

Title: The use of reported speeches of anonymous speakers in Demosthenic symbouleutic speeches

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Both direct and indirect speeches associated with anonymous speakers are not uncommon in ancient texts. As early as in Homer the narrator would occasionally suppress his omniscience and introduce "anonymous spokesmen" through the use of φάσι (e.g. Od.6.42) for an alternative perspective.ⁱ This strategy is also used frequently by prose writers to create fictional communicative situations: to suggest shared tradition (e.g. Apollon. 1.1060, 2.841), to emphasise the veracity (e.g. Xen. Hell. 6.5.49, 7.5.12; Thuc. 5.74, 7.86, 8.50)ⁱⁱ or the variety of cited sources (e.g. Hdt. 1.159, 2.121, 9.120), or even to shift the responsibility for the narrative and further to evaluate the reported speeches (e.g. Hdt. 3.56; Thuc. 3.94, 3.113; Plut. 385-6). The functions of an anonymous speaker include not only providing a seemingly objective source of information as a piece of tangible evidence to support the argument or narration, but also contributing to the establishment and manoeuvring of the distance between the speeches and the narrator/speaker.ⁱⁱⁱ

In the Demosthenic symbouleutic corpus such rhetorical device is realised through the use of τις and various verbal actions associated with the hypothetical anonymous speaker. For example, in Dem.1.14 and 1.19 quotations from τις is provided, questioning the speaker's intention and content of speaking; in Dem.1.12, τις is asked to provide an alternative argument (although not realised); in Dem.2.5 the utterance of τις is described in indirect speech and evaluated as δικαίως; in Dem.2.18 the utterance of τις is presented as part of the behavioural pattern of the anonymous person. Abundant examples of such uses can be drawn from the corpus easily, yet they have not received due scholarly attention, not to mention their significance in shaping Demosthenes' interpersonal rhetorical strategy.

This paper addresses the issue of how Demosthenes uses anonymous speakers in his symbouleutic speeches. By introducing hypothetical verbal actions as well as hypothetical reported speeches of an anonymous speaker (which is often realised by forms of τις), Demosthenes constructs a particular rhetorical topos in order to provide an alternative voice in argumentation and thus to create more possible means to achieve persuasion. In cases the anonymous speaker is being further defined as a member of different groups (such as "someone among you" or "someone among the previous speakers"), which allows even more sophisticated use of such topos. The paper also demonstrates how various uses of such topos-- including using the anonymous speaker with indirect speeches, with quotations, or simply with reported verbiages-- creates different effects in the speeches and reveals different rhetorical strategies, especially with regard to interpersonal aspects. The paper concludes by emphasising how in such uses of reported speeches of an anonymous speaker Demosthenes manoeuvres the topos of hypothetical speeches and manipulates his relationship as a speaker with his audience.

Texts:

Dem.1.14

Τί οὖν, ἄν τις εἴποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γνῶτ', ὧ ἄνδρες Ἀθηναῖοι...^{iv}
“Well,” **some of you may say**, “why tell us this now?” Because, men of Athens, I want you to know...^v

Dem.1.19

‘τί οὖν;’ ἄν τις εἴποι, ‘σὺ γράφεις ταῦτ' εἶναι στρατιωτικά;’ μὰ Δί' οὐκ ἔγωγε.
“What!” **someone will cry**, “do you actually move to use this money for military purposes?” Of course I do not.

Dem.1.12

εἰ δὲ προησόμεθ', ὧ ἄνδρες Ἀθηναῖοι, καὶ τούτους τοὺς ἀνθρώπους, εἴτ' Ὀλυνθον ἐκεῖνος καταστρέφεται, **φρασάτω τις ἔμοι** τί τὸ κωλύον ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται.
But if we leave these men too in the lurch, Athenians, and then Olynthus is crushed by Philip, **tell me** what is to prevent him from marching henceforward just where he pleases.

Dem.2.5

Τὸ μὲν οὖν ἐπίορκον κάπιστον καλεῖν ἄνευ τοῦ τὰ πεπραγμένα δεικνύναι λοιδορίαν εἶναι **τις ἂν φήσειε** κενὴν δικαίως...
Now to call a man perjured and faithless, without drawing attention to his acts, might **justly be termed** mere abuse;...

Dem.2.18

εἰ μὲν γάρ **τις ἀνὴρ** ἔστιν ἐν αὐτοῖς οἷος ἔμπειρος πολέμου καὶ ἀγώνων, τούτους μὲν φιλοτιμία πάντας ἀπωθεῖν αὐτὸν **ἔφη**, βουλόμενον πάνθ' αὐτοῦ δοκεῖν εἶναι τάργα...
If there is **anyone** among them who can be described as experienced in war and battle, **I was told that** Philip from jealousy keeps all such in the background,...

ⁱ Cf De Jong, I.J.F. 2004. *Narrators, Narratees, and Narratives in Ancient Greek Literature*. Leiden.

ⁱⁱ Cf Westlake, H.D. (1977). “Legetai in Thucydides,” *Mnemosyne* 30, 345-362.

ⁱⁱⁱ Cf. De Jong 2004: 107-10; Westlake 1977:351-7; Harrison, T. 2000. *Divinity and History*, 25-30. Oxford; Gould, J. 1989. *Herodotus*, 50-1. London.

^{iv} All the Greek texts here are taken from *Demosthenis. Orationes*. ed. S. H. Butcher., Oxford. 1903.

^v All translations here are taken from *Demosthenes* with an English translation by J. H. Vince, M.A. Cambridge, MA. 1930.