

ERGA-LOGOI

Rivista di storia, letteratura, diritto
e culture dell'antichità

10 (2022) 2

Aristoteles und die Kunst des Verschweigens. Die aristotelische Darstellung von demokratischer Bürgerrechtsverleihung, Areopag und <i>nomothesia</i> im Licht externer Quellen <i>Gertrud Dietze-Mager</i>	7
Die Familie des Aristoteles und die zwei Fassungen seines Testaments <i>Stefan Schorn</i>	59
La nascita e lo sviluppo del nesso <i>tryphé</i> -decadenza nella storiografia ellenistica <i>Livia De Martinis</i>	121
Between Tyranny and Democracy: Political Exiles and the History of Heraclea Pontica <i>Laura Loddo</i>	155
Di Apollo e di alcune fondazioni seleucidi <i>Claudio Biagetti</i>	183
Le <i>Periochae</i> liviane (e le altre): per la definizione di un 'genere' <i>Tommaso Ricchieri</i>	213
Lotte e problemi sociali in Cassio Dione <i>Gianpaolo Urso</i>	249

RECENSIONI

REVIEWS

<i>Rosalía Marino</i> A. Marcone, <i>Giuliano. L'imperatore filosofo e sacerdote che tentò la restaurazione del paganesimo</i> (2019)	275
--	-----

<i>Aggelos Kapellos</i>	
S.C. Todd, <i>A Commentary on Lysias</i> , 12-16 (2020)	283
<i>Gabriella Vanotti</i>	
M. Intrieri, <i>Ermocrate Siceliota, stratego, esule</i> (2020) [2021]	287
<i>Federica Cordano</i>	
G. Marginesu, <i>I Greci e l'arte di fare i conti. Moneta e democrazia nell'età di Pericle</i> (2021)	297
<i>Chiara Tarditi</i>	
A.R. Knodell, <i>Societies in Transition in Early Greece: An Archaeological History</i> (2021)	299
<i>Alessandro Rossini</i>	
F. Kimmel-Clauzet - F. Muccioli (éds.), <i>Devenir un dieu, devenir un héros en Grèce ancienne / Diventare un eroe, diventare un dio nel mondo greco</i> (2021)	305

In this splendid commentary Todd has written a long overdue study of Lysias' speeches. The commentary includes introductions, a text based on Carey's OCT with a facing translation and commentaries of the speeches. He ends with a thorough bibliography and indexes.

In the relevant introductions of each text, which are very well crafted, Todd analyses the political setting and context, strategy, characterization of persons involved or mentioned in the speeches, legal issues and date of the speeches.

Todd translates the texts, making several changes compared to that of Todd, 2000 in the Austin series. The commentary is very thorough. He offers translations of the passages and then interprets them from several angles. More specifically, Todd helps us dive into Lysias' speeches by examining the historical validity of several arguments in comparison with the testimonies of the historians, [Aristotle] and Plutarch. He also addresses prosopographical, linguistic, literary, legal and rhetorical issues. Todd often allows us to be aware of interpretative disagreements of previous scholars and meticulously takes sides on particular problems that the speeches raise. Through these scholarly debates and his excellent control of the relevant bibliography his personal opinion comes out clearly. If someone disagrees in particular issues, this is to the commentary's advantage, since its author has given us food for thought.

I may mention some studies (mentioned according to the commentary's pages) because I believe that they would strengthen Todd's discussion (the present author is embarrassed to say that some of them are his own):

- p. 42. For non identifying Eratosthenes of Lys. 12 with the man of Lys. 1 see K. Kapparis, Is Eratosthenes in Lys. 1 the Same Person as Eratosthenes in Lys. 12?, *Hermes* 121 (1993), 364-365.
- p. 139. For the Arginousai trial and Aegospotami see A. Kapellos, Xenophon and Lysias on the Arginousai Trial, *Erga-Logoi* 7 (2019), 19-44.
- p. 137 n. 128. For the passing allusion to the battle of Arginousai in Lys. 21.8 see A. Kapellos, *Lysias 21: A Commentary*, Berlin - Boston 2104, 85-86.
- p. 137 n. 128. For the different accounts of the battle of Arginousai and the trial that ensued see C. Bearzot, *Come si abbatte una democrazia*, chap. 3, Bari 2013, and C. Bearzot, Eforo e Teramene, *Mediterraneo Antico* 15 (2012), 293-308.

