

*Therapy of the Word* should be read by classicists and historians of medicine, for its breadth and suggestions. Specialists will have trouble verifying source-citations, since many of them (especially the medical works) emerge from long-outdated editions.

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**LESZL, Walter.** *Logic and Metaphysics in Aristotle: Aristotle's Treatment of Types of Equivocity and Its Relevance to His Metaphysical Theories.* ("Università di Padova, Facoltà di Lettere e Filosofia: Centro per la Storia della Tradizione Aristotelica nel Veneto; Columbia University, University Seminars: University Seminar on the Renaissance—Studia Aristotelica," 5.) Padova: Editrice Antenore, 1970. Pp. xv, 601. L. 9000 (paper).

Leszl's book offers valuable insights from the linguistic perspective. He sees Aristotle as extending the logic of definition practiced in the Academy but without the difficulties due to its reductive and deductive orientation. Much of the discussion is given to refuting other recent commentators, particularly Cherniss, Hintikka, Owen and Owens. Ancient texts and modern authorities are appealed to for solving the problem of logical ambiguity and its ontological foundations. The central controversial issue pivots on the synonymy-homonymy dichotomy in the *Categories*. Leszl's aim is to show that Aristotle defended the dichotomy as irreducible.

He has identified a fundamental issue and has treated it with impressive thoroughness; it lies at the heart of metaphysics as the inquiry into being qua being. He correctly emphasizes the importance of *πρὸς ἓν λεγόμενον* as the key to "focal meaning" and analogy for the understanding of the logic of such terms as "being," "one," "good" *et al.* His thesis is that Aristotle dealt with focal meaning and analogy as two main subtypes of intentional homonymy. If so, it follows that the defenders of an ontology to support the univocity of these terms fail to recognize Aristotle's division of entities (*ὄντα*) into different genera and ultimately within categories as irreducible and as providing the ultimate criterion for synonymy and homonymy.

Leszl adopts the homonymy account of focal meaning as the only one which accords with Aristotle's pluralistic ontology and transcategoriality of fundamental terms. He makes a good case for his position but his refutations are often unnecessarily polemical and long-winded. On the doctrinal side, his interpretation needs further strengthening. The completion of his argument requires that he provide the evidence for the claim that Aristotle extended the use of *λόγος τῆς οὐσίας*, definition of essence, to the *ὄντα* in the categories beyond that of *οὐσία*.

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**LEVI, Peter, S.J. (tr.).** *Pausanias, Guide to Greece: Volume 1, Central Greece; Volume 2, Southern Greece.* With an Introduction. Illustrated with drawings from Greek coins by John Newberry. Maps and plans by Jeffery Lacey. 2 vols. ("The Penguin Classics," L225, L226.) Baltimore, Md.: Penguin Books, 1971. Pp. xix, 587, (incl.) 25 figs., 8 maps, 7 plans (numbered through 4); xv, 532, 15 figs., map. \$3.25, \$3.25 (paper).

Penguin is to be congratulated on bringing us this two-volume edition of Pausanias' *Guide to Greece*. The translation is of first-rate quality, faithful to the text yet made into easily readable English. Inevitably one is inclined to compare these two volumes with the monumental six-volume work of Frazer. The critical notes and commentary of the latter are, as is to be expected, far fuller than the notes in Levi, but it is interesting to note that Father Levi is presently at work on an accompanying commentary. Those notes which do appear seem to have been carefully chosen to elucidate the text without overburdening a general reader with more than he may wish to know. They are placed at the bottom of each page of translation and are thus much easier for the non-specialist to use, and they contain some new material and results of recent scholarship. Maps and plans are up-to-date and of excellent quality.

The new two-volume set should be extremely useful. It will fill a long-felt need for classroom use, can and should be bought by all serious students of classical archaeology, art history and ancient history, and will probably be read by many others for both information and pleasure.

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Edward L. OCHSENSCHLAGER

**LEVIN, Saul.** *The Indo-European and Semitic Languages: An Exploration of Structural Similarities Related to Accent, Chiefly in Greek, Sanskrit, and Hebrew.* Albany, N.Y.: State University of New York Press, 1971. Pp. xliii, 775. \$25.00.

In this massive and well-edited volume, Levin investigates in minute detail the extent of the functional and formal similarities which he has discovered between certain grammatical morphemes of Hebrew and Greek or Sanskrit. Much attention is devoted to the phonetic and morphophonemic properties of the vowels of Hebrew, Greek, etc., since L. believes that "the vowels offer a much firmer basis for comparing IE and Semitic than the consonants" (27). Many of L.'s comparisons, however, are vitiated from the outset by his assumption (presented as a conclusion) that "the [Hebrew vowel-] sounds indicated by the Tiberias pointing go back indefinitely far into antiquity, ex-

cept where they clash outright with the ancient letter-text" (43). Rigorous application of the comparative method shows clearly that the so-called "Sephardic" vowel-system, which is much less amenable to L.'s treatment, is older than the Tiberian vowel-system.

