Sources to study Antiquity: between texts and material culture

ABSTRACT BOOK

May 2016

9 — Multiusos 3 (Edifício ID)
10 & 11 — Auditório 1 (Torre B)
INTERNATIONAL CONFERENCE

Sources to study Antiquity: Between texts and material culture

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

9-11 May 2016

Abstract Book

Edited by Maria Helena Trindade Lopes

Lisbon, 2016
Sources to study Antiquity:
Between texts and material culture

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Introduction

The research group Antiquity and its reception, as part of CHAM, is organizing a conference under the title “Sources to study Antiquity: Between texts and material culture”.

It is a scientific meeting that will be attended by researchers from CHAM and also by major foreign researchers, namely Nigel Strudwick, Helen Strudwick, Joanna Popielska-Grzybowska and Juan Luis Montero.

The conference will address Antiquity’s different chronologies, including Egypt, Mesopotamia and the Hellenistic and Roman worlds. The aim is to cover a vast historical and cultural horizon, which will allow us to consider the different sources underlying the historical narrative – archaeological, iconographic and textual sources, among others - highlighting their specificities and complementarities.

The construction of an image of the Orient and of Antiquity, which derived from the reading of classical authors, the Bible and travel reports through Asia, proved to be important in the construction of European identity and in the way we see the other. Thus, the conference also focuses on the Reception of Antiquity, on the way Antiquity was received, understood and integrated in other periods.

Maria Helena Trindade Lopes

Conference Organizer, Executive Coordinator of the History Department (FCSH/NOVA)
Programme
May 9
(Multiusos 3 – Edifício ID)

9.00 - 9.30 Welcome

9.30 - 10.00 Opening Session

Maria Helena Trindade Lopes
(Executive Coordinator of the History Department; CHAM – FCSH/NOVA-UAc)

10.00 - 11.00 Keynote Speaker
Helen Strudwick
(University of Cambridge, Fitzwilliam Museum, Egypt 2016 Curator)
Collectors and Collections: Museums as Egyptological sources

11.00 - 11.15 Break

11.15 - 11.35 Ronaldo G. Gurgel Pereira
(Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)
Ancient Egyptian Collections in Portuguese Museums – Building an image of Ancient Egypt

11.35 - 11.55 Krisztina Hoppál
(Damjanich János Museum - Szolnok)
The Image of Rome in the Far East: Understanding Problems on Chinese Reception of the Roman Empire through Texts and Artefacts

11.55 - 12.15 Nelson Ferreira
(Universidade de Barcelona, CECH – UC)
‘The hierarchy of grains and breads’ by an ancient scientist: Galen’s considerations about the grain’s properties in De alimentorum Facultatibus

12.15 - 12.35 Jorge Tomás Garcia
(Instituto de História de Arte – FCSH/NOVA)
Classical Tradition and the Painting of Giovanni da Udine

12.35 - 13.00 Debate

13.00 - 15.00 Lunch

15.00 - 16.00 Keynote Speaker
Nigel Strudwick
(University of Cambridge)
Context, context, context: balancing archaeological and textual sources
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<td>(Albert-Ludwigs-Universität Freiburg)</td>
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<td>André Patrício</td>
<td>(Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)</td>
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<td>When gods and magicians roamed the earth. The divine intervention on Ṭd ṭt’s childbirth, the prophecy of ḏḏi and the use of the papyrus westcar as a legitimacy tool</td>
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<td>Maria de Fátima Rosa</td>
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<td>(University of A Coruña)</td>
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<td>As muralhas da Babilónia, maravilha do mundo antigo: limites e problemas da documentação textual e arqueológica</td>
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11.15 - 11.35 Nenad Marković  
(Charles University, Prague - Czech Institute of Egyptology)  
*Social network of Ahmose-men-(m-)jineb-hedj, High Priest of Ptah under Amasis, Cambyses II and Darius I*

11.35 - 11.55 Avraham Faust  
(Bar-Ilan University - Institute of Archeology)  
*The Assyrian Empire and the Economy of the Southern Levant*

11.55 - 12.15 Eva Katarina Glazer  
(University of Zagreb - Centre for Croatian Studies)  
*(Re)constructing the history of the nomadic population during Bronze Age Southern Levant*

12.15 - 12.35 José Carlos Quaresma  
(Instituto de Estudos Medievais – FCSH/NOVA)  
*Rodrigo Banha da Silva*  
(Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UA)  
*An overview on Oriental Commerce in the Tagus Estuary Region: Late Phoccean and Cypriot Tablewares in the 5th and 6th Centuries AD*

12.35 - 13.00 Debate

13.00 - 15.00 Lunch

15.00 - 16.00 **Keynote Speaker**  
Joanna Popielska-Grzybowska  
(Department of Ancient Cultures - Pultusk Academy of Humanities)  
*Religious Texts as a source of a contemporary study of Antiquity - scholarly interpretations of the Pyramid Texts and the Coffin Texts*

16.00 - 16.20 Adam Łukaszewicz  
(Warsow University - Institute of Egyptology)  
*From Alexandria to Elephantine: a forgotten Egyptian notebook of a romantic poet (1836)*

16.20 - 16.40 Thais Rocha da Silva  
(Oxford University)  
*Preliminary enquire on daily life in ancient Egypt: investigating gender and domestic space*

16.40 - 17.00 Break

17.00 - 17.20 Jessica Santos  
(Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UA)  
*Surviving to childhood at Tell el-Amarna: the archaeological evidence*
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<td>João Pereira de Matos (Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)</td>
<td><em>A stoa de Diógenes de Oinoanda</em></td>
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<td>10.20 - 10.40</td>
<td>José das Candeias Sales (Centro de História – UL; CHAM – FCSH/NOVA-UAc)</td>
<td>&quot;Faraó&quot; Petosíris: usurpador ou restaurador da ordem?</td>
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<td>António Moniz (Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)</td>
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<td>Leonor Santa Bárbara (Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)</td>
<td><em>Poemas de Safo - retratos de uma poetisa</em></td>
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<td>Catarina Miranda (FCSH / NOVA)</td>
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<td>Maria Helena Trindade Lopes (Centro de História d’Aquém e d’Além-Mar – FCSH/NOVA-UAc)</td>
<td><em>O Egito Antigo: outras vozes, outros rostos</em></td>
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Keynote Speakers
Helen Strudwick  
University of Cambridge, Fitzwilliam Museum, Egypt 2016 Curator

**Title**  
*Collectors and Collections: Museums as Egyptological sources*

**Abstract**  
Around the world, many museums contain objects of ancient Egyptian origin. The history of their acquisition is intimately tied to the history of Egyptology, and it is critical to our ability to understand these objects as sources that we are aware of their origins. This includes not only the site from which they came but also the date at which they arrived and how they were acquired, e.g. from collections formed by early travellers, through division (also known as partage) from excavations, as bequests, etc.. The quality of museum documentation may also be affected by the date at which objects were acquired. The ancient Egyptian collection of the Fitzwilliam Museum will be used as a case study for examining the impact of these factors in the use of these objects as Egyptological sources.

**Biographical Note**  
Helen Strudwick has worked at the Fitzwilliam Museum in Cambridge since 2001. She is currently the co-curator of *Death on the Nile: uncovering the afterlife of ancient Egypt*, an exhibition about coffins and the funerary industry in ancient Egypt, which will be on display at the Museum until 22 May 2016. She the author of several books such as *Encyclopedia of Ancient Egypt* and *Death on the Nile: Uncovering the Afterlife of Ancient Egypt*.

