

THE HISTORY OF THE RECEPTION OF ANTIQUITY IN DECOLONIAL TIMES¹

Anderson Zalewski Vargas²

Abstract

In this article, I reflect on the state of Reception Studies of Antiquity in these times when a certain appropriation of decolonial thought leads to general questioning, especially within academic circles, regarding the legitimacy of studying Greco-Roman Antiquity in Brazil. Firstly, I highlight certain elements that can help us understand intellectual purification desires. However, reading texts by prominent decolonial theorists reveals quite easily that overcoming Eurocentrism does not render the Greco-Latin past anathema, nor does it negate its study and investigation. Finally, I discuss the relevance of the History of Reception of Antiquity in achieving decolonial goals. Keywords: Decolonization. Eurocentrism. Reception of Antiquity.

Keywords

Decolonization; eurocentrism; Reception of Antiquity; anathema.

¹ Versão em inglês de Rafael de Souza Padilha, acadêmico de História da Universidade Estadual de Santa Catarina. E-mail: rafael.dsp@edu.udesc.br

² Associate Professor – Federal University of Rio Grande do Sul, Porto Alegre, Brazil. E-mail: zalewski.vargas@ufrgs.br.

Resumo

Neste artigo, reflito sobre a situação dos estudos de Recepção da Antiguidade neste tempos em que, certa apropriação do pensamento decolonial conduz ao questionamento geral, especialmente nos ambientes acadêmicos, da propriedade dos estudos da Antiguidade Greco-Romana no Brasil. Primeiramente, mostro que há certos elementos que podem ajudar a entender desejos de depuração intelectual. Contudo, a leitura de alguns textos de intelectuais de destaque da teoria decolonial mostra, com certa facilidade, que a superação do eurocentrismo não transforma em anátema o passado greco-latino, muito menos seu estudo e investigação. Por fim, trato da pertinência da História da Recepção da Antiguidade na realização dos desideratos decoloniais.

Palavras-chave

Decolonização; eurocentrismo; Recepção da Antiguidade; anátema.

Increasingly, 'national' cultures are being produced from the perspective of, disenfranchised minorities. The most significant effect of this process is not the proliferation of 'alternative histories of the excluded' producing, as some would have it, a pluralist anarchy, What my examples show is the changed basis for making international connections. (Bhabha, 1994: 6)

The origin of this text arose from the need I felt to position my study on Rhetorical Receptions of Antiquity within the context of decolonial reflection¹. What I have written is not the result of extensive research yet; it is not even the definitive outcome of my reflections on the matter. It is a judgment in progress, and I consider it relevant for the reasons explained below.

Firstly, my foray into a portion of the vast bibliography on decoloniality occurs because such a perspective has become unavoidable due to its presence and its academic use, and not because it is a mandatory path in my teaching and research journey. In my readings on Rhetoric and Reception of Antiquity in Brazilian contexts, and even Portuguese ones, I found nothing that necessarily led me to that universe. However, in the other dimension of my professional experience - the classroom and the life of the department and post-graduation - the decolonial bias has been omnipresent for a considerable time: I was sometimes questioned about it ("How do you place Reception in relation to decolonial or post-colonial theory?") and I heard many references to topics and bibliography that I barely knew and, at times, I was confronted with arguments that insinuated or affirmed the inappropriateness of interest in any other subject that was not from that scope or was not informed by it.

We all know of the imbroglio caused by the near exclusion of Ancient History by the first version of the National Common Curricular Base (BNCC). In a text where colleague Dominique Santos analyzes the arguments used for its reinstatement in our country's school education, it becomes clear that the creators of that document assumed that knowledge of Brazilian history implied the purge of a large part of world history (Santos, 2019: 132). In an article still in press, "The trajectories of Ancient History in Rio Grande do Norte: teaching and research," Pedro Hugo Canto Núñez and Ruan Kleberson Pereira da Silva observe: "we still perceive some assumptions that the Teaching of Ancient and Medieval History does not present sufficient arguments to match the competencies and skills necessary for the formation of the citizen in formation in schools." (2023: 1).

On another level, that of curricular revisions, we have the exclusions or limitations of subjects of Ancient, Medieval, Modern, and even Contemporary History - even those qualified as "oriental". Yes, I know that

Europe appropriated Mesopotamian Antiquity, making that past the origin of a civilization that would reach its best formulation with the Greeks and Romans. The respected Mario Liverani pondered: it is correct that Europeans use the label “the first half of our history” when studying the Ancient Near East because that “long trajectory is today considered part and even the true foundation of our ‘western’ history - not with other more remote civilizations, such as in India, China or anywhere else.” (2005: 1) It is not surprising, then, that, as Fábio Morales wrote: “today Ancient History needs to continually defend itself from attacks on its Eurocentrism and its eventual inadequacy to local collective memory” (2017: 79). If this happens with the field of Ancient Studies as a whole, what can be said about the History of the Reception of Antiquity in our country, in this intellectual quarter that we live in?

There is no reason for despair.

