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## **REVIEW OF HIDROLIKA BAMBANG TRIATMODJO**

- Let me start this review by saying we (the American Terry Pratchett fans/buyers) are being cheated. That's right, cheated. It seems that over in jolly old England they get really, really bloody cool covers for their Discworld books. We get stupid, stylized (spelling?) covers over here. They get the books first there, too. Which is why the last couple of Pratchett books I bought (Last Hero, Thief of Time) online have been from Amazon UK. Thanks to the exchange rate, I have actually gotten the books cheaper, too! Anyway, my review. This is



a great read. It is hard to put down once you stop. Pratchett is on his game, again. This is not one of the wizard series where anything can happen and it is a laugh a minute. The book has its laughs, boy does it ever. But a lot are actually mean, kind of in your face laughs. It is a Night Watch book. By their nature (crimes, Ank-Morpork at night!) they have to be kind of dark, mean little books. Sam Vimes, on his way to a ceremony, gets pulled into the chase of the city's most notorious (only because the city knows about him) criminal, Carcer. Seems Carcer has just killed a member of the Watch. During the chase Vimes and Carcer get sent back to AnkMorpork of twenty years ago. A dark, dreary, dirty place, good old AnkMorpork! Vimes takes the place of

his mentor and, while trying to catch Carcer must: teach the fresh, green Lance Constable Sam Vimes how to be a 'good' copper; lead the watch; and fight a rebellion. All while trying not to change history! Of course he knows what happens and so does Carcer. Carcer, however doesn't care about the future and attempts to change the future by killing the past which is now the present which will only lead to the future. Got it? Want a smoke and a tea while you think about it and then re-read it? We get to see the original members of the Watch before they became 'honest' coppers: Ned Coates, Nobby, Reg. There are no Trolls, Dwarves, Werwolves, Vampires. Uberwald is not even talked about, the wizards are not fun. This is old AnkMorpork. Buy the book (either the US

or UK version) read it, then re-read the many sections you didn't get the first read through, and enjoy another great Pratchett book!

- I waited at least 6 months for this book to finally become available. My anticipation was magnified by the remarkably cogent and faithfully Thomistic essays written by Mario Enrique Sacchi and posted at the Jacques Maritain Center. I still consider him to be one of a handful of the sharpest Thomists out there. But, alas, the book fell far short of my expectations. The previous reviewer mentioned in a review of Caputo's Book on Aquinas and Heidegger that Thomists might prefer this more polemical work by Sacchi. Unfortunately, I think that the only people who will wade through this

book at all are dyed-in-the-wool Thomists, which, given the capacities of the Argentine author, is a real disappointment. In fact, I now wish I had rated Caputo's book more highly, so that I would not equate the level of argumentation in the two by a common three-star rating. This book, short as it is, could have been a lot shorter still. It seems to circle about in the same polemical tracks without showing for this any significant gain in understanding. In fact, Dr. Sacchi really missed the point on which the debate between Aquinas and Heidegger turns. Using Heidegger's terminology of the "ontological difference" between "being" and beings and the "theological difference" between the First Being (God) and beings, the two thinkers give a different priority to them.

Aquinas makes the "ontological difference" subordinate to the "theological difference"; Heidegger does the opposite. So the burden of refuting Heidegger is to show that the "ontological difference" is indeed subordinated to the "theological difference". And that would require a deep investigation of the meaning of the "analogy of being" in Saint Thomas. That really does not take place, and I do not recall so much as a single productive reference to Thomas' "analogy of being". Rather, there is too much circular reasoning of the sort which says that Heidegger's mistake was that he was not a Thomist and did not understand the

centrality of the act-of-being ("esse"). I think that Caputo in his own work showed decisively that repeating this word like a mantra does not really get at Heidegger's critique, because act-of-being ("esse") and essence ("essentia") would be another pair of poles in which "being" reveals itself, but in no way capture "being" exhaustively. Esse/essentia would merely be a temporally conditioned revelation of "being", but "being" itself withdraws from us. Perhaps I will read the book again at some point to further sift his arguments. But I am far more inclined to reread Caputo at this point.