Scott T. Farrington [ed.]

Enthousiasmos

Essays in Ancient Philosophy, History, and Literature

Festschrift for Eckart Schütrumpf on his 80th Birthday

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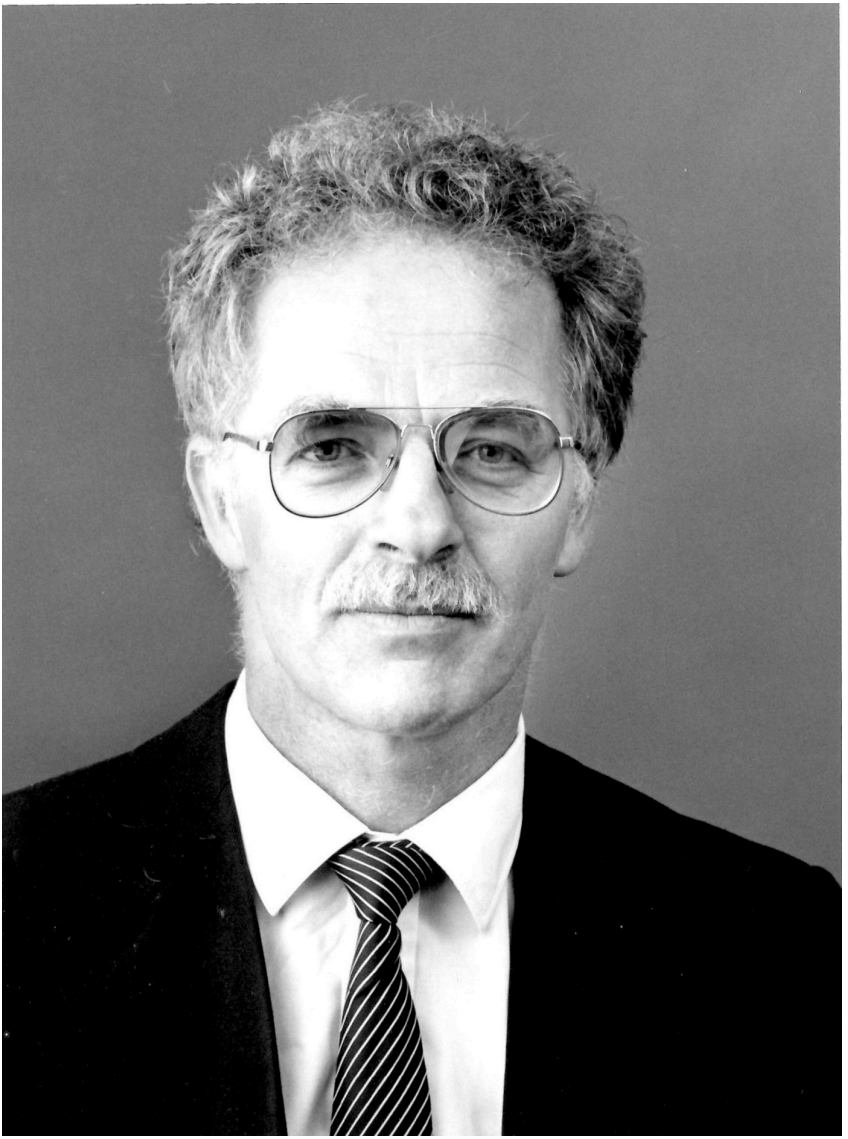

