

CICERO'S RHETORIC

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Abstract: The real object of study in this paper is the speech as a text with all its full appearance. Speech is studied from a functional and interpretive point of view, which serves to understand, analyze and use it more effectively. Another important object in the paper is the perspective for academic purposes of speech analysis and their use in the service of professors, students and education in general. This paper is distinguished for theoretical and practical approaches. The study of contemporary literature and inductive methods help to clarify the position that rhetoric occupies today in general and speech as a text in relation to other texts. The second part of the paper is characterized by the use of the deductive method. This part of the paper focuses on the analysis of the most selected speeches by the world fund and authors who have noted with their rhetoric. Looking into the present to understand more about how words shape the fates of peoples, many questions were answered in the past. After a retrospective journey through time, the function, objectives and definition of rhetoric and rhetoric became clearer, from its conception to the present day.

Very early in time philosophers clarified that rhetoric, like the art of communication, was the systematization of naturally born rhetoric. Created as a necessity of the time, rhetoric and rhetoric directly influenced the interpretation of social events and phenomena. The fact that rhetoric and rhetoric took on such special importance led many philosophers to offer its systematization. They created theoretical schemes, the function of which has not diminished even today. The merit of defining the three basic categories of discourse based first on the behavior of the audience and the intent of the speaker, belongs to Aristotle. These categories are respectively legal, persuasive and ceremonial. Under the contribution of other philosophers such as Cicero and Quintilian, rhetoric was organized into five structures which were the same as the structures of speech organization: invention / invention, organization, style, memorization, presentation. The clarity and democracy offered by the word organized according to the theory of rhetoric posed a threat to new forms of government that began to flourish at the beginning of the new era. Rhetoric and rhetoric began to become the "property" of autocratic leaders, thus moving away from the pure purposes for which they were created. This period together with the Middle Ages represent the most difficult moments for rhetoric, which was put at the service of imperial, dictatorial and Christian forms of government. The Middle Ages marked the greatest fragmentation of internal and external rhetoric. The flourishing of logic and theology marked the final blow to rhetoric. From now on, rhetoric would be called 'lost art'. Along with it, the public-lecturer relationship was lost.

Keywords: rhetoric, Cicero, literature, speech, etc.

1. INTRODUCTION

Rhetoric is the study of effective writing and speaking and the art of influencing others. In its success story, rhetoric has been given many definitions and objectives. Rhetoric is also distinguished for its all-encompassing spectrum, but for the most part it is distinguished by its essential character as an important discipline for student training. Her primary goals were two; to create a perception of how language works in writing and speaking and to become proficient in using these linguistic aspects. Rhetoric as the art of communication, has long been understood as the systematization of naturally born rhetoric. According to tradition, the authors observed real-life situations where rhetoric was successful, analyzed the resources used by speakers, and developed teaching methods that used these skills. One of the speakers in Cicero's dialogue, 'De Oratore' summarizes the main doctrine of rhetoric as follows:

"The virtue of all these rules is that orators did not gain reputation by following them, but that some people singled out and gathered the skills of innate orators. This means that rhetoric is not a product of art, but art itself".⁹⁹

Quintilian, the author of the most complete classical treatise, "De Institutio Oratoria", said that "Everything that art has raised to perfection has its source in nature".¹⁰⁰ According to Cicero, the orator is a man who speaks to people and regardless of the style he uses, he should not be detached from what a simple man feels and thinks. He saw rhetoric closely related to nature and a full reflection of it. But from antiquity to the present day, the history of letters has proved that eloquence and eloquence have not remained faithful to what these teachers of rhetoric believed and

⁹⁹ *De Oratore*, translated by E.W. Sutton dhe H. Rackham, 2. (London, 1942; 1948).

¹⁰⁰ *De institutio oratoria* (2. 17. 6.) *The Institutio Oratoria of Quintilian*. With an English translation by H.E.Butler, London; William Heinemann New York: GP. Putnam's sons.

preached. This has cost her and the history of mankind, not a little, because as we will see below, rhetoric is one of the arts that has a direct impact on the interpretation of events in both daily life and major social phenomena.

