

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.

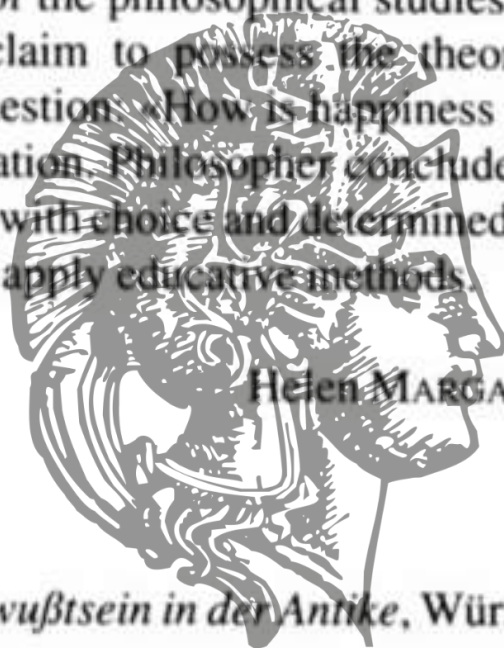
Enrico Berti is widely recognized as one of the scholars on Aristotle's works. The author exposes in this book the continuous debate about Aristotle's Platonism; it is a philosophical way of theorizing the relation between Platonism and Aristotelianism. The late Giovanni Reale presents (pp. VII-IX) the 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 Girgenti), 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

based on the explanation of the argument: «The idea exists as unity of the multiplicity (variety)». Aristotle accounts for *horizontal unity* (the ultimate matter that *is present* in the organism but *altered* in form) and *vertical unity* (matter and form) the existence of three fundamental principles proper to all processes. 3. *The Aristotle's critique*. Aristotle illustrates the platonic interpretation of nature and art, the separate ideas and the negative predicates. He affirms the distinction between universal and particular elements and provides a basis for grasping the *common being* by making «negative judgments» about it that is «neither material nor immaterial exclusively» «Being is known through separation from any exclusive association with material or immaterial character». 4. *The critique of the most rigorous arguments*. For Plato predication means the participation in a form; for Aristotle there are two fundamental (ontological) relations that correspond to the essential and accidental predication: The first (essential) is a transitive relation between universals and individuals that «fall under it» and belong to the same category. The second (accidental) is a cross-categorical relation. 5. *The incompatibility between the theory of forms and the theory of principles*. The substance is the structure or form of a compound of matter and form. Aristotle's view about substance, as cause of being, nature and principle (not an element) is not, like Plato's, separable from all matter. 6. *Eudoxus's position and Aristotle's critique*. Aristotle indicates Eudoxus's incompatibility between the concept of mixture and the theory of separation. 7. *The on the Ideas and the formation of Aristotle's philosophy*. Aristotle's theory and critique enrich and Plato's philosophy. In chapter III (pp. 189-256), «The exposition of the theory of principles», the author analyses in detail the applications of the principles in Aristotle's works. 1. *The theory of principles in the late dialogues*. Plato determines the unity of ideas as the mode of the intellectual activity to prove the cause of mixture of the principles of unity and multiplicity in the nature. The generation of the world is reduced to the God (Absolute-coming-to-be). Time is a mobile image of eternity. 2. Aristotle in the *On the Good* examines the concepts *Εν οὐσία, ἀλλὰ εἶδη τὴ κατὰ τὴν ὕλην* and the theory of principles that is complete through the distinguished appearance or the refinement of principal categories of being. 3. *The first confirmation of the principles*. Alexander of Aphrodisias asserts that Aristotle's theory about principles is imperfect. 4. *The second confirmation of the principles*. Alexander accepts the intrinsic causes as principles; he notices carefully that this theory is exposed in the *On the Good* and is connected with the theory that is mentioned in the *Philebus*. 5. *The third confirmation of the principles*. Alexander, Simplicius and Porphyry illustrate Aristotle's numbers. 6. *The generation of the numbers from the principles*. Prof. Berti states that the generation of the numbers in the *On the Good* manifests an ambiguity. 7. *On the Good and Timaeus*. In the *On the Soul* Aristotle makes clearer the rigorous relation between the soul and ideas-numbers. These come after the elaboration of an intellectual project in Plato's *Timaeus* and in Aristotle's *On the Good*. 8. *The On the Good in Aristotle's early philosophy*. Aristotle testifies the relation between transcendent and transcendental principle. Prof. Berti assigns the relationship of the *On the Philosophy* with Plato's *Laws* and *Epinomis*. In chapter IV (pp. 257-349), «The dialogue *On the Philosophy*», the author indicates the position of the *On the Philosophy* among the other works of philosopher. 1. The *On the Philosophy* is considered as a summary of the *On the Good* and as source of the Aristotelian *strategies* in which the principles *matter, form, privation, potentiality* and *activity* are the central points of the development of the wisdom. 2. *The inquiry about the wisdom*. Wisdom signifies «the science of the One», «the illustration of the essence of beings», «the science of the universal», «the science of the principles», in sense of the definition of the «first unity» or the «first reality». 3. *The critique of ideas and ideas-numbers*. The aristotelian critique is completed by the external reasons as distinct and self-existing entities. The infinity of the numbers and entities evolved from different combinations of the first causes-principles. 4. *The existence of the God* in the *On the Philosophy* is considered as the first cause of the cosmic order. 5. *The eternity of the world* and 6. *The*

