

# Ramon Llull's New Rhetoric

Text and Translation of Llull's  
*Rethorica Nova*



Edited and Translated by  
Mark D. Johnston

# Ramon Llull's New Rhetoric

**Alejandro Coroleu**



## **Ramon Llull's New Rhetoric:**

Ramon Llull's New Rhetoric Mark D. Johnston, 2020-08-13 Modern histories of medieval culture often assert without qualification that the oral exercise of public eloquence during the European Middle Ages was limited to preaching by the clergy. The classical art of rhetoric supposedly survived only as a written subject for study in the schools. During the past thirty years, however, knowledge of medieval rhetorical theory and practice has grown tremendously. Historians and philologists have devoted particular attention to the relationship between oral and written communication in medieval Europe. Their investigations are beginning to suggest, not surprisingly, that interest in eloquence was not confined to the schools or clergy. Secular officials arguing in princely courts or town halls and laypeople seeking to develop their learning or piety also cultivated an interest in rhetoric. Given the paucity of testimony available, the *New Rhetoric* of the Mallorcan lay theologian and philosopher Ramon Llull (1232-1316) offers an exceptional witness to the non-academic and non-clerical concern for eloquence. His proposals for new Christian arts of communication are among the best evidence available for assessing the diffusion of rhetorical doctrines from the cloisters and schools into the courts, town halls, and private chapels of Western Europe around 1300. Growing interest in Llull's work and in medieval rhetoric have combined to produce this first published edition. The first part on order shows how Llull's entire program attempts to correlate ethical, metaphysical, and linguistic categories into a single system of Anselmian rightness. The next section on beauty could almost form a complete art of preaching in itself thanks to the brief compilations of sermon material that it includes. The broad range of discursive elements and techniques in which Llull seeks verbal beauty makes this section very eclectic in scope. Part three on knowledge attempts to explain the diffusion of right linguistic and rhetorical doctrine almost exclusively through the Divine Dignities and other categories of the Great Art. The final section on love consists of ten proverbs regarding loving speech, each explicated with an appropriate exemplum.

**Ramon Llull's New Rhetoric** Ramon Llull, Mark D. Johnston, 1994 Modern histories of medieval culture often assert without qualification that the oral exercise of public eloquence during the European Middle Ages was limited to preaching by the clergy. The classical art of rhetoric supposedly survived only as a written subject for study in the schools. During the past thirty years, however, knowledge of medieval rhetorical theory and practice has grown tremendously. Historians and philologists have devoted particular attention to the relationship between oral and written communication in medieval Europe. Their investigations are beginning to suggest, not surprisingly, that interest in eloquence was not confined to the schools or clergy. Secular officials arguing in princely courts or town halls and laypeople seeking to develop their learning or piety also cultivated an interest in rhetoric. Given the paucity of testimony available, the *New Rhetoric* of the Mallorcan lay theologian and philosopher Ramon Llull (1232-1316) offers an exceptional witness to the non-academic and non-clerical concern for eloquence. His proposals for new Christian arts of communication are among the best evidence available for assessing the diffusion of rhetorical doctrines from the cloisters and schools into the courts, town halls,

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Johnston,1996-02-29 Ramon Llull 1232-1316 born on Majorca was one of the most remarkable lay intellectuals of the thirteenth century He devoted much of his life to promoting missions among unbelievers the reform of Western Christian society and personal spiritual perfection He wrote over 200 philosophical and theological works in Catalan Latin and Arabic Many of these expound on his Great Universal Art of Finding Truth an idiosyncratic dialectical system that he thought capable of proving Catholic beliefs to non-believers This study offers the first full length analysis of his theories about rhetoric and preaching which were central to his evangelizing activities It explains how Llull attempted to synthesize commonplace advice about courtly speech and techniques of popular sermons into a single program for secular and sacred eloquence that would necessarily promote love of God and neighbor Llull's work is a remarkable testimony to the diffusion of clerical culture among educated lay people of his era and to their enthusiasm for applying that knowledge in pursuit of learning and piety This book should find a place on the shelf of every scholar of medieval history religion and rhetoric

What is the New Rhetoric? Susan E. Thomas,2009-03-26 The Age of Information has spawned a critical focus on human communication in a multimedia world particularly on theories and practices of writing With the worldwide web impacting increasingly on academic and business communication the need has never been greater for advanced study in writing communication and critical thinking across all genres sectors and cultures In recent decades the definitions of new rhetoric have expanded to encompass a variety of theories and movements raising the question of how rhetoric is understood and employed in the twenty first century The essays collected here represent variations on these themes with each attempting to answer the title's deliberately provocative question addressing particularly How the classical art of rhetoric is still relevant today How it is directly related to modern technologies and the new modes of communication they have generated How rhetorical practice is informing research methodologies and teaching and learning practices in the contemporary academy

