

concepts may seem familiar, they fit together differently here. The goal, ultimately, is to help describe the process of developing virtue, and Gottlieb does so by rejecting the question of what came first, emotion or reason, and instead showing how both thoughtfulness when approaching a problem and attention to one's feelings arise from particular contexts and speak about those contexts. As the field of rhetoric moves more into the realm of modern affect theory, her urge not to read Aristotle through a Humean style, in which feelings are primary and come before reason, becomes a reminder not only to look at the rhetorical situation but also to better understand the characters, reasoning, and virtues of the agents involved. Similarly, by refusing to shine the spotlight on the development of the good person rather than simply good or bad actions, her work could encourage us to track changes in thoughts and feelings across contexts and to imagine with more critical scrutiny the process of deliberation involved in making rhetorical choices.

Ultimately, Gottlieb provides us a well-written monograph that brings for consideration new passages from classical texts, surveys scholarly debates on problems in the *Nicomachean Ethics* (unaddressed in this review), and offers comparison of concepts across texts in Aristotle's works on thoughts and feelings. At times, she paints a clear picture of Aristotle's ethical philosophy, and, at times, she points us to passages that are obscure or contradict what we believe Aristotle to be saying. But it is with that complexity that a richer and more thoughtful portrait of Aristotle's ethical theories emerge. If nothing else, Gottlieb does a marvelous job reminding us that Aristotle's ethical philosophy is, in fact, *sui generis*.

Cameron Mozafari  
Cornell University

<https://doi.org/10.5325/jhistrhetoric.26.3.0389>

## The Oxford Handbook of Quintilian

**Edited by Marc van der Poel, Michael Edwards,  
and James J. Murphy.**

Oxford: Oxford University Press, 2022. 592 pp., \$145 (cloth).  
ISBN: 9780198713784.

**T**he “brief bibliography” on Quintilian compiled in *Oxford Bibliographies Online*—last revised in 2009 by Elaine Fantham and Emily Fairey—“bears witness to how few scholars in the past century have devoted their attention to Quintilian, and how repeatedly their texts and commentaries have been reprinted.” In light of this gloomy assessment, it is a delight to see a comprehensive

and interdisciplinary treatment of this important rhetorical theorist and educator in *The Oxford Handbook of Quintilian*. The volume—edited by the international trio Michael Edwards, Marc van der Poel (who, sadly, died in December 2022), and James J. Murphy (whom we lost in December 2021) and written by a similarly far-flung group of contributors—aims to provide “a coherent survey of Quintilian’s work, his rhetorical and pedagogical legacy, and the scholarly traditions in which modern research is rooted” (2), all while illustrating “the merit of interdisciplinary approaches to the study of Quintilian’s legacy” (3). The well-organized chapters of the *Handbook* will, therefore, be helpful both to researchers seeking a thorough but economical analysis of Quintilian’s writings and to those hoping to incorporate Quintilian’s thought into disciplines outside classics, such as law, the visual arts, and contemporary education theory.

The *Handbook* organizes its twenty-two chapters under four broader groupings: “Life of Quintilian, and Quintilian Editions and Translations” (two chapters), “Quintilian’s Rhetoric: The *Institutio Oratoria* in Detail” (six chapters), “Quintilian in Context” (seven chapters), and “Quintilian in History” (seven chapters). The earlier parts of the volume will be particularly relevant to classical philologists and scholars of classical rhetoric, while the last chapters extend into other disciplines and postclassical histories of rhetoric, up to our own century.

The first two chapters, both authored by Marc van der Poel, the volume’s chief editor, provide a rich treatment of Quintilian’s biography and the textual history of his writings, including both the *Institutio* and the various *Declamations* that in earlier centuries had also been attributed to Quintilian. Acknowledging that historical reconstructions have at times produced a “romanticized picture” of Quintilian (7), van der Poel surveys attempts to understand Quintilian’s biography, ranging from speculative lectures by Angelo Poliziano to more critical accounts from the twentieth century. The bibliography of the second chapter, which catalogs editions and translations of Quintilian from his earliest printings to our newest commentaries, will be a helpful resource for those seeking such volumes, especially since it comprehensively spans several modern languages.

