

# DSBCB<sub>49</sub> STAROVĚKÁ EKUMENA - ANTICKÉ ZPRÁVY O ASII A AFRICE

Afrika, Aithiopie, Numidie

Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας

# Afrika

- Libye
- Aithiopie – na jih od Egypta, Sahary
  
- Libye – od místního kmene, řecká mytologie
- Aithiopie - Αίθιοπία, Αίθίοψ – aithó (αἴθω) a ops (ὄψ) – „Spálený obličej“
- Popis pro veškeré obyvatele tmavé pleti

# Kontakty

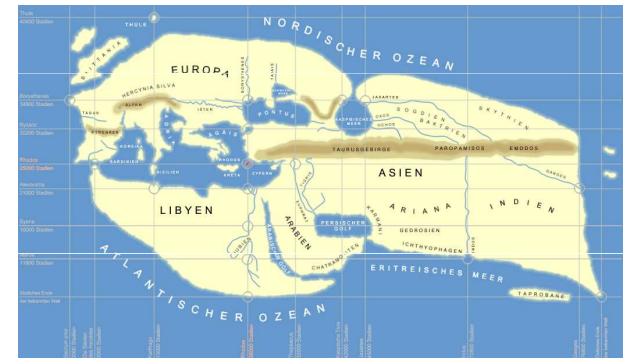


- Viz také minulá hodina
- Většinou mírové vztahy s Ptolemaiovci/Římem
- Na jih od Sahary kontinent prakticky neznámý (nejistý pramen Nilu, geografie jihu obecně)
- Občas nejasné umístění Aithiopů – na jihu i na východě (daleký jih/východ)
- Na jih od Elefantíny, hl. město Meroé (Núbie)
- Mnohem méně známé než Egypt či Kartágo
- Odlišné klima oproti dnešku (úrodnější, lesy, Tritónské jezero)
- Garamanté (Libye) – hl. město Garama
- Gaetulové (Alžírsko) - Atlás



# Kontakty

- Znalost kontinentu – do oblasti dnešního Sahelu
- Na jihu hraničí s Ókeánem
- Po dnešní Somálsko/Senegal, dále na jih nikoli
- Neznámé hranice na jihu
- Rhapta – obchodní centrum
- Azánia – JV pobřeží Afriky
- Pramen Nilu – Atlás, Měsíční hory
- Hic sunt leones



# Kontakty

- Římské expedice na jih
- Cornelius Balbus – 19 pnl, k Nigeru
- Suetonius Paulinus – 41 nl, přes Atlás, k Senegalu ?
- Septimius Flaccus – 50 nl, k jezeru Čad
- Julius Maternus – 90 nl, k jezeru Čad, Agisymba
- Festus – 70 nl, k Nigeru
- Nero – 60 nl, výprava k prameni Nilu, k bažinám (Jižní Súdán), Uganda ?



# Prameny

- Hérodotos, Diodóros, Strabón
- Sallustius
- *Periplus Maris Erythraei*
- Héliodóros z Emesy – *Aithiopika* - román
- Hiempsal – *dějiny Numidie/Liby*e
- Juba II. - *Libyka*



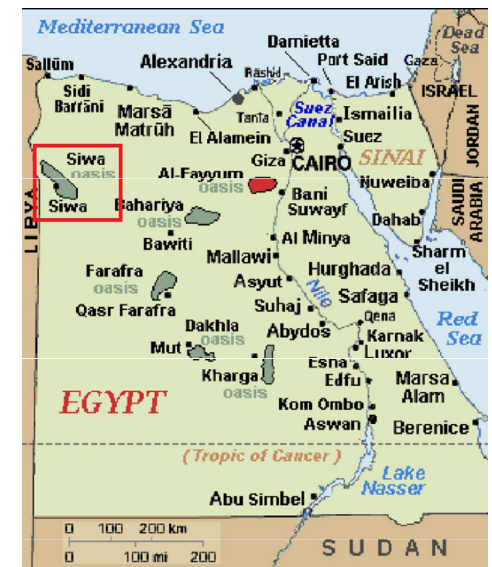
# Egypt a Aithiopie

- 25. dynastie z Núbie
- Šabako (Sabakos)
- Šebitku (Sebithos/Sebichos)



