

CREATING THE ANCIENT RHETORICAL TRADITION

This book explores the history of rhetorical thought and examines the gradual association of different aspects of rhetorical theory with two outstanding fourth-century BCE writers: Lysias and Isocrates. It highlights the parallel development of the rhetorical tradition that became understood, on the one hand, as a domain of style and persuasive speech, associated with the figure of Lysias, and, on the other, as a kind of philosophical enterprise which makes significant demands on moral and political education in antiquity, epitomized in the work of Isocrates. There are two pivotal moments in which the two rhetoricians were pitted against each other as representatives of different modes of cultural discourse: Athens in the fourth century BCE, as memorably portrayed in Plato's *Phaedrus*, and Rome in the first century BCE when Dionysius of Halicarnassus proposes to create from the united Lysianic and Isocratean rhetoric the foundation for the ancient rhetorical tradition.

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CAMBRIDGE CLASSICAL STUDIES

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CREATING THE ANCIENT RHETORICAL
TRADITION

LAURA VIIDEBAUM
New York University



CAMBRIDGE
UNIVERSITY PRESS

Cambridge University Press
978-1-108-83656-2 — Creating the Ancient Rhetorical Tradition
Laura Viidebaum
Frontmatter
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CAMBRIDGE UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom
One Liberty Plaza, 20th Floor, New York, NY 10006, USA
477 Williamstown Road, Port Melbourne, VIC 3207, Australia
314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre,
New Delhi – 110025, India
103 Penang Road, #05–06/07, Visioncrest Commercial, Singapore 238467

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning, and research at the highest international levels of excellence.

www.cambridge.org
Information on this title: www.cambridge.org/9781108836562
DOI: 10.1017/9781108873956

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When citing this work, please include a reference to the DOI 10.1017/9781108873956

First published 2021

A catalogue record for this publication is available from the British Library.

ISBN 978-1-108-83656-2 Hardback

ISBN 978-1-108-81258-0 Paperback

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Cambridge University Press
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A Mattia e alle nostre ragazze

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ACKNOWLEDGEMENTS

I have always found speeches somewhat embarrassing. From family gatherings (with all those awkward toasts) to presidential addresses, speeches force a person into spotlight and such close scrutiny is weird, unusual, potentially embarrassing and hard to bear out with grace. For all the same reasons, they can be difficult to listen to. And of course, the harder the challenge the sweeter are the rewards that one can reap from a successful performance. Speeches can make or break careers, communities and countries. I have long been fascinated by our continuous love for speeches and by the fact that we are willing to put up with so many embarrassing exemplars to experience one that will capture the moment, express our collective feelings and give perspective and direction to our everyday lives. How does that work? This book presents my first sustained efforts at approaching the ever-complicated field of rhetoric and persuasion. It seemed best to start my search with fourth-century BCE Athens, when ideas of rhetoric and its demarcation from philosophy and other discourse became topical in a way that may prove helpful to us, as we are constantly addressing and renegotiating these same dynamics. In fact, I am increasingly of the opinion that the still widely oral culture of the ancient world has many useful insights to offer us and our text-centered existence, especially as we are entering a new era of oral culture with its own technological advancements.

This book started life a number of years ago as a Cambridge dissertation under the generous supervision of Richard Hunter, whom I should like to thank first and foremost for not only being an ideal guide and extremely insightful critic throughout the graduate years, but for also offering an inspiring environment for my professional growth and for

