Comparative Study of the style of Isocrates and Cicero

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A COMPARATIVE STUDY
OF
THE STYLE OF ISOCRATES AND CICERO.

I.

Before entering upon a critical study of the style of Isocrates and Cicero, a few general themes in regard to style and oratory, and concerning the character, education and opinions of the two orators must first be treated.

Style is an important factor of literary success. However, all attempts at studying it are hampered by the indefiniteness of its nature. It is one of the things which can readily be felt but poorly explained. The most that can be done with any degree of profit is to analyze the mechanical devices of rhetoric by means of which writers produce certain effects in discourse. The nature of those effects is determined by the sense of the majority of the best critics.

Style has been defined as the unconscious effect of personality upon the form of discourse. Indeed, to such an extent is this true that Buffon has said that the style is the man himself; but it must not be overlooked that the man himself is constrained by the conventional usage of his predecessors. It is mete, therefore, that in undertaking to study any man's style, one should turn to the man himself and discover his character, training and opinions. In the first place, then, Isocrates invites attention.

Let it be assumed that Isocrates had reached the time in his life when he determined upon a literary career. He desired to open a school of rhetoric for the instruction of the Athenian youth. It should be a centre of a great philosophy of which he was to be the great founder: In establishing his school he naturally profited by his own experience as a student. Nearly all the prominent sophists of the day had been his teachers; but Gorgias seems to have had the greatest influence over him.

Gorgias was a broadminded and cosmopolitan man; he rose above the petty jealousies of Greek against Greek and conceived of a fierce rivalry of a united Greece with all Barbarism—a rivalry which should result gloriously for Greece and her civilization. He was panhellenic. The noble and patriotic sentiments of this man left a tremendous impression upon Isocrates who, first carried away by them, most naturally followed Gorgias in his manner of treating them. Gorgias' style was ornate and flowery to a degree never before heard of. Isocrates became his emulator and succeeded in working out a serene and elaborate mode of expression such as has few equals and no superiors. He was the first Greek who gave a really art-
istic finish to literary rhetorical prose.

Isocrates was, like Gorgias, highminded, patriotic and panhellenic in his sympathies. He prided himself in rising above the petty strife with which judicial oratory had to deal and in spurning the trifling foibles of sectional and partisan oratory in politics. His was to be the oratory of all Greece inspired by a common theme of interest to all who boasted the Hellenic blood in their veins. Such an oratory, to enter into the fitness of things, should be as ornate and magnificent as the object of its concern, United Greece. And so he has made it; for it is at once seemingly as elaborate as the diction of Thucydides and as plain as Lysias. It possesses Lysian purity and Lysian simplicity, though in general effect it is ornate. It possesses a literary prose rhythm of a new kind; for Isocrates was the first one to see that in prose, a certain kind of rhythm must be observed.

In accordance with his panhellenic sympathies Isocrates developed his theory of culture. It was, first, to be practical, avoiding barren subtleties; second, rational, relying upon the development of the whole intelligence rather than upon technicalities; third, comprehensive, not limited to any single professional routine. His philosophy is, then, the art of speaking and writing upon great political subjects preparatory to a great statesmanship. It is a practical culture of the whole mind, strengthening the character, forming a power of generally right judgment and developing to the highest degree the highest of human powers—language. The pith of his doctrine of education, which was rhetoric, was the style, c'est l'homme; for he was himself, above all, a master of expression.

Isocrates was enthusiastic about education. Despite his oratorical aspirations he never looked to a public career. His views were unpopular. He was scrupulous and sensitive. His shyness was an amusement to his pupils. He was a politician who was blinded by literary theory and his own vanity therein. He was benevolent, industrious, earnest; of noble simplicity and proud of his race and city. He maintained his ardor for work and the purity of his ideals to the end. His chief efforts were used to promote what he considered the best interests of Athens and Greece. He raised the tone and widened the circle of education by bringing lofty aims and large sympathies into the preparation for active life. His school was a true image of Athens and a veritable university of Greece. Cicero describes it as that in which the eloquence of all Greece was trained and perfected.

In spite of all this, of his masterful rhetoric, of his patriotic and panhellenic spirit, he failed to realize the end for which he had spent a lifetime in using them. He lived through three of the most eventful generations in Greek history, and though one of the most prominent writers
of his time, may be said to have left no influence whatever except upon the form of prose composition, the perfection of which was left to him. But even this is no mean feat; for his was the master stroke which fashioned the Panegyric, which is the finest piece of prose in existence. Perhaps it has more constantly influenced careful writers in Greece, in Rome and of the Renaissance than any other harangue that could be named.

Isocrates is, next to Lysias, the highest model of pure Attic diction, and if Demosthenes had not come upon the stage, his name perhaps would have headed the list of Attic orators.

When we pass from the period in which Isocrates lived to the time of Cicero, we make a jump of about three hundred years—three hundred years which saw the decline and enslavement of Greece under the power of Macedon; the expansion of Alexander's empire; its disintegration after his death, and finally the subjugation of all Hellas by the Latins.

Rome was now at the head of the civilized world and had been for some decades. All the culture of centuries was bound up within one empire, and the influx of Greek scholars and Greek learning into Rome was remarkable. The whole stock of Latin literature owed much of its form and matter to the Greeks of the preceding centuries. Greek was a fad, an affectation, and a culture of the Roman world.

As the fifth century was a momentous time in the history of Greece, so were the hundred years immediately preceding the birth of Christ a most critical period in Roman affairs; for the great republic was all but within the grasp of mighty and imperious usurpers of its free institutions. Strife and contention, civil war and well-nigh anarchy wasted the very marrow of its existence. It was to these times that Cicero was born.

He had grown to manhood; had gone through the Cursus Honorum and had become a leading man in the state. He was very talented and had high aims; but he was pliable and accessible to all outward impressions, without inward solidity. His sensitiveness and imagination made him an amiable man and a great orator. The whole tone of his mind was becoming to the interpreter and transplanter of Hellenic elegance and formal refinement.

He possessed the power of appropriating and assimilating to his own individuality foreign ideas, dressing them up anew in an easy and fluent style. Owing to this gift, he amplified Roman literature by introducing into it several new forms which had not been attempted hitherto. He became the creator of a standard prose which was so rich, refined, and eminently suited to the genius of the Latin language, that it was impossible to surpass it in subsequent centuries.

As a speaker he had extraordinary natural aptness. The versatility of his mind, his lively imagination, his quick sensibility, uncommon formal
talent, his vehemence of expression, felicitous memory, gift of incisive and amusing wit, splendid voice and impressive figure, all contributed to make him an excellent orator.

There were two styles of oratory which he might have followed—the Attic and the Asiatic; but he chose to be an eclectic, and as a result produced a style that is clear, refined, concise and apt, elegant and brilliant; a style which commands an abundance of words as sometimes to become diffuse. He embodied in his style the energy of Demosthenes, the copiousness of Plato, and the sweetness of Isocrates. In after times it has been conceded that Cicero is not only the name of a man but of eloquence. And yet Cicero had his censurers who objected that his style was redundant, turgid, mean, compressed, immoderately self-complacent and destitute of Attic elegance.

Cicero, the orator, in his Brutus tells of the training and preparation he underwent in fitting himself for his great mission in life. He studied the civil law; the several branches of philosophy; and from his writings seems to have been familiar with geometry, music, grammar and every liberal art. The training he received at Rome he augmented by studies pursued in Athens and other ancient seats of learning in the east.

From a general survey of the life of Cicero and a consideration of its activities and results, one can see how analogous it is to that of Isocrates. Both had an excellent education; both turned to oratory and politics; both succeeded in creating a masterful style of the same type, bearing strong resemblances to each other; both signal ly failed as politicians from much the same causes, and both died under the fluttering wing of departing freedom, scarcely before the birth of empire.
ANALYSIS OF
THE PANEGYRIC OF ISOCRATES.
II.

