

Στὸ κεφάλαιο: «Ἑρμηνεῖες τοῦ Merleau-Ponty», S. Délivoyatzis, *Ἡ σάρκα καὶ ἡ ριζικοποίηση τῆς σκέψης*. G. Hottois, *Γιὰ τὸ ἀντικείμενο τῆς φαινομενολογίας ἢ ἡ φαινομενολογία ὡς στυλ*. Fr. Laruelle, *Γιὰ τὸν κόσμον ὡς μέθοδο*.

Σὲ κατακλείδα περιλαμβάνεται μιὰ μελέτη τῆς A. T. Tymieniecka, *Φύση, ἀτομικοποίηση, ἄνθρωπος*, ὅπου παρακολουθεῖται ἡ μεταμόρφωση τῆς ἔννοιας ψυχῆς - σώματος στὸ ἔργο τοῦ Merleau-Ponty.

Σωκράτης ΔΕΛΗΒΟΓΙΑΤΖΗΣ

Σημειώνουμε παρεμπιπτόντως ὅτι, μὲ τὴν εὐκαιρία τῆς ἔκδοσης τοῦ τόμου αὐτοῦ, ὅπως καὶ τοῦ βιβλίου τοῦ S. Délivoyatzis, *La dialectique du phénomène (sur Merleau-Ponty)* στὶς éditions Méridiens Klincksieck (1987, 384 pp.), μεταδόθηκε εἰδικὴ ἐκπομπὴ ἀπὸ τὴ France - Culture στὶς 9.5.1988 μὲ τὸν τίτλο «Γύρω ἀπὸ τὸν Merleau-Ponty». Στὴν ἐκπομπὴ πήραν μέρος οἱ Fr. Dastur, S. Délivoyatzis, H. Maldiney, J. Roman, M. Villela-Petit.

C. M. WOODHOUSE, *George Gemistos Plethon, The Last of the Hellenes*, Oxford, Clavenson Press, 1986, 391 pp.

The erudite British politician C. M. Woodhouse has published a thorough study on George Gemistos Plethon, the fifteen century Byzantine philosopher. The author of this book is a well known scholar, former Member of Parliament (MP) for Oxford, who has devoted himself to research into Medieval and Modern Greek History and Civilization. During the Second World War he was an active member of the British forces who helped the Greek Resistance against the Nazis. This shows us how closely he is aware of both the past roots and present life of the Greeks. Now he is a visiting Professor of Byzantine and Modern Greek at King's College, London University, and a corresponding Member of the Academy of Athens. Among his publications we mention *Modern Greece; Kapodistria, the founder of Greek Independence*; and *C. Karamanlis, the Restorer of Greek Democracy*.

The present work indicates the author's attempt for a cohesive investigation of the life and activities of the most celebrated Byzantine Philosopher who, together with Psellos and Italos (11th century) continued the tradition of Ancient Greek Philosophy, which in fact has penetrated the thought of the Scholars of the Empire. The book is divided into two main parts: Part I, under the title «Gemistos», refers to the problems of education



and humanistic studies of his era, as well as rivitalisation of old Asiatic doctrines such as the Chaldean Oracles. Much attention is also given in this part to the attempted reconciliation between the two divided Churches of the Greeks and the Latins at Ferrara and Florence (1438/1439). Part II, headed «Plethon», focuses on the latter's specific philosophical concerns. It is made clear that in his analysis of the differences between Plato and Aristotle, Pletho showed overwhelming preference for the Platonic approach, which inevitably brought him into protracted discussion and dialogues with his distinguished pupil Scolarios who had undertaken the defence of Aristotle. Woodhouse also emphasizes the fact of Plethon's abandonment of christianity and adoption of idolatry, and tries, we think successfully, to explain the causes that led Plethon to this conversion; it is illustrated in the philosopher's last book on the *Laws*, which includes an outline of his pagan views as the basis of a new kind of envisaged society which he was planning. We are reminded also that the teaching of humanism was the centre of the academic aims of Byzantium, and despite the dominant influence of Theology in Byzantine society, humanistic studies flourished and steadily spread to other countries, especially to the West. It is well known, further, that the neoplatonic links with the Chaldean Oracles appeared from time to time in Byzantine thought, but Gemistos' approach to these matters was remarkable. Professor Woodhouse examines these teachings in detail and investigates the reasons behind this movement. To a certain extent Plethon is considered the bridge between the neoplatonic and chaldean doctrines, and the Renaissance scholarly speculation. A prominent feature of the book is the attention given to Plethon's part in the discussion between the Greeks and the Latins at the council of Ferrara - Florence. The author of this splendid book skilfully reinterprets Plethon's significant contribution, by showing how the Byzantine philosopher developed the pure Orthodox faith on crucial issues of the debates, combined with philosophical speculation, enabling him thus to counter successfully all arguments of the other side. At the same time we see clearly how Plethon seized the opportunity to elaborate to certain Italian Humanists and Scholars on the superiority of Plato's doctrines over those of Aristotle, whose influence had for centuries attracted western thinkers.

Professor Woodhouse has provided an excellent translation of Plethon's main philosophical treatise *De Differentiis (On the Difference between Plato and Aristotle)*, together with necessary references to the relevant passages in both Plato and Aristotle. This deepens the English speaking readers understanding of the fundamental differences between the two leading Greek Philosophers. The author's criticism of Plethon's final work on the



*Laws* is outstanding, shedding new light on obscure and ill-preserved fragments of this much debated treatise.

In fact Woodhouse's main task is to hold in balance two parallel pictures of George Gemistos-Plethon: as being, on the one hand a traditionally conservative devotee of Ancient Hellenism and, on the other, the pioneer of dynamic patriotism which has carried the Greek nation through many turbulent centuries to what it is today. In the process Woodhouse makes special use of Plethon's dominating ideal of uniting Christian and Moslim thought in a single philosophical and social albeit at pagan harmony.

In consequence of this approach, it is perhaps natural that less emphasis is laid on the aspects of Byzantine culture and faith than on Plethon's attempts to transmit and explain Platonic and Aristotelian concepts to the West in the Renaissance era. His reliance on neoplatonic elements is also to be noted in this book, for the reason that neoplatonic thinkers, who greatly interested western scholars of that time, tried similarly to combine respect for ancient wisdom with constant adaptation to developing situations. Yet within this framework Woodhouse is careful to point out the various other intricate factors which make any stereotype classifications impossible: the political and social tensions of the period, the threat from Turkey, contradictions inside Byzantine society, relationships between the Roman Church, Plethon's apostasy from Christianity, as well as the excentricities of his own personality. The fact that the author is able to construct a coherent pattern from all such elements, of value for a true understanding of both this and other periods, is due to his presentation of so many enlightening translations and summaries of obscure manuscripts.

I have investigated in Woodhouse's book the historical and philosophical method as its high, resulting in a series of arguments in support of certain ideas, such as the superiority of the Orthodox Christian faith over the innovations and misinterpretations of certain dogmas by the Latins. Throughout the book the idea of uninterrupted continuity of the Ancient Greek Philosophy and culture is evident in all aspects of Byzantine thought.

C. G. NIARCHOS

Georgios MANOLIDIS, *Die Rolle der Physiologie in der Philosophie Epikurs* (= *Monographien zur Philosophischen Forschung* τόμ. 241) Frankfurt am Main: Athenäum 1987, 175 S.

Γνωστόν τυγχάνει ὅτι ἐν τῇ ἀρχαιοτάτῃ ἢ ἔννοια τῆς «φυσιολογίας»