The first teachers of rhetoric date around the years 471 and 463 p.e.s. They came as a necessity of time and new needs of society. After the expulsion of the tyrants, who had misappropriated property through illegal acts, the first public trials were organized to restore justice in the country. In this period stand out Tisias and Gorgias, the latter a sophist, "with innate ability to enslave people, only by word and not by force."¹⁰¹ The word 'rhetoric' comes from the Greek word 'rhxtorikx', which began to be used in the district of Socrates in the 5th century and first appeared in Plato's dialogue "Georgias" written around 385 p.e.s. 'Rhxtorikx' in Greek means the civic art of public speaking, which was developed for the purposes of assemblies, courtrooms and formal cases in the constitutional government of Greek cities, especially in democratic Athens. As such, it was seen as a cultural subdivision of a broader concept of the power of words and their ability to influence the situation in which they were used. Evidence of Aristotle shows that the early books of rhetoric paid special attention to argumentation and debate, as they were a necessity for the freedom and development of every Athenian. The need to address large juries fluently required careful organization of speeches so that they could touch the emotional side of the audience.¹⁰²

Even today, the use of this word has to do with the direct instinct of humanity to survive, control the environment and influence the actions of others, in accordance with the best interests of individuals or social and political groups. Such concepts of rhetoric can be found in many older societies in approximate settings. Many books have been written in Egypt and China advising readers on how to become effective orators. Classical writers for the first time in Europe tried to describe the features of an effective speech and teach someone how to plan and present a speech. The cities of antiquity were considered cities with democracy and consequently citizens were an active part of political debates and had to defend themselves in courtrooms. The theory of public speaking was further developed with the development of technical vocabularies, which explained the features of argumentation, organization, style and presentation.

This period also marks the birth of the term 'Metaretorics', as a theory or art of public speaking. The first teachers of rhetoric were the Sophists. The school of rhetoric began with Socrates in the 4th century and became a regular school in the Greco-Roman period. This school was part of the formal education of many young boys. Initially rhetoric teachers noticed a close relationship between literature and rhetoric and used many concepts of literary criticism in function of the latter. They also saw the purpose of literature to influence the reader in the rhetoric of 'Learning and Enjoying'.

Aristotle in his lectures "On Rhetoric" distinguishes three types of rhetoric. "A public," he says, "may or may not act as a judge of what is being said." By this he means that the public may or may not be asked to make a certain decision on an issue that is presented.¹⁰³ If so, he acts as a judge and can adjudicate actions that have taken place in the past, in a courtroom, and in this case the speech is considered legal 'judicial'. But the public can also judge on an action that will happen in the future and in this case the speech is 'deliberative' persuasive. If the public is not asked to do any of the above, Aristotle considers the speech to be 'epideideic' or ceremonial. These speeches are typical on ceremonial occasions like public celebrations, funerals, speeches which were held to praise or blame someone. These three categories - legal, persuasive and ceremonial - remained essential throughout the classical history of rhetoric and are still valid today to categorize the various forms of discourse. The concept of ceremonial rhetoric was later expanded by other scholars, who also included prose and poetry. This form of rhetoric was not seen as a discourse aimed at a particular action, but aimed at influencing the values and beliefs of the public.

2. MATERIALS AND METHODS

This paper is distinguished for theoretical and practical approaches. The study of contemporary literature and inductive methods help to clarify the position that rhetoric occupies today in general and speech as a text in relation to other texts. In the I century p.e.s. Cicero and Quintilian introduced rhetoric in its fullest form. The classical lessons of rhetoric consisted of five parts, which went hand in hand with the act of planning and presenting the speech. Given the needs of the time, the rhetoric that prevailed was the legal one although its other two forms did

¹⁰¹ Philebus, 58 a-b *Philebus by Plato*, Translated by Benjamin Jowett. The Electronic Classics Series, Jim Manis, Editor, PSU-Hazleton.