# Siwa

- Chrám (Dia) Ammóna
- Věštírna
- Alexandr Veliký, Héraklés, Hannibal, Cato, Kimón





# Libyjci

- *Sal. Jug. 18*
- Africam initio habuere Gaetuli et Libyes, asperi incultique, quis cibus erat caro ferina atque humi pabulum uti pecoribus. li neque moribus neque lege aut imperio cuiusquam regebantur: uagi palantes quas nox coegerat sedes habebant.
- Africa, then, was originally occupied by the Getulians and Libyans, rude and uncivilized tribes, who subsisted on the flesh of wild animals, or, like cattle, on the herbage of the soil. They were controlled neither by customs, laws, nor the authority of any ruler; they wandered about, without fixed habitations, and slept in the abodes to which night drove them.

# Libyjci, původ Numid'anů, Maurů

- li paulatim per conubia Gaetulos secum miscuere et, quia saepe temptantes agros alia, deinde alia loca petiuerant, semet ipsi Numidas appellauere.
- Nomen eorum paulatim Libyes corripere, barbara lingua Mauros pro Medis appellantes.
- These, by degrees, formed intermarriages with the Getulians; and because, from constantly trying different soils, they were perpetually shifting their abodes, they called themselves Numidians.
- The name of Medes the Libyans gradually corrupted, changing it, in their barbarous tongue, into Moors.

# Mytologie – Memnón

- Hes. *Th.* 984–985
- Τιθωνῶ δ' Ἡὼς τέκε Μέμνονα  
χαλκοκόρουσθῆν, Αἰθιοπῶν βασιλῆα
- Paus. 1.42.3
- ἔμοι δὲ παρέσχε μὲν καὶ τοῦτο  
θαυμάσαι, παρέσχε δὲ πολλῶ μάλιστα  
Αἰγυπτίων ὁ κολοσσός. ἐν Θῆβαις ταῖς  
Αἰγυπτίαις, διαβᾶσι τὸν Νεῖλον πρὸς τὰς  
Σύριγγας καλουμένας, εἶδον ἔτι  
καθήμενον ἄγαλμα ἤχοῦν—Μέμνονα  
ὀνομάζουσιν οἱ πολλοί, τοῦτον γὰρ  
φασιν ἐξ Αἰθιοπίας ὀρμηθῆναι ἐς  
Αἴγυπτον καὶ τὴν ἄχρι Σούσων:
- And Eos bore to Tithonus brazen-crested  
Memnon, king of the Ethiopians,
- This made me marvel, but the colossus in  
Egypt made me marvel far more than  
anything else. In Egyptian Thebes, on  
crossing the Nile to the so called Pipes, I  
saw a statue, still sitting, which gave out  
a sound. The many call it Memnon, who  
they say from Aethiopia overran Egypt  
and as far as Susa.



# Mytologie – Memnón

- Hdt. 5.54
- μέχρι Σούσων (τοῦτο γὰρ Μемνόνειον ἄστυ καλέεται)
- D.S. 2.22
- Manetho
- Ἀμένωφισ = Amenhotep
- to Susa, which is the city called Memnonian,



# Mytologie - Andromeda



- Dcera Kéfea a Kassiopeie
- Pl. *NH.* 6.182
- Aegyptiorum bellis attrita est Aethiopia vicissim imperitando serviendoque, clara et potens etiam usque ad Troiana bella Memnone regnante. et Syriae imperitasse eam nostroque litori aetate regis Cephei patet Andromedae fabulis.
- Ethiopia was worn out by alternate periods of dominance and subjection in a series of wars with Egypt, having been a famous and powerful country even down to the Trojan Wars, when Memnon was king; and the stories about Andromeda show that it dominated Syria and the coasts of the Mediterranean in the time of King Cepheus.

# Mytologie - Andromeda

- *Ov. Met.* 4.668–671
- Gentibus innumeris circumque  
infraque relictis  
Aethiopum populos Cepheaque  
conspicit arva.  
Illic inmeritam maternae pendere  
linguae  
Andromedan poenas iniustus iusserat  
Ammon.
- Innumerous kingdoms far behind  
were left, till peoples Ethiopic and the  
lands of Cepheus were beneath his  
lofty view. There Ammon, the Unjust,  
had made decree  
Andromeda, the Innocent, should  
grieve  
her mother's tongue.

