Dear Colleagues,

It is my pleasure to announce the winner of the Graduate Essay Competition from the 2017 Society for Ricoeur Studies Conference.

Sean Driscoll (Boston College, USA) has won for his paper "Metaphor as Lexis: Ricoeur on Derrida on Aristotle". The original abstract is pasted below.

Sean's prize of $250 will be awarded at the 2018 conference at Mount St. Mary's University (Los Angeles, CA, USA)—Nov 2-4. In addition, his essay is eligible for publication in the online journal *Études Ricoeuriennes / Ricoeur Studies*.

Please join me in congratulating Sean!

Best wishes,

Todd Mei
President of the Society for Ricoeur Studies

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In his *Rule of Metaphor*, Paul Ricoeur traces the impoverished contemporary reputation of rhetoric back to its formulation by Aristotle. However, more immediately, Ricoeur is responding to Jacques Derrida's "White Mythology," which also traces the tradition's (mis)interpretation of metaphor from its earliest systematization by Aristotle. It is striking that not only are the entire philosophical projects of both thinkers contained here *in nuce*, but also that both thinkers follow Aristotle by locating the discussion of metaphor in *lexis*. Scholars who compare Ricoeur and Derrida on metaphor almost universally focus on Ricoeur's "Study 8" (following Derrida's own response in "Le Retrait"). However, I will analyze their significant convergence at Aristotelian *lexis* (in "Study 1") in order to (a) clarify exactly what Ricoeur was responding to in *Rule of Metaphor* and (b) to evaluate the implications of Ricoeur's interpretation of *lexis*, which is an important moment where it is unclear whether Ricoeur really responds to Derrida. For while Derrida understands *lexis* as the manifestation of *dianoia* (as the aspect of language that is distinguished from thought, meaning, and the semantic), Ricoeur's interpretation of *lexis* involves a discussion of diction as the problematic link to nominalization— seemingly passing right over Derrida's interpretation. In other words, Derrida's interpretation of *lexis* is a gesture toward an essential aspect of metaphor: the syncategorematic, the syntactic, or

metaphor apart from semantics proper. Does Ricoeur respond to this classification of Metaphor? My paper provides an answer to this question and thereby contributes to our understanding of the Aristotelian definition of metaphor as *epiphora*, to the possibility of a proper semantics of metaphor, and, of course, to the nature of *lexis*. In short, I argue that Ricoeur's "metaphorics" allows for a semantics that does not categorically exclude the syncategorematic aspect of *lexis*. To do so, I draw from Ricoeur's description of how metaphor's semantic productivity results from the transgression of established logical categories. I evaluate the reasons for why this trans-categorial movement may and why it may not be able to account for the syncategorematic aspect of metaphor. Finally, I conclude that Ricoeur's treatment of *lexis* is incomplete as a foundation for metaphor without a certain *supplement*—i.e., without being recognized as a response to Derrida. But if we allow such an orientation to Ricoeur's account, we can see that it is not a mere reaffirmation of Aristotle's so-called "systematic" account of metaphor, but rather a nuanced response to Derrida on how such a systematic account is effected by the syncategorematic aspect of *lexis*.