

INTERNATIONAL CONFERENCE



na fronteira entre  
**O MITO e a  
HISTÓRIA**

Representações do Espaço e do Poder  
na Antiguidade

# ABSTRACTS BOOK

UNIVERSIDADE NOVA DE LISBOA  
FACULDADE DE CIÊNCIAS SOCIAIS E HUMANAS

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INTERNATIONAL CONFERENCE

**On the Border Between Myth and History:  
Representations of Space and Power  
in Antiquity**

Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa  
Portugal

**23-24 April 2015**

**Abstracts Book**

Edited by Francisco Caramelo



Lisbon, 2015

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## **Introduction**

The research group *Antiquity and its reception*, as part of the CHAM, is organizing a conference under the title “On the border between Myth and History – Representations of Space and Power in Antiquity”. It is a scientific meeting that will be attended by researchers from the CHAM and also by major foreign researchers, namely Jean-Claude Margueron, Béatrice Muller-Margueron, Alain Gigandet, Joanna Popielska-Grzybowska and Juan Luis Montero. The conference will deal with the whole timeline of Antiquity, from Egypt and Mesopotamia to the Hellenistic and Roman worlds, covering a wide historical and cultural horizon, and thus allowing a perspective upon some of its essential features, such as myth and religion, and their nature and function. The extent of this diachronic approach will also allow us to consider and analyze the fundamental points of connection and cultural continuity throughout Antiquity.

Alongside the approach of the chronologies of Antiquity, the conference will also focus on a theme that has a special reason to be within the CHAM: the reception of Antiquity, that is, how the several Antiquities were received, understood and integrated during other times, especially in the Early Modern period. In this epoch, Europeans built an image of the East and Antiquity that derived from the reading of the Classical authors and the Bible, but also from the travels and journeys across Asia. This vision of Antiquity and the East became important for the construction of the European identity as well as for a vision on alterity.

Francisco Caramelo  
Coordinator of the research group *Antiquity and its Reception*





# Program

April 23

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**09.00 – 9.30** – Reception.

**9:30 - 9:45** – Opening Session: Prof. João Costa, Director of FCSH/NOVA; Prof. Pedro Cardim, Sub-director of CHAM (FCSH/UNL-UAc); Prof. Francisco Caramelo, Coordinator of the research group *Antiquity and its Reception*.

**10.00 – 11.00h** – Inaugural Lecture by Jean-Claude Margueron (EPHE, France) and Béatrice Muller-Margueron (CNRS, France) – *Les lieux de pouvoir dans les palais mésopotamiens: espaces et symboles*.

**11.00 – 11.15h** – Coffee Break.

**11.15 – 13.00h** – **First Panel: Mesopotamian Antiquity**

Moderator: Francisco Caramelo.

Isabel Almeida (CHAM) – *Rethinking the borders on the gender divine roles - The Middle East Neolithic Imagery*.

Diogo Paiva (CHAM) – *Occupation, Colonization and Abandonment. Middle Assyrian settlement patterns and territorial expansion dynamic*.

Marcel Monte (CHAM) – *'Photograph' of a Neo-Assyrian ritual (9<sup>th</sup> century BC)*.

Filipe Soares (CHAM) – *The northern frontier considering the relationship between Assyria and Urartu, 8<sup>th</sup>-9<sup>th</sup> centuries B.C.*

Raquel Prazeres (CHAM) – *The rise and fall of mankind by the hands of the creator. Creation and chastisement in the Genesis, the Book of Enoch and The Epic of Gilgamesh (3<sup>rd</sup> millennium BC – 2<sup>nd</sup> century BC/1<sup>st</sup> century AD)*.

Discussion.

**13.00 – 15.00h** – Lunch.

**15.00 – 16.00h** – Lecture by Joanna Popielska-Grzybowska (Pultusk Academy of Humanities, Poland) – “*O Osiris Nemtiemzaf Merenre, you are the essence of all the gods!*” /PT 589 § 1609 a/ - *who was the Egyptian pharaoh in the Pyramid Texts?*

**16.00 – 16.45h** – **Second Panel: Egyptian Antiquity (Part I)**

Moderator: José das Candeias Sales.

Marcus Carvalho Pinto (CHAM) – *State Reunification and Loyalism in Early Middle Kingdom.*

André Patrício (CHAM) – *The Birth of Aton: The Single god, his Space and the Past.*

Maria Helena Trindade Lopes (CHAM) – *Between the spaces of Myth and History – Ramesses II and the construction of an exemplary narrative.*

**16.45 – 17.00h** – Coffee Break.

**17.00 – 18.00h** – **Second Panel: Egyptian Antiquity (Part II)**

Moderator: António Manuel Andrade Moniz.

Guilherme Cerejeira Borges Pires (CHAM) – *The human being between land and water: the anthropogenic Egyptian conception.*

Susana Mota (CHAM) – *The divine power on a profane space: the Household Religion in ancient Egypt.*

Jessica Alexandra Monteiro Santos (CHAM) – *The children magical protection in ancient Egypt – the power of magic.*

Discussion.

## April 24

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**09.30 – 10.00h** – Reception.

**10.00 – 11.00h** – Lecture by Alain Gigandet (UPEC, France) – *Pouvoir des dieux et pouvoir des hommes: genèse d'une représentation* (Lucretius V, 1161-1240).

**11.00 – 11.15h** – Coffee Break.

**11.15 – 12.30h** – **Fourth Panel: Classic and Late Antiquity**

Moderator: Maria Helena Trindade Lopes.

Maria do Rosário Laureano Santos (CHAM) – *The representation of the water in Virgil's Aeneid*.

