Chapter II
Analytical Model

There have been numerous rhetoricians and numerous figures of rhetoric of each rhetorician. Aristotle classified rhetoric into three types: the forensic or judicial rhetoric as practised in a court of law, the deliberative rhetoric in public meetings and assemblies and the demonstrative rhetoric as in a church or at a funeral. He categorized persuasive methods into three parts, the ethical, the emotional and the logical to effect persuasion, motivation and action.\(^\text{18}\)

Roman rhetorician, Quintilian grouped figures of speech under four heads\(^\text{19}\): 1. variations of syntax, such as hyperbaton (departure from ordinary word-order, inversion), etc. 2. modes of iteration: polyptoton, ploece, epanodos, gradatio (or climax), anaphora, epanortbosis, epanalepsis, anadiplosis, etc. 3. word-play: paronomasia, antanaclasis, sylepsis, etc. 4. balance and antithesis: parison, isocolon, bomoioiteleuton, etc. The meanings of the figures are like this: anaphora: the same word beginning a sequence of clauses or sentences. anadiplosis: the last word(s) of one clause (or sentence) becomes the first of the next. antimetabole: two or more words are repeated in inverse order. antanaclasis: repeating a word while shifting from one of its meanings to another. asyndeton: words or phrases piled up without intervening conjunctions. auxesis: words arranged in ascending order of importance. epanalepsis: same words at the beginning and end of a line (or clause). epistrophe: same word ending a sequence of clauses or sentences. epizeuxis: same word repeated, no words intervening (a more acute form of ploece). gradatio: the last word(s) of one clause become the first of the next, through three or more clauses (an extended form of anadiplosis). parison: corresponding structure in a sequence of clauses, either of same word to same word, or adjective to adjective, noun to noun, etc. (often found with isocolon, or equal length of clause or sentence: both together known as compar). paronomasia: repeating words similar in sound but different in sense. ploece: repeating the same word within a line or sequence of clauses. polyptoton: repeating a word in a different form but from the same root. sylepsis: using one word while

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suggesting two senses of it. zeugma: using the same verb to serve two or more objects.

In modern rhetoric, scholars demonstrate their figures of rhetoric. Brooks presents figures as the methods of exposition like this\textsuperscript{20}; identification, comparison, contrast, illustration, classification, definition and analysis, etc. Exposition should be demonstrated along with unity and coherence. Leech/Short defines rhetoric as "art or skill of effective communication\textsuperscript{21}" like traditional sense. It is the set of principles for achieving communicative ends. Rhetoric, the superficial expressive form of language is determined by syntax, phonology and graphology. To choose the method to expose a certain message is like the way of dualist. Rhetorical in ordinary language use can be seen as a set of principles or guidelines for getting things done by means of language. These are not rules of the kind which define the grammar of a language, rather, they are normative rules, or rules of good or effective performance, and like all such rules, they can be broken. They may be observed with a greater or lesser degree of success. Because of this, Leech calls them not rules but principles. The key unit for this purpose in speech is the tone unit or unit of intonation. Tone units are subdivided into smaller units (rhythm units, syllables, phonemes), and form part of larger units like paragraphs. From the point of phonology, three important factors in the dynamics of text are sequence, segmentation and salience. These three factors are also basic to the form of written texts. Although writing has no units corresponding precisely to tone units, an analogous segmenting function is performed in written texts by punctuation.

Some rhetoricians and their rhetorical figures as well are examined. The objective of this work is to examine all the linguistic factors which achieve these discoursal effects of persuasion. The goal of study is not simply to describe the formal features of texts, but to show their functional significance for the interpretation of texts, that is, to relate discoursal effect to linguistic factors.

This study will integrally use rhetorical categories set up in various theoretical models such as Indian Bhamaha, Mammata, Kautilya and Greek Aristotle and Demetrius. For this especially, Bhamaha’s “Kavyalankara”, Mammata’s “Kavyaprakasha”, Aristotle’s “Rhetoric” and also Demetrius' “On Style” will be employed. And the modes of composition and expression listed and exemplified by Kautilya in his “Arthasastra” will be hired.

In this research, various linguistic features particularly of those that undergo least change in the process of translation will be examined. Such as the various figures of speech, whose tenor and vehicle are major instruments of persuasion and other rhetorical devices.

Second, an applicatory model based on “Kavyaprakasha” of Mammata the Indian linguist, “Kavyalankara” of Bhamaha, “Arthasastra” of Kautilya, “Rhetoric” of Aristotle and “On Style” of Demetrius will be developed. The categories of the model so developed will then be rigorously applied to analyse and describe the structure of persuasion.

The analytical model will be taken into consideration in three respects: 1. lexical and sentential respect 2. figurative language(metaphor and simile) 3. modes of composition. The reason to make models through these respects is that these three respects are those which go through least change in the process of translation.

The theory of Demetrius will be taken to make the lexical and sentential model. His lexical and sentential theory which are especially used for the persuasiveness of text will be studied. Then a model will be established. And based on the model, an example from the Minor Prophets will be set forth.

The figurative language of Bhamaha, Mammata and Aristotle will be taken for the second model. They are known as great peak in linguistics and rhetoric. Their figurative language especially metaphor and simile will be examined respectively. Their model will provide a selected merged model. An example will be given to each of the model from the Minor Prophets.

Lastly the mode of composition of Kautylia and Aristotle will be considered. And according to a selected merged model from the theory of the two,
examples will be given from the Minor Prophets.

### 2.1. Models of Lexical and Sentential Analysis

Here the lexical and sentential model of analysis of Demetrius\(^{22}\) will be employed for the analysis of the text. Demetrius Phalereus born about 345 B.C. at Phalerum was a pupil of Theophrastus. He governed the city of Athens during 317–307 B.C., and was condemned to death and fled to Egypt and died in upper Egypt in 283 B.C. The work of Demetrius "On Style" is an example of a later writer who followed in Aristotle's footsteps and added certain features of his own. Demetrius, who followed in the steps of Aristotle, quotes him fully and referred also to his pupil Theophrastus but his method of treating the subject differed considerably. He deals far less with theory and method and takes a more general view of the problems of style. One special characteristic of Demetrius is his fourfold division of style into the 'plain', the 'stately', the 'polished', and the 'powerful', each of which he describes and illustrates, while he points out the danger attached to each one of those styles, that it may, by careless handling, degenerate into a corresponding vice, a 'frigid', 'affected', 'arid', or 'disagreeable' style. The value of Demetrius' treatise does not depend on his theories so much as on the practical test of the principle of good taste. One of the most pleasing features of his work is his constant appeal to and quotation from the great Greek authors. His frequent quotations from them make the treatise very attractive. His illustrations of his remarks from some of the best known passages of Plato, Thucydides, Demosthenes, Aristophanes and others give a flavor to his treatise which saves it completely from the tedium of the mere theorist\(^{23}\). His lexical and sentential theory which is especially used for the persuasiveness of text will be studied respectively. Then a selected model will be established. And based on the model, examples from the Minor Prophets will be set forth.

### 2.1.1. Lexical Model

First of all let's have a look at his models of lexical analysis. He lists lexical guidance for the composition of persuasive and powerful style. (1)The

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23 Ibid., pp. x-xii.
conjunctions follow in close succession make small things great, majesty and stately, as in the passage, "Both Schoions and Scolos and deep-spurred Eteonos." The names of Boeotian cities, trivial and unimportant though they are, acquire a majesty and a stateliness through a close succession of conjunctions. (2) Expletive particle placed at the beginning and separating what follows from what precedes produces a stately effect. But expletive particles must not be used as empty appendages, and as mere additions or excrescences, as people are apt to use. Amplification of the beginning produces something impressive. So in Homer, "But when at last they reached the ford of the fair-flowing stream." If he had merely said, "When they reached the ford of the river", he would have seemed unimpressive, as though he were simply describing a single incident.

(3) The repetition of name causes the effect of enlargement of the subject. For example "Nireus brought three ships, Nireus the son of Aglaia, Nireus who was the fairest of men." (4) The repetition of the same conjunction suggests an unlimited force and produces an impressive effect. For example "The expedition was joined by Greeks and Carians and Lycians and Pamphylians and Phrygians." (5) Tautology of adjectives also produces stateliness, as in Herodotus: "In some places in the Caucasus huge serpents were found—huge and many." The repetition of the word 'huge' lends majesty to the style. (6) Power is also gained by a compound word like 'earth-beaten' or 'sideway-stricken' and other similar words. But one must not coin them after the fashion of dithyrambic poets, such as, 'God-portented wanderings', or 'the fire-speared host of the stars'. One must use words which resemble those composed by established custom. (7) A rough word produces an impressive effect. When one approximates his language to his composition or conversely his composition to his language, one can give impression. If we use spoken language to composition, it will give some impression. Instances of rough words are 'bawling' for 'shouting', and 'busting' for 'moving'.

