Unterwegs mit Ueberweg: Friedrich Ueberweg's Grundriss der Geschichte der Philosophie von Thales bis auf die Gegenwart was originally published in the 1860's, the first of its three volumes, subtitled 'die vorchristliche Zeit', appearing in 1862. Ueberweg himself prepared a second and a third edition of the first volume, and in 1871, the year of his death, a fourth edition appeared under the care of Rudolf Reicke. A further six editions, published over the following thirty years, were supervised by Max Heinze. In 1907 Karl Praechter assumed office: the tenth edition of Ueberweg, and the first of Ueberweg-Praechter, was published in 1909. The next, radically revised, edition — 'neubearbeitete und stark vermehrte' — followed in 1919; and 1926 saw the final and canonical version of UP, 'umgearbeitete und erweiterte'.

The project of refurbishing UP was mooted by Paul Wilpert in 1956. The task eventually reached the capable desk of Hellmut Flashar, and now, nearly sixty years after Praechter's last version, we are given the thirteenth edition of Ueberweg's Grundriss ('völlig neubearbeitete'), the fourth edition of UP — and the first edition of Ueberweg-Flashar.

What was a single volume in UP will become four in UF, and the first volume to be published is in fact Band 3*, on the Old Academy, Aristotle, and the Peripatos. Two volumes, chronologically prior (on the Presocratics and Plato), will appear shortly, and a fourth, on Hellenistic philosophy, will complete 'Greek philosophy in the pre-Christian period'.

The most immediately remarkable feature of UF is its sheer bulk: the six hundred and fifty pages, most of them in close print, of Band 3 promise that the finished quartet will be something like four times the size of the last

UP - which was itself vastly larger than the original Ueberweg. UP devoted just over 50 pages to Aristotle: UF devotes more than 270. UP has six pages on the Old Academy and six on the Peripatetics: UF has 170 and 140. Why this gigantism? No doubt the growth is in part to be explained by the enlarged ambition of each succeeding editor — the plan and scope of Ueberweg's original work have been gradually extended by his followers. But the chief reason is more significant and more flattering: the size of UF is a silent testimony to the enormous increase of interest in and research upon ancient philosophy which has taken place in the last half century: we now know more about the old philosophers; we understand them better and more intimately; we have made progress.

Ueberweg's modern heirs are worthy successors. Flashar himself has undertaken Aristotle. The Peripatetics are dealt with by Fritz Wehrli, to whom more than to any other scholar our enlarged understanding of that school is owed. And the Old Academy is in the scholarly grip of Hans-Joachim Krämer.

Krämer's contribution is divided into eight chapters: a general introduction; Speusippus; Xenocrates; Eudoxus; Heraclides; Philip of Opus; definitions, divisions, the theory of Ideas, pseudo-Platonic; the later period. Each chapter contain two main parts, a 'presentation' (Leben und Lehre) and a bibliography. Wehrli's section follows the same general pattern in its 18 constituent chapters. Flashar starts with an account of the state of Aristotelian scholarship. He then discusses Aristotle's writings and his life. There is a long Werkbeschreibung, a Doxographie, and a section on Aristotle's later influence. The various chapters are equipped with lengthy bibliographies.

Thus UF contains material of three sorts. First, there is a vast amount of straight factual information — information about the sources, about the lives and times of the protagonists, about their writings both extant and lost. Secondly, there are the doxographies and the Werkbeschreibungen which, if put together, would make up a substantial book on the philosophers under discussion. Thirdly, the bibliographies: these are of daunting proportions — by my rough count they include over 7,000 items in all.

UF is a work which will be used rather than read, and a serious critical review must wait until its utility has been tested by time. It may nonetheless be worth recording a few initial impressions.

I myself still turn occasionally to UP for recondite facts or for the confirmation of half-remembered impressions, and I suspect that I am not the only scholar to do so. UF will serve this same admirable function for present and future generations of scholars. Most readers will find much