

Eugenio Amato, Cécile Bost-Pouderon, Thierry Grandjean, Lucie Thévenet, Gianluca Ventrella (éds.), *Dion de Pruse: l'homme, son œuvre et sa postérité. Actes du Colloque international de Nantes (21–23 mai 2015)*, Hildesheim: Georg Olms Verlag, 2016 (Spudasmata 169), 600 pp., ISBN 978-3-487-15500-5, €98.00.

This book is the result of a conference dedicated to Dio Chrysostom, which was organised in Nantes, France, in 2015. As the editors explain in the preface, this was the first conference on Dio since the one organised in Oxford in 1997, which produced the volume *Dio Chrysostom. Politics, Letters, and Philosophy*¹. This does not mean that there has been no scholarly interest in this author. A few new editions with translations and commentaries have appeared: most importantly, a French edition of *Or.* 33–36 by C. BOST-POUDERON was published in 2011 in Collection Budé – the first volume of Dio's works ever to appear in the series – and this is to be followed soon by further works². In Italy, a new critical edition with a commentary and an Italian translation of the *Kingship Orations* (*Or.* 1–4) and *Or.* 62 was produced by G. VAGNONE (2012). H.-G. NESSELRATH edited two multi-authored volumes focused on the *Borysthenic Oration* (2003) and *Or.* 54–55, 70–72 (2009); both include German translations of Dio's texts, together with commentaries and accompanying essays³. In Poland, K. TUSZYŃSKA's monograph on Dio's interaction with philosophy and rhetoric, accompanied by a translation of the *Kingship Orations*, was published, as was a translation of the *Olympian Oration* by M. WOJCIECHOWSKI, and a translation of *Or.* 1–10 by the author of this review⁴.

Despite the renewed interest in Dio, evidenced by new editions, commentaries, and translations, monographs and edited volumes have been scarce over the past twenty years, and it is exhilarating to have in one's hand a six hundred page book containing thirty papers dedicated to various aspects of Dio's texts. The papers, written for the most part in French and Italian (with three contributions in English), are divided into four thematic parts: Part I focuses on Dio's biography and historical/political context (4 papers), Part II on his thought (8 papers), Part III on literary and rhetorical aspects of his works (13 papers), and Part IV on textual criticism and reception (5 papers). As can be seen from the distribution of the papers across the volume, the emphasis of the book is on the literary and philosophical dimensions of Dio's works, while historically oriented scholarship is less well represented.

The much-debated question of Dio's attitude towards Roman power – both to Roman officials and emperors – pervades the papers in Part I. M.-L. FREYBURGER-GALLAND compares Dio's perspective on the Roman principate with that of Cassius Dio; she argues that both writers are pessimistic concerning human nature and that both consider monarchy the best form of government.

¹ Ed. by S. SWAIN, Oxford 2000.

² In the "Avant-propos" Eugenio AMATO states that volume I of Budé's Dio, with a general introduction and a collection of testimonies, fragments and letters, is about to be published; an edition of *Or.* 12–13 is being printed, and several others are in preparation.

³ G. VAGNONE, *Dione di Prusa: Orazioni I–II–III–IV* ("Sulla regalità"). *Orazione LXII* ("Sulla regalità e sulla tirannide"). Edizione critica, traduzione e commento (con una introduzione di P. DESIDERI), Roma 2012 (Bollettino dei Classici, Supplemento 26); H.-G. NESSELRATH *et al.*, *Dion von Prusa. Menschliche Gemeinschaft und göttliche Ordnung: die Borysthenes-Rede*, Darmstadt 2003; H.-G. NESSELRATH *et al.*, *Der Philosoph und sein Bild: Dion von Prusa*, Tübingen 2009.

⁴ K. TUSZYŃSKA, *Dyskurs Diona z Prusy w "Mowach o królestwie"*. *Mariaż retoryki z filozofią*, Poznań 2013; M. WOJCIECHOWSKI (transl.), *Dion z Prusy: Mowa olimpijska o religii i pięknie*, Kraków 2006; K. JAŹDZEWSKA (transl.), *Dion Chryzostom: Mowy I (1–10)*, Wrocław 2016.

A. GANGLOFF examines Dio's re-writing of Prodicus' myth of "Heracles at the Crossroads" in the *First Kingship Oration* as a *miroir au prince* addressed to Trajan; she considers Dio's adaptation of the myth as a reflection of the contemporary political situation, as well as an expression of the author's judgment on Trajan, who, she argues, is addressed with a mixture of praise, advice and warning. É. GUERBER focuses on the representation of Roman provincial officials in Dio's political orations. He discusses Dio's vocabulary and his message to the Greeks concerning the proper attitude toward Roman governors. H.-L. FERNOUX moves away from the Roman theme and analyses Dio's representation of the office of *strategos* at Rhodes in the *Rhodian Oration*, comparing it with epigraphical evidence.

