

achievement and wonder at the eloquence and humility of the contributors, Lucy Pitman-Wallace and Helen Eastman; their chapters are informative, yet still knotty, even for one who has seen both productions.

There are, in all, 14 essays, with an Introduction, and an Epilogue from Lorna Hardwick. I was privileged to be present at the genesis, as it were, of the book, as a series of presentations in Oxford, in July 2015; it is a pleasure to recognise the contributors and their themes. Nine of the chapters deal with SH's interaction with Greek literature,

most notably the two plays of Sophocles; five treat SH's familiarity with Virgil, in particular the *Aeneid*. Indeed, the version of *Aeneid* VI was his last major work.

Much time is spent on that riverbank in the Underworld, but the byways are also fascinating: Neil Corcoran on SH's use of the figure of Antaeus illuminates SH's rural background, the grounding for much of his unique vision; Bernard O'Donoghue takes us to the rural/pastoral in SH, Yeats, Patrick Kavanagh and, of course, Virgil; Edith Hall peruses the notes in SH's school copy of Mackail's *Aeneid* for *aperçus*, finding much about which to speculate.

Almost every chapter is so dense that it will repay many readings; the scholars featured have devoted a great deal of time to mining SH's extensive oeuvre for relevance and meaning and discussions are wide and far-reaching (the bibliography takes up 11 pages). Moreover, SH has been interviewed extensively, especially during his later career; this material is also employed to productive effect by many of the contributors.

This relatively short compendium of essays - much more could be added to the theme - has been cleverly chosen and edited. It is fully worth the money, if you already know SH's poetry well; if not, this book will send you straight (back) to his oeuvre with renewed interest.

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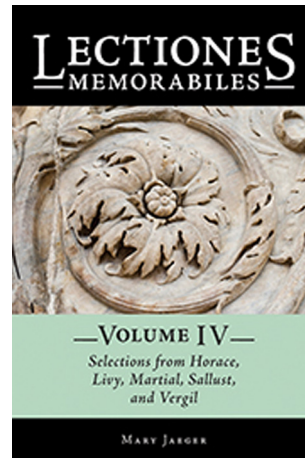
## Lectiones Memorabiles IV: Selections from Horace, Livy, Martial, Sallust and Virgil

Jaeger, M. Pp. xiv + 349, ills, maps. Mundelein, IL: Bolchazy-Carducci Publishers Inc., 2018. Paper, US\$29. ISBN 978-0-86516-859-6.

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This book follows very much the format and audience of Volume III reviewed above, and has the same strengths. The two themes it covers are *Social Criticism* and *Villains*. The former has a selection from Horace's *Satires*, *Odes* and *Epodes*, with some Martial as a



contrast. The latter pairs up Livy's stories of Lucretia and Verginia and compares the actions of the male protagonists (and the political ramifications) with Virgil's account of Mezentius in Book X of the *Aeneid* and with Catilina as portrayed by Sallust.

Jaeger has the same balance of grammatical rigour and literary comment, with full notes on grammar and content. The latter notes have some good asides. She is particularly good at unpicking some of the longer, more complex sentences in the Livy and explaining them grammatically in a way which not only makes the Latin clear, but also illuminates how the word order adds impact to the content. More generally, she seems as interested in displaying approaches and in developing skills as in giving definitive answers to the literary side of the works.

In her introduction, Jaeger comments that she has kept ambitious IB students in mind, but also hopes that their teachers will learn from it as well. She could have added students who have started Latin at university. She has a good literary sense and meets this aim well.

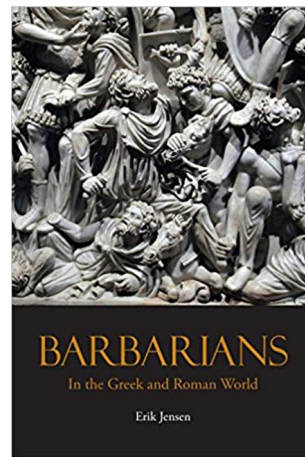
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## Barbarians in the Greek and Roman World

Jensen, E. Hackett Publishing Company, Inc. 2018. Pp. 312 ISBN 978-1-62466-712-1 £15.99

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Jensen has undoubtedly undertaken an ambitious task with this work as he seeks to chart the interactions between the Greek, Roman, and Barbarian worlds covering the period from Mycenaean Greece to the collapse of the Western Roman Empire. Even while exploring such an enormous span of history, Jensen has remained remarkably thorough, arranging his material in a chronological fashion with sections covering the rise of Greek identity, contact with the outside world, the Greco-Persian Wars, the Hellenistic period and then a

shift in focus to the Roman world, Rome's place in Italy, contact between Greek and Roman identities, governing an empire,

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.

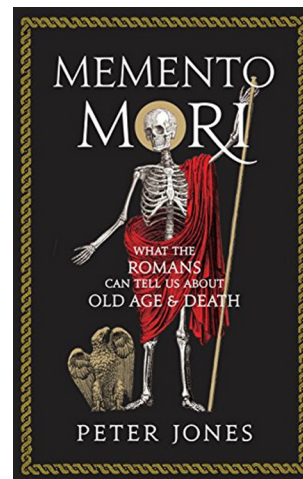
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## Memento Mori – What the Romans can tell us about old age and death

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