

assertion that the unified edition is intended to be more than the sum of its parts, it reads better as a series of articles, which may be selected out of order, to be read as interest dictates. Stray is reflective on his collected work, and accordingly authoritative; I emphatically recommend this work to any Classicist who is interested in perspectives on Victorian and Edwardian-era education, though it should be noted that this is no introductory volume; Stray is commanding both in breadth and depth of his investigation.

Of immediate interest to the teacher of Classics is the third section of the book, on pedagogy in schools. This section contains chapters from a variety of perspectives, and many aspects both familiar and interesting to the teacher, including but certainly not limited to: the optimal layout of a classroom (pp.263-264); the birth of the modern concept of a textbook (pp.279-280); the challenges of maintaining authority over students (pp.289-290); the concept of Classics for all (pp.292-293), though it might be noted that these are often drawn from highly specific examples, and may be of more interest than use.

I would also take some small issue with the book's terminal date; Stray certainly does discuss various aspects of Classical scholarship and reception in the 20th century, but a teacher looking for discussion of the more current issues in Classical pedagogy will be disappointed. There are, for instance, three references to the *Cambridge Latin Course* (pp.ix, 256, 341), none to the *Oxford Latin Course*, none to L. A. Wilding, none to Pat Story, none to James Morwood, none to Maurice Balme. I would suggest that Stray's interest in the Classical classroom ends in 1960, perhaps in the knowledge that these totems of elementary Classical education in the late 20th and early 21st century are much discussed elsewhere. However, the chapter on Kennedy's *Primer*, for instance (pp.307-325), is an excellent account of the last flourish of teaching by precept, and is ripe for comparison with the post-*Cambridge Latin Course* world.

doi:10.1017/S2058631020000331

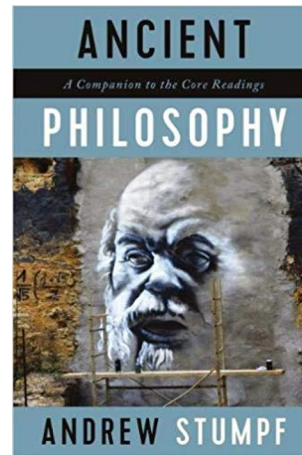
Ancient Philosophy. A Companion to the Core Readings

Stumpf, A. Pp. xxvi + 197, ill., maps.
Peterborough, ON: Broadview Press, 2019.
Paper, £20.50. ISBN: 978-1-55481-392-6.

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Stumpf in this book sets out to introduce the major thinkers and works of ancient philosophers and to provide a companion to help the reader understand and analyse the primary texts.



Tackling the major works of ancient philosophy in one slim volume is an enormous challenge. Stumpf acknowledges this in the introduction, saying that 'we can't discuss all the philosophers ... The hope is to provide you with a helpful introduction to the major themes and movements in ancient philosophy' (p. xv). On the whole, there is a good balance of breadth and depth. Works of Plato (*Apology*, *Euthyphro*, *Meno*, *Phaedo*, *Republic*) and Aristotle (*Categories*, *Organon*, *Posterior Analytics*, *Physics*, *Metaphysics*,

Nicomachean Ethics, *Politics*) are given the most prominence, with three chapters devoted to each of the two philosophers. One chapter at the beginning of the book is devoted to earlier Greek thought and Plato's early works, and one chapter at the end is devoted to Hellenistic Philosophy, Christianity and Neoplatonism. Parts of this last chapter reveal some of the limitations of the breadth approach. The section on Christianity is so brief – barely more than a page – that it is inevitably superficial and oversimplifies greatly, not discussing, for instance, the philosophical ideas behind the arguments cited about the nature of God.

The distinguishing quality of this book is its clarity. Stumpf has a knack for anticipating questions and problems that students will have when engaging with these ancient authors for the first time. This includes practicalities: in the introduction, for instance, he sets out where texts and translations can be found (p. xiv and pp. xvi-xvii) and explains the Stephanus and Bekker numbering systems (pp. xv-xvi). Each subsequent chapter is structured clearly with a section on historical context, an 'introductory big question', plenty of subheadings to orientate the student, illustrations where necessary, and a conclusion. It is in the longer discussions of individual works that this is most useful. In the chapter on Aristotle's *Ethics* and *Politics*, for example, the subheadings roughly follow the outline of the *Nicomachean Ethics* and the *Politics*, helping the student to see clearly the flow of the arguments in each of the works. Equally, the relationship between Aristotle's *Ethics* and *Politics* is addressed well by Stumpf's structured writing: the 'introductory big question', a subsequent section on Aristotle's 'Practical Philosophy' and the conclusion emphasise their shared focus on the good for human beings and give the ensuing argument that ethics should be viewed as part of political science. The 'Historical Context' section and the conclusion also compare Aristotle's ideas with Plato's and point towards Aristotle's influence on medieval philosophy. It is one of the strengths of this book that it so clearly attempts to examine the relationships between philosophers and give a sense of the big picture of the development of philosophy in the ancient world, though the narrative does sometimes become too clear and neat, lacking nuance.

There are a few oddities and assumptions in the book which do not undermine its main aims but might cause confusion to the reader. The timeline (p. xxi) includes the figures of Abraham and Moses (and attempts to give dates for them) despite the fact that they fall outside of the focus of the book. On p. 184 Stumpf mentions 'St. Augustine of Hippo, also known as Aurelius Augustinus' – surely the wrong way round. Sharper copy editing would perhaps also have picked up the confusion created on p. 178, where Stumpf

