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prime pas, en soi, la solennité p. ex.). La quantité écrasante de matériau réunie par l'A., l'étude serrée des témoignages de Cicéron et Quintilien, et la rigueur des analyses convainquent que les séquences rythmiques sont centrales dans l'écriture de Plutarque et dans une partie de la prose impériale. C'est une avancée très importante, car les rythmes de la prose ont été très peu étudiés, particulièrement en grec, et sont peu mobilisés dans ce que l'auteur nomme «literary criticism» (10). À ce dernier égard, cependant, le cadre conceptuel est quelque peu inférieur à la richesse des analyses proposées. Recourant aux notions de forme et de style, l'A. propose certes que le rythme est intimement lié au sens, contre des positions qui rejettent son existence ou le traitent comme un ornement musical; mais il réduit immédiatement la nature de ce lien au fait que le rythme attire l'attention sur le sens («heightens the impact of the meaning», 43). Le détail des analyses proposées par l'A. indique, en fait, qu'il y a *complémentarité* plus que *subordination*. Le rythme ne souligne pas seulement un sens pré-existant mais contribue à construire le sens, en dessinant de *nouveaux* réseaux entre les éléments qui en sont constitutifs (au même titre que l'allitération et d'autres tropes). Leur analyse requiert une démarche proprement herméneutique. L'ouvrage dessine donc, jusque dans ses creux, de nouvelles directions de recherche: étendre le repérage et l'interprétation des rythmes à d'autres auteurs de prose rythmique et à d'autres époques, comprendre pourquoi c'est le rythme du créatique qui est favorisé par opposition aux autres, et tirer un plein parti du rythme de la prose dans l'herméneutique et l'édition des textes.

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Benedikt Krämer: Über das Unsagbare sprechen. Formen der Theologie in Plotins *Enneaden*. Orbis Antiquus 55. Aschendorff, Münster 2020. X, 397 S.

This Münster doctoral dissertation discusses the theme of the ineffability of the first principle, the One, in Plotinus' philosophy in terms of what the author calls the three "forms" of "theology", i. e., the *via analogiae*, the *via negativa* and the *via eminentiae*. The discussion of Plotinus' works is preceded by chapters covering these three "forms" of theology in Middle Platonism, in Alkinoos, Maximus of Tyre and Apuleius. A preparatory chapter on Plotinus concerns the idea of the ineffability of God (i. e., the One) in Plotinus, what "theology" is in Plotinus, and Plotinus' thoughts on language, its types and functions. The following chapters discuss passages in Plotinus which are classed as concerning the *via analogiae* (IV.2), the *via negativa* (IV.3) and the *via eminentiae* (IV.4). A final chapter summarizes the results, providing answers to four questions: what type of statements about the One are used by Plotinus? What are their content and function? Is there a development in Plotinus' thought on this? Are the different forms of theology consistent with each other? The book includes a full bibliography and index of passages. Krämer, in his analysis, discusses problematic passages in Plotinus in depth as well as the interpretations of them offered by modern scholars and shows a careful and sound approach. He covers a very wide range of texts and themes, which includes, for example, Plotinus' use of metaphors and images, the question of the attribution of thinking to the One and the question of the presence in Plotinus of a "Lichtmetaphysik".

Plotinus himself never speaks of "theology" and does not thematize the three forms of it, as distinguished by Krämer. One might therefore fear that Medieval concepts and a scholastic mindset (already anticipated in Middle Platonism) are being projected back on the *Enneads*. Krämer admits the difficulty (see 102, 133), but his close and careful reading of the text helps to offset the artificiality of the approach. It is worth asking who speaks to

whom, about the One, where and why? Speaking (as distinct from knowing) must take place between souls in the world of *genesis*, as an oral expression of discursive thought, for the purpose of enlightening and leading up to a higher view. This speech can only concern what is accessible to souls in the world and in their experience, as expressive in some way of the One: it is both positive (about the effects of the One) and negative (the One is not its effects). This speech, both positive and negative (see 352), can concern different areas of experience and function on different levels of argumentation and persuasion.

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Stefan Rebenich/Hans-Ulrich Wiemer (eds.): **A companion to Julian the Apostate**. Brill, Leiden 2020. X, 481 p.

Almost a decade after Baker-Brian and Tougher's comprehensive edited collection of studies on the emperor Julian, late antique scholars are fortunate to have a new edited volume that addresses a wide range of topics dealing with the philosophical, political and religious aspects of the life and works of the last pagan emperor. The present work begins with a chapter by the editors in which a comprehensive overview of Julianic studies is provided. Then, the second chapter focuses on the philosophical works of Julian, whilst chapters 3–10 offer a biographical overview of Julian's life from his days as Caesar to his cousin, the emperor Constantius II, until Julian's death in 363, during the campaign he launched against the Persian empire. Finally, chapters 11–13 take a different approach as they engage with how Julian was regarded by contemporary pagans and how his image has been remodelled over the centuries.

Previous reviews of this volume have already identified its weaknesses (lack of attention to Julian's life before he was appointed Caesar in 355, content overlaps between different chapters, absence of female contributors, an overcomplex bibliographical appendix) and its strengths (the adequate balance of descriptive and analytical chapters, the academic quality and thoroughness of all the contributions, its value as a key reference work both for beginners and veterans in the study of Julian's life, the emphasis on Julian's use of communication strategies). It is important, then, to ascertain what image of Julian emerges after reading Rebenich and Wiemer's volume.

Although the consensus is not absolute in the appraisal of certain episodes, it seems that among the contributors of the volume there is a common understanding of Julian as a figure whose actions and decisions as sole emperor (361–363) were primarily motivated by a need to legitimize his rulership after having devised a plot to be appointed emperor by his soldiers in Paris in 360. His status as usurper is unanimously interpreted in the volume as the main motive behind his political decisions and the channels that he chose to develop different communication strategies when he interacted with his subjects. Chapters 3–10, in which Julian's religious, philosophical and political tenets are examined, also share a view of the emperor as an unoriginal and conservative lawgiver and tactician. Contrary to the image transmitted by pro-Julianic sources, the authors of those chapters cast serious doubts on his real merits as politician, lawgiver and philosopher. These considerations are based on a number of other late antique sources that recurrently appear in the volume which were not written by Julian. The works by Ammianus Marcellinus, Libanius, Themistius, Gregory of Nazianzus, Socrates Scholasticus, etc. are explored in order to provide nuance and contextualize what Julian wrote about himself. At the same time, surveying these sources makes it clear why he became