avars, Bulgars, Khazars, Kievan Rus’, Saljuks, and other civilizations. The first people known to have occupied Central Asia were Iranian nomads who arrived from the northern grasslands of what is now Uzbekistan sometime in the first millennium B.C.. The tradition of professional reciting of epic tales is used in Mongolia. This art requires an excellent memory and gifts of acting and speech. Epics developed in the time of the tribal-clan alliance and during the subsequent period of the creation of state formations among the Mongol tribes. Their basis is mythology. This vast land stretching along the Yenisei is the home of 118 ethnic entities alongside indigenous subarctic people—Evenki, Nentsi, Ketos, Yakuts and others. Like other former Soviet Union republics Siberia is independent from Russia.

As China began to develop its silk trade with the West, Iranian cities took advantage of this commerce by becoming centres of trade. Trade along the route was adversely affected by the strife which built up between the Christian and Moslem worlds. The Crusades brought the Christian world a little nearer to Central Asia, but the unified Moslem armies under Saladin drove them back again. In the Fourth Crusade, the forces of Latin Christianity scored a triumph over their Greek rivals, with the capture of Constantinople. With the disintegration of the Mongol empire, the revival of Islam and the isolationist policies of the Ming dynasty, the barriers rose again on the land route between East and West om the 14th century. The Mongolians have their own spoken and written language. Jiangar, a masterpiece of Mongolian oral literature, gives an account of the hero Jiangar fighting bravely against his enemies. The grassland across Eastern Europe and Central Asia, the Steppe, is a way from Mongolia to Hungary. From the second millennium B.C. until well into the Middle Ages, movements back and forth across the Steppe, and especially off it at the periphery, profoundly influenced the history of the surrounding lands in Europe and Asia. The most dramatic example of this in Ancient times was the descent of the Iranians into the Middle East and India. Mongolia is situated between the China and Russia and its population about 2 million. As all you know that Mongolia was under the communist regime of the former Soviet Union for 70 years. It is considered that Mongolia have a middle level of environment for the development of independent mass media. Constitution of Mongolia has guaranteed basic principles of freedom of expression, the right to free speech and right to freely publish. Even the Law of Press Freedom adopted in August 1998 but the implementation of this law is not sufficient. Legal environment for free press is not good. Judging by a series of small samples taken from the heart of their forest abode, they were members of the general Nordic sub-group, most closely related to the Minussinsk people in Siberia, but showing relationships likewise with Scythians and peoples of known Indo-European linguistic affiliation. Of the known Altaic speakers, three branches, the Tungus, Mongols, and the Koreans, were and still are almost purely mongoloid.

Of the society in India of about 1 milliard about 74 percent live in rural areas. The education system is supervised by the Department of Education as a part of Ministry of Human Resource Development. The national adult literacy rate is about 52.2 percent. More than 180 universities exist, 82 percent observe Hinduism, 12 percent are Muslim and 2 percent Christian. 1.9 percent are Sikh and 0.8 percent Buddhists. The official language is Hindi. The constitution recognizes eighteen scheduled languages such as Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu. Four major language families include officially 112 mother tongues with 10,000 or more speakers. Thirty-three languages spoken by 1 million or more persons. The earliest civilization of India was an urban civilization that grew up in the Northwestern part of present day India and Pakistan. So far about 1400 sites have been uncovered from as far north as Afghanan to Goa in the south. More sites are being unearthed and recent excavations have brought a lot of lost Indian history to light. This Indian civilization is known as the Indus-Swarasvati civilization or the Harappan civilization. This ancient civilization was a remarkably advanced one with the largest and most sophisticated cities. The Dravirs were a shorter, darker skinned people. Today's Indians are mixed basically between the Aryans and the Dravirs. Much of modern Indian customs, beliefs and pacifism seem to have originated here. In different parts of India, different languages are spoken. Most of the languages of India belong to two families, Aryan and Dravidian. Languages spoken in the five states of south India belong to the Dravidian family and most
of the languages spoken in the north are of Aryan family. The general script of the Aryan languages is different from the
general script of Dravidian languages. The languages spoken in present India, evolved in different phases of Indian
history. In the earlier stage of Indian history other languages were spoken. The holy books of different religions that
developed in ancient India are written in different languages.

The Dravidian family is the languages of southern India in contrast to the Indo-European languages of northern India.
Tamil is the best known of these languages. Tamil is one of the two classical languages of India. It is the only language in
that country which has continued to exist for over two thousand years. It is spoken today by approximately 65 million
people living mainly in southern India, Sri Lanka, Singapore, Malaysia, Africa, Fiji, the West Indies, Mauritius and Reunion
Islands, United Kingdom, United States and Canada. Tamil is the pre-eminent member of the Dravidian language family
and has one of the longest unbroken literary traditions of any living language in the world.

Sanskrit is the ancient literary and classical language of India, the sacred language of the Hindu religion. Brought to India
from the northwest about the middle of the second millennium B.C., Sanskrit eventually gave rise to the Prakrit
languages. These in turn gave rise to the modern Indian languages such as Hindi, Bengali, Marathi, and Gujarati, as well
as Nepali, spoken in Nepal, and Sinhalese, spoken in Sri Lanka. The oldest form of Sanskrit is known as Vedic Sanskrit, after
the ancient hymns of the sacred Hindu scriptures called Vedas. The later stage is known as classical Sanskrit, whose
writings deal chiefly with secular subjects. For over three millennia Sanskrit continued to flourish as the language of
learning in India, and the output of literary works continued without diminution until well into the 19th century. The
competition of English as the language of government and science, coupled with the rising influence of the modern
Indian languages, has undercut much of Sanskrit's former preeminence. Sanskrit is an Indo-European language, whose
entry into the Indian subcontinent marked a new frontier for this widely dispersed family. Its Indo-European origin was
unknown to the ancient and even to the medieval world. A proverb is defined as a short pithy saying in general use. It
indicates the essence of the experience of at least a sizeable population of the speech community that uses it. Some of
the didactic works in Tamil that exploit the common wisdom derived from proverbs often include Jaina or Buddhist
dogmatic understanding of human life and its problems. Sanskrit is the language India's classical literature is written in,
with many literary works such as religious poems, prose, and epics going back to 1500-200 B.C., the Vedic period. After
this time from around 200 B.C. to around 11 A.D., Sanskrit literature went through a secular phase. Indian literature has a
long tradition of mixing the spoken and written varieties to bring several effects in the minds of the reader. Kalidasa has
used this technique deliberately. Natya Sastra encourages this and delineates certain conditions for mixing these two.
Kannada has a long history of literature next only to Sanskrit and Tamil. There were also important work on grammar and
rhetoric. Though Sanskrit had a hold on the people as a religious and fashionable language, Nripatunga voiced the
glories of his mother tongue. Works based on or inspired by the Sanskrit epics Ramayana and Mahabharata formed the
earliest literature in Kannada. The Sanskrit spoken in North India changed into the modern languages of of the region
Hindi, Urdu, Punjabi, Bengali and others. The Bhagavad- Gita is considered by eastern and western scholars alike to be
among the greatest spiritual books the world has ever known. In a very clear and wonderful way the Supreme Lord
Krishna describes the science of self-realization and the exact process by which a human being can establish their
eternal relationship with God. The Mahabharata is an ancient religious epic of India. It has existed in many forms, the
fundamental one being a text in ancient Sanskrit which may well be the world's largest book.

In the design of the Asian Indian oratory, many parallels have been drawn that express symbolic relationships to ancient
temple and palace architecture of the Indian sub continent. Art and architecture has always been an important part of
our religious heritage that dates back to the Indus valley civilization of 3000 B.C.. The Ramayana tells about life in India
around 1000 B.C. and offers models in dharma. The hero, Rama, lived his whole life by the rules of dharma; in fact, that
was why Indian consider him heroic. When Rama was a young boy, he was the perfect son. Later he was an ideal
husband to his faithful wife, Sita, and a responsible ruler of Ayodhya. The Bhagavad Gita is an extended rhetorical piece
which forms part of a larger epic, the Mahabharata and the larger unit of which it is a part has sometimes been
compared to the Iliad both in terms of length and in terms of its centrality to Indian culture because of the Gita's
extensive length it is not suitable for a detailed analysis and there seems to be no other primary example from India that
could serve as a paradigm for that country's rhetorical use of ethos.

In India down to the nineteenth century, writing was considered too imprecise a means of conveying meaning to have
any great communicative importance. Until the 17th century, books were inscribed on leaves and sheets of bark, which
were hung like washing on lines and were called “treasure houses of the Goddess of Speech.” What was truly meant was
what was said at the time of composition. Then a rough approximation of this meaning was transmuted into visible
symbols and "stored"; but what the true meaning might be could only be conjectured in terms of the personalities, the problems, and the intentions of the composers of the message. Reading became a search for precision–aided but also handicapped by the admittedly imprecise medium of written words. The Hindu rhetorician is bound by exigencies of caste, community, and family.

Nyaya, traditionally founded by Akshapada Gautama (6th century B.C.), is a school of logic and epistemology that defined the rules of debate and canons of proof. Its views were accepted with modification by most of the other schools. The atomist school, Vaisheshika, founded by Kanada (3rd cent. B.C.), analyzed reality into six categories such as substance, quality, activity, generality, particularity, and inherence. The universe is made up of nine kinds of substance such as earth, water, light, air, ether, time, space, soul (or self), and mind. The Samkhya school, founded by Kapila (6th cent. B.C.), admits two basic metaphysical principles, purusha (soul) and prakriti (materiality). Prakriti consists of three gunas or qualities: Sattva (light or goodness), rajas (activity or passion), and tamas (darkness or inertia). When these constituents are in equilibrium, prakriti is static. Disturbance of the equilibrium initiates a process of evolution that ultimately produces both the material world and individual faculties of action, thought, and sense. The purusha appears to be bound to prakriti and its modifications and may become free only through the realization that it is distinct from prakriti. Early versions of Samkhya may have been theistic, but the classical system does not include God. The yoga school expounded by Patanjali (2nd century B.C.) accepts Samkhya metaphysics to explain the validity of yogic processes described in the Yoga Sutras and also accepts the concept of an Ishvara, God or supreme soul. Yoga is defined as a cessation of the modifications of consciousness and is achieved by an eight-stage discipline of self-control and meditation. The Purva Mimamsa school, founded by Jaimini (2nd century B.C.), set forth sophisticated principles for interpreting the Veda, which was regarded as entirely composed of injunctions to ritual action. Its epistemology and theory of meaning were constructed to show that the words of the Veda had eternal and intrinsic validity. The different schools of Uttara Mimamsa or Vedanta are all based on the Upanishads and the Brahma-Sutras of Badarayana (ca. 200 B.C.–A.D. 200), but differ in their concepts of God, world, soul, and the relation between them.

The earliest Indian literature took the form of the canonical Hindu sacred writings, known as the Veda, which were written in Sanskrit. To the Veda were added prose commentaries such as the Brahmanas and the Upanishads. The production of Sanskrit literature extended from about 1400 B.C. to A.D. 1200 and reached its height of development in the 1st to 7th centuries A.D. In addition to sacred and philosophical writings, such genres as erotic and devotional lyrics, court poetry, plays, and narrative folktales emerged. Because Sanskrit was identified with the Brahminical religion of the Vedas, reform movements such as Buddhism and Jainism adopted other literary languages, e.g., Pali and Ardhamaghadi, respectively. Out of these and other derivative languages there evolved the modern languages of northern India. The literature of those languages depended largely on the ancient Indian background, which includes the Sanskrit epics, the Mahabharata and Ramayana, the Krishna story as told in the Bhagavata-Purana, the other Puranic legends, and the fable anthologies. In addition, the Sanskrit philosophies were the source of philosophical writing in the later literatures, and the Sanskrit schools of rhetoric were of great importance for the development of court poetry in many of the modern literatures. The South Indian language of Tamil is an exception to this pattern of Sanskrit influence because it had a classical tradition of its own. Urdu and Sindhi are other exceptions, having arisen out of an Islamic background. Beginning in the 19th century, British and Western literary models in general had a great impact on Indian literature, the most striking result being the introduction of the use of vernacular prose on a major scale. Such previously unknown forms as the novel and short story began to be adopted by Indian writers, as did realism and a new interest in social questions and psychological description.

Hindu scriptures are classified as shruti, smriti and itihaaas. In the Upanishads the spiritual meanings of the Vedic texts are brought out and emphasized in their own right. There are 18 principal Upanishads and several minor upanishads. The holy books of Buddhism were written in Pali. The holy books of Jainism were written in Ardhamaghadi. Sanskrit is recognized as one of the official languages of India. The modern Aryan languages are considered to have evolved from Sanskrit.416 The holy books of Hinduism were written Sanskrit. India owns a rich literary heritage in both classical as well as folk traditions. The multi-coloured folk traditions of India need to be studied for its individuality and integrity with regard to the Indian literature. It is important to note that in the India’s intellectual traditions oppositions such as classical and folk do not

hold much relevance. Indian traditions are characterized by their assimilative/cumulative potential and interactiveness.

In the 20th century B.C., Harappan culture of Indus Valley has ideographic script. The Oriental system of study, which exhibits an instructive analogy with the one here treated, is that of the ancient Hindus still in vogue among the Brahmans. In this, the highest object is the study of the Veda as the science or doctrine of divine things, the summary of their speculative and religious writings for the understanding of which ten auxiliary sciences were pressed into service, phonology, grammar, exegesis, and logic, are of a linguistico-logical nature, and can be compared with the Trivium while two, viz. astronomy and metrics, belong to the domain of mathematics, and therefore to the Quadrivium of the Western artes liberales. Since ancient times in India rhetoric exists. The goal of the wise person in India was to gain liberation from worldly goods and desires. The effort was to gain knowledge of absolute truths through silent meditation and repetition of ritual phrases. Truthful speech was thought to be that which revealed aspects of the greater cosmic and social order of things. Conformity or representation of family, community and caste is typical for the rhetoric of Hinduism. For the Hindu religious classic literature such as the Gita or the Upanishads the way in which the ethical appeal of Krishna or of the guru derives from his relationship to the caste and from his special relationship to the divine is most important. Rhetoric in Colonial India can be found in the second half of 19th century. In India the religious systems decide about the rhetorical and communication conditions. Buddhism, Islam and Hinduism are religions that determine the conditions of social communication next to the British influence of colonisation. In India Buddha’s speeches were collected by his scholars. Repeating the Buddha’s speeches in his absence was one way to become enlightened. The ubiquity and inevitability of dukkha (suffering) is an equivalent to the category pathos in Greek rhetoric. According to the eight duties of Buddhism the right speech is one subject

Proper understanding, views, ideology
Proper aim, purpose, motives
Proper speech
Proper actions
Proper livelihood
Proper effort and avoiding indolence
Proper concentration, mindfulness, thought control
Proper meditation

Wisdom books of ancient India tended to share the interest in a speaker’s invocation of cultural truths while seeking to attain harmony and consensus. The goal of the wise person in India was to gain liberation from worldly goods and desires. The effort was to gain knowledge of absolute truths through silent meditation and repetition of ritual phrases. In India Chandragupta’s capital was Pataliputra, a city nine by two miles, surrounded by walls of timber, 570 towers, a moat 900 feet wide and 30 feet deep. The wealthy of Pataliputra had sumptuously furnished homes surrounded by gardens, fruit trees and ornamental ponds. They enjoyed festivals, gambling, horsemanship, horseracing, archery, swimming competition, and private parties on each other’s terraces. They were literate, and their city had a university, where Brahmans taught grammar, rhetoric, economics and politics. Pataliputra also had trade guilds and schools that taught crafts and technical subjects. While the new faith of Islam arose in Arabia and gradually spread eastwards and northwards, the Arabian language was transferred in the region. Lamaist Buddhism which established itself in the Mongolian region and in Tibet and became a basic institution for rhetoric. Until 7th century A.D. Tibetans had no script of their own. From 3rd to 1st century B.C. Buddhist oral tradition reached and thrived in Sri Lanka. The oral tradition preparation can consist of fasting, abstinence, teachings by the elders, cleansing, prayers, songs, lore.
Since 3100 B.C. India includes Afghanistan and parts of Central Asia. Aryan people inhabit Iran, Iraq and Western Indus- Sarasvati Valley frontier. India has produced many talented novelists who write in English, among them: Salman Rushdie, R. K. Narayan, Nayantara Sahgal, and Ruth Prawer Jhabvala. Clearly the most foreign atmosphere is found in works by East Asian novelists in China and Japan. Hindu festivals have religious, social and hygienic elements in them. In every festival there is bathing in the morning before sunrise in the river or tank or well. Every individual will have to do some Japa, prayer, Kirtan, recitation of Sanskrit verses and meditation. The Hindu scriptures prescribe elaborate worship of the Chitra Guptas on this day. The Deity is invoked in an image or a kalasa (vessel filled with water) and then worshipped with all the rituals and formalities of the worship offered to God's image. Meditate on Chitra Gupta, reciting the following verse:

Chitra guptam maha praajnam lekhanepatra dharaanam;
Chitra-ratnaambara-dhaaaram madhyastham sarvadehinam.

Then offer ritualistic worship with incense, camphor, flowers, etc. Feed some Brahmins, the poor and the needy. Give bountifully in charity and receive the Lord's blessings. Recitation of the Vedas on this great day is highly beneficial. This festival is also known as Upakarmam, and is specially sacred to the Brahmins, who have been invested with the sacred thread. When the Brahmin boy is invested with this holy thread, symbolically his third eye, or the eye of wisdom, is opened. This festival of Upakarmam reminds the wearer of the sacred thread of its glorious spiritual significance. Brahmins also offer libations of water to their ancestors to whom they owe their birth and to the great Rishis to whom they are highly indebted for their spiritual knowledge and the Vedas themselves. The true Hindu never forgets his benefactors! The followers of the four different Vedas have their Upakarmam on different days.

Indian practices assumed that an expression of sincere truth could be recognized by its humble, non-assertive character as well as by its attention to establishing social harmony. Epics and folk tales emphasized how false speech where the speaker's mind and tongue were divided was recognized by the Gods and how forked speech brought ill fortune upon the speaker. The situation with respect to devising a paradigmatic oration for the rhetoric is even worse in that the central works of the Confucian tradition are not primarily concerned with rhetoric but with ritual, poetry, and ethical customs. The Bhagavad Gita is an extended rhetorical piece which forms part of a larger epic, the Mahabharata and the larger unit of which it is a part has sometimes been compared to the Iliad both in terms of length and in terms of its centrality to Indian culture because of the Gita's extensive length it is not suitable for a detailed analysis and there seems to be no other primary example from India that could serve as a paradigm for that country's rhetorical use of ethos. This conception of conformity or representation of family, community and caste is, of course, most marked in the rhetoric of Hinduism. What seems most noticeable from even a superficial reading of the Hindu religious classics, such as the Gita or the Upanishads is the way in which the ethical appeal of Krishna or of the guru derives not just from his relationship to the caste but from his special relationship to the divine. In this respect there seem to be parallels to what Kennedy sees as the source of the authority of Judeo- Christian rhetoric.

Hinduism, although it was not a religion marked by active proselytisation, spread from India into Southeast Asia with Hindu traders. Oral tradition is one method of teaching Buddhism. Major schools are today Tibetan Buddhism under Dalai Lama in Tibet and Mongolia, Zen in Japan via China, Korean Buddhism via China and Theravada in Burma, Thailand, Vietnam, Cambodia and Sri Lanka. Avalokiteshvara's Mantra, the 'Mani' or in Tibetan 'Om mani peme hung' ('Om, jewel lotus together') is a kind of speech for meditation purpose. The benefits of the 'mani' can only be magical. Ananda was the Buddha's personal attendant for the last 20 plus years of the Buddha's life. Besides attending to the Buddha's personal needs, his other duties included representing Buddha on occasions, memorizing the Buddha's speeches, repeating the Buddha's speeches in his absence, and being messenger for the Buddha.

The dialectic of past and future, mediated through understandings of tradition, is of singular importance in the cultures of South Asia. Tradition is an appeal to the past by literary, visual, oral, and aural media based on a general philosophical and religious view of the world. Close cultural interaction of India with Southeast Asia began from prehistoric times and continued until the beginning of colonial rule. From prehistoric days, India had trade and cultural relations with West Asia, Rome, China and Southeast Asia. India sent its traders and missionaries to these regions. During the early centuries of common era, India's trade with China through Southeast Asia followed two routes from the Andhra and Kalinga coast, from where the ships went to Irrawaddy valley of Myanmar after crossing the Bay of Bengal. Another route started from Tamralipti, reached Sri Lanka and sailed directly through the Nicobar islands either to the Sunda straits or straits of Malacca. India's relations with Southeast Asian countries lost its momentum after the humiliating defeat of India in Sino-Indian War of 1962. In India there is diversity in languages, and the formation of linguistic states has given impetus and
importance to regional languages. In India, language evokes emotive feelings. People deify their languages and begin to worship them. Indians personify their languages as goddesses or divine beings.

Kalidasa in 4th century was one of the great Sanskrit poets of ancient India. Not much is known about Kalidasa, but legend has it that he was an illiterate shepherd boy initiated into the art of poetic creation by goddess Kali. Ekanath Maharaj was a teacher and poet of maharashtra (1528-1609). By the second century B. C. Buddhism had spread throughout South Asia and into Central Asia and China. Pieces of Indian oral literature are Rigveda, Bhagavad Gita, Ramayana and Mahabharata. Veda means knowledge. Through the Vedas the Supreme is to be known. Brahma created the worlds with the aid of the knowledge of the Veda mantras.

Speech in the Buddhist conception has the three functions to be true, real and useful. The rhetoric of India, in both its Hindu and its Buddhist forms, is not without an ethical basis then. The nature of the ethical appeal is rooted in conceptions of the good, of the aretaic qualities that are especially prized and valued, from those qualities that are prized and valued in the West. For the Hindu rhetorician the primary qualities to be sought are those by which he may fully represent the traditions of family, community, and caste, while for the Buddhist rhetorician the qualities that are valued may be described as those of truthfulness, compassion, and conciliation. At that time Buddah spontaneously entered a state of deep calm and concentration free from sensuousness. Resolving to follow this lead, he bathed in the nearby river and took some milk gruel as nourishment to redouble his efforts. The first part is pñña (wisdom), and contains two limbs. The first limb is samma dhi [samyagdhi] (right view). Right view may be a synonym for the Four Noble Truths and Dependent Origination. It may also be a reference to keeping to Buddhist teachings. It might also be interpreted as the acceptance of the truth that life in sara is fundamentally unsatisfactory. The second limb is samma sankappa [samyaksa÷ kalpa] right resolve. Sala means ‘morality’ in the sense of actions that are performed in concordance with harmonious conduct with Sammavca (samyagvk, right speech), samma kammanta (samyakkarma, right action), and samma ajva (samyagjva, right livelihood). The first limb of morality is right speech. This is a form of the fourth of the five precepts. In the five precepts it is wrong speech which is renounced but here it is right speech which is adopted. During the third century B.C. the spread of Buddhism was furthered by Ashoka (270-232), the third of the Mauryan kings who created the first pan-Indian empire. The membership and classification of the Sino-Tibetan family of languages is highly controversial. The ‘Sinitic’ part of the name refers to the various Chinese languages. The ‘Tibetan’ part refers to several languages found mainly in Tibet, Burma, and nearby territories. Wisdom books of ancient India consist of speaker’s invocation of cultural truths while seeking to attain harmony and consensus. The goal of the wise person in India was to gain liberation from worldly goods and desires. Truthful speech was thought to be that which revealed aspects of the greater cosmic and social order of things. A lack of interest in free speech exists in eastern, non-western-styled public speaking cultures. The very first works of visual art created in the Indian sub-continent were primitive cave or rock paintings. The paintings generally depict animals, in scenes such as hunting. Human figures are also shown with bows and arrows, and swords and shields.

The participation of Hindu priests became an essential element in court ritual in some Buddhist states there. The earliest history of Buddhism is largely lost, because some 400 years separate the death of the Buddah from the first documented efforts to commit the Buddhist scriptures to writing. There are 5 paths on which a Bodhisattva develops in succession:

- Sambharamarga = the path of equipment
- Prayogamarga = the path of training
- Darshanamarga = the path of seeing
- Bhavanamarga = the path of intense contemplation
- Vímuktimarga = the path of freedom

The 8-fold path consists of:
- Perfect view
- Perfect resolve
- Prefect speech
- Perfect conduct
- Perfect livelihood
- Perfect effort
- Perfect mindfulness
- Perfect concentration
The basic Buddhist concepts base on Four Noble Truths:
First Noble Truth: Life is suffering mentally and physically in the forms of sickness, injuries, aging, death, tiredness, anger, oneliness, frustration, fear and anxiety.
Second Noble Truth: All these suffering are caused by craving. A self-centered person with continuous wanting from others will cause mental unhappiness. In turn, it will cause physical exhaust and fatigue in life.
Third Noble Truth: All sufferings can be overcome and avoided. When one gives up endless wanting and endures problems that life evolves without fear, hatred and anger, happiness and freedom will then be obtained. Overcome the mentality of self-center and selfishness, one will then spend time in meeting others needs and feels life more fulfilled.
Fourth Noble Truth - There is a Noble Eightfold path leading to overcome the suffering. The Eightfold path includes Perfect Understanding, Perfect Thought, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Effort, Perfect Mindfulness and Perfect Concentration.

Buddha says in The Eightfold Path about right speech:
“What, now, is Right Speech? It is abstaining from lying; abstaining from tale-bearing; abstaining from harsh language; abstaining from vain talk. There, someone avoids lying, and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, is not a deceiver of men. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness, to tell what he knows, he answers, if he knows nothing: "I know nothing"; and if he knows, he answers: "I know"; if he has seen nothing, he answers: "I have seen nothing," and if he has seen, he answers: "I have seen." , he never knowingly speaks a lie, neither for the sake of his own advantage, nor for the sake of another person's advantage, nor for the sake of any advantage whatsoever. He avoids tale-bearing, and abstains from it. What he has heard here, he does not repeat there, so as to cause dissension there; and what he heard there, he does not repeat here, so as to cause dissension here. He unites those that are divided; and those that are united, he encourages. Concord gladdens him, he delights and rejoices in concord, and it is concord that he spreads by his words. He avoids harsh language, and abstains from it. He speaks such words as are gentle, soothing to the ear, loving, going to the heart, courteous and dear, and agreeable to many.”

In Majjhima-Nikaya [No. 21, the Buddha says:
“What, monks, should robbers and murderers saw through your limbs and joints, whose gave way to anger thereat, would not be following my advice. For ought you to train yourselves: 'Undisturbed shall our mind remain, no evil words shall escape our lips: friendly and full of sympathy shall we remain, with heart full of love, and free from any hidden malice; and that person we penetrate with loving thoughts, wise, wise, wise, freed from anger and hatred. He avoids vain talk, and abstains from it. He speaks at the right time, in accordance with facts, speaks what is useful, speaks about the law and the discipline; his speech is like a treasure, at the right moment accompanied by arguments, moderate and full of sense. This is called right speech. Now, right speech, let me tell you, is of two kinds: 1. Abstaining from lying, from tale-bearing, from harsh language, and from vain talk; this is called the 'Mundane Right Speech, which yields worldly fruits and brings good results. 2. But the abhorrence of the practice of this four-fold wrong speech, the abstaining, withholding, refraining therefrom—the mind being holy, being turned away from the world, and conjoined with the path, the holy path being pursued—this is called the 'Ultramundane Right Speech, which is not of the world, but is ultramundane, and conjoined with the paths. Now, in understanding wrong speech as wrong, and right speech as right, one practices Right Understanding; and in making efforts to overcome evil speech and to arouse right speech, one practices Right Effort; and in overcoming wrong speech with attentive mind, and dwelling with attentive mind in possession of right speech, one practices Right Attentiveness. Hence, there are three things that accompany and follow upon right attentiveness.”

In the words of the Buddha right speech is called sammá-vaacáa:

What now, is Right Speech? Abstaining from Lying
[A. X. 176] 1. Herein someone avoids lying and abstains from it. He speaks the truth, is devoted to the truth, reliable, worthy of confidence, not a deceiver of men. Being at a meeting, or amongst people, or in the midst of his relatives, or in a society, or in the king's court, and called upon and asked as witness to tell what he knows, he answers, if he knows nothing: 'I know nothing', and if he knows, he answers: 'I know'; if he has seen nothing, he answers: 'I have seen.”

423 www.enabling.org/ia/vipassana/Archive/ N/Nyanatiloka/WOB/wob4nt08.htm. [4.5.2003]
good results. From vain talk; this is called `Mundane Right Speech' (lokiya-sammaa-vaacaa), which yields worldly fruits and brings good results.

The Vedas are four oldest Hindu texts, and the Rig Veda is the oldest and most important of the four. These were the works brought by the Indo-Aryan people as they migrated into the Indus Valley. The word Veda means knowledge or wisdom, and the word Rig means praise in Sanskrit. The Vedas are a collection of hymns which sing praise for the gods. The Vedas are believed to have been revealed by the gods to mankind. The hymns were handed down from their origins in the distant past until they were finally set down in writing as a collection around 900 B.C.. The Vedas is the creation of an early intuitive and symbolical mentality to which the later mind of man, strongly intellectualised and governed on the one side by reasoning idea and abstract conception, on the other hand by the facts of life and matter accepted as they present themselves to the senses and positive intelligence without seeking in them for any divine or mystic significance, indulging the imagination as a play of the aesthetic fancy rather than as an opener of the doors of truth and only trusting to its suggestions when they are confirmed by the logical reason or by physical experience, aware only of carefully intellectualised intuitions and recalcitrant for the most part to any others, has grown a total stranger caste is the western term for varna. Castes provide the major divisions of Hindu society.

Mantra is a sequence of sounds used as a focus of meditation. The most famous mantra is that of “om,” which consists of the three sounds “aa”, “oo”, “mm”. The earliest Samhita, collection of Mantras, appears in the Rig-Veda (“Praise Revelation”), whose prime concern is sacrificial ritual which compilation began c.1500 B.C.. The Aryans imported their ancient Sky-God Varuna, whose power and wisdom is revealed in the light of the Sun. He knows the cosmic secrets in the upper regions, and all deeds done or not done, and he sees the truth and falsehood of men. He has many eyes, especially in the night sky, and employs spies in the trees, who watch to see if men walk the righteous path. The Natural Law, Rta, of the universe was established by Varuna and the word Arya refers to one who conforms to this Law. He separated the primordial Dyausprithivi, to reveal Dyaus and Prithivi. After 800 B.C., with the Samhitas in their final redaction, prose directives and exegesis, known as Brahmanas, were added to each of the Vedas.

Aryan society was divided between Kshatra, the nobility of horse-riding warriors, and Vish, the common tribesmen. Hereditary priests, the Brahmana, served the Kshatriya in the sacrificial worship of their pantheon. The learned Brahmana employed Sanskrit to record their Wisdom, which is thought to have been directly revealed to the Rishis (Seers), whose Mantras are generally considered as the linguistic embodiment of the eternal Satyam (Truth) and Ritam (Law) underlying the universe. The Aryans, however, praised most highly the demon-slaying warrior-god Indra, who became their ‘King of Gods’. The Rig-Veda Samhita includes numerous prayers addressed to Indra, imploring his help in vanquishing the enemy, capturing their cattle, and acquiring their wealth. His preferred oblation is Soma, a plant said to grow on Mujavat Mountain and which was prepared as an inebriating drink. This is presumably Ephædra intermedia Schrenk. & Meyer 1846, which grows in the western Himalayas, western Tibet, and across Afghanistan, where the plant is known as Huma. Its distribution extends into Iran, and it is recognized by Zoroastrians as the Haoma plant of their Zend Avesta. In Hindu mythology Ganesh is the elephant-headed son of the god Siva and his wife Parvati. Ganesh is the patron god of scribes and the remover of obstacles. Because of this latter aspect, invocations are made to Ganesh at the beginning of any undertaking in order to insure its success. Both Buddhism and Judaism made use of storytelling for teaching purposes. Hindu storytellers used story cloths from the Ramayana to illustrate their narratives. The epic tale Ramayana is part of the Hindu scriptures for Rama is believed to be an incarnation of the god Vishnu.

Following the Eightfold path of Buddhism “right speech” means to abstain from lying, tale-carrying, use of harsh language and vain talk. The person who follows right speech speaks the truth, is devoted to it, is reliable and does not deceive men. Whenever he was asked to be a witness, he tells only the truth he knows or admits his ignorance of it honestly. The person

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The Indus Valley civilization was a literate civilization and many examples of their writing survives but is still undeciphered. Deciphering the ancient writing might answer many unanswered questions and show light on a connection between old and today's India. Two great minds are working on the Indus script today. In India, today there are three major scripts, the Devnagri, Bangla (Bengali) and the Pallavi. They originate from the Brahmi script used around 400 B.C.. Some believe that the Brahmi script did not come out of the original writing system in the Indus civilisation. Around 1800 B.C. this civilization ends abruptly, with the influx of a new people into India. These were nomadic tribes from central Asia who moved in waves to Iran, Middle East, Europe and India. They are referred to as the Indo-European speaking peoples or Aryans. Around the 4th century C.E., the society became more rigid. Varman Kings of Bengal were defeated by the second great empire of India, the Gupta empire. The Caste system was enforced and India became feudal.

For a long time India was ruled by Muslims. Many of these muslim emperors today are portrayed as tolerant where they were brutally jealous about their faith. The Indian science and learning was not totally lost, as many Muslims learned the Indian science, medicine, math and other disciplines and spread it to Europe via the Moors in Spain causing the second wave of Islam to Europe.

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bhayanaka rasa (horror). The sixth is bibhatsa rasa (vulgar and obscene themes). The seventh is abhuta rasa (that which is strange). The eighth is shanta rasa (placidity). And the ninth is shringara rasa (amorous themes).

Buddha's five fellow ascetics saw this as abandoning asceticism and indulging in the senses, so they decided to shun him. Awakening to the Middle Way, out of compassion he returns to his fellow ascetics and instructs them in the truth he has realized. This teaching eventually came to be formulated as Dependent Co-Arising, the Eightfold Path, and the Four Noble Truths. Sakyamuni's First Sermon is considered foundational for Buddhism. Proclaimed soon after his great awakening, it is thought to contain the very pith of the Buddhist teachings in their most concentrated form. To see what this First Sermon is really saying to us, let peel away some of the layers of doctrine and interpretation that have enveloped it over the millennia. India has had a continuous civilization since 2500 B.C., when the inhabitants of the Indus River valley developed an urban culture based on commerce and sustained by agricultural trade. This civilization declined around 1500 B.C., probably due to ecological changes. During the second millennium B.C., pastoral, Aryan-speaking tribes migrated from the northwest into the subcontinent. As they settled in the middle Ganges River valley, they adapted to antecedent cultures. Sufi religious teachers succeeded in converting many Bengalis to Islam, even before the arrival of Muslim armies from the west. About 1200 AD, Muslim invaders established political control over the Bengal region.425

The modern nation of India is a federation of many ethnic groups, not all Indo-European speaking, and many of these languages have ancient literary works. The history of these must, sadly, be excluded as outside the scope of this author's library. In different parts of India, different languages are spoken. Most of the languages of India belong to two families, Aryan and Dravidian. Languages spoken in the five states of southern India belong to the Dravidian family and most of the languages spoken in the north are of Aryan family. Hindi is a direct descendant of Sanskrit through Prakrit and Apabhramsha. It has been influenced and enriched by Dravidian, Turkish, Farsi, Arabic, Portuguese and English. It is a very expressive language. In poetry and songs, it can convey emotions using simple and gentle words. It can also be used for exact and rational reasoning. More than 180 million people in India regard Hindi as their mother tongue. Another 300 million use it as second language. Pakistan's languages have not generally been used in the domains of power because the rulers of this region were generally foreigners. Foreigners like Achaeminian Iranians, Greeks or Muslim Arabs, Turks and Pathans as well as the British have also enriched the indigenous languages so that their vocabulary is multilingual and varied.

The five-part organization of Japanese Buddhist traditional rhetoric of beginning, leading, main point, supplement, and conclusion called ki-shoo-ten-ketsu is based on classical Chinese poetry and consists of topic structure, organizational markers, connectives, narrative structure, paragraphing, sentence chaining, letters, and newspapers. The section on rhetorical strategies discusses 17 rhetorical strategies, including the use of pronouns, demonstratives, repetition, deletion, sentence-final strategies, quotation, homonyms, puns, similes, metaphors, and proverbs.

One of the most significant aspects of Buddhism is that it embraced dialects without any hesitation as fit vehicles for its scriptures. Buddhism is home for massive translations. Buddhist monks and scholars were devoted to translation as a means to transfer their theology into host cultures where Buddhism entered. Long before the evangelical Christian missionaries started translating the Bible into various languages, Buddhists engaged themselves in translating Buddhist scriptures in various languages. Buddhists were very particular how they used language and communicated the Buddhist ideas to common people. Gautama Buddha adopted four methods, according to Buddhist texts. In the first method, the doubts of the interlocutor are ascertained at the outset by putting suitable questions and then removed by appropriate answers; in the second, a direct reply is given to an enquirer without entering into a discussion with him; in the third, answers are given separately to the different aspects of the question; and in the fourth, it is pointed out that as the question is untenable, no reply will be given. Buddha insisted that his disciples should be very discriminating in adopting one of these methods for delivering their courses. In many Indian languages, for example, in Tamil, discussions on rhetoric form part of traditional grammar. These discussions adopt, add, and refine the above listed methods. Didactics of morals and ethics are integrated with rhetoric in Indian grammatical traditions. Tamil classical works impacted by Buddhist thought adopt the methods listed above for their moral and ethical content. Sanskrit literature is classical literature of India written in the Sanskrit language. It may be divided into the Vedic period (ca. 1500 BC-200 BC), when the Vedic form of Sanskrit was in use, and the Sanskrit period (200 BC-ca. AD 1100), when classical Sanskrit had developed from Vedic. In the Vedas the lyric and legendary forms are in the service of prayer, or exposition of the ritual. In Sanskrit epics such as the

Mahabharata and the Ramayana, didactic, lyric, and dramatic forms have been developed far beyond their earlier state for more purely literary, aesthetic, or moral purposes. Classical Sanskrit literature may be divided into epic, lyric, didactic, dramatic, and narrative verses and didactic, dramatic, and narrative prose. Epic poetry falls into two classes, the freer narrative epic, termed itihasa (legend) or purana (ancient tale), and the artistic or artificial epic, called kavya (poetic product). The great epic called the Mahabharata (between 300 B.C. and A.D. 300) is by far the most representative of the purana. The Panchatantra passed from a Pahlavi translation of the original Sanskrit into Arabic, Greek, Persian, Turkish, Syriac, Hebrew, Latin, and German and from German into other European languages.