**Ramon Llull as a Vernacular Writer** Lola Badia,Joan Santanach i Suñol,Albert Soler i Llopart,2016 The authors maintain that Llull was an atypical scholar because he enjoyed a form of access to knowledge that differed from the norm and because he organized the production and dissemination of his writings in a creative and unconventional fashion Ramon Llull

1232 1316 mystic missionary philosopher and author of narrative and poetry wrote both in Latin and in the vernacular claiming he had been given a new science to unveil the Truth This book shows why his Latin and vernacular books cannot be read as if they had been written in isolation from one another Lull was an atypical scholar because he enjoyed a form of access to knowledge that differed from the norm and because he organized the production and dissemination of his writings in a creative and unconventional fashion At a time when learned texts and university culture were conveyed for the most part using the vehicle of Latin he wrote a substantial proportion of his theological and scientific works in his maternal Catalan while at the same time he was deeply involved in the circulation of such works in other Romance languages These circumstances do not preclude the fact that a considerable number of the titles comprising his extensive output of more than 260 works were written directly in Latin or that he had various books which were originally conceived in Catalan subsequently translated or adapted into Latin Lola Badia is a professor in the Catalan Philology Departament at the University of Barcelona Joan Santanach is Lecturer of Catalan Philology at the University of Barcelona Albert Soler 1963 is Lecturer of Catalan Philology at the University of Barcelona *A Companion to Ramon Llull and Llullism* ,2018-10-16 A Companion to Ramon Llull and Llullism offers a comprehensive survey of the work of the Majorcan lay theologian and philosopher Ramon Llull 1232 1316 and of its influence in late medieval Renaissance and early modern Europe as well as in the Spanish colonies of the New World Llull s unique system of philosophy and theology the Great Universal Art was widely studied and admired from the fifteenth through the eighteenth centuries His evangelizing ideals and methods inspired centuries of Christian missionaries His many writings in Catalan his native vernacular remain major monuments in the literary history of Catalonia Contributors are Roberta Albrecht Jos Arag s Aldaz Linda B ez Rub Josep Batalla Pamela Beattie Henry Berlin John Dagenais Mary Franklin Brown Alexander Ibarz Annemarie C Mayer Rafael Ramis Barcel Josep E Rubio and Gregory B Stone

Emotion and the History of Rhetoric in the Middle Ages Rita Copeland,2021 Presents a history of the ways in which authors of the Middle Ages mobilized the force of emotion in their rhetorical writings and explores the changes that the role of emotion in rhetorical theory underwent during this period in relation to means of textual transmission and conditions of rhetorical teaching **Philosophers of the Renaissance** Paul Richard Blum,2010 A rich and accessible introduction to the philosophical thought that shaped modernity Ramus, Pedagogy and the Liberal Arts Emma Annette Wilson,2016-04-08 Most early modern scholars know that Petrus Ramus 1515 1572 is important but may be rather vague as to where his importance lies This new collection of essays analyses the impact of the logician rhetorician and pedagogical innovator across a variety of countries and intellectual disciplines reappraising Ramus in the light of scholarly developments in the fifty years since the publication of Walter Ong s seminal work *Ramus Method and the Decay of Dialogue* Chapters reflect the broad impact of Ramus and the Ramist method of teaching across many subjects including logic and rhetoric pedagogy mathematics philosophy and new scientific and taxonomic developments in the sixteenth and seventeenth centuries There is

no current work that offers such a broad survey of Ramus and Ramism or that looks at him in such an interdisciplinary fashion Ramus influence extended across many disciplines and this book skillfully weaves together studies in intellectual history pedagogy literature philosophy and the history of science It will prove a useful starting point for those interested in Ramus and his impact as well as serving to redefine the field of Ramist studies for future scholars

The Medieval Craft of Memory Mary Carruthers, Jan M. Ziolkowski, 2016-01-22 In antiquity and the Middle Ages memory was a craft and certain actions and tools were thought to be necessary for its creation and recollection Until now however many of the most important visual and textual sources on the topic have remained untranslated or otherwise difficult to consult Mary Carruthers and Jan M Ziolkowski bring together the texts and visual images from the twelfth through the fifteenth centuries that are central to an understanding of memory and memory technique These sources are now made available for a wider audience of students of medieval and early modern history and culture and readers with an interest in memory mnemonics and the synergy of text and image The art of memory was most importantly associated in the Middle Ages with composition and those who practiced the craft used it to make new prayers sermons pictures and music The mixing of visual and verbal media was commonplace throughout medieval cultures pictures contained visual puns words were often verbal paintings and both were used equally as tools for making thoughts The ability to create pictures in one's own mind was essential to medieval cognitive technique and imagination and the intensely pictorial and affective qualities of medieval art and literature were generative creative devices in themselves

