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Cover illustrations from Leander Touati *et al.* in this volume, p. 191

Gianfranco Adornato discusses the *Asklepieion* at Akragas, re-evaluating the marble statue of Asklepios found in the cella of Temple A in 1835. He proposes a revised date of the sculpture to the second half of the 2nd century BC (rather than the early Roman Imperial period), and argues that the statue demonstrates the importance of the cult in the city. Elisa Chiara Portale has gone through archival material and looked into earlier research on sculptures adorning the public spaces of Tyndaris and Soluntum. She focuses her study on two marble Nikai from the theatre at Tyndaris and the so-called “Zeus di Solunto”, a statue of a seated Zeus discovered in the first excavations at Soluntum in 1825. In the following paper we stay at in Soluntum as Thomas Lappi discusses hitherto unpublished stucco fragments from the city, housed in the Museo Archeologico Regionale Antonio Salinas in Palermo. He demonstrates that they belong to the First Style decoration schemes, which adorned many public buildings as well as private houses.

Section 3 begins with Miriam Knechtel’s overview of Hellenistic funerary architecture in Sicily, looking particularly at the rich necropolis of Abakainon. She notes that funerary monuments must have been much more common than is often assumed, and emphasizes how the application of the German *Bauforschung* approach could be used in the study of the funerary landscape of the island. Josefina Parkin continues this section with a paper on *prytaneia*, the first comprehensive assessment of this building type in Hellenistic Sicily. Eleven *prytaneia* are known from eight cities and several of them are discussed in the paper. Giovanni Luca Furcas examines water supply and drainage systems, looking particularly at the collection of rainwater and how the drainage systems required advanced city planning with orthogonal street grids, but also how the water could be used in monumental designs in the cities (e.g. fountains). Continuing the aquatic theme, Trümper’s contribution is a substantial piece investigating the development of bathing culture in Hellenistic Sicily. Her comprehensive study is very valuable as it is the first in its kind, looking at public as well as private baths including bathing facilities integrated into sanctuaries and gymnasia.

Markus Wolf in his contribution examines a key building type from the Hellenistic period, the *stoa*. Focusing on *stoai* from Heloros, Syracuse, and Soluntum, he demonstrates how the building type flourished in Hellenistic Sicily and can be identified as an architectural *Leitmotiv* in the architecture of the period. The paper is illustrated by numerous excellent and illuminating drawings made by the author.

The final two contributions to the volume investigate broader phenomena related to Hellenistic Sicily. The first of these, by Salvatore De Vincenzo, looks at the Hellenization of indigenous and Punic settlements in Western Sicily. Using results from excavations of places such as Ietas, Soluntum, Monte Adranone, and Eryx, he exemplifies how Greek con-

struction techniques (notably *opus quadratum* and in some places square towers in the defence walls) were used and that Greek building types (theatres, *stoai*, and *bouleuteria*) were constructed along regular grid plans. The second of these two papers, by Johannes Bergemann, is an analysis of whether the development of Sicilian cities and their respective territories correspond. This is based on the author’s field surveys conducted around Halaesa, Gela, Licata, and in the Monte Sicani. For the south coast, he concludes that with the destruction of Gela and Kamarina in the 3rd century BC, farms decreased in number, but increased in size and became more specialized. This contrasts with the north coast, where the territory of Halaesa became more densely populated in this period, which he argues was a consequence of an increase in population thanks to the city’s favourable relationship with Rome.

The book ends with a section of colour plates. Unlike the other book under review here, each paper in this volume contains its own bibliography. Both volumes lack indices and while it is a very time-consuming work to compile an index, a well-made one provides a significant help to the reader. Affiliations and email addresses of all authors is lacking for both publications, and this information could easily have been added at the beginning of each paper. These minor criticisms aside, both books constitute very valuable contributions to the study of ancient Sicily. They reflect an ever-increasing international interest in the archaeology and history of the island and many of the papers will be essential reading for years to come. All the involved editors are to be congratulated for putting together these volumes.

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N. Chiarenza, A. Haug & U. Müller, eds., *The power of urban water. Studies in premodern urbanism*, Berlin & Boston: De Gruyter 2020. 272 pp. ISBN 978-3-11-067664-8.

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The volume *The power of urban water. Studies in premodern urbanism*, edited by Nicola Chiarenza, Annette Haug, and Ulrich Müller is a result of the Excellence Cluster “ROOTS of Social, Environmental and Cultural Connectivities in Past Societies”. It compiles 16 contributions dealing with various aspects of water in cities from antiquity until the 19th century, focusing on the social and cultural production of urban spaces. The chapters are grouped around six themes: the perception of water as an aesthetic urban category (Chs. 2–3), ritual

uses of water (Chs. 4–6), memory, identity, symbolism, and ceremonies (Chs. 7–9), and water infrastructure, politics, and economics (Chs. 10–11). This is followed by floods and other dangers (Chs. 12–13 and 15) and the process of urbanization (Chs. 14 and 16). Notably, no differentiation is made between fresh water and sea-water, or between sources and usage of water. The chapters therefore deal with a wide range of topics, from the use of fountains and ritual needs, to harbourscapes and the impact of ice.

