A VISUAL PRESENTATION OF ANCIENT PUBLIC ADDRESS

FROM SUMER-AKKAD THROUGH THE

ROMAN EMPIRE

————————

A Thesis

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the Faculty of the Graduate School

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————————

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CHAPTER I

THE PROBLEM AND TERMS

"A good man skilled in speaking" has been the goal of
speech teachers since the early formative years of the art
of public address. In these modern times this goal has not
changed. Everett Hunt has said of the modern speaker,

> He will keep his wholeness if he comes back again
> and again to Aristotle, but he must supplement those
> conceptions with what modern scientists have added
> to the mirror for man...the ideal of the good man
> skilled in speaking is like the sea, ever changing
> and ever the same.[1]

This statement sums up quite well the reason that we still
spend our time in studying the theories of the ancient
teachers of rhetoric. But the issue to be dealt with here
is not the importance of studying these theories. The issue
with which this study will be concerned is securing a proper
historical perspective of ancient rhetoric.

The study of rhetoric, literally in Greek: "the art
of speaking,"[2] demands complete understanding of another
time and place. The factors contributing to public address
during the early formative years of the art are very

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[1]Everett L. Hunt, "Rhetoric and General Education,"
The Quarterly Journal of Speech, 35:279, October, 1949.

[2]Alan H. Monroe, Principles and Types of Speech
(Chicago: Scott, Foresman and Company, 1949), p. 43.

different from those factors in existence today. These
contributing factors take many forms. They may be the social
conditions of the time. They may be the conflicts that
existed between states in the old Greek period of city-state
reorganization. These contributing conditions might take
the form of scientific inventions, natural phenomenon, or
cultural traits of a people or country. For example, the
study of the oratory of Demosthenes would be difficult to
understand if one did not have knowledge of the history of
Greece. The greatest oration that Demosthenes delivered,
"On the Crown," would be almost meaningless if the student
did not know about the culture, political conditions, and
general habits of the Greek people of the time. The fact
that the Feast of Dionysus was the suggested scene for the
crowning of Demosthenes is practically meaningless if the
student knows nothing of the celebrations held for the Greek
god of wines. Significant historical events like the move-
ment of Phillip II in 359 B. C.[3] to take several of the Greek
colonies into his power are valuable to the student studying
this speech by Demosthenes. It is valuable information
because it furnishes the background necessary to understand
the activities of Demosthenes and his bitter attack on

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[3]Roscoe Lewis Ashley, Ancient Civilization (New York:
The MacMillan Company, 1915), p. 159.

Macedonian emperialism. Thus when one studies ancient rhetoric he must become aware of much of the history of these ancient civilizations in order to understand what remains recorded for our benefit. Much historical research is in order if the student is to understand the proper perspective of the art of public address. Because this research is necessary and because the scholar of rhetoric must make many associations between historical events and public address per se, this study had its inception.

I. THE PROBLEM

The problem facing this study is by what means can the teacher bring forth the entire historical perspective of public address? In what way can the student gain an over-all view of the historical events contributing to public address?

The time-line suggested in this study is an attempt to satisfy these questions. It is not presented as a substitute for research, rather it is hoped that this over-all picture of public address will furnish the student with a starting place for meaningful quests for knowledge.

II. TERMS

Before persuing the answers to the above problems it is necessary to make clear the meaning of several terms used in this study.

The first term in need of definition is that of "rhetoric." As it was stated earlier, rhetoric is literally in Greek: "the art of speaking." Thus for the purpose of this study the term rhetoric will pertain to the entire field of public speech. The term will be used interchangeably with public address. In either usage the meaning will be, "the art of speaking."

A second term or phrase in need of definition is "over-all view of historical events." By the use of this phrase the implication is intended that an over-all view means a panorama of events permitting the student to make associations. The intention is not that an over-all view will contain an all inclusive list of historical events.

The term "historical event" will mean any person, place, thing, or occurrence that can be termed significant to the art of public address. The meaning of "significant" will be discussed in the next chapter.

In summary of the problem and the terms of this study one thing should be very clear--the idea behind this study is the hope that a cross-section view of the factors contributing to public address will make it easier for the student to grasp a fundamental understanding of what makes up the art of ancient rhetoric.

The following chapters will be devoted to a presentation of the development of the problem outlined

in this section. Chapter II will present the methods and
procedures employed and will review the literature relating
to this study. The historical time-lines of the civiliza-
tions of the Tigris-Euphrates Valley, Egypt, Palestine,
Greece, and Rome will be presented in Chapter III. Chapter IV
will be devoted to a summary of the study, conclusions, and
implications for future study.

CHAPTER II

METHODS, PROCEDURES, LITERATURE, AND LIMITATIONS

In Chapter I the importance of studying the theories of the ancient teachers of public address was established. At this point it becomes necessary to consider a method of conducting such a study in order that an over-all view of speechcraft can be available to the student.

I. METHODS

This study uses the historical and analytical methods. An attempt was made to select from history those events that have contributed to public address and present them in the form of a time-line. In this manner it was believed that the reader could have available the necessary information to make associations between historical events and specific personalities or developments in the field of speech.

In pursuit of this method several problems confronted the author. There was the problem of the selection of significant historical events. The type of time-line best suited to the purposes of this study had to be decided. Finally there was the problem of whether one time-line or several would best present the desired over-all view of public address.

The selection of significant historical events.
Probably the greatest problem in the selection of historical
events was the definition of "significant." How can this
term best be defined?

For purposes of this study the term "significant" was
defined to mean anything that contained a special importance
to the development of public address. However, since there
are various degrees in the term importance it was felt that
a mere verbal definition of significant was not sufficient.
Therefore the selection of historical events was divided
into four categories. These categories were: (1) General
history; (2) Individuals; (3) Conflict and empire; and
(4) Public address.

In the category of general history the events that
had some significance, but not an over-powering influence
on the field of public address, were presented. For example,
the earliest Egyptian calendar date was listed under this
category because it contained significance to the degree
that the dates of other historical events are calculated
from it. However, the date had very little direct signifi-
cance on public address. Also under this category the
commonly accepted divisions or classifications of time
periods was listed. For example, the Egyptian history is
usually classified by dynasties. Therefore the dates of the

different dynasties appears in this category on the Egyptian time-line.

The category of individuals is rather clear in itself. In this grouping the outstanding personalities of these ancient civilizations were listed. These individuals may be directly significant to speech, that is, a Corax, Aristotle, or Quintilian, or he may be only a political or religious leader who in some manner has influenced the development of public address. The individual in this latter grouping has usually established a government which served as a foundation for public speech, or he influenced history in a manner that created fuel for the orators of his time.

The category of conflict and empire was created to house those events that furnished a basis for furthering public address, as with the establishment of a type of government, or those events which furnished the speakers of the time with subject matter, either domestic or foreign. Therefore, in this grouping one will find the wars, commercial development, and political units or empires of these ancient civilizations.

In the final category, that of public address, the reader will find the significant speeches of individuals such as Demosthenes and Pericles. He will also find the

significant treatises of these individuals and any other
activity directly concerned with speech.

Therefore, the phrase "significant historical event"
implies, for this study, any person, place, thing, or
occurrence that had special importance to the field of
public address. No doubt the reader will find events which
have meaning to him in a manner that would fit this descrip-
tion; yet they will not be found in this study. This is
only natural because in its final action the selection must
be a human one and therefore subject to error.

The type of time-line. Prior to the writing of this
study several different types of time-lines were investi-
gated.

The time-lines used by H. G. Wells[1] in his history
texts were not usable because of their complications. Wells
listed his dates on a vertical line in 100 year intervals.
The events were classified by civilizations on a horizontal
line. However, the problem of placing events into this
design offered a complication because of the numerous dates
listed. Thus a clear over-all view was not obtainable.

The time-line used by Reither[2] was also rejected,
largely because of its narrowness. This type of time-line

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[1]H. G. Wells, The Outline of History (New York:
Garden City Publishing Co., 1920), pp. 1122-1126.

[2]Joseph Reither, World History at a Glance (New York:
Barnes & Noble, Inc., 1957).

contains the mere listing of historical dates without regard to any cultural breakdown. This type of time-line, while useful for establishing chronological dates, fails to present a wide range of events and fails to show the relationship of one event to another.

Those time-lines used by Caldwell, Merrill, and Raisz[3] and the type employed by DeBurgh[4] seemed much better for purposes of this study. These time-lines are similar to those of Wells in that they list the dates vertically and the civilizations horizontally. However, they do not list the dates in any systematic breakdown. Thus the complication of listing many events during the same 100 year period is avoided. Since this method appeared to be the most usable to the author it was selected as the model.

Therefore, the time-lines used in this study are dated vertically, with no definite time period followed, and the cultures are listed horizontally.

In the individual cultural time-lines presented in Chapter III the organization is similar. The only difference is that while the dates remain vertical without any systematic

[3]Wallace E. Caldwell, Edward H. Merrill, and Erwin Raisz, The New Popular History of the World (New York: The Greystone Press, 1950).

[4]W. G. DeBurgh, The Legacy of the Ancient World (New York: The MacMillan Company, 1924).

breakdown, the horizontal line contains the categories of:
(1) General history; (2) Individuals; (3) Conflict and
empire; and (4) Public address.

The number of time-lines. Just as the selection of
historical events presented a problem, the number of time-
lines and the different cultures to be covered had to be
decided. There was no limit to the possibilities that were
available. However, the selection of the cultures to be
covered provided an answer to this problem.

