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to capture the idea that a human right cannot be justifiably rescinded, he concludes that for the Stoics the basic human right ought to be the right to moral personality, i.e. to the power of giving or withholding assent (p. 172). But it must be an objection that there is almost no injustice against which this 'right' would protect its owner. It is noteworthy that M.'s understanding of this law is much stronger than Inwood's, for whom being a law does not necessarily imply more than having prescriptive force (cf. p. 163 with pp. 96–7).

Bobzien's article reconstructs, as far as the evidence allows, what Chrysippus said about causation. In discussing the later technical terminology she uncovers a philosopher, not a taxonomist. In particular, Chrysippus' compatibilism rested on a distinction between necessitating and non-necessitating antecedent causes. The standard view that the rolling cylinder's shape is the 'perfect and principal' cause of its motion is untenable: all change requires at least two causal factors. The article is comprehensive, tightly argued, and convincing.

All this is preceded by the editor's introduction, which is a helpful survey of the history and recent state of Stoic studies. The short but dense historical sections are of particular interest. As inspirer of the volume she has assembled a collection of articles exhibiting the fine combination of scholarly and philosophical understanding that now marks the best Stoic studies.

The volume includes a select bibliography of work published since 1985, an *index locorum*, and an index of names. A list of abbreviations would have been helpful. There are misprints on pp. 72 (*is*), 211 (*ulla*), and 223 (*sunkatathêseôs*).

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HONOURING JOHN DILLON

J. J. CLEARY (ed.): *Traditions of Platonism. Essays in Honour of John Dillon*. Pp. xxv + 416. Aldershot, etc.: Ashgate, 1999. Cased, £55. ISBN: 1-84014-684-2.

This collection of essays in honour of John Dillon brings together an interesting set of twenty-two papers (in English, French, and German) written for the occasion by a number of leading scholars in the field. John Dillon's epoch-making *The Middle Platonists* (London, 1977) made the world familiar with the continuing Platonic tradition. The new edition (London, 1996), with a new afterword, shows how little he needed to change his account. His work stimulated new studies in this area, though he also covered many other stages in Platonism (in particular Iamblichus). The papers rightfully range over the whole of the Platonic tradition, divided into four main sections: The Platonic Legacy (four papers), The Middle Platonic Tradition (five), Plotinus (five), and The Neoplatonic Tradition (eight). The papers vary in range and detail, but most deal with genuine problems in the field. I shall report selectively on the most interesting or rewarding pieces.

Denis O'Brien contributes a very readable piece on Plato's reuse of Empedocles in his *Timaeus*, in particular on the (slightly anachronistic) question of evil in the creation of the universe. O. first convincingly shows with two exemplary passages how Empedocles' positions are combined with other views to serve Plato's purposes. The question of evil is then linked to the precosmic motion of elements. O. shrewdly puts to use the newly discovered papyrus (*P. Strasb.* ed. by Martin–Primavesi [Berlin, 1999])

to back up his claim that Plutarch was correct in paraphrasing Empedocles as saying that the elements were in motion, and persuasively argues that Plato retains the disorderly and discordant motion while leaving out the actual cause of this 'evil', i.e. Strife. John Bussanich engages in an intriguing quest for Socrates' religious attitude, by tackling the problem of the tension between mysticism (Socrates' *daimonion*) and rationalism in Plato. B. explores a cluster of concepts (revelation, belief, the cognitive and affective in *elenchus*) in order to clarify the *daimonion's* injunctions, which show that 'Plato has invested [t]his dramatic account with details suggestive of extreme states of consciousness alluded to in the mystery religions' (p. 44). Socrates' detachment and self-sufficiency easily add to a picture of him as a mystic and B. proceeds to argue (on circumstantial evidence) that S. engaged in 'some sort of meditative trance, of extreme self-absorption and detachment from ordinary consciousness' (p. 48). Christopher Rowe aims to defend Eryximachus' rôle in *Symposium* as coherent and clever, and does so in a subtle manner.

Burkhardt Reis nicely bridges the transition to the Middle Platonist section by giving a learned and detailed analysis of a vexed passage in *Alc.* I (133c8–17, mirror of the soul), while arguing that a Middle Platonist origin, rather than a Christian one (as favoured by S. Fortuna, 'Per un'origine cristiana di "Platone Alcibiade I" 133 c 8–17', *Koinonia* 16 [1992], 119–36), may be considered as the source for the interpolation. His summary of the existing arguments for inauthenticity of the passage (taken as a paraphrastic commentary) is clear, and the ensuing argument tracing the origin to a commentary on the work (reading *hoth'* at 133c8 as *hoti*, the typical start of a teacher's exegesis or *lisis* of an *aporia*—based on Dillon's work) is convincing. Eusebius (an important parallel) is eliminated on the strength of evidence in Stobaeus, and the evidence for a Middle Platonist commentary is presented as the Anon. *In Alcib.* I Fr. B (papyri published 1984). Another substantial piece by Baltes explores Numenius' exhortation to use religious views of non-Greek origin to clarify Platonic views, while Mansfeld discusses Alcinoüs on fate and Runia gives a brief history of *kosmos noëtos* (both the term and the concept) from Plato to Plotinus. Brisson gives an intriguing case-study of how the interaction between Christianity and Platonism can be traced in certain sources (*Zoroaster's* and *Letter II*).

