

νῶς δεκτὸ ἀπὸ τὸ παγκόσμιο κοινὸ τῆς φιλοσοφίας, ἀλλὰ καὶ ἓνα ἔργο μὲ ἰθαγένεια ποὺ συντελεῖ ἀποφασιστικὰ στὸ νὰ προσλάβει ἡ Νεοελληνικὴ Φιλοσοφία τὴν πολυπόθητη ταυτότητα καὶ φυσιογνωμία της.

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E. MOUTSOPOULOS, *Aegean Philosophers* (in Greek), Athens, The Aegean Foundation, 1991, 243 pp.

In this book Evangelos Moutsopoulos traces the circumstances which explain how it was that the word Aegean came to signify so much more than merely the geographical area it denotes and to be identified with the transition from the mythical to the rational mentality.

The author's frame of reference is philosophy. That he should focus his attention on this particular sphere does not imply any denial of the leading role which the Aegean played in other fields. For E. Moutsopoulos, the impact made by the Aegean was of a universal nature, such that it acquired a highly significant meaning which allows us to speak of «the fact of the Aegean». A philosopher himself, he turns his attention to philosophy and investigates its Aegean component, entertaining the hope that representatives of other branches of learning will turn their attention to the Aegean component of the sciences they are working in.

The thread that runs through the author's thoughts is the struggle in which the Aegean philosophers—that is, the Greek philosophers—engaged in order to reveal the very nature of reason. Aware, however, that the origin of philosophy marks not only a beginning, but also an end, he has recourse to the didactic and heroic epics of Hesiod and Homer as well as to the manifold beliefs of the peoples who inhabited the Aegean area before it was settled by the Greeks. By going back to these beliefs he makes obvious the unifying power of the Aegean. The Aegean improves creative interpenetrations while averting ill-matched ones. Its assimilative and refining function has protected the Greeks throughout their long history and up to our own day.

Continuing his theme, E. Moutsopoulos furnishes a condensed account of the philosophical ideas that have evolved in the Aegean region since the beginning of philosophy until the present day. His account is neither a synopsis nor a review. It is rather a record of the course traced by the Greek philosophical thought and an outline of the struggle reason had to wage in



order to preserve its essential features. In this way the author reveals the close bond that exists between the Aegean and reason, and makes clear that the Aegean is not only an interpretative category but also a causative factor.

E. Moutsopoulos devotes a separate chapter to each of the phases through which reason has passed. The chapter titles with their poetic ring are impressive. They are composed of words denoting the modifications brought upon light by the successive positions of the sun in the celestial globe. To avoid however misconceptions, the author adds sub-titles which, without modifying the poetical character of the titles themselves, elucidate the meanings they are invested with. Consequently the titles and the sub-titles are not simply a condensation of the content of the chapters. They reflect the author's standpoint from which he views the historical reality he is examining. Put in another way, they make it quite clear that this reality moves according to a fugal pattern, that is, a pattern «similar to one which a musical fugue illustrates and expresses» (p. 15). Although, then, it is not usual to list the titles and sub-titles of chapters in a book review, it is my opinion that the particularity of the ones in question demands they be cited here. I therefore append them in the immediately ensuing paragraph:

Early dawn (the awakening of reason) — Daybreak (the revelation of reason) — Illumination (reason at risk) — High noon (the triumph of reason) — Afternoon (the consolidation of reason) — The sun's decline (the acceptance of reason) — Sunset (the survival of reason) — Gloaming (from reason to faith) — Twilight (reason for the sake of faith) — Starlight (squeezing out and revival of reason).

I have already noted that E. Moutsopoulos does not write an account of the Greek philosophical thought. His purpose is to reveal the Aegean component of philosophy. However he goes much further. He views the universality of the Aegean through the current conditions. Founder of the philosophy of «kairicity», he could not enunciate an interpretation of the Aegean component without invoking its fundamental principles. He therefore maintains that the current trend of affairs demands the development of «a unitary European spirit» (p. 239) and criticizes the contribution present-day Greek philosophers may make to this end. His criticism is severe, but not cut off from hope. In his opinion, the present generation of Greek philosophers must attain to a state of self-knowledge and overcome its deficiencies; most importantly, however, it must prepare the next generation to meet the demands which New Europe is laying down.

