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• Gunzelin Schmid Noerr, the editor of the Stanford edition of DIALECTIC OF ENLIGHTENMENT, has taken a dense, difficult book and made it more work to read. Horkheimer and Adorno's "philosophical fragments" reward the reader not only with sustained analyses of capitalist culture, but also with pithy one-liners worthy of the authors' role as the philosophical Statler and Waldorf heckling Euro-American civilization. But Noerr's pedantry constantly gets in their way and yours. The edition has two problems: insufficient translation and worse-than-useless endnotes. First, the translation. Edmund Jephcott does what I can only assume is an admirable job translating (nearly) all of the original German into English. Unfortunately, he does not translate the French, the Latin, or the Greek (though, to his credit, he does render the latter in the Roman alphabet). That would be fine if I read those three languages, but I don't, and neither do most Anglophone readers of this book. Classicists aren't the major audience for Frankfurt School culture criticism, so you'd think that Noerr would do us a favor and get somebody to translate the dead languages with the living. Nein. When Horkheimer and Adorno quote Seneca, you're on your own. Second, the endnotes: never have so many endnotes been of so little use to so many readers. Noerr preserves H & A's original endnotes, putting them not at the end of each fragment, but at the end of the book. Fair enough. But interlarded among these are Noerr's much more copious endnotes, with their own numbering system, notes that deal almost entirely with the publication history of variant editions of DIALECTIC OF ENLIGHTENMENT. What percentage of readers wants this information? Ten? Five? Anybody writing a dissertation on this book is reading it in German anyway, and has the different editions ready to hand. To a general audience, these textual notes are clutter. Putting them in a different location within the book would at least have spared readers the labor of sorting through them. Were these the only endnotes that Noerr provided, one could ignore them altogether (difficult, considering their ubiquity on the page). But Noerr sometimes provides content-related notes—for example, explaining the idiom "white trash" as a "derogatory expression for white workers" (267). So all that Latin, all that Greek, and all that French Noerr left for you to puzzle out on your own, but when a familiar American English idiom appears in a book published by an American university press, Noerr opens the lantern shutter and dazzles us. A second example should convey the stunning inutility of Noerr's endnotes. On page 102 appears this sentence: "Even before Zanuck acquired her, Saint Bernadette gleamed in the eye of her writer as an advert aimed at all the relevant consortia." This is the first time either name appears in the book. Now, a great many readers of DIALECTIC OF ENLIGHTENMENT are students of mass culture who will at least recognize producer Darryl F. Zanuck's last name as connected to Hollywood, if not to

20th Century Fox. But in case we don't, Noerr helpfully supplies a note saying as much. But Saint Bernadette? No endnote. Noerr does not tell us that she was 1) a 19th century Frenchwoman canonized for her visions of the Virgin Mary, or that she was 2) the subject of a now-forgotten 1942 bestseller, or that 3) 20th Century Fox produced a film adaptation of the novel in 1943, a film that netted four academy awards, despite being forgotten in subsequent decades. My question is this: who is so steeped in Hollywood lore that he or she can follow Horkheimer and Adorno's oblique, dated reference here--to a 1940s hagiography exploited by a big-five studio into a successful but forgotten biopic--yet at the same time needs a footnote to decrypt the name of Zanuck? Nobody. Endnote both names, endnote neither, or endnote the MORE obscure of the two, but don't endnote ONLY the LESS obscure! Can an editor possibly write worse endnotes than this, short of supplying counterfactual notes? ("Zanuck": Zanuck IV, Martian

conqueror of the thirty-ninth century, CE.) So be warned: this edition is extremely labor-intensive. You'll have to look up a lot of dead words, internet-search a lot of names, and grit your teeth through Noerr's vanity-project endnotes. Let's hope Stanford puts out a more useful edition as an apology for this one.

- I have 8 grandchildren and am constantly looking for books they will enjoy. What a pleasure Chicken Cat is! My grand children insist it be read constantly and the older ones read it to their younger siblings. They love the magic of it all and realise you can do anything you really want to. I hope this author continues to provide us all with her imaginative stories. The illustrations are fun!