¹⁰² Kenedy A. George *Classical Rhetoric and its Christian and Secular tradition from ancient to modern times*. The University of North Carolina Press, 1980, pg. 26-9, 42.

¹⁰³ Kennedy, George A., (trans/ed.) (1991) *Aristotle 'On Rhetoric'; A Theory of Civic Discourse*. New York/Oxford: Oxford University Press.

not go unnoticed.¹⁰⁴ Its first part is 'invention'. This section was devoted to finding a topic, identifying the issue to be discussed and the tools to be used to influence the public to accept the speaker's point of view. Impact tools included:

-first, direct evidence, such as witnesses or documents, which the speaker "uses" and does not "invent";
-secondly, the artistic means of influence which include presenting the character of the speaker (ethos) as credible, the logical argument (logos) used to persuade the listener, as well as (pathos) or the emotion that the speaker may arouse in the audience of his.

The second part of classical rhetoric is organization¹⁰⁵. Organizing means constructing a speech divided into parts, the number of which continues to be a highly controversial issue. The most commonly used passages found in the books of the time and used by legal oratory are:

1. introduction (Greek. Prooimon, Lat. Exordium)
2. narrative (Greek diegesis, Lat. Narratio) presentation of factual details of context
3. rehearsal (Greek. Pistis, Lat. Probatio)
4. conclusion or closure (Greek. Epilogos, Lat. Peroratio)

Each division has its own clear functions and characteristics. The introduction aims to ensure the interest and good will of the public to listen. For this the narrative must be clear, concise and influential, the evidence must be based on logical arguments in favor of the speaker and precede any controversy that may arise. The closing in itself was organized into two parts that consisted of summarizing what was being elaborated and awakening the emotional side to the listeners. Convincing 'deliberative' speeches had an organized structure of introduction, testimony, and closing. They often avoided confession. Ceremonial 'epideictic' speeches had a special structure, for example a praise speech could address issues of the individual's birthplace, ancestry, education, character and personality as a subject. The third part of classical rhetoric is style.¹⁰⁶ Style discussed issues of skillfully expressing ideas. Furthermore the concept of style will be retrieved below.

Memorization¹⁰⁷ was originally supposed to be part of the rhetoric that discussed memory and the techniques that would help the speaker memorize speech. Memorization was then considered not merely as the act of memorizing a given text, but as a combination of improvisation techniques and generating a speech in a given context. This gave the speaker the opportunity to express the same idea paraphrased in different ways. The presentation¹⁰⁸, as the fifth and final part of the rhetoric, discussed more the way something is said. In ancient Greece presentation was paralleled with acting and the main focus was on the use of gestures and tone of voice.

3. RESULTS

Once the speaker has determined what 'what' means and the order, the next task is to decide how to say it and how to convey the content through words and sentences. This constitutes what is called 'style'¹⁰⁹. A characteristic of classical rhetoric is the treatment of style as a deliberate process of expressing the subject through language. Oral scholars at the time thought that the same idea could be expressed in different words, to achieve different effects. They perceived the style divided into two parts: the choice of words and their placement in sentences, which contain time structures, prosaic rhythm and literary figures.

The discussion of style revolved around the concept of the four 'virtues' (Greek: Oretoi) that were first defined by Aristotle's student Theophrastus. These virtues were: accuracy (grammar and usage), clarity, embellishment, and correctness. Embellishments included tropes or substitutions of one term for another such as in metaphors, literary figures or changes in sound, the ordering of parts of a sentence, such as 'anaphora' or 'asidentoni', as well as thought figures in which a sentence is used to emphasize or increase public attention, as in rhetorical questions.

The styles were categorized into three types, high, medium and low or simple. Finding, organizing, and styling were the three main parts of classical rhetoric, applicable to both public speaking and written drafts. Their first recognition as three separate actions was made by Socrates in his speech "Against the Sophists"¹¹⁰ (section 16),

¹⁰⁴ Greek. Heuresis, Lat. Inventio Kenedy A.G., (1994) *A new history of classical rhetoric* Princeton University Press, Princeton, NJ.

