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Leiden
The Netherlands

Boekbespreking

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Citation

Sluiter, I. (2005). Boekbespreking. *Mnemosyne*, 58, 141-142.
Retrieved from <https://hdl.handle.net/1887/4871>

Version: Not Applicable (or Unknown)

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Note: To cite this publication please use the final published version (if applicable).

RONALD F. HOCK & EDWARD N. O'NEIL (eds), *The Chreia and Ancient Rhetoric. Classroom Exercises*. Translated and Edited (Writings from the Greco-Roman World). Atlanta, Society of Biblical Literature, 2002. 411 p.

This attractive collection brings together for the first time all the *chreiai* the authors have been able to locate in various writings from the ancient world, until well into the 13th century CE. The authors are primarily interested in illustrating the use of this literary form in 'tertiary' (rhetorical) education, but begin by presenting twelve texts for beginners, where the *chreia* served the purpose of teaching children to read and write, and five texts which must have been used to inculcate grammar. The body of the work consists of elaborate rhetorical exercises, all in the form of *chreiai*.

The authors are particularly strong when explaining the formal characteristics of the *chreiai* (see e.g. p. 32), and prove reliable guides in helping the reader to understand the structure of these exercises (e.g. p. 92, 198 ff., 264), or even in simply identifying *chreiai* as such (p. 320 f.). It is illuminating, for instance, to understand "Hermogenes' elaboration of a *chreia* as a development of the complete argument"; the *chreia* here functions as "a compositional exercise in which students learned to introduce, narrate, argue, and conclude a subject" (p. 89). Their introductions with competent summary of the secondary literature are also very helpful (e.g. on Libanius, p. 126 f.), although they do not always seem completely *au courant* (as when no mention is made of the discussion surrounding the authenticity of the *Technè* ascribed to Dionysius Thrax (p. 52 n. 1), or when they rely on Robins 1993 for a survey of the history of grammar). Sometimes one is not entirely sure of the level of their intended audience (as when we get a "brief capsule of Spartan history" in seven lines (p. 233 n. 445), but highly technical Greek rhetorical terms are not explained

(p. 15)). Translations are usually lively and direct (e.g. 'wow!' for *ὄϊον*, p. 10; 'Look!' for *οἶος*, *ibid.*), although rather impressionistic where particles are concerned ('accordingly' for *μὲν οὖν*, p. 141; 'therefore' for *καὶ γάρ τοι*, p. 142), and sometimes a little imprecise. In several cases, the authors provide the first translation ever into any modern language, e.g. for ps.-Nicolaus, ps.-Doxapatres, and the *Rhetorica Marciana*.

Although this collection is definitely worth having, the philological side of the project is perhaps less successful (but I hasten to say that my positive evaluation of the contribution to the history of rhetorical education should outweigh these objections). Yet, one does wonder what is the point of correcting a school exercise (as on p. 64 n. 40)—nothing is wrong with the text, it seems, but the text does show that the student in question is a B student at best. Several of the additions proposed by the authors are redundant (e.g. p. 141 <κᾶλλα> *καλᾶ*; p. 212 τοῦ with *ἡλίου*; p. 214 par. 3 <οἱ πατέρες>), changes sometimes yield problematic Greek (e.g. *νοκτᾶς* instead of *νοκτι* read by all MSs in the phrase *πολλὰς ἡμέρας ἐφεξῆς νοκτᾶς συνάπτοντα* (if change is needed at all, it should be to *νοξί*); p. 164 *εἰ κατορθῶτό τι*, an unnecessary addition which introduces a *vox nihili* in the Greek). The name 'Aegisthous' is found four times on p. 295. The Latin found in the critical apparatus has some pretty shocking errors, especially *omni* as the apparent plural of *omnis* (repeated many times, e.g. pp. 18, 96); p. 244 *haec verba vel sim. per haplog. cecederunt*; p. 226 *exclusimus*; p. 288 *addiatur*.

On the whole, though, this book provides a fascinating window into the world of ancient rhetorical education.