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Department of Archaeology and Classical Studies
Stockholm University
106 91 Stockholm, Sweden
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were constructed, in which ways water was provided (almost always aqueducts, but probably also wells in some cases) and drainage. The next chapter (ch. 6, 'Building material and decoration', pp. 75–84) is a natural continuation, following the same disposition. Here the author focuses on several different themes, including stones used as well as wood and timber. In particular the later is interesting as the natural conditions in the study area allow these materials to be preserved to a greater degree than in most other regions of the Roman Empire. Notably, the author shows that wood was used occasionally in, for example, flooring, roofs and perhaps even in parts of the walls. Maréchal also treats ceramic building materials, although only types used specifically for baths (i.e., hypocaust tiles, *tubuli* and *tegulae mammatae*, not common *lateres*, *tegulae* and *imbrices*). The discussion on decorations is perhaps the most enlightening here as it shows significant deviations from trends in the rest of the Empire. Mosaics and expensive stones such as marble were uncommon, in contrast to wall-painting which is widely attested. Here it is interesting that the paintings were almost entirely limited to geometric patterns and floral motifs, avoiding figurative scenes, suggesting a continuation of pre-Roman iconographic practices.

The final chapter (ch. 7, 'Bathing and society', pp. 85–98) is by far the most analytic in the book, driving to the core of its aims (socio-cultural transformation and societal change) by exploring how we can interpret the introduction of baths in the north-west of the Empire. Here the author argues, convincingly, that the (mostly private) baths in the study suggest that many of them were constructed by natives who adopted some aspects of Roman culture, but adapted these to their own preferences and needs.

Following the main text, the catalogue list 145 baths. This is a marvellous resource, and it is difficult to imagine how it will not be a standard reference point for anyone studying baths in the northern areas of the Roman Empire, if not all of it. The author has done an impressive job collecting and presenting the material, following largely the models of previous scholars dealing with baths. Furthermore, Maréchal has not only redrawn all the plans of the baths, following an easy to use system, but also adapted all of them to the same scale, making it simple to compare the structures. All in all, the catalogue is both relatively compact and easy to use.

There are, however, some drawbacks to the organization of the catalogue. Firstly, the baths are listed alphabetically after location (modern site name), not by their assigned ID number. This is done in order to ensure that new baths can be added without changing the structure of the catalogue, a well-made and important point. This type of organization is also useful if you are (very) familiar with the region, and know what to look for, and it makes it relatively easy to remember individual buildings. However, it also has two significant drawbacks. One is that the most important maps (nos 1, 3–5) in the book use ID

numbers, not site names, requiring the reader to look through all 145 baths to find which one is which. Another is that listing baths with a certain feature, which the author does frequently, is done by using the site names. This results in many lists of 20–30 place names in a row (e.g., pp. 52, 57, 62). Overall, this not a major issue, but it could easily have been avoided with the help of a concordance which is sadly (and surprisingly considering the many informative tables in the volume) lacking.

The largest deficit of this book is probably its brevity. While I generally support focusing on the matter at hand and avoiding an overly verbose style, most chapters in the present volume are so short that it is difficult to see how the analysis could not have been expanded in numerous and important ways. Several more aspects could also have been investigated, e.g., the baths (or a selection of them) in relation to their context, more detailed GIS analysis (e.g., density, relation to settlements, roads, etc. in a systematic fashion), or something as simple as a space-syntax analysis to systematically discuss potential movement patterns in the baths—and does this differ from the situation in other parts of the Empire? Overall, there is much room to expand the analysis of the collected material.

In the end the book is well written and genuinely enjoyable to read. There are few typographical errors, and the volume is packed with interesting information. As such the book is useful both in order to provide an overview of Roman bathing habits in a concise form, as well as for the specific area in focus. The catalogue ensures that it will be useful, if not critical, for all scholars studying Roman baths, in particularly in the northern parts of the Empire. I can only hope that we will see more on the topic from the author in the coming years.

PATRIK KLINGBORG

Department of Archaeology and Ancient History
Uppsala University
Box 626
751 26 Uppsala, Sweden
patrik.klingborg@antiken.uu.se

D. De Gianni, *Iuvenius Evangeliorum Liber Quartus. Introduzione, testo criticamente riveduto, traduzione e commento* (Klassische Philologie Palingenesia 123), Stuttgart: Franz Steiner Verlag 2020, 509 pp. ISBN 978-3-515-12844-5 (print), ISBN 978-3-515-12848-3 (e-book).
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Iuvenius (fl. c. AD 330) is an influential Late Latin poet, the first in a series of authors of biblical epics in Latin. His work has been dealt with from various points of view in a number of studies, many of which are relatively recent and among these

there are two previous commentaries, on book II (Paola Santorelli 2005) and on book III (Michael Bauer 1999), respectively. This revised version of Donato De Gianni's dissertation from the University of Macerata provides us with a commentary on the fourth book of this text. Such commentaries are most welcome on a text which is by no means always easy to understand.

