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Review of Frank Regen, *Apuleius philosophus Platonicus. Untersuchungen zur Apologie (De magia) und zu De mundo*

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FRANK REGEN. Apuleius philosophus Platonicus. Untersuchungen zur Apologie (De magia) und zu De mundo. (Untersuchungen zur antiken Literatur und Geschichte, 10.) Berlin and New York: Walter de Gruyter, 1971. Pp. 123; (plus) 1 foldout table. DM 42.

This work examines the demonology of the *Apology*, *De Mundo*, *De Deo Socratis*, *Florida*, and *De Dogmate Platonis* in various aspects, noting places where *De Mundo* transmutes the meaning of its Greek model, the *Peri Kosmou*. These changes in meaning Dr. Regen shows to be systematic; they align the Latin version with Plato's *Symposium* in places, and with Apuleius' principles generally. Some changes may be illusory: does "rex omnium et pater" differ enough from *ho panton hegemon kai geneton* that conclusions can be drawn from the difference? Most changes, though, are more substantive. The sum is a useful study, and a cohesive argument for *De Mundo* as a genuine work of Apuleius.

If the book has a flaw, it is insufficient respect for Apuleius' intelligence and learning. Regen does conclude that Apuleius knew Plato directly ("wenigstens zum Teil"), but where he attempts to fault Apuleius' knowledge of Plato, he seems to demonstrate instead that Apuleius has read more widely in Plato than Regen assumes. He deals extensively with the words "potestates" and "natura et loco" in Apuleius' reference to *Symp.* 202E ("inter deos atque homines natura et loco medias quasdam divorum potestates intersitas," *Apol.* 43.2). Regen first claims the *potestas* is not permitted by the original (*Daimon megas, dai-moniou*), and having offered passages going from Hesiod to Clemens where *daimon* is understood as *Seele* (*psyche, animus*), he further concludes: Eine *potestas* im Sinne des dynamisbegriffs aber kann Apuleius wohl kaum aus Platon übernommen oder entwickelt haben ... (p. 18). But if understanding of *daimon* is used as a litmus of Platonism, logic (lack of which Regen often ascribes to Apuleius) demands that the defining passages come from Plato. Plato is of course aware of the Hesiodic version, souls of Golden Age men made *daimones epichthonioi* (*Works and Days* 97–112). But a distinctly higher order is clearly and consistently presented in *Symp.* 202E, *Laws* 713D–E, and *Statesman* 271D, 272E. These daimons are gods viceregent, with local jurisdictions. The type has been identified with the *gennetoi theoi* of the *Timaeus*. *Daimon* as *soul* does not even fit 202E, the passage Regen examines. Eros, the example described there, is nobody's ghost.

The daimonic class has *dynamis*, functions, with the power and authority to perform them in 202E. Is not then *potestas* legitimate metonymy? Regen would have preferred *vis* (18n), but *vis* was the legal term for assault. As for the words "natura et loco," *Laws* 713D, *Statesman* 271D, 272E seem to make it superfluous to go outside of Plato to account for them.

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