Scholars will be impressed by L.'s constant appeal to raw data and by his thorough command of those data. One exception is his knowledge of the Phoenician vowel-system. After an extremely lengthy and minute comparison of the Homeric dual suffix *-oyin* with the Tiberian Hebrew dual suffix (pausal form) *-oyim*, L. suddenly does an about-face and claims that the Greek ending is "probably a borrowing from Phoenician" (115), forgetting that Phoenician has *ē* where Tiberian Hebrew has *ayī* ~ *oyī* (cp. *bēta* with *bayit* ~ *byit* "house" and probably *zēta* with *zayit* ~ *zoyit* "olive, olive-tree").

This failure to distinguish the vowel-system of Phoenician from that of Hebrew, coming as it does from a man who accuses Semitists of a similar error with regard to Proto-Hebrew and Arabic, will undoubtedly raise some eyebrows. So will the methodology and conclusions. But the book is full of carefully researched observations which do merit the serious consideration of scholars.

Touro College

Richard STEINER

**LEVINE, Edwin Burton.** *Hippocrates*. ("Twayne's World Authors Series," TWAS 165.) New York: Twayne Publishers, 1971. Pp. ii, 172. \$5.95.

This is a splendid volume and a welcome addition to the Twayne series. Levine has attempted, in barely 140 pages of text, to present a comprehensive and lucid discussion of the vast corpus of Hippocratic medicine. He is, with the exception of occasional lapses of English style, successful. The result can be read profitably by students of philology, philosophy or medicine.

The author's view of the physician is refreshingly balanced; he is neither overawed at the achievements, nor disdainful of the shortcomings, of the individual practitioner or the profession. This attitude is reflected in the chapter on philosophy and medicine, where the independence of the latter from the former is explained, and in the final chapter on "Airs, Waters and Places," where he suggests, with an appropriate caveat, the debt of modern environmental medicine to the Hippocratic corpus. The three central chapters, broadly speaking, discuss medical practice—the role of the physician, professional conduct, including ethics and education, and the treatment of the patient. A brief introduction outlines what is known of the life of Hippocrates.

The space limitations imposed by the series preclude any treatment whatsoever of slightly more than half of the individual works in the corpus. Extended

consideration of subjects such as the authorship and dating of individual works, the knowledge of anatomy and the extent of surgery is impossible. However, these controversial problems, although skimmed over or omitted, are not ignored; viewpoints differing from the author's own are frequently cited in the text, instead of being buried in a footnote, and an excellent annotated bibliography provides convenient references to the literally volumes of information which have been admirably summarized by Levine.

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**LYNCH, William F., S.J.** *Christ and Prometheus: A New Image of the Secular*. Notre Dame, Ind.: University of Notre Dame Press, 1970. Pp. x, 153. \$5.95.

The dust jacket has comments by Harvey Cox and Allen Tate. Had a classical scholar been included, the range of potentially interested readers would have been more completely represented.

Lynch sees both Prometheus and Orestes as representatives of the crucial period of a civilization which is leaving the old behind and moving toward a new achievement and a new vision of itself. Obviously our own culture is in a transitional stage and Lynch sees as essential for the new vision a new image of the secular. He uses the images and actors and method of Aeschylus in building this image.

Lynch's image (i.e. a human and extended definition) of the secular demands that it be autonomous, independent, and unconditional. These qualities must pass through human (totally human) laws and ways to a world of good and evil, moving, in Aeschylean fashion, through action, suffering, and insight, marching through freedom in an eternal project and an infinite search for light. The three "acts" of the book are thus called the search for man, for light, for innocence.

The author presents a profound, well-drawn image of the secular. In comparison, many other attempts to delineate the secular seem superficial. Lynch's stance for unconditionality of secularity may be posing the right problem, but I cannot agree with his image. I suppose I would find myself among those (p. 119) who would say that he was writing about the sacred.

This book is important for readers of *ACR*. Lynch has previously made some of the truly great analyses of the tragic and comic and now the way in which he uses the conflict between Zeus and Prometheus as a paradigm of the secular problem, and, perhaps even more important, his insight into the dramatic imagination of Aeschylus in the *Oresteia* commend this book highly to all students of Greek literature and

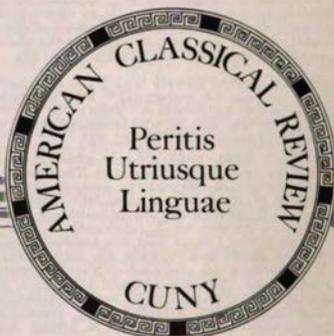


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