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JOURNAL FOR ANCIENT HISTORY

31



CENTRO DE HISTÓRIA DA UNIVERSIDADE DE LISBOA
2022



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Cidade Universitária - Alameda da Universidade, 1600 - 214 LISBOA / PORTUGAL

Tel.: (+351) 21 792 00 00 (Extension: 11610) | Fax: (+351) 21 796 00 63

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SUMÁRIO

TABLE OF CONTENTS

09 AUTORES CONVIDADOS

GUEST ESSAYS

- 11 SAMOTRACIA Y LA FÓRMULA/INSCRIPCIÓN DE ARJANES
SAMOTHRACE AND THE ARCHANES FORMULA/INSCRIPTION
Marta López Aleixandre

- 31 HELENA:
Uma mulher Troiana na Azulejaria Portuguesa
HELEN:
A Trojan woman on Portuguese Tiles
Rosário Salema de Carvalho

57 ESTUDOS

ARTICLES

- 59 A LOGÍSTICA MILITAR EGÍPCIA NO CAMINHO PARA A BATALHA DE KADECH:
Uma análise iconográfica dos processos logísticos durante o reinado
de Ramsés II (c. 1290-1224 a. C.)
EGYPTIAN MILITARY LOGISTICS ON THE ROAD TO THE BATTLE OF KADESH:
An iconographic analysis of logistical processes during the reign
of Ramesses II (c. 1290-1224 BC)
Eduardo Ferreira
- 83 OPOSIÇÃO OU COMPLEMENTARIDADE?
A relação mágico-medicinal entre o *āšipū* e o *asū* (século VII a.C.)
OPPOSITION OR COMPLEMENTARITY?
*The magical-medical relationship between the *āšipū* and the *asū**
(7th century BCE)
Ana Satiro & Isabel Gomes de Almeida
- 103 AN UNPUBLISHED FUNERARY MASK IN THE EGYPTIAN MUSEUM (TR 18.8.19.4)
Abdelrahman Ali ABDELRAHMAN & Ahmed Derbala

- 119 UNIDADE NA GRÉCIA ANTIGA E ANACRONISMO NA EXPERIÊNCIA ESTÉTICA:
Breve comentário à *techne* dos séculos V e IV a.C.
*UNITY IN ANCIENT GREECE AND ANACHRONISM IN AESTHETIC EXPERIENCE:
A brief discussion over the subject of techne in the fifth and fourth centuries BC.*
Sílvia Catarina Pereira Diogo
- 141 O ESTRATEGO NA OBRA DE TUCÍDIDES:
Um estudo introdutório (431 a.C. - 404 a.C.)
*THE STRATEGOS IN THE WORKS OF THUCYDIDES:
An introductory essay (431 B.C. - 404 B.C.)*
Tiago Maria Líbano Monteiro Rocha e Melo
- 161 AS RELAÇÕES DE HOWARD CARTER COM O GOVERNO EGÍPCIO
(1924-1925):
Entre manifestações de imperialismo, espírito nacionalista e interesse
científico-arqueológico
*HOWARD CARTER'S RELATIONS WITH THE EGYPTIAN GOVERNMENT (1924-1925):
Between manifestations of imperialism, nationalist spirit and
scientific-archaeological interest*
José das Candeias Sales & Susana Mota

197 RECENSÕES

REVIEWS

245 IN MEMORIAM

261 POLÍTICAS EDITORIAIS E NORMAS DE SUBMISSÃO

JOURNAL POLICIES AND STYLE GUIDELINES



RECENSÕES
REVIEWS

Ovídio, a alteridade na representação do indivíduo “exótico” se dilui, face à representação das grandes questões centrais da experiência humana.