The selection of the cultures covered in this study
was made for several reasons.

1. The cultures of the Tigris-Euphrates valley were
covered because it was with these people that civilization
began. From these people came the inventions of government
and society that furnished the foundation on which public
address eventually flourished.

2. The Egyptian culture was covered because it
served the same function as that of the Tigris-Euphrates
valley--it provided another section of the foundation for
public address. But even more important, with the Egyptians
we find the first extant writings on speech and the first
significant individuals in speechcraft. Further, like the
Tigris-Euphrates cultures, the Egyptians were able to control
much of the civilized world during their time.

3. The Hebrews were covered because they provided the foundation for modern religious thought. While the other cultures covered in this study were powerful builders of empire, the Hebrews were mere nomadic peoples. However, the development of a world-conquering faith could not be over-looked.

4. The Greek culture was covered because it is with the Greek intellect that the real development of public address rests. A civilization that produced Corax, Plato, Demosthenes, and Aristotle demanded attention.

5. Roman civilization was also covered for rather obvious reasons. Influenced by the Greeks, these people built the world's greatest empire and produced numerous speakers worthy of coverage in the history of public address. As was the case with the Greeks, a civilization that produced outstanding speech personalities such as Cicero and Quintilian could not be ignored.

6. Lesser civilizations, like those of the Phoenicians and Persians, were not covered because it was believed that the contributions they offered to public address were: (1) Not significant; (2) Not original, but based on the cultures found in this study; or (3) Covered in the cultures listed because of their influence on them, as was the case with Carthage and the Punic Wars.

With the selection of the cultures of the
Tigris-Euphrates valley, the Egyptians, Hebrews, Greeks,
and Romans, the problem of the number of time-lines was
made more simple. In order to fully understand each civiliza-
tion it was decided that an individual time-line would work
best. In order to provide the over-all view of all cultures
it was decided that one large time-line would also be of
value. Therefore, the reader will find five individual
cultural time-lines and one general over-all time-line.

II. PROCEDURES

The procedures of this study were not complicated.
After the standards of selection were made it was undertaken
to compile a list of the significant historical events con-
tributing to public address from each culture. These were
then assembled in a manner conforming to the time-line
design selected for the study. Having developed the indi-
vidual cultural time-lines, an analytical examination of
each one was written. Finally, the time-line of all cul-
tures was developed in order that the reader might view the
entire history of the five selected ancient cultures.

III. LITERATURE

Not many attempts have been made in speechcraft to
compile a history of ancient rhetoric. In the literature

that was studied, no time-line approach to public address
in relation to historical development of individual cultures
was found. However, the field of ancient rhetorical history
is not without significant written accounts.

Sears[5] and Hardwicke[6] have both written historical
summaries of oratory. The coverage in both could benefit
from more recent discoveries about these ancient civiliza-
tions. Neither of these works provide much historical
detail, perhaps because it was not available at their publi-
cation dates.

Shurter[7] experimented with a method of teaching speech
that resembles the present study only in name. Actually
his article in the Quarterly Journal devoted time to the
teaching of public address classes and not with the histori-
cal account of the development of public address.

Bromley Smith has done much in the field of ancient
public address. He has covered the contributions of

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[5]Lorenzo Sears, The History of Oratory (Chicago:
S. C. Griggs and Company, 1896).

[6]Henry Hardwicke, History of Oratory and Orators
(New York: G. P. Putnam's Sons, 1896).

[7]Edwin Dubois Shurter, "The Rhetoric of Oratory and
How to Teach It," The Quarterly Journal of Speech, 4:72-77,
January, 1918.

Protagoras,[8] Corax,[9] Gorgias,[10] and others. All of these
articles are beneficial to one studying the history of
rhetoric.

The theories of Isocrates have been discussed by
Sage.[11] However he does not direct his attention to a
historical view.

Gray's article[12] on the Egyptian contributions of
Ptah-hotep and Kagemni are most important to the history of
public address. Gray's research covers a period of almost
unknown history. Thus it bridges the gap between assumption
and fact.

Hunt has also contributed several articles in the
Quarterly Journal which cover some aspect of ancient rhetoric.
Most of his articles, such as the one on Plato and

[8]Bromley Smith, "The Father of Debate: Protagoras
of Abdera," The Quarterly Journal of Speech, 4:196-215,
March, 1918.

[9]_____, "Corax and Probability," The Quarterly
Journal of Speech, 7:13-42, February, 1921.

[10]_____, "Gorgias: A Study of Oratorical Style,"
The Quarterly Journal of Speech, 7:335-359, November, 1921.

[11]Russell H. Sage, "The Rhetorical Theory of Isocrates,"
The Quarterly Journal of Speech, 8:322-337, November, 1922.

[12]Giles Wilkeson Gray, "The 'Precepts of Kagemni and
Ptah-hotep,'" The Quarterly Journal of Speech, 32:446-454,
December, 1946.

rhetoricians,[13] are devoted to an analysis of the theories and not the history of rhetoric.

The Greek historian, Thucydides, recorded some important developments in speech history. His account of the Peloponnesian War[14] contains examples of Greek oratory as remembered by those who were present.

Baldwin[15] and Thonssen and Baird[16] have written about ancient theories and personalities, but again the outlook was not a historical one. While much of the history of rhetoric can be gathered from their works it remains chiefly a study of method and not historical development. However the works of these authors bring out the writings of the ancients and their comments about the orators of their times. Thonssen and Baird were especially interested in what Cicero, Quintilian, and others had to say about each other since their book (Thonssen and Baird) is a collection of criticisms.

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[13]Everett Lee Hunt, "Plato on Rhetoric and Rhetoricians," The Quarterly Journal of Speech, 6:35-36, June, 1920.

[14]Thucydides, The History of the Peloponnesian War (Rev. Henry Dale translation, New York: Harper & Brothers, 1861).

[15]Charles Sears Baldwin, Ancient Rhetoric and Poetic (New York: The MacMillan Company, 1924).

[16]Lester Thonssen and A. Craig Baird, Speech Criticism (New York: The Roland Press Company, 1948).

In summary, the writers in the field of speech history have been few. While many writers have explored isolated areas of ancient rhetoric, few have tried to present a history of the art. Those who have written histories have not benefited from the information that is now available to add meaning to civilizations of the past.

IV. LIMITATIONS

There are several limitations that must come with a study such as the present one. The limitation that comes with the problem of selection has been mentioned. The limitation that comes with the selection of the cultures to be covered has also been explored. However, there are others which must be made clear before the presentation of the time-line analysis of the history of public address.

It should be very clear that the dates presented in this study are approximate and not meant to be this author's or any other author's historically proven estimate. The problem of establishing calculations in time has never been free from error or dispute. However, in the selection of the dates presented, careful attention was given to the more generally accepted dates where conflicts appeared.

Perhaps the greatest limitation rests with the limited material available from which the history of public address can be compiled. It was often necessary for the

author to make assumptions about the development of public address. However, where these assumptions occur, every effort was made to mark them clearly as the opinions of the author.

A further limitation came when the available research facilities failed to provide information. Since much of the literature in the field of ancient rhetoric is out of print, many of the books used by available authors as references were not obtainable.

In brief summary, the method of the time-line seems valid as an instrument for presenting an over-all view of the history of public address. By careful selection of historical events it should be possible for the student of rhetoric to make associations necessary for proper understanding of what has happened in the development of public speaking. There have been few histories written about ancient rhetoric and this alone could justify the present study.

CHAPTER III

HISTORICAL TIME-LINES

I. THE TIGRIS-EUPHRATES VALLEY

Very little of the early history of public address
resulting from the development of civilization in the Tigris-
Euphrates Valley is known. Historians have usually written
about more general aspects of these people and have been
unable to comment on the development of public address.
However, with the aid of the historians one can venture some
rather important assumptions about the beginnings of public
address. It seems safe to assume that speech was very
important to these people because it constituted one of the
few methods of communication.

The civilizations that developed in the Tigris-
Euphrates Valley are thought to be the first in human history.
However, historians have placed the dates of the Egyptians
at about the same time as the early Tigris-Euphrates cul-
tures. At this writing the earliest artifacts known to man
would place the Tigris-Euphrates cultures before that of
Egypt. These early artifacts are dated about 6000 B. C.,
the very beginning of the Stone Age. This date was established
from the findings of an expedition studying ancient ruins

in Northern Iraq in 1945.[1] Actually, the first recorded
date known comes to us from old Egyptian calendars. These
calendars list 4236 B. C.[2] as the earliest known recorded
date. Thus it is an academic question as to which civiliza-
tion actually came first, but in either case their development
made the use of public address a functional one. With their
organization into political units the art of public address
must have begun its climb on the ladder of civilization.

Significant contributions were made by those people we
know as Sumerians and Semites. Their civilizations developed
the first known organized state in Sumer and Akkad. They
were the first peoples known to have used the wheel as a
machine.[3] They experimented with medicine and in the use
of medical surgery.[4] They had their own banking and monetary
system.[5] From the peoples of Sumer we have discovered the

[1]Wallace E. Caldwell, Edward H. Merrill, and Erwin
Raisz, The New Popular History of the World (New York: The
Greystone Press, 1950), p. 38.

[2]Ibid., p. 55.

[3]Ibid., p. 46.

[4]Ibid., p. 46.

