

An Approach to Wittgenstein's Philosophy, 1979, a Cambridge thesis supervised by G.E.M. Anscombe and C. Lewy, and by far the finest introduction available to Wittgenstein's work.

- 5 It is the trail which, for a Wittgensteinian, heads straight into the morass of general theory of meaning etc.
- 6 *Wittgenstein: Understanding and Meaning*, Volume 1, by G. P. Baker and P. M. S. Hacker, 1980, p 7.
- 7 The essay appeared in 1962 but is reprinted in *Must We Mean What We Say?* The quotation comes on page 52. My understanding of Wittgenstein's writing on the soul has been deeply influenced by Cavell's splendid book, *The Claim of Reason*, 1979.
- 8 There are some beautiful exceptions.

Reviews

LANGUAGE AND LOGOS: Studies in ancient Greek philosophy presented to G E L Owen. Edited by Malcolm Schofield & Martha Nussbaum. Cambridge University Press. 1982. pp xiii + 359. £27.50.

This collection of essays, assembled in honour of Professor Owen's sixtieth birthday, is an eloquent testimonial to a highly influential and much-loved teacher. The contributors are all either former students of Owen's, or younger colleagues who have been inspired by him. As the reviewer too can bear witness, Owen has a remarkable capacity to make Greek philosophy interesting philosophically as well as historically; he also has a great gift for friendship. The affectionate and congratulatory undertone which runs through this Festschrift will be well understood by all those who have known Professor Owen. And the readiness of the contributors to disagree with Owen will also be no surprise to those who have appreciated his delight in serious argument.

The essays in this volume deal with topics ranging from the Presocratics to Plotinus, with a substantial section devoted to Aristotle: two essays on Heraclitus, five on Plato, six on Aristotle, one on the doctrine of non-propositional thought allegedly found in Plotinus, and one on the famous *sorites*. Though the level of discussion is highly professional, readers who are not experts in ancient philosophy need

not be daunted by the book, and can expect to learn much from it. Some of the contributions take up basic points, which are of importance for any understanding of the history of philosophy. Moravcsik's essay on the alarmingly off-putting, but historically extremely significant, second half of Plato's *Parmenides* is very helpful, and Irwin on "Aristotle's concept of signification" clears up very convincingly a persistent muddle, by showing that Aristotle can be read as consistently relating significance to ontology, not to any theory of meaning. Martha Nussbaum, on "Saving Aristotle's Appearances", is a useful and sympathetic exploration of Aristotle's approach to philosophy as a whole. Burnyeat on the *sorites* helps to clarify exactly what that infamous argument was and was not intended to achieve. The two articles on Heraclitus show yet again the rightness of Barnes' comment that Heraclitus "attracts exegetes as an empty jam-pot wasp; and each new wasp discerns traces of his own favourite flavour". Of the two, I found Hussey's the more enlightening, and he suggests a way of getting from *logos* in what must be its basic sense ("discourse") to *logos* as some kind of cosmic

key which avoids both anachronistic interpretation of the word and the rather over-Empsonian exploitation of maximal double entendre favoured by Kahn and Diano. Hussey suggests that *logos* does indeed mean "statement", and that it is a permanent feature of the universe because the cosmic processes are, in Heraclitus' view, a kind of statement; the universe needs to be interpreted in essentially the same way

that a statement needs to be interpreted.

The other articles are all well worth reading. I would particularly commend Schofield, "The dénouement of the *Cratylus*", and Cooper, "Aristotle on natural teleology". Altogether, the book is an admirable and well-merited birthday present for a great teacher.

SIMON TUGWELL O P

THEOTOKOS, by Michael O'Carroll C.S.Sp.
Dominican Publications, Dublin.

Michael O'Carroll has compiled a theological encyclopedia of the Blessed Virgin Mary, covering everything from Anglican views on her sanctity to Catholic views on her virginity in partu. It is a magnum opus, beautifully printed, with the topics alphabetically set out and exhaustively comprehensive: a random page from the letter 'A' section lists Abelly, Louis; Abercius, epitaph of; Abraham of Ephesus; Absalom of Sprinkirsbach; Adam the Elder (senior) and other obscurities.

It is not an apologetic book but it is a Catholic one, concerned to explain Catholic thinking on this most Catholic of subjects, and where necessary to defend and justify it. There is a lot about the dogmas of the Assumption and the Immaculate Conception, with good defensive accounts of their formulation. There is a lot about east European Mariology, to which the Catholic Church has been indebted from the time of St Basil in the 4th century to St Sergius Bulgakov, who died in 1944.

Overall, the emphasis is on the theology of the Fathers and of Vatican II, whose decrees are enthusiastically quoted. The centuries in between get shorter shift. There is no mention of the Marian cults and local devotions of the 15th century, no cultural explanation of the troubadour and Franciscan devotion to Our Lady in the 12th century, no mention of poetry devoted to Our Lady, and only one section on the vast wealth of Marian art.

The Fathers offer more solid theological ground. Some of it impenetrably solid. The 4th century was evidently obsessed with virginity and its Christian theologians took the obsession to dizzying heights. St

Jerome brought the contemporary debate in Roman society about the relative merits of marriage and virginity to a conclusion resoundingly in favour of virginity. The old Christian favourite about humanity being damned by a woman, Eve, and then saved by a pure woman, Mary, dates from this time and inspired Jerome to say, in one of his milder moments, that the sole purpose of marriage was to fill the world with virgins. What he said in his keener moments is simply unbelievable.

By the time one has got through the letter 'V' in this encyclopedia, with two doses of Vatican Council and countless doses of virginity, it is a relief to go on to 'W' with its minor subjects like William of Newburgh and William of Ware. The section on Woman and Our Lady broaches the burning question of Women's Lib and the suitability of Mary as a model woman for the 20th century, and makes the delightfully understated conclusion that the Church needs to do some thinking about it.

Some of the Church's deepest thinking on Mary has been on the most scantily written passages in the gospels. The single phrase "she pondered all these things in her heart" has traditionally been taken to show Mary as a model of faith and acceptance, and Michael O'Carroll gives impressive support from every kind of Christian source for that interpretation. There is little about Mary in the gospels. As O'Carroll points out, none of them explicitly say she was the mother of Jesus; St Mark hardly mentions her at all. Yet she quickly became, and has remained ever since, a central object of Catholic devotion.