

Jean FRÈRE, *Le bestiaire de Platon*, Paris, Kimé, 1998, 127 pp.

L'âme humaine en sa division tripartite (intelligence, cœur ardent, désirs et sensations), ne diffère guère de celle des animaux. Platon fait usage de cette affinité pour rapprocher le psychisme humain du psychisme animal. Il se sert donc d'images animales pour décrypter l'âme humaine. D'ailleurs, les divers qualités des animaux d'espèces multiples sont fort proches des qualités humaines, même si les animaux sont privés de *logos* (celui-ci entendu dans sa double fonction d'intellect et de langage). Jean Frère, sensible chercheur et éminent connaisseur de la littérature ancienne, puise inlassablement dans les chants homériques pour illustrer son sujet. Le présent ouvrage fait suite à l'article de l'auteur, *Métaphores animales de la vaillance dans l'œuvre de Platon*, publié dans les Actes du Colloque sur *L'animal dans l'antiquité*, Paris, Vrin, 1997, pp. 423 - 434. Le livre abonde d'informations très rigoureuses fondées sur le comportement animal vu dans la perspective d'une comparaison avec le comportement humain dans des situations semblables. Les dessins à la fin du volume illustrent les thèses de l'auteur.

Maria PROTOPAPAS-MARNELI

Pietro PRINI, *Introduzione a Rosmini*, Roma, Laterza, 1997, 198 pp.

The author studies Rosmini's works from the viewpoint of a historical and critical examination of the applications of the Rosminian idea of being in the sciences. The book contains philosophical essays about the Rosminian thought. Chapter I, «The ambiguity of the restoration and the problems of the politics» (pp. 3-18): 1. *The rhetorical topics of the counterrevolution and the problems of the politics*. The re-establishment of the Rosminian political forms is markedly expressed in laws and rules considered as methods of salvation from extremism. These methods are often mentioned as manifestations of the *political wisdom and common sense*. 2. *The critique of the Restauration and the «second Politics»*. The Rosminian systematic critique might be considered as the development of the fundamental features of the social fraternity and equality between the citizens. The antirationalistic and metaphysical camp is represented by Rosmini in the «second Politics», in sense of the overcoming of the utopian empirism and rhetorical exhortation of the atheism. Chapter II, «Rosmini educator» (pp. 19-36): 1. *The unity of education*. Prof. Prini states that Rosmini sustains the harmony between the social and religious order against the terrible European wars and gives to each individual the chance to fulfill the necessity of moral education and the conditions of the creation of the Christian Encyclopaedia. The Neoplatonic scale of the moral and aesthetic judgments and principles can be encouraged by avoiding a «bad education». 2. *Moral qualities of art*. The illustration of the categories of *probability, facility and beauty* expresses the educativ order in the realistic framework of the Rosminian theory of education and history of art. Chapter III, «The essence of the truth» (pp. 37-67): 1. *From the pure conscience to the «form of truth»*. The author considers the Rosminian concept of «pure conscience» as the awareness and implication of the thought into the human soul; the pure conscience is the source of the innate knowledge prior to every form of acquired knowledge. This original subjectivity is the internal sense (Campanella) without a particular feeling. This «internal light» becomes a mirror that receives the images of the things. Rosmini considers the form of truth as *eidetic form* and investigates the spiritual connections and applications or forms of the elements of the idea of being. 2. *The idea of being as objective form of knowledge*. The idea of being seems to be guaranteed by the necessary and natural

installation of the ideal and objective elements into the real and eternal reasons of beings. 3. *The polemic of the idea of being*. V. Gioberti and T. Mamiani reject the Rosminian theory of the idea of being; the idea is considered as indeterminate; the idea is based on excessive use of the abstractions and is separated from the concept of particularity and concreteness. However, Rosmini responds to them with the theory of the *synthesis of the forms*, namely the finite possibility of application of the elements of idea. This is the practicable point of view which offers many advantages of understanding over traditional views of the existence and absolute reality. The examination of the Rosminian concept of abstraction guides us to the discovery of the internal possibility or genetic code of the particular being toward the essence of his life. This «way» provides the *fundamental sentiment* (original synthesis). Some closely related Rosmini's notes had altered the intellectual climate of his time and had opened the contemporary debates. The idea of being is determined by the fundamental sentiment. The Rosminian synthesis is the supplement and metaphysical foundation of Kant's concept of *synthetic knowledge*. Phenomenology and existentialism reexamine the Rosminian position on the relation between subject and object.