Introduction

διὸ δὴ δικαίως μόνη πτεροῦται ἡ τοῦ φιλοσόφου διάνοια· πρὸς γὰρ ἐκείνοις ἀεί ἐστιν μνήμῃ κατὰ δύναμιν, πρὸς οἷσπερ θεὸς ὢν θεῖός ἐστιν. τοῖς δὲ δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους ἀεὶ τελετὰς τελούμενος, τέλεος ὄντως μόνος γίγνεται· ἐξιστάμενος δὲ τῶν ἀνθρωπίνων σπουδασμάτων καὶ πρὸς τῷ θείῳ γιγνόμενος, νουθετεῖται μὲν ὑπὸ τῶν πολλῶν ὡς παρακινῶν, ἐνθουσιάζων δὲ λέληθεν τοὺς πολλούς. Ἔστι δὴ οὖν δεῦρο ὁ πᾶς ἥκων λόγος περὶ τῆς τετάρτης μανίας —ἣν ὅταν τὸ τῇδέ τις ὁρῶν κάλλος, τοῦ ἀληθοῦς ἀναμιμνῃσκόμενος, πτερῶταί τε καὶ ἀναπτερούμενος προθυμούμενος ἀναπτέσθαι, ἀδυνατῶν δέ, ὄρνιθος δίκην βλέπων ἄνω, τῶν κάτω δὲ ἀμελῶν, αἰτίαν ἔχει ὡς μανικῶς διακείμενος—ὡς ἄρα αὕτη πασῶν τῶν ἐνθουσιάσεων ἀρίστη τε καὶ ἐξ ἀρίστων τῷ τε ἔχοντι καὶ τῷ κοινωνοῦντι αὐτῆς γίγνεται, καὶ ὅτι ταύτης μετέχων τῆς μανίας ὁ ἐρῶν τῶν καλῶν ἐραστὴς καλεῖται.
Plato, *Phaedrus* 249c3-e4[1]

And therefore, it is just that the mind of the philosopher alone has wings, for he is always, so far as he is able, in communion through memory with those things the communion with which causes a god to be divine. Now a man who employs such memories rightly is always being initiated into perfect mysteries and he alone becomes truly perfect; but since he separates himself from human interests and turns his attention toward the divine, he is rebuked by the vulgar, who consider him mad and do not know that he has a god in him. All my discourse so far has been about the fourth kind of madness, which causes him to be regarded as mad, who, when he sees the beauty on earth, remembering the true beauty, feels his wings growing and longs to stretch them for an upward flight, but cannot do so, and, like a bird, gazes upward and neglects the things below. My discourse has shown that this is, of all divine ecstasies, the best and of the highest origin to him who

1 The text of the *Phaedrus* is taken from Burnet, J. 1967 (1901). *Platonis opera*. Vol. 2. Oxford: Clarendon Press.

> has it or who shares in it, and he who loves the beautiful, partaking in this madness, is called a lover.[2]

This epigraph, Socrates' description of the best kind of divinely inspired madness, provides the title of this collection, presented to Eckart Schütrumpf on the occasion of his 80th birthday, because it evokes the enthusiasm Eckart has displayed for his scholarship and teaching over the course of his distinguished career. Those who have worked and studied with him have had the pleasure of experiencing that enthusiasm first hand.

The essays presented here reflect Eckart's interests in Greek political theory, philosophy, literature, history, and literary criticism.

Bernd Manuwald, in "How to find Socrates' Views in Plato's *Protagoras*?" considers interpretive problems of the *Protagoras*, particularly the difficulties of determining the extent to which the utterances of the Platonic Socrates transmit his doctrine. Based on textual analysis, Manuwald determines criteria for systematically identifying and compiling the beliefs of the Platonic Socrates in this dialogue. Starting with an analysis of two recent interpretations of Protagoras' Great Speech to illustrate the variety of current interpretations, Manuwald illustrates the pitfalls of interpreting an aporetic dialogue without identifying the relevant and necessary material, methods, and doctrines that the author of the dialogue employs and which may not be explicitly given in any particular dialogue under investigation.

Tiziano Dorandi, in "Una redazione della *Repubblica* di Platone in sei libri?" explores the issue of the possible drafting and revision of Plato's *Republic*. Beginning with an analysis of the contrasting views of Tarrant and Sedley, Dorandi argues that Plato likely did not divide the work into books himself. Furthermore, the work was likely edited differently by various early audiences. Nevertheless, it is clear that Plato conceived of the work as a unified whole that was to be read as a single, continuous conversation.

Francisco L. Lisi, in "Justice in the Ninth Book of Plato's *Laws* and in the Fifth Book of Aristotle's *Nicomachean Ethics*" considers Aristotle's theory of justice and the context in which it arose. Lisi proposes a common ground between Peripatetic and Academic concepts of justice. Building on Eckart's arguments regarding the projection of modern concepts onto Aristotle's thought in his 2017 publication, "An Overdose of Justice, or the Chimera of Alleged 'Distributive Justice," Lisi argues that justice is the necessary premise for the actualization of both human nature and individual interests. Thusly, Aristotle provides a new foundation to the Socratic-Platonic identification between justice and lawfulness and makes the Platonic value of general justice a substantial part of his theory.