[5]Joseph Reither, World History at a Glance (New York:
Barnes & Noble, Inc., 1957), p. 16.

earliest known educational system.[6]   The first literary

contributions came from these people.   Hammurabi, King of

Babylon, gave civilization its first organized legal code.[7]

Thus the influences of the Tigris-Euphrates is extremely

important to civilization.   Even with our limited knowledge

of these people and their times we can still see the founda-

tion, on which public address eventually flourished, being

established with the kingdoms of the fertile crescent.

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[6]Samuel Noah Kramer, History Begins at Sumer (New York: Doubleday & Company, Inc., 1959), pp. 1-7.

[7]Lynn Thorndike, A Short History of Civilization (New York: F. S. Crofts & Co., 1926), p. 60.

TIGRIS-EUPHRATES ... Historical Time-line

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
6000	Earliest remains to be discovered.			
4500	First organized urban community.			
3500			Development of two communal political kingdoms--Sumer and Akkad.	
2600		Sargon I, great administrator and builder.	Akkad over-ran Sumer. Sumer became name of the united state.	
2470			Mountain tribes defeated Akkad.	
		Dungi, founder of Empire.	City of Ur became dominant city of second Empire.	
2170			Four invasions resulted in new semitic dynasty.	
2040			New dynasty established capital in Babylon.	
1680	Codification of laws.	Hammurabi (1728-1676) King of Babylon.		

TIGRIS—EUPHRATES VALLEY ... Historical Time-line (continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
745		Tigleth-Pilester I.	Assyrian Empire established.	
625			Assyrian Empire begins to crumble.	
612			Nineveh, capital of Assyria falls to Babylon.	
604		Nebuchadrezzar (604-561)	Chaldean Empire (2nd Babylonian)	
586			Destruction of Jerusalem.	
539		Cyrus (led Persians).	Fell of Babylon to Persians.	

II. EGYPT

While civilization was developing in the valley of
the Tigris-Euphrates rivers, the Nile river in Egypt gave
birth to another culture. As with the Sumerians, the history
of the Egyptians in the development of public address is
incomplete. However, again the influences on speech can be
seen and to a considerable degree they can be more effec-
tively measured in Egypt than in Sumer-Akkad.

The earliest philosophical writing, the Precepts of
Kagemni and Ptah-hotep, marks the beginning of the formal
history of public address. Gray has described the contribu-
tions of these early Egyptian sages. He begins by pointing
out the significance of the time element in dealing with
these writings.

> In the thinking of many of us the study and teaching
> of speech began with Corax, and in classical Greece
> reached its highest point with the Rhetoric of
> Aristotle. Yet, if we consider the total length of
> time from the earliest known instance of speech instruc-
> tion to the present, we shall find that Aristotle is
> somewhat closer to our own day than he was to the
> beginnings, for what is known as the 'oldest manu-
> script in existence' contains the written version of
> a set of teachings regarding speech which date back
> to the early Egyptian dynasties. These instructions,
> which have been called the 'Precepts of Kagemni and
> Ptah-hotep,' are found on ancient papyrus discovered
> just about one hundred years ago, and are now reposing
> in the Bibliotheque Nationale in Paris.[8]

[8]Giles Wilkeson Gray, "The Precepts of Kagemni and
Ptah-hotep," The Quarterly Journal of Speech, 31:446-454,
December, 1946.

The papyrus containing these early instructions in speech were discovered in 1847[9] near Thebes by the French Egyptologist, M. Prisse d'Avennes. The papyrus itself dates from the XIth. or XIIth. Dynasty, but the individuals who authored the original works date back to the IIrd, and Vth. Dynasties.[10]

The Prisse Papyrus is divided into two sections. The first section contains instructions in fair speech directed to Kagemni and the second section contains the oldest complete text of the writing of Ptah-hotep. Kagemni was a governor under the reign of King Sneferu.[11] Ptah-hotep held office during the reign of King Isesi, last of the Vth. Dynasty kings. Of the two, Ptah-hotep seems to be the more important influence on public address. Of the 43 paragraphs in the second section, 22 make reference, directly or indirectly, to some aspect of speech. These contain the speech philosophy of Ptah-hotep.[12] Actually what he says is only logical and could be a collection of the thoughts of many, but the fact that he did write them down has reserved his place in the history of public address. In many ways

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[9]Ibid., p. 448.

[10]Ibid., p. 448.

[11]Ibid., p. 450.

[12]Ibid., p. 452.

Ptah-hotep's proverbs are like those of Aristotle. For example, Ptah-hotep wrote the following some twenty-three and a half centuries before the time of Aristotle: "Refute the false arguments of your equal in debate; you will thus appear wiser than he."[13] Both Ptah-hotep and Aristotle spoke in a similar manner about the use of speech and the greater value is given to Aristotle because he explained his writing in detail. Perhaps if Ptah-hotep's explanations, if any, were preserved he would be given a better historical significance. One might say of Ptah-hotep that he was the Egyptian Aristotle because he collected his thoughts much in the same manner and because he, like Aristotle, was among the first men to recognize the value of a written instruction for the speaker. As Gray points out in his conclusion, we cannot judge Ptah-hotep's proverbs on the basis of our present day society, but as he states: "...the conduct he recommends,...in so far as it relates to speech, has for the most part stood the test of well over 4500 years."[14]

The contribution of the Egyptians to public address is not limited to the writings of Kagemni and Ptah-hotep. Public address cannot flourish without "fuel" for the speakers and that "fuel" usually comes from the society of the time.

[13]Ibid., p. 452.
[14]Ibid., p. 454.

In Egypt the development of organized government must have been a contributing factor in the development of public address. The fact that the Egyptians had a form of welfare state further indicates that sufficient subject matter existed for the Egyptian public speaker. Caldwell, Merrill, and Raisz have summed up the Egyptian contributions to civilization as follows:

> The Egyptians engaged in agriculture, in industry, and in trade. They invented writing and a calendar; they developed a highly centralized government and wrote down their laws. They developed the elementary prin- ciples of arithmetic, geometry, astronomy, and medicine, the basic principles of architecture, sculpture, and painting. From the ancient Egyptians we have learned much that is an abiding part of our lives.[15]

All of these contributions have significant influence on public address. Historical records do not contain enough information to be specific about these influences, but it can again be assumed that the public speaker had much to speak about in the Egyptian assemblies and markets. Evi- dence of this assumption can be found in the writings of Ptah-hotep mentioned above. He stated in his instructions on speech:

> If you are in the council chamber, follow the procedures as they have been set down for you. Avoid absenses or tardiness. Wide is the seat of one that hath made

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[15]Caldwell et al., op. cit., p. 32.

address. The council-chamber acteth by strict rule;
and all its plans are in accordance with method.[16]

From this statement one can infer that the Egyptians did
have assemblies. They had parliamentary rules for pro-
cedure. They also had an appreciation for the skill of the
speaker. Thus the material for public speech can be seen
in ancient Egypt.

While most of the subject matter for public address
mentioned above came in the political field, this is not
the only subject area with available material for speech.
In the religious field the reforms of Ahmenhotep IV around
1375 B. C.[17] must have offered the opportunity for much
public speech. With Ahmenhotep's attempt to establish a
religion based on one god, Atom, the assumption that this
furnished much fuel for public discourse seems well grounded.
Since the priests, whom Ahmenhotep wanted to abolish,
revolted it seems quite possible that this brought forth
public speech on the issue. Perhaps if the records of the
Egyptians were as complete as those of the later Greeks the
history of public address would be revolutionized.

Before the discovery of the Prisse Papyrus and its
translation the view of many scholars in the field of speech

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[16]Grey, op. cit., p. 452.

[17]Caldwell et al., op. cit., p. 24.

was that these ancient times held no lesson for the modern speaker. One writer, intent upon covering the entire history of oratory, wrote:

> In tracing the rise of oratory it is needless to go too far back in the early ages of the world, or delve for it among the monuments of Eastern or Egyptian antiquity. There was eloquence of a certain kind in those ages, but it was more like poetry than oratory. Philologists believe that the language of the first ages was passionate and metaphorical, owing to the small stock of words then known, and to the tincture which language naturally takes from the barbarous and uncultivated state of men, agitated by unrestrained passions, and struck by events, the causes of which, to them, were unknown. Rapture and enthusiasm, the parents of poetry, had an ample field in this state.[18]

It would seem that the writer's assumption that the Egyptian culture holds little for the student interested in the history of public address has been defeated by the discovery of the Prisse Papyrus. Ptah-hotep's instructions in speech do not seem to be too poetic nor lacking in a sound base. The above writer seems to be speaking without understanding of the contributions the Egyptians made to civilization. He can be excused for this lack of knowledge because the Prisse Papyrus was not translated at his writing.

The Egyptians added to the contributions of the peoples of Sumer-Akkad and together these cultures form the foundations of public address. As has been mentioned, with

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[18] Henry Hardwicke, History of Oratory and Orators (New York: G. P. Putnam's Sons, 1896), p. 2.

the development of a society comes the subject matter for
public speech. With this material comes the appreciation
for the man skilled in speaking. All of these conditions
are found in the civilizations of Egypt and Sumer-Akkad.
Cottrell pictures these people best when he writes:

> To sum up, round about 3000 B. C. we see, for the first
> time on earth, two large groups of human beings among
> whom we can detect the linaments of civilization. They
> are living in broadly similar conditions; both live on
> the banks of rivers subject to annual flooding which
> refertilizes their land. Both possess certain knowl-
> edge and techniques which give them increased control
> over their environment. ...Both groups of peoples have
> progressed beyond the boundaries of self-sufficiency.
> They have become traders.[19]

With this we leave the Egyptians for a brief look at the
Hebrews before exploring the Golden Age of Greece.

