

their counterparts in Shoe's earlier studies of *Profiles of Greek Mouldings* (Cambridge, MA, 1936) and *Profiles of Western Greek Mouldings* (Rome, 1952). It is a matter for warm congratulation to all concerned that this has at last been achieved. Unlike those of the original edition, all the profile drawings have now been enlarged to their actual size; they appear on one side only of unbound sheets, contained in the stout box that is Volume II. As a result, those who need to—and they are many—can assess the relationship between the Etruscan and Greek traditions far more readily than hitherto in respect of the dimensions of their mouldings. This crucial consideration is discussed with unique authority by Shoe Meritt in a new essay (pp. xi–xix) that was presumably written more than seventy years after she began her personal odyssey. Unlike some, she finds no difficulty in supposing that certain differences between Western Greek mouldings and those in the Greek homeland were 'perhaps (probably, I dare to say) inspired also by neighbors on the Italian peninsula' (p. xv). In addition, Edlund-Berry provides a well-informed summary and bibliography of post-1965 discoveries and interpretations relevant to Etruscan architecture and its mouldings (pp. xxi–xxxii). She demonstrates the impressive extent to which recent work has reinforced Shoe's seminal conclusions concerning Etruscan regionalism, architectural independence, and the preponderance of the 'Etruscan round' ('which seems to have sprung from the Italian soil just like Tages': Phillips, *op. cit.*); and she maintains that the evidence from Rome and its environs belongs to a unified architectural tradition that can reasonably be called 'Etruscan' (p. xxii).

As J. Heurgon remarked of the original *ERRM*, 'C'est assez dire que cette étude technique n'intéresse pas seulement l'histoire de l'architecture, mais l'histoire en général' (*REL* 44 [1966], 560). Lucy T. Shoe Meritt taught us all a lot during her long and useful life (1906–2003).

*Institute of Classical Studies, London*

DAVID RIDGWAY

M. ULLMANN: *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts*. Pp. 904. Wiesbaden: Harassowitz Verlag, 2002. Cased, €175. ISBN: 3-447-04584-1.

The translation movement that took place under the first 'Abbāsīd calīphs īn Bāghdād *facilitātēd thē āssimilātiōn ānd fūrthēr dēvēlōpmēnt ōf Grēek philōsōphē ānd sciēncē īn thē Arābic spēākīng wōrld*. This *mōvēmēt bēgān ālrēādī ūndēr thē calīph āl-Mānšūr* (who reigned A.D. 754–75) and peaked with the work of the school of Ḥunayn ibn Ishāq in the ninth century (he died in 873). (On the translation movement generally see the excellent study by Dimitri Gutas, *Greek Thought, Arabic Culture* [London, 1998].) The Hunayn school represents the mature, second phase of the translation movement, a phase in which technical terminology was established and translations into Arabic (often by way of Syriac) rendered Greek accurately and fluently. By contrast, the translations of the first phase were criticized almost immediately for their inadequacies, despite the enormous achievement they represented.

The present volume represents one of the best instruments available for studying the translation movement—perhaps the only comparable resource is the ongoing *GALex* project edited by Dimitri Gutas and Gerhard Endress (*A Greek and Arabic Lexicon*, published by Brill). It is made possible by a happy circumstance explained in detail by Ullmann in the foreword. Galen's *Peri kraseōs kai dunameōs tōn haplōn pharmakōn* was translated into Arabic twice, once by Ḥunayn himself (as Ullmann establishes here in the foreword), and much earlier by al-Bīṭrīq, whose son Ibn al-Bīṭrīq was also an important translator. Thus we have the same text, and a text with a very rich vocabulary, translated twice, respectively at the very beginning and at the high point of the translation movement. This allowed Ullman to produce a lexicon of Greek terms translated in both versions (and some other texts, see pp. 51–8) with the Greek passages that include them, alongside the corresponding passages in Arabic. The lexicon is given in alphabetical order by Greek term, but an Arabic to Greek concordance can be found at the back of the book. The advantages of this are enormous: in addition to giving us the opportunity to observe in great detail differences marking the evolution of the translation movement, the lexicon for example records the first known instances of some Arabic terms. Most obviously, the volume is a starting-point for anyone trying to determine the Greek basis for Arabic terms during the translation period. The publication of this monumental piece of scholarship is thus a major contribution to the study of early Arabic science and language.

*King's College London*

PETER ADAMSON

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