Leonor Santa Bárbara (CHAM) – *Alexander, the man and the literary figure*.

José das Candeias Sales (CHAM) – *The Donations of Alexandria (34 BC) – creating an empire between facts and fantasies*.

Ronaldo Gurgel Pereira (CHAM) – *Disputes on Hermetic Traditions: from intercultural negotiation to textual circularity*.

Discussion.

**12.30 – 14.30h** – Lunch.

**14.30 – 15.30h** – Lecture by Juan Luis Montero Fenollós (CHAM; UDC, Spain) – *Babylon and Babel: on the border between Myth and History*.

**15.45 – 16.30h** – **Fifth Panel: Antiquity and its Reception (Part I)**

Moderator: Leonor Santa Bárbara.

Francisco Caramelo (CHAM) – *Perceptions on Antiquity by Portuguese travelers of the 16<sup>th</sup> and 17<sup>th</sup> centuries.*

Saúl Martínez Bermejo (CHAM) – *Old Tiber visits Young Tagus. Empire, Opera and the Variations on Classical imagery.*

Discussion.

**16.30 – 16.45h** – Coffee Break.

**16.45 – 17.15h** – **Fifth Panel: Antiquity and its Reception (Part II)**

Moderator: Maria do Rosário Laureano Santos.

António Manuel Andrade Moniz (CHAM) – *The Ulysses and Penelope's myth in Portuguese Literature.*

João Pereira de Matos (CHAM) – *Fernando Pessoa, Epicurean.*

**17.15 – 17.45h** – Discussion and closure.

# **Inaugural Lecture**

# Inaugural Lecture by **Jean-Claude Margueron and Béatrice Muller-Margueron**

École Pratique des Hautes Études  
and Centre Nationale de la Recherche Scientifique, France

**Title:**

*Les lieux de pouvoir dans les palais mésopotamiens: espaces et symboles.*

**Keywords:**

Mésopotamie; Palais; Salle du trône; Peinture murale; Panneaux d'incrustation ; Bas-reliefs.

**Abstract:**

Que le palais soit un lieu où le pouvoir trouve à s'exprimer apparaît comme une évidence. Mais les difficultés commencent lorsque l'on veut définir ce qu'est un palais, quand cette catégorie d'édifices qui semble inhérent à la civilisation mésopotamienne apparaît dans la cité, ainsi que ce qui lui confère cette qualification. Mais le palais est-il dans sa totalité un lieu de pouvoir ? Ou bien une partie seulement de l'édifice, voire même une seule salle, possède-t-elle ce trait ? Quels sont les signes matériels de ce pouvoir ? Sur le plan de l'architecture, c'est l'existence d'une salle du trône qui permet le plus aisément, mais de façon non exclusive dans certains cas, de parler d'un lieu de pouvoir : encore faut-il définir ses attributs spécifiques. Il faut cependant signaler que la fonction de ces salles du trône n'a pas été identique tout au cours de l'histoire de la Mésopotamie.

Si l'on s'en tient au cadre palatial des représentations du pouvoir, celles-ci se focalisent d'abord sur des scènes de victoire (panneaux d'incrustation, \*\*2600-2300). C'est ensuite pendant plus d'un millénaire (2000-VII<sup>e</sup> s. av. J.-C.) le roi qui est mis en valeur dans son rôle de vainqueur de l'ennemi, de chasseur exclusif du lion, de bâtisseur et aussi de serviteur des dieux qui légitiment son autorité et son action : les palais de Mari, de Nimrud, de Khorsabad ou de Ninive donnent des pistes d'interprétation significatives sur les emplacements

dans ces bâtiments de l'image royale dans ses différentes fonctions, modulées selon les époques

**Biographical Note:**

Jean-Claude Margueron is one of the greatest worldwide specialists on Mesopotamian History, particularly on what concerns Mari, where he directed archaeological expeditions for a long period (1979-2004). Though officially retired nowadays, Margueron continues to teach at École Pratique des Hautes Études, mainly specialized seminars about History and Archaeology of Mesopotamian Antiquity.

Beátrice Muller-Margueron has developed research work concerning the History of Art and the Archaeology of Mesopotamia. Having participated in several archaeological expeditions in Mari, she developed her teaching career throughout the years. She is a research member of Centre Nationale de la Recherche Scientifique since 1994.



**April 23**

**Mesopotamian Antiquity**

**Abstracts**

## Isabel Almeida

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*Rethinking the borders on the gender divine roles – The Middle East Neolithic Imagery.*

**Keywords:**

Middle East; Religion; Neolithic; Gender; Border.

**Abstract:**

Since the 1990s, the historical and archaeological approaches to the gender studies are imbedded in the post-modernism theoretical framework, working on issues raised by Third-Wave Feminism. It became imperious for researchers to question the traditional binary gender identity and the roles each part should perform, through time and space, in order to shed light on the matter of gender borders. It must be underlined that in the last decade, different states recognize the institutional existence of the third gender (neither male or female, but both or none), forcing the redefinition of the feminine and masculine worlds' dimensions in the present.

The Middle East Neolithic imagery is one of the sets where the experiment can be made: rethinking the various meanings the data from cultic contexts carry, one can inquire if this *homo religiosus* drew or not a gender border on the divine world; how strict was that frontier; how many categories were allowed; and the nature of the different roles delivered. We aim to contribute to this discussion, revisiting this and other questions concerning gender.

**Biographical Note:**

Research Assistant at CHAM and an Invited Professor at the History Department of FCSH/UNL. Isabel Almeida's research revolves around the History of Religion, Ideas and Culture, having the Mesopotamian Civilization as the main focus.