# Aithioponé

- Xenofanés fr. 16
- Αίθιοπές τε θεοὺς σφετέρους σιμοὺς μέλανάς τε ...
- Arr. Ind. 6.9
- τῶν δὲ ἀνθρώπων αἱ idéai οὐ πάντη ἀπάδουσιν αἱ Ἰνδῶν τε καὶ Αἰθιοπῶν. οἱ μὲν γὰρ πρὸς νότου ἀνέμου Ἰνδοὶ τοῖσιν Αἰθιοψὶ μᾶλλον τι ἐοίκασι, μέλανές τε ιδέσθαι εἰσὶ, καὶ ἡ κόμη αὐτοῖσι μέλαινα, πλὴν γε δὴ ὅτι σιμοὶ οὐκ ὡσαύτως οὐδὲ οὐλόκρανοι ὡς Αἰθιοπες: οἱ δὲ βορειότεροι αὐτῶν καὶ Αἰγυπτίους μάλιστα ἂν εἶεν τὰ σώματα.
- The Ethiopians make their gods black and snub-nosed
- The appearance of the inhabitants, too, is not so far different in India and Ethiopia; the southern Indians resemble the Ethiopians a good deal, and, are black of countenance, and their hair black also, only they are not as snub-nosed or so woolly-haired as the Ethiopians; but the northern Indians are most like the Egyptians in appearance.

# Aithioponé

- Str. 15.1.24
- τοῦτο μὲν οὖν εὔ, οὐκέτι δὲ καὶ τὸ τοῦ μέλανας εἶναι καὶ ούλότριχας τοὺς Αἰθίοπας ἐν ψιλοῖς τοῖς ὕδασι τὴν αἰτίαν τιθέναι, μέμφεσθαι δὲ τὸν Θεοδέκτην εἰς αὐτὸν τὸν ἥλιον ἀναφέροντα τὸ αἴτιον,
- βελτίους δὲ οἱ τὸν ἥλιον αἰτιώμενοι καὶ τὴν ἐξ αὐτοῦ ἐπίκαυσιν κατ' ἐπίλειψιν σφοδρὰν τῆς ἐπιπολῆς ἰκμάδος:
- Now in this he is correct; but no longer so when he lays the black complexion and woolly hair of the Aethiopians on merely the waters and censures Theodectes, who refers the cause to the sun itself
- But better is the opinion of those who lay the cause to the sun and its scorching, which causes a very great deficiency of moisture on the surface of the skin.



# Aithiopové

- Pl. *NH.* 2.189
- Contexenda sunt his caelestibus nexa causis. namque et Aethiopas vicini sideris vapore torreri adustisque similes gigni, barba et capillo vibrato, non est dubium,
- We must deal next with the results connected with these heavenly causes. For it is beyond question that the Ethiopians are burnt by the heat of the heavenly body near them, and are born with a scorched appearance, with curly beard and hair,

# Aithiopové

- *De Physiognomonía*, 79
- Aristotelés, *Problémata*, 909b
  
- Zbabělci – jsou tmaví

# Aithioponé – „přátelé“ bohů

- Hom. *Il.* 1.423–424
- Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας  
Αἰθιοπῆας  
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα  
πάντες ἔποντο:
- Hom. *Il.* 23.205–207
- οὐχ ἔδος: εἶμι γὰρ αὖτις ἐπ'  
Ὀκεανοῖο ῥέεθρα  
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ'  
ἑκατόμβας  
ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ  
μεταδαίσομαι ἱρῶν
- Zeus went yesterday to Oceanus, to  
the blameless Ethiopians for a feast,  
and all the gods followed with him;
- I may not sit, for I must go back unto  
the streams of Oceanus, unto the  
land of the Ethiopians, where they  
are sacrificing hecatombs to the  
immortals, that I too may share in the  
sacred feast.

