

i Formal requirements

RETKLA1101 - Classical Rhetoric

Autumn 2021

Home exam (4 hours)

Inspira will automatically save your answer every 15 seconds. Your answers will be automatically submitted in Inspira when the examination time is up. After starting the exam, you will see your remaining time in the upper left corner.

If you want to withdraw from the examination, please click on the icon in the right corner, and then choose "withdraw".

Practical information about the examination

The exam consists of three parts, which can be completed in any order you wish. All individual parts must be graded to a pass to pass the exam as a whole.

It can be written either in English, Norwegian, Danish or Swedish.

Sources and referencing

It is important that you get familiar with the rules for sources and

referencing: <https://www.hf.uio.no/english/studies/sources-referencing/index.html>

It is not mandatory to include a bibliography (reference list) if it is a short take-home examination (2-6 hours). Using other people's material without declaring it properly may be considered as cheating or attempted cheating. The consequences of cheating or attempted cheating may be severe for you as a student, please follow the link for more

information: <https://www.uio.no/english/studies/examinations/sources-citations/>

Contact information

If you are experiencing technical difficulties during your examination or have further questions, please send an e-mail to eirik.finne@ifikk.uio.no or call 22 84 10 70.

If you have questions regarding the subject or the examination questions, please send an e-mail via: eirik.finne@ifikk.uio.no

Good luck!

1 Part 1: Rhetorical theory

This section consists of 20 questions. You must answer all of them.

1. What is an enthymeme?

Select one alternative:

- a kind of syllogism
- a species of exemplum/example.
- none of the above
- a kind of smile

2. What figure of thought can be defined as a kind of appeal or address?

Select one alternative

- synecdoche
- apostrophe
- prosopopoeia
- sermocinatio

3. For Aristotle, a maxim is

Select one alternative

- a kind of metaphor
- similar to an enthymeme
- a maximally condensed simile
- a device often used by poets

4. How can we designate the opening of an oration?

Select one alternative

- exordium
- encomium
- episode
- epilogue

5. Aristotle says that rhetoric

Select one alternative

- is encompassed by dialectic
- is opposed to dialectic
- is analogous to dialectic
- encompasses dialectic

6. Metaphor is

Select one alternative

- referring, in Aristotle, to many types of “transferred” meaning
- a kind of metonymy
- referring, in Plato, to commonly held opinions
- referring, in Prodicus, to vivid language

7. The epideictic oratory, for Aristotle, is

Select one alternative

- associated with the past
- associated with the future
- associated with both the future and the past
- associated with the present

8. Aristotle says that

Select one alternative

- fables are more difficult than other means of persuasion
- fables are to be avoided by orators
- fables must only have animals as characters
- fables are easier to construct than enthymemes

9. Aristotle's discussion of character centers on

Select one alternative

- the orator's construction of his or her persona
- the orator's emotional impact on the audience
- the orator's own emotional condition
- the orator's use of style and figures of speech

10. What can deliberative oratory not encompass

Select one alternative

- A speech that critiques an opponent.
- A speech outlining a future plan.
- A speech that expressed uncertainty and amazement.
- A speech related to a private lawsuit.

11. Inclusion of question and answer in a speech can be termed

Select one alternative

- sermocinatio
- metonymy
- apostrophe
- propositio

12. “An exposition ... of an action done or deemed to be done” is Quintilian’s definition of

Select one alternative

- narrative
- elaboration of argument
- an instance of pathos
- exordium

13. Prodicus’s use of the figures of virtue and vice is not an instance of

Select one alternative

- enargeia
- allegory
- enthymeme
- exemplum/example

14. Pindar’s Pythian 6 does not include

Select one alternative

- narrative
- encomium
- myth
- sermocinatio

15. Aristotle compares the Socratic manner of speaking to

Select one alternative

- the Aesopic fables
- similes
- that of Gorgias
- mythic narratives

16. In Plato's Phaedrus the use of writing is deemed

Select one alternative

- harmful to one's ability to deliberate about the future
- harmful to one's skills of delivery
- harmful to one's memory
- harmful to one's chances of persuading the opponent

17. What text comments specifically on the power of Persuasion:

Select one alternative

- Prodicus' Choice of Heracles
- Gorgias' Defense of Helen
- Thucydides's History
- Plato's Menexenus

18. How is the rhetorical device of "calling an unthrift a liberal Gentleman, the foolish-hardy, valiant or courageous" called

Select one alternative

- metaphor
- parabole
- energeia
- paradiastole

19. Which of the following statements is false:

Select one alternative

- Aristotle's Rhetoric is taken further by Quintilian
- Aristotle's Rhetoric is a critique of Homer
- Aristotle in the Rhetoric uses examples from poetry
- Aristotle's Rhetoric develops Plato's ideas

20. In what context does Aristotle mention "Dorieus" as "the victor in a contest at which the prize was a crown"

Select one alternative

- discussion of energeia
- discussion of enthymeme
- discussion of simile
- discussion of metaphor

Maximum marks: 20

2 Part 2: History of the Ancient Forms of Knowledge

1. Thucydides was

Select one alternative:

- a philosopher
- a poet
- an historian
- a wise man

2. Plato is known for his

Select one alternative

- fables
- dialogues
- enthymemes
- maxims

3. Plato did not write a work entitled

Select one alternative

- Gorgias
- Menexenos
- Apology
- Pericles

4. Callicles was

Select one alternative

- a philosopher
- a poet
- a student of Gorgias
- a student of Plato

5. Pericles was

Select one alternative

- the tyrant-slayer
- an Athenian intellectual
- the mastermind of the war against Sparta
- one of the sophists

6. Socrates was not

Select one alternative

- condemned to death
- a character in Plato
- associated with the sophists
- an influential writer