With the foregoing to serve as introductory remarks, an analytical study of the style of Isocrates and Cicero can now be undertaken. In the first place, the style of each will be treated separately, then comparisons will be made.

To bring this discussion within moderate limits, one oration from each orator has been selected. The thought in mind which governed the selection was that the choice should rest upon such of their works as would best typify the most excellent efforts of each. This limitation, however, was put upon this idea, namely, that the two pieces should be of as nearly the same length as possible and of the same general nature. The Panegyric of Isocrates and the Manilian Law of Cicero were accordingly decided upon.

This study of style naturally divides itself into two main divisions, one of which treats of the various uses of words—figures of language; the other of the arrangement of the subject matter—figures of thought. To consider first figures of language, it is to be noted that in Isocrates they, for the most part, depend upon a parallelism. Parallelisms are of three kinds;

1. Parallelism of sense—Antithesis.
2. Parallelism in the form and size, merely, between two or more sentences or clauses—Parasosis.
3. Parallelism of sound—Paronomia, as between similar sounds in words or when the latter of two clauses gives to the ear an echo of the former.

Instances of these as well as of other devices of rhetoric will be grouped by sections.

Panegyric. 1.

Antithesis—Parallelism of sense.

The most numerous figure found in this oration is the antithesis both of words and sense, and since these two kinds of antithesis are so closely allied, both will have to be enumerated.

Sec. 1. ὅτι τὰς μὲν τῶν σωμάτων εὐτυχίας ρύτω μεγάλων ὡφρεὶν ἥξιον, τοῖς δ' ὑπὲρ τῶν κοινῶν ἵδια πονήσατι,

καὶ τὰς αὐτῶν ψυχὰς οὕτω παρασκευάσασιν ὥστε
καὶ τοὺς ἀλλούς ὕφελεν ὁμαλάσσαι

We can readily perceive the natural antithesis between the words, εὐτυχίας and πονήσασι—but it is further strengthened by the position of each word in the sentence, for both are the sixth from the beginning. A second antithesis is between the identical collocation of the words καὶ τὰς αὐτῶν ψυχὰς ὧστε καὶ τοὺς ἀλλούς.
Sec. 2. ὥστε are contrasted in meaning and by μὲν.... ὡδέ. ένεός is more strongly antithetical to the intense form ἄπαντες in the same clause.

Sec. 3. ἢ καὶ συμβουλεύσων περὶ τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους κατὰ περὶ. Ἡ τῆς ὁμοιότης τῆς πρὸς ἡμᾶς αὐτοῦς. Here, two phrases exactly balance each other in the identical positions of words and even in the cases of words. οὐ μὴν..... ἀλλ'...

Sec. 4. ὁδὲ ἀγνοεῖν..... ἀλλ' ἐνια μὲν..... ἀμα ὡδέ

Sec. 6. τὰ μὲν ὁμοίως.. φέρεται, τὰ δ' εἰρημένα φαύλως ἔχοντα τυχάναι

Sec. 7. εἰ μὲν μηδαμὲς ἄλλως οἶην τ' ἤν δηλοῦν τὰς αὐτὰς πράξεις ἀλλ' ἡ διὰ μιᾶς ἱδέας. Ἁλλάς is here contrasted with τὰς αὐτὰς and. μιᾶς.

Sec. 8. καὶ τὰ τε μεγάλα... ταπινά κατησκεύασι καὶ τοῖς μίκροις μέγαθος περιείναλ καὶ τὰ τε παλαιὰ καίνῳς διελθεῖν καὶ περὶ τῶν νεωτίτες γεγονόμενων ἀρχαῖας εἰνείν
Here the natural antithesis is strengthened by juxta-position.

Sec. 10. μὴ τοὺς πρῶτους..... ἀλλὰ τοὺς ἄρισθ᾽...
μηδὲ τοὺς περὶ τούτων ζητοῦντας λέγειν περὶ ἢν μηδεῖς πρότερον εἰρήκεν ἀλλὰ τοὺς εὖτες ἐπιστατήσαντες εἰπεῖν δε ὤδεῖς δὲν ἀλλος δύνατο.

Sec. 11. ὡσπερ ὁμοίως δέον ἀμφιτέρους ἔχειν, τοὺς μὲν ἀφελῶς, τοὺς δ' ἐπιδεικτικῶς ἡ σφάς μὲν..... τὸν ἀκριβῶς

Sec. 12. ἐμοὶ δ' οὐδὲν πρὸς τοὺς τοιούτους ἀλλὰ πρὸς ἐκεῖνος τοὺς οὐδὲν ἀποδεξαμένους..... ἀλλὰ δυσχερανοῦντας ἐν τοῖς ἐμοῖς..... παρὰ τοῖς ἄλλοις

Sec. 13. τοὺς μὲν γὰρ ... τοὺς μὲν... τοὺς δὲ...

Εγὼ δὲ...

Sec. 14. μὴ μόνον..... ἀλλὰ καῖ...

περὶ μὲν οὖν τῶν ίδίων περὶ δὲ τῶν κοινῶν

Sec. 15. τὰς τε συμφορὰς τὰς ἐκ τοῦ πολέμου τοῦ πρὸς ἄλληλους ἡμῖν γεγονόμενας τὰς ὑρελείαις τὰς ἐκ τῆς στρατείας τῆς ἐν' ἐκείνον ὅσομένας Here we have a strong antithesis because both parisosis and parainoiosis have been used. This is a notable example of all three parallelisms.
Sec.17. μη μόνον... ποιουμένον
άλλα καί.... βουλομένον
την μὲν... πόλιν.....λακεδαίμονιοι ἀδὲ
This case is made noticable by aneasolouthon.
Sec.19' Ἐχρήν μὲν..... ἐμοὶ ὁ ὀὖν
μάλιστα μὲν..... ὑπ' ἀδὲ
Sec.20 καὶ πρῶτερον..... καὶ νῦν
δικαίως. οὐκ ἀδίκως
Sec.21 τούτῳ μὲν γὰρ ἐτ
τούτῳ δ' ἐτ μὲν..... ἀλλὰ
Sec.23 ὅσον πορροτέρωθεν..... τοσούτῳ πλέον
μὲν..... ὑπ' ἀδὲ
Sec.26 τὰ μὲν..... ὅσον ὑπ'
οὐ μόνον..... ἀλλὰ καὶ
Sec.27 μὴ τὰς ὁτὰ μικρότητα διαλαξθέως καὶ κατασκηπτεῖσας
ἀλλὰ τὰς ὁτὰ τὸ μέγαθος... λεγομένας καὶ μημονεμένας
Sec.29 οὐ μόνον θεσφιλὰς ἀλλὰ καὶ φιλανθρώπως
οὐκ ἐφεύγησε ἀλλ' ἀλλάκιον
Sec.30 πρῶτον μὲν..... ἠπειτ' οὖ μόνον..... ἀλλὰ καὶ
Sec.31 καὶ τὰ τὸ πάλαι ἤθεέντα τοῖς παροῦσιν ἐργοῖς
καὶ τὰ νῦν γεγονόμενα τοῖς ὑπ' ἐκείνων εἰρημένοις
Sec.32 ή ὀγρεάον παρὰ τῶν θεῶν λαβεῖν
ἡ ἦτοῦντας αὐτοὺς ἐντυχεῖν
Sec.34 περὶ μὲν..... περὶ δὲ
τοὺς μὲν βαρβάρους τὴν πλείστην τῆς χώρας κατέχοντας
toūs ὤ' Ἑλληνας εἰς μικρὸν τόπον κατακεκλημέναυς
καὶ τοὺς μὲν ὁ' ἐνδείξαν..... τοὺς δὲ διὰ τὸν πόλεμον
Sec.36 τοῖς μὲν..... τοῖς δὲ
Sec.37 τῆς τοὺς μὲν βαρβάρους ἀναστάτους ποιήσας
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ἀνά τῶν ἄλλων ἐν παρ' ἐκόλουθων χάλεπόνεστιν λαβεῖν
tαὐθ' ἀπαντα παρ' αὐτῆς βάδιον εἶναι πορίσασθαι
ὅποι διαλέγασθαι..... ὑποθένει εἰςαγγέλασθαι
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καὶ μηδετέρους..... ἀλλ' ἄκατέρους
οἱ μὲν δὲν..... οἱ δ' ὅταν
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μὴ μόνον..... ἀλλὰ καὶ
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ἐπὶ τῆς ἀρχῆς ἀπάσης ἐκρίνειν
Sec. 116 οἱ μὲν....οἱ δὲ
Sec. 117 αἱ μὲν....τὰς δὲ
Sec. 118 μὴ μόνον....ἀλλὰ καὶ
Sec. 120 τότε μὲν....νῦν δὲ
Sec. 123 τοὺς οἰκέτας....τοὺς ἀλευθέρους
ἡττηθέντες....κατορθώσαντες
Sec. 125 πρῶτερον μὲν....
τυράννως ἔξεβαλον
τῷ δὲ πλήθει τὰς βοηθείας ἐπιστούντο
νῦν δὲ....
ταῖς μὲν πολιτείας πολέμαισιν
τὰς δὲ μοναρχίας συγκαθιστάσθαιν