animation of the stars. The science is an inquiry into the nature, into the numerical structure of the astral divinity and motion. 7. *The nature of the supreme God*. God is an eternal and principal power. 8. *The nature of the soul*. the individual soul is the cause of the circular motion of the stars, the continuity and the constancy. 9. *The On the Philosophy had an influence upon Laws and Epinomis*. In chapter V (pp. 351-393), «The *Eudemus* and the moral and political dialogues», Berti goes through Plato's theory of forms and Aristotle's moral and political thought with an analytical method. 1., 2., 3. *Eudemus (On the Soul)*. The intellectual soul pre-exists. The soul is therefore not reducible to physical attributes but is immaterial and has a sublime substantiality as in Platonic philosophy. 4. In the *On the Justice* Aristotle manifests how the distinction between the forms of authority and justice involves the consideration of the complete reality, incompatible with Platonic ideas. 5. *The Politicus and the other moral and political dialogues*. Moral and political arguments are presented in Aristotle's works *Politicus*, *On the Pleasure*, *On the wealth*, *On the Kingdom*, *On the Education*, *On Alexander or on the colonies* and *On the Nobility*.

In chapter VI (pp. 395-485), *Protrepticus*, Berti states that the *Protrepticus* deals with the theory of knowledge of the first principles. This work constitutes the synthesis of the Aristotle's programme of his future activity. Aristotle in the *Protrepticus* and in the *On the Philosophy* defines the scientific knowledge. He invents science as conceptual, demonstrative and syllogistic organization of the philosophical studies. Human dignity and ethical entitlement are grounded in our claim to possess the theoretical and practical prudence. Aristotle asks the fundamental question: «How is happiness to be acquired?» His answer is that happiness is a matter of education. Philosopher concludes that the virtues are dispositions or states of character concerned with choice and determined by rational principle and practical wisdom, in order to appear and apply educative methods.



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Klaus OEHLER, *Subjektivität und Selbstbewußtsein in der Antike*, Würzburg, Königshausen und Neumann, 1997, 106 pp.

This book treats the problem of subjectivity and self-consciousness in classical antiquity. Professor Oehler explores, in an original and thought-proving way, the origin, meaning and significance of subjectivity and self-consciousness as a central thesis in the development of Greek philosophy. The broad appeal of this book is increased by Professor Oehler's care to connect ancient debates to the developments in modern philosophy (starting with Descartes and continuing with the German idealists) and by his sophisticated and clearly presented methodology. The book consists (apart from the preface) of five chapters (pp. 11-90), notes (pp. 91-97), a bibliography (pp. 99-102), an index of names (pp. 103-4) and an index of topics (pp. 105-6). It is dedicated to the memory of author's teacher Gerhard Krüger (1902-1972), a scholar who gave the author the decisive impulse to deal thoroughly with the problem of consciousness in antiquity. The author has been working on this problem for many years and has provided us (among other works) with two valuable monographs: *Die Lehre vom Noetischen und Dianoetischen Denken bei Platon und Aristoteles. Ein Beitrag zur Erforschung der Geschichte des Bewußtseinsproblems in der Antike*, Hamburg, Felix Meiner Verlag, 1985² (1962); *Der Unbewegte Bewegter des Aristoteles*, Frankfurt a.M, Vittorio Klostermann Verlag, 1984. The present volume is a kind of synopsis and retraction of the results of his investigation.

Professor Oehler holds the view that the problem of reflection and self-consciousness, a central problem of the philosophy of modern times, was not discovered by modern