In this text, I intend to show, first, that there is a certain ambiguity in decolonial propositions, which can help us explain the shadow of the anathema that threatens us. Subsequently, I will argue that the decolonial formulations themselves do not affirm that the “detachment” from Eurocentric modernity implies a break with European, modern, contemporary or ancient knowledge. Contrary to being rejected, the studies of Receptions of Antiquity, in particular, can play a relevant role in understanding and overcoming the colonizing character of some peculiar appropriations of the ancient past, such as those made by the contemporary far right. Finally, I hope that my argument also demonstrates that decoloniality, and everything else that accompanies it, offers us important elements to reflect on what we do and can do when the Brazilian university, for the first time in its history, is confronted with the challenge of dealing with a challenging social reality, as indicated by this manifestation of the young Porto Alegre literato, José Falero:

This literary world, which has always disregarded me and people like me, now brings me in, riding the wave of representation... Well then. I warn in advance that I am indigestible. I will not be well digested. I refuse. They will have to swallow me as I am and feel the stomachache afterwards, or spit me out. Because wherever I go, I will always carry with me my social origin, my worldview, my values, my struggle and the struggle of my people, the struggle of a criminalized nation pushed to the bottom of the big cities, to the alleys, to the dirt roads, to the wooden shacks. Wherever I go, I will be me, without adding or subtracting.³

José Falero, 2022. Chronicle for the week of June 19 to 25, in *Agenda Todavia*, 2023. Falero's first novel, “Os supridores” had a special repercussion: “‘Os supridores’ is, just like ‘O avesso da pele’, by Jeferson Tenório, ‘Marrom e amarelo’, by Paulo Scott, and

Some indications that may explain purification desires

Initially, I clarify that I use “decolonial” (and not “descolonial”) due to the alert from Ana Maria Barrera Conrad Sackl in her translation of Popoh Vuhl³, when citing the original distinction of Eduardo Restrepo and Axel Rojas in *Inflexión decolonial- fuentes, conceptos y cuestionamientos* (2010: 16):

No se debe confundir descolonización y decolonialidad. Con descolonización se indica un proceso de superación del colonialismo, generalmente asociado a las luchas anticoloniales en el marco de estados concretos. La descolonización se tiende a circunscribir a lo que se ha denominado independencias políticas de las colonias, [...] **La decolonialidad, en cambio, refiere al proceso que busca trascender históricamente la colegialidad.** Por esto la decolonialidad supone un proyecto con un calado más profundo y una labor urgente en nuestro presente; **supone subvertir el patrón de poder colonial, aun luego de que el colonialismo ha sido quebrado.**” (Restrepo; Rojas apud Stackl: 29-30, note 15).⁴

If decolonization refers to the process of independence from imperial sections, decolonialism intends to designate another, contemporary one, whose purpose is to overcome the transformed persistence of colonialism in the world of societies formally independent from their old metropolises. However, the Argentine Walter Mignolo, one of the exponents of the Modernity/Coloniality Group, also uses “de-coloniality”, based on his appropriation of ideas from the Peruvian sociologist Aníbal Quijano:

el pensamiento des-colonial es, entonces, el pensamiento que se desprende y se abre (...) a posibilidades en-cubiertas (colonizadas y desprestigiadas como tradicionales, bárbaras, primitivas, místicas, etc.) por la **racionalidad moderna montada y encerrada en las categorías del griego y del latín** y de las seis lenguas imperiales europeas modernas. (Mignolo, 2005: 06)

To better identify the idea, I opt for “decolonial” for the reasons exposed by Restrepo and Rojas. Decoloniality, therefore, seeks to detach itself from modern rationality that, shaped and transmitted by ancient Greek and Latin and by modern European languages, sent to the backstage of existence what was stigmatized as “traditional, barbaric, primitive, mystical” and mythical, as we will see next. It is uncomfortable, but this element of Mignolo’s definition must be highlighted, the relationship

‘Torto Arado’, by Itamar Vieira Júnior, the result of a contemporary generation of writers who, despite the narrative differences and literary influences, have in common the focus on the discussion of racism and social inequality in Brazil. ‘Each of them has their own load of nonconformity, but Falero has an ironic tone that is his own. He takes the discussion seriously, but knows that it is also possible to laugh at it,’ explains Leandro Sarmatz, the editor responsible for finding him and taking him to *Todavía*.” (Henrique, Mendes, 2021).