¹⁰⁵ Greek. Taxis, Lat. Disposito Kenedy A.G., (1994) *A new history of classical rhetoric* Princeton University Press, Princeton, NJ.

¹⁰⁶ Greq. Heuresis, Lat. Inventio Kenedy A.G., (1994) *A new history of classical rhetoric* Princeton University Press, Princeton, NJ.

¹⁰⁷ Ibid.

¹⁰⁸ Ibid.

¹⁰⁹ Kenedy A.G., (1994) *A new history of classical rhetoric* Princeton University Press, Princeton, NJ.

¹¹⁰ "Against the Sofists" at <http://english.mansfield.ohio-state.edu/writing>.

written about 390 BC Aristotle takes the matter back to 335 BC, in the book of his third "On Rhetoric"¹¹¹ and suggests a fourth part which is the presentation. In the I century p.e.s. two more parts were added to public speaking. The fourth in a row was memorization. Once a speech was well planned and written, it had to be memorized in order to be well presented. For this purpose a memory system was created with the help of backgrounds and images. "Presentation" was ranked fifth in the third book "Rhetoric for Hereunius" written in the first century BC. As predicted by Aristotle, ranked fifth and last, the presentation included voice control, volume, frequency, and gestures that included effective mimicry and limb control. At the same time a work is published by Quintilian, "Education of the orator" book 11, which undertakes to clarify any discussion that existed until then on rhetoric.

As noted from the Greek and Latin books of the time, from the IV century p.e.s. until the end of antiquity, Classical Metatheory, or Rigid Rhetoric the science of the study of oral tradition, was a standard body of knowledge. Once it took on its full shape, it remained unchanged in its essential characteristics. Many scholars tried to review it, but only detailed it in search of originality. Rhetoric has always been accompanied by a negative connotation and has often been described as disappointing and unfounded, a phenomenon which still exists today. It was viewed with hostility and suspicion even by some classics of the time. Critical notes on rhetoric appeared as early as 423 BC in Aristophanes' comedy "Clouds," "Nephelai." This comedy marked the debate over "Just speech" and "Injust speech". The latter is also considered the 'weak' who dares to question and win over the 'strong' using 'language games'. This resulted in a direct accusation against Socrates, that he was giving the 'weak' the right to question the 'strong' or the 'infallible'.¹¹² Aristotle later in his book On rhetoric identifies that the weak can to challenge and even accuse the strong. "Taking power from the weak by word aroused much controversy for the time, but it also marked a decisive turning point in the history of mankind.

For the first time it was seen that through logical argumentation, issues that until then were absolute and therefore also indisputable could be put into question. Absolute truths about the earth, the sun, and other theories were first discussed in many areas of scientific, political, and social life. Since then there has been a connection between rhetoric and politics and this partly justifies the negative connotation that existed for him.

The word 'rhxter' in ancient Greek means eloquent, but there is a second meaning that is 'politician'. This approach led to the treatment of 'Rhxtorikx' as a morally dubious technique used by politicians that turned out to be contrary to the truth. Rhetoricians were accused of corrupting people through speech, and the attack mainly fell on the Sophists (smart people), who through rhetoric tried to teach people the techniques of civic life. The Sophists were a group of relativist philosophers, skeptical of the possibility of knowing universal truth. In a treatise entitled "Protagoras" they stated that: "Man is the knower of all things, of the known and the ignorant so far."¹¹³

Shortly after the Pericles era a new kind of speaker appeared in the political arenas. It is called young for several reasons. This speaker did not come from the aristocracy and had no family ties to them, he was rich, but as a result of his work and not of inheritance, he addressed people directly and had no military posts before. They were called eloquent because they relied on individual ability to address colleagues in the assembly and aimed to persuade them to vote on their proposals. Over time the terms referred to for these individuals took on a negative connotation as demagogue (demagogos), counselor (politeuomenos, sumboulos). These lecturers were also responsible for generating a specific vocabulary like philodemos, friend of the people misodemos, enemy of the people, philopolis, friend of the city, misopolis, enemy of the city.

