

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.

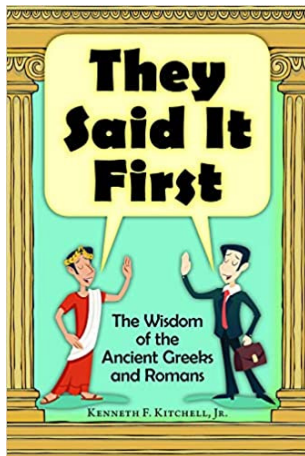
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## They Said it First. The Wisdom of the Ancient Greeks and Romans

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*: *nullum est 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.

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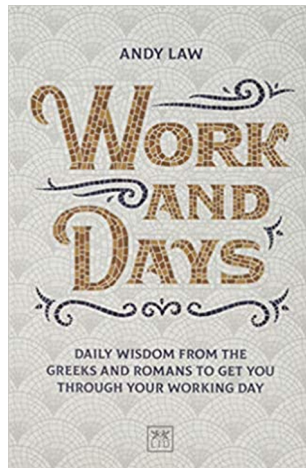
## Work and Days. Daily Wisdom From The Greeks and Romans To Get You Through Your Working Day

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



theme (20 themes in total), a 'Checkpoint' (which provides more detail about the quote in a business sense) and a 'Want to know more?' section which tells you about the classical context for the quotation in greater detail. Each day has its own dedicated page: this is a diary of classical business advice. The themes are varied, including 'Personal Development', 'Internet', 'Leadership' and 'Human Resources' – and of course, 'The Watercooler'. The layout of the book is clear yet the purpose of this book is perhaps less immediately apparent.

Does the author expect this to lead to genuine advancement in business? Is it simply a bit of fun? Is the aim to provide the worker with tools with which to 'spice up' the internal memos, as suggested by Law? Or all of the above? Certainly, the book appears to be a light-hearted recipe for combining business and Classics, and the author makes the valid point that the ancients grappled with much the same issues that we do; therefore, if we listen to the voices from the past, we may learn something about how to approach the future.

The quotes in this ancient / modern business manual are judiciously chosen and often humorous: one such amusing example is 'Almost no one dances sober unless they are insane' (Cicero, *Pro Murena* 13) with advice about holding back at that office Christmas party. The inclusion of the original text as well as the translation means that some quotations could be used as a lesson starter, discussion point or extension activity. The business advice in the 'checkpoint' section often appears to be common sense and sound advice for getting on in the workplace; the language is straightforward and not overly technical. The 'Want to know more?' section is a welcome addition to contextualise the starting quote and often gives biographical details of the author as well as interesting anecdotes. The style of the language is informal – often the business advice includes the author's own experiences written in the first person – but this makes it easy to read and engaging. The reader comes away feeling that they have come to know the author on a personal and professional level. However, at times the link between the quote and the business theme can seem somewhat tenuous (e.g. 'I'm not looking to buy fish: I need to have a conversation with you' [Plautus] as offering advice on using the internet and connecting with your customers). Some of the quotes are enigmatic and benefit from the extended explanation to set them in context. This is an enjoyable read and most likely would be used to dip in and out of, perhaps as discussion points. Whilst clearly aimed at a more mature audience, there are also instances where some quotes could be used for philosophical debate in schools, covering themes such as citizenship and justice. The translations are somewhat free but serve the purpose of the book.

On the whole, this book is an engaging, straightforward and enjoyable read which could be a welcome addition to a school Classics library for sixth-formers. It is interesting and instructive to explore the links between the concerns of the Classical world and those of the modern-day business setting, and to listen to the soundbites of the ancients. This book would be an ideal stocking filler for any Classics enthusiast.

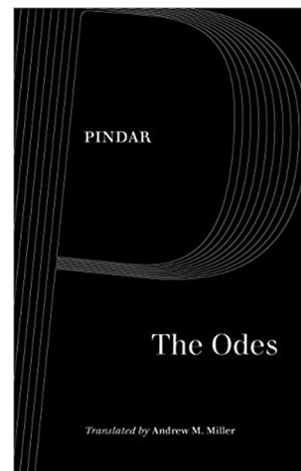
doi:10.1017/S2058631020000239

## Pindar's Odes

Miller (A). University of California Press: Oakland, 2019. Pp. 376 £16.99 ISBN 978-0-52030-000-2

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Into a crowd of affordable, scholarly translations of Pindar's *Odes* steps Andrew Miller's new edition for the University of California Press. In a word, this edition, for reasons I'll provide here, stands 'best and preeminent over others' (here I borrow from Peleus' command to Achilles before he heads off to war at Troy at *Iliad* 11.783 as Miller does on p.2).

It provides a clear, readable, enjoyable English translation, extensive notes which render accessible to the general reader Pindar's foreboding array of

mythological and cultural allusions, a helpful self-pronouncing glossary, and a masterful, erudite introduction that, I think, will become a standard resource. Together, these make this edition of the *Odes* a powerful tool for the modern student.

I highly recommend it for use in classics in translation courses, and foresee a special use in interdisciplinary courses that combine the humanities and the study of athletics (Miller's discussion of Greek athletics in his introduction is very useful to that end).

Still, it has limitations in its efficacy in expected classroom use – which I'll also note below.

First, some brief setting. Pindaric studies and translations of the poet himself tend to overwhelm the novice reader. So great is the gap between Pindar's propositional content (long-dead athletes in long-forgotten Panhellenic contests) and poetic form (*epinikia* – commissioned odic performances which rehearsed athletic victories for athletes and their families) from modern readers' own literary interests and sensibilities that many lightly-glossed or lightly-introduced editions of the *Odes* are simply incomprehensible to the Greek-less non-classicist. This makes these texts close to unusable in a modern high school or college classroom; it goes without saying that the poetic importance and beauty of Pindar is simply lost for these unfortunate students.

Miller's *Odes* aim for the middle way in Pindaric translation, hoping to make Pindar accessible to the general English reader while sacrificing as little as possible in textual fidelity. He uses a pleasant iambic rhythm (to render 'verse as verse'), without excessive adherence to Pindar's own poetic form which might produce strange concoctions in English. His diction is, as he describes it, 'vigorous' (xi) while remaining plainly understood for a college-age reader. His straightforward verse translations in *Greek Lyric: An Anthology in Translation* (Hackett, 1996) laid the foundations for this approach.