Archaic lyric is one of the many successes of the book, over and above the many perceptive readings of individual passages. This is especially true for Sappho, where two rich, substantial chapters explore her presence in Apollonius and Theocritus (especially *fr.* 31 in the *Argonautica* and Theocritus 2), and then in Callimachus (the Lock of Berenice, Catullus 66 and Sappho, including a revisiting of the famous Catullan echo – perhaps also Callimachean and Sapphic – at Vergil *Aeneid* 6.460) and in some epigrams.

In some parts the structure seems list-like: like a sequence of individual and suggestive parallels, without much attention to what they add up to. Sometimes this reflects the state of the texts – this can be an exercise in working between different sets of tantalizing fragments – and is no reproach to the author (quite the contrary: we should applaud his willingness to indicate places where enough survives only to show us that some kind of intertextual reading would once have been possible). But elsewhere the treatment can seem to give a fragmented impression even of complete texts, especially with the second half of Apollonius' *Argonautica.* The story of Jason and Medea is shown to include a kaleidoscope of lyric presences, including not only Sappho but also both Ibycus and Simonides, but these are scattered between different chapters and there is no real attempt to produce a synthetic picture of how this might affect our reading of Apollonius' text.

This seems a pity, especially since other sections suggest that Acosta-Hughes would have done this brilliantly well: where he slows down to consider particular Hellenistic passages in more sustained ways, the results are very rewarding. I would draw attention, for example, to the excellent sections on Callimachus *fr.* 64 (the Tomb of Simonides) and on the initial invocations of Muses in Apollonius' third and fourth books. These and others are rich in subtle and sensitive readings.

Inevitably, readers will differ on how much is needed for us to believe in a particular allusion. There is little discussion of underlying methodological/theoretical problems. For example (89–90), Asclepiades and Nossis at *AP* 5.169 and 170 are read as 'appropriating' and 'recollecting' 'Sappho's priamel-form': maybe, but Asclepiades' priamel is closer in content and wording to Aeschylus' at *Agamemnon* 899–901 than to Sappho's, which might have provoked questions about the choice between speaking in terms of *topoi* and in terms of allusion. Again (56), Acosta-Hughes defends a reading of Apollonius *Argonautica* 3.956–57 as alluding to Sappho *fr.* 31.1 by stressing the use of φαίνομαι + dat. This may seem unremarkable, especially since the same verb is to be found at *Iliad* 22.28, which (as the author makes clear) is in any case certainly a presence here. Rather than leaning on vocabulary, one might here wonder about the cumulative effect of Sapphic accounts of 'Medea looking at Jason' within the poem: might these have the effect of 'marking' Medea's visual experience as a Sapphic phenomenon in itself, independently of phrasing? If so, the double recall of Sappho and of the Iliadic lines perhaps deserves more attention: not only does Apollonius' text combine the martial (*Iliad*) and the erotic (Sappho), but the act of doing so itself replays a Sapphic gesture.

Thus the book provokes further reflection on intriguing questions. My reservations should not obscure the book's many virtues: all scholars of Hellenistic poetry will use this book with profit and interest, and (especially given its generous presentation of texts with translations) it will be excellent for students too. It should be an asterisked item on bibliographies for Hellenistic poetry courses.

The standard of editing is poor, but the price is attractive.

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GUNDERSON (E.) *Ed.* **The Cambridge Companion to Ancient Rhetoric**. Cambridge: Cambridge University Press, 2009. Pp. x + 355. £50/$90. 9780521860543 (hbk). £18.99/$34.99. 9780521677868 (pbk).
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Despite a surge in interest, rhetoric and oratory are still among the less studied of the high genres of ancient literature. Another important contribution to the field is now provided by Gunderson's ambitious volume on ancient rhetoric in the distinguished series of Cambridge *Companions.* Potential readers will notice and possibly wonder at the dimension in comparison with the earlier counterparts produced by Blackwell's: the present collection confines itself to 16 items plus introduction, appendices and indices on 355 small-sized pages, as opposed to two volumes, each of which is considerably bulkier, focusing on Greek and Roman material. In addition, the scope of Gunderson's *Companion* even exceeds that of its rivals, as (early) Christian rhetoric is represented

with a chapter and some glimpses at modern rhetoric are integrated in the final 'volume retrospect'. The range of aspects treated is equally wide.