[19]Leonard Cottrell, The Anvil of Civilization (New
York: The New American Library, 1957), p. 57.

EGYPTIAN CIVILIZATION .... Historical Time-line

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
4236	Egyptian calendar calculations go back to this date.			
3500			Two Egyptian Kingdoms—Upper and Lower.	
3400			Two Kingdoms unite.	
3200	1st. and 2nd. Dynasties.			
2980–2900	3rd. Dynasty.	Imhotep, architect and prime minister.		
2900–2750	4th. Dynasty.	Khufu and Khafre	Egypt flowered—Great pyramid built. Great Sphinx built.	"Precepts of Kagemni" oldest philosophical writing.
2750–2625	5th. Dynasty.	Ptah-hotep, prime minister, governor, writer, 2650 B. C.	Decadence Period of Social revolution—Welfare state organized—built public works.	Ptah-hotep's instructions to his son on speech.

EGYPTIAN CIVILIZATION ... Historical Time-line (continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
2625- 2570	6th. Dynasty.	Pepi II (ruled for 90 years).		
2450- 2160	Feudal Period Dynasties 7-10		170 years of weak kings.	
2160- 1778	Middle Kingdom. (greatest quality of work done in arts and sciences)			
2000- 1788	12th. Dynasty.	Sesostris III, extended the frontier and invaded Syria. Anemenhet III devised storage works for Nile.	Kings of this dynasty laid foundation for Egyptian Empire.	
1800				"Eloquent Peasant," contained a speech or two in short story form. (first extant piece of persuasion given as a speech)

EGYPTIAN CIVILIZATION ... Historical Time-line (continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
1778	Start of period of chaos and civil war.		Hyksos invaded and took over part of Egypt.	
1600-1100	18th., 19th., & 20th. Dynasties.			
1479-1447		Thutmose III, great conqueror who organized the army.		
1411-1375	Period of great Egyptian luxury.	Ahmenhotep III.		
1375-1358		Ahmenhotep IV. (1st. great reformer--did away with Priests and tried to establish a religion based on a single god--Atom, the Sun-God)		
1358-1350		King Tut		

EGYPTIAN CIVILIZATION ... Historical Time-line (continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
1350– 1225	19th. Dynasty. Hebrew Exodus might have taken place. 1st. written account of a battle dates back to this dynasty.	Ramses II, great conqueror.		
1200– 1090	20th. Dynasty. (last great Egyptian Dynasty)	Ramses III, saved Egypt as a power.		
1090			Decadence--defeat and ultimate conquest by foreign powers.	
529			Persians conquered Egypt.	

III. THE HEBREWS

During the period of great Egyptian luxury (1400 B. C.) the Semitic peoples from the east who became known as Hebrews began to settle in Syria and Palestine. Reither has described these people as follows:

> The Hebrews, a nomadic folk from the Arabian Desert, migrated slowly westward in small groups constantly in search of fresh pastures for the flocks upon the hillsides of Palestine and by degrees adopted the civilization of the Canaanites who had long been dwellers in the land. Later members of a wandering Hebrew tribe coming from the east found their way into Egypt where they were enslaved and cruelly treated by the pharaoh--possibly Rameses II who died about 1225 B. C. Finally they were led out of Egypt by Moses and then found their way into Palestine. In the north of Palestine particularly the Hebrews intermarried with the Canaanites and adopted their settled life and civilization. In so doing they acquired a civilization that had in its turn been derived from Babylonia and Egypt. But they never entirely gave up their pastoral life, and in the south of Palestine they continued to live among their flocks, following the wandering life of the nomad.[20]

The influence of these people on public address is not overly significant. The Hebrew prophets made use of public speech to spread their message to the people, but little if any contribution was made to the development of the art of public address. The records of these people can be found in the Bible and the speeches of the prophets are recorded in the same source. Regardless of the significance

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[20]Joseph Reither, World History at a Glance (New York: Barnes & Noble, Inc., 1957), p. 24.

of the contributions of these people to public address, the
Hebrews did greatly influence the religious thinking of the
world. It is with respect to this influence that they are
important in any study of historical significance. To these
Semitic peoples we owe credit for the development of much
of our modern religious thought. As DeBurgh states:

> The debt which modern civilization owes to the Hebrews
> lies almost wholly in the field of religion. Their
> poetry, the surest guide to the thought and feeling
> of a people, is essentially religious poetry. Its
> value lies not so much in literary form or in specu-
> lative argument as in the deep spiritual insight to
> which it gives expression. ...the seed sown by the
> early prophets ripened, during the bitter experience
> of national humiliation and captivity, into a purified
> religion, which in due season gave birth to the faith
> that conquered the civilized world.[21]

The major importance of the Hebrews in the history
of public address rests not with technique and method, but
with the subject matter of the prophets. The Bible contains
the poetry and the speeches of these people and through
the study of these we learn about the great faith they had
in Jehovah. The Hebrews gave the world one of its greatest
leaders in Jesus Christ. His speeches have also been studied,
but again the significance must go to the subject and not
the development.

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[21] W. G. DeBurgh, The Legacy of the Ancient World (New
York: The MacMillan Company, 1924), p. 2.

From the Hebrews man got the religious base necessary
on which to build a faith. But from the Greeks man gained
the use of a functional government that remains to this day
the hope of freedom loving people. It is to these Greeks
that we next turn our attention.

HEBREW CIVILIZATION ... Historical Time-line

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
1600			First tribes moved into Palestine.	
1300			Some tribes migrated to Egypt.	
1250–1150	The Great Exodus. Mosaic Code.			
1125	Hebrews worshipped many gods during this time.		Hebrew tribes moved into Palestine in a war-like manner.	
1025		Samuel, first of Hebrew prophets.	Two Kingdoms were established--Israel and Judah.	
1000		King David	During his reign, Hebrews had strongest state ever.	
950		Solomon	Decadence	
915			Assyria subjected Israel to repeated attack.	

HEBREW CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
850	Earliest fragmentary writings of first books of the Bible. Jehovah became chief God among many.	Elisha and Elijah King Ahab	Elisha led revolt against King Ahab.	
750		Amos, first prophet to use both writing and speaking.		
740		Isaiah (possibly greatest of prophets)		
722		Sargon II took Sumaria, capital of Israel.		
650-586		Jeremiah		
608	Jehovah and Monotheism became the established religion.			

HEBREW CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
597			Babylonian conquest of Judah, first deportation.	
586			Final captivity of Judah.	
538			Restoration under Cyrus.	
458		Ezra	Ezra's Restoration.	
332			The Jews under Macedonian rule.	
168		Judas Maccabaeus, of the Hasmonaeans.	Civil war between Hellenizing Jews and Orthodox party. Under leadership of Judas Maccabaeus a theocratic state was established--lasted till Rome came on the scene.	
63-61			Pompey reorganized Jews and gave them some self-government	
40-4		Herod the Great		
4		Birth of Christ.		
33 A.D.	Crucifixion of Christ.			

IV. THE GREEKS

During the period of luxury in Egypt and at about the time the Hebrews were moving into Palestine, a group of people from the north came down into Greece. These people, called Greeks, conquered the Minoan Civilization and started their own. Before they were finally conquered they built perhaps the finest state the world has known. Much remains of their civilization to tell the story of their success. The fact that they accomplished so much in the way of cultural advances can be explained by their very nature. As DeBurgh explains:

> The Greeks were an agricultural people, cultivators of corn, vine and olive; their occupation and the climate rendered possible a life spent largely out of doors, with stretches of leisure for social intercourse. No contrast more complete can be imagined to the life of a modern industrial city, where everyone is hustling to his business, and moments of relaxation are few and regular, than the free informal life of the Greek Polis. But leisure meant to the Greek anything rather than idleness; it furnished an escape from the pressure of material claims, and an occasion for the display of intellect and talent.[22]

The first significant contribution made by the Greeks in the field of public address was their political organization. Speech became an important factor in the Greek assemblies. From this political organization came the Greek

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[22]Ibid., pp. 82-83.

city-state and it is to this unit that public address owes
its chance for the limelight. As DeBurgh again explains:

> The only life worth living in the eyes of the Greek
> was that of citizen service. ...Hence, as the intel-
> lectual and moral horizon of the Greeks expanded,
> the culture in which it found expression was at every
> point associated with the city.[23]

This love for the city-state made the Greeks keen politi-
cians and the art of speaking gained in stature.

Protagoras, known to most as the philosopher who
maintained that man was the measure of all things, is the
first Greek to merit discussion for his contributions to
public address. In speechcraft Protagoras is known as the
Father of Debate. Bromley Smith assigns this title to
Protagoras as he points out:

> He introduced debate into his course and asserted
> 'that on every question there are two sides exactly
> opposite to one another.' Thus by encouraging argu-
> mentation the nimble minds of the young Greeks were
> exercised in the reduction of hazy themes to funda-
> mentals and in the expansion of propositions.[24]

In his time Protagoras was not appreciated because he was
willing to express the belief he had that there were always
two sides to an issue. When he applied this to religion
he met with the people's beliefs and could not accept them
without question. Greeks could not tolerate this feeling

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[23]Ibid., p. 83.

