

Georgoulis, Konstantinos D., *Aristotle the Stagirite* (Aristoteles ho Stagirites). Thessaloniki: Ekdoseis Historikes kai Laographikes Hetaireias Halkidikes, 1962. Pp. 436.

This book is the most remarkable one on Aristotle to appear in modern Greece. Its author, Konstantinos D. Georgoulis (1894-1968), was one of the leading twentieth century Greek philosophers. He has published a number of other important philosophical works, among which is a two-volume *History of Greek Philosophy*. In *Aristotle the Stagirite*¹ he undertakes to discuss in a concise and systematic manner the whole of Aristotle's philosophy, to indicate its impact on thought in the past as well as in the present, and to show its great relevance to present day philosophical and other concerns. He bases his discussion on his study of Aristotle's works in the original Greek, and on those of European and American Aristotelian scholars.

The book is divided into two parts. Part I (pp. 25-107) is biographical. Part II (108-417) is subdivided into fourteen chapters, as follows: (1) Systematic Survey of the Philosophy of Aristotle (108-148). (2) Epistemology (Logic) (149-185). (3) Metaphysics (First Philosophy) (185-216). (4) Physics (217-266). (5) Aristotle and the Mathematical Sciences (266-297). (6) Biology (297-308). (7) Psychology (309-335). (8) Ethics (335-356). (9) Political Philosophy (356-389). (10) Rhetoric (389-391). (11) Poetics (391-405). (12) The Genetic Evolution of the Philosophy of Aristotle (404-409). (13) The History of Aristotle's Philosophy (410-414). (14) The Value of Aristotelian Studies (414-417). At the end of each chapter Georgoulis has a bibliography in which he lists his secondary sources: books in the English language, French, German, and Greek which deal with the subject treated in that chapter.

Part I is preceded by a twenty-two page Prologue, while Part II is followed by a Table of Proper Names and a Table of Aristotelian Passages which lists the pages of the passages of the various works of Aristotle referred to in the text.

This work, the author notes, appeared originally as a very long article in Vol. 7 of the *New Encyclopedic Lexicon* (*Neoterion Enkyklopaidikon Lexicon «Heliou»*), under «Aristotle», in 1949 at Athens. Later, he decided to publish it in book form, considerably enlarged. Accordingly, he amplified his discussion at many points and took into account the results of the most recent investigations that pertain to the philosophy of Aristotle.

Georgoulis' presentation of Aristotle's teaching is in general expository, not critical. He seeks to tell the reader what Aristotle's teaching in the various areas which he explored was, not to submit it to critical examination. Beyond this, he endeavors to show the influence it has exercised in the past and exercises in our own time. Having mastery of the subject-matter and being clear-headed, he succeeds to an eminent degree in his presentation. He has produced a book that should be of great value not only to his fellow-countrymen, but also to students of Aristotle in other countries who can read modern Greek. They will find summed up in a clear and concise manner Aristotle's teaching on the various fields that were listed above. In addition, they will find many highly interesting and illuminating remarks in the Prologue, intended to incite them to study Aristotle with due seriousness. The following are examples:

«Aristotle is, together with Plato, one of the two great founders of European philosophy and science» (p. 5).

1. Aristotle is called the «Stagirite» because he was a native of Stagira, a town on the Halkidiki Peninsula in northern Greece.

«The breadth of the perspective from which Aristotle views the problems has given to his philosophy the character of perennial timeliness. This is why it is rightly called *philosophia perennis*. No subsequent philosophy has been able to ignore it. Every philosophical doctrine finds itself in the unavoidable necessity of opening a dialogue with it. Today, more than at any other epoch, the teachings of this great philosopher constitute topics that intensively occupy contemporary inquiry. One glance at the philosophical movements of our time suffices to testify that the teaching of the Stagirite is not a subject only of historical research, but also acts as a creative factor in the development of contemporary philosophical thought» (pp. 6-7). (Georgoulis notes in this connection that a few years before he wrote the book two significant Aristotelian congresses were organized, one in 1958 in Lyon, France, and one in 1959 in Hamburg, Germany. He also calls attention to the fact that in our time Aristotle's philosophy has been studied, from both the historical standpoint and from the standpoint of systematic philosophy, by European and American philosophers and philologists, such as L. Robin, W. Jaeger, W. D. Ross., A. E. Taylor, J. Aubonnet, H. Cherniss, J. H. Randall, R. Mckeon, and M. R. Wolfson. Further, he points out that important identities of view can be discerned between Aristotle's theory of reality and that of the celebrated Anglo-American philosopher A. N. Whitehead, which have been pointed out by the American Aristotelian Randall in his book *Aristotle*²).

As Georgoulis' book is addressed above all to the Greek reading public, the author takes the opportunity in the Prologue to call attention to the important place which Aristotle has occupied in the intellectual history of the Greek people, to the sad neglect of him by those in Greece who occupy themselves with philosophy, and the serious need of studying his writings carefully and extensively. Thus, he says:

«Those among us who philosophize prefer to nourish their thought with the crumbs which they gather from the hems of alien philosophical inquiries. They forget that Aristotle's philosophy has constituted a fundamental element in the life of the Greek People, has left indelible marks of its influence through the Dogmatics of the Orthodox Church and the intellectual history of the Greeks. Aristotle's philosophy, taken as a foundation of contemporary Greek thought would be able to give it a firm point of departure and development. It would also protect Greek thinkers from the eclecticism and uncritical modernism that now infests their thought. It would be able to help those among us who philosophize to confront problems of vital significance for the Hellenic cultural tradition... It would be possible for those in our country who occupy themselves with philosophy, by studying the writings of the Stagirite, to strengthen their critical ability, and thereby free themselves from enslavement to philosophical teachings that are unsuitable for the cultural tradition of the Greek People» (pp. 20-21).

With regard to the major significance of Aristotle's philosophy in the theological formulations and discussions of the Orthodox Church, and more broadly in the intellectual history of the Greeks, Georgoulis offers the following explanation later on in the book, in the chapter entitled The History of Aristotle's Philosophy:

«In the Hellenic Christian East, there was never a cessation of the study of

2. New York, 1960. I myself called attention to such identities in my book *Man and the Universe in American Philosophy* (in Greek), which was published in 1959 at Athens. See pp. 61, 69-70, 72, 74.

Aristotle's philosophy. The Fathers of the Church utilized Aristotle's logic as a methodological instrument for the clear articulation and the dialectical defense of the dogmas. He who applied most extensively Aristotle's philosophy to Christian theology was the great theologian John Damascene, who flourished in the eighth century. In the ninth century, Photios studies Aristotle and writes manuals for the teaching of Aristotelian dialectic in the schools. In the Academy at Constantinople which was re-established by the emperor Constantine Monomachos in the eleventh century, Aristotle's philosophy was taught alongside of Plato's. Michael Psellos, although an admirer of Plato, wrote a *Synopsis of Aristotle's Science of Logic*... He also wrote a commentary on Aristotle's *Physics*, which survives unpublished... In the thirteenth century, Nikephoros Vlemmydes wrote an epitomé of Aristotle's logic and of his physics... In the fourteenth century, Theodore Metochitis³ occupied himself with Aristotle's writings that deal with his philosophy of nature... During the period of Turkish rule (1453-1821), there was taught in the Greek schools as a special course Aristotle's logic, and the following occupied themselves with this subject in a scholarly way: Theophilos Korydalleus (17th century), Vikentios Damodos and Georgios Sougdouris (18th century...)» (pp. 412-413).

In view of the preceding observations about the value of the study of Aristotle's philosophy for contemporary philosophizers, Georgoulis has judged it very useful to organize his presentation of Aristotle's teaching in such a way as to exhibit his philosophy as a factor that exercises a guiding influence in the course of world thought.

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W. S. Anderson, P. Ovidii Nasonis, *Metamorphoses*. B. G. Teubner. Leipzig 1988⁴, pp. I-XXVIII+σσ. 1-419. Τιμή 65, -DM.

Εἰς τὴν σειρὰν τῆς «Τωὺβνερικῆς Βιβλιοθήκης Ἑλλήνων καὶ Ῥωμαίων Συγγραφέων», ἐξεδόθη τῷ 1988 ὁ ὡς ἄνω τόμος, ὁ περιλαμβάνων τὴν ὑπὸ τοῦ κλασσικοῦ φιλολόγου W. S. Anderson γενομένην κριτικὴν ἔκδοσιν τοῦ ἔργου τοῦ Ῥωμαίου λυρικοῦ ποιητοῦ Ποπλίου Ὀβιδίου Νάσωτος, «Μεταμορφώσεις», αἱ ὁποῖαι ἀποτελοῦν ἕμμετρον μυθολογίαν εἰς 15 βιβλία.

Εἰς τὸ πρῶτον μέρος τῆς παρουσίας ἐκδόσεως περιλαμβάνονται τὰ ἀκόλουθα: α) Εἰς τὰς σσ. V-XXIII περιέχεται ὁ λατινιστὶ —κατὰ τὸ ἔθος τῶν κριτικῶν ἐκδόσεων— συντεταγμένος Πρόλογος. Εἰς τὸ τέλος τῆς σ. XXIII συμπεριλαμβάνεται καὶ ὁ Πρόλογος τῆς δευτέρας ἐκδόσεως. β) Εἰς τὴν σ. XXIV ἀκολουθεῖ ἡ Σύνοψις τῶν Ἐκδόσεων (Conspectus Editionum), περιλαμβάνουσα τὰς μεταξὺ τῶν ἐτῶν 1471-1972 (W. S. Anderson-Oklahoma) γενομένας ἐκδόσεις τῶν «Μεταμορφώσεων». γ) Εἰς τὰς σσ. XXV-XXVII ἐπάγεται ὁ ἐκδότης τὴν Σύνοψιν τῶν Βιβλίων, περιλαμβάνουσαν τὰ ἐξῆς ἐπὶ μέρους μέρη. I) Ὀβιδίειος (Ὀβιδιανῆ) Βιβλιοθήκη (Bibliographia Ovidiana), σ. XXV. II) Περὶ τῶν κωδικῶν καὶ τῶν

3. Great Logothete of the Byzantine Empire.