LYSIAS

JOSÉ M. FLORISTÁN IMÍZCOZ (ed.): *Lisias: Discursos. Vol. III: Discursos XXVI–XXXV, Fragmentos.* (Alma Mater, Colección de Autores Griegos y Latinos.) Pp. xxxvii + 356 (mostly double). Madrid: Consejo Superior de Investigaciones Científicas, 2000. Cased. ISBN: 84-00-07832-2.

S. C. TODD (trans.): *Lysias*. (The Oratory of Classical Greece, 2.) Pp. xxx + 402. Austin: University of Texas Press, 2000. ISBN: 0-292-78165-2 (0-292-78166-0 pbk).

Volume I of Lysias in the Alma Mater series, edited by M. Fernández-Galiano, was published in 1953, and Volume II, edited by L. Gil, in 1963. After a long interval Floristán Imízcoz now gives us the last ten orations (including 35, the 'speech of Lysias' in Plato's *Phaidros*) and all the fragments, with the Greek text and Spanish translation on facing pages, apparatus criticus, an introduction and brief notes to each oration and to the fragments, and a full bibliography on Lysias since the publication of the earlier volumes. (I notice, however, two serious omissions from the bibliography. M. Edwards and S. Usher, *Greek Orators I: Antiphon and Lysias* [Warminster, 1985] includes translations and notes by Usher for seven speeches of Lysias, and S. C. Todd, *The Shape of Athenian Law* [Oxford, 1993] includes 'case-studies' based on six of the speeches.)

The volume is reliable and will undoubtedly be very useful to Spanish readers, but it does not contain much that is new for readers already familiar with work on Lysias written in English, French, German, or Italian. For them the most important feature of the book is the collection of fragments, which is more complete than any published hitherto. It includes, for instance, the evidence of *P. Oxy.* 2537 for the hypotheses of several lost speeches. (It is a pity, though, that F.I., like every other editor of the fragments, has given them new numbers instead of adopting or adapting any previous numeration, so that references to them in future will be even more complicated than before.)

Those wanting an English translation will naturally turn to Todd's new book, the second volume to appear in the Texas series which is planned to present all the Attic orators to readers without knowledge of Greek. It includes translations of all the speeches (excluding the 'speech of Lysias' in Plato) and of the eleven most substantial fragments. First there is the series introduction on Greek oratory by Michael Gagarin, reprinted from Volume I, and then a general introduction to Lysias by T. There are some bibliographical lists, but they are not well arranged: there is a 'Bibliography of Works Cited' on pp. xxviii–xxix, followed by a 'Supplementary Bibliography for Volume 2' and a separate list of 'Modern Editions of Lysias' on pp. xxix–xxx; but subsequent references, such as 'Usher (1965)' on p. 7, are not explained in any of those lists, but in a paragraph headed 'Further Reading' on pp. 11–12.

T.'s introductions and notes to individual speeches and fragments are briefer than F.I.'s. F.I. gives a more comprehensive picture of the scholarly tradition about Lysias, but T. is more abreast of recent work. For example, in his introduction to the fragmentary speech against Aeschines the Socratic F.I. tells us about the views of Welcker (1843), Sauppe (1850), Blass (1887), Gernet (1926), and Messina (1949), which all go unmentioned by T.; but T. explains the different interpretations by P. C. Millett (1991) and E. E. Cohen (1992), which are unknown to F.I.

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But the main point of T.'s book is the translation. No English translation of all the orations of Lysias has appeared since W. R. M. Lamb's Loeb edition, published in 1930, and there has never been an English translation of the fragments. Lamb's version is accurate, but inevitably its style now seems old-fashioned. T.'s version is much more readable, and there are many places where Lamb's wording is cumbrous and T. has found an idiomatic turn of phrase. But his work is not free from mistakes. I give some examples from only three of the orations in different parts of the corpus.

