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PRISUTNOST PLATONOVE FILOZOFIJE U DJELU *DE ESSENTIIS* HERMANA DALMATINA

S obzirom na ovako specifično formuliranu temu vezanu uz djelo *De essentiis* Hermana Dalmatina, svakome tko barem površno poznaje Hermanovo djelo nameće se prije svega pitanje metodologijskog značaja: koliko je uopće primjereno Hermanovu djelu pristupati analitički, tj. tako da se pokuša izdvojiti jedan sloj njegova mišljenja, u ovom slučaju »platonički«, s obzirom na to da je po karakteru i intenciji njegovo djelo bitno sinteza. Sljedeće je pitanje koliko je u *De essentiis* uopće moguće izlučiti jedan određeni sloj mišljenja s obzirom na to da su u tom djelu elementi različitih misaonih tradicija objedinjeni u jedno koherentno tumačenje svijeta. To je najuže povezano s jednom poteškoćom koja se odnosi na način na koji je mogao upoznati djela antičkih autora. Ti su mu naime autori, pa i Platon (s izuzetkom *Timeja* u Kalcidijeju prijevodu) poznati tek posredno, preko parafraza, interpretacija i citata. To pak upućuje na pitanje o izvorima Hermanove filozofske sinteze.

Stoga se u izlaganju prije svega propituje način na koji mu je mogla biti i na koji mu je uistinu bila posredovana Platonova filozofija. Pritom je naglašeno kako još uvijek nisu dostatno istraženi izvori Hermanova filozofiranja, napose oni arapski. Premda se Herman deklarira sljedbenikom Platona, do-

sad su u znatno većoj mjeri istraženi elementi Aristotelove filozofije (također posredovane arapskim autorima) u njegovu djelu, zahvaljujući prije svega R. Lemayu, koji je istražio Abū Ma'sharov utjecaj na Hermana, negoli oni Platone filozofije.

U izlaganju se stoga u temeljnim crtama navode pretpostavke »platonizma« u Hermanovu djelu. Ukratko su navedene značajke filozofiranja predstavnika škole u Chartresu s kojima je Herman usko povezan. Uz tu je tradiciju recepcije vezano prije svega poznavanje Platonova opusa preko Kalcidijeva komentara *Timeja*, utjecaj kojega je u *De essentiis* nesporan. To je tzv. *Plato Latinus*. Osim spomenutog prijevoda *Timeja*, Zapad u 12. stoljeću poznaje Platonovu filozofiju kroz navode iz Cicerona, Makrobija, Marcijana Capelle, Augustina i Boetija. Navedeni su potom mogući arapski izvori Hermanova »platonizma« ili točnije novoplatonizma. Pritom se napose postavlja pitanje njegova poznavanja djela *Theologia Aristotelis*, jednog od najznačajnijih i najutjecajnijih djela nastalih u Al-Kindijevoj prevoditeljskoj školi, koje je prijevod – parafraza Plotiniovih *Eneada* IV–VI.

Potom se analizom djela *De essentiis* pokušavaju odrediti temeljne značajke Hermanova »platonizma«. Ta analiza jasno pokazuje da je, ne samo u pojedinim stavovima, već i sagledano u cjelini, Hermanovo djelo, kojemu je u temelju nastojanje oko povezivanja krajnosti onim srednjim, u osnovi *novoplatoničkog* značaja. U vezi s tim, rezimirajući osnovne teze djela *Theologia Aristotelis*, pokušavamo odgovoriti na pitanje na koji je način taj spis, tako dugo pripisivan Aristotelu, mogao utjecati na uobličjenje Hermanovih stavova novoplatoničke inspiracije izloženih u *De essentiis*. Na temelju uvida u značajke Hermanova »platonizma« odnosno »novoplatonizma« u zaključnom se dijelu izlaganja konstatira kako se njegova filozofija po mnogim svojim značajkama može uistinu smatrati pretečom renesansnog novoplatonizma. Tako se i Hermanovim primjerom može potvrditi teza Rajmunda Klibanskog o kontinuitetu srednjovjekovnog i renesansnog novoplatonizma.