⁴ Highlights, unless otherwise noted, are mine.

between colonial domination and the languages of the Greco-Roman world, repeated by him at another time:

Permitaseme repetir lo que el lector no puede confundir por la vieja costumbre de pensar teniendo por sentado que Occidente es una geografía y *un no idioma-memoria-aparato conceptual* que penetraron directa o indirectamente miles de millones de conciencias en todo el mundo: **en griego, latín y las seis lenguas imperiales moderno/coloniales europeas**. (Mignolo, 2010: 97, note 71)

I believe that these two passages are indications of sources that allow us to support theses of rejection and even exclusion of what, in other texts, can be called the “Greco-Roman tradition”. Greek and Latin (and Hebrew to a lesser extent, certainly) composed the “language-memory-conceptual apparatus that directly or indirectly penetrated billions of consciences around the world”. An intellectually painful example (certainly there are countless) of this penetration I found recently, when reading the opening of the Mayan-Quiche cosmogonic text, Popol Vuh, previously referred to:

Now we will write this already permeated by the word of God, of Christianity, now. And we will reveal it **because there is no longer anywhere to see the Popol Vuh**, the instrument of clarity - which came from the sides of the sea - with the account of our shadows, the instrument on the dawn of life (...) (Popol Vuh: 247)

The paradox of having access to this important document thanks to the language of the Spanish dominator does not obscure the fact that it was the imposition of the Western tradition that was responsible for the loss of the original text, the “instrument of clarity”. Certainly: placing Athens, Rome or Jerusalem as the privileged origin of our Latin American worlds is to corroborate the view of history as a unilinear and unidirectional trajectory, one of the principles of Eurocentrism. The other would be the “ethnocentric rationality”, which would have generated an ontological rupture between body and mind, object and subject (Lander; Quijano apud Bravo, 2017: 36). We know, in this sense, that a certain understanding of mythos and logos served and serves to stigmatize other forms of thought. It has been many years since I presented in the classroom this passage from a story about the Contestado War, as an indication of the blinding power of a certain conception of rationality:

Alongside History, Ethnography and Folklore constitute the sciences that study the material and intellectual culture of peoples, forming branches of Cultural Anthropology. The Contestado region, due to its cultural richness, presents itself today as an almost inexhaustible source of subjects of **popular tradition**. Thus, we have that the most diverse popular manifestations, as long as they are traditional and collective, are objects of study of Folklore, available for the delight of its specialists. **The absence of historians in our region**, to study the events from the specific side of History, allowed facts of high significance for social transformations to be studied only from the side of fantasy and this made the

fertile imagination of the Brazilian transform many stories of our people into tales, **myths** and legends, which are incorporated into cultural heritage and are only considered as folkloric. (Tomé, 1999: 169-170)

In this passage, the lament is particularly distinct from the informants of the Spanish text of Popol Vuh. Considering the hegemony of such a conception of rationality, it is possible that many ask what is wrong with the prophecy that blames the “fertile imagination of the Brazilian” for the destructive metamorphosis of what could have been rational sources of historiographic research. It is a notable example of the joint disqualification of a social group and its way of seeing the world through the use of ideas of reason and myth.

At this point, we can remember what the theory of reception in general warns us: no matter how old the traditions are said to be, no matter how much continuity is ventured and even if the coincidence between past and present is affirmed, the “traditions” are composed of “chains of receptions” characteristic of singular contexts (Vargas, 2020). We can safely affirm that there is no coincidence between a modern disqualifying notion of myth and the ancient understandings of that word. The already well-known works of Marcel Detienne (1992) and Claude Calame (1996) allow us to highlight the undifferentiated use of mythos and logos, in the oldest documentation we have of the trajectory of the two terms:

Elas [as Musas]um dia ensinaram belo canto
quando pastoreava ovelhas ao pé do Hélicon divino.
Esta **palavra** [*mýthos*] primeiro disseram-me as Deusas
Musas Olímpíades, virgens de Zeus porta-égide
‘Pastores agrestes, vis infâmias e ventres só (...)

(HESÍODO, *Tegonia*, vv. 22-26, Tradução de Jaa Torrano)

Se queres, com outra **estória** (*lógos*) este encimarei; bem e sabiamente lança-a em teu peito!
[Como da mesma origem nasceram deuses e homens.] (...)
Primeiro de ouro a raça dos homens mortais
(...)

(HESÍODO, *Os trabalhos e os dias* vv. 106-109, tradução de Mary de Camargo Neves Lafer)

In the opening of Theogony, *mýthos* designates the speech of the Muses to the shepherd-poet; in Works and Days, it is *lógos* the speech about the origin of men and gods. Even when *mýthos* becomes a word of discrimination, the oldest uses do not correspond to those of modern and

contemporary appropriations. In Herodotus, we have an example of the use of myth in that writer's struggle with his rival, Hecateus of Miletus.

As for that one [Hecateu] who spoke of the Ocean, he based his myth on the invisible, therefore not needing to be proven or refuted; I, in fact, do not know any Ocean river and I believe that Homer, or some other older poet, invented this name and introduced it into his poetry. (Hdt., II 23).

From Thucydides, we also have a use of myth to discriminate against opponents, in this case the poets:

Based on the evidence that has been stated, one would not be wrong to judge the facts, in general, as I have presented them, and not trust either what the poets have celebrated about them, having in view enhancing adornments, nor what the logographers composed, having in view what is more pleasing to the audience than what is truer, given that they are unprovable and, for the most part, by the action of time, have been transported to the incredible dimension of the mythical [mythodes]. However, I understand, based on what are the most evident signs, when it comes to ancient times, that the facts have been sufficiently well determined." (Tuc., 21, 1)

In any case, I reinforce, the uninformed reader, or the one motivated in a certain way by the struggles of our times, can deduce or infer from reading passages of authorities of decolonial theory that all the "webs" of appropriations of Greco-Roman and Judeo-Christian antiquity are so contaminated by their discriminatory use that that past must be abandoned to think and live alternatively.

