

imperial successions of Tiberius and Gaius. Gibson carefully analyses the iconography, precedents, significance and audiences of the Claudian PRAETOR(ianis) RECEP(T)IS coins with a sharp eye for interesting detail. However, he ultimately attaches too much significance to the role which these coins may have played in the maintenance of the stability of the Julio-Claudian principate.

Finally, two articles are devoted to the Neronian principate. Emma Buckley (pp. 133-154) draws attention to the construction and representation of Neronian identity in the Pseudo-Senecan *Octavia*. She offers a stimulating analysis of how the text engages with Seneca's *De clementia*, Vergil's *Aeneid* and Lucian's *Bellum Civile* to present Nero's conception of Caesarism and his role as princeps — a role which 'brings the Julio-Claudian dynasty to its self-destructive endpoint, an end which is found in its civil war beginnings' (p. 148). John Drinkwater (pp. 155-173) explores the weaknesses of the Neronian political system under the label of the 'half-baked Principate'. He makes interesting observations on Nero's inner circle of supporters and suggests that 'three legs of the tripod' (p. 163) were the most important guarantors of political stability: the household freedmen, senior field commanders and the court. Drinkwater encourages the reader to understand Nero as a princeps who 'does not direct the regime, but is protected and isolated by it' (p. 167), at least as long as his main supporters stand to the emperor's side. He regards Nero's downfall as an inevitable consequence of the interplay between an unsuited emperor and a "hybrid" system of government which oscillated between the poles of a restored *res publica* and monarchy: 'the "half-baked princeps" was, to the end, the victim of "the half-baked Principate"' (p. 173).

Overall, this collection of articles is a rewarding read for anyone interested in the Julio-Claudian period. Although the authors are dealing with well-trodden ground, they nonetheless succeed in providing thought-provoking and fresh analyses of the evidence that will certainly stimulate further discussion and reflection on the formative phase of the principate.

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Suzanne Stern-Gillet and Gary M. Gurtler (eds.), *Ancient and Medieval Concepts of Friendship*. Albany: State University of New York Press, 2014. xvi + 327 pp. ISBN 978-1-4384-5365-1/-8 (hardcover/electronic).

This issue in the SUNY series of Ancient Greek Philosophy comprises a collection of papers written by leading scholars concerning theories of *philia/amicitia* expounded in the works of thinkers active between the ancient period and pre-modern times. Although not claiming to be a definitive study, the selected theories discussed typify conceptualization of friendship envisaged in: Classical and Hellenistic thought, Patristic and Medieval theology and writing by thinkers of the early Enlightenment. In such a broad context, the contributions naturally concentrate on only a small group of philosophers from each period, but ones who left specific works on the theme of friendship and discussions of it. The contributions in this volume clearly show that common to all later examinations of this theme are the theories first set forth in Plato and Aristotle. Each shows how later thinkers reputedly reinterpreted specific points in the discussions of Plato and Aristotle in order to construct their own theories. This characteristic can thus be seen as a unifying factor in the conceptualization of friendship during this lengthy era. Following a short preface by the editor summarizing the contents (pp. ix-xvi), these themes are set out in four general chronological sections:

'Plato and Aristotle'

1) Dimitri E. Murr opens with a contribution 'Philia in Plato' (pp. 3-34), in which he examines *Leg.* 8 836e-837d as a solution to Plato's earlier accounts, but here defined as a form of attraction

based on moral likeness, whereby Plato is interpreted as offering an account of friendship no less coherent than that of Aristotle. Closing with a discussion of friendship and resemblance — both on an individual/political level (*Resp.* 590) and a cosmic one (*Tim.* 32) — the author examines themes to be raised by subsequent thinkers later in this volume.

2) The paper by Gary M. Gurtler SJ ‘Aristotle on Friendship: Insight from the Four Causes’ (pp. 35-50) explains the importance of good will as an Aristotelian moving cause for any kind of friendship. Gurtler posits common activities as the formal cause, character as its material cause, and the friend as the goal of this relationship serving as the final cause. This interesting methodology attempts to unite Aristotelian ethics with the *Physics* and closes with a discussion of the virtue of friendship as an activity.

3) In ‘Souls Great and Small: Aristotle on Self-Knowledge, Friendship, and Civic Engagement’ (pp. 51-83), Suzanne Stern Gillet examines the need of Aristotelian *megalopsychia* for civic friendships in order to accomplish great aims in society — and in contrast *mikropsychia* is said to indicate not abilities of the individual that are deficient, as is commonly interpreted, but the character of the overly-modest who shirk their civic responsibilities.

‘Hellenistic Philosophers’

4) In ‘Making Friends: The Stoic Conception of Love and its Platonic Background’ (pp. 87-115), Bernard Collette-Dučić clarifies the relationship between love and friendship in a philosophy often seen as paradoxical, or extreme in its view: that there is friendship only between sages. In examining Zeno's doctrine of *eros*, the author traces its origins back to Plat. *Symp.* 182c, 209, but with Plato's pedagogical and philosophical goals united by Zeno for exercising the use of everything in every way.