Violeta d’Aguiar

CHAM-FCSH, Universidade Nova de Lisboa

Centro de História, Faculdade de Letras, Universidade de Lisboa

JAMES M. BURGIN (2019), *Functional Differentiation in Hittite Festival Texts. An Analysis of the Old Hittite Manuscripts of the KILLAM Great Assembly*. Wiesbaden, Harrassowitz Verlag, 232 pp. ISBN 978-3-447-11247-5 (68.00 €).

Hittite festival texts constitute a very important part of the texts we have inherited from Hittite Anatolia. In the book under review, Burgin dissects some of the texts belonging to the KILLAM festival, namely the Old Hittite manuscripts of the KILLAM Great Assembly (*šalli aššeššar*), devoted to “the worship of a large number of deities by king and queen in the presence of a gathering of court officials and dignitaries, with special ceremonies, competitions, and entertainments interspersed between the drinking rites to the various gods” (p. 27). The book title points towards the study of the functionality of the texts, which is searched for through a detailed analysis of the differences between the surviving manuscripts (hereafter Ms., Mss.). The sections of the manuscripts that the author considered relevant for the analysis are edited and commented in chapter 3, comprising an important part of the book now published in the series *Studien zu den Boğazköy-Texten* (StBoT): the Mss. being KBo 20.33++ (Ms. 1), KBo 30.32 (Ms. 2a), KBo 25.62+ (Ms. 2b), KBo 25.61++ (Ms. 2c), KBo 25.12++ (Ms. 3), and KBo 38.12++ (Ms. 4). Therefore, in this book, the Old Hittite manuscripts of the KILLAM Great Assembly serve as a “case study” on the functionality of Hittite festival texts.

Before chapter 3, the author surveys the theory and the historiography of the *Sitz im Leben* of the Hittite festival corpus (chapter 1) and analyses the typology of Hittite festival texts (chapter 2). The main thesis of the book, that “the multiple perspectives of dramatic action found in Hittite festival texts represent a functional specialization connected to their use as administrative tools in the supervision of the festival program” (p. xi) is somehow anticipated, or prepared, as early as chapter 1 of the book, where the author agrees to see Hittite festival texts as “practical administrative documents” (p. 1).

This perspective competes, at least, with the idea that Hittite festival texts are scripts for the festivals or, as told by Güterbock, “detailed manuals, or prescriptions, for the performance, step by step, of all the rites pertaining to a festival” (Burgin’s citation of Güterbock on p. 2). On the other hand, the Author does not support the idea of Hittite festival texts as simple prescriptions or as a “memory aid” to the festivals, which is the perspective of Miller on the texts of the Kizzuwatnean rituals (p. 6. Cf. StBoT 46, 2004, *Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals*, p. 476). However, the Author concedes that “festival texts must have had some practical

purpose” (p. 7). In fact, the practicability of Hittite festival texts appears to imply or lead to accept at least some degree of textual prescriptibility.

Furthermore, after presenting Christiansen’s idea, found on her study of the *Ambazzi*-ritual texts (cf. e.g. StBoT 48, 2006, *Die Ritualtradition der Ambazzi*, p. 3, fn. 42), that “the ritual tradition is separate from the evolution of textual tradition” (p. 7), Burgin argues, *inter alia*, that “Christiansen’s concerns about the gulf between text and practice are less applicable to festivals”, because “their scale is far too grand . . . for the texts to simply be learned reference literature” (p. 9). The logical output is to accept Hittite festival texts as “administrative texts” (p. 8), however with the open question of “*how* the texts served as administrative tools” (p. 9). The answer comes later in the chapter 6 of the book, where the Author consolidates the thesis of the functionality of the texts, in other words its “functional differentiation” (pp. 147 ff.).