Sec. 127 ἐνα μὲν ἀνδρὰ.....τοσούτων ἀνθρώπων
Sec. 128 στρατευομένης.....συμμαχίαν πεποιημένους
Sec. 130 ἐπὶ βλάβη.....ἐπὶ ἡφελεία
Sec. 131 τῇ μὲν.....τῇ δὲ
Sec. 132 φύσει.....μὴ διὰ τύχην
Sec. 134 τῇ μὲν χρῆθαι.....τὸ δὲ πολιορκεῖν
Sec. 137 τὰς μὲν.....ἐν δὲ ταῖς
     διὰ τὴν ἡμετέραν ἄνοιαν
     ἀπάλατον δύναμιν
Sec. 138 ἀποτρέπειν.....ἐπισευδεῖν
     ἐν ταραχαῖς ὡν.....καταστῇ
Sec. 139 μικράς ὅπως ἐκατέρων τὰς ἔρμας
Sec. 140 μεθ’ ἐκατέρων.....αὐτὸς ὑπὲρ αὐτοῦ
     πρὸς τὸν μὲν.....μετὰ δὲ ταύτα
     ἐκεῖνος μὲν.....οὕτοι δὲ
     καθέντες ἢ ποιῆσαντες
Sec. 141 κατὰ μὲν θάλασσαν.....ὑπὲρ δὲ τῆς χώρας
Sec. 143 ἐπὶ μικρὰς διατρίβω τὰς μεγίστας.....παραλείπων
Sec. 146 ὡς ἀριστινώδης.....ἀλλ’ ὁ δὲ φαύλητας
Sec. 14 ἀπόλονθ’.....ἐσώθησαι
Sec. 150 ἀλόγως.....εἰκότως
Sec. 151 ὀντες αὐτῶν ὅμοιας μὲν.....κοινὰς οὐδὲ πολιτικὰς
     τὰ μὲν σώματα.....τὰς δὲ ψυχὰς
     πάντα τρόπον.....μικρὸν
     τῶν δὲ θεῶν.....τῶν ἀνθρώπων
Sec. 152 πρὸς μὲν τοὺς φίλους ἀπίστους
     πρὸς δὲ τοὺς ἐχθροὺς ἀνάνδρους
     ταπεινῶς.....ὑπερηφάνως
     τῶν μὲν συμμάχων καταφρονοῦντες
     τοὺς δὲ πολεμίους θεραπεύοντες
Sec. 155 τοὺς μὲν εὐεργέτας τιμωροῦνται
     τοὺς δὲ κακῶς ποιοῦντες κολακεύονται
Sec. 156 ὁμώνων τοῖς σώμασιν ἂλλα καὶ τοῖς ἀναθήμασιν
Sec. 158 ὅμων.....ἔρμον
Sec. 162 πείθειν.....κύριειν
Sec. 164 συνεύδειν.....μηδεμίαν ποιεῖσθαι διατρίβην
     ύποτέταμεν.....προέμενοι
     ὅλγοι: πρὸς πολλοὺς
     ἐκεῖνοι μὲν.....ημείς δὲ
     προεξαμαρτότεντες.....ἐπηνωρθόσαντες
The total number of cases of antithesis in the oration is 243.
Panegyric 2.
Parisosis-Parallelism in the form and size between two or more sentences or clauses.

Sec.3 ἑπειδὴ τὸ δὲ τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους τῆς ὁμονοίας τῆς πρὸς ἡμᾶς αὐτοὺς

Sec.11 τοὺς μὲν ἄφελὲς τοὺς δ' ἑπιθετικῶς ἀκριβῶς ἐπιστάμενον λέγειν ἀλλὰ οὐκ ἐν δύναμεν εἰπεῖν

These two instances afford examples of paronomaisos also, especially the latter; both clauses having ten syllables.

Sec.15 τὰς τε συμφορὰς τὰς ἐκ τροθοῦ πολέμου τοῦ πρὸς ἀλλήλους ἡμῖν γεγενομένας τὰς ἄφελειας τὰς ἐκ τῆς στρατείας τῆς ἐπ' ἐκείνων ἐσομένας

Sec.17 μὴ μόνον ἐπίθεται ὁ ποιούμενον ἀλλὰ καὶ διαπράξεσθαι τι βουλόμενον

Sec.21 οὕτως... ἐτέραν πόλιν... τοσοῦτον ἐν τῷ πολέμῳ τῷ κατὰ γῆν ὑπερέχουσαν ὅσον τὴν ἡμετέραν ἐν τοῖς κινδύνοις τρῖς κατὰ θάλασσαν ὀρφέρουσαν

Sec.31 καὶ τὰ τέ πάλαι ἤθελεν τοις παροῦσι ζητοῦσιν συμμαρτυρεῖ καὶ τὰ νῦν γιγνόμενα τοῖς ὑπ' ἐκείνων εἰρήμενοις ὁμολογεῖ

Sec.32 διαφέλων παρὰ τῶν θεῶν λαβεῖν ζητοῦντις αὐτοὺς ἐντυχεῖν

Sec.43 παλαιὰς ξενίας ἀναεσσάθαι καὶ νὰ ετέρας ποιῆσασθαι

Sec.45 τὰ μὲν ταῖς ὁπαναίας ὑπερβάλλοντα τὰ δὲ κατὰ τὰς τέχνας εὐδοκίμουντα τὰ δ' ἄμφοτεροις τοῦτοις διαφέροντα

Sec.47 καὶ πρὸς τὰς πράξεις ἡμᾶς ἑπαίδευσεν καὶ πρὸς ἀλλήλους ἔπραξεν

Sec.65 ὑπὲρ δὲ τῶν παιδῶν τῶν Ἰππακλέους Ἀργείους καὶ τοὺς ἄλλους Πελοποννησίους μάχῃ κρατῆσαντες ἐκ δὲ τῶν πρὸς Εὐβοῦσθεα κινδύνων τοὺς οἰκτιστάς καὶ τοὺς ἡγεμόνας τοὺς λακεῖο. διασώσαντες

Sec.67 τῶν μὲν Ἐλλήνων οἱ μὴ δυνάμενοι τυχάναντες τῶν ὁκείων ἡμᾶς ἱκετεύειν ἄξιοντες τῶν δὲ βαρβάρων οἱ βουλόμενοι καταδουλώσασθαι τοὺς Ἐλλήνας ἐφ' ἡμᾶς πρῶτοις ἱόντες
Sec. 69 πρὸς μόνους τοὺς προγόνους τοὺς ἡμετέρους συμβαλὸντες ὠμοίως διεφθάρμασιν

Sec. 76 ἀπέλαυον μὲν ὡς ἱόων ἠμέλουσὶν ὅ ως ἀλλοτρῖων

Sec. 77 οὖν ὦ τὰς θρασύτητας τὰς ἀλλήλων ἔζηλον οὖν ὦ τὰς τόλμας τὰς αὐτῶν ἤκουσιν