Why Decoloniality Does Not Imply The Transformation Of The Study Of Greco-Roman Antiquity Into Anathema⁵

4 I use this term because of the possible sacred dimension of acts of intellectual purification. As we can read in the biblical text, having received the divine gift of an already inhabited land, Joshua warned the Hebrews about to devastate Jericho: "The city will be consecrated as anathema to Yahweh, with all that is in it. Only Rahab the harlot will live, and all those who are with her in her house, because she has hidden the messengers whom We have sent. But beware of the accursed, lest ye take anything of that which is accursed out of covetousness, for that would make the camp of Israel accursed and bring confusion upon it. All silver and gold, all articles of bronze and iron, shall be consecrated to Yahweh; they will enter into his treasury. The people shouted loudly, and the trumpets were blown. When the people heard the sound of the trumpet, they shouted loudly, and the wall fell to the ground, and the people went up into the city, each in the place in front of him, and took possession of the city. Then they consecrated as anathema [that is, they killed] everything that was in the city: men and women, children and old men, as well as oxen, sheep and donkeys, and put them to the

However, this split is not in agreement with Aníbal Quijano's definition of Eurocentrism, as he states that that category designates a "perspective of knowledge whose systematic elaboration began in Western Europe" in the first half of the 17th century, became hegemonic in the bourgeois period.

Eurocentrism is, here, the name of a perspective of knowledge whose systematic elaboration began in Western Europe before the middle of the 17th century, although some of its roots are undoubtedly older, or even ancient, and that in the following centuries became globally hegemonic, following the same flow of the dominance of bourgeois Europe(...) It is NOT a category that implies all cognitive history in all of Europe, nor in Western Europe in particular (...) it does not refer to all ways of knowing of all Europeans and at all times, but to a specific rationality or perspective of knowledge that becomes globally hegemonic, colonizing and superimposing itself on all others, previous or different, and their respective concrete knowledge, both in Europe and in the rest of the world. (2005: 115)

The split, and a possible exclusion, is also explicitly repudiated by Walter Mignolo, when he writes that the "vuelco des-colonial" is characterized as an "epistemic detachment in the sphere of the social", including the academic universe (2010: 15), resulting in a Pachakuti, an indigenous term used to refer to the radical change of their world by the European invader (Mignolo, 2012: 98, note 76). To support his idea that detachment begins with the "decolonization of knowledge", he cites a passage from Aníbal Quijano, *Colonialidad y modernidad/racionalidad* (1992: 447) which is of central importance to my argument because there we can read that:

La crítica del paradigma europeo de la racionalidad/modernidad es indispensable. Más aún, urgente. Pero es dudoso *que el camino consista en la negación simple de todas sus categorías; en la disolución de la realidad en lo discurso; en la pura negación de la idea y de la perspectiva de totalidad en el conocimiento. Lejos de esto, es necesario desprenderse de las vinculaciones de la racionalidad-modernidad con la colonialidad, en primer término, y en definitiva con todo poder no constituido en la decisión libre de gentes libres. Es la instrumentalización de la razón por el poder colonial, en primer lugar, lo que produjo paradigmas distorsionados de conocimiento y malogró las promesas liberadoras de la modernidad.* La alternativa en consecuencia es clara: la destrucción de la colonialidad del poder mundial. (Quijano apud Mignolo, 2010: 15)⁶

sword. (Joshua 6:17-21) The commentator on this passage in the Jerusalem Bible explains: "The anathema, in Hebrew herem, entails the renunciation of every prey of war and its attribution to God: man and beast are killed, precious objects are given to the sanctuary. It is a religious act, a rule of holy war, which fulfills a divine command or a vow to ensure victory. Every omission becomes a sacrilege that is severely punished. The absolute rule, however, allows for flexibility (...). This primitive notion of God's absolute power will be corrected by the notion of his merciful fatherhood.

⁶ Original bold

The decolonial thought itself results from dialogue and the appropriation of European intellectual currents, as Mignolo indicates when he informs that one of the guiding questions of the meeting of his “modernity/coloniality” group in 2004 was: “How could Max Horkheimer’s critical theory help to think about the moment they were living in, characterized, among other things, by “global and pluriversal revolutions” and “insurgency and dispute for the control of universal history by the diversity and pluriversity of local histories. (2010: 8). Then follows the criticism of Marx and many other central individuals of modern thought who exposed the predatory character of a certain modernity in Europe, but who were unable to see the peculiar situation of predation in the rest of the world. There is, therefore, an attempt to overcome a set composed of prominent personalities of European intellectual thought.