2.1.2. Sentential Model

He also presents sentential guidance for the composition of persuasive style. (1) Stateliness and impressiveness is produced by adopting a rounded sentence, as is seen in "The river Achelous, which flows from Mount Pindus through Dolopia and the land of the Agrianians and Amphilochoians, and passes by the
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\(^{22}\) Demetrius. On Style. (London: Dent & Sons, 1949)

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town Stratos and discharges into the sea close to Oeniadae, and surrounds the town with a marsh, makes it possible to land an army against it in winter, because of the water.” The whole of the stateliness of this passage is due to its rounded period, and to the fact that it scarcely allows a pause either to the writer or to the reader. If you were to break up the passage and write it thus: “The river Achelous flows from Mount Pindus. It discharges into the sea at Oeniadae. Before it empties, it makes a marsh of the plains of Oeniadae, with the result that the water forms a protection and defence against attacks of the enemy in winter”, you would have many resting places in the narrative, but you would rob it of its impressiveness.

(2) Often roughness of composition produces stateliness, for example “Ajax the mighty always was aiming at Hector the bronze-helmeted.” It is true that the collision of letters is harsh to the ears, but still the very excess emphasizes the greatness of the hero. One should avoid smoothness and evenness of composition. One should always resemble a man who is stumbling, like those who tread rugged paths, for example “The year, as is agreed, happened to be free from disease, so far as all other maladies were concerned.” It could have been expressed more easily and more pleasantly as follows, that “the year was free from disease, in respect of other maladies.” but it would have lost its stately character. (3) The arrangement of the words produces an impressive effect. First those words that are not very brilliant should come, second and last the more brilliant words. In this way we shall hear the first word with an idea of brilliance, and what which follows as more brilliant still. Otherwise we shall seem to have become tame, and, as it were, to have fallen from strength to weakness. An example is found in “When you allow anyone to play music and to flood your soul through your ears.” The second phrase is far more arresting than the former. Another example is “When he never cease to flood your soul with it, but charms you like a serpent, he then causes it to melt and waste away.” The words ‘melt’ and ‘waste away’ are more expressive and more like poetry. If the author reverses the order, the word ‘melt’ would have appeared weaker, coming afterwards.

(4) Conciseness in some cases has a stately effect. Some ideas seem more impressive when not uttered but merely hinted at. In some cases, on the other hand, it has a feeble effect. (5) Repetition is impressive, as when Xenophon said “The chariots were borne on their way, some through the very ranks of their
friends, and some through the very ranks of their enemies.” This is much more effective than if he had said, “through the ranks both of their friends and of their enemies.”

(6) A brief authoritative statement is powerful. Lengthy utterance resembles entreaty and prayer. Prolixity destroys vehemence. When much is expressed in a small compass, there is an increase of power. An example is the message of the Lacedemonians to Philip, “Dionysius in Corinth.” If they had expanded it and said, “Dionysius has been banished from his throne and is earning a beggarly living in Corinth as a schoolmaster”, the message would have been rather a narrative than a gibe. (7) Symbolic utterances are powerful, because they resemble short statements. From a short statement much can be inferred, and the same applies to symbolic remarks. For example “The cicadas shall sing to you from the ground”, is more powerfully expressed in this way than if they had said simply “Your trees shall be cut down.” (8) Powerful style is helped by a succession of sentences, although this is not advisable in other styles. Sentences succeeding one another will suggest lines of verse recited one after another and powerful verse too. But these successive sentences must also be short – consisting of about two sentences. If they consist of many more they will make the passage beautiful rather than powerful.

(9) Aposiopesis adds strength to the power, as when Demosthenes says, “For my part I - but I do not wish to say anything disagreeable. My opponent has an advantage over me in his accusation.” By such an eloquent pause the sentence is almost more powerful than anything he might have said. (10) Prosopopoeia helps in strengthening the language. An example is “Imagine that your ancestors, or Hellas or your country, in the form of a woman, should reproach you in these words.” Another example is “My sons, - that ye are sprung from noble fathers, etc” The argument comes with greater appeal and power by being thus personified. The whole passage assumes a dramatic character. (11) Ambiguity may often add strength. An idea suggested is more weighty. Stateliness is caused by ending with conjunctions, even though we are warned to avoid such an ending. For example “He did not speak well of him, much though he deserved it, he insulted him, rather.” (12) A sentence gains power when we ask our hearer questions and do not reveal the answer. “But in annexing Euboea, was he acting wrongly in so doing? Was he violating the peace, or not?” The persuasive style requires two qualities:
clarity and simplicity. If it is lacking in either of these it fails to persuade.

2.1.3. Selected Merged Model

An analytic model can be developed from the proposals above. It can be a model for the analysis of the persuasive modes of the text. The selected models will be enumerated with some examples from the Minor Prophets.

2.1.3.1. Lexical Model

1. Use of Conjunction in Close Succession

   So I bought her for fifteen shekels of silver and about a homer and a lethek of barley.

   Hos. 3:2

   God ordered Hosea to love his lewd wife again, though she was loved by another man to show God’s love to the adulterous Israelites. The amount of money he paid repeated three times in different unit, coins or grains or barley, which were used like money in those days to stress his sacrifice.

2. Use of Expletive Particle

   Israel is swallowed up; now she is among the nations like a worthless thing.

   Hos. 8:8

   Israel increases her allies and depended on them. But she is swallowed by them. As a result she becomes worthless. The expletive ‘now’ in the middle of the sentence receives the previous remark and connects it to the following sentence. It makes the sentence impressive by drawing attention.

3. Repetition of Subject Name

   When the LORD began to speak through Hosea, the LORD said to him, “Go, take to yourself an adulterous wife and children of unfaithfulness, because the land is guilty of the vilest adultery in departing from the LORD.”

   Hos. 1:2
The LORD told Hosea to take an adulterous wife from prostitutes to show the spiritual adultery of Israel. "The LORD" is repeated at the position of subject. The repetition of 'the LORD' increases the impression that this is originated from the LORD.

4. Tautology of Adjective

But now be strong, O Zerubbabel,' declares the LORD. 'Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land,' declares the LORD, 'and work. For I am with you,' declares the LORD Almighty.

Hag. 2:4

God is encouraging remnant of Israel from exile to rise up. God repeatedly says 'be strong' to encourage governor, Zerubbabel and high priest, Zehozadak and all the people. Through the repetition of the descriptive adjective, prophet delivers the message persuasively.

5. Use of Compound Word

Will not the day of the LORD be darkness, not light--pitch-dark, without a ray of brightness?

Amos 5:20

The day of the LORD will be a day of darkness, pitch-dark. The compound word amplifies the dark image of the day. Through the visible image of the words, the prophet highlights the atrociousness of the day.

2.1.3.2. Sentential Model

1. Rounded Sentences, No Pause, No Resting

Because they have rejected the law of the LORD and have not kept his decrees, because they have been led astray by false gods, the gods their ancestors followed, I will send fire upon Judah that will consume the fortresses of Jerusalem."

Amos 2:4, 5

Here it mentions the curse in rounded style, which God is going to send because of the sins they have committed. Their sins are listed by four
succeeding clauses and what God is going to do by two clauses. The sentence gains impressiveness in disclosing their sin and God's punishment by rounded sentences without pause.

2. Rough Sentence

Look, there on the mountains, the feet of one who brings good news, who proclaims peace! Celebrate your festivals, O Judah, and fulfill your vows. No more will the wicked invade you; they will be completely destroyed.

Nah. 1:15

The coming of the one who proclaims good news and no more invasion of the wicked are emphasized by rough sentence. 'there on the mountains' is inserted to describe the picture of his coming. The negative form 'No more' is drawn front for rough composition. And the calling 'O Judah' should be put in front normally. But it is put in middle for the purpose of roughness.

3. Arrangement of Words

The LORD said to me, "Go, show your love to your wife again, though she is loved by another and is an adulteress. Love her as the LORD loves the Israelites, though they turn to other gods and love the sacred raisin cakes."