[24]Bromley Smith, "The Father of Debate: Protagoras
of Abdera," The Quarterly Journal of Speech, 4:198-199,
March, 1918.

about religion and Protagoras suffered at their hands.[25]
However, Protagoras is remembered for his contribution to
public address--for his instruction in the art of debate.

During the time that Protagoras was teaching the
techniques of debate, another Greek, Corax, came forth with
a theory of rhetoric. Thonssen and Baird have said of this
theory:

> The development of the first 'system' of rhetoric is
> generally attributed to Corax and to his pupil, Tisias,
> both Sicilian Greeks. ...Jebb has pronounced the
> work 'the earliest theoretical Greek book, not merely
> on Rhetoric, but in any branch of art.[26]

Corax's system of rhetoric was divided into three distinctive
parts. He defined rhetoric as an art of persuasion; he gave
the first formal consideration to arrangement of materials;
and he showed how probability applied to rhetorical inven-
tion. The idea that he contributed to rhetorical theory is
best explained by Bromley Smith when he points out that
Corax gave us the idea or the principle that "likelihood of
truth must always be present in order to be convincing."[27]

The next individual who demands comment is Pericles.
During his time the people enjoyed what we would term real

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[25]Ibid., p. 215.

[26]Lester Thonssen and A. Craig Baird, Speech Criti-
cism (New York: The Ronald Press Co., 1948), pp. 34-35.

[27]Bromley Smith, "Corax and Probability," The
Quarterly Journal of Speech Education, 7:38, February, 1921.

democracy. His oratory is praised by many and it is to
Thucydides that we owe much of what we know about Pericles.
In his History of the Peloponnesian War, Thucydides presents
three rather long narratives by Pericles. Probably the
best known of his speeches is the "Funeral Oration," which
takes the form of a eulogy on the causes of the Athenian
greatness. It is perhaps with Pericles that we get the
first real indication of how rhetoric grows out of social
conditions. Thonssen and Baird sum this idea up best when
they comment:

> The speechmaking of Pericles and Themistocles developed
> from the recognition of certain problems in the world
> of practical affairs. There were wars to be waged,
> men to be inspired, and civic affairs to be adminis-
> tered. Spoken discourse served to bring people
> together; once together, it helped to consolidate
> their hopes, ambitions and desires. An art or system
> of rhetoric, or speechcraft, was a natural outgrowth
> of the realization that men could govern themselves
> through persuasive talk.[28]

The next important contribution to the development of
public address goes to Gorgias. He is remembered for his
contributions to style. Thonssen and Baird say of Gorgias
that he was "gifted with the ability to weave words into
artistic form, to create a style in prose."[29] When he came
to Athens from Sicily in 427 B. C. he attracted the attention

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[28] Thonssen and Baird, op. cit., p. 34.

[29] Ibid., p. 37.

of the Athenians with his exaggerated use of figures and
his deliberate adoption of the pause for effect.[30]

Following the contributions of Gorgias come several
Greek personalities. These men, of whom Antiphon, Isocrates,
and Isaeus are most remembered, made contributions that
cannot be explained entirely in a brief space. However,
Thonssen and Baird come close to a good summary when they
point out:

> ...they were pioneers in refining techniques for use
> in forensic speaking. Most of these men were pro-
> fessional speech writers, and unusually successful
> ones. ...Antiphon became a lively representative of
> the austere, dignified style of expression. ...Isaeus
> ...bridges the gap in style and method between forensic
> speaking and the deliberative oratory which achieved
> such striking distinction at the hands of ...Aeschines,
> and, most illustriously, Demosthenes. ...Isocrates
> ...was greatly superior in the practical department of
> teaching ...(and) Jebb goes so far as to say, and
> George Norlin supports him, that as far as prose style
> is concerned the Isocratic pattern became the basis
> of all others.[31]

Plato, the teacher of Aristotle and the pupil of
Socrates, wrote two treatises on the art of rhetoric. Plato
did not trust the use of rhetoric because he feared it
might make the worse the better cause. As he explains it
in the *Gorgias*:

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[30]*Ibid.*, p. 38.

[31]*Ibid.*, pp. 41-45.

...if an enemy injures another, we should endeavour
by all possible means, both by actions and words,
that he may not be punished, nor brought before a
judge: but, if he is brought before him, we should
contrive so that our enemy may escape, and not suffer
punishment: and if he has robbed us of a great
quantity of gold, that he should not restore it, but
should retain it and spend it on himself and his
associates unjustly and impiously; and if he has com-
mitted an injustice worthy of death, we should contrive
that he may not die .... For such purposes, Polus,
rhetoric appears to me to be useful, since to him who
does not intend to act unjustly, its utility does not
appear to me to be great, if indeed it is of any
utility at all, ...[32]

Monroe has added in his summary of Plato's works:

His interest in rhetoric arose from his dislike of
the use made of it by the orators of Athens where he
lived. He felt that too much emphasis in the rhetoric
of his day was placed upon verbal trickery rather
than upon careful logic and thorough knowledge of the
subject.[33]

In his later work, The Phaedrus, Plato stressed this last
section mentioned by Monroe of knowing the facts of a matter.
He maintained that the only acceptable rhetoric must be
based on truth and only on this would he accept it as a
useful means of communication. He further stressed the idea
that the orator, in order to be successful, should know the
soul of man.

The next Greeks to influence the history of public
address were born in the same year. Demosthenes, the orator,

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[32]Plato, Gorgias (Translation by Henry Cary, in The
Works of Plato, London, 1854), Secs. 12-13.

[33]Monroe, op. cit., p. 44.

and Aristotle, the philosopher, writer, and educator, contributed greatly to the development of public address. Since they cannot be viewed together Demosthenes will be discussed first.

Demosthenes has been called the greatest orator by many writers. He spent most of his life fighting the imperialism of Philip of Macedon. He spoke out against the Macedonian leader at every chance and his speeches have come down to us and can still be studied for their content and style. These speeches against Philip are known as the "Philippics" of Demosthenes. However, the greatest speech delivered by Demosthenes is said to be his defense of himself, "On the Crown." In this speech Demosthenes defeated Aeschines by reversing the charges that had been made against him thus making Aeschines appear completely in error. Thus the contribution of Demosthenes must take the form of setting an example. This is made clear by the Roman orator, Cicero, when he says of Demosthenes:

It is astonishing how one among the Greek orators excells all the rest.[34]

Brougham agrees with Cicero when he states:

The great model of ancient oratory, the one who was at the head 'of all the mighty masters of speech,'

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[34]Cicero, Brutus, p. 141.

was Demosthenes. ...he (Demosthenes) could move and could master the minds of the people, ...[35]

Thus the oratory of Demosthenes has had a great influence on the history of public address. However, one cannot ignore in the study of these ancient Greeks the political conditions that made it possible for these orators to excell. In the case of Demosthenes it was the movement of Philip of Macedon to take over the Greek colonies that prompted Demosthenes to attack. A quick glance at the historical time-line of the Greek Civilization furnishes the reader with the view of the events of the times. Demosthenes was a great orator caught between the reigns of two great leaders who opposed Athens, Philip and his son, Alexander.

During the time that Demosthenes was flourishing as an orator, Aristotle was busy making a lasting impression on the world. Aristotle was not limited to the field of speech, in fact his major contributions might well be argued to rest in another field. However, his treatise on rhetoric and his treatise on poetics have come down to us as great contributions to the field of speech. Thonssen and Baird have stated:

Aristotle is perhaps the most highly esteemed figure in ancient rhetoric. His Poetics and Rhetoric compose an analytically thorough treatment of the two

[35]Henry Lord Brougham, The Works of Henry Lord Brougham (London: 1856), VII, 121-122, 59.

phases of writing and speaking which deal respectively
with the 'art of imaginative appeal' and the 'art of
daily communication, especially of public address.'
The Rhetoric is generally considered the most important
single work in the literature of speechcraft.[36]

The student of rhetoric will recognize the meaning of this
statement because he has no doubt read the Rhetoric at one
time or another. Thus, because Aristotle is well known to
most speech people and because a brief summary of his work
would not explain enough of his contributions, he will not
be analyzed in detail. Those interested in studying his
contributions more fully can read the works of Cooper,[37]
Baldwin,[38] Cope,[39] Hunt,[40] Jebb,[41] and Thonssen and Baird.[42]

After Aristotle the history of oratory or public
address is not greatly influenced by the Greeks. The indi-
viduals who came forth after the defeat of Athens by Philip

[36]Thonssen and Baird, op. cit., p. 57.

[37]Lane Cooper, The Rhetoric of Aristotle (New York:
The Appleton-Century Co., Inc., 1932).

[38]Charles Sears Baldwin, Ancient Rhetoric and Poetic
(New York: The MacMillan Company, 1924).

[39]E. M. Cope, An Introduction to Aristotle's Rhetoric
(London: 1867).

[40]Everett Lee Hunt, "Plato and Aristotle on Rhetoric
and Rhetoricians." Studies in Rhetoric and Public Speaking
(New York: 1925), p. 3.

[41]R. C. Jebb, Translation of Aristotle's Rhetoric
(Cambridge: 1909).

