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Apuleio: De Platone et eius dogmate. Vita e pensiero di Platone. Testo, traduzione, introduzione e commento a cura di *Elisa Dal Chiele*. Ricerche: Centro Studi «La Permanenza del Classico» 35. Bononia University Press, Bologna 2016. 182 p.

Elisa Dal Chiele's (hereafter D. C.) volume offers an introduction, an Italian translation, and a commentary of the *De Platone et eius dogmate*, a Middle Platonic compendium of Plato's doctrine which MSS ascribe to Apuleius of Madauros. The book opens with an introduction, in which D. C. guides readers through a range of topics, including Apuleius' life, his rhetorical and philosophical background within the cultural *milieu* of the so-called Second Sophistic, and his Middle Platonic background which shines through the *De Platone*. This is followed by an overview of the treatise's content, a discussion of its Apuleian paternity – which D. C. accepts and tentatively assigns to the mature period of his life –, and of the manuscript tradition of the *De Platone*, which is transmitted by northern European MSS alongside Apuleius' *philosophica*, unlike his literary works, which only survived in Montecassino. D. C. provides also an insightful stylistic assessment of the treatise's prose and its *cursus mixtus* and *Scheinprosodie*, which are typical traits of later Latin, whereby earlier scholars disputed Apuleius' authorship of the *De Platone*. Lastly, D. C. discusses the *Nachleben* of the treatise up until the XV century. As D. C. notes (p. 18, n. 36), the almost contemporary publication of J. A. Stover, *A new work by Apuleius. The lost third book of the De Platone* (Oxford 2016) did not allow her to engage with this study. The Latin text is based on the Teubner edition by C. Moreschini, *Apulei Platonici Madaurensis. De philosophia libri* (Stuttgart/Leipzig 1991) but it presents many emendations more recently proposed by G. Magnaldi – a full list is provided in the note to the text at pp. 51–54. D. C.'s facing translation makes it possible to gain a clear understanding of Apuleius' philosophical prose, which is often conceptually and stylistically elaborate. The translation is followed by a helpful commentary which elucidates Apuleius' adaptation and Middle Platonic refashioning of Platonic theories, while also shedding light on the treatise's stylistic features and its textual issues. The author thereby deserves to be commended for producing this informative and accessible volume.

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Gianni Guastella: Word of mouth. Fama and its personifications in art and literature from ancient Rome to the Middle Ages. Oxford University Press, Oxford 2017. XIV, 464 p.

In this extremely impressive book G. Guastella (hereafter G.) has given us a fascinating study of *fama*. This is a book of truly impressive learning. It ranges widely and authoritatively, moving from the Greco-Roman world through the Middle Ages to the Renaissance. G. seems to be at home in every age and in every sub-field of scholarship, offering fascinating and convincing readings of both texts and images, taking his readers from Homer to Chaucer, via Vergil, Ovid, Hendrik Goltzius, and much else. The bibliography runs to 33 densely printed pages and brings together a vast amount of scholarship that will be a starting point for future research. Studies of fame, rumour or renown, depending on which aspect of the Latin word *fama* one wants to emphasize, have been flourishing in recent years, in a rather remarkable coming together of scholarly activity. P. Hardie's *Rumour and renown. Representations of Fama in western literature* (2012) is a scholarly *tour de force*. Note too A. Syson, *Fama and fiction in Vergil's Aeneid* (2013). And we still await the publication of a remarkable thesis by Séverine Clément-Tarantino, *Fama ou la renommée du genre. Recherches sur la représentation de la tradition dans l'Énéide*, a Lille doctoral dissertation of 2006. G.'s is a dynamic voice in this wider debate. It is important perhaps to point out that