Hos. 3:1

Hosea’s wife is loved by another man. This is just a description. It is followed by clear condemnation "she is an adulteress". The Israelites turn to other gods. This action which causes God to get angry is expressed more concretely and clearly by succeeding sentence; "the Israelites love the sacred raisin cakes."
The sentence gains impressiveness by the arrangement of words appeared two times.

4. Repetition of Sentence

"Though you commit adultery, O Israel, let not Judah become guilty. "Do not go to Gilgal; do not go up to Beth Aven. And do not swear, 'As surely as the LORD lives!'"

Hos. 4:15

The repeated sentence "do not go to Gilgal" demonstrates stately the speaker's
enmity against Israel. The two cities were holy to God. The tabernacle was in GigaI and Bethel was the house of God. But people made them into house of idols. God does not want Judah to go up to the cities. Because they are filled with idols.

5. Brief Authoritative Statement

Come, let us return to the LORD.

Hos. 6:1

Hosea demonstrates his argument for the people to return to the LORD with brief authoritative statement. He does not mention the subjects, the reasons, methods, time etc.. This brief statement is the cause which increases its appealing power.

6. Symbolic Utterance

The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the LORD.

Joel 2:31

The day of the LORD is dreadful. It is well accentuated by the symbolic utterance, 'darkness' and 'blood'. Even the sun will have no hope and the moon will be troubled exceedingly. The symbolic image of 'darkness' and 'blood' is appalling and therefore renders stately power to the sentence.

7. Aposiopesis

"In that day," declares the Sovereign LORD, "the songs in the temple will turn to wailing. Many, many bodies--flung everywhere! Silence!"

Amos 8:3

Wailing and death are the outcome of their sinful life. In the day of the LORD their songs will turn to wailing over flung bodies. Wailing will prevail. The eloquent pause, after shouting 'many, many bodies' produces tremendous tragic emotion and the consequence of judgment.

8. Prosopopoeia
How the cattle moan! The herds mill about because they have no pasture; even the flocks of sheep are suffering.

Joel 1:18

Moan is unique activity of man. As man moans over griefs, so the cattle moan over hunger. The suffering of the cattle over hunger is impressively portrayed by the personification. Readers can have sympathy with their suffering of hunger easily because of the personification.

9. Question

Does a lion roar in the thicket when he has no prey? Does he growl in his den when he has caught nothing?

Amos 3:4

Hearer has difficulty to retort on this repeated symbolic question. Lion roars when he has prey and growls when he catches something. This symbolic question is aiming to expose something that he has prey. It causes trouble to answer and accordingly catches attention. That’s why it has impressiveness.

2.2. Models for Analysis of Metaphor and Simile

At its most basic, metaphor and simile are rhetorical tropes or figures of speech, where a comparison is made between two seemingly unrelated objects. Metaphor relates two objects without using 'like', or 'as', whereas simile uses the comparative connectives. Metaphor is a transference of one object’s characteristics onto another. A metaphor consists of two parts: the tenor and the vehicle. The tenor is the subject to which the metaphor is applied. The vehicle is the metaphorical term through which the tenor is applied. These two parts come together to reach a point of similarity known as a ground.

Here the models of simile of Bhamaha and Aristotle and the models of metaphor of Mammata and Aristotle will be employed. Three of them are

Aristotle. Rhetoria. (Glasgow: Oxford University Press, 1971)
known as great peaks in linguistics and rhetoric. Their figurative language especially metaphor and simile will be considered respectively. Their models will provide a selected merged model. An example will be given to each of the model from the Minor Prophets.

2.2.1 Bhamaha’s Model of Simile

The epoch of Bhamaha is in 500 to 630 or 650 to 750 A.D. He was a Kashmirian. "Kavyalankara" of Bhamaha seems to be not much to bring into existence a theoretical treatise on rhetoric as to facilitate a critical study of the subject with a view to serve as a practical handbook in the art of poetical composition. He denies the value of eloquence if it should not be associated with the power of poetic expression. He alludes to the necessity of various kinds of equipment to those who are engaged in composing poem. Therefore in part I, he demonstrates instructions for the stringing together of words to produce a charming result, while the whole of part VI is a practical treatise on the selection of words with a view to poetical composition. The work is divided into six parts. Part I treats of the body of poetry, i.e., of words and meanings taken together. Part II and III treat of figures of speech. Part IV illustrates eleven faults which are not desirable in poetry. Part V treats in detail of the faults. Part VI is devoted to directions as to the selection of proper words among many grammatical forms based apparently on considerations of euphony.

Bhamaha presents eight models of simile. They are 1. simile of similar mood 2. simile of similar action 3. simile in compound word 4. defective simile 5. improvable simile 6. different simile in gender or number 7. dissimilar simile 8. excess simile. Simile of similar mood is that what is compared and what is compared to are in similar mood. Their resemblance of mood is compared by simile. An example is "The slim lady is like the syama creeper." Here the slimness of lady and creeper are compared.

Simile of similar action is that where what is compared and what is compared


27 ibid., pp. ix - xvii.
upon are in similar action. The similarity of action of two different objects is compared. An example is "This person learns like a twice-born one and commands us like a preceptor." Here the action of learning of the man and a twice-born one are compared. And the action of commanding of the person and a preceptor are compared.

The next type of simile is simile in compound word. It is that resemblance hidden in a compound word which does not need the terms like 'like' or 'as'. An example is "Lotus-leaf-eyed one and moon-faced one." Here these compound words disclose the resemblance between lotus leaf and someone's eye and between the moon and someone's face.

Defective simile is when two objects are compared, the resemblance is obscure between the two. As it is examined this simile is that where there is no proper explanation of the relationship between what is compared and what is compared with. This is because of the usage of proper noun as what is compared to and of lacking of explanation of the resemblance. The first case is exemplified in "The hero of the radu race, with his yellow garments agitated by the wind disporting playfully his Conch which shone like the Moon and holding his(Bow) appeared like a cloud(adorned) with the rainbow." By the use of a word denoting Indra's Bow, the Bow of Krsna is suggested.

Improbable simile is that two improbable things are compared. The comparison is beyond general level of imagination. Two types are found: 1. improbability between what is compared and what is compared with. 2. improbability within what is compared with. An example is "The burning arrows coming from the middle if his bended bow looked as if they issued from the mouth; just as effluent streams of rain appear to fall from the noonday sun, when surrounded with a halo." In the above, one improbable comparison is found. How could an effluent stream of water issue from the sun? But Bhamaha says that there are cases where an intensity of meaning is obtained by an improbable statement.

Different simile in gender or number is that simile does not match in its comparison in gender and number. An example is "You are unfathomable even to the most devoted even of your ladies just as a river whose waters are broken by rough stones is unforceable to one desirous of crossing it." ‘You’ seems to be masculine, but it is compared to ‘ladies’. And the plural ‘ladies’ is
compared to singular 'river'.

Dissimilar simile is when something is compared with dissimilar things, it is called dissimilar simile. There are two types in this simile: 1. inferior simile where something is described by inferior things. 2. superior simile where something is expressed with superior things. An example of inferior simile is "Just as a dog sometimes runs in advance and sometimes turns back and assails, so your enemies' army has been broken by you." A king is compared to an inferior dog. An example of superior simile is "This bird Cakravaka seated on the lotus looks like god Brahma engaged in creating the world at the beginning of a ruga." A bird is compared to superior god.

Excess simile is that when something is compared with something else, the something else is again modified by another. This simile is called excess simile. Because it is excess in explanation. An example is "Krsna wearing a yellow garment looked like the cloud at midnight decked with lightning and rain-bow and associated with the moon." Both 'Krsna' and 'cloud' are modified by other phrases.

2.2.2. Mammata's Model of Metaphor

Mammata was a Brahmana of Kashmir and lived and wrote his famous work, "Kavyaparakasha" before the 12th century. He was a member of a true Pandit family. The times of Mammata seem to have been times of a general outbursts of literature and learning in Kashmir, which had most likely something to do with the Buddhist literature and learning, then on its way out of India to its present Tibetan home across the Himalayas. Mammata defines metaphor as follows. "Where there is non-difference between the 'the object compared to' and the 'object compared', it is metaphor. What is meant by 'non-difference' is that idea of non-difference which is based upon extreme likeness between two objects, whose difference is not entirely concealed." Based on this, he divides metaphor into several sorts.