# Aithioponé – „přátelé“ bohů

- Hom. *Od.* 1.22–24
- ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε  
τηλόθ' ἔοντας,  
Αἰθίοπας τοὶ διχθὰ δεδαίαται,  
ἔσχατοι ἀνδρῶν,  
οἱ μὲν δυσομένου Ὑπερίονος οἱ δ'  
ἀνιόντος,
- the Ethiopians who dwell sundered in  
twain, the farthestmost of men, some  
where Hyperion sets and some where  
he rises,

# Aithiponé - zbožní

- Luc. *Sacr.* 2
- τοὺς δ' αὖ Αἰθίοπας καὶ μακαρίους καὶ τρισευδαίμονας εἶποι τις ἄν, εἴ γε ἀπομνημονεύει τὴν χάριν αὐτοῖς ὃ Ζεὺς ἦν πρὸς αὐτὸν ἐπεδείξαντο δώδεκα ἑξῆς ἡμέρας ἐστιάσαντες
- Luc. *J.Tr.* 37
- ὑπὲρ τὸν Ὠκεανὸν ἴσως μετ' ἀμύμονας Αἰθιοπῆας:
- Luc. *Astr.* 3–5 - astrologie
- Those Ethiopians, too; privileged, thrice-happy mortals! Zeus, one supposes, is not unmindful of the handsome manner in which they entertained him and all his family for twelve days running.
- t'other side of Oceanus, possibly, on a visit to 'the blameless Ethiopians.'

# Aithioponé – první z lidí

- D.S. 3.2
- Αίθίοπας τοίνυν ιστοροῦσι πρώτους ἀνθρώπων ἀπάντων γεγονέναι, καὶ τὰς ἀποδείξεις τούτων ἐμφανεῖς εἶναί φασιν. ὅτι μὲν γὰρ οὐκ ἐπήλυδες ἐλθόντες, ἀλλ' ἐγγενεῖς ὄντες τῆς χώρας δικαίως αὐτόχθονες ὀνομάζονται
- Now the Ethiopians, as historians relate, were the first of all men and the proofs of this statement, they say, are manifest. For that they did not come into their land as immigrants from abroad but were natives of it and so justly bear the name of autochthones

# Aithioponé - zbožní

- D.S. 3.2
- φασὶ δὲ παρ' αὐτοῖς πρώτοις καταδειχθῆναι θεοὺς τιμᾶν καὶ θυσίας ἐπιτελεῖν καὶ πομπὰς καὶ πανηγύρεις καὶ τᾶλλα δι' ὧν ἄνθρωποι τὸ θεῖον τιμῶσι· διὸ καὶ τὴν παρ' αὐτοῖς εὐσεβίαν διαβεβοῆσθαι παρὰ πᾶσιν ἀνθρώποις
- 3.3
- ἐπιόντας ἅπασαν τὴν οἰκουμένην μόνους τοὺς Αἰθίοπας τοὺς ὑπὲρ Αἰγύπτου μὴ καταπολεμῆσαι διὰ τε τὴν εὐσέβειαν τῶν ἀνδρῶν καὶ τὸ δυσκράτητον τῆς ἐπιβολῆς.
- And they say that they were the first to be taught to honour the gods and to hold sacrifices and processions and festivals and the other rites by which men honour the deity; and that in consequence their piety has been published abroad among all men,
- failed to subdue the Ethiopians alone who dwell above Egypt, both because of the piety of these men and because of the insurmountable difficulties involved in the attempt.

# Aithiponé - zbožní

- D.S. 1.65
- πολλοῖς δ' ὕστερον χρόνοις  
ἐβασίλευσε τῆς Αἰγύπτου Σαβάκων,  
τὸ μὲν γένος ὦν Αἰθίοψ, εὐσεβεία δὲ  
καὶ χρηστότητι πολὺ διαφέρων τῶν  
πρὸ αὐτοῦ.
- Much later Egypt was ruled by Sabaco, who was by birth an Ethiopian and yet in piety and uprightness far surpassed his predecessors.



# Aithioponé - božstva

- D.S. 3.9
- τήν τε γὰρ Ἴσιν καὶ τὸν Πᾶνα, πρὸς δὲ τούτοις Ἡρακλέα καὶ Δία σέβονται, μάλιστα νομίζοντες ὑπὸ τούτων εὐηργετῆσθαι τὸ τῶν ἀνθρώπων γένος. ὀλίγοι δὲ τῶν Αἰθιοπῶν καθόλου θεοὺς οὐ νομίζουσιν εἶναι.
- for instance, they revere Isis and Pan, and also Heracles and Zeus, considering that these deities in particular have been benefactors of the race of men. But a few of the Ethiopians do not believe in the existence of any gods at all

# Aithiopové – vlastnosti

- Pl. *NH.* 7.6
- in quibus prodigiosa aliqua et incredibilia multis visum iri haud dubito. quis enim Aethiopas ante quam cerneret credidit?
- Hdt. 3.20
- οἱ δὲ Αἰθίοπες οὗτοι, ἐς τοὺς ἀπέπεμπε ὁ Καμβύσης, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων.
- some things among which I doubt not will appear portentous and incredible to many. For who ever believed in the Ethiopians before actually seeing them?
- These Ethiopians, to whom Cambyses sent them, are said to be the tallest and most handsome of all men.