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Nigel Strudwick  
University of Cambridge

**Title**  
*Context, context, context: balancing archaeological and textual sources*

**Abstract**  
There has always been something of a divide, even a tension perhaps, between Egyptologists in the language and texts side of the subject and those in the archaeology camp. For many years, archaeology very much played “second fiddle” to the study of languages and inscriptions. Gradually, over the last century, and particularly in the last forty years, the two have moved towards more of an equal footing, although it cannot be denied that in some quarters the older notions persist.

The beginning of this talk is to present a little history of this aspect of Egyptology, primarily from the European and UK perspective. The bulk of the presentation will give an example from the speaker’s perspective relating to both his library research on tomb robbery in Thebes and to his related fieldwork in the Theban tomb of Senneferi (TT99;
The talk will switch back and forth between text and archaeology, showing how so much more can be learned by careful archaeology in unpromising contexts and by using texts and archaeological sources in tandem.

Biographical Note
Nigel Strudwick, Egyptologist, lives in Cambridge. He has excavated in Egypt for many years, and currently directs the Cambridge Theban Tombs Project. He has taught at Memphis and UCLA, and was Assistant Keeper in the British Museum for many years. His research interests include the archaeology and history of Thebes, in particular the study of private tombs (‘Tombs of the Nobles’); Old Kingdom administration and documentary texts; and the uses of information technology in Egyptology. He publishes extensively on ancient Egyptian history and archaeology. His many scholarly publications and books include many Theban books and articles, including publications of private tombs TT253, 254, 294, 297. He has written several books and articles on Egyptian objects in the collections of the British Museum, including Masterpieces of Ancient Egypt. His Old Kingdom work includes a volume of translations of ancient Egyptian texts from the Old Kingdom (c. 2700–2150 B.C.) called Texts from the Pyramid Age, and The Administration of Egypt in the Old Kingdom. He has been joint editor of two collected volumes, as The Theban Necropolis: Past, Present, and Future and Old Kingdom: New Perspectives.

Juan Luís Montero
University of A Coruña

Title
As muralhas da Babilónia, maravilha do mundo antigo: limites e problemas da documentação textual e arqueológica

The walls of Babylon, wonder of the Ancient World: limits and problems of textual and archaeological sources

Abstract
The walls and the hanging gardens of Babylon are considered one of the seven wonders of the Ancient World. The Biblical descriptions, as well as Herodotus and other Greco-Roman authors have contributed to mythologize the walls of Babylon. Between 1899 and 1917 the German archaeologist R. Koldewey brought to light part of the defense system of the Mesopotamian capital. The study of archaeological and textual data (cuneiform inscriptions) shows that the city had two walled enclosures, the inner wall (8 km long) and the outer wall (18 km long). However, today we don’t know exactly the dating and the system of the walls of Babylon. The purpose of this communication is to provide a new interpretation.

Biographical Note
Juan Luis Montero is a Professor of Ancient History in University of Coruña. Last year, he was in charge of the Humanities and Social Sciences Santander Cathedra of Nova
University of Lisbon. He is a Mesopotamian archaeology’s specialist and his works focus mainly in Assyria, Babylon and Mari. From 2005 to 2011 he was the director of the “Proyecto Arqueológico Medio Éufrates Sirio” (Middle Syrian Eufrates Archeological Project).

Joanna Popielska-Grzybowska  
Department of Ancient Cultures - Pultusk Academy of Humanities

**Title**  
*Religious Texts as a source of a contemporary study of Antiquity - scholarly interpretations of the Pyramid Texts and the Coffin Texts*

**Abstract**  
It is apparent that a researcher, as every person, is formed by her/his home environment, the society in which she/he grew up, by their education and the people met during their lives etc. All of the above-mentioned impinge on the interpretations of the sources they study. Moreover, religious writings are usually treated in the same way as mythological narratives. It is consistently forgotten that religious texts express faith. They were testimony of people’s beliefs. They were designed to verbalise transcendental reality – express the Inexpressible. When one comprehends and assents these facts, the scholar may be much better able to perceive the predicament and the arduousness of the scrutiny of this genre of written sources.

Furthermore, scholars hardly ever know well enough the context(s) of the sources at their disposal and withal not being believers of the studied religion and because of their life of the cultural circle they analyse, they naturally adopt an external and critical approach.

However, an awareness of all such hindrances, as well as having considered and kept in mind the overall complexity that studying religious writings causes, makes scholarly apprehension more complete, thorough and far-reaching as well as multi-faceted.

While studying the written sources the image we would like to recapture is an image scattered in words and phrases, in language. It is embodied in language itself. Thus, the author of this paper will scrutinise the world’s oldest religious texts – the Pyramid Texts and the Coffin Texts, against a backdrop of general remarks on ancient religious records, to show the uniqueness and specificity of analysis and interpretation of this type of sources.

**Biographical Note**  
Joanna Popielska-Grzybowska, Egyptologist, MA (1997) and PhD in Egyptology (Institute of Archaeology University of Warsaw, 2007). English Philologist and Teacher of English,
Ronaldo G. Gurgel Pereira  
CHAM – FCSH/NOVA-Uac

Title
Ancient Egyptian Collections in Portuguese Museums – Building an image of Ancient Egypt

Keywords
Museology; Portugal; Egyptian Collections; Epigraphy; Ancient Egypt

Abstract
This is a short report on a post-doctoral project dealing with Egyptian collections at the main Portuguese museums. In Portugal there are some fine Egyptian collections which are virtually unknown from the international public. This study approaches the status of their catalogues, their museological exposition strategies and reports the progress made by the current project, scheduled to find its term by the end of 2017.

It is the aim of this paper to understand how Ancient Egypt is portrayed by Portuguese museums and how their collections are in contact with the general public. The debate over their catalogues and expositions promote a dialogue regarding the role played by the museum as an institution able par excellence to produce a connection between society and Academy.

Biographical note
Ronaldo G. Gurgel Pereira received his PhD degree in Egyptology from the University of Basel, Switzerland. Since 2011 he works at the Universidade Nova de Lisboa as a post-doctoral fellow. His current post-doctoral project is granted by F.C.T, and deals with Egyptian Collections in Portugal, focusing on ancient Egyptian epigraphy. Along with his research he also teaches Hieroglyphic and Hieratic Middle Egyptian for BA- and MA – students.

Krisztina Hoppál
Damjanich János Museum - Szolnok

Title
The Image of Rome in the Far East: Understanding Problems on Chinese Reception of the Roman Empire through Texts and Artefacts

Keywords
Chinese records; Authenticity; Sino-Roman relations; Roman artefacts; Reception of Antiquity

Abstract
Chinese historical records, annals, encyclopaedias, geographical treaties, Taoist
scriptures, Buddhist sutras etc. provide a considerable amount of information on Daqin 大秦 (i.e. the Roman Empire). They add details about its geography, administration, trade, envoys sent by Daqin people, and its economy including agriculture, domesticated animals, and products. Among the curious articles that came from Daqin, jades, gemstones, glass, and glass-like materials occur in a significant number. Nevertheless, interpretation of these accounts requires a more coherent nexus. Apart from problems of authenticity of written works, characteristics of Chinese historiography and other genres should also be considered. In light of such complexities, grouping Chinese sources on Daqin by relevance, type (e. g. historiographies or geographical treaties etc.) and date (referring to a time before or after the 5th/6th century) might lead towards a better understanding of multifaceted perceptions defined by their description.

