

managing frontiers and then the eventual move towards the disintegration of the Roman Empire. The scope of the material is simply vast, aiming for an absolutely comprehensive overview which could function as a starting point for anyone with an interest in the relationships between different peoples of the ancient world. In an effort to maintain focus, however, each chapter is divided into smaller subsections which usually contain an exploration of views of the barbarian and (where possible) any views the barbarian has of the culture with which they are interacting. The whole work is meticulously footnoted, meaning it could easily function as a springboard for further research and is accompanied by a variety of maps and a small number of images of archaeological finds. Jensen's select bibliography should provide a wealth of inspiration to students with an interest in the topic.

In many ways, this comprehensive approach to the subject has allowed Jensen to explore it in a way which should prove useful to a student coming at it from any level. He puts considerable time into establishing a language by which he can discuss the idea of the barbarian ('Meeting the Barbarians'), exploring theories of what it means to be a barbarian and how the modern world has received these ideas and reflected them in its own culture. The usual discussion concerning the onomatopoeic origins of the term $\beta\alpha\rho\beta\alpha\rho\varsigma$ and its Latin equivalent, *barbarus*, are present, along with the social implications of the word and any notions of inferiority (or not) of the person to whom the term is applied. Similarly, he challenges our own preconceptions of what a barbarian is or, indeed, isn't. One of the areas which I felt Jensen tackled particularly well in the early stages of the work is the problematic nature of identity, citing the tomb of an Egyptian administrator, Petosiris, who has deftly merged both Roman and Egyptian identity so that it is impossible to tell with which culture he identifies most.

Similarly compelling was Jensen's final section ('Remembering the Barbarians'), reflecting on the way in which the tropes he has explored were used in areas as diverse as the defeat of the French at Waterloo or the Spanish governance of their colonies. Jensen suggests that, even today, ancient perception of the barbarian colours our response to societal issues, even including the perception of Sharia law by some people. He further asserts that the impact of the barbarian in the ancient world can be seen in the characters of Tolkien and *Star Trek*. These discussions about perception and impact were, to my mind, by far the most interesting in the work.

Despite these moments which created great enthusiasm within me, I was less enthralled with the main bulk of the work. The chronological approach, while lending itself to a thorough survey also meant that the work seemed not to know what its aim was at times, easily lapsing into narrative history. Particularly in the early chapters discussing Greece and Persia, I often felt like I was reading a history of the Greco-Persian Wars which offered very little outside the normal sphere of discussion. The result was comprehensive, but not particularly illuminating. Jensen also seemed determined to rubbish the idea that culture was a feature of the conflict. While to some extent I agree with him in terms of the causes of the war, culture (at least in my opinion) became a defining aspect of them once they were over in terms of the way the conflict was portrayed. Undoubtedly there were other moments where I felt Jensen was taking an extreme stance to be controversial when a more measured approach would have been of more use to his reader. This continued to some extent through the period of the Peloponnesian War and into his section on Greek interaction with Macedonia, with narration of events and battles, seemingly relevant only because they involved barbarian peoples.

I did, however, find that my interest heightened a little when we came to Alexander the Great and then Rome. The world which Jensen now described was more about empire and the shared experiences of people living within them which naturally meant that cultural elements, the intermingling of rituals, customs, and ideas from different peoples, played a more active part in his narrative. There was still less than I would have liked and some peoples, despite being seemingly important ones such as those of Himlingoje or the Kush people, felt reduced to little more than names on a page. The interactions, trading, and conflict still seemed more important than the cultures of the people engaging in them.

In all, Jensen's work has lots to recommend it. It is thorough, it is well researched, it is accessible, and would provide a great introduction to the topic. It is not, however, a survey of barbarian peoples and their culture, nor will you come away from reading it with a feeling that you understand the various peoples of the ancient world considerably better. It also contains little which is fundamentally new. You will, however, have a much greater historical awareness of how the barbarians fit into the worlds of the Greeks and Romans and when and why they interacted with them.

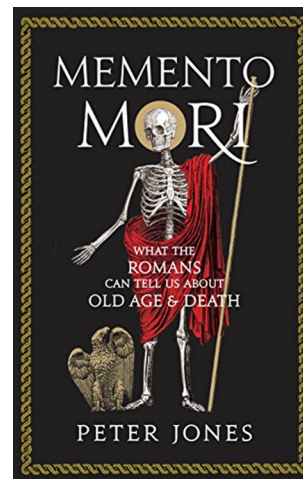
doi:10.1017/S2058631020000203

Memento Mori – What the Romans can tell us about old age and death

Jones (P). Pp vii + 212. Atlantic Books, London
2018 Hardback, £12.99 ISBN 978-1-78649-480-1

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Peter Jones has long been a popularising champion of the Classics and the Classical world; so he was likely to get round to themes of the ancients on the subject of death and dying, one day.

I am not at all sure, however, that the world desperately needs his latest offering. It begins ('Lifespan') with a hotch-potch of statistics about life expectancy then and now. While it is genuinely interesting to read of Ulpian – a Roman lawyer, 170-223 CE – and his practical life table, the sections on the Athenian political reformer Solon and Hippocrates

of Cos must have strayed in from another publication. Other Greeks who make an appearance in this volume – subtitled 'What the Romans can tell us about old age and death' – include three Homeric heroes, Pythagoras, Aristotle (quite a lot), Socrates and Sophocles.

