

QUOD EST SUPERIUS EST SICUT QUOD EST INFERIUS:
THE COSMIC HYPOSTASIS AND EARTHLY/SOCIAL FUNCTION OF WOMEN
DURING ANTIQUITY IN EGYPT AND IN THE MEDITERRANEAN BASIN



2ND EGYPTOLOGICAL CONFERENCE ORGANIZED BY THE HELLENIC INSTITUTE OF EGYPTOLOGY, THE UNIVERSIDADE ABERTA OF LISBON, THE CENTRE OF HISTORY OF THE LISBON UNIVERSITY, THE WRITING & SCRIPTS CENTRE OF THE BIBLIOTHECA ALEXANDRINA AND THE HELLENIC SOCIETY FOR AESTHETICS, UNDER THE AUSPICES OF THE ASSOCIATION OF GREEK WOMEN SCIENTISTS

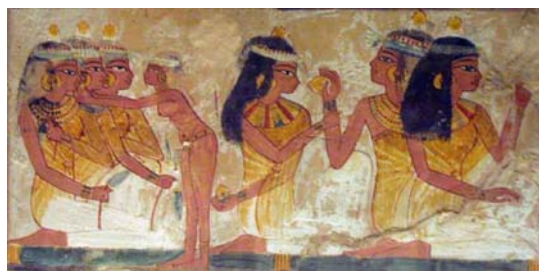
ATHENS (HOTEL TITANIA): MON. 10 TO FRI. 14 FEBRUARY 2020





Wt snt, nn sn-nw.s, nfrt r hr-nbt; ptri.st mi Spdt, hꜥy m-hꜣt rnpt nfrt!

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PRACTICALITIES



We are very pleased to invite you to the 2nd Athens Conference of the HELLENIC INSTITUTE OF EGYPTOLOGY, co-organized by the UNIVERSIDADE ABERTA and the CENTRE OF HISTORY of the UNIVERSITY OF LISBON, together with the WRITING & SCRIPTS CENTRE of the BIBLIOTHECA ALEXANDRINA. After the great success of our 1st Athens Conference (1st-3rd February 2017) and due to the quadrennial Conference of the IAE that will take place in Cairo during November 2019, we decided to place this Conference in February 2020. The Conference venue will be **Hotel TITANIA**. We managed to acquire the most favourable conditions for the Conference, sparing the delegates from as many expenses as possible, but at the same time obtaining the best venue, earnings and conditions for the delegates!

Participation in the Conference costs **150 €** for everybody, except Members of the Committees who will pay **100 €**. Egyptian Colleagues and PhD Students will pay **120 €**. Greek Colleagues and Students who want to participate only during the day of their talk will pay **60 €** for that day only. If they want to participate for more than one day they will pay **120 €**. For all the rest **150 €** will be the participation fee. The full and **120 €** participation fees include: **1.** Conference kit with abstract book. **2.** The right to present a lecture and to submit a paper for publication in the Proceedings. **3.** Coffee and juice breaks (with assorted sweets, biscuits, & c.), two times per day. **4.** One buffet meal per day. **5.** Gala dinner. **6.** Free visit to the Egyptian Collection of the National Archaeological Museum of Athens. **7.** Official Attestation of participation that will be issued and officially sent after the Conference. For the one-day only participations, it will include **ONLY 1-3 & 7, nothing more!** There will be special colour-coupons issued for the delegates, so that they will be able **ONLY** with these to partake of the Conference facilities, meals and coffee breaks. Nobody will be able to enjoy these benefits without these coupons, which will be granted only to those who have paid and made their official subscription to the Conference. Please do not complain, because not only have we done our best for all of you, but we are also obliged to pay to the Hotel **27 €** per person per day in order that you benefit of all the above, so at the end of the day there will be no earnings at all for the Institute ...

Participants are kindly requested to pay the above fees latest until the **10th of August 2019** through web-banking at the following account, stating explicitly as reason of their money deposit, **ONLY** the following: **HELLENIC INSTITUTE OF EGYPTOLOGY, ANNUAL FEE**

2020. **Nothing more please!!** Account at ALPHA BANK: Branch of Psychiko (110), Athens, Greece: **IBAN:** GR79 0140 1100 1100 0200 2028 418. **BIC:** CRBAGRAA. All expenses of transfer must be fully paid by the participants!