Moreover, a comparison of Daqin-accounts with a complex study of Roman and Roman-related archaeological finds discovered in China might help to recognize new aspects of seeing and being seen.

In this manner, the paper aims to highlight problems on understanding Sino-Roman relations through reconsidering written sources and archaeological data in order to reveal the Chinese image of the Roman Empire. Furthermore, an integrated research of the above mentioned texts and artefacts might serve as a significant addition to the multileveled Reception of Antiquity.

**Biographical note**

In 2015 Krisztina Hoppál received her PhD at the Doctoral School of History, Archaeology Program, Eötvös Loránd University (At Budapest Hungary). She is working as archaeologist and coordinator of Peking University School of Archaeology and Museology–Damjanich János Museum Research Cooperation Program at Damjanich János Museum Szolnok, Hungary. Her main research interests are Sino-Roman relations, intercultural exchange in the Antiquity, interimperial connections, long-distance trade, reception of foreign and contextualizing the comparative perceptions of Rome and China.

**Nelson Ferreira**

*Universidade de Barcelona, CECH - Universidade de Coimbra*

**Title**

‘The hierarchy of grains and breads’ by an ancient scientist: Galen’s considerations about the grain’s properties in De alimentorum Facultatibus

**Keywords**

Ancient science, Galen, De alimentorum faculatibus, cereals, breads, ancient medicine

**Abstract**

In his scientific approach to the nature of the things, Galen of Pergamum tends to use an analytic process based on the relation of faculty/reaction of the different elements
interacting in a particular system. By this methodology, the ancient physician not only shows the application of the main principles applied to the modern science, but also points the direction to some assumptions shared by the ancient scientific community, used to the growing of ideas and definitions through comparisons. This way of collecting information and producing thesis has a kind of hierarchize potential, attested on the galenic work De alimentorum facultatibus. By using archaeological data and some modern studies in nutrition, ancient farming production and some ancient traditional assumptions, our goal is to trace the structural manner of this hierarchical construction. In order to understand how it serves the science of the ancient physician, we propose an analysis of Galen's commentaries and notes on the different kinds of cereals and its properties in the equation: human body condition + (cereal + type of processing) = body reaction.

Biographical note
Nelson Henrique da Silva Ferreira concluded the Master on 'Ancient World' in the University of Coimbra in 2012 in Universidade de Coimbra. Currently he is a Ph.D candidate with the research project: “Sumerian agricultural economy / Roman agricultural economy: The theme of the conceptualization and its transversality as original tops in complex societies” at University of Barcelona and University of Coimbra. He operates in the areas of Humanities with an emphasis on Language and Literature, Humanities with an emphasis on History and Archaeology and Humanities with an emphasis in Philosophy, Ethics and Religion. He has several papers and books published in these areas.

Jorge Tomás García
IHA – FCSH/NOVA

Title
Classical Tradition and the Painting of Giovanni da Udine

Keywords
Ancient Greek painting, moralism, aesthetic, grotesque, Rome

Abstract
The objective of this paper is to present new literary evidence about the classical tradition in the painting of Giovanni da Udine (1487-1564). For this purpose, we have used the testimony of Scottish theorist George Turnbull (1698-1748). In one of his treatises, A Treatise on Ancient Painting (1740), he presents an interesting comparison between the painting of the Greek painter Pausias of Sicyon (fourth century BC) and the Italian painter Giovanni da Udine (1487–1564). For the Renaissance artist, observation and study of the Nero's Domus Aurea was a clear inspiration in his desire to create a painting all'antico. In addition, we will discuss specifically the Loggia of Cardinal Bibbiena in order to prove how ancient Greek painting inspired Giovanni da Udine in the use of grotesque and other classical motifs.
Biographical note
Jorge Tomás García have a PhD in Art History and BA in Classics. He is a Postdoctoral Research Fellow in Instituto de História de Arte at Faculty of Social and Human sciences – NOVA University of Lisbon. He has been for three years Associate Professor in the Department of Art History in Murcia, Spain. During the 2013-2014 course he was Fellow at the Royal Academy of Spain in Rome. His main research interests focus on the study of aesthetics of Greek and Roman painting, iconography of Greek and Roman art, and the survival in the treaties of modern painting classical aesthetics. These topics have focused his monographs (4), his research articles (10, most of them in international journals), and his contributions to international conferences (20 international congresses). He is currently developing a project entitled “Visual Culture in Rome and Ancient Lusitania”.

Regine Pruzsinszky
Albert-Ludwigs – Universität Freiburg

Title
*Back to the Middle Mesopotamian Chronology? Recent Trends in Chronological Research*

Keywords
Chronology, Bronze Age, Mesopotamia, Historiography, Synchronization

Abstract
Chronology is the matrix of historical research, which provides a structure in which we can hook historical events as precisely as possible. Chronology serves two main issues: 1) the correlation of Mesopotamian phenomena with those of other neighboring cultures and 2) the precise estimate of the duration of the “Dark Ages” of Mesopotamia, for which written documents are mostly missing. Since there are still gaps in our knowledge of history we still cannot provide an absolute Mesopotamian chronology. Next to the astronomical data based on a 64/56-year Venus cycle providing a variety of absolute dates for the Babylon I dynasty current discussions focus on the Assyrian King list, the Assyrian calendar, Assyrian Distanzangaben, the sequence of eponyms as well as a solar eclipse linked to the year after Shamshi-Adad’s I birth to reconstruct a solution for Assyrian chronology. In addition to the traditionally used tripartite chronology “High-Middle-Low” system, several diverging chronologies for the dating for certain events have been proposed within the past few years.

This paper will present an overview on the progress made in chronological research combining historical, archaeological and science data within the past few years and intends to provide an outlook on future research on the chronology of Syria and the Levant, an area, that is vital for the chronology discussion in the Eastern Mediterranean, especially for the determination of the Egyptian chronology.

Biographical note
Regine Pruzsinszky, PhD University of Vienna 2000, Habilitation University of Vienna 2008) is a University Professor in Assyriology at the Albert-Ludwigs-University Freiburg.
Her research interests include the social positions of musicians in the Ancient Near East, Mesopotamian chronology, Late Bronze Age Syria and onomastics. She is the author of *Die Personennamen der Texte aus Emar* published in the series *Studies on the Civilization and the Culture of Nuzi and the Hurrians* 13, and *Mesopotamian Chronology of the 2nd Millennium BC, An Introduction to the Textual Evidence and Related Chronological Issues* published in *Contributions to the Chronology of the Eastern Mediterranean* 22, Wien in 2009.

**André Patricio**  
CHAM – FCSH/Nova-UAc

**Title**  
*When gods and magicians roamed the earth. The divine intervention on Rḏ ḡḍt’s childbirth, the prophecy of Ḥḏi and the use of the papyrus westerca as a legitimacy tool*

**Keywords**  
Papyrus Westcar, Legitimacy, Dynastic Royal Rupture, Magicians, Gods

**Abstract**  
The knowledge of the importance of religion and its reality in Ancient Egypt’s mind is indispensable for the understanding of its role and that of magic on the maintenance of *maat* during the, sometimes, isefetic, successions of dynasties, many of them of non-royal origins. The relevant *maatic* concern is very well showed on some of the literary production of this Civilization. As a prime example, one sees this on Papyrus Westcar, where both divine and magical play an intertwined game oriented to the acceptance of royal rupture and the rise of a new dynasty. This phenomenon seems to have been logically used by those who lived in Kmt and who needed to satisfy their own desires and needs of legitimacy, viewed as an almost subversion of the most profound beliefs of ancient Egyptians.

