

нието на познавачите на историјата на философската тема на утопијата, но и кое е доволно занимливо и јасно за да побуди љубопитност и кај пошироката публика.

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IVETA NAKLÁDALOVÁ (ed.), *Religion in Utopia. From More to the Enlightenment*, Academia Verlag, Sankt Augustin, 2013, pp. 213.

As a concept of Western thought spanning epochs, as well as a literary genre, *utopia* is as versatile as the metaphysical and political systems it represents, as polysemic as the sub-concepts it gives light to (starting from Thomas More's ambiguity in *eu-topia* and *ou-topia*), as problematic as all the different socio-political and religious issues it gives rise to or merely touches upon. The complexity of *utopia* and *utopianism*, and the width and breadth of the ideas purported in them, render it difficult to give one comprehensive definition of what they are. The multi-layered pluriperspectivity of the array of issues, ideas and concepts within the general concept of *utopia* makes it seemingly impossible to theoretically focus on more than one aspect at a time. Hence, the usual scholarly emphasis on one aspect, or one layer, of utopia: the philosophical, the literary, the political, the socio-economic, and sometimes as a separate one, not entirely overshadowed by the political – the religious aspect. Utopia is an exercise in intellectual speculation, a paradigm of desired perfection in both community and style of living, an intended correction of the faulty aspects of society, a project doomed by the unrealisability of the standards it reaches for, a nostalgic cry for a (fictional) sacred time, and much more.

This collection brings together eight (nine with the editor's “Introduction”) of the papers presented at the international congress *Religión en Utopía (Religion in Utopia)*, which took place at the Universidad Carlos III in Madrid in 2010, organised under the auspices of the Instituto de Estudios Clásicos sobre la Sociedad y la Política “Lucio Anneo Séneca” and Seminario de poética del Renacimiento of the Universidad Autónoma de Barcelona.

As the editor of this collection announces in “Introduction: Religion in Pre-Enlightenment Utopia” (pp. 7–40), utopia is an interaction between “... reality and fiction, promise and illusion, and between the utopian *modus* (a constant in the Western thought) and the *shape* that its aspirations take (the literary genre)” (p. 7). The editor notices that religion takes a secondary role in approaches focused more on the function than on the form of utopia, as well as in all the approaches concentrated on the social and political approaches to the history of humanity: religion is an institutionalised creed in the function of the centres of power. However, the level Nakládalová seems to be opting for, both explicitly, leaning heavily on authors' statements characteristic for the theory of myth as a sacred tale, and implicitly, in the spirit of her metaphysical explorations³ in the “Introduction” and her own contribution to the volume, is the level

³ The “Introduction” seems to promise a much more metaphysical exploration of the subject for the rest of the collection, a promise difficult to keep both because of the range of topics

that transcends the ordinary socio-political one. This level gives justice to the ontology of the utopian dream as a meditation of history and an (ideal) solution to it, but also representing (and this seems much more important), "... at once myth *and* the reasoned attempt to permit the insertion of that myth in the stream of History."⁴ The point of utopia stops being the placement of a certain set of attenuating circumstances within the historical process, and becomes the passage beyond it – this mythical dimension answers the unknown by transcending it. The problems and faults of earthly life are shown with a chance of rectification in the “bigger picture” of utopia as an ontologically superior plain. The understanding of religion in a utopian context through the idea of the utopian dream is twofold: one line of exploration of religion in utopia is actually an exploration of utopia-as-religion (avoiding the much broader topic of religion as utopia, unfit for this particular occasion). It begins with the aforementioned mythical status of utopia, the superiority of the utopian time and space (and lack thereof), and the powers (performative, constitutive and executive) it draws from them. It continues with the understanding of the psychic function of the utopian dream, as a culmination of a prophecy of salvation (eschatological visions and soteriological concepts in myths of the Golden Age and of paradise). An aspect of utopia as a subject of religious theory is also the awareness of the obliteration of the duration of time (in the conventional, analogous sense of past, present and future). This can be expressed by the principle of *not-yet*, presenting the universe as an open, dynamic system, where everything is constantly (re)forming, and in Bloch-ean terms, making the relation between memory and hope a correlative one: recollection discovers the future in the past, and hope replenishes its essence and impetus from the uncompleted past that should be completed⁵. The future is immanent to the present and the past, and the past is reactulised in the present and the future. This does not mean that utopia is a reaction to a structural insufficiency in the present, it just means that salvation is dramatised outside of a known space (in the future, or, in a time without time).

In his text “Elementos de utopía religiosa en los erasmistas y disidentes españoles del siglo XVI” (pp. 41–70), Ignacio Javier García Pinilla examines the Spanish sixteenth century, finding the utopian frequently related to the religious. He tries to show the connection between the period’s utopian texts to reformist dissident ideals. However, during this period, apart from isolated narratives included in larger works of a different nature, utopian texts seemed hard to come by. The exceptions García Pinilla briefly focuses on are “Villano del Danubio”, inserted in Fray Antonio de Guevaras’s work, *Relox de príncipes*; King Polidoro’s tale in Alfonso de Valdés’s *Diálogo de Mercurio y Carón*; and Maldonado’s *Somnium*. His refreshing intervention is the detailed examination of *Regimiento de Príncipes*, an unpublished anonymous utopia of the sixteenth century.

included, impossible to gather under the banner of metaphysics, and because of the particular, rather specific historico-social, literary and religious issues they examine. The only paper entirely compatible, both in spirit and in content, with the claims set out in the “Introduction” is Nakládalová’s own text, “Trascendencia y ficción utópica”.

