'of more modest class'. The children whose parents could afford to send them to these schools nonetheless needed to pay a fee and therefore the 'poorest class of cottiers' (231) would not have attended these schools. The question must arise whether the labouring class which featured in the romanticised version of Irish classical learning was in fact different to the class which actually accessed that learning. Clearly there are differentiations to be made regarding social classes, earnings, status and opportunities for learning the classics. Given that the book opens with the assertion that 'it was not altogether uncommon to encounter learned individuals among the poor' (7), surely this notion of the 'poor' needs to be addressed with nuance, sensitivity and historical accuracy and with close attention to class structures in Ireland and to their evolution over the time-period in question.

O'H. correctly situates discussions of Irish classical learning within the context of a highly-charged debate on Irish capabilities, learning and barbarism. The book makes the important point in various chapters that the presence of classical learning among the 'poor' could be a troubling issue, and the author provides a pathway through arguments and counter-arguments regarding Irish learning and their vested biases. It would have been good to foreground such issues of bias in the travel accounts in ch. 5, as travel writers also had embedded prejudices and ideologies influencing their discussions of classical learning. Given the politicised agenda and romanticised imagery of much of Sydney Owenson's writing on the Irish, much more contextualisation could be given to foreground her discussion of Irish 'peasants' (128). Similarly Sheridan's assertion that in his youth 'the very shepherds could speak Latin' (125) cannot be taken at face value, given the multi-layered textuality of the source and also the many mediating factors such as memory, politics and religion.

In most chapters, the author observes and details various expressions of repugnance, anxiety and resistance regarding teaching classics to the poor. It is surprising then that there is no such discussion in the book about similar attitudes towards girls and women gaining a classical education. The worries about what women might achieve and aspire to, were they educated in the classics, closely reflected the prejudices about the impact of this learning on the 'poor'. Constantia Grierson is mentioned at the end of ch. 2 (50–1), and the reports in appendices C and D show that both girls and boys were learning the classics in schools, but unfortunately these issues are not contextualised and there is no dedicated discussion of the place of girls and women in the learning of the classics. The Irish Classical self in this book is very much a male self.

The book opens with the assertion that it traces students and unofficial schools with classical interests which were 'unique to Ireland' (4). Much as it would be pleasant to imagine Ireland as a beacon of dedication to the classics, no information is provided to back up this claim. Could similar learning not have occurred in, say, Belgium or Poland? Was classical learning an elite and/or institutional activity in every other European country in this era? Sweeping claims apart, this book's value lies in its unpicking of the romanticised imagery of Irish classical learning, its contextualisation within a functional environment of clerical education, and its myriad sampling of classical endeavours throughout this period.

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C. STRAY, *CLASSICS IN BRITAIN: SCHOLARSHIP, EDUCATION AND PUBLISHING 1800–2000*. Oxford: Oxford University Press, 2018. Pp. xxvi + 385, illus. ISBN 9780199569373. £90.00.

Christopher Stray has over four decades carved out an area of study which sits between the history of scholarship as traditionally understood (here described as 'from within') and accounts of classical (in particular Greek) influence on nineteenth-century British culture pioneered by Richard Jenkyns and Frank M. Turner. S.'s original training was in sociology, and his main interest is the social history of Classics at all levels. As well as numerous articles and edited volumes, he has published a previous general study *Classics Transformed* (1998). His writings have made classicists more aware of the

history of their subject, contributing to the now routine acknowledgement that the later reception of a text or artefact is an intrinsic part of its meaning.

The present book (in the 'Classical Presences' series) consists of eighteen chapters, sixteen rewritten from earlier work and two appearing for the first time. Constanze Güthenke provides an introduction which considers at a more theoretical level issues of relativism and objectivity in reception studies and 'a new mobility in Classics at large'.