[42]Thonssen and Baird, op. cit.

and later by Alexander, are not especially noteworthy. To
Demetrius Phalerius, speaker and leader in Athens, and to
Aratus of Sicyon belong much of the oratory that could be
pointed to as an example. The Spartan reformers Agis and
Cleomenes made some impression, but for the most part the
glory of Greek oratory had declined by their time.

In summary of the Greeks and their influence on
public address, a look at the historical time-line will
serve as a brief summary. The political organization of
the city-state and the very nature of the Greeks had much
to do with the development of public speech. Homer, writing
years after the Trojan War, made much of the speaking ability
of the Greek leaders. The reforms of leaders such as Solon
and Cleisthenes, who put Solon's reforms into actual prac-
tice, gave birth to the opportunity for public discourse.
The tyranny of the Pesistratids even welcomed the oppor-
tunity for public speech so long as it did not criticise
the ruling government. Thus the appreciation of the art of
speaking was in existence long before Corax came forth with
his theories. With the teachings of Protagoras and Corax,
Greece entered the Classic Period. During this time Pericles,
Thucydides, Isaeus, Isocrates, Plato, Antiphon, Demosthenes,
and Aristotle stand out for their contributions to rhetoric.
Following these individuals came the conquest of Athens by

Macedonia and the decline of Greek glory. But in her time,
Greece produced the intellect that to this day governs
the theory and technique of teaching the art of public
speech.

GREEK CIVILIZATION ... Historical Time-line

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
2750-1400			Minoan Civilization	
1800	Beginning of Aegean Greek Period.			
1400			European tribes called Greeks came down to conquer Minoans.	
1400-1200	Period of Mycenaean Civilization.			
1180			Fall of Troy (Mycenaean Civilization destroyed itself)	
850-800		Homer		Iliad, war stories with action taking place through speeches.
750-479	Archaic Period of Greece			
594		Solon, tried to form a constitution based on justice.		

GREEK CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
560-510		Pesistratids, enlightened tyranny--but art flourished.		Speech welcomed if not about the ruling government.
508-501		Cleisthenes, Father of Democracy, inaugurated actual reforms rather than paper reforms of Solon.		
490-479		Gorgias born (490 B.C.)	Persian Wars.	
491-411		Protagoras, Father of Debate.		
466		Corax, early development of Rhetoric.		1st. system of Rhetoric
479-338	Classic Period			
469-399		Socrates		

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GREEK CIVILIZATION .... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
461– 429		Pericles		"Funeral Oration"
450– 400		Thucydides		History of Pelo- ponnesian War, told through series of speeches.
436– 388		Isaeus (Teacher of Demosthenes)		
431– 404		Isocrates	Peloponnesian Wars	
428– 348		Plato		Gorgias came to Athens—first interest in his rhetoric.
427		Antiphon	Coup d'etat, led by Antiphon.	Antiphon's speech in defense of himself.
404– 403			Period of 30 tyrants.	

GREEK CIVILIZATION .... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
386				Plato opens academy at Athens.
				The Gorgias and The Phaedrus by Plato--his views on rhetoric.
384		Births of Aristotle and Demosthenes.		
370-360			Athens rebuilding old league and commercial empire.	
359		Phillip of Macedon.	Phillip starts to take Greek colonies into his empire.	
352				"First Philippic" by Demosthenes.
349				"Olynthics" of Demosthenes.
348		Death of Plato		

GREEK CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
341				"Third Philippic" by Demosthenes.
				The Rhetoric by Aristotle, date uncertain.
338			Battle of Chaerones (Defeat of Athens by Philip).	
336		Alexander	Alexander assumes power --made Alexandria, Egypt cultural center of world.	Canon of the Attic orators (?) (Asianism vs. Atticism)
334			Alexander invades Asia.	
330				"On the Crown"-- Demosthenes vs. Aeschines.
324				"Prayer at Opis" Alexander.
323		Death of Alexander.		
322		Deaths of Aristotle and Demosthenes.		

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GREEK CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
323-301			Struggles of Alexander's successors.	
315-307		Demetrius Phalerius, speaker and leader in Athens.		
301			Battle of Ipsus (Marked end of struggle to rebuild Alexander's empire.)	
280-200			Greek Leagues: North—Aetolian South—Achaen	
274		Ptolemy		
245-210		Aratus of Sicyon, great leader and orator.		
230-210		Agis (224) and Cleomenes (219), social reformers of Sparta.		
167			End of Greek Independence.	

V. THE ROMANS

While Egypt was declining before the forces of foreign
invaders and while Greece was recovering from the Trojan
War, the Roman civilization began to develop in the Tiber
River valley. Legend dates this beginning as 753 B. C.,
but the first recorded date in Roman history is 509 B. C.,
the beginning of the republic.[43] This early history is
difficult to explain because of the destruction of all
written records in Rome by the invading Gauls in 390 B. C.[44]
However, Reither describes the Romans as follows:

> The early history of the city-state of Rome is
> shrouded in legend. But it seems clear that a
> primitive form of kingship existed in early times,
> similar to that found in the Homeric Greek cities.
> The agricultural Romans were the victims of plunder-
> ing raids, for the neighboring tribes, many of them
> pastoral hill folk, were often tempted to seize the
> harvests, flocks, and other possessions of the
> industrious Roman farmers. In self-defense the
> Romans subdued their troublesome neighbors and
> established a loose dominion over them.[45]

DeBurgh adds to this the influence of the Etruscans on the

Romans when he writes:

> It appears that some time in the sixth century Rome
> became the capital of princes of alien stock who
> bore away over southern Etruria and the whole of

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[43]Roscoe Lewis Ashley, _Ancient Civilization_ (New
York: The MacMillan Company, 1915), p. 223.

[44]DeBurgh, _op. cit._, p. 185.

[45]Reither, _op. cit._, p. 69.

Latium. The expulsion of the kings meant the overthrow
of this foreign dominion; Rome became once more one of
many confederate Latin towns. The Etruscan overlords
had laid the foundations of the future splendour of
Rome; fragments of their architecture, such as the
stone wall ascribed to Servius Tullius, remain to this
day as witness of their skill; in the words of
Montesquieu, 'Already they had begun the building of
the Eternal City.'[46]

From this point the Romans built their civilization quickly
and expertly until Rome controlled the whole of the civilized
world. This does not mean that the Romans developed over-
night. As DeBurgh again states:

How Rome rose from these humble origins through cen-
turies of growth to the lordship of the Mediterranean
world is one of the most memorable episodes in human
history. Her empire was no brilliant creation of
individual genius, but the slow and measured outcome
of racial energy. It is because of this that it
endured; its foundations were so surely laid in the
character of the Roman people.[47]

Much of what the Romans did in the field of public
address must be credited to the Greek influence. Not only
in public address, but in other academic fields, the Greeks
were the teachers of the Romans. From the early beginnings
of Rome, mentioned and described above, the conduct of the
Roman citizen was pointed at improvement of the state.
Because of this the Romans were quick to see the advantages
in picking up what the Greeks had to offer when the latter

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[46]DeBurgh, op. cit., pp. 184-185.

[47]Ibid., p. 185.

suffered defeat at the former's hand in 168 B. C.[48] Prior

to this time the Romans had established a type of govern-

ment that functioned well with the use of public speech.

It is to the Roman forum that public address owes a great

debt. All of this is carefully explained by H. G. Gold:

> The Romans had not the restless, sensitive nature nor
> the inquiring mind of the Greeks; and consequently
> they did not show so keen an interest in art and pure
> science. In these fields they were pupils and not
> always very attentive ones. Scientific investigation
> did not flourish in Rome; ...In oratory and still more
> in philosophy the dependence of the Romans upon their
> predecessors is very evident.[49]

Gold continues to explain the Greek influence when he writes:

> The victory over Pyrrhus and the fall of Tarentum
> had made Rome supreme over southern Italy and its
> Greek population. A century later (168 B. C.)
> Macedonia and the mainland of Greece fell to the
> Roman army. By reason of these conquests and the
> mingling to which they led, the soldiers, adminis-
> trative officers, and Roman traders came into close
> contact with Greek civilization. L. Aemilius Paullus
> was the commander who conquered Greece. Although too
> old to acquire the full flavor of her culture, he was
> not insensible to her charm for he filled his Roman
> villas with Greek marbles, manuscripts, and slaves;
> and, most significant, he gave his sons a thorough
> Greek education. In increasing numbers now, Greek
> slaves were taken to Italy as teachers, musicians,
> artists, and personal servants. ...Greek scholars,
> finding themselves able to earn a living by giving
> instruction in rhetoric and philosophy, flocked to the
> capital.[50]

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[48]Reither, op. cit., p. 82.

[49]H. G. Gold, A History of Western Education (New
York: The MacMillan Company, 1947), p. 43.

[50]Ibid., pp. 46-47.