In colonial India the conflictual encounter of foreign dominance and native resistance prompted to unearth from the past distinctive assets of cultural and social assertion, indubitable grounds of legitimacy for nationalist claims of self-rule, idioms and evidences to challenge the alien colonial dispensation. Native history, indigenous culture and in particular religious traditions were invoked as resources for recovery and foundation of national identity. The focus of this unit is the text of the Lotus Såtra as an example of an Indian Mahàyàna Såtra and reading the Lotus Såtra as an example of contemporary readings of Buddhist texts. Prefaced by a few words of warning regarding the origins of these readings, the following themes and motifs are explained narratives, predictions of Buddhahood, parables, the apparition of Parbhujitararana, doctrinal motifs, Hinayana and Mahayana, ekayana, ahistorical dimension of the figure of Buddha, apparition, appearance, and skilful means (upaya).

Though rhetoric is to be found in every use of language, only Westerners have attempted to divide its precepts discretely from the great body of ethical, moral, or religious precepts that condition the very nature of a culture. Indian rhetoric is influenced by Buddhism and Hinduism.426 In India until the seventeenth century, books were inscribed on leaves and sheets of bark, which were hung like washing on lines and were called treasure houses of the Goddess of Speech.427 Gypsies are from India, migrating to, and through, Europe in the Middle Ages. Roma, or Gypsies, have clear origins in India, early characterized by Europeans as possessing dark skin and black hair. The Ramayana is an Indian epic, with magic, mythological figures and legendary heroes. In India, the oral and written stories exist side by side. Almost all Indians know the basic story of the Ramayana. It was probably originally passed down by word of mouth. Over the years it was written down in three major texts, one in 200 B.C.E., and two in the 16th century.428

People in Eastern cultures are taught many lessons through stories passed down from their ancestors. Culture is generally transmitted from generation to generation through stories, myths, and reenactments or rituals and ceremonies. Oral tradition is the spoken relation and preservation, from one generation to the next, of a people's cultural history and ancestry. It was traditionally used to transmit religious beliefs because it conveys cultural tradition. One of the most common forms of oral tradition is the story. Storytelling is an art passed down from one generation to another. Just as with any form of art, practice is the key. The storyteller must be able to gain the full attention of the listeners. Otherwise part of the lesson will be lost. The passage of lessons by word of mouth leaves them vulnerable to different interpretations and vanishing forever. The origin myth tells about the first people, migration, and/or the origin of kin groups. These stories also relay the ideas that the future does not depend on what you believe and hope for in the future, but what is going on in the present. Today the Indian Institute of Mass Communication (IIMC) is an autonomous Society under the Ministry of Information and Broadcasting and was set up with the objectives to provide training to the information and publicity personnel of Central and State Governments, organise training and research in the use and development of mass communication, make available facilities for training and research to meet the information and publicity needs of the public and private sector industries. Indian literature has a very, very long tradition of mixing the spoken and written varieties to bring several effects in the minds of the reader. Choice of words and the variety of the language from which the words have been chosen for the purpose of the writer. In Tamil, the modern writers may choose their words from a variety of sources such as classical Tamil, spoken Tamil, modern written Tamil, and regional and social dialects. On many occasions, just a simple word deliberately chosen from a specific variety, and interspersed in an utterance, carries a lot of information over and above the literal meaning conveyed by the word.

The Indian word for communication is samvad. People use other expressions and words which convey the same meaning and refer to the themes of our debate. Education was open to all since the nineteenth century in India. Students flooded

educational institutions. The framework of education is traditional. This type of education creates chiasm in the society far from facilitating communication. Orality is a widely used way for distributing informations. In school, the teacher tells and the students listen and accept. In the village, the social or political leader tells and the villagers listen. People listen to and obey those who have wealth and knowledge delivered as information. People give honour and listen to those who enjoy social prestige. In this society people have imbibed such ideas that ‘one has to obey teachers and elders’, ‘no genuine knowledge without a guru, a ‘master’, ‘knowledge comes with physical exertion and punishment’.

In modern and current Hindi literature, mixing up the written and spoken is taken to another level. In this level, the language-like dialects are mixed within the spoken mode. Also in Urdu, we notice the mixing up of the Persian and Arabic words for specific effects. It appears that no major Indian language is an exception to the process of mixing the spoken and the written forms for specific effects. Styles are developed around this technique by the authors to suit their characters and themes. The Official Languages Act of 1963, pursuing this mandate, said that Hindi would become the sole official national language in 1965. English continued as an “associate additional official language. The more socially isolated like women and Dalits tend to be more parochial in their speech than people of higher caste, who are often able to use a colloquial form of the regional dialect, the caste patois, and the regional standard dialect. An educated person may master several different speech forms that are often so different as to be considered separate languages.

Mahâmahopâdhyâya Haraprasâda Shâstri’s Survey of the manuscript literature is on Sanskrit grammar, lexicography, prosody and rhetoric.

Marco Polo, whether a fact or fiction and whatever was his objective, came to China from Italy in the 13th Century. It was not until 300 years later when Europeans came to Asia in much more substantial numbers with a longer-term objective. The Mongolians had influence in Eastern Asia and Eastern Europe. Rhetoric in Far Asian is rationalism of philosophical sayings and proverbs. Asian Rhetorical theory operates in hierarchical (deference-relevant) yet group-oriented society and depends on Eastern ways of minding which do not always seem “rhetorical” to westerners. Bian is a fluid senses about speech and argument using reason and evidence to express opinions, show weaknesses in other’s argument, and to achieve correct view and mutual understanding. Ming is logos. Wen is all polished literature should have sermonic outcome. Far east rhetoric is in the Chinese an Korean language documented. Chinese scholars did not produce works on how to sway large popular audiences partly because they assumed that common people lacked wisdom. Wisdom books of ancient India tended to share the Chinese/Japanese interest in a speaker’s invocation of cultural truths while seeking to attain harmony and consensus. The goal of the wise person in India was to liberation from goods and desires by Buddhism.

The Altaic language family spread from Europe (Turkish) through Centra Asia (Uzbek), Mongolia (Mongolisan), to the Far East (Korean, Japanese). These languages have a property of vowel harmony. The Sino-Tibetan Asian family of languages that includes the world’s most spoken language, Mandarin. These languages are monosyllabic and tonal. The Malayo-Polynesian family consisting of over 1000 languages spread throughout the Indian and Pacific Oceans as well South East Asia. Languages include Malay, Indonesian, Maori and Hawaian. The Austro-Asiatic family is a scattered group

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Cf. for Chinese rhetoric:
of languages in Asia. They are found from eastern India to Vietnam. Languages include Vietnamese and Khmer. Vietnamese is basically a monosyllabic language having six tones, which give the language a sing-song effect. A word can be repeated with any one of six tones to indicate six different meanings. Modesty and humility are emphasized in the culture of the Vietnamese and deeply ingrained into their natural behavior. Therefore, bragging is often criticized and avoided. When being praised for something, a Vietnamese often declines to accept praise by humbly claiming that he does not warrant such esteem. The Vietnamese do not customarily demonstrate their knowledge, skills, or possessions without being asked to do so.

In 2003, the total number of languages in the world was estimated to be 6,809. 90% of these languages are spoken by less than 100,000 people. Between 200 and 150 languages are spoken by more than a million people. There are 357 languages which have less than 50 speakers. A total of 46 languages have just a single speaker. The ancient rhetoric system reached Asia in a late colonisation wave through American and European academic studies. In Asia the spoken word exists only in the moment of its being spoken. After the reverberations of the uttered sound cease, nothing remains but the memory of the sound. Writing is a permanent record. China and Japan have long chains of command and strong hierarchies which permeate deep into society and behaviour. Print especially seems unchanging and everlasting. Manuscript writing is in some ways closer to orality than to print. In the 20th-century rhetoric became the object of study in Japan. In traditional Japan Shinto texts and Confucian texts preserve rhetorical literature. Relations between eastern culture like Zen Buddhism and rhetoric represent social intercultural effects. Mark Lawrence McPheils mentions in his book Zen in the Art of Rhetoric that it interrogates the role of dualistic thought in human communication and culture, and offers new insights into the similarities and differences that mark Eastern and Western conceptualizations of language. In Japanese there are such words in Hiragana as kagekinagenentsetsu for radical rhetoric, shuuiji, shuuijigaku and shuuijigakusha for rhetoric. Shuuijhou has the meanings beautiful values and rhetoric. Bijireiku and yuubennka are words for the description of a good orator. As a deriving form from the Greek word the expression retorikku is used in contemporary Japanese. The Japanese did not have a native writing system and so adopted Chinese writing which was, at the time, partly a

439 Cf. for Japanese rhetoric:
pictographic writing system and partly a phonetic writing system. The Japanese used Chinese characters to develop a new writing technology they called kana.

The years following the Meiji Restoration saw the introduction of Western rhetoric, both in its meaning of the art of speech and art of composition. Rhetoric soon became the object of study and discussion among Japanese scholars, who sought to understand the boundaries of this new discipline, and at the same time envision its possible application to the needs of the Japanese linguistic and literary worlds. After two decades during which oratory had enjoyed a growing popularity among scholars, politicians and intellectuals, the years between the Sino and Russo-Japanese wars proved fatal for its later development. Oratory became object of governmental censorship and suppression, and gradually lost its cohesive power and effectiveness in the public and social life of Meiji Japan.

Japan’s cohesive society produced a rhetorical style of speaking around a topic, allowing the audience gradually to make inferences, until harmony resulted. Advocates usually relied less on explicit assertion of an argument and more on the intuitive ability of the audience to recognize what was intended. Speakers tended to hold back from revealing their emotions. Ritual statements, metaphorical comparisons, and allegorical folk tales, often comprised the body of the speech. The Japanese dictionary Daigenkai defines rongi as a ritual in which people such as high-ranking priests conducted questions and answers, and a debate about themes in sutras. In contemporary Japanese, taiketsu is used to mean any confrontation both verbal and physical not necessarily in a legal court. The word hantaijinmon ‘cross-examination’ is used in both legal courts and in academic debate. Speech is enzetsu (‘performing talk’) and debate is tooron (‘fighting arguments’). Benronkai is ‘speech meeting’ consisting of practices in jiyuu toogi (‘free discussion’) and tooron (‘debate’). Gengo katsudoo is ‘speech activities’. Since the mid-1980s various speech activities are called tooron, a particular kind of debate. Other kinds are constructive speeches (fituron), cross-examinations (ijimon), and rebuttals (hanbaku) of debaters (tooron-sha). Dibeeto doo means literally ‘debate way’. Doo in this sense may be translated as ‘principle’ or ‘doctrine.’ The word rhetoric is retorikku in Japanese. Japanese culture is a collectivist culture based on shintoims. Japanese style of writing is called opening, development, deviation, conclusion (ki-shou-ten-ketsu). Japanese writers introduce their main idea at the end of their essays.

Japanese proverbs like ‘Bad news travels fast’ (Akuji senri o hashiru) are based on experience and a cultural view of the world. People in Japan often use the word naru (being or becoming) in describing the improvement of virtually all human abilities including walking, running, swimming, riding a bicycle, and communicating. Japan has been characterized as a ‘being culture’ as opposed to a ‘doing culture’ that predominates much of the West. Japan rapidly absorbed Western technology during the late 19th and early 20th centuries. After its devastating defeat in World War II, Japan recovered to ‘being culture’ as opposed to a ‘doing culture’ that predominates much of the West. Japan rapidly absorbed Western technology during the late 19th and early 20th centuries. After its devastating defeat in World War II, Japan recovered to become the second most powerful economy in the world and a staunch ally of the US. Modern Japanese people of various age groups are said to be relation ally incompetent. Japan, traditionally known to be a human relations oriented and harmony-valued society, is puzzled to find itself lacking a systematic and effective educational system to nurture health interpersonal relations. Japanese have been described as being low in self-disclosure, both verbally, and nonverbally, transmitting messages in a high-context mode, and communicatively apprehensive. Most of these attributes have been ascribed to the Japanese people’s collectivistic orientations.

Japanese people in general are brought up in a culture that values a collectivistic or interdependent self orientation, and “being” mode of thinking, rather than individualistic or independent self orientation and doing mode that are prevalent in most Western cultures. There is much danger, therefore, in using Western theories and concepts, e.g., communication apprehension, self-disclosure, assertiveness, and persuasion to account for and improve relationships among Japanese. Hamaguchi developed in 1983 the concept of kanjinshugi (interpersonalism or contextualism), argues that since collectivism as opposed to individualism regards a general collectivity of people as an analytical point of departure, such a Western-derived dichotomy fails to account for the Japanese social behavior. In Japan the fundamental form of human existence is neither the individual nor the group but rather contextual. Interpersonalism as a perspective transcends the dualism, and it is defined by mutual dependence, mutual trust and human relation in itself. This raises an important ontological issue in conducting cross-cultural research in the area of interpersonal communication competence.

Japanese Zen Buddhism is based on the teaching between master and student by questions and answers in a dialogue. In Zen Buddhism silence is not an antidote to poisonous speech. Just as we don’t control anger by counting to ten when we feel anger rise, but merely use this 10 count demilitarized time-zone as an opportunity to reconsider the situation, thereby destroying anger at its roots, so we don’t use silence to control the problems of speech. Silence merely gives our tongue a sabbatical which our brain can put to good use. Analyzing the reasons we feel so compelled to contribute our thoughts, vocally or in script, privately or to the world at large, is the way we use Right Speech to achieve non-attachment. Usually, when we examine our desire to speak, we discover our ego’s intention to gain status for itself. Shinto is one of the eleven major world religions. Shinto is simply the indigenous ethnic practice of Japan and its importance is almost entirely historical and cultural, not contemporary. The number of adherents of Shinto are often reported as being around 100 million, or around 75 to 90% of the Japanese population. These figures come from the Shukyo Nenkan (Religions Yearbook), put out by the Ministry of Education & Bureau of Statistics, and they obtain their figures by asking religious bodies for statistics.

Chinese is a monosyllabic language particularly suited to pictographs for writing. As Chinese became more complex it is believed that it evolved by adding tones. Languages that developed from ancient Chinese have differing numbers of tones. After the invention of ideograms, man enters the era of the written tradition of laws, history, religion and culture. The first written human languages identified words with pictographs. Each pictograph represents a whole idea or event. This is called synthetic writing. The early steps of Chinese languages. Mandarin Chinese has been expanding against the other Chinese languages because of its political, cultural, and demographic dominance and the peculiar relationship of these languages to each other. In India no language has a status comparable to Mandarin in China. Indian states have their own official languages, and giving official national status to Hindi actually set off riots. Of all the early systems of writing, Chinese Characters, the direct descendants of Shang pictographs, are the only one still in use today. In China, schools that are pretty purely philosophical, Confucianism and Taoism, eventually attract religious elements and grow, with Buddhism, into the three religious ways of Chinese civilization. Since 500 Chinese scholars write on bamboo with reeds dipped in pigment, 600 books were printed in China. A survey of the complex spectrum of epics composed by the Chinese Uigurs, the Kazakhs, Kirghiz, Turkmen, Azeri, Uzbeks, Karakalpak, Tatars, and other ethnic groups in Soviet Central Asia. Focus throughout is on oral tradition and its characteristic style. Odes like collected Shi Jings Book of Odes are one genre of Chinese literature.

For Rhetoric in Chinese no written document exist about the way to speak. Traditionally rhetoric has a close relationship to criticism, discourse, history, politics and science. Rhetoric is to be found in every use of language. The ancient vir bonus idea is a similarity to ethical, moral, or religious precepts that are parts of good speech in asian systems. The word rhetoric doesn’t have a meaning in Chinese. In Asia mass communication is developed by the Asian literature systems and since the 20th century multi-media systems.

In the 19th-century B.C. Chinese develop writing,. 9th-century B.C. Chinese i ta chuan script is compiled. In the 3rd century B.C. Li shu Chinese script was developed by the emperors minister. In the4th-century A.D. Japanese develop script from Korean and Chinese models. In China no tradition of rhetorical theory does exist. In Asian cultures no difference between philosophy and rhetoric exists. Any paradigmatic examples of Asian rhetoric that are compact enough to be subjected to a thorough analysis do not exist. The Tao-te Ching is the basic text of the Chinese religious system of Taoism and shapes a mentality that is as inherent in certain Chinese poetry as in the oratory, dance, painting, architecture, and government of that ancient culture. Under the influence of Chinese Confucianism, East Asians developed complex literate cultures and cohesive family organizations. Ancient Chinese terms related to rhetoric are yan (language, speech),

ci (mode of speech, artistic expressions), jian (advising, persuasion), shui (persuasion), shuo (explanation), ming (naming) and bian (distinction, disputation, argumentation). The word zhe first appeared in Shang Shu with the meaning wisdom and ability. In Shuo Wen Jie Zi, the first Chinese dictionary compiled by Xu Shen (58-147 A.C.), it is defined as ‘knowing and understanding.’ The Chinese term for philosophy is zhe xue, which is translated and introduced to China by a Japanese philosopher. Figures of speech are always making our language figurative. When we use words in other than their ordinary or literal sense to lend force to an idea, to heighten effect, or to create suggestive imagery, we are said to be speaking or writing figuratively. Forms of figures of speech like smile, metaphor, analogy, personification, hyperbole, understatement, euphemism, metonymy, synecdoche, antonomasia, pun, syllepsis, zeugma, irony, innuendo, sarcasm, paradox, oxymoron, antithesis, epigram, climax, anti-climax / bathos, apostrophe, transferred epithet, alliteration and onomatopoeia have their equivalent in Chinese.

The teachings of Mencius are composed in questions and answers. Confucius taught about the quality of speech. 1:3 Confucius said: “Someone who is a clever speaker and maintains a ‘too-smiley’ face is seldom considered a person of jen.”

13:27 Confucius said: “With firmness, strength, simplicity and caution in speaking, you will be close to jen.”

15:7 Confucius said: “When a person should be spoken with, and you don’t speak with them, you lose them. When a person shouldn’t be spoken with and you speak to them, you waste your breath. The wise do not lose people, nor do they waste their breath.”

Proverbs such as “The superior man is satisfied and composed; the mean man is always full of distress”, “The superior man, when resting in safety, does not forget that danger may come.”, or “Without knowing the force of words, it is impossible to know men.”, taken from the Confucian Analects reflect on wisdom. Chinese proverbs consists of different layers. The superficial message becomes apparent immediately. But as one re-reads, one discovers deeper meaning. Chinese proverbs like “Good words are like a string of pearls”, “Talk does not cook rice” or “Words are the voice of the heart reflect ethnic consideration of speech as a value. A wide differences in pronunciation exist in between the dialect-languages for the more or less uniform writing system in the Chinese languages. Some proverbs and idioms come from written documents like the speeches of Confucius. Many expressions develop around a rhyme or rhythm of intonation. Because the verbal distinction in Chinese is tied to the regional dialect, such a proverb or idiom would not necessarily be understood or used outside of that region. Proverbs like “diam diam ka vr vang” (Accompanied with silence is less mosquitoes) reflect the use of speech and silence. Jen is the essence of all kinds of manifestations of virtuosity like wisdom, filial piety, reverence, courtesy, love and sincerity. Jen, also ‘benevolence, charity, humanity, love’, is the fundamental virtue of Confucianism. The Confucian ideal avoids the worst of modern paternalism with the principle of government by example and by not doing (wu wei), putting Confucianism closer to Taoism than to modern practices of authoritarian control. Confucius thought that government by laws and punishments could keep people in line, but government by example of virtue (de) and good manners (li) would enable them to control themselves [Analects II. 3]. During the Tang Dynasty, the canon of Confucian Classics became the basis for the great civil service examinations that henceforth provided the magistrates and bureaucrats called Mandarins for the Chinese government. The Han Chinese are to be contrasted with the Hui Chinese, who are simply those who practice Islam. Confucians originally thought of Buddhists as similarly un-Chinese; but Buddhism became so popular after the fall of the Later Han Dynasty (220 A.D.) that, by the time of the Sui (590-618) and Tang (618-906), it was accepted as property Chinese. The character of the Superior Man, in contrast to the sage, is being taught as a tangible model for all in the here and now. In the Analects (1:3) Confucius said: “Someone who is a clever speaker and maintains a ‘too-smiley’ face is seldom considered a humane person.” In 4:22 is written: “Confucius said: ‘The ancients were hesitant to speak, fearing that their actions would not do justice to their words.’” In 4:24 the following sentence is written: “Confucius said: ‘The Superior Man desires to be hesitant in speech, but sharp in action.’”

In Taoism of the Tao Te Ching is written:

EVIDENCE

When temptation arises to leave the Tao, banish temptation, stay with the Tao.
When the court has adornments in profusion, the fields are full of weeds, and the granaries are bare.
It is not the way of nature to carry a sword, nor to over-adorn oneself, nor to have more than a sufficiency of fine food and drink.
He who has more possessions than he can use, deprives someone who could use them well.

In the Tao Te Ching we find sentences about speaking:

8.
For dwelling, the Earth is good.
For the mind, depth is good.
The goodness of giving is in the timing.
The goodness of speech is in honesty.
In government, self-mastery is good.
In handling affairs, ability is good.

23.
To speak little is natural.
Therefore a gale does not blow a whole morning

27.
A good traveler leaves no tracks.
Good speech lacks faultfinding.
A good counter needs no calculator.

45.
Great perfection seems flawed, yet functions without a hitch.
Great fullness seems empty, yet functions without exhaustion.
Great straightness seems crooked.
Great skill seems clumsy.
Great eloquence seems stammering.

56.
One who knows does not speak.
One who speaks does not know.

Chinese rhetoric cannot be discussed as a unified whole deriving from a common tradition, which is one legitimate way of describing the Western practice of rhetoric insofar as it can be said to derive from Aristotle and the classical orators of Greece and Rome. The ideal speaker in the Confucian tradition embodies certain characteristics, namely, those of li, i, and jen which lend him credibility. The nature, or tao, of the superior man is that which arises from his embodiment of the virtues named above. Since ancient time in China rhetoric is a discipline. Chinese rhetoric is said to be characterized by an emphasis on harmony, deprecation of speeches, and lack of logic. Such perceptions may derive from Western scholars’ ‘prestructural’ and ‘action orientation’. The augurs and zhu guan were the elites of society and, more importantly,

446 [http://www.human.toyogakuen-u.ac.jp/~acmuller/contao/laotzu.htm](http://www.human.toyogakuen-u.ac.jp/~acmuller/contao/laotzu.htm) [7.9.2002]
the first trained ‘rhetoricians’ in China because of their involvement in divination and written and oral communication. Shang Shu is the first book in Chinese history to record both speeches and events. Although it was produced during the Zhou dynasty, its pages document various persuasive encounters between the king and ministers of the Shang dynasty. Two kinds of speeches in Shang shu are shi for taking oath and gao for public advising. A shi was performed by a ruler in relation to his soldiers before a war expediency in order to encourage morale. A gao was performed by the king at mass gatherings such as the celebration of a harvest. Shi is more akin to the Greek notion of deliberative speech that aims at political expedience and communal bonding, while gao is similar to the Greek notion of episdeictic speech that amplifies deeds and celebrates virtue. Shi were the educated intellectual elite of the Spring-Autumn/Warring States periods. Confucius was a shi. Various names for shi, often used interchangeably in the pre-Qin writings include bian shi, the disputer, mou shi, the consultant, cha shi, the wise men, wen shi, the scholar, shui shi, the persuader, jian shi as adviser, you shi being the traveler and yan [tan] zhi shi as the talker. Eight kinds of yan referred to in Shang Shu are jing yan [clever speech], chang yan [beautiful speech], shi yan [hypocritical speech], fu yan [assertive speech], hui yan [remorseful speech], pian yan [deceitful speech], zhen yan [king’s speech], zhong yan [mass speech and how the king refers to commoners’ speech]. The meaning of ci relates to “speech, language, and discourse” overlapping with yan and also to explanation and the artistic presentation of language, associations which are not emphasized in yan. Jian [advising, persuasion] is advising activities that take place in a hierarchical (unequal) relationship with the advisee (the king, lord, ruler). Shui [persuasion] / shuo [explanation] and jian are similar in some ways, but where jian shi relied primarily upon quotations or citations from the antiquities and classics the you shui (traveling persuaders) used an analysis of advantages and disadvantages for the persuadee and his state. While jian relied on ethical appeal, shui appealed to the persuadee with utilitarian considerations and an analysis of practical benefits. Ming had different meanings and implications to different people. Confucius viewed ming as titles, names attached to one’s social status, and one’s kinship with others. In an abstract sense, ming signified cultural code or prescribed behaviors for society and acted as means of social transformation. Laozi referred to ming as honor, an indication of success, popularity, and achievement. Speaking with others. In an abstract sense, ming signified cultural code or prescribed behaviors for society and acted as means of social transformation. Laozi referred to ming as honor, an indication of success, popularity, and achievement. Speaking with others. In an abstract sense, ming signified cultural code or prescribed behaviors for society and acted as means of social transformation.

The nature of the ethical appeal in Confucian rhetoric then, is not one that differs in an extreme way from the nature of the ethical appeal in Classical rhetoric. Although there is no obvious correspondence between the notions of fronesis and li or any of the other virtues in the Confucian triad the whole notion of the ideal speaker may be summed up in the idea of the superior man, the chün-su. The superior man would correspond to the Classical ideal expressed like in books of Aristotle, Cicero, and Quintilian that the orator must be a man of good moral character and that it is from this moral quality that his speech derives its effectiveness. Just as the ideal speaker in the West exhibits or embodies certain characteristics which make us believe in his moral goodness so also the ideal speaker in the Confucian tradition embodies certain characteristics, namely, those of li, i, and jen which lend him credibility. The rhetoric of the Far East manifests an emphasis upon certain virtues, which may have analogues in Western or Classical rhetoric but for which there is not necessarily a direct parallel. It further manifests a regard for the feelings of the opponents that is not evident in Western rhetoric. Further it aims not at victory or conversion as much as it aims at conciliation. The virtues that make up the ethical appeal are those virtues that one would expect in a rhetoric that aims at conciliation. Propriety, li, because it derives from a set of traditional rules emphasizes that the speaker has a due regard for the social relations that exist between him and his audience, whereas it is that of the ruler or of the people or some other relationship. Righteousness, i, establishes the moral tone or quality of the speaker. Benevolence, jen, because it contains within itself the characteristics of regard for the feelings of others, receptivity, and impartiality manifests itself as the speaker’s indifference to his own feelings and his concerns for the rights of others. Within this framework of aretaic notions it would be difficult, if not

impossible, to construct a rhetoric that has as its aim anything but conciliation. It is possible, of course, to reconstruct to some degree, the nature of the rhetorics of other cultural or belief systems, such as those for Taoism, Mohism, and others that contrast in a greater or lesser degree with the systems outlined here.

As a daily phenomenon of human societies, the practice of communication as well shows its diversity and variations in Chinese societies. The concept of communication has been emerged in China more than two thousand years ago. Although the meaning of communication in the traditional China, which more emphasized verbal exchange or delivery, is not identical with the modern perception of the concept, it is found that the following terminologies were used to represent communication activities. Chuan means ‘to turn, to revolve´ referring to delivering or forwarding a message, teaching knowledge and skills, recording a person´ s life, and orally distributing information. Ba means ‘to sow seed´, referring to spreading or disseminating messages. Yang means ´to rise up and flutter as a flag, to flourish, to manifest´, referring to consciously making a message or person flourishing or manifesting in pubic. Liu means ´to flow (like water)´, referring to a process in which one´ s reputation or virtuous message is disseminated naturally and unintentionally. Bu means ´the woven cloth´, referring to the downward process of announcing or disseminating organized information or government order to the public. Xuan means ´the emperor´ s room or the imperial decree or edict´, referring to the dignified declaration or proclamation of emperor´ s order. Tong means ´unobstructed´, referring to the free flow of oral communication. Di means ´to deliver or exchange´, referring to the exchange or delivery of materials via, for example, the courier system. The formal communication, usually between the emperor and government officials or common people, was conducted through nine common channels in the traditional Chinese society of zhao, chi, cheng, zou, biao, yi, jian, shu and xi. Both zhuo and chi are imperial decree, mandate, or edict by which the emperor conveyed an order, proclamation, or benevolence to government officials or citizens. If the message targets an individual, it would be read openly to the person. If the message aims to reach the public, it would be posted prominently in the town. Cheng is an appeal letter written by an official to the emperor. The purpose of cheng is to express a subordinate´ s appreciation for the reward, grant, or benevolence. Zou is an impeach report, issued by lower-rank government officials, to the emperor to report the disloyal of another official. Provocative language usually was used in zou to describe the disloyal behaviors of an official and how to impeach him or her. Biao is a formal statement which states one´ s situation in order to let the emperor understand, for example, why the subordinate cannot carry out the obligation or accept the order. The message in biao is usually highly emotion-laden. Yi is an argumentative statement used by government officials to express their disagreement or different opinions to the emperor when the jian (oral admonition) is not available. Although using yi or jian to admonish the emperor often put the presenters in a risky situation for being executed, it was a common way for Chinese literate elite, as a government official, trying to persuade the emperor for a good deed. The language in yi or jian tends to be acute and sharpened. Shu is a petition letter, in which grievance or suggestion is expressed, used in the upward communication. Xi is a summons to arms, which lists the crimes of a tyrant and is usually issued by an emperor or a challenger.

In addition to formal written channels of the Chinese communication, messages exchanged through oral communication have long been elaborated by Chinese, especially in the practice of informal communication among common people. Han Fei, born in around 280 B.C., has pointed out 12 kinds of obstacle and 12 kinds of taboo in the process of oral communication. In informal communication, in addition to channels, such as shuo (to say), tan (to talk), jiang (to speak)), and lun (to comment), used for the daily oral interaction and channels, such as song (to intone)), yin (to chant)), yong (to hum)), and chang (to sing)), used for literary exchanges. Shui fu (persuasion) was the most common practice which was used in both formal and informal communication. Chinese not only considered shui fu as a skill, but also developed a systematic theory to explain it, one must go through a rigid learning and training process in order to fully acquire the ability of shui fu. Although the Confucian tradition did not put an emphasis on this line of oral communication, abundant writings and anecdotes on persuasion exist in the Chinese literary history. The tradition continues today and scholars have begun to systematically study the Chinese persuasive communication decades ago.

Xicixue id the Chinese discipline of the use of words. In the 90ies a liberalization of the dictatorial control of virtually all cultural institutions, notably the printed media, publishing companies, radio and television started in China. A 17th-century Chinese translation under Jesuit guidance of Johannes Argyropoulos’ Latin version of Aristotle’s Categories exists. Traditionally, the missionary work of the late-Ming Jesuits has been conceived as primarily a scientific movement, with great contributions on the level of material culture going from Europe to China. Of even greater significance is that among the Jesuit sermon exempla written in Chinese, a particular sub-genre of anecdote in the line of classical rhetoric stands out: chreia.
In China, Jesuits like Matteo Ricci and Adam Schall von Bell performed a task of translation and interpretation. They learned the language. The precise origins of the text are obscure. This type of rhetoric is used for fortune telling and is a kind of applied oratory by visual structures. The School of Ming and a host of other thinkers and schools developed competing views and theories of speech. Bian emphasizes more wisdom of the rhetor than logical development of arguments, though there was a hidden logical relation in Bian to the rhetorical situation. When a bian shi (messenger) was sent to speak to the king of another country in order to prevent a potential war, he would tell a story that had a moral in it, and usually there was a pun, an analoge, or a smart saying that took high intelligence to decode.

Chinese nonverbal communication includes facial expression, tones of voice, gestures, and eye contact. It plays an important role in our daily life, sometimes it is even more powerful than the verbal interaction. Different gestures have different meanings. Different nationalities have specific gestures and emotions. The same gesture and emotion has different meaning for different people in certain contexts. It is very useful for us to understand people by understanding their basic nonverbal communicative skills. Nonverbal language includes not only gestures, which are part of the body language but also mimics, which are facial expressions. In a sense mimics are also body language expressions since the face is a part of the body but they have a special name because they are especially important for, so called, face-to-face communication.

The status of Confucianism as the orthodox philosophy in China has it’s roots in the time about 2000 years ago. Confucianism has also entered three other cultural areas since its rise in China in Japan, Korea and Vietnam. Mencius (ca. 371-289 B.C.) was a prominent Confucian philosopher of social order and humanism. His use of water-related figurative language enforced the acceptance of benevolence as a major principle of political rule and promoted the retention of his messages in the auditor. The ultimate goal was to transcend his main theme, “The benevolent has no enemy.” over the figurative language. Through the transcendence it was believed that the benevolent leader is able to overcome any difficulty including a disaster caused by water. Confucianism is not a religion limited to a particular culture, race, or nationality. It is a dynamic force that flows, has different currents, and has the capacity to interact with other traditions in a pluralistic context. Confucian virtues include jen, or benevolence, yi, or righteousness, hsin, or faithfulness and li, or propriety. Confucian rhetoric is based mainly on ren tao or the way of humans and the moral codes he prescribes in his teachings. It is generally agreed that Chinese rhetoric does not have straightforward terminology as explicated by the Greek tradition.

In Far Asia the I-Ching is an oracle based on geometric forms. The I Ching, or Book of Changes, is the most widely read of the five Chinese classics. The book was traditionally written by the legendary Chinese Emperor Fu Hsi (2953-2838 B.C.). It is possible that the I Ching originated from a prehistoric divination technique which dates back as far as 5000 B.C. It may be the oldest text at this site. Further commentaries were added by King Wen and the Duke of Chou in the eleventh century B.C. An I Ching interpretation is performed by making six binary decisions in a hexagram with figures to be interpreted. The I Ching was supposed to have authored by Duke of Chou in Chou Dynasty around 10th century B.C. It had been used as the book of division for the emperor and the feudal lords. Asian statements which the Western civilization calls aphorisms the opposite to the system of science Aristotle attempted to establish. The passage ‘Refining The Language and Establishing His Sincerity’ in the I Ching is a source to rhetoric in China. The I Ching is an ancient Chinese oracular text which consists of a core work from the Western Zhou dynasty (ca. 825 BCE) called Zhouyi and a set of commentaries ("The Ten Wings") from later periods.

The method of comprehending those words is to immediately grasp by once again presenting in one’s own mind concrete instances of the issue, so the meaning of the statement is unambiguously and intuitively understood. In Asia silence was an important vehicle in Chinese rhetoric because self-assertion by an advocate might imply that the Emperor or other leader lacked intelligence or did not deserve absolute obedience. Japan’s cohesive society produced a rhetorical style of speaking around a topic, allowing the audience gradually to make inferences, until harmony resulted. Wenxin Diaolong by Liu Xie (ca. 465-521) is arguably the most complex and comprehensive work of literary criticism in ancient China. These ten essays constitute the first book-length study in English of this classic work. The opening essays

450 Cf.: Http://www.hkbu.edu.hk/~ringoma/water.html. [15.5.2002]
show how Liu canonized the Chinese literary tradition, assessing where Liu’s work stands in that tradition, and his debts to the intellectual currents of his time. An exploration and analysis of Liu’s theory of literary creation from contemporary critical perspectives is followed by three detailed studies of Liu’s views on rhetoric.

Daoism is a basically agnostic system, created by cognitive and conceptual differences which occur in westerners’ translations of esoteric texts, which cannot be understood or properly translated apart from a lineage derived koujue tradition. Put in more specific terms, texts found in the mid 15th century Ming Dynasty Zhengtong Canon, and more recent sources, are like prompt books which derive from a basically oral, not a written tradition. Both the tradition and the texts can only be understood or translated through access to a Daoist master, who knows the koujue lineage tradition. Koujue Daoism is learned from a licensed lineage master. The scholar of Daoism acts as a transmitter of oral evidence, as well as explicator of performance-based liturgical and meditative texts. This tradition of oral teachings, called koujue, is an essential factor in understanding Chinese Daoism, analogous to the learning of its closely related sister-system, Tantric Buddhism.

In Korean the words 대조 수사학 (contrastive Rhetoric) and 수사학 (rhetoric) are used. In Korea rhetoric is called susa hak (수사학). In ancient Korea before Silla dynasty education of Hwarang in Chinese sciences meant learning philosophy, literature, rhetoric, music, use of weapons, riding horses and fight started in the age of a child. These arts were called hwarang do, way of hwarang. Keywords to asian rhetorical considerations are bian, the fluid senses about speech and argument using reason and evidence to express opinions, show weaknesses in other’s argument, and to achieve correct view and mutual understanding. Ming has the meanings logos, logic and order. Authority is the most ubiquitous form of argument in form of an archtype, case, quotation, text and master. The Korean preferred rhetorical structure in composition of ki-sung-cen-kyel consists of an introduction that begins the argument (ki), followed by a section that begins to develop that idea (sung). In marked contrast to the preferred English style of writing, the next section of the composition usually turns abruptly away from the main line of development and states the main point (cen). The final section then returns to the original idea and acts as a conclusion (kyel).

Ancient Asia, in its premodern and early modern periods, also produced rhetorics that are intriguing from the standpoint of late modern and postmodern eyes and ears. Rhetorics of Imperial China were strongly influenced by the atmosphere of the royal court where an effective speaker might be the person known for wisdom who was able to speak profoundly but vaguely so as not to insult or alarm members of the royal household. Chinese scholars did not produce works on how to sway large popular audiences partly because they assumed that common people lacked wisdom. Chinese sages laid out how to gain personal wisdom and how to make others desire true knowledge either in conversation with one person or in speech before an elite group. Works by Confucius and others offered advice to rulers, subjects, courtiers, teachers, and students concerning how to gain understanding and how to help others learn the correct way of living and thinking.

The overall context of traditional Chinese rhetoric was Confucianism’s emphasis on self-restraint, civility, duty, loyalty to others, and respect for the norms of society. Certain principles of ancient Chinese rhetoric may be observed to operate in regard to rhetorics of Japan and India. Japan’s cohesive society produced a rhetorical style of speaking around a topic, allowing the audience gradually to make inferences, until harmony resulted. Advocates usually relied less on explicit assertion of an argument and more on the intuitive ability of the audience to recognize what was intended. Speakers tended to hold back from revealing their emotions. Ritual statements, metaphorical comparisons, and allegorical folk tales, often comprised the body of the speech. Wisdom books of ancient India tended to share the Chinese/Japanese interest in a speaker’s invocation of cultural truths while seeking to attain harmony and consensus.