First one is 'universal metaphor'. In case where what is imposed is directly expressed, it is 'universal metaphor'. As the objects imposed upon, so the

objects imposed also, are directly mentioned by words. This is universal in the sense that the whole of what is imposed is its expressed objective. For example, “This Num of the night, white with the painting of the ash of light, wearing the bones of the stars, and delighting in vanishing from view, is wandering from continent to continent, carrying in the bowl of the lunar disc the magic ungent, under the garb of the dark stigma.” There is no difference between night and Num, stars and bones, light and ash, lunar and bowl.

Second one is ‘partial metaphor’. It is in this case where what is imposed is directly expressed as well as indirectly implied. Some of the imposed factors are directly expressed by words, while some are cognized only through the force of the meaning of the words. It is partial, because of its functioning directly in one part. For instance, “When, in the harem of the battle-field, he takes in his arms the sword-blade (his beloved wife). The opposing army (her rival), even though passionate, turns away from him.” Here the character of ‘harem’ as imposed upon the ‘battlefield’ is directly expressed by the words, while the fact of the ‘sword-blade’ being the ‘beloved wife’.

Third one is ‘string metaphor’. It is in this case that the character of several objects is imposed upon a single object. For example, “That beloved one is the stream of beauty, the joyous effusion of youthful exuberance, the touchstone of resplendence, the abode of loving confidences, ..... and the crest-jewel of lovely women.”

Fourth one is ‘girdle metaphor’. Girdle Metaphor consists of more than two metaphors in a sentence. There are two types of girdle metaphor, paired girdle metaphor and clustered girdle metaphor. For instance, “The Love-god captivates the hearts of amorous men, by means (1) of the hand-like leaves of creepers, (2) of the lotus-like hands and moon-like faces of women, and (3) of the lotus-like faces of the lotus-pond.”

2.2.3. Aristotle’s Model

Aristotle was born in 384 B.C. in northern Greece. His father was a physician to the king of Macedonia, Amyntas II. He was the grandfather of Alexander the Great. When Aristotle was still a boy, both of his parents died. So he was raised by a guardian. At the age of seventeen, he went to Athens to attend
Plato's school, the Academy. Aristotle stayed at the Academy for twenty years as a student, a research assistant, a lecturer, and a research scientist. After Plato died, he moved and lived with Hermeias. During his three year stay, Aristotle married princess Pithias, Hermeias' daughter. The couple had two children; a son named Nicomachus and a daughter. In 342 B.C., Aristotle was invited to educate Alexander by Philip of Macedon. He taught Alexander until King Philip was assassinated, then Alexander became ruler. In 335 B.C., he left Macedonia and returned to Athens to establish a school named Lyceum. Twelve years later, when Alexander died, the Athenians charged Aristotle with impiety because they resented his relationship with Alexander and other influential Macedonians. Aristotle said that he would not let the Athenians sin twice against philosophy, so he fled to Chalcis. One year later he died at the age of sixty-two.

2.2.3.1. Metaphor

According to Aristotle, metaphor is the transfer of a name from one signification to another. Metaphors come to a man’s mind by the observation of things that have similitude and proportion, one to another. We can get something fresh from metaphor. The functions of metaphor in literature are as follows: Metaphor along with privative epithets can add amplitude or dignity to the language. It also graces an oration and makes it delightful for it is instructive whereas foreign words and plain words are unpleasant and obscure respectively. And metaphor along with animation graces an oration for they make us see the thing before our eyes. A metaphor adds grace when the hearer learns somewhat by such use of the word.

There are several kinds of metaphor. According to its transfer (1) from the genus to the species (2) from the species to the genus (3) from one species to another. (4) on ground of analogy. First one is exemplified in “Here stands my ship”, for lying at anchor is the ‘standing’ of a particular kind of thing.” Second one is exemplified in “Truly ten thousand good deeds has Ulysses wrought', where 'ten thousand', which is a particular large number, is put in place of the generic 'a large number.' Third one is exemplified in “Drawing the life with the bronze”, and “Serving with the enduring bronze.”, where the poet uses ‘draw’ in the sense of ‘sever’ and ‘sever’ in that of ‘draw’, both words meaning to ‘take away’ something. Last one is possible whenever there
are four terms so related that the second (b) is to the first (a), as the fourth (d) to the third (c); for one may then metaphorically put d in lieu of b, and b in lieu of d. For example, as old age (d) is to life (c), so is evening (b) to day (a). One will accordingly describe evening (b) as the 'old age of the day' (d + a) – or old age (d) as the 'evening' or 'sunset of life' (b + c).

There are also riddle metaphor (5), graphic metaphor (6), proverb metaphor (7), hyperbole metaphor (8). Good riddles, in general, provides us with satisfactory metaphors, for metaphors imply riddles, and therefore a good riddle can furnish a good metaphor. This is exemplified in "I marked how a man glued bronze with fire to another man's body." Liveliness is got by graphic, that is by making hearers see things. We can use expressions that represent things as in a state of activity to make hearers see things. For instance, "to say that a good man is 'four-square' is certainly a metaphor; both the good man and the square are perfect.", in this the metaphor does not suggest activity. But "with his vigour in full bloom", or "But you must roam as free as a sacred victim", or "Thereat up sprang the Hellenes to their feet.", there is a notion of activity in these examples.

Metaphor from proverb, proverb metaphor, is one of the metaphors from species to another. The metaphor is hinted from the historical event or figure that were situated in the same environment like that of present. For instance, "Suppose a man to start some undertaking in hope of gain and then to lose by it later on, 'here we have once more the man of Carpathus and his hare.' says he. For both alike went through the said experience." Successful hyperboles are also metaphor, hyperbole metaphor. For instance, "about the man with a black eye, 'you would have thought he was a basket of mulberries', here the 'black eye' is compared to a mulberry because of its colour, the exaggeration lying in the quantity of mulberries suggested."

Concerning metaphors the rules for uses are: (1) Metaphor should be drawn from something that is better. For example, let him call a crime an error. On the other side, when he would make the worst of it, let him draw from somewhat worse, as calling error, crime. (2) A metaphor ought not to be as far-fetched as the similitude may not easily appear. We must draw them from kindred and similar things, so that the kinship is clearly perceived as soon as the words are said. Otherwise it will make oration flat and obscure. (3) The
materials of metaphor must be beautiful to the ear, to the understanding, to the eye or some other physical sense. It is better, for instance, to say 'rosy-fingered mom', than 'red-fingered mom'. (4) Metaphor like other things may be inappropriate. Some are so because they are ridiculous, as in comedies or too grave, as in tragedies, it will be indecent.

2.2.3.2. Simile

Simile produces the same effect like metaphor; it imparts instruction that's why it is pleasant. It also has an appearance of elegance. Poet conveys a new idea, a new fact by means of the general notion. Therefore simile gives an effect of brilliance. The simile is also a metaphor; the difference but slight. Simile is different from a metaphor only by such particles of comparison as these: as, even as, so, even so. Therefore simile is a metaphor dilated and a metaphor is a simile contracted into one word. That's why simile does the same that a metaphor does but with less grace and attractiveness. And when simile contains also a metaphor in an oration, it graces that oration. There are five types of simile: simple simile(1), metaphorical simile(2), hyperbole simile(3), graphic simile(4), proverb simile(5).

Simple simile is typical simile. For instance, "We may say that a flute-player is like a monkey or that a short-sighted man's eyes are like a lamp-flame with water dropping on it, since both eyes and flame keep winking." A simile succeeds best when it is a converted metaphor, metaphorical simile. For it is possible to say that a shield is like the drinking-bowl of ares, or that a ruin is like a house in rags. When simile is highlighted by hyperbole it is hyperbole simile. For instance "'Just like Philammon struggling with his punch-ball' is equivalent to 'you would have thought he was Philammon struggling with his punch-ball.'" Another instance is "'Those legs of his curl just like parsley leaves' is equivalent to 'his legs are so curly that you would have thought they were not legs but parsley leaves.'" Graphic simile is to make hearers see things. Proverb simile is taken from proverb.

2.2.4. Selected Merged Model

2.2.4.1. Simile
1. Simile of Similar Mood

Otherwise I will strip her naked and make her as bare as on the day she was born; I will make her like a desert, turn her into a parched land, and slay her with thirst.