In the Introduction ('Introduzione', pp. 11–37), De Gianni first discusses the identity of the author (pp. 11–14) and then the work itself (pp. 14–31) and its genre, a new kind of epic based on stories from the Christian Bible, its highly educated Christian audience, the adaptation of the biblical text and the non-Christian poets which have inspired the author, the language and style and metrics and prosody, and finally the underlying biblical text and the reception of the work. He then provides the reader with an overview of the structure of book 4 (pp. 32–34) and discusses the textual tradition (pp. 34–36). At the end he informs the reader that the translation and the commentary on the text are to be regarded as one unit (pp. 36–37) and he gives us a 'Tavola comparativa', in which he summarizes the—very minor—differences between his text in book 4 and the one found in Johannes Huemer's edition of the text from 1880 (*Corpus scriptorum ecclesiasticorum Latinorum* 24).

After this follows the text and the Italian translation of it ('Testo e traduzione', pp. 41–79). The translation is in prose and its purpose is to render the sense of the Latin text as closely as possible and it is closely connected to the very extensive commentary which follows ('Commento', pp. 80–454). At the end of the book, there is first an extensive bibliography ('Bibliografia e abbreviazioni', pp. 455–477) and then a similarly extensive 'Index locorum' (pp. 478–509).

The introduction provides the reader with an adequate and up-to-date presentation of the author and his text. The translation helps the reader to understand the Latin text rather than providing an Italian version of Iuvencus' text, which has literary ambitions. The interpretation of the Latin text—which is not always easy to understand—and the commentary on it is therefore the most important scholarly contribution in this book.

At the beginning of book 4 we meet Jesus as a religious teacher and as a critic involved in controversies with Jewish priests and scribes. The latter part of the book describes Jesus' sufferings and death and eventual resurrection. The structure of the commentary follows the structure of book 4 as outlined in the introduction (pp. 32–34).

The first passage dealt with is therefore the one on the tribute to Caesar (vv. 1–13; pp. 80–89; a paraphrase of *Matth.* 22.15–21). Then follow passages on the woman who had had seven husbands and on the question of resurrection (vv. 14–37; pp. 90–104; corresponding to *Matth.* 22.23–28), on Jesus saying that Man should above all love God (vv. 38–

44; pp. 104–109; corresponding to *Matth.* 22.34–40), on Messiah son of David (vv. 45–51; pp. 110–113; *Matth.* 41–45), on criticism against scribes and pharisees (vv. 52–77; pp. 113–126; *Matth.* 23.1–28) and on Jesus' criticism against Jerusalem (vv. 78–85; pp. 126–129; *Matth.* 23.37–39).

After this follows a longer passage on Christ's eschatological speech (vv. 86–305; pp. 129–222; *Matth.* chapters 24 and 25), which is divided into subsections: the first on the sufferings and trials which the Christian community would have to face (vv. 91–120; pp. 132–144; *Matth.* 24.3–14), then on the destruction of Judea (vv. 121–148; pp. 144–156; *Matth.* 24.15–28), on the return of the Son of Man (vv. 149–162; pp. 156–163; *Matth.* 24.29–35), on the order to be vigilant (vv. 163–178; pp. 165–171; *Matth.* 24.36–42), on the parable of the father of a family (vv. 179–184; pp. 171–174; *Matth.* 24.43–44), on the parable of the loyal servant and on the bad servant (vv. 185–196; pp. 174–180; *Matth.* 24.45–51—cf. *Luc.* 12.42–46), on the parable of the ten virgins (vv. 197–226; pp. 180–191; *Matth.* 25.1–13), on the parable of the money that should grow (vv. 227–258; pp. 191–205; *Matth.* 25.14–30), and on the final judgement (vv. 259–305; pp. 205–222; *Matth.* 25.31–46).

Thereafter follow passages on Lazarus' resurrection (vv. 306–402; pp. 222–263; *Ioh.* 11.1–44), on the priests' conspiracy (vv. 403–408; pp. 263–265; *Matth.* 26.3–5), on the anointment in Bethania (vv. 409–421; pp. 265–270; *Matth.* 26.6–13), on Judas' treason (vv. 422–427; pp. 270–272; *Matth.* 26.14–16), on the last supper (vv. 428–456; pp. 273–284; *Matth.* 26.17–25), on the prediction of Peter's denial (vv. 457–477; pp. 284–292; *Matth.* 26.30–35), on Jesus in Getsemane (vv. 478–510; pp. 292–307; *Matth.* 26.36–46), and on the capture of Jesus and the flight of the disciples (vv. 511–536; pp. 307–320; *Matth.* 26.47–56).