It is necessary to criticize the paradigm transmitted by ancient and imperial languages, or rather, by the appropriation of Antiquity by imperial languages and this, I highlight, does not determine the simple denial of their categories or even the idea of totality. The critique, of course, can reject the idea of a single reason, it can even make “Western rationality” a form of reasoning to be compared with others, a suggestion by Sanjay Seth, in *Reason or Reasoning? Clio or Shiva?* (although he maintains the distinction myth/reason in his proposition). But finding a new decolonial reason does not imply a break, but as defended by the Mozambican anthropologist based in Portugal, Maria Paula Meneses, in *Challenges to epistemic decolonization, practices, contexts and struggles beyond abyssal fractures*:

Indeed, the possibility of epistemic decolonization is intimately associated with the idea of dialogue, far beyond any attempt at strategic essentialism in relation to any diasporic group closed in on itself. It is this closure and, in general, of the ‘rest’ of the world in relation to the global North, that matters to question, as it is one of the strongest legacies of epistemological and ontological domination and oppression. (2020: 1071)

As Mignolo wrote, creating new universalities would fall into the same logic that dominates fundamentalisms, European or even indigenous, African and Latin American and believe like them in the universality of their experiences and “horizons of expectations” (2010: 120). I still need to explore the relationships between Gadamerian hermeneutics - one of the sources of the notion of “horizons of expectations” - and decolonial thought. There are those who consider that this hermeneutics would not be suitable for decolonial theory because it presupposes a dialogue with an “impersonal you”, that of tradition, and not with someone of flesh and blood (Oliveira, 2020).

Perhaps there is an ambiguity in the decolonial argument when proposing an “epistemic turnaround” based on “dialogue” this ambiguity explains its reductive readings that lead to the anathema of interest in the study of the Greco-Roman World. However, there is considerable defense of “exchange”, “translation” and “dialogue”. There are even examples of decolonial interpretations by individuals who lived in what is prescribed as a “border”.

I refer to the two examples offered by Walter Mignolo in his “Manifesto”: Waman Puma de Ayala, a mestizo descendant of the Inca nobility, who wrote and sent to Philip III, his *Nueva Corónica y Buen Gobierno*; and Otabbah Cugoano, a freed slave who published in London, in the year 1787 his *Thoughts and Sentiments on the Evil of Slavery*. The first wrote in Spanish; the second, in English; both criticize their realities and elaborate their alternatives from the religion to which they were converted, Christianity. I highlight just one point: this did not prevent the first from thinking about humans in general, without distinction between Europeans and indigenous people. Mignolo wrote:

Cristianismo en el argumento de Waman Puma es equivalente al de democracia en la pluma y la palabra de los Zapatistas: democracia no es propiedad privada del pensamiento y la teoría política de occidente, sino unos principios de convivencia, de buen vivir, que no tiene dueño (2005: 17)

At this point, I cannot fail to observe that the indigenous critique of the European colonizing world plays an essential role in the proposition of Davids Ggaerber and Wengrow of a new world history in “The Awakening of Everything” (2022), as they assert that it was appropriated by European Enlightenment thought. In fact, an important element of the proposition of a new universal history present in that work includes a reformulation of our vocabulary, suitable for a new way of thinking about the world and the human being.

And the reception in all this, finally

And how, finally, to situate the History of the Reception of Antiquity in this particular context? I believe we can comfortably contribute, if we wish, to the process of “epistemic overturning”.

On the one hand, it highlights the appropriation of Brazilians of the modern and Eurocentric model. The image of this presentation is Antonio Medeiros’ study for one of his neoclassical paintings of the Liberty Palace,

the seat of the Minas Gerais government built on the ruins of the colonial world, with which he wanted to break absolutely: through destruction.

The ideas of reception theory, but not only them, can help to unveil the retrograde character of the “classicism” of the global far right. Allow me to indicate the reading of a final course work by my master’s student, Rafael Santos de Abreu, entitled “Protect your heritage”: the uses of Classical Antiquity by the Alt-right”. Notice that Rafael chose to use “use” and not “reception” or “appropriation”, because he concluded that it is an instrumentation “with a clear objective of legitimizing behaviors and ideologically aligned positions in the present. It is not just a matter of a mistaken interpretation or ignorance about the extensive bibliography and research on Greek history.” (2023: 29)

Kim Kataguirí, leader of the Free Brazil Movement (MLB), elected federal deputy in 2018, stated in an interview regarding the content of the videos they produced, that these would deal with the ‘pillars of Western Civilization, which are Greek philosophy, Roman law and Judeo-Christian religiosity’ (REDAÇÃO, 2017). This ‘triad’ is frequently used by conservative groups in order to reinforce Brazilian western bases. It was also presented in the program of the Alliance for Brazil - a party that Bolsonaro intended to create after declaring his departure from the Social Liberal Party (PSL) -, in November 2019. (Abreu, 2023: 9)

Another example: in Brazil, in the 19th century, there were many attempts to constitute regional identities based on receptions of Greco-Roman antiquity. I present another example: the ongoing investigation by Marina Soares Zuchetti, entitled “Ancients, ragamuffins and heroes: Antiquity and heroism in the Partenon Literary Society”, which may reveal a moment of the “chain of receptions” of a Eurocentric appropriation of ancient heroism.⁷

⁷ I will not mention anything from this work so as not to usurp Mariana's place as the unveiler of that chapter of the Intellectual History of Rio Grande do Sul.



