

This article seeks to examine the two pronged theoretical foundations of rhetoric. Rhetoric is here discussed as a product of the conflict between Isocrates' philosophy of the λογῶν παιδεία and Aristotle's τέχνη ῥητορική. I propose that Aristotle's *Rhetoric* may be understood as a meta-rhetorical treatise, in which the intent is to establish the definition of ῥητορική as a τέχνη. The projected *telos* of the *Rhetoric* is not the devaluation, but a complete invalidation of Aristotle's pedagogical adversary's λογῶν παιδεία.

An investigation of the underlying motivations for Aristotle's composition of the *Rhetoric* begins with Schiappa's "Did Plato Coin Rhetorike?", wherein he underscores Plato's and Aristotle's exclusive usage of the term ῥητορική in light of its absence in the fourth century b.c.e. extant sophistic literature. Plato, he proposes, coined ῥητορική in order to differentiate his παιδεία from the sophists and thus more efficiently inveigh against them. Isocrates, a contemporary of Plato and Aristotle, was a pedagogical rival of both. Most scholarship focuses on Isocrates' debate with Plato, best exemplified and developed by Christoph Eucken in his *Isokrates* (1983). Very few have ventured to juxtapose the aging Isocrates and the rising Aristotle. "Logos and Power in Isocrates and Aristotle" (Haskins 2004) provides a clearer vision of Isocrates' παιδεία. However, a reading of the *Rhetoric* juxtaposed to the Isocratean παιδεία is treated superficially. Supplementary materials found in Stahr (1830), Cope (1867), Jaeger (1947), Brandes (1989) and Kennedy (1991) evidence the enmity between Isocrates and Aristotle circa 350 to after 338 b.c.e., found in the *Rhetoric*, in Isocrates' works and from extant testimonia. "Aristotle's conception of rhetoric may be due for a reappraisal". (Schiappa 1990, 470)

Just as Plato had done before him, Aristotle now, in the *Rhetoric*, means to distinguish the rhetoricians as an identifiable class and then, by repeated textual references to Isocrates, thirty-nine times (Kennedy 1991, 6), positions Isocrates within that class. Aristotle produces a structured review of rhetoric and assigns Isocrates, who was pre-eminent in *epideictic*, a diminished role within *epideictic* (*Rhet.* 1368a38). Aristotle's *Rhetoric* persuades his audience, which was being instructed in the art of rhetoric, to sympathize with the ἦθος of the instructor, Aristotle, and consequently his point of view. Examples are: 1) Aristotle's conjectured usage of Isocrates' *Against Euthynus* (*Rhet.* 1392a10-14); 2) a reverberating emphasis on the bond of friendship between the speaker and his audience, as well as, persuading the audience to share in the hatred of his enemy (*Rhet.* 1381a1-1382a32) 3) by feigning not to "cherish his grievances" toward the enemy (*Rhet.* 1381b17). A brief exposition of Isocrates' *paideia* and Aristotle's articulation of rhetoric in the *Rhetoric* reveals their fundamental differences. Isocrates tenets are: 1) that δόξα is the most reliable source of the unattainable ἐπιστήμη (*Ant.* 271); 2) that the purpose of the pupil's innate talent, training and practical experience to grasp καιρός (*Ant.* 185; *Soph.* 10) is to become an "able man of affairs" (*Ant.* 277); 3) and that his παιδεία cannot be compartmentalized (*Hel.* 11.; *To Nic.* 33). Aristotle in contrast holds: 1) that ἐπιστήμη is attainable; 2) that δόξα and καιρός are merely tools to be used in rhetoric (*Rhet.* 1355a15-19; 1355b); and, 3) that rhetoric is an acquired skill. Aristotle rejects that rhetoric produces better citizens, but forwards rather that it is an amoral tool and cites Isocrates' *Evagoras* to exemplify an invalid enthymeme (*Rhet.* 2.24.1). In the formulated tripartite division of *entekhnnoi pisteis*, Aristotle's amoral ἦθος (Leinhard 1966, 448), does not take into account the 'authority' of the speaker (*Rhet.* 1.2.4-6; Kennedy, 22), a vital element in Isocrates' own understanding of λόγος, the power and influence of leaders. (*Ant.* 311-115) Aristotle's ῥητορική τέχνη does not pertain primarily to leaders. Perhaps he intentionally directs his argument away from an aristocratic prerogative to education, the purpose of which would be to undermine the foundations of Isocrates' claim to *philosophia*.

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