Then there are the passages on the earlier phases of Jesus' suffering and the reactions of his disciples, i.e., on Jesus in front of the leading Jewish clergy (vv. 537–569; pp. 320–336; *Matth.* 26.57–68), on Peter denying Jesus (vv. 570–585; pp. 336–345; *Matth.* 26.69–75), on Jesus in front of Pontius Pilate and the liberation of Barabbas (vv. 586–625; pp. 345–362; *Matth.* 27.1–2, 11–26), on Judas' repentance (vv. 626–641; pp. 362–370; *Matth.* 27.3–10), and on Jesus being insulted by Roman soldiers (vv. 642–652; pp. 370–384; *Matth.* 27.27–31).

Finally, there are the passages on the crucifixion (vv. 653–686; pp. 377–394; *Matth.* 27.32–44), on Jesus' death (vv. 687–715; pp. 394–408; *Matth.* 27.45–56), on the burial (vv. 716–726; pp. 408–414; *Matth.* 27.57–61), on the guard at the grave (vv. 727–742; pp. 414–422; *Matth.* 27.62–66), on the empty grave (vv. 743–766; pp. 422–431; *Matth.* 28.1–8), on Jesus showing himself to the women (vv. 767–775; pp. 431–435; *Matth.* 28.9–10), on the lie told by the Jews (vv. 776–783; pp. 435–438; *Matth.* 28.11–15), and on Jesus

appearing in Galilea and ordering his disciples to spread the word (vv. 784–801; pp. 438–445; *Matth.* 28.16–20). At the end there is a short epilogue (vv. 802–812; pp. 445–454).

In the commentary we always find, as indicated above, a close comparison between Iuvencus' text and the corresponding passages in Matthew (and in some cases in Luke or John). At the beginning of each of the passages mentioned above, there is an analysis of Iuvencus' text in that particular passage. After this follow comments on single lines, which deal with words and expressions in the text from different points of view:

There are several comments on textual problems (such as the reading *Moysea* in v. 15 instead of *Mosea* as in some manuscripts (p. 91) or the reading *quo* and *quem* in Iuv. 4.94 (p. 136), or *tremescet* and *tremiscet* in Iuv. 4.107 (p. 139), and *sancti* and *sanctae* in Iuv. 4.119 (pp. 142–143). The author here explains why he in certain cases prefers a different reading than the one found in Huemer's edition from 1880.

The numerous comments on single words and on language and style are often very meticulous (cf. e.g., on the use of *iacuere* in Iuv. 4.24 in the sense "died" [p. 96], on the Late Latin adjective *lucifluus* in Iuv. 4.119 [p. 143], on the use of the use of homeoptoton in Iuv. 4.124 *fugient montesque capessent* [pp. 146–147] and in Iuv. 4.644 *purpuream ... tunicam claudem ... rubentem* [pp. 373–374], where we have a chiasmus too). These many remarks are intended to give the reader a deeper understanding of Iuvencus' literary style and his particular way of balancing the literary tradition and the contemporary development in the Latin language.

References and possible allusions to earlier texts are often highlighted: here we have the Homeric and Vergilian formula *talia dicentem* (v. 1) and what might be references to Vergil and other earlier poets (cf. e.g., Iuv. 4.93 *uenturi tempus ... aeui* and Verg. *Aen.* 8.627 *haut ... uenturi ... inscius aeui* [p. 136], Iuv. 4.187 *sapiens nimiumque beatus* and Lucan. 8.843 *satis o nimiumque beatus* [p. 176], Iuv. 4.261 *diuersis partibus orbis* and Verg. *Aen.* 12.708 *genitos diuersis partibus orbis* [p. 206]). Later authors' imitation of Iuvencus are mentioned too (cf. e.g., Iuv. 4.91 *ad ... peruenerat arcem* and Sedul. *Carm. pasch.* 1.336 *ad summam ... peruenerimus arcem*). These discussions are always interesting, although I sometimes find the supposed references to earlier passages rather vague and not always convincing (cf. e.g., Iuv. 4.147 *usque sub occiduum caeli uergentis in orbem* and Verg. *Georg.* 1.211 *usque sub extremum brumae* and Ov. *Met.* 5.607 *usque sub Orchomenon* [p. 155], and Iuv. 4.578 *sono uocis* and Verg. *Aen.* 5.649 *uocis ... sonus* and Stat. *Ach.* 1.583 *uocis ... sonum* [p. 341]). A Roman author had, after all, many more texts and so much more Latin of various kinds around him than we have today. It seems therefore not sensible to assume a relationship between two texts, when the resemblance is superficial.

The general impression is, however, positive and this book is a most welcome contribution to the study of an influential Late Latin poet.

GERD V.M. HAVERLING

Department of Linguistics and Philology

Uppsala university

Box 635

751 26 Uppsala, Sweden

gerd.haverling@lingfil.uu.se