Chinese rhetoric cannot be discussed as a unified whole deriving from a common tradition, which is one legitimate way of describing the Western practice of rhetoric insofar as it can be said to derive from Aristotle and the classical orators of Greece and Rome. The problem in discussing ethos in any concept of Chinese rhetoric is that there are at least three major strands of religious and ethical precepts and practice that are intertwined with Chinese life and thought. These strands are the Confucianist system of ethics, and the Buddhist and Taoist religious and magical practices. These strands intertwine and commingle so that a person can be a practitioner of all three beliefs at one and the same time. Within

452 http://bradley.edu/~el/oa/aorhet.html. [6.8.2002]
each of these major strands or traditions there are also conflicting interpretations and divergences as well as schools of thought that exist outside of the major ethical and religious traditions. Since there is more work available on the Confucian tradition it seems best to focus on that and provide a brief summary of what can be asserted about ethos and the aretaic notions that inform Confucian rhetoric.\textsuperscript{453} The latest communication technologies are affordable only to the corporate houses and mainly used for the business purpose by a few in the entire south Asia.\textsuperscript{454}

The nature of a rhetoric that has as its chief virtues propriety, righteousness, and benevolence and which sees these virtues as being the primary aretaic virtues will necessarily be different than a rhetoric which sees different virtues as being its primary aretaic notions. Obviously the Confucian virtues can, in some sense, be said to be subsumed into the Aristotelian ideas of fronesis, arete, and eunoia. The man who exhibits benevolence (\textit{jen}) manifests goodwill or eunoia towards his fellow men. The man who exhibits \textit{li}, or righteousness, obviously manifests good character or \textit{arete}. Likewise the man who exhibits \textit{li}, or propriety, may be considered to exhibit not so much good sense, or fronesis, except insofar as the \textit{li} arise out of a social setting to which they are a response and their violation is an act of rashness, as, again, good character or \textit{arete}.

The transmission of Buddhist texts to China occurred over the course of several centuries, and during this time the tradition in India was developing and creating new schools and doctrines. The Chinese canon was transmitted to Korea and Japan. Japan’s cohesive society produced a rhetorical style of speaking around a topic, allowing the audience gradually to make inferences, until harmony resulted. Buddhism came to China from India this way, along the northern branch of the route. The first influences came as the passes over the Karakorum were first explored. The Eastern Han emperor Mingdi is thought to have sent a representative to India to discover more about this strange faith, and further missions returned bearing scriptures, and bringing with them India priests. The art of papermaking began to creep out of China, first to Vietnam and then Tibet. It was introduced in Korea in the 4\textsuperscript{th} century and spread to Japan in 6\textsuperscript{th} century. Papemaking spread slowly throughout Asia to Nepal and later to India. In the 8\textsuperscript{th} century paper came from China to the Islamic world and opened a new opportunity to communicate in written words. China was the first country in the region to record contact with Buddhism. From China Buddhism was passed on to Korea and Japan.

Chinese scholars did not produce works on how to sway large popular audiences partly because they assumed that common people lacked wisdom. Chinese sages laid out how to gain personal wisdom and how to make others desire true knowledge either in conversation with one person or in speech before an elite group. Works by Confucius advice to rulers, subjects, courtiers, teachers, and students concerning how to gain understanding and how to help others learn the correct way of living and thinking. Silence was an important vehicle in Chinese rhetoric because self-assertion by an advocate might imply that the Emperor or other leader lacked intelligence or did not deserve absolute obedience. Persuasion came less from arguments addressed to specific points of dispute and more from a program of indoctrination in which advocates repeatedly cited generally recognized principles of society and life. Storytelling as a professional genre of oral entertainment goes back more than a thousand years in Chinese society. The storytelling genres have survived as orally transmitted traditions up to our present time.

The Chinese invented ‘Indian ink’. Originally designed for blacking the surfaces of raised stone-carved hieroglyphics, the ink was a mixture of soot from pine smoke and lamp oil mixed with the gelatin of donkey skin and musk. The ink invented by the Chinese philosopher, Tien-Lcheu (2697 B.C.), became common by the year 1200 B.C. Other cultures developed inks using the natural dyes and colors derived from berries, plants and minerals. In early writings, different colored inks had ritual meaning attached to each color, Wood-fiber paper was invented in China in 105 A.D.. It only became known about in Japan around 700 A.D. and brought to Spain by the Arabs in 711 A.D. Paper was not widely used throughout Europe until paper mills were built in the late 14\textsuperscript{th} century. In China, where Marxist ideology has in recent years given way to economic pragmatism and increasingly robust ties of trade and commerce with the United States and many other countries, human rights abuses by a strong central Government persist in the face of legal reform efforts and economic and social change. By the 1st century A.D., a variety of writing instruments were available for use on papyrus, parchment, fabric, clay, and stone. The Chinese had invented brushes constructed of animal hairs for use on silk fabric. The Greeks used a stylus on waxed tablets for ephemeral writing. Permanent writing was done on papyrus with a reed cut to a point and dipped in ink. In the 8\textsuperscript{th} century, the Chinese developed the earliest form of movable type in the form of block.


printing. The earliest dated woodblock print, The Diamond Sutra, was found in northwestern China and bears the date 868 A.D. The 20th-century movement for language reform in China has resulted in the most ambitious programme of language planning the world has ever seen. The programme has the aims to simplify the characters of classical written Chinese, to provide a single means of spoken communication throughout the whole of China and to introduce a phonetic alphabet.

Chinese conversations in public tend to be loud and highly audible to western ears. The conversationalists appear to be arguing. Arguments usually result not in especially loud speech, but in the use of curses and swear words, regardless of sex or age. Etiquette states that the best way to speak is softly and with one’s head slightly bowed. ‘Answering back’ to those older is considered ill-mannered; the advice of elders should be accepted. Children who answer back or swear are considered bad mannered and their parents are held responsible. Chinese men speaking loud are not considered bad mannered; a woman speaking loudly is, and may have abuse and ridicule heaped upon herself. The correct way of greeting a person is very important in Chinese culture. Inappropriate greeting is considered very much undesirable. Among strangers, acquaintances or at formal occasions the greeting in Mandarin ‘Ni Hao’ (or ‘Nin Hao if much respect is meant) meaning, literally ‘you good?’ is used. The phrase ‘Have you eaten?’ is used as a more familiar greeting and testifies to the centrality of food in Chinese culture. Chinese culture considers it impolite to meet someone and not ask him/her to eat: he/she may be hungry! The traditional Chinese ‘handshake’ consists of interlocking the fingers of the hands and waving them up and down several times. This is today rarely used except during festivals, weddings and birthdays of the elderly, and the western style handshake is ubiquitous among all but the very old or traditional. When greeting, a slight bow often accompanies the handshake, with the bow being deeper the more respect is being proffered to the person, for example an elderly person or someone of high social status.

In Asia physical behavior is a reflection of one’s mental attitude. Therefore monastics cultivate refined behavior and are mindful of body language while sitting, walking, and standing. While sitting on a chair or sofa, one does not cross the legs or ankles are not crossed. Hands placed quietly in one’s lap. To lie down, stretch, look here and there, or gesture wildly in public is considered impolite. When a teacher or someone senior enters the room, one stands and remains standing quietly and respectfully until directed to sit or until others sit. In Asia speech is a reflection of one’s mental attitude. Therefore monastics should speak in an appropriate way, at an appropriate time, and not too much. Appropriate speech includes topics related to Dharma. One’s tone of voice should be gentle, neither too soft nor too loud. Talking or laughing loudly is considered inappropriate.

The history of Southeast Asians reflects both the Chinese tradition and Indian Buddhism. Of the Pacific Islander groups, each has a history of struggle for cultural preservation against colonial oppression, and holds a unique and rich tribal
cultural heritage. Southeast Asia is also known as Indochina because it is between India and China. Southeast Asia is a land of many religious faiths. Buddhism, Islam, Christianity and Hinduism are widely practiced. Many languages are spoken in Southeast Asia. More than 715 languages are spoken in Papua New Guinea. The peoples of the thousands of islands which make up Polynesia arrived in the Pacific around 1500 before the Common Era, spreading out from early settlements in Tonga, Samoa and the Marquesas Islands to populate other island groups. The primary concern of religion was protection of the people, individual and group, from spiritual powers, with strict obedience to laws necessary to keep the divine and physical worlds in harmony. The main functions of priests were divination in order to foretell events, and to conduct ceremonies to ensure the safe ordering of the society. Pacific peoples had no system of writing, but a well-developed oral tradition preserved the history genealogy and stories.

The art forms of Asia are firmly rooted in local and regional histories, and cross-fertilisation within Asia has always been of greater importance than influence from outside. The art of Asia reflects cultural practices as varied as they are sophisticated. In the past, some groups have pursued nomadic existences in the steppelands of central Asia while others settled along the great rivers of Asia, including the Euphrates, Ganges, Mekong, Chiangjiang and Huang. South Asian main language are Bengali, Hindi, Panjabi, Tamil, and Urdu. The states of Southeast Asia were not colonies of India but in close economic connection. The most intensive cultural contact between India and Southeast Asia came in historic ages. Initial contact between the two regions dates to prehistoric times. So the communication system was based on the Indian social structure and the rhetoric was a heritage of the religious writings of Buddhism and Hinduism. Indian elements like Sanskrit language, the Hindu-Buddhist cults and the Indian concept of royalty became essential features of the early states of Southeast Asia. The Indian-influenced states of Southeast Asia like Funan, Sri Kshetra, Champa, Khmer, Sri Vijaya, and Majapahit existed until medieval times. The coming of Islam to Southeast Asia changed this situation.

One socio-cultural element of communication in Southern Asia was the Islam since the 8th century. Method of Islam in Southeast Asia was not like the orthodox Islam of Arabia. Beginning from the conversion of the north Sumatra town of Perlak in 1290, Islam percolated through north Sumatra, northeast Java and Maluku. Aceh and Melaka were among the first local rulers who embraced the new faith in the beginning of fifteenth century. The colonization of Southern Asia through Europeans started in the 19th century. Malay, Singapore and Myanmar became British colonies. Indochina was a French colony. In South Asia educational institutions designated as universities, institutes, or academies following the Western example. Communication is a part of the humanities and technical studies. Southern Asia has the highest female illiteracy rate (63 percent) as well as the widest discrepancy between males and females (26 percent). Northern Africa and Western Asia follow with 56 percent, respectively. Sub-Saharan Africa and Eastern Asia and Oceania then follow with 53 percent and 24 percent, respectively. Ancient Asia produced rhetorics that are intriguing from the standpoint of late modern and postmodern eyes and ears. Rhetorics of Imperial China were strongly influenced by the atmosphere of the royal court where an effective speaker might be the person known for wisdom. The oral tradition usually makes use of a specific medium, the diagram, to transmit truths which cannot be properly transmitted through traditional speech and writing. Diagrams are used for describing metaphysical truths, macro-microcosmic structures, ritual sequences and magical talisman in Tantrism, Daoism, Confucianism as well as Chan/Zen and Shintô. They are part of a cross-cultural semiotic system, a global approach is crucial for our understanding.

The ‘self’ or ‘ego’ is an organized and culturally relative framework developed by Siegmund Freud that functions as a guide to what a person perceives, how he/she attaches meanings to stimuli, and how he/she associates and communicates with others. If the notion of self is different across cultures, then the different ontological orientation necessarily values differently the verbal and nonverbal communication tactics, and more profoundly people’s predispositions toward the communication behaviors. Many communication concepts and theories, developed and validated in the West where independent self-construal prevails, would not be justifiably applied to people in many Asian cultures where more interdependent self-construal predominates. What has been accepted as universally meaningful and effective communication strategies and styles may only be indigenously so in the West.
100,000 B.C. homo sapiens sapiens with 20th-century man's brain size live in East Africa. The conditions of communication in Africa were special. There was no such a thing as a primary language of Africa. Africa is a continent made up of many peoples and many languages. There are over 800 ethnic groups of native black Africans, and each group has its own distinctive language. In addition, there are dialectical, or regional, languages. In all, more than 1000 languages are spoken in Africa. Morocco, Egypt, Algeria and Tunisia are North African countries using the Arabic language. The Afro-Asiatic language family includes 372 languages spoken in African countries. The Niger-Congo language family is the widest with 1489 languages. The Nilo-Saharan language family in Middle Africa has 199 languages. Berber languages are in use in North Africa. Swahili is spoken in wide parts of central Africa. African countries have — since there is no written documents—a rhetoric and communication system that runs on colloquial oral traditions. Old Egyptian used the hieroglyphics in ancient Egypt where we find the first teaching advises to scholars of the rules how to speak.

Northeast Africa consists politically of Djibouti, Ethiopia, Somalia and Sudan. East Africa consists of Kenya, Malawi, Mozambique, Rwanda, Tanzania, Uganda & Zambia. Southern Africa consists of Angola, Botswana, Lesotho, Namibia, South Africa, Swaziland & Zimbabwe. West Africa consists of Cameroon, Gambia, Ghana, Ivory Coast, Liberia, Mali, Mauritania, Nigeria, Senegal, Sierra Leone and Togo. Central Africa consists of Central African Republic, Chad, Congo (Brazzaville), and Democratic Republic Congo. The Afro-Asiatic family contains languages of northern Africa and the Middle East. The dominant languages are Arabic and Hebrew. The Niger-Congo family features the many languages of Africa south of the Sahara. The large number of languages include Swahili, Shona, Xhosa and Zulu. The Niger-Kordofanian family is the largest sub-Saharan African family of languages, it includes some 1000 languages with close to 200 million speakers. Best known are Mandinka, Swahili, Yoruba, and Zulu. The Nilo-Saharan family with about 140 languages and 10 million speakers has as the best known of these languages Maasai, spoken by the tall warrior-herdsmen of east Africa. The ancient rhetoric system reached Africa in a late colonisation wave through American and European academic studies basically in academic sourroundings.

The Middle East and North Africa has predominantly Islamic cultures culturally related to the Gulf Arab countries plus Iran, and the countries of North Africa. Included in this region is the more industrialized country of Israel. The coast of East Africa, as it stretches from Somalia to Mozambique, and the islands of Comores...
and Madagascar, are dotted with the remains of Swahili towns. These settlements are the testimony of a long history of Swahili culture. The Swahili are urbanised African Muslims, who have integrated many Asian cultural and architectural features into their own traditions. Written records of the trade links between Africa and Asia date back to the 1st century AD. A symbolical-abstract language is the dominant sign of any culture. The language of any group is directly connected to the world view of the group. Africa has over 2000 indigenous languages, of which about 100 have more than a million speakers. Of this hundred, only about six or seven are spoken by more than ten million. Most African languages with a writing system use a modification of the Roman alphabet; the systems were often the invention of Christian missionaries, though some have been devised by government commissions since decolonisation. The authors of these new writing systems usually aimed to make spellings logical and consistent by providing a written sign for each consonant or vowel sound in the language, and this often led to the adoption of newly-created letterforms that are easy to write by hand, but are not available in standard fonts for typesetting. In West Africa, many languages are tonal; the relative pitch of successive phonemes is significant in word-identification. Some languages use tone marks above vowels. In the Horn of Africa, the languages of Tigré, Tigrinya and Amharic are written in the unique and ancient Ethiopic script, now effectively a syllabary requiring well over a hundred glyph shapes. Character set requirements of 18 African languages, including special letterforms where necessary. These languages are

- Baule
- Chichewa (Chewa, Nyanja)
- Edo (Bini)
- Fulfude (Pular)
- Hausa
- Kikuyu
- Krio
- Igbo (Ibo)
- Oromo (Galla)
- Somali
- Swahili
- Tswana
- Twi (Akan, Fante, Ashanti)
- Wolof
- Xhosa
- Yoruba
- Zulu

The term ‘African languages’ is geographic rather than linguistic classification of languages spoken on the African continent. Historically the term refers to the languages of sub-Saharan Africa, which do not belong to a single family, but are divided among several distinct linguistic stocks. It is estimated that more than 800 languages are spoken in Africa. They belong to comparatively few language families. Some 50 African languages have more than half a million speakers each, but many others are spoken by relatively few people. Tonality is a common feature of indigenous African languages. There are usually two or three tones (based on pitch levels rather than the rising and falling in inflections of Chinese tones) used to indicate semantic or grammatical distinction. In the last few decades great strides have been made in the study and classification of the African languages, although the results are still far from definitive. The principal linguistic families of Africa are now generally said to be Afroasiatic; Niger-Kordofanian (including Niger-Congo); Nilo-Saharan; and Khoisan. Niger-Kordofanian and Nilo-Saharan are two large families of languages spoken exclusively in Africa. These languages are spoken in all parts of the continent, from the extreme south up to the territory of the Afroasiatic languages of N Africa. The Afroasiatic family is also spoken in the Middle East. Some authorities believe that the languages spoken in the Niger-Kordofanian and Nilo-Saharan families are sufficiently similar to suggest that both stocks had the same ancestor language. The Niger-Kordofanian family has two branches, Niger-Congo and Kordofanian. The Kordofanian tongues are spoken in Sudan and form five small groups (Koaib, Tegali, Talodi, Tumtum, and Kalla). Niger-Congo is an enormous branch whose languages are found throughout South and central Africa and in most of W Africa below the Sahara. It is generally subdivided into six groups: West Atlantic, Mande, Gur, or Voltaic, Kwa, Benue-Congo and Adamawa-Eastern. The West Atlantic branch includes many languages, among them Wolof in Senegal,
dating from the 8th century A.D. to the 14th century, is of considerable linguistic interest. Its alphabet was exceptions. The Nilo-Saharan tongue Nubian, the only modern African language with early written records languages still have no writing except for translations of the Bible, although there are several important exceptions. The Nilo-Saharan tongue Nubian, the only modern African language with early written records dating from the 8th century A.D. to the 14th century, is of considerable linguistic interest. Its alphabet was derived from that of Coptic, Swahili, a Bantu tongue of the Niger-Kordofanian stock, was written before the European conquest of Africa, and Vai, a language belonging to the Mande subdivision of Niger-Congo, employs an indigenous script developed in the 19th century. Because the majority of Africans do not know a European tongue, the use of written African languages has become increasingly important for the growing field of mass communication. Arabic and Roman letters are now being used increasingly for languages of the Niger-Kordofanian and Nilo-Saharan stocks, and the International African Institute has had some success in promoting the use of the written form of indigenous African languages. Many newspapers,
magazines, and radio broadcasts now employ various vernaculars, and film theaters can switch sound tracks to accommodate the audience in a given language area. Africa’s linguistic diversity can be a hindrance to mass communication, and European tongues like English and French are still widely used in the media. The modern scientific study of the classification and distribution of African languages has thrown some light on the history of Africa and its inhabitants.

More knowledge can be expected from the combined use in the future of evidence from linguistic sources, historical records, reliable traditions, and archaeology. For example, the study of loan words from languages such as Greek, Latin, Punic, Arabic, and Portuguese should reveal much about contacts between African and non-African cultures. The study of loan words of African origin that have been absorbed by English has become of increasing interest to American linguists and scholars. Cultural imperialism, coined by analogy to military imperialism, is the practice of promoting the culture and language of one nation in another, particularly when the former is a large powerful nation and the latter a small poor one. This can take the form of active, formal policy or a general attitude. Empires throughout history have been established using war and physical compulsion. In the long term populations have tended to be absorbed into the dominant culture, or acquire its attributes indirectly. One of the first known examples of cultural imperialism was extinction of the Etruscan culture and language caused by the Roman Empire. The Greek culture built gyms, theatres and public baths in places that its adherents conquered such as ancient Judea, where Greek cultural imperialism sparked a popular revolt, with the effect that the populations became immersed in that culture. The spread of the koine (common) Greek language was another large factor in this immersion. A revealing instance of cultural imperialism is the Prayer Book rebellion of 1549, where the English state sought to suppress non-English languages with the English language Book of Common Prayer. In replacing Latin with English, and under the guise of suppressing Catholicism, English was effectively imposed as the language of the Church, one of the societal focal points of the time. At the time people in many areas of Cornwall did not speak or understand English. The Cornish language is no longer a matter of life and death, but in 1549 it was. Many Cornish people protesting against the imposition of an English Prayer book were massacred by the King’s army. Their leaders were executed and the people suffered numerous reprisals. Throughout the 18th and 19th century the dominant English establishment attempted to eliminate all non-English languages within the British Island group such as the Welsh language, Irish language and Scottish Gaelic language by outlawing them or otherwise marginalising their speakers. Many other languages had almost or totally been wiped out by this point including Cornish and Manx. The term was probably first applied to the British Empire which had many measures, such as encouraging the game of cricket and teaching English, to further establish its grasp on countries and territories the world over. As exploration of the Americas increased, European nations including Great Britain, France, Belgium, the Netherlands, Spain and Portugal all raced to claim territory in hopes of generating increased economic wealth for themselves. In these new colonies, the European conquerors imposed their language and culture. During the late 18th, 19th and the early 20th centuries, the Swedish government continually repressed the Saami culture. Repression took numerous forms, such as banning the Saami language and by forceful removal of many cultural artifacts, such as the magic drums of the naajds (the Saami shamans). Most of the drums have not to date been returned.

The African continent differs from all others by the very large number of its indigenous languages. Estimates range from 700 to 3000 different languages and dialects. Such a high number testifies to the high degree of isolation in which the respective communities developed their specific languages.

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<th>Language</th>
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<tr>
<td>Anc. Egyptian</td>
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<td>Semitic North Akkadian (Assyro-Babylon)</td>
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<tr>
<td>Center Phoenician</td>
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<tr>
<td>Aramaic</td>
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<td>Hebrew Israel</td>
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<tr>
<td>South-Center Arabic</td>
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<td>South Sabaeans, Ge‘ez</td>
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<td>Amharic Ethiopia</td>
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<td>Tigrinya, Tigré Eritrea</td>
<td>Extinct</td>
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<tr>
<td>Berber, Tuareg Maghreb</td>
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Cushitic. Afar, Issa, Orominga, Somali Ethiopia, Eritrea, Djibouti and Somalia
Chadic. Hausa.
Nilo-Saharan Saharan. Songhai, Kanuri.
Chari-NileNubian. Coptic alphabet
Nilotic. Dinka, Massai, Nuer, Shilluk, Acholi, Luo Passive voice
Niger-Congo
Kordofanian. 30 Sudan
Mande. Malinke, Bambara, Soninke, Dyula (Senegal, Mali, Guinea), Mende (Sierra Leone), Kpelle (Liberia)
Bantu-Congo
Bantu-east Swahili & Sukuma (Tanzania), Kikuyu (Kenya), Ganda (Uganda),
Nyanja (Malawi), Shona (Zimbabwe), Bemba (Zambia), Owango (Namibia), Zulu & Xhosa (South Africa), Makua (Mozambique), SëSotho (Lesotho), SëSwati (Swaziland)
Bantu-west Herero (Namibia), Tonga (Zimbabwe), Kimbundu & Umbundu (Angola), Rwanda (Rwanda), Rundi (Burundi), Kongo (Congo), Fang & Bulu Cameroun, Tswana (South Africa)
Sudanic. Yoruba, Igbo, Edo
Kwa. Ewe (Togo & Ghana), Asante, Fante, Twi (Ghana), Anyi, Baule (Côte d’Ivoire).
Gur. More, Bariba, Gurma
Ubangi. Zande, Banda, Ngbandi
Adamawa. Waïa, Mumuye, Mbum
Atlantic. Teme (Sierra Leone), Wolof (Senegal), Fulani (Guinea, Nigeria, Cameroun)
Khoisan.Nama, Sandawe, Hadza
Khoikhoi. Aven, Gwi, Heikum, Kung, Naron

Some 50 African languages have more than half a million speakers each, but many others are spoken by relatively few people. Tonality is a common feature of indigenous African languages. There are usually two or three tones used to indicate semantic or grammatical distinction. In the last few decades great strides have been made in the study and classification of the African languages, although the results are still far from definitive. The principal linguistic families of Africa are now generally said to be Afroasiatic, Niger-Kordofanian including Niger-Congo; Nilo-Saharan; and Khoisan. Niger-Kordofanian and Nilo-Saharan are two large families of languages spoken exclusively in Africa. These languages are spoken in all parts of the continent, from the extreme south up to the territory of the Afroasiatic languages of North Africa. The Afroasiatic family is also spoken in the Middle East. Some authorities believe that the languages spoken in the Niger-Kordofanian and Nilo-Saharan families are sufficiently similar to suggest that both stocks had the same ancestor language.

Few people today are aware of the abnormal situation that the entire education system in Africa is based on adopted languages. Their only qualification is that some minor changes are required. The use of local languages as languages of school instruction is quite obviously one of the indispensable preconditions for achieving the widest spread of education in the shortest possible time. Such a policy cannot be improvised. So that lessons given in local languages would not be education at the lowest level, and would expand horizons rather than shrink them, their content would need to be as solid and instructive as education in adopted languages. Africans therefore need good teaching aids for the post-literacy phase, suited not only to new readers, but also to higher educational levels. “Proverbs are the palm oil with which words are eaten,” an Igbo proverb says. The art of conversation and argument depends, in fact, on their use. By them the speaker shows his learning. Use of proverbs also enables the speaker to attack an opponent obliquely, without mentioning his name or the subject of the dispute.

Indo-European tongues used in Africa include Afrikaans and English by native to many people in the Republic of South Africa and Zimbabwe. African Americans coming to Liberia in the 19th century introduced English
there, and repatriated slaves who settled in Freetown, Sierra Leone, in the 19th century used a form of pidgin English, from which a creole English (now called Krio) developed. A form of creole Portuguese is current in Guinea-Bissau. Many other African lands employ European languages, particularly French, Portuguese, and English, which are often used in schools and in government as a second language.

Swahili is spoken by 30 million people, chiefly in Tanzania, Kenya, Congo (Kinshasa), Burundi, and Uganda, and serves as a lingua franca for additional millions in East Africa, including Europeans, Arabs, and Indians as well as Africans. It is also now the official language of Kenya and Tanzania and has the largest number of speakers of the Bantu group of languages. Although grammatically a Bantu tongue, Swahili has been greatly influenced by Arabic, from which it has borrowed many words. It is the vehicle of a noteworthy literature that goes back to the beginning of the 18th century and is written in a form of the Arabic alphabet. In the second half of the 19th century, missionaries introduced the Roman alphabet for recording Swahili. Since then writing has flourished, and some native authors of distinction have appeared.

The European exploration of Africa reached its height in the 19th century. What is unfortunate is the fact that much of the discovery was given a subjective instead of an objective interpretation. In the regeneration of learning which is taking place in our universities and in other institutions of higher learning, we are treated as subjects and not objects. They forget that we are a historic people responsible for our unique forms of language, culture and society. It is therefore proper and fitting that a Congress of Africanists should take place in Africa and that the concept of Africanism should devolve from and be animated by that Congress. Between ancient times and the 16th century, some European scholars forgot what their predecessors in African Studies had known. This amnesia, a loss of interest in the power of the African mind, deepened with growth of interest in the economic exploitation of Africa. It is no wonder that the Portuguese were erroneously credited with having erected the stone fortress of Mashonaland which, even when Barbosa, cousin of Magellan, first visited them, were ruins of long standing. The Asmara Declaration on African Languages and Literatures says:

“We writers and scholars from all regions of Africa gathered in Asmara, Eritrea, from January 11 to 17, 2000, at the conference titled Against All Odds: African Languages and Literatures into the 21st Century. This is the first conference on African languages and literatures ever to be held on African soil, with participants from east, west, north, Southern Africa and from the diaspora and by writers and scholars from around the world. We examined the state of African languages in literature, scholarship, publishing, education, and administration in Africa and throughout the world. We celebrated the vitality of African languages and literatures and affirmed their potential. We noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism created some of the most serious obstacles against African languages and literatures. We noted with concern the fact that these colonial obstacles still haunt independent Africa and continue to block the mind of the continent. We identified a profound incongruity in colonial languages speaking for the continent. At the start of a new century and millennium, Africa must firmly reject this incongruity and affirm a new beginning by returning to its languages and heritage.”

While today most of the communication in the world is literate always illiterate areas of the world were found in several cultures. So in Africa large parts of the continent had no literacy. That is why this continent represents oral cultures. In societies of oral cultures the persons live in close connection with their environment and with each other. While in these cultures authorities depend on other factors than literacy, in many high developed cultures the ability to write and read was only possible to learn for elite classes. The size and diversity of Africa is place of different oral cultures. Africa includes today ifthy countries with more than 1,700 languages spoken by over 700 million people. Most of the philosophical wisdom in Africa has been handed down from generation to generation in a way which can be described as mainly oral. That is also the case with what is called oral literature. This concept which is in use in the science of intercultural literature makes clear that it is wrong to speak of an opposition between oral and literate. There are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition. The broad range of orality and

literacy is not given in order to belittle the importance of the transition from mainly oral forms of communication and tradition in African philosophy to mainly literate ones in the academic philosophy of contemporary African countries south of the Sahara. On the contrary, the meaning of this transition can hardly be overestimated and it would be a huge task to balance in detail what is lost and what is won by it.459

In Africa literacy developed very late. Because cultural forms and expressions are organized as an integral part of the way of life of African peoples, particular forms may change or disappear when the institutions or lifestyles that support them are modified or abandoned. As existing copyright conventions do not provide for intangible items of cultural heritage transmitted by oral tradition, there is a need for not only a new set of legislative measures for the legal protection of intangible forms of culture but also the transformation of these forms through mechanical means of recording into tangible products.460

If we have a look to African communication conditions we find there an extraordinary situation: Most of the world’s languages exist in Africa. There on the one hand the traditional mouth to mouth story telling is part of the oral culture. In other words: In Africa there is a very low tradition of literary communication. Since the colonisation communication in written form and in media are part of African communication. One exception to the African culture is the ancient Egyptian culture which definitely has no sources from the south of Africa but from the Eastern areas coming from the peninsula and the Middle East. The valley of the lower Nile was the home in remotest antiquity of a civilization. Systematic comment on communication goes back at least as far as the precepts of Kagemni and Ptah-Hotep (3200-2800 B.C.). The classic example of a rhetoric practiced in a pre-modern time of very early town life may be found in the work also known as the Maxims of Ptah-hotep. This ancient text, recovered for the world in the 1840s by a French Egyptologist, dates to 2500 B.C.. The advice offered by the Maxims gives insight into the speech practices used in the hierarchical society of ancient Egypt where ordinary people used oral speech to plead their cases and causes before official magistrates who delivered a verdict. Written communication has its roots in the Egyptian world. Papyrus became the writing medium of choice of Egyptians, Greeks and Romans for record keeping, spiritual texts and works of art. Ptah-hotep recommends deference, self-control, and humility before one’s superiors. He also counsels gentleness in speaking to inferiors and recommends avoiding angry and speech in every case. Ptah-hotep’s recommendation of silence flows from a long-term view of public speaking where the advocate already would have followed Ptah-hotep’s counsel to develop a reputation as a trustworthy person. The ancient Egyptians used papyrus for writing hieroglyphics as early as the 4th millennium B.C.. Illiteracy was quite high in the ancient world. Literacy tended to be higher in the metropoleis than villages. Degrees of literacy are sometimes stated within the papyri, such as those who are described as writing slowly. This meant that an individual could sign their name in a document. In Egypt the scribes were the social group having access to writing. Egyptian culture had except of Libya and Ethiopia little influence on the rest of the continent. The way from oral to written Rhetoric in Egypt was made in ancient times.461

In the 7th century of the Christian era occurred an event destined to have a permanent influence on the whole continent. Invading first christianized Egypt believers in the new faith of Islam, conquered the whole country from the Red Sea to the Atlantic and carried the Crescent into Spain. Throughout North Africa Christianity disappeared while it was save in Egypt, Upper Nubia and Ethiopia not subdued by the Moslems.

Arbian influence in Africa can be found in literature, language and the educational system. In Algerian Arabic is the primary language of around 82% of the populace. Most of the rest of population speak various Berber dialects with Arabic as a second language. The Tuareg tribes in the south of the country speak two Berber dialects. The original speeches of Africa because of their archaic character sketch the framework for every rational consideration. Speech has a prophetic character and never again can be comprehended from a rational, deductive point of view in opposite to oratory which is organized systematically. The myth is a long narration that is object of strong belief for the people that produced him. To the difference of the tale in which the sharing of the real and the unreal has the tendency to balance, the myth is intimately linked to the occult. In traditional Africa the myth is considered as the serious word of which no one dare to doubt. As soon as the myth stops to become sacred, it can be considered as a legend. Proverbs are vivid truths to which the tale acts as an illustration the most often. Some storytellers say the proverb before developing it with the help of the tale. Proverbs are often told kids by the old people, who still like nowadays to decorate their speech by connoting eloquence and wisdom. Songs occupy an important place in the index of the African oral literature. Some even defined the song as being the adornment of the verb. Songs intervene in all moments of life, especially on occasion of ritual ceremonies. Deciphered, they serve today to ethnologists to locate some historical or social events in a special context.

Oral African storytelling is essentially a communal participatory experience. Everyone in most traditional African societies participate in formal and informal storytelling as interactive oral performance such participation is an essential part of traditional African communal life, and basic training in a particular cultures of oral arts and skills is an essential part of children’s traditional indigenous education on their way to initiation into full humanness. Africans have revered good stories and storytellers, as have most past and present peoples around the world who are rooted in oral cultures and traditions. Ancient writing traditions do exist on the African continent, but most Africans today, as in the past, are primarily oral peoples, and their art forms are oral rather than literary. Despite these universal features the particular narrative meanings, themes, genres, and styles of story telling around the world differ from culture to culture. The same gifted African oral storyteller does not simply memorize and repeat the same story the same way each time. Griots will alternate between set text and improvisation. Within open-ended narrative and poetic formulas, the bard creates, embellishes, adapts to the occasion, and plays to the needs and interests of particular audiences. Some Shamans practiced only good magic, such as healing or finding lost or stolen objects. Others practiced evil magic, called black magic. These Shamans used their special talents to place curses on a client's enemies, or to cause illness. The presentation of Voodoo and related practices in the popular media tends to leave the mis-impression that all Shamans were evil. An African griot is a learned storyteller, entertainer, and historian. Often a griot will memorize the genealogy, or family history, of everyone in a village going back centuries. Griots are historians of West-African societies. They also deliver ancient history as well as news. They do so by travelling from village to village and singing the news, the history of a tribe, or traditional folk-tales, accompanying themselves by various string instruments. The profession of the griot is a family-trade. The skills and the knowledge is passed on from generation to generation typically from father to son within a griot family. A griot is an oral historian. Griots were trusted court advisors to the kings of West Africa from the 12th to the 20th century. Every griot wanted a griot to recite the history of the kingdom to pass it down from father to son. Because history wasn’t written down everything was memorized and recited or sung. Griots are travelling families. You cannot be a griot and stay in one place. Oral histories are also handed down from elders to the younger generations. It is important to know about past events and genealogies not only to remember your family history, but to understand things like claims to land, social and political origins, and clan relationships. In some African cultures we also find communication through music, body adornment, or decorations on everyday objects. For example, women have a unique way of speaking without using words.

A West African women can deliver messages to her husband, co-wives, family and friends by the cloth she wears, her hairstyle and jewelry, and small figurines of brass that she can display.

In many cultures storytelling arts are professionalized, the most accomplished storytellers are initiates (griots), who have mastered many complex verbal, musical, and memory skills after years of specialized training. This training often includes a strong spiritual and ethical dimension required to control the special forces believed to be released by the spoken / sung word in oral performances. These occult powers and primal energies of creation and destruction are called nyama by Mande peoples of Western Africa, for example, and their jeli, or griots, are a subgroup of the artisan professions that the Mande designate nyamakalaw, or nyama-handlers.

There are multiple suitable definitions of oral tradition. Despite numerous nuances, it represents the complete information deemed essential, retained and codified by a society, primarily in oral form, in order to facilitate its memorization and ensure its dissemination to present and future generations. Oral tradition appears as a heritage which displays the many dimensions of humanity, including reason, intelligence and spirituality. To ensure oral tradition’s own reproduction, society has assumed responsibility for it, thanks primarily to the structuring given to it by society, particularly its political dimension. It presents itself in the form of typologies which organize their constituent elements into one coherent whole, according to the option of a logic defined by the culture that exuded it and which different studies attempt to capture and put together. Marginalized as a relic in societies with a long-standing written tradition, the oral tradition continued to live on in pre-literate societies or within those societies which have made only minor developments regarding written expression.

The oral tradition developed in the oral societies of sub-Saharan Africa and particularly in West Africa, to which this communication primarily refers. If one can say that these are oral societies, it does not simply mean that everyday life is marked by exchanges using speech, as all societies function this way, even societies known as having a written tradition. They are so because of the fact that oral communication underscores the specificity by being etched into their very soul, their memory, their knowledge, their conduct and their history. Slave sermons and songs were the first documents of Afro-American culture in 17th century. West African performance uses affirmation as a word or phrase. The practice mirrors the African oral tradition of calling back and forth which, in other manifestations in African and other traditions, constitutes an oral ‘battle’ with an escalation of the exchange that can be used as a substitute for a physical confrontation.

Africa is an example for narrative oral traditions. Storytelling is a practice common to all cultures that far from denying differences exalts and relates them according to the principle of mutual hospitality, wherewith it favors encounter and mutual understanding among different peoples. Different ways of African oral tradition can be mentioned. The first involves tales, proverbs, sayings, songs, parables, skills, legends, family mottoes and family and village histories. This is the category of oral traditions that an average folk culture produces and which concern everyday life as well as the essential factors for the socialization of the individual. The second way is that of the toponomy and anthroponomy with the family litanies, people and family groups whose history is linked to the creation of one place or another as well as with the naming of places. The third way is that of art and handicrafts, dances, musical instruments, costumes, cooking, painting, theatre, wickerwork, pottery, bas-relief. The author identifies this as the recording of traces of a certain social language. The fourth way is that of phytotherapy and psychotherapy, otherwise known as the pharmacopoeia and the healers’ domain. These area is arranged by myths and cultural elements contained in the religious tales and rituals, the language of the cultural drums and the ritual or coven languages which are to be explored patiently and meticulously.