Hos. 2:3

This is the warning of God. If she does not repent nor correct herself from spiritual prostitution, surely she will be destroyed. She will be robbed of honor, consolation and daily necessaries. She will dry like the desert and parched land. Hosea presents the warning strikingly with the simile.

2. Simile of Similar Action

I will bring distress on the people and they will walk like blind men, because they have sinned against the LORD. Their blood will be poured out like dust and their entrails like filth.

Zeph. 1:17

Blood is like dust and entrails filth. Blood and entrails are part of body. But in that day they will be wasted like this. Blood will be poured out like dust. So many lives will be wasted. Entrails also poured out like garbage. The movement of two objects are compared.

3. Simile in Compound word

Assyria cannot save us; we will not mount war-horses. We will never again say ‘Our gods’ to what our own hands have made, for in you the fatherless find compassion.”

Hos. 14:3

They will not depend on Assyria nor mount war-horses. A horse generally is an instrument of war. Its semantic meaning is war. So the two objects in the compound word share the same meaning. It is a simile.

4. Defective Simile

"How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboiim? My heart is changed within me; all my compassion is aroused.
God's mercy upon his people is endless. So even if they did wrong his compassion is aroused in him. He can not treat them as Admah or Zeboiim. But Who are they? It makes the reader difficult to understand the emotion. It is defective in explanation.

5. Improbable Simile

a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was of old nor ever will be in ages to come.

Joel 2:2

The army is compared to dawn. Dawn spreads across the mountains. But even if it spreads quickly, it repeats everyday. It is not a phenomenon which happens only once and never occur again in ages to come. The comparison is improbable in this difference.

6. Different Simile in Gender or Number

As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem." Why do you now cry aloud--have you no king? Has your counselor perished, that pain seizes you like that of a woman in labor?

Mic. 4:8,9

The watchtower and the stronghold have the image of men. In agony they cry aloud because pain seizes them like that of a woman in labor. The comparison is improbable in gender because it is done between man and woman. The following is the example of Different Simile in Number.

They will lick dust like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in fear to the LORD our God and will be afraid of you.

Mic. 7:17

They will lick dust like a snake. They are compared with a snake in their action of licking dust. But they are compared to singular snake. Therefore this
is improbable comparison in number.

7. Dissimilar Simile

"I overthrew some of you as I overthrew Sodom and Gomorrah. You were like a burning stick snatched from the fire, yet you have not returned to me," declares the LORD.

Amos 4:11

They have been snatched from the fire of God's punishment. They were just like a hopeless burning stick. They are so hopeless like such a burning stick. They were devalued by this inferior dissimilar simile.

8. Excess Simile

"Ephraim is like a dove, easily deceived and senseless—now calling to Egypt, now turning to Assyria.

Hos. 7:11

Ephraim is equalized with dove. What kind of character does the dove have? It is easily deceived and senseless. That's why it is calling to Egypt and now turning to Assyria. Dove is modified by the following adjective clauses. It is excess in explanation.

9. Proverb Simile

I will take the blood from their mouths, the forbidden food from between their teeth. Those who are left will belong to our God and become leaders in Judah, and Ekron will be like the Jebusites.

Zec. 9:7

God is going to burn with rage over his enemies. So the enemies will be like the Jebusites. The result of his fury over these people was shown already in the past in the Jebusites. Land is also described by the historical place.

2.2.4.2. Metaphor

1. Universal Metaphor

The prophet, along with my God, is the watchman over Ephraim,
yet snares await him on all his paths, and hostility in the house of his God.

Hos. 9:8

The prophet of God who delivers the message of God to the people is compared to a watchman. As watchman guards thieves so the prophet protects the people from the evil power.

2. String Metaphor

As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem.

Mic. 4:8

There is metaphor which is connected by vocative appositive. So the metaphor should be “you are watchtower of the flock and stronghold of the Daughter of Zion.” The status of Jerusalem as watchtower of people and stronghold of people is exposed by string metaphor.

3. Analogy Metaphor

You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me.

Jon. 2:3

God hurled Jonah into the very heart of the seas. Here ‘the very heart of sea’ is analogy metaphor. There is analogy between skin and heart of man and surface and abyss of sea. Heart is employed instead of abyss to compose analogy metaphor.

4. Graphic Metaphor

Therefore the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted.

Hab. 1:4

The prophet questions God why the righteous suffer and injustice prevails? The situation is visualized in this, ‘the law is paralyzed.’ Here hidden subject which is what is compared to is ‘man’. The form of hidden metaphor should be
'law is man'. The static metaphor pictures the paralyzed law and justice.

5. Proverb Metaphor

There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will sing as in the days of her youth, as in the day she came up out of Egypt.

Hos. 2:15

The valley of Achor will be a door of hope. What was this valley? It was the place where Achan was stoned to death. It has the meaning, 'worry' or 'pain'. The robbery of Achan made the people worry. But the valley of worry will be a door of hope.

6. Girdle Metaphor

The LORD will roar from Zion and thunder from Jerusalem; the earth and the sky will tremble. But the LORD will be a refuge for his people, a stronghold for the people of Israel.

Joel 3:16

This verse has metaphors clustered, 'The LORD will roar and thunder', 'the sky will tremble', 'the LORD will be a refuge' and 'a refuge, a stronghold'. First two are riddle metaphors, third one is universal metaphor and the last is appositive metaphor. Four metaphors compose a girdle metaphor.

7. Partial Metaphor

The prophet, along with my God, is the watchman over Ephraim, yet snares await him on all his paths, and hostility in the house of his God.

Hos. 9:8

'The prophet is the watchman.' is a universal metaphor. And 'Snares and hostility await --' is concealed metaphor where what is compared to is concealed. The vehicle of 'Snares and hostility' are men. It is cognized from the verb 'await'. A universal metaphor and a concealed metaphor compose a partial metaphor.

8. Hyperbole Metaphor
who eat my people's flesh, strip off their skin and break their bones in pieces; who chop them up like meat for the pan, like flesh for the pot?"  

Mic. 3:3

They were exploiting the people. Their exploitation was exaggerated by the hidden metaphor, 'who eat my people's flesh'. They were compared to beast which is concealed. They were degraded because of their deeds.

9. Riddle Metaphor

Ephraim is blighted, their root is withered, they yield no fruit.  
Even if they bear children, I will slay their cherished offspring."

Hos. 9:16

Here Ephraim is compared to tree. The verb 'blighted' and 'withered' reveal that the real subject is tree. Tree, what is compared to, is concealed in this example. Reader should trace to the concealed vehicle from the clue.

2.3. Models of Argumental Devices for Composition

The models of the argumental devices of composition of Kautilya29) and Aristotle30) will be employed to form an analytic model. And a merged model will be established based on the two. And according to a merged model from the theory of the two, examples will be demonstrated from the Minor Prophets.

2.3.1. Kautilya's Model

Kautilya was the guide and advisor of Chandragupta Maurya. If the king belongs to the fourth century B.C., as the general history books say, then Kautilya also lived in the fourth century B.C.31) "Arthasastra" is the most important work on politics in ancient India. The work claims to date from the period 321-296 B.C.. Its archaic style is well in agreement with the claim. He

29 Kautilya. Arthasastra. (Bombay: University of Bombay, 1972)
30 Aristotle. ibid.
was renowned, not only as a king-maker, but also for being the greatest Indian exponent of the art of government, the duties of kings, ministers, and officials, and the methods of diplomacy. He dealt with in his work all branches, internal, foreign, civil, military, commercial, fiscal, judicial and argumental devices for treatise.\textsuperscript{32}

The argumental devices of composition and expression of Kautilya are listed and exemplified in his "Arthasastra". He presents thirty-two devices of statement: such as topic, statement of contents, employment of sentences, meaning of words, reason for establishing something, mention, explanation, advice, reference, application, indication, analogy, implication, doubt, similar situation, contrary corollary, completion of a sentence, agreement, emphasizing, derivation of a word, illustration, exception, one's own technical term, the prima facie view, the correct view, invariable rule, reference to a future statement, reference to a past statement, restriction, option, combination, and what is understood.