**The Present State of Scholarship in the History of Rhetoric** Lynée Lewis Gaillet, Winifred Bryan Horner, 2010-03-15 Through two previous editions *The Present State of Scholarship in Historical and Contemporary Rhetoric* has not only introduced new scholars to interdisciplinary research but also become a standard research tool in a number of fields and pointed the way toward future study Adopting research methodologies of revision and recovery this latest edition includes all new material while still following the format of the original and is constructed around bibliographical surveys of both primary and secondary works addressing the Classical Medieval Renaissance and eighteenth through twentieth century periods within the history of rhetoric *The Present State of Scholarship in the History of Rhetoric* doesn't simply update but rather recasts study in the history of rhetoric The authors experienced and well known scholars in their respective fields redefine existing strands of rhetorical study within the periods expand the scope of rhetorical engagement and include additional figures and their works The globalization and expansion of rhetoric are demonstrated in each of these parts and seen clearly in the inclusion of more female rhetors discussions of historical and contemporary electronic resources and examinations of rhetorical practices falling outside the academy and the traditional canon New to this edition is a cumulative review of twentieth century rhetoric along with a thematic index designed to facilitate interdisciplinary or specialized study and scholarly research across the traditional historical periods As programs incorporating rhetorical studies continue to expand at the university level students and researchers are in need of

up to date bibliographical resources No other work matches the scope and approach of The Present State of Scholarship in the History of Rhetoric which carries scholarship on rhetoric into the twenty first century **The Cantigas de Santa**

**Maria** Henry T. Drummond,2024 Alfonso X 1221 84 ruled over the Crown of Castile from 1252 until his death Known as the Wise he oversaw the production of a wealth of literature one of the most impressive of which is the collection of songs known as the Cantigas de Santa Maria This book offers a new perspective to the song collection probing how the Cantigas use their music and text together with rhetorical devices to communicate with their desired audience **Taxonomies of Knowledge**

Emily Steiner,Lynn Ransom,2015-11-03 Taxonomies of Knowledge Information and Order in Medieval Manuscripts examines the role of the manuscript book in organizing and classifying knowledge The essays demonstrate how the technologies of the book allow scholars to determine what medieval readers and writers thought information was and how it could be transmitted to others

**Brief Forms in Medieval and Renaissance Hispanic Literature** Alejandro Coroleu,2017-08-21 The studies gathered in this volume engage in different ways with the ideas of Andr Jolles 1874 1946 whose Einfache Formen Simple Forms was first published in 1930 Trained as an anthropologist Jolles argued that these simple forms Legende legend Sage saga Mythe myth R tsel riddle Spruch proverb Kasus case Memorabile memorable action M rchen folk or fairy tale and Witz joke or witticism which had circulated at a very early stage of human culture underlay the more sophisticated genres of literature Unlike epic or tragedy many of the simple forms are not theorised in classical rhetoric The essays presented here focus on their reception in Hispanic culture from the Middle Ages to circa 1650 As such the book will be of interest to scholars of medieval and early modern Spanish Catalan and Latin literature It will also appeal to historians of Humanism as well as scholars working on classical and Renaissance literary theory Reading the World Mary

Franklin-Brown,2012-09-01 The thirteenth century saw such a proliferation of new encyclopedic texts that more than one scholar has called it the century of the encyclopedias Various referred to as a speculum thesaurus or imago mundi the term encyclopedia was not commonly applied to such books until the eighteenth century these texts were organized in such a way that a reader could easily locate a collection of authoritative statements on any given topic Because they reproduced rather than simply summarized parts of prior texts these compilations became libraries in miniature In this groundbreaking study Mary Franklin Brown examines writings in Latin Catalan and French that are connected to the encyclopedic movement Vincent of Beauvais s Speculum maius Ramon Llull s Libre de meravelles Arbor scientiae and Arbre de filosofia d amor and Jean de Meun s continuation of the Roman de la Rose Franklin Brown analyzes the order of knowledge in these challenging texts describing the wide ranging interests the textual practices including commentary compilation and organization and the diverse discourses that they absorb from preexisting classical patristic and medieval writing She also demonstrates how these encyclopedias like libraries became heterotopias of knowledge spaces where many possible ways of knowing are juxtaposed But Franklin Brown s study will not appeal only to historians she argues that a revised understanding of late

medievalism makes it possible to discern a close connection between scholasticism and contemporary imaginative literature. She shows how encyclopedists employed the same practices of figuration, narrative and citation as poets and romancers while much of the difficulty of the imaginative writing of this period derives from a juxtaposition of heterogeneous discourses inspired by encyclopedias. With rich and innovative readings of texts both familiar and neglected, *Reading the World* reveals how the study of encyclopedism can illuminate both the intellectual work and the imaginative writing of the scholastic age.