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African written philosophy comprises texts in alphabetical writing in the Ethiopian philosophy, a coincidence of spoken languages and a reflection upon them in written forms and textual elements in mainly oral traditions in the philosophy of the sages. So we can say that written texts as such have rhetorical aspects, which are expressed in a more or less direct way. The style of writing signifies whether a text has been used for an academic lecture, a business conversation or a public speech. Written texts are also determined by the occasion in which they were formulated. This process was greatly accelerated in the colonial period wherever new institutions, formal Western education, trade, and industry were established. New values were progressively adopted in such contexts by those who accepted new religions, new economic pursuits, and new lifestyles. In post-colonial Africa this process of change has continued to be aggravated by rural-urban migrations, the impact of the media, and global pressures. While many traditional cultural forms still exist in many communities, especially in the rural areas, there are others in which such traditions have been eroded, weakened, or replaced by new or completely foreign usages. Many of the nations of the Middle East and Africa were once controlled by colonial powers. Africa is influenced by Islamic culture in the north part. In middle Africa the local traditions of mostly not documenteted. African American rhetorical theory has as key terms the expressions ‘harmony and unity’. It also consists out of spiritual powers in individual actions.

Keywords to African and African American rhetorical considerations are harmony and unity, the divine spirit is found in community and nommo, the lived power of the spoken word. In many African nations other languages are used, primarily English and in some cases French, as a national language in order to avoid privileging one particular spoken language or dialect. In African traditions a number of forms of communication are employed. These include riddles, proverbs, songs, dance and stories. These forms do not just exist for the sake of it. They have an important role to play in transmitting information. Christianity was introduced in Kenya by western missionaries. Many of them looked down on African traditions and practices. The early missionaries in particular attempted to ban and discourage time-tested and highly-valued African practices such as circumcision, child naming ceremonies, funeral rites and story telling.

Long before humankind even conceived of written language, history and tradition were kept through storytelling. Many of the oldest stories and religious traditions of today were retold as stories countless times before they were ever written down. With no script or written word to follow, storytellers weaved detailed anecdotes about the world around them entirely from memory. These tales explained the mysteries of the world, recounted the heroes of the past, and informed early tribal members of the daily happenings around them. For thousands of years, storytellers were the keepers of the history of humankind. They held a highly respected role in the community. In addition to keeping the culture, storytellers acted as educators, newscasters, and entertainers. Even after written language developed, many societies rejected writing for religious or cultural reasons. In the middle of the 19th century Protestant missions were carrying on active propaganda in South Africa and in the Zanzibar dominions. Their work, largely beneficent, was being conducted in regions and among peoples little known, and in many instances missionaries turned explorers and became pioneers of trade and empire.

The influence of foreign languages into a language by e.g. trade or colonization is a phenomenon that can be seen everywhere as an intercultural communication result. In Africa, the native languages where influenced by Arab and European languages and the Swahili language is an example for the use of an international language. Swahili or Kiswahili is the first language of approximately one million people, mostly in Kenya and Tanzania, and also in Uganda, Rwanda, Burundi, and the Democratic Republic of Congo.

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467 Moore Dunbar, Alice: Masterpieces of Negro eloquence. The best speeches delivered by the Negro from the days of slavery to the present time. New York 1997
468 Introduction to African, African American, and Asian Rhetoric
469 http://bradley.edu/~ell/aaarhet.html
470 http://stevefournier01.tripod.com/hist/hist-index.html
additional 10 million people speak it as a second language. Swahili is one of the most important linguae francae in Africa with over 75 million speakers. Early colonisation in the extreme north of Africa has resulted in considerable Arabic and Islamic influence. The return of South Africa to African recognition reminds us that the original people at the southernmost point experienced the harshness first of Bantu-speaking African migrations, then Dutch colonial intrusions. Yoruba speaking, deferential to tradition and spiritual in outlook, may seem strange to aggressive Americans who also would bridle at the idea of allowing the final verdict to come from a traditional elder.

Africa as characterised by socio-ritual technology of magic practice in which machines in the above sense do not feature, and in which man only produces a social effect by merely the illusion of an interference with nature, through interaction with objects which are either naturally given, or which may be produced with the aid of a simple technology. Many divination systems, ‘voodoo’, recently invented or reinvented traditions such as the wicca witch cult, forms of oriental systems of thought. When they appear there, it is almost invariably in a format which implies a subjugation, domestication, of these non-western forms of knowledge to North Atlantic models, at least at the formal level. What is more, they often appear in the form of irritatingly gratuitous pseudo-knowledge. Many countries are now classified as multicultural because they no longer comprise only one cultural, linguistic or religious group. Throughout history, whenever fundamental human values have been assaulted by governments and their leaders, the result has come at horrific human and moral cost. That is what happened over the centuries, in every part of the world, including North America.

The Swahili language is basically of Bantu origin. It has borrowed words from other languages such as Arabic probably as a result of the Swahili people using the Quran written in Arabic for spiritual guidance as Muslims. It is an undeniable truth that Arab and Persian cultures had greatest influence on the Swahili culture and the Swahili language. The eastern coast of Africa changed profoundly around the close of the first millennium A.D., Bantu-speaking from the interior migrated and settled along the coast from Kenya to South Africa. Merchants and traders from the Muslim world and India realized the strategic importance of the east coast of Africa for commercial traffic and began to settle there. It is written in the Arabic alphabet. Like the language, the Swahili culture was a mixture of the two cultures, Bantu and Arabic, and we call the civilizations of the African east coast ‘Swahili’ to reflect the hybrid nature of those civilizations. The Swahili language also absorbed words from the Portuguese who controlled the Swahili coastal towns [ca. 1500-1700 A.D.]. Some of the words that the Swahili language absorbed from the Portuguese. Swahili bull-fighting, still popular on the Pemba island, is also a Portuguese legacy from that period. The Swahili language also borrowed some words from languages of the later colonial powers on the East African coast - English (British) and German. The Swahili are urbanised African muslims, who have integrated many Asian cultural and architectural features into their own traditions. Written records of the trade links between Africa and Asia date back to the 1st century A.D., Swahili Kanga writings are used as proverbs that people write on their cloth. Swahili has a rich oral tradition, a centuries-old but still thriving classical literary tradition, and in the standard form a lively modern literary of fiction, poetry, drama, and academic and journalistic writing. Formal delivery of oral materials such as radio and television news and interviews, speeches, ceremonies, and lectures also employs modern standard Arabic. Next to Arab characters, Swahili is written with the Roman alphabet.

Ultimately it came to be applied to the people and the language. Regarding the history of the Swahili language, the older view linked to the colonial time asserts that the Swahili language originates from Arabs and Persians who moved to the East African coast. The earliest known document recounting the past situation on the East African coast written in the 2nd century A.D. in Greek language by anonymous author at Alexandria in Egypt and it is called the Periplus of Erythrean Sea says that merchants visiting the East African coast at that time from Southern Arabia, used to speak with the natives in their local language and they intermarried with them. Christian missionaries learnt Swahili as the language of communication to spread the Gospel in Eastern Africa. The missionaries also helped to spread the language. This was a culture which combined local and international elements for while Swahili people gloried in their urbane sophistication and embraced the Islamic faith of their Arab trading partners. They also honored eloquence in their own language, created a copious body of Swahili oral epics, and zealously guarded the independence of their small city-states.
The Shona people of Zimbabwe have traditions that still challenge the coming of mass media. In the following article, the author mentions ways in which traditional communication interacts with modern technologies. The oral tale has been a pillar of indigenous communication in Zimbabwean society, especially among the Shona peoples. Tales, riddles and proverbs become the communication initiation of the young and the old. Through them, the child creates his or her own cosmovision in which he is able to locate himself in the world in a certain way deemed by the community to be beneficial for his welfare and the welfare of others.

The indigenous poet/wanderer used to recite freshly composed poetry as he or she roamed the village. Sometimes he performed praise poetry in honour of great men and women of the village. He was a popular poet whose poetry was woven with the fabric of the community’s experiences. During weddings, the poet composed songs to the happiness of the marriage, to the continuation of life. At one such wedding in the 1960s, the poet/wanderer used the occasion to censure male school teachers who were infamous for their affairs with school girls:

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Vadzidzisi vanochema
Vanochema navakadzi
Vanogoda vamwe vei
Ivo vanavo vechikoro.
Teachers are grieving
They yearn for wives;
But which wives again
When they have school girls
Right in their midst?
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In unprecedented numbers African-American women entered public rhetorical fora in the 19th century to agitate for African-American rights, women’s rights, higher education for African-Americans of both sexes, temperance, and more. They developed distinctive rhetorical strategies that responded to traditional prohibitions against their public activism on grounds of race and sex. It is not difficult to find other useful illustrations of rhetorics developed for premodern or very early modern societies governed by traditional customs and hierarchy. In many African cultures, such as the Yoruba of present-day Nigeria, advocacy takes place within a tribal structure of roles where there is a desire for a quick attainment of consensus to preserve communal harmony. Disputes are lodged with the appropriate official who varies from the oldest male of the family up to the King. Speakers are expected to show respect to the magistrate and to use ceremonial modes of address. Yoruba speaking, deferential to tradition and spiritual in outlook, may seem strange to aggressive Americans who also would bridle at the idea of allowing the final verdict to come from a traditional elder. American discourse while strong in protecting individual rights and democratic procedures also encourages an approach. Americans can learn from the Yoruba ideal of speech that preserves the integrity of the community.

Africans have revered good stories and storytellers, as have most past and present peoples around the world who are rooted in oral cultures and traditions. Ancient writing traditions do exist on the African continent. African orature is a term of Kenyan novelist and critic Ngugi wa Thiongo for stories orally composed and transmitted. African proverbs and stories draw upon the collective wisdom of oral peoples, express their meaning, feeling, thought, and expression, and serve important social and ethical purposes. Proverbs as contested texts make them appropriate material for the discussion of an African philosophy of history. African proverbs and stories draw upon the collective wisdom of oral peoples, express their meaning, feeling, thought, and expression. The story itself is a primary form of the oral tradition, primary as a mode of conveying culture.

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experience, and values and as a means of transmitting knowledge, wisdom, feelings, and attitudes in oral societies. African communities were also all too aware of the existence of error and of deliberate falsehood. The Kuteb of Central Nigeria warned against error, even in the best qualified authorities, in the following proverb: Even a four-legged horse stumbles and falls. Other proverb texts caution against judgements based on appearance. The Ikwerre of the Niger Delta did so in two proverbs:

The keen ear / Is not as big as an umbrella.
A large eye / Does not mean keen vision.

The oral arts of Africa are rich and varied, developing with the beginnings of African cultures, and they remain living traditions that continue to evolve and flourish today. African novelists introduce oral stories such as narrative proverbs, song-tales, myths, folktales, fairy tales, animal fables, anecdotes, and ballads into literature. The proverb text is not without problems, since it is best understood in specified contexts and its meaning is not always unambiguous. The proverb text may be characterised as a contested text. In our view of philosophy as the raising of questions and ideas for consideration, the problems associated with the use of the proverb do not make the texts invalid, since they stimulate thought, comments, and arguments on the oral tradition. Proverbs as contested texts make them appropriate material for the discussion of an African philosophy of history. Africans have overcome numerous obstacles through sheer will and commitment to seek a better life. There are untold stories of successful grassroots development projects, but too often geography and lack of resources prevent the sharing of this information.

The role of Arabic in African literacy was largely overlooked until recently, even by Africans themselves. In Arabia, prior to the Quran, bards repeated history from generation to generation in the form of verse. Besides Arabic, two other strengths of Islam are its communal rituals and its comprehensive character. Much of the basis of Islam is community. The second level of Islamic education consists of learning the meaning of the Koran in the local language. Many times it is only those who wish to become teachers themselves who pass to this level. Koranic schools, the first level of education, have a long history in West Africa. In 1900, the British estimated that there were 250,000 students in Koranic schools in northern Nigeria alone. Schools are often centered around mosques but also appear in courtyards, under trees, beside a busy street, or in elegant buildings, wherever there is a teacher willing and able to lead a class.

Traditional African education includes a rich tradition of oral art. Lyrical poetry encompasses every stage of life for the person as an individual, in his or her social relationships, daily activities, solemn occasions, and festive celebrations. Some languages, such as Yoruba, are so saturated with metaphors that normal speech often resembles prose. Parents teach their children praises to the ancestors. Farmers and artisans call out verses to the rhythm of their work. Professional bards sing praises to the rulers, improvising on current events and on the actions and character of those in control. Legends and myths are important parts of the education process. Mythology is a collection of sacred stories about a society’s history. Some myths deal with religious beliefs, divine or supernatural beings, and family ancestry. Approximately one thousand years before the coming of Western education, another system of education was introduced into West African life: The educational system of Islam.

In traditional African education, nothing in the universe of adult behavior is hidden from children. The social sphere is differentiated only in terms of one’s capacity. From the beginning, children are oriented to the same reality as their parents. Children do not need to be encouraged to take part in economic and social activities. In Yoruba society, an elaborate code of unwritten rules prescribes how one can sustain correct relations throughout the visible and invisible world. Wisdom is the ability to understand this code and apply the rules in everyday situations as well as times of conflict or crisis. The Yoruba language specifies two learning methods. Learning by imitation of older youth and adults is termed awoko, whereas learning by active instruction of adults is termed ifiye. Active instruction is given in number sense by instructing the child in addition and subtraction using stones.

Although most Nigerians knew and could recount parts of their genealogy and local history, only a few oral artists had the skill and stamina required to chant the lengthy oral literature. The oral artists, freelancers or
guild-associates, enjoyed reverence as keepers of the people's ancient wisdoms and beliefs. These oral artists frequently entertained their audiences dramatically, providing relaxation and teaching moral lessons. Western influences began affecting Nigerian literature as early as the eighth century A.D. when Arabic ideas and culture were introduced to Africa. During the 14th century written and spoken Arabic flourished in northern Nigeria and by the seventeenth century, some Hausa literature had been translated into Arabic. Christian missionaries accelerated the importation of western education into Nigeria during the 19th century. Some native black Moslems met the threat of white Christians with protests in poetry.

Black Africans were illiterate. At least until 19th century Christian missionaries taught them how to read and created written forms for native languages. Oral Traditions In recent years, anthropologists have helped scholars in other fields to recognize the importance of oral traditions, both as markers of culture and as a way to establish the history of non-literate peoples. Yet that very recognition also can contribute to the misconception that peoples with rich oral traditions couldn’t, at the same time, have a written history.

Most of the philosophical wisdom in Africa has been handed down from generation to generation in a way which can be described as mainly oral. That is also the case with what is called oral literature. This concept which is in use in the science of intercultural literature makes clear that it is wrong to speak of an opposition between oral and literate. There are elements of writing in a mainly oral tradition and elements of orality in a mainly literate tradition. In 1870 the San and Kun peoples were nomadic hunter-gatherers found in the southern tip of Africa. These people may have lived in Africa for over 20000 years. At one time they probably occupied a large part of the continent. The more robust Bantu populations expanding from the north probably drove the Bushmen southwards. The stories they tell give us insight into some of the earliest views on natural phenomena, on dancing and drumming, on the place of poetry, on death and natural hazards, and on the struggle between justice and mercy. A common folklore with local variations, has spread along with the Bantu language across Sub-Saharan Africa. The traditional stories deal with village life, tribal mythology, historical records, and entertainments for children. They also include parables, magical stories about people, stories of weird forest denizens, animal stories, proverbs, riddles, and praise poems of individuals and trades. Many of the stories are used to convey moral teachings.

African proverbs and stories draw upon the collective wisdom of oral peoples, express their structures of meaning, feeling, thought, and expression, and serve important social and ethical purposes. The story itself is a primary form of the oral tradition, primary as a mode of conveying culture, experience, and values and as a means of transmitting knowledge, wisdom, feelings, and attitudes in oral societies.

Africa is a terrain which makes transportation and communication difficult. In the period from the 8th century until the 11th century, there had been created a chain of African countries, both in the north of the continent and in the south stretching from the Atlantic across to the Indian oceans. East and central Sudan represent a transit between the Arab Mediterranean world with its well established traditions, and its religious and agricultural life and tropical Africa. Equatorial Africa is a vast region inhabited by Bantu-speaking peoples. By the time countries in this part of the continent acceded to independence, new political entities were been formed. Oral literature, including stories, dramas, riddles, histories, myths, songs, proverbs, and other expressions, is frequently employed to educate and entertain children. Oral histories, myths, and proverbs additionally serve to remind whole communities of their ancestors’ heroic deeds, their past, and the precedents for their customs and traditions. Some of the first African writings to gain attention in the West were the poignant slave narratives, such as The Interesting Narrative of the Life and Adventures of Olaudah Equiano or Gustavus Vassa, the African (1789), which described vividly the horrors of slavery and the slave trade. As Africans became literate in their own languages, they often reacted against colonial repression in their writings. After World War II, as Africans began demanding their independence, more African writers were published. While many African states have since been declared independent, they still maintain the political borders they have inherited from the colonial period. The vast majority of Africans speak original African languages in their daily communication. Education, administration, business, parliament and jurisdiction are

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areas close to global languages. Nommo is the power of the spoken word. African believed that Nommo, the power of the spoken word, was the most important gift that humankind could possess. African literature consists of a body of work in different languages and various genres, ranging from oral literature to literature written in colonial languages in French, Portuguese, and English. In Africa, former colonial countries continue to carry out the official communication with a foreign language.

The African concept of music is totally different to the Western one though. Traditional African musicians do not seek to combine sounds in a manner pleasing to the ear. Their aim is simply to express life in all of its aspects through the medium of sound. The African musician does not merely attempt to imitate nature by music, but reverses the procedure by taking natural sounds, including spoken language, and incorporate them into the music. To the uninitiated, this may result in cacophony, but in fact each sound has a particular meaning. To be meaningful, African music must be studied within the context of African life. Music has an important role in African society. Music is an integral part of the life of every African individual from birth. At a very early stage of life, the African child takes an active role in music, making musical instruments by the age of three or four. Musical games played by African children prepare them to participate in all areas of adult activity – including fishing, hunting, farming, grinding maize, attending weddings and funerals and dances. The role of the griot extends far beyond the realm of music and magic. He or she is the relator of history, philosophy, and mythology, the archive of the peoples' traditions. He or she dispenses a healing therapy for the medicine man. He or she is a praise-singer, a troubadour - the counterpart of the medieval European minstrel. People fear griots, admire them but often treat them with contempt because they belong to one of the lowest classes. The fact that music is at the heart of all of the griot's activities is yet further proof of the vital part he or she plays in African life. The equivalent of the griot in equatorial Africa is the player of the mvet (harp-zither). This person is, in some ways, more fortunate than the griot because the admiration that he enjoys is not tinged with scorn, maybe because he does not normally sing the praises of the rich and powerful like the griot does.

Theatre in Africa existed within its functional context, and it sought to perpetuate the virtues of society and purge evil. The tradition of story telling which is so ubiquitous amongst Africans, always had a didactic intention. Of interest is the fact that African oral narratives fit quite unquestionably in the western concept of theatre informed by the Aristotelian views. The story teller in the original context embodied the virtuous values of society, assumed the different roles in their stories, and they often sang and invited their audience to participate, but their ultimate goal was to instill moral values. It is appalling to note that the West hardly perceived any theatrical elements in the story-telling tradition of Africa. Traditional ceremonies, ritual performances, and children's games had numerous elements of theatre although they were never perceived as isolated activities.

Storytelling in the African postcolonial novel - the most popular literary genre among francophone African writers south of the Sahara together with the short story - develops a panchronic form of temporality. Historians of writing divide sign systems into semasiographic (i.e., pictography) and phonographic (language-based). In the latter are included logographic (sign = word), syllabic (sign = syllable) and alphabetic systems. Perhaps too easily classified as "oral" cultures, the Native peoples of North America possess a rich legacy of material sign-making, attested to in the archaeological record, in the linguistic evidence. Some native sign systems, such as pictographs and totem poles, fit comfortably into the categories of art history. The "rock art" of the ubiquitous pictograph, the sculpted images of Haida totem poles, and the woven ones of Git'ksan button robes and Chilkat blankets.

African literature, literary works of the African continent. African literature consists of a body of work in different languages and various genres, ranging from oral literature to literature written in colonial languages like French, Portuguese, and English. Oral literature, including stories, dramas, riddles, histories, myths, songs, proverbs, and other expressions, is frequently employed to educate and entertain children. Oral histories, myths, and proverbs additionally serve to remind whole communities of their ancestors' heroic deeds, their past, and the precedents for their customs and traditions. Essential to oral literature is a concern for presentation and oratory. Folktales tellers use call-response techniques. A griot will accompany a narrative with music. The African proverb 'Muvumbo wa kañonyi ye witubula kajo ko aja' (The beak of the bird is what
tells us the things it eats) has the meaning that one’s words reveal the kind of person you are. The proverb “Kipungulu wapakalala ka, ami napakalala byambo.” (Owl, why are you so quiet? I am quiet because of words) has the meaning that when one is quiet, it is usually because something is on his mind. The proverb “Akamwa k’omuntu: si ka nte” (A man’s mouth: is not a cow’s mouth which ruminates) has the meaning that the one who is guilty is the one that has much to say. The Ashanti proverb “Words are sweet, but they never take the place of food.” shows the relative importance of words. A Kiha proverb from Tanzania says: “A lazy person talks for so long, a determinant does.”

Nigerian literature manifests the struggles of a people whose country is undergoing the painful process of transformation from colonial through neo-colonial to wholly self-determining nation. After a bloody fratricidal war (1967-70), immediately followed by an ill-managed oil boom that, in turn, created social and political dislocations that the nation has yet to overcome, it was inevitable that Nigeria’s artists would fulfill the pre-colonial definition of the artist as “town crier,” to borrow that fine expression from the late poet Christopher Okigbo. They have made Nigerian literature, in its many forms, a social act against the wantonness of the new society.

Kongo ritual experts have always worked with visionary objects. They call such objects minkisi (nkisi, singular). The powers of such experts also resided in the ability to read and write the nkisi language of visual astonishment. Such signs (bidimbu) include chalked ideographs, plus myriad symbolic objects linked to mystic actions, through puns, on the name of the object and the sound of a verb. A priest might place a grain (luzibu) in an nkisi so that it might spiritually open (zibula) up an affair. Niger-Congo languages are spoken in an area that begins to the South of Senegal and in all those countries south of the Sahara in West Africa, and then moves South across the equatorial rainforest to include Congo-Brazza, Congo-Kinshasa, Zambia, and Angola, and across to Mozambique in the East.

The instruments of the Arab world and North Africa are believed to have been the original models for almost all Western instruments from the guitar and the violin to the trumpet and other wind instruments. Not many kinds of drums are used in Islamite music. The North African music today shows a cultural continuity which goes back to before A.D. 500. Classical Arab music itself was a fusion of pre-Islamite Arab music with Persian and Turkish elements, rather than himself and through mime, speech, song and dance movements conveys or communicates a message to an audience. This is an aspect that has always been deeply ingrained in African life styles. Indigenous African theatre was deeply rooted in day-to-day activities. It was part and parcel of the whole conception of existence, and it was also a communal activity. Both these qualities contrast sharply with Western forms of theatre, which compartmentalize cultural forms of expression; hence the importance in Western theatre of the proscenium arch, exclusive set, lighting, and the individual ownership of theatrical productions, among many other aspects considered to be of importance. No wonder then the uninformed belief that Africa did not have a theatrical tradition up until the onset of the civilisation that came with the imperial forces.

Global or world communication is subject to the world market, to the processes of general commodification characteristic of communication-production society today. Storytelling is a practice common to all cultures that far from denying differences exalts and relates them according to the principle of mutual hospitality, whereas it favors encounter and mutual understanding among different peoples. The practices of narrativity are manifested through different types of discourse, different discourse genres, including the novel, which is the most representative literary genre of our day. They are developed through different kinds of media such as cinema and not just writing and orality. The common characteristic of storytelling shared by all cultures and languages consists in the fact of its being an end in itself, of its being founded uniquely in the pleasure of invoking the other, of involving and listening to the other. On the contrary, the practice of storytelling suspends the order of discourse that global communication is programmed to serve, for global or world communication is functional to the order of discourse; consequently, storytelling creates pauses in communication-production processes that allow for reflection, critical rethinking.

The systematic colonisation of Africa was not even on the horizon in the first half of the 19th century. Europeans had confined themselves to trading mainly along the coast. Inland the trade in slaves and commodities was
handled by African and Arab merchants. The 19th century saw immense changes in Africa. Some were driven by famine and disease. Some changes were the result of the territorial ambitions of African rulers. As the century progressed alliances with merchants and missionaries from Europe began increasingly to have a bearing on how African leaders achieved their goals.

With the British abolition of the slave trade in 1807, the British navy took to patrolling the coasts, intercepting other nations's slave ships. In the last two decades of the 19th century conflicts and rivalries in Europe began to affect people in Africa directly. In the 1880's European powers divided Africa up amongst themselves without the consent of people living there, and with limited knowledge of the land they had taken. Tanzania has long been considered to be a model of language planning in a postcolonial third world society. One of the most visible results of independence, be it in the symbolic domain, was the introduction of Swahili as the national language after independence, to be used in virtually all domains of public life. Classical verse forms such as the long epic poems called utendi were being revitalized by poets who started writing eulogies of Ujamaa and its leaders, or narratives on the liberation struggle in Tanzania and elsewhere in Africa. The traditional shorter mashairi genre became one of the preferred vehicles for political debates in the opinion columns of the newspapers.

The European trading companies and missionary societies, which had been in contact with Africa since the 15th century and by the 19th century had penetrated deep into the interior, were found to have extensive records. In the Islamic regions of the Sahel, the western Sudan and the East African coast, where the frontiers of literacy extended far into black Africa, there are local chronicles dating back in some cases to the 16th century. In many African societies ethnic identity, social status, claims to political office and rights in land are still validated by appeals to oral tradition. What in Western society would be formalized by written documents in oral societies derives its authority from the memories of the living. Literacy and labour migration made less impact on women, but the transmission of traditions in African society is nearly always a male preserve. Schools run by Christian missionaries introduced a novel element into the conditions of oral transmission. In societies where literacy is a recent accomplishment and is associated with the ruling group, the written word carries immense and indiscriminate prestige. In Africa the earliest published versions of oral tradition acquired authority at the expense of other versions, and they often became the standard form in which the tradition was repeated orally.

In 20th and 21st century African countries as sovereign states have a very short history. Communication networks were on the level of tribes or clans. The history of literacy in most African countries is fairly short. African literature is a young cultural development on this continent. African literature consists of a body of work in different languages and various genres, ranging from oral literature to literature written in colonial languages French, Portuguese, and English. Oral literature, including stories, dramas, riddles, histories, myths, songs, proverbs, and other expressions, is frequently employed to educate and entertain children. Oral histories, myths, and proverbs additionally serve to remind whole communities of their ancestors. After World War II, as Africans began demanding their independence, more African writers were published.

Channel Africa broadcasts news from Africa via shortwave, satellite and internet. Current affairs, economics, technology, education, environment, tourism and sport are all covered by Channel Africa. One can distinguish between colonial and postcolonial states in Africa, but we must do more than differentiate between labels or thrive in binary oppositions for the sake of formalism. Postcolonial states in Africa have had much more in common with their colonial counterparts than is often acknowledged by those eager to present Africa as a reluctant student of Western achievements in democracy. Yet if the West has achieved both the best and the worst, it is difficult to impose on the rest what lessons must be learnt from encounters with the West. Much of the repressive tendencies towards the media have their foundations in their colonial ancestry. While writing systems developed early in places like Egypt and Ethiopia, most people in Africa did not write down their languages until the colonial period. Nsibidi is the only known, entirely original written script developed in Africa. One way to communicate information over long distances and through many generations this was successfully done, and is still done throughout the African continent today, is through the use of performance and art.
The history of the film industry in Nigeria dates back to the colonial times, and is characterised by a catalogue of continuing tense struggles against myriad of militating social economic and bureaucratic forces originating from that period. It has been a long battle for survival through various forms of improvisation and entrepreneurship, leading to some of the most unique funding patterns for film making on the African continent. Prior to the formation of political parties in the British West African colonies, in the middle 1930’s, the newspaper press was the chief instrument of nationalism agitation for political independence in the region. The press, particularly those promoted or founded by the frontline nationalists, assumed the enviable combative role of opposition to the autocratic colonial government rule, as well as serving as the principal organ of indigenous public opinion mobilisation towards the struggle for political emancipation. In this seminal study, the author places the rise of the newspaper industry in Nigeria, one of the then British West African colonies, in the geo-political and historical contexts of its development.

Most internal communications in Africa go through the North (Europe) and there are great variations in availability depending on the media. Some African countries have one postal and telecommunication corporation, usually referred to as PTT. These organizations, which are government monopolies, do not facilitate information exchange. Legal and institutional framework for telecommunications in African countries are changing rapidly. For example, in Kenya and Uganda, PTTs are being privatized. Rural areas and arid and semi-arid areas have no effective telephone communication. The cost of communication contributes to marginalize communities in Africa. They cannot afford to be connected to any type of wide area information exchange mechanism except the postal system.

Service provision is affected by colonial influence. Radio communication was indicated as a possible solution for communication problems in Africa. Radio can be used to transmit oral information as well as to transmit electronic information. SangoNet was the first non-academic full Internet provider in South Africa and is a member of the Association for Progressive Communications. It focuses on supporting the NGO sector, also providing gateway e-mail services for small store-and-forward service providers in Malawi and Zimbabwe. Since the early 19th-century writers from western Africa have used newspapers to air their views. Several founded newspapers that served as vehicles for expressing nascent nationalist feelings. French-speaking Africans in France, led by Léopold Senghor, were active in the Négritude movement from the 1930s, along with Léon Damas and Aimé Césaire, French speakers from French Guiana and Martinique. Their poetry not only denounced colonialism, it proudly asserted the validity of the cultures that the colonials had tried to crush. After World War II, as Africans began demanding their independence, more African writers were published. Such writers as, in western Africa, Wole Soyinka, Chinua Achebe, Ousmane Sembene, Kofi Awoonor, Agostinho Neto, Tchicaya u Tam’si, Camera Laye, Mongo Beti, Ben Okri, and Ferdinand Oyono and, in eastern Africa, Ngugi wa Thiong’o, Okot p’Bitek, and Jacques Rabémananjara produced poetry, short stories, novels, essays, and plays. All were writing in European languages, and often they shared the same themes: the clash between indigenous and colonial cultures, condemnation of European subjugation, pride in the African past, and hope for the continent’s independent future.

In South Africa, the horrors of apartheid have, until the present, dominated the literature. Es’kia Mphahlele, Nadine Gordimer, Bessie Head, Dennis Brutus, J. M. Coetzee, and Miriam Tlali all reflect in varying degrees in their writings the experience of living in a racially segregated society. Much of contemporary African literature reveals disillusionment and dissent with current events.

Although Afrikaans had emerged as a distinctive language by the mid-18th century, Dutch remained the official language in government and was compulsory in the schools. The pressure of nationalism led to the legal recognition of Afrikaans in 1925, and it replaced Dutch completely. African literature consists of a body of work in different languages and various genres, ranging from oral literature to literature written in colonial languages such as French, Portuguese, and English. Oral literature, including stories, dramas, riddles, histories, myths, songs, proverbs, and other expressions, is frequently employed to educate and entertain children. Oral histories, myths, and proverbs additionally serve to remind whole communities of their ancestors’ heroic deeds, their past, and the precedents for their customs and traditions. Essential to oral literature is a concern for presentation and oratory. Folktale tellers use call-response techniques. A griot (praise singer) will accompany a narrative with music. Some of the first African writings to gain attention in the West were the
poignant slave narratives, such as The Interesting Narrative of the Life and Adventures of Olaudah Equiano or Gustavus Vassa, the African (1789), which described vividly the horrors of slavery and the slave trade.

Italian East Africa, former federation of the Italian colonies of Eritrea and Italian Somaliland and the kingdom of Ethiopia. The federation was formed 1936 to consolidate the administration of the three areas. During the federation's existence, efforts were made to construct road systems and to establish new industries and agricultural plantations. Resistance to Italian rule was particularly strong in Ethiopia, and when British forces invaded the federation in January, 1941, they received widespread support. In December 1942, the Italians had been totally defeated. Ethiopia was restored its independence. Eritrea was placed under Ethiopian control in 1952 becoming independent of that country in 1993 and Italian Somaliland, after a period as a UN trusteeship, became part of Somalia in 1960.

French West Africa is the former federation of eight French overseas territories. The constituent territories were Dahomey (Benin), French Guinea (Guinea), French Sudan (Mali), Côte d'Ivoire, Mauritania, Niger, Senegal, and Upper Volta (Burkina Faso). The federation was created in 1895 to consolidate the French holdings in West Africa and was definitively constituted in 1904. It was ruled by a governor-general, who resided first in Saint-Louis, then in Dakar. During World War II the federation supported the Vichy government until November, 1942, when it accepted the authority of the Free French. In 1958 the constituent territories became autonomous republics in the French Community, except for Guinea, which became independent. The federation was dissolved in 1959. German East Africa is a former German colony, ca. 370000 sq mi (958300 sq km), East Africa. Dar es Salaam was the capital. German influence emerged in the area in 1884 when Carl Peters, the German explorer, obtained treaties over parts of the territory. The German government declared a protectorate over the area in 1885 and the German East Africa Company was organized to administer it. In 1888, the sultan of Zanzibar relinquished the coastal areas, but German control was hindered by the Abushiri revolt (1888–90). In January 1891, the German government took over the administration of the colony and by 1898 had conquered all of the territory. Plantations were established and railroad and harbor systems were begun. Discontentment with the administration and with the plantation system led to the widespread Maji Maji rebellion (1905–1907). After the rebellion the colony entered a period of reform and economic expansion. During World War I the Allies captured German East Africa; after the war it was divided into League of Nations mandates. Great Britain was given most of the area, renamed Tanganyika (Tanzania), while Belgium received Ruanda-Urundi (Rwanda and Burundi), and Kionga, a village, was ceded to Portugal.

In contemporary Africa two types of languages exist: The languages of the original inhabitants and the languages from the colonial countries. Côte d’Ivoire’s languages are French (official) and African languages. Rwanda’s languages are Kinyarwanda, French, and English. Races are Hutu (84%), Tutsi (15%), and Twa (Pygmy) (1%). Literacy rate is 48%. The original inhabitants of Rwanda were the Twa, a Pygmy people who now make up only 1% of the population. Tanzania’s languages are Swahili and English next to local languages. Niger’s languages are French (official); Hausa and Songhai. Literacy rate is only 15.3%. The nomadic Tuaregs were the first inhabitants in the Sahara region. The Hausa in 14th century, the Zerma in 17th century, the Gobir in 16th century, and Fulani in 19th century also established themselves in the region now called Niger. Niger was incorporated into French West Africa in 1896. There were frequent rebellions. When order was restored in 1922, the French made the area a colony. In 1958, the voters approved the French constitution and voted to make the territory an autonomous republic within the French Community. The republic adopted a constitution in 1959 but the next year withdrew from the Community, proclaiming its independence. The nomadic Tuaregs of the north, of Berber and Arab descent, have a fiercely insular culture and share little affinity with the black African majority of Niger. Conflict between the Tuaregs and the other tribes of Niger first surfaced in the early 20th century. A cease-fire between the government and Tuareg rebels (Revolutionary Armed Forces of the Sahara) went into effect in 1995, and in June 1997, the Democratic Renewal Front, a holdout Tuareg rebel group, also agreed to sign a peace accord.
Western communication

3.1. North America

North America

USA
Canada

Culture is the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Cross cultural communication is verbal and non-verbal communication among people of different cultures. Information and communication technologies take part in society and in particular in educational contexts. Electronic technologies support worldwide communication in modern times. Cultural homogenity in communication can exist across continents. Alaska is home to many different indigenous societies, with 20 distinct Alaska Native languages and seven broad culture groups. The connection between the continent for these societies is close across the continent. The Inupiat of Alaska are part of the circumpolar Inuit peoples of present-day Russia, Greenland and Canada. They occupy the far northern coast, the Seward Peninsula, and Kobuk areas. Yup'ik (Eskimo) in southwestern Alaska are similar, in both language and culture, to their Siberian relatives in Russia.

30,000 B.C. highly mobile hunting and gathering groups cross the Bering Strait land bridge in pursuit of large game and enter North America. 10,000 B.C. a second migration wave crosses the Bering Strait and joins the first one. Groups spread all the way down to Chile in southern South America. The earliest securely dated archaeological sites in eastern and western Beringia involving Yukon/Alaska and eastern Siberia, respectively, fall between 10,000 and 14,000 B.C.. For 10,000 to 15,000 years prior to 14,000 B.C. an Arctic environment existed and it has been suggested that Beringia may have been uninhabitable. Between 10,000 and 8,000 B.C. and probably earlier, an Asiatic-derived Upper Palaeolithic culture spread across much of the unglaciated territory of Beringia in Alaska and the Yukon. 2000-400 B.C. the hieroglyphic writing and calendrics began with the Olmec in Mexico. Possessing a technology characterized by specially prepared microblade cores, microblades, burins, and few bifacial tools, Northwestern Palaeo-Arctic culture may be regarded as the eastern expression of a circumpolar Eurasian technological tradition. Its close relationship to Siberian cultures should not be surprising. Beringia was more a part of Asia than America, representing an extension of the Asiatic steppe tundra to the glacial ice of the eastern Yukon and southern Alaska. Most excavated Northwestern Palaeo-Arctic sites are in Alaska where the earliest evidence dates around 10,500 B.C. although there are a number of earlier dates whose veracity is questioned.

In Northern America English is the widely used official language next to local languages used by native Americans before the colonization period from Europe. Inuits, the Canadian aboriginals, have characters for their languages. At the time of first European contact, probably close to 1000 American Indian languages were spoken in North, Central, and South America. Although the number of languages in daily use has steadily declined because of persecution and pressures on the Indians to adopt English, Spanish, and other originally European languages, well over 700 different American Indian languages are spoken today. Only a few Native American Indian languages have a written history. Perhaps 300 languages were spoken in Canada and the United States when the first Europeans arrived, and about 200 are still spoken by some 300,000 people.