Beyond the pure subjectivism and against materialism Rosmini states the conditions of the natural relation of subject with object, in order to establish the universal elements of beings or ideal, moral and real forms, in perspective of their combinations and conformations. Chapter IV, «What is Metaphysics? (pp. 67-75): Prof. Prini indicates that Rosminian Metaphysics consists of principles of Ideology, Ontology, Theology, Cosmology and Ethics (*Theory of being*). Rosmini in his philosophical works outlines the relation between ideal, moral and real form. He thus creates a new encyclopaedia, in sense of an internal progressive and regressive stabilization of the sciences. Rosmini from the virtual data or regressive consideration including the ideas arrives to the actuality of being. This *circular movement* (*Theosophy*) manifests the dynamism of the synthesis of the forms in perspective of explanation of the synthesis of the formal and material elements or categories of beings, as *vinculum unitatis* of existence and essence. In chapter V Prof. Prini presents explicitly «the Rosminian synthesis of the forms» (pp. 76-111): 1. 2. and 3. *The problem of categories as modes or forms of being*. The simple essence of being is the ideal being, the idea as objective form that develops the natural possibility of knowledge as common sense. The idea of being and the fundamental sentiment, in sense of successive completion of the dynamic relation between the intuition, the feeling and the human body (intellective sentiment and corporeal feeling), are the functions of intellective and sensitive perception. So the knowledge of the external reality, the cosmos, is based on the composition of the subjective elements with non-subjective elements. This composition or *fundamental fact* is considered as moral and inherent reciprocity concerning the proceeding of existence toward the divine essence. Chapter VI. The author examines the concepts «person» and «human rights» (pp. 111 - 131): 1. The eudaemonological good is founded on the intellective substance of the person, which expresses the fundamental morality (*truth, virtue, felicity, liberty, obligations*), of the state in sense of stabilization of the natural and axiological relations between the persons. 2. These forms of morality correspond to the *universal forms or modality of social laws* that guarantees the social liberation. 3. Rosmini has indicated the conditions of common good. Chapter VII. The author discusses the revival of the church and the liberty of christian people (pp. 131-154). 1. *The Five Plagues of the Church*. Rosmini holds christianity as a vital and dynamic faith, capable of lending meaning to the instruction and constitution of the laws and customs of the church. Rosmini's work *The Five Plagues of the Church* exposes the problem of the languages in the church, the education of the clergy and the relations between church and politics. 2. *The revival of the religion in Italy*. Church and Cristian people express an organic unity that is open to the *criticique* (pp. 163-190) and is shaped by the fight for equal rights and social justice. Successful strategies are dedicated to helping people satisfy the spiritual necessities and improve the well - being of the liberal church itself.

The book contains a list of Rosmini's works in chronological order (pp. 155 - 161), and a rich bibliography (p. 191 - 197).

Helen MARGARITOU - ANDRIANESSI

ENRICO BERTI, *La filosofia del «primo» Aristotele*, presentazione di Giovanni Reale, Milano, Vita e Pensiero, 1997², (first edition: E. Berti, *la filosofia del primo Aristotele*, Padova, Cedam, 1962, Università di Padova, Pubblicazioni della facoltà di Lettere e filosofia, vol. XXXVIII), 576 pp.

Enrico Berti is widely recognized as one of the scholars on Aristotle's works. The author exposes in this book the continuous debate about Aristotle's Platonism; it is a philosophical way of theorizing the relation between Platonism and Aristotelianism. The late Giovanni Reale presents (pp. VII-IX) the main point of this book: E. Berti confirms the conciliation of Plato with Aristotle in his logical arguments and assessment of documents, in order to explain the synthesis of Plato's unwritten doctrines and Aristotle's published and unpublished works. G. Reale states that Prof. Berti's early aspect expresses the relation between the ultimate Platonic dialogues (e.g. *Parmenides*) and Plato's unwritten doctrines; writing later, E. Berti developed further the reasonable relation between the *Republic* and the unwritten doctrines which are considered as the dimension of the Platonic oral dialectic in Aristotle's (published and unpublished) works. Berti's interest in Platonic and Aristotelian tradition is focused on finding the complete meaning of the published works with a rigorous method, implying a direct or indirect participation in the lost works. The parts of the book are important essays in ancient philosophy. Berti's book consists of six chapters supplemented by an extensive Introduction, (pp. 9-55), the author's works (XIII - XLVI), conclusions, (pp. 487-498), bibliography and indexes, (prepared by Giuseppe Girenti), of passages, names and subjects. In the Introduction the author legitimates his writing on Aristotle's philosophy by looking forward to the various assumptions and different conceptions of the problems investigated in the parts of his book.

Chapter I (pp. 57-121) «Aristotle's first appearance in the Academy and his education». 1. *Bibliographical tradition* and 2. *On Aristotle's arrival in Athens*. Prof. Berti examines the Aristotle's early thought and describes his systematical training and instruction in the Academy, his general education and the awakening of his innate inclination to philosophy. 3. *Aristotle's entrance in the Academy*. Aristotle's intellectual development had been completed by Eudoxus's teaching. 4. *The Academy* and 5. *Aristotle's higher education*. The influence of Academic spirit on Aristotle's thought has been considered as organization of his scientific research and consequently of his logic. Aristotle's education is representative of the conversion of his soul to the intelligible word. 6. *The origins of Aristotle's literary production*. The *Γούλλος* is the first literary composition against the Rhetoric. 7. *The conflict of literary cultures* and 8. *The Aristotle's course on Rhetoric*. For Aristotle rhetoric is merely a useful art employed in the discovery of truth; Isocrates' goal in teaching rhetoric was to produce effective leaders for Greece. Plato and Socrates believed that rhetoric was a selfish art which could easily be used to manipulate an audience. In chapter II, (123-187), «The controversy about the theory of forms», Berti moves on to an examination of the differences between Plato's theory of forms and Aristotele's theory of principles. 1. *The theory of forms in Plato's dialogues between 370 and 360 B. C.* In the *Parmenides* and *Sophist* we study the relation between One and many, the famous arguments about the infinite process and the concept of mimesis. 2. In Aristotle's *On the ideas* the critique of Plato's theory of the distinct ideas and the relationship between unity and such other forms as sameness and difference, is