Chapter 6.3 (“Methodology for Interpreting Function of Hittite Festival Manuscripts”) describes the methodology applied to the problem, justifying the organization of almost the whole book (pp. 151 f.). There, the Author establishes six steps to the research. The first step is named “Establishing a comparative corpus”, defining *comparable* as the texts of “the same festival”, with “the same scenes” and belonging to “the same time period”. All these criteria are met with the choice of Old Hittite KILAM Great Assembly texts, that are edited, translated, and philologically treated in chapter 3. The second step is to “Reconstruct underlying action”, a task analytically developed in chapter 5, which is devoted to the “Structure of the Drinking Ceremony in the OH KILAM Great Assembly”. The third step searches to “Establish formulaic language for each manuscript”, a step closely related to the next stage, aiming to “Catalog intra-manuscripts variations”. This step was then complemented with the analysis (or cataloguing) of inter-manuscripts variations, which is the matter of chapter 4 (“Synoptic Commentary on the OH Manuscripts of the Great Assembly”). The final step, which the Author denotes as “the last step of functional analysis” (p. 152), aims to “Hypothesize likely user-profile” of the texts, trying to answer to the question about *who* could have used each text. In fact, the chapters prior to chapter 6 are a long preparation for this last hermeneutical step, where the substantive functional analysis takes place. The abovementioned methodological description of the functional analysis would also be well placed at the end of chapter 1, after subchapter 1.3 (“Conclusion: Advancing the Administrative Model”), thus explaining earlier the roadmap of the investigation.

As a result of the strict functional analysis of the Old Hittite KILAM Great Assembly texts, the Author concludes (mainly) that “Ms. 1 and Mss. 2a-c focused on a particular place in the ceremony, namely the King’s table”, and “Ms. 3 and Ms. 4 took a more global perspective of the Great Assembly, recording the actions of a wide range of cultic participants” (p. 162). Furthermore, Ms. 4 “was produced or used by someone who needed a general overview of how various cultic participants utilized the limited cultic space - a sort of ‘master of ceremonies’” (p. 161). Therefore, notwithstanding the Author’s conclusions, the general impression of the book is one of a consistent work preparing a strict functional analysis - in the chapters prior to chapter 6 - which leads to the recognition that it is difficult to draw detailed conclusions about the functionality of the texts in question, namely about who were the users of the texts. One might say that the book is an enriching step taken on a long road towards the knowledge of (the functionality of) Hittite festival texts.

In addition to the valuable work of editing, translating and philologically commenting the manuscripts, the Author provides the book with a chapter devoted to the typology of Hittite festival texts (chapter 2 “Typologizing Hittite Festival Texts”), discussing the previous classification made by other authors, namely Singer (StBoT 27, 1983, *The Hittite KILAM Festival*, Part 1, pp. 38-39) and Schwemer (2016, “Quality assurance managers at work. The Hittite festival tradition”, in *Liturgie oder Literature? Die Kultrituale der Hethiter im transkulturellen Vergleich*, ed. G. G. W. Müller, StBoT 60). The Author states in this chapter that “none of the texts usually cited as outlines in the scholarly literature on Hittite festivals wears its label comfortably” (p. 24), but concludes that Ms. 3 can be understood as an “outline text, though whether it was used as such by its creators is an open question” (p. 158).

After “Conclusions” (chapter 7), the book comprises two appendices, one with a graphic synopsis of Ms. 1 to 4 in transcription, and another with a synopsis of the Old Hittite KILAM drinking ceremony formulas. After that, the book features a “Glossary” (Hittite, Sumerograms, Akkadograms, Hattic, divine names, geographical names, and numerals), the bibliography, and an index of cited texts. In the “Glossary”, the lexeme *pár-si-ia-zi* from KUB 1.17 obv. i 13 (p. 195) lacks the description (act. pres. sg. 3). A second edition of the book may replace the title “3.3.2.a Ms. 2a Transliteration” for “3.3.1.a Ms. 2a Transliteration” (p. 50).