Sec. 97 προδιαφθαρέντων μὲν τῶν ἡμετέρων οὖν ἀυτοὶ σωθῆσεθαι κατορθῶσαντων ὅ ἐπὶς ἀτιμίαν τὰς αὐτῶν πόλεις καταστήσειν

καὶ κοινὰ πάντων ἔστι τῶν ναυμαχρῶντων, οὔκ οὔδ’ ὦ τι ὅτι λέγοντα διατρίβειν

δ’ ἐστὶν ὑδα καὶ τῆς ἡγεμονίας ἣδια καὶ τοῖς προειρημένοις ὀμολογούμενα, ταῦτα δ’ ἐμὸν...εἰπεῖν

Sec. 99 παλαιὸν σειστάς τῶν πλείστων πόλεων γενομένους πάλιν αὐτάς ἐκ τῶν μεγίστων συμφορῶν διασώσαντας

Sec. 101 σημεῖον ὡς κακῆς ἠρχομεν τεκμηρίων ὡς καλῆς ὀικικομεν

Sec. 104 ἐν ἀλλήλως μὲν στασιάζοιεν ἡμᾶς ὅ ἀμφότεροι θεραπεοῦσιν

Sec. 106 ἀπειροὶ μὲν τυραννῶν ἔλευθεροι δὲ πρὸς τοὺς βαρβάρους ἀστοσίαστοι δὲ πρὸς σφᾶς αὐτοὺς

Sec. 113 ἡ τῆς οὔτω πόρῳ τῶν πολιτικῶν ἢν πραγμάτων ὅστις οὐκ ἄγης ἡγαγότας γενέσθαι τῶν συμφορῶν καταποντὶσται μὲν τὴν θάλατταν κατέχουσιν πελταστάται δὲ τὰς πόλεις καταλαμβάνουσιν

Sec. 115 τοῦτος μὲν διὰ ὀπανίστητα τῆς γῆς τοὺς ἡ ἡπειρώτας ὅ ἄφθονῖα τῆς χώρας τοῦτος δ’ ἡπειρώτας τοῦ βασιλέας τὰς ἀναλήθες ἐπηρχείν

Sec. 144 δέρκυλος μὲν χιλίους ἔχων ὀπλίτας τῆς Ἄιολίδος ἐπηρχείν· Δράκων δ’ Ἀρτανέα καταλαβὼν καὶ τρισχιλίους πελταστὰς συλλέειας τῷ Μύσιον πέδιον ἀνάστατον ἐποίησεν θύμων δ’ ὀλίγῳ πλείος τοῦτων ὀπανίστηκα τῇς Λυσίου ἀνασαν ἐπῆρχεν· Ἀγησίλαος δ’ ἦν Κυρέιος στρατεύματοι χρωμένους μικροῦ δεῖν τῆς ἐντὸς “Ἀλυς χώρας ἐκράτησεν

Sec. 146 ἀπειροὺς μὲν τῆς χώρας ὄντας ἐρήμους δὲ συμμάχων γεγονομένους προδοσιῶν σ’ ὑπὸ τῶν συναναβάντων ἀπειροομένους δὲ τοῦ στρατηγοῦ...
Sec. 150 καὶ τούτων οὐδὲν ἀλὸγως γέγονεν ἀλλὰ πάντες εἰκότως ἀποδέχθηκεν

Sec. 154 οὐ Κόνωνα μὲν, ὡς ὑπὲρ τῆς 'Ασίας στρατηγήσας τὴν ἀρχὴν τὴν Λακε- 
δαιμονίων κατέλυσεν, ἕπι θανάτῳ συλλαβεῖν ἑτόλμησαν; θεριστοκλέα δ' ὡς ὑπὲρ τῆς Ἑλλάδος αὐτῶς κατεναυμάχησαν, τῶν 
μεγάλων ὀφειλέν ἡξίωσαν;

Sec. 158 ἐκ μὲν τοῦ πολέμου τοῦ πρὸς τοὺς βαρβάρους ὡμοὺς πεποιημένους 
ἐκ δὲ τοῦ [ἐπὶ τοὺς Ἐλλήνας θρήνους ἡμῖν γεγεγ- 
μένους 
tοὺς μὲν ἐν ταῖς δορταις ἀδομένους 
tοὺς δ' ἐπὶ ταῖς συμφοραῖς ἡμᾶς μεμνημένους 

Sec. 185 τῆς ὑπ' Ἀθηναίων μὲν καὶ Λακεδαιμονίων στρατηγουμένης 
ὑπὲρ δὲ τῆς τῶν συμμάχων ἐλευθερίας ἀθροιζομένης 
ὑπὸ δὲ τῆς Ἑλλάδος ἀπάσης ἐκπεμπομένης 
ἐπὶ δὲ τήν τῶν βαρβάρων τιμωρίαν πορευομένης 
The total number of cases of parisosis in the oration is 33.

Panegyric 3
Paromoiosis-Parallelism of sound—as between similar sounds 
in words or when the latter of two clauses gives 
to the ear an echo of the former.
This parallelism is divided into three kinds:
1. ὁμοιοκόταρκτον, similarity in the beginnings of words. 
2. ὁμοιοτέλευτον, similarity in the endings of words. 
3. παρανομοσία, similarity throughout.

Sec. 4 λέγοντας...... ἐπιδεικνύοντοιν 
ἀκούοντας..... ἡφελοῦσιν

Sec. 9 ἄμεινον εἶπεν 
ἐκείνων πειρατέων

Sec. 11 ἠφελῶς, ἐπιδεικτικὰς 
ἀκριβῶς ἐπιστάμενον λέγειν 
ἅπλως οὐκ ἄν δυνάμενον εἶπεν

Sec. 15 ὠφελείας, στρατεύας 
Sec. 17 ποιούμενον, βουλόμενον 
ἡγεμονίας, πλεονεξίας

Sec. 19 ὁμολογουμένων, ἀμφισβητομένων

Sec. 20 δικαίως, δύσκως 
φανερόν, πρότερον
Sec. 21 ὑπερέχουσαν, διαφέρουσαν
ἐτέραν, ἕμετέραν
Sec. 22 ἀρχαιοτάτην, μεγίστην, ἄνομοστοτάτην
Sec. 24 ἐκβαλόντες, καταλαβόντες
Sec. 25 εὐλόγως φρονοῦντας

Sec. 26 ἀρχής, τύχης
ἐξ ἀρχῆς, ὑπ’ ἀρέαντα
Sec. 27 ὀικαθούσας, κατασιμνηθείσας
λεγομένας, μνημονευμένας
Sec. 28 ἀρπασθείσης, ἀταταθείσης

Sec. 29 Χρείας, ὕφελείας, ἑργασίας
Sec. 30 εἰρηκέναι, ἀκηκοέναι
Sec. 31 παλαιάς, εὐθεργείας, ἀπαρχάς
ἀναρέι, συνόσκει, συμμαρτυρεῖ, ὑμολογεῖ
Sec. 34 μεγίστου, γενομένου, κοινοτάτου
Sec. 35 ἔκτισαν, κατάκισαν

Sec. 38 Καλὸν καλῶς
Sec. 39 ὑβριζομένους, ἀπολλυμένους
Sec. 41 εὐθαμονοῦσιν, ὑποστυχοῦσιν
Sec. 42 ἐλλείπουσαν, φέρουσαν

Sec. 44 ἐπιδείξουσθαι, καδάσασθαι
μηθετέρους, ἐκατέρους
Sec. 46 ἰσμῆς, γνῶμης
Sec. 47 συνεξεύρε, συγκατασκεύασσε
Sec. 48 ἐπιθυμοῦσιν, φθονοῦσιν
καλῶς, τεχνικῶς
Sec. 50 πατεύθεσσες, φῦθεσσες
Sec. 61 πρόγονοι, ἐκγονοὶ
Sec. 64 κατῆθον, κατέσχον, κατέστησαν, κατεκτήσαντο, καθιστάναι
Sec. 65 ὑμαστεῖς, ὑμηθεῖη
Sec. 72 ἀμφοτέρων, ἐκατέρων
ἀμφισβητοῦντων, ζητοῦντων
Sec. 71 συστάντων, συμπεσόντων
ἀνυποστάτων, ἀνυπέρβλητον
Sec. 75 πλείστων, ἀγαθῶν αἰτίους

μεγίστων ἐποίησαν ἄξιος
Here is a play on the word. It is used with two distinct significations—leadership and beginning.