7. Nicias was

Select one alternative

- a friend of Pericles
- a god of victory
- a Spartan general
- known for this virtue

8. Gorgias was not

Select one alternative

- known for his epideictic works
- an influential Athenian politician
- celebrated for his ability to answer questions
- a character in Plato's dialogues

9. Aristophanes wrote

Select one alternative

- a comedy ridiculing Plato
- a Socratic dialogue
- a work centering on natural divinities
- an antiquarian work

10. Aristotle was not

Select one alternative

- a student of Gorgias
- a student of Plato
- interested in poetry
- a critic of Plato

11. With whom did Agamemnon not quarrel in Bk. 1 of the Iliad

Select one alternative

- Chryses
- Odysseus
- Achilles
- Calchas

12. Pindar composed

Select one alternative

- orations
- sermons
- odes
- epics

13. Gregory of Nazianzus, in Oration 4, is not

Select one alternative

- attacking Julian's reforms
- celebrating Julian's death
- advancing a theological argument
- criticizing paganism

14. Cicero, in his speeches, was not

Select one alternative

- opposed to the senate
- prone to self-praise
- an admirer of Caesar
- an enemy of Catiline

15. Melos was

Select one alternative

- a city on Lesbos
- another name for Mytilene
- an important maritime power
- sacked by Athens

16. Who, in Thucydides' History, argues that severe penalties are not effective?

Select one alternative

- Diodotus
- Cleon
- Pericles
- Alcibiades

17. What does Plato mention at the end of Phaedrus?

Select one alternative

- Isocrates has a major career ahead of him
- Socrates should imitate Aesop
- Socrates is mistaken about the uses of rhetoric
- Lysias is superior to Gorgias

18. Euripides' tragedy Orestes depicts, among other things,

Select one alternative

- the debate between Orestes and Neoptolemos
- the murder of Helen
- the demos debating the execution of Electra
- the murder of Tyndareus

19. Demosthenes, in the First Philippic, compares the Athenians to

Select one alternative

- an acrobat
- a boxer
- a wrestler
- a runner

20. Who, in one of the works we read, encourages the Athenians to fall in love with their city?

Select one alternative

- Pericles
- Plato
- Socrates
- Alcibiades









Maximum marks: 20


3 Part 3: Rhetorical Analysis

In your response discuss rhetorically interesting features in **all three** of the following excerpts. In particular, use your knowledge about classical rhetoric to explain how these excerpts differ, by what means they achieve an effect of persuasion, in what respects they can be deemed to be formally accomplished or eloquent. Your analysis can draw on all aspects of the speeches in question (beyond the excerpt quoted) but should not include general statements about rhetoric, authors, their biography, etc.

Your response should be a continuous discussion, not a collection of disparate notes, and include **between 700 and 1200 words**.

Fill in your answer here

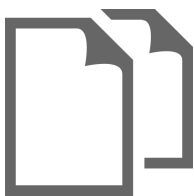
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Words: 0

Maximum marks: 0

Question 3
Attached



Excerpt 1 (from Demosthenes' *First Philippic*)

First, men of Athens, you must not despair at the present situation, even if it seems dreadful. For its worst aspect in the past holds out our best hope for the future. What am I referring to? To the fact, men of Athens, that our situation has deteriorated so badly while you have been doing none of the things you needed to do. For if our situation were so poor when you had been doing all that you should, there would be no hope of improving matters. Next, you must consider, whether you hear it from others or remember it from personal knowledge, how powerful the Spartans once were, not long ago, and how well and appropriately you acted, in keeping with the reputation of the city, and endured war against them for the sake of justice. Why do I mention this? To make you see, men of Athens, and understand that nothing frightens you when you are on your guard, but that if you are contemptuous, nothing is as you might wish, using as my examples the Spartans' strength then, which you defeated by applying your intelligence to the situation, and this man's arrogance now, which alarms us because we fail to attend to any of the things that we should.

Excerpt 2 (from Prodicus' *Choice of Heracles*)

For he says that Heracles, at the moment when he left childhood for adolescence, when young men are now masters of themselves and show whether they take the road of virtue or the one of vice for the their life, went out to sit down and reflect, not know which of the roads he should take. And it seemed to him that two large women approached him, the one beautiful to look on and of a freeborn status, adorned in her body with purity, in her eyes with modesty, in her posture with discretion, in white raiment; while the other had been so nourished as to become plump and soft, her skin beautified so that she would seem whiter and pinker than she was in reality, her posture so that she would seem straighter than she was by nature, her eyes were wide open and her raiment was such that her youthful beauty shone forth from it as much as possible. She inspected herself frequently, and also watched to see if anyone else was looking at her, and frequently she glanced at her own shadow.

Excerpt 3 (from Thucydides' *History*)

To me it seems that the consummation which has overtaken these men shows us the meaning of manliness in its first revelation and in its final proof. Some of them, no doubt, had their faults; but what we ought to remember first is their gallant conduct against the enemy in defense of their native land. They have blotted out evil with good, and done more service to the commonwealth than they ever did harm in their private lives. No one of these men weakened because he wanted to go on enjoying his wealth: no one put off the awful day in the hope that he might live to escape his poverty and grow rich. More to be desired than such things, they chose to check the enemy's pride. This, to them, was a risk most glorious, and they accepted it, willing to strike down the enemy and relinquish everything else. As for success or failure, they left that in the doubtful hands of Hope, and when the reality of battle was before their faces, they put their trust in their own selves. In the fighting, they thought it more honourable to stand their ground and suffer death than to give in and save their lives. So they fled from the reproaches of men, abiding with life and limb the brunt of battle; and, in a small moment of time, the climax of their lives, a culmination of glory, not of fear, were swept away from us.