1 *Title*: *φόνου* is not just 'death', but 'killing'. 1.6: T. says 'son', but *παιδίον* does not reveal whether the baby was male or female. 1.16: *τέχνην* is not 'hobby', but 'speciality'. 1.19: *ἡγησαμένη* is not 'realizing', but 'thinking', for actually Euphiletos at this point did not yet know everything. 1.23: 'doors' should be singular. 1.30: *αὐτῷ* is omitted from the translation; it should be 'also the court . . .'. 1.37: *ἡμέρᾳ* is not 'night', but 'day'. 1.40: 'with Sostratus' is a misinterpretation of *αὐτῷ*; it should be 'to go out for dinner myself'.

12.2: *ὑπὲρ τῶν ἰδίων ἤ* is omitted from the translation. 12.3: *ἐλαχίστων* is not 'best', but 'fewest (words)'. 12.15: *οὐδὲν ἧττον ἀφεσήσεσθαι* is not 'nothing worse would happen to me', but 'I would be let go nonetheless'. 12.18: the subject of *προὔθεντο* is not 'we', but 'they', probably other members of the family; Lysias himself was not among them, having gone to Megara. 12.20: the last sentence ought to be 'That was the treatment they thought fit to give us, though our behaviour as metics was not like their behaviour as citizens'. 12.27: *ἔπειτα* is not 'for', but 'besides', introducing a second argument. 12.31: 'no means of verifying this' is too condensed; it should be 'these statements were subject to neither interrogation (of free men) nor torture (of slaves)'. 12.35: *τὸ ἴσον ὑμῖν ἕξουσιν* is not 'they will still obtain leniency from you', but 'they will still be your equals (i.e. citizens)'. In the next sentence *ἐπιδημοῦσιν* is not 'living here', but 'visiting', since metics resident in Athens would not be taking decisions in other cities. 12.47: *οὐκ ἄν* governs the whole of *ἐπὶ μὲν . . . ἐπὶ δὲ . . .*: 'they would not, while regarding their oaths as binding when they conduce to the citizens' harm, lightly break them when they conduce to the city's good'. 12.61: *ἥδιον* is not 'easier' but 'pleasanter' ('some of you will prefer', Lamb). *ὡς πλείστων* is not just 'many', but 'as many as possible'. 12.66: *τῇ πόλει* is not 'to them (the Probouloi)', but 'to the city'. *τε . . . καὶ* is not 'either . . . or', but 'both . . . and'. 12.68: *ἐπαγγειλάμενος* is not passive, but middle; not 'when instructed', but 'after offering'. 12.92: *ἂν τούτοις ἐδουλεύετε* is not 'you would have enslaved them', but 'you would be the slaves of these men (sc. Eratosthenes and his friends)'. 12.95: not 'our fathers handed down to us', but 'your fathers handed down to you'; Lysias was a metic, not an Athenian. 12.97: *ἄνδρες ἀγαθοὶ γενόμενοι* refers to facing danger; not 'honest men', but 'brave men'.

27.2: *ἀδικούντων* is not passive, but active; not 'those who are being wronged', but 'those who are guilty'. 27.3: *ἐκρίθησαν* is not 'they have been convicted', but 'they were put on trial', 'they were accused', as *ἀπεψηφίσασθε* in the next sentence shows. 27.8: T. ignores *ἄν* with subjunctive (after *περὶ ὧν*), which makes the statement general; not 'these men . . . because you will be voting about them', but 'all men about whom you vote'. 27.9: *ὑμῖν* is not 'us', but 'you'. 27.10: *οἰκοῦσι* is not 'building', but 'living in'. 27.11: *οὐκέτι* is not 'not yet', but 'no longer'.

Some of these mistakes are quite elementary. They are not all equally important, but many make a substantial difference to the meaning of the sentences in which they occur. For a translation which is intended to be 'accurate', as the series editor says in his preface, this standard is not really good enough. Translators of later volumes in the series (including myself) will need to try harder. Meanwhile the verdict has unfortunately to be that, while T.'s version is the pleasantest for casual reading, anyone wanting a reliable English translation of Lysias for a serious academic purpose, such as an undergraduate studying ancient history, will still need to use Lamb.

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