

I- Editorial

For the present volume of *Mare Nostrum*, the editorial board implemented some changes regarding the journal profile, its editorial policy as well as the software platform in which it is available to the public. All those changes have been planned in order to improve our journal, to make it more accessible, and to give it more visibility among international researchers. In other words, *Mare Nostrum* has grown a lot since its first number and it is time to make room for all the experience and learning it has acquired throughout the years.

Not all the changes are exactly new, though. One example is the practice of publishing articles on a variety of subjects that do not necessarily present the Mediterranean as a central subject, finding, however, in the Mediterranean a background against which questions and problems of investigation can be explicitly or implicitly raised. That flexibility can be noticed since our first number (2010). However, our open and encouraging way of dealing with diverse subjects and multiple questions, themes, places, and people directly or indirectly related to the Ancient Mediterranean is not exactly a novelty. Truthfully, we are incorporating as a formal editorial policy a practice carried out since the journal's inception. Consequently, such formalization of an old informal policy does not change its identity, it actually asserts our understanding of the Mediterranean not only as the object of analysis, but also as one of the many "frames of History".¹

There are, indeed, some new features. From the present number on, *Mare Nostrum* will no longer have annual periodicity, but semiannual. We are also upgrading our software platform (OJS) that will guarantee a more controlled and efficient web environment for paper submission and evaluation, making the whole process easier to the contributors and the editorial crew. The new software also offers the possibility of a bi-lingual website. This is a particularly important point for the journal new phase, since we seek to

¹ The sources by themselves are nothing more than the gathering of evidence produced in different times and places, by different people, condensed throughout the centuries without really being representative of any time, place or people. In this sense, the "frames of History" fit the available evidence in wider schemes, by using theories and models that give them order (chronological, spatial, thematic, among others), and thus they make possible the design of a narrative that attributes meaning to that evidence. Regarding the "frames of History", cf. Guarinello, N.L. (2003). "Uma Morfologia da História: As Formas da História Antiga". In *Politeia: História e Sociedade*, 3(1), pp.41-61.

promote a higher degree of interdisciplinarity and the internationalization of the debates presented in the journal. Just as the Ancient Mediterranean comprised several networks and complex connectivity, we cannot isolate ourselves from other knowledge networks established worldwide. Thus, we are trying to make English and Spanish the other two official languages for the journal, besides Portuguese. English was picked up because it is the predominant academic language nowadays. Spanish was chosen because we have a strong wish to get closer to our Latin American colleagues, encouraging greater local and regional dialogues and debates.

In order to highlight those changes, we have prepared a special edition with invited scholars, belonging to different nationalities, multiple fields of research, diverse academic traditions and varied institutions around the world.

The first three articles describe the challenges faced and the paths traversed by inscriptions and material objects from Mesopotamian and Greek past before reaching their present configurations, the ones known by us. Ivan Matijašić's article, "Scylax of Caryanda, Pseudo-Scylax, and the Paris Periplus: Reconsidering the Ancient Tradition of a Geographical Text", has as its subject the "Paris *Periplus*" manuscript, also known as "Pseudo-Scylax's Periplus". His aim is to discuss the inaccuracies of the ancient tradition's accounts on the *periplus*'s authorship, wrongly attributed to Pseudo-Scylax, in order to criticize the view held by some scholars that Scylax of Caryanda, a 6th century Greek explorer and navigator, wrote the text. For this purpose, Matijašić reviews historiographical and philological problems related to the geographical features of the Adriatic coast and surveys the references to the Greek navigator in Antiquity, trying to show that one can find the erroneous attribution of the "Paris *periplus*" to Scylax of Caryanda already being made at the end of the 1st c. B.C. Such an error, according to the paper's author, was replicated throughout Late Antiquity, until it crystalized inside the Byzantine scholastic, and thence contaminating modern interpretations.