Figure 01: Study “Carro de Apoio”, by Antônio Parreiras for the panel of the Palácio da Liberdade/Belo Horizonte/MG

Recently, in May 2023, I visited the Liberty Palace in Belo Horizonte. My delight with its architecture and decoration, with the pleasant character of the place, did not prevent me from examining how the appropriation of ancient Greco-Roman motifs served the purpose of building a modern and exclusive city⁷. There is no mention of this on the Liberty Circuit website, but I caught a monitor-guide of a group of students commenting on the existence of an invisible wall that prevented a certain Minas Gerais population from frequenting the place shortly after the inauguration of the new Minas Gerais capital, in 1898. Like several other capitals and large Brazilian cities at the beginning of the 20th century, the transition to the “republican civilization” was accompanied by a material and social urban remodeling. Unless mistaken, a history of the reception of Greco-Roman antiquity in this neocolonial process is yet to be made.

Finally, it is indeed possible to identify the reception of Antiquity in decolonial texts, when they seek to translate the pluriversality of Latin American history. Oswaldo Mignolo nicknamed “Tawantinsuyu, Anahuac and the Black Caribbean” as: “The ‘Greeces’ and ‘Romes’ of decolonial thought”. Similarly, when dealing with the last section of Puma’s work, he writes:

La última sección del ‘buen gobierno’, extensa, está dedicada a la **descripción de ‘los trabajos y los días’** en el Tawantinsuyu. El ritmo de las estaciones, la convivencia en y con el mundo natural (sol, luna, tierra, fertilidad, agua, *runas* [e.g., seres vivientes que en occidente se describen como “seres humanos”]) conviven en la armonía del ‘buen vivir’. (Mignolo, 2005: 19.)

There is in this coded reference to Hesiod’s work an effort to translate for a specific reader, literate in the classical tradition, at the same time, of course, a sign of intellectual distinction. There exists, latent, a History of

the Reception of Antiquity by decolonial thought in its task of identifying and overcoming the “memory-conceptual apparatus” that marked, and marks, “directly or indirectly billions of consciences around the world”, especially ours.

Concluding

Despite the exclusionary uses of decolonial theory, I believe that we, researchers of the Reception of Antiquity, can be at ease regarding the legitimacy of ours. And, consequently, colleagues from Ancient Studies in general, if they have been concerned about it, can also continue with their work. However, I think that decoloniality is a universe we should know, and from which we should appropriate, due to the challenges it poses to the study and teaching of Greco-Roman Antiquity in our country. They can also help to understand, accept and deal with feelings like those of José Faleiro, the young literate from a socially and intellectually segregated area of Porto Alegre. Certainly, the situation of the Faleros in our country resulted from processes fueled by a certain Antiquity, such as those of exclusionary notions of reason and myth. On the other hand, our own understanding of colonization and the persistence of colonialism among us cannot renounce the knowledge of that history. Studying it is a way to remove the Eurocentric aspect of that plundering and stigmatizing tradition anchored in a “modern rationality mounted and enclosed in the categories of Greek and Latin”. Our own view of the Ancient World may be transformed by this intellectual endeavor.

Sources

Estudo “Carro de Apolo”, de Antônio Parreiras para painel do Palácio da Liberdade/Belo Horizonte/MG. Disponível em: <https://www.wikidata.org/wiki/Q56878589>. Acesso em 15 jun. 2023.

GOVERNO DE MINAS GERAIS. *Palácio da Liberdade*. Site de divulgação. Disponível em: <http://circuitoliberaldade.mg.gov.br/pt-br/espacos-br/palacio-da-liberdade>. Acesso em: 27 jan. 2024.

HESÍODO. *Teogonia. A origem dos deuses*. Tradução de Jaa Torrano. São Paulo: Iluminuras, 1992.

HESÍODO. *Os trabalhos e os dias*. Tradução de Mary de Camargo Neves Lafer. São Paulo: Iluminuras, 1990.

A Bíblia de Jerusalém. São Paulo: Paulinas, 1985.

Popol Vuh. O esplendor da palavra antiga dos Maias-Quiché de Quauhtlemallan: aurora sangrenta, história e mito. Tradução, crítica e notas de Josely Vianna Baptista. São Paulo: Ubu, 2019.

TUCÍDIDES. *História da Guerra do Peloponeso*. Livro I. Tradução e apresentação de Anna Lia Amaral de Almeida Prado. São Paulo: Martins Fontes, 1999.

Bibliography

ABREU, Rafael. “Proteja sua Herança”: Os usos da Antiguidade Clássica pela Alt-Right. Trabalho de conclusão. Disciplina *Os usos políticos do passado. Análises sobre os usos políticos do passado a partir de estudos de caso*, ministrada pela professora Carolina Bauer, PPG em História/UFRGS, 2022.