# Aithioponé - divoši

- D.S. 3.8

- οἱ πλεῖστοι δὲ τούτων καὶ μάλισθ' οἱ παρὰ τὸν ποταμὸν οἰκοῦντες ταῖς μὲν χρόαις εἰσὶ μέλανες, ταῖς δὲ ιδέαις σιμοί, τοῖς δὲ τριχώμασιν οὔλοι. καὶ ταῖς μὲν ψυχαῖς πάντελῶς ὑπάρχουσιν ἄγριοι καὶ τὸ θηριῶδες ἐμφαίνοντες, οὐχ οὕτω δὲ τοῖς θυμοῖς ὡς τοῖς ἐπιτηδεύμασιν· αὐχμηροὶ γὰρ ὄντες τοῖς ὅλοις σώμασι τοὺς μὲν όνυχας ἐπὶ πολὺ παρηγμένους ἔχουσι τοῖς θηρίοις παραπλησίως, τῆς δὲ πρὸς ἀλλήλους φιλανθρωπίας πλεῖστον ὅσον ἀφεστήκασι. 3 καὶ τὴν μὲν φωνὴν ὀξεῖαν προβάλλοντες, τῶν δὲ παρὰ τοῖς ἄλλοις ἐπιτηδευομένων εἰς βίον ἡμερον οὐδ' ὀτιοῦν ἔχοντες, μεγάλην ποιοῦσι πρὸς τὰ καθ' ἡμᾶς ἔθη τὴν διαφοράν.

- The majority of them, and especially those who dwell along the river, are black in colour and have flat noses and woolly hair. As for their spirit they are entirely savage and display the nature of a wild beast, not so much, however, in their temper as in their ways of living; for they are squalid all over their bodies, they keep their nails very long like the wild beasts, and are as far removed as possible from human kindness to one another; 3 and speaking as they do with a shrill voice and cultivating none of the practices of civilized life as these are found among the rest of mankind, they present a striking contrast when considered in the light of our own customs.

# Aithiopové - kanibalové

- Orig. *De Princ.* 2.9.5
- and then another among the Ethiopians, who are accustomed to feed on human flesh;

# Aithiopové - satira

- Petr. 102
- Ita tanquam servi Aethiopes et praesto tibi erimus sine tormentorum iniuria hilares, et permutato colore imponemus inimicis.
- Then we will stand by you with pleasure like Aethiopian slaves, without undergoing any tortures, and our change of colour will take in our enemies.

# Aithiopové – satira

- Mart. 6.39
- Hic, qui retorto crine Maurus incedit,  
Subolem fatetur esse se coci Santrae.  
At ille sima nare, turgidis labris  
Ipsa est imago Pannychi palaestritae.  
Pistoris esse tertium quis ignorat,  
Quicumque lippum novit et videt  
Damam?  
Quartus cinaeda fronte, candido  
vultu  
Ex concubino natus est tibi Lygdo:
- This, who runs towards us so like a Moor, with his crisped hair, avows himself the offspring of the cook Santra; while that other, with flattened nose and thick lips, is the very image of Pannicus, the wrestler. Who can be ignorant, that knows or has ever seen the blear-eyed Dama, that the third is that baker's son? The fourth, with his fair face and voluptuous air, evidently sprung from your favourite Lygdus.

# Aithiopové - satira

- Juv. 2.21–24
- 'ego te ceventem, Sexte, verebor?'  
infamis Varillus ait 'quo deterior te?'  
loripedem rectus derideat,  
Aethiopem albus;  
quis tulerit Gracchos de seditione  
querentes?
- Am I to respect you, Sextus," quoth  
the ill-famed Varillus, "when you do  
as I do? How am I worse than  
yourself?" Let the straight-legged  
man laugh at the club-footed, the  
white man at the blackamoor: but  
who could endure the Gracchi railing  
at sedition?