Syncretism is a recurrent key-word in Part II. Two papers focus on the *Euboean Oration*: A. BRANCACCI discusses the multiplicity of philosophical influences in the speech, namely allusions to Plato's *Republic* and Cynic and Stoic elements, while A. MILAZZO focuses on the theme of "life-choice" (*scelta di vita*) and its roots in the rhetorical tradition. Both authors see the speech as inherently eclectic, either in terms of its philosophical content, or on account of its fusion of philosophy and rhetoric. C. MORESCHINI looks for certain recurrent Dionian topics (e.g. the idea of a supreme god who rules the universe; demonology and the existence of personal *daimones*; friendship) in other authors of the imperial period. He is especially interested in parallels between Dio and Middle-Platonism, and argues that existing parallels testify to a diffusion of the discussed motifs in the intellectual environment of the period. A different approach is chosen by G. HERTZ, who argues for the Platonic rather than Stoic background of the *Olympian Oration*, and, in particular, of Dio's representation of Zeus as the craftsman of the cosmos; Zeus' representation in the *Olympian Oration* is also analysed by B. NIKOLSKY, who argues for the political message of the speech. C. TOMMASI examines the final part of the *Borysthenic Oration*, in which Dio recounts a myth narrated by the Persian Magi from the perspective of a historian of religion. F. LE BLAY discusses Dio's attitude towards theoretical and scientific knowledge, and L. VISONÀ Dio's representation of δόξα in *Or.* 4 and 66–68.

Several papers focusing on rhetorical and literary aspects (Part III) examine the formats and genres of Dio's works. J.-L. VIX attempts to delineate the meanings and chronological evolution of the ancient genres of *lalia*, *prolalia* and *dialexis*, and looks for these formats in the Dionian *corpus*. He argues that while we do not find in Dio fully developed *prolaliai* of the type encountered in Lucian, Dio's works are important evidence of the genre *in statu nascendi*, not yet fully conceptualised. M. MENCHELLI looks closely at Dio's varied use of dialogue-format, and, in particular, at his interaction with the dialogues of the *Appendix Platonica*, the *Sisyphus* and the *Axiochus*. A.-M. FAVREAU-LINDER focuses on Dio's less-studied works, namely his short dramatic dialogues between two anonymous figures. A careful examination leads her to the conclusion that these works are more heterogenous than is usually acknowledged and that they differ not only thematically, but also in construction, the characterisation of the interlocutors, and the conversational dynamics. The genre of the *Olympian Oration* is discussed in two papers: A. BILLAULT examines the speech within the tradition of *discours olympiques* and compares it with the Ὀλυμπικοί λόγοι by Gorgias and Lysias, while G. VENTRELLA considers it a generic mixture, encompassing a variety of rhetorical genres incorporated within a philosophically toned whole. G. TRONCHET discusses in detail poetic passages in *Alexandrian Oration* 4 and 82–85, composed of Homeric hexameters, and argues that they anticipate the emergence of the *cento* genre in the next century.

Predictably, examinations of Dio's interaction with, and reception of, the Greek canon is well-represented. The paper by C. BOST-POUDERON belongs here, as he analyses Dio's use of Demosthenes' *Against Leptines* as a model for the *Rhodian Oration*. The other papers in this section are: E. BOWIE's overview of Dio's knowledge and use of archaic poetry; L. THÉVENET's paper on Dio as a reader of the tragedians; and two papers on Dio's interaction with Homer, by G. VAGNONE and G. SCAFOGLIO. E. BERARDI focuses on Dio's use of *exempla* in *Orations* 73–74, while P. VOLPE CACCIATORE examines the reading list Dio constructs for a friend in *Oration* 18.

The last part of the book opens with C. LUCARINI's paper proposing numerous conjectures on VON ARNIM's edition of Dio. A number of papers follow on the reception of Dio: in Themistius by

J. SCHAMP (Themistius is rewriting Dio, who is rewriting, in his *First Kingship Oration*, Xenophon's Heracles at the crossroads), in the Palaeologan period by D. BIANCONI, and in the Renaissance by A. CATANZARO. The last contribution is Thierry GRANDJEAN's overview of unpublished notes on Dio by P. COLLOMP, a French scholar best known for his work on Ptolemaic Egypt, who was shot by the Gestapo in 1943. The manuscript containing these notes, the author informs us, will be digitalised by the Bibliothèque nationale et universitaire and made available on the webpage www.numistral.fr.

In a manner characteristic of conference proceedings, the volume offers an assortment of approaches, interpretations and topics – at times complementary, at times parallel, and at times competing – with little interaction among the contributors; but this is to be expected from a book that bears *Actes du Colloque* in its title. As usual in a multi-authored volume, some contributions are more original, coherent and persuasive than others, but all in all there is undoubtedly much of interest in this hefty book, particularly in terms of detailed inspections of individual texts and passages. It is also good to have examinations of some less explored, difficult to interpret Dionian texts, such as his short dialogues.

The book as a whole reflects certain trends in recent Dionian scholarship, such as the acknowledgement of the multiplicity of Dio's intellectual influences, considered synchronous and parallel rather than reflective of different stages of the author's life; a turning away from a biographical and developmental approach to Dio; and an interest in intertextual relations between his texts and the canonical authors of the Classical period. A fair number of studies dedicated to generic aspects of the Dionian *corpus* mirror the interest that the genre has enjoyed in recent scholarship.

The volume is accompanied by an index of the Dionian passages discussed in the volume; it is a pity that there is no general index nor an index of passages by other authors. Although this is not the fault of the editors or authors, some users of the book may be discouraged by the small font-size (even smaller in the footnotes, which are frequently extensive), which does not make for a strain-free reading experience.

Katarzyna Jażdżewska
Cardinal Stefan Wyszyński University in Warsaw