The object, with respect to which a statement is made, is the topic\textsuperscript{(1)}. For instance, "This single treatise on the science of politics is composed mostly by bringing together the teaching of as many treatises on the science of politics as have been composed by the ancient teachers for the acquisition and protection of the earth." A serial enumeration of the sections is statement of contents\textsuperscript{(2)}. Example is "Enumeration of the sciences, association with elders, control over the senses, appointment of ministers, and so on." The arrangement of a sentence is employment of sentences\textsuperscript{(3)}. For instance "The people, of four varnas and in the four asramas." The meaning of the word is that which has its limit in the word\textsuperscript{(4)}. For example "mulahara is the word. He who consumes in unjust ways the property inherited from the father and the grandfather is mulahara" A reason proving a thing is the reason for establishing a thing\textsuperscript{(5)}. An example is "For, spiritual good and sensual pleasures depend on material well-being." Mention is a statement in brief\textsuperscript{(6)}. For example, "Control over the senses is motivated by training in the sciences." Explanation is a detailed statement\textsuperscript{(7)}. For instance, "Absence of improper indulgence in the pleasures of sound, touch, colour, taste and smell by the senses of hearing, touch and sight, the tongue and the sense of smell.

means control over the senses.” “One should behave in this manner.” is advice(8). For instance, “He should enjoy sensual pleasures without contravening his spiritual good and material well-being. He should not deprive himself of pleasures.”

“So and so says this” is reference(9). For instance, “He should appoint a council consisting of twelve ministers’, say the followers of Manu. ‘Sixteen’ say the followers of Brhaspati. ‘twenty’ say the followers of Usanas. ‘According to capacity. says Kautilya.” Application is setting forth a thing with what is already said(10). For instance, “Non-conveyance of gifts is explained by the non-payment of debts.” Indication is setting forth a thing with what is going to be said(11). For example “Or, by means of conciliation, gifts, dissension and force, as we shall explain in the section on troubles.” Analogy is setting forth an unknown thing with the help of the known(12). For instance, “He should, like a father, show favours to those whose exemptions have ceased.” That which, though not stated, follows as a result of course is implication(13). For example, “One conversant with the ways of the world should resort to a king endowed with personal excellences and the excellences of material constituents through such as are dear and beneficial to the king. That he should not resort through one who is not dear and beneficial follows as a matter of course.”

A thing with reasons on both sides is doubt(14). For instance, “Should one march against a king with impoverished and greedy subjects or a king with rebellious subjects?” A thing common to another topic is similar situation(15). For example, “In a place assigned to him for agricultural work and so on, exactly as before.” Contrary corollary is setting forth a thing with the help of the opposite(16). For instance, “The opposite, as those of one displeased.” That by which a sentence is completed is completion of a sentence(17). For instance, “And there is loss of all activity on the part of the king, as of a bird with clipped wings.” Here ‘of a bird’ is the completion of the sentence. The statement of another, not contradicted, is agreement(18). For instance, “Two wings, a centre and reserves, – this is the arrangement of a battle-array according to Usanas.” The description of a speciality is emphasizing(19). For instance, “And in particular, in the case of oligarchies and of royal families having the character of an oligarchy, there are dissensions caused by gambling and destruction caused by that; hence it is the most evil among vices, as it favours evil men and leads to weakness in administration.” Derivation is
deriving the meaning of a word through its components (20). For instance, "It throws out a person from his good, hence it is called vyasana." Illustration is exemplifying by means of an example (21). For example, "For, going to war with the stronger, he engages as it were in a fight on foot with an elephant."

Exception is taking away from a rule of universal application (22). For instance, "He should always station alien troops in close proximity to himself, except in case of fear of a rising in the interior." One's own technical term is a word, not agreed to by others (23). For instance, "The would-be conqueror is the first constituent; one immediately next to his territory is the second; one separated by an intervening territory is the third." The prima facie view is a statement to be rejected (24). For instance, "Of calamities befalling the king and the minister, the calamity of the minister is more serious." The correct view is a statement giving the final view (25). For example, "being dependent on him; for, the king is in the place of the head." Invariable rule is what is applicable everywhere (26). An example is "Therefore, he should himself be energetically active." "This will be stated afterwards" is reference to a future statement (27). For instance, "Weights and measures we shall explain in the section on the Superintendent of Standardization." "This has been stated before" is reference to a past statement (28). For instance, "The excellences of a minister have been stated before." "Thus and in no other way" is restriction (29). For instance, "Therefore, he should instruct him in what conduces to spiritual and material good, not in what is spiritually and materially harmful." "Either in this way or in that" is option (30). For example, "Or, daughters born in the pious marriages." "In this way and in that" is combination (31). For example, "Begotten by oneself, the son becomes the heir to his father and kinsmen." The doing of what is not expressly stated is what is understood (32). For instance, "And experts shall fix revocation in such a way that neither the donor nor the donee is injured."

2.3.2. Aristotle's Model

Aristotle also presents argumental devices for composition on which discourse can be developed. They are example, enthymeme, syllogism, induction, inference, use of contrast or contradiction, appeal to personal advantage, presence of cause, examination of past and contemplated action, to make use of previous mistake, consideration of some modification of key word, defining
Example is the foundation of reasoning. This form of argument has two varieties; one consists in the mention of actual past facts, the other in the invention of facts. Of the latter, again, there are two varieties, the illustrative parallel and the fable. As an instance of the mention of actual facts, take the following. "The speaker may argue thus : 'We must prepare for war against the king of Persia and not let him subdue Egypt. For Darius of old did not cross the Aegean until he had seized Egypt; but once he had seized it, he did cross. And Xerxes, again, did not attack us until he had seized Egypt; but once he had seized it, he did cross. If therefore the present king seizes Egypt, he also will cross, and therefore we must not let him.'"

The illustrative parallel is the sort of argument Socrates used. For example, "Public officials ought not to be selected by lot. That is like using the lot to select athletes, instead of choosing those who are fit for the contest; or using the lot to select a steerman from among a ship’s crew, as if we ought to take the man on whom the lot falls, and not the man who knows most about it."

Instances of the fable are that of Stesichorus about Phalaris, and that of Aesop in defence of the popular leader. When the people of Himera had made a bodyguard, Stesichorus wound up a long talk by telling them the fable of the horse who had a field all to himself. "Presently there came a stag and began to spoil his pasturage. The horse, wishing to revenge himself to the stag, asked a man if he could help him to do so. The man said, 'Yes, if you will let men bridle you and get on to your back with javelins in my hand'. The horse agreed, and the man mounted; but instead of getting his revenge on the stag, the horse found himself the slave of the man. 'You too', said Stesichorus, 'take care lest, in your desire for revenge on your enemies, you meet the same fate as the horse. By making Phalaris military dictator, you have already let yourselves be bridled. If you let him go on to your backs by giving him a bodyguard, from that moment you will be his slaves.'"

The generic syllogism is if A belongs to all B, and B belongs to all C, then A belongs to all C. A syllogism can be either dialectic or rhetorical. Dialectical syllogisms are always true. Rhetorical syllogisms are probably true, but not always true. An enthymeme is a statement that transfers attitudes the audience
already holds to the case at hand; it is like a syllogism, except that its result is not new knowledge, but action. The enthymeme has a missing part that must be filled in by the audience. Syllogism and enthymeme are very closely related.

Argument can be founded upon of induction. An example is "Thus from the case of the woman of Peparenthus it might be argued that woman everywhere can settle correctly the facts about their children." Another example of induction is "If you do not hand over our horses to the care of men who have mishanded other people's horses, nor ships to those who have wrecked other people's ships, and if this is true of everything else alike, then man who have failed to secure other people's safety are not to be employed to secure our own."

Inference is that if two results are the same their antecedents are also the same. For instance, "It is a saying of Xenophanes that to assert that the gods had birth is as impious as to say that they die; the consequence of both statements is that there is a time when the gods do not exist."

One can develop an argument to refute opponent by noting any contrasts or contradictions of dates, acts, or words that it anywhere displays; and this in any of the following connections. (1) Referring to our opponent's conduct, e.g., "He says he is devoted to you, yet he conspired with the Thirty." (2) Referring to our own conduct, e.g., "He says I am litigious, and yet he cannot prove that I have been engaged in a single lawsuit." (3) Referring to both of us together, e.g., "He has never even lent any one a penny, but I have ransomed quite a number of you."