Questions immediately emerge: “To whom were this stories written? The elite? The religious class without whom the new lineage could very well be condemned? Surely not to the masses... or was it?”, “Did this strategy work?”. The search for answers could lie, partly, on two of Papyrus Westcar tales, Rḏ ḡḍt and Ḥḏi. Both seem to have an interesting hidden meaning that one proposes to analyse, using as a starting point the clearly oriented strategy of bringing the most pure elements of the Old Kingdom, Ḥwf ṭ and the older gods, to a specific moment after it! This essay will try to provide a new understanding of these tales as possible tools rather than simple literary compositions. It is, however, vital never to forget that, sometimes, certainties can only be just illusions!

**Biographical note**  
André Patricio has a Master in History, specialization in Egyptology, having defended a dissertation entitled ‘*The furniture in the domestic and ritual context in Ancient Egypt: New Kingdom*’. Currently he is a PhD student of Ancient History, working on the PhD Thesis in Universidade Nova de Lisboa, Portugal. He is a Research Assistant at CHAM – Universidade Nova de Lisboa and member of the research Group *Antiquity and Its...*
As any other civilization, the Egyptians thought about Time, something that can be understood not only by their complex setting of their daily (political, administrative, economic, social...) activities but also by their theological and philosophical speculation. According to the Nilotic people, Time was experienced in two different ways: a linear (ḏ.t) and a circular (nḥḥ) one. Nevertheless, in ancient Egypt, Time was by no means an ever existing reality. It was part of the whole “being” that was brought into existence by the Demiurge, in the “First Time” (sp tpj). Therefore, following a linear conception of Time we can ask: if the Time had a beginning, how/when should we expect for it to come to an end? However, a circular approach to Time makes us face each end as a new beginning and this permanent restart leads us to consider an “eternal return”. How should we approach the Time before it is Time? Does the fact that it had a beginning imply the assumption that it would have an end? How can we refer ourselves to the “post-Time”? Is the end definitive or temporary, awaiting for the (re)start of a new Demiurge’s action? Is the immobility of the pre-Creation similar to one after the “end of the world”? Can we identify “apocalyptic” ideas in ancient Egypt? This paper intends to be a preliminary approach to this issue, considering these and other questions. We will follow the traces suggested by textual sources as we will be focusing on the Demiurge, the author of Creation and therefore extremely connected to Time by means of creation, destruction and recreation.

Biographical note
Guilherme Borges Pires graduated in History in Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa. He has a master degree in Egyptology by the same institution, where he presented the dissertation Perceiving the sacred: the sacralization of aquatic and terrestrial spaces in Ancient Egypt. Currently, he is a PhD candidate and he is working about the Egyptian Demiurge. He is a Research Assistant at CHAM (FCSH/NOVA; UAc), being a member of the group Antiquity and Its Reception. He also takes part of the Editorial Board of the journal Práticas da História - Journal on Theory of History, Historiography and Uses of the Past.
Title

The pathos of the divine existence in Mesopotamia: reconstruction of a cycle through text and image

Keywords

Mesopotamian Deities; pathos; Existential Cycle; Mythopoetic Sources; Glyptic

Abstract

According to the Epic of Gilgameš, the Anunnaki gods reserved eternal life for themselves, giving mortality to Man at the moment of his creation. This distinguishes unequivocally the superiority of the first over the latter. However, Mesopotamian deities show feelings, sensibilities and behaviors similar to those experienced by humans. Throughout multiple literary works, one can find evidences of their birth and of the process of becoming an adult, which is marked by love affairs and rivalry among them. The mirror effect between the divine and human actors can even be identified in the possibility of death, though never complete, of the gods.

Based on the analysis of mythopoetic and iconographic sources, namely the ones found on glyptic imagery, we aim to explore the different levels of the existential divine cycle, characterized by its humanity. Instead of trying to confirm the perspectives transmitted by the texts on the visual sources, or vice-versa, we propose to analyze both vehicles in a concomitant way, thus building a narrative of the divine Mesopotamian pathos.

In this way, we intend to contribute to the discussion of this meeting, both from a perspective that privileges the typological singularity of the sources as well as through an optic that stresses the imperative of its complementarity. These are necessary approaches to the semiotic understanding of audiences of the past and of the present.

Biographical note

Isabel Almeida, PhD in History- Ancient Middle East History by FCSH/UNL also teaches at the same institution classes related to ancient oriental civilizations. Her current interests focus on cultural and religion History, of the Ancient Middle East. She is a researcher of CHAM- Portuguese Centre for Global History (FCSH-UNL and UAc).

Maria de Fátima Rosa, PhD in History- Ancient Middle East History by FCSH/UNL, had a post-doctoral fellowship on a project about Reception of Antiquity. She is currently a researcher of CHAM- Portuguese Centre for Global History (FCSH-UNL and UAc).
Title
The Significance of Pottery Vessels in Burial Contexts. Considering Private Funerary Practice in Early Dynastic Egypt exemplified by the Necropolis Area Operation 4 in Helwan

Keywords
Pottery Vessel, Funerary Practice, Funerary Cult, Early Dynastic Egypt, Memphis

Abstract
The modern location Helwan 20 km south of Cairo covers a large cemetery with thousands of tombs which were built by the urban inhabitants of the nearby city Memphis during the ancient Egyptian state formation about 3000 B.C. (Naqada IIID). From 1997 up to 2012 a team under supervision of Prof. Dr. E. C. Köhler excavated 218 tombs in an area of 100 x 150 m² called Operation 4. In contrast to the well-known synchronous elite cemeteries like Saqqara there were mostly mid and lower class burials detected which allow a scarce insight into the burial practices of an urban population 5000 years ago. Thanks to modern excavation methods it was possible to identify – additional to grave goods directly connected with the burial – also associated pieces from fillings and upper layers. Combined with archaeobotanical and zooarchaeological analyses the findings present a solid basis for reconstructing funerary cult actions concerning the funeral including its rites of transition and commemoration. The intended presentation will give an overview of those pottery vessels, which were – despite of plundering – found in situ, and furnish information about the quality, arrangement and function of funerary ceramics in Operation 4. The necessity to take linked features also into consideration is therefore obvious, including the architecture of a tomb, the character of the deceased (sex, age, probable status) and the occurrence of vessels made of other materials. In the end the author will establish a connection between the pottery vessels found in Operation 4 and selected similar pieces from synchronous Egyptian cemeteries.