Ključne riječi: Herman Dalmatin / Hermannus Dalmata, *De essentiis*, Platon, novoplatonizam, *Theologia Aristotelis*

THE PRESENCE OF PLATO'S PHILOSOPHY IN THE WORK *DE ESSENTIIS* BY HERMAN DALMATIN

Since the topic related to the work *De essentiis* by Herman Dalmatin is so precisely defined, a question of methodological character imposes itself on anyone who is but superficially acquainted with Herman's work. The question

is whether the analytical approach, that consists of the attempt to single out one layer of Herman's philosophical thought, in this case the "Platonic" one, is an adequate approach to Herman's work, given the basic character and the fundamental intention of his work, that is essentially a synthesis. The next question is whether it is possible at all in *De essentiis* to extract one particular layer of Herman's thought with regard to the fact that in his work the elements of different traditions of thought are combined in a single coherent interpretation of the world. This is most closely tied to one of the key difficulties of the medieval reception of ancient authors. Namely, these authors, including Plato (with the exception of the dialogue *Timaeus* in Calcidius' translation), were in fact known to Herman only indirectly, through paraphrases, interpretations and quotations. Consequently, this raises the question of the actual sources of Herman's philosophical synthesis.

In our paper, we therefore primarily examine the way in which the philosophy of Plato could have been and really was transmitted to Herman, whereby we emphasize the fact that, so far the sources of Herman's philosophy, especially the Arab ones, have not yet been sufficiently explored. Although Herman declared himself a follower of Plato, the elements of Aristotle's philosophy in his work (also mediated to him by the Arab authors), were explored to a greater extent than those of Plato's philosophy, owing primarily to the work of R. Lemay on Abū Ma'shar's influence on Herman's work.

Therefore, in the paper we examine primarily the fundamental suppositions of "Platonism" in Herman's work; first of all the main features of philosophical thinking of the representatives of the school of Chartres, with whom Herman was closely related, are briefly elaborated. The knowledge of Plato's oeuvre, principally through Calcidius' translation and commentary of *Timaeus*, the impact of which is undeniable in *De essentiis*, must be brought into connection with this school. Besides this translation of *Timaeus*, the Western world in the early 12th century was familiar with Plato's philosophy through some quotations by Cicero, Macrobius, Martianus Capella, Augustine and Boethius. This was the so-called *Plato Latinus*. But there are some other possible sources of Herman's "Platonism", or more specifically Neoplatonism, that are mentioned in our paper. We especially stress the importance of the question about Herman's knowledge of the *Theologia Aristotelis*, one of the most important and influential work produced by Al-Kindi's translation school, that is in fact the translation – paraphrasis of Plotinus' *Enneads* IV–VI.

Through the analysis of the work *De essentiis* we are then trying to determine the basic characteristics of Herman's "Platonism". This analysis clearly shows that, not only in certain attitudes, but also when viewed as a whole,

Herman's work is basically of Neoplatonic character. In this regard, by summarizing the main theses of *Theologia Aristotelis*, we are trying to answer the question in which way this writing, for a long time ascribed to Aristotle, could have affected Herman's attitudes of Neoplatonic inspiration in *De essentiis*. Based on a review of the fundamental features of Herman's "Platonism", or more precisely "Neoplatonism", in the final part of our paper we come to the conclusion that his philosophy in many of its features can truly be considered a forerunner of Renaissance Neoplatonism. So, too, with Herman's example we can confirm the thesis of Raymond Klibansky of the continuity of Medieval and Renaissance Neoplatonism.

Key words: Herman Dalmatin / Hermannus Dalmata, *De essentiis*, Plato, Neoplatonism, *Theologia Aristotelis*