The first major geographical discovery was the new world by Christopher Columbus. A few years later, Vasco da Gama reached India by route of the Cape of Good Hope. The native people of America called Indians had a oral tradition. American Indians deal with attitudes towards children, the passing on of skills, the

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relationships between men and women, life in Indian society, the role of the family, farming, health, and traditional stories and songs. Dekanawidah is regarded as the author of the Great Law of the Iroquois Confederacy that bound together five Indian Nations, probably early in the late 15th or early 16th century. Most groups of Eskimos had their own songs, composing the words themselves to suit the occasion. Their shamans were a key source of traditional knowledge. For North American Indians the wisdom of the tribe was passed along orally for the most part. Even pictographs recording the history of migrations depended on an oral tradition of interpretation. Similarly, hide paintings and birch bark scrolls required oral interpretation by elders. The Great Law replaced the cycle of murder, revenge, and the violent destruction of villages with a system of justice administered by tribal chiefs. As a result, it is one of the earliest North American constitutions of which we have a record. Its contents have been passed down orally though the generations, aided initially by the mnemonic device of the woven shell-bead belt (wampum). Wisdom of Indians derives from way of life, and is as fragile as nature. Many Indians shared their animism, their respect for nature and their attitude to the land with other hunter-gatherers. Indian speeches face topics of nature and environment. The early American tradition of communication theory was epitomized by the Chicago School like John Dewey and Robert Park and the functionalists like Harold Laswell, Paul Lazarsfeld, Kurt Lewin, Carl Hovland, Wilbur Schramm.

Indian oral tradition and its relation to American literature as a whole is one of the richest and least explored topics in American studies. The Indian contribution to America is greater than is often believed. Examples of almost every oral genre can be found in American Indian literature contains the genres lyrics, chants, myths, fairy tales, humorous anecdotes, incantations, riddles, proverbs, epics, and legendary histories. Accounts of migrations and ancestors abound, as do visions or healing songs and tricksters’ tales. Certain creation stories are particularly popular. The songs or poetry, like the narratives, range from the sacred to the light and humorous: There are lullabies, war chants, love songs, and special songs for children's games, gambling, various chores, magic, or dance ceremonials. Generally the songs are repetitive. Short poem-songs given in dreams sometimes have the clear imagery and subtle mood associated with Japanese haiku or Eastern-influenced imagistic poetry. Tachnechdorus (John Logan), Speckled Snake, Ma-ka-tai-me-she-kia-kik (Black Hawk), Cobb, Seathl, Para-Wa-Samen (Ten Bears), Cochise, In-mut-too-yah-lat-lat (Chief Joseph) (1876) and Standing Bear are Idians of the 19th century that wrote speeches. Tachnechdorus (John Logan) (ca. 1723-1780) wrote a speech to the white men:

I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not.2 During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites that my countrymen pointed as they passed, and said, “Logan is the friend of the white man.” I had even thought to have lived with you, but for the injuries of one man, Colonel Cressap, who last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have full gutted my vengeance. For my countrymen I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear! He will not turn on his heel to save his life. Who is there to mourn for Logan?474

Ma-ka-tai-me-she-kia-kik (Black Hawk) (1767-1838) writes in August 27, 1832:

You have taken me prisoner with all my braves. My heart is sore because I had hoped to defeat you or else to hold out longer and give you more trouble before I surrendered. I tried hard to lead you into an ambush, but your General Atkinson understood how Indians fight. I decided to rush you and fight you face to face. I fought hard, but your guns were well aimed. The bullets flew like birds in the air and whizzed by our ears like the wind through the trees in winter. My braves fell around me. It began to look bad. I saw my evil day at


474 http://www.parish-without-borders.net/afristories.htm, [8.4.2003]
hand. In the morning the sun rose bright. At night it went down in a dark cloud and looked like a ball of fire. This was the last sun to shine on Black Hawk. His is now the white man’s prisoner. They can do with him what they want. But he can stand the torture. He is no coward. Black Hawk is an Indian. He has done nothing an Indian should be ashamed of. He has fought for his country against the white men. Year after year the white men came to cheat the Indians and steal their land. You know why we went to war. Every white man knows why. They should be ashamed of what they do. The white men hate the Indians and drive them from their homes. But the Indians do not deceive. The white men speak bad of the Indians and look at them with spite. But the Indians do not tell lies. Indians do not steal. An Indian who was as bad as a white man couldn’t live among our people. He would be put to death and eaten by wolves. The white men are bad teachers. Their looks are false, their actions are false. The smile in the face of the poor Indian to cheat him. [...] They poison the heart. It is not pure with them. Black Hawk’s men will be scalped. But in a few years they will become worse men. They will become like white men, so you cannot trust them. And then you cannot hurt them any more. And our villages will be like the white settlements, as many officers as men, to take care of them and keep them in order. Farewell my people. Black Hawk tried to save you and avenge your wrongs. He drank the blood of some of the whites. He has been take prisoner and his plans are stopped. He can do no more. He is near his end. His sun is setting and it will not rise again. Farewell to Black Hawk!

Inuit are the indigenous peoples of the Arctic. There are approximately 41,000 Inuit living in four self-governing regions – Nunavut, Nunavik, Western Arctic and Labrador. Inuktitut is the universal language of the Inuit throughout the world. Inuit in Canada lived in relative isolation until 50 or so years ago, when the government moved many of us from our traditional nomadic lifestyles into settlements. Both native and non-native peoples live in Nunavut, but Inuit are by far the majority of residents. The first peoples of Canada have always had a verbal tradition such as speeches, myths, legends, stories, songs, and poetry transmitted from generation to generation since first time of aboriginal life. The codes of writing, rhetoric and conventions of academic disciplines. New rhetoric deals more with the effect of the audience and the awareness of the writing process than classic models. Contrastive rhetoric combines the old rhetoric with the new rhetoric. English-Canadian and French-Canadian literature are themselves subdivided into regional voices, which in turn reflect their own varied communities. Although short on tradition, Canadian literature is increasingly read, translated and acclaimed the world over. Communications technology and theory has been important to Canada and Canadians because of the importance of its vast geography, its geographical proximity to the U.S., and its cultural and bilingual diversity. The Toronto School of Communication created a discourse on technology that was more concerned with the overall mediating effects of technology on social, political, and economic life. Canadian universities with course offerings in Classical Studies teach rhetoric. The Eskimo of Greenland, at the other end of the world, divide their tales into two classes: the ancient and the modern. A key modern influence on the evolution of the new rhetoric is philosopher Kenneth Burke who, in fact, coined the term ‘new rhetoric’ as the basis for a theory of language which he revised and refined over a period of 70 years beginning in the 1920’s. In Canada, 16.9 million people speak English as their mother tongue and 6.7 million people speak French. Other population groups by mother tongues other than English include Chinese, Italian, German, Polish, Spanish, Portuguese, Punjabi, Ukrainian, Arabic, Dutch, Tagalog, Greek, Vietnamese, Cree and Inuktitut.

Canadian literature may be more difficult to discuss than most because of Canada’s unique geographical and historical situation. It is a country with a widely diverse array of races, religions, and backgrounds, and is generally committed to multiculturalism. Except for the narratives of French explorers and missionaries, no notable writing was produced before the British conquest of New France in 1759. Since that time the inspiration for much French Canadian literature has been a concern with preserving an autonomous identity in a country dominated by the English language and the Protestant religion. Traditionally, there has been little contact between Canada’s French and English literature. Until the 20th century French Canadian writers found their models mainly in writers from France and their themes in nationalism, the simple lives and folkways of the habitants, and the devotion to the Roman Catholic Church.

In the English colonies of US North America, the concept of a free press was born. The democratic principle, freedom of speech, is used since Greek democracy. Rhetoric, as the art of speech, was particularly acclaimed among the Peoples Rights movement, and became symbol for those social and political forces that were vehemently calling for freedom of expression. The Puritan colonists brought with them the Renaissance rhetoric of Peter Ramus, who was associated with disestablished religious sects and had designed his rhetoric in opposition to Aristotle's. This rhetoric was dominant in the colonies until 1730. For the modern times the conditions of rhetoric changed in western Europe because of the political changes starting at the end of the 18th century in France and going on in Europe until the 19th century. The academic tradition of rhetoric is closely connected to the establishment of academic departments of English language in the USA. Since the early colonization of America English curriculum design in American schools has reflected a struggle between traditional goals of preserving high literary culture and a standard language and progressive goals of democratic social reform. European cultural and institutional models dominated the curriculum until the late 18th century. The first English departments appeared in American colleges in the 18th century teaching rhetoric. 17th-century theories of rhetoric in American colleges led away from public discourse by assigning argument to the realm of logic and retaining only "pleasing expression" in rhetoric, as well as by ignoring vernacular English in favor of Greek and Latin. Historically, many German-speakers immigrated to the U.S. in previous centuries. Two centuries ago, German was nearly voted as the national language of the U.S.

In the USA the lick of monarchy is one reason for the strong tradition in democratic oratory. With the Enlightenment exchange between rhetoric and politics let to a new culture of public speech. While parliamentary power increased, and democracies were created, rhetoric became increasingly important in practice. Rhetorical theory became interested in deliberative speech. On the other side the style of belles-lettres important for literary practise according to the ancient rhetorical theory. In the eighteenth century the classical conception of rhetoric recovered the system of invention, arrangement, elocution, memory and the delivery towards the audience as well as the use of rhetorical theory for the poetic literature. On the other side both in European cultures and in the USA a change of scientific and academic languages from Latin to the local languages started. National languages became the languages of formal academic disputation, which dealt more often with public concerns and scientific themes. European cultural and institutional models dominated the curriculum until the late 1800s, when the first English departments appeared in American colleges. After the colonisation be Europeans in the USA many citizens of this new democracy were ill-equipped to govern it. Adult-education became increasingly important. The newly developed phenomena of the chautauqua, a combined cultural convention and circus, and the appearance of orators on lecture circuits tried to fill this need. Three popular lecturers were Ralph Waldo Emerson, Mark Twain and Henry James. The development of these speakers' ethos is explained and illustrated. The English were not experts in this field but through time, these discoveries aided in their eventual success in becoming merchant adventurers and colonizers throughout the world. In the USA the original intent of the federalist papers was to get the state of New York to adopt the Constitution.476 They expanded all over the country, and extensively covered the Constitution. The 85 articles that comprised the federalist papers made an exhaustive and compelling argument for the Constitution. Written by Alexander Hamilton, James Madison, and John Jay, they have lasted as the best explanation of American political thought. The three authors combined their minds into one collective pseudonym, Publius. Hamilton, Madison, and Jay went on to hold influential government positions. Publius has become one of the most effective rhetors history has produced.

In America books from England were used for teaching rhetoric. In America the Scottish revision of classical rhetoric had special significance. A nascent democracy needed people of refinement who could direct the simple taste into virtuous channels. The psychology of persuasion helped these leaders consolidate their control. The study of rhetoric both conferred and garnered prestige. American colleges had distinguished professors of rhetoric. An influential book from Edinburgh to America was Hugh Blair's Lectures on Rhetoric and Belles-Lettres, published in 1783 and adopted as the standard text at Yale in 1785 and Harvard in 1788.477

477 Rowland, Jon Thomas: Faint praise and civil leer. The “decline” of eighteenth-century panegyric. Newark
European cultural and institutional models dominated the curriculum in America until the late 1800s when the first English departments of rhetoric appeared in American colleges. Discussions of writing pedagogy in textbooks and essays during the twentieth century can be divided into three groups based on their theoretical assumptions about the nature of reality and the purpose of rhetoric. Classical rhetoric and logic remained influential throughout the 18th century.478

Founded in 1789, the same year the U.S. Constitution took effect, Georgetown University is the nation's oldest Catholic and Jesuit university. Boston Latin School is the oldest school in the USA. The Puritans viewed public speech warily, as a potential source of disorder. They praised eloquence when it was harnessed to a biblical text, admiring vital performances of the Word by preachers animated by the divine spirit. During the Salem witchcraft trials and the Great Awakening, spontaneous speech of ordinary people claimed new spiritual authority. In the secular realmas well, formal oratory was upgraded as a medium of public communication. 18th-century republicanism revived neoclassical ideas about rhetoric, and as whig spokesmen put them into practice during the Revolution, public speaking became the most important medium of political discourse. The advance of public speech in religion and politics did not come without conflict. Classical republicanism prompted the new Anglo-American interest in oratorical performance. Neoclassical rhetorical theory, and particularly the 'new rhetoric' of Hugh Blair and his compatriots, taught Anglo-American gentlemen about the aesthetics of vocal tone, gesture, and facial expression. The print medium made this revival of rhetoric possible, not only by bringing the precepts of Cicero and Quintilian to new audiences but also by disseminating political speeches and parliamentary deliberations, in effect broadcasting oratorical performance through textual means.

In 18th-century American colleges discourse was classified according to its use by clergymen, lawyers, or politicians. Contemporary composition scholars have redirected the interest in social function to analyses of the ways in which audience or social context affects the interpretation of written text. Seeing rhetoric as the study of the dress of thought rather than the study of thought itself threatened to trivialize it. Rhetoricians from the University of Edinburgh sought to stop this trend by arguing that the study of correct and persuasive style produced not only competent public speakers but virtuous people. This was a strong defense, for the study of rhetoric in American colleges centered on oratory that would be useful to clergy, lawyers, and politicians. In addition, the Edinburgh rhetoricians connected the study of persuasion with the more prestigious scientific discipline of psychology. And these rhetoricians adapted ornamentation from Cicero to correct the emphasis on plain style that the Puritans had kept alive from Ramism. In America, the Scottish revision of classical rhetoric had special significance. A nascent democracy, so the argument went, needed people of refinement who could direct the vulgar taste into virtuous channels. The psychology of persuasion could help these leaders consolidate their control. The study of rhetoric both conferred and garnered prestige. Long before American colleges had English departments, they had distinguished professors of rhetoric. Classical rhetoric and logic remained influential throughout the 18th century, though challenged by the new rhetoric and logic of science. Classical logic, which came from Aristotle, aimed to deduce new truths from those already known and to communicate them to a learned audience. Classical rhetoric was of three kinds. Ciceronian rhetoric aimed to communicate truths to a popular audience. Stylistic rhetoric analyzed orations and literary works; and eloutionary rhetoric, a new form, prescribed methods of delivery for public speaking, stage acting, and polite conversation. The new logic propounded by Francis Bacon and John Locke worked inductively, testing ideas against perceived reality. The new rhetoric claimed to be a general theory of communication, learned as well as popular, advocating inductive reasoning and plain style. Adam Smith and George Campbell were its chief proponents. The Scotsman who developed the rhetoric education in America were influenced by George Campbell. Campbell was the most famous for his modes of discourse, description, narration, and exposition and for the importance he placed on paragraphs to order the textes. Campbells Book on rhetoric makes the following definition of eloquence: "Eloquence in the largest acceptation defined, its more general forms exhibited, with their different objects, ends, and characters. In

speaking there is always some end proposed, or some effect which the speaker intends to produce on the hearer. The word eloquence in its greatest latitude denotes, "That art or talent by which the discourse is adapted to its end. All the ends of speaking are reducible to four; every speech being intended to enlighten the understanding, to please the imagination, to move the passions, or to influence the will." 479

In American colleges of the 18th century discourse was classified according to its use by clergymen, lawyers, or politicians. Robert Harris noticed in A Handbook of Rhetorical Devices about style: "While style is probably best learned through wide reading, comprehensive analysis and thorough practice, much can be discovered about effective writing through the study of some of the common and traditional devices of style and arrangement. By learning, practicing, altering, and perfecting them, and by testing their effects and nuances for yourself, these devices will help you to express yourself better and also teach you to see the interrelatedness of form and meaning, and the psychology of syntax, metaphor, and diction both in your own writing and in the works of others." The first American professorship dedicated to teaching English was established in 1755 with the founding of the College of Philadelphia. 480

In the 19th century according to media like magazines and newspapers written product, and literary discourse, as well as literary media for informations became important. In the 19th century political rhetoric was displaced by the study of literature. Since new scientific fields like the study of contemporary languages and social science came up, the rhetorical system was mixed up with the new disciplines. 19th-century rhetoric became a synthesis of classical elements, belletrism, criticism and literary theory. Philosophical and epistemological ideas about the relation of language and persuasion to the mental psychological areas increased the fields of study of rhetoric. In the 19th century in the USA on the one side the European tradition of rhetoric was the theoretical heritage especially coming from England and Scotland. On the other side the new continent used rhetoric empirically according to the needs of the new democracy. 481 Classical rhetoric was concerned with conveying universal truths to rational beings with the aid of emotional and ethical appeals.

William Spalding writes in his contribution to the Encyclopaedia Britannica on rhetoric: "Our general plan to the Systematic portion of Rhetoric now presents to us its Second Division, which treats of what the ancients called Disposition, or the Arrangement of the several Parts of Discourse. This department of the inquiry, a favourite one with the classical rhetorians, especially those of the later ages, has, in modern systems of the art, seldom received a place as a distinct branch, and has, indeed, been generally overlooked altogether; but the consideration of its suggests illustrations of the laws of eloquence, which claim for it some attention at least, although we shall not be tempted to dwell long upon it." 482 Moir divides into exordium, proposition, argumentative or composition, conclusion or peroration. While the Boylston Professorship of Rhetoric and Oratory at Harvard is often cited as the first such professorship, it was not established until 1804. With the professionalization of literature, rhetoric was reduced to the teaching of basic literacy that was properly the work of the schools. According to early justifications for college English studies, the bugbear of Freshman English disappeared when literature took over. From its origins, the profession of literature worked hard to avoid being distracted by its dependence on first-year composition courses, which have made the majority of courses in English since the establishment of the discipline. Support for the growth of English departments was gained by promoting a public concern for the literacy crisis that was created when students failed the entrance exams that were established at Harvard and elsewhere at the end of the 19th century. The last of the

479 HTTP://WWW.COHUMS.OHIO-STATE.EDU/ENGLISH/PEOPLE/ULMAN.1/CAMPBELL/BOOK1/BOOK1-1.HTM [10.7.2002]
Harvard reports in 1897 noted that about the year 1870 a change began to make itself felt, first in numbers and then in the methods of the college, which gradually brought about what amounted to a revolution.483

Since 1900 speech departments exist in America. Colonial era schools had maintained an interest in Rhetoric both oral and written in departments for classical studies. As the school system developed many Classics departments fragmented among history, foreign language, and English units. Scholars and teachers interested in Rhetoric stayed within Classics departments. Many moved to English departments where they shared common interests in oral and written discourse. Over time the interest shifted to the written mode and the study of rhetoric became subsumed within English Departments as rhetoric and composition. English Departments further problematized this situation with their own conflicts and splits. Not only did those interested in teaching oral communication have to fight to be heard over the traditional preference for writing, rhetoric and composition was seen as less important than the study of great literature.

The National Council of Teachers of English (NCTE) was formed in 1911 largely to consolidate resistance to the lists and to the conception of English studies they represented. To further this cause, the NCTE began to publish English Journal in 1912. The first president of the NCTE was Fred Newton Scott of the University of Michigan. A past president of the Modern Language Association (MLA), Scott possessed impeccable credentials in literary scholarship. Newton deplored the demotion of rhetoric and promoted an understanding of writing that reemphasized self-expression and the adaptation of prose to its social purposes. At the same time, departments of speech were growing more numerous in American colleges, taking over the study of historical rhetoric and many of its traditional concerns, such as response to audience. Speech teachers broke away from the NCTE in 1914 to form their own professional organization, the National Association for Academic Teachers of Public Speaking now the Speech Communication Association.

English teachers´ dissatisfaction with the reading lists soon became caught up in the larger progressive reform movement, which directly challenged the idea that the goal of higher education in America should be to empower an elite. The progressives believed that the purpose of education is to integrate a diverse population into a community of productive citizens.484 Progressive education sought to equip students with intellectual and social skills they would need as adults and to give attention to the needs of each individual student. John Dewey was an important leader of this movement. He became chair in 1894 of the Department of Philosophy, Psychology, and Pedagogy at the University of Chicago, and his School and Society was published in 1899. In the 19th century in the USA the trend away from classical rhetoric filtered its way into the universities and produced rule-governed, freshman composition class. This culminated in the new and highly favored textbook. The first handbook of composition was Edwin C. Woolley’s Handbook of Composition. A Compendium of Rules.485

In the article Rhetoric in the American College Curriculum. The Decline of Public Discourse Halloran attempts to answer the question How did we get from the rhetorical tradition to current traditional rhetoric? Halloran traces the development of the teaching of rhetoric, defined by him as the art of effective communication, from the classical Greek and Roman preparation of a student to perform effective political discourse, through the revival in the Middle Ages, to a Ciceronian emphasis on forensic disputation in the 18th century, into its deterioration into nothing more than freshman composition exercises in the 19th century, which is where current traditional rhetoric began. Halloran sees some hope of recovering useful aspects of classical rhetoric.

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Research is being done into the composing process which reinforces the ancients’ idea of rhetoric as an art. Halloran sees the need for rhetoric to once again join the arts of discourse with the arts of citizenship, bringing rhetoric out of its isolation in the English classroom and into the discourse of public life.\(^{486}\)

Most composition instruction was grammar-centered and heavily rule-bound until the late 19\textsuperscript{th} century, but some textbook writers and instructors, such as Charles Morley John Frost, A. R. Phippen, deviated from the norm and promoted their own ideas of composition which were more student-centered.\(^{487}\) These theories, often found in first books or primers were used primarily with children or beginning students, endorsed practices which seem progressive today like freewriting, expressionist pedagogy, warnings against hypercritical editing early on, re-writing and revising, and student writing which celebrates personal experiences rather than more generally accepted platitudes.\(^{488}\) One of the dominant theories offered to explain how the human mind worked was the theory of association by complex ideas formed and were grouped according to the principles of association, originally constructed by Aristotle. The other popular theory was the theory of faculties which explained the origin of thought in terms of innate activities such as memory, taste, and conception.\(^{489}\)

A written rhetoric arose in this century in a form that is commonly called the product method of teaching composition. Often treated as insignificant by historians of rhetoric 19\textsuperscript{th}-century Scottish rhetoric was in fact important not only in rhetoric but also in twentieth-century education as a whole and in the 20\textsuperscript{th}-century American composition course. With their mission of serving the business class Scottish universities quickly expand their scientific and technical curricula. Scottish universities embraced other innovations such as the new discipline of English literature. Advances in rhetoric in this period have been obscured. 19\textsuperscript{th}-century Scottish professors of rhetoric did not publish their lectures, as their more famous 18\textsuperscript{th}-century predecessors had done. Student notes on their lectures are preserved. Horner reviews the history of the period, then identifies and summarizes the archives available at the universities of Edinburgh, Glasgow, St. Andrews, and Aberdeen.\(^{490}\)

It never really fit into the two cultures of the modern American curriculum because rhetoric was not disinterested and methodical enough to be a science, and it was too mechanical and political to be an art.\(^{491}\) In the USA writing in the vernacular of English and studying literature such as Shakespeare in the vernacular were new academic occurrences. At universities tests were often oral in nature.\(^{492}\) Writing was a mere formality, secondary to the art of speaking. All of this was changing. These men and their works were vital in that change. Alexander Bain (1818-1903) was the father of composition and is known more for his work in psychology. English Composition and Rhetoric of the year 1866 was the most influential composition rhetoric book of its time.

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The late 19th century hosted a debate within the African-American community whether or not African-Americans would benefit more from voluntary separation from, or integration into White America. Prior to the late 20th century, African-Americans often questioned whether immediate integration into White America would benefit their community. Individuals questioned whether or not African-Americans would benefit more from establishing a separate community in which they could build their own economic and political foundation, whether or not Whites would ever act in good faith, and whether or not they should want to take a place in the foreign land in which their fathers had been brutally enslaved. In late 19th century African-American oratory, a strong case was built for the voluntary separation of the African-American community from that of their White counterparts.

In 1806 Harvard College established the Boylston Professorship of Rhetoric and Oratory and became, thereafter, the dominant influence on the development of rhetoric at other American colleges. Edward T. Channing, who held the chair for thirty-two years (1819-1851), continued the Scottish emphasis on belletristic taste and the psychology of persuasion but shifted the emphasis in practice from speaking to writing and increased attention to literary exempla. Francis J. Child, who held the Boylston Professorship after Channing (1851-1876), had studied philology at a German university before taking the chair and came to Harvard determined to turn the study of English from rhetoric to literature. Child bitterly resented the time he had to spend correcting student compositions. Child delegated as much of this work as he could to faculty underlings and concentrated on enlarging Harvard’s offerings in literature. In 1876 Harvard created the first Professorship of English for him to keep Child from moving to Johns Hopkins, and Child spent the next twenty years developing the English literature curriculum. His successor in the Boylston Professorship was A. S. Hill who continued the rule-bound focus on written composition begun by Channing, but it was now clear that composition was a second-class subject and that rhetoric was hardly mentioned in the English department. These changes are neatly encapsulated in Harvard’s 1874 entrance requirement in English composition. Each candidate will be required to write a short English composition, correct in spelling, punctuation, grammar, and expression, the subject to be taken from such works of standard authors as shall be announced from time to time. The subject for 1874 will be taken from works like Shakespeare’s Tempest, Julius Caesar, and Merchant of Venice, Goldsmith’s Vicar of Wakefield or Scott’s Ivanhoe and Lay of the last Minstrel. The Harvard model of freshman composition began to spread, particularly with the publication in 1890 of Harvard Professor Barrett Wendell’s English Composition: Eight Lectures. Blair and Bain had used literary exempla to illustrate rhetorical principles.

The U.S. education system is based on the rhetoric and communication tradition of the Western world. ‘New Criticism’ put its emphasis on the close analysis of literary texts. It was an alternative to the ancient model of rhetoric. By the 1940s the separation in English departments between literary study and the teaching of writing was so complete that academics committed to literary study could easily ignore the writing program. ‘New Criticism’ had a profound effect on writing instruction. It approached literary texts as complex structures of meaning. ‘New Criticism’ made it possible to see the relation between thought and language as fundamental rather than superficial. ‘New Criticism’ put its emphasis on the close analysis of literary texts and appeared to have no common ground with the current forms of rhetorical study or composition pedagogy. In the 1930s ‘New Criticism’ began to supplant biographical and philological criticism as the dominant mode of academic literary study. ‘New Criticism’ put its emphasis on the close analysis of literary texts and appeared to have no common ground with the current forms of rhetorical study or composition pedagogy. By the 1940s the separation in English departments between literary study and the teaching of writing was so complete that academics committed to literary study could easily ignore the writing program. Because it approached literary texts as complex structures of meaning ‘New Criticism’ ultimately had a profound effect on writing instruction. Changing a word in a poem changed the poem’s meaning. It did not simply select an alternative dress for an idea that remained unchanged. ‘New Criticism’ made it possible to see the relation

between thought and language as fundamental rather than superficial.496

The freshman English course patterned on a 19th-century model as the current-traditional model, treated the relation between thought and language too mechanically. What could be taken for granted in the writing class quickly became problematic. Recognizing the need for serious reconsideration of the freshman writing course, the NCTE mandated the Conference on College Composition and Communication (CCCC) in 1949. The journal College Composition and Communication appeared in 1950. In the 1950s, the CCCC did much to lay the foundations for the modern discipline of composition studies. On the practical side, the CCCC worked to improve conditions for the graduate assistants who taught almost all college writing courses and to exchange ideas among college writing-program administrators. The conference also championed the cause of semanticists and linguists looking for a home in college English departments and urged that the Ph.D. in English literature include coursework in linguistics as preparation for teaching writing. In the last century, the rhetoric taught in American schools has tended to focus on rational arguments only, treat invention as part of arrangement, or deny that invention is a legitimate part of rhetoric at all.

The idea of a ‘New Rhetoric’ is in the beginning of 20th century a reaction to the political and social problems until second world war.497 The ‘New Rhetoric’ has been developed in philosophy and juridical theory. The U.S. school system developed many departments for Classics fragmented among history, foreign language, and English units. Scholars and teachers interested in rhetoric were in Classics departments. Other scholars moved to English departments where, for a time, they shared common interests in oral and written discourse. Communication as a scientific subject became in the second half of the 20th century a separate scientific subject. Scholarship in composition and rhetoric as well as communication science are interdisciplinary. Discourse and language analysis have become powerful tools for understanding all disciplines. U.S. American higher education has a highly developed system of communication topics.

Black rhetoric is manifested in speeches, essays, marches, music, and other rhetorical artifacts. Among the orators of the 20th century are Malcolm X, Martin Luther King Jr., John F. Kennedy and Winston Churchill. Churchill pointed out that of all the talents bestowed upon men, none is so precious as the gift of oratory. For Churchill a person who enjoys it wields a power more durable than that of a great king. This person an independent force in the world. By creating Departments of Speech particularly in large public universities America founded in 19th century an institution to teach communication.

The freshman English course patterned on a 19th-century model called the current-traditional model treated the relation between thought and language too mechanically. The classical model in anglo-american couties is also based on a five-steps process consisting of invention, arrangement, style, memory and delivery. Rhetoric and composition studies in the 1990s after the themes of the 1980s focussing on social construction, politics, literacy, and gender issues extended in the 1990s to work that related composition to postmodernism, deconstruction and cultural studies.498 In many ways postmodernism resembles sophistry in it focus on public discourse and the bending of that discourse to suit a specific local purpose. In its current incarnation, postmodern rhetoric focuses primarily on cultural studies and the different ways cultures come to know through language. Like the Greek sophists postmodern rhetoricians are not concerned with the correlation with words to external forms or properties. They focus on the relation between words and other words. In both cases language and rhetoric are created by infinite word play that culminates in the infinite regression of signs to other signs that may or may not ever be based on an essential notion.

Social construction was widely accepted as a theoretical basis for understanding language use. In the


In America Burke (1897-1993) is a rhetorical theorist. The American rhetorician Burke referred to the four 'master tropes'. Burke notices the four categories resemblance for metaphors, adjacency for metonymy, essentiality for synecdoche and doubling for irony. These categories of exchange are the main elements for rhetoric. Both in verbis singulis and in verbis coniunctis there are words used in stylistic elements in a speech. The table shows them in an alaphabetic order. Burke mentions in A Rhetoric of Motives (1950): „Rhetoric is concerned with the state of Babel after the Fall. Rhetoric is rooted in an essential function of language itself, a function that is wholly realistic, and is continually born anew; the use of language as symbolic means of inducing cooperation in beings that by nature respond to symbols.” Burke regards the concept of rhetoric as the epitome of human interaction and of human nature. Burke defines the function of rhetoric as the use of words by human agents to form attitudes or to induce actions in other agents. In A Rhetoric of Motives Burke rethinks the concept of rhetoric in relation to the demise of its study and in relation to the impact of science on society. Burke attributes the demise of rhetorical study to the circumscription of thought by scientific rationality. The most important twentieth-century heir to the antimodernist tradition of rhetorical theory is Burke. Burke wrote in A grammar of motives (1945): ‘What is involved when we say what people are doing and why they are doing it? An answer to that question is the subject of this book. The book is concerned with the basic forms of thought which, in accordance with the nature of the world as all men necessarily experience it, are exemplified in the attributing of motives.’ Burke mentions in A grammar of motives (1945) principles of investigation: ‘We shall use five terms as generating principle of our investigation. They are: Act, Scene, Agent, Agency, Purpose. In a rounded statement about motives, you must have some word that names the act (names what took place, in thought or deed), and another that names the scene (the background of the act, the situation in which it occurred); also, you must indicate what person or kind of person (agent) performed the act, what means or instruments he used (agency), and the purpose. Men may violently disagree about the purposes behind a given act, or about the character of the person who did it, or how he did it, or in what kind of situation he acted; or they may even insist upon totally different words to name the act itself. But be that as it may, any complete statement about motives will offer some kind of answers to these five questions: what was done (act), when or where it was done (scene), who did it (agent), how he did it (agency), and why (purpose).’

In addition to Burke's work, a large number of American scholars, most identifying with Speech Communication, have developed numerous rhetorical theories and approaches. The National Communication Association and its member regional and affiliated organizations sponsor upwards of 30 academic journals dedicated to communication studies, many of which often foreground rhetorical theory issues. A heir to the antimodernist tradition of rhetorical theory is Burke.

Stephen Toulmin is one of the modern leaders of rhetorical theory. Stephen Toulmin is a mathematician who later received Doctor of Philosophy from Cambridge. An rhetorical work is his book entitled The Uses of
Argument. In this book he lays out a six element structural model by which rhetorical arguments can be analyzed. Toulmin uses the following terms:

**Claim:** The claim of the argument is the conclusion that someone is trying to justify in the argument.

**Grounds:** The grounds of an argument are the facts on which the argument is based.

**Warrant:** The warrant of the argument assesses whether or not the claim is legitimate based on the grounds.

**Backing:** The backing of the argument gives additional support for a warrant by answering different questions.

**Modal Qualifier:** The modal qualifier indicates the strength of the leap from the data to the warrant.

**Rebuttal:** The rebuttal occurs when the leap from grounds to claim does not appear to be legitimate. For Toulmin an argument consists of six elements. The first element is the claim. The claim of the argument is the conclusion that someone is trying to justify in the argument. The second element is the grounds. The grounds of an argument are the facts on which the argument is based. The third element of the argument is the warrant. The warrant of the argument assesses whether or not the claim is legitimate based on the grounds. The fourth element is the backing. The backing of the argument gives additional support for a warrant by answering different questions. The modal qualifier is the fifth element of the argument. The modal qualifier indicates the strength of the leap from the data to the warrant. The rebuttal occurs when the leap from grounds to claim does not appear to be legitimate. By creating this model for argument, Toulmin contradicted what philosophers have believed for centuries. For centuries, philosophers have believed that arguments can either be explained by relative means or by absolute means. Using either of these methods according to Toulmin is irrational to the modern argument. Toulmin claims that by using a relative method, no standards for the claims are made because the analysis of the argument is only relative to that particular argument. On the other hand, absolutism or foundationalism is irrelevant in the modern era according to Toulmin also. He claims absolutism is irrelevant for several reasons.

The grounds of an argument are the facts on which the argument is based. The third element of the argument is the warrant. The warrant of the argument assesses whether or not the claim is legitimate based on the grounds. The fourth element is the backing. The backing of the argument gives additional support for a warrant by answering different questions. The modal qualifier is the fifth element of the argument. The modal qualifier indicates the strength of the leap from the data to the warrant. The rebuttal occurs when the leap from grounds to claim does not appear to be legitimate. By creating this model for argument, Toulmin contradicted what philosophers have believed for centuries. For centuries, philosophers have believed that arguments can either be explained by relative means or by absolute means. Using either of these methods according to Toulmin is irrational to the modern argument. Toulmin claims that by using a relative method, no standards for the claims are made because the analysis of the argument is only relative to that particular argument. On the other hand, absolutism or foundationalism is irrelevant in the modern era according to Toulmin also. He claims absolutism is irrelevant for several reasons.

As one of the most influential rhetoricians of our time, Ivor Armstrong Richards has had an impact on numerous facets of rhetoric, linguistics, and literature. I. A. Richards mentions in The philosophie of rhetoric in the year 1965: „But the literary instance is easier to discuss and more accessible to investigation," Richards defines rhetoric in 1936 as the study of misunderstanding and its remedies. Richards is important for modern rhetoric in literary studies. Richards defines in The Philosophy of Rhetoric (1936) rhetoric: „Rhetoric, I shall urge, should be a study of misunderstanding and its remedies.”

For Claude E. Shannon information is interpreted to include the messages occurring in any of the standard communications media, such as telegraphy, radio, or television, and the signals involved in electronic computers, servomechanism systems, and other data-processing devices. The theory is even applied to the signals appearing in the nerve networks of humans and other animals. The signals or messages do not have to be meaningful in any ordinary sense. Some of the problems treated are related to finding the best methods of using various available communication systems and the best methods for separating the wanted information, or signal, from the extraneous information, or noise. The first publication of Albert Kitzhaber’s 1953 dissertation, a comprehensive examination of higher education and the development of rhetoric in a critical period. Kitzhaber sees the end of the 19th century as a time of transition and reform as rhetorical theory struggled to adjust to changes in psychology and education theory, the expansion of science and technology, and the influence of the new German model of the university on departments and curriculum.

Literary theory is the term for methods to describe literature since the 1960s in Europe and the USA. In the USA the law of freedom of speech and press protects this basic feature of mankind: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of

505 [Http://virtualmuseumofhistory.com/hallofrhetoric/rhetoricaltheory/stephentoulmin.com](http://virtualmuseumofhistory.com/hallofrhetoric/rhetoricaltheory/stephentoulmin.com)  [16.7.2003]
508 [Http://bradley.bradley.edu/~eli/iarichar.html](http://bradley.bradley.edu/~eli/iarichar.html)  [6.4.2003]
speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. Canada’s peoples value a legacy of oral tradition that provides an account of each group’s origins, history, and spirituality. Stories bind a community with its past and future, and oral traditions reach across generations, from elder to child, and bear witness to how women and men were created and populated the land. These descriptions of genesis are varied but all maintain that life began on the North American continent.

A number of histories of composition have focused on the formative years of the discipline, around the turn of the 20th century. The major original documents from this critical period have been difficult to access. Having many of them together in this volume makes it possible to see their self-consciousness about theoretical choices, their rhetorical sophistication, and their diversity. The documents are in five sets. Harvard’s program from 1870-1900 with course descriptions reports from the composition committee, and reflections by Adams Sherman Hill and Barrett Wendell. The new writing curriculum from 1895-1915 with essays by John Genung, program descriptions from a dozen representative institutions, and reports from the MLA’s pedagogical section.

In the early 20th century secondary-school and college teachers came to oppose the domination of college admissions by the standard lists of works generated at Harvard and other elite Eastern schools. The National Council of Teachers of English (NCTE) was formed in 1911 largely to consolidate resistance to the lists and to the conception of English studies they represented. The NCTE began to publish English Journal in 1912. The first president of the NCTE was Fred Newton Scott of the University of Michigan. A past president of the Modern Language Association (MLA), Scott possessed impeccable credentials in literary scholarship. Scott deplored the demotion of rhetoric and promoted an understanding of writing that reemphasized self-expression and the adaptation of prose to its social purposes. At the same time, departments of speech were growing more numerous in American colleges, taking over the study of historical rhetoric and many of its traditional concerns, such as response to audience. Speech teachers broke away from the NCTE in 1914 to form their own professional organization, the National Association for Academic Teachers of Public Speaking now the Speech Communication Association. English teachers’ dissatisfaction with the reading lists soon became caught up in the larger progressive reform movement, which directly challenged the idea that the goal of higher education in America should be to empower an elite. The progressives believed that the purpose of education is to integrate a diverse population into a community of productive citizens. Progressive education sought to equip students with intellectual and social skills they would need as adults and to give attention to the needs of each individual student. John Dewey was an important leader of this movement. Dewey became chair in 1894 of the Department of Philosophy, Psychology, and Pedagogy at the University of Chicago. His work School and Society was published in 1899.