## **Diogo Paiva**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

### **Title:**

*Occupation, Colonization and Abandonment. Middle Assyrian settlement patterns and territorial expansion dynamic.*

### **Keywords:**

Middle Assyrian Empire; Settlement patterns; Territorial expansion; Late Bronze Age; 2<sup>nd</sup> Millennium BC.

### **Abstract:**

Starting from the 14th century BC, the Assyrian kings began a process of territorial expansion from their capital city, Aššur, extending their domain to the Middle Euphrates. At the peak of their power, they controlled virtually all the Mesopotamian world. The able use of a favourable international conjuncture, military prowess, energetic leaders and the control of economic resources indicate the execution of a coherent strategy for territorial expansion, which extends beyond reigns' temporal limits. The strategy success and the fast pace expansion were also dependent on Assyrian capability to secure the control of new territories, and perhaps more significant, the potentiation of these new lands to support the expansion's dynamic.

This paper aims to promote the scientific debate around Middle Assyrian settlement patterns, closely linked with the territorial expansion dynamic. By using both textual and archaeological sources, it analyses the way the Middle Assyrian Empire explored its territory and the decisions to occupy or abandon pre-existing settlements, or to colonize unoccupied spaces. The creation of a territorial base to support the expansion process, the different types of settlement and the relation between the Assyrian state and the diverse populations under its domain are the main focus of this paper.

### **Biographical Note:**

Research Assistant at CHAM, Diogo Paiva concluded his MA in History in 2012, with a specialization in Ancient Middle Eastern and Asian Civilizations, while also working in a research project related to the Middle Assyrian Period. Recently, Diogo Paiva started a research fellowship in the project *Counting*

*Colonial Populations*, although he maintains the meso-assyrian expansion as a main focus of his research.

## **Marcel L. Paiva do Monte**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

### **Title:**

*'Photograph' of a neo-assyrian ritual (9th century B.C.)*

### **Keywords:**

Rituals; Ceremonies; Steles; Rock reliefs; Assyria.

### **Abstract:**

This communication intends to provide a generic model of the rituals involving the establishment of steles and rock reliefs in the Neo-Assyrian Empire. Such reconstitution may help to give a perspective of these representations of kingship through ritual, as it was one of the instruments to validate those images of power and, lastly, they could substitute their main referent, the king.

### **Biographical Note:**

Research Assistant at CHAM and Assistant Editor of the Journal *Res Antiquitatis*, Marcel L. Paiva do Monte is developing his PhD dissertation on political and cultural representations of conquest during the construction of the Neo-Assyrian Empire (10th-7th centuries B.C.)

## **Filipe Soares**

Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa

### **Title:**

*The northern frontier considering the relationship between Assyria and Urartu, 9th-8th centuries B.C.*

### **Keywords:**

Northern Frontier; 1st millennium BC; 9th-8th century; Assyria; Urartu; Assyro-Urartian War.

### **Abstract:**

In world history, the frontier is part of geopolitics: it is a spatial division that both separates communities and promotes communication and interaction between them. During the 1st millennium BC (9th – 8th centuries), the relationship between Assyria and Urartu, along the Taurus Mountains, acquires relevance as an example of how frontier dynamics affected the struggle for control of Anatolian and Iranian economical and human resources. This study will be divided in three parts focused on the period from the rise of the Neo-Assyrian Empire (under Aššur-dan II) until Sargon II's eighth campaign in 714 B.C. By dealing with Assyria's early stages, it is argued that, through the Middle Assyrian mental geopolitics, the overall goal of Assyrian military strategy was to ensure access to the main trade routes. The second part introduces the kingdom of Urartu. In contrast to the earlier period when Assyria's history in the region created a sense of "lost territory," the second half of the 9th century highlights the need for the Assyrians to prevent the spread of Urartian influence over these territories. By combining Assyrian and Urartian sources, my goal is to understand how the rise of Urartu affected Assyria's ability to expand and to interact with other powers along its northern frontier. The third and last part explores the role of two Assyrian monarchs (Tiglath-pileser III and Sargon II) in reshaping the Assyrian northern frontier. Tiglath-pileser III, after having defeated Sarduri II's Syrian-Anatolian allies and laid siege to Tušpa, redefined Assyria's military strategy on its northern and northwestern regions. Sargon II, after his famous eighth campaign, redefined the northeastern frontier and confirmed Assyria's imperial domination of the region.

**Biographical Note:**

Filipe Soares' research focus is on the Cultural and Mentalities History of the Ancient World. As a PhD student at FCSH/UNL he is developing a dissertation concerning the construction of the frontier during the neo-assyrian period, through the binomial nomad/sedentary world.

**Raquel Prazeres**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The rise and fall of mankind by the hands of the creator. Creation and chastisement in the Genesis, the Book of Enoch and The Epic of Gilgamesh (3rd millennium BC – 2nd century BC/1st century AD).*

**Keywords:**

Creator; Creation; Mankind; Deluge.

**Abstract:**

“And God said, Let us make man in our image, after our likeness (...) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” [Gn 1, 26; 2, 7 (King James Version)] Thus are explained the origins of man in the book of Genesis. Being the apotheosis of the biblical creation hymn, the conception of the human being appears as the most important achievement of the creator, which is not verified with the same significance in other preexisting cosmogonies. However, the Old Testament narrates an episode of the history of the origins that finds many parallels in almost every religion in the world: the Deluge. In various civilizations' written testimonies we can read the story of how God or the gods made a rain fall so intensely above the earth that made the seas overflow and destroy (nearly) all created life. What are the motifs that lead a life-giving entity (or entities) to destroy its work? We intend with this communication to analyze the themes of the creation and the “extinction” of mankind, making a comparative exercise mostly between two texts – the book of Genesis and the

*Book of Enoch* (most known as *Ethiopic Apocalypse of Enoch*, or 1Enoch) – and also resorting to the *Epic of Gilgamesh* for the specific approach of the deluge episode.

