

G. Anderson, *The Second Sophistic. A Cultural Phenomenon in the Roman Empire*. London and New York: Routledge, 1993, pp. xiii + 303.

It is the subtitle rather than the title which describes more accurately the contents of this learned and highly readable book. Freed from the fetters of Philostratus it both allots in the discussion a much wider range to authors and genres not strictly included in the 'Movement', from Lucian to professional writers on rhetoric, from the novel to historiography, but also to its subsequent history, giving Eunapius and Libanius their due. (A. does not hold too high an opinion of Eunapius, who 'set out to emulate Philostratus without anything like sufficient information at his disposal' [132]). Indeed, the author's thorough acquaintance with the literature of the Empire (both Greek and Latin, with good discussions of, e.g., Fronto: Dihle's lead is followed) provides the setting for this portrayal of 'A Cultural Phenomenon': a book about sophistic manifestations rather than one exclusively about sophists.

Nor is the fuller picture of the Second Sophistic presented here content with the period treated by Philostratus and Eunapius, respectively. Some evidence is gathered from the intermediate period of the third century anarchy, with discussions of Menander Rhetor, Malchion the opponent of Paul of Samosata (Eus., HE 7.29.2) and Cassius Longinus (40f). Still, even in a book entirely devoted to discussions of literary texts one misses a mention of the recently published Late Antique 'Sophist' bust from Aphrodisias (R.R.R. Smith, *JRS* 80, 1990, 148ff). Cassius Longinus' activity in Palmyra accords well with the author's earlier observation that 'no city at any period in the Empire would have been too insignificant to receive a visit from some sophisticatedly coloured figure' (25). Thus not only the chronological, but also the geographical boundaries of the discussion are broadened (cf. *ICS* 19, 1994, forthcoming). The Roman Empire of the subtitle is fully realized.

The Empire must be viewed with the focus on the inevitable dilemma of 'Hellenic Past, Greco-Roman Present' (ch. 5). Among the valid observations in this connexion one may mention 'the double-think by which educated Greeks could accommodate themselves to the Empire' (119), the references to bilingualism and biculturalism (123) and the good historical perspective, according to which Rome started to lose her position already in the second century (125). On the much discussed issue of the political versus the literary importance of the sophists (Bowersock on the one hand, Reardon and Bowie on the other) the author attempts a compromise: 'Both perspectives are essential for any balanced appreciation of sophistic activity in its context' (242), emphasising the position of Millar (*JRS* 59, 1969, 12ff.) on 'the role of the sophists in the cultural continuity of Hellenism from the classical to the Byzantine world' (243).

The great empathy of the author with his chosen subject pervades the work. It comes to the fore in statements like 'a deputation to a Mycenaean war-lord might well have sounded more like Aristides than Homer, and the former's historical imagination is not so absurd' (75), and it is well illustrated, *inter alia*, in his chapter and sub-chapter headings, replete with antitheses and alliterations, as well as in the many gnomic utterances in the text. Thus the summing up is not out of sympathy with sophistic affectation; their world is 'not a curious and sterile irrelevance' (244); 'they did keep alive a heritage to which they themselves felt able to contribute from the inside' (245).

The book is produced in accordance with the high standards we came to expect from the Routledge classics series, with very few slips of the pen, misprints etc: at 29 for Hadrian read Trajan and at 268 n. 99 this reviewer could not ignore the misspelling of Wirszubski.

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### EX HIBERNIA LUX

John Victor Luce, *Orationes Dublinenses Selectae, 1971 - 1990*, Introduction by John Dillon, Trinity College, Dublin, 1991, pp. xv + 123.

Nuper in praeclara urbe ATHA CLIATH, quae Latino sermone DUBLINIUM appellatur, peregrinans, librum nactus sum, qui magna me laetitia - immo inusitata nostris temporibus, omni bona arte in exilium acta, hilaritate adfecit. haud ignotus est auctor, vir eruditissimus disertissimusque IOANNES VICTOR LUCE, in Universitate Dublinensi Artis Eloquentiae Professor Emeritus, Collegii Sanctae et Individuae Trinitatis apud Dublinenses Socius, qui et Oratoris Publici munere in ipso Collegio per quinque adhuc lustra magna cum omnium acclamatione fungitur. nec obscura sunt scripta illius, in quibus de Platonis Atlantide in insula Thera (quae hodie Santorini vocatur) relocanda,<sup>1</sup> de Maeonide eiusque temporibus,<sup>2</sup> item de Ulixis ab antiquitate usque ad nostram aetatem indagatione (quem librum una cum alio viro doctissimo Dublinensi, τῷ μακαρίτῃ Gulielmo Bedell Stanford, conscripsit),<sup>3</sup> disputavit; per quos libros eruditionis eius fama usque ad orbis terrarum fines perlata est. neque tamen almae matris immemor, et alio nos libro donavit, ubi Collegii Trinitatis res per IV saecula gestas copiose et eleganter enarravit.<sup>4</sup> nuper denique, e nova domo in veterem remigrare sibi statuit, librumque de veterum Graiorum sapientia in usum studiosae iuventutis publici iuris fecit.<sup>5</sup> omnia haec, et Anglice scripta et perspicue, sat esset Lucio nostro monumentum in re publica litterarum aere perennius erigere. quod tamen multis aliis satis facere posset, id humanissimo nostro auctori haud placere queat. ita nunc ex orationibus suis Latinis, quas publicus orator per XXV annos pronuntiabat, LI selectas in unum librum contulit nobisque fruendas praebeuit.

Quid dicam? quid non dicam? difficile est decernere, quid in illo opere magis admirari debeamus. de linguae Latinae elegantis quid commemorem, aut de orationis luminibus cum iocis atque hilaritate commixtis? nisi auctor ad nostrae aetatis vitae consuetudines et mores loquendi eloquentiam suam adaequaverit, alium nobis Antonium, alium Crassum, alium Hortensium natum esse crederes; nunc tamen satis erit dicere, ipsi Erasmo ipsique Mureto oratorem nostrum nihil concedere. sive autem viri doctrinam et eruditionem spectes, necesse erit tibi ut magnam Lucii nostri, atque his nostris temporibus oppido raram, cum omnibus paene litterarum Latinarum luminibus

<sup>1</sup> J. V. Luce, *The End of Atlantis, New Light on an Old Legend*, 1969 and reprints.

<sup>2</sup> Idem, *Homer and the Heroic Age*, 1975 and reprints.

<sup>3</sup> J. V. Luce and W. B. Stanford, *The Quest for Ulysses*, 1974 and reprints.

<sup>4</sup> J. V. Luce, *Trinity College Dublin, the First 400 years*, 1992.

<sup>5</sup> Idem, *An Introduction to Greek Philosophy*, 1992.