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2 Adapted from Fowler, H. N. 1914. *Plato: Euthyphro, Apology, Crito, Phaedo, Phaedrus*. Cambridge, MA: Harvard University Press.

Sabine Föllinger, in "Aristoteles' Pragmatien als Literatur" provides an examination of the nature of Aristotelian texts, particularly whether his texts originated as lecture notes or were intended for publication and circulation. Building on the arguments in Eckart's 1989 *Philologus* article, "Form und Stil aristotelischer Pragmatien," she undertakes an analysis of individual works to provide insights into the position of Aristotle's treatises in the scientific discourse of the 4th century. Föllinger adds to these earlier studies the more recent observations of a current Marburg project and argues that a comprehensive investigation of Aristotle's texts must take into account their 'literary' idiosyncrasies.

Dorothea Frede, in "*Scholê* and *Eudaimonia* in Aristotle" concentrates on difficulties related to the final two chapters of the *Nicomachean Ethics*, and in particular, on the questions raised by Aristotle's "apotheosis" of the theoretical life and its implications for the philosophy of human affairs. By focusing on the sense in which Aristotle employs the terms σχολή and ἀσχολία, and by confronting the arguments of the commentators—including Eckart's comments on book 8 of the *Politics*—Frede argues that Aristotle never intended to suggest that philosophers should live in isolation from their cities. Rather, experience in human affairs is essential for the proper education of legislators who help develop the ideal city.

William W. Fortenbaugh, in "Aristotle on Care and Concern" presents a study of Aristotle's division of the soul into "logical" and "alogical" parts. Fortenbaugh argues that Aristotle recognizes a twofold division of the logical part into a scientific part, which considers things that do not admit change and a calculative part, which considers things that do. In particular, he examines the role ἐπιμέλεια, or care and concern, plays in this division and the consequences of that concept for the contemplative life. Fortenbaugh concludes that the prominence of the concept of care and concern in Aristotle's discussion of social relations reveals his recognition of its importance in human interaction.

Giovanni Giorgini, in "Aristotle on the Best Form of Government" turns to the question of Aristotle's views on the best form of government and how his ideas on good government interact with historical reality. Beginning with Aristotle's assertion that the best government allows humans to flourish and develop fully and in which the good person and the good citizen coincide, Giorgini argues that Aristotle argues sincerely that kingship is best, but only when the king is extraordinarily virtuous, an opinion he shares with Plato. Nevertheless, Aristotle distinguishes himself from Plato by considering practical wisdom the proper virtue for the best ruler and by allowing real world circumstance to play a role in his definition of the best government.

Michele Curnis, in "Studying Aristotle's *Politics* in the 15th Century: Summaries and Anthologies in the Greek Manuscripts" presents several new critical editions of manuscripts that contain quotations, summaries, definitions, and textual *excerpta* that preserve text from Aristotle's *Politics*. Curnis presents some previously unpublished manuscripts that differ from those that contain the complete text of *Politics*. He argues that the selections preserved in such "anthological literature" reflect the main interests of the readers of the time and illustrate how these interests are connected with the history of the text. Given the relative scarcity of manuscripts of the *Politics*, readers who desired to recover Aristotle's Greek had to limit themselves to these kinds of *florilegia*.

Klaus Meister, in "Der Feldzug des Xerxes 480/479 und die Sizilische Expedition der Athener 415-413 v. Chr.: Persischer und athenischer „Imperialimus" bei Herodot und Thukydides," considers the question of Thucydides' possible dependence on Herodotus, in particular concerning the problem of Athenian and Persian imperialism, as manifested in Athenian policy towards Sicily and in the campaign of Xerxes against Greece. Meister reconsiders the correspondences between the two authors as defined by K. Raaflaub and offers a significant number of new correspondences of his own. Ultimately, he rejects Raaflaub's thesis and concludes that, despite the similarities in the narratives, there is no evidence of an Athenian debate concerning imperialism before the so-called First Sicilian Expedition of 427-424 BCE.

Claudia Tiersch, in "Plutarch's *Praecepta Gerendae Reipublicae*–Rupture or Continuation with Aristotelian Tradition?" considers the topic of Plutarch's possible reception and continuation of Aristotelian political traditions. Starting with a brief summary of the parallels that Eckart has pointed out between Aristotle's *Politics* and the *Nicomachean Ethics*, Tiersch investigates how Plutarch interprets traditional themes of Greek political thought, noting not only continuities between the two but new tendencies in Plutarch. Though Plutarch understands the limits of political activity in his age, he does not accept that he lives in a period of political decline. Instead, Plutarch values the autarchy of his hometown and the opportunities it provides the citizens for political engagement.

