

PLOUTARCHOS, n.s.

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Plutarchus



Plutarchus ein natürlicher maister vnd aussprechender geistlicher vberweiser ein gepie-
ter vñ anrichter des kaisers Trajani ist zu diser zeit an dem Dolcheines in jener vmbtingen vñ glantz-
Plutarchus der natürlich vberweiser vñ ein mensch in de beschreibung vñ vberweiser also fest
ten lauter vberweiser vñ in dem heiligumb schen der sinnen ein vberweiser vñ vberweiser
gewest das er leichtlich ein gepierer des kaisers hat miten er künnt werden vñ vberweiser
chus tet sundern fleiß dem kaiser seinen unger vier ding eingepilten, nemlich vñ vberweiser
digkeit, sein selbs erforscher, der amblewt man gar vñ vberweiser vñ vberweiser
sachen in frechischem vñ lateinlichem gesung gar vil bicher vñ mancherley materien vñ vberweiser
tappferheit bey Trajano angenehme begabung erlangt.

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BOOK REVIEWS

U. BERNER, R. FELDMIEIER, B. HEININGER, & R. HIRSCH-LUIPOLD, *Plutarch. Ist "Lebe im Verborgenen" eine gute Lebensregel?* (Sapere: Stuttgart, 2000), 179 pp. ISBN 3-534-14944-0.

This very readable and well arranged edition of *De latenter vivendo* is the first volume in a new series, *Scripta antiquitatis posterioris ad ethicam religionemque pertinentia*, which will include only Greek and Latin texts from the first to the fourth centuries C.E. This and future volumes aim at presenting texts with translations which, because of their relevance to continuing ethical, philosophical, and religious questions, are expected to appeal to educated readers of today.

In the present and subsequent volumes an introduction to the author and work is followed by an original text with a German translation on facing pages. Explanatory notes (*Anmerkungen*) are provided as well as essays and a bibliography for further understanding the text. Moreover, the Sapere series is intended to be interdisciplinary, and this edition of *De latenter vivendo* is based on an advanced seminar held in the winter and summer semesters of 1997-98. All scholars are from the University of Bayreuth except for B. Heininger, Professor of New Testament Studies at the University of Würzburg. Advice on the translation, based mainly on M. Pohlenz's Teubner edition, and that of B. Einarson and P. DeLacy in the Loeb Classical Library, No. 428, was given

by two excellent classicists: H. Görgemanns (Heidelberg), and H.G. Nesselrath (Bern).

The result of these scholars' collaboration is a fine study of *De latenter vivendo* attributed to Plutarch, but because of its abrupt beginning, a large amount of hiatus, and its overall sketchy and seemingly unfinished nature, the work's authenticity has sometimes been questioned. M. Pohlenz and K. Ziegler believed that it was taken from Plutarch's unpublished works (*Nachlass*; see Ziegler, "Plutarchos," *RE* 21.1 (1951), cols. 765-767, for a concise discussion of the treatise and its problems). Heininger/Feldmeier in their introduction, however, claim that judgments about the treatise's authenticity, or seeming incompleteness, only stand in the way of a "more intensive examination" (*eine intensivere Auseinandersetzung*) of *De latenter vivendo* (p. 34), a contention that does not address the concerns of Ziegler and others. That it was intended as an 'appendix' to Plutarch's major anti-Epicurean works, *Adversus Coloten* and *Non posse suaviter vivi*, a view once held by G. M. Lattanzi and rejected by Ziegler (*RE*, 21.1, col. 766), is not mentioned by Heininger/Feldmeier though Lattanzi's brief article in *RFIC*, 60 (1932) 332-337, is cited in the bibliography.

Given the general thoroughness, however, with which the authors have studied *De latenter vivendo*, my preceding comments may seem quibbling. Whatever the treatise's origin, the Bayreuth-Würzburg scholars have provided a comprehensive study of a short treatise listed as No. 178 in the so-called *Lamprias Catalogue* which, for vari-

ous reasons, is not always a reliable index of Plutarch's works.

In his life of Plutarch (der Autor, 11-30), R. Hirsch-Luipold covers the essentials of what is known, and biographical material is sometimes discussed under headings such as *philanthropia* (25-28) where not only Plutarch's family and marriage, but also his attitude toward women, his humor, imagination (*Phantasie*) and affirmation of life, are considered. Similarly, under "Religion und Philosophie" (20-25), Plutarch's role as Delphic priest is discussed along with topics such as "the one God with many faces," the goodness of God and evil in the world, and foreign religious traditions. Given the enormous task, however, of presenting Plutarch's life and thought in short compass, Hirsch-Luipold may err in treating Plutarch's thought not only under the heading of "Religion und Philosophie," but also under "die Philosophie Plutarchs" (15-20). As his discussion under this latter heading shows, Plutarch's philosophy, cannot be separated from "religion". Daimones, or intermediaries between God and human beings, for example, belong to Plutarch's religious convictions as much as they do to his philosophical. As John Dillon has argued in *The Middle Platonists* (London, 1977), "likeness to God", derived from *Theaetetus* (176B), was a dominant theme of middle Platonists of whom Plutarch was one. Surprisingly, Dillon's work is mentioned neither in the notes nor bibliography.

