

Book Reviews

RICHARD SHUTE, *On the history of the process by which the Aristotelian writings arrived at their present form*, Oxford, 1888, reprinted New York, Arno Press, 1976, pp. xx, 183, [no price stated].

This elegant Oxford prize essay, reprinted after nearly a century, remains a valuable English introduction to the problems of the genesis of the Corpus Aristotelicum and its omissions, repetitions and confusing cross-references and juxtapositions. If its overall explanation of the difficulties involves an always logical Aristotle and a chaotic copyist, that is the fault of nineteenth-century Aristotelian scholarship rather than of Shute alone, for he was well aware of the limitations of his own theories, and was prepared to see a certain amount of philosophical development between the young and the old Aristotle. Historians of medicine will note the comparison between the fortunes of the Aristotelian and the Hippocratic Corpus (pp. 11–18), and the praise of Galen as a mediator and interpreter of Aristotle (pp. 77–80), but new discoveries of papyri and medieval translations have inevitably led to a change of emphasis and an increase in detail. As a brief preliminary sketch, this essay deserved reprinting: but as a detailed account, it cannot compare with P. Moraux, *Der Aristotelismus bei den Griechen*, I, 1973 (especially pp. 1–96), which discusses the Aristotelian editors and commentators down to Nicolaus of Damascus (64–72 B.C.) and of which two more volumes are promised.

W. E. GOHLMAN, *The life of Ibn Sina, a critical edition and annotated translation*, Albany, N.Y., State University of New York Press, 1974, pp. [viii], 163, \$20.00.

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This book was originally submitted as the editor's doctorate thesis at the University of Michigan. Its subject is Ibn Sinā's (Avicenna, d. A.D. 1037) autobiography which was completed posthumously by his pupil al-Jūzjānī, and Ibn Sinā's bibliography. In his three introductory notes: to the edition (pp. 1–9), to the translation (pp. 11–12), and to the bibliography (pp. 13–15), Dr. Gohlman gives detailed accounts of seven Arabic manuscripts, four previous Arabic editions, and mentions its Persian and English translations. Gohlman gives an eclectic critical apparatus based on three manuscripts and on al-Qiftī and Ibn Abī Uṣaybi'a: all the previous printed editions are published without any critical apparatus. A few examples will suffice to show variant readings which do not appear in Gohlman's critical apparatus (G), as compared against al-Qiftī's *Ta'rikh* . . . (Q) and Ibn Abī Uṣaybi'a's '*Uyūn* . . . , vol. 2 (IAU): *khavar* (G, p. 22, l. 6) *khibrah* (IAU, p. 3, l. 5); *yaftah* (G, p. 28, l. 5), *fataha* (Q, p. 415, l. 8; IAU, p. 3, l. 22); *wa yusahhil* (G, p. 28, l. 5) *wa yassar* (Q, p. 415, l. 8), *wa tayassar* (IAU, p. 3, l. 22). Printing errors in the Arabic edition are few (for example, *al-Ismā'iliyya*, p. 18, l. 4; *wujūh*, p. 20, l. 6; *al-shurūh*, p. 24, l. 6; *kitāb*, p. 40, l. 1; *sū'*, p. 56, l. 4; *māhiyyat*, p. 108, l. 5). A good English translation appears on pages opposite the corresponding Arabic text. Gohlman provides three appendices (pp. 143–154), a bibliography (pp. 155–158), and an index of contents (pp. 159–163). This useful book covers a very limited topic. Many important works which would fill gaps in Arabic literature are still in manuscript form, and probably have priority over this publication: on the life and works of Ibn Sinā.