Progressive education sought to free writing instruction from the service of canonical literary study. Correctness remained a goal of writing instruction, justified not by some authoritative set of rules but by its usefulness in the world beyond school. While respectful of the diverse cultural backgrounds of a school population that included record numbers of immigrants, progressive education stressed the communicative function of writing to help draw diverse groups together and integrate them into the mainstream of American society. In progressive hands writing about literature became a way to understand one’s own responses to the text. Progressive education was also innovative in its interest in the social sciences as a source of information for English studies. Progressives were not the first to look in this direction. Rhetoric in the 18th and 19th centuries had incorporated some study of psychology. With the demotion of rhetoric in the late 19th century, contacts between English and the social sciences were downplayed. Progressive education aimed to study students’ abilities, needs, and achievements scientifically and to redesign curricula accordingly. These efforts had very little effect on college writing instruction.

In the USA educational systeme is combined with ancient rhetorical concepts. Deliberative oratory is concerned with the future and with persuading someone to take a certain course of action. With the Athenian democracy probably in mind, Aristotle identifies the use of rhetoric before the legislative assembly

509 Http://lcweb2.loc.gov/const/bor.html. [9.4.2002]
as deliberative speech. The Roman Republic also afforded a use for this type of oratory. Contemporary democracy has this use in a legislative assemblies all the way from the town council to the U.S. Senate. In the sense that advertising seeks to persuade people to take an action in the future for their future benefit, it is also a kind of deliberative rhetoric. Forensic oratory deals with events that happened in the past whether a certain man or institution did or did not do something and what we ought to do consequently. The proper sphere of forensic oratory is generally considered to be the judicial court. Although there are other disciplines like history that fit the specific criteria given above in some ways. Forensic causes are almost always courtroom situations. Epideictic oratory is the broadest category, and you need to remember two main branches. Epideictic oratory deals with the present by recommending someone or something to the audience as worthy of praise or blame. Epideictic rhetoric is any ideologically driven persuasion as any persuasion that persuades primarily to belief, although that belief may result in action as a secondary effect.510

If we look to the contemporary U.S. communication field in science we find the most developed system in this area re-assigning of the present and former fields of rhetoric, communication and oral communication. At the end of the 20th century we find a global situation that is organised by international societies and companies on the one hand. On the other hand countries promote their own cultures as ethnic local cultures. These two groups represent the different positions between intercultural interests which definitely driven by a leading global communication concept and and local cultural heritage. Ethnic cultural heritage is object of a private commercial interest while the global interests focus on the economic interests of societies, companies and political organisations.

The 20th century rhetoricians also took a look at the history of rhetoric. A standard history of education from late Roman times to the 14th century in Byzantium and in the West to early medieval education in Ireland, England, and France, Scholasticism, and classical education in the Renaissance was written by Bolgar. Bolgar points out the ways scholars selected and interpreted classical texts and analyzes the political motives for their choices and views.511 With the encouragement of the CCCC in the early 1960s, composition specialists looked to the classical texts that had rarely been studied in English departments and to transformations of the classical heritage by later rhetoricians. Several important collections of premodern documents on rhetoric and discussions of classical rhetoric’s value to the modern student were published.

The 20th century was also a century of the re-discovery of philological methods of rhetoric. This renewed attention to classical sources helped to foster an increased interest in stages of the writing process and in style as an expression of personal ethos. The classical model salient in use is a five-stage process consisting of invention, arrangement, style, memory, and delivery. After the Ramists excluded invention and arrangement, and memory and delivery dwindled into elocution, American writing courses, in their focus on one stage, style, had lost a sense of writing as a process. Now writing as a process was reemphasized in the study of what Gordon Rohman called the pre-writing stages, those that precede production of a finished piece of work. Invention and arrangement began to be reclaimed for composition studies as preliminary stages in the writing process. Style was seen as a process of developing ideas by recasting sentences, not merely pouring ideas into preset sentence forms.

Interest in the writing process and in writing as self-expression prompted the MLA and the NCTE to sponsor the 1966 conference at Dartmouth College on the teaching of English. Attended by American and British educators from the elementary, secondary, and college levels, the conference helped spread the conviction that writing instruction should emphasize self-expressive uses of language and assist students in shaping their ideas through writing. Unlike the Harvard-model course, which imposed standards on passive students, the new Dartmouth-model writing course encouraged more interaction among teacher and students, more dramatic and collaborative activities. One influential process-oriented pedagogy appeared in James Moffett’s Teaching the Universe of Discourse. The Dartmouth Conference called for writing instruction that takes more notice of students’ needs for self-expression as opposed to their adjustment to social demands.

Now composition studies searched for a pedagogy to help students find personal writing styles that were honest and unconstrained by conventions. Such a style came to be termed the writer's authentic voice—an important concept.

The need for such pedagogy seemed especially poignant in the late 1960s and early 1970s, when many writing teachers sought some critical response to the opaque, impersonal prose that dominates politics. Authentic-voice pedagogy contributed techniques, such as Elbow's freewriting, that became part of every writing teacher's repertoire. Communication, speech and rhetoric are separated fields of education and research in the USA. In the 1970s, interest in the writing process prompted inquiry into what cognitive psychology and psycholinguistics might discover about it. Composition scholars began to refer to the composing process. The significance of this shift in terminology was its emphasis on the cognitive activities involved in writing. Composing is what goes on in the writer's head and is then recorded in writing. This interest in composing processes first focused on what had been the initial stages in the classical process, invention and arrangement.

Theorists developed structured invention techniques that would guide the student through an optimal composing process. The particle-wave-field heuristic devised by Richard Young, Alton Becker, and Kenneth Pike was one influential modern invention technique. Progressive educators before World War II had urged researchers to use social-scientific methods for investigating students' real needs. These urgings were rarely heeded in college English departments. Now empirical studies based on observations of working writers began. The whole composing process came under study. Research indicated that there might be more than one successful composing process. The process no longer seemed to be neatly linear, as described in the classical model. In comprehensive theoretical works, the philosophical and psychological bases for the study of composing were explored. Frank D’Angelo argued that the forms of discourse are structurally similar to the forms of cognitive processes and perhaps even to the brain itself.

To teach the forms of discourse, then, is not merely to teach conventional modes of arrangement but to provide students with models of actual cognitive processes. If the forms of discourse parallel cognitive processes, they should be equally accessible to every student, regardless of cultural background. In the 1970s, the increasing number of college freshmen whose home language was not Standard English severely tested the applicability of cognitive theories of writing. The work of William Labov and other sociolinguists on dialectal variation helped writing teachers see that this new classroom population, in need of so much help with the requirements of academic writing, was not cognitively deficient but, rather, linguistically and culturally diverse. One immediate result of this new understanding was a 1974 resolution by the CCCC on students' right to their own languages. This resolution argued that students would learn Standard English more easily if they were allowed to write some school assignments in their home languages, whether or not these were Standard. The document also called for teacher education to include work in dialectal variation. Later in the decade, studies of basic writing explored the pedagogical problems posed by dialectal variation in the classroom.

With so many students in the USA seeming to need extra help in mastering college-level writing, many composition scholars came to feel that professors in all disciplines must be enlisted in the effort of teaching writing or helped to see that they were already contributing to students' introduction to academic discourse. They could learn to make this contribution in better ways, which would improve both students' writing and their learning of disciplinary content. To address these needs, cross-disciplinary writing programs, or programs in writing across the curriculum began to develop. The first American writing-across-the-curriculum program was started at Carleton College in Minnesota in 1974. These programs typically attempt to educate students and faculty from all disciplines about the conventions of academic discourse and about the range of

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activities that constitute mature composing processes. Maimon argues that the literary training most composition scholars have received makes them uniquely suited to analyze the conventions of discourse for writers who are not aware of the conventions’ function in the generation of knowledge.

Toby Fulwiler stresses the importance of journal keeping in the composing processes of all academic disciplines. Fulwiler finds that writing-across-the-curriculum programs encourage students and teachers alike to become more confident writers and eager collaborators in a literate community of scholars. James Kinneavy suggests that a further outcome may be wider participation in a literate community beyond the academy, in which important public issues can be discussed. In the 1980s, composition scholars focused on the social nature of writing, building upon previous work in both basic writing and writing across the curriculum. Research into the cognitive processes of writers continued, but it was informed by new interest in how these processes are conditioned by social circumstances. Mike Rose shows that writer's block may be as much a result of bad writing instruction as of individual cognitive disabilities.

James Kinneavy’s early work on the modes of discourse in 1971 returned to Aristotle for a revitalized sense of the decisive role of social function in determining the form of discourse. Kinneavy classifies rhetorical situations according to their emphasis on the writer expressively, audience in a persuasive way, subject matter in a referential way, or verbal medium in an aesthetic way. Kinneavy’s theory allows for the literary analysis of a wide variety of texts, laying the groundwork for studies in writing across the curriculum. His work became more influential in the 1980s as these studies proliferated. The search for a social theory of writing became broadly interdisciplinary. Composition scholars studied not only writing but all aspects of language use, which they regarded as actually creating knowledge, not merely disseminating it. These interests have been shared with scholars in history, literary criticism, philosophy, psychology, sociology, and speech communication. Scholars in all these fields sought an account of discourse-language in use that acknowledges the power of rhetoric to help create a community’s worldview, knowledge, and interpretive practices. If rhetoric is epistemic, then there can be no language that does not require interpretation. Modern philosophers have failed to define a value-neutral language in which purely objective and rational arguments can be conducted.

Literary-critical theories of the role of the reader in making meaning also discuss the establishment of interpretive practices. No taxonomy of such conventions has appeared, although studies of a number of fields have exposed much about disciplinary conventions. More recently, studies of writing in various disciplines have revealed and analyzed the social creation of disciplinary knowledge through discourse. Historical studies of rhetoric have been another resource for a social theory of discourse. James Berlin describes the reduction of rhetoric to stylistic prescriptions. Berlin suggests that the roots of a more socially responsive rhetoric may be found in Emersonian romanticism. The field of composition studies grew in professional respectability during the 1980s. Greatly increased self-consciousness about the institutional structures in which we work gave rise not only to more scholarship on writing-program administration but also to more ideologically sensitive criticism of our institutional functions, for example, in James Berlin’s work on the history of twentieth-century writing. James Berlin argues that the postmodern critiques of unified consciousness and master narratives confirm the social view of knowledge-creation as well as the necessity of seeing texts as ideological. Similar connections are drawn by Lester Faigley, who shows in addition how computer networks feed into postmodern consciousness. The contributors to Patricia Harkin and John Schilb’s Contending with Words explore the sources of postmodern ideas in the works of influential theorists and discuss the implications of theory for the writing classroom.

By the end of the decade, graduate degrees in composition and rhetoric had come to be offered by departments of English in many prestigious universities. Under the auspices of the NCTE, the CCCC began publishing comprehensive bibliographies in the field. The U.S. Department of Education funded an empirical research institute at the Center for the Study of Writing at the University of California at Berkeley and Carnegie-Mellon University. Series of bibliographic anthologies, collections, reprints, and monographs began to appear regularly from a number of research and university presses.517

Part of the field's coming-of-age process was increased interest in the history of rhetoric and composition, now an extensive area of scholarly work and a regular curricular offering. Composition work was not to be seen as a temporary response to unusual gaps in college-bound students' preparation. Writing teachers and researchers came to view themselves as the most recent generation of serious thinkers about language in use, heirs of the rhetorical tradition. Many of our classroom practices were recast in light of historical traditions. Personal writing was connected with the genre of the personal essay stretching back at least to the renaissance, as traced variously by William Covino and Kurt Spellmeyer. Although historical studies of rhetoric and poetic suggested theoretical bases for the location of composition studies in English departments, the relationship between composition studies and literary studies is still uneasy. Some composition scholars called for the formation of departments of composition and rhetoric, separate from departments of English. Some worked to redress the professional inequities that prompted the impulse to separate through, for example, the Wyoming Resolution and ensuing professional policy work by both the CCCC and the MLA.

Analyses of the political problems within the profession extended to efforts to connect our profession with political problems in society at large, to a degree not seen, perhaps, since the late 1960s. An important intersection of personal work life and national political life emerged in the analyses of inequity and redress offered by feminist critics within composition studies. The late 1980s also saw a rise in awareness of the degree to which race and social class affect the situation of basic writers. Linda Brodkey analyzes teacher-student class differences in The Literacy Letters. Mike Rose provides an autobiographical account of how such barriers may be negotiated in Lives on the Boundary. Composition scholars gave increased attention to pedagogical innovations with an explicitly liberatory political agenda, drawing once again on the work of Brazilian literacy educator Paulo Freire and learning from education theorists like Henry Giroux. The desire to trace the influences of class, race, and gender to their roots also seemed to generate a great deal of attention among college-level writing teachers to work in the acquisition of literacy and its cognitive and cultural implications. By the end of the 1980s, seeing writing in social and cultural contexts was the prevailing tendency in the field. Concern for writing in communal contexts appeared in the work of many theorists.518

The powerful themes of the 1980s-social construction, politics, literacy, and gender issues-have extended into the 1990s to work that relates composition to postmodernism, cultural studies, and multiculturalism. Social construction has been widely accepted as a theoretical basis for understanding language use, as can be seen in the research directions of technical and business communication, English as a second language (ESL), and writing centers. The history of composition has received generous and fruitful attention. The connections among social construction, postmodernism, politics, and cultural studies and their implications for composition have been explored by a number of scholars.

Composition teachers and scholars have not been slow to come up with innovative pedagogies that truly use diversity as a resource. Akua Duku Anokye describes exercises for a widely diverse basic-writing class that use personal narratives not only as arts of the contact zone but as part of a move toward academic
discourse. Writing centers, similarly, are responding to the challenge of diversity. Anne DiPardo connects the difficulties of center clients from diverse cultures to campus tensions aroused by diversity and shows how tutors can help. Feminist teaching, the place of women in the history of the field, and gender issues in the classroom have continued to be important scholarly concerns in rhetoric and composition in the 1990s. A collection edited by Andrea Lunsford Reclaiming Rhetorica reveals and explores the contributions of women to rhetorical theory through the ages. Such work begins to fill in disturbing gaps in our understanding of the history of rhetoric. In the classroom, gender bias continues to be a concern addressed by composition scholars. Reclaiming Rhetorica represents not only some of the gender concerns of the discipline in the 1990s but also its movement toward greater refinement in the study of history. A number of scholars have shed light on the teaching of rhetoric in 19th-century American colleges, finding there the stories of how the field of composition was positioned—and in some ways compromised—for the century to come.

In 1990, Alfred Kitzhaber’s 1953 dissertation on Rhetoric in American Colleges, 1850 to 1900-long a standard work on the subject—was published. John Brereton traces the history of composition instruction during the formative years 1875 to 1925 through original documents, providing a striking direct look at our professional ancestors. David Russell’s much admired history of writing in the academic disciplines tells the rather grim story of how writing has been treated outside of composition courses since 1870. The USA are an immigration country with different ethnic groups. So intercultural communication is a subject close to the nation’s status and especially in teaching in present times.519

The 1990s appear to be a time for stocktaking in the discipline, a trend perhaps related to the impulse to write the field’s history. The best example is a series of collections of landmark essays on the writing process of invention, voice, writing centers, and writing across the curriculum. Relatively little new work has appeared in the 1990s on the writing process and its elements like prewriting, invention and revision on argument, on academic discourse, or on writing across the curriculum. Forging ahead into new frontiers, though, compositionists have embraced networking and hypertext. Several new collections of essays provide advice on using computers and analyze their effects on pedagogy, and warn of the implications of computers for literacy and culture.

In The Current Bombings, Behind the Rhetoric Noam Chomsky mentions the term highly uplifting humanitarian rhetoric.520 In this article Chomsky describes the relation between war and rhetoric in present times: „Recognized principles of international law and world order, solemn treaty obligations, decisions by the World Court, considered pronouncements by the most respected commentators -- these do not automatically solve particular problems. Each issue has to be considered on its merits. For those who do not adopt the standards of Saddam Hussein, there is a heavy burden of proof to meet in undertaking the threat or use of force in violation of the principles of international order. Perhaps the burden can be met, but that has to be shown, not merely proclaimed with passionate rhetoric. The consequences of such violations have to be assessed carefully -- in particular, what we understand to be “predictable.” And for those who are minimally serious, the reasons for the actions also have to be assessed -- again, not simply by adulation of our leaders and their “moral compass.”521 Political oratory in the United States is documented by speeches. Chomsky supports the concept of universal human behavior. Chomsky suggests that every language is infinite in the potential number of utterances which can be made by the never-ending structural possibilities of phrases stemming from the vast scope and content of each language. While surface structure represents different languages, the deep structure of meaning is the same across all languages. Noam Chomsky describes how terms like idea and vision are used to transfer political ideas in one of his Letters from Lexington Some Truths and Myths About Free Market Rhetoric. Lies of Our Times, January 7, 1994:

„Dear LOOT,

Hardly a day passes without acclaim for the exciting new idea of the New World Order: free market capitalism that will liberate the energies of active and creative people, for the benefit of all. Euphoria peaked as Clinton savored his NAFTA triumph at the Asia-Pacific summit in Seattle, where he expounded his “grand vision for Asia,” bringing leaders together “to preach the gospel of open markets and to secure America’s foothold in the world’s fastest growing economic community.” This “may be the biggest rethinking of American policy toward Asia” since World War II, David Sanger observed. Clinton outlined the “new vision” before a “cheering throng... inside a giant airplane hangar at the Boeing Company,” “a model for companies across America” with its “booming Asian business” -- and its plans for “multimillion-dollar job-creating investments outside the United States on a scale that would terrify NAFTA’s opponents.”

Steven Mailloux writes in Rhetorical Power in 1989 that rhetoric is the political effectivity of trope and argument in culture. Such a working definition includes the two traditional meanings of rhetoric figurative language and persuasive action. The World Wide Web is an electronic writing and publishing space that lends itself well to collaboration, and where intertextual or hypertextual linking makes it possible for an author's words to no longer clearly belong to any given individual entity. In the early 20th century, more and more secondary-school and college teachers came to oppose the domination of college admissions by the standard lists of works generated at Harvard and other elite eastern schools.

In the late 1940s Claude Shannon, a research mathematician at Bell Telephone Laboratories, invented a mathematical theory of communication that gave the first systematic framework in which to optimally design telephone systems. Shannon used the classic model of a general communication in 1949. Shannon’s model represents the process by which communication takes place via electronic media. Messages are broadcast as signals, subjected to various sources of noise, picked up by suitable receivers and thereby conveyed to the intended audience. An information source sends transmitter signals to its destination by message. The receiver identifies the signal of the message or defines it as noise. In the United States, radio and television communication is controlled by the Federal Communications Commission. The international phases of transport and communications are under the direction of the Office of Transport and Communications of the Department of State. The United Nations maintains an International Telecommunication Union (ITU), which has three functions to maintain and extend international cooperation for the improvement and rational use of telecommunication, to promote the development and efficient use of technical facilities, and to harmonize the actions of nations. Telecommunication has been defined by international companies.

In the 20th century text theory became a field of literary rhetoric. One representative is the German Heinrich Lausberg. Text theory is the basic field of literary theory represented by the German Plett. Wayne Booth defines in The Rhetorical Stance in the College Composition and Communication in 1963: „The common ingredient that I find in all of the writing I admire excluding for now novels, plays, and poems is something that I shall reluctantly call the rhetorical stance, a stance which depends on discovering and maintaining in any writing situation a proper balance among the three elements that are at work in any communicative effort: the available arguments about the subject itself, the interests and peculiarities of the audience, and the voice, the implied character, of the speaker. I should like to suggest that it is this balance, this rhetorical stance, difficult as it is to describe, that is our main goal as teachers of rhetoric.” Edward P. J. Corbett writes in The Usefulness of Classical Rhetoric in College Composition and Communication in the same year it might be objected that because classical rhetoric was confined to argumentative discourse it is too narrow a system for our composition courses. Donald C. Bryant and Kenneth Burke have shown how classical rhetoric can be extended to cover expository writing, and Wayne C. Booth in his excellent book has shown us

524 Cf. for the main gender terms of rhetoric:
that there is a rhetoric of fiction too. A rhetoric of description could also be developed from a classical base.

Gronbeck Musing mentions the relation between rhetorical efficacy and the power of human discourse: "More specifically, the denial of rhetorical efficacy is a denial of the power of human discourse, of the social force of discursivity or symbolicity. And the denial of rhetorical agency is an attack on the effectivity of rhetorical performance—the very idea that human beings can symbolically affect on a large scale the beliefs, attitudes, values, and behaviors shared with others through dramatically realized action." One the one hand the education in rhetoric is part of the curriculum in special rhetoric departments in universities all over the world. The purpose of courses of rhetoric at American universities is to practise rhetoric and composition theories according to the levels literature, literary analysis, composition and advanced composition.

On the other hand the research in the history of rhetoric is theme of academic scholarship at universities and in societies. Also written documentations about rhetoric from the ancient times to present times are research projects. For example, The History of Logic and Rhetoric in Britain (1500-1800) is an two volumes compending work made by W. S. Howell about logic and rhetoric in England between the years from 1500 to 1700 and 18th -century British Logic and Rhetoric written in the years 1956 and 1971. Today all of the parts of rhetoric are taught by handbooks. Teaching of freshman foreign language and public speaking are influenced by rhetoric. Some principles of rhetoric are also taught in courses like government, history and economics. William Strunk Jr. gives advices in his handbook The Elements of Style:

**ELEMENTARY RULES OF USAGE**
- Form the possessive singular of nouns with 's
- In a series of three or more terms with a single conjunction, use a comma after each term except the last
- Enclose parenthetic expressions between commas
- Place a comma before and or but introducing an independent clause
- Do not join independent clauses by a comma
- Do not break sentences in two
- A participial phrase at the beginning of a sentence must refer to the grammatical subject
- Divide words at line-ends, in accordance with their formation and pronunciation

**ELEMENTARY PRINCIPLES OF COMPOSITION**
- Make the paragraph the unit of composition: one paragraph to each topic
- As a rule, begin each paragraph with a topic sentence; end it in conformity with the beginning
- Use the active voice
- Put statements in positive form
- Omit needless words
- Avoid a succession of loose sentences
- Express co-ordinate ideas in similar form
- Keep related words together
- In summaries, keep to one tense
- Place the emphatic words of a sentence at the end

George A. Kennedy’s A Comparative Rhetoric. An Historical and Cross-Cultural Introduction of 1998 is one of the intercultural approaches made in 20th century. Rhetoric as the art of persuasion is a methode used in speech, words and other media. For a transfer in other media a reception as sign is necessary. A sign is a functional regularity or stability in a system for signification of another object. Signifier, token or sign vehicles

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are words for the part of a sign that describe other things. An icon is a proper sign where the motivation is due to some kind of physical resemblance or similarity between the signified and signifier. An index is a sign to represent physical connection or causal relation between the signified thing and its signifier. A rhetorical situation includes various elements of written or spoken communication. Diane Greco in 1996 cites about the need for an academic hypertext analysis: „Hypertext arguably provides a material instantiation of what had been previously only ephemeral analysis, an artifact rather than an academic theory divorced from the material and social conditions of textual production.” American Mass Communication research traditions based in either Sociology or Psychology with empirical philosophical orientations. Interpersonal and organisational communication analysis based in empirical social science and linguistic research traditions.

Deliberative Communication is the rhetorical art that originally centered on politics but has come to include any communication for or against known future action. In the United States, rhetoric survived into the 20th century university via two first-year courses: public speaking and written composition. Among other debasements, the latter lost its connection to civic life and became focused almost exclusively on academic discourse. The last half of the 20th century witnessed a revival of rhetoric, now reconstituted as a general theory for interpreting and criticizing “symbolic inducement” of all kinds in all contexts. The revival of rhetoric in scholarship and graduate education has not been matched by a recovery of rhetoric in general education, where students typically do not receive the reflective practice in civic discourse that they need. As an educational project, rhetoric promises not only to help people better meet the communicative challenges they face in their public lives, but also to help them develop habits of character without which a community cannot govern itself well: habits of engagement, learning, resourcefulness, sympathy, imagination, and civility. As the popularity of Alexander Graham Bell’s telephone invention grew in the late 1800s, so did frustrations with busy switchboards and telephone operators. The solution would be a mechanical device to connect calling parties without going through an operator.

USA represents a low context cultures where most of the information is conveyed explicitly, directness is valued and little ambiguity, explicit, clear and to the point information with individualistic style. In USA information technology is transforming higher education both on and off campus by eliminating the requirement for synchronicity in the delivery of course content. The North Atlantic region as characterised by material technology in which the interaction between man and machine entails, in addition to social effects, an interference with nature which is explicitly intended, effective, and which may be conducive to some social utilisation of natural forces. The ancient rhetoric system reached the North American continent by the colonisation of Europeans in 17th and 18th century.

3.2. South America

Middle America and South America

Argentina
The Bahamas
Barbados
Bermuda
Bolivia
Brazil
Cambodia
Chile
Costa Rica
Cuba
Dominican Republic
Ecuador
El Salvador
Equatorial Guinea
Falkland Islands
Guatemala
Haiti
Honduras
Jamaica
Martinique
Mexico
Nicaragua
Panama
Paraguay
Peru
Puerto Rico
Reunion
Reunion
Venezuela
Central America consists of Mexico, Belize (British Honduras), Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama. South America consists of Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, French Guiana, Guyana, Paraguay, Suriname, Peru, Uruguay and Venezuela. Non British Caribbean consists of Aruba, Cuba, Dominican Republic Guadeloupe, Martinique, and US Virgin Islands.

In 1507 a German cartographer publishes a map of the New World, using the name America in honor of Amerigo Vespucci (1454-1512). In this world map of Martin Waldseemüller ‘America’ is showed. This continent had an original population with different oral cultures almost not using an alphabet. In the 3rd century A.D. Mayans of Central America have an ideographic script. Humans have been in South America for at least 12,500 years. As settlements spread along rivers and coastlines, both intermixture and isolation of South American populations occurred. Such ancient trends, overlain by more recent displacements of colonialism, have caused South America to contain the most diverse body of native languages on any continent. The Uto-Aztecan language family in South America has 62 languages. The South European languages are here widely in use. Linguistic diversity is greatest in South America, where many languages spoken in remote jungle and mountain regions remain unrecorded and unclassified. There are probably over 500 different languages still spoken, with perhaps 14 million speakers. The various languages of the Quechua group alone have 5 million speakers. More than 100 distinct linguistic stocks have been proposed for South America, and more than 1000 separate languages have been discovered on that continent and in the West Indies. The latter had two aboriginal stocks, Arawakan and Cariban, which are also found in South America. The principal linguistic groups of South America and the West Indies are usually said to be Chibchan, Cariban, Gê, Quechua, Aymara, Araucanian, Arawakan, and Tupi-Guarani. South American rhetoric produced a mixture of the Old World of European humanism and new rhetorical traditions. In the Americas European languages have practically taken the place of indigenous languages as consequence of the European occupation. In Central America during the 2nd century A.D. the Mayans fashioned products for bookmaking. In the ancient civilisations of Central America the literate class was almost entirely priestly, and its learning was in fields like religion, ritual, and mathematics, astronomy, and medicine, and some engineering and architecture.

The countries of Spanish-speaking America are as rich and varied in their culture and historical development as they are in their geography and in the mix of peoples that inhabit them. Latin-American societies are fundamentally hybrid societies. The violence of the colonization of Latin America by Spain forcibly produced a mixing of both the European and the Amerindian races and cultures, almost always to the detriment of the indigenous people, their cultures and languages. The Indonesian archipelago stretches for more than 3,000 miles east to west and is the largest island complex in the world. The sea has inevitably influenced Indonesian history. The boat became a pervasive metaphor in literary and oral tradition and in the arts in Indonesia. Monsoon winds, blowing north and south of the equator, have facilitated communication within the archipelago and with the rest of maritime Asia. The warm rainfall has nourished rich vegetation. In early times the timber and spices of Java and the eastern islands were known afar, as were also the resins from the exceptionally wet equatorial jungle in the western islands of Sumatra and Borneo. Not long after the beginning of the Christian era, goods were already being shipped overseas, and navigable rivers brought the Indonesian hinterland into touch with distant markets. Easy overseas communication did not result in the formation of territorially large kingdoms. The countries of Latin America have had unsettled histories since their independence from their colonial powers, which in most cases took place in the early 19th century. In the 20th century, autocratic regimes gave way to attempts at limited democracy that were followed by upheavals from the 1960s to the 1980s when most of the region’s countries fluctuated between military dictatorships and democratic political systems.

Ancient Mesoamerican people which refers to the Aztec and Mayan people were literate and recorded their mythologies in a variety of ways, including screen fold books, painted vases, carved wood and bone, and monumental stone carving. With a population of over 500 million people, Latin America represents a huge part of world concerns. The languages of Latin America are principally Spanish and Portuguese, although French is also included (Haiti), as well as numerous indigenous languages. Moreover, because of countries that are included in the region, and regions within those countries, English and Dutch are also included. The basic meaning of civilization is the presence of cities, and the basic meaning of history is the presence of written records. There can be civilization without writing in the Incas culture. The creation of writing gives to the earliest historical civilizations a role that prior urban culture could not match.

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South America’s exploration by Europeans began in the 16th century with the Portuguese claiming what is now Brazil and the Spanish claiming most of the remaining land. Settlement was accompanied by the defeat of many of the Native American cultures, including the Inca Empire. All of the Latin American nations in South America and Central America achieved their independence from Spain or Portugal in the first half of the 19th century. South American literacy, the ability to read and write at a specified age, is in most countries over 90%. Only in Peru it’s 88.3%, in Brazil 83.3%, in Bolivia 83.1% and in French Guiana 83%. Average literacy is 90.93% for the total population of males, and females. Low levels of literacy, and education in general, impede the economic development of a country in the current rapidly changing, technology-driven world. Academic philosophy began in the 16th century when the Catholic church began to establish schools, monasteries, convents and seminaries in Latin America. The 17th century saw little philosophical activity as effort was made to use academic thought to maintain the status quo, which reinforced a basically medieval worldview.

The verbal art of indigenous Latin America is as varied as the people who create it, but we can discover some common features or trends in the region. Skills in oratory were of great importance in indigenous America. Leaders were chosen at least in part for their skill with words, in cultures ranging from the Iroquois in the north to the Incas in the south. Major indigenous languages in South America

<table>
<thead>
<tr>
<th>Language</th>
<th>Country</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quechua</td>
<td>Peru, Brazil, Bolivia</td>
<td>8.5 million</td>
</tr>
<tr>
<td>Guarani</td>
<td>Brazil, Argentina, Ecuador, Colombia</td>
<td>3 million</td>
</tr>
<tr>
<td>Kekchi-Mayan</td>
<td>Guatemala, Paraguay</td>
<td>1.3 million</td>
</tr>
<tr>
<td>Nahuatl-Aztecan</td>
<td>Mexico</td>
<td>1.3 million</td>
</tr>
<tr>
<td>Otomi</td>
<td>Mexico</td>
<td>261,000</td>
</tr>
<tr>
<td>Totonac-Tohonacan</td>
<td>Mexico</td>
<td>215,000</td>
</tr>
<tr>
<td>Miskitu</td>
<td>Nicaragua, Honduras</td>
<td>200,000</td>
</tr>
<tr>
<td>Jivarojiru-Cahuapanano</td>
<td>Ecuador, Peru</td>
<td>50,000</td>
</tr>
<tr>
<td>KunacChibchan</td>
<td>Panama</td>
<td>50,000</td>
</tr>
<tr>
<td>Embera-Choco</td>
<td>Panama, Colombia</td>
<td>40,000</td>
</tr>
<tr>
<td>Ticuna-Juri</td>
<td>Peru, Colombia, Brazil</td>
<td>21,000</td>
</tr>
</tbody>
</table>

There are hundreds of indigenous languages still spoken today in Latin America, although there were probably as many as 1750 before the beginning of the European invasions. The countries of Latin America are twenty former Spanish and Portuguese colonies of the Americas and the Caribbean. Their histories based on the influence of colonial powers and their communication culture and the literal and oral traditions of the original cultures. This confrontation took place since the early 19th century. European migration meant the beginnings of a modern middle class in Latin American cities.

The old Mexico produced many different cultures, but only two of them stand up for their internal organisation, traditions and literary testimonies of the Aztec or Mexica and the Mayan. The origins of the oldest Mayan tribes get lost in the darkness of legends. The XVI century Indian manuscripts have lost all historical rememberance of the primitive Mayan geographic localization. Before the European conquest, Chibchan flourished in the areas now known as Colombia, Ecuador, Panama, Costa Rica, and Nicaragua. The most common language in South America is Spanish used in Argentina, Bolivia Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay and Venezuela as official language. In Brazil Portuguese is used as official language. North America, Mexico and Central America, and South America and the West Indies are areas with native American languages. South America is an example for the communication splitting into local original languages still in use of ethnic groups and the national languages from the European continent. Of the languages of Mexico and Central America, about 24 linguistic groups, or stocks, have been identified. In Mexico and parts of Central America, there are still about 4 million speakers of the modern dialects of Maya proper, which was the official language of the ancient Mayan empire before the Spanish conquest of the New World. Instead of literary communication the indigenous American languages used other visual communication methods. Written literature in the usual sense does not exist in the indigenous American languages. Communication by writing among the Native Americans in the aboriginal period was limited to the Maya and the Aztecs. Both cultures used a form of picture writing to represent their ideas. The Incas of Peru used a system of knotted cords, ropes, or strings to communicate. Another method of nonlinguistic communication among many of the indigenous North Americans was sign language, consisting

of gestures with the hands and arms making communication possible among Native American groups having different languages.

The folks of the Middle and south American area have their own local oral tradition until the discovery of the countries by the European explorers. With the influence of the European culture the Christian religion and the homiletic rhetoric started.531 The native Americans were divided in different ethnic groups from North to South America.532 In far parts of the world the oral tradition is the way of the documentation of the mythical and archaic traditions of a culture. The Indian culture in North, Middle and South America preserves the oral tradition of the native inhabitants of this continent. Definitely the differences between the Indian groups are so large that one can hardly speak about one Indian culture. While there are tribes with literacy we find on South American Indian cultures like the Aztec culture a literary tradition. In other words: The diverse ethnic groups in America lead to a variety of mostly orally transferred cultural heritage that dominates the American continent until the colonization of the Western world. In South America the tradition of rhetoric is influenced by the colonisation of this area by south European countries. So in the Spanish and Portuguese language the tradition of rhetoric both in theological and civil life. The social background in these countries is the Catholic religion.533

The heritage of Africa was vital to the shaping of Brazilian and Caribbean societies.534 Africans in Spanish America served as soldiers, supervised Indian workers on the hacienda, and managed domestic servants in the town house. The shortage of labor in urban areas eventually led to the creation of a class of skilled black craftsmen who could purchase their own freedom. African languages mixed with Portuguese provided a lingua franca that kept African practices alive, particularly through the religious ceremonies of Candomble, Macumba, and other Afro-Brazilian syncretic faiths. The 19th century witnessed a second conquest of the Indian and African peoples. Independence from Iberia led to further dependence for these subaltern groups. In Argentina, some Indians fought in the gaucho ranks against the Spaniards. Few of the Creole independence leaders dared to stir up the indigenous population with talk of liberation.535

Before independence in Latin America higher education institutions were run by the Catholic Church of the Counter-Reform as part of the Spanish colonizing enterprise. The struggle for political independence was colored by the ideals of secularism, the appreciation for technical knowledge, and a general attack on the traditional university institutions. Latin American enlightened elites spoke French, traveled to Europe and handled French concepts, including their democratic and rationalist ideals. Their societies remained restricted to the limits of their economies, based on a few export products, large pockets of traditional or decadent settlements, one or two major administrative and export centers, and, in Brazil, a slavery system that lasted almost to the end of the 19th century. Upon the discovery of Brazil, the Portuguese began to describe the wonders of the new land. Brazilian literature began with the letter of Pero Vaz de Caminha announcing the discovery to the king of Portugal. That descriptive trend was continued in the 16th and 17th century in the works of European missionaries. José de Anchieta wrote in Portuguese about Brazil and is considered the father of Brazilian literature. The dualism of European tradition and New World feeling continued. Many consider the 17th-century Jesuit priest Antônio Vieira the true master of Portuguese prose in the classic style. In the late 17th century the first native Brazilian writer of note, Gregório de Matos Guerra, wrote poetry satirizing the society of his time. During the 18th century poetic academies sprang up in various parts of Brazil. Independence from Portugal in 1822 fostered national feeling and ushered in the romantic era, which is generally dated from the appearance in 1836 of volumes of poetry by Domingos José Gonçalves de Magalhães, and by Manuel de Araújo Porto-Alegre.

With the passing of modernismo, poetry was influenced by many trends and movements. Those who cultivated the novel and short story in the early 20th century also tended mainly toward social protest and probed the roots of injustice and

oppression in humanity. The writers of Spanish America in the last quarter of the 19th century broke with the nationalistic expression of the previous generation and immersed themselves in a world of artifice.

The letters of Christopher Columbus to Ferdinand V and Isabella I and those of Hernán Cortés, the conqueror of Mexico, to Charles V are among the classics of this period. Bernal Díaz del Castillo, one of the soldiers of Cortés, wrote a remarkable history of the conquest of Mexico, and the history by the Dominican friar Bartolomé de Las Casas of the destruction of the Indies made him the apostle of the Indians and the author of the black legend of Spain. In 1444 Portuguese reach Cape Verde, westernmost point of Africa.