Heininger/Feldmeier provide a good introduction to *De latenter vivendo* itself (Die Schrift, 33-48), with a summary of its content, an outline of its structure, genre, dating, and its context within the Epicureanism of Plutarch's time. They agree with D. A. Russell's probably correct assessment of the work as "more a rhetoric exercise than serious argument" (p. 38) which suggests that it belongs to Plutarch's youthful works (p. 40). In any case, the work's genre is best considered a 'refutatio'.

The collective German translation is very accurate and readable though on page 68 it is noted that an adequate rendering of gnosis in German is hardly possible. The explanatory comments are very helpful for understanding the text, and the authors show a good knowledge of ancient Greek literature, including other works of Plutarch. The notes are concise and informative, and demonstrate a command of secondary literature with special relevance to *De latenter vivendo*.

The interpretative essays come under the headings of "Anthropologie, Metaphysik, Philosophie, Eschatologie", and roughly in that order. They are not, however, of equal value as the following brief summaries attempt to show.

Feldmeier's "Der Mensch als Wesen der Öffentlichkeit" ("The human as a public being") is a study of *De latenter vivendo* in the context of Greek thought beginning with Plato and Aristotle, both of whom believed that humans are communal beings. And so, given Plutarch's own Platonic convictions, *De latenter vivendo* is a polemic exposing contradictions in Epicurus' maxim "live hidden," to which Plutarch counters *gnostheti*: "be known and know," *De latenter vivendo* 6, 1130A. Unlike Epicurus, Plutarch is for engagement in the affairs and politics of a community. In an appendix Feldmeier compares Plutarch's convictions with the biblical "so lasst euer Licht leuchten vor den Leuten" ("let your light so shine before people"), and notes that for Paul and other early Christians a human being does not live for self alone (cf. Rom. 14.7ff.), and that Christians are members of one body bound together in *agape* (1 Cor. 12. 12-13, 13). These and other similarities may show a 'root-relations' ('Wurzelverwandschaft') between Plutarch and early Christians (p.96), but comparisons or so-called 'parallels' can often be subjective. As much as Church

Fathers such as Clement of Alexandria, drew from Plutarch, there is no evidence that he himself was familiar with Christianity, or would have found it compatible with his own Platonism. Like Celsus, later criticized by the Christian Origen, he too might have found Christianity puzzling.

“Flourishing in the Light-Dissolution in Darkness” (*Gedeihen im Licht-Verderben im Dunkel*) examines Plutarch’s use of ‘images’ (‘Bilder’), e.g. metaphors, similes, and other comparisons in *De latenter vivendo*. As R. Hirsch-Luipold observes, these are taken from all areas of nature and human endeavor, e.g., art, politics, and medicine. Moreover, the antithesis of light and darkness runs throughout Plutarch’s treatise and extends from human activity to that of the gods and the cosmos (103 ff.). Hirsch-Luipold also claims that light is a basic “anthropological category” (“anthropologische Grundkategorie”) noting that the human being is sometimes called *phos* in Greek poetry. On the whole, the essay is rich in interesting and illuminating comments on *De latenter vivendo*, and demonstrates how Plutarch uses ‘images’ to discredit Epicurean philosophy and its way of life.

U. Berner’s “Plutarch und Epikur” begins with a brief history of Epicureanism in European intellectual history. The notes are valuable for further reading though there is surprisingly no reference to P. Gassendi, the famous 17th century priest who endorsed Epicurean physics. In some respects, Berner’s essay is mainly an elaboration on what is stated elsewhere in the volume on Plutarch’s objections to Epicurean ethical, political, and religious thought. Berner concludes with a summary: “Philosoph und Priester - Plutarch als heidnischer Kirchenvater.” (“Philosopher and Priest - Plutarch as a pagan Church Father”). Berner’s argument under this heading seems problematic: Plutarch’s role as Delphic priest is clear, and

as a Platonist he respected the ancestral beliefs, and so to consider him and Justin Martyr as “thoroughly comparable” (“durchaus vergleichbar”, p. 147) is not convincing, and that Origen of Alexandria and Plutarch somehow agreed in their respective critiques of Epicureanism is not sufficient, in my opinion, to suggest that Plutarch was “a pagan (non-Christian) Church Father.”

