

CADMO

REVISTA DE HISTÓRIA ANTIGA
JOURNAL FOR ANCIENT HISTORY

27



CENTRO DE HISTÓRIA DA UNIVERSIDADE DE LISBOA
2018



CADMO
REVISTA DE HISTÓRIA ANTIGA
JOURNAL FOR ANCIENT HISTORY

Editor Principal | Editor-in-chief
Nuno Simões Rodrigues

Editores Adjuntos | Co-editors

Agnès García-Ventura (Universitat de Barcelona), Amílcar Guerra (Universidade de Lisboa), Breno Batistin Sebastiani (Universidade de São Paulo), Luís Manuel de Araújo (University of Lisboa)

Assistentes de Edição | Editorial Assistants

Ana Catarina Almeida, André Campos Silva, Catarina Pinto Fernandes, Martim Aires Horta, Violeta D'Aguiar

Revisão Editorial | Copy-Editing

Martim Aires Horta, Violeta D'Aguiar

Revisão Ortográfica | Proofreading

Catarina Pinto Fernandes, Martim Aires Horta, Violeta D'Aguiar

Redacção | Redactional Committee

Agnès García-Ventura (Universitat de Barcelona), Amílcar Guerra (Universidade de Lisboa), Ana Catarina Almeida (Universidade de Lisboa), Ana Travassos Valdez (Universidade de Lisboa), António Ramos dos Santos (Universidade de Lisboa), Armando Norte (Universidade de Coimbra), Breno Batistin Sebastiani (Universidade de São Paulo), Cláudia Teixeira (Universidade de Évora), Elisa de Sousa (Universidade de Lisboa), Francisco Borrego Gallardo (Universidad Autónoma de Madrid), Francisco Gomes (Universidade de Lisboa), José das Candeias Sales (Universidade Aberta), Loïc Borgies (Université Libre de Bruxelles), Luís Manuel de Araújo (Universidade de Lisboa), Nuno Simões Rodrigues (Universidade de Lisboa), Rogério Sousa (Universidade de Lisboa), Soana Svárd (University of Helsinki), Susan Deacy (University of Roehampton), Suzana Chwartz (Universidade de São Paulo), Telo Ferreira Canhão (Universidade de Lisboa)

Comissão Científica | Editorial and Scientific Board

Antonio Loprieno (Universität Basel), Delfim Leão (Universidade de Coimbra), Eva Cantarella (Università degli Studi di Milano), Giulia Sissa (University of California, Los Angeles), John J. Collins (Yale University), Johan Konings (Faculdade Jesuíta de Filosofia e Teologia de Belo Horizonte), José Augusto Ramos (Universidade de Lisboa), José Manuel Roldán Hervás (Universidad Complutense de Madrid), José Ribeiro Ferreira (Universidade de Coimbra), Josep Padró (Universitat de Barcelona), Juan Pablo Vita (Consejo Superior de Investigaciones Científicas - Madrid), Judith P. Hallett (University of Maryland), Julio Trebolle (Universidad Complutense de Madrid), Ken Dowden (University of Birmingham), Lloyd Llewellyn-Jones (Cardiff University), Maria Cristina de Sousa Pimentel (Universidade de Lisboa), Maria de Fátima Sousa e Silva (Universidade de Coimbra), Marta González González (Universidad de Málaga), Monica Silveira Cyrino (University of New Mexico)

Conselho de Arbitragem para o presente número | Peer reviewers for the current issue

Alejandro Valverde Garcia (IES Santísima Trinidad), Andrew Miller (East Carolina University), Aurélio Pérez Jimenez (Universidad de Málaga), David Soria Molina (Universidad de Murcia), Francisco Salvador Ventura (Universidad de Granada), José Virgílio García Trabazo (Universidad de Santiago de Compostela), Glória Braga Onelley (Universidade Federal Fluminense), Gustavo Vivas García (Universidad de La Laguna), Juan Luis López Cruces (Universidad de Almería), Luísa de Nazaré Ferreira (Universidade de Coimbra), Marta Várzea (Universidade de Coimbra), Matteo Vigo (Akademie der Wissenschaften und Literatur Mainz), Nadine Guilhou (Université Paul Valéry), Paulo Simões Rodrigues (Universidade de Évora), Rafael Cejudo Gale (Universidad de Cádiz), Rogério de Sousa (Universidade de Lisboa), Rui Morais (Universidade do Porto), Victoria Emma Pagán (University of Florida)