The introduction (Ch. 1, pp. 1–12) by Annette Haug and Ulrich Müller highlights the importance of water for human societies, followed by a brief overview of previous research before developing a theoretical framework based on Henri Lefebvre's *La production de l'espace* (1974). Finally, the thematic grouping of the chapters and the individual contributions are presented.

In the second chapter (pp. 13–29) Patric-Alexander Kreuz discusses how water installations (*nymphaea* in particular; “unspectacular” utilitarian fountains are not treated), canals, and rivers shaped urban landscapes, based on material from northern Italy 200 BC–AD 200. Using several cities as examples, the author highlights different ways in which water was incorporated in the cityscape. This is followed by Nicolas Lamare's (Ch. 3, pp. 31–50) investigation of monumental fountains in Roman Africa, stressing their usage. Here the author is particularly interested in their location, function as meeting places, and visual impact. Throughout an impressive material is presented and analysed, but the text would have benefited from further illustrations.

The next section deals with ritual usage of water. First Nicola Chiarenza (Ch. 4, pp. 51–68) investigates the water supply in the urban sanctuary of Selinous (Sicily). This is an important and underexplored topic. However, here the focus on the sanctuary's architectural development is largely separated from the discussion of the water usage, creating two parallel tracks. A final digression concerning the city's rivers based mainly on numismatic evidence further fragments the article. Following this Philipp Kobusch's (Ch. 5, pp. 69–84) article, ‘Fountains and basins in Greek sanctuaries’, focuses on the relationship between ritual performance and architecture. This is an excellent chapter going through a great deal of empirical material in order to elucidate where and how water was used. As such it takes several steps forward from previous works, although a more complex spatial analysis could have been possible looking at, for example, movement patterns and activity hotspots. Thereafter Christiane Zimmermann (Ch. 6, pp. 85–104) discusses water usage in early Christian rituals in a well-executed study of baptism and baptisteries in Corinth. Overall, this provides good insight into the development of the early Christian community and highlights the importance of Corinth in this period.

The following three contributions treat memory, identity, symbolism, and ceremonies. First Dylan Rogers (Ch. 7,

pp. 105–121) investigates how water shaped memories at the Forum Romanum. Following a solid theoretical discussion, he provides excellent overviews of the relevant monuments. Throughout it is argued that these commemorated the past by evoking mythical and historical events and characters, creating a shared sense of identity. This notion is then extended to the imperial fora, highlighting how water sources there stressed important notions for the individual emperors. The next chapter, by Adam Rogers (Ch. 8, pp. 123–141), deals with the interconnectedness between water and urban centres in Roman Britain, focusing on five cities. Approximately half of the chapter is a critique of theoretical and methodological approaches to urbanity stressing the need for new perspectives, in particular post-humanism. Due to this the following five case studies are quite brief with little room for details. The section's third chapter, by Margit Dahm-Kruse (Ch. 9, pp. 143–156), differs from the previous ones as it deals with water and urban structures in medieval novels. While this is interesting, and offers new perspectives from the point of view of a classicist, the connection to water feels forced. The relevant passages cited are short and their importance to the overall narrative in the novels is unclear.

The fourth section of the book deals with water infrastructure, politics, and economics. First Sophie Bouffier (Ch. 10, pp. 157–178) writes about the Syracusan water network in antiquity. This consisted of at least seven known aqueducts, of which the author focuses on one (the Galermi) based on recent field work, while discussing three others (Ninfeo, Paradiso, Tremilia) briefly. However, little empirical material is presented due to the brief format, making it difficult to use for further studies. In the next chapter (Ch. 11, pp. 179–195) Elisabeth Gruber explores water in urban contexts along the Danube, in particular in Krems and Stein during the 2nd millennium AD. Based primarily on written evidence, this is a very good chapter providing a vivid image of how water was used and the ways in which it shaped society. In particular, it highlights the interconnectedness of social phenomena through the use of water.