The final essay by B. Heininger “Der Ort der Frommen” (“The Place of the Pious”) is essentially a discussion of the tradition of the eschatological myth as found in Plutarch and I Clement, and with focus on the phrase *choros eusebon* appearing near the end of *De latenter vivendo* in a somewhat undeveloped eschatological myth. The phrase is traced in pre-Christian literature. The earliest use of *eusebon choros* seems to refer to a place in Sicily. That it was regarded as part of the underworld is briefly treated by Heininger (144 f.), and he leads the reader to a discussion of the phrase in the pseudo-Platonic Axiochos, and to second century B.C. E. Greek inscriptions. Possibly Plutarch knew the Axiochos, but there is no reference to it in his extant works, and so it seems unlikely that its eschatological myth was the ‘model’ (‘Vorbild’) for Plutarch’s myth in *De latenter vivendo* (p.154). As Heininger rightly notes in his Synkrisis of I Clement and Plutarch’s treatise (158 ff), the difference between the eschatologies of Clement and Plutarch is great. In sum, Heininger’s essay, though quite interesting in itself, seems to contribute little to further understanding the concluding myth of *De latenter vivendo*.

This first volume of SAPERE is an informed, informative, and useful study of a minor treatise ascribed to Plutarch. It may not be genuine, and given the authors’ affiliations with departments of religion and theology, it is no surprise that they tend to approach Plutarch from a Christian perspective, a not wholly inappropriate enterprise

given Plutarch's life and thought. That he knew Hebrew or Christian scriptures seems unlikely, and the contrast between light and darkness an ancient one.

The bibliography is current, and this volume can be recommended for anyone interested in Plutarch and the history of Epicureanism.

JACKSON P. HERSHBELL

A. PÉREZ JIMÉNEZ & F. CASADESÚS (Eds.), *Estudios sobre Plutarco: Misticismo y religiones místicas en la obra de Plutarco. Actas del VII Simposio Español sobre Plutarco, Palma de Mallorca, 2-4 de noviembre de 2000*, Ediciones Clásicas / Distribución Editorial, Madrid / Málaga, 2001, 577 pp. ISBN 84-7882-461-8.

Les éditeurs soulignent dans leur introduction (pp. 1-4) que le thème du colloque dont le présent livre rassemble les actes permettait d'inclure non seulement les *Œuvres Morales*, mais également les *Vies*, où les miracles et autres faits surnaturels ne sont pas rares (p. 2). Il offrait également l'occasion d'aperçus divers sur les principales facettes de la pensée de Plutarque (pp. 2-3).

Les 51 communications sont réparties, outre trois exposés préliminaires de caractère général, en quatre catégories, au sein de laquelle l'ordre alphabétique des auteurs est respecté. La langue majoritaire est l'espagnol, mais on trouve également l'anglais, le français, l'italien, le portugais et le catalan. Vu le nombre des communications je dirai seulement quelques mots sur chacune, en restant descriptif et en recherchant la clarté et la concision plus que l'élégance.

Pas de bibliographie commune, chaque article finissant par une bibliographie propre ; pas d'index, ce qui est fort regrettable dans un volume d'actes de ce genre.

EXPOSÉS PRÉLIMINAIRES

Bernabé Pajares, A. : "La experiencia iniciática en Plutarco", pp. 5-22.

Par "expérience initiatique" l'auteur entend les τελεταί proprement dites mais aussi toute initiation au sens large. Comparaison entre le passé et l'époque de P. ; entre l'initiation et la mort. Citations de nombreux fragments, et du Pap. de Derveni. Conclusion : interférence de diverses influences religieuses et d'une raison essentiellement platonisante.

Casadesús Bordoy, E. : "La concepción plutarquea de los daímones", pp. 23-34.

P. utilise des données diverses héritées de la culture grecque pour bâtir un système qui lui est propre. Interprétation que donne P. de *Travaux et jours* 122-126, du *Phèdre*, du *Timée*. Rapports entre l'âme humaine et les *daimones*. Rapprochement avec l'Empédocle de Strasbourg.

Dillon, J. : "Plutarch and the Separable Intellect", pp. 35-44.

Rapports entre le *nous* et la *psukhè* ; la conception du *nous* comme hors de la vie humaine ordinaire approche Plutarque du mysticisme.

I. MISTICISMO Y RELIGIONES MÍSTICAS EN LA OBRA DE PLUTARCO

Alesse, F. : "La tripartizione dell'uomo nel mito di Tespesio: La sua origine 'socratica' e alcuni suoi effetti sulla filosofia del II sec. d.C.", pp. 45-56.

Le point de départ de l'étude est le fait que Thespésios, en *De sera* 566 D, ne peut pas comprendre l'oracle d'Apollon ; il faut pour le comprendre se référer à une anthropologie distinguant σῶμα, ψυχή et νοῦς, attestée par d'autres passages des *Œuvres Morales*, qui constitue une lecture de plusieurs textes de Platon.

Bos, A. P. : "The Distinction between 'Platonic' et 'Aristotelian' Dualism, Illus-