Editora | Publisher

Centro de História da Universidade de Lisboa | 2018

Concepção Gráfica | Graphic Design

Bruno Fernandes

Periodicidade: Anual

ISSN: 0871-9527

eISSN: 2183-7937

Depósito Legal: 54539/92

Tiragem: 150 exemplares

P.V.P.: €15,00

Cadmo - Revista de História Antiga | Journal for Ancient History

Centro de História da Universidade de Lisboa | Centre for History of the University of Lisbon
Faculdade de Letras da Universidade de Lisboa | School of Arts and Humanities of the University of Lisbon
Cidade Universitária - Alameda da Universidade, 1600 - 214 LISBOA / PORTUGAL
Tel.: (+351) 21 792 00 00 (Extension: 11610) | Fax: (+351) 21 796 00 63
cadmo.journal@letras.uilisboa.pt | www.centrodehistoria-flul.com/cadmo



This work is funded by national funds through FCT - Foundation for Science and Technology under project UID/HIS/04311/2013 and UID/HIS/04311/2019.

This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, CA 94042, USA.

SUMÁRIO

TABLE OF CONTENTS

09 AUTORES CONVIDADOS

GUEST ESSAYS

- 11 "SEÑOR DE LOS ANIMALES" Y NÚMENES HÍBRIDOS INDOEUROPEOS:
Algunos apuntes para su reconstrucción

"LORD OF THE ANIMALS" AND INDO-EUROPEAN HYBRID NUMINA:

Some notes for their reconstruction

José Virgilio García Trabazo

- 29 RETOS Y AMENAZAS DE LA ADMINISTRACIÓN MUNICIPAL EN EL
OCCIDENTE ROMANO DURANTE EL ALTO IMPERIO:
El caso hispano

*CHALLENGES AND THREATS FACED BY MUNICIPAL ADMINISTRATION IN THE
ROMAN WEST DURING THE HIGH EMPIRE:*

The Hispanic case

Javier Andreu Pintado

47 ESTUDOS

ARTICLES

- 49 EROTISMO DIVINO E CRIMINALIDADE SEXUAL NO HATTI
DIVINE EROTICISM AND SEXUAL CRIMINALITY IN THE LAND OF HATTI

João Paulo Galhano

- 77 ESTADO DA ARTE E CONTRIBUTOS DA TEORIA LITERÁRIA PARA O
ESTUDO DOS VASOS GREGOS DE FIGURAS
(sécs. VI - IV a.C.)

*STATE OF ART AND CONTRIBUTIONS FROM LITERARY THEORY TO THE RESEARCH
OF GREEK FIGURED POTTERY*

(6th - 4th cent. BCE)

Ana Rita Figueira

- 101 O INSUCESSO DA PRIMEIRA FILÍPICA DE DEMÓSTENES
THE FAILURE OF DEMOSTHENES' FIRST PHILIPPIC

Elisabete Caçõo

- 115 AS FINANÇAS PÚBLICAS DE ROMA APÓS A 2ª GUERRA PÚNICA
Algumas considerações sobre As obras De Tenney Frank e Phillip kay
THE ROMAN STATE FINANCE AFTER THE 2ND PUNIC WAR
Some remarks on The Works of Tenney Frank and Phillip Kay
Filipe Carmo
- 133 POMPEI, CASA DI SIRICO. PROPOSTE DI LETTURA DEGLI AFFRESCHI
MITOLOGICI DEL TRICLINIO 8 E DELL'AMBIENTE 34:
Due episodi dell'Eneide come espressione di evasione e amore
POMPEII, SIRICUS'S HOUSE. INTERPRETATIONS OF THE MYTHOLOGICAL FRESCOES
IN THE TRICLINIUM 8 AND THE ROOM 34:
Two Aeneid's episodes as an expression of relaxation and love
Paolo Quaranta
- 171 COMETAS, HOMERO E A VANGLÓRIA DE CRISTO.
Texto e contextos de AP 15.40
COMETAS, HOMER, AND THE VAINGLORY OF CHRIST.
Text and contexts of AP 15.40
Carlos Martins de Jesus
- 199 LA RECEPCIÓN CINEMATOGRAFICA DE ULISES
THE CINEMATOGRAPHIC RECEPTION OF ULYSSES
Óscar Lapeña Marchena

