

DSBCB49 STAROVĚKÁ EKUMENA - ANTICKÉ ZPRÁVY O ASII A AFRICE

Židé

sceleratissima gens, taeterrima gens, perniciosa gens

ETYMOLOGIE

Palestina – Παλαιστίνη, *Palaestina* → od susedního kmene

Kanaán - Χνᾶ

Judea - Ἰουδαία, *Iudaea*

Židé - Ἰουδαῖος, *Iudaeus* → z hebrejštiny

IZRAEL, PALESTINA

Exodus

Kanaán

12 kmenů

Pelištejci

Království Izrael (Saúl, David, Šalamoun)

Izrael a Judea (Samaří; Jeruzalém)

Cca 720 př. n. l. dobytí Izraele Assyřany

Vzpouza proti Babylónu → 586 dobytí Jeruzaléma Nabukadnezarem II.

Babylónské zajetí, Kýrův edikt, znovuvybudování chrámu



JUDEA

Pod nadvládou Peršanů

Alexandr

Seleukovci x Ptolemaiovcí, syrské války

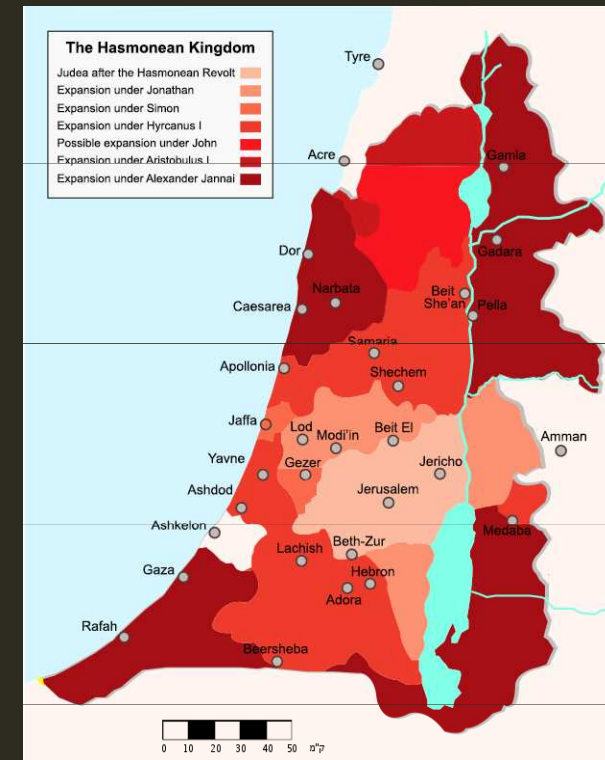
Šestá syrská válka – dobytí Seleukovci

Antiochos IV. Epifanés – hellenizace, vyplenění chrámu, zákaz židovské věrouky

Vzpouza Makkabejských

Hasmóniovské království

Království Héróda



JUDEA

Zásahy Říma od 63 pnl

Vazal Říma

Diaspora

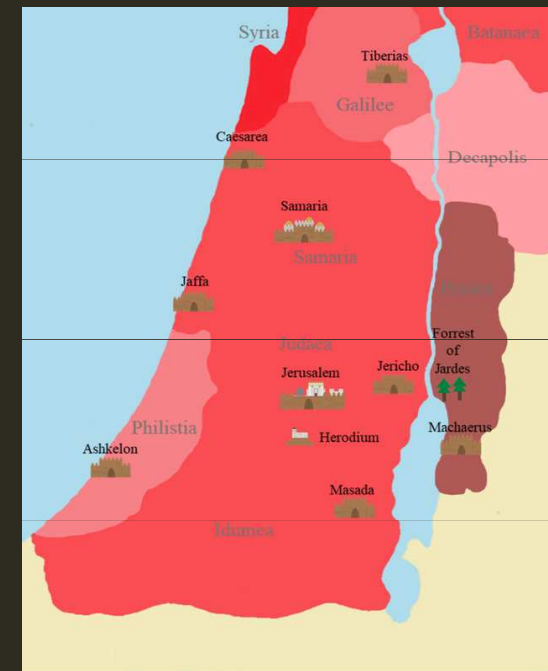
Proměna v provincii (správce *prefectus*, *procurator*, *legatus*)

První židovská válka – 66–73 nl, dobytí Jeruzaléma 70, zničení chrámu

Povstání Bar-Kochby – 132–135 nl, zákaz židovského náboženství, město Aelia Capitolina na místě Jeruzaléma, přejmenování provincie na Syria Palaestina

Rozdělení do 3 provincií za Diocletiana

Pokračující neshody Římané x Židé, později i křesťané x Židé



HELLENIZACE

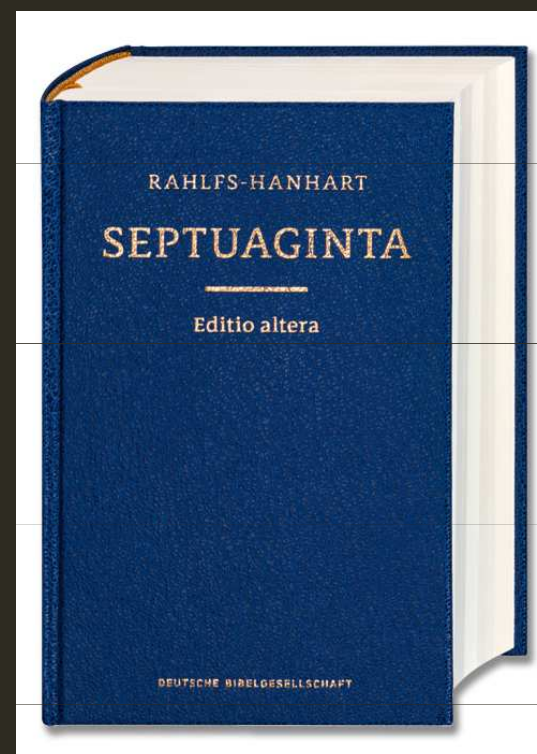
Během nadvlády Ptolemaiovců, Seleukovců

Přijetí řeckých jmen, oděvu, jazyka, gymnasion, výuka

Část obyvatel, elita

Centra – Alexandrie (Egypt), Antiochie na Orontu

Překlad Starého zákona – Septuaginta, Nový zákon – *koiné* řečtina



AUTOŘI

Vládci – Antigonos II. Mattathiás, kněží – Meneláos, Iásón

Aristobúlos z Alexandrie

Filón z Alexandrie – snaha o propojení řecké a židovské filosofie

Flavius Josephus – *Židovské starožitnosti*, *Židovská válka*

Apión – *Proti Židům* (část *Dějin Egypta*) x Josephus – *Contra Apionem*

Tacitus – *Dějiny* – 13 kapitol v páté knize

Apollónios Molón, Alexandr Polyhistor, Porfyrios, Kelsos (x Origenés)

DĚJINY - PŮVOD



Tacitus

Tac. *Hist.* 5.2

Z Kréty

Iudaeos Creta insula profugos
novissima Libyae insedisse
memorant, qua tempestate Saturnus
vi Iovis pulsus cesserit regnis.
Argumentum e nomine petitur:
inclutum in Creta Idam montem,
accolas Idaeos aucto in barbarum
cognomento Iudaeos vocitari.

