

conflict between rhetoric and philosophy, and of the amorality of rhetorical theory. In his summary (604–5) he introduces the idea of ‘philosophic rhetoric’ (without alluding to its Isocratean origins), but concludes that attempts to impose on writers of eulogy, in the Second Sophistic as before, the restrictions of morality, and in particular those of veracity, were not merely impossibly idealistic and impractical, but actually wrong, because encomium served ‘higher values’ than that of simple truth. P. examines these higher values in the next chapter (II) under the heading of ‘Missions de l’orateur épideictique’: they are political, social and religious values. Regarding the latter, he shows how they assumed greater importance, especially in Aristides, than they had had in the Classical Period. This had its literary side, as epideictic orators became the main claimants to succeed the poets as sources of divinely-inspired utterance. Ch. III, ‘Les Fonctions de l’éloge’, returns to technicalities (674ff.) and, once more, to topics and types of argument, leading to some unease about the overall arrangement of the book, as this chapter is also wide-ranging, dealing historically with the educative and protreptic purposes of epideictic oratory. Its wider influence is considered in the next chapter (IV: ‘Leçons de l’éloquence épideictique’), where topics once more make an appearance. This chapter sets the oratory of the Second Sophistic in its literary context, both classical and contemporary. Orators and critics agreed that there were three periods of history on which to draw for material: mythical times, Greek history down to the Battle of Chaeronea, and the age of Roman domination. P. shows full awareness of the scholarly attention that this subject in general, and in particular the study of Greek opinions on Rome and the *Pax Romana*, has received. In the concluding section he underlines more firmly than before the relationship of eulogy to its social and political and religious milieu, and its significance as contemporary historical material. He also surveys its *Nachleben* briefly but interestingly.

The bibliography contains only the titles cited in the work, but perhaps the inclusion of editions of texts should be decided by broader criteria. Readers whose main language is not French would have welcomed Douglas’s *Brutus* and Caplan’s *Ad Herennium* (together with a few other Loeb editions), Buchner, Eucken and Wersdörfer on Isocrates. In a work which deals so much in themes and topics, a good index is essential, and this one has been meticulously compiled. Pernot’s magisterial work should become a constant source of reference for the study of post-Classical rhetoric.

Royal Holloway, University of London

S. USHER

ANCIENT MENIPPEAN SATIRE

J. C. RELIHAN: *Ancient Menippean Satire*. Pp. xv + 306. Baltimore and London: The Johns Hopkins University Press, 1993. Cased, £39.50.

R.’s project is to present a history of the genre of Menippean satire from Hellenistic times through late antiquity (ix). He does this in five sections comprising twelve chapters on ‘Theory and Practice’, ‘Fragments’, ‘Diverging Greek Traditions’, ‘The Late Latin Revival’, ‘Boethius and Beyond’, followed by three appendices (on the fragments of Greek prosimetric fiction, translations of texts of Ennodius and the Prologue of Fulgentius’ *Mythologies*).

Ancient Menippean Satire

Ying-Ying Zheng



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