Next in line, there is María Dolores Casero Chamorro, "A souvenir from Nahur: A sample of "entanglement" in the reconstruction of the Mesopotamian Past", which suggests being possible to understand the origins, travels and functions of cedar columns from Nahur in terms of a "biography". That is, as if the objects were living beings. In order to do that, the author creates a

“biography” following the path that goes from the plunder of those columns in Nahur until their final destination in Ashur, based on the study of the inscriptions A.O.76.25 e VAT 16381. By using Hodder’s entanglement theory (2012), Chamorro presents the complex dynamics and webs of relations that resulted in the material and symbolic uses and reuses of those columns, as well as the preservation of their history, in order to offer the reader a more accurate understanding of the Assyrian past.

Closing this set of articles, there is Paloma Guijarro Ruano’s article that studies the *IG VII 58* from the Linguistics perspective in “IG VII 53, an epigraphic *rara avis* in the corpus of Greek metrical inscriptions”. According to the author, the *IG VII 58* is a rare creature in the epigrammatic tradition, because the epigram is generally attributed to the poet Simonides of Ceos, while none of the poet’s epigrams – as far as we know – have been preserved in any monument. Then, Ruano revisits the main literary and historical interpretations of the inscription and analyses the metrical structures of pre-Hellenistic inscriptions in order to understand whether poetical metrics have helped in the preservation of the epigram. After discarding the importance of metrics for that process, the author argues that the epigram’s particularities are better explained taking in regard two distinct phases of the inscription: one when the epigram was originally composed, and the other when the monument was raised where the text was preserved. This is what impelled this *avis rara* to fly over many centuries and through different literary and epigraphic contexts, until it arrived in the present day.

Leaving behind the “biographies” – a terminology borrowed from the one adopted by Chamorro – and looking for other horizons of the Ancient World, we have Aiste Celkyte’s contribution, “Epicurus and Aesthetic Disinterestedness”. The author discusses the concept of “aesthetic disinterestedness” and aims at questioning the main assumptions relating to an important debate: the idea that the Ancients had a punctual and underdeveloped interest in this concept, as well as the idea that the debate concerning aesthetic disinterestedness appeared only in the 17th century, signaling the emergence of Aesthetics as an academic discipline. For this purpose, Celkyte analyses Epicurus’s works in order to prove, after presenting the appropriate caveats, that the Ancients not only possessed a concept of

aesthetic disinterestedness similar to ours, they also developed it carefully and in complex ways.

We also have two Brazilian contributions. The first one is by Christiane Teodoro Custodio that discusses the potential benefits of employing Geographical Systems of Information (GIS) in archaeological research and its impact in the ways we understand the past. As a case study, the author analyses the relations of interdependence between the *metropolis* and the Greek *apoikias* in Sicily created by Greek colonization since 8th century B.C. The second article is by Felipe Nascimento de Araújo: “Os coros musicais como lugar antropológico na sociedade ateniense no final do séc. VI a.C. através da análise imagética de cerâmicas áticas”. Inspired by the concept of “anthropological place” proposed by Marc Augé (2012), Araújo examines the representations of the musical choirs in the attic pottery’s iconography from the archaic period (8th to 6th c.) to the end of the 5th c B.C. He then argues that those representations played a fundamental role in the formation of the ideal of equalitarian citizenship that Clisthenes reforms would cement.

This edition closes with three book reviews. Camila Zanon reviews Barbara Graziosi’s book now translated into Portuguese (by Claudia Gerpe Duarte and Eduardo Gerpe Duarte), “*Os Deuses do Olimpo: da Antiguidade aos dias de hoje, as transformações dos deuses gregos ao longo da história*” (“*The gods of Olympus: A history*”, originally published in 2014). Pedro Luís de Toledo Piza reviews Reza Aslan’s approaches regarding the “historical Jesus” in “*Zealot. The Life and Times of Jesus of Nazareth*”. Finally, Gilson Santos presents the third volume of the collection *Biblioteca Latina: Prosa técnica: Catão, Varrão, Vitruvius e Columela*, by Matheus Trevizam, published by Editora da UNICAMP.