extent institutionalized, both ritualistically and ideologically. Furthermore, the Library attests to the fact that the Church Fathers were well-adept as heresy-hunters, robbing Christian Gnostics of legitimation on the one hand, while incorporating some of their allegorical arguments on the other. Thus we can no longer view early Christianity in monolithic terms. Rather, the epoch was one of fluidity where many Christian 'power' elites fought for their personal and selected definitions of reality.

The English translation is to be recommended as an introduction to the world of the Gnostics. The translators, by making use of a system of square brackets, pointed brackets, braces and parentheses, have attempted to give a complete critical edition to the manuscripts, as well as the texts they contain. Brief introductions precede the individual tractates. However, although the reader is warned that variations in English style and translational policy are to be expected (p. xi), it is disconcerting that not more standardization was imposed. For example, whereas some of the members of the Project indicate Old and New Testament passages that either are quoted or echoed by means of parenthesis (eg. CG I, 4, p. 51; CG II, 1, p. 111; CG II, 3, p. 134; CG II, 4, p. 153; CG II, 6, pp. 181-187; and CG IX, 3, p. 412), other members do not provide this important information for such tractates as CG I, 2; CG I, 3; CG II, 7; CG III, 4; CG VII, 3; CG VII, 4; CG VIII, 2; and CG XI, 1. It is unfortunate that these additional references were not provided. In addition, the unevenness of the introductions regarding suggested dates of composition and/or provenance leaves the reader disappointed. Mention should also be made of the fact that some contributing members were a little too generous in proposing suggestions how to fill in the lacunae. Unfortunately the volume is not completely free of typing viz. printing errors (p. 51 and p. 53: CG I, 4 and not I, 3).

Yet, despite its imperfections, there is little doubt that this volume at long last brings to the public a standard English reference text of the Nag Hammadi Library.

St. Andrews, Scotland,
St. Andrews University

HENRY ALAN GREEN


Professor Wolfson’s death in 1974 left the world of humane letters much poorer than it was before. Wolfson had encyclopedic knowledge in the areas of West Asian and European philosophy and religion, as well as a felicitous style in which an intense striving for clarity and
grace were apparent. His contribution to the world of scholarship was weighty and included books entitled Crescas' *Critique of Aristotle*, his first book and perhaps his most original and fresh work, *Philo, The Philosophy of the Church Fathers, The Philosophy of the Kalam* and the *Philosophy of Spinoza*. These works, some of them consisting of two volumes, formed part of what Wolfson called Philonic philosophy, that philosophy which was characterised by an attendant belief in prophetic revelation, until the hold of scripture was finally broken by Spinoza and the era of modern philosophy began. What ever one may think of this scheme, and it deserves a serious critique and review, the work of Wolfson is a monument to a magnificent conception of the history of philosophy and an attempt at understanding its structure.

In addition to the weighty tomes mentioned above, Wolfson in his prolific way composed numerous articles some of which were later incorporated into his books and some which were not. One of the many books which he did not have a chance to write was one on medieval Jewish philosophy. This second volume of his *Studies in the History of Philosophy and Religion* serves in a fragmented way to fulfill this lacuna in Wolfson's aspirations. Halevi, Maimonides, Crescas, Saadia, and Spinoza are some of the principal figures dealt with in this volume, but also, as is typical for Wolfson, Thomas Aquinas, Aristotle, Averroes and Kant are not absent from its pages. The topics dealt with include design, chance, necessity, attributes of God and the predicables of Aristotle, medieval atomism, the trinity and incarnation, causality and miracles, and panpsychism. Rather than give a detailed table of contents, I should like to use the remaining space at my disposal to analyse briefly the structure of one of his articles and to remark concisely on Wolfson's method of textual investigation.

In his article entitled "The Aristotelian Predicables and Maimonides' Division of Attributes," Wolfson suggests an analysis and new interpretation of Maimonides' conception of the attributes of God in the light of his understanding of the Aristotelian predicables as dealt with throughout the *Corpus Aristotelicum*. First of all, Wolfson explains that Maimonides' definition of belief in *Moreh Nebukim*, I, 50 is a logical proposition and that Maimonides is mainly concerned with the definition of belief in logical terms, so that the problem of God's attributes resolves itself into a question of the logical status of propositions about the attributes which may be predicated of God. Here, the logical and the ontological merge, since a logical proposition according to Aristotle is a combination of terms in which there is "either truth and falsity" and that truth is to be tested by the correspondence of the ideas in our mind to objects outside our mind.

Then Wolfson begins the main work of the article which is to explain the origin of Maimonides' preliminary classification of the attributes of God into five categories: definition, part of definition, quality, relation, and action (or verb as Wolfson translates). He does