

Remember, on Tuesday, February 14 only, the class will be meeting in Room 66-156.

1. Aristotle's *Rhetoric* is probably a collection of notes from Aristotle's lectures. Consequently, the work is not consistent. How does the approach to rhetoric in Chapter 1 differ from the approach in Chapter 2?
2. Aristotle's reasoning in *Rhetoric* often is in the form of enthymemes, which may be hard to identify because the language in your translation often omits "for" or "because" – which translates the Greek particle *gar*. Try to identify one or two enthymemes.
3. Your edition usually translates the complex term *pistis* (pl. *pistesis*) as "persuasion" or "mode of persuasion." It also can mean "belief," "logical proof," or "argument." Try to substitute these terms in various passages.
4. What exactly does Aristotle mean by stating that both rhetoric and logic are not specific sciences but "arts" (Greek *tekhne*) applicable to all sciences?
5. What is the difference between a "fallible" and "infallible" Sign? What are their respective relationships to a "Probability" and a "Complete Proof"?
6. In the first chapter, Aristotle argues that political oratory is nobler than forensic (legal) oratory. He states, "Political oratory is less given to unscrupulous practices than forensic, because it treats of wider issues." Do you believe that this statement is valid today?