BARBOSA, Tereza Virgínia Ribeiro. Tradução e (des)colonização. O caso de Medeia. *Archai*, Brasília, n. 22, jan./abr. 2018, p. 299-318.

BHABHA, Homi K. *O local da cultura*. Belo Horizonte: UFMG, 1999 (1994).

BRAVO, Lucía. El pensamiento crítico latinoamericano. La opción decolonial. In: TOMÁS Claudio Luis; BOLINAGA, Luciano Damián. *América Latina ante una nueva encrucijada*. Buenos Aires: Teseo, 2017. p. 25-72.

BACKMAN, Jussi. Hermeneutics and the Ancient Philosophical Legacy: Hermēneia and Phronēsis. In: KEANE, Niall; GJESDAL, KRISTIN (eds). *The Blackwell Companion to Hermeneutics*. Malden: John Wiley & Sons, 2016. p. 22-33. Disponível em: <https://core.ac.uk/>. Acesso em: 29 out. 2023.

BRAVO, El pensamiento crítico latinoamericano. La opción decolonial. In: TOMÁS, Claudio Luis; BOLINAGA, Luciano Damián (orgs). *América Latina ante una nueva encrucijada*. Buenos Aires: Teseo, 2017, p. 25-72.

CALAME, Claude. *Mythe et Histoire dans l'Antiquité Grecque*. La Création Symbolique d'une Colonie. Lausanne: Payot, 1996.

CASTRO-GÓMEZ, Santiago. *La hybris del punto cero*. Ciencia, raza e ilustración en la Nueva Granada (1750-1816). Bogotá: Instituto Pensar, Universidad Javeriana, 2005. Introducción, p. 11-18.

DETIENNE, Marcel. *A invenção da mitologia*. Rio de Janeiro: Jorge Zahar, 1992 (1981).

FAVERSANI, Fábio; SANTOS, Dominique Vieira Coelho dos; ROSILLO-LÓPEZ, Cristina. Apresentação. Dossiê: A História Antiga entre o local e o global: integração, conflito e usos do passado. *Revista Brasileira de História*. São Paulo, v. 40, nº 84, p. 13-17, 2020. Disponível em: <http://dx.doi.org/10.1590/1806-93472020v40n84-01>. Acesso em: 24 ago. 2020.

FREITAS, Altieri Dias de. Notas sobre o contexto de trabalho do grupo Modernidade/Colonialidade/Universidade, horizontes utópicos, desafios teóricos. *Realis*, v.8, n. 02, jul./dez. 2018, p. 145-171.

FRIZZO, Fábio; LEITE, Priscilla Gontijo; SILVA, Uiran Gebara da. Devemos fazer Tábula Rasa dos Passados Distantes? A Antiguidade na Cultura Histórica e nas escolas brasileiras. *Revista História Hoje*. São Paulo, v. 12, nº 24, p. 5-27, 2023. Disponível em: <https://doi.org/10.20949/rhhj.v12i24.1074>. Acesso em: 19 abr. 2023.

GLORIA, Rafael. José Falero coloca a voz da periferia na literatura brasileira. *Jornal do Comércio*, Porto Alegre, 14 de julho de 2022. Disponível em: <https://www.jornaldocomercio.com/especiais/reportagem-cultural/2022/07/855165-jose-falero-coloca-a-voz-da-periferia-na-literatura-brasileira.html>. Acesso em: 15 nov. 2023.

HARTOG, François. *De Homero a Santo Agostinho*. Belo Horizonte: UFMG, 2001. p. 43. Tradução de Jacyntho Lins Brandão.

HENRIQUE, Guilherme; MENDES, Vinícius. Um escritor em busca da fórmula mágica da paz *El País*. 06 ago. 2021. Cultura. Disponível em: <https://brasil.elpais.com/cultura/2021-08-09/um-escritor-em-busca-da-formula-magica-da-paz.html>. Acesso em: 22 jan. 2024.

LEITE, Priscilla Gontijo; GURGEL, Victor Leite Braga. Apropriações da Tradição Clássica no Brasil e o ensino de História Antiga. In: BUENO, André; CREMA, Dulceli Estacheski Everton; ZARBATO, Jaqueline (orgs). *Aprendendo História: Ensino*. União da Vitória: Edições Especiais Sobre Ontens, 2019. Disponível em: https://www.academia.edu/38896267/APRENDENDO_HIST%C3%93RIA_ENSINO. Acesso em: 19 dez. 2022.

LIVERANI, Mario. Antigo Oriente Próximo. Tradução de Fábio Fortes e Anita Fattori de: _____. *Historical Overview*. In: SNELL, Daniel (org.). *A Companion to the Ancient Near East*. Londres: Blackwell, 2005 .p. 3-19.