# Aithiopové - satira

- Juv. 5.51–54
- vos aliam potatis aquam, tibi pocula  
cursor  
Gaetulus dabit aut nigri manus ossea  
Mauri  
et cui per mediam nolis occurrere noctem,  
clivosae veheris dum per monumenta  
Latinae:
- It will be handed to you by a  
Gaetolian groom, or by the bony  
hand of a blackamoor whom you  
would rather not meet at midnight  
when driving past the monuments on  
the hilly Latin Way.



# Aithiopové - satira

- Juv. 6.599–601

- esses

Aethiopsis fortasse pater, mox decolor  
heres  
impleret tabulas numquam tibi mane  
videndus.

- you might perhaps find yourself the father of an Ethiopian; and some day a coloured heir, whom you would rather not meet by daylight, would fill all the places in your will.

# Aithiopové - satira

- Juv. 13.161–165
- quis tumidum guttur miratur in  
Alpibus, aut quis  
in Meroe crasso maiorem infante  
mamillam?  
caerula quis stupuit Germani lumina,  
flavam  
caesariem et madido torquentem  
cornua cirro?
- Who marvels at a swollen throat in  
the Alps? or in Meroe at a woman's  
breast bigger than her sturdy babe?  
Who is amazed to see a German with  
blue eyes and yellow hair, twisting his  
greasy curls into a horn?

# Aithiopové - satira

- Luc. *Ind.* 28
- οἶδα ὡς μάτην ταῦτά μοι λελήρηται  
καὶ κατὰ τὴν παροιμίαν Αἰθίοπα  
σμήχειν ἐπιχειρῶ:
- All this advice is thrown away, I know that. Shall an Ethiopian change his skin?

# Další kmeny

- Pygmaioi
  - Na jižním okraji světa (nebo v Indii)
  - Při prameni Nilu
  - Trpaslíci
  - Nekonečná válka proti jeřábům
  - *Pygmé* (πυγμή) – loket (míra)
  - Hom. *Il.* 3.1–7
  - Ar. *Hist. Anim.* 8.14
  - Reálný kmen, jeskyně, malí koně
- Setkání s Héraklem

# Další kmeny

- Tróglodyté
- Hdt. 4.183
- οἱ Γαράμαντες δὴ οὗτοι τοὺς τρωγλοδύτας Αἰθίοπας θηρεύουσι τοῖσι τεθρίπποισι: οἱ γὰρ τρωγλοδύται Αἰθίοπες πόδας τάχιστοι ἀνθρώπων πάντων εἰσὶ τῶν ἡμεῖς πέρι λόγους ἀποφερομένους ἀκούομεν. σιτέονται δὲ οἱ τρωγλοδύται ὄφεις καὶ σαύρους καὶ τὰ τοιαῦτα τῶν ἔρπετῶν: γλῶσσαν δὲ οὐδεμιῇ ἄλλῃ παρομοίῃν νενομίκασι, ἀλλὰ τετρίγασι κατὰ περ αἰ νυκτερίδες.
- These Garamantes go in their four-horse chariots chasing the cave-dwelling Ethiopians: for the Ethiopian cave-dwellers are swifter of foot than any men of whom tales are brought to us. They live on snakes and lizards and such-like creeping things. Their speech is like no other in the world: it is like the squeaking of bats.
- Pomp. 1.44

# Další kmeny

- Tróglodyté
- D.S. 3.32
- οἱ τοίνυν Τρωγλοδύται προσαγορεύονται μὲν ὑπὸ τῶν Ἑλλήνων Νομάδες, βίον δ' ἔχοντες ἀπὸ θρεμμάτων νομαδικὸν κατὰ συστήματα τυραννοῦνται, καὶ μετὰ τῶν τέκνων τὰς γυναῖκας ἔχουσι κοινὰς πλὴν μιᾶς τῆς τοῦ τυράννου: τὸν δὲ ταύτη πλησιάσαντα πρόστιμον ὃ δυνάστης πράττεται τεταγμένον ἀριθμὸν προβάτων.
- The Trogodytes, we may state, are called Nomads by the Greeks, and living as they do a nomadic life off their flocks, each group of them has its tyrant, and their women, like their children, they hold in common, with the single exception of the wife of the tyrant; but if any man goes in to this woman the ruler exacts of him a fine of a specified number of sheep.

