

tions but few conclusions: she discusses the options, casts doubt on most of them, and ultimately seems to invite the reader to lay her/his own puzzle. Her treatment of the Ps-Plutarchan and Stobaeian doxographical material is diligent and cautious. Paradoxically, precisely for this reason it can be unsatisfactory at times. In the end, however, it is clear that this occasional lack of satisfaction is not at all due to the author of this valuable book but to the limits imposed by the complexities and uncertainties of the doxographical tradition.

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Joseph ROISMAN, Ian WORTHINGTON & Robin WATERFIELD, *Lives of the Attic Orators. Texts from Pseudo-Plutarch, Photius, and the Suda*, Introduction and Commentary by J. R. and I. W., Translation by R. W., Oxford, Clarendon, 2015. 1 vol. XX + 381 p. (ANCIENT HISTORY SERIES). Prix : £ 30. ISBN 978-0-19-968767-1.

Throughout their rich intellectual history, the ancient Greeks often showed a remarkable talent for categorizing and sorting all kinds of disordered data. Beginning with Hesiod, they time and again tried to produce order out of chaos. From the Hellenistic period on, that concern with ordering and listing was also felt in the domain of literary studies. Through painstaking literary criticism, the scholars at the famous Library of Alexandria distinguished between the best authors of a certain genre, who soon became canonical, and second rate figures, between the classic models and the epigones, and thus considerably influenced the successive history of Greek literature. Henceforward, there were (only) three major tragedians and nine lyric poets. Also, a canon of Ten Attic Orators was compiled, although its date is still controversial. In fact, several scholars are convinced that this list is post-Hellenistic. In the well written introduction to their new book, Roisman and Worthington briefly touch upon this issue and argue that the canon of the Ten Attic Orators should be traced back to Caecilius of Caleacte, an important literary critic and contemporary of Augustus, and the author of a treatise *On the Character of the Ten Orators*. Roisman and Worthington rest their case on the correct observation that neither Cicero nor Dionysius of Halicarnassus refers to a list of ten canonized orators: such a silence, so they argue, is difficult to explain if the canon already existed in their day. Somewhat later, however, Quintilian appears to know the canon of Ten. The date for the canon, then, “should post-date Dionysius but pre-date Quintilian, which leaves Caecilius as the compiler” (p. 9). Although this conclusion is not implausible, it primarily rests on an *argumentum e silentio*, and this is always risky, also in view of the mere fact that much relevant material has been lost. Caecilius was a major figure, no doubt, yet it cannot be excluded that he was building on an already existing selection. However that may be, we may presume that the canon of the Ten Attic Orators was the result of careful reading and evaluation. Nevertheless, it also rested, at least to a certain extent, on a subjective judgement, and moreover, one of its direct consequences was that much interesting material from other authors soon came to be neglected. Thus, the speeches of many gifted orators were no longer studied and transcribed, and finally got irretrievably lost. Nowadays, we no longer have the speeches of Critias or Demetrius of Phaleron, although in antiquity both had the reputation of being excellent speakers. Many centuries later, Photius correctly saw the drawback to such

canonizing tendencies. He blames Paul of Mysia for having regarded many beautiful speeches of Lysias as inauthentic and comments: “he has done mankind a major disservice, in the sense that works that have fallen victim to censure can no longer be found. Rejection by a critic leads to their being ignored, since here, as in many other areas, censure is stronger than the truth.” (*Bibl. cod.* 262, 489a39-b2; translation Waterfield). One easily sees the relevance of Photius’ remark: there is hardly any doubt indeed that the literary censure which led to the canon of the Ten Attic Orators was likewise stronger than the truth. For the Ten, however, the canon of course proved a great blessing, as their works were carefully read. This also led to an increased interest in the details of their lives and thus to the composition of biographies. In the present book, three ancient collections of such biographies are translated and commented upon: the *Lives of the Ten Orators* by Pseudo-Plutarch, the lives of the orators that can be found in Photius’ *Bibliotheca* (codices 61, 159 and 259-268), and the brief notes found in the *Suda*. The greatest part of the book (p. 41-277) is devoted to the ten biographies by Pseudo-Plutarch. This is a collection of ten independent lives, some of them (e.g. Isaeus) rather short, others (e.g. Demosthenes) somewhat lengthier. They are quite prosaic, lack a clear structure, frequently abandon chronological order, and contain a mixture of reliable information, interesting pieces of knowledge, and mere gossip. At the end of the series, the author has added three “decrees”, concerning respectively Demosthenes, Demochares and Lycurgus. At an early date already, the whole collection was included in the *Corpus Plutarcheum*, as is shown by its presence in the so-called *Lamprias catalogue* (an ancient list of Plutarch’s works, perhaps compiled in the 3th or 4th century AD). Yet the work is usually and correctly considered as spurious. In fact, there are major differences between what we read in these *Lives of the Ten Orators* and the style and biographical method that Plutarch uses in the *Parallel Lives*. Furthermore, there are some significant discrepancies between our author’s biography of Demosthenes and Plutarch’s *Life of Demosthenes*, and the typically Plutarchan, moral approach towards literature is strikingly absent from the *Lives of the Ten Orators*. Our unknown author, however, was no mere ignoramus: he often mentions several traditions (usually juxtaposing them without clear preference) and generally shows a fair amount of erudition. In all likelihood, his principal sources were the already mentioned Caecilius of Caleacte and Dionysius of Halicarnassus, but he frequently quotes other sources too and seems to have had a special interest in monuments. Roisman and Worthington plausibly date the work in the first half of the third century AD, which implies that it should be regarded as a product of the “Second Sophistic”. Waterfield’s translation of Pseudo-Plutarch’s collection of biographies is followed by a thorough and very useful commentary by Roisman and Worthington. For every life, this commentary opens with a short list of classic studies of the orator’s life and speeches and an equally brief overview of the sources that are used by Pseudo-Plutarch. Then follows a rich and systematic discussion, which focuses especially on historical issues. Little attention is given to stylistics or to problems of textual criticism, and one looks in vain for an overall interpretation of Pseudo-Plutarch’s authorial strategies or a discussion of his target readers. But what the commentary does offer, is usually excellent, and it frequently helps the reader in assessing the reliability of Pseudo-Plutarch’s account. Photius (p. 279-322) and the *Suda* (p. 323-331) receive much less attention. Photius’