5) Next, Harry Lesser examines ‘*Erōs* and *Philia* in Epicurean Philosophy’ (pp. 117-131), concluding that the latter is a commitment till death both in the sexual and a political sphere, but contrasted with Plato's attempt to harness them for the sake of friendship in the *Republic*.

6) In ‘Cicero's Stoic Friend as Resolution to the Paradoxes of Platonic Love’ (pp. 133-169), Robin Weiss opens with a comparison of Cicero, *de Amicitia* to Plato, *Symp.* demonstrating how Cicero attempts to reconcile contradictory views of love through the Stoic principle of *oikeiōsis* whether applied throughout the cosmos or society. In dismissing both romantic love and Socratic love as a dependence on another, Stoic friendship is explained as a dynamic love without need, desire and want.

‘Patristic and Medieval Philosophers’

7) John Panteleimon Manoussakis opens ‘Friendship in Late Antiquity: The Case of Gregory Nazianzen and Basil the Great’ (pp. 173-195) with a discussion of friendship in the classical and Christian periods. Critical of previous theoreticians who prioritize *agapē* in early Christianity, the author examines the use of *philia* and *eros* in the *NT* and Christian thinkers. The relationship of Gregory and Basil is explained as one of two individuals assisting each other as part of the same social and ecclesiastical network — and thus their philosophy of friendship is defined by the nature of love rather than by the object of love. In spite of sea-changes in their relationship, the author traces how Gregory's *agapē* turned into *philia* despite strong differences of opinion with Basil.

8) Tamer Nawar next contributes ‘*Adiutrix Virtutum?*: Augustine on Friendship and Virtue’ (pp. 197-225), where she compares Cicero's dialogue *De Amicitia* to scattered remarks made by Augustine in his *Conf.* and letters, showing how his earlier concepts of friendship were based on a union of sinners, but later made allowance for friendship as leading to virtue.

9) John R. Sommerfeldt examines the exposition of friendship by the medieval English Cistercian St. Ethelred in ‘Aelred of Rievaulx on Friendship’ (pp. 227-244). Although opening

with a comparison between his work on spiritual friendship and Cicero, *de Amicitia*, Aelred's philosophy is shown to be characterized by an Aristotelian viewpoint, placing emphasis on physical affections, attraction, memory and other bodily limitations. The contribution closes with a discussion of Aelred's concept of friendship and the perfection of God.

10) This section closes with a contribution by Fergus Kerr OP 'Thomas Aquinas: Charity as Friendship' (pp. 245-267). Opening with a discussion of the 13th century reception of Aristotle's *Ethics*, the author then traces the development of the notions of friendship in Aristotle's early and later ethical writings, showing how Aquinas appropriated Aristotle's criticism of Platonic love into his conception of charity.

'Enlightenment Thinkers'

11) This section opens with a contribution by Andrea Veltman on 'Aristotle and Kant on Self-Disclosure in Friendship' (pp. 271-287), where she discusses this concept in Aristotle's ethical treatises: that knowledge of a friend allows us to know ourselves. She then examines this theme in relation to Kant's understanding of moral friendship as a means for self-disclosure (Metaphysical Principles of Virtue). The paper thus closes with a comparison of mutual self-knowing in both philosophers.

12) Finally, Sandra Dučić-Collette's contribution 'The Platonic Roots of Hölderlin's Concept of Friendship in *Hyperion*' (pp. 289-316) explains the Platonic concept of *erōs* discussed in that work, as well as the roles of love and friendship examined in it. This is particularly drawn out in regard to aging and rejuvenation. In contrast to previous scholars, she compares sections of *Hyperion* to Plat. *Pol.* and *Symp.*, explaining not only specific passages in that work, but also the break in friendship between the characters and the background of the discussion regarding State and human laws. The paper concludes with a comparison of Platonic and Christian notions of love as evinced in the relationship between Hyperion and Diotima.

An interesting facet emerging from this collection is the way in which the later reception and reinterpretation of Platonic and Aristotelian ideas can be shown to have been developed and reworked not just during the pre-modern age, but as early as the Hellenistic period as well. While this is obviously true for the medieval period with its reinterpretation first of Neo-Platonic and then of Aristotelian thought, its precursor in Patristic literature is particularly useful for those wishing to trace the theme of friendship right up to late antiquity. This emerges as true also for Cicero, *de Amicitia*, whose influence looms large right up to the early Enlightenment and beyond. Although the contributions are devoted to conceptual rather than philological analyses of the texts, notice of the main terminological issues is made in the text while textual discussion of select passages are reserved for the notes. Perhaps, the addition of Neo-Platonic discussions of this theme could be envisaged for any future volume in this field. The present collection could perhaps have benefited from a developed discussion of ideas about love, friendship and *eros* first raised by Socrates and the Socratic writers (*viz.* other than Plato), given that their concept of friendship between the morally similar are themes discussed not only by Plato and Aristotle as shown in the volume, but also by later writers who are examined in the following sections of this collection. Nevertheless, the arrangement and choice of subject matter will greatly serve scholars interested in the development of theories of friendship as well as the history of this discussion in the classical and post-classical world. Each article is accompanied by full notes and a bibliographical list.