One can develop an argument by showing something that if the cause is present, the effect is present, and if absent, absent. For by proving the cause we can at once prove the effects, and conversely nothing can exist without its cause. For instance, "Thus Thrasybulus accused Leodamas of having had his name recorded as a criminal on the slab in the Acropolis, and of erasing the record in the time of the Thirty Tyrants: to which Leodamas replied, 'Impossible: for the Thirty would have trusted me all the more if my quarrel with the commons had been inscribed on the slab.'"
One can develop an argument by examination of the point that a contemplated action is inconsistent with any past action. By the examination of the thing whether a contemplated action is consistent with any past action or not, one can develop a discourse. For instance, "When the people of Elsa asked Xenophanes whether they should or should not sacrifice to Leucothea and mourn for her, he advised them not to mourn for her if they thought her a goddess, and not to sacrifice to her if they thought her a mortal woman."

It is another way of composition to make previous mistakes the grounds of accusation or defence. Thus, in the Medea of Carcinus the accusers allege that Medea has slain her children. "at all events, they are not to be seen"—Medea having made the mistake of sending her children away. In defence she argues that it is not her children, but Jason, whom she would have slain; for it would have been a mistake on her part not to do this if she had done the other. Next way of discourse is got by considering some modification of the key-word, and by arguing that what can or cannot be said of the one, can or cannot be said of the other. For example, "'just' does not always mean 'beneficial', or 'justly' would always mean 'beneficially', whereas it is not desirable to be justly put to death."

Another way of discourse is secured by defining terms. One can define his term and get at its essential meaning, and then use the result when reasoning on the point at issue. For instance, "'What is the supernatural?' Surely it is either a god or the work of a god. Well, any one who believes that the work of a god exists, cannot help also believing that gods exist." Another example is "Every one will agree that by incontinent people we mean those who are not satisfied with the enjoyment of one love." A further example is to be found in the reason given by Socrates for not going to the court of Archelaus. He said that "one is insulted by being to requite benefits, as well as by being unable to requite injuries."

Another way of composition founded upon some decision already pronounced, whether on the same subject or on one like it or contrary to it. Such a proof is most effective if every one has always decided thus; but if not every one, then at any rate most people: or if all, or most, wise or good men have thus decided, or those authority they accept, or any one whose decision they cannot gainsay because he has complete control over them, or those whom it is not
seemly to gainsay, as the gods, or one's father, or one's teachers. For example, as Aristippus said in reply to Plato when he spoke somewhat too dogmatically, as Aristippus thought: "'Well, anyhow, our friend, menas Socrates, 'never spoke like that.'" And another instance is this that Hegesippus, having previously consulted Zeus at Olympia, asked Apollo at Delphi "whether his opinion was the same as his father's", implying that it would be shameful for him to contradict his father.

Another way of discourse can consist in using consequences as a reason for urging that a thing should or should not be done, for prosecuting or defending any one, for eulogy or censure. Since it happens that any given thing usually has both good and bad consequences. For instance, "Education leads both to unpopularity, which is bad, and to wisdom, which is good. Hence you either argue, 'It is therefore not well to be educated, since it is not well to be unpopular.' or you answer, 'No, it is well to be educated, since it is well to be wise.'"

Another way of argument is a fortiori. The argument is based on this fact that if a thing is not true where it is more likely, it is not true where it is less likely or conversely, if it is true where it is less likely, it is true where it is more likely, according as we have to show that a thing is or is not true. For instance, "Thus it may be argued that if even the gods are not omniscient, certainly human beings are not." The principle here is that, if a quality does not in fact exist where it is more likely to exist, it clearly does not exist where it is less likely. Another example is the argument that a man who strikes his father also strikes his neighbours follows from the principle that, if the less likely thing is true, the more likely thing is true also. For a man is less likely to strike his father than to strike his neighbours.

2.3.3. Selected Merged Model

Now a merged model of argumental devices for composition can be developed from the two rhetoricians. It can be a model for the analysis of the persuasive methods for composition of the text. The selected models will be enumerated with an example from the books of the Minor Prophets.

1. Topic
Rend your heart and not your garments. Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.

Joel 2:13

This verse is the topic of the book of Joel which shows what the theme of the book is. Joel's discourse focuses on the repentance and return to God. Then God will relent from sending calamity and show compassion on them.

2. Statement of Contents

But the LORD said, "You have been concerned about this vine, though you did not tend it or make it grow. It sprang up overnight and died overnight. -- But Nineveh has more than a hundred and twenty thousand people who cannot tell their right hand from their left, and many cattle as well. Should I not be concerned about that great city?"

Jon. 4:10, 11

The contents of the book are mainly two, what Jonah's interest is and what God's interest is. Jonah is concerned about vine which is helpful for himself. He hates those who oppose him and has no concern about others. But God has concern for Ninevites who cannot tell their right hand from their left and on cattle as well. The book deals with these contents.

3. Meaning of Words

Hosea, "Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel. -- Gomer conceived again and gave birth to a daughter. Then the LORD said to Hosea, "Call her Lo-Ruhamah, for I will no longer show love to the house of Israel, that I should at all forgive them. -- After she had weaned Lo-Ruhamah, Gomer had another son. -- Then the LORD said, "Call him Lo-Ammi, for you are not my people, and I am not your God."

Hos. 1:4,6, 8, 9

Hosea’s wife bore him three children. God told him to name them Jezreel, Lo-Ruhamah and Lo-Ammi. God unveils his broken heart through the meaning of the word. The meaning of the children are like this, Jezreel means "God will expell", Lo-Ruhamah "not loved" and Lo-Ammi "not my people". Hosea
exposes the adulterous life of his people through these names.

4. Reason for Establishing Thing

She will chase after her lovers but not catch them; she will look for them but not find them. Then she will say, 'I will go back to my husband as at first, for then I was better off than now.' -- She has not acknowledged that I was the one who gave her the grain, the new wine and oil, who lavished on her the silver and gold--which they used for Baal.

Hos. 2:7, 8

Why does she go after her lovers and make him furious? The reason for her adultery is set forth through reason for establishing thing. That's because she has no acknowledgement that he was the one who lavished on her the grain, wine, silver and gold. That's why Gomer continued to live unfaithful life.

5. Mention

The word of the LORD came to Jonah son of Amittai: -- "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me."

Jon. 1: 1, 2

Here the message of God toward Ninevites is mentioned. Assyria was raised to attack Israel. But her wickedness and violence were more than God allowed. God sent Jonah to preach against the city.

6. Explanation

Put on sackcloth, O priests, and mourn; wail, you who minister before the altar. Come, spend the night in sackcloth, you who minister before my God; for the grain offerings and drink offerings are withheld from the house of your God. -- Declare a holy fast; call a sacred assembly. Summon the elders and all who live in the land to the house of the LORD your God, and cry out to the LORD.

Joel 1:13, 14

This call is endowed to priests through the device of explanation. It demonstrates what they must do. As minister before God who led people astray they should spend the night in sackcloth. Holy fast and sacred assembly
should be declared.

7. Application

Judah has broken faith. A detestable thing has been committed in Israel and in Jerusalem: Judah has desecrated the sanctuary the LORD loves, by marrying the daughter of a foreign god. -- As for the man who does this, whoever he may be, may the LORD cut him off from the tents of Jacob--even though he brings offerings to the LORD Almighty.

Mal. 2:11, 12

The mixed marriage which God has forbidden was flourishing in those days. Malachi displayed this sin with the device of application. He declared that Judah broke faith and a detestable thing had been committed. Then what is the broken faith or detestable thing? That is the intermarriage to the daughter of a foreign god.

8. Indication

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." -- He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. -- And he will be their peace.

Mic. 5:2, 4, 5a

The peaceful ruling of the king is presented through indication. Micah prophesies that there will come a king from Bethlehem. The coming of messianic king indicates that he will rule his people in place of God and guide his people. In verse 4, Micah explains what he will do. He will stand firmly and shepherd his flock and guide them with peace.

9. Analogy

Mourn like a virgin in sackcloth grieving for the husband of her youth.

Joel 1:8

He exhorts people to mourn before destructed fields. They should mourn with
extreme grief like a virgin widow who lost her pledged husband. The analogy of virgin widow visualizes the extreme sadness.

10. Contrary Corollary

"I have loved you," says the LORD. "But you ask, 'How have you loved us?' "Was not Esau Jacob's brother?" the LORD says. "Yet I have loved Jacob, -- but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals." -- Edom may say, "Though we have been crushed, we will rebuild the ruins." But this is what the LORD Almighty says: "They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD. -- You will see it with your own eyes and say, 'Great is the LORD--even beyond the borders of Israel!'"