**Biographical Note:**

Research Assistant at CHAM, Raquel Prazeres has a MA in Modern History by FCSH/UNL and her present research interests focus on the Comparative History of Religions.

# **Egyptian Antiquity**

## **Abstracts**



**Lecture by**  
**Joanna Popielska-Grzybowska**

Pultusk Academy of Humanities, Poland

**Title:**

*“O Osiris Nemtiemzaf Merenre, you are the essence of all the gods!” /PT 589 § 1609 a/ - who was the Egyptian pharaoh in the Pyramid Texts?*

**Keywords:**

Ancient Egypt; Pyramid Texts; Egyptian religion; demiurge; pharaoh.

**Abstract:**

“Unis is the great power  
Who has power over the powers  
(...)  
Unis is the god – older than the oldest  
(...)  
Continuity is the lifetime of Unis,  
Everlastingness is his limit...”

*/PT 273-274 § 407<sup>a</sup>, 408<sup>a</sup>, 412a/*

The pharaoh in the *Pyramid Texts* is a powerful being, the first of all beings, one of the gods. He is the one who rules the living and the deceased.

Many publications on the *Pyramid Texts* debate the arrangement of the texts on the pyramid walls and particular parts of the tomb and thus emphasise the significance of the texts' ordering. However, did the disposition of the specific written fragments have such a great importance, as we believe contemporaneously? What meaning did that layout have for the pharaoh?

It is quite plausible that the *Pyramid Texts* were composed and then written on the walls of the tombs for the good and benefit of the monarch. Moreover, in contrast to the narrative and not necessarily religious character of the myths, they are an expression of the Egyptian faith. Consequently, they provide a description of the king's journey to the sky and the religious reality of

his celestial life there. This was always upwards, ascending and staying among the stars, the gods and primordial beings. However, what was the aim of writing the *Pyramid Texts* on the pyramids walls? Did they serve to describe the journey of the king to the sky and his life in the beyond? Or did they have other purposes? Perhaps even more important ones?

The author of the paper intends to examine the identity of the Egyptian pharaoh in the world's oldest religious "book". This lecture is a continuation of the author's studies.

**Biographical Note:**

Joanna Popielska-Grzybowska, concluded her PhD in Egyptology by the Institute of Archaeology University of Warsaw in 2007. She is an English Philologist and Teacher of English, and also a scientific editor. She holds a Post-diploma studies in History of Literature, History of Art, History and History of Philosophy, by the Institute of the Literary Research Polish Academy of Sciences. Nowadays, she is a lecturer at the Pultusk Academy of Humanities, being Head of the Department of Ancient Cultures.

Her research interests focus on Ancient Egyptian religious texts, above all the *Pyramid Texts* and the *Coffin Texts*, as well as religious studies, anthropology of culture and anthropology of word, in what is considered the field of ethnolinguistics.

## **Marcus Carvalho Pinto**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*State Reunification and Loyalism in Early Middle Kingdom.*

**Keywords:**

Loyalism; kingship; Middle Kingdom; Literature.

**Abstract:**

The re-establishment of state in Egyptian early Middle Kingdom was a process in which political ideology was redefined, including the role of kingship

itself. In one hand, the reunification was symbolically celebrated and, in the other, mechanisms to maintain it were developed. The formation of an efficient, loyal and centralized administration happened in the court environment, surrounded by an intellectual elite. In this context emerged a gamma of cultural texts. If analyzed in the scope of cultural memory, literature plays an identity function and makes part of a formative cultural program. It displays thus interesting aspects of this society and can be used as a source of analysis. The role played by loyalism in this context will be the aim of this presentation.

**Biographical Note:**

Marcus Vinicius Carvalho Pinto is a Research Assistant at CHAM. His research interests focus on the Middle Kingdom, in particular the issue of loyalism and pharaonic power, through the study of literature. Currently, he is working on his MA dissertation, entitled «“Confraternizai com Sua Majestade em Vosso Coração!” A Questão do Lealismo no Império Médio Através da Análise de Obras Literárias».

**André Patrício**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The Birth of Aton: The Single god, his Space and the Past.*

**Keywords:**

Akhetaton; Cult; Architecture; Great Temple; Small Temple.

**Abstract:**

Akhenaton is frequently described as the pharaoh who broke with the political and religious traditions of ancient Egypt and erected a city for a new religion, with the final objective of starting an era with no links to the past.

The intent of this essay is to understand what was in actuality created and what was brought from the past to this new city and its cult to a new single god. With that end in mind, two central structures in the life of Akhetaton will be

studied: The Small Temple and The Great Temple of Aton. These two structures will be subjected to a comparative study with temples from the New Kingdom pre-Akhetaton era concerning to main elements: Architecture and Cult practice.

Having been found several intersections in these two proposed elements, it is vital to understand what was at the basis of the differences and the similarities. Several study points have been established, being the two most prominent: to what point were the differences limited by the need of maintaining similarities as a form of maintaining the peace in the city; what was, ultimately, the most relevant factor in the practice of the cult to Aton: the new god needs or the population needs.

The detected differences will after be analyzed from a hypothetical point of view considering the mentality who created the new religion and the new cult practices and will also be established the manner in which the experience of the real and the sacred in Akhetaton changed the way the pharaoh and his family had to participate in the daily life of the city and its cult in an attempt to minimize needs that could become dangerous for the stability of the single god and his city.

