

<https://www.attalus.org/cicero/deoratore2B.html>

[78] For they divide the whole matter of oratory into two parts; the controversy about the cause and about the question. The cause they call the matter relating to the dispute or litigation affecting the persons concerned; the question, a matter of infinite doubt. Respecting the cause they give some precepts; on the other part of pleading they are wonderfully silent.

[79] They then make five parts, as it were, of oratory; to invent what you are to say, to arrange what you have invented, to clothe it in proper language, then to commit it to memory, and at last to deliver it with due action and elocution; a task, surely, requiring no very abstruse study. For who would not understand without assistance, that nobody can make a speech unless he has settled what to say, and in what words, and in what order, and remembers it? Not that I find any fault with these rules, but I say that they are obvious to all; as are likewise those four, five, six, or even seven partitions, (since they are differently divided by different teachers,) into which every speech is by them distributed;

[80] for they bid us adopt such an exordium¹ as to make the hearer favourable to us, and willing to be informed and attentive; then to state our case in such a manner, that the detail may be probable, clear, and concise; next, to divide or propound the question; to confirm what makes for us by arguments and reasoning, and refute what makes for the adversary; after this some place the conclusion of the speech, and peroration² as it were; others direct you, before you come to the peroration, to make a digression by way of embellishment or amplification, then to sum up and conclude.

¹ Meaning "beginning" in Latin; from *exordiri*, meaning "to begin"; it was the introductory portion of an oration. The term is Latin and the Greek equivalent was termed the *proem* or *prooimion*.

² The *peroratio* ("peroration"), as the final part of a speech, had two main purposes in classical rhetoric: to remind the audience of the main points of the speech (*recapitulatio*) and to influence their emotions (*affectus*). The role of the peroration was defined by Greek writers on rhetoric, who termed it *epilogos*; but it is most often associated with Roman orators, who made frequent use of emotional appeals. A famous example was the speech of Marcus Antonius in defence of Aquillius, during which Antonius tore open the tunic of Aquillius to reveal his battle scars (Cic. *De oratore*, Book 2, xlvii.194).