

Christopher Carey, *Trials from Classical Athens*. London and New York: Routledge (second edition), 2012, p.xi + 288. Hardback € 80.00 (Pbk: € 22.99). ISBN: 978-0-415-61808-3 (Pbk: 978-0-415-61809-0).

Christopher Carey's (C. hereafter) book, the second revised edition of the original published in 1997, assembles a number of representative surviving speeches from the Athenian courts, arranging them in six thematic chapters: speeches dealing with homicide (Lys. 1; Antiph. 1, 5, 6); assault and wounding (Lys. 3, Dem. 54, Isoc. 20); suits concerning property (Lys. 32, Isai. 3, 4, Dem. 55); commerce (Hyp. 3, Dem. 35, 37), citizenship (Aesch. 1, [Dem.] 59, Dem. 57) and other fascinating cases, which although labelled as 'Sacred Olives and other Cases' hardly form a thematic chapter. These speeches - undoubtedly some of the most intriguing among extant Attic oratory - could be part of a 'miscellaneous' section (concerning religious aspects, Lys. 7; technicalities of the law, Lys. 10; ambiguities arising from the tangled personal life of the involved parties, Dem. 39). All twenty speeches (three new speeches are included: Aesch. 1, Dem. 39, Lys. 7) illustrate key legal, socio-political and economic aspects of classical Athens and give a variety of the fascinating complexities of law and legal procedures primarily to the Greekless postgraduate and undergraduate student (cf. C.'s *Preface* to the first edition, p. viii), who is simultaneously introduced to the rhetorical strategies of the speeches. In terms of the selection of C.'s speeches, the inclusion of key political trials (such as, Dem. 18, 19, Din. 1)—would have given a more complete picture of the variety of 'trials from classical Athens' to the reader (and might be considered for a third edition, if there is one), by illustrating the close relationship between courts and politics, which briefly but lucidly C. discusses in his introduction ('The Courts and Politics', pp. 4-5).

Despite C.'s modesty (p. viii), the basis of his selection is unarguably paradigmatic, followed closely by Gagarin (2011) *Speeches from Athenian Law*, in terms of both selection and arrangement of his material (the translations are taken from the individual volumes in the Texas series): his chapters are arranged thematically (homicide and assault, status and citizenship, family and property, commerce and economy). All the speeches he assembles are found in C.'s edition, though he also includes Antiph. 2; Lys. 23, 24; Dem. 27, 57; Isoc. 17; Isai. 1, 7, 8; his introduction is less detailed compared with C. and his emphasis is primarily on the legal issues raised in the speeches. Gagarin's book offers a brief bibliography, index and notes, while it does not include a glossary.

Besides Gagarin's work, C.'s edition has other 'rivals' too, i.e. Wolpert and Kapparis' (2011) *Legal speeches of Democratic Athens: Sources of Athenian History*, Phillips' (2004) *Athenian Political Oratory*, and the Texas series of translations of individual orators (series ed. M. Gagarin). The focus of Wolpert and Kapparis is primarily historical and their material is arranged chronologically by author (Antiph. 6, Lys. 1, 12, 16, 23, 24; Isai. 12; Dem. 21, 32, 41, 53, 54, 59; Aesch. 1); in contrast C.'s thematic arrangement enables

the reader to read the material comparatively/ complementarily and thus acquire a more complete portrayal of the Athenian legal system, strategies of persuasion and society. The former volume includes a substantial number of notes, a glossary and index. Phillips' annotated edition follows a different arrangement and includes entirely different material (Lys. 12, 13, 16; Dem. 1-9, 12; Hyp. 1, 4, 5) from that of C.. Both its content and scope differ from C.'s: Phillips' focus is almost exclusively historical from a political perspective and his introduction is very brief.

Let us now return to C.'s work. His translation is preceded by a lucid and illuminating introduction to the Athenian legal system (more concise and adequate compared with its 'rivals'), covering all the key-aspects: litigants, *dikastai*, modes of argument, evidence, proceedings of a trial and a brief outline of the life and style of the orators featured in his book. The introduction is augmented compared with the original edition and the student is substantially aided by the well-presented discussion of the Athenian political system and the evolution of the judicial system. Furthermore, each speech is preceded by a brief introduction—providing essential information about the legal procedure employed and date—suggested further reading, and is followed by a short endnote, where C. discusses the reconstruction of events, the orator's argumentation and style, potential outcome and the socio-political, religious or economic dimensions arising from a case.

The student who is less familiar with the Athenian legal system will also benefit considerably from C.'s glossary of the most important legal terms/procedures in the speeches translated (it appears as *Appendix III*—not available in the original edition); the index, where the most important terms and names are listed; the two appendices on Athenian currency and the calendar; the two maps and four black and white figures (the *kleroterion*, the Athenian agora, a *klepsydra*, the secret ballots of the *dikastai*). Detailed information concerning finance and family genealogies is elegantly illustrated by tables and diagrams respectively (e.g. pp. 99, 101, 232-4). Individual introductions and concluding sections are enlightening, but it would be useful for the student to get an idea about the structure of the speeches in a very brief outline incorporated in the introductory notes.

