

Auf der Suche nach dem Ursprung des Ternars „unitas, aequalitas, connexio“ sind die Herausgeber der vorliegenden Hefte weit über die Quellen hinausgegangen, die in der Heidelberger Edition von *De docta ignorantia* (I 7-10, 24, h I 14-21, 50-51) angegeben sind. Sie finden den Ternar schon in Augustinus, *De doctrina christiana* I 5 5 (In Patre unitas, in Filio aequalitas, in Spiritu sancto unitatis aequalitatisque connexio). Der Ternar war den mittelalterlichen Kommentatoren Peter Lombards durch die lange Diskussion in den Sentenzen (I 31 2-6) vertraut. Zu den von den Herausgebern angegebenen Quellen aus dem 12. Jahrhundert (XXII N. 21, h XVI 346; XXXVII N. 5, h XVII 75) könnte man auch Alanus von Lille, *Regulae theologicae* reg. 4 (PL 210 625) hinzufügen; Nikolaus verwendet dieses Werk schon in *Predigt VIII* N. 12 (h XVI 152).

Die Interpretation des Ternars von Chartres im Sinne der lullischen Korrelativen bei Cusanus zeigt auch, daß seine Idee der Schöpfung nicht ohne seine Christologie verstanden werden kann. Nikolaus sieht die Schöpfung als ein Moment in einer geistigen Bewegung, die nur in der Verbindung zwischen Schöpfer und Schöpfung in der una persona Christi zur Ruhe kommt. Weil die Philosophiegeschichte die Inkarnation als theologoumenon ausklammert, ist das, was in Nikolaus' Denken wesentlich neu ist, durchweg unbeachtet geblieben: die connexio, das operari, das Dynamische. Nikolaus läßt sich nicht einfach in den statischen Kategorien des Aristotelismus und Platonismus verstehen. Nicht die hierarchisch geordneten Seinstufen der antiken Philosophie charakterisieren sein Denken, sondern die Beschäftigung mit der Wirklichkeit als etwas Dynamischem. In den hier edierten Predigten kommt dieses neue Element sehr klar zum Vorschein: in dem Begriff der maxima operatio (XXXIII N. 5, h XVII 60), in dem dynamischen Verständnis der Wissenschaft - der ars - als eines Hervorbringens (XXX N. 12, h XVII 48), in dem Begriffspaar complicatio/explicatio. (Der Terminus complicatio, für den die Herausgeber Thierry von Chartres zitieren [XXII 10; h XVI 338, 340], findet sich auch bei Lull [vgl. seinen Traktat, *Principia philosophiae complexa*, und die Exzerpte bei Colomer 165, 181, 184]; Nikolaus selbst bringt complicatio in Verbindung mit dem lullischen quiescere [XXX N. 8-9, h XVII 46-47]).

Eine letzte Bemerkung: Wenn gesagt wird, daß Lull und Cusanus die Dreifaltigkeits- und Inkarnationslehren der Christen verständlich machen wollten, so bedeutet das nicht, daß sie sie in den Verstandeskategorien der aristotelischen Philosophie beweisen wollten, sondern daß sie jenseits der Sinneswahrnehmung und des Verstandes eine höhere Art des vernunftmäßigen Erkennens (z.B. XXII N. 11, h XVI 339; XXIII ganz, *ibid.* 359-374; XXVIII N. 3, h XVII 14) postulierten. Nach ihrer Vorstellung setzt diese höhere Art des Erkennens den Glauben voraus. Deshalb verwiesen sie immer wieder auf die Stelle bei Isaias: Nisi credideritis, non intelligetis (Is. 7, 9 LXX) (z.B. XXII 7, h XVI 336; XXXI 1, h XVII 50; XXXII 3, *ibid.* 54). Nikolaus hat dieses Verständnis der Rolle des Glaubens von Lull übernommen. Vgl. IV N. 26-27, h XVI 67; Colomer 74-82.

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Acta Cusana: Quellen zur Lebensgeschichte des Nikolaus von Kues, im Auftrag der Heidelberger Akademie der Wissenschaften, hrsg. von Erich Meuthen und Hermann Hallauer; Band I Lieferung 2: 1437 Mai 17 - 1450 Dezember 31, hrsg. von Erich Meuthen, Hamburg, Felix Meiner Verlag, 1983, VII, S. 201-667; Beilage, 14 S., DM 320,-.