The second part of the volume, which includes a summary of Quintilian’s *Institutio*, will be useful for those turning their focus to this ancient rhetorical text for the first time. In chapter 3, James J. Murphy includes a concise overview of the entire text that readers might consult alongside the summaries in the latest Loeb volumes by Donald Russell. Far richer than a mechanical, book-by-book summary, Murphy’s chapter also provides a helpful discussion of the technological and labor practices surrounding the production of an enormous work like Quintilian’s, including a consideration of the “writing technologies available to him” (71). Murphy’s introduction to the *Institutio*, then, is worth the attention of those working on the history of the book in the ancient world.

The five chapters that follow Murphy’s similarly avoid a plodding recapitulation of the *Institutio* by focusing on broader topics that track the overall arc of the text, topics like Quintilian’s understanding of grammar, *status* theory, and stylistic

virtues. The final chapter in this section treats “memory and delivery,” and, while there are some comments in this chapter on the twelfth and final book of the *Institutio*, I would have appreciated perhaps one additional chapter that deals more directly with the issues there, such as the orator’s retirement and the famous dictum about the “good man skilled in speaking.” Such a chapter, it seems, was originally planned, but the sudden death of Christoph Leidl left “his chapter on the *vir bonus* in too premature a state for it to be included” (4). Readers especially interested in the twelfth book might, therefore, want to consult R. G. Austin’s commentary alongside the *Handbook*. (A summary of commentaries on individual books found in chap. 2 directs readers to Austin’s commentary as well.) Adding to their analytic richness, all the chapters in the second part connect Quintilian’s writing to earlier rhetorical texts such as the *Rhetorica ad Herennium*, various speeches of Cicero’s, and Plato’s *Gorgias*.

Classicists who have already spent some time with Quintilian but would like to consider some innovative approaches to the text will find a trove of fresh and stimulating chapters in part 3, “Quintilian in Context.” Richard Leo Enos caps his robust chapter “Quintilian in the Greco-Roman Rhetorical Tradition” with some insightful connections between Quintilian and Isocrates, whose “philosophical position on civic leadership is, like Quintilian, wedded to effective oral and written expression” (196). I particularly enjoyed Thomas Zinsmaier’s contribution “Quintilian as a Master of Prose”: acknowledging that, for instance, Eduard Norden devotes only a note to Quintilian’s own *Kunstprosa*, Zinsmaier treats Quintilian himself as a stylist worth appreciating rather than just as an encyclopedic source worth consulting. Zinsmaier also anticipates some of the historically oriented chapters in the *Handbook*’s final part and adds a measure of coherence to the whole volume with a brief account of the “[h]umanists who were particularly fond of Quintilian” (215) and their comparison of Quintilian to Cicero as a master of prose style.

The volume as a whole understandably focuses on Quintilian’s *Institutio* rather than the almost-certainly spurious collections *Minor Declamations* and *Major Declamations* sometimes transmitted under his name. Chapter 12 by Bé Breij nevertheless gives a thoughtful consideration of the larger cultural context of declamation, including its ties to Greek rhetorical theory as well as Quintilian’s authentic engagement with declamatory practice in the *Institutio* itself. The two final chapters of this third section are “Quintilian and the Performing Arts,” by Lucía Díaz Marroquín, and “Quintilian and Visual Art,” by Jane Mességliá. Marroquín devotes close attention to the intersection of musical performance and classical rhetoric, including an account of musical instruments and architectural acoustics in the ancient world. In the spirit of efficient reference, Mességliá compiles a list of all the painters and sculptors mentioned in Quintilian’s text, and she presents her own assessment of his attraction to “the visual arts . . . as the tangible parallel of oratory” (308).

The *Handbook*’s fourth and final part documents—from late antiquity to the present day—Quintilian’s durable appeal to educators, literary critics, and even *Wikipedia* contributors. Its first chapter, by Catherine Schneider, illustrates his import

for late antique educators, theologians, and minor rhetoricians, and it is impressively encyclopedic in its bibliographic survey. Along with the following chapter by Elizabeth Kuhl, “Quintilian in the Renaissance of the Twelfth Century,” these two discussions helpfully sketch Quintilian’s legacy before the pivotal rediscovery of the complete *Institutio* by Poggio Bracciolini in 1416, with which Virginia Cox begins her chapter “Quintilian in the Italian Renaissance.” Cox’s chapter will be of interest especially to those working in textual transmission and the classical tradition. She also correctly notes that Quintilian’s importance in this era is hardly limited to “rhetorical theory in any narrow disciplinary sense” (373), and she devotes several pages to his ties to Castiglione’s *Book of the Courtier* and Lorenzo Valla’s “evolved system of thought” centering on the *Institutio* (366). The following two chapters by Peter Mack and Thomas Schirren on Quintilian’s persistent influence in Europe will be similarly valuable to scholars investigating figures as wide-ranging as Erasmus, Montaigne, Vico, and Goethe.