The total number of cases of paromoiosis is 89
Panegyric 4
Periphrasis—circumlocution—a roundabout mode of expression.

Sec. 4 τυχάνουσιν οντες
Sec. 6 ἔχοντα τυχάνη
Sec. 12 οὕτωι μὲν οὖν οὐ λελήθασιν
tυχάνουσιν οντες
Sec. 15 ποιούνται τὴν ἀρχήν
Sec. 17 ἐπιθετεῖν ποιούμενον
Sec. 19 ποιήσασθαι διατριβήν
Sec. 21 ἐτυχάνομεν ἔχοντες
Sec. 28 τυχάνουσιν οὕσαι
Sec. 36 τυχάνομεν κατέχοντες
Sec. 58 ψευσθέντες φαίνονται
Sec. 64 φαίνονται διενεκέσσες
Sec. 67 τυχάνουσι ἐπιβουλεύσαντες
tυχάνει διακινούνεσσα
Sec. 76 τυχάνοι πράττων
Sec. 85 ποιούμενοι τὴν ἀμιλλαν
Sec. 86 ποιησάμενοι οπουδήν
Sec. 101 φαίνονται κολασθέντες
Sec. 102 τυχάνουσι πράξαντες
Sec. 109 φαίνομεθα παραδόντες
Sec. 129 ποιησάμενοι τοὺς λόγους
Sec. 159 ἤντιμον ποιήσαι
Sec. 164 μηδεμίαν ποιεῖσθαι διατριβήν
Sec. 172 τυχάνουσιν οντες
Sec. 176 τυχάνομεν ὑπαιφυλάττοντες
Sec. 177 ἐτυχάνομεν ἔχοντες
Sec. 184 τυχάνουσιν οντες
Sec. 187 τυχάνω...ἐχων
Sec. 188 ποιεῖσθαι τὴν ἀμιλλαν
Sec. 189 ὅδερυσιν εἰναι

The total number of cases of periphrasis in the oration is 30.
Panegyric 5.
Chiasmus—an antithesis between two pairs of ideas in exactly the opposite order.

Sec. 5. φευτέον....ετρήκαςιν
       ἀλλ'.............πειροτέον

Sec. 26. οὖχ ἐφθάνησε τοῖς ἄλλοις
       ἀλλ' ὤν ἔλαβεν ἀπασιν μετέδωκεν

Sec. 52. μικροῦς........ἀφανεῖς
       πολλοῦς........μεγάλους

Sec. 56. ὑπερορθόντες.....ταῖς αὐτῶν
       τὴν δ'.............νομίζοντες

Sec. 61. κατέσχον.....Μεσσήνην
       οἰκισταί...........ἐγένοντο

Sec. 79. ἀπολέσαντες.....ἄρξουσιν
       φθόσονται...........ποιήσαντες

Sec. 83. μίαν πόλιν.....έτη δέκα

Sec. 89. πλεύσαι μὲν ὅια τῆς ἡπείρου, πεζεύσαι δὲ ὅια τῆς θαλάττης
       τὸν μὲν Ἐλλήσποντον ζεῦξας, τὸν δ' Ἀθῆ βιορύξας
This is also a notable case of paromoiosis and oxymoron.

Sec. 93. τοῖς βαρβάροις γεγενημένων
       συστρατευμένων ἐκείνως

Sec. 95. καλὰς ἀποθανεῖν
       Ἐην ἀλχράς

Sec. 119. κατέσχον.....νῆσων, ἀνεβησαν.....Λακεδαιμονίαν
       Κύθηρα.........έτοιον, ἀπασάν.....περίπλευσαν

Sec. 120. προστάτων.....ἐκάστους
       μόνον.............καθιστάς

Sec. 123. αἰκίζεται τούς οἰκέτας
       τοὺς ἐλευθέρους καλάξουσιν

Sec. 144. τὰς μεγίστας.....παραλείπων
       φεύγων.............τὴν αἰτίαν

Sec. 162. τῇ μὲν.....ἀφέστηκεν
       ὁμολογεῖ ο' ὅταν......

Sec. 177. πεμφθέντες ὑπὸ τῶν Ἑλλήνων
       ύπέρ τῶν βαρβάρων ἐποιησαντο

The total number of cases in the oration is 17
Panegyric 6.
Anaphora—an antithesis between two ideas in the same order.

Sec. 27 ἐν ἥ, μεθ' ἡς, ὑε' ἦν
Sec. 42 τὰ μὲν ὁποία, τὰ ὁποδέχεν
Sec. 99 οὐ τοὺς . . . . οὐ τοὺς
Sec. 113 τίνος γὰρ . . . . ἣ τίς
Sec. 121 οὐ καὶ, οὗχ ὡς, οὗ, οὗκ ἦν
Sec. 122 ἐξ ἡς, ὑε' ἦν
Sec. 176 & μέν, & 'ελ' & χρήν
Sec. 183 πρὸς τίνας, τίσι δὲ, ἐπὶ τίνας
οὐ πρὸς τοὺς, οὐ τοῖς, οὐκ ἐπὶ τοῖς
Sec. 185 τῆς ὑπ', ὕπερ δὲ τῆς, ὑπὸ δὲ τῆς, ἐπὶ δὲ τῇς

The total number of cases of anaphora is 10.

Panegyric 7.
Anastrophe—an arrangement of words contrary to usage.

Sec. 73 ταχ� λίαν
Sec. 160 πολλά λίαν

Panegyric 8.
Arrangement to avoid Hiatus—a clashing of two vowel sounds.

Sec. 14 μηδεμίαν (μοι) συγγνώμην ἔχειν, ἀλλὰ . . .
Sec. 19 μετὰ λόγου (καὶ) μῇ . . . ἀλλὰ would be more idiomatical than καὶ
Sec. 92 οὐκ ὁμοίας ἐχρῆσαντο ταῖς τύχαις
Sec. 148 παρὰ πάσαν ἐπιβουλευόμενον τὴν ὀδέν , ὁμοίως
Sec. 152 οἱ καταβαίνοντες αὐτῶν
Sec. 164 οἱ πατέρες ἡμῶν
Sec. 187 τὴν αὐτὴν ὅ ὑ τυγχάνω γνώμην ἔχων
τοῦ μεγέθους αὐτῶν

Dionysius Halic.(Judicium de Isocrate) states that Isocrates avoided hiatus whenever practical. The following compilation from an English annotated edition of the Panegyric gives a list of collocations where hiatus seems to be admissible.

1. Cases in which ἕνεἷς is found before a vowel in Isocrates are very numerous.
2. τι ἄν· ὧτι ἄν· τι ὤν· ὧτι· οὐδέν· and in Panegyric Sec. 45 εἰ· τί· ἦν
3. καὶ· οὐ· καὶ· σφήνης· καὶ· ἐξηκοντα· In Excursus XI to Bremi’s edition more than twenty instances are quoted to show that Isocrates often
places and immediately before a vowel.

4. India, in -ai e.g. βούλομαι οὖν ἄδειμαι οὖν
5. ὁμότερον ἐν πολὺ ἐν πολλοῦ ἐν.
6. ὁ ἄνδρες - ὁ Ἀρχίδαμος
7. πρὸ not seldom before α, ε, η, ε.πρὸ αὐτῶν πρὸ ἕμοι

Isocrates avoids hiatus in this wise also: ἔργον ἐπιχειροῦσιν instead of the more usual ἔργῳ τοσοῦτῳ μᾶλλον......δοὺν of instead of δοὺς of.