biographies, however, are to a very important extent based on those of Pseudo-Plutarch, and that justifies why Roisman and Worthington have refrained from adding a full-fledged commentary and have rather opted for an annotated translation. It remains true, though, that Photius sometimes supplements what he found in Pseudo-Plutarch, and his interesting additions (often focusing on stylistics) would no doubt have repaid further attention. The book concludes with a useful glossary of technical terms (p. 332-334), a very rich bibliography (p. 335-366) and a selective index (p. 367-381). All in all, this is a very welcome addition to the scholarly literature devoted to these ancient biographies. It makes these understudied works easily accessible by providing a readable English translation and an in-depth historical commentary. If anybody would one day think of compiling a canon of the ten best studies of the ancient lives of the Ten Attic Orators, I am sure he will include the present volume in his list.

Geert ROSKAM

Michel PATILLON, *Corpus rhetoricum. Tome III. 1<sup>re</sup> partie. Pseudo-Hermogène, L'invention. Anonyme, Synopse des exordes. 2<sup>e</sup> partie. Anonyme, Scolies au traité Sur l'invention du Pseudo-Hermogène. Textes établis et traduits par M.P. Paris, Les Belles Lettres, 2012. 2 vol. 13 x 20 cm, CXXIV-193 p. et XXIX-107 p. en partie doubles (COLLECTION DES UNIVERSITÉS DE FRANCE. SÉRIE GRECQUE, 485). Prix : 85 € (les 2 vol.). ISBN 978-2-251-00569-0.*

Michel PATILLON, *Corpus rhetoricum. Tome V. Pseudo-Hermogène, La méthode de l'habileté. Maxime, Les objections irréfutables. Anonyme, Méthode des discours d'adresse. Textes établis et traduits par M.P. Paris, Les Belles Lettres, 2014. 1 vol. 13 x 20 cm, 242 p. en partie doubles (COLLECTION DES UNIVERSITÉS DE FRANCE. SÉRIE GRECQUE, 507). Prix : 65 €. ISBN 978-2-251-00591-1.*

Avec ces livres s'achève une des entreprises éditoriales les plus ambitieuses et originales de la Collection des Universités de France des dernières décennies. Michel Patillon, éminent connaisseur de la rhétorique classique, en particulier celle de l'époque impériale et de l'antiquité tardive, s'est rangé ainsi parmi les grands éditeurs de la tradition grecque de manuels rhétoriques et de leurs commentaires, Walz et Rabe. Des tomes précédents du *Corpus rhetoricum* de Patillon ont déjà fait l'objet de comptes rendus dans *AC* 78 (2009) p. 318-319 (avec présentation de l'objectif général de la série) et *AC* 83 (2014) p. 259-260. Dans ce *Corpus* sont maintenant disponibles, avec introduction, traduction et commentaire de haute qualité, les douze textes rassemblés, vers la fin du cinquième siècle de notre ère, comme un cours complet de rhétorique qui resta populaire pendant toute l'époque byzantine. Le noyau de cette collection était constitué par le corpus attribué à Hermogène, à tort dans plusieurs cas, comme ceux du *Περὶ εὐρέσεως* (tome IIIa) et du *Περὶ μεθόδου δεινότητος* (tome V). Le tome IIIb comprend des scolies à l'œuvre du pseudo-Hermogène, rassemblées par un compilateur chrétien vers l'an 500. Le tome V se termine par deux traités moins connus : le *Περὶ ἀλύτων ἀντιθέσεων* de Maxime (d'Éphèse ?), contemporain de l'empereur Julien, et le très court *μέθοδος προσφωνητικῶν λόγων*. À la fin du dernier tome, on trouve les index pour l'ensemble des cinq tomes du corpus (chose qui n'est