Acknowledgements

continuing his support to my projects and plans ever since. I have been truly privileged and am grateful to be able to acknowledge my deep debt to him. I have expressed my warmest thanks to friends and colleagues who were close to me and involved in the dissertation writing process elsewhere. Here, I would like to take the opportunity to mention the many supportive readers and interlocutors who have helped to turn the dissertation into a book and from whose insights the book has greatly benefited. The present work would not have been the same without the direct or indirect input by Emilia Barbiero, Alessandro Barchiesi, Joshua Billings, David Blank, Claire Bubb, Chris Carey, Joan Connelly, Joy Connolly, Raffaella Cribiore, Jyl Gentzler, Stephen Halliwell, Liz Irwin, Casper de Jonge, Larry Kim, Bryant Kirkland, David Konstan, Barbara Kowalzig, David Levene, Toomas Lott, Marko Malink, Daniela Manetti, Peter Meineck, Andy Monson, Helen Morales, Jessica Moss, Mike Peachin, Irene Peirano Garrison, Valeria Piano, James Porter, Lucia Prauscello, Nicholas Rynearson, Adele Scafuro, David Sider, Ellisif Wasmuth, Tim Whitmarsh, Chris Whitton, Nancy Worman, and Harvey Yunis. NYU's Department of Classics is a place I proudly call my academic home and I am grateful to all my colleagues and graduate students for offering me such warm welcome, for never ceasing to provide intellectual stimulation and for cheering me on in my professional and personal ventures. Here, I should like to single out in particular David Levene, who has been nothing short of simply amazing in his role as a faculty mentor. He has been a role model not only for being truly learned in the widest sense of our increasingly professionalizing discipline, but also for being savvy about the inside workings of academic institutions and academia as a way of life. I also want to express deep gratitude to friends and first teachers who oversaw my initial steps in academia and have fundamentally shaped my perception of academia, Classics, and life: Juhan Aru, Riin Kõiv, Marju Lepajõe†, Anne Lill, Maria-Kristiina Lotman, Janika Päll, Uku Tooming, and Ivo Volt. Aitäh!

Acknowledgements

The Dean's First Book Colloquium award at NYU enabled me to discuss my work in close (and sometimes painful) detail with Jyl Gentzler, David Konstan, David Levene, Adele Scafuro and Harvey Yunis. I am infinitely grateful for this opportunity and to all my readers for their invaluable comments, criticisms and encouragement. Two external readers at Cambridge University Press offered further excellent comments that have significantly helped to sharpen the arguments and to think through some of the implications emerging from my interpretations. This book would not have been half as readable without all these readers and would probably have been twice as readable had I been able to take on board all their advice. But writing and rewriting must come to an end at some point. *Ohe, iam satis est, ohe, libelle!*

Writing this book has coincided with several life events and I am thankful to my family and friends for all their support. This book is dedicated to the four people who have been most intimately involved in those moments: my husband Mattia and our three daughters.

ABBREVIATIONS

References to the rhetorical works of Dionysius of Halicarnassus (DH) are to the chapter and section number of the Budé editions by G. Aujac, *Denys d'Halicarnasse: Opuscules rhétoriques*, Tome 1 (1978), 2 (1988), 4 (1991) and 5 (1992); and G. Aujac and M. Lebel, *Denys d'Halicarnasse: Opuscules rhétoriques*, Tome 3 (1981). References to Plato and Lysias follow the most recent Oxford Classical Texts editions. References to Isocrates are to the Budé editions by G. Mathieu and É. Brémond (1928–62). Unless indicated otherwise, English translations of the Greek and Latin authors are borrowed and adapted from the Loeb Classical Library series.

Authors' names are in general abbreviated as in the ninth edition of Liddell and Scott, and for the sake of clarity I have kept the Latinized names (e.g. 'Isocrates', not 'Isokrates').

Abbreviations for collections of texts, journals and works of reference are as follows:

<i>AJP</i>	<i>American Journal of Philology</i>
<i>CQ</i>	<i>Classical Quarterly</i>
<i>FGrH</i>	F. Jacoby, <i>Die Fragmente der griechischen Historiker</i> , Berlin and Leiden 1923–58
<i>GRBS</i>	<i>Greek, Roman and Byzantine Studies</i>
<i>LSJ</i>	H. G. Liddell and R. Scott, rev. H. S. Jones (with revised supplement 1996), <i>A Greek–English Lexicon</i> , Oxford 1996
<i>Suda</i>	<i>Suidae Lexicon</i> , ed. A. Adler, vols. I–V, Leipzig 1928–38
<i>TAPA</i>	<i>Transactions of the American Philological Association</i>