On the 'founder' of the Neoplatonic movement Plotinus we find some interesting problems of detail investigated (Beierwaltes on the One as self-causing entity; d'Ancona and Emilsson on the relation between the One and the Intellect) but also more general topics. Andrew Smith broaches the topic of practical ethics in Plotinus, trying to make it plausible that Plotinus could advocate an ethical stance, despite the emphasis he placed on the transcendent world. The evidence for this is drawn from P.'s life, teaching, and wider metaphysical principles, though much of the evidence is meagre and anecdotal (cf. plans for Platonopolis in Porph. *Life* Chapter XII). If anything the piece makes clear that the focus of Plotinus' (and the later Neoplatonists') thought was more on psychology than on ethics. Another important problem in Plotinus' psychology is the question of whether there are Forms of individuals. Dominic O'Meara raises what he calls two preliminary issues to this problem, as a note to a recent article (Kalligas in *Phronesis* 42 [1997], 206–27): what did Platonists think was at stake with this question, and did Plotinus have some overall strategy to handle such questions? The Neoplatonic Tradition receives attention for its importance in developing Platonic philosophy (Blumenthal on perception, Saffrey on Iamblichus, Steel in a fascinating piece on *negatio negationis*), but also for its interaction with early Christianity (Pepin on Augustin, Bregman on Julian, McEvoy).

The issues discussed here are important (with a noted emphasis on questions related to the intellect and the interaction with Christianity) and most contributions are of good quality. As such they constitute a worthy tribute to the scope of Dillon's activities and influence (appositely evidenced by regular reference to his work). I also note that the last section is the longest—a testimony perhaps to the growing interest in this late stage of Platonism. Moreover, they show that new insights and new materials (twice with the help of recent papyrus finds) keep the continuing debate of this period interesting by stimulating reflection on the philosophical traditions, though I suspect the book will be most useful to advanced students and specialists in Platonism.

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ENTENTE CORDIALE

C. BATSCH, U. EGELHAAF-GAISER, R. STEPPER (edd.): *Zwischen Krise und Alltag. Antike Religionen im Mittelmeerraum. Conflit et normalité. Religions anciennes dans l'espace méditerranéen*. Pp. 287, figs. Stuttgart: Franz Steiner Verlag, 1999. Paper, DM 96. ISBN: 3-515-07513-5.

The papers in the collection were originally delivered at a colloquium on 'Religion in komplexen vormodernen Gesellschaften', held on 13–15 June 1997 at the University of Potsdam and organized by Jörg Rüpke, Pedro Barceló, and John Scheid. Most of the authors are younger scholars, particularly those in the dissertation stage, although the three senior organizers also contribute papers. Of the sixteen papers, five are in French and eleven in German; a brief summary in the other language accompanies each paper, although these do not always clearly indicate the paper's focus. Most of the papers are relatively short, either résumés of more detailed work or particular studies taken from larger projects. With only two exceptions, they range from eight to fourteen pages, not counting bibliographies and illustrations. They display considerable diversity of subject, methodology, and style, although the geographical range is somewhat less broad than the title of the original colloquium would suggest. Fully three-quarters of the papers deal essentially with the Roman religious tradition, from the late Republic to Constantine, with the remainder addressing Jewish tradition (one paper), Greek tradition (two papers), and more general theoretical concerns (one paper). Given the interests of the organizers, however, this Roman bias is not surprising.

The papers are grouped under various headings, although these appear more convenient than significant. Indeed, the first heading, 'Religion and Cult in the Mediterranean, from Judaea to Rome', seems intended to cover those pieces that could not be fitted into other categories. The collection begins with a stimulating discussion by Jörg Rüpke of 'antiken Großstadtreigion', in which he argues that 'civic religion' was important primarily for the ruling élite of a city, and that the religion of any ancient city taken as a whole exhibits much greater diversity than is usually allowed. Next is Christoph Auffarth's methodological study of the significance of festivals in ancient cities; he argues that as 'ritual complexes' these were the most important medium for ancient religion. The three papers that follow differ widely