Despite D.'s unconvincing account of the catharsis clause, this book offers instructive formulations and shrewd observations on almost every page. All advanced students of the *Poetics* will need to reckon with it. There is a short bibliography of works cited (but, alas, no index). D. is judiciously selective in his attention to the extensive secondary literature, though his ironic surprise (p. 53) that no one has treated the catharsis clause as an interpolation needs revision (see G. Scott, *OSAP* 25 [2003], 233–63). Misprints are rare: but on p. 50 read '1386a'; and Bernays' famous *Grundzüge* (1857) is misdated to 1858.

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THE CREAM OF WISDOM

H. TAKAHASHI: *Aristotelian Meteorology in Syriac. Barhebraeus,* Butyrum Sapientiae*, Books of Mineralogy and Meteorology*. (Aristoteles Semitico-Latinus 15.) Pp. xx + 724. Leiden and Boston: Brill, 2004. Cased, €199, US$249. ISBN: 90-04-13031-4.

Greek sciences and philosophy had a tremendous impact on many variegated cultures. Their influence on Rome (illustrated in the adage *Graecia capta victorem cepit*) and the subsequent Western tradition during the Middle Ages, the Renaissance, and beyond is well known to most classicists; however, Greek thought was also the basis for the development of different philosophical and scientific traditions in the Islamic world. Moreover, the reception of Greek ideas in the Latin West and the Arabic East did not occur in isolation; rather, the twain did meet on the different shores of the Mediterranean, and entertained a lively intercultural exchange, which was crucial for the evolution of Western civilization. The series Aristoteles Semitico-Latinus, in which the present book appears as Volume XV, pays homage to this interchange by tracing the steps of different Aristotelean texts in Arabic, Hebrew, Syriac, and Latin; in the present case, Takahashi investigates the reception of Aristotle's meteorology in the Syriac tradition, notably by editing the relevant sections from Barhebraeus' (1225/6–1286) *Cream of Wisdom* (*ḥêwaṯ ḥeḵmṯa*). This work, generally known by its somewhat surprising Latin title *Butyrum Sapientiae*, is a kind of encyclopaedia and handbook in one, dealing with the different branches of philosophy in the larger sense as present in Aristotle's work, such as logic, physics, metaphysics, natural sciences, ethics and politics.

In the introduction, Takahashi discusses Barhebraeus' life and works, with specific emphasis on the *Cream*; investigates the sources on which the *Cream* is based—most prominently Avicenna's *Šifā'* (*Cure*); reviews the manuscripts employed in the edition; and outlines the development of meteorology in the preceding Arabic and Syriac traditions. Then follow the text, with full critical apparatus, and the translation, arranged on facing pages (as is usual in the series). The commentary is mostly concerned with locating the sources on which Barhebraeus draws; in each instance, they are cited in full in both the original Greek, Arabic, or Syriac, as well as in English translation. Through typographical means such as underlining or italicizing, Takahashi highlights those parts of the sources which resemble the corresponding passage in the *Cream* particularly closely. This meticulous analysis affords us an interesting insight into the world of ideas of a thirteenth-century polymath in an

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Islamic environment. The book concludes with over eighty pages of indices (Syriac and Arabic terms; *locorum*; *nominum*), which will prove extremely useful to anyone interested in Syriac–Arabic translation technique, or meteorological terminology.

This book will prove to be of great interest to classicists for two main reasons. First, it furnishes crucial material for our knowledge of Nicolaus of Damascus' philosophical writings, mostly lost in Greek. Secondly, anyone willing to approach reception not from a mostly eurocentric angle, which is still far too dominant in our field, will find ample evidence that thinkers of different cultures and creeds within the Islamic world actively and enthusiastically engaged with the legacy of Greek thought.

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WELL-BEING

L. J. JOST, R. A. SHINER (edd.): *Eudaimonia and Well-Being. Ancient and Modern Conceptions*. Pp. xxxiv + 198. Kelowna, BC: Academic Printing and Publishing, 2003 (first published as *Apeiron* 35/4, 2002). Paper, Can$24.95 (Cased, Can$64.95). ISBN: 0-920980-79-1 (0-920980-78-3 hbk).

This is a collection of five papers with five direct and substantive responses that began life at a conference at the University of Cincinnati in 1996 and then appeared as an issue of *Apeiron* 35.4 (2002). The conference proposed to compare ancient Greek and contemporary ethical theory, presumably with the aim of mutual enlightenment.

The first pair, and, frankly, the only contributions that seem to fall firmly under the scope of the title and stated intent of the whole collection, by Julia Annas and L. W. Sumner, discuss the relationship between ancient and modern conceptions of happiness. It is agreed that the ancient theories have objective conceptions of the content of *eudaimonia*; and that content is what they all argue with each other about. The Stoics disagreed with Aristotle about what precisely constitutes the good life or happiness; nevertheless, both sides take happiness as the same for any (free, male, at least) human being. On the other hand, insofar as the contemporary understanding of happiness is as the satisfaction of desire, it follows from this that anyone who gets whatever it may be that he or she desires will thereby be happy. The contours of happy lives will be as different as human desires can be. The vicious can now be happy; some ancient Greeks thought they could be too, but not the philosophers. (Just to muddy the waters here a bit, one might recall that John Stuart Mill, while, if not a contemporary, still less an ancient philosopher, was firmly with the ancient philosophers in distinguishing between desire, satisfaction, and happiness.) Sumner ends by suggesting that *eudaimonia* be understood as well-being rather than happiness; Annas continues to see a better chance of bringing the two together.

These are followed by Philip Mitsis defending Epicurus' 'death is nothing to us', the rare ancient moral thesis that has a contemporary life of its own, mainly against Thomas Nagel's well-known 1970 paper, with Glenn Lesses then joining in

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