include any ethical implication opposite to a possible ethical use of ἄπλούστερον. Thus, the only explanation of this tautology can be, that the literary-technical sense of ἄπλος is so specialized that it has no synonym, with the result that there is only one word (ἄπλος) to denote a ‘simple’ construction of literature, whether in relation to a work as a whole or a part of it. Here (52,7), ἄπλος refers to a part of the play, namely the entrance of the chorus, whereas ἄπλούστερον refers to the result for the construction of the play as a whole.

Finally, as L. states in her introduction that she wants to reread or. 52 "secondo le intenzioni ed i modi in cui è stato composto" (p. 7), it is a bit strange she nowhere explains clearly what it was meant for. Which is, as appears from the correspondences demonstrated in this book to the general remarks on the three tragic poets, current in the rhetorical and ‘grammatical’ traditions, a treatise on the styles of Aeschylus, Sophocles and Euripides on the basis of a common theme.

At any rate, this book with its extensive bibliography and useful indices is a great help for the students of literary theory in the first centuries A.D.; the more so, as the relevant classical texts are hardly accessible through lack of handbooks and concordances.

There is a very exclusive club with a membership consisting of several generations of classical scholars. The qualification required for admittance is that one has produced a complete translation of the Enneads of Plotinus. Great-grandfather of them all and the club’s founder is the humanist Marsilio Ficino, whose Latin translation was virtually the sole guide for intrepid explorers of Plotinus’ Greek during a period of almost four centuries. For the first generation in more modern times we have to move to the second half of the nineteenth century, when the pioneering transla-
tions of Bouillet (French) and Müller (German) appeared. The second generation begins after the first World War. The versions of Guthrie (English) and Alta (French) had modest aims. But the three translations that followed, of Bréhier (French), Harder (German) and Cilento (Italian), each represented considerable advances, as the veil of obscurity enshrouding Plotinus' Greek and his philosophical aims was slowly but surely removed. Other complete translations appeared in Spanish (Quiroga, Miguez) and Polish (Krokiewicz), while Harder's translation was reissued in a revised form (revision started by Harder himself, completed by Beutler and Theiler). A special place should be reserved for the English translation of MacKenna, on account of the circumstances under which it was produced, its literary excellence, and its intuitive feeling for the more mystical side of Plotinus' thought.

What all the above-mentioned translations had in common was that they were working with an inadequately constituted text. Now that Henry and Schwyzer have put the finishing touches to the second of their magisterial editions, the third generation of Plotinus translations is getting under way. Apart from the two translations now under review, J. Igal has started a new Spanish version (on which see A. M. Wolters, Dionysius 7 (1983), 33 ff.), and the first Hebrew Plotinus has been published by N. Spiegelmann.

Why this obsession with Plotinian translations? After all, translators are usually assigned a relatively humble place in the world of classical scholarship. The reason is that, in the case of Plotinus' notoriously difficult text, translation has proven itself to be a significant form of interpretation. One need only consult the spate of recent, philologically precise commentaries on various Plotinian treatises (Helleman-Elgersma, Atkinson, Boot, Wolters), which all refer to translators copiously on every page. And where there are no such detailed commentaries, the interpretative role of the accumulated corpus of translations is all the more important for a clear understanding of Plotinus' meaning.

Strictly speaking we cannot grant A. H. Armstrong full membership of our imaginary club, for his translation of Plotinus in the Loeb Classical Library is not yet complete. Nevertheless classicists everywhere will rejoice at the appearance of the fourth and fifth volumes (containing books IV and V of the Enneads respectively) of the projected seven-volume series. It is nearly twenty years since the third volume was published in 1967, and the risk that the task would remain incomplete was growing greater with the lapse of the