Classics in Britain is divided into three parts, each in broadly chronological order. Part I consists of five chapters on 'Scholarship and Institutions'. Ch. 1 looks at disputes where a particular perception of Classics (traditional textual scholarship) was defended against perceived threats: George Grote's radical reinterpretation of Greek history, or the introduction of archaeology. Ch. 2 compares the development of the Cambridge Classical Tripos and the Oxford Greats course, broadening out to consider contemporary perceptions of the two universities. The 1998 book was criticised for undue focus on Cambridge at Oxford's expense: redressing of the balance continues in ch. 3, based on S.'s 2008 Gaisford lecture (at Oxford) on Thomas Gaisford himself, the arch-pluralist (Dean of Christ Church, Regius Professor of Greek, lexicographer, delegate of the Clarendon Press, curator of the Bodleian, with a country living as well). Gaisford's main scholarly work was in editing two lexica from Late Antiquity, but his innovations in layout provided an important model for Liddell and Scott. The story of him ending a sermon by commending 'the study of Greek literature, which not only elevates above the vulgar herd, but leads not infrequently to positions of considerable emolument' is here judged apocryphal. We then move back to Cambridge, and to themes from ch. 1. 'Porsoniasm' occupies ch. 4: the cult of Richard Porson and his ideal of textual scholarship, whose Trinity College devotees included several future 'Greek play bishops' (editing Euripides being deemed a good qualification for running a diocese). Ch. 5 deals with curricular reform in late Victorian Cambridge, and the admission of women to examinations (but only much later to degrees).

Part II consists of seven chapters on 'Scholarship and Publishing'. S. shows how much can be learned from publishers' archives, hitherto little explored. Ch. 6 looks at the treatment of classical subjects in the early nineteenth-century *Quarterly Review* and its rivals, aimed at a cultivated general readership. A debate in their pages which S. could have mentioned was about William Mitford's then standard *History of Greece*, leading to its replacement by the works of Connop Thirlwall and more influentially George Grote. Ch. 7 contrasts two early and short-lived specialist periodicals, both emanating from Trinity: the Porsonian *Museum Criticum* and its successor the *Philological Museum* which promoted a broader German-inspired conception of Classics. Thirlwall was one of its editors: there is surprisingly no reference to his essay on Sophocles, to which we owe the idea of dramatic irony (conversely his quarrel with Christopher Wordsworth is recounted several times). Ch. 8 describes the origins of the *Classical Review*, considered alongside some of its immediate predecessors. Here (and recurrently in the book) we have a sense of familiar classical landmarks coming into being after false starts.

Next come two heroic individuals. Ch. 9 deals with William Smith and his still useful dictionaries of antiquities, biography and mythology, and classical geography: monuments of Victorian energy, even if necessarily team efforts. Ch. 10 is a portrait of Richard Jebb and his edition of Sophocles, perhaps the supreme example of symbiosis between author and commentator. Jebb was criticised by contemporaries (for vanity and other failings) but he comes over well here, striking in his care over page layout and his antipathy to Euripides. Ch. 11 explores the foundation of the Hellenic Society (1879) and the Classical Association (1903): again landmarks lining up. Ch. 12 is an overview of the wavering and waning authority of Latin across the last two centuries.

Part III consists of seven shorter chapters on 'Schools and Schoolbooks'. S. has extensively researched the history of textbooks, and there is much curious detail here. Ch. 13 describes early use of lithography in a Dublin school modelled on a Benthamite panopticon prison. Ch. 14 is about John Taylor (no relation of the reviewer) and his advocacy of John Locke's 'Classical System', which has analogies with more recent 'Great Books' courses. Ch. 15 provides a glimpse of Winchester College in the 1890s through Wykehamists' transcriptions of precocious banter with their eccentric teacher (a sort of Victorian *History Boys*). Ch. 16 is about the attempt by Edward Sonnenschein to impose uniformity in the use of grammatical terms across different languages: addressing a real issue, but doomed because too mechanical. Finally we move to the more familiar territory of Benjamin Hall Kennedy and his *Latin Primer*. It is well known that we owe to him the usual British order of cases (nominative, vocative, accusative …) and also that the still standard *Revised Latin Primer* was in fact written by his daughters. Ch. 17 shows how

controversial (and unsatisfactory) was Kennedy's first edition, and ch. 18 gives some quaint reception history of the 'gender rhymes' provided as a mnemonic.