Special prices for **TITANIA Hotel** are as follows. All payments and transactions for room–booking and deposit of money must be done directly with the Hotel, not with the Institute. Since the previous Conference (February 1017) **Hotel TITANIA** has been fully renovated, so it is even more pleasant and inspiring to stay there! The prices specially offered this time for the delegates are the following and all of them include breakfast: Single Room **70 € per person per night**; Double Room **90 € for two persons, that is 45 € per person per night**; Triple Room **120 € for three persons, that is 40 € per person per night**. Payment and confirmation for the Hotel must be done **latest by the 10th of December 2019**. For more information, please contact **M^{rs} Martha KOLOKYTHA** (Group Coordinator): **Hotel TITANIA** (52, Panepistemiou Ave.; 106 78, Athens, Greece), **+30-210-33.26.217 (T), +30-210-33.00.700 (F)**, e-mails: **groups1@titania.gr / conference@titania.gr**; web–site **http://www.titania.gr/**).

No attestations or acceptance letters will be issued for those who have not paid their fees by the **10th of August 2019**! Last **LATE REGISTRATION & PAYMENT DEADLINE** will be the **10th of September**, but the fees then will be increased for everybody by adding **40 €** to each case! We kindly ask for your physical presence and active participation!

The Proceedings will be published by an International Publishing House. Editorial guidelines will be communicated later. There will be (as always) a blind peer–reviewing system for both abstracts and final papers. However, the Committees (SOC & LOC), based also on the opinions of several independent referees deserve the full right to refuse publication for any submitted paper, if they consider that the conditions for publication are not fulfilled! Kindly note that if you can bring with you your final paper for submission that would be great! If, however, this is not possible, the **FINAL DEADLINE** will be **20th AUGUST 2020**! No papers will be accepted after that date! Authors are kindly requested to **STRICTLY** follow **ALL** the editorial guidelines, otherwise their papers will be rejected!

The official languages of the Conference will be **ONLY** English and French. The web–sites and communication addresses for the Conference are:

URLs: **<https://hiegakker.wordpress.com/egyptology/>** [Hellenic Site / Click on CONFERENCES!]

<http://www.centrodehistoria-flul.com/abertura/2nd-athens-conference-of-the-hellenic-institute-of-egyptology-quod-est-superius-est-sicut-quod-est-inferius-the-cosmic-hypostasis-and-earthlysocial-function-of-women-during-antiquity-in-egypt-and-in-the-mediterranean-basin> [Portuguese Site]

<https://www.bibalex.org/writingandscripcenter/en/News/Index.aspx> [Egyptian Site]

E–MAILS: **hieg-aker.org@otenet.gr** *** **s.tsourinaki@yahoo.com**

Please feel free to come back to us with your suggestions, information, abstracts, paper– and poster–proposals, as well as to send us your inquiries, should you have any. Kindly, do not forget to fill in the **REGISTRATION FORM** and send it to us asap! Please send also your abstracts until **20th June 2019**. You will be notified about the acceptance of your abstracts by the end of June 2019. Thank you very much and welcome to our 2nd Athens Conference!

INTRODUCTION & 2ND CALL FOR PAPERS

The significance of the WOMAN, as the only human being that can re-create life from her womb, as an archetype of cosmic immanence, fluidity and power, as well as a social being whose position in ancient societies (e.g.: the Egyptian) was much better than in others of Antiquity (e.g.: in ancient Athens) and also in our current era, is not only extremely important, but rather crucial and determinative for the flow and development of History itself. Not only were Women the mothers, sisters or wives of «important men», but they also were the creators of high culture, civilization and children useful for society. They were Empreses, Queens, Princesses and even Pharaohs, but at the same time a multitude of Women, from the socially «lower» strata, was the important dough for the evolution and developments in society and culture. In the course of time, they also suffered under patriarchy and were both psychically and physically tormented not only by evil men and habits, but also by females who were repeating and disseminating the patterns of patriarchy and the submission of Women to men, hidden behind supposedly Divine-given rules and fanatic doctrines, suppressing their freedom and even mutilating their genitals ... However, Women survived and most of us are happy today, living in a modern world, where not only Feminism *per se*, but also deep understanding of the situation and sincere human/humanitarian feelings are also explicitly shown by several men, mainly in Western Societies. Regrettably, however, many Women still suffer in several of the so-called «underdeveloped» countries, especially under the fanatic application of the rules of certain religions.