**Biographical Note:**

André Patrício, Research Assistant at CHAM, carries out its research in the area of Ancient History, with a specialization in Egyptology. He holds a MA on the theme of Ancient Egyptian furniture in the New Empire, namely its material and symbolic analysis. He recently began his PhD and is investigating the evolution of Ancient Egyptian Borders during the New Kingdom and the Kings List at Seti I temple at Abydos. His areas of interest are the mentalities in their religious and social dimensions, architecture and furniture in its material and symbolic components and the comprehensive study of methodologies used during the dynastic era to recreate the history and the reality of ancient Egypt.

## **Maria Helena Trindade Lopes**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

### **Title:**

*Between the spaces of Myth and History – Ramesses II and the construction of an exemplary narrative.*

### **Keywords:**

Myth; history; Ramses II; narrative; memory.

### **Abstract:**

The reign narrative transmitted by Ramesses II is made in the space of history but it is based in the space of myth. An extraordinary perception of history, of the importance of memory and of the power of the word allowed this pharaoh, through the imagery construction – mythical – supported by an excellent propagandistic programme, to become a legend...

In this case, it is the historian – Egyptologist – responsibility to delimit the frontier between the fictional narrative and the real narrative registers.

### **Biographical Note:**

Helena Trindade Lopes is a Full Professor at FCSH, and an integrated member of CHAM. At FCSH/UNL she is currently the Executive Coordinator of the History Department; Coordinator of the Egyptology Master; and an elected member of the Faculty Council. She is also the author of six scientific books and one historical novel, twelve book chapters and seventy-five scientific articles. Helena Trindade Lopes has participated in several international congresses of Egyptology and is the Director of the first Portuguese Archaeological Project in Egypt (Apries Palace in Memphis), which started in 2000. Her research focuses on Egyptology (Literature, Religion, Art and Sacred Royalty), Egyptian Archaeology (Saite Period) and the Mediterranean world.

## Guilherme Cerejeira Borges Pires

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The human being between land and water: the anthropogenic Egyptian conception.*

**Keywords:**

Ancient Egypt; Anthropogony; Land; Water; Demiurge.

**Abstract:**

Who are we? Where did we come from? Where are we going? How were we created? These questions are eternal causes for reflection, rising in the minds of men throughout space and time. In some way, these epistemological interrogations bring all mankind together around their identity and otherness.

Egyptological literature frequently mentions that for Nilotic tradition, Man is not the pinnacle of the creative process and, unlike other sources such as the Genesis and the Mesopotamian anthropogony tradition, it is often relegated to a secondary process in the creationist enterprise.

Regardless of this, the ancient Egyptians too produced a line of thought about the subject matter, taking the observation of their space as a starting point, and over time, offering a mythological answer for the reality of the origin of Man. This is the process that we hereby propose for analyses and contemplation. We strive to understand in what way the Egyptian man perceived his own creation, pointing to the two fundamental axes suggested by the reading of textual sources and expressed in the earth and water elements.

In the Egyptian literary and theological tradition, two central narratives coexist around anthropogony: one according which Man is the result of the work of a potter, executed by the divine with clay as the raw material; another in which human being's creation came as consequence of the tears of a demiurge, placing in the water the leaven of human life.

With these narratives as a starting point, we will establish an understanding of the Egyptian anthropogenic reality, questioning its possible connection with the aforementioned natural elements and the articulation of these aspects with the notion of sacred space, in this case Egypt, viewed by its inhabitants as both stage and birthplace of Mankind's creation.

**Biographical Note:**

Guilherme Cerejeira Borges Pires has a BA degree in History from FCSH/NOVA. Currently, he is working on his MA in the same institution. He is a Research Assistant at CHAM and collaborator at the “Egiptologia da Nova” website. His main research interest is religion in Pre-Classical Antiquity and he is currently developing his dissertation around the notion of sacred space (land and water) and the relationship of the natural elements with the collective beliefs of Ancient Egypt, under the title “Sentir e narrar o sagrado: em torno da sacralização do(s) espaço(s) sagrado(s) no Egipto Antigo”.

**Susana Mota**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The divine power on a profane space: the Household Religion in ancient Egypt.*

**Keywords:**

Ancient Egypt; Religion; Household religion; House; Divine.

**Abstract:**

The conception of power in Egyptian civilization is indelibly connected to the Religion. Usually, when we think about religion in the ancient Egypt, we picture big temples and tombs, the intricate religious conceptions and the figure of the pharaoh, the man in the divine post, responsible for the maintenance of the Order in Cosmos and in the country.

This perspective of the religion concerns to the Official Religion, as is commonly called, but doesn't cover all aspects of the religious phenomenon in the ancient Egypt. While the Official Religion is about assuring the well-being of the country and all Egyptians, other practices sought more direct and specific interventions in each one's life. In this context, we identify the Household Religion.

The Household Religion refers to the religious practices that took place at home and aimed to answer the daily anxieties in the context of the family's life. Therefore, we see the field of action being reduced – from all the Egyptians to each one in particular and his family – and a specific definition of space of occurrence – the domestic space.

In the context of an investigation dedicated to the study of the Household Religion, it is intended to present this religious practice as another way of understanding the divine power in the context of the Egyptian civilization. We'll try to determine, based on the textual and material sources, but mainly the second ones, in which way the religion was part of a naturally profane space, the home, and how the transcendent interfered in each one's life.

**Biographical Note:**

Susana Mota is a Research Assistant at CHAM. She develops her research in Egyptology, having a MA on the subject of Justice in Ancient Egypt. Currently, she is concluding the research for her PhD on Domestic Religion in ancient Egypt. Her areas of interest are essentially culture and mentality, society and religion.