In 1610 first Jesuits reductions (missions) among Guaraní were in Paraguay. It was in 1531 that Francisco Pizarro began his conquest of the Incas in Peru, his looting of the Inca to last to 1535. To 1700, and beyond, Spanish America would be Roman Catholic and more politically conservative than were the English. In Latin America Indians were more densely populated than Europeans would find in the northern portion of the North American continent. Indians surviving the coming of Europeans were a small fraction of the number of people that the Spaniards first found in the Indian civilizations of central Mexico and the Inca civilization in South America, but the surviving Indians of Spanish America would be more numerous and a bigger part of the new civilization being built in what the Europeans called the New World. Pope Paul III wanted the Indians converted to Christianity, but he was also concerned about the treatment of Indians, and in 1537 he issued a series of encyclicals declaring it heresy to describe Indians as other than human.

Jesuit education took on new life. Wherever Catholics settled in America in any number, Jesuits founded schools. Ignatius Loyola and his nine companions had no intention of establishing colleges and universities when they founded the Society of Jesus in 1540. They saw themselves as itinerant preachers, lecturers on sacred subjects, hearers of confession and givers of spiritual counsel. By the mid-1600s, Jesuit missionaries were well established among the Yaqui Indians of Sonora. The Yaqui had repelled the slave raiding of the Spanish in 1533. The Jesuit colleges adopted a sizable amount of the educational program previously developed by the devotio moderna, Rudolph Agricola, Erasmus, Johannes Sturm and others. The art of the Late Renaissance and Early Baroque is characterized by the dominance of such strategies as acutezza, arguzia, agudeza, wit and pointe. The standard Jesuit textbook for rhetoric of Cypriano Soares (1560) is a compendium of passages from Aristotle, Cicero, and Quintilian. Eloquentia perfecta is simply the Ignatian term for the concepts that go back to Tertullian and Cicero. The textbooks based on classical rhetoric influenced the use of ancient rhetoric in America.

Acutezza expresses itself in witty concepts (concetti, conceptos) that stand in contrast to the rules of classical, Ciceronian rhetoric. This contrast gains its momentum from the fact that both the Ratio Studiorum of 1599 and the Bibliotheca Selecta of 1604 prescribe the rhetorical rules of Cicero and Quintillian. The Jesuits reached into the jungles of Paraguay, Marxist philosophy has been and most likely will continue to be significant in Latin America partly because of continuing problems of economic disparities. European influence of rhetoric came from Spanish rhetoric mainly, Ioan de Guzman’s Primera parte de rhetorica de Ioan de Guzman was published in 1589. Carlos Rollin’s Praeceptiones rhetoricae was published in 1744. Ad. Haerennium Rhaetoricor was published in 1474. Cipriano Soarez’ De arte rhetoricà libri tres ex Aristotele was published in 1621.

Brazil’s language is Portuguese. Brazil is the only Latin American nation that derives its language and culture from Portugal. The native inhabitants mostly consisted of the nomadic Tupi-Guarani Indians. Adm. Pedro Álvares Cabral claimed the territory for Portugal in 1500. The early explorers brought back a wood that produced a red dye, pau-brasil, from which the land received its name. Portugal began colonization in 1532 and made the area a royal colony in 1549. Today the Brazilian Sign Language digital encyclopedia contains a databank of fifty-six hundred signs glossed in Portuguese and English, along with descriptions and illustrations of their sign form (sublexical structure) and meaning (referent). The encyclopedia includes a sublexical- component indexing system and a menu-based sign-retrieval system.

Argentina, and particularly the Buenos Aires region, was the scene of massive European immigration at the turn of the century. The second pole of attraction for immigrants in the region was the state of São Paulo. The emphasis on the national scene, so characteristic of romanticism, gave rise to the gaucho literature of Argentina and Uruguay, an indigenous literary genre. The gaucho, the hero of popular tales and ballads, became the subject of some of the most original verse of the century in the poetry of Rafael Obligado, Estanislao del Campo, and in the classic Martín Fierro (1872–79; tr. 1948) of José Hernández. The early 20th century were the years of university autonomy. The landmark was the student rebellion University of Cordoba, Argentina, in 1918, which led to the establishment of joint academic governance
by faculty, students and alumni. The Cordoba movement, the ‘Reforma’, soon spread its word throughout the continent, leading to the adoption of similar governance rules in national universities in most countries. The ‘Reforma’ movement was incendiary in its rhetoric against the university establishment, but conservative in its accomplishments. Where it succeeded, the universities became less subject to daily interferences from central governments, but did not incorporate new social groups nor improve the quality of teaching. Nationalist rhetoric often seeks to promote notions of homogeneity and seamless unity. That certainly has been the case in the Dominican Republic, especially under former president Rafael Trujillo (1930-1961) who promoted ‘hispacidad’ carried out a massacre of Haitians, and promoted anti-Haitian attitudes. The legacy of viewing the nation from an exclusionary perspective did not die with the dictator but survived in various guises during the last four decades of uneven transition to democracy. The Jesuits created in Europe and later in America great universities which cultivated the study of grammar, rhetoric, Latin and Greek, as well as elegant writing and speech. They dramatized passages of the Gospel on the missionary/school stage, because they were pedagogically and artistically convinced that the audio-visual richness of theatre makes it an educational tool. Since the foundation of the Jesuits they mixed up their religious interests with rhetoric and artistic media like theater.536 The decline and fall of the liberal republics of Argentina and Mexico started in late 19th century. In Argentina, the democratic movement made effective the promise of popular participation contained in the liberal project. countries, democratic movements in Argentina and Mexico received from the liberal republic the legacy Argentina, and particularly the Buenos Aires region, was the scene of massive European immigration at the turn of the century. The early 20th century were the years of university autonomy. The landmark was the student rebellion, the ‘Reforma’, at University of Cordoba, Argentina, in 1918, which led to the establishment of joint academic governance by faculty, students and alumni. Argentina’s official languages are Spanish, English, Italian, German and French. In Mexico, Indians and mestizos followed the rebel priests Miguel Hidalgo and José Morelos. Mexican rhetoric is influenced by the Southern European sources of the emperors.537 The Society of Jesus gave to Mexico and to the greater part of Latin America both religious and profane theatre. Spectacle used as a doctrinal tool was evident in the Teatro del Pendón in Puebla, which offered a Novena of works during the week of Corpus Christi. The civilizations of the Aztec and Inca had enough in common to allow for useful comparisons with their European conquerors. Large urban centers that served as political, administrative, religious, and commercial capitals. An economy run on intensive agriculture. Social classes and estates based on distribution of economic surplus appropriated by the ruling class through tribute collection.538 A monarchy that monopolized the legal use of violence, but ruled through provincial units of political organization that were based on ethnic, religious, and economic specialization.539 An organized religion, with a cosmogony that attempted to give a rational explanation for the origins of the civilization.540 The Sociedad Mexicana de Oratoria y Literatura is responsible for oratoria and comunicación más and defines Retórica as arte del bien decir.541 Although the Río de la Plata was explored as early as 1515, it was not until 1624 that the Spanish established the first permanent settlement, at Soriano in Uruguay. The Portuguese founded in 1680 a short-lived settlement at Colonia, and in 1717 they fortified a hill on the site of Montevideo. Brazil and Mexico were the first countries in Latin America to connect to full interactive Internet. Since the introduction of web-based systems, many of the regional networks have grown impressively. Mexican American Literature reflects a rich tradition of stories, poems, legends and historical accounts beginning with oral tradition. Storytelling played a vital role in helping to preserve the values and traditions of Mexican American communities.

Aztec culture and missionary rhetoric are part of South American culture. Great efforts had the prehispanic cultures made to engrave their thoughts either on rock or on paper. Symbolic ideograms served as a vehicle for their literature. A very abundant poetic production of popular oral communication existed, treasured in the memory and transmitted from generation to generation. The Aztec civilisation produced the Náhuatl literature that belonged to the towns located in the Centre of Mexico. The Náhuatl literature embrace all life aspects because its function was to keep the entire knowledge of the old generations that came from religious ideas, myths and rituals and from medicine, history and lows. Náhuatl literature included rhetoric, epic and lyric poetry. This culture used narrative for the creation of didactic speeches, mythical stories and historical accounts; and verse for religious and profane poems. The Náhuatl name of poet, cuicani, means singer and indicates that poem and song were synonym words. Therefore poems had to be singing or reading with instrumental accompaniment. In late 1420s the formation of the Triple Alliance, the basis of Aztec imperial expansion begins. In 1519-21 Hernán Cortés conquers the Aztecs for Spain. In Mexico the Aztecs were acquainted with the several varieties of hieroglyphics. The Aztecs had various emblems for expressing things that could not be directly represented by the painter. Abstract ideas, which can only be represented by visible objects supposed to have some quality analogous to the idea intended. This constitutes symbolical writing since the analogy between the material and immaterial object is often purely fanciful, or local in its application. The historical Hispanic periodization of New Mexico can be organized into three clear political periods: the Spanish Colonial 1540-1821, Mexican Republic 1821-1848, and the United States Republic 1848-present. The depth of knowledge and research centered on these periods has largely centered on the colonial and U.S. period. For numerous reasons the Mexican Republic period has largely been neglected or marginalized by the historians pen. In this figure we find clear evidence of classical liberal republican civic ideals blended with Spanish American Creole/mestizo patriotism. For the sake of brevity this essay will examine the mentioned themes from the perspective of education, politics, civic identity and print culture. In Brazil Retorica is part of the departamento de Filosofia. For Spain you find the following definition of rhetoric made by César Chaparro: “La Retórica es el arte del bien hablar para persuadir, deleitando, enseñando y conmoviendo; nada mejor que remontarnos a sus orígenes (la Antigüedad grecolatina) para comprender sus distintos enfoques y la vigencia de muchos de sus recursos.”

In Chile the Diagramación html written by Oscar Aguilera F. and Francisco Osorio G. represent elements of rhetoric (Elementos de Retórica). The poem Retorica written by Octavio Paz reflects Latin American rhetoric

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RETORICA
Cantan los pajaros,cantan
sin saber lo que cantan:
todo su entendimiento es su garganta.
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In Brazil, the Retorica conveys the cultural and historical significance of rhetoric. Brazilian literature and rhetoric often incorporate themes of national identity, folklore, and the indigenous cultures. The poem Retorica by Octavio Paz highlights the interplay of oral tradition and written expression.

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Wallum Olum, creation song of the Lenape (Delaware), has come down to us in parallel pictographs and alphabetic Lenape, a North American Rosetta stone. While rhetoric’s prominent place in Renaissance Europe has justly received significant scholarly scrutiny, its arrival in the Americas remains one of the least-studied aspects of the discipline’s long history. In South America when the literate culture of the Old World confronted the oral culture of the New, rhetoricians faced issues unanticipated by their classical predecessors and for which European experiences offered few insights. He reconstructs rhetoric’s role in Spain’s American empire, describing the colonies as the site of extraordinary conflicts between cultures, traditions, religions, and languages. 547

In South America rhetoric is influenced by European tradition.548 For South America the term rhetorica sagrada represents the religious rhetoric. At the University of Brazil the Faculdade de Comunicação (FAC) has a Departamento de Audiovisuais e Publicidade (DAP) and Departamento de Jornalismo (JOR).549 The Instituto de Letras (IL) is divided in a Departamento de Línguas Estrangeiras e Tradução (LET), Departamento de Linguística, Línguas Clássicas e Vernácula (LIV) and Departamento de Teoria Literária e Literaturas (TEL). The American Heritage Book of English Usage uses in the year 1996 the term ´empty rhetoric´: 550

In South America rhetoric focusses on politics. The original inhabitants of America are objects of research both in North and South America. Example of ethnographic and ethnohistorical sleuthing in Ecuador into causes of privatization of communal lands in Ecuador from 1700s-present. Using accounts of three land litigations, argues that indigenes themselves played central roles in privatization of non-pastoral lands belonging to indigenous communities, thereby making the community less vulnerable to expansionist hacienda owners and state representatives but subject to attack by indigenes concerned about inequitable distribution and differentiation.551 In Spanish tradition of Argentina Retórica aplicada and Retórica clásica and the main terms retórica and eloquencia are used. Communication media in Australia are telephone systems, communication solutions, data cabling, satellite telephony, radio systems, telecommunication.552 Analysis of major writings and ideas of the Caribbean’s foremost social critic and political crusader. Author stresses James’ versatility and use of history in explaining contemporary issues are made.553

Peru has been inhabited since at least the 9th millennium B.C. It was later the center of several developed cultures, including the Chavín, the Chimú, and the Nazca. In the 12th century A.D., the Quechua-speaking Inca settled around Cuzco, and in the mid-15th century they established by conquest a large, well-organized empire that included most of present-day Peru and Ecuador and parts of Bolivia, Chile, Argentina, and Colombia. Bolívar took over the leadership of the liberation movement in 1822, and in 1824 he and his aids Antonio José de Sucre and Andrés Santa Cruz assured Peru's independence by defeating Spain at the battles of Junín and Ayacucho.

The Spanish America has the European tradition of rhetoric. In Paraguay a collection of speeches, some of a patriotic or political nature, others related to events of national concern, the selections representing most of Paraguay's leaders exists. Don Juan Crisóstomo García represents the oratoria of Columbia.

Argentine is an example for the adoption of European culture in South America. Argentines are mostly of European origin. At least 85 percent of the population is from that origin, with the remainder classified as Mestizo, Native American (Indian), or other groups. Between the 1850s and 1940, more than 3.5 million immigrants arrived in Argentina, about 45 percent of them from Italy and 32 percent from Spain. Prior to the 1960s, substantial numbers also came from Britain, Germany, France, Switzerland, Scandinavia, Poland, Russia, Wales, the middle East, and Japan. One of the symbols of the past which is supposed to represent the national character is the gaucho, a legendary historical plainsman who is independent, brave, athletic, a bold warrior, loyal, and generous. The gaucho is the idealized version of a complex historical figure who has become etched into the Argentine consciousness. Argentines believe in being open, frank, and direct, but also take pride in being tactful and diplomatic. In both speech and writing, they may be indirect, elaborate, and complimentary. They can be almost poetic in the way they express themselves. Argentine's speech is warm and effusive, seldom trying to hide passion or sentimentality. Laino divides Argentine oratory into two epochs and selects outstanding figures for each. The anthology consists of speeches delivered by such illustrious personages as Monteagudo, Echeverría Sarmiento, Mitre, Avellaneda and Pellegrini.

Rhetoric of preaching and sermon-writing of the Catholic Church of New Spain represents rhetorica sagrada. Chile was originally under the control of the Incas in the north and the nomadic Araucanos in the south. In 1541, a Spaniard, Pedro de Valdivia, founded Santiago. Chile won its independence from Spain in 1818 under Bernardo O'Higgins and an Argentinian, José de San Martin. O'Higgins, dictator until 1823, laid the foundations of the modern state with a two-party system and a centralized government. A history of Chilean oratory as witnessed in the lives of Chilean parliamentary figures exists.

In Brazil an anthology of various aspects of Amazonian culture organized by disciplines and topics like oratorical pieces is the Antologia da cultura amazônica publicated by Amazonia Edições Culturais (AMADA) in 1970. In Peru is a tradition of rhetoric. A proverb from El Salvador says 'Hablar sin pelos en la lengua o no tener pelos en la lengua' for 'to speak without hair on the tongue or not have hairs on the tongue' for expressing to be frank.

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558 García, Juan Crisóstomo: Selección oratoria. Bogotá 1936.
561 Cf.: Gugenberger, Eva: Incomunicación y discriminación lingüística en el contexto institucional (Perú). In: Zimmermann, Klaus ; Biermann, Christine: Lenguaje y comunicación intercultural en el mundo hispánico. Frankfurt am Main et al. 1997.
In Peru Spanish hegemony in the Viceroyalty of Peru influenced Andean Spanish-Quechua dictionaries printed in 16th and 17th centuries. In Argentina parliamentary speeches between the years 1879 and 1886 were held by José Hernández. The sacred oratory, la oratoria sagrada, is the term for theological rhetoric. The prosa of The Lunarejo is not narrative but expositiva and, with the exception of the Apologetic one, all their texts in prosa are destined more to the recitación than the reading. With such budget Rodríguez the prosa of Espinosa Medrano. Juan Manuel Fernandez de Agüero’s Principles of elementary, abstractiva ideology and oratoria was published in Buenos Aires in 1940. The third volume refers to ideology oratoria or rhetoric. Tropes of this rhetoric of description are placed in context of earlier European accounts related to Carabian islands, in particular by two 20th-century writers like Henry Hesketh Bell and Patrick Leigh Fermor, the travel writer. The Brazilian educationalist Paulo Freire (1921 - 1997) has left a significant mark on thinking about progressive practice. His Pedagogy of the Oppressed is currently one of the most quoted educational texts.

The Spanish Conquest, by introducing the European alphabet, supplied their scholars with a more perfect contrivance for expressing thought, which soon supplanted the ancient pictorial character. A Mexican manuscript of the Aztec culture is the Mendoza Codex. In Mexico the Catholic universities disappeared, in Chile the two coexisted, in Brazil the Catholic institutions appeared only in the 1940’s, and Argentina still later.

Chile has willingness to use antiquated desacato (contempt for authority) laws to repress speech embarrassing to high-level military and civilian officials. Since its creation, the Chilean 1853 Constitution was the framework of one of the most successful experiences of institutionalization of political competition and progressive inclusion of the electorate in Latin America. The 1857 Mexican Constitution was the product of a generation of liberals committed to the creation of a modern republic. In Chile and in Mexico computer technology is being applied to establish information networks to provide entertainment and business informations. Paraguay is located in the central part of South America and has universities like the Universidad Nacional de Asuncion and the Catholic University.

Uruguay’s official language is Spanish. Prior to European settlement, Uruguay was inhabited by indigenous people, the Charrúas. Juan Díaz de Solis, a Spaniard, visited Uruguay in 1516, but the Portuguese were first to settle it when they founded the town of Colonia del Sacramento in 1680. After a long struggle, Spain wrested the country from Portugal in 1778, by which time almost all of the indigenous people had been exterminated. Uruguay revolted against Spain in 1811, only to be conquered in 1817 by the Portuguese from Brazil. Independence was reasserted with Argentine help in 1825, and the republic was set up in 1828. The writings of the time were imitative of 17th-century Spanish literature. The emphasis on the national scene, so characteristic of romanticism, gave rise to the gaucho literature of Argentina and Uruguay, an indigenous literary genre. The gaucho, long the hero of popular tales and ballads, became the subject of some of the most original verse of the century in the poetry of Rafael Obligado, Estanislao del Campo, and in the classic Martín Fierro (1872-79; tr. 1948) of José Hernández. Latin American higher education was organized in the period of Independence, in the early 19th century. Before independence, where they existed, higher education institutions were run by the Catholic Church of the Counter-Reform, as part of the Spanish colonizing enterprise. Latin American higher education, from its

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beginning, was defined almost as a synonym of education for the professions. In the 20th century, autocratic regimes gave way to attempts at limited democracy that were followed by upheavals from the 1960s to the 1980s when most of the region's countries fluctuated between military dictatorships and democratic political systems.

In the history of the West, rhetoric is a meta-disciplinary approach to discourse has continued to insist on the immanent possibilities of discourse as a social skill and communicative art, challenging academic pedantry and esoteric specialisation. In 19th century in Latin America problems for the constitutional democracy in the region were caused because of the inability of liberal elites to break with an authoritarian past. Indigenous people make up a large and distinct portion of Latin America's population. There are about 40 million indigenous people in Latin America, or about 10 percent of the total population. In some countries, the majority of the population is indigenous. In Bolivia more than half of the total population is indigenous. It is well known that indigenous people are in an inferior economic and social position vis-a-vis the non-indigenous population. Yet not much documentation exists regarding their exact position. As a first step, obtaining reliable estimates of the indigenous population is a necessity. This would provide the vital information needed in designing strategies to target operations and to assist in designing poverty reduction strategies. The illiteracy rate for indigenous people is about twice the non-indigenous rate. Language defines the indigenous population in Bolivia, Honduras, Mexico, Panama, and Peru. In some countries, such as Bolivia, it is possible to distinguish between monolingual and bilingual individuals, while in others, such as Peru, only monolingual indigenous or Spanish speakers can be identified. Cambodia's literacy rate is 35%.

Latin America's historical political and economic system is characterized by an asymmetrical world view. With the sweeping changes in the political and economic structure, symmetrical presuppositions will confront the traditional asymmetrical worldviews held by practitioners in Latin America. Due to the absence of a political system that guarantees free speech, public relations practitioners in Latin America may face restrictions due to the practice of regulating the profession. At the same time, the regulations may improve the status of the profession. Latin America is defined here as all of the countries south of the United States in the Western Hemisphere Latin America's politics have their roots in a system called corporatism. Corporatism is a system of governing where various socioeconomic groups or corporations surround the central authority and compete for power and for a place at the governing table. Garcia Marquez said in The Solitude of Latin America in his Nobel Prize Lecture, 8 December 1982: "Our independence from Spanish domination did not put us beyond the reach of madness. General Antonio López de Santana, three times dictator of Mexico, held a magnificent funeral for the right leg he had lost in the so-called Pastry War. General Gabriel García Moreno ruled Ecuador for sixteen years as an absolute monarch."

Territorial fragmentation and factional conflict started after the fall of the Spanish empire in Latin American states. During the second half of the nineteenth century, liberal elites in Latin America succeeded in introducing the notions of constitutionalism and modern representative government in the context of traditional political systems. Liberal regimes in the region were unable to achieve the gradual incorporation of opposition parties and the expansion of political representation that characterized successful constitutional democracies in this century. Among Americans there are many ethnic groups, often with distinctive communicative styles and traditions. In contemporary Latin America, there is one radio set for every three inhabitants, and one television set for every seven. In the 21st century Latin America receives most of the satellite TV networks.

565 Http://www.themodernword.com/gabo/gabo_nobel.html
3.3. Australia and Pacific zone

New Zealand
Australia
Pacific Islands

The Australian language family has 258 languages that exist next to English. The Austro-Asiatic language family has 168 languages. The Austronesian language family has 1262 languages. The majority of the languages in the world are unwritten and many of them are now disappearing. The most threatened are the indigenous languages of Australia and the New World. Of the approximately 200 surviving Australian languages, more than 50% have less than 10 speakers. While New Guinea and Australia may be said to belong to insular Southeast Asia, they contain only non-Austronesian languages, predominantly the Papuan languages of New Guinea and the more than 200 Australian Aboriginal languages.

The area of the tree oceans has many cultures of islands. The Atlantic Ocean and its islands consists of Ascension Island, Azores, Canary Islands, Cape Verde, Falkland Islands and dependencies, Gough Island (Tristan da Cunha), Madeira and St Helena. The Indian Ocean and its islands consists of British Indian Ocean Territory, Christmas Island, Comoros, Kerguelen Island, Maldives, Reunion and Seychelles. Pacific Ocean and islands consists of Caroline Islands, Christmas Island, Cook Islands, Fiji, French Polynesia, Hawaiian Islands, Kiribati (Gilbert Islands), Lord Howe Island, Marshall Islands, Nauru, New Caledonia, Niue, Phoenix Island, Pitcairn Island, Samoa, Solomon Islands, Tahiti, Tonga, Tuvalu (Ellice Islands) and Vanuatu (New Hebrides).

Language is a system of conventional spoken or written symbols by means of which human beings, as members of a social group and participants in its culture, communicate. Since the colonisation of Australia written and media communication are in use. The Pacific area is a part of the world where modern communication is a part of development brought from Western civilisation standing in opposition to cultural heritage. Pacific regions with oral traditions are Aboriginal Australia, Papua New Guinea, Irian Jaya, Maori New Zealand, Fiji, Hawaii, Tonga, Western Samoa, Rotuma, Wallis and Futuna. The area of the South Pacific including Australia and New Zealand is a ground for oral traditions. Their cultural diversity has since long stimulated the development of anthropological theory and research methods. Culture is a dynamic concept which refers to intra and inter-group processes of communication. Just like the rest of the world, Pacific Island communities are confronted with and affected by global economic relations, supra-national and inter-continental politics, and the development of a world-wide communicative network facilitated by modern technology.

In New Zealand the movement from orality, through manuscript literacy, to the introduction of printing happened in the 19th century. In a minor way therefore they replicate in a specific and largely quantifiable context the Gutenberg revolution in 15th-century Europe. In that New Zealand context one significant document, the Treaty of Waitangi, witnesses to a quite remarkable moment in the contact between representatives of a literate European culture and those of a wholly oral indigenous one. It can be used as a test case for measuring the impact of literacy and the influence of print in the 1830s. It offers a prime example of European assumptions about the comprehensibility, status and binding power of written statements and written consent on the one hand as against the flexible accommodations of

567 Cf.: [http://www.kun.nl/cps/14/nb14c.html](http://www.kun.nl/cps/14/nb14c.html). [1.10.2003]
oral consensus on the other. Its variant versions, its range of 'signatures', and the conflicting views of its meaning and status bring all those questions sharply into focus.568

The Maoris in New Zealand trace their ancestry back to a migration by canoes from Hawaiki, perhaps 800 to 1,000 years ago. They are Polynesians. In coming to New Zealand they brought not only their distinctive farming but also their oral traditions and history, in which songs by women play an important part. Many of their songs are laments for men who have died, others are lullabies, love songs, and songs of defiance. The extracts given here are the spoken words of North New Zealand was originally settled by waves of Polynesians between 1000-1300. Those in the main lands of New Zealand became the Maori people. Separate Polynesian settlement of the tiny Chatham Islands in the east of New Zealand produced the Moriori people. The original settlers were known as Moa hunters, after a favourite food source, the moa, large flightless birds which were not unlike ostriches and rheas. Moa were quickly pushed to extinction, since they were not adapted to human or mammalian predation. New Zealand has no native land mammals apart from some rare bats. The name Nieuw Zeeland appeared on charts of the area shortly afterward, having earlier been applied to an island near New Guinea. A fuller reconnaissance was undertaken by Lt. James Cook, whose Endeavour surveyed the shores of both islands in 1769-1770. Maoris were the first inhabitants of New Zealand, arriving on the islands in about 1000. Maori oral history maintains the Maoris came to the island in seven canoes from other parts of Polynesia. In 1642, New Zealand was explored by Abel Tasman, a Dutch navigator. British captain James Cook made three voyages to the islands, beginning in 1769. Britain formally annexed the islands in 1840. The Treaty of Waitangi (Feb. 6, 1840) between the British and several Maori tribes promised to protect Maori land if the Maoris recognized British rule. Encroachment upon the land by European settlers was relentless and skirmishes between the two groups intensified. The country has been in the forefront in instituting social welfare legislation.

New Zealand was the world’s first country to give women the right to vote in 1893. New Zealand fought with the Allies in both world wars as well as in Korea. In 1999, it became part of the UN peacekeeping force sent to East Timor. In June 2002, Prime Minister Helen Clark apologized to Samoans for the unfair treatment they received during colonial rule. The Labor Party’s Clark was elected to a second term as prime minister in July 2002. Among those who currently affirm Maori rights and protect Maori mana, those more conciliatory towards European attitudes stress the complimentary ease and speed with which Maori are said to have become literate, those less conciliatory and more radical the supreme importance of the oral tradition and virtual irrelevance of the European ‘book’. Among those who currently affirm Maori rights and protect Maori mana, those more conciliatory towards European attitudes stress the complimentary ease and speed with which Maori are said to have become literate, those less conciliatory and more radical the supreme importance of the oral tradition and virtual irrelevance of the European ‘book’. In practice, the oral mode rules. By compelling those who speak eloquently to substitute a mode in which they are less fluent, literacy can function insidiously in instituting social welfare legislation.

In the Pacific Islands, a paper was made by beating a fine bark over specially shaped logs to make clothes and ritual objects. There are few Maori writers and very few who write in Maori, but the tradition of oral composition and exposition continues. It is the only tradition with ‘literary’ structures or styles, and the ‘sound’ text is usually all there is to be read. In New Zealand the twenty years or so immediately preceding 1840 span the movement from orality, through manuscript literacy, to the introduction of printing. In a minor way therefore they replicate in a specific and largely quantifiable context the Gutenberg revolution in 15th-century Europe. In that New Zealand context one significant document, the Treaty of Waitangi, witnesses to a quite remarkable moment in the contact between representatives of a literate European culture and those of a wholly oral indigenous one. It can be used as a test case for measuring the impact of literacy and the influence of print in the 1830s. It offers a prime example of European assumptions about the


comprehension, status and binding power of written statements and written consent on the one hand as against the flexible accommodations of oral consensus on the other. The deeds of Maori warriors are handed down in song. Among the Maoris and their Polynesian kinsmen the priests are the great depositaries of tradition.

Ca. 1000 Polynesians arrive in New Zealand. It’s the last stage in the greatest migration and navigational feat in history, making them the most widely-spread race on Earth. A pidgin language is a simplified, makeshift language that develops to fulfill the communication needs of people who have no language in common but who need to occasionally interact for commercial and other reasons. Pidgins combine a limited amount of the vocabulary and grammar of the different languages. People who use pidgin languages also speak their own native language. Over the last several centuries, dozens of pidgin languages developed as Europeans expanded out into the rest of the world for colonization and trade. The most well known one is Pidgin English in New Guinea. At times, a pidgin language becomes the mother tongue of a population. When that happens, it is called a creole language. As pidgins change into creoles over several generations, their vocabularies enlarge. In Haiti, a French-African pidgin became the creole language spoken in that nation today by the majority of the population as their principle or only language.

The Samoan Islands are located in the South Pacific about 1,800 miles east of New Zealand and 2,400 miles southwest of Hawaii. The islands are split into two groups, east and west. The eastern islands are a United States territory, while the western islands are an independent country. It’s thought that the first settlers of the Samoan islands came there around 3,500 years ago, migrating from other Polynesian islands. There they lived in seclusion until around 1600 when missionaries came to the islands. The missionaries brought the islanders Christianity as well as helping them to invent their own alphabet. They lived without much more intrusion until late in the 1800’s, when Germany and the U.S. began competing for control of the Samoan islands. A treaty was signed and the islands were split between the two countries. Germany lost control of the western islands to New Zealand and then in 1962 Western Samoa became an independent country, while Eastern Samoa still resides under U.S. control. Western Samoa has retained their traditional lifestyle, while Eastern or American Samoa has become much more industrial.

Most Samoans live in small seaside villages. They reside in thatched roof huts with their extended family. A chief and several village elders head the village, but each family takes care of itself. The coconut is a main staple as well as bananas and the taro root. Fish and pork are also part of their diet. The people speak the Samoan language during everyday life, while English is reserved for business or formal affairs. Almost 100% of the Samoan people are Christian. They attend church on Sundays, and many have a prayer curfew at night for 10 or 20 minutes. One of the best-known features of the Samoan culture is ritual tattoo. It consists of elaborate designs done from the waist down to the knees. The tattoo is done using primitive tools and is a long and painful process taking up to three months to complete. Both men and women can receive the tattoo.

The Pacific-Aleut culture of the Aleutian Islands and southern Alaska are known from modern times back to about 1000 B.C. Beneath midden artifacts found on Umnak Island and Anangula Island dated to 1000 B.C. lie much older deposits of stone tools dated to 6500 B.C. These tool complexes have been collectively termed The Aleutian Core and Blade Industry by W.N. Irving. They are characterized as being much thicker than the contemporary Arctic Small-Tool or Northwestern Microblade tool complexes. Uncommonly large blades and some other very early characteristics suggest that some examples may represent times concurrent with Beringia and stopping over points along migration routes around or before 10,000 B.C. The cultures of the Aleutian islands and southern Alaska show evidence of a slow divergence of traditions from other Inuit sub-traditions beginning as early as 6000 years ago. This is probably a result of isolation from more northern traditions, a milder climate, interaction with Northwest Coast cultures and possibly late Asiatic migration contacts. As the Aleutians were along the lines of original migration, the ancient traditions of those early migrants were more likely to have been incorporated and retained in Aleutian cultures than in other Inuit traditions of much later derivation from Asia.

The traditional island cultures of the Pacific islands vary greatly. Hawai’i and American Samoa are located in Polynesia. Guam and the Commonwealth of the Northern Mariana Islands are in Micronesia. Within Micronesia, there is considerable cultural diversity, especially between the societies of the high islands and those on low coral atolls. In addition to their cultural diversity, the islands also have varied colonial histories. American Samoa has had only one colonial power, the United States, since it became an American possession in 1900. Spain, on the other hand, had laid claim to most of Micronesia since the 1600s. Guam became an American possession in 1898 following the Spanish-American War, while the rest of Micronesia came under German rule. With World War I, Japan replaced Germany and
Japan was replaced by the U.S. during World War II. Hawai‘i, annexed as a territory in 1898, has been affiliated exclusively with the United States. The Pacific islanders, with their expertise in fishing and farming, were able to develop healthy, stable communities on islands with limited resources. Resource management and conservation were essential on such islands, since overexploitation could result in damage to or permanent loss of resources. In Hawai‘i, for instance, Malama `aina, caring for the land, was a key value for survival. At their best, Hawaiians, like many other Pacific island societies, found a balance between human needs and limited resources. Extended families worked the land and sea; those near the coast supplied the products of the sea to those living inland, who in turn supplied land products. The division of labor and sharing is embodied in the Hawaiian tradition of ho‘ola‘uma, or working together. As part of an extended family (ohana), everyone worked together and received a share of the produce. Stinginess and hoarding were criticized, as were laziness, sponging, and gluttony. Sharing and use vs. ownership were practiced. This resulted in the continual redistribution of goods and property. The concept of reciprocity, or mutual sharing for mutual benefit, was a basic tenet of social interaction. Pacific island cultures place great importance on the intangible cultural heritage and recognize the value and relevance of systems of traditional knowledge and customary law, which are suitable to their social, cultural, and natural contexts. The use of traditional knowledge and practices created a sustainable human development long before Western contact. It was practiced through customary laws, kapu (taboo), etc., for centuries.

Human migrants arrived in Australia and New Guinea at least 60,000 years ago. By the mid-century of the first millennium C.E., humans living in all habitable islands of Pacific. The Pacific Islands is divided by the equator, the two halves being the North Pacific with Hawaii and the tiny Micronesian Islands including Guam, Palau and the Marshall Islands, and the South Pacific including New Zealand, Fiji, Tonga and the Cook Island with Kiribati straddling the equator. The North Pacific Islands, being north of the equator, has its summer between May and September whilst the South Pacific Islands has its summer between November and April when temperatures and humidity are higher resulting in more frequent and often heavy rainfall, except for New Zealand, which is as too far south to be effected by intense heat.

The South Pacific Islands are often referred to as a tropical paradise, and well they should be. The Pacific Islands are scattered across a quarter of the earth's surface. There you will find more than eleven million square miles of ocean dotted with 7500 islands, of which only 500 of these islands are inhabited. The Pacific Islands are separated into three sub-regions: Melanesia in the West, Polynesia in the South-East and Micronesia in the North, based on their ethnic, linguistic and cultural differences. The largest landmass in the South Pacific is the continent of Australia, which is approximately equal in size to the 48 contiguous U.S. states. The smallest islands are no larger than the average suburban back yard. The South Pacific Islands Culture has a great diversity of culture, environment and demographic conditions. Pacific islanders speak nearly a quarter of the world's languages. Traditional island dances, fine handicrafts, quilting, and a laid-back island lifestyle lend to the regions allure.

The Islands of the Pacific are culturally very diverse, some having highly stratified social systems, some having egalitarian systems. Their commonalities derive from a relationship with the ocean, and traditions that grew out of that relationship over many thousands of years. Islanders have all been influenced by colonisation and imperialism to varying degrees and have all been drawn into the modern world economic system. In the media, considerations of time and space, compounded by superficiality of treatment, ensure that background and context are not well explained. The underlying factors and motivations that influence our peoples find no place in the public media. There is a serious need, I believe, to analyse critically our communication today, to uncover assumptions and expose myths, then to envision and articulate what communication should be doing for our people.

A main communication problem in the Pacific Islands has been the lack of a philosophy to undergird and inform efforts and practice. In the rush to ‘develop’, communicators do not have time for research and reflection, and no institution is in place to point out the important questions. There are few links with academic research. Instead there is competition for diminishing aid-dollars, which allows donor perceptions and agendas to prevail. The Pacific is awash with the rhetoric of failed modernisation theories.

The Pacific Islands have been subdivided traditionally by anthropologists into three main geographic regions of Melanesia, Micronesia, and Polynesia. Archaeological research in Oceania has a long history, but modern efforts emphasizing stratigraphic excavations did not begin until after World War II, and have revealed the main chronological sequence for human settlement. This sequence is summarized here, followed by reviews of the development of complex societies in Oceania, and of human impact on island environments. The oldest known occupation sites are radiocarbon dated to ca. 36.000 years ago in the late Pleistocene, on the large island of New Guinea and in the...
adjacent Bismarck Archipelago. At several times during the Pleistocene, New Guinea was joined to Australia as a single land mass, and human entry into and expansion throughout this vast Australasian region occurred rapidly. Late Pleistocene sites in the Admiralty Islands, New Ireland, and Buka (Solomons), all would have required open ocean transport, suggesting the presence of some form of watercraft. Early human colonists in Near Oceania were hunters-and-gatherers, who exploited tropical rainforests as well as inshore marine resources. Long-distance communication and exchange is indicated by the movement of abidian between islands. By the early Holocene period (after 8,000 B.C.), there is archaeobotanical evidence for domestication of tree, root, and tuber crops such as the Canarium almon, and various aroids within Near Oceania. Archaeological evidence for cultivation of swamplands at Kuk in the Highlands of New lime-filled, impressed designs. These sites, along with Traditional and ancient African societies have always been collectivist. This is the reason that African nations today find it difficult to organise their modern societies along individualist lines. Since it is an indisputable fact that individualist cultures and economies are always very strong, because they promote individual innovativeness, inventiveness and great individual ambition, every African country should work hard at destroying its collectivist psyche and embracing an individualist culture. We should discard “our own” traditional culture of collectivism and pursue individualism. The official language in Indonesia is Bahasa Indonesia. It is an artificial language based on Malay with a very simple grammar. Balinese is, in contrast to Bahasa, a very complicated and difficult language. It includes different vocabularies for various social castes. In New Zealand there is a minority group that has been living there for centuries called the Maoris. Experts conclude that New Zealand was first occupied in the 13th century, perhaps somewhat earlier. The earliest immigrants to come to New Zealand came from central Polynesia. In the late 18th century hundreds the Maoris were discovered by European explorers living in New Zealand.