Ladies in Heaven, but Women on Earth? The hypostasis of Women in ancient Egypt and in the Mediterranean Basin, but also its possible relations to Jung's Psychology: from the distant past, until now, the Archetype of Femininity, the Sacred Female, the Great Mother, Virgin and Crone, is one of the most precious and catalytic in the Jungian Collective Unconscious, being at the same time the true *vis vitalis* for the societal processes that motivate History and cultural evolution. This is the theme of our 2nd Conference, which shall also try to focus on patterns of continuity and transformation of various related institutions, habits and archetypes, covering almost the whole Antiquity from the Pre-Dynastic down to the Late, Ptolemaic and Coptic Period (corresponding for all the other cultures to the time-span from c. 3000 BC to the five initial Centuries AD), whose specific topics and thematology shall be the following:

1. Manifestation & Cosmic Immanence of the Sacred Female: The surrounding Cosmos and the Sky as the theatre for the «cosmic drama» of the manifestation and heavenly projection of the Sacred Female: Nūt/Nwt as a celestial goddess, Seshat/Sṣṣt as a cosmic goddess of Astronomy, Measurements and Knowledge/Libraries; female sky-divinities in the ancient Egyptian, Mesopotamian, Babylonian and Hellenic pantheons. The One-and-Unique-God of the Hebraic *Bible* and His heavenly manifestations, relating to females. The firmamental periodicities and their meta-physical semantics in the case of personalization/allegorization of celestial epiphanies by female divinities. Isis/Sōthis as the *par excellence* astral deity and queen of the decans. The Moon/Luna as a *par excellence* female symbol in the Mediterranean Basin and its echo on the periodic menstrual cycle.

2. Divine Female Archetypes: Specific goddesses as examples of the archetype of the Great Mother and other Jungian archetypes related to Femininity: Isis, Nephthys, Mūt, Hathor,

Bastet, Inanna and Ishtar, Gaia, Athēna, Aphroditē/Venus, Dēmētēr, Persephonē and Korē, Hēra/Juno, Hestia/Vesta, Artemis/Diana, Lilith, and various other female deities of the aforementioned cultures. Women and female deities in Orphism and in the *Orphic Hymns*. Parallels and opposites, points of contact and possible inter-relations.

3. The Earthly/Social Status of Women in Ancient Egypt: The social status and situation of Women in ancient Egypt: queens, princesses, noble ladies, adorers, commoner–Women, mothers and motherhood (*mater lactans*), Women in menial labour and agriculture, handmaids, musicians and dancers, medical doctors, professionals and human beings, logging for love and motherhood or for power and authority (e.g.: queens, *rhwt-nsw*, & c.). The portrayal of Women in ancient Egyptian literature, in the funerary texts (emphasis on *PT*, *CT*, *BD*, *Im-Dw3t*), in the reliefs and paintings of temples and tombs. Women as priestesses (e.g.: of Hathor/*hmwt-ntr nt Hwt-Hr*, temple–chantresses/*šmꜥywt*, dancing–priestesses/*ihbwt*, & c.). Women in front of the Law and facing the Final Judgement (*BD* and other related texts, papyri, ostraca, & c.). Women upon Earth as Ladies of the House (*Nbwt-Pr*) versus Ladies of Heaven (*Nbwt-Pt*) and Mothers of Gods (*Mwwt-Ntrw*).

4. The Earthly/Social Status of Women in the Mediterranean Basin: The same as in 3, *supra*, for the ancient Mesopotamian, Babylonian, Hebrew, Hellenic (Cycladic, Minoan, Mycenaean) and Roman cultures, taking of course care of the subtle or other differences between them (or as comparative studies). Inter-relations and overlapping of cosmic, religious and societal patterns between the Egyptian, Mesopotamian, Babylonian, Hebrew and Hellenic cultures concerning Women, for the whole time–span examined in the Conference. The late Prof. Dr Marija Gimbutas, her work and the archetype of the Great Mother Goddess.