The publication of the *Acta Cusana*, Band I Lieferung 1 in 1976 marked a milestone in the advancement of Cusanus research in the post World-War II period (see *MFCG*, 12, S. 155-158). Under the general editorship of Erich Meuthen and Hermann Hallauer, two of the foremost Cusanus scholars, the *Acta Cusana* will consist of three books (Bände), each of which will be divided into three parts (Lieferungen). When completed, the *Acta Cusana* will become a most useful and important source-book and reference tool for every serious student of Cusanus' life and thought.

Encouraged by the generally favorable reception of the *Acta Cusana*, I, 1, Erich Meuthen, editor of the collection, has completed with great industry and admirable thoroughness the *Acta Cusana*, I, 2, which is under review. Its publication was slightly delayed, but the reader is given a somewhat unwieldy and painstakingly annotated collection of documents, records, public papers and other materials pertaining to Cusanus' life from May 17, 1437 to December 31, 1450. In four hundred and sixty-seven pages the present volume contains six hundred and sixty-nine entries (Nr. 295a-Nr. 962). The longest entry, Nr. 520, runs into forty-six pages; the shortest ones, such as Nr. 682 and Nr. 850, have only two lines.

Although the general arrangement of the *Acta Cusana*, I, 1 met with approval of many reviewers, the editor had to resolve certain new editorial problems in compiling and editing the present volume. First, it contains more often than the first volume documents which were already published elsewhere. This was deemed advisable not only because the present volume will become a more useful and handy tool for Cusanus researchers as a result, but also because new knowledge and information about manuscript and archival sources made it necessary to present corrected and improved texts. Secondly, as the names of archives and libraries and also the shelf-marks (*Signaturen*) of manuscripts, documents and papers have often been changed in recent years, it became necessary to send out inquiries. Since the editor has not always succeeded in eliciting information about new names and shelf-marks, he asks the reader's understanding and patience. Thirdly, certain important documents and facts related to the period discussed in the *Acta Cusana*, I, 1 came to light only after the publication of the volume in 1976. Professor Paolo Sambin's publication about Cusanus' stay at Prosdocimus de Comitibus' house during his Paduan days and Professor Rudolf Haubst's discovery about Cusanus' sojourn in Paris in 1428 are two of the important recent finds which will later be incorporated into Book III as part of the Supplements (*Nachträge*).

The period of Cusanus' life which the present volume covers was a very eventful one. At the end of the first volume, Cusanus had just left Basel to go to Constantinople, which was the beginning of his shift from the conciliar to the papal party. His trip to Constantinople to persuade the Greek Emperor John Palaeologus and the Greek church leaders to come to Ferrara for a re-union council and his active participation in the imperial and electoral meetings, such as the Imperial Diet of Nürnberg (July 1438), the Congress at Mainz (February-April 1441), the Imperial Diet of Frankfurt (June-August 1442), the Imperial Diet of Nürnberg (August-October 1444), and the Meeting at Frankfurt of Electors and imperial representatives (September-October 1446), made him so well known as a strong supporter of Pope Eugenius IV that Aeneas Sylvius, later Pope Pius II, called Cusanus the „Hercules of the Eugenians.“

But Cusanus was active during this period not only as ecclesiastical statesman but also as productive writer. An astonishingly large number of important philosophical and scientific books were completed in this period: *De docta ignorantia*, 1440 (Nr. 426); *De coniecturis*, 1441/1442 (Nr. 507); *Dialogus de deo abscondito*, 1444/1445 (Nr. 613); *De quaerendo deum*, 1445 (Nr. 616); *De filiatione dei*, 1445 (Nr. 632); *De geometricis transmutationibus*, 1445 (Nr. 638); *De arithmetis complementis*, 1445 (Nr. 639); *De dato patris luminum*, 1445/1446 (Nr. 651); *Coniectura de ultimis diebus*, 1446 (Nr. 703); *Dialogus de genesis*, 1447 (Nr. 739); *Apologia doctae ignorantiae*, 1449 (Nr. 845); *De circuli quadratura*, 1450 (Nr. 914); *Idiota de sapientia*, 1450 (Nr. 916 and Nr. 923); *Idiota de mente*, 1450 (Nr. 926); *Idiota de staticis experimentis*, 1450 (Nr. 937); and *Quadratura circuli*, 1450 (Nr. 956). The present volume makes it abundantly clear that no real assessment of Cusanus' work and accomplishment during this eventful period will be possible unless the activities of Cusanus the doer are related to the publications of Cusanus the thinker.