**Routledge Encyclopedia of Philosophy** Edward Craig, 1998. Volume five of a ten volume set which provides full and detailed coverage of all aspects of philosophy including information on how philosophy is practiced in different countries, who the most influential philosophers were and what the basic concepts are. **Librum amici et amati. English.** Johnston Ramon Llull, 1995. Ramon Llull 1232-1316 was born the son of a prosperous Catalan merchant and spent his youth pursuing worldly pursuits until a series of powerful visions of Christ moved him to devote his life entirely to serving God. One of his lifelong ambitions was to write a book to counter the errors of the infidels to which end he studied Arabic and immersed himself in whatever Arabic texts he could obtain. *The Book of the Lover* is one of the most celebrated works of medieval mystical literature offering a uniquely expressed and moving testimony to the soul's quest for union with God. The 365 paragraphs of moral metaphors intended for daily meditation are written in the style of the Muslim Sufis who offer words of love and brief exempla that inspire great devotion. Professor Johnston concisely explains the peculiarities of Llull's idiosyncratic theological and philosophical system and offers the most comprehensive assessment to date of his debt to the Islamic tradition of devotional discourse. In addition, brief notes help to guide the reader's appreciation of the spiritual insight that Llull sought to stimulate with his text. Contains original Latin and Catalan text, translation and commentary. **The Book of the Lover and the Beloved** Mark D. Johnston, 1996-01-01. Ramon Llull 1232-1316 was born the son of a prosperous Catalan merchant and spent his youth pursuing worldly pursuits until a series of powerful visions of Christ moved him to devote his life entirely to serving God. **Rhetoric and Poetics in Antiquity** Jeffrey Walker, 2000-07-13. This book offers a counter-traditional account of the history of both rhetoric and poetics. In reply to traditional rhetorical histories which view rhetoric primarily as an art of practical civic oratory, the book argues in four extended essays that epideictic poetic eloquence was central even fundamental to the rhetorical tradition in antiquity. In essence, Jeffrey Walker's study accomplishes what in the world of rhetoric studies amounts to a revolution: he demonstrates that in antiquity rhetoric and poetry could not be viewed separately. **The Crusade of Ramon Llull** Numa Gomez, 2022-09-16. A thirteenth-century priest in the Iberian Peninsula reaches out to Muslims and Jews in order to convert them to Christianity. This was a time of great conflict between the Abrahamic faiths so any communication between adherents was usually difficult and sometimes hostile. Ramon Llull believed this theological gap could be overcome through logic and Scripture.

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## **Table of Contents Ramon Llulls New Rhetoric**

1. Understanding the eBook Ramon Llulls New Rhetoric
  - The Rise of Digital Reading Ramon Llulls New Rhetoric
  - Advantages of eBooks Over Traditional Books
2. Identifying Ramon Llulls New Rhetoric
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Ramon Llulls New Rhetoric
  - User-Friendly Interface
4. Exploring eBook Recommendations from Ramon Llulls New Rhetoric
  - Personalized Recommendations
  - Ramon Llulls New Rhetoric User Reviews and Ratings
  - Ramon Llulls New Rhetoric and Bestseller Lists
5. Accessing Ramon Llulls New Rhetoric Free and Paid eBooks
  - Ramon Llulls New Rhetoric Public Domain eBooks
  - Ramon Llulls New Rhetoric eBook Subscription Services
  - Ramon Llulls New Rhetoric Budget-Friendly Options
6. Navigating Ramon Llulls New Rhetoric eBook Formats

- ePub, PDF, MOBI, and More
- Ramon Llulls New Rhetoric Compatibility with Devices
- Ramon Llulls New Rhetoric Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Ramon Llulls New Rhetoric
  - Highlighting and Note-Taking Ramon Llulls New Rhetoric
  - Interactive Elements Ramon Llulls New Rhetoric
- 8. Staying Engaged with Ramon Llulls New Rhetoric
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Ramon Llulls New Rhetoric
- 9. Balancing eBooks and Physical Books Ramon Llulls New Rhetoric
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Ramon Llulls New Rhetoric
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Ramon Llulls New Rhetoric
  - Setting Reading Goals Ramon Llulls New Rhetoric
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Ramon Llulls New Rhetoric
  - Fact-Checking eBook Content of Ramon Llulls New Rhetoric
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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