Panegyric 9
Change in number or part of speech.
Sec.14 ἡμῖν......βεβίωκα
Sec.15 τὴν ἀρχὴν ὀθέν
Sec.17 τὸ πόλη......πρὸς ἀλλήλας

Panegyric 10
Anacoluthon—a change in construction.
Sec.18 τὴν μὲν πόλιν...βάδιον...προαγάγειν, λαχεδαιμόνιοι δὲ
Sec.93 μελλοῦσας...ὑποφαίνομενής ἄλλ᾽...γεγενημένοι......
Sec.108 κεκτημένοι...κρατοῦσας...εἰδότες...ὁμώς οὐδὲν ἡμᾶς
Sec.141 στρατεύσας...ἄλλ᾽ ὃμως...οὐδόναται

Panegyric 11
A marked peculiarity of Isocrates' style is the use of abstractions in the plural number. The following are instances: καυνότητες, ἡσότητες, τοπειρώτητες, λαμπρότητες, πρόστητες, σεμνότητες, μετριότητες, χαλεπότητες, ἀλήθειαι, ἀθανάτεια, ἐπιφάνεια, ἐνότητα, ἀργία, πενία, πλοῦτοι, φιλανθρωπία.

Summary.
1. Antithesis......No. cases, 234
2. Pariscsis......" 33
3. Paromoiosis......" 89
4. Periphrasis......" 30
5. Anaphora......" 10
6. Chiasmus......" 17
7. Anastrophe......" 2
10. Anacoluthon......" 4

Enumeration.
The foregoing examples illustrating the three Isocratean parallelisms together with other figures of speech found in the Panegyric have been carefully enumerated; but allowing that the list is imperfect, it is...
apparent from the great number of instances of rhetorical devices thus found in one speech that the style is ornate and consciously so; that this analysis verifies the estimate of his style given in the introduction of this thesis. This ornateness is true not only of the collocation of words but also of the relation of clauses and sentences and, in a limited degree, of paragraphs.

The sentences are, for the most part, of the historical narrative sort, are long, mechanically balanced and often periodic. Examples are cited as follows:

- Periodic sentences...Sec. 47.
- Balanced "...Secs. 59, 81
- Long "...Secs. 92, 150

With regard to the collocation of long and short sentences, obvious uses thereof, etc., it is found that in the course of the argument a short sentence generally forms a link between the successive topics touched upon by the orator, thus advancing the argument by succeeding steps to its completion. The long sentences, flowing one after the other, are often the enlargement of a previous short statement. A striking example of the position of long and short clauses is found in the Panegyric, where one clause, covering the space of two sections, 3 & 4, is terminated by this one; ἂν εἴς οὐτός ἐστιν.

With regard to figures of thought, the predominating device is the rhetorical question of which there are 55 cases.

There is one case of irony in Sec. 152; and three cases of parenthesis in the oration.

There is no great climax in the oration.

The antithetical principle which is worked out in the oration can be seen from the following:

- Panegyric—A Greek war with Persia.

Part 1. Greece,

- Athens contrasted with Sparta.
- Services of Athens analyzed as
  (1) civil
  (2) military, as in wars between Greeks and wars between Greeks and barbarians

Part 2. Persia,

- Open to attack while
- Greece has every motive for attacking.

Conclusion—A Greek war with Persia is both just and expedient.
ANALYSIS OF
THE MANILIAN LAW OF CICERO.
Owing to the fact that Cicero was an eclectic in style (see introduction) it is not expected that there will be found anything like the minute and studied care in the use of rhetorical devices or any such exhibition of a conscious striving after an effect; as is found in Isocrates. It may be said that the style to which Cicero was trained was that of Isocrates, purified by a study of the Attic orators from the extravagances which had corrupted it. The extent to which the Isocratean parallelisms have been used will become evident in the analysis which follows.

Manilian Law.1

Antithesis-Parallelism of sense.

Sec.1 quimquam......tamen
*mihi semper frequens conspectus *vester

This is especially noticeable on account of the position of the antithetical words at the beginning and the end of the phrase.

Sec.2 mens labor......ex vestro judicio
quid de*me judicaretis......et quid *aliis praescriberetis

Sec.3 exitum......principium
coopia.......modus

Sec.7 *unum ab *omnibus
*uno,tota....*tot;*uno,una.....*omnis
non modo.....sed
non occultare velit......sed emergere ex
*nostri cum *illo

Sec.8 insignia victoriae,non victoriam
Sec.9 non ad *oblivionem veteris belli,sed ad *comparationem novi
*duobus locis disjunctissimis maximeque diversis *uno consilio.

a *binis ....*ancipiti...*districti....

Sec.10 ut *initia illa rerum gestarum non felicitati sed virtuti...haec

autem *extrema non culpae sed fortucae

Sec.11 majores nostri......vos
patres vestri.......vos
illi..............vos

In these clauses is exhibited a clear case of asyndeton.

Sec.12 verbo.......omni supplicio
ut *illis pulcherrimum......sic *vobis turpissimum
non solum.......sed etiam
*unum virum......summa *omnia

tametsi.......tamen
*libere loqui non licet,*tacite rogant
etiamsi......tamen
This is a case also of juxtaposition and has involved chiastic formation of clauses.

Sec. 13 ii beatissimi......ille diutissime
*belli utilitatem et *pacis dignitatem
non modo a calamitate sed etiam a metu calamitatis
non solum adventus mali sed etiam metus ipse

Sec. 15 *totius anni......*uno rumore periculi atque *uno belli terrore
*una excursio..*per brevi tempore..*totius anni
non solum.......sed etiam

Sec. 18 neque enim *isdem!.....neque *aliis

Sec. 19 *una in civitate *multi
haec ratio pecuniarum.....cum illis pecuniis
illa......haec

Sec. 21 patefactumque......clausus
permultas uno aditu adventuque esse captas

Sec. 23 illum...maeror.......hos laetitia

Sec. 24 regum adflictac fortune.....multor opes

Sec. 25 non ex *proelio nuntius sed ex *sermone rumor

Sec. 27 non modo.....qui*nunc sunt.....sed *antiquitatis

Sec. 28 non *alienis prasceptis.....sed*suis imperiis
non offensionibus belli sed victoriis
non stipendis sed triumphis
non solum......sed etiam

Sec. 29 illo.......vobis
in hcc *uno......in *omnibus reliquis

Sec. 30 non terrore *belli sed *consilii celeritate

Sec. 31 *universa.......*singulis oris..
aut ab *omnibus imperatoribus *uno anno
aut *omnibus annis ab *uno imperatore

Sec. 32 *sociorum fortunam......*sua tecta
sociis nostris......exercitus vestri

Sec. 33 qui *modo ante.......ii *nunc

Sec. 34 tam *brevi tempore *tot loca

Sec. 35 extrema hieme,ineunte vere

Sec. 36 non solum......sed
ex *aliorum......per *se

Sec. 38 *alios in *se

Sec. 39 non modo *manus sed ne*vestigium quidem
non modo sed

Sec. 41 non ex hac *urbe missum sed de *caelo delipsum
Sec. 41. *servire populi....*imperare aliis
dignitate *principibus excelsit....*facilitate *infimis par
Sec. 42 virtutem pugnantes timuerint an mansuetudinem victi dilexerint.
Sec. 43 oderint....*amem
vilitates....*caritate
ex summa *inopia....*ex summa *ubertate
Sec. 45 virtute....*auctoritate.
Sec. 47 non solum....*sed etiam
non ut .......*sed ut
*praeterita meminisse,*reliqua sperare
Sec. 48 non modo....*sed etiam
Sec. 51 uno....*omnia
uni omnia
ad unum....*omnia
Sec. 52 *re multo magis quam *verbis
Sec. 53 tum.....*hodie
tua.....*ipsius
privatam....*publicam
Sec. 54 non modo utilitatis sed dignitatis
Sec. 55 non modo....*sed etiam
non modo .......*sed
Sec. 56 dolori *suo....*auctoritati *vestrae
non modo....*sed etiam
Sec. 59 uno....*omnia
omnis una
minus....*magis
Sec. 60 in *pace.....*in *bello
*d duo bella..ab *uno imperatore
Sec. 61 non modo....*sed
Sec. 62 duorum....*unius
Sec. 63 unum illum ex omnibus
Sec. 64 vestra suis
non solum....*sed aliae quoque
moderationes....*cupidorum hominum
Sec. 66 pro sociis vos contra hostes
an hostium.....*contra socios
non modo sed
Sec. 67 non solum....*sed etiam
propter rei militaris gloriam...propter animi continentiam
(requisivit.
unum....*omnia
Sec. 37 non cum *suis virtutibus, tum etiam *alienis vitiiis
huic uni...omnia
*tot annos *unus inventus
Sec. 60 primum...deinde
Sec. 71 *mihi non necessarias...*vobis non inutiles
Total number of cases is 117
Manilian Law 2.