Biographical note
Since January 2015 to December 2017 Friederike Junge is a PhD research assistant at the University of Vienna, Department of Egyptology. She takes part in the project „Helwan – a Necropolis of Ancient Memphis“, which is funded by the FWF (Austrian Science Fund) and supervised by Prof. Dr. E. C. Köhler. The intended contribution is connected with the author’s PhD thesis in process. Research areas are Early Dynastic Egypt, Egyptian Religion, Egyptian Pottery and the Egyptian Fauna.
May 10

Abstracts
Title
Social network of Ahmose-men-(m-)ineb-hedj, High Priest of Ptah under Amasis, Cambyses II and Darius I

Keywords
Memphis; the Saite-Persian era; the High Priest of Ptah; intermarriages; the Social Network Analysis (SNA)

Abstract
On-going broader investigation of the social structure once existed at the Saite-Persian Memphis has already identified several most prominent elite families. One of those families belongs to Ahmose-men-(m-)ineb-hedj whose beautiful name is Heka-ir-aa, most likely born under king Amasis, becoming High Priest of Ptah later in the reign of the same king, and was still in office under the early 27th Dynasty. His great-grandfather Heka-ir-aa and grandfather Neferibre-men-(m-)ineb-hedj had also been High Priests of Ptah, but his father Nekau-meri-Ptah is not specifically given the same title on his son’s undated Serapeum stela (Louvre IM 4213) for currently unknown reasons. Ahmose-men-(m-)ineb-hedj had three wives, but the social background can be proposed only for two of them. The first wife, Sekhmetneferet, seems to be the daughter of inspector of the sem-priests and prophet of Herishef, Wahibre-seneb, whose family is otherwise known thanks to the undated Serapeum stela (Louvre IM 4095). She bore three sons: Hori, Sematauitefnakht, and Ahmose, known from two Serapeum stelae (unpublished Louvre IM 4038 and undated IM 4044). The second, Setjairetbinet, was the daughter of Pahemnetjer, presumably the same individual as prophet of Ptah and Sekhmet known from other monuments (the Serapeum stelae Louvre IM 4080; the lintel of a doorway in the tomb Baltimore WAG 22.152-22.153). She bore at least two sons: Di-ptah-[iu] and Pasheri(en)mut. Nevertheless, it appears that only the third wife of unfortunately partly preserved name (Neith[...]) and completely unknown social background bore his successor, Khnemibre-sa-Ptah whose beautiful name is Nekau, known as divine-father on stela Louvre IM 4044 and High Priest of Ptah on at least two Serapeum stelae (certainly Louvre IM 4098 and possibly unpublished RB 18391). Using aforementioned examples, this paper aims to be a contribution to a phenomenon of wider intermarriages within the Late Saite elite society in the context of matrilineal inheritance.

Biographical note
Nenad Marković is a PhD candidate of the Czech Institute of Egyptology, Charles University at Prague (Czech Republic), currently working on a dissertation titled Between Dynastic Changes, Political Power, Prestige, Social Status, and Court Hierarchies: a Prosopographical Study of the Lower Egyptian Elite Families in the late Saite and at the beginning of Persian Era (570-486 BCE) under supervision of Dr Ladislav Bareš. His main research interests include the prosopography of the Memphite area during the Late and Ptolemaic Periods (664-30 BCE), the history of the Saite, Persian and Ptolemaic
Egypt (664-30 BCE), the institution of the High Priests of Ptah at Memphis in general, and the veneration of the Apis divine bulls at Memphis (c. 3100 BCE – 362 CE).

**Avraham Faust**
Bar-Ilan University - Institute of Archeology

**Title**
_The Assyrian Empire and the Economy of the Southern Levant_

**Keywords**
Assyrian empire, Assyrian provinces, Mediterranean trade, "Assyrian peace", economy

**Abstract**
The impact of the Neo-Assyrian Empire on the areas it conquered and dominated was substantial, and is evident in practically every aspect of life. Many studies have been devoted to this period, and various attempts were made to reconstruct the empire's policies in its provinces and toward its vassals. Many scholars, for example, stressed the economic prosperity under the Neo-Assyrian rule (roughly the seventh century BCE), and attributed it to the "Assyrian Peace" that characterized this era.

The Southern Levant is probably the most studied region in the world in terms of the number of excavations and surveys per area, and it is the aim of this paper to use this large archaeological datasets, along with the textual information at our disposal, in order to reconstruct the economy in the region during the time of Neo-Assyrian rule, and to reassess the empire's impact on the region. For this, the paper will compare (1) the economic situation in the newly conquered Assyrian provinces in the Southern Levant (mainly in the territories of the former kingdom of Israel) with that of the semi-independent vassals in Philistia, Judah and Phoenicia, and also (2) the reality in these regions under Assyrian domination with that during the preceding era, when the local polities were more or less independent. These comparisons will enable us to gain a better understanding of the impact of the Assyrian conquest on the economy of the region. The evidence suggest that contrary to the common view, the Assyrian empire did not invest in its provinces, and in the Southern Levant it is mainly the semi-independent vassals that prospered, probably because of their involvement in the flourishing Mediterranean trade of the time.

**Biographical note**
Avraham Faust is a Professor of Archaeology at the Institute of Archaeology, the Martin (Szusz) Department of Land of Israel Studies and Archaeology, Bar-Ilan University (Israel). He specializes in the Archaeology of ancient Israel during the Bronze and Iron Ages (biblical archaeology), especially from an anthropological perspective. He published six books (as author) and well over 100 articles on these issues. He excavated at a number of sites, and is currently directing the excavations at Tel 'Eton in the southeastern Shephelah (lowlands), Israel, and the survey in its surroundings.
Eva Katarina Glazer  
University of Zagreb - Centre for Croatian Studies

Title
(Re)constructing the history of the nomadic population during Bronze Age southern Levant

Keywords
Pastoral nomads, Bronze Age, Levant

Abstract
Bronze Age was a dynamic period in southern Levant history. It was marked by the emergence of urban centres followed by their collapse and subsequent reemergence. Essential for reconstructing the processes of the influx and the beginning of urbanization, background of the cities, the cities layout and the story of the surrounding area, that is, the centre and the periphery is understanding the interactions between the different components of society (rural sedentary, nomadic and semi-nomadic). The problem with the pastoral nomadic society is that it was not explicitly mentioned in the written records. Most written sources came from the urban centres and were written by biased scribes. The second problem with the pastoral nomads is that they didn't leave much archaeological traces. That is why the understanding of the interactions between urban, rural and nomadic population must be observed by using analytical methods in comparing all of the available data, both written records and material remains of the Bronze Age sites as well as the anthropological models of the cultural contacts between nomadic and sedentary populations in different region and in different times.

