

J L Vives De Ratione Dicendi

[#Juan Luis Vives](#) [#Rhetoric Principles](#) [#Renaissance Eloquence](#) [#Art of Speaking](#) [#Humanist Education](#)

J.L. Vives' 'De Ratione Dicendi' is a foundational Renaissance treatise exploring the principles of effective public speaking and the art of eloquence. This influential work by Juan Luis Vives delves into the theoretical and practical aspects of rhetoric, reflecting the humanist emphasis on clear communication and persuasive discourse within education and public life.

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J.L. Vives: De ratione dicendi

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De Ratione Dicendi

Juan Luis Vives' 1533 treatise on rhetoric, *De ratione dicendi*, is a highly original but largely neglected Renaissance Latin text. David Walker's critical edition, with introduction, facing translation and notes, is the first to appear in English. The conception of rhetoric which Vives elaborates in the *De ratione dicendi* differs significantly from that which is found in other rhetorical treatises written during the humanist Renaissance. Rhetoric as Vives conceives it is part of the discipline of self-knowledge, and involves a distinct way of thinking about the way kinds of rhetorical style manifested modes of human life. Moving as it did from the concrete particulars of a man's style to their abstractable implications, the study of rhetoric was for him a form of moral thinking which enabled the student to develop a critical framework for understanding the world he lived in.

De ratione dicendi

Subsequent chapters discuss Vives's ideas on the soul, especially his analysis of the emotions, his contribution to rhetoric and dialectic and a posthumous defense of the Christian religion in dialogue form."--BOOK JACKET.

De ratione dicendi

This comprehensive bibliography lists some 500 source texts published in the British Isles or abroad from 1479 to 1660 and more than 2,000 works of secondary literature from 1900 to the present.

De ratione dicendi

The Companion contains chapters on Vives's life and writings, including his works on the education of women, relief of the poor, political treatises, works on rhetoric and dialectic, defense of the Christian religion, and later influence.

Selected works of J. L. Vives. 3. De conscribendis epistolis

Volume 45

A Companion to Juan Luis Vives

There are also essays on Bacon's theory of rhetoric and history as well as on his moral and political philosophy and on his legacy. Throughout the contributors aim to place Bacon in his historical context.

Selected Works of J.L. Vives: De conscribendis epistolis

This comprehensive bibliography lists some 500 source texts published in the British Isles or abroad from 1479 to 1660 and more than 2,000 works of secondary literature from 1900 to the present.

English Renaissance Rhetoric and Poetics

A Christian upholds his faith in a literary dialogue with a Muslim. Valuable evidence of the reach and limits of Vives's tolerance in religious conflict. For students of Vives, Christian – Muslim relations, the history of rhetoric, and the dialogue form.

A Companion to Juan Luis Vives

Volume 52

Selected Works of J.L. Vives: De Institutione Feminae Christianae

This is a new, critical edition (in two-volumes) of Gerardus Joannes Vossius' *Latin Poeticae institutiones* (1647), with a translation in English, an introduction, annotations and a commentary. In appendices the *De artis poeticae natura ac constitutione* and *De imitatione* are published, with a translation.

Humanistica Lovaniensia

Born in Spain & long-time resident of Bruges, Juan Luis Vives is one of the keenest, & most neglected, minds of the northern Renaissance. A many-sided intellect & critical observer of the contemporary scene, Vives' contribution includes treatises on metaphysics, psychology, education, rhetoric, logic, religion, & social reform. And it is precisely the central premise of this monograph that what links these diverse works together & turns Vives literary production into a whole larger than the sum of its parts is the author's single-minded commitment to the Socratic dictum that an unexamined life is not worth living. But because man's Fall caused him to lose his pristine ability to accomplish that task as an individual, he must now do it in the context of a God-mandated, man-created institution: society, whose origins & evolution Vives explains in Stoic terms. Building on a foundation of Socratic/Aristotelian optimism & Augustinian pessimism, he concludes that social man can indeed reach the *bonitas* which alone makes beatitude possible. But at a price, for Vives the Skeptic insists that man must forego the use of that *ratio speculativa* which seduces him into thinking that he can probe into nature's being & understand his own divine nature.

