

φανερή άνεση έπέτυχε νά διατηρήσει τήν ζωντάνια τοῦ λόγου τοῦ κ. Vieillard-Baron ἀλλά καί ταυτόχρονα νά μεταδώσει μέσα ἀπό μιὰ ἄρτια ἀπόδοση τὸ βαθύτερο νόημα τοῦ έγγελιανοῦ κειμένου. Γιατί τὸ κείμενο τοῦ Hegel, φωτισμένο ἀπ' τὸν πλατωνικὸ λόγο, ἐμπλουτισμένο μὲ τὰ πλατωνικὰ νοήματα καί τοὺς γνήσιους πλατωνικοὺς φιλοσοφικοὺς ὅρους — ἔργο ἐπίπουρο πού ἔγινε ἀπὸ τήν κ. Κελεσίδου παράλληλα μὲ τήν μετάφραση— προσφέρεται σὲ ἀβίαστη ἀλλὰ συγχρόνως προσεκτικὴ ἀνάγνωση.

Ἡ σκέψη ὅτι ἡ ιδιαίτερα ἐπιμελημένη αὐτὴ ἔκδοση, τήν ὁποία προλογίζει ὁ Ἀκαδημαϊκὸς-Καθηγητὴς κ. Ε. Μουτσόπουλος, θά γίνει ὄχι μόνο γιὰ τὸ εὐρύτερο κοινὸ ἀλλὰ καί γιὰ ὅλα τὰ μέλη τῆς ἑλληνικῆς πανεπιστημιακῆς κοινότητας — ἐρευνητὲς καί φοιτητὲς— πολύτιμο ἐργαλεῖο γιὰ τὴν μαθητεία τῆς φιλοσοφίας, πρέπει νά ἐνθαρρύνει τοὺς ἐμπνευστὲς τῆς πρωτοβουλίας αὐτῆς γιὰ τὴν γόνιμη συνέχισή της.

Τερέζα ΠΕΝΤΖΟΠΟΥΛΟΥ-ΒΑΛΛΑΑ

J. R. L. VIEILLARD-BARON, *G.W.F. Hegel, Lectures on the Platonic Philosophy (1825-1826)*. Translation by Dr. Anna Kelessidou and Introduction by Academician Prof. Dr. Evangelos Moutsopoulos. Athens, Academy of Athens, 1991, 157 pages.

In this important volume the lectures on Plato's Philosophy delivered by Hegel during the winter semester of 1825-1826 are included. The lectures at hand had been delivered as a part of Hegel's more encompassing lectures on the History of Philosophy, and they had been compiled from the hand-written note book of Hegel's student and auditor von Griesheim (ommitting the corrections made by K.L. Michelet). Dr. Evangelos Moutsopoulos, professor of philosophy and Member of the Academy of Athens, points out —in his Preface to this work— the scientific importance of these lectures by Hegel, emphasizing, among others, that «the reader of Hegel tends to experience high indignation because of the genius exaggerations and extrapolations which Hegel is being led to, because of his persistence in the procedure of Procrustean imposition of prejudiced hermeneutic schemata on the body of the objective facts of historic-philosophical reality; schemata which, most of the time, end up to its peculiar elucidation» (p. 9). The significance of these lectures for understanding Hegelian philosophy is also emphasized by Dr. Anna Kelessidou in the Introduction of her masterly translation and commentary of the original French text. She namely considers that «Hegel refers



to Plato from his first articles to his death in a constant manner» (p. 13). «Nothing from what Hegel said or wrote on Plato is indifferent» (p. 19) the author of this work, J.-L. Vieillard-Baron, states in the Preface of the original French edition.