In the introduction the editor describes his aporia about how to define the term 'rhetoric' and (in consequence) circumscribe his enterprise – hence the wide range of the articles. Even if the product of a dilemma, the comprehensive approach is, on the whole, not unwelcome. Formally, the volume is divided into four sections: the contributions in 'The archaeology of rhetoric' deal with speaking in pre-Classical texts (N. Worman), the tensions between persuasiveness and the claim to truth in philosophical texts down to Plato (R. Wardy) and the development of the rhetorical textbook into the Roman era (M. Heath).

'The field of language' combines aspects of rhetorical and modern literary theory: C. Steel introduces the *officia oratoris* and how the rigid system can help master the complexities of real situations; J. Porter deals with rhetoric as an oral and in particular vocal phenomenon; Gunderson's own 'The rhetoric of rhetorical theory' demonstrates how Quintilian applies his teachings in his own work; finally, J. Connolly gives a tour of the functions of rhetorical education, from moral improvement to élite formation and the exertion of symbolic violence.

'The practice of rhetoric' is the most uniform section, looking at speechifying and performance in Classical Athens (J. Hesk, V. Wohl), Republican Rome (J. Dugan) and the Greek East under Rome (S. Goldhill), supplemented by chapters on rhetoric in literature (D. Rosenbloom, W. Batstone). The 'Epilogues' transcend Graeco-Roman antiquity, looking at the sermons of early Christianity (T. Penner, C. vander Stichele) and the revival of rhetoric in the late Middle Ages and the Renaissance (P. Mack). J. Henderson perorates on the rhetoric of companions, wrapping up loose ends and giving an outlook on a possible future agenda in rhetorical studies, while also introducing the reader to the typically Hendersonian variety of rhetoric. After this virtuoso piece the *Companion* ends in a stunningly conservative way, with glossaries of key terms of the traditional textbook rhetoric and of important individuals. The former in particular is useful but seems to contradict the spirit of the preceding collection of articles.

The heterogeneity of the sections is balanced by some recurrent ideas and implicit leitmotifs. The choice of 'conventional' technical topics is obvious. But even these contributions avoid the dry listing that characterizes so many of the technical texts they deal with and instead sketch the great lines. In the most obvious instance Hesk defies the expectation that his title 'Types of oratory' raises: he deconstructs Aristotle's division of the *genera causarum*, perhaps taking them more seriously and strictly than Aristotle himself (and contradicting Steel, who interprets the rigidity of the system as a device to harness complex information). He further convicts the philosopher of failing to see the social functions and implications of oratory. His contribution is symptomatic for a volume that shifts the emphasis from the technical aspects to the social embeddedness of rhetoric. Most readings in the collection in some way treat the role of rhetoric in ancient society, the formation, legitimation and self-perpetuation of an élite in a setting in which persuasive speech is the central cultural and political technique.

So, in the end, the collection is not as diverse as the open definition of rhetoric in the introduction suggested. And the wide range is brought down to a manageable amount of information in another way: some papers deal with their topics in a manner that seems more natural for a companion, having the character of a survey or an introduction to exemplary texts and phenomena; others, however, have a specific agenda and put more emphasis on arguing a particular point or illustrating a specific aspect rather than providing a synoptic view. The consequences can be illustrated by Worman's article on the agonistic character of Archaic poetry, in which she discusses the role of oratory in the negotiation of people's status. Impeccable in itself, it is the only paper that concentrates on the period before the fifth century and the formalization of rhetoric as a system. In its confinement to a relatively narrow aspect it conforms to the volume's emphasis on the social function of public speaking. On the other hand, the narrow topic does leave ample room for discussions beyond the said aspect and thus also leaves a gap in the coverage of the *Companion*.

However, as Gunderson is frank from the start about the incompatibility of the wide definition of rhetoric with comprehensiveness, he opts for representative selectiveness across a wide range, thus providing the reader with an impression of the scope of the field. The contributions do not content themselves with reproducing the state of research but give new impulses, reflecting the ambition of the volume and the high profile of the authors.

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