A final note on the translation of the segment GIŠ³ PINANNA.GAL. Burgin states that “Almost all the gods in the KILAM Great Assembly are celebrated with the GIŠ³ PINANNA.GAL instrument (normally without a verb, but see *hazziškanzi* ‘they strum’ in Ms. 4 obv. ii 5, and its restoration everywhere, as suggested by space considerations, in Ms. 4)” (p. 118), but translates GIŠ³ PINANNA.GAL into “The great lyre.” in other Mss. (e.g. pp. 52-53, Ms. 2b r. col. 7). The omission of the verb in the Hittite text could have been well complemented with “(sounds)” or “(is strummed)”, which seems to be implied in the text. It would also seem more natural to translate GIŠ³ PINANNA.GAL *ha-az-zi-iš-kán-zi* into “They strum the great lyre”, rather than “The great lyre they strum” (Ms. 4 obv. i 20’, pp. 80-81, restored from obv. ii 5).

João Paulo Galhano

Centro de História, Faculdade de Letras, Universidade de Lisboa

OVIDIU CREANGĂ ed. (2019), *Hebrew Masculinities Anew*. Sheffield, Phoenix Press, 315 pp. ISBN 978-1-910928-54-7 (94.78€).

O tema da masculinidade na Bíblia não é novo. Com efeito, antes desta publicação, duas outras sobre o mesmo tema tinham já sido dadas à estampa, nomeadamente *Men and Masculinity in the Hebrew Bible and Beyond* (ed. O. Creangă, 2010) e *Biblical Masculinities Foregrounded* (ed. O. Creangă e P.-B. Smit, 2014). O coordenador do volume em recensão está, por conseguinte, em águas por ele bem conhecidas. Os tópicos que motivaram a terceira edição sobre esta temática foram a avaliação crítica das teorias e métodos já existentes sobre a problemática da masculinidade; a abertura de novos tópicos de investigação e de discussão; e a publicação de estudos sobre aspectos menos estudados



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OBJECTIVOS E ÂMBITO AIMS AND SCOPE

A *Cadmo – Revista de História Antiga* publica anualmente estudos originais e ensaios relevantes de “estado da arte” em História Antiga e de culturas da Antiguidade. Além disso, tem como objectivo promover debates e discussões sobre uma ampla variedade de temas relacionados com a História Antiga, e aceita propostas relacionadas com o mundo do Próximo-Oriente Antigo (Egipto, Mesopotâmia, Pérsia, corredor Siro-Palestinense, Mundo Bíblico e e Anatólia) e com o Mundo Clássico (Grécia, Roma e Mediterrâneo Antigo, incluindo a Antiguidade Tardia). São ainda considerados estudos sobre a recepção da Antiguidade e dos seus legados, historiografia e investigações com enfoque em outras sociedades antigas (como as culturas indianas, extremo-asiáticas e mesoamericanas). A *Cadmo – Revista de História Antiga* não considera o conceito de “Antiguidade” como exclusivo da civilização ocidental, mas uma construção historiográfica essencial para a compreensão da História Global. Recensões críticas de obras recentes serão também consideradas para publicação, bem como propostas de dossiers temáticos a publicar em números regulares da revista ou números temáticos a publicar em suplemento.

Cadmo – Journal for Ancient History yearly publishes original and peer-reviewed studies and findings, as well as relevant “state of the art” review essays, on Ancient History and the study of Ancient cultures. It aims to promote debate and discussion on a wide variety of subjects and welcomes contributions related to the Ancient Near-Eastern World (Egypt, Mesopotamia, Persia, Syro-Palestine area and Anatolia) and to the Classical World (Greece, Rome and the Ancient Mediterranean, including Late Antiquity). Studies on the reception of Antiquity and its cultural productions, historiography of the Ancient World, as well as submissions focusing on other Ancient societies (such as the Indian, Asian or Mesoamerican cultures) are also accepted. This journal does not consider the concept of Antiquity to be a notion restricted to western civilisation and its heritage, but an essential historiographic construct for our understanding of Global History. Reviews of recently published works on the aforementioned subjects are also welcome, as well as proposals for thematic dossiers to be published in regular issues or of thematic issues to be published as a supplement.

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