Political power no longer remained isolated in offices, but developed in the Assembly. Offices became less attractive and arenas became spaces where communication with the masses took place. Deliberative (influential) discourse is related to politics and therefore has a time orientation for the future and this makes it speculative. Regarding this genre, Zimmermani emphasizes that the 'actors' participating in this genre, that is, those who are influenced and those who intend to influence others, are directly related to historical and political circumstances. This means that the more liberal and democratic a certain regime is, the greater the number of people involved in this type of discourse, compared to a dictatorial form of government. According to Aristotle, deliberative discourse "always advises on something that will happen." Debate and political discourse are categories of this rhetoric. He also thinks that although this kind of oratory belongs to the future, its goals always remain within the real possibilities of the people. The ultimate goal of the speaker is not simply to make the audience memorize parts of the argument, but to inspire them to vote for him or her at the right time; 'Movere' more than 'docere'.

The Sophist movement and the arrival of Gorgias in 427 marked a turning point in political rhetoric and the birth of lecturers as creations of radical democracy. Gorgias then turned rhetoric into the art of thinking and speaking. He

¹¹¹ Aristotle (2010), "On Rhetoric", ReadClassic.com., USA.

¹¹² Reckford.J.K (1987) *Aristophanes: Old-and- new Comedy- Six essays in perspective*. UNC Press.

¹¹³ Schiappa E., (2003), "Protagoras and Logos: A study in Greek Philosophy and Rhetoric", University of South Carolina Press, Columbia, South Carolina. pg.103-33.

explained rhetoric as the means to an end, primarily the ability to persuade the public about a topic, regardless of whether the public is aware of it or not. For this he suggested memorizing entire literary pieces to awaken the emotional side of the listeners. For Gorgias the best work of a man is not knowledge or morality, but the ability to use rhetoric to persuade others.

According to Gorgias, in "Nature", "nothing exists and if it exists it is not known and if it can be known, the totality of knowledge cannot be communicated from one person to another"¹¹⁴. The direct consequence of these assertions is that value or opinion on truth, right or right, must be judged by circumstances and how it is perceived by individuals, in a given period of time. This opened a new page for rhetoric as it posed the necessity of discussing both sides of an issue in the most influential way possible. At the same time it also required special skills. This period also marks a clear definition of rhetoric given by Aristotle to smooth out the innate debate. He stated "that rhetoric is a morally neutral art, which can argue on both sides of an issue whether positive or negative, but which is based entirely on the knowledge of other disciplines in the interest of determining what is valid, right or honest and for that she uses a special method of her own".

4. DISCUSSIONS

The necessity of studying rhetoric for civic purposes, both in the form of oral and written, was generally known and accepted. However, there is a withdrawal or limitation of the knowledge of the speakers. Speakers had universal knowledge, but the demands of the time limited them to courtrooms. Although there were negative attitudes towards rhetoric, describing it as a play on words, empty words, insignificant details, moral dichotomy and the desire to achieve personal interests at all costs, rhetoric theorists such as Aristotle, Cicero and Quintilian were not mere manipulators of ordinary words. Rather rhetoric was a great liberating force of the intellectual life of ancient times.

An essential understanding in most critical work on discourse is the understanding that power and more specifically the social power of dominant groups or institutions. We also refer to the concept of power as the term 'control'. Thus we say that groups have (more or less) power, if they are able to exercise (more or less) control over the actions or minds of members of other groups. This constitutes an initial power of privileged groups, as opposed to the social sources of power, money, status, fame, knowledge, information, culture or even the various forms of public discourse and communication. Different types of power are distinguished depending on the source that exercises that kind of power. For example, the punitive power of the military and violent people is based on force, the rich exercise power based on the money they own, while the influential power of parents, professors or journalists can be based on the knowledge, information or authority that these groups possess. Power is rarely absolute. No group can completely control another group. Moreover, dominant groups can resist control, accept it, coexist or legitimize control, and sometimes even naturalize it.