Biographical note
Eva Katarina Glazer received her Master in History in 2005 at Faculty of Humanities and Social Sciences at University of Zagreb. At Centre for Croatian Studies at University of Zagreb in 2012 she received her PhD in History with the Thesis: Semi-nomadic and rural society and the process of urbanization in Syria and Palestine in the Bronze and Iron Age. For the last ten years she thought various subjects at University of Zagreb ("Prehistory and first civilizations", "History and archaeology", "Cultural history", "Biblical archaeology", "Myths and religious practice in Ancient Near East", "The development of human society and the rise of Mediterranean civilizations", "History of Palestine" and others). Other experiences include archaeological excavations in Jordan (Tall Jalul site, season 2005, 2007, 2009) as well as presentations at several international symposiums. Major research interests are the history of Levant in the Bronze Age, as well as history of ancient Near East in general. Focus of research is mostly on urbanization, religion, social history with an emphasis on nomadic populations.
Title
An overview on Oriental Commerce in the Tagus Estuary Region: Late Phocean and Cypriot Tablewares in the 5th and 6th Centuries AD

Keywords
Late Antiquity; Oriental commerce; Late Phocaean Tableware; Late Cypriot Tableware; Tagus Estuary

Abstract
Maritime commerce connected distant geographies during Late Antiquity, through networks that surpassed different political entities. The Atlantic shores of Iberian Peninsula played a relevant role on the process, and archaeological data provided by ancient harbour capacity regions is crucial for the reading of rhythms over time. The Tagus Estuary was a long term key-point in navigation, linking this part of Western Hispania to Mediterranean and North Atlantic trade routes, therefore facilitating supply of imported goods, and the export of local and regional commodities. Between the 5th and 6th centuries AD oriental table wares produced in Phocaea and Cyprus were a relevant cultural habit, strongly widespreaded in coastal Western Europe and Maghreb, becoming one of the most distinguishing elements of the material culture present in the archaeological record of such chronologies. The authors present an overview on the presence of this specific oriental commodity in the Tagus Estuary region, and discuss the historical significance of time scale rhythms observed, namely the known floruit registred in Britannic and Lusitanian contexts c. 475-525 AD.

Biographical note
José Carlos Quaresma is a Professor in Faculdade de Ciências Sociais e Humanas of Universidade Nova de Lisboa, teaching Ancient History and Archaeology for the First and Master degrees in the History Department. Researcher of Instituto de Estudos Medievais, he is specialized in Roman Archaeology, Late Antiquity and Roman Pottery Studies, he was FCT Fellow in Master, PhD and Post-Doctoral Grants. Co-Responsible for the Ammaia Roman Town project, he participated in Céramopole, Amphorae Ex Hispania and Ex Officina Meridionalis international projects. With a vast experience in excavations (mainly in Lisbon and in Mirobriga- Santiago do Cacém ), he is the author of or editor of books in Roman Archaeology and several papers on the same subjects.

Rodrigo Banha da Silva is Professor in Faculdade de Ciências Sociais e Humanas of Universidade Nova de Lisboa, teaching Ancient History and Archaeology for the First and Master degrees in the History Department. Researcher of the Portuguese Centre for Global History, he is specialized in Urban Archaeology and Roman Pottery Studies. Co-Responsible for several archaeological projects in Lisbon as a municipal archaeologist.
With a vast experience in excavations (mainly in Lisbon and in Leiria region), he is the author of books in Urban, Roman and Modern Age Archaeology and several papers on the same subjects.

Adam Łukaszewicz
University of Warsaw - Institute of Egyptology

Title
From Alexandria to Elephantine: a forgotten Egyptian notebook of a romantic poet (1836)

Abstract
Juliusz Słowacki (1809-1849) was a great Polish poet of the period of Romanticism. The rank of Słowacki in Polish culture is best reflected by the fact that (being not a royalty) he was honoured with a burial in the royal cathedral in Cracow, among the tombs of the kings of Poland.
In his short life he once (1836-37) travelled to the Near East: from Italy and Greece to Egypt, Palestine and Lebanon. He wrote a number of poems being reminiscences of that journey. Recently, his notebook of the journey, considered lost, was re-discovered. The present contributor was entrusted with the elaboration of the poet's drawings and notes from Egypt and would like to share with the participants of the conference a few observations on the reception of ancient Egypt by a Polish intellectual of the early 19th century.

Biographical note
Adam Łukaszewicz is full professor of archaeology, papyrology and ancient history at the University of Warsaw. Educated in Warsaw in the field of Mediterranean Archaeology under direction of the Polish protagonist in that field prof. K. Michalowski, he also developed as a papyrologist and historian of antiquity under the guidance of prof. Anna Swiderek and I. Biezunska-Malowist. Since 1980 he carries out research in Egypt with the Polish Centre of Mediterranean Archaeology (a branch of the University of Warsaw). After habilitation in 1992 he became professor extraordinarius and in 2004 a full professor by nomination of the President of the Republic of Poland. As a fellow of the Alexander von Humboldt Foundation he carried out research at the University of Marburg in Germany. He is a member (alumnus) of the Institute for Advanced Study in Princeton, NJ. A former deputy dean of the Historical Faculty of the University of Warsaw and ex-chairman of the Warsaw Department of the Polish Philological Society, he is Vice-Chairman of the Committee for the Study of Ancient Culture of the Polish Academy of Sciences. His current research in Egypt is concentrated on Alexandria and the Valley of the Kings.
Thais Rocha da Silva
Oxford University

Title
Preliminary enquire on daily life in ancient Egypt: investigating gender and domestic space

Keywords
Daily life, Gender, Material Culture, Domestic Space, Egypt

Abstract
Daily life studies on Ancient Egypt combine textual, visual and material sources. Scholars dedicated to the topic have focused mainly on Deir el-Medina, Amarna and Lahun, producing a vast literature that offered different perspectives about how ancient Egyptians lived. However, these studies have provided many information on milestone events about individuals, such as giving birth, marriage, death, etc. precisely because there are many sources available. On the other hand, it is more difficult to define what was a daily life for ancient Egyptian society, differentiating those special events from a daily routine. In adjusting this new framework it would be possible to identify a new range of social relations, especially related to gender, age and domestic space.

Biographical note
Thais Rocha da Silva is a PhD student at University of Oxford sponsored by CNPq (Conselho Nacional de Desenvolvimento Científico e Tecnológico) in Brazil. She did her Masters Degree in the University of São Paulo studying gender relations in Ptolemaic Egypt based on Greek and Demotic letters. Her main research interests are gender, domestic space and material culture in Ancient Egypt.

Jessica Santos
CHAM – FCSH/NOVA-UAC

Title
Surviving to childhood at Tell el-Amarna: the archaeological evidence

Keywords
Tell el-Amarna, Childhood, Magical Protection, Domestic Religion, Material Culture

Abstract
The city of Tell el-Amarna was projected and constructed under the order of the pharaoh Amenhotpe IV/Akhenaton, as part of its political-religious reformation. Intended to be the new Egyptian capital, Akhetaton (as was originally called) was built in the desert, in an area devoid of the influences of the previous political-religious system. In this communication we intent to analyse the results of the archaeological excavations conducted in Tell el-Amarna’s domestic contexts in order to perceive which contribute
this archaeological site provides to the study of one particular sphere of the daily life: the magical protection of the ancient Egyptian children. In this way, focusing on the material culture found among the city remains, we aim to present the multiple magical mechanisms that were used by the people who lived there to protect their children from the uncountable risks and perils associated with childhood which caused elevated infantile mortality rates. In addition, we intend to understand how widespread these practices were in the city and if they were accessible to anyone, independently of its social status. Finally, we will demonstrate that in spite of the imposition of a new official religion – based on the cult of one deity, Aton – during the Amarna Period, the people continued to conduct the domestic religious practices, worshipping other Egyptian deities, as the ones related with childhood.

Biographical note
Jessica Alexandra Monteiro Santos has a Masters degree in History (Egyptology) by the Faculdade de Ciências Sociais e Humanas da Universidade Nova de Lisboa, having defended a dissertation entitled “A Protecção Mágica da «Primeira Infância» no Egipto Antigo”. Jessica Santos is research assistant at CHAM, FCSH, Universidade NOVA de Lisboa, Universidade dos Açores and her research interests are related with the ancient Egyptian daily life, in particular of women and children.