Next, Christian Rohr's chapter (Ch. 12, pp. 197–212) deals with ice jams and associated flooding in Krems. The events of three years (1573, 1784, and 1830) are investigated, emphasizing differences over time. Rich in data and well written, this chapter is an excellent contribution. Moreover, it is interesting that even places such as Constantinople suffered ice jams in the early Middle Ages. Chapter 13 (pp. 213–227), by Betty Arndt, turns to the use of water in Gutingi, modern Göttingen. Focusing first on tanning, milling, and brewing, the author continues with the use of private wells, water-lifting, and the filling-in of wells. One interesting point concerns the risk of pollution from cesspits which is shown to be considerably less likely to occur than is often perceived.

Here the book's thematic division breaks down as chapter 14 (pp. 229–247) moves away from dangers as Ulrich Müller investigates harbourscapes in medieval Haithabu, Schleswig, and Lübeck. The chapter begins with a brief discussion of -scapes as a concept. This is important as the article brings up a number of such terms, including mediascapes, financescapes, and technoscapes. This is followed by a description of the cities' harbours, laying the ground for an analysis of harbours and harbourscapes as physical and imagined worlds, emphasizing how these places enabled “social, cultural and political processes of transformation”. The penultimate chapter (Ch. 15, pp. 249–264) turns again to dangers by considering the human impact on hydrology in southern medieval Germany. Here Rainer Schreg focuses on the modifications of water courses, and the consequences of this. Other factors affecting the local hydrology, e.g. agricultural patterns are also discussed, as well as how this contributed to the spread of the Black Death. Finally, a brief article (Ch. 16, pp 265–270) by Gabriel Zeilinger highlights a number of effects of water on medieval towns in the Rhine valley, ranging from the transportation of goods and construction of mills to the destructive forces of flooding.

As a whole, this volume compiles a wide range of well-written studies concerning water in or in relation to urban phenomena. The wide scope in terms of the cultures studied, materials used, as well as chronological and geographical scope can definitely be viewed as a strength as it allows readers to tap into a range of perspectives and discover new ways to approach the material. Furthermore, the open-access format amplifies the effect of this as it is easily accessible. However, due to its diversity the book does not target any specific audience—the step from water usage in Greek sanctuaries to the descriptions of water in medieval novels seems too big to make both areas of interest for most readers. It may therefore have been better to frame the book as comparative, focusing on urban water in antiquity and the medieval period, rather than an overarching volume on water in urban contexts.

Beside this the volume is well edited. One thing that could perhaps have been improved is the disposition; while the organization of the chapters is being framed as thematic, in practice they appear largely in chronological order. In fact, only the three articles on the ritual usage of water form a truly coherent block in terms of theme. The volume would also have benefited from colour images in many cases and I find it difficult to see why this was not included, at least in the digital version.

In the end this volume is useful for scholars studying water in the ancient or medieval period, although most will probably be interested in specific chapters rather than the book as a whole. Despite this the editors are to be congratulated on a

well-edited and easily accessible volume, ensuring that it will be used by scholars in coming years.

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I. Selsvold & L. Webb, eds., *Beyond the Romans. Posthuman perspectives in Roman archaeology* (TRAC Themes in Roman Archaeology, 3), Oxford & Philadelphia: Oxbow books 2019. 130 pp., 25 figs. ISBN: 978-1-78925-136-4.

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*Beyond the Romans* originates from a session at the Theoretical Roman Archaeology Congress in 2016. It has been edited by two young scholars and contains eight case studies from the Roman world influenced by posthuman theory. It also includes an introduction by the editors, a foreword, and a commentary.

*Beyond the Romans* opens with ‘Foreword. A posthuman call to scholars’, authored by Francesca Ferrando. This commissioned foreword consists of two parts. First, a manifesto in which posthumanism is presented as scholarship which takes on contemporary social and political issues. Posthumanism is “brave” enough to be “an agent of change” and tackle pressing issues. In the second part, Ferrando praises *Beyond the Romans* because it introduces brave posthumanism into archaeology, thereby being “at the forefront of academia”. Ferrando raises the expectations when she emphasizes the critical tenet of posthumanism. Her call is however left unanswered in the case studies.

In the ‘Introduction. Posthuman perspective in Roman archaeology’, Lewis Webb and Irene Selsvold introduce posthuman theory and the following case studies. Crucially they also state that the aim of *Beyond the Romans* is to explore the potential of posthuman theory for Roman archaeology.

Filippo Carlà-Uhink’s ‘Posthuman ambitions in the Roman Principate. The cases of Caligula and Nero’ deals with cases when these two emperors transgressed Roman conceptual limits of the human. This account is detailed, and the author shows that transgressions were a double-edged sword since they could enforce the image of the emperor both as a divine superhuman and a subhuman beast.

Next, Vladimir D. Mihajlović in ‘Roman epigraphic markers, ontological transition, and relational work-nets’ turns to Roman epigraphic markers in Serbia and North Macedonia. He adopts a posthuman perspective which stresses the entanglement between humans and non-humans. In other words, he