Pariscasis- Parallelism in the form and size between
two or more sentences or clauses.

Sec. 1 ad agendum amplissimus
ad dicendum ornatissimus
perfectum ingenio
elaboratum industria
Sec. 2 nunc cum et *auctoritatis in me *tantum sit,*quantum vos honoribus
mandandis esse voluistis
et ad agendum *facilitatis *tantum*quantum homini vigilanti ex
forense usu,.potiut afferre
et,si quid auctoritatis in me est...dederunt
et,si quid in dicendo consequi possum..duxerunt
Sec. 4 alter relictus
alter lacessitus
Sec. 6 cum magna in omnibus rebus
tum summa in re militari
agitur salus saciorum atque amicorum pro qua multa maiores vestri
magna et gravia bella gesserunt
aguntur certissima populi Romani vectigalia et maxima quibus a-
missis et pacis ornamenta et subsidia belli requiritis
aguntur bona multorum civium quibus est a vobis: et ipsorum et rei
publicae consulendum
Sec. 8 laus est tribuenda quod egerunt
venia. danda quod reliquerunt
Sec. 11 legati quod......voluerunt;vos cum regem necavit?
illi libertatem...tulerunt; vos ereptam...nedegetis?
jus legationis...sunt; vos legatum...relinquetis?
Sec. 18 neque enim isdem redimendi facultas erit propter calamitatem
neque aliis voluntas propter timorem
Sec. 20 genus esse ita necessarium ut sit gerendum
non esse magnum ut sit pertimescendum
Sec. 23 diffidentemque...confirmavit,et adflictum erexit perditumque recre-
Sec. 28 plura bella gessit quæ ceteri legerunt
plures provincias confecit quam alii concupiverunt
Sec. 29 labor in negotiis, fortitudo in periculis
industria in agendo, celeritas in conficiendo, consilium in providendo
Sec. 31 aut tam firmum habuit praesidium ut tutus esset
aut tam fuit abditus ut lateret?
Sec. 32 sociis ego nostri mare per hos annos clausum fuisse dicam cum vest-
ri numquam a Brundisio nisi hieme summa transmiserint?
mercatoribus tutum mare non fuisse dicam, cum duodecim secures in
praedonum potestatem pervenerint?
Sec. 37 aut propter cupiditatem provinciae magistratibus divisent
in
aut propter avaritiam Romæ quaestu reliquerit
Sec. 40 non libido ad voluptatem
don amoenitas as delectionem
non nobilitas urbis ad cognitionem
non denique labor ipse ad quietem
Sec. 45 et Mithridatem insolita inflammatum victoria continuit
et Tigranem magnis copiis munitantem Asiae retardivit
quid virtute perfecturus sit qui tantum auctoritate perfecerit
aut quam facile imperio atque exercitu...conservaturus sit,
qui.....defenderit
Sec. 61 quid tam novum quam adulescentulum...
quid tam praeter consuetudinem quam homini peradulescentuli
quid vero tam inauditum quam
quid tam inusitatum quam
quid tam singulare quam ut
quid tam incredibile quam ut
Total number of cases 30

Manilian Law 3
Paromoiosis-Parallelism of sound, as between similar sounds
in words or when the latter of two clauses gives
to the ear an echo of the former.

Sec. 1 *tempus amicorum* temporibus
Sec. 10 districti...dimicaretis
Sec. 14 ubertate... agrorum et varietate... fructuum
  *magnitudine passionis et *multitudine earum rerum
Sec. 44 ullam usquam
Sec. 48 obtemperarint, obedierint, obsecundarint
Sec. 48 tot et tantas
   quot et quantas
Sec. 56 vere videremur
Sec. 57 viri vita atque virtute
Sec. 61 conficere..confecit
   gerere..gessit
   praesse..praefuit
   mitteritur..missus est
dixisse dicitur
Sec. 18 libere loqui non licet
Sec. 16 exercent atque exigunt
Sec. 55 magna ac mucho maxima

Total number of cases 17

Manilian Law 4
Juxtaposition.

Sec. 1 mea me
Sec. 13 hi vos
   antea,nunc
Sec. 16 vos illis
Sec. 17 mihi ego
Sec. 19 ne non
Sec. 57 mihi nemo
Sec. 40 sibi ille
Sec. 42 huic hoc
Sec. 44 qui quo
Sec. 46 huic se uni
Sec. 58 ego me
   alter uni
Sec. 59 omnes una
   quod quo
Sec. 62 non nemo
Sec. 64 vestra suis
Sec. 71 ego me

Total number of cases 18

Manilian Law 5
Chiasmus-antithesis of two ideas in opposite order.
Sec. 6 pacis ornamenta.....subsidia belli
Sec. 12 regno est expulsus,,amicis - civitates......coguntur
imminent..........amicis - imperatorem.....arbitrantur
Sec. 13 hunc audiebant ante, nunc praesentem vident
Sec. 31 aut ab omnibus imperatoribus uno anno
aut omnibus annis ab uno imperatore
Sec. 33 ostium Tiberinum... Oceani ostium
Sec. 34 firmissimis praesidiis classibusque
maximis classibus firmissimisque praesidiis
Sec. 41 nunc imperii... coepit
nunc intellegunt.tum
Sec. 58 suscipiendum... detulit
delatum........... susceptumque
Sec. 64 studia vestra suis consiliis
Sec. 66 vident eorum clamitatis, quaerimoniae audiunt
pro sociis... contra hostes
an hostium... contra socios
Sec. 67 civitatem pacatam fuisse, quae locuplea sit
esse locupletem quae istis pacata esse videatur
Total number of cases 12

Manilian Law 6
Anaphora-antithesis cf two ideas in the same order.

Sec. 6 agitur-aguntur-aguntur
Sec. 8 triumphavit-triumphavit
Sec. 13 tanta temperantia, tanta mansuetudine, tanta humanitate
Sec. 14 cum Antioche, cum Philippo, cum Aetolis, cum Pounis
Sec. 15 neque ex portu, neque ex decumis, neque ex scriptura
Sec. 16 quas in saltibus, quas in agris, quas in portubus
Sec. 28 qui e ludo, qui e extrema, qui saepius, cuius
plura bella... plures
Sec. 28 non... sed, non... sed, non... sed
Sec. 30 testis est Italia; testis est Sicilia; testis est Africa; testis est
Gallia; testis est Hispania; testis est iterum et saepius Italia;
testes nunc...
Sec. 31 tam... turpe, tam... vetus, tam... late.
quam provinciam? quod... vectigal? quem... socium? cui... praeidia? quam
multas? quam multas?
Sec. 36 quanta... innocentia, quanta... die, quanta... fide, quanta... facilitate,
quanto... ingenio, quanta... humanitate
Sec. 40 non... enim, non... varitia; non... libido, non... amoenitas, non... nobilitas, non
denique
Sec. 41 nunc... nunc... nunc
Sec. 43 quid... hostes? quid... socii? quis ignorat?
Sec. 48 quod ex locis......quod Cretensium
         tum....tamque....tam
Sec. 53 cum populi....cum ex....cum ita....
Sec. 54 non dica...non...non
Sec. 55 nos quorum....nos qui...
Sec. 56 una lex,unus vir,unus annus
Sec. 60 non dicam...non dicam...non commemorabo...
         idem cum...idem cum...idem cum...
Sec. 61 quid tam...quid tam...quid vero...quid tam...quo quidem...qui tam...
         quid tam...
Sec. 66 qui collatis...qui ab...qui ab...qui ad...
Sec. 66 est vobae...est C.Curio...est Gn.Lentulus...est C.Cassius
Sec. 70 qui huic....qui omnium....qui ad...

