

### Sarah Klitenic Wear

*Plotinus on Beauty and Reality: A Reader for Enneads I.6 and V.1.* Bolchazy-Carducci Publishers, Inc.: Mundelein, 2017. Pp. lii + 312. \$29.00. ISBN: 978-0-86516-842-8.

Sarah Klitenic Wear is well known to the scholars of the Platonic tradition for her numerous and important publications. Since its publication (Brill, 2011), her book *The Teachings of Syrianus on Plato's "Timaeus" and "Parmenides"* (Brill, 2011) remains a landmark in the relatively scarce studies of Proclus' teacher. Originality is a distinctive mark of her works, and it is not absent from this new book of hers, which, to my knowledge, is the first of its kind.

Motivated by the growing interest of undergraduate students in Plotinus and, at the same time, by the desire to attract their attention to the advanced Greek program of her University, Wear conceived this reader both as a tool for the study of Ancient Greek and as an introduction to Plotinus' philosophy. It is a clever strategy and a praiseworthy initiative. The chosen treatises, I.6 and V.1, are perfect for the purpose.

The book can be divided into three parts. The first is a general introduction to Plotinus—his life and works, philosophical influences, and main topics of his metaphysics—plus a select bibliography. The second is the Greek text of the treatises with grammatical and philosophical notes; each treatise is preceded by a summary, and each chapter by an exposition of its contents. The last part is composed of five appendices, two of which are also readers: one for Diotima's speech in Plato's *Symposium* (210a-211d), because of its relevance to the understanding of I.6, and the other for Augustine's "vision at Ostia" (*Confessions* 9.10), as an example of Plotinus' influence on posterity. The third appendix is Stephen MacKenna's translation of Porphyry's *Life of Plotinus*; and the last two are vocabularies of Plotinus' technical philosophical vocabulary and of the words that occur in the treatises.

Although the philosophical side of this well thought-out reader is irreproachable,<sup>1</sup> the problems of the grammatical one are not insignificant. Without any wish of being exhaustive, I will exemplify<sup>2</sup> problems of several sorts, gathering them into two broad groups.<sup>3</sup>

1 A minute observation is to be made regarding p. xv, in which the author says that, according to Porphyry, Plotinus was born in Egypt. Porphyry is silent about his friend's birthplace; it is Eunapius who says that he was born in Lycopolis.

2 It must be noted that my references to the *Enneads* follow the *editio minor* of Henry and Schwyzer. Although Wear follows the same the edition, the lines of the Greek text printed on the book do not agree with that of the standard edition.

3 I will leave aside the incoherence in the selection of words that receive morphological description or do not—e.g. p. 35: "κέχρωσταί (*sic*; I.6.3.24): 'it is colored'"; p.149: "σιωπήσεται

i) Transliterations and accents. In other kinds of book, problems in the accentuation and transliteration of Greek words would be considered to be minor typos, but in a book designed for beginners in the study of the language, who are not able to identify them, such problems assume a more serious nature.

a) Transliteration: *tēs ousia* (instead of *ousias*) occur at p. xx and xxi; and *anaménêsis* (instead of *anamnêsis*) at p. xxxii and xxxiii (also note that the *heta* is transliterated with a macron in *tēs* but with a circumflex in *anaménêsis*).

b) Throughout the book, grave and double accents, which words receive due to their position in the sentence, are preserved in the notes; given that beginners do not know the basic rules of accentuation, such a procedure is neither usual nor desirable for ancient Greek teaching materials. E.g.: p. 5: “ἐπιστήμαι!”; p. 42: “καλόν: a predicate noun” (*sic*). c) In the word list there are examples of wrong genitives: δόξα, -ας, ἵχνος, -εως; and of wrong or missing accents: θέα, -ᾶς, θεατής, -ου.

ii) A few assorted examples of morphological and syntactical analysis:

- p. 6: αὐτό (1.6.1.6) is described as a “reflexive pronoun”; even though Plotinus may sometimes use it as such, this is certainly not the case here.
- p. 6: ὡς (1.6.1.8) is a complement of ἐπιτεύειν; it does not “depend on τὸ πεποιηκός” (*sic*).
- p. 8: Wear explains the clause ὡς ἄλλου ὄντος τοῦ σώματα εἶναι (1.6.1.15) thus: “ὡς with infinitive (here εἶναι) denotes a possible result” and “ἄλλου ὄντος τοῦ” is a “genitive absolute”. However, ὡς is here with the participle ὄντος, thus having rather a causal sense; εἶναι forms a syntagma with τοῦ σώματα (“the fact that they are bodies”).
- p. 9: πρὸς τὴν ὄψιν is in the attributive position, and not in the predicate position (the syntagma is τὸ πρὸς τὴν ὄψιν κάλλος).
- p.10: τὸ σύνθετον ἐξ ἀνάγκης καλόν (1.6.1.25-6) is said to be, not the subject, but the “predicate of ὑπάρξει”, which is translated as “exists or is”, despite being in the future.
- p. 11: συντελοῦντα is rendered as “united” instead of “contributing”; and we are told to “apply καλὸν εἶναι” to the protasis εἴπερ ὄλον; but the conditional sentence requires a finite verb.
- p. 12: δὴ is not “stressing τε” (1.6.1.33); τῷ is not a “dative of reference, ‘for anyone’”, but the dative of the interrogative pronoun τί, meaning “by

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(v.1.4.39): third person singular future indicative passive (*sic*). I cannot understand why the first is only translated while the second is given a morphological description—a wrong one, by the way, for the voice is middle, not passive. For the accent, see similar cases I discuss under i).