## **Jessica Alexandra Monteiro Santos**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The children magical protection in ancient Egypt – the power of magic.*

**Keywords:**

Protection; Children; Magic; Power.

**Abstract:**

In ancient Egypt, there was a significant amount of perils and obstacles to the children's survival. Those could manifest themselves either during pregnancy and childbirth, either during childhood. In some cases, they result in the death of the mother or child, contributing to the high maternal and infant



mortality rates. Therefore, and taking into account the importance and social roles of children, their protection consisted on one of the main daily concerns of the Egyptians, in particular of women, independently of the social status.

In order to overcome these misfortunes, the Egyptians developed a diversified set of magical and medical mechanisms for children's protection, which were complementary and could act side by side. Focusing on the former, the aim of this communication is to demonstrate how the Egyptians appealed to magic, an abstract dimension, to surpass real and concrete problems of daily life. Through this, we intend to demonstrate how the use of those magical mechanisms with the specific purpose in question is a powerful representation of magical power.

**Biographical Note:**

Jessica Alexandra Monteiro Santos is a Research Assistant at CHAM. Her main research interest is related to the theme of magical child protection during the early childhood in ancient Egypt, inserted in a broader area of interest, which encompasses the studies on the everyday life in general, and women and children in particular. Currently she is working on her MA dissertation, entitled «A Protecção Mágica da “Primeira Infância” no Egípto Antigo».

**April 24**

**Classical and Late Antiquity**

**Abstracts**

# Lecture by **Alain Gigandet**

Université Paris-Est Créteil, Val de Marne, France

## **Title:**

*Pouvoir des dieux et pouvoir des hommes: genèse d'une représentation*  
(Lucretius V, 1161-1240).

## **Keywords:**

Mythe; Épicurisme; Lucretius; Religion; Pouvoir.

## **Abstract:**

Le rationalisme critique des épicuriens les incite à tracer une ligne de démarcation rigoureuse entre mythe et histoire. Le mythe ayant partie liée à la religion, il doit être comme elle réfuté en tant que faux et moralement nocif. Or cette réfutation n'est complète que si elle est capable d'expliquer l'emprise qu'exercent les représentations religieuses et mythiques sur les hommes. C'est la tâche qu'entreprend Lucretius au chant V de son poème sur *La Nature des choses* en empruntant la voie d'une histoire ou peut-être plus exactement d'une généalogie des croyances mythico-religieuses. On tentera d'analyser les agencements conceptuels de cette généalogie critique du pouvoir religieux et de mettre en évidence sa place dans l'anthropologie historique de Lucretius, dont l'importance et l'originalité n'ont pas toujours été reconnues comme elles le méritent.

## **Biographical Note:**

Alain Gigandet is an honorary Professor on History of Ancient Philosophy at Université Paris-Est Créteil, Val de Marne. His researches revolve around ancient Greek and Roman Epicurism, also focusing on its modern and contemporary interpretations (Montaigne, Diderot, Leopardi, Hegel, Foucault, Strauss). Mainly published work:

*Fama deum. Lucretius et les raisons du mythe*, Paris, Vrin, «Tradition de la Pensée classique» (1998)

*Lucretius, atomes, mouvement*, P.U.F. (2001)

*Épicure. Les plaisirs de la sagesse*, Ellipses (2012)

In co-direction: A. Gigandet, P.-M. Morel, *Lire Épicure et les épicuriens*, P.U.F., Collection «Quadrige», (2007). Éd. brésilienne: *Ler Epicuro e os epicuristas*, trad. E. Bini, São Paulo, Edições Loyola (2011).

## **Maria do Rosário Laureano Santos**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The representation of the water in Virgil's Aeneid.*

**Keywords:**

Water; Sea; Mythology; *Aeneid*.

**Abstract:**

In Classical Antiquity, the Mediterranean Sea was a privileged way of communication and of political leadership for the civilizations that developed around it. It was also a factor of subsistence, of wealth, of expansion, of culture, of peace, of war, of death, aspects that the Roman literature reflects and reveals. In this paper, we aim to analyze the role of the sea and of the water in general in Virgil's *Aeneid* (1st century BC), either they were seen as natural elements, or as deities.

**Biographical Note:**

Maria do Rosário Laureano Santos is an integrated research member of CHAM. She is an Assistant Professor at the Portuguese Studies Department of FCSH/UNL, where she teaches, among other courses, Latin, Latin Classical Culture, and Latin Literature courses.

## **Leonor Santa Bárbara**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*Alexander, the man and the literary figure.*

**Keywords:**

Alexander; Historians of Alexander; Mary Renault.

**Abstract:**

Alexander the Great is one of the most widely mythologized figures of Antiquity, who built one of the biggest empires of ancient times. His mother claimed that he was descended from Achilles, which gave him virtually divine status. When, in 336 B.C., he became king of the Macedonians, he not only confirmed Macedonian power over his neighbors, but proceeded to a series of conquests throughout the East Mediterranean and beyond, which only ended with his death.

Who was this man? What is it that he actually achieved? What were his goals?

This paper will examine the uses made by Mary Renault in *The Young Persian* of the evidence provided by his historians. The English novelist's portrait is given from the point of view of a Persian eunuch, offered to Alexander by one of the murderers of Darius, the Persian king he defeated. His perspective shifts from a negative view of Alexander as an invading barbarian to one of admiration for a brave and fearless general who in becoming the Great King creates a new empire, uniting Greek and Persian values.

**Biographical Note:**

Leonor Santa Bárbara is an integrated research member of CHAM – FCSH/NOVA-UAc, and a Professor at FCSH/UNL. Her main research field is Greek Culture and Literature, mainly from the Hellenistic period. Leonor Santa Bárbara translated Greek and Latin texts, and published papers on Greek identity and the reflex of classical culture on Portuguese Literature.

