

ANNE GANGLOFF: *Dion Chrysostome et les mythes. Hellénisme, communication et philosophie politique*. Préface de LUC BRISSON. Collection Horos. Éditions Jérôme Millon, Grenoble 2006. ISBN 2-84137-195-6. 428 pp. EUR 28.

Nel suo libro, nato da una tesi di dottorato (Parigi-Sorbonne, 2003), Anne Gangloff intende studiare l'accezione e l'uso dei miti da parte di Dione Crisostomo. Particolare attenzione viene prestata alla portata educativa e ai valori pedagogici e politico-morali dei miti utilizzati da Dione nella sua opera. L'analisi di questi miti, anche dal punto di vista lessicologico, e dei vari modi narrativi adoperati dal grande oratore per presentarli al suo pubblico, permette all'autrice di studiare le riflessioni di Dione sui concetti di vero e falso, di saggezza filosofica e seduzione poetica, nonché sull'uso di parole come strumenti d'insegnamento e di persuasione. L'attualizzazione dei miti ereditati da un lungo passato e il loro utilizzo letterario per scopi politico-pedagogici non solo illustra il cammino intellettuale di Dione, ma offre anche nuove prospettive per la comprensione della mentalità dei greci al tempo della seconda sofistica. Non sorprende affatto che questo lavoro abbia ricevuto ben due riconoscimenti nel 2007.

*Mika Kajava*

*Gregory of Nazianzus. Images and Reflections*. Edited by JOSTEIN BØRTNES – TOMAS HÄGG. Museum Tusulanum Press, Copenhagen 2006. ISBN 87-635-0386-7. 349 pp. DKK 395.

This beautiful and erudite volume consists of case studies dealing with the questions of how we can know Gregory of Nazianzus (or any other person in the past), and how Gregory (or any other human) can know God and express that knowledge. Gregory (c. 330–390) is the most contradictory of the three Cappadocians now honoured as church fathers. He bears the honorific title "Theologian" – but he was known among his contemporaries for his philosophical rhetorical skills, and he wrote some 30,000 verses of poetry. He was patriarch of Constantinople – but having been expelled from the see he later claimed his life was a failure. He wrote more about himself than any other ancient author preserved to us save Cicero and Augustine – but his rhetoric hides his person.

The book is result of a research project with most of the articles being reworked versions of papers given at the conference "Gregory of Nazianzus: the Theologian, the Hellenist, the Man" in Bergen in 2003. The stated intention of the present volume is to penetrate into the person and thinking of Gregory by using his orations and poems as points of departure. In this, the collection illustrates perfectly the new ways of working in the field which used to be called "Patristics", but is now more and more often labelled as "Early Christian Studies". The contributors, accordingly, represent a variety of academic fields. It may be fitting, thus, that the work of experts on patristics, church history, philosophy, literature and classics is here reviewed by an ancient historian (who apologizes the lateness of the present review).

The volume begins with a short introduction by Jostein Børtnes, presenting Gregory as a philosophical rhetorician. This is followed by two chapters based on rhetoric and mental images in Gregory ("Gregory contemplating the beautiful: knowing human misery and divine mystery through and being persuaded by images" by Frederick W. Norris and "Rhetoric and mental images in Gregory" by Jostein Børtnes). The former stresses the importance of images