Total number of cases 28.

Manilian Law 7.
Metaphors.
Sec. 7 illa *macula
Sec. 11 Graeciae *lumen extinctum
Sec. 17 vectigalia *nervos
Sec. 33 *lucem adferre (lux pro spe,felicitate,prosperitate et cetera)
Sec. 34 belli *impetus

Manilian Law 8
Asyndeton—a lack of conjunctions.
This figure is very effectively used throughout the speech. It goes hand in hand with anaphora; is used in a series of rhetorical questions and lends a marked force to antitheses. The most notable examples in simple enumerations are as follows:
Sec. 11 majores nostri....gesserunt;vos tot...debetis?
Sec. 13 regno est expulsus Ariobarzanes;imminent duae...civitates...coguntur;imperatorem arbitrantur.
Sec. 20 atque ut...vehementissime;quam liberavit;ab eodem...depressam;
magnas...fuisset;Sinopen...cubatur;regem contuvisse.
Sec. 35 extrema hieme apparavit,ineunte vera suscepit,media aestate con-
fecit
Many instances of verbosity occur—the word is not used in a disparaging sense—but instances occur where there is a marked tendency to couple words together into phrases which often become stock expressions; to use a number of synonymous words; to expand a simple statement from every point of view, thus giving rise to extended enumerations of qualities. Under a general head, therefore, may be classed hendiadys, dijunctio, periphrasis, pleonasm etc., together with other ornate and full expressions.

Sec. 1 jucondissimus, amplissimus, ornatissimus
auderem statueremque
perfectum, elaboratum
Sec. 2 caste integreque
Sec. 4 grave et periculoso
Sec. 5 excitare atque inflammare
Sec. 7 appetentes: atque avidi
insedit ac nimirum
uno nuntio atque una significat
necatos trucandosque
Sec. 8 pulsus superatusque
Sec. 9 aedificasset ornassetque
legatos ac litteras
disjunctissimis maximeque diversis
terra marique
Sec. 10 firmamentis ac roboris
divino consilio ac singulari virtute
magna atque praesclara
imperii dignitate atque gloria
Sec. 11 vinculis ac verbis et omni supplicio
Sec. 12 in periculum ac discrimen
socius atque amicus
Sec. 13 vident et sentiunt
repressos ac retardatos
tanta temperantia, tanta mansuetudine, tanta humanitate
Sec. 15 relinquitur, deseritur, conquiescit
Sec. 16 exercet atque exigunt
Sec. 17 honestissimi atque ornatissimi
rationes et copias
gnavi atque industrii
Sec. 19 memoria retinere
Sec. 19 implicata est et cohaerit
gloria nominis vestris salus sociorum, vestigalia maxima, fortunae
plurimorum
Sec. 20 forti vico et sapienti homini et magni imperatori
ornatas atque instructas
virtute, assiduitate, consilio
magnam et ornatam
Sec. 21 superatam esse atque depressam
ornatas et refertas
Sec. 23 confirmavit, erexit, recreavit
laessandas neque temptandas
gravis atque vehemens
multas atque magnae
terrore ac metu
Sec. 25 hoc sic, fere sclera
Sec. 27 verba fecisse
Sec. 30 superatos prostratosque
taetrio periculososque
attenuatum atque imminutum
Sec. 31 sublatum ac sepultum
gentes ac nationes
tam lato divisum atque dispersum
Sec. 33 vitam ac spiritum
celeberrimum ac plenissimum
capta atque oppressa
incredibilis ac divina
Sec. 34 obeundi aut consequendi
tam brevi tempore tot loca adire, tantos curos conficere potuit
quum celeriter...On. Pompeius navigavit
Sec. 35 imperio ac potestati
legatos deprecatoresque = (legatos ad deprecandum)
longe latæque
Sec. 37 magnum aut amplum
Sec. 43 tam longinquis tamque diversis
Sec. 47 meminisse et commemorare
Sec. 48 ad senserint, obtemperarint, oboedierint, obsecundarint
venti tempestatesque
velle et optare
oblatum et datum
Sec. 50 deligendus atque mittendas
Sec. 51 fortissimorum et clarissimorum
verba fœisti
Sec. 55 exercitatissimos paratissimosque
Sec. 57 expetenti ac postulanti
Sec. 59 auctoritate et sententia
Sec. 60 exempla atque instituta
Sec. 62 clarissimi fortissimique
Sec. 64 delegistis...praeponeretis
magnae et multae (instead of more regular multae et magnae)
pudore ac temperantia
Sec. 65 satis clausum ac munitum
locupletes et copiosae
Sec. 69 laudo comproboque

Manilian Law 10
Of figures of thought Cicero uses the rhetorical question the most frequently, of which there are 65 cases. This device seems to serve the hortatory character of his oratory. His exhortations thus become very effective.

Exclamations, which are further heightened by the invocation of the gods, are used with telling effect.

He uses praeteritio or occupatio (paralepsis) to add force to his statements, examples of which are:
Secs. 29-33 non sum praedicatus quantas.....
Sec. 54 quae civitas antea umquam fuit, non dico Atheniensium...non Carthaginiensium...non Rhodiorum, quae civitas inguam....
Sec. 60 non dicam....recordamini

His sentences are of the average length—running through about five printed lines of an ordinary school edition of his orations. Some are drawn out to fifteen lines; others are extremely short. Cicero has a happier sense of variety than Isocrates in this respect. His sentences are not so long as to weary one or to prove monotonous by their steady repetition. Sentences of all lengths are used to relieve one another.

The following scheme will show the structure of the oration:
I. Exordium 1-3
An explanation of why Cicero now for the first time appears before a political assembly.

II. Narratio 4-5
Statement of facts which lead up to the proposal of the Manilian Law.

III. Propositio 6 (11.18-20)
Announcement of theme and division into parts.
The results of this investigation can be seen readily from the following table. The orations are of almost equal length, and a statistical enumeration ought to enable one to draw inferences at least approximately correct.

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From the general correspondence of these figures: it can justly be assumed that similar methods were employed by the two orators in writing their discourses; that these methods were prompted somewhat by similar molds of intellect. Cicero, of course, has the advantage in having Isocrates and his numerous disciples and imitators for examples. They were the pioneers; he had but to emulate their efforts and improve upon their results.

The main points of difference, or rather those points in which there is the least similarity, have been caused by the exigencies of the times and the purpose in the minds of the authors. Isocrates's orations were written to be read; Cicero wrote his to be spoken. This may account for Cicero's using anaphora more than Isocrates did, and for his indulging in exclamations and imprecations to the gods, whereas Isocrates did not. The presence of such impassioned figures of rhetoric in Cicero and their almost total absence in Isocrates disclose the difference in temperament of the two men. Isocrates was unimpassioned, hence his style is an unruftled flow of rhetoric throughout; Cicero became at times very vehement, so that his style seems to have more of human interest in it than Isocrates's has.

Because Cicero appealed directly to his audience by speaking to them he would naturally be expected to use more figures of thought than would be found in Isocrates's speeches, which were written for a wide circle of readers in various localities and with divers interests at heart.
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