Wilfried Fiedler, in "Kleomedes von Astypalaia, der letzte der Heroen," examines the oracle concerning the heroization of the pugilist Cleomedes. Fiedler argues that though Pausanias reports extensively on Cleomedes, he (like Plutarch did before him) withholds his judgment concerning the fighter's afterlife. In contrast, Oinomaos and Eusebius ridicule the oracle. For Celsus, the story of Cleomedes serves to discredit Christian narratives of Jesus, while Origen's reply to Celsus allows him to argue that Jesus's work on earth—even isolated from the testimony of his resurrection—is proof of his divinity. In the beginning of the fifth century, Christian writers reduced the story of Cleomedes to an example of pagan superstition and idolatry perhaps to avoid discussing a possible parallel to the figure of Jesus.

Hans-Joachim Gehrke, in "Vom Text zum Raum: Hellenistische Gelehrsamkeit, frühgriechische Lyrik und ein heiliges Land um Olympia" discusses the religious and cultural ideas the Greeks used to define Olympia and the relationship the Alpheios and Arethusa have to that sacred space as revealed in myth and literature. Olympia's relationships, resulting from its enormous Panhellenic significance, also became part of this sacred world. Old connections, like that between Olympia and Syracuse, obtained a special form and brought the specific ideas of spaces and their connection to life. The philosophers, historians and scholars who discussed these ancient stories contributed to this process.

Scott Farrington, in "Talent, Craft, and Ecstasy: Poetic Forces in Horace and Plato," examines the concepts of poetic madness and talent in Horace's *Ars Poetica*, and the relationship of those concepts to their treatment in Democritus, Neoptolemus, and Plato. Horace rejects the Democritean notion of a *furor poeticus*. Those who attribute Democritus's praise of poetic madness to Plato depend upon an understanding of Platonic literary criticism that emphasizes the arguments of the *Ion* over other treatises. Horace seems to inherit the Platonic notion of ἐνθουσιασμός, but through the intermediary of Neoptolemus, who used the term of the *Ion*, δύναμις, to describe the divine force of the poet. This δύναμις becomes Horace's *ingenium*, now an ability entirely possessed by the poet but not possessing him.

Reinhard Brandt, in "'Et in Arcadia ego' – Ich, der Tod? Oder der Tote? Oder Ich, Goethe?" presents a study of the epitaph "Et in Arcadia ego" depicted in and employed as the title for paintings by Giovanni Francesco Barbieri and Nicolas Poussin in the first half of the 17th century. Brandt argues that Arcadia serves as a sort of critical utopia, a poetic recollection of a human way of life, but that it provides no escape from that way of life. Furthermore, in historical antiquity, there was probably no connection between Arcadia and freedom. That connection begins with Poussin and is continued by the artist-tourists of the 18th century. The 'ego' of the dead in Arcadia is appropriated by the modern educated citizen.

Volker Losemann, in "Berlin sey Sparta: Bemerkungen zur preußischen Spartarezeption," beginning with some observations about the slogan "Berlin sey Sparta," which originated during the Seven Years' War, he considers the history of the Grenadier Gleim and his representation as a Prussian Tyrtaeus. Losemann then sketches the development of the idealization of Sparta in Germany up to the 'Third Reich' and in neoconservative circles in Germany since the 1980s.

Rüdiger Görner, in "Retrospection and Utopia: Stefan Zweig's Conception of World Literature from the Spirit of Historiography," discusses Stefan Zweig's notion of a world community facilitated by literature. Görner argues that Stefan Zweig's encounter with the New World as an exiled European provided him with a conviction that the future must be supported with a vision of the past: history has a place in the future, and 'tomorrow' is a future object of history. Zweig expresses, directly and indirectly, a strong preference for philosophical literature to underpin what he terms "weltgemeinsame Zivilisation," a conception of civilization common to all parts of the world.

On behalf of the contributors, I would like to say happy birthday, Eckart, and thank you for your work, your patient mentoring, and your friendship.

Scott T. Farrington
Dickinson College

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