Mal. 1:2-5

People raised doubt about God's love and care on them. Malachi demonstrates God's love through the device of contrary corollary. Esau and Jacob were sons of Isaac. But God chose Jacob and hated Esau. God has turned Esau's mountain into wasteland. But the chosen house of Jacob has been cared by God. By this contrast, he reveals the Lord's favor on them.

11. Agreement

To you, O LORD, I call, for fire has devoured the open pastures and flames have burned up all the trees of the field. -- Even the wild animals pant for you; the streams of water have dried up and fire has devoured the open pastures.

Joel 1:19, 20

The repentance is presented with the help of agreement. The prophet calls to the LORD. Because he has seen the ruined pastures and burned trees. His call to the LORD is accentuated with the reaction of animals. Even the wild animals pant for the LORD. Repentance of men and animals' pant demonstrate their return to God.

12. Emphasis

What the locust swarm has left the great locusts have eaten; what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten
Here the havoc is *emphasized* through three times repeated action of eating. The emphasis on the voracious eating action of locusts increases the level of devastation.

13. Advice

Return, O Israel, to the LORD your God. Your sins have been your downfall! -- Take words with you and return to the LORD. Say to him: "Forgive all our sins and receive us graciously, that we may offer the fruit of our lips."

Hos. 14:1, 2

In verses 1, 2a, Hosea develops his argument to admonish people to return to the LORD their God through the device of advice. "Take words with you and return to the LORD." Because return to the LORD is the way to receive his grace and to rise again.

14. Correct View

Your warriors, O Teman, will be terrified, and everyone in Esau's mountains will be cut down in the slaughter. - "The day of the LORD is near for all nations. As you have done, it will be done to you: your deeds will return upon your own head. - The house of Jacob will be a fire and the house of Joseph a flame; the house of Esau will be stubble, and they will set it on fire and consume it. There will be no survivors from the house of Esau."

Obad. 9, 15, 18

The declaration of judgment is made with these three final views. Edom will be cut down and will be repaid fairly as he has done. Therefore there will be no survivors from the house of Esau.

15. Restriction

People from the Negev will occupy the mountains of Esau, and people from the foothills will possess the land of the Philistines. They will occupy the fields of Ephraim and Samaria, and Benjamin will possess Gilead. - This company of Israelite exiles who are in Canaan will possess the land as far as Zarephath; the
exiles from Jerusalem who are in Sepharad will possess the towns of the Negev. Deliverers will go up on Mount Zion to govern the mountains of Esau. And the kingdom will be the LORD'S.

Obad. 1:19-21

Here the fall of Edom and the recovery of land by the exiled Israelites are restricted. The message will be done surely by God without exception. Based on the argument of exposure of sins of Edom, the final view is set forth.

16. Example
16.1. Example of Past Fact

"My people, what have I done to you? How have I burdened you? Answer me. -- I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam. -- My people, remember what Balak king of Moab counseled and what Balaam son of Beor answered. Remember your journey from Shittim to Gilgal, that you may know the righteous acts of the LORD." -- With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? -- Will the LORD be pleased with thousands of rams, with ten thousand rivers of oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? -- He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

Mic. 6:3-8

Micah demonstrates what God has done for them through example to show his righteous acts. God rescued them from Egypt, the land of slavery. He also sent Moses to teach his words. Israelites were so much beloved by God. Before these examples of love of God, how should they live? The purpose of God’s favor is to love justice and mercy like him.

16.2. Example of Illustrative Parallel

Alas for that day! For the day of the LORD is near; it will come like destruction from the Almighty. -- Has not the food been cut off before our very eyes--joy and gladness from the house of our God? -- The seeds are shriveled beneath the clods. The storehouses are in ruins, the granaries have been broken down, for the grain has dried up. -- How the cattle moan! The herds
mill about because they have no pasture; even the flocks of sheep are suffering.

Joel 1:15-18

Here once again the destruction is sketched through the argumental device of examples of illustrative parallel. The destruction of the LORD brought food cut, cut of joy and gladness, shriveled seeds, ruined storehouse, broken granaries and dried pasture.

16.3. Example of Fable

Where now is the lions' den, the place where they fed their young, where the lion and lioness went, and the cubs, with nothing to fear? -- The lion killed enough for his cubs and strangled the prey for his mate, filling his lairs with the kill and his dens with the prey.

Nah. 2:11, 12

Neneveh killed so many people and filled her lairs with corpses. As lion kills his prey cruelly so Neneveh killed many. Her cruel murder is exemplified by fable of lion.

17. Induction

In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. -- Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem. -- He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. -- Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.

Mic. 4:1-4

In this argument, Micah proves the coming of the peace of the world through induction. Previously people lived according to evil desires. But here people stream to the LORD's temple to learn his way so that they may walk in his paths. From this fact, the peace and blessing of God can be inducted.
18. Inference

Hear this, you elders; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your forefathers? -- Tell it to your children, and let your children tell it to their children, and their children to the next generation.

Joel 1:2, 3

This argument reveals that the locust invasion is the most devastating disaster. This is demonstrated through the inference. From the two arguments "Has anything -- in your days" and "or in the days -- forefathers?", the conclusion that this is the most devastating disaster is inferred. Therefore Joel declares that they should tell it to generation to generation.

19. Use of Contrast or Contradiction

This is what the LORD Almighty says: "These people say, 'The time has not yet come for the LORD'S house to be built.'" Then the word of the LORD came through the prophet Haggai: - Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house.

Hag. 1:2, 3, 9b

Haggai discloses the sin of people, their wrong priority on their house rather than LORD's house through contrast. Living in paneled house is contrasted to the necessary priority.

20. Presence of Cause

Mourn like a virgin in sackcloth grieving for the husband of her youth. -- Grain offerings and drink offerings are cut off from the house of the LORD. The priests are in mourning, those who minister before the LORD. -- The fields are ruined, the ground is dried up; the grain is destroyed, the new wine is dried up, the oil fails. -- The vine is dried up and the fig tree is withered; the pomegranate, the palm and the apple tree--all the trees of the field--are dried up. Surely the joy of mankind is withered away.

Joel 1:8-10, 12

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Joel urges the people to wail and despair like farmers before ruined fields. Because the ruined fields which cause farmers to cry are present before them. In verses 9, 10, 12, he demonstrates the reality of destruction; cut offering, dried ground, destroyed grain, dried vine, withered fig, dried fruit trees. They should mourn before these presence of causes.

21. Examination of Past and Contemplated Action

"When I found Israel, it was like finding grapes in the desert; when I saw your fathers, it was like seeing the early fruit on the fig tree. But when they came to Baal Peor, they consecrated themselves to that shameful idol and became as vile as the thing they loved.

Hos. 9:10

Hosea presents his accusation of the people through examination of the past and contemplated action. In verse 10, he displays that Israel was pleasing God in the past like grapes in the desert and early fruit of the fig tree. But they consecrated themselves to shameful idol so that they became vile to the LORD. They provoked God's anger with this.

22. Previous Mistake

He prayed to the LORD, "O LORD, is this not what I said when I was still at home? That is why I was so quick to flee to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. -- Now, O LORD, take away my life, for it is better for me to die than to live."

Jon. 4:2, 3

According to Jonah's argument, forgiveness and compassion on the Ninevites was wrong. He reminded God of his mistake of commanding him to preach to them. It was a mistake. Accordingly he defended his opinion base on the ground of this mistake.

23. Previous Decision

You ask, "Why?" It is because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant. -- Has not the LORD made them one?
In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth. -- "I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the LORD Almighty. So guard yourself in your spirit, and do not break faith.

Mal. 2: 14-16

People broke the marriage covenant with their wives. Malachi accused this evil deed through the device of decision already declared, that is God's command on the marriage covenant. God made the two one and is the owner of the family. Family should remain as one in obedience to God's will. Breaking this covenant is wrong.

24. Consequence of an Argument

Take words with you and return to the LORD. Say to him:
"Forgive all our sins and receive us graciously, that we may offer the fruit of our lips. -- Assyria cannot save us; we will not mount war-horses. We will never again say 'Our gods' to what our own hands have made, for in you the fatherless find compassion."

Hos. 14: 2, 3

Their prayer of repentance is demonstrated by the compositional device of consequence of an argument. In verse 3, he presents their confession that their choice in the past was wrong. They depended on Assyria and their own power rather than the LORD and had made idols. But Assyria could not save them nor hand-made idols could rescue them. Israelites return and ask God to forgive their sins confessing their wrong choice in the past.