The Cambridge Companion to Bacon

Humanism has constantly proclaimed the belief that the only way to improve man's life on earth is to make man himself wiser and better. Unfortunately, the voice of the humanists has always been challenged by the loud and cheap promises of scientists, by the inflammatory tirades of politicians, and by the apocalyptic visions of false prophets. Material greed, nonsensical chauvinism, racial prejudice, and religious antagonism have progressively defiled the inner beauty of man. Today's bankruptcy of man's dignity in the midst of an unparalleled material abundance calls for an urgent revival of humanistic ideals and values. This book was planned from its very start as a modest step in that direction. It is not my intention, however, to attempt, once again, a global interpretation of Humanism in general, or of Renaissance Humanism in particular. I have been dissuaded from such a purpose by the failure of contemporary scholars to agree on such basic issues as whether the Renaissance was a total

break with or a continuation of medieval culture, whether it was basically a Christian or a pagan movement, whether it was the effect or the cause of the classical revival. Instead, then, of discussing the significance of sixteenth century humanism, this book concentrates upon the life and the thought of a single humanist.

English Renaissance Rhetoric and Poetics

By looking at rhetoric and politics, this book offers a novel account of Juan Luis Vives' intellectual oeuvre. It argues that Vives adjusted rhetorical theory to a monarchical context in which direct speech was not a possibility, demonstrated how Erasmian languages of ethical self-government and political peace were actualised rhetorically and critically in a princely environment, and finally, rethought the cognitive and emotional foundations of humanist rhetoric in his late and famous *De anima et vita* (1538). Ultimately, towards the end of his life, Vives epitomised a distinctively cognitive view of politics; he maintained that political concord was not a direct outcome of institutional or legal reform or of the spiritual transformation of the Christian world (an optimistic Erasmian interpretation) but that concord could only be upheld once the dynamics of emotions that motivated political action were understood and controlled through responsible rhetoric that respected decorum and civility.

J.L. Vives: *De veritate fidei Christianae*, Book IV

This is a critical, annotated, bilingual edition, with introduction, notes, and indices, of the first two of Vives' five dramatic speeches on the theme of the abdication of the late Roman Republican dictator Lucius Cornelius Sulla. These speeches belong among Vives' experiments, in the years 1514-1523, with various imaginative genres, in which he was trying techniques of personal involvement of both himself and the reader in exploration of pressing issues, whether political, ethical, or esthetic. The fundamental theme is the danger of ruling by fear. Sulla's two friends, Fundanus and Fonteius, counsel respectively against and for Sulla's retirement when Rome is full of vengeful survivors of his savage proscriptions.

Humanistica Lovaniensia

Passion's Fictions traces the intimate links between literature and the sciences of mind and soul from the age of Shakespeare to the rise of the novel. It chronicles the emergence of new sciences of the passions between the sixteenth and eighteenth centuries, and it argues that this history was shaped by rhetoric that contained the most extensively particularized discourse on the passions, offering principles for moving and affecting the passions of others in concrete social scenes. This rhetoric of the passions centered on narrative as the instrument of a non-theoretical knowledge of the passions in their particularity, predicated on an account of passion as an intimate relation between an impassioned mind and an impassioning world: rhetoric offers a kind of externalist psychology, formalized in the relation of passion to action and underwriting an account of narrative as a means of both moving passion and knowing it. This volume describes the psychology of the passions before the discipline of psychology, tracing the influence of rhetoric on theories of the passions from Francis Bacon to Adam Smith and using that history to read literary works by Shakespeare, Milton, Haywood, Richardson, and others. Narrative offers a means of knowing and moving the passions by tracing them to the events and objects that generate them; the history of narrative practices is thus a key part of the history of the psychology of the passions at a critical moment in its development.

Gerardus Joannes Vossius

Netherlandish Books offers a unique overview of what was printed during the fifteenth and sixteenth centuries in the Low Countries. This bibliography lists descriptions of over 32,000 editions together with an introduction and indexes.

The Theater of Man

By going back to the Italian humanist tradition and aspects of earlier Greek and Latin thought, Ernesto Grassi develops a conception of rhetoric as the basis of philosophy. Grassi explores the sense in which the first principles of rational thought come from the metaphorical power of the word. He finds the basis for his conception in the last great thinker of the Italian humanist tradition, Giambattista Vico (1668-1744). He concentrates on Vico's understanding of imagination and the sense of human ingenuity contained in metaphor. For Grassi, rhetorical activity is the essence and inner life of thought

when connected to the metaphorical power of the word. Originally published in English in 1980, *Rhetoric as Philosophy* has been out of print for some time. In his foreword to this reprint edition, Burke scholar Timothy W. Crusius rues the lack of concentrated attention to Grassi because "what he had to say about rhetoric is at least as significant as, for example, what Kenneth Burke taught us".

Juan Luis Vives

Examines how Virgil is represented in early modern England, particularly in Jonson's and Shakespeare's writings.

Juan Luis Vives: Politics, Rhetoric, and Emotions

This volume unites, for the first time, contributions from the three fields of Latin literature: Classical, Medieval and Neo-Latin, reflecting on its continuity. Its particular interest for the studies of European literary history lies in the interactions between Latin and the national literatures.