In its final chapters, the *Handbook* positions Quintilian not so much as a historical figure as a persistent influence on contemporary culture. “Quintilian in the United States of America,” by Richard A. Katula and Cleve Wiese, will be valuable to scholars turning to Quintilian as a resource on the history of education rather than classical rhetoric per se. The authors trace the dominating influence of Peter Ramus on Puritan education and document how “Aristotle, Cicero, and Quintilian exerted little influence on the beginnings of American rhetorical theory” (435). Later, however, they explore how John Quincy Adams and other Americans living in their newly independent state saw Quintilian’s writings as “increasingly apt” for a nation turning toward secular education and public lectures (439). Their survey of American education history continues into the role of the classical rhetorical canon in historically Black colleges and universities and in the “departments of Speech” ascendant in the twentieth century (453). Especially since it closes with some meditations on the role of the liberal arts in the modern university, this chapter might well prove stimulating for whoever has some stake in the future of humanities education—that is to say, for all of us—and not just those researching the history of pedagogy.

Since the *Handbook* employs such a broadly international list of contributors, its final chapter—written by William J. Dominik—appropriately provides “a statement about current worldwide opinions concerning Quintilian” (464). While the aforementioned *Oxford Bibliographies Online* compilation from 2009 provides a bleak account of the current state of Quintilian scholarship, Dominik highlights how “over 600 publications . . . were published in 1980–2016 (the years covered by this chapter)—far more in number than for any previous period of similar length” (465). The pages of this chapter, brimming with references to articles, book chapters, dissertations, and monographs, prove the point. There is, moreover, a provocative consideration of *Wikipedia*’s “potential to shape worldwide opinions of Quintilian,” including Dominik’s survey of Quintilian’s varying assessments across the website’s several languages (483). Even in matters of classical rhetoric, it seems, our digital lives have crept into our real lives.

The Oxford University Press includes the volume as part of its *Oxford Handbooks Online* service and also publishes a hardback version, which the press was kind enough to provide for review. Both versions include an index of grammatical and rhetorical terms—helpful for those turning to Quintilian as a reference point in the history of rhetoric and less burdensome than a fuller resource like Heinrich Lausberg's *Handbuch der literarischen Rhetorik* (2008). The digital and physical versions of the *Handbook* also include an *index locorum* and a robust general index spanning three dozen pages. I found it stimulating to browse the several indexed pages that treat, for instance, *perspicuitas*, Domitian, and Platonism across so many varied contexts. From its opening to closing pages, then, the volume proves to be a full, accessible, and long-needed resource for classical philologists, intellectual historians, literary critics, and education theorists drawn to this towering figure of Roman rhetorical and intellectual culture.

Charles McNamara

*University of Minnesota–Twin Cities*

<https://doi.org/10.5325/jhistrhetoric.26.3.0392>

### Works Cited

Fantham, Elaine, and Emily Fairey. 2009. "Quintilian." In *Oxford Bibliographies*. <https://www.oxfordbibliographies.com/display/document/obo-9780195389661/obo-9780195389661-0057.xml>.

Lausberg, Heinrich. 2008. *Handbuch der literarischen Rhetorik: Eine Grundlegung der Literaturwissenschaft*. 4th ed. Stuttgart: Franz Steiner Verlag, 2008.

## Emotion and the History of Rhetoric in the Middle Ages

**By Rita Copeland.**

Oxford Studies in Medieval Literature and Culture. Oxford: Oxford University Press, 2021. 432 pp., \$115 (cloth), \$86.49 (e-book). ISBN: 9780192845122 (cloth); ISBN: 9780191937446 (e-book).

**T**oo often, general overviews of medieval rhetorical traditions position the period as one of lack—that is, as an epoch defined by alienation from the theoretical Greek rhetorics and from the “mature” thought of Latin orators such as Cicero (e.g., *De oratore*). Any scholar who wishes to correct this mistaken notion need only consult Rita Copeland's most recent book. Such a reader will be rewarded