Thus the influence of the Greeks on the Romans is clear. In the art of speaking the Greek scholars offered much for the Roman student to follow and practice. But the structure of the Roman government, mentioned before, deserves more credit than has thus far been established. Ashley contributes the following description of the Roman government:

> The Romans were originally organized in tribes, on a religious basis, like that of the Greeks. The Etruscans introduced a new system based on wealth. The army was made up of centuries, or hundreds, and a popular assembly (called 'comitia') was held in which the people voted by centuries. The wealthy men of the infantry and cavalry had more than half of the votes, although the poorer soldiers outnumbered them many times. ...The republic was governed by the patricians through the assembly of the centuries, and through a senate, and through magistrates. ...The assembly had considerable power. It made the laws and decided whether there should be war or peace.
>
> The senate was made up of the most influential patricians. It met more frequently than the assembly and it really discussed public affairs. When the assembly made laws or decided matters it probably only ratified the decision of the senate.
>
> Every year the assembly elected two chief magistrates called consuls. These men enforced the laws and commanded the army on alternate days. In time of great danger a dictator was elected military commander, with absolute power for a period of not more than six months.[51]

With this organization established the Roman commoner, or plebeian had great difficulty. Therefore, a revolt of this class in 494 B. C. resulted in their gaining an assembly

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[51]Ashley, op. cit., pp. 224-225.

and two officials called tribunes.[52] These tribunes could veto any measure that the magistrates tried to enforce if they were too harsh on the plebeian class. Later the plebeians gained more control and became the real ruling class and the distinctions between plebeians and patricians vanished.[53] With this organization of the government it is evident that the practiced speaker could be a useful device for the control of the people. Public speech was available for all citizens in the Roman forum to see and hear. The affairs of the state were discussed in these meetings. Togehter with this organization the fuel for public address was certainly available because of the constant struggles between Rome and the other Latin cities. Thus speech was an important and functional part of the every-day life of the Roman citizen.

The contribution of the Romans to public address was not too original, as we have seen. However, several Roman personalities have had a great deal to do with the art of public speech. The first of these personalities was Appius Claudius Caecus.

Appius Claudius Caecus is sometimes called the father of Roman oratory. Little historical information is

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[52]Ibid., p. 225.

[53]Ibid., p. 227.

available on his contributions other than the debate with
the Greek, Cinaes. Tradition, according to Sears, holds
that this is the first recorded Roman oration.[54] Cinaes
was the eloquent ambassador sent by Pyrrhus to Rome to
negotiate peace. However, Appius Claudius Caecus defeated
the Greek and established the beginning of a Roman legend
about himself.

Cato, the Elder, or the Censor, is the next signifi-
cant individual in Roman oratory. Sears describes him as
follows:

> ...a man distinguished by almost unexampled
> versatility and variety of talent. ...A lover
> of strife his long life was one continued combat.
> Loving truth he hated conventionalisms, despised
> rank that was not based upon merit, rejected the
> changes of fashion, and distrusted and condemned
> everything Greek in literature because he despised
> the degenerate Greeks with whom he came in con-
> tact. Afterward he relented in this respect like
> an honest man. ...Self-educated and acquisitive,
> he was determined to excel in everything he under-
> took, whether war, politics, history, or oratory.[55]

The historian, Wells adds:

> He was a good soldier, and had a successful politi-
> cal career. He held a command in Spain, and
> distinguished himself by his cruelties. He posed
> as a champion of religion and public morality, and
> under this convenient cloak carried on a lifelong
> war against everything that was young, gracious, or

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[54]Lorenzo Sears, The History of Oratory (Chicago:
S. C. Griggs and Company, 1896), p. 94.

[55]Ibid., pp. 95-96.

pleasant. Whoever roused his jealousy incurred his moral disapproval. ...Almost his last public act was to urge on the Third Punic War and the final destruction of Carthage. He had gone to Carthage as a commissioner to settle certain differences between Carthage and Numidia, and he had been shocked and horrified to find some evidences of prosperity and even of happiness in that country. From the time of that visit onward Cato concluded every speech he made in the Senate by croaking out 'Delenda est Carthago' (Carthage must be destroyed).[56]

Thus Cato was a very narrow individual, yet as an orator he commands some attention in the study of the history of public address. He is the first prose writer from whom we have extant passages. Other than this, Cato is remembered for little more than his cruel deeds and his "Delenda est Carthago."

Scipio Africanus Major, the next personality in Roman oratory, is not well known--except as the general who defeated Hannibal at the battle of Zama. Little but legend is known about his oratory. He is said to have been very persuasive in his speaking. Wells describes him briefly:

He was young, he was happy and able, he spent money freely, he was well versed in Greek literature, and inclined rather to Phrygian novelties in religion than to the sterner divinities of Rome.[57]

Scipio Africanus Minor, grandson by adoption of Scipio Africanus Major, is remembered for his final conquest

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[56]H. G. Wells, The Outline of History (New York: Garden City Publishing Co., 1920), pp. 406-407.

[57]Ibid., p. 409.

of Carthage in the Third Punic War. However, he has been
called "the link between the old and the new school of
Roman oratory."[58] It is around Scipio Minor that the famed
literary group, the Scipianic circle, was formed.

The Roman orator who was first to understand and
apply the theoretical principles of rhetoric was Servius
Sulpicius Galba. Sears has said of his theoretical princi-
ples:

> ...his application of them was far from coldly
> theoretical, and he employed artifices which would
> hardly be effective in these days. Not content to
> carry away the feelings of his audience by an ani-
> mated and vehement delivery he on one occasion, for
> example, paraded before the assembly that brought
> him to trial his two infant sons in order to touch
> the heart of his judges by his lamentations over
> their prospective bereavement. This external arti-
> fice succeeded in securing his acquittal of perjury
> in spite of the dry and antique style which was over-
> laid by such demonstration.[59]

To the brothers Gracchus Rome owes little, but their
attempt to cope with the economic stress of the farmer and
the mob violence that existed during their times is signifi-
cant. Tiberius Gracchus, the elder brother, made oratory a
very serious study. He and his brother, Caius, were well
educated by their mother, Cornelia. She insisted that their
education be a good one. As Stobart points out:

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[58]Sears, op. cit., p. 97.
[59]Ibid.

Crassus was trained in the rhetorical schools of Asia and Athens and he established himself as a very powerful orator. As Sears again states:

> Cicero esteemed him so highly and sympathized with him so completely that he chose Crassus to be the representative of his own sentiments in his imaginary conversation in the De Oratore.[63]

Hortensius was the only other orator before Cicero to make himself known. He was said to be Rome's greatest orator until he was defeated by Cicero.

No other Roman or Greek wrote more on oratory than did Cicero. To him we owe a debt for the translations he made of other rhetoricians and for his own views on the art of public speech. Baldwin has said of Cicero:

> Cicero remains after two thousand years the typical orator writing on oratory. The most eminent orator of Roman civilization, he wrote more than any other orator has ever written on rhetoric; and historically he has been more than any other an ideal and model. ...But he is not creative. He clarifies the thoughts of others and brings them to bear. His habit and skill are not at all scientific. His achievement is of style to the extent that it is an achievement of presentation. What he says of rhetoric, for instance, others have said before him; he says it better, more clearly, more vividly. ...In all this he is typically the orator.[64]

Monroe adds to this that Cicero:

> ...is primarily known as a great Roman orator. His speeches have served as models of oratorical art

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[63]Ibid., p. 102.

[64]Baldwin, op. cit., pp. 37-39.

down to the present day. Yet his oratory was no
accident. He studied its principles carefully, and
wrote about them from the viewpoint of one who was
concerned with their practical use. He was interested
in the proper training of the orator and recommended
a breadth of education far wider than the study of
rhetoric alone. His writings differ in principle very
little from those of Aristotle except that he devotes
more emphasis to style of composition and delivery.[65]

Not only did Cicero contribute to the history of oratory the
translations of others and the views of his own, but he
developed a critical evaluation of the contributions of
others. Thonssen and Baird have written in regard to this:

> An over-all examination of Cicero's critical work
> strikes a note of considerable authority. Undoubtedly,
> his critical estimates would have been more signifi-
> cant if he had made fuller use of the speeches for
> which the orators were distinguished. This is, indeed,
> a defect as judged in terms of contemporary evaluation.
> ...Cicero knew the theory of rhetoric, and he was a
> seasoned practitioner of the art. His criticism
> reveals the sweep of his intelligence and the acuity
> of his observation. Taken as a group, the De Oratore,
> the Brutus, and the Orator establish a rationale of
> rhetorical criticism which is at once discerning and
> ingenious.[66]

Cicero is sometimes credited with having written the
Rhetorica ad Herennium which was published about 86 B. C.[67]
This book is the first significant one belonging to the
first century B. C. It contains the cannons of rhetoric
and served the Romans as a general speech text.

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[65]Monroe, op. cit., p. 45.

[66]Thonssen and Baird, op. cit., pp. 168-169.

[67]Ibid., p. 77.

These then are the contributions of Cicero in brief.
His work can be studied at great length because he, like
Aristotle, was a landmark in speechcraft. His speeches
against Antony, "Philippics," and his orations against
Catiline are subjects for the student of rhetoric to ponder.
In every way he is as Baldwin said, "typically the orator."

After Cicero, Seneca the Elder contributed his
Controversiae. This treatise was a collection of the
orations of several celebrated orators. It was Seneca's
philosophy that speech opens the way for a number of pro-
fessions. As Baldwin explains:

> Though he does not offer his collection of models
> explicitly as a comprehensive guide, his pervasive
> implication is that declamation exhibits the car-
> dinal virtues. ...'Give your mind to eloquence,'
> says Seneca; 'from this you can range easily into
> all arts.'[68]

Thus the major contribution of Seneca was that of a writer
and collector and critic. His treatise above is noted for
its side by side comparison of several orators speaking on
the same issue. Seneca is the first Roman after Cicero to
make a contribution of this type.