At first glance, the documents and records which are related to imperial diets and electoral meetings and which deal with many events taking place within the Church seem to dominate the present volume. Cusanus' letter of advice to a Carthusian monastery that it should support Eugenius IV against the Council of Basel (Nr. 468), a summary of Cusanus' speech at the Imperial Diet of Frankfurt on June 21-23, 1442 (Nr. 520) and his defense of Eugenius IV at the Imperial Diet of Nürnberg in 1444 (Nr. 599) are only three of the numerous documents in the

volume which could be described as „political“ in nature. Special mention should be made of Cusanus' important tract, *Dialogus concludens Amedistarum errorem ex gestis et doctrina concilii Basiliensis* (Nr. 488), which was first studied by Josef Koch and edited and published in MFCG, 8, S. 11-114 by the editor as Cusanus' work after the discovery of a second manuscript (Ms. 107C) in the University of Liège Library. A great deal of material is also found in the present volume which pertains to Cusanus' journey to Constantinople (Nr. 295a-302, 306, 310, 312-320, 323-334, 338-340), his elevation to the cardinalate (Nr. 727, 776, 803, 808, 815) and the forthcoming legatine tour of Germany and the Low Countries (Nr. 952-955, 962). It should further be noted that numerous petitions to the papacy for benefices and provisions and an equally large number of payment bills are mentioned. They amount to about ninety entries.

The attentive reader would find, however, that the present volume contains many interesting and sometimes not well-known documents of „non-political“ nature concerning Cusanus and his life. Some of these have become known or available only in recent years. Cusanus' knowledge of Greek and his interest in Greek manuscripts were considerable (Nr. 297, 344, 372, 385-386). He persuaded Ambrogio Traversari to translate Proclus's *De theologia Platonis* (Nr. 404). In his *Commentariorum de gestis concilii Basiliensis*, Aeneas Sylvius gives a character sketch of Cusanus (Nr. 427a). Cusanus comments on fragments of Parmenides' *Commentary* and Proclus's *Theologia Platonis* (Nr. 506). Paolo Toscanelli sent Cusanus Ambrogio Traversari's translation of the works of Pseudo-Dionysius the Areopagite in 1443 (Nr. 573). Cusanus bought astronomical devices and sixteen manuscripts in Nürnberg in 1444 (Nr. 596, Cf. Nr. 861). He sent a high clergyman many prescriptions (Nr. 636) and glossed Marco Polo's *Travels* (Nr. 650). In 1447 Cusanus acquired a manuscript of St. Thomas Aquinas's works (Nr. 735). Finally, he sent at least two letters to the famous humanist Lorenzo Valla (Nr. 932, 960). These selections from the volume demonstrate the nature of documents, letters and records which, taken together, reflect the many-faceted activities of Cusanus. If we add to the above examples fifty-eight *Sermones* that are mentioned in the volume, it is clear that the *Acta Cusana*, I, 2 is a rich source-book and research tool indispensable for further Cusanus studies.

Numerous documents, records, excerpts, detailed notes, many references to the secondary literature and countless text emendations in the volume show how assiduously and conscientiously the editor carried out his task. He left almost no stone unturned. In addition to including the many documents which have already been published in the *Deutsche Reichstagsakten* (RTA), *Concilium Basiliense* or *Monumenta Conciliorum Generalium seculi decimi quinti*, the editor has included some twenty-six documents that have never been published before (e.g., Nr. 357, 448, 527, 759, 940, 952). What is remarkable is that even the documents published in the RTA and other collections are subjected to critical scrutiny. For example, Nr. 599, which was printed in RTA XVII, 379-388, is given in the present volume with many corrections. The same critical spirit is evidenced in the editor's treatment of the secondary works. Throughout the volume, as he cites secondary monographs and articles, he often comments on and correct them (e.g., S. 203 Anm. 8; S. 221 Anm. 13; S. 253 Anm. 1, S. 254 Anm. 5; S. 256 Anm. 3; S. 306 Anm. 9; Nr. 551; S. 561 Anm. 3; Nr. 887; S. 666 Anm. 1). It is this spirit of criticism demonstrated in the scholarly apparatus of the volume which enhances its value.

In compiling a specialized collection of documents and records such as this one, it is certainly not the responsibility of its editor to provide the reader with a general historical account of events which occurred during the period under consideration. The reader is naturally expected to be familiar with them before using the volume. But since all the documents and records in the present volume have been selected and included primarily to throw light on some aspects of Cusanus' life, the reader may not fully recognize the significance of certain records or documents in the volume, unless they are judged and appreciated against a general background of the events discussed or the period covered. A parallel use of standard works, such as the RTA, or recent monographs, such as Joachim W. Stieber's study, which the editor often cites, will facilitate the reader's use and appreciation of the present volume.