The power of dominant groups can be legitimized and integrated through laws, rules, norms, customs, and by a tacit general consensus that can take a form that Gramsci calls 'hegemony'. Class domination, sexism and racism are typical examples of a hegemony. At the same time we must be aware that not every form of power is exercised openly and violently by members of dominant groups. A covert form of control is the totality of actions 'considered welfare' in daily life, as is the case with many everyday forms of sexism or racism. The purpose of our analysis is to study the relationship that is created between discourse and power. We also note that the ability to use different forms of discourse such as political, media or scientific, etc., is in itself a source of power. But at the same time actions are controlled by the mind. So if we are able to influence people's minds, respectively their knowledge or opinions, we can indirectly control some of their actions. So the greater the possibilities of domination through discourse, the greater the possibilities of control.

Since the beginnings of the systematic study of rhetoric in Greece were related to the needs of democratic governments, the study of rhetoric was reduced to the rule of autocratic governments. Much of the political debate took place away from the public eye. The speaker had the task of presenting policies to the public, or directing public opinion in favor of the ruler. This marked an opportunity for the practice of 'epideictic' ceremonial rhetoric, including praises, 'encomia' and ceremonial lectures. Political life offered opportunities for the practice of rhetoric, such as in exchanges of ambassadors, in meetings of city councils, etc. But what is noticed is the predominance of legal rhetoric.

This century is also marked by the flourishing of systematic learning. The Grand Library and Museum of Alexandria were the most well-known centers of learning and an advanced research institution in science and literature. The value that learning received brought the further development of rhetoric theories as an important branch of education. This took the form of detailing a system that described the process of planning, writing, and presenting a speech. Two of the most distinctive qualities of this process were the creation of the stasis theory; a systematic

¹¹⁴ Plato (1994), "*Gorgias*", Agora Publications, INC. MA., USA.

method of identifying the issue under discussion in a speech and defining with examples, a large number of tropes, figures and other stylistic tools, which could be found in texts or used in drafts. The role that rhetoric played in formal education was essential to its survival and development. The study of rhetoric was the special right of boys, while girls specialized in grammar schools. This is also evidence of the importance they attached to rhetoric in education.

Schools of rhetoric focused on the study of prose writers and techniques of argumentation, reinforcement, embellishment including literary figures, but in practice the advanced stages of grammar often overlapped with the early stages of rhetoric. These exercises in Greek were called "progymnasmata", preliminary exercises for the presentation of speeches. Students were introduced to the theory of rhetoric and all its parts; finding, organizing, style, memorizing and presenting. Students gave classroom lectures as a form of control over the knowledge they had gained. No written control forms are reported.

Throughout the heyday of rhetoric, from its earliest notes to the Roman period, its coexistence with society has been clearly seen. Rhetoric has played an undeniable role in democratic societies, where free speech and human rights prevailed in all spheres of life, including legal and political ones. In Greece where the individual had to defend himself, as well as in Roman culture where he could and should be represented by a professional orator, the main decisions were made after hearing both parties. This made rhetoric an essential discipline of democratic life. With the change of governing systems and the coming towards emperors or dictators, the role of rhetoric diminishes. The beginning of the Middle Ages marked what would be known as the fragmentation of rhetoric in general and of its works in particular. It becomes adapted to the demands of society and becomes a "tekna" or "ars" or in other words a service. Vickers recognizes two major fragments:

The first fragmentation is distinguished for the disappearance or severe damage of many of the works of rhetoric. The works of Cicero "Orator" and "Brutus" disappeared while "De Oratore" was known by very few scholars. Quintilian's "Institutes" survived severely crippled as books 5-8, 9, 10 and 12 were either completely or partially missing. The rhetorical texts were also severely fragmented by the pragmatic utilitarian attitude held towards it. Externally the classical texts survived in severely damaged condition; inwardly scholars and readers fragmented them to use according to their individual purposes. Rhetoric then underwent other transformations, initially as a university and school discipline, including it in the Grammar-Rhetoric-Dialectics trio. Sometimes these changes arose as a result of rivalry between the faculties called at that time "Battle of Liberal Art", which later turned out to be of no particular value.¹¹⁵ The creation of various social groups brought about the further fragmentation of rhetoric, as they began to specialize it in function of their goals, undermining its existence as a central system of education. Some of its functions began to be performed by grammar. In Roman times around the 4th century, teachers of language and poetry, called 'grammatics', had adapted parts of the discipline of rhetoric, including knowledge of schemes, tropes and metrics¹¹⁶. The blurred line between grammar and rhetoric meant that grammarians' explanation of poetry was limited to "parts of speech, syntactic accuracy, rhetorical figures, ways of arguing and metrics, but never included the structure or plot of the poem" which was left to the scholars of rhetoric.¹¹⁷

Literary figures were treated differently in the context of grammar. Separated from the general structure of the poem, unrelated to the subject or character and emotionally detached, they were simply transformed into forms, or constructions of structures, word order without the literary function they had in antiquity. Grammar studies became important after the 7th century, and with German emigration and the closure of many Roman schools in southern Europe, "the burden of culture remained on people who did not have Latin as their mother tongue. Grammar became a major subject until the 14th century and played the role that rhetoric and dialectics had to play."¹¹⁸ But in fact grammar never fulfilled the role of rhetoric. In addition to the flourishing of grammar, rhetoric also suffered from the flourishing of logic and theology¹¹⁹. Many scholars condemned the separation of rhetoric theory from practice. Curtius writes that "In the monasteries it was impossible to acquire the skill of the art of speaking, as there was no possibility of using it for practical purposes."¹²⁰ Orality was a lost art. There was no place for its practice in either secular or religious law. The presentation shunned confrontation with the audience and lost its influential context.

¹¹⁵ Paetow J. Luis (1910), "The Arts Course at Medieval Universities with Special Reference to Grammar and Rhetoric".

¹¹⁶ Campbell, J. J. (1978), "Adaptation of Classical Rhetoric in Old English Literature", in Murphy (1978), pg. 173-97.

¹¹⁷ Kelly D. (1966), "The Scope of the Treatment of Composition in the Twelfth-Century Arts of Poetry", *Speculum*, 41, pg. 270-4.

¹¹⁸ Colish 1968, "The Mirror of Language: A Study in the Medieval Theory of Knowledge", New Haven, Conn. Pg. 92-7.

¹¹⁹ McKeon R. P. (1952), "Rhetoric in the Middle Ages", rev. repr. in R. S. Crane (ed.), *Critics and Criticism*, Chicago.

¹²⁰ Curtius E. R. (1953), "European Literature and the Latin Middle Ages", tr. W. R. Trask, New York. Pg. 76.

Thus theorists lost the public and rhetoric was transformed from a two way give and take system to a one way only give system.

She lost her creative energies and according to C.S.Baldwin lost her primary function¹²¹. Many authors thought that its function was simply to polish, beautify by further expanding what had already been said. The loss of social function led to the contraction not only of the public but also of the speaker. R.O.Payne thinks that in medieval English rhetoric, the speaker seems to have completely disappeared from the discussion and there is no psychology of response or reaction from the public¹²². Many scholars set aside the relationship between rhetoric and rhetoric, and in the iconography of rhetoric there is a shift from voice and hand communication to wax boards and the Stylus; the pointed stick used to write on it. This marked the predominance of the written form in literary culture¹²³. Rhetoric was transformed from a spoken art into a written art. And yet it cannot be said that the theory of rhetoric did not exist in the Middle Ages. Many books of a practical nature were published on figures of rhetoric, the initiation and closing of letters, and so on. But theory and practice instead of reinforcing, correcting, and complementing each other, did the opposite. De Inventione scholars internally fragmented the work and moved away from the structures 'elocutio', 'pronuntiatio' and 'memoria'. They dealt with the rest of the system, which turned out to be rather an intellectual structure of disorganized terminology. In the period from 1150 to 1300 the rhetoric is further fragmented by separating from each other the theory and practice which turn out to be part of different disciplines. In theology rhetoric became a tool to clarify the meaning and clarify the ambiguities of the scriptures.¹²⁴ According to Bonaventure, rhetoric is treated as "a subdivision of theology."