⁴ Timothy J. Reiss, “Structure and Mind in Two Seventeenth-Century Utopias: Campanella and Bacon”, *Yale French Studies*, No. 49, Science, Language and the Perspective Mind: Studies in Literature and Thought from Campanella to Bayle (1973), p. 82, in I. Nakládalová, op. cit., p. 8.

⁵ Fatima Vieira, “The Concept of Utopia”, in *The Cambridge Companion to Utopian Literature*, Gregory Claeys, ed., Cambridge University Press, 2010, p. 23 in I. Nakládalová, op. cit., p. 8.

Marie-Luce Demonet in “Rabelais et l’utopie de l’ermitage” (pp. 71-96) examines hints of utopian (and dystopian) ideas in the work of François Rabelais (the pentalogy *La vie de Gargantua et de Pantagruel*). In a witty French word-play, she considers Dipsodie as “distopie” (the Dipsody as dystopia), seeing as at a certain point in the first book the Dipsodes attack Utopia, setting the direct opposition in plain view. Demonet claims that Rabelais aspired to a religiosity less mundane and less imperial than the pretended roman paradise – and that passages from his last novels, archives and corollaries suggest what might be called *désire d’ermitage* (roughly translatable as “desire for retreat”) and the notion of a “Calloier”, a *kalos hieros*, a *holy man*, a *monk*. This nostalgic idea of a safe haven is further explored through its transformations in Rabelaisian thought in the light of the dialectical relationship between action and (the need for) contemplation, through meticulously chosen biographical sources referencing the *Calloier*. She shows how Rabelais managed to redefine the principle of hermitage, rendering the hermit civil, laic and yet evangelical.

In her text “Elementos utopicos na Restitutio de Miguel Servet” (pp. 97-114), Elaine C. Sartorelli points out certain utopian elements of the “new world”, as proposed within the Radical Reformation by Miguel Servet in his work *Christianismi Restitutio*, heavily influenced by the millenarian expectations and the conception of the Church as a “comunidade de justos” (a community of just, righteous people), formed in a utopian manner. Sartorelli tries to set out how the Radical Reformation understood the earthly and historical implantation of the *ou-topos* as concrete, and how it searched for an anticipation of paradise for the physical and temporal world. She explains that the Radical Reformation was closer to popular currents of medieval prophetism, from which it borrowed the belief in the millennium. Its millenarian conceptions brought on the divergence from traditional Christianity through the distinct views of history and the meaning and development of ecclesiastical institutions. Sartorelli reminds us that, ever since Saint Augustine’s time, there had been a belief that the Church lived the sixth age of the world, an interpretation according to which the world lived one cosmic week, the end of which (the seventh day) would be the eternal Sabbath. However, according to St. Augustine, a thousand years meant nothing but “totality”, the millennium had begun with the first advent of Christ, and man was to remain, forever, “*simul justus et peccator*”. In the Radical Reformation important roles were given to astrological predictions, ancient prophesies, oracles and disarticulation of the known eschatological doctrines, and a different understanding of man was developed. Moving on to Servet’s *Restitutio*, Sartorelli examines concepts such as the final battle, the signs of the Antichrist etc., admitting that while Servet never developed a proper Utopia (like More and Campanella did), and had soteriological, and not social or political concerns, he nevertheless undoubtedly conceived a utopian setting – a community of true Christians.

Carlos Eduardo Ornelas Berriel’s contribution, “Religião, política e ciência no sistema de Campanella” (pp. 115-132) offers a comprehensive overview of different constitutive aspects of Campanella’s work, focusing mainly on religion. He starts off by expanding the topic of religion in utopia, over the concepts of political community, Platonian inheritance, and the concept and function of the soul, thus giving an account of the Platonic ideas in the *Republic*. If the soul is a religious concept, then utopia has been bound to religion since its birth (only, in Plato’s case, a rational religion stemming from philosophy). Coherently referring also to Telesio’s *De rerum natura juxta propria*

principia and his ideas of two distinct souls in man, he smoothly moves to Campanella's understanding of a superior soul and the concept of a higher being. He then briefly affirms the universalist claim of a Christianity subject to a superior instance, a sovereign, which combines earthly legitimate powers with the performing of priestly functions. He locates this in the very basis of Campanella's complex political project outlined in *Commentarii sulla monarchia de' Cristiani* and in the *Discorsi del governo ecclesiastico*. Berriel notices that in the *Città del sole*, Campanella's desire for a reconstruction of the Church is ever more obvious, and systematically brings together the points set out in the lengthy introductory remarks: Campanella's desire for a reconciliation between reason (for him, like for Telesio, intellect is also "sensibility") and faith in the perfect background of the utopian place.