Vives: on Education

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De Ratione studii puerilis.

In 1536, only fifteen years after the fall of the Aztec empire, Franciscan missionaries began teaching Latin, classical rhetoric, and Aristotelian philosophy to native youths in central Mexico. The remarkable linguistic and cultural exchanges that would result from that initiative are the subject of this book. *Aztec Latin* highlights the importance of Renaissance humanist education for early colonial indigenous history, showing how practices central to humanism – the cultivation of eloquence, the training of leaders, scholarly translation, and antiquarian research – were transformed in New Spain to serve Indian elites as well as the Spanish authorities and religious orders. While Franciscan friars, inspired by Erasmus' ideal of a common tongue, applied principles of Latin grammar to Amerindian languages, native scholars translated the Gospels, a range of devotional literature, and even Aesop's fables into the Mexican language of Nahuatl. They also produced significant new writings in Latin and Nahuatl, adorning accounts of their ancestral past with parallels from Greek and Roman history and importing themes from classical and Christian sources to interpret pre-Hispanic customs and beliefs. *Aztec Latin* reveals the full extent to which the first Mexican authors mastered and made use of European learning and provides a timely reassessment of what those indigenous authors really achieved.

J.L. Vives: *Declamationes Sullanae* I

Anticipating the fifth centennial of Vives' birth in 1992, this is the first comprehensive study of two of Vives' main works, *De Anima et Vita*, Book 3 and *De Prima Philosophia*, accompanied by the first general biography based on recent research. Juan Luis Vives was a Spanish sixteenth-century humanist who spent most of his life as an exile in England and the Low Countries. *De Anima et Vita*, the third book of which makes up the tract on emotions, represents the culmination of Vives' effort to understand human nature. Noreña has organized Vives and the Emotions into three parts. Part one incorporates recent research on Vives and corrects some of the inaccuracies of Noreña's 1970 *Luis Vives*. He provides expanded accounts of Vives' attitude toward Erasmus and religion, his reaction to terminist logic, his social and legal views, and his contributions to Renaissance pedagogy. The second part of the book examines in detail one of Vives' most philosophical and forgotten tracts, a lengthy summary of his metaphysical views published in 1531 under the title *De Prima Philosophia seu de Intimo Naturae Opificio*, which is probably the most speculative of Vives' works. Part three compares Vives' thoughts on emotion to those of Aristotle, some ancient Stoic sources, Saint Thomas, Descartes, and Spinoza, while dividing the entire material under such headings as the nature, the classification, the interaction, and the therapeutic control of emotion.

Passion's Fictions from Shakespeare to Richardson

Volume 54

Netherlandish Books (NB) (2 Vols.)

The fifteen articles republished here exemplify the many directions Robert Black's research in Renaissance studies has taken. The first five studies look at Renaissance humanism, in particular at its origins, and the concept of the Renaissance as well as the theory and practice of historical writing. Black also updates his monograph on the Florentine chancellor, Benedetto Accolti. Machiavelli is the subject of three articles, focusing on his education and career in the Florentine chancery. Next come Black's seminal studies of Arezzo under Florentine rule, revealing the triangular relationship between centre, periphery and the Medici family. Finally, two articles on political thought examine the relative merits of monarchical and republican government for political thinkers on both sides of the Alps.

Rhetoric as Philosophy

The Oxford Handbook of Quintilian aims to trace Quintilian's influence on the theory and practice of rhetoric and education up to the present. Chapters cover topics including Quintilian's *Institutio oratoria*, his views on education and literary criticism, and his reception and influence.

Jonson, Shakespeare and Early Modern Virgil

This is a critical, annotated, bilingual edition of Declamations 3,4, and 5, comprising the abdication speech of the Roman Republican dictator Sulla, followed by Lepidus the new consul's two unrestrained attacks on Sulla's morals, henchmen, and political program.

Latinitas Perennis

This is a critical, annotated, bilingual edition, with introduction, notes, and indices, of the first two of Vives' five dramatic speeches on the theme of the abdication of the late Roman Republican dictator Lucius Cornelius Sulla. These speeches belong among Vives' experiments, in the years 1514-1523, with various imaginative genres, in which he was trying techniques of personal involvement of both himself and the reader in exploration of pressing issues, whether political, ethical, or esthetic. The fundamental theme is the danger of ruling by fear. Sulla's two friends, Fundanus and Fonteius, counsel respectively against and for Sulla's retirement when Rome is full of vengeful survivors of his savage proscriptions.

Latinitas Perennis. Volume I: The Continuity of Latin Literature

In Pseudodialecticos