

as a process of reasoning and research from the ancient concept of method and discourse (logos) (Jardine, 1974). The term “method” was synonym to the term of “art” (techne) in antiquity. It constituted a set of expressed norms which aided someone to acquire an art in depth and in a short period of time. The term technology or methodology emerged with special reference to techne / method which was a well structured expression of a research components or of the absolute knowledge and it was characterized by continuity and consecution (Calogiannakis, 1998).

Before Herodotus, a historiology of discourse was developed and the term “logos” was related to the Greek word history (historia); both of these terms—“logos” and history—could refer to any inquiry into any matter. It is because of Herodotus’ prominence, their meaning became much more specialized. History, as “logos,” has come to be understood as a systematic inquiry into past events and their interconnections. He was among the first who sought to record events the way they actually transpired and to critically weigh his sources of information. From Herodotus’ day forward, the value of historical and comparative study has been noted by Westerners, and historical-comparative approach has held a firm place in our method ever since. According to this historiology of “logos,” “scientific” discourse connected with the following terms, which were also be considered as steps of the acquisition of the scientific knowledge: the diagnosis based on love for truth, the “parakolouthisis,” which means to follow, trace or investigate a thing and suggests the idea of careful research (Galen, the Greek doctor, uses this word for the investigation of symptoms), the “autopsy,” that involves personal investigation or experience to obtain authentic knowledge, the consideration of facts from the beginning “anohen,” when used of time; it is also used an adverb “akrivos,” which may be translated by the word accurately, which suggests accuracy and objectivity. Another step is marked by the word

“kathexis,” which suggests a consecutive treatment of a matter. It may also carry the idea of a chronological record. The real knowledge is suggested by the use of the word “epignosis” (Homer, *Odyssey*, i.3-4, Polybius, xii.271-27.1-28.7, Thucydides, I.22.).

In addition, for Plato an epistemology of logos concerning the knowledge of truth and the various subjects of discourse of all the different classes of human souls supplemented by the knowledge of the different kinds of argument. Only the person who has acquired all this knowledge was a perfect lover of the truth, so far as perfection is attainable by humans; but the acquisition of this knowledge is a great task and it is connected with the desire to serve the spirit of the real art. The process of collection and division by which a number of particulars may bring together under a general concept are also clearly stated. The latter is of such importance in the dialectic method which for Plato was the only correct method of reasoning. The dialectic method was divided to four kinds: the definitive, the analytical, the divisible, and the demonstrative. The key for the dialectic method is considered the passage 265d-277d of Platonic’s *Phaedrus*, where Socrates exposes his opinion about the real art of rhetoric and describes the two processes, the collection and the division, which are in the disposition of all the “dialecticians”—that is of all who dispose the sense of sight of everything that reason names deduction and induction. In reality the epistemology / dialectology of logos which is exposed in this passage establishes not only the standards for the art (technology / methodology) of rhetoric but ultimately the principles for all sciences and arts. Later Socrates compared the method of the art of healing and the art of rhetoric and ascertains their commonplaces for the reason that both of them analyze a nature.

The above Platonic example of method with the criteria exposed in this dialogue was later adopted by Aristotle in order to be completed and