Seneca the Younger, or the philosopher, or the
dramatist, was the next Roman to contribute to public
address. Actually his work was in conjunction with drama

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[68] Baldwin, op. cit., p. 90.

and not with public speaking. However, he tried to put
together his plays in a series of speeches and thus put
oratory on the Roman stage. He added very little to the
history of public address.

As the Roman Empire grew to its farthest extent the
Roman teacher, Quintilian made his entry. Just as Cicero
was the orator writing on oratory, Quintilian was the
teacher writing on oratory. His Institutes of Oratory has
been a great influence on both rhetoric and the field of
teaching. Gold states:

> (the Institutes of Oratory) became, at the time of
> the Renaissance, the most generally accepted work
> on education. It was widely read and frequently
> quoted. It influenced the modern secondary school
> which long regarded training in eloquence as one of
> its important aims and devoted much of its time to
> the study of oratorical literature, especially the
> orations of Cicero and Demosthenes. Thus secondary
> schools in the Renaissance and later reflected the
> practice of Rome and the doctrine of Quintilian.[69]

Quintilian devoted much of his time to the development of
the whole orator. He took the boy and slowly moulded him
into a speaker. His techniques have come down to us as
examples of educational theory. As a teacher he was an
example. For his ideal orator, the good man, Quintilian
looked to Cicero. Quintilian is the first writer to pay
any significant attention to the dress and appearance of

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[69]Gold, op. cit., p. 48.

the speaker. As he explains, the orator cannot be dressed
in excess nor in any manner can he underdress.

Much like Cicero, most of what Quintilian says about
the theory of rhetoric has been said before. Thonssen and
Baird explain this when they write:

> On the side of rhetorical theory, there is relatively
> little in the Institutes of an original character.
> ...most of what Quintilian sets down on the side of
> systematic rhetoric has been said before,...[70]

Thus the contribution of Quintilian to the history of rhetoric
rests with his techniques of teaching. His influence, like
that of the Empire, has been felt long after his actual life
time.

Shortly after the time of Quintilian and to some
extent during his life time, Pliny the Younger influenced
the oratory of Rome. He was specially distinguished as the
defender of persons who had been pillaged by rapacious
governors. Only one specimen of his oratory remains, an
address to the emperor Trajan.[71] Pliny did venture some
criticism of the rhetoric of his day and in this criticism
he tried to keep in the middle of the issue of ancient and
modern theories. Most of this criticism comes to us from
his letters which have been found.

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[70]Thonssen and Baird, op. cit., p. 92.

[71]Sears, op. cit., p. 136.

Of the other personalities in Roman oratory few offer any contributions after Quintilian and Pliny because the Empire did not offer an arena for free expression of ideas. The historian, Tacitus, distinguished himself as a speaker of some note, but his greatest contribution was in his major interest of history. Thus the great grandeur of Rome faded after the time of Quintilian. The Empire divided into two parts around 285 A. D. and the rise of Constantine established the Eastern Empire as the hope of the Romans in 330 A. D. After the invasion of the Germans in 476 A. D. the Western Empire fell.[72]

Thus the last of the ancient civilizations to influence the art of public speaking passed into decay. However, despite her decline the contributions of the Roman intellect, original or copied, last to this hour.

[72]Caldwell, Merrill, and Raisz, op. cit., p. 198.

ROMAN CIVILIZATION ... Historical Time-line

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
753	Mythological beginning of Rome.			
509			Roman independence.	
444			Codification of Roman laws.	
390			Conquest of Veii—beginning of Roman expansion.	
367		Licinian	Sextian laws	
338			Roman conquest of Latin League.	
287			Hortensian laws	
282–275			Pyrrhic Wars	
280				Debate between Cineas & Caecus.
274			Rome recognized as world power by Ptolemy of Egypt.	
265			Rome gains control of the Italian peninsule.	
264–201			1st and 2nd Punic Wars	

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
234-183		Scipio Africanus Majoris		
234-149		Cato the Elder, father of Roman prose literature.		
202			Battle of Zama and defeat of Carthage.	
196			Macedon defeated by Rome.	
190			Defeat of Antiochus and Selucid Empire.	
167			Defeat of Greeks by Romans.	
165	Start of grammar schools.			
185-129		Scipio Africanus Minor		Scipianic Circle

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
164-119		Servius Sulpicius Galba		
163-133		Tiberius Graechus		
154-133			Reconquest of Spain	
148			Macedonian rebellion put down.	
146			Fell of Carthage and of Corinth.	
133	End of Early Roman Republic and beginning of Middle Republic-- in oratorical division of speakers and events			
153-121		Caius Graechus --better leader than Tiberius, greatest speaker between Scipio Minor and Cicero.		

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
119		Marius built up professional army --1st self-appointed dictator.		
138-78		Sulla, council in 88 B.C., appointed dictator for life in 82 B.C.		
143-87		Marcus Antonius, follower of Sulla, master of Greek style in oratory. (Mark Antony)		
140-91		Lucius Crassus, in Cicero's De Oratore, studied in Asia.		
106		Birth of Cicero.		
86				
80		First extant speech of Cicero.		Rhetorica ad Herennium

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period (B.C.)	General History	Individuals	Conflict and Empire	Public Address
78-27	Late Roman Republic, ora-torically divided.			
114-50		Quintus Hortensius, Rome's greatest lawyer till defeated by Cicero.		
100-44		Julius Caesar, competent orator though known for other things, master of humor.		
44			Assassination of Caesar.	
95-46		Cato the Younger.		
106-43		Cicero, made Consul in 63.		"Defense of Roscius" (80) "Trial of Verres" (70) "Philippics" (43)
27	End of Republic, beginning of Empire.	Octavian declared Emperor.		

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period	General History	Individuals	Conflict and Empire	Public Address
54 B.C.- 39 A.D.		Seneca		
4 B.C.- 65 A.D.		Seneca the Younger		
23 A.D.- 79 A.D.		Pliny the Elder		
35-100		Quintilian		
55-120		Tacitus		
62-113		Pliny the Younger		
98-117	Roman Empire at its greatest ex- tent under Trajan.			
166-167			Civil wars raged as rival generals con- tended for the emperorship.	
285-305	Division of Empire into East & West.			
310-395		Ansonius		

ROMAN CIVILIZATION ... Historical Time-line (Continued)

Period A. D.	General History	Individuals	Conflict and Empire	Public Address
345-405		Symmachus		
324		Rise of Constantine, sole emperor in 324.		
330	Constantinople made capital.			
	Division of Empire became permanent.			
476			Fall of Western part of Empire. (Eastern Empire lasts until 1456.)	

CHAPTER IV

SUMMARY, CONCLUSIONS, AND IMPLICATIONS
FOR FUTURE RESEARCH

I. SUMMARY

The first chapter of this study presented a statement of the problem and a definition of the terms used. The outline of what each chapter covers was also presented.

The objective of the study was to explore a method of presenting to the student an over-all historical view of public address. The problem was phrased in the form of two questions.

Chapter II discussed the methods, procedures, literature, and limitations of the study. The method of the time-line was explored and found usable as an instrument for presenting an over-all view of the history of public address.

The problem of selection of significant historical events was covered in detail. Justifications were offered for the selection of the cultures covered in the study. Finally, the procedure was outlined after these two problems in selection were explained.

The review of literature revealed the absence of any significant number of historical coverages of the history of ancient public address.

To conclude the chapter a listing of the limitations was offered. Many of the limitations had been covered in the selection of the events and cultures to be used in the study. Other limitations were listed, however, and chief among them was the problem of establishing dates. It was made clear that the dates presented in this study are not necessarily proven, rather they are those calculations found to be generally accepted by the sources consulted.

Chapter III presented the individual cultural time-lines and an explanation of each. The general time-line of all cultures was placed in the appendix.

II. CONCLUSIONS

After writing the present study several conclusions seem to be available to the author. It must be remembered that in a study of this type concrete conclusions are not the objective, however. The objective was to provide an over-all perspective view of public address and its development. The conclusions on this must await the decision of the reader for only he can conclude whether this objective has been met.

The conclusions available are as follows:

1. There is a need for the history of public address to be brought up to date. There are not enough historical

accounts of the development of the art and only with such accounts can the theories of the ancients be fully understood.

2. The time-lines for the civilizations of the Tigris-Euphrates valley, Egypt, Palestine, Greece, and Rome provide the reader with an understanding of how and why public address developed as it did.

3. The time-line helps the reader to begin to see the reasoning behind much of the literature on ancient rhetoric.

4. An understanding of historical events is vital to the understanding of the development of public address and to the understanding of the extant speeches we have found by such individuals as Demosthenes, Cato the Elder, and Cicero.

In summary, these conclusions are not concrete. They are merely the opinions of the author after covering in considerable detail the literature available on the history of public speech.

III. IMPLICATIONS FOR FUTURE RESEARCH

The implications for future research uncovered by this study are several. Those that have tempted the author are as follows:

1. The possible influence of Ptah-hotep on the Greeks--if this could be established we might have a different view of Aristotle. Perhaps the Greek intellect was not the force behind Plato and Aristotle, perhaps it was the Egyptian intellect?

2. The whole area of the history of ancient rhetoric is in need of research--possible attacks on this problem include the writing of a historical text for graduate students.

3. The development of Hebrew oratory is not well covered--perhaps possible research can be directed here.

4. The influence of the Roman form of government on the oratory of the Romans offers an interesting area of possible research. Could not the Sumerians have been great public speakers with this type of political structure?

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