On the plus side, Cicero quite naturally gets a good shout; and it will be useful for non-Classicalists (or those just starting out) to be

provided with a summary of and some commentary upon the *De Senectute*. The quintessential Romanness of Cicero's Cato is demonstrated by such quotations as 'Age is respected if it actively defends itself, keeps a firm grip on its entitlements, is subservient to no-one and maintains control over its family to the very last breath' and the salutary opinion – still surely applicable today – re acquisitiveness in old age: 'Can anything be more ridiculous than a traveller needing more provisions, the closer he is to his destination?'

The best chapters are on 'Death and Burial' and 'Epitaphs and the Afterlife.' But even in the latter, the author suddenly throws in two pages about *Odyssey* Book 11 – to which perhaps a brief reference could have been made in the ensuing and appropriate passage about *Aeneid* book 6. We then get a section on Plato's *Republic* and the myth of Er the soldier. Er.....indeed.

'Romans never imagined they could "fight" death. They dealt with it by facing the hard facts of the real world. Modern man tries to escape them.' Fine: but then Jones goes on for several pages in this vein without really adding anything to the foregoing. He might do better to stick to his always readable and thought-provoking 'Ancient and Modern' column in *The Spectator*, where there is a word limit.

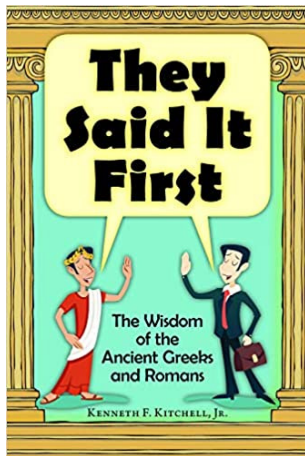
doi:10.1017/S2058631020000215

They Said it First. The Wisdom of the Ancient Greeks and Romans

Kitchell (K.F.). Pp. xxii + 326. Mundelein, ILL: Bolchazy-Carducci Publishers, 2019. Paper, US\$19. ISBN: 978-0-86516-864-0.

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This entertaining book is in a long tradition of list books and it does not disappoint. I think it would be an interesting addition to a school or a departmental library as it demonstrates well that we are following in the footsteps of so many generations before us; as Terence wrote in *The Eunuch*: *nullumst iam dictum quod non dictum sit prius* (there is nothing that has been said now, that has not been said before) but that aside there is a delight in flicking through a book like this and coming across gems both in Latin and Greek, all of which are

referenced should you wish to delve further. I have read books of quotations in the past, but this one allies the ancient quote with one or more modern ones not only reinforcing the idea that there is nothing new under the sun but proving it! In his introduction the author states his aims as entertainment and enlightenment (how Aristophanic) and he provides an extensive bibliography should

readers wish to pursue the subject further. He sensibly comments that, from the examples we can see that the ancients were, while grappling with many of the same concerns that we have, heading home to households run by those whose freedoms were severely limited. It is a big claim for a collection such as this to be wanting to make people think about their own social values but it is worth spending some time thinking about the apparent contradiction between high-minded political or social comment and the reality that lies behind it. Also, in the introduction there is a nod towards the tradition of collecting quotes together in one place, and we must be grateful to the grammarians for constantly using quotes from authors whose work has not otherwise survived, so we should be grateful to Athenaeus, Aulus Gellius, Diogenes Laertius and Stobaeus, though there is always that nagging annoyance that they did not include just one more. Kitchell has helpfully divided the collection into topics for easier use if browsing is not your reason for picking this volume up, and so we have areas such as Bragging, Family, Hypocrisy, Marriage, Stress, Politics and Power, Taxes, Teaching and Writing, to name but a few. Quotations range from pithy – *homines, dum docent, discunt* (while men teach, they learn) – to the more wordy – *canis timidus vehementius latrat quam mordet: altissima quaeque flumina minimo sono labuntur* (the cowardly dog barks more loudly than it bites, and the deepest rivers flow with the least sound) – which was, apparently, a popular Bactrian saying, quoted by Quintus Curtius. My favourite part of this book, however, is seeing how sayings have adapted to their culture or time, or are just plain funny. We all know the saying 'to make a mountain out of a molehill' but in Lucian it is apparently: ἐλέφαντα ἐκ μυίας ποιεῖν (to make an elephant from a mouse), in Cicero, *arcem ex cloaca facere* (to make a citadel from a sewer) and in Cicero again *si aut tragoedias agamus in nugis* (or if we were to make tragedies from trifles). I think I'll quoting Lucian a bit more from now on.

doi:10.1017/S2058631020000227

Work and Days. Daily Wisdom From The Greeks and Romans To Get You Through Your Working Day

Law, (A.). London: LID Publishing Ltd., 2019. Pp. 312 £12.06 ISBN 978-1-91255-510-9

Andrea Allman

Written by a retired businessman and Classics enthusiast, this book seeks to marry Classical wisdom with business advice for the modern world. Whilst Law admits that 'The business world and the classical world might not seem at first glance to be happy bedfellows' (p.4), he claims that the ancient authors could be seen as the originators of business strategy with much relevant advice to offer for a modern context. After all, the language of business is Classical: 'profit' from *profectus* and 'strategy' from *strategos*, for example; so why not start with the ancients if you are looking to progress in business?

The basic premise of the book is that for each day, there is a quote from an ancient author, a translation, a related business