## **José das Candeias Sales**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The donations of Alexandria (34 BC) – Creating an empire between facts and fantasies.*

**Keywords:**

Titles; Territories; Alexandria; Empire; Political legitimization.

**Abstract:**

In the fall of 34 BC, Antony and Cleopatra called the people of Alexandria to the city's Gymnasium, a large open space in the city where athletic competitions were held, to celebrate the triumph of Marc Antony against the Armenians and to declare Queen Cleopatra, as goddess Isis, and her son Caesarion, son of the great Julius Caesar, born from the sacred union of a god and a goddess, co-rulers of Cyprus and Egypt. Cleopatra is declared «Queen of kings» and Caesarion «king of kings». Alexander Helios, son of Antony and Cleopatra, was crowned as the ruler of Armenia, Media and Parthia. His twin sister, Cleopatra Selene, was crowned as the ruler of Cyrenaica and Libya. Both children dressed up in the costumes of the countries that they had been named to rule. The youngest son of Antony and Cleopatra, Ptolemy Philadelphos was crowned as ruler of Phoenicia, Syria, and Cilicia. Antony and Cleopatra, sitting on golden thrones on a raised dais adorned with silver, issued a joint declaration proclaiming themselves as the embodiment of the Egyptian deities Osiris and Isis. On a lower level of the platform, there were four gold thrones for Cleopatra's children.

The Donations of Alexandria split Antony's portion of the Roman world amongst Cleopatra VII and their four children. The Donation horrified Rome. Antony was no longer a Roman. He became an Egyptian. The Donations caused a fatal breach in Antony's relations with Rome and were amongst the causes of the last civil war of the Roman Republic., which resulted in the transition to the Imperial, with Octavian's victory, in 30 BC.

With all the inherent scenario, the grand public royal ceremonies of Alexandria touched the popular imagination but yet proclaiming an often illusory and artificial magnificence, where myth and history intersect.

**Biographical Note:**

José das Candeias Sales is an Affiliated Researcher of CHAM – FCSH/NOVA-UAc, and an integrated researcher of the CHUL. He is the Pro-Chancellor at Universidade Aberta in the area of Lifelong Learning and assistant Professor in Ancient History (first cycle), at the same institution. He also teaches at FCSH/UNL seminars about ancient Egypt.

**Ronaldo Gurgel Pereira**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*Disputes on Hermetic Traditions: from intercultural negotiation to textual circularity.*

**Keywords:**

Hermeneutics; Textual circularity; History of Religions; Cultural Theory; Egyptology.

**Abstract:**

A phenomenon nowadays labeled “Hermetic literature” has been developed in Egypt during the late days of Hellenistic rule, and flourished throughout the Christian era. Due to its claiming of ancient Egyptian roots, the texts achieved great acceptance among the Hellenized milieu. Then, the Mediterranean basin acted as a natural way out for Hermetic texts. They spread across the Roman Empire and beyond, to the neighboring Armenia and Persia. In fact, many of the Greek original discourses have been translated into Latin, Middle Persian, Syriac, Armenian, Coptic, and Arabic, producing also new versions of the old Greek texts.

This study promotes to compare different versions of the Hermetic discourses. Thus, this paper aims to debate the matters of relation of textual circularity and intercultural appropriation of Hermetic discourses in order to produce new hermetic traditions.

**Biographical Note:**

Ronaldo G. Gurgel Pereira is an Integrated Researcher of CHAM – FCSH/NOVA-UAc. Having his Ph.D. in Egyptology by the University of Basel, he is currently a post-doctoral fellow at CHAM – FCSH/UNL.



# **The Reception of Antiquity**

## **Abstracts**

# Lecture by Juan Luis Montero Fenollós

Universidad de A Coruña, Spain

## **Title:**

*Babylon and Babel: on the border between myth and history.*

## **Keywords:**

Babylon; Babel; Myth; History; Archaeology.

## **Abstract:**

The city of Babylon, located 90km south of Bagdad, was called *Babilu* in Akkadian and *Babel* in biblical Hebrew. Its prestige was incomparable, since its inhabitants considered it to be the center of the universe. No other ancient city was built and rebuilt so many times, since its foundation at the end of the 3rd millennium BC. Hammurabi, Senacherib, Nabuchodonosor, Cyrus and Alexander the Great, all left their print on this city.

Until the German archaeological expedition (1899-1917), Babylon was only known through the biblical text and the descriptions by the classical authors. The extra-Mesopotamian corpus actively contributed to increase the fame of Babylon, and so the historical discourse has slowly transformed it into a legend. Babylon-Babel the myth was, then, born.

This is a myth still under construction, with three main phases: a) the biblical and classical texts; b) the descriptions made by European travelers, between 12th – 19th centuries; c) the architectural reconstructions of German team, from the beginning of the 20th century. The consequence of these levels is a debate, Babylon *versus* Babel, where the ancient Mesopotamian city is situated in the border of history and myth. Babylon must be rescued from the latter in order for its history to be restored, and that should be the goal for the modern archaeological research.

## **Biographical Note:**

Juan Luis Montero Fenollós is an Ancient History and Archaeology Professor at Universidad de A Coruña, Spain. Having participated in several archaeological expeditions in Syrian territory namely in Mari, he became the

director of “Proyecto Arqueológico Medio Eufrates Sirio” (PAMES), since 2005. Currently, he is developing his work at FCSH/UNL, as an Invited Professor, under the Santander Chair.