C.'s translation is elegant and safe, successfully fulfilling his attempt to remain 'close to the original Greek'. It also provides clarity where the Greek is obscure by incorporating brief explanatory phrases in brackets (e.g. the use of the name of Herodes in the translation when the text is potentially ambiguous for the reader, as is the case with the dense employment in the Greek of demonstrative/ personal pronouns e.g. in *Antiph.* 5.57, 59, 60, 62, 64). There are however some points where terminology becomes more difficult to translate, and notoriously the word *dikastes*. C. explains the problems in translating this term into English and justifies his preference for translating as 'judge'. (I would personally prefer the transliterated *dikastai* in the absence of any equivalent word in English). In general C. prefers the anglicised forms of Greek terms (e.g. 'sykophant' for *sykophantes* p. 12, 'logographer' for *logographos* p. 20, 'metic' for *metoikos* p. 10, 'stades' for *stadious* (which I think deserves a brief explanatory note to aid the reader; cf. e.g. C.'s clarity on Athenian currency in *Appendix I*). Although a work aimed

at non-specialists cannot engage in depth with modern controversies, on occasion one might have hoped for a little more information about the translation of specific terminology, as it is the case in Lys. 7 concerning *asebeia*. The translator nowhere indicates the kind of case at issue—nor, for that matter, does Todd (2007) in his recent commentary. The implications of the *terminus technicus* at chapter 2 (*apegraphen*) are not dealt with: does terminology suggest a case of *graphe* or an *apographe*? Accordingly, there is vagueness with regard to the translation of *apegraphen*, which is translated simply as ‘I was charged’ (thus Todd 2007, 491 ‘I was accused’). More might perhaps have been said on the problematic MS reading *paidikon* at Lys. 3.43—emended to *paidion* (the scribal conjecture: thus in the new OCT; Todd (2007) *A Commentary on Lysias’ speeches 1-11*, 339; Carey (1990) *Lysias: Selected Speeches*, 111)—which has the sense ‘horseplay’: a brief note might have been useful here too, especially since this meaning of the word is not given in the corresponding entry in *LSJ*. Another minor point is the translation of *komazon* (Lys. 3.23): it would perhaps be more accurate to translate ‘took part in a mobile drinking party’ rather than ‘came on a drunken visit’ (cf. Todd 2007, 327; see also Dover 1980, 160). One suspects that C.’s translation is based on the OCT for the speeches for which an Oxford edition exists, but he never states which texts he is using. This would be particularly helpful to students who are not familiar with the various editions of the texts—especially the fragmentary ones—so that the reader is alert to possible lacunae or transpositions of paragraphs or sentences (e.g. lacunae in Hyp. 3; at Dem. 55.19 a sentence is transposed to §35 but this is noted by C. (p. 129 n.1); Isai 4.18 lacuna).

I have only found a few misprints, most of them insignificant: p. 24 read *antilanchanein* for *antilancheinen*, *graphe nomon me epitedeion theinai* for *graphe nomon me epitedeion theina* and *aphairesis eis eleutherian* for *aphairesis eis eluetherian* (the last two identified already by Whitehead BMCR 2012.2.46) and ‘Dem. 39.38’ for ‘Dem. 39.3-8’ (p. 24 n.43); p. 70 read ‘Todd 2007’ instead of ‘Todd 2008’ and more importantly, there is a fundamental confusion in this sentence: it should read ‘There is a commentary on this speech in C. Carey... and a more detailed commentary (with translation) in S. C. Todd...’; on p. 139 (Dem. 35.10) read ‘back’ for ‘hack’, p. 281 read ‘Rhodes, P.J. (2010) *A History of the Classical Greek World, 478-323 BC*, ed. 2, Chichester: Wiley-Blackwell’. There is also a slight inconsistency with the indication of long syllables (as Whitehead *ibid.* has already observed): C. almost invariably does not indicate them, but cf. *rhētorōn* p. 276, *klēteuein* p. 278. Another slight inconsistency is traced in C.’s citation of secondary bibliography in his notes (pp. 22-25): some references (including journal references) are given in full (author’s name, date, title, place) although they are also found in the *Selected Further Reading*, while sometimes they are abbreviated (e.g. Todd, *Shape*; MacDowell, *Law*; Harrison, *Law of Athens*; R. G. Osborne, *Journal of Hellenic studies*, 105 (1985)). Some small details: it would very helpful for the reader if page numbers of each speech were indicated in the table of contents rather than the page numbers of each chapter alone and if notes related to speeches rather than chapters; and if a chart were given of the abbreviated forms of the ancient works (as well as modern) cited, in order to avoid inconsistency (they are sometimes abbreviated e.g. *Ath. Const.*,

[Xen.] *Ath. Const*, sometimes not e.g. *Works and Days*, Demosthenes).

Finally, C.'s first edition has been criticised for including only a few footnotes. Carawan (*BMCR* 98.6.02) writes: 'Carey gives too few explanatory notes; let us hope he will make room for more in the next edition'. In this regard, I believe, we should not criticise the author: it may have been of importance for the first edition but notes were clearly not necessary in the second edition, since this need is now covered by the Texas translations (*The Oratory of Classical Greece*) and in fact, C.'s reader is encouraged to pursue in greater detail the issues raised in the speeches by the key bibliography provided for every speech and especially the *Selected Further Reading*. This book is meant to be read in combination with its 'rivals' (which are cited under *Translations in Selected Further Reading*) and the detailed commentaries (which are referred to in the individual introductions to the speeches).

To sum up, although C.'s book may 'no longer enjoy the luxury of having the field all to itself' (as Whitehead *ibid.* notes), this book has been, and still is, a fundamental sourcebook not only for the student of Athenian law, but also for anyone interested in the social and economic history of classical Athens. For the most demanding student, C.'s guidance on further reading (helpfully updated in the new edition) is significant, and this clearly shows the aim of the author not only to engage, but also to direct the reader towards further study in the complementary works available. This original—in the first edition—and paradigmatic sourcebook has initiated students into both Athenian law and society for nearly fifteen years now, and it will continue to serve its purpose well for many years to come.