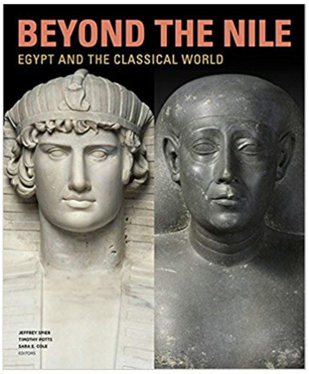

packed, as is usual with Getty Museum publications, with over 200 high-quality, large-scale, full-colour photographs of exhibits drawn from the Museum's own collection and from museums from around the world. It is a scholarly work, but written for the intelligent audience and is accessible to the sixth-form student. The book aims to investigate the extent and nature of relations between the ancient cultures of the Mediterranean and the Near East and is the first of what is intended to be a series to include Persia, Mesopotamia, Anatolia and others.

The book contains chapters on The Bronze Age (2000-1100BC), The Greeks Return to Egypt (700-332BC), Ptolemaic Egypt (332-30BC) and The Roman Empire (30BC-AD300). Each chapter follows a similar format: a map, a number of short articles on artistic, religious and political themes written by specialists in their field (lavishly illustrated), and an illustrated catalogue of objects. The book concludes with a chronology, bibliography and index.

For the teacher in a UK school, this book has much to commend it. There are several places where material is of relevance to currently-taught and assessed Classics courses. I choose four to detail below.

The Coming of Alexander and Egypt Under Ptolemaic Rule starts with a brief historical recap of the conquest of Egypt by Alexander and the division of his empire into territories held by his generals. A discussion of the governance of Egypt takes in how the Ptolemies exercised supposedly divine power, and used war and cultural propaganda to maintain and develop their ambitions in the Mediterranean. The section on agriculture, land organisation and the economy is clearly described, and takes in the development of the City of Alexandria and the construction of the Lighthouse at Alexandria: the section cautions against original readings of the 'success' of the central 'despotic' model of governance: evidence suggests that inconsistency in the application of regulations frequently led to failures in the organisation of the economy, for example.

Contact points: Alexandria, a Hellenistic Capital in Egypt starts with the Egyptian prophetic text The Oracle of the Potter (116BC?) and how it depicts the fraught relationship between Alexandria and the rest of Egypt. The section explores how much Alexandria was considered part of Egypt or separate from it (a construct more familiar in the Roman period than that discussed here). The City of Alexandria takes centre stage. How much was the city a mixture of Greek and Egyptian approaches to town-planning? How Greek were the types of buildings within the walls? Where did the population of the huge new city come from? What was the effect of the mingling of Greek and Egyptian populations (and others)? The authors draw evidence from the communal tombs of the Anfushy necropolis, located on the Pharos Island, which give some clues that the inhabitants – native or immigrant – adapted Egyptian imagery in a particularly local tomb type: Alexandrians, but still in Egypt.

Contact points: The Image and Reception of Egypt and its Gods in Rome starts with promotion of Egypt in the popular imagination of the Romans through the conquest of Egypt by Julius Caesar and Augustus. The authors distinguish between the contrasting ways in which Augustus projected his image: to the Egyptians he appeared in pharaonic dress as *autokrator*, and to the Romans back home as the victor over a captured people. The authors focus on the imagery of the obelisk as a means by which Augustus and following emperors demonstrated their conquest of Egypt and their ability to 'out-do' the Egyptians through the construction of similar monuments of their own.

Traveling Gods: The Cult of Isis in the Roman Empire explores the appeal of the cults of Isis and Serapis to the Romans, particularly with reference to the travels of Vespasian to Alexandria in AD69 and the Severan period (AD193-235) when interest seem to peak. The rich illustrations of images of Isis and Serapis include the famous wall painting of the ceremony outside the temple from Herculaneum (with a detailed description of the events which might be going on there) (p.258), a grave stele of a priestess of Isis (p. 249), the wall painting depicting the arrival of Io in Egypt, from the Temple of Isis in Pompeii (p. 255), a wall painting of priests of Isis found in Stabiae (p. 260) and the unusual Ariccia Relief (p. 269), showing an Isaic ceremony – full of 'loud music' and dancing – of which this reader was previously unaware.

Indeed, this book's great attraction is the wealth of beautiful images: the Nilotic scene from Palestrina (pp. 200, 205, 251), Battle Between Pygmies, Crocodiles and Hippopotami from Pompeii (p.253), Head of Serapis from the Mithraeum in London (p. 291) are, as usual, a pleasure. But there are many, smaller, less-well-known images to delight the reader: the coinage of the Ptolemies (p. 188-189) shows a fascinating range of rulers, with a marvellous tetradrachm of Alexander III (as?) Hercules and an octadrachm of Ptolemy II showing Ptolemy I and Berenike I on the obverse and Ptolemy II and Arsinoe II on the reverse – a whole family set of portraits on one coin!

The articles are more than a simple catalogue for the exhibition and open up some worthwhile discussions about the ways in which ancient civilisations intermingled and how they diversified and enriched human experiences. The material could provide some useful reading for an interested student in the sixth form and for teachers as a library resource to dip into. This would be particularly the case for those teaching Alexandria (in *Cambridge Latin Course* Book 2), the introduction of the worship of Isis in Rome (in *Cambridge Latin Course* 2 and Roman Religion courses in general), and the image of Augustus in Egypt (in OCR A level examinations on the Imperial Image).

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Classics in Britain. Scholarship, Education, and Publishing 1800-2000

Stray, C. Pp. xxvi + 385, ills. Oxford: Oxford University Press, 2018. Cased, £90, US$124.95. ISBN: 978-0-19-956937-3.

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This work, as is made clear in the Preface (pp.ix-x), is the culmination of Stray's many years in studying the perception and pedagogy of Classics. This work, part of OUP's 'Classical Presences' series, which investigates the use and abuse of Classics (p.ii), contains both previously-published and unpublished material, and despite Stray's

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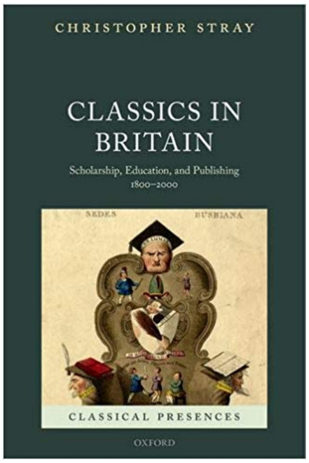

assertion that the unified edition is intended to be more than the sum of its parts, it reads better as a series of articles, which may be selected out of order, to be read as interest dictates. Stray is reflective on his collected work, and accordingly authoritative; I emphatically recommend this work 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.

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Ancient Philosophy. A Companion to the Core Readings

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

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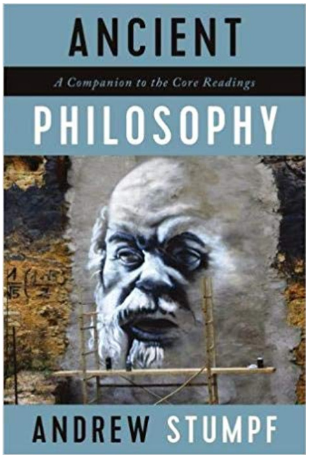

Stumpf in this book sets out to introduce the major thinkers and works of ancient philosophers and to provide a companion to help the reader understand and analyse the primary texts. Tackling the major works of ancient philosophy in one slim volume is an enormous challenge. Stumpf acknowledges this in 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

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