- p. 138 n. 133. Todd remarks that it was Conon's fault in getting blockaded that had led to the need for the Arginousai expedition. We can understand this through a careful reading of Xenophon's *Hellenica*. See A. Kapellos, *Xenophon's Peloponnesian War*, Berlin - Boston 2019, 229.
- p. 180. For Theramenes and the Athenians' opinion about him after his execution from the Thirty see C. Ehrhardt, *Lysias on Theramenes*, *AHB* 9 (1995), 125-26.
- p. 187. For Sophocles as a member of the probouloi see C. Bearzot, *Atene nel 411 e nel 404. Techinche di colpo di stato*, in *Terror et pavor. Violenza, intimidazione, clandestinità nel mondo antico. Atti del Convegno, Cividale del Friuli, 22-24 settembre 2005*, Pisa 2006, 31.
- pp. 320. Todd remarks that outside the Lysianic corpus, Cleophon's death is alluded to both by Xenophon (*Hell.* 1.7.35), which could have occurred through a death sentence. Indeed, a careful reading of the text implies that Cleophon was condemned to death by a court (see Kapellos, *Xenophon's Peloponnesian War*, 212).
- p. 465. For the speaker of Lys. 21 and his relationship with Alcibiades (Lys. 21.6), see Kapellos, *Lysias* 21, 53-54 and 80-84.
- p. 556. For the issue that Alcibiades could not have betrayed the Athenian fleet at Aegospotami (Lys. 14.39) see A. Kapellos, *Alcibiades at Aegospotami and the Defeat of the Athenian Fleet: History and Rhetoric*, *PP* 72.2 (2017), 303-323.
- p. 601. For Thrasybulus being dead see also A. Kapellos, *In Defence of Mantisheus: Structure, Strategy and Argumentation in Lysias 16*, *BICS* 57 (2014), 40.
- p. 630. For the expression εὔνοις εἰμὶ τοῖς καθεστηκόσι πράγμασι as meaning loyalty to democracy see Kapellos, *BICS*, 24.
- p. 658. Todd considers the relationship of Mantisheus with his fellow demesmen in 16.14 as private patronage. In my opinion, we should talk about patronage when there is a permanent relationship between well-off Athenians and their poor fellow-citizens. For a different opinion than that of Todd see Kapellos, *BICS*, 36-37.
- p. 661. For the word meaning generals see also Kapellos, *BICS*, 40 citing Lys. 14.6 and 21-22.
- For *thorybos* see R. Thomas, «And you, the Demos, Made Uproar»: Performance, Mass Audiences and Text in the Athenian Democracy, in A.P.M.H. Lardinois - J.H. Blok - M.G.M. van der Poel, *Sacred Words: Orality, Literacy and Religion. Orality and Literacy in the Ancient World*, VIII, Leiden 2011, 161-187.
- For the issue of treason see the book of A. Queyrel Bottineau, *Prodosia. La notion et l'acte de trahison dans l'Athènes du V^e siècle*, Bordeaux 2010.

I have traced two misprints: (1) p. 181 n. 235, the word ‘thus’ is used twice and (2) p. 553 n. 167. Todd says that Adeimantus was appointed general under the command of Alcibiades and cites Xen. *Hell.* 4.2.1. The right passage is 1.4.21.

It is easier to write a review than a book, so it is needless to say that these remarks do not diminish the final result. On the contrary, this is a major scholarly achievement. The commentary deserves to become an indispensable tool for advanced students and scholars.

AGGELOS KAPELLOS
University of Ioannina
agkap75@yahoo.gr