

Perspektive (in der Nachfolge H. Erbses, *Hermes* 84 [1956]), sowie P.L. Donini, der in Polemik gegen J. Glucker (*Antiochos and the Late Academy*, 1978) überzeugende Präzisierungen zum 'Ammoniosproblem' bei Plutarch bringt. Silvia Maria Chiodi behandelt gut das hierogamische Thema des Dialogs *De Iside et Osiride*; mit einem ähnlichen Gegenstand befaßt sich (m.E. etwas abstrakt) Ugo Bianchi. Sowohl sein Beitrag als der von D. Tsekourakis über Vegetarismus bei Plutarch erschienen nachher ausführlicher auf deutsch in *ANRW II* 36:1 (1987) 350-365 bzw. 366-393; der von Chiodi, ebenfalls erweitert, in *Studi e materiali di storia delle religioni* (SMSR) 52 (1986) 33-51. I. Gallo präsentiert am Ende das italienische Unternehmen "Corpus Plutarchi Moraliū" (leitende Herausgeber I. Gallo und R. Laurenti, Verlag M. D'Auria, Napoli; 4 Bände m.W. erschienen), über dessen Möglichkeiten, sich des Computers zu bedienen, N. Marinone kurz berichtet.

*Rolf Westman*

*Vivian Nutton: John Caius and the Manuscripts of Galen.* Cambridge Philological Society, Suppl. vol. no. 13. Cambridge 1987. IX, 117 p. GBP 12.50.

Dr. Nutton's study provides useful information on the textual history of the Galenic corpus that, as a whole, has still not seen a modern critical edition. The English medical humanist John Caius (1510-73) (who refounded the Gonville and Caius College, Cambridge, in 1557), published both editions of Galenic texts in Greek and translations of them into Latin. His search for mss. took him to several libraries across Western Europe. Nutton's book concentrates on the considerable textual value of the mss. readings reported (over a period of *ca.* 20 years) especially in the margins of Caius' copy of the 1538 Basle edition of Galen (now Eton Galen, IV.286). The remarkable accuracy of the references makes it possible to identify a great number of mss. used (see pp. 50-76 and Appendix 2, pp. 106-109); in several cases, Caius' notes preserve information subsequently lost. Future editors of Galen will derive great advantage from the examination of these marginalia, as is concretely shown by samples produced in this book (see especially pp. 77-94 and Appendix 3, pp. 109-110).

Dr. Nutton's study contributes to filling in a gap in our knowledge of the textual history of Ancient medical writings. It also throws light on the text criticism of the medical humanists, who have been rather neglected by the more literary minded scholars of the Renaissance. It is to be hoped that both the study of Galen and of these doctor philologists will gain new

impetus from the results and perspectives of research offered by this very thorough and convincing piece of scholarship.

*Outi Merisalo*

*Eyjólfur E. Emilsson: Plotinus on Sense-Perception: A Philosophical Study.* Cambridge University Press, 1988. IX, 179 p. GBP 25.00.

Plotinian scholarship has during the last two decades been very active (see K. Corrigan's and P. O' Cleirigh's article in ANRW II 36:1 [1987] 571-623). Because Plotinus was a neoplatonist, the problems of his metaphysics have been approached in most treatises by the philosophical tradition preceding him. Thus there has been a danger that "Plotinus is being dissolved into his sources" as J.M. Rist has written. Although Emilsson emphasizes in his Introduction the value of tradition to the full understanding of Plotinus' views, his method in regard to especially Plotinus' system as a whole seems refreshingly "phenomenological". This book is a revised version (e.g. he has dropped 'and Historical' from the subtitle) of Emilsson's Ph.D. dissertation at Princeton University in 1984. In his concise first chapter on Plotinus' metaphysics, he starts from the preconceptions of Plotinus himself and especially of his time, for example the notions of 'unity' and 'living being'. These presuppositions partly explain why Plotinus formulated his ideas into a system which in many respects seems so strange to us. Instead of mere description Emilsson succeeds in creating a personal and coherent interpretation of Plotinus' sense-perception theory.

For what specific reasons is this aspect of Plotinus' philosophy – except for the sake of the sheer delight of knowledge – relevant to raise as the subject of a whole monograph? The sensible world represents in Plotinus' system the second last grade. From an epistemological point of view – which Emilsson does not deal with at all – sense-perception does not seem to be essential in Plotinus' thinking. Emilsson justifies his work by claiming that previous studies are characterized chiefly by theological or religious interest (which is true in respect of earlier but not of modern studies), and on the other hand the theory of sense-perception contains as an integral part Plotinus' theory of Forms. But according to Plotinus' view the sensible world by its beauty guides us to contemplate Forms and finally the One. This is an aspect which Emilsson does not pay attention to, although the very core of Plotinus' philosophy could be the protreptic function.

Emilsson opposes Blumenthal's view that Plotinus was an antirealist. Different essays exhibit a clear disagreement: Essay IV.6.[41] 1. are in