Christoph Schmidhuber
University of Cambridge

Title
Childhood in Mesopotamian texts and archaeology: finding a common ground?

Keywords
childhood studies, identity, material culture studies, Mesopotamia, Assyriology and Near Eastern Archaeology

Abstract
Children in antiquity, having long been rather overlooked in modern scholarship, rightly received increased attention by archaeologists, historians and philologists in recent years. Despite few exceptions, however, most studies have not addressed how to deal with the divide between archaeological and textual data. This is also true for ancient Mesopotamia, where the separation of Assyriology and Near Eastern Archaeology has created reluctance in integrating both types of sources. While combined approaches have been successfully applied to specific topics in recent years (e.g. Neo-Assyrian expansion, climate change), childhood and other aspects of social history lack such treatments.

In this talk, I will review the different types of data available for studying the role and status of children in the Old Babylonian period (2000-1600 BC) and will outline opportunities and limitations in integrating material culture and texts. I will discuss the different information that can be extracted from both types of data and highlight the
problems of identifying the presence of children not only in the archaeological record, but also in letters and legal documents.

Biographical note
Christoph Schmidhuber is a PhD student in the Department of Archaeology and Anthropology of the University of Cambridge and he is in the early stages of my research on childhood in Old Babylonian Mesopotamia using both archaeological and textual sources. Alongside his current research, his wider research interests (and previous projects) include Sumerian philology, material culture studies and the combination of archaeology and texts on various aspects of Mesopotamian society and culture.

Title
The ancestor worship at home: an example of texts and material sources working together

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 researcher in CHAM, member of the research group Antiguidade e a sua Recepção |Antiquity and its reception, and develops her research in the field of
Egyptology, having accomplished the master about Justice in Ancient Egypt and a PhD about Household Religion in Ancient Egypt. Her areas of interest are essentially the culture and mentalities, society and religion.
May 11

Abstracts
Title
A stoa de Diógenes de Oinoanda
The stoa of Diógenes of Oinoanda

Keywords
Diógenes of Oinoanda, Epicurus, Epicureanism, Archeology, Greek Philosophy

Abstract
The purpose of this communication is to make a brief history of the discovery process, study and theoretical review of an archaeological source for Epicureanism, a study that had begun more than a century ago and continues to unfold and that is perhaps the largest source of its kind in the classical world: the Stoa of Diogenes Oinoanda.
Being an epigraphical inscription whose initial field of study is Archeology has, nevertheless, an important philological and philosophical reflection as it complements the collection of Epicurean sources. It is thus an example of how the problem of sources at the intersection between the material aspects and their relevance as text, can, in relation to classical philosophy, be a field where interdisciplinary studies can combat the lacunar effect that is the inevitable condition of the vast lapses of elapsed time that sometimes makes classical philosophy a distressingly fragmented thinking.

Biographical note
João Pereira de Matos was born in Lisbon in 1973. He is a researcher in CHAM – Centro de História d’Áquem e d’Álem-Mar (Portuguese Center for Global History) and studies Greek Philosophy.
He is also a writer and published A Machina Circunspecular, Fumar Mata (ilustração), Requiem par’Imortais, Ónfalo, Ciência Vaga, Cancioneiro d’Érebo, Sherzi, Visões do Vazio em um Livro Autógrafo and Ossa et Cineres, for Editora Apenas Livros. He writes for several magazines (Seara Nova, Big Ode, Callema, Minguante, Piolho, Nova Águia, Côdeas and Cultura magazine).

José das Candeias Sales
CH-UL; CHAM – FCSH/NOVA-UAc

Title
"Faraó" Petosíris: usurpador ou restaurador da ordem?
Petosíris, “The Pharaoh”: a usurper or a restorer of the order?

Keywords
Iconographic and textual sources, memory, pharaonic power, priestly consciousness
Abstract
The tomb of Petosiris at Tuna el-Guebel, chiefly excavated by Gustave Lefebvre in 1920, keeps an iconographic and textual memory of an important singularity: the usurpation of many royal prerogatives by this Thoth’s priest of the 4th and 3rd centuries B.C. In the inscriptions of the inner chapel and in the decorations of the outer halls of the facade there are, indeed, several traces of the use by Petosiris of epithets and expressions associated with the pharaonic protocol, as well as the performance of typical functions and rituals acts traditionally performed by the Egyptian pharaoh. Never before had been witnessed such political audacity. Does the disappearance of the traditional indigenous central power, close, strong and effective, caused by the second Persian domination, and the political and administrative disorders around the ancient city of Hermopolis Magna explain this usurpation of functions and privileges? Is this merely a case of abuse of potestas sacerdotalis? Are we before an exceptional example of priestly consciousness due to the decline of the traditional pharaonic royal model? Is it possible to determine the characteristics of these behaviours from the textual documentation inscribed inside the naos and from the iconography in the tomb facade.

Biographical note
José das Candeias Sales has a Graduate in History in 1985 and has a Master degree in History of Pre-Classical Civilizations by Faculdade de Ciências Sociais e Humanas of Universidade Nova de Lisboa; has a PhD in Ancient History – Egyptology (2002) and Aggregation in Ancient History (2013) by Universidade Aberta, Lisbon. He Assistant Professor with Aggregation at Universidade Aberta, Lisbon; Professor in the Master of Egyptology, Universidade Nova de Lisboa; Researcher in the research lines “Uses of the Past” and “Military History” (Centro de História da Universidade de Lisboa – CH-UL) and “Antiquity and its reception” (Centro de História d’Aquém e d’Além-Mar – CHAM). He is also Member of the Editorial Board of the Journals: Hathor – Studies of Egyptology, Oriental Studies – Journal of Oriental and Ancient History and Res Antiquitatis - Journal of Ancient History.

António Moniz
CHAM – FCSH/NOVA-UAc

Title
O retrato do Outro e a verdade histórica nos autores clássicos e nos cronistas quinhentistas portugueses

The Other’s portrait and the historical truth in classical authors and Portuguese 16th Century chroniclers

Keywords
Alterity, identity, sources, historical truth, exemplary pedagogy
Abstract
The Other’s portrait crosses all Classical Antiquity literature from Homer to Latin authors. This fact means an implicit awareness that it doesn’t exist identity without alterity.
This is the fundamental question of Iliad, in the conflict between Greek and Trojan peoples. This is also the recurrent question of Odyssey, in the adventurous demand of the Other from Troy to Ulysses’ return to his Ithaca Island. The Golden Fleece demand also brings to the confrontation between Argonauts and the Colchis people.
The Greek historiography takes this question again with Herodotus, Thucydides and Xenophon, but from a historical truth perspective, in an internal conflict between Athenians and Spartans (Thucydides), and in an external conflict between Athenians and Persians (Herodotus and Xenophon).
The same way, Virgil refers Carthage and Dido Queen in his Aeneid epopee, announcing the future Punic Wars. In the Roman historiography Titus Livy and Sallust a special attention to the other’s portrait is also paid as identity awareness counterpoint. The same way Julius Caesar does in the memorial literature when he writes about Gallia.
The historical truth is the most important aim in the Roman historiography as a heuristic (documentum) and as an exemplary pedagogy (monumentum) after the Ciceronian perspective, a privileged form of civic intervention (res romana).
The 16 th Portuguese chroniclers (João de Barros, Fernão Lopes de Castanheda, Gaspar Correia, Diogo do Couto) inherited this Classical Antiquity methodological perspective. So they link the historical sources to the national identity and alterity questions.
The aim of this paper is to register both explicit and implicit forms of Classical reception in the 16 th Portuguese chroniclers.