Ana Cláudia Romano Ribeiro in "Paraiso e Utopia na *Terra austral conhecida* (1676), de Gabriel de Foigny" (pp. 133-148), moves along the lines of Nakládalová's "Introduction" and includes the concept of Paradise in the corner-stones of utopian system-making. She examines the representation of Paradise in Gabriel de Foigny's *Terra austral conhecida*, a utopian parody of the story of *Genesis*, dividing it in three sub-parodies: of the creation of humanity, of the "heaven on earth" and of Adam. She pays attention to Foigny's critique of religious institutions, which can be traced to the initial phase of the Reformation and the issues of the first principles of organised faith and the intermediary role of the Church in the relationship between the believer and God.

Yvone Greis' contribution, "Religião na cidade imaginária de Orbe" (pp. 149-166), narrowly, yet succinctly examines chapter XXIV of Barthélemy Aneau's *Alector: histoire fabuleuse*. Relying on the heavy symbolism, Greis demonstrates the religious dimension of the text, as expressed in the forms of religious life in the city of Orbe, described by the architecture and function of the temple and conveyed through the personage of the Priest.

The other line of exploration of the aforementioned two-fold understanding of utopia in the context of religion is somewhat different: it claims an apparent contradiction between the terms "utopia" and "religion", the latter having other-worldly concerns and the former focusing on this world. Vieira begins her text in the collection, "Eve was taken from Adam's side - not from his foot. Religion and Family in English Literary Utopias of the 17th century" (pp. 167-186) with this religion-utopia dichotomy, referring to the opinion that the utopian construction inverts the symbolism of the paradise by inscribing the human being in a setting built by him and where he constantly intervenes, thus neglecting the need for, or the mere information of, the idea of a metaphysical transcendence. Morality in utopia, according to this stance, has no need for religious grounds, as it is a background of life in society, and because science dominates the socio-political milieu. Vieira finds the idea that religion is equivalent to morality in utopian literature indicative as to why, from the 19th century onwards, religious beliefs are replaced by socialist ethics. She then moves on to distinguish between what Max Weber called the "Protestant ethics" of virtues such as diligence and thrift understood as religious duties on the one hand, and more radical views held by the Levellers, the Diggers, the Quakers etc., which discussed the relations of the sexes and questioned some aspects of protestant ethics. She then examines the concept of family in the British 17th century opposing the catholic and the protestant concepts, before analysing in great detail Henry Neville's *The Isle of Pines, or, A Late Discovery of a fourth Island near Terra Australis, Incognita*, where a radical view of marriage and family

can be found; as well as several examples of the traditional views of protestant ethics.

In “Trascendencia y ficcion utopica” (pp. 181-213), Nakládalová expands on the idea of religion as one of the fundamental questions in the constitution of utopia, locating its origins in the confluence of different traditions of religious or sacred nature. According to her, utopia gathers material from the Greco-roman mythological tradition (exemplified in the different versions of myths of the Golden Age), but it is the judeo-christian imagery of Heaven on Earth that incarnates its most direct substrate, and the prophetic and eschatological images convert it to a terrain for theological and doctrinal debates. Using, among others, the same quotes on the incompatibility between religion and utopia Vieria uses in her text, Nakládalová acknowledges other approaches, but firmly claims that the nature of the religious forms, their metaphysical status and their spiritual design can help reveal the most ambiguous attributes of utopia, the very essence of the utopian *topos* and *mitos*. Utopia strives for secular perfection, but through the awareness of the numinous and through the rewarding relation between man and the holy. Nakládalová recommends a re-examination of the utopian genre, in order to conclusively affirm the presence of the metaphysical and the religious in the paradigmatic state.

The collection, albeit somewhat limited in terms of number of contributions, certainly makes up for what it lacks in quantity with the quality of the theoretical thought it presents. Versatile and refreshing, it sheds light from different perspectives on the issues of religion and utopia, managing to spark interest for additional investigations of the subject at hand.

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MICHEL SÉVE – PATRICK WEBER, *Guide du forum de Philippi*,
Sites et monuments no 18, Ecole française d’Athènes, 2012, 91 стр., 60
фотографии, 5 табли со архитектонски и планиметриски планови.

Во серијата *Наоѓалишта и споменици*, на француската археолошка школа од Атина, како 18 книга по ред, од печат излезе водич за форумот на македонскиот град Филипи, основан од Филип II, со цел надзор на Пан-гајските рудници.

Веднаш треба да се каже дека ова не класичен водич како споед концепцијата, така и според содржината. Имено вообичаено е водич да се прави за значајно наоѓалиште или населба или пак за музејска установа или музејска поставка. Во овој случај не станува збор за водич во класична смисла на зборот, туку за водич за одделен сегмент на градот Филипи, а тоа е Форумот, местото на општествената (политичка, судска и религиска) дејност на неговите граѓани; местото за храмови на главните божества, за почетни споменици на заслужни граѓани, посвети за царевите и сл. Таков е почетниот натпис (сл. 19) за *C. Modius Laetus Rufinianus*, кој како квестор – пропретор на провинцијата Македонија и куратор на колонијата Филипи