

vare le radici del genere il curatore ci riconduce nel Veneto del XVI secolo agli autori Tarello e Gallo, e all'emiliano Filippo Re docente di agricoltura, il cui "Dizionario ragionato di agricoltura ..." é uscito nel 1808. Tra le opere di divulgazione agricola il manoscritto "si colloca [...] in un contesto differenziato di contributi sistematici o polemici, composti nello stile accademico [...] o in quello favolistico, sul modello della dissertazione o del catechismo" — scrive il curatore. Inoltre, nel saggio introduttivo cerca di individuare gli abitanti, i nomi e i luoghi di Oderzo, menzionati nel testo e si sofferma ad analizzare il repertorio stilistico di Maso. Ci si appunta l'interesse particolare sul linguaggio di Maso: il contadino opitergino scrivendo si esprime in discorso orale e "si originano in questo passaggio le innumerevoli oscillazioni che rendono disomogeneo il testo [...]. Si incontrano fenomeni tipici dei testi di semicolti di aria settentrionale [...]." A capire la cultura e la personalità di Maso commenta l'interpretazione positivista del Teza e ci aggiunge la propria degli ultimi anni del secolo ventesimo.

Tanto gli studiosi della vecchia grafia e della dialettologia quanto gli antropologi possono godere della ricchezza delle forme linguistiche e di espressione culturale aprendo il libro accuratamente redatto del Morbiato e utilizzandolo da fonte di ulteriori analisi. Le 33 tavole di illustrazioni originarie d'autore, un glossario con spiegazioni dei tratti dialettali, appendici e bibliografia rendono completo il saggio del curatore e il testo di Maso.

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**Paul Richard Blum: *Philosophieren in der Renaissance*.** W. Kohlhammer, Stuttgart, 2004, 262 pp.

Although the book is a collection of papers written for different occasions, there is a central issue connecting the various essays. They are centred on the problem of knowledge. All sorts of knowledge imply a certain difference between the knower and the known, which can never be done away entirely. One way of securing of knowledge was to establish criteria so evident as to underlie reliable knowledge. Such efforts required proper method and were exposed to sceptical challenge. Another way was to eliminate the difference itself, a procedure calling for a universal principle in which the distance between object and subject of knowledge disappears.

The first paper (pp. 11–21) lays down the general theses, the most important of them being the subjectivity and autonomy of human thinking, to be depicted in Cusanus. The second (pp. 21–44) discusses the concept of humanism as a cultural model of the Renaissance and its revival in modern age. The third (pp. 44–56) offers a case study on the relationship of humanism to philosophy in Lorenzo Valla. Unlike the Neoplatonists and the natural philosophers in the late Renaissance, he did not look for a true universal principle. Instead, he preferred the analysis of linguistic items and usage (p. 51). A separate study is given over to Francesco Patrizi's notion of history (pp. 56–71). The subject matter is most interesting for two reasons. By the end of the 16th century the study of history became an integral part of phi-

losophy and Patrizi played a crucial role in this development. Furthermore, most of the studies concerning his work focus on the philosophy of nature. Blum's piece is one of the few laudable exceptions. The fifth essay is on Ficino's concept of freedom and its relation to God. The author shows that the contrasting possibilities of human freedom and strict determinism issue from a contrast between human intention, conceived of as a kind of spontaneity, and regularity. Rooted in spontaneity, human motion is constitutive. On Ficino's view, freedom is a principle of necessity, which, properly speaking, can only be a characteristic of God. In man, only heroes and saints can unite their freedom and capacity to act. The next paper deals with the principles of nature and science (pp. 89–111). Here we have a survey on the preliminaries of Zabarella's notion of *regressus*. One might add to the picture expertly drawn by Blum that the problem originated in the interpretation of Aristotle's *Physics* I 1, which was clear to Zabarella (see his *Commentarii in magni Aristotelis libros Physicorum*. Frankfurt: Schönwetter, 1602, pp. 6–45, esp. pp. 43–45). The seventh essay (pp. 111–135) contains approaches to the concept of the One in Ficino, Giordano Bruno, Campanella, Plotinus and Leibniz, and aims to show that on elaborating the concept of monads Leibniz could draw on earlier philosophers. We can also learn that Ficino's attempt to save the transcendent nature of the Plotinian One, to be identified with the Christian God, led to serious difficulties: to interpret God as a kind of monad amounts to over-emphasize His immanence. The next paper (pp. 135–153), enti-

tled "Religion as self-knowledge and transcendence", examines the relevant views in Cusanus, Ficino and Giovanni Pico della Mirandola. The problem discussed is much the same as the one examined in the previous essays (p. 137): how to look at the tension between man and the transcendence. The function of religion is dealt with at length in the ninth essay (pp. 153–203). How to explain the plurality of religions? How to integrate pagan or gentile practices and theories into Christianity? Janus Pannonius ask this question from Ficino (p. 169) and the answer is that some of these theories are based on pure reason (and there is a *pia philosophia* coming from Zoroaster to the Greeks via Egypt), so there is no reason to reject them. Such an attitude lurks behind Ficino's effort to reconcile pagan Platonism, broadly conceived to include Hermetic views, and Christian views. At the end of the period, Suárez thinks that rituals are matter of duty, not of religion properly, and thus he makes room for a new conception. Being a free activity, religion belongs to politics in the traditional sense, covering all the civic activities of man. The last essay (pp. 203–221) examines Campanella's utopia. On Blum's view, the main theme of the *La città del Sole* is the link between theology and politics. The function of religion concerning its contents is neutral, which is the basis of the peaceful relationship between religions.

One might raise the question whether the two options listed above are exhaustive. Do we have either to find a criterion or posit a unifying principle? Is there no other possibility to solve the problem of the distance between knower and known? There

may have been a third option connected to the Aristotelian tradition. In the *De anima* III 4, 429b9-11, Aristotle describes the activity of the intellect as a self-intellection (in Moerbeke's Latin: "intellectus ipse autem seipsum tunc potest intelligere"). In the wake of the medieval commentators, Renaissance authors also emphasized the importance of self-reflection as an activity where subject and object are numerically one, though different conceptually or in aspect. Although this is not the place to argue for this point at length, let it refer briefly to Zabarella. In commenting on the passage in Aristotle he notes not only that reflexivity is part and parcel of the activity of the intellect, but also that this is the principle of knowing others (*Commentarii in III Aristotelis libros De anima*. Frankfurt: Lazarus Zetzner, 1606, cols. 725ff.). In this way, he seems to ground the knowledge of the external world, including other people, on self-reflection. Blum is right in claiming that (pp. 137-138) thinking about thinking is not yet a genuine self-reflection, but it might have been useful to trace down the proper theories on the reflective activities of the soul.

The book is furnished with an extensive bibliography and an adequate index of names. The book is handsome and contains just a few small typos (e.g., pp. 151-152, 221). It is very helpful to have these fine essays collected in one volume. They offer a rewarding reading for all students seriously interested in the philosophy of the Renaissance.

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**Edit Bors: Az idő poétikája az önéletírásban. Rousseau, Gide, Sartre önéletírásának szövegnyelvészeti – pragmatikai elemzése [La poétique du temps dans l'autobiographie. L'analyse linguistique textuelle et pragmatique de l'autobiographie de Rousseau, Gide et Sartre].** Akadémiai Kiadó: Budapest, 2004, 160 pp.

La parution d'un ouvrage français relevant de l'analyse de discours attire l'attention des spécialistes; la publication du même ouvrage en langue hongroise passe presque pour un événement. En effet, les orientations récentes ou contemporaines de la linguistique et la pragmatique françaises n'ont pas de présence marquée auprès du public hongrois. (Le manque d'équivalents terminologiques hongrois précis de certains termes techniques pourtant très courants en linguistique française — comme *énonciation* — en est une preuve évidente.) L'ouvrage d'Edit Bors, spécialiste hongroise de linguistique française, a donc le mérite indiscutable de contribuer à ce que cette lacune soit comblée.

En partant du problème de la double temporalité de l'autobiographie, l'auteur se fixe comme objectif la description des moyens linguistiques de mise en discours de la narration autobiographique. En effet, il s'agit d'un type de discours où rétrospection et introspection se confondent, et le présent détermine inévitablement la perspective du locuteur (de l'écrivain) qui porte son regard sur les événements de sa vie passée. Il en résulte une sorte de concurrence entre subjectivité et objectivité. Présent et passé créent ainsi un jeu de