MACEDO, André Luan Nunes. A História do eurocentrismo na História Intelectual. *Revista de Teoria da História*. Vol. 23, nº 01, jul. 2020, p. 257-281. Disponível em: <https://revistas.ufg.br/teoria/article/view/61801>. Acesso em: 9 jun. 2023.

MALKIN, Irad. Postcolonial_Concepts_and_Ancient_Greek Colonization. *Modern Language Quarterly*. Washington, v. 65, n. 3, set. 2004, p. 341-64.

MENESES, Maria Paula. Desafios à descolonização epistêmica, práticas, contextos e lutas para além das fraturas abissais. *Contemporânea*. São Carlos, v. 10, n. 3 p. 1067-1097, set./dez. 2020. Disponível em: <https://doi.org/10.31560/2316-1329.v10n3.10>. Acesso em: 01 jun. 2022.

MIGNOLO, Oswaldo. *Desobediencia epistémica, retórica de la modernidad, lógica de colonialidad y gramática de la descolonialidad*. Buenos Aires: del Signo, 2010.

_____. El pensamiento des-colonial, desprendimiento y apertura: un manifiesto. *Tristes Trópicos*. 2005. Disponível em: <https://edisciplinas.usp.br>. Acesso em: 14 jun. 2023.

MORALES, Fábio Augusto. Por uma didática da História Antiga no Ensino Superior. *Mare Nostrum*, São Paulo, vol. 8, nº 8, out. 2017, p. 79-114. Disponível em: <https://doi.org/10.11606>. Acesso em: 20 abr. 2014.

MUNSBURG, João Alredo Steffen; SILVA, Gilberto Ferreira da. A interculturalidade como estratégia de aproximação entre pesquisadores brasileiros e hispano-americanos na perspectiva da descolonização. *EccoS – Rev. Cient.*, São Paulo, n. 45, jan./abr. 2018, p. 21-40.

NÚÑEZ, Pedro Hugo Canto; SILVA, Ruan Kleberson Pereira da. “As trajetórias da História Antiga no Rio Grande do Norte: o ensino e a pesquisa”. 2023. No prelo.

OLIVEIRA, Renato Carvalho de. Gadamer e Dussel: da hermenêutica do diálogo impessoal ao diálogo que liberta o rosto da máscara colonial. *Revista Ideação*, Feira de Santana, n. 41, jan./jun. 2020, p. 87-104.

PORTER, James L. What is 'Classical' about Classical Antiquity? Eight Propositions. In: ____ (ed). *Classical pasts: the classical traditions of Greece and Rome*. Princeton: Princeton U.P. 2006. p.1-65.

QUIJANO, Aníbal. Colonialidade do poder, eurocentrismo e América Latina. In: LANDER, Eduardo (org). *A colonialidade do saber: eurocentrismo e ciências sociais. Perspectivas latinoamericanas*. CLACSO: Buenos Aires,

2005. p. 227-278. Disponível em: <http://bibliotecavirtual.clacso.org.ar/>. Acesso em: 15 nov. 2023.

SACKL, Ana Maria Barrera Conrad. *Tradução & Paratradução do Popol Wuj, Paratextos e Excertos do Gênesis*. Tese (Doutorado). PPG em Estudos da Tradução, UFSC, 2015. 218p.

SANTOS, Eduardo Natalino dos. Histórias e cosmologia indígenas no Popol vuh, livro maia-quiché. *Revista USP*, São Paulo, n. 125, abr./maio/jun. 2020, p. 109-124. Disponível em: <https://doi.org/10.11606>. Acesso em: 27 jan. 2024.

SAGREDO, Raísa. (Re)pensando o Egito antigo em sala de aula: estratégias e metodologias decoloniais. *Revista História Hoje*. São Paulo, v. 12, nº 24, 2023, p. 253-273. Disponível em: <https://doi.org/10.20949/rhhj.v12i24.995>. Acesso em: 19 abr. 2023.

SANTOS, Dominique. O ensino de História Antiga no Brasil e o debate da BNCC. *Outros Tempos*, vol. 16, n. 28, 2019, p. 128 - 145. Disponível em: <http://dx.doi.org/10.18817/ot.v16i28.703>. Acesso em: 22 jul. 2019.

SETH, Sanjay. Razão ou Raciocínio? Clio ou Shiva? *História da Historiografia*. Ouro Preto, nº 11, abr. 2013, p. 173-189, 2013. Disponível em: 10.15848/hh.v0i11.554. Acesso em: 26 dez. 2022

SILVA, Gláydson José da. *História Antiga e usos do passado: um estudo de apropriações da Antiguidade sob o regime de Vichy (1940-1944)*. São Paulo: Annablume; Fapesp, 2007

THOMÉ, Nilson. *Os iluminados*. Personagens e manifestações místicas e messiânicas no Contestado. Florianópolis: Insular, 1999.

VARGAS, Anderson Zalewski. A recepção da Antiguidade e os Estudos Clássicos. In: CARVALHO, Alexandre Galvão. SILVA, Gláydson José da. *Como se escreve a história da Antiguidade*. São Paulo: UNIFESP, 2020. p. 513-527.