The Pacific Islands, also known as Oceania, have been subdivided traditionally by anthropologists into three main geographic regions: Melanesia, Micronesia, and Polynesia. The population of New Zealand is 3.8 million people. Around 80% of the population of New Zealand is of European descent. New Zealand's European constitutional history began in 1840 when Māori and the Crown signed the Treaty of Waitangi and New Zealand became a British colony. Māori were confirmed in the rights they understood to be part of rangatiratanga (chieftainship). European settlers effectively became the country's administrators within 12 years, and by 1860 Māori had started to form parallel movements for Māori self-government, first the King movement and later the Waitangi. These declined in the early 1900s but the Māori struggle for control over their affairs has continued. New Zealand moved from colonial to Dominion status in 1907, gaining full independence from Britain. New Zealand is an independent state within the Commonwealth. New Zealand now has a mixed member proportional (MMP) Parliament of 120 seats. New Zealand has an international reputation as a provider of quality education. It offers a safe learning environment, which provides excellent study opportunities and support services for international students. Communication and culture in the Pacific Islands is an example for the mixture of ethnic groups and global development. The Islands of the Pacific are culturally very diverse, some having highly stratified social systems, some having egalitarian systems. Their commonalities derive from a relationship with the ocean, and traditions that grew out of that relationship over many thousands of years. Islanders have also been influenced by colonisation and imperialism. The main communication problem in the Pacific Islands has been the lack of a philosophy to undergird and inform efforts and practice.

Pacific Islanders survived for centuries in remote and isolated communities having devised their own means of dealing with the elements and of maintaining social order. Communication is also muted by the pressures of economic restructuring. Global connections are supported by satellites. PEACESAT is a public service satellite telecommunications network that links educational institutions, regional organizations, and governments in the Pacific Islands region. Oral traditions are generative and mnemonic. They are affirming of the present order and provide a level of predictability. Sometimes the stories are changed, or may reflect a vision of the culture that doesn't agree with historical fact. Changes to legends, or stories of cultural mythologies serve to make the events more interesting, more flattering to the culture, which helps keep the story alive and thereby, the culture as well. The Maori originated in Polynesia were warrior people and navigators. Maori have a strong sense of place, and of their past. An oral tradition has preserved tribal genealogies which stretch back to the arrival of the first Maori canoes in New Zealand. In practice, the oral mode rules. Maori considered themselves custodians or stewards of the land where they lived, rather than exclusive owners. Different groups could acquire stewardship of a particular area of land through conquest or discovery, continual occupation, or through ancestral right. Maori legends do not name the creators of proverbs, although proverbs are frequently included in these legends. Visionary geography of Aboriginal people borrows from the visible world in order to invoke the subtle realms of the Spirit. It is a metaphysical gift that most traditional oral cultures possess. When we think literarily we tend to exclude the possibility of the visionary encounter as Aborigines know it. A place is defined by what we know about it in
a factual sense. This precludes subtle knowledge as Aborigines might understand it because such knowledge cannot be
defined factually. From an Aboriginal viewpoint, literate peoples have a narrow range of perception when it comes to
observing a landscape. Such people see it only in terms of its material potentiality, not in terms of its mystical presence.

By compelling those who speak eloquently to substitute a mode in which they are less fluent, literacy can function
insidiously as a culturally regressive force. Such at least is how many Maori experience it. Oral communication is valued
greatly and used widely within Aboriginal communities. It is through oral communication that concepts and beliefs about
The Dreaming are passed on from one generation to the next. Oral traditions include the use of story telling, song, dance
art, craft making, giving instructions and directions. All of these forms of oral traditions help to pass on specific cultural
practises and values, language and laws, histories and family relationships. Some of the traditional ways to share oral
histories are on message sticks, through a story in sand or a painting on rock or bark, through ceremonies and body art
and by storytelling through songs and dance and mime.570

The Pacific islands area is an example of the mixture of traditional culture, cultures of imperialism and global
developments in culture and communication. Pacific island countries and territories are American Samoa,
Commonwealth of the Northern Marianas, Cook Islands, Federated States of Micronesia, Fiji, French Polynesia, Guam,
Republic of Kiribati, Republic of the Marshall Islands, Republic of Nauru, New Caledonia, Niue, Palau, Papua New Guinea,
Pitcairn, Samoa, Solomon Islands, Tokelau, Tonga, Tuvalu, Vanuatu, Wallis, and Futuna. The Islands of the Pacific are
culturally very diverse, some having highly stratified social systems, some having egalitarian systems. All islands have been
influenced by colonisation and imperialism to varying degrees and have all been drawn into the modern world
economic system. The University of the South Pacific (USP) serves 12 countries spread over 32 million square kilometres of
ocean may be able to help. With 60 island cultures whose people speak 400 languages, USP has good reason to be
aware of the problems. The University of Papua New Guinea (UPNG) established a Centre for Communication and
Information in Development (SPCenCID) in 1993.

The first inhabitants of Australia were the Aborigines, who migrated there at least 40,000 years ago from Southeast Asia.
There may have been between a half million to a full million Aborigines at the time of European settlement; today there
are about 350,000. Dutch, Portuguese, and Spanish ships sighted Australia in the 17th century; the Dutch landed at the
Gulf of Carpentaria in 1606. In 1616 the territory became known as New Holland. The British arrived in 1688, but it was not
until Captain James Cook's voyage in 1770 that Great Britain claimed possession of the vast island, calling it New South
Wales. A British penal colony was set up at Port Jackson (now Sydney) in 1788, and about 161,000 transported English
convicts were settled there until the system was suspended in 1839. Australia's first inhabitants, who possibly arrived
through what is now Indonesia or Papua New Guinea, arrived approximately 40,000 years ago. It is likely that there were
additional groups of arrivals, but tracking these is extremely difficult, with only paleolotological evidence available. By the
time of European arrival in 1788, there were approximately 300,000 native inhabitants forming hundreds of distinct cultural
and language groups. They remained largely hunter-gatherers with extremely advanced oral histories and quite complex
land-management practices. Portuguese, Spanish, Netherlands, and English explorers observed the island before 1770,
when James Cook explored the east coast and claimed it for Great Britain.

In 1770 Captain James Cook ended the mystery of Terra Australis Incognita for the European world. Although partly
discovered and mapped to the west and north by Dutch and Portuguese traders and explorers and by English pirate,
William Dampier, until Cook's four-month cruise on the Endeavour up the east coast of what he called New South Wales
in 1770, the maps of the time showed a blank - the east coast was unknown to, and uncharted by, the European world.

It is widely believed that the Aboriginal people migrated from some unknown point in Asia to Australia between 60,000
and 50,000 years ago, and quickly covered the entire continent. This is a remarkable feat when you consider the variety
and extremes of the Australian environment. Traditionally the Aborigines were hunters and gatherers moving with the
seasons, taking with them only those possessions that were necessary for the hunting and preparation of food. In areas of
plentiful food sources they confined their movements to a relatively small area. In the arid and semi-arid regions they
were forced to travel over vast tracts of land to obtain food and water. Aboriginal society was a complex network of
intricate kinship relationships. All members of the family unit had their own role and responsibilities. No formal government

or authority existed, but social control was maintained by a sophisticated system of beliefs called the Dreaming. These beliefs found expression in song, art, and dance. A rich oral tradition existed in which stories of the Dreamtime, the time of creation, or recent history were passed down the generations.

The local Aboriginal inhabitants had, over tens of thousands of years, mapped the land their way - through their Dreaming, a complex intertwining of land, culture, language, family relations and spiritual selves. This was to be put under pressure from the first moment of Cook's landing at Botany Bay in 1770. On 22 August 1770 on Possession Island, off what is now northern Queensland, Cook claimed all eastern Australia for King George III. For indigenous Australians, the founding of the modern Australian nation led to the disruption of their traditional way of life, to death, disease and dispossession.

European exploration of Australia began in 1606, when the Spanish navigator Luis Vaez de Torres sailed through the Torres Strait, now named after him, which separates Australia and Papua New Guinea. Before that, seagoing Macassan traders, originating from what is now Indonesia, would visit the north of Australia to trade with the Aborigines and harvest sea cucumber.

European settlement of Australia began in 1788 when a British penal colony was established on the east coast. Aborigines are Australia's indigenous people. Recent government statistics counted approximately 400,000 aboriginal people, or about 2% of Australia's total population. Australian Aborigines migrated from somewhere in Asia at least 30,000 years ago. Among these are strong spiritual beliefs that tie them to the land. A tribal culture of storytelling and art; and, like other indigenous populations, a difficult colonial history. The oral tradition of storytelling informs aboriginals' vibrant cultural life. Songs illustrate the Dreamtime and other tales of the land, while dances and diagrams drawn in the sand accompany oral tales. Globalization is predicated on a circular strategy of recovering rhetoric as a universal phenomenon. Richard G.A. Feachem writes in Globalization. From rhetoric to evidence: "Every silver lining has a cloud. The shift with development from food scarcity to food surplus is accompanied by rising obesity and all its associated health consequences. The steady reduction in mortality rates has allowed people to live long enough to develop unpleasant chronic and degenerative diseases. And so with globalization, a process that has unquestionably brought benefits to many countries, is also accompanied by risks and negative consequences."571

People with ancestral connections to the islands of Samoa, Tonga, the Cook Islands, Niue, Tokelau, Tuvalu and Fiji have been established in New Zealand for a long time. Polynesia is part of the huge world of islands of Oceania between Indonesia, Australia and America. Geographically Oceania is divided into three different cultural regions of Melanesia, the black islands, Micronesia, the small islands and Polynesia, the many islands. The area east of Micronesia and Melanesia is called the "Polynesian Triangle". The Hawaiian Islands (USA) in the north, New Zealand in the west and Rapa Nui/Easter Island (Chile) in the east form the angles of this triangle. The Fiji Islands are situated at the transition zone between Polynesia and Melanesia. The ancestors of the Polynesians came from Southeast China. They took their way via Farther India, Indonesia, New Guinea, and Melanesia to Polynesia where they first arrived in Tonga (1400 B.C.) and Samoa (1000 B.C.). Later they colonized the southeastern part of the Polynesian Triangle (Tahiti, 1,400 B.C.). From Tahiti they went to Hawaii (500 A.D.) and from Raitatea to New Zealand (750 - 1100 A.D.). The Malayo-Polynesian family is represented by Malagasy, which is spoken on the island of Madagascar. Politics and economy in Polynesia is coined by colonial structures in the South Pacific. Most countries got their independence very late like West Samoa in 1962, Nauru in 1968, Fiji in 1970, Papua New Guinea in 1975, Solomon Islands in 1978, Tuvalu in 1978, Kiribati in 1979 and Vanuatu in 1980. Because of military and economic reasons the USA and France still give their overseas territories no independence e.g. American Samoa, New Caledonia and French Polynesia. Economically the young countries are still dependent from there former colonialists because they don't have enough products to export. That's one reason why many islands try to get foreign exchange from tourism to finance their imports of consumer and industrial goods. Many young people think that they don't have any future on the Pacific Islands and emigrate to New Zealand, Australia and the USA, also a result of the high unemployment on the islands.

Every human activity from birth to death, had externalized ritualized representation of the internalized narrative of the society. These stories were integrated in form and content to give the listener a plane of reference within the workings of the perceived universe. If the narrative was altered in any way, the image of the universe would collapse and the society would be most certainly doomed. It is said that in many early and oral tradition-based cultures, the poet was the most important member of the community, since he or she knew all of the words, and all of the stories which the words made, and therefore they knew the order in which the society existed. The indigenous people of Australia, believe that their

ancestors, sung the world into existence during their travels in the Dream Time. Its continued existence is maintained by those on walkabout singing the songlines. The traditions of a 40,000 year old culture are transposed upon the geology of Australia, and the whole continent can be sung like a musical score. Every rock and crack of the unrelentingly vast outback has a song associated to it, and the traveler knows exactly their location by their place along the songline. Any deviation in the accuracy of the song would most assuredly bring death to the traveller and untold damage to the world at large.

Oral history archives are found in many institutions and local organizations, including university libraries. Some of these collections are being digitized and put online. Many restrictions apply to who is eligible to listen and when. There might be a waiting period as long as a century, and the storage media may not last long enough for the researcher to benefit. As a book of record, Markets, Money and Empire is assiduously researched bringing together Australian government correspondence and speeches, the records of growers and brokers in Australia, plus some Australian communications with the Colonial/Dominion Office in London. It had agreed not to report on traditional Aboriginal ceremonial and belief but to address such other aspects of Aboriginal folklife as craft, contemporary folklife, both urban and rural. The present intertwining of Aboriginal folklife with that of other communities within Australian society.

The value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognise irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding. In the last few years in Australia, much of the ‘theoretical’ concern about foundationalism, positivism, and disciplinary rigidity in history, philosophy, and literary studies has articulated fears about the opacity, narrowness, and homogeneity of critical writing, its failure to impact on our cultural imagination.

Australia was once part of the super-continent Gondwanaland until it broke away some 80 million years ago. Gondwanaland consisted of Antarctica, South America, India and Africa. Although Australia's flora and fauna is unique, there are many similarities to the flora and fauna of the other continents which it was once neighbored. For instance the Australian Emu and the African Ostrich have the same ancestors. The early inhabitants were the ancestors of the Australian Aboriginals. While there are few written records on Australian inhabitance before European settlement records do date back until the early 17th-century. For Aboriginal people, their story is contained in oral tradition handed on by their elders, they believe since Dreaming times. There has been recent successful attempts to publish the traditions and stories of many different clans however these histories represent a much different human perspective. The graphic forms of the Walbiri system of representation in Australia have referential, denotative meaning, and an element of ‘likeness’ or ‘iconicity’ limits the assignment of referents to the sign vehicles.

During the 1960's the legislation was reviewed and the Federal Government passed legislation for all Aboriginals to be given citizen status. It wasn't until 1972 that the indigenous people were given back limited rights to their own land. The situation has been steadily improving for Australia's indigenous people, although many feel more needs to be done. Communications were the defining paradigm of the 20th century and seem certain to remain central to society in the 21st. part of the reason for its importance is because communications refers to every kind of meaningful interchange between lifeforms. Communication of information has come to be the metaphor which permeates our understanding of life itself. From this starting point Australia grew rapidly and continually, expanding across the entire continent. Australia's major telecommunications provider is the government-owned corporation, Telstra (short for Telecom Australia). Other telephone carriers include Optus (owned by Singtel), AAPT (owned by Telecom New Zealand) and Vodafone.

When white settlement of Australia began in 1788 the continent was inhabited by only about 800,000 aboriginal people. Aboriginals moved from place to place hunting and gathering wild fruits and nuts for food. People had house ornaments, paintings, posters and ceramics. Instead of a written languages historical knowledge was passed from one to another generation orally. There are more than 200 Australian Indigenous languages. About 20 languages are strong, but endangered. Others have been destroyed, live in the memories of the elderly, or are being revived by their communities.

The University of Queensland offers communication and cultural studies courses. The Australian Association of Writing Programs AAWP was established in 1996 with its first conference, a gathering of teachers and students of creative and professional writing at the University of Technology, Sydney. The University of South Australia has a department of Communication Rhetoric and Reasoning. In Australia at University of South Australia a School of communication,
information and New Media exists. A school of Journalism and Communication is established at the University of Queensland.\footnote{Salazar, Philippe-Joseph: Rhetoric de la race: L’Afrique australe au XVIIIe siècle. In: Rhetorica. 1996 14 (2). Pp. 151-165.} Traditionally oral societies exist in Australia, the South Pacific, Africa, and the Americas. The loss of a ‘prompt’ language of intervention and critique that encourages multiple forms of discourse and address. The concern for maintaining open channels of communication between the academy and the wider culture has also influenced recent historiographical thinking in Australia. Economics which came from the sociological end of the Mass Communication tradition and had always been a part of Media and Communication research in Australia. The specificity of the Australian situation in the global media environment allows Australian scholars to provide useful and critical angles of inspection on theories and arguments from elsewhere. In Australia are departments of communications and the arts at universities. Traditional ideas of ancient rhetoric like the idea of vir bonus, have their equivalent in the conception of the use of internet resources in modern universities. So the University of South Australia mentions for its Electronic newsgroup COMMA that the use of netiquette is necessary for the participating persons:

“Remember that all staff and students have access to these messages. Do not use COMMA to carry on private conversations, and please exercise the usual standards of ‘netiquette’ you would use with all e-mailing: that is, adopt a cool, calm, professional approach, with no personal attacks or comments, and nothing else you may be ashamed of in future for having posted.”\footnote{Online edited at: \url{http://www.roma.unisa.edu.au/07118/guidest.htm}, [16.7.2002]}

In Australia speech teachers formed their own professional organization, the National Association for Academic Teachers of Public Speaking which is now the Speech Communication Association. Australian schools are struggling with rhetorical concepts and actual practice. Schools and educators have found that physical and electronic information resources factors are important. The University of South Australia provides courses in rhetoric and reasoning. Principal areas of specialisation at the University of Melbourne in Australia are:

- Australian Aboriginal languages
- Austronesian languages
- Cross-cultural communication
- Discourse analysis
- Documentation of endangered languages
- English language studies
- Field methods
- First and second language acquisition
- Intonation
- Language attitudes, language policy
- Language curriculum and pedagogy, literacy, and language in schools
- Language curriculum design and methodology
- Language in culture and society
- Language learning, language curriculum, and pedagogy (bilingualism)
- Language testing and language program evaluation
- Languages of Australia, South East Asia and East Asia
- Lexical functional grammar
- Lexicography
- Linguistic prehistory and language change
- Minority language planning
- Phonetics, phonology and speech science
- Processes of grammaticisation, lexicalisation and semantic change, cognitive linguistics
- Psycholinguistics
- Semantics and pragmatics
- Syntactic and morphological theory and typology

In Australian universities the disciplines rhetoric and communication are in the faculties of arts. At the University of South Australia communication as rhetoric and reasoning is a combination of the classical rhetoric with its roots in Greece and Rome and literary and communication theory. Literacy, as the ability to read and write, has been much in the news recently in Australia.
Revolution in communication and technology in the 21st century have built a global community where one has immediate access to new informations. Computer capability can produce and reproduce documents. These modern media provide us with a collective memory with a set of ideas derived from cultural traditions. Such a collective memory is based on a collective social unit. Communicative competence involves communicating in accordance with a fundamental system of rules that adult subjects master to the extent that they can fulfill the conditions for a happy employment of sentences in utterances, no matter to which individual language the sentences may belong and in which accidental contexts the utterances may be embedded.

Mass media critical studies were made by scholars interested in the sociology of everyday life. Rhetorical theory is the conceptual development of thought systems about the operation of, and philosophy behind, communication action. Technical media development in the contemporary time is most important for communication. Multi media is the keyword to the combinations in which rhetoric can be used in different media. Visual rhetoric explores ways of making documents more effective for their audience, purpose, and context by visual elements. Multi media concepts use a mixture of media for resulting rhetorical effects. In the use of hypertextual links rhetoric is one of the efficient methods which are in combination with images a key to the text.

In the Old Stone Age of the Paleolithic period, the human race developed languages, and used primitive tools and fire. Communication is a learned skill. Most people are born with the physical ability to talk. We learn to speak well and communicate effectively. Speaking, listening, and our ability to understand verbal and nonverbal meanings are skills we develop in various ways. Communication can be made by language or nonverbal. Rhetoric is since the beginning of human language an element of communication. We learn basic communication skills by observing other people and modeling our behaviors based on what we see. We also are taught some communication skills directly through education, and by practicing those skills and having them evaluated.

Communication as an academic field relates to all the ways we communicate. Communication embraces a large body of knowledge. The information relates to both verbal and nonverbal messages. A body of scholarship all about communication is presented and explained in textbooks, electronic publications, and academic journals. In the journals, researchers report the results of studies that are the basis for an ever-expanding understanding of how we all communicate. The value of rhetoric as a meta-critical perspective resides in its care for cultural plurality, its modest, pragmatic willingness to recognize irreconcilable cultural personae, critical genres, and affective stimuli as elements of a cultured understanding. Interrogating social media, rhetoric enables us to ask questions about the state of political discussion and public-sphere conversation, to critique the discursive quality of historical understanding and the preoccupations of media representation.

Persuasion is an attempt to shape, reinforce or change behaviours, feelings or thoughts about an issue, object or action. The purpose of persuasion is to accomplish one of the following goals. To induce the audience to take some action, to educate the audience and persuade them to accept to accept information or data, or to provide the audience with an experience. Aristotle defined rhetoric as the faculty of observing in any given case the available means of persuasion. All people have a share in rhetoric because they all attempt to persuade by instructing (docere), delighting (delectare) or moving (movere) one another of various ideas and beliefs. Visual rhetoric is seen as the foundation on which to build persuasive communication and persuasive technology. Beside visual rhetoric, other aspects of persuasive studies are

relevant to the study of persuasion in the infotainment society. Visual persuasion can be used as a tool to express persuasive messages or design persuasive products. By playing with different visual variables and different rhetorical devices, we can create the most effective message in function of a persuasive situation.

Globalization produces new effects of cultural networks dispersed beyond national boundaries, whereby more and more persons transcend their inborn cultural heritage. Does this lead to a new cosmopolitanism, or are we witnessing an even more radical break with the traditional concept of culture? In the global age we are progressively liberating ourselves from our cultural limitations in the same way that people in the past sought to transcend the limitations of their physical environments. If culture positions itself outside nature, how can we conceptually articulate this new sphere in which humans position themselves outside their cultures? How are our physical and cultural bodies related to these new transcultural dimensions? The changing global and transnational environments in which we live are becoming increasingly multicultural. The communication process culminates in a higher level of mental effort to extract the essence and common principles or ideas from society’s organized physical experiences, social interactions and accumulated information and to synthesize them as conceptual knowledge. Persuasion provide a set of theories that enable us to reflect on some aspects of the persuasive situation like persuasive intention, motivation, or persuasive strategy. Computer mediated persuasion is closer to older form of persuasive communication. In a similar manner, it concerns issues related to persuasive multimedia usage, or affective persuasive strategy. Evidently the different medium will influence its expression. Transfer and saving of data is possible because of the new methods.579 Media criticism is in an undeveloped state. Oral discourse is now largely electric. This situation makes classical rhetoric which accounts for encoders, decoders, and cultures, as well as texts newly powerful area.580 The difference between high and low context cultures depends on how much meaning is found in the context versus in the code. Low-context cultures, such as the American culture, tend to place more meaning in the language code and very little meaning in the context. In hierarchical cultures, eloquence is highly valued as it reflects one’s status and position and is considered a sign of one’s intellectual progress and wisdom. Language is one of the most important things that binds a culture together.

Oral tradition is the process whereby knowledge, often religious in nature, is passed from one generation to another generation. This process is most evident in oral or non literate societies. The key medium by which this happens is speech. The form where this may occur varies from camp fire tales, drama performances, ritual and dance.

Oral communication

oral genres

epic literature / orality
epos

lyric literature / Orality
song

dramatic literature
narratives plays

Proverbs come about for several reasons, and in many ways. In oral cultures, proverbs can assume the function of a legal code and are easily used in passing judgement. Literate cultures have more or less lost this gift in their pursuit of documentary evidence. Traditional media of social communication like the bazaar, shows, drama, dance, local meetings are parts of the ethnic oral communication tradition. Television is a medium of modern orality since this is a audio-visual non-literary medium based on people’s acting and speaking. The language of cinema is also an expression of orality. During the last quarter of the 20th century, literature was stored in library. Since the internet use, a digital source of information exists. Information transfer is the process of moving messages containing user information from a source to a sink. Information transfer as the process of moving messages containing informations does depend in general on the factors:

Information code
Media, e.g. Literacy / illiteracy
Participating entities

Information system

A professional combination of these elements provides access to knowledge within information organisations.

Information transfer types
- Non medial supported information, e.g. direct speech
- Analog information
- Digital information

Computer-mediated communication (CMC) is used since the end of the 20th century.

Communication types
- Direct non-media supported communication
- Media supported communication

In the 20th century documents with publication in book form and verbal art as performance were added by a first generation of new media such as radio, TV, telefon. These media made information exchange in a one or two way direction in simultaneous way possible. The second generation of media depending on the internet opened the possibility to multi-medial communication. Conceptualizing public deliberation as dialogue makes challenges to speak in politically effective ways. Transportation and communication transcended limits set by human muscles with the invention of flotation and animal caravans. Writing overcome limits of personal memory and face-to-face dissemination of information. Contacts across local social and cultural boundaries now develop new cultural patterns. Computer networks make international communication worldwide possible with opportunities to publicate and distribute informations. The international laws of human rights and treaties recognise the multicultural, multi-racial and multi-faith world we all live in and all share. They have influenced national laws and policies. Digital technology functions like an alphabet but on a numerical basis. It replaces the continuous functions into which the analog media transform input data, which are generally also continuous.

Until recently the most common language on the web after English was German. However a recent survey by the Internet Society in 1996 of a global sample of the 30m computers with Internet address found that:

- 82% English
- 4% German
- 1.6% Japanese
- 1.5% French
- 1% Spanish

The universal language of business is English and the software classically American. So there is and will be an intercultural lingua franca that contains most of the informations. Rapid advancement in computer technology and application has primarily been the result of dramatic progress in two parallel but interrelated fields. Cross cultural statements generally attempt to remove themselves from the particulars of the occasion of their utterance and the particulars of any problem they are addressing because theories aim to be generally available resources. When they enter into their own discursive space of theory talk, theoretical statements can lose contact with their localized origins and locales of application. Theoretical talk can become a series of abstract accounts and critiques seeking their own textualized perfections rather than active resources for living. Human history is acted out in changing social groupings, communicating through changing cultural forms, and bringing unfolding events into being through their material and communicative relations. The introduction of new communicative media presents opportunities for new kinds of communications and changing social relations. Literacy has developed within specific historical circumstances in response to particular needs, opportunities, dynamics, and potential media. The evolution of literacy goes hand in hand with the evolution of the social interactions and participations it carries out. Human cognition has developed in dialectic with tasks made possible or necessary through this literate-social evolution. The history of literate forms is a history of inventions and of the development of social circumstances through the incorporation of literate forms.581 First storytellers kept the history of


human kind by repeating their history many times. After humans used writing, storytelling slowly was exchanged in many cultures. Keeping record by literature was the next step.

1. Oral transmitting of history
2. Literary record keeping
3. Media assisted record keeping

As a school subject, rhetoric had a long tradition in the West as a central academic discipline in education from Classical Greece to the European Renaissance based on the seven liberal arts. In the United States rhetoric was brought into the 20th century university as two first-year courses for public speaking and written composition. The curriculum of graduate study in rhetoric, composition, criticism in programs of universities is intended to improve practices in pedagogy and criticism by the study of theoretical debates, past and present. In the opening decades of the 20th century an attempt was made in American universities to restore rhetoric to the serious study of communication. Today there are courses and handbooks for business letters as well as examples for love letters, letters for congratulations or recommendation. Ghostwriting is one of the popular features of rhetoric writing. The practical works in rhetoric accord to the historical tradition of rhetoric without theoretical background. With the description Oral History empiric studies about the culture of oral speech are made at scientific institutes in Australia, Asia and America.  

Human beings acquire social behaviors in a similar manner. Each social behavior expresses not just a movement, but an attitude and intention of the person. Acquiring social behaviors requires gaining control over our psychological energies and channeling them into acceptable forms of behavior. Change the attitude and the behavior changes. All media are the physical carriers or signs of message from one person to another. Textual media account for written words. Aural media correspond to the spoken word first, but also include music and other kinds of audible signs.

The visual media include the textual media. Communication is transfer of information, such as thoughts and messages, as contrasted with transportation, the transfer of goods and persons. The basic forms of communication are by signs and by sounds. The reduction of communication to writing was a fundamental step in the evolution of society for in addition to being useful in situations where speech is not possible, writing permits the preservation of communications, or records, from the past. It marks the beginning of recorded history. The outcome of this learning process is the organization of physical skills, social systems, and information, which are then utilized to improve the efficiency and effectiveness of human activities. It is a cyclical process in which people are continuously learning from past experiences and then applying that learning in new activities. Globalisation of media led to the organisation of media by international operating companies. In the 20th century a shift of emphasis from the speaker or writer to the audience or reader has undergone. Oratory means the rationale and practice of persuasive public speaking. It is immediate for a relationships and reactions in its audience. The 20th-century development of mass media has played a major role in changing social, economic, political, and educational institutions. Computers and the individualistic design of international computer networks are founded in Western concepts of democracy, interpersonal communication and freedom. Digital communications media are inherently capable of being more interactive, more participatory, more egalitarian, more decentralized, and less hierarchical. The types of social relations and communities which can be built on these media share these characteristics.

Hypermedia are the rhetorical images of the liberal Western culture which invented them. Among developing countries, illiteracy and percent without school in 2000 were about half of what they had been in 1970. Among developed countries, illiteracy rates decreased from 6 to 1 percent, and percent without school decreased from 5% to 2%. Most efforts to understand the development of communication processes in global area have focused on the central importance of one or a few of these instruments on money, markets, the organization of production and technological innovation. Modern forms of democracy greatly enhance the development capabilities of communication in a society. The spread of education tends to enhance this tendency. Apart from the practical knowledge and skills it imparts,


modern education also instills a greater sense of individual self-respect and social rights that impels the individual to seek and maintain status in society.

Communication development has always involved a tension between two poles of its existence of collective groups like tribes, nations and states and individualism of persons as smallest entities in it. Today nonverbal communication theory says that body language movements are partly instinctive, partly taught and partly imitative. Among other linguistic branches of research rhetoric is the one which is personalistic rhetoric systematically studies linguistic personality and methods of constructing purposeful speech. Even the behaviour of persons belonging to an ethnic group both in the verbal and non-verbal communication is a part of oral tradition. Nonverbal behavior defines and constrains communication between people. Nonverbal behavior regulates the flow of interaction and providing feedback to each communicator.

Since the 20th century we have a multi media culture that gives us the choice to choose from different media types to communicate. In historical epochs before there was a main medium used for communication. Also the direct communication in these times the rhetorical system en vogue representation the social system of an area was reduced to a certain time and cultural area. With the increasing number of media and exchange of information the intercultural exchange rate increased, too. While there are different information systems in present time, one must focus on the question how to have access to them all one and how to distribute information. Since we had had a ‘rhetorical turn’ and a ‘pictural turn’, this ‘medial turn’ provokes the question of tranformation of information into different media types. Technology development in the 20th century is characterized by the combination of media of different epochs of communication starting from the face to face communication to the traditional communication and modern media communication. The different media also can be used by implementaion of one media into another. Main media of information in 20th century focus on non-literate skills to join them. Email, telephony, and video conferencing allow high levels of interaction between people. Also main mean in mass communication focus on non-literate qualities:

Main media of information of the 21 century are
- Cinema
- Video
- Journals, Magazines, Electronic Publications, Newspapers
- Radio
- Telecommunication
- Television

Next to the traditional types of communication such as speech, literacy and visual media a new qualities for communication – computer literacy- is since 20th century a medium necessary to participate in communication. Communication technology is open for developing culture and information with applications of cultural issues. The future of communication in a global situation is based on different cultural modes of human communication and a technological background that is opened for all users to join communication as long as computer literacy and traditional literacies do exist.

The ‘medial turn’ in general shown the tendence that information is not distributed directly, but by media. The reduction of personal involvement and the increasment of administrative, media and unpersonal media support. In the 21st century we have communication systems that were unpossible without the media of 21st century, e.g. internet chatting. The construct of para-social presence developed on the internet is another new effect of typical 21. century communication. In the 21st century there is the growth of global communication networks based on international alliances that combine large communication enterprises with other types of business. Early men used signals for communication. Through these signals, people communicate by deciphering the various signals. The Indians use smoke signals to warn of enemies coming. This is especially effective if the message is to be passed to people miles away in the shortest possible time. In the history of writing the volume of literature permanently grew. Whereas literate cultures may place a higher premium on accuracy and precision than on symbolism, in the oral cultures the weights are reversed. In oral cultures there appears to

be greater involvement on the part of the audience, and this in turn, affects the importance of style and devices that enhance audience rapport. The ‘information age’ is based on a variety of media for communication. Since modern times communication includes all methods of disseminating information, knowledge, thought, attitudes, and beliefs published in diverse media types. Modern mass media used are newspapers, cinema, and television.

The changing global and transnational environments in which we live are becoming increasingly multicultural. Older and newer immigrant communities challenge many practices that we take for granted as being part of traditional American culture. The commercialization of media and concentration of media ownership erode the public sphere and fail to provide for cultural and information needs, including the plurality of opinions and the diversity of cultural expressions and languages necessary for democracy.

Globalization is a way to be global, worldwide, international, intercontinental. While internationalization has inclined to refer to the process, today globalization has become identified with a number of trends, most of which have been particularly evident in the period since World War II. These include greater international movements of commodities, monies, information, and people, and development of technological, organizational, legal, and other infrastructure to support the movements. An increase in international trade at a faster rate than the growth in the world economy. Increase in international flow of capital including foreign direct investment. Greater transborder data flow, using such technologies as the Internet, Communication satellite and telephone.

An increase in a number of standards applied globally; e.g. copyright laws. Many of these trends are seen as positive by supporters of various forms of globalization, and in many cases globalization has been actively promoted by governments and others. For example, there are economic arguments such as the theory of comparative advantage suggesting that free trade leads to a more efficient allocation of resources, with all those involved in the trade benefitting. Barriers to international trade have been considerably lowered since World War II through international organizations such as the General Agreement on Tariffs and Trade. Globalization in question. There is much academic discussion about whether globalization is a real phenomenon or only a myth. Although the term is widespread, many authors argue that the characteristics of the phenomenon have already been seen at other moments in history. Also, many note that those features that make people believe we are in a globalization process, including the increase in international trade and the greater role of multinational corporations, are not as deeply established as they first appear. Many authors prefer the use of the term internationalization rather than globalization. The role of the state and the importance of nations are greater in internationalization, while globalization at its complete form eliminates nation states. Internationalization never turned into globalization.

Globalization produces new effects of cultural networks dispersed beyond national boundaries. Does this lead to a new cosmopolitanism, or are we witnessing an even more radical break with the traditional concept of culture? In the global age we are progressively liberating ourselves from our cultural limitations in the same way that people in the past sought to transcend the limitations of their physical environments. How can we conceptually articulate this new sphere in which humans position themselves outside their cultures? Globalisation is a process of communication by media making informations of regional areas available worldwide and vice versa. The communication situation in the 21st century is defined by the following criteria:

High volume of data exchange by media vs Low interpersonal data exchange

With the increasing centrality of computer-mediated communication in the media environment as a whole, the field of media research has come full circle, returning to basic questions concerning the similarities and differences between ‘mass’ and ‘interpersonal’, ‘mediated’ and ‘non-mediated’ communication. Liberal democracy has become the predominant structure of modern nations in the twentieth century. With the broad acceptance of liberal democracy has come the belief in universal rights and the gradual eradication of barriers to enfranchisement. Industrialization with urbanization, secularity, social mobility, bureaucratization and pluralism is a signal of 20th century world. New information and management technologies for public administration in the 21st century are used. A decentralization processes resulted from the systematic use of new information and management technologies. The use of new technologies favors the task of governance and government’s commitment to society. On the one hand in 21 century the borders between cultures are clearly to be seen. On the other hand the use of global technical media make the intercultural exchange possible. An economy of words in a historical review towards the use of language as communication medium shows that
language cultures that remained as high value languages are stable and resistant against other languages. Integration of other languages in these languages is used for technical purposes. We find in general the following processes in language use

1. Coexistence of different media communication systems
2. Data exchange between systems of the same function
3. Communication systems specified for the use in economic and cultural areas
4. Society by common language use is an invariable group

Certain languages are more productive than others. That means in terms of reproduction and continuity of use as well as influence of other languages. Their communication tradition is also the widely internationally used one. If we speak about the political development and use of language we can assume that innovations in language communication in general not depended on the language itself but of the media it was fixed in. E.g., the first communication revolution was the invention of a written language used in paper or stone. The use of media was and is a guaranty for the continuity and the extension of a language both for documentation of the past and continuity in future time. Early and small cultures with no documentation had to rely on individuals to memorize the collective history of a social group for a new generation. The use of media made it possible to have access to media that were documents of history. The latest development of cultures is signified by the exchange of informations and a high independence from the source of an information. A complex social, economic, and cultural structures of 21st century civilizations used certain frame works like the internet, patterns of the structure of companies to resemble entities that consist in an economic surrounding. Computers, communication satellites, and digitization are media used in the 21st century. Data delivered in these media are only useful when known in a surrounding of data media.

Information Technology (IT) producing industries are producers of computer and communications hardware, software, and services. Communications, technology, and information are the tree main elements of 21st century. Language economy shows that a communication pattern is based on the language and its cultural context. So certain main languages transfer communication stereotypes in a culture. Information is not finite, there is no single stable point and information flows. Languages as a part of information economy are elements on which the communication process depend on. Reduced variety of languages means a simplified communication. Economy is increasingly based on communications, technology, and information.

The world is in the process of major social and economic exchanges. One area of exchange is language and communication. In other words: Languages are economic elements in a global economic area. The basis for the interpersonal model is from the science of communication, a field that studies interpersonal communication by voice, sign language, writing, gestures, physiology, and body language. Historically in interpersonal communication, a message was either spoken or written. Open interconnection and networking are the enabling technologies of hypercommunication. Communication is an information processing activity or exchange process involving signal transmission of message types of text, voice, video, data or content from a sender or senders through space and time. The sender may be a person, business, organization, or government, if the sender's identity is known at all by the audience. Technology as one of foundations of the information economy is an important catalyst for the entire information economy. Print, broadcast and new electronic media are the main media languages in use.

Information economy – seen from a historical viewpoint – depends on several factors:
- Transfer of information by languages as their medium
- Exchange of information by languages as their medium
- Languages as content of information
- Languages as media of transferring other languages

Language selection as an economical process showed in the past that a small group of languages is used for transfer of informations in economic processes. We can make a classification of languages according to their use:
- Economical languages
  - These languages are widely used by native speakers and non-native speakers
- Cultural languages
  - These languages are used for the preservation of cultural heritage
  - There economic power is low and reduced to the needs of a social group
- Education languages
  These languages support a high level background in education and communication skills

Languages are the basic elements of communication in personal and group communication as well as media based communication. The splitting of communication types is only a basement for the construction of mixed media types. Highly sophisticated networks of communication uses different types of communication. Modern economic relations are based on communication of value representations.