Clearly this is not the first time that the universality of the Aegean has been noted. In 1947 Max Pohlenz called upon his fellow-countrymen to redi-

scover the Greek man, that is, the man who owes to the Aegean not only his conditions of existence but his essential elements as well (*Der hellenische Mensch*, 5 ff). Nowadays, E. Moutsopoulos addresses himself to the self-same man and calls him to rediscover what he has lost and to move forward to that point at which other European peoples find themselves. Pohlenz and Moutsopoulos have each set themselves a different objective, but they both resort to the same source, the Aegean. In so doing they provide evidence of its perennial universality and permanent dynamism.

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Μανώλη ΜΑΡΚΑΚΗ, *Φιλοσοφικές Περιηγήσεις*, τόμος Α', έκδ. Βιβλιογονία, Ἀθήνα, 1991, 176 σσ. (δραχμές 1.500)

Στὸ ἔργο αὐτὸ ὁ Μανώλης Μαρκάκης ἐπιδιώκει, μεταξύ ἄλλων, νὰ θέσει τὴν ἔννοια τῆς εἰκόνας σ' ἓνα ὄντολογικὸ καὶ γνωσιοθεωρητικὸ ἐπίπεδο ὡς «τὸν τρόπο ἐκεῖνο τοῦ λόγου, ὅπου τὰ ἐρμηνευτικὰ ζεύγη εἶναι ἀμοιβαίως συμπληρωματικὰ στὰ φαινομενικὰ ἀντίπαλα μεγέθη τους. Ὁ τρόπος αὐτὸς τοῦ λόγου προβάλλει κρίσιμος καὶ ἐναγώνιος, νοεῖται πέραν καὶ ἀνεξάρτητα ἀπὸ κάθε διαλεκτική, καὶ εἶναι, κατὰ τοῦτο, ἔσχατα λυτρωτικὸς» (Εἰσαγωγή, σ. 10). Ἡ ἐπιδίωξη βέβαια αὐτὴ τοῦ Μανώλη Μαρκάκη δὲν ἀποκρυσταλλώνεται σὲ προτάσεις συλλογιστικές, ἀλλὰ διαφαίνεται μὲ σαφήνεια ἀπὸ τὴν ἴδια τὴ διατύπωση τῶν βιώσεων ποὺ «ἡ ἐμπειρία τοῦ τόπου γεννοβολᾷ στὴν ἐγρήγορη καὶ ὑποστασιακὰ ἀλγοῦσα συνείδηση» (σσ. 9-10). Ὁ τρόπος ὡστόσο ἑκφρασης τοῦ Μανώλη Μαρκάκη, ποὺ ἐκπηγάζει ἀπὸ τὴν πλούσια ἐπιστημονικὴ ἐποπτεία του (ἀπὸ τίς ἐπιστῆμες τοῦ πνεύματος μέχρι καὶ τὴ μικροφυσικὴ) φαίνεται ν' ἀμφισβητεῖ τὴ βεβαιότητα ἢ τὴν ἀριστοτελικὴ «χωριστότητα» τοῦ κόσμου τῶν πραγμάτων καὶ τῆς νόησός τους· ἀντίθετα, ἡ ἑκφρασὴ του ἀποδίδει τὴν ἀβεβαιότητα τῆς κίνησης: δὲν γράφει «τὸ Α ὁδηγεῖ στὸ Β» ἀλλὰ «τὸ Α τείνει νὰ ὁδηγεῖ στὸ Β»· δὲν γράφει «τὸ Α βρίσκει τὴν οὐσία του», ἀλλὰ «τὸ Α διεκδικεῖ τὴν οὐσία του»· δὲν γράφει, τέλος, «τὸ Α ἐκφράζει τὴν ἔννοια» ἀλλὰ «τὸ Α φαίνεται νὰ ἐκφράζει τὴν ἔννοια». Πρόκειται γιὰ μία διατύπωση τοῦ μύχιου καὶ τοῦ σημαντικοῦ, ποὺ καθεαυτὴ ἀποκαλύπτει τὸ δράμα τοῦ λόγου καὶ τὴν ἀμφισημία τῶν ὁρίων, ἰδιαίτερα ὅταν ἡ στόχαση τοῦ συγγραφέα μετακινεῖται σὲ ὀριακὲς περιοχὲς τοῦ χρόνου, τοῦ πνεύματος, τῆς ὑπαρξῆς καὶ τῆς ὑπέρβασης. Σημαντικὴ ἀποδεικνύεται στὶς *Φιλοσοφικές Περιηγήσεις* ἡ