5. Key–Role Individual Women: Specific renowned cases of individual Women (from all the above cultures), whose involvement in authority, business, war (e.g.: Amazons), or in the public domain could broaden our conception and understanding of the corresponding historical period and the cultural *milieu* in which they lived. The cases of Hetepheres, Nitōkris, Sobekneferū, Iʿahmes–Nefertiry, Hat–shepsūt, Nefertiti, Nefertiry and Kleopatra VII Philopatōr in Egypt; the case of Enhenduana in Mesopotamia; the unique and wisest Hypatia of Alexandria. Women’s participation in the societal norms, in the cultic observances, in royal or ruling power, & c. The identity and iconography (paintings in tombs, monuments, papyri and in sculpture) of important Women and possible traces for early pharaonic Feminism.

6. Epigraphic, Literary and Linguistic Sources: Inscriptions, texts and every epigraphic source or project related to all the above, especially to the Woman’s status and activities in every cosmic, metaphysical and societal sphere. Hieroglyphs of the B–Group and of the D–Group related (respectively) to Women and to female bodily parts (*EG*).

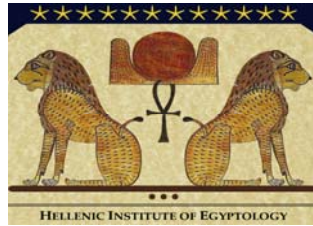
7. The Earthly/Social and Heavenly Status of Women in Coptic Egypt: In the context of a special Session on Coptic Women, we propose the following: **(a)** the history and identity of Women in the early Christian Egyptian Church, their role in the Holy Liturgy of the Coptic Church (e.g.: deaconesses), and examples of Coptic Women as nuns (parallelisms and oppositions to male monks) and their lives in Convents and Monasteries; **(b)** Coptic Women in the daily life, their rights and duties, dynamic Coptic female personalities who run the World, iconography of Coptic Women, advocacy for the Coptic Women and possible traces for early Coptic Feminism; **(c)** Virgin Mary/*Panaghia* and Female Saints as embodiments of the heavenly glory of Women *post mortem*.

8. Aesthetics, Beauty and Women: The concept of *beauty*/*ἡφρῶ*/*κάλλος* as related to the idea/ideal of Women and female archetypes. The female body as an epitome of beauty, erotic undertones (e.g.: in the *Love Poems* of ancient Egypt or in satirical papyri) and the female uterus as an archetype of re-birth, re-generation, and the like. How could one detect the *patterns of female beauty* between allegories, symbols and religious or cosmic metaphors that were also the sprouting roots of the ancient pre- or proto-scientific thought? How one could study the references to the idea of *beauty* in the ancient Egyptian culture, as well as in the other neighbouring nations of the Eastern Mediterranean Basin already mentioned?

9. Gender Studies: Women under the prism of Gender Studies' consideration. We want to stress the diversity of Women in the Ancient World and how gender almost always intersects with other factors such as age, social standing, geographical location, ethnicity, sexuality, & c. We propose the study of the social status of Women in relation to that of men in the ancient Egyptian and all the previous ancient cultures. Gender bias and sexism in Antiquity and in modern Egyptology, Archaeology, History, Theology and Social Anthropology. Women who loved men versus Women who loved Women. Women's homosexuality and other similar or related subjects (e.g.: intersexualism, transsexualism, & c.). Sapphō of Eresos (Mytilēnē) as a case study of a renowned and genius female scholar of Antiquity, her School and Aeolia as a place where Women were indeed important citizens of the City-State (unlike ancient Athens, where Democracy was only meant for male Athenians, not even for the *metoikoi*). The status of Women in ancient Sparta and Macedonia. Textual and other evidences about the former or similar topics.



CONFERENCE REGISTRATION FORM



FIRST NAME:

FAMILY NAME:

TITLE (Mr / Mrs / Ms / Cand. Dr / Dr / Dr Hab. / Prof. Dr / Rev. / Mgr):

INSTITUTION:

PROFESSIONAL STATUS (Student / MA Student / PhD Candidate / Researcher / Professor / Independent Scholar / Tutor / Other):

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E-MAIL:

TELEPHONE (WITH PREFIX):

URL:

THEME(S) (1-9):

TITLE OF PROPOSED PAPER(S):

ORAL PRESENTATION OR POSTER:

HOW YOU HAVE BEEN INFORMED ABOUT THIS CONFERENCE?

ABSTRACT (max. 300-400 Words) & 7 KEY WORDS:

Please submit your abstracts until the 20th of June 2019 to both the following e-mails (using as message subject ATHENS CONFERENCE 2020):
hieg-aker.org@otenet.gr — s.tsourinaki@yahoo.com