It is said that the Jews were originally exiles from the island of Crete who settled in the farthest parts of Libya at the time when Saturn had been deposed and expelled by Jove. An argument in favour of this is derived from the name: there is a famous mountain in Crete called Ida, and hence the inhabitants were called the Idaeii, which was later lengthened into the barbarous form Iudaei.

PŪVOD

Z Egypta

Tac. *Hist.* 5.2

Quidam regnante Iside exundantem per Aegyptum multitudinem ducibus Hierosolymo ac Iuda proximas in terras exoneratam; plērique Aethiopum prolem, quos rege Cepheo metus atque odium mutare sedis perpulerit.

Str. 16.2.35

μωσῆς γάρ τις τῶν Αἰγυπτίων ιερέων ἔχων τι μέρος τῆς κάτω καλουμένης χώρας, ἀπῆρεν ἐκεῖσε ἐνθένδε δυσχεράνας τὰ καθεστῶτα, καὶ συνεξῆραν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον.

D.S. 40.3

Some hold that in the reign of Isis the superfluous population of Egypt, under the leadership of Hierosolymus and Iuda, discharged itself on the neighbouring lands; many others think that they were an Egyptian stock, which in the reign of Cepheus was forced to migrate by fear and hatred.

An Egyptian priest named Moses, who possessed a portion of the country called the Lower [Egypt], being dissatisfied with the established institutions there, left it and came to Judæa with a large body of people who worshipped the Divinity.

PŪVOD

Assýrie

Tac. *Hist.* 5.2

Sunt qui tradant Assyrios convenas,
indigum agrorum populum, parte
Aegypti potitos, mox proprias urbis
Hebraeas- que terras et propiora
Syriae coluisse.

Jos. *Ant.* 1.7.2 (Níkoláos z
Damašku)

Ἀβράμης ἐβασίλευσεν ἔπηλυς σὺν
στρατῶ ἀφιγμένος ἐκ τῆς γῆς τῆς ὑπὲρ
Βαβυλῶνος Χαλδαίων λεγομένης.

Still others report that they were
Assyrian refugees, a landless
people, who first got control of a part
of Egypt, then later they had their
own cities and lived in the Hebrew
territory and the nearer parts of
Syria.

"Abram reigned at Damascus, being
a foreigner, who came with an army
out of the land above Babylon,
called the land of the Chaldeans: ...

PŮVOD

Tac. Hist. 5.2

Solymové

Clara alii Iudaeorum initia, Solymos,
carminibus Homeri celebratam
gentem, conditae urbi Hierosolyma
nomen e suo fecisse.

Still others say that the Jews are of illustrious origin, being the Solymi, a people celebrated in Homer's poems, who founded a city and gave it the name Hierosolyma, formed from their own.

EXODUS

Tac. *Hist.* 5.3

Plurimi auctores consentiunt orta per Aegyptum tabe quae corpora foedaret, regem Bocchorim adito Hammonis oraculo remedium petentem purgare regnum et id genus hominum ut invisum deis alias in terras avehere iussum. Sic conquisitum collectumque vulgus, postquam vastis locis relictum sit, ceteris per lacrimas torpentibus, Moysen unum exulum monuisse ne quam deorum hominumve opem expectarent utrisque deserti, sed sibimet duce caelesti crederent, primo cuius auxilio praesentis miserias pepulissent. Adsensere atque omnium ignari fortuitum iter incipiunt.

Jos. *Ant.* 2.13–16

Most authors agree that once during a plague in Egypt which caused bodily disfigurement, King Bocchoris approached the oracle of Ammon and asked for a remedy, whereupon he was told to purge his kingdom and to transport this race into other lands, since it was hateful to the gods. So the Hebrews were searched out and gathered together; then, being abandoned in the desert, while all others lay idle and weeping, one only of the exiles, Moses by name, warned them not to hope for help from gods or men, for they were deserted by both, but to trust to themselves, regarding as a guide sent from heaven the one whose assistance should first give them escape from their present distress. They agreed, and then set out on their journey in utter ignorance, but trusting to chance.

DALŠÍ DĚJINY

Tac. *Hist.* 5.9–13 – židovská válka

Josephus Flavius

Níkoláos z Damašku

Diodóros Sicilský

Dión Kassios

Pasáže Starého zákona

FILOSOFOVÉ, MUDRCI

Clem. Alex. *Strom.* 1.15.72

Filosofové, citace Megasthena

Mojžíš (jako zákonodárce,
zakladatel)

Tac. *Hist.* 5.3–4

Str. 16.2.35–36, 39

"All that was said about nature by the ancients is said also by those who philosophise beyond Greece: some things by the Brahmins among the Indians, and others by those called Jews in Syria."

ΜΟΥΖΙΣ

D.S. 40.3.3–4 (Hekataios z Abdér)

ἤγειτο δὲ τῆς ἀποικίας ὁ προσαγορευόμενος Μωσῆς, φρογῆσει τε καὶ ἀνδρεία πολὺ διαφέρων. οὗτος δὲ καταλαβόμενος τὴν χώραν ἄλλας τε πόλεις ἔκτισε καὶ τὴν νῦν οὖσαν ἐπιφανεστάτην, ὀνομαζομένην Ἱεροσόλυμα. ἰδρύσατο δὲ καὶ τὸ μάλιστα παρ' αὐτοῖς τιμώμενον ἱερόν, καὶ τὰς τιμὰς καὶ ἀγιστείας τοῦ θεοῦ κατέδειξε, καὶ τὰ κατὰ τὴν πολιτείαν ἐνομοθέτησέ τε καὶ διέταξε. διεῖλε δὲ τὸ πλῆθος εἰς δώδεκα φυλὰς διὰ τὸ τὸν ἀριθμὸν τροῦτον τελειότατον νομίζεσθαι καὶ σύμφωνον εἶναι τῷ πλήθει τῶν μηνῶν τῶν τὸν ἐνιαυτὸν συμπληρούντων. 4 ἀγαλμα δὲ θεῶν τὸ σύνολον οὐ κατεσκεύασε διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶναι τὸν θεόν, ἀλλὰ τὸν περιέχοντα τὴν γῆν οὐρανὸν μόνον εἶναι θεὸν καὶ τῶν ὅλων κύριον.

The leader of this colony was one Moses, a very wise and valiant man, who, after he had possessed himself of the country, amongst other cities, built that now most famous city, Jerusalem, and the temple there, which is so greatly revered among them. He instituted the holy rites and ceremonies with which they worship God; and made laws for the methodical government of the state. He also divided the people into twelve tribes, which he regarded as the most perfect number; because it corresponds to the twelve months within a whole year. 4 He made no representation or image of gods, because he considered that nothing of a human shape was applicable to God; but that heaven, which surrounds the earth, was the only God, and that all things were in its power.

ASOCIÁLNÍ, NEPŘÁTELÉ LIDSTVA, VŠECHNY NENÁVIDÍ

Tac. *Hist.* 5.3.1

et id genus hominum ut invisum deis
alias in terras avehere iussum.

Jos. *Ap.* 2.34

Εἶτα Λυσίμαχοι καὶ Μόλωνες καὶ
τοιοῦτοί τινες ἄλλοι συγγραφεῖς,
ἀδόκιμοι σοφισταί, μειρακίων
ἀπατεῶνες, ὡς πάνυ ἡμᾶς
φauλοτάτους ἀνθρώπων λοιδοροῦσιν.

and to transport this race into other
lands, since it was hateful to the
gods.

Yet do the Lysimachi and the
Molones, and some other writers,
[unskillful sophists as they are, and
the deceivers of young men,]
reproach us as the vilest of all
mankind.

Jos. Ap. 2.15

ἄλλως τε καὶ τὴν κατηγορίαν ὁ Ἀπολλώνιος οὐκ ἀθρόαν ὡσπερ ὁ Ἀπίων ἔταξεν, ἀλλὰ σποράδην, καὶ δὴ εἶπας ποτὲ μὲν ὡς ἀθέους καὶ μισανθρώπους λοιδορεῖ ...

Jos. Ap. 1.26

ὁ δὲ πρῶτον μὲν αὐτοῖς νόμον ἔθετο μήτε προσκυνεῖν θεοὺς μήτε τῶν μάλιστα ἐν Αἰγύπτῳ θεμιστευομένων ἱερῶν ζώων ἀπέχεσθαι μηδενός, πάντα δὲ θύειν καὶ ἀναλοῦν, συνάπτεσθαι δὲ μηδενὶ πλὴν τῶν συνομωμοσμένων.

Moreover, since this Apollonius does not do like Apion, and lay a continued accusation against us, but does it only by starts, and up and clown his discourse, while he sometimes reproaches us as atheists, and man-haters, ...

He (Osarséfós=Mojžíš) then, in the first place, made this law for them, That they should neither worship the Egyptian gods, nor should abstain from any one of those sacred animals which they have in the highest esteem, but kill and destroy them all; that they should join themselves to nobody but to those that were of this confederacy.

Jos. Ant. 13.8.3

τὸ ἔθνος διὰ τὴν πρὸς ἄλλους αὐτῶν
τῆς διαίτης ἀμιξίαν οὐκ ἐφρόντιζεν,

D.S. 40.3.4

τὰς δὲ θυσίας ἐξηλλαγμένας
συνεστήσατο τῶν παρὰ τοῖς ἄλλοις
ἔθνεσι καὶ τὰς κατὰ τὸν βίον ἀγωγάς·
διὰ γὰρ τὴν ἰδίαν ξενηλασίαν
ἀπάνθρωπόν τινα καὶ μισόξενον βίον
εἰσηγήσατο.

which was to others unsociable, and
did not regard what they said.

But he so arranged the rites and
ceremonies of the sacrifices, and the
manner and nature of their customs,
as that they should be wholly
different from all other nations; for,
as a result of the expulsion of his
people, he introduced a most
inhuman and unsociable manner of
life.

D.S. 34.1.1

μόνους γὰρ ἀπάντων ἔθνῶν ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξίας καὶ πολεμίου ὑπολαμβάνειν πάντας. ἀπεδείκνυον δὲ καὶ τοὺς προγόνους αὐτῶν ὡς ἀσεβεῖς καὶ μισουμένους ὑπὸ τῶν θεῶν ἐξ ἀπάσης τῆς Αἰγύπτου πεφυγαδευμένους. τοὺς γὰρ ἀλφούς ἢ λέπρας ἔχοντας ἐν τοῖς σώμασι καθαρμοῦ χάριν ὡς ἐναγεῖς συναθροισθέντας ὑπερορίου ἐκβεβλήσθαι· τοὺς δὲ ἐξορισθέντας καταλαβέσθαι μὲν τοὺς περὶ τὰ Ἱεροσόλυμα τόπους, συστησαμένους δὲ τὸ τῶν Ἰουδαίων ἔθνος παραδόσιμον ποιῆσαι τὸ μῖσος τὸ πρὸς τοὺς ἀνθρώπους· διὰ τοῦτο δὲ καὶ νόμιμα παντελῶς ἐξηλλαγμένα καταδειῖξαι, τὸ μηδενὶ ἄλλῳ ἔθνει τραπέζης κοινωνεῖν μηδ' εὐνοεῖν τὸ παράπαν.

for they only of all people hated to mix with any other nations, and treated them all as enemies. They suggested to him that the ancestors of the Jews were driven out of Egypt, as impious and hateful to the gods: for seeing that their bodies were infected with white marks and leprosy, by way of expiation the Egyptians gathered them all together, and expelled them out of their county, as profane and wicked wretches. After they were thus expelled, they settled around Jerusalem, and were afterwards united into one nation, called the nation of the Jews; but their hatred of all other men descended with their blood to their posterity. And therefore they made strange laws, and quite different from other people; they never will eat nor drink with any of other nations, or wish them any prosperity.

Tac. *Hist.* 5.5

et quia apud ipsos fides obstinata, misericordia in promptu, sed adversus omnis alios hostile odium. Separati epulis, discreti cubilibus, proiectissima ad libidinem gens, alienarum concubitu abstinent; inter se nihil inlicitum. Circumcidere genitalia instituerunt ut diversitate noscantur.

Také Jos. *Ap.* 2.11

again, the Jews are extremely loyal toward one another, and always ready to show compassion, but toward every other people they feel only hate and enmity. They sit apart at meals, and they sleep apart, and although as a race, they are prone to lust, they abstain from intercourse with foreign women; yet among themselves nothing is unlawful. They adopted circumcision to distinguish themselves from other peoples by this difference.

Orig. *Cels.* 5.41

Εἰ δ' ὥς τι σοφώτερον εἰδότες
σεμνύονται τε καὶ τὴν ἄλλων κοινωνίαν
<ὡς> οὐκ ἐξ ἴσου καθαρῶν
ἀποστρέφονται,

Philostr. *VA.* 5.33

ἐκεῖνοι μὲν γὰρ πάλαι ἀφεστᾶσιν οὐ
μόνον Ῥωμαίων, ἀλλὰ καὶ πάντων
ἀνθρώπων: οἱ γὰρ βίον ἄμικτον εὐρόντες
καὶ οἷς μήτε κοινῇ πρὸς ἀνθρώπους
τράπεζα μήτε σπονδαὶ μήτε εὐχαὶ μήτε
θυσῖαι, πλέον ἀφεστᾶσιν ἡμῶν ἢ Σοῦσα
καὶ Βάκτρα καὶ οἱ ὑπὲρ ταῦτα Ἰνδοί:

And if they pride themselves on it, as
being possessed of superior wisdom,
and keep aloof from intercourse with
others, as not being equally pure with
themselves,

For the Jews have long been in revolt
not only against the Romans, but
against humanity; and a race that has
made its own a life apart and
irreconcilable, that cannot share with the
rest of mankind in the pleasures of the
table nor join in their libations or prayers
or sacrifices, are separated from
ourselves by a greater gulf than divides
us from Susa or Bactra or the more
distant Indies.

Synésios

Syn. Ep. 4

ὕπὲρ ἡμισυ μὲν καὶ ὁ κυβερνήτης ἦσαν
Ἰουδαῖοι, γένος ἔκσπονδον καὶ
εὐσεβεῖν ἀναπεπεισμένον ἦν ὅτι
πλείστους ἄνδρας Ἑλληνας ἀποθανεῖν
αἴτιοι γένωνται

More than half of them, including the skipper, were Jews - a graceless race and fully convinced of the piety of sending to Hades as many Greeks as possible.

NÁBOŽENSTVÍ

Tac. *Hist.* 5.4.1

Moyses quo sibi in posterum gentem firmaret, novos ritus contrariosque ceteris mortalibus indidit. Profana illic omnia quae apud nos sacra, rursum concessa apud illos quae nobis incesta.

Lýdos – debaty o povaze židovského boha – Lyd. *De Mens.* 4.53

Ἰαὼ (Iaó), Σαβαώθ (Sabaóth), Kronos/Saturn

To establish his influence over this people for all time, Moses introduced new religious practices, quite opposed to those of all other religions. The Jews regard as profane all that we hold sacred; on the other hand, they permit all that we abhor.

But Livy asserts in his general Roman history that the god worshipped there is unknown. Following him, Lucan says that the temple in Jerusalem belongs to an "obscure/unseen" god. And Numenius says that he is "incommunicable/unique," and the father of all the gods, who does not consider it worthy for any to share in his honor.

Bûh – D.S. 1.94

παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὸν Ἰαὼ
ἐπικαλούμενον θεόν,

C.D. 37.17.2

κεχωρίδαται δὲ ἀπὸ τῶν λοιπῶν ἀνθρώπων
ἕς τε τὰλλα τὰ περὶ τὴν δίαιταν πάνθ' ὡς
εἶπεῖν, καὶ μάλισθ' ὅτι τῶν μὲν ἄλλων θεῶν
οὐδένα τιμῶσιν, ἓνα δὲ τινὰ ἰσχυρῶς
σέβουσιν. οὐδ' ἄγαλμα οὐδέν οὐδ' ἐν
αὐτοῖς ποτε τοῖς Ἱεροσολύμοις ἔσχον,
ἄρρητον δὲ δὴ καὶ ἀειδῆ αὐτὸν νομίζοντες
εἶναι περισσότατα ἀνθρώπων
θηρσκευοῦσι.

and among the Jews Moses referred
his laws to the god who is invoked as
Iao.

They are distinguished from the rest of
mankind in practically every detail of life,
and especially by the fact that they do
not honour any of the usual gods, but
show extreme reverence for one
particular divinity. They never had any
statue of him even in Jerusalem itself,
but believing him to be unnamable and
invisible, they worship him in the most
extravagant fashion on earth.

Tac. *Hist.* 5.5

Iudaei mente sola unumque numen
intellegunt: profanos qui deum
imagines mortalibus materiis in
species hominum effingant;
summum illud et aeternum neque
imitabile neque interiturum. Igitur
nulla simulacra urbibus suis, nedum
templis sistunt; non regibus haec
adulatio, non Caesaribus honor.

the Jews conceive of one god only,
and that with the mind alone: they
regard as impious those who make
from perishable materials
representations of gods in man's
image; that supreme and eternal
being is to them incapable of
representation and without end.
Therefore they set up no statues in
their cities, still less in their temples;
this flattery is not paid their kings,
nor this honour given to the
Caesars.

SUPERSTITIO

Tac. *Hist.* 5.8

rex Antiochus demere superstitionem et mores Graecorum dare adniscus

fratrum coniugum parentum necesse aliaque solita regibus ausi superstitionem fovebant, quia honor sacerdotii firmamentum potentiae adsumebatur.

5.13

Evenerant prodigia, quae neque hostiis neque votis piare fas habet gens superstitioni obnoxia, religionibus adversa.

King Antiochus endeavoured to abolish Jewish superstition and to introduce Greek civilization

killed brothers, wives, and parents, and dared essay every other kind of royal crime without hesitation; but they fostered the national superstition, for they had assumed the priesthood to support their civil authority.

Prodigies had indeed occurred, but to avert them either by victims or by vows is held unlawful by a people which, though prone to superstition, is opposed to all propitiatory rites.

SUPERSTITIO

Cic. Flacc. 67

huic autem barbarae superstitioni
resistere severitatis, multitudinem
Iudaeorum flagrantem non
numquam in contionibus pro re
publica contemnere gravitatis
summae fuit.

Plut. De Stoic. 38

ὄρα γὰρ οἷα: Ἰουδαῖοι καὶ Σύροι περὶ
θεῶν φρονοῦσιν, ὄρα τὰ τῶν ποιητῶν
πόσης ἐμπέπλησται δεισιδαιμονίας.

But to resist this barbarous
superstition were an act of dignity, to
despise the multitude of Jews, which
at times was most unruly in the
assemblies in defence of the
interests of the republic, was an act
of the greatest wisdom.

For see what the Jews and Syrians
think of the Gods; see also with how
much superstition the poets are
filled.

ZVYKY - ŠABAT

Plu. *De Super.* 8

ἀλλ' Ἰουδαῖοι σαββάτων ὄντων ἐν ἀγνάμπτοις καθεζόμενοι, τῶν πολεμίων κλίμακας προστιθέντων καὶ τὰ τεῖχη καταλαμβάνόντων, οὐκ ἀνέστησαν ἀλλ' ἔμειναν ὥσπερ ἐν σαγήνῃ μιᾷ τῆ δεισιδαιμονία συνδεδεμένοι.

Jos. *Ant.* 12.6.2

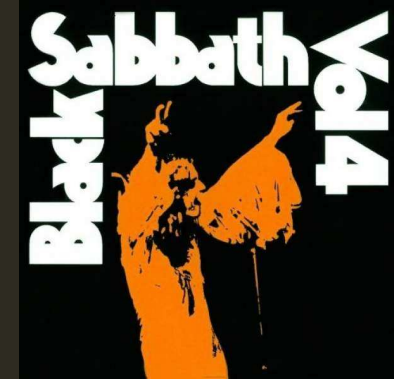
C.D. 37.16; 49.22

καὶ οὕτως ἐάλωσάν τε ἐν τῇ τοῦ Κρόνου ἡμέρα μηδ' ἀμυνόμενοι

But the Jews, because it was the Sabbath day, sat in their places immovable, while the enemy were planting ladders against the walls and capturing the defences, and they did not get up, but remained there, fast bound in the toils of superstition as in one great net.

Thus the defenders were captured on the day of Saturn, without making any defence

ŠABAT



Aug. *De Civ.* 6.11

Hic inter alias ciuilis theologiae superstitiones reprehendit etiam sacramenta Iudaeorum et maxime sabbata, inutiliter eos facere adfirmans, quod per illos singulos septenis interpositos dies septimam fere partem aetatis suae perdant uacando et multa in tempore urgentia non agendo laedantur.

Seneca, among the other superstitions of civil theology, also found fault with the sacred things of the Jews, and especially the sabbaths, affirming that they act uselessly in keeping those seventh days, whereby they lose through idleness about the seventh part of their life, and also many things which demand immediate attention are damaged.

ŠABAT

Tac. *Hist.* 5.4.3

Septimo die otium placuisse ferunt, quia is finem laborum tulerit; dein blandiente inertia septimum quoque annum ignaviae datum. Alii honorem eum Saturno haberi, ...

Pl. *NH.* 31.24

in Iudaea rivus sabbatis omnibus siccatur.

They say that they first chose to rest on the seventh day because that day ended their toils; but after a time they were led by the charms of indolence to give over the seventh year as well to inactivity. Others say that this is done in honour of Saturn,

In Judæa there is a river that is dry every Sabbath day.

ŠABAT

Just. 36.2.14

Itaque Moyses Damascena, antiqua patria, repetita montem Sinam occupat, in quo septem dierum ieiunio per deserta Arabiae cum populo suo fatigatus cum tandem uenisset, septimum diem more gentis Sabbata appellatum in omne aeuum ieiunio sacrauit, quoniam illa dies famem illis erroremque finierat.

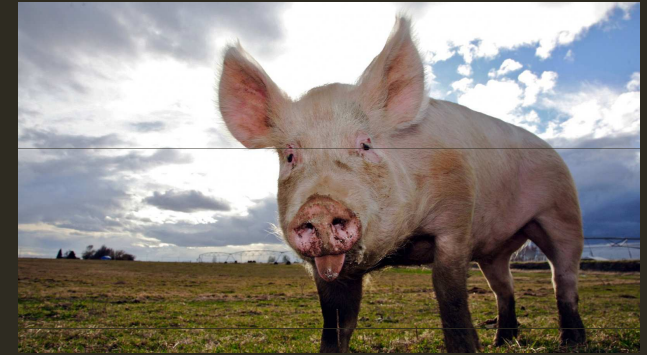
Jos. CAp. 2.21 – původ názvu

and Moses, having reached Damascus, the birth-place of his forefathers, took possession of mount Sinai, on his arrival at which, after having suffered, together with his followers, from a seven days' fast in the deserts of Arabia, he consecrated every seventh day (according to the present custom of the nation) for a fast-day, and to be perpetually called a sabbath, because that day had ended at once their hunger and their wanderings.

VEPŘOVÉ

Tac. *Hist.* 5.4

Sue abstinent memoria cladis, quod ipsos scabies quondam turpaverat, cui id animal obnoxium. Longam olim famem crebris adhuc ieiuniis fatentur, et raptarum frugum argumentum panis Iudaicus nullo fermento detinetur.



They abstain from pork, in recollection of a plague, for the scab to which this animal is subject once afflicted them. By frequent fasts even now they bear witness to the long hunger with which they were once distressed, and the unleavened Jewish bread is still employed in memory of the haste with which they seized the grain.

VEPŘOVÉ

Petr. *Poem*, 24

Iudaeus licet et porcinum numen
adoret
et caeli summas advocet auriculas,
ni tamen et ferro succiderit inguinis
oram
et nisi nodatum solverit arte caput,
exemptus populo sacra migrabit ab
urbe
et non ieiuna sabbata lege premet.

Juv. *Sat.* 6.159–160

obseruant ubi festas mero pede
sabbata reges
et uetus indulget senibus clementia
porcis.

The Jew may worship his pig-god
and clamour in the ears of high
heaven, but unless he also cuts
back his foreskin with the knife, he
shall go forth from the holy city cast
forth from the people, and
transgress the sabbath by breaking
the law of fasting.

Where barefoot kings observe their
day of rest on the Sabbath,

And their tradition grants merciful
indulgence to elderly pigs.

ΝΕΡΨΟΝΕ

Plut. *Quaes. Conv.* 4.5

πότερον οἱ ἄνδρες τιμῇ τινι τῶν ὑῶν ἢ μυσαπτόμενοι τὸ ζῶον ἀπέχονται τῆς βρώσεως αὐτοῦ: τὰ γὰρ παρ' ἐκείνοις λεγόμενα μύθοις ἔοικεν, εἰ μὴ τινὰς ἄρα λόγους σπουδαίους ἔχοντες οὐκ ἐκφέρουσιν.'

οἶμαι δὲ καὶ τοὺς Ἰουδαίους, εἴπερ ἐβδελύττοντο τὴν ὑν, ἀποκτείνειν ἄν, ὥσπερ οἱ μάγοι τοὺς μῦς ἀποκτείνουσι: νῦν δ' ὁμοίως τῷ φαγεῖν τὸ ἀνελεῖν ἀπόρρητόν ἐστὶν αὐτοῖς.

τὸ δ' ὑειον κρέας οἱ ἄνδρες ἀφοσιοῦσθαι δοκοῦσιν, ὅτι μάλιστα ... οἱ βάρβαροι τὰς ἐπιλευκίας καὶ λέπρας δυσχεραίνουσι, καὶ τῇ προσβολῇ τὰ τοιαῦτα καταβόσκεσθαι πάθη τοὺς ἀνθρώπους οἴονται.

for that is a thing I very much question, whether it was that the Jews abstained from swine's flesh because they conferred divine honor upon that creature, or because they had a natural aversion to it. For whatever we find in their own writings seems to be altogether fabulous, except they have some more solid reasons which they have no mind to discover.

But I should think that if the Jews had such an antipathy against a hog, they would kill it as the magicians do mice; when, on the contrary, they are by their religion as much prohibited to kill as to eat it.

But the Jews do hate swine's flesh, because all the barbarians are naturally fearful of a scab and leprosy, which they presume comes by eating such kind of flesh.

OBŘÍZKA

Hor. *Sat.* 1.9.68–70

memini bene, sed meliore
tempore dicam; hodie tricensima sabbata:
vin tu
curtis Iudaeis oppedere?’

Mart. 7.30

Nec recutitorum fugis inguina Iudaeorum

Petr. 102

inquit Giton, etiam circumcide nos, ut
Iudaei videamur

Yes I remember, I'll tell you at some more convenient time: it's the thirtieth Sabbath: do you want to offend the circumcised Jews?’

nor do you shun the embraces of circumcised Jews

“Oh! yes,” said Giton, “and please circumcise us too, so that we look like Jews

OBŘÍZKA

Phil. Spec. Leg. 1.1–2

and we will begin with that which is turned into ridicule by people in general. (2) The ordinance of circumcision of the parts of generation is ridiculed, though it is an act which is practised to no slight degree among other nations also, and most especially by the Egyptians, who appear to me to be the most populous of all nations, and the most abounding in all kinds of wisdom.

OBŘÍZKA

SHA *Hadrian* 14.2

Moverunt ea tempestate et Iudaei bellum, quod vetabantur mutilare genitalia.

Str. 16.2.37

ἔπειτ' ἐφισταμένων ἐπὶ τὴν ἱερωσύνην τὸ μὲν πρῶτον δεισιδαιμόνων, ἔπειτα τυραννικῶν ἀνθρώπων, ἐκ μὲν τῆς δεισιδαιμονίας αἱ τῶν βρωμάτων ἀποσχέσεις, ὧν περ καὶ νῦν ἔθος ἐστὶν αὐτοῖς ἀπέχεσθαι, καὶ αἱ περιτομαὶ καὶ αἱ ἐκτομαὶ καὶ εἴ τινα τοιαῦτα ἐνομίσθη, ἐκ δὲ τῶν τυραννίδων τὰ ληστήρια.

At this time also the Jews began war, because they were forbidden to practice circumcision.

Afterwards superstitious persons were appointed to the priesthood, and then tyrants. From superstition arose abstinence from flesh, from the eating of which it is now the custom to refrain, circumcision, excision, and other practices which the people observe. The tyrannical government produced robbery;

SOCHA V CHRÁMU



Tac. *Hist.* 5.4.2

Effigiem animalis, quo monstrante errorem sitimque depulerant, penetrali sacravere, caeso ariete velut in contumeliam Hammonis;

D.S. 34.1.3

εὐρών δὲ ἐν αὐτῷ λίθινον ἄγαλμα ἀνδρὸς βαθυπώγωνος καθήμενον ἐπ' ὄνου, μετὰ χειρᾶς ἔχον βιβλίον, τοῦτο μὲν ὑπέλαβε Μωυσέως εἶναι τοῦ κτίσαντος τὰ Ἱεροσόλυμα καὶ συστησαμένου τὸ ἔθνος,

They dedicated, in a shrine, a statue of that creature whose guidance enabled them to put an end to their wandering and thirst, sacrificing a ram, apparently in derision of Ammon. (osel)

When he found in there the image of a man with a long beard, carved in stone sitting upon an ass, he took it to be Moses, who built Jerusalem and brought the nation together,

UCTÍVÁNÍ OSLA



Jos. *CAp.* 2.7

in hoc enim sacrario Apion
praesumpsit edicere asini caput
collocasse Iudaeos et eum colere ac
dignum facere tanta religione, et hoc
affirmat fuisse depalatum, dum
Antiochus Epiphanes expoliasset
templum et illud caput inuentum ex
auro compositum multis pecuniis
dignum.

For Apion hath the impudence to pretend, that „The Jews placed an asse’s head in their holy place.” And he affirms, that “this was discovered when Antiochus Epiphanes spoiled our temple; and found that asse’s head there made of gold; and worth a great deal of money.”

X Tac. *Hist.* 5.5.4 (žádná socha),
C.D. 37.17.2, Lýdos 4.53

KONVERTITÉ (PROSYLÉTISMUS)

Tac. *Hist.* 5.5.3

Transgressi in morem eorum idem usurpant, nec quicquam prius imbuuntur quam contemnere deos, exuere patriam, parentes liberos fratres vilia habere.

5.5.1

Nam pessimus quisque spretis religionibus patriis tributa et stipes illuc congerebant, unde auctae Iudaeorum res,

C.D. 57.18.5a

τῶν τε Ἰουδαίων πολλῶν ἐς τὴν Ῥώμην συνελθόντων καὶ συχνοὺς τῶν ἐπιχωρίων ἐς τὰ σφέτερα ἔθη μεθιστάντων, τοὺς πλείονας ἐξήλασεν.

Those who are converted to their ways follow the same practice, and the earliest lesson they receive is to despise the gods, to disown their country, and to regard their parents, children, and brothers as of little account.

For the worst rascals among other peoples, renouncing their ancestral religions, always kept sending tribute and contributions to Jerusalem, thereby increasing the wealth of the Jews;

As the Jews flocked to Rome in great numbers and were converting many of the natives to their ways, he banished most of them.

ŽEBRÁCI

Juv. *Sat.* 3.10–16

(nunc sacri fontis nemus et delubra
locantur
Iudaeis, quorum cophinus fenumque
supellex;
omnis enim populo mercedem pendere
iussa est
arbor et eiectis mendicat silva Camenis),

6.542–547

cophino fenoque relicto
arcanam Iudaea tremens mendicat in
aurem...

Mart. 12.57.13

A matre doctus nec rogare Iudaeus,

The grove and shrine of the sacred
fount are rented out To the Jews,
who're equipped with straw-
lined baskets; Since the grove has
been ordered to pay the nation rent,
The Muses have been ejected, and
the trees go begging.

No sooner does he give way, than a
palsied Jewess will leave Her hay-
lined begging-basket to mutter her
requests in an ear.

nor the Jew boy, brought up to
begging by his mother

LIDSKÉ OBĚTI, KANIBALISMUS

Jos. CAp. 2.8

... ac postremum consulentem a ministris ad se accedentibus audisse legem ineffabilem Iudaeorum, pro qua nutriebatur, et hoc illos facere singulis annis quodam tempore constituto. et compraeendere quidem Graecum peregrinum eumque annali tempore saginare et deductum ad quandam siluam occidere quidem eum hominem eiusque corpus sacrificare secundum suas sollemnitates et gustare ex eius uisceribus et iusiurandum facere in immolatione Graeci, ut inimicitias contra Graecos haberent, et tunc in quandam

... that at last he inquired of the servants that came to him and was by them informed that it was in order to the fulfilling a law of the Jews, which they must not tell him, that he was thus fed; and that they did the same at a set time every year: that they used to catch a Greek foreigner, and fat him thus up every year, and then lead him to a certain wood, and kill him, and sacrifice with their accustomed solemnities, and taste of his entrails, and take an oath upon this sacrificing a Greek, that they would ever be at enmity with the Greeks; and that then they threw the remaining parts of the miserable wretch

LIDSKÉ OBĚTI, KANIBALISMUS

C.D. 68.32.1

τούς τε Ῥωμαίους καὶ τοὺς Ἑλληνας
ἔφθειρον, καὶ τὰς τε σάρκας αὐτῶν
ἐσιτοῦντο καὶ τὰ ἔντερα ἀνεδοῦντο τῷ
τε αἵματι ἠλείφοντο καὶ τὰ ἀπολέμματα
ἐνεδύοντο, πολλοὺς δὲ καὶ μέσους ἀπὸ
κορυφῆς διέπριον: θηρίοις ἑτέρους
ἐδίδοσαν, καὶ μονομαχεῖν ἄλλους
ἠνάγκαζον, ὥστε τὰς πάσας δύο καὶ
εἴκοσι μυριάδας ἀπολέσθαι.

They would eat the flesh of their victims, make belts for themselves of their entrails, anoint themselves with their blood and wear their skins for clothing; many they sawed in two, from the head downwards; others they gave to wild beasts, and still others they forced to fight as gladiators. In all two hundred and twenty thousand persons perished.

Dámokritos, *O Židech (Súda)*

Ἰούδας καὶ Ἰουδαῖος. ὅτι Δαμόκριτος
ἱστορικὸς περὶ Ἰουδαίων φησί: χρυσῆν
ὄνου κεφαλὴν προσεκύουν καὶ κατὰ
τριετίαν ξένον ἀγρεύοντες προσέφερον
καὶ κατὰ λεπτὰ τὰς σάρκας διέξαινον
καὶ οὕτως ἀνήρουν.

Concerning the Jews, the historian
Damocritus says that they used to
worship the golden head of an ass,
and every three years they hunted
and attacked a stranger. They tore
his flesh into thin strips and in this
manner they killed him.

ŽÁDNÝ PŘÍNOS PRO LIDSTVO

Jos. CAr. 2.13

Ἄλλὰ θαυμαστοὺς ἄνδρας οὐ
παρεσχήκαμεν οἷον τεχνῶν τινῶν
εὐρετὰς ἢ σοφία διαφέροντας, ...

Jos. CAr. 2.15

λέγει δὲ καὶ ἀφυεστάτους εἶναι τῶν
βαρβάρων καὶ διὰ τοῦτο μηδὲν εἰς τὸν
βίον εὐρημα συμβεβλήσθαι μόνους.

But," says Apion, "we Jews have not had any wonderful men amongst us, not any inventors of arts, nor any eminent for wisdom. ...

he says that we are the weakest of all the barbarians, and that this is the reason why we are the only people who have made no improvements in human life

Orig. *Cels.* 1.16

... ὁ Κέλσος, τοὺς δὲ Ἰουδαίους οὐκ
ἠξίωσεν οὔτε εἰς σοφούς
παραδέξασθαι οὔτε εἰς ἀρχαίους·

Orig. *Cels.* 4.31

φησιν Ἰουδαίους ἀπ' Αἰγύπτου
δραπέτας γεγονέναι, μηδὲν πώποτε
ἀξιόλογον πράξαντας, οὔτ' ἐν λόγῳ οὔτ'
ἐν ἀριθμῷ αὐτοὺς ποτε γεγενημένους.

(Kelsos) among the most ancient
and learned nations, and should not
deem the Jews worthy of a place
among such, either for their learning
or their antiquity,

Dále vynechání Mojžíše ze seznamu
významných osob/učenců

he asserts that the Jews „were
fugitives from Egypt, who never
performed anything worthy of note,
and never were held in any
reputation or account.“

Jul. *Contra Gal.* 176

πάντων δὲ ἐθνῶν κηδόμενος ἔδωκεν
ἐκείνοις μὲν οὐδὲν σπουδαῖον ἢ μέγα,
ἡμῖν δὲ μακροῦ κρείττονα καὶ
διαφέροντα, σκοπεῖτε λοιπὸν τὸ
ἐντεῦθεν.

Furthermore observe from what follows that God did not take thought for the Hebrews alone, but though he cared for all nations, he bestowed on the Hebrews nothing considerable or of great value, whereas on us he bestowed gifts far higher and surpassing theirs.

VYHLAZENÍ, ZNIČENÍ

Sulpicius Severus *Chron.* 2.30.7

at contra alii et Titus ipse
evertendum in primis templum
censebant, quo plenius Iudaeorum
et Christianorum religio tolleretur;
quippe has religiones, licet
contrarias sibi, isdem tamen ab
auctoribus profectas; Christianos ex
Iudaeis exstitisse; radice sublata
stirpem facile perituram.

But on the opposite side, others and Titus himself thought that the temple ought specially to be overthrown, in order that the religion of the Jews and of the Christians might more thoroughly be subverted; for that these religions, although contrary to each other, had nevertheless proceeded from the same authors; that the Christians had sprung up from among the Jews; and that, if the root were extirpated, the offshoot would speedily perish.

D.S. 34.1

Ὡς Ἀντίοχος ὁ βασιλεύς, φησίν, ἐπολιόρκει τὰ Ἱεροσόλυμα, οἱ δὲ Ἰουδαῖοι μέχρι μὲν τινος ἀντέσχον, ἐξαναλωθέντων δὲ τῶν ἐπιτηδείων ἀπάντων ἠναγκάσθησαν περὶ διαλύσεως διαπρεσβεύσασθαι. οἱ δὲ πλείους αὐτῷ τῶν φίλων συνεβούλευον κατὰ κράτος αἰρήσειν τὴν πόλιν καὶ τὸ γένος ἄρδην ἀνελεῖν τῶν Ἰουδαίων· μόνους γὰρ ἀπάντων ἔθνῶν ἀκοινωνήτους εἶναι τῆς πρὸς ἄλλο ἔθνος ἐπιμιξίας καὶ πολεμίους ὑπολαμβάνειν πάντας. ἀπεδείκνυον δὲ καὶ τοὺς προγόνους αὐτῶν ὡς ἀσεβεῖς καὶ μισουμένους ὑπὸ τῶν θεῶν ἐξ ἀπάσης τῆς Αἰγύπτου πεφυγαδευμένους.

King Antiochus besieged Jerusalem. The Jews withstood the siege for some time; but when all their provisions were used up, they were forced to send ambassadors to him, to seek terms for a truce. Many of his friends urged him to storm the city, and to root out the whole nation of the Jews; for they only of all people hated to mix with any other nations, and treated them all as enemies. They suggested to him that the ancestors of the Jews were driven out of Egypt, as impious and hateful to the gods

οὗτο μὲν ὑπέλαβε Μωυσέως εἶναι τοῦ κτίσαντος τὰ ἱεροσόλυμα καὶ συστησαμένου τὸ ἔθνος, πρὸς δὲ τούτοις νομοθετήσαντος τὰ μισάνθρωπα καὶ παράνομα ἔθη τοῖς Ἰουδαίοις· αὐτὸς δὲ στυγῆσας τὴν μισανθρωπίαν πάντων ἔθνῶν ἐφιλοτιμήθη καταλῦσαι τὰ νόμιμα. 4 διὸ τῷ ἀγάλματι τοῦ κτίστου καὶ τῷ ὑπαίθρῳ βωμῷ τοῦ θεοῦ μεγάλην ὑν θύσας, τό τε αἷμα προσέχεεν αὐτοῖς, καὶ τὰ κρέα σκευάσας προσέταξε τῷ μὲν ἀπὸ τούτων ζωμῷ τὰς ιεράς αὐτῶν βίβλους καὶ περιεχούσας τὰ μισόξενα νόμιμα καταρρᾶναι, τὸν δὲ ἀθανατον λεγόμενον παρ' αὐτοῖς λύχνον καὶ καιόμενον ἀδιαλείπτως ἐν τῷ ναῷ κατασβέσαι, τῶν τε κρεῶν ἀναγκάσαι προσενέγκασθαι τὸν ἀρχιερέα καὶ τοὺς ἄλλους Ἰουδαίους.

he took it to be Moses, who built Jerusalem and brought the nation together, and who established by law all their wicked customs and practices, abounding in hatred and enmity to all other men. Antiochus therefore, abhorring their antagonism to all other people, tried his utmost to abolish their laws. 4 To that end he sacrificed a great swine at the image of Moses, and at the altar of God that stood in the outward court, and sprinkled them with the blood of the sacrifice. He commanded likewise that the books, by which they were taught to hate all other nations, should be sprinkled with the broth made of the swine's flesh. And he put out the lamp (called by them immortal) which burns continually in the temple. Lastly he forced the high priest and the other Jews to eat swine's flesh.

Jos. Ant. 13.8.2

ὁ δὲ ἀπώσαμενος τὴν ἐπιβουλήν τῶν
μὲν παραινούτων ἐξελεῖν τὸ ἔθνος διὰ
τὴν πρὸς ἄλλους αὐτῶν τῆς διαίτης
ἀμιξίαν οὐκ ἐφρόντιζεν, ...

Súda – Atasthala (Arriános,
Parthika)

ὁ δὲ Τραϊανὸς ἔγνω μὲν, εἰ παρείκοι,
ἐξελεῖν τὸ ἔθνος: εἰ δὲ μὴ, ἀλλὰ
συντρίψας γε παῦσαι τῆς ἄγαν
ἀτασθαλίας.

So he rejected the counsel of those
that would have him utterly destroy
the nation, by reason of their way of
living, which was to others
unsociable, ...

"Trajan decided, if it was possible,
that he should remove the tribe; but
if not, that he should crush them and
put an end to their exceeding
recklessness."

RŮZNÉ POZNÁMKY

Juv. *Sat.* 14.96–106

quidam sortiti metuentem sabbata patrem
nil praeter nubes et caeli numen adorant,
nec distare putant humana carne suillam,
qua pater abstinuit, mox et praeputia ponunt;
Romanas autem soliti contemnere

leges

Iudaicum ediscunt et seruant ac metuunt ius,
tradidit arcano quodcumque uolumine

Moyses:

non monstrare uias eadem nisi sacra colenti,
quaesitum ad fontem solos deducere uerpos.
sed pater in causa, cui septima quaeque fuit
lux

ignaua et partem uitae non attigit ullam.

Then there are those that, blessed with
a father who Reveres the Sabbath,
worship only the clouds in the sky And
its spirit, who draw no distinction
between the pork From which their
father had to abstain, and human flesh,
And who swiftly rid themselves of even
their foreskins. It's their custom to ignore
the laws of Rome, the Judaic Code
being that which they study, adhere to,
and revere; The Pentateuch, the mystic
scroll handed down by Moses: Nor do
they reveal the way to anyone but a
fellow-believer; Leading only the
circumcised, when asked, to the
fountain. It's the father that's to blame,
treating every seventh day As a day of
idleness, separate from the rest of daily
life

Rutilius Namatianus, de Reditu suo 1.387–
398

reddimus obscaenae convicia debita genti
quae genitale caput propudiosa metit:
radix stultitiae, cui frigida sabbata cordi,
sed cor frigidius religione sua.
septima quaeque dies turpi damnata veterno,
tamquam lassati mollis imago dei.
cetera mendacis deliramenta catastae
nec puerum in somnis credere posse reor.
atque utinam numquam Iudaea subacta
fuisset
Pompeii bellis imperiisque Titi!
latius excisae pestis contagia serpunt,
victoresque suos natio victa premit.

We pay the abuse due to the filthy race
that infamously practises circumcision:
a root of silliness they are: chill Sabbaths
are after their own heart, yet their heart is
chillier than their creed. Each seventh day
is condemned to ignoble sloth, as 'twere
an effeminate picture of a god fatigued.
The other wild ravings from their lying
bazaar methinks not even a child in his
sleep could believe. And would that
Judaea had never been subdued by
Pompey's wars and Titus' military power.
The infection of this plague, though
excised, still creeps abroad the more: and
'tis their own conquerors that a conquered
race keeps down

KŘEŠŤANSTVÍ

Suet. *Cl.* 25.4

Iudaeos impulsore Chresto assidue tumultuantis Roma expulit.

Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.

KŘESŤANSTVÍ

Tac. *Ann.* 15.44

ergo abolendo rumori Nero subdidit reos et quaesitissimis poenis adfecit quos per flagitia invisos vulgus Christianos appellabat. auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaue in praesens exitiabilis superstitio rumursum erumpebat, non modo per Iudaeam, originem eius mali, sed per urbem etiam quo cuncta undique atrocia aut pudenda confluunt celebranturque.

Therefore, to scotch the rumour, Nero substituted as culprits, and punished with the utmost refinements of cruelty, a class of men, loathed for their vices, whom the crowd styled Christians. Christus, the founder of the name, had undergone the death penalty in the reign of Tiberius, by sentence of the procurator Pontius Pilatus, and the pernicious superstition was checked for a moment, only to break out once more, not merely in Judaea, the home of the disease, but in the capital itself, where all things horrible or shameful in the world collect and find a vogue

LITERATURA

Bloch, R. (2000). Geography without Territory: Tacitus' Digression on the Jews and its Ethnographic Context. In

Feldman, L. (1988). Pro-Jewish Intimations in Anti-Jewish Remarks Cited in Josephus' "Against Apion." *The Jewish Quarterly Review*, 78(3/4), 187–251.

Stern, M. (1974–1984). *Greek and Latin Authors on Jews and Judaism*. 3 Vols. Jerusalem: Israel Academy of Sciences and Humanities.

Schäfer, P. (1997). *Judeophobia: Attitudes towards the Jews in the Ancient World*. Cambridge: Harvard University Press.