# Další kmeny

- Tróglodyté
- καὶ γυμνοὶ μὲν εἰσι πάντες τὰ σώματα πλὴν τῶν ἰσχίων, ἃ δέρμασι σκεπάζουσι: τὰ δ' αἰδοῖα πάντες οἱ Τρωγλοδύται παραπλησίως τοῖς Αἰγυπτίοις περιτέμνονται
- Str. 16.4.17
- And they are all naked as to their bodies except for the loins, which they cover with skins; moreover, all the Trogodytes are circumcised like the Egyptians

# Další kmeny

- Blemmyové
- Jižně od Egypta, nomádi, Strabón
- Pomp. 1.40
- Blemmyis capita absunt, vultus in pectore est.
- Pl. *NH.* 5.8.46
- Blemmyes traduntur capita abesse, ore et oculis pectore adfixis.



- The Blemmyes lack heads; their face is on their chest.
- The Blemmyæ are said to have no heads, their mouths and eyes being seated in their breasts.



# Další kmeny

- Hdt. 4.191
- καὶ οἱ κυνοκέφαλοι καὶ οἱ ἀκέφαλοι οἱ ἐν τοῖσι στήθεσι τοὺς ὀφθαλμοὺς ἔχοντες, ὡς δὴ λέγονταί γε ὑπὸ Λιβύων, καὶ οἱ ἄγριοι ἄνδρες καὶ γυναῖκες ἄγριαι, καὶ ἄλλα πλήθει πολλὰ θηρία ἀκατάψευστα.
- the dog-headed and the headless men that have their eyes in their chests, as the Libyans say, and the wild men and women, besides many other creatures not fabulous.

# Další kmeny

- Makrobioi
- Hdt. 3.17

• μετὰ δὲ ταῦτα ὁ Καμβύσης  
ἐβουλεύσατο τριφασίας στρατηίας,  
ἐπὶ τε Καρχηδονίους καὶ ἐπὶ  
Ἄμμωνίους καὶ ἐπὶ τοὺς μακροβίους  
Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ  
τῇ νοτίῃ θαλάσῃ. ... ἐπὶ δὲ τοὺς  
Αἰθίοπας κατόπτας πρῶτον,  
ὄψομένους τε τὴν ἐν τούτοισι τοῖσι  
Αἰθίοψι λεγομένην εἶναι ἡλίου  
τράπεζαν εἰ ἔστι ἀληθέως,

- After this Cambyses planned three expeditions, against the Carchedonians, against the Ammonians, and against the “long-lived” Ethiopians, who inhabit that part of Libya that is on the southern sea. ... to Ethiopia he would first send spies, to see what truth there was in the story of a Table of the Sun in that country,

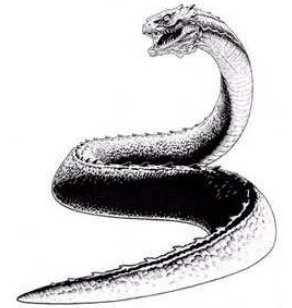
# Další kmeny

- Hdt. 3.18
- Sluneční stůl
- ἡ δὲ τράπεζα τοῦ ἡλίου τοιήδε τις λέγεται εἶναι, λειμῶν ἐστὶ ἐν τῷ προαστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων, ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει ἑκάστοτε ἔοντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσιόντα τὸν βουλόμενον. φάναι δὲ τοὺς ἐπιχωρίους ταῦτα τὴν γῆν αὐτὴν ἀναδιδόναι ἑκάστοτε.
- Now the Table of the Sun is said to be something of this kind: there is a meadow outside the city, filled with the boiled flesh of all four-footed things; here during the night the men of authority among the townsmen are careful to set out the meat, and all day whoever wishes comes and feasts on it. These meats, say the people of the country, are ever produced by the earth of itself. Such is the story of the Sun's Table.

