
以上のようないくつかの問題点はあるものの、語法・語義の説明は懸切丁寧であり、小注および後藤J. D. Denniston, The Greek Particles当該箇所の指示・引用が多く便利である。情報量の多さと、バランスのとれた記述が本書の最大の長所であり、初学者、専門家を問わず、解釈が難しいこの作品の有益な手引きとなる注釈であると評者は考える。

平 田 松 吾(国際基督教大学)


The superficial homogeneity of Greek oratory is one of its most marked—and perhaps most offputting—characteristics (pace Usher's prefatory comments on its 'immense vitality and inventiveness'). This book will not enable the inexperienced reader to differentiate more readily between passages of, say, Demosthenes and of Aeschines. It will, however, enhance appreciation of the orators' innovation and originality within the limits of their essentially conservative and conventional genre; and advance awareness of the contribution they made, both individually and collectively, to the development of Greek prose style.

A comprehensive study of this kind, including most of Greek oratory, is particularly to be welcomed. There has been nothing comparable since the

The chapters of the book are as follows: 1, The Early Rhetorical Tradition; 2, Antiphon; 3, Andocides; 4, Lysias, Isocrates Logographos; 5, Isaeus; 6, Demosthenes Logographos (Part I), Demosthenes Symboulous; 7, Demosthenes Logographos (Part II); 8, Aeschines; 9, Isocrates Sophistes; 10, Lycurgus, Hyperides, Apollodorus, Dinarchus; 11, Ceremonial Oratory; 12, Conclusion. There are two Appendices, a Glossary, Select Bibliography, Index of Speeches and General Index. A brave attempt at chronological arrangement is made. Each speech is meticulously analysed with regard to the author’s response to the challenges of the case and to elements of adaptation and innovation in content (especially novel deployment of *topoi*) and elaboration in literary style (for example, metaphor). Attention is paid to the use made of the standard subdivisions: prooemium, narrative, proof (or discussion), epilogue. Illustrative quotation is used with great restraint and the summaries are highly compressed, sometimes almost to the point of obscurity. These judicious case by case treatments will now be a valuable first recourse for students approaching any speech.

The least successful chapter is the first, of which a large proportion (some 11 of 26 pages) is devoted to the Antiphontean *Tetralogies*. Usher is well aware that a study of tradition and originality depends on an appreciation of the authors’ generic inheritance; but his treatment of this is sketchy in the extreme. To some extent, this is due to lack of evidence: the ‘Sicilian pioneers’ Corax and Tisias are, and are likely to remain, rather nebulous
figures. But an exaggerated estimation of the role of Gorgias ought not to be so uncritically accepted. Also, the general evidence for rhetorical, or quasi-rhetorical, presentation deserves a more penetrating analysis: here, Homer is dismissed outright, and the dramatists are given short shrift. (For example, on Sophocles, almost the only work cited is Ehrenberg's useful but now dated *Sophocles and Pericles.*) The adversative and agonistic character of the allegedly historical speeches reported in Herodotus and Thucydides gets no mention here, and only incidental mention later. The treatment of the sophistic movement is rather simplistic both in this chapter and throughout. It is supposed, or certainly implied (as in the chapter headings) that there was a clear divide between being a sophist and not being a sophist, whereas the term was used with enormous fluidity in the period concerned.

Scant attention is paid to controversy—so scant that the innocent reader might be blissfully unaware of its existence. The most marked omission in this regard is any discussion of the interaction in forensic oratory (the main type discussed) between *logographos* and client, so pertinently examined for the oeuvre of Lysias by Dover (K. J. Dover, *Lysias and the Corpus Lysiacum*, Los Angeles, 1968). This impacts on the question of originality: if there was wholesale or partial revision of speeches after delivery and before 'publication', it may be difficult, or impossible, to isolate the orator's own voice. The corollary question of *ethopoia* (to use the old-fashioned term), of fashioning style to suit client, is not really addressed either, though it is surely an aspect of 'originality'. One final criticism: the index is not well arranged; in particular, *topoi* (abundance, etc.) are individually listed rather than collected under that general heading, which is absent.

The above critical comments should not be taken to negate a highly favourable overall assessment of the book. To meet such objections, it would have had to be much longer; and its compact size is a great merit, a triumph of concise expression and careful arrangement in keeping with the author's strictly delimited vision of his theme. This book is likely to be a standard work of reference for a long time, perhaps as long as the works of Jebb and Blass before it.

*Elizabeth M. Craik (Kyoto University)*