Biographical note
Professor António Moniz is a researcher in CHAM – member of the research group Antiguidade e a sua Recepção. He has a Master Degree in Comparative Literature Studies (Classical and Portuguese Literatures) and a PhD in Portuguese Literature from the XVI and XVII Centuries, area of Portuguese Studies, and he is actually Professor Emeritus in Faculdade de Ciências Sociais e Humanas o Universidade Nova de Lisboa. Among his works, it can be emphasized: 2001, O Dicionário Breve d’ Os Lusíadas, (scientific coordination and co-authored with Maria Celeste Moniz e Olegário Paz), Lisboa, Editorial Presença; 2001, História Trágico-Maritima: Identidade e Condição Humana, Lisboa, Edições Colibri; 2006 – Bilingue edition (Latin-Portuguese) of the Tratado De Gloria, by D. Jerónimo Osório, head of both the edition and the translation, introduction and notes team, sponsored by Instituto Português do Livro, Lisboa, Edições Colibri, and the collection Obras Clássicas da Literatura Portuguesa, XVI Century.
Title
Poemas de Safo - retratos de uma poetisa

Sappho’s poems – portraits of a poetess

Keywords
Sappho, love, reception, Fernando Campos, life

Abstract
Sappho was born in Lesbos and lived in the Archaic age of Greece. She is known for her love poems. Contemporary of Alcaeus, her friend, she dedicated herself, from an early age to reading. The intimate nature of her poems have led to different conclusions about her life and her feelings, though few are certain. We know she married young, had a daughter and was widowed early. It is also known that, for political reasons, she had to leave Lesbos with her husband and only returned after his death. She founded a school to prepare girls for their future life, and these girls are the subject of her poetic fragments. Are these fragments a reflection of the feelings of the poetess towards some of her disciples? Or are they related to what has sometimes been thought her last passion – an old sailor, who appeared to her as a handsome young man, and whose disappearance may have been the cause of her death?

Recently Fernando Campos wrote a novel (A Rocha Branca, Editora Objectiva, 2011) based on her life. As an author of historical fiction, Campos uses (in his own translations) several fragments by Sappho as the basis of his story.

Are these fragments sufficient as a document of the poetess’ life? Is Campos’ analysis adequate? Does he use these fragments with the specific purpose of offering an image of Sappho distinct from the usual one, which associates her with lesbian love?

The purpose of this paper is to examine Sappho’s fragments, comparing them with Fernando Campos’ readings/versions, and to test how effective they are as the basis for an historical novel rather than as a true portrait of Sappho in Antiquity.

Biographical note
Leonor Santa Bárbara teaches Greek, Greek Literature and Greek Classical Culture at Universidade Nova de Lisboa. She is President of the Scientific Committee of CHAM (Portuguese Centre for Global History) at UNL. Her research interests cover Ancient Greek Culture and literature, particularly from the Hellenistic period. She is the Portuguese translator of numerous works in both French and English: E. R. Dodds, The Greeks and the Irrational ((1988); E. Havelock, The Muse Learns to Write (1996); Jacqueline de Romilly, La Tragédie Grecque (1999); Jacqueline de Romilly, Homère (2001); Félix Guirand, Mythologie Générale (2007); Jacqueline de Romilly, Précis de Littérature Grecque (2011). She also translates both Greek and Latin texts, including epigrams from the Greek Anthology and other Greek writers on the subjects of both death and love (see Metacrítica. Revista de Filosofia da Unidade de Investigação em Ciência, Tecnologia e Sociedade da Universidade Lusófona, nr. 6, March 2005 [http://metacritica.ulusofona.pt]). She also contributed to the bilingual edition of D.

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Title
Sources that study Antiquity – study perspectives on Herodotus’ second book of Histories

Keywords
Herodotus, Histories, Historiography, Egypt, Cultural contacts

Abstract
To address Herodotus means, necessarily, to explore themes of current historiography, and the work Histories is a fine example of the questions and subsequent debates the herodotean writing produces: about the credibility of his claims, and, specifically, about the kind of sources he uses, the rigor of the information collected, the work’s motivations, pre-concepts from which he stands to observe others’ culture... These are, unquestionably, relevant interrogations, but they seem to still echo an obsolete notion of History as a science of Truth, having the last been, for some time, a factor determinant of the greater or lesser value of a work - and in this case, the work of Herodotus as a source of study of Antiquity. If anything like an “historical truth” does exist, it will not be at an intelligible reach, for all the limitations imposed to the work of the historian, both by its sources and its general object of investigation. Indeed, how could one impose such a notion as the Truth to the human being realm, being it eminently subjective? Perspective is perhaps the keyword of this presentation. The second book of Histories gives precisely Herodotus’ perspective of Pharaonic Egypt, with all that it implies: he is a male observer, born in Halicarnassus, Greek... And all these peculiarities participated in the work in question, in greater or lesser degree. However, this more personal and cultural dimension only recently has begun to receive, historiographically speaking, increased attention, and it would be of enormous value that we continue to ask this text about what it said and what it didn’t, which motivations laid behind those choices, in order to take a closer look into the contact between these two civilizations of the Mediterranean, so distinct between them - and yet so converging.

Biographical note
Catarina Miranda is currently a first year Master’s student in Egyptology at the Faculty of Social Sciences and Humanities of Universidade Nova de Lisboa. In 2015 she graduated in History at the same institution. Her main study interests relate to Hellenic Egypt and, more generally, Cultural Interactions in Antiquity.
Title
*O Egipto Antigo: outras vozes, outros rostos*
*Ancient Egypt: other voices, other faces*

Keywords
Egypt; Literature, Visual Arts, Opera, Cinema

Abstract
Throughout time, since Greco-Roman antiquity into contemporaneity, Egyptian civilization knew how to arise attention and interest from men. Egyptology was born as a consequence of that scholarly and scientific endeavour. But with its birth, also grew the fascination with Ancient Egypt. And so, other faces and other voices – of poets, writers, painters, sculptors, composers and filmmakers – resumed themes, traces and characters of this millennial civilization and transformed it into a kind of mythical reference, sometimes initiatory and often fanciful and artificial which, nonetheless, delights a very wide audience.

Authors such as Rainer Maria Rilke or Milka Waltari, painters such as Paul Klee or Anselm Kiefer, composers such as W. A. Mozart or Philip Glass and filmmakers such as Joseph L. Mankiewicz or Chadi Abdessallam did not escape this fascination. But their work may help to know or to disclose this civilization? May it be a danger or, by the contrary, a challenge?

Biographical note
Helena Trindade Lopes is a Full Professor at the Faculty of Social Sciences and Humanities of the Universidade Nova de Lisboa, Executive Coordinator of the History Department (F.C.S.H. – UNL), Coordinator of the Egyptology Master Course (F.C.S.H. - UNL), Researcher at CHAM (Portuguese Center for Global History) - Researcher in the Group: Antiquity and its reception, and she was the Scientific Director of the First Portuguese Archaeological Project in Egypt – “Palace of Apries – Memphis, Kôm Tumân”. She is also author of several scientific books and articles on Pharaonic Egypt.