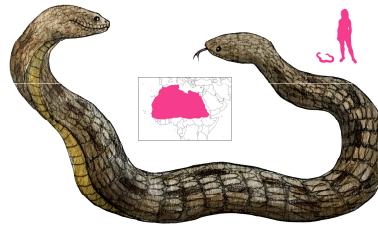
# Další kmeny

- Hdt. 3.23
- ἀντειρομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων τῆς ζόης καὶ διαίτης πέρι, ἕτεα μὲν ἕς εἴκοσι καὶ ἑκατὸν τοὺς πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερβάλλειν δὲ τινὰς καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα τε ἐφθὰ καὶ πόμα γάλα.
- The Fish-eaters then in turn asking of the Ethiopian length of life and diet, he said that most of them attained to a hundred and twenty years, and some even to more; their food was boiled meat and their drink milk.

# Různá stvoření

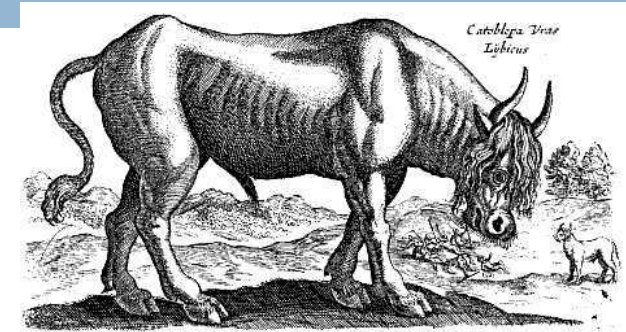


- Bazilišek
- Pl. *NH.* 8.33 (78)
- Eadem et basilisci serpentis est vis. Cyrenaica hunc generat provincia, duodecim non amplius digitorum magnitudine, candida in capite macula ut quodam diademate insignem. sibilio omnes fugat serpentes nec flexu multiplici, ut reliquae, corpus inpellit, sed celsus et erectus in medio incedens. necat frutices, non contactos modo, verum et adflatos, exurit herbas, rumpit saxa: talis vis malo est. creditum quondam ex equo occisum hasta et per eam subeunte vi non equitem modo, sed equum quoque absumptum.
- The basilisk serpent also has the same power. It is a native of the province of Cyrenaica, not more than 12 inches long, and adorned with a bright white marking on the head like a sort of diadem. It routs all snakes with its hiss, and does not move its body forward in manifold coils like the other snakes but advancing with its middle raised high. It kills bushes not only by its touch but also by its breath, scorches up grass and bursts rocks. Its effect on other animals is disastrous: it is believed that once one was killed with a spear by a man on horseback and the infection rising through the spear killed not only the rider but also the horse.



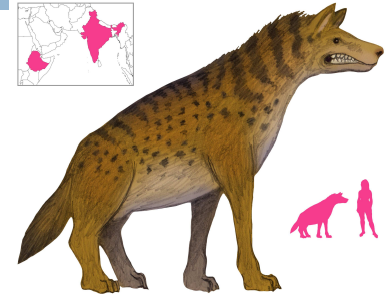
- Amfisbaina - Pl. *NH.* 8.35 (85)
- *geminum caput amphisbaenae, hoc est et a cauda, tamquam parum esset uno ore fundi venenum.*
- Aithiopský býk – Pl. *NH.* 8.30 (74)
- *sed atrocissimos tauros silvestres, maiores agrestibus, velocitate ante omnes, colore fulvos, oculis caeruleis, pilo in contrarium verso, rictu ad aures dehiscente iuxta cornua mobilia. tergori duritia silicis, omne respuens vulnus. fera omnes venantur, ipsi non aliter quam foveis capti feritate semper intereunt.*

- that the amphisbaena has a twin head, that is one at the tail-end as well, as though it were not enough for poison to be poured out of one mouth
- But its fiercest animals are forest bulls, larger than the bulls of the field, surpassing all in speed, of a tawny colour, with blue eyes, hair turned backward, mouth gaping open to the ears, along with mobile horns; the hide has the hardness of flint, rejecting every wound. They hunt all wild animals, but themselves can only be caught in pits, and when caught always die game



- Katóbleps
- Pl. *NH.* 8.32 (77)
- Apud Hesperios Aethiopas fons est Nigris, ut plerique existimavere, Nili caput, ut argumenta quae diximus persuadent. iuxta hunc fera appellatur catoblepas, modica alioqui ceterisque membris iners, caput tantum praegrave aegre ferens — id deiectum semper in terram —, alias internicio humