

Gaetano Chiurazzi. *Modalità ed esistenza. Dalla critica della ragion pura alla critica della ragione ermeneutica: Kant, Husserl, Heidegger* [Modality and Existence. From the Critique of Pure Reason to the Critique of Hermeneutical Reason]. Torino: Trauben, 2001. German translation: *Modalität und Existenz. Von der Kritik der reinen Vernunft zur Kritik der hermeneutischen Vernunft: Kant, Husserl, Heidegger*. Trans. R. Uhlmann and A. Cafaggi. Würzburg, Königshausen & Neumann, 2006.

Gaetano Chiurazzi's book examines the concept of "existence" from an original point of view, focusing on the traditional definition of "existence" as mode. This definition is a guiding thread for both a historical and a theoretical journey, from Aristotle to Heidegger. Starting with the question: "what is a mode," the book follows the connection established in medieval philosophy between modality and syncategorematical elements, and reinterprets from this perspective that we can consider Kant's transcendentalism the turning point of traditional metaphysics. According to Chiurazzi, what Kant calls "categories" are not possible predicates, as in the Aristotelian definition, but syncategorems. Ryle is well aware of this difference, when he compares them precisely to syncategorematical elements, or constants, such as 'everybody,' 'somebody,' 'the,' 'a,' 'nobody,' 'not,' 'and,' 'if ... then.' What is at stake is a "modality of synthesis," to which Kant adds the deictic expressions constituted by space and time.

Following Kant's reformulation of the ontological problem and his comparison of transcendental logic with propositional logic, the book analyses the topic of sense in Husserl's phenomenology and in Heidegger's hermeneutic ontology. The question of sense reintroduces the Aristotelian conception of the copula as a *consignificatio compositionis*, which is also a *consignificatio temporis*. According to Heidegger, through this syncategorematical function the copula co-signifies existence. This is not primarily the existence of the object as represented by the logical subject, however, but the existence of the extra-logical or "transcendental" subject: *Dasein*, the zero point of each possible positionality. Arguing against the Fregean (and Parmenidian) interpretation of existence as an analogon to the number "one," existence is interpreted by Chiurazzi as a "zero," the cornerstone of every positivity and negativity. It should be noted that William of Ockham compared the function of syncategorems to that of the zero. Heidegger's theory of existence also overcomes the problematic positivism of Greek ontology, which came to maturity within a mathematics which ignored the zero.

In the last chapter of this extremely learned and unmistakably original book, Chiurazzi develops the theoretical consequences of his approach,

introducing a contraposition between Davidson's notion of supervenience and his own concept of convenience.

Federico Luisetti