5. CONCLUSIONS

Rhetoric has been distinguished as an elastic tool with the ability to adapt to almost any context of human knowledge. This makes its texts usable in other sciences as well. Aristotle's work "Rhetoric" comes through Moerbeke Latin translations into more than 100 manuscripts. Many scholars showed interest in it, but most saw only its connection to dialectics, and others used it as a source for ethical¹²⁵ issues. As mentioned above the work of Quintilian arrives in the Middle Ages severely crippled. In addition to external fragmentation many schools of the time regarded it as a work for morality more than for education¹²⁶. Faulhaber notes that the arrived works of the classics were used in the Middle Ages mainly as sources of maxims, examples, and sources of information on the psychological characteristics of different people, under different conditions¹²⁷. This is clear evidence of the transfer of rhetoric to other sciences.

Looking into the present to understand more about how words shape the fates of peoples, many questions were answered in the past. After a retrospective journey through time, the function, objectives and definition of rhetoric and rhetoric became clearer, from its conception to the present day. Very early in time philosophers clarified that rhetoric, like the art of communication, was the systematization of naturally born rhetoric. Created as a necessity of the time, rhetoric and rhetoric directly influenced the interpretation of social events and phenomena. The fact that rhetoric and rhetoric took on such special importance led many philosophers to offer its systematization. They created theoretical schemes, the function of which has not diminished even today. The merit of defining the three basic categories of discourse based first on the behavior of the audience and the intent of the speaker, belongs to Aristotle. These categories are respectively legal, persuasive and ceremonial. Under the contribution of other philosophers such as Cicero and Quintilian, rhetoric was organized into five structures which were the same as the structures of speech organization: invention / invention, organization, style, memorization, presentation.

The clarity and democracy offered by the word organized according to the theory of rhetoric posed a threat to new forms of government that began to flourish at the beginning of the new era. Rhetoric and rhetoric began to become the "property" of autocratic leaders, thus moving away from the pure purposes for which they were created. This period together with the Middle Ages represent the most difficult moments for rhetoric, which was put at the service of imperial, dictatorial and Christian forms of government. The Middle Ages marked the greatest fragmentation of

¹²¹ Baldwin, Charles S.(1928), "*Medieval Rhetoric and Poetic (to 1400) Interpreted from Representative Works*". New York: Macmillan, pg. 181-2.

¹²² Payne, at Murphy J. J. (1966), "*Aristotle's Rhetoric in the Middle Age*", Quarterly Journal of Speech, 52 pg. 272.

¹²³ Kendall (1978), pg. 147; Curtius (1953), f39; J.B.Tropp, "*Education in the Renaissance*".

¹²⁴ McKeon R. P. (1952), "*Rhetoric in the Middle Ages*", rev. repr. in R. S. Crane (ed.), *Critics and Criticism*, Chicago.

¹²⁵ Murphy J. J. (1966), "*Aristotle's Rhetoric in the Middle Age*", Quarterly Journal of Speech, pg. 55.

¹²⁶ Faulhaber C. B. (1972), "*Latin Rhetorical Theory in Thirteenth and Fourteenth Century Castile*", Berkeley and Los Angeles. pg. 14.

¹²⁷ *Ibid*, pg. 1-2, 95.

internal and external rhetoric. The flourishing of logic and theology marked the final blow to rhetoric. From now on, rhetoric would be called 'lost art'. Along with it, the public-lecturer relationship was lost. The power of the word is undeniable. In every period of crisis in the history of peoples, orators and speeches have stood out that have sealed the future of these peoples. They have been a source of inspiration to fight injustice, discrimination and dictatorship to the point of self-denial. With the help of prominent authors in the history of letters, they have eternally sculpted events that have marked world history. With the power that the word has given them, these authors have entered the minds and hearts of the people and have often changed their very meaning about life.

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