As Nr. 336 shows, Cusanus was one of those who had left the Council of Basel by 1437 for the

Council of Ferrara. Has the present volume given a clear answer to the oft-debated question: Why did Cusanus change his sides from the conciliar to the papal party? In the numerous speeches and pronouncements which he made at Nürnberg, Frankfurt or Mainz after 1437, we can find Cusanus' reasons for supporting the papacy and, as a corollary, his reasons for abandoning the Council of Basel. These were formal reasons for his actions, and the printed sources in the present volume help us gain a deeper understanding of his thoughts on the matter. But even they don't permit the reader to understand fully Cusanus' complex, innermost thoughts which prompted him to go over to Pope Eugenius IV.

In conclusion, the *Acta Cusana*, I, 2 is a labor of love, which was produced by a most competent and insightful Cusanus scholar and which is destined to become an indispensable tool and reference work for Cusanus research for many years to come. The editor is to be congratulated on having made a significant contribution to Cusanus scholarship. We wait in expectation for the publication of the *Acta Cusana*, I, 3.

Morimichi Watanabe, New York

J. STALLMACH, *Suche nach dem Einen*. Gesammelte Abhandlungen zur Problemgeschichte der Metaphysik, hrsg. von Norbert Fischer. Bouvier Verlag Herbert Grundmann, Bonn 1982. 227 S. DM 48,-.

W. BEIERWALTES, *Denken des Einen*. Studien zur neuplatonischen Philosophie und ihrer Wirkungsgeschichte. Vittorio Klostermann Frankfurt/M. 1985. 471 Seiten. DM 194,-.

I

Unter dem Titel „Suche nach dem Einen“ hat Norbert Fischer 11 Abhandlungen aus dem bisherigen Opus Josef Stallmachs ausgewählt und in einem Sammelband wieder bequem zugänglich gemacht; Anlaß für die Herausgabe war Stallmachs 65. Geburtstag. Dem Band angehängt ist ein Gesamt-Schriftenverzeichnis, das den Ort der jeweiligen Erstveröffentlichung genau angibt und es außerdem ermöglicht, die ausgewählten Beiträge im Rahmen der sonstigen Arbeiten Stallmachs zu sehen.

Ein erster Blick in das Inhaltsverzeichnis erweckt zunächst den Eindruck einer divergierenden Vielheit behandelter Themen: Die Namen Parmenides, Aristoteles, Thomas von Aquin, Nikolaus von Kues, Nicolai Hartmann erscheinen schon in den Aufsatztiteln, ebenso die systematischen Disziplinen Erkenntnislehre, Wissenschaftstheorie, Ethik, Anthropologie, Metaphysik, Ontologie. Dieser erste Eindruck täuscht: der ‚nach dem Einen suchende‘ Leser bemerkt sehr schnell das Verbindende in den thematisch verschiedenen Aufsätzen. Stallmach versteht deutlich zu machen, daß der philosophische Gedanke selbst, welchem Einzelbereich er sich auch immer zuwendet, setzt er sich nur nicht selber willkürlich Grenzen, auf ein Zentrum hintendiert, auf die letzte absolute Bedingung und Begründung allen Seins und Denkens. Freilich ist dieses Tendieren ein ‚Suchen‘ kein ‚dogmatisches‘ Wissen, wie auch Stallmachs Interpretationen stets begleitet sind von kritischem Problem- und Methodenbewußtsein. Der Herausgeber hat die ausgewählten Abhandlungen zu drei Kapiteln zusammengefaßt. Das erste steht unter der Überschrift „Umkehr in das Denken“ und handelt von der Selbstreflexion des menschlichen Geistes: in der Geist- und Erkenntnislehre der frühen Cusanischen Schriften *De coniecturis* und *De quaerendo Deum*, in der thomasischen *Intellectus agens*-Lehre und im Hinblick auf die neuzeitliche Naturwissenschaft. Der Aufsatz über NvK „Geist als Einheit und Andersheit“, beschränkt sich bewußt auf die beiden genannten Schriften: Sie bilden zwischen *De docta ignorantia* und den *Idiota*-Schriften eine Stufe von großer Eigenständigkeit, die grundlegend wird für die weitere Entwicklung der Cusanischen Gnoseologie. Man ist dankbar für diese erhellende Interpretationshilfe gerade bei der so schwierigen Schrift *De coniecturis*, auch wenn man die Skepsis des Verfassers hinsichtlich der Möglichkeit, die cusanische Erkenntnislehre als eine sich entwickelnde Einheit darzustellen, nicht teilt. –