213 NOTAS E COMENTÁRIOS

COMMENTS AND ESSAYS

- 215 O JUDAÍSMO PORTUGUÊS NA LINHA DAS RELIGIOSIDADES IBÉRICAS
PORTUGUESE JUDAISM WITHIN IBERIAN RELIGIOSITIES

José Augusto Ramos

223 RECENSÕES

REVIEWS

289 POLÍTICAS EDITORIAIS E NORMAS DE SUBMISSÃO

JOURNAL POLICIES AND STYLE GUIDELINES

corpo feminino, em especial devido ao facto de se associarem à morte e às moradas dos mortos, mas também por se entenderem como fontes de novas almas e, portanto, de regeneração e de vida nova. Os autores classificam-nas como “the quintessential places of origin in Mesoamerican thought” (230). Enquanto tal, tanto cavernas como câmaras de vapor são utilizadas nas representações iconográficas como forma de enaltecer o poder de um indivíduo, mostrando a ligação deste aos antepassados e à comunidade local e legitimando, deste modo, a autoridade e o estatuto, em especial das elites emergentes. As imagens que ilustram o texto são um elemento inestimável.

Em suma, *Motherhood in Antiquity* oferece um conjunto de textos de grande interesse, tanto para o público em geral, como para leitores que procurem uma leitura mais especializada. Todos os artigos são seguidos por notas finais, breves, e de teor maioritariamente bibliográfico, que guiarão o leitor para obras mais específicas. Um índice remissivo completa o volume. Realça-se a coragem do projecto que subjaz a esta colectânea, que abre portas para outros percursos, numa temática que está longe de esgotada e cujo estudo beneficia muito da latitude da abordagem e das análises aqui apresentadas.

Cristina Santos Pinheiro

Universidade da Madeira
Universidade de Lisboa, Faculdade de Letras, Centro de Estudos Clássicos

NANCY SORKIN RABINOWITZ et FIONA MCHARDY eds. (2015), *From Abortion to Pederasty: Addressing Difficult Topics in the Classics Classroom*. Columbus, Ohio State University Press, 303 pp. ISBN 978-0-8142-1261-5 (\$29.95)

From Abortion to Pederasty: Addressing Difficult Topics in the Classics Classroom, edited by Nancy Rabinowitz and Fiona McHardy, and composed of fifteen chapters by an impressive array of authors, seeks to approach two issues: first, the supposed irrelevance of Classics as it has been argued in the last decades by both left and right ideologies. Second, to identify potentially troubling subjects that are approached in the Classics classroom, while simultaneously providing advice to lecturers on how to navigate through these hypothetically uncomfortable subjects.

The first impression one receives when reading the book is that we are faced with something special, and so it is no surprise that this book was distinguished with the 2015 ‘Teaching Literature Book Award’ by the Idaho State University. There are several articles that one can find on these topics, with most of them being listed in the bibliography of this book, besides a number of publications that came out in the years following its publication. However, a single volume dedicated only to approaches to the teaching of sensitive topics inside the Classics classroom, with this level of detail and educational value was, in my opinion, yet to exist. As the introduction discloses, this book is the result of several years of group discussions on the pedagogical approaches to potential sensitive topics, with the teaching of texts that disclose rape episodes in particular. This book approaches sexual violence (chapters 9 and 10), as well as other aspects of sexuality ((7) such as pornography (8), homoeroticism and gender identity (13, 14 and 15); but also, other potentially difficult topics such

as death (chapters 1 and 2), disability (3), abortion (4), domestic violence (5), religion (6), slavery and race (11 and 12). The above list has been fuelled by the personal experiences that different lecturers had in their classrooms. I will not be able to approach each chapter in detail, due to space limitations, however I will look closely to a few of them, namely the introduction, the chapters that approach death (1 and 2), domestic violence (5) and religion (6), before concluding with my general appreciation of this book. Although each chapter discusses different experiences, they all follow a similar methodology: the identification of a potential difficult topic that the author had to approach in class, the challenges that emerged from that experience, and suggestions of methods that one can use to navigate through those challenges.

Nancy Rabinowitz's introduction contextualizes the development of this book, taking the reader through the problems of modern day humanities, its place among academia, and the value of Classics in today's world. It is, among all the chapters of the book, the one that directly addresses the true value of Classics today, although the book as a whole showcase different approaches to various issues in modern societies. The democratization and consequent anti-elitism of Classics is a mission in which Rabinowitz herself has been playing a very active part. I was fortunate to be present at a one-day workshop entitled 'Diversity and the Study of the Ancient World,' organized by the editors of this book, Rabinowitz and McHardy, held at the University of Roehampton, last October. Among the several important issues that were approached, Rabinowitz shared her experiences in teaching classical drama in American prisons, which could be a paper fitting of a future volume focused on Classics' teaching.