The Bibliography is impressively long but alphabetical order occasionally falters and at least twenty works referenced in the text do not feature (including several by S. himself, though he still clocks up sixty); there are also discrepancies of date and detail, and a few minor errors and typos in the book generally. The standard of production is less high than that of the 1998 volume.

A minor quarrel is with the cut-off date in the subtitle. No chapter focuses on events later than the 1930s. There are allusions to things up to about 1960 (terminal date of the earlier book), and incidental comparisons with present conditions. But the reader has little sense of developments in the last quarter of the twentieth century. In 1975 literary criticism of classical authors was in its infancy, and reception studies not yet conceived. Major authors (Homer, Herodotus, most of Aristophanes) lacked modern editions. Greek religion was a murky mystery. By the millennium there had been a revolution not only in the richness of resources available but also in their user-friendliness. That happy movement shows no sign of abating. We expect a new commentary on a text to provide sophisticated analysis and to tell students what they actually want to know. There has never been a better time to read Classics than now: *o mihi praeteritos referat si Iuppiter annos*.

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IV. LATE ANTIQUITY

M. BECKER and J.-M. KÖTTER, *PROSPER TIRO, CHRONIK. LATERCULUS REGUM VANDALORUM ET ALANORUM* (Kleine und fragmentarische Historiker der Spätantike (KFHist) G5–6). Paderborn: Ferdinand Schöningh, 2016. Pp. xxxiv + 379. ISBN 9783506782113. €89.00.

M. BECKER, B. BLECKMANN, J. GROSS and M. A. NICKBAKHT, *CONSULARIA CONSTANTINOPOLITANA UND VERWANDTE QUELLEN* (Kleine und fragmentarische Historiker der Spätantike (KFHist) G1–4). Paderborn: Ferdinand Schöningh, 2016. Pp. xxxiv + 430. ISBN 9783506782106. €89.00.

B. BLECKMANN, J.-M. KÖTTER, M. A. NICKBAKHT, I.-Y. SONG and M. STEIN, *ORIGO GENTIS ROMANORUM. POLEMIUS SILVIUS. NARRATIO DE IMPERATORIBUS DOMUS VALENTINIANAE ET THEODOSIANAE* (Kleine und fragmentarische Historiker der Spätantike (KFHist) B5–7). Paderborn: Ferdinand Schöningh, 2017. Pp. xxvi + 309. ISBN 9783506787910. €89.00.

The series *Kleine und fragmentarische Historiker der Spätantike*, directed by B. Bleckmann and M. Stein (Düsseldorf), has the aim of making lesser and fragmentary historians from Late Antiquity available for teaching and research purposes. Focusing mainly on Greek and Latin historians until *c.* A.D. 600, it provides a new edition of each text, based on inspection of the manuscripts, thus not merely reprinting an earlier publication. The series often offers the first edition for more than a century, since some of the texts in the volumes under review have not been edited since Mommsen's fundamental *Chronica minora* of the 1890s. The editions are accompanied by an introduction, a German translation and a commentary. Each printed book comes with a free digital copy in the form of a searchable pdf. This is supposed to replace the index, absent from the printed volumes — a choice that one could quarrel with.

The first volume under review offers a new text of the chronicle of Prosper of Aquitaine. A continuation of Jerome, the work was very popular and Prosper himself circulated several editions, the last one in 455. The manuscript tradition is therefore suitably complex. The editor, M. Becker, offers a slightly different reconstruction of the original version published by Prosper from the one offered by Mommsen. More text is now relegated to the apparatus as interpolation. Many of the editorial choices seem justified, and the present text is also much more user-friendly than