NOTES • KORT BYDRAES

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Although agreeing that such corruptions are possible, also that Courtney’s explanation ‘Because they cannot have any more’ is odd, I see no need to fiddle with the text. In saying that the Britons are content with their short nights, Juvenal does no more than refine a literary commonplace. Homer, *Od.* 10.83–5, suggests that the short northern nights are good for herdsmen since they enable them to earn a double wage; Strabo (2.75) similarly refers to the ‘eudaimonia’ of those who live in such climates.

For those who do not favour this interpretation, a more economical alternative to changing the text would be to take ‘contentos’ as coming from ‘contendo’ rather than ‘contineo’, with the Britons thereby understood to be exerted by their short nights which give them little sleep and so vigorous, a meaning that would suit Juvenal’s comparison here between the primitive virtues of savages and Roman effeminacy.

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HANGING BATHS

In her generally admirable article on Asclepiades of Bithynia,1 Elizabeth Rawson expresses uncertainty over the precise nature of ‘balneae pensiles’, also over how they were heated. Concern is indeed legitimate for, although not made explicit in her discussion, the two passages quoted from the elder Pliny suggest different functions. In *HN* 9.168, Sergius Orata is said to have invented them out of greed—they were a selling point in the villas he used to fit out and sell. At 26.16, Asclepiades is credited with the first use of such baths for therapeutic purposes. In his Loeb translation here, W.H.S. Jones translates ‘hot-air baths, heated from below,’ albeit the Latin reads simply ‘tum primum pensili balinearum usu ad infinitum blandiente’. Rackham understood Orata’s innovation to be a shower-bath.

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