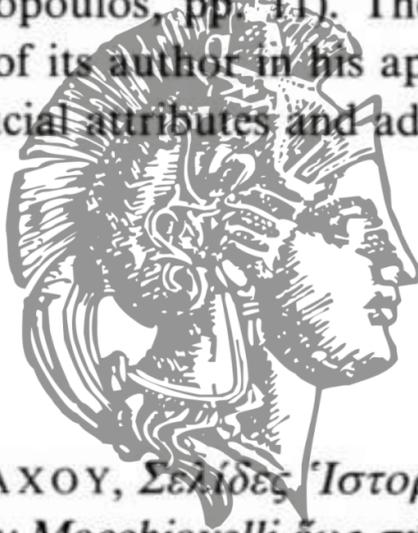
In his own Introduction the author raises the question whether History of Philosophy is nothing but the sum of the past philosophical theories as a complication of heterogeneous elements, or, does it display a fundamental unity (p. 28). Is such a unity a progressive philosophy within history, as it is reflected from the multiformity of heterogeneous concepts? (p. 29). Hegel himself, by combining, on a temporal basis, the history of philosophy with the dialectical movement itself, states the view that «the succession of philosophical systems in the history of philosophy is identical to the succession of definitions of the Idea itself in its logical connotation» (p. 33). In the II Chapter of this work, The Platonic Hegel (pp. 35-46), the author recapitulates his formulations on the Hegelian Platonism by pointing out the position, originally advanced by Gadamer, that «the Hegelian interpretation of Plato is not based on an imprudent acceptance of a tradition which has been exhausted by now and transformed into a total of common *loci*» (p. 40), while, according to the author, «the Absolute Idea (of Hegel) is conceived of in relation to Plato» (p. 40). The author continues his considerations stating the view that «Hegel is restraint pertaining to the dialogue *Phaedo* instead of which he prefers *Meno*, and in particular the part in which the theory of reminiscence is advanced, and *Phaedrus* for the analysis of the notion of soul. According to Hegel, the world of ideas is not a «second world», as we are viewing it in the *Phenomenology of Spirit*, in relation to two worlds up side down» (pp. 45-46). In the III Chapter of this work entitled *Presentation and Interpretation of Plato in the lectures of the period 1825-26* (pp. 47-70), the author, among others, refers to the tendency for hegelianisation of Plato, supporting the view, in particular, that Hegel, in the comment on *Timaeus* «introduces by force the theory of syllogism as the Idea of God... to interpret the analogies, necessary for the creation of the world as they are, identifying ...the mathematical analysis to the syllogism» (p. 53). While Hegel does acknowledge that «in Plato the idea of negation does not exist, the negation of the negation which allows for the progress of thinking with its own creative power, and that the dialogue of *Parmenides* does not lead to the negation of the negation» (p. 56), yet, in the famous passage of the dialogue of *Sophist* in terms of the art of dialectical partition, he does translate the (platonian) term «interlacement» with the term «unity» (pp. 56-77), to conclude that «Plato should have thought of course on the unity of the opposed ones and on the



indissoluble relation of the negative to the affirmative» (p. 57). The author emphasizes that Hegel obviously signs up himself with the neoplatonic tradition, when, in his comment on *Parmenides*, he remains entirely indifferent to the contentious character of the dialogue's hypotheses, and sees into it only the unfolding of the Absolute, i.e. of the One, in all its forms (p. 57). Finally, following a sketch of Michelet's text and of another similar one of Hegel's text presented by von Griesheim (pp. 62-66), the author presents the *Lectures on the Platonic Philosophy* delivered by Hegel (pp. 75-128). This volume also includes the Commentary of the author (pp. 129-138) in the Hegelian text, the Bibliography (pp. 139-150) —not exhaustive though— for the understanding of the Hegelian interpretation of Plato, and a Glossary (in Greek, German, and French language).

It is a very important work to the degree that, in science, «the necessity for the inquisitive search of the hermeneutic method to consider the image of Platonism which Hegelianism proposes is being emphasised» (from the Preface of Evangelos Moutsopoulos, pp. 11). The conceptual consistence and hermeneutic perspicacity of its author in his approach to the Hegelian ideas on Plato do constitute crucial attributes and additional virtues of this work.

ΑΚΑΔΗΜΙΑ

Manolis MARKAKIS  
ΑΘΗΝΩΝ

Γεωργίου Κ. ΒΛΑΧΟΥ, *Σελίδες Ίστορίας του Εὐρωπαϊκοῦ Πολιτικοῦ Στοχασμοῦ (Ἄπὸ τὸν Macchiavelli ἕως σήμερα), Μελέτες III, Ἀθήνα - Κομοτηνή, ἐκδ. Αντ. Ν. Σάκκουλα, 1991, 462 σελ.*

Γιὰ τὸν δόκιμο καὶ ταλαντοῦχο συγγραφέα, διανοητὴ καὶ πνευματικὸ μέλος τῆς ἑλληνικῆς κοινωνίας, σημειώνουμε ὅτι ἀνήκει στὴν κατηγορία τῶν «φωτεινῶν στοχαστῶν» ποὺ ἐλάμπρυναν τὸ ἑλληνικὸ πνεῦμα μέσα καὶ ἔξω ἀπὸ τὴν Πατρίδα μας. Δὲν ἔχει σημασία ἂν δὲν ἀνήκει ἄμεσα καὶ τυπικὰ στὸ χῶρο τῆς Φιλοσοφίας. Ὁ ἴδιος καὶ τὸ πολὺπλευρο ἔργο του ὑποχρεώνουν καλοπροαίρετα τὸν κάθε ἀναγνώστη, ἀλλὰ καὶ τὸν κάθε ἐπιστήμονα νὰ συνδέσουν τὸ συγγραφέα μας κ. Γεώργιο Κ. Βλάχο ὡς συνέχεια τῶν μεγάλων «διανοητῶν καὶ στοχαστῶν» τοῦ αἰῶνα μας, ποὺ ἀσφαλῶς μὲ τὴν προσφορά τους ἄφησαν ὑποθήκες καὶ ἔτσι παραμένουν πάντοτε ἐπίκαιροι καὶ πολλαπλὰ χρήσιμοι γιὰ τὸ Ἑλληνικὸ Ἔθνος καὶ τὴν Ἑλληνικὴ Κοινωνία, ὅπως: ὁ Ι. Θεοδωρακόπουλος, ὁ Κ. Τσάτσος, ὁ Π. Κανελλόπουλος καὶ ὁ Ε. Παπανοῦτσος.