The first chapter, 'Near Death Experiences: Greek Art and Archaeology beyond the Grave' by Smith and Weaver, approaches the teaching of topics related to death, and how the display of evidence that show how ancient Greeks dealt with death. This might provoke discomfort in students, particularly those who have had contact with death and murder. The authors highlight the importance of playing to the wide range of sensibilities within a classroom composed of students of different religious beliefs, whom might be faced with practices from other religions that are forbidden by their own faith. Episodes such as the suicide of Ajax are paradigmatic examples to explore death in antiquity, but simultaneously are potentially disturbing for a young person who had contact with suicide in their personal life. In fact, both this and the second chapter 'Raising Lazarus: Death in the Classics Classroom', by Butler, highlight the relevance of Sophocles' *Ajax*, and the challenges of approaching this text in the classroom. I do believe that Butler's conclusion (p.51) provides a very accurate definition for the aims of the book: "1) discussing examples of uncomfortable issues where some students have to be made uncomfortable in the interests of comprehension, while respecting the discomfort of others; 2) acknowledging the vast differences with which we are dealing when it comes to students', and our own experiences and familiarity with uncomfortable subjects; and 3) providing some pedagogical suggestions that apply to and are helpful for the teaching of other uncomfortable subjects."

Deacy and McHardy's 'The "Whole-University Approach" to the Pedagogy of Domestic Violence,' conveys the experience of teaching about highly sensitive topics such as domestic violence, uxoricide, and infanticide in ancient Greece, in the HE classroom. Among the experiences reported in this chapter, the authors show the relevance of taking an interdisciplinary approach to teach about these issues. This is evidenced by the invitation of a Victorian gender and crime specialist, as

well as a criminologist as guest-lecturers, to provide the students with the theoretical armament that allows them to look at these issues through different lenses. However, the chapter's scope goes well beyond the methodology to use inside the classroom. It delves into the heart of the current problem of domestic violence in the UK, and specifically domestic violence within the University campus, where some of the students might be victims of domestic violence or lack the proper education and support to be able to separate aggressive from normative behaviour. It becomes, then, part of the lecturer's job to be able to provide support to these students. Inserting these premises in a "whole university" approach, Deacy and McHardy highlights the necessity of providing education and support to both students and staff, whilst working to raise awareness of potential aggressors to the true extent of the damage that they might provoke; of potential victims on how to process the situation, and where to look for help; and of the people in between (friends and family of potential victims), on how to detect the signals that someone needs help. Consequently, this chapter 'forces' the reader to reflect on the larger spectrum of the lecturer's role as an educator.

Strolonga's "Teaching Uncomfortable Subjects: When Religious Beliefs Get in the Way," focus on the teaching of classical religion, providing first-hand experience of the potential issues that such topics might rise among students who profess different faiths. Among other things, the author highlights one point that seems extremely important to me, namely that no matter the level of the lecturer's preparation, previous to a class where potential problematic issues will be approached, it is impossible to predict the actual feelings that might rise in class when the students are confronted with ancient texts. The lecturer might have tried to anticipate the potential discomfort that the materials that were prepared to be used in class might provoke, but it is impossible to accurately predict the reaction of every student. This premise by itself shows that there is a current necessity for studies such as this book, where new approaches need to be developed, new methods need to be shared, so the HE teacher might be more efficient as an educator.

What does one get from this book? First, that there has been a growing awareness of the need to discuss pedagogical approaches in the Classics classroom in the past decade, from which this book is the first great representative. This discussion is certainly on the order of the day, as can be perceived by several panels focused on pedagogy in the 2018 Classical Association conference. Second, it provides the reader with plenty of food for thought, especially concerning the relationship that a teacher should have with their students. It shows how important it is to carefully approach disturbing subjects in class (that are nonetheless crucial to teach), while providing several suggestions on how to better navigate these complicated issues while respecting the students' sensibilities, making the teaching process more productive with minimal distress. Third, it gives us a glimpse to the long road still ahead of us. Apart from three chapters (3, 7 and 15), this book is based solely on experiences in UK-USA universities, which means that there is still a lot of ground to cover. There is a need to expand this discussion, to encapsulate teaching experiences from other countries, where Classics scholars are facing the same fight against the devaluation of humanities. Let us hope that, in the near future, new studies such as this will come to light, because we certainly need them.

José Malheiro Magalhães

University of Roehampton

Universidade de Lisboa, Faculdade de Letras, Centro de História