## **Francisco Caramelo**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

### **Title:**

*Perceptions on Antiquity by Portuguese travelers of the 16<sup>th</sup> and 17<sup>th</sup> centuries.*

### **Keywords:**

Old Testament; Antiquity; travel literature; Mesopotamia; Persia.

### **Abstract:**

Portuguese travel writers transport with them some stereotypes and even their idiosyncrasy but the relevance of these texts is due mainly to their colorful experience. The outcome is a more open and maybe naïf perspective of what they see and describe, in contrast with chronistic texts that display a more rational perspective of these subjects and themes.

We may ask which stereotypes these travelers transport on their analysis and observations. This implies another question: what was the cultural background of those travelers? They were certainly aware of the literary accounts of Portuguese travelers that previously had visited and described these eastern parts of the world. On the other hand, they knew, some of them, at least, some of the classical and biblical literary traditions, especially those related with ancient Near and Middle East, like Alexander the Great, Cyrus, Darius, and the biblical episodes which are often related with ancient Mesopotamia. This cultural and referential background explains the interest of Portuguese travelers for some ancient historical sites, like Persepolis, Babylon, etc. and for some biblical icons like the Babel tower. In fact, especially in Orta Rebelo’s case, Old Testament is a road map, full of mythological and cultural references that the Portuguese traveler seeks to identify.

**Biographical Note:**

Francisco Caramelo is a Full Professor at FCSH, and an integrated member of CHAM. Currently he is the vice-dean of FCSH/UNL. Editor of the journal *Res Antiquitatis* and coordinator of the research group *Antiquity and its reception* at CHAM, Francisco Caramelo research work focus on the prophetic phenomenon and language, having translated several prophetic texts from the Mari and Neo-Assyrian corpus. On the other hand, Francisco Caramelo participated in several archaeological expeditions in the Middle East, namely within PAMES, where he is the Portuguese liaison.

**Saúl Martínez Bermejo**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*Old Tiber visits Young Tagus. Empire, Opera and the Variations on Classical imagery.*

**Keywords:**

Reception; empire; frontier; music; political thought.

**Abstract:**

In December 1726, the opening of a *Serenata* staged at the Paço da Ribeira in front of the Portuguese monarch D. João V represented the encounter between the Tiber and the Tagus River. The scene symbolized the Roman nature of D. João's imperial rule. Political, temporal and geographical frontiers were purposely suppressed to create the image of the waters of the old Tiber mingling with the Tagus River in Lisbon. The imagined bond between the two rivers established a link between the ancient Roman Empire and the contemporary Portuguese monarchy. This comparison between Lisbon and ancient Rome was not entirely new, but the encounter of the two rivers offered an innovative twist to an old metaphor. Moreover, it reflected the intense artistic

relations between Rome and Lisbon those years. Finally, the metaphor was specifically tailored for its use on a new musical genre: Opera.

**Biographical Note:**

Saúl Martínez Bermejo graduated in History at the Autonomous University of Madrid, where he also earned an MA and a Ph.D. in early modern History. He is author of *Translating Tacitus. The Reception of Tacitus's Works in the Vernacular Languages of Europe, 16th-17th Centuries* (2010), an innovative monograph that links the history of political thought to the history of reading and addresses the issues of cultural translation and the reception of Classical Antiquity. He has been IEF Marie Curie at the CHAM, with a research on Empire, classical historiography and world discoveries (c. 1500-1700).

## **António Manuel de Andrade Moniz**

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*The Ulysses and Penelope's myth in Portuguese Literature.*

**Keywords:**

Myth; history; foundation; culture.

**Abstract:**

The Ulysses and Penelope's myth in Portuguese Literature is one of the most important ones. This myth has been a continuous reference among us since the Middle Ages to the 21st century.

In the Middle Ages, we emphasize the *IV Livro de Linhagens*; in the Renaissance, we refer André de Resende and Camões; in the Baroque period, Gabriel Pereira de Castro and Antonio de Sousa Macedo; in the 19th Century, Eça de Queiroz; in the 20th Century, Fernando Pessoa and Manuel Alegre, among others; in the 21st Century, Ana Hatherly and Teolinda Gersão.

António Manuel de Andrade Moniz is a retired Professor of Faculdade de Ciências Sociais e Humanas and an integrated researcher of CHAM.

**Biographical Note:**

António Manuel de Andrade Moniz is a retired Professor of Faculdade de Ciências Sociais e Humanas and an integrated researcher of CHAM.

## João Pereira de Matos

CHAM – Faculdade de Ciências Sociais e Humanas, Universidade Nova de Lisboa, Universidade dos Açores

**Title:**

*Fernando Pessoa, Epicurean.*

**Keywords:**

Fernando Pessoa; Ricardo Reis; Alberto Caeiro; paganismo; Epicurus.

**Abstract:**

As part of the wider project of Pessoa's Reconstruction of Paganism we will analyze the Epicurean inspiration in the prose of Ricardo Reis and also his relationship with his teacher Alberto Caeiro in an attempt to assess some of the aspects of the reception of Classical Antiquity in contemporary Portuguese culture.

**Biographical Note:**

João Pereira de Matos is a Research Assistant at CHAM. His work main focus is the philosophical studies of Classical Antiquity. He is regular collaborator of several journals, namely *Seara Nova*, *Big Ode*, *Callema*, *Minguante*, *Piolho*, *Nova Águia*, *Côdeas* and *Revista Cultura*.

He published *A Machina Circunspecular*, *Fumar Mata* (illustration), *Requiem par'Imortais*, *Ônfalo*, *Ciência Vaga*, *Cancioneiro d'Érebo*, *Scherzi*, *Visões do Vazio em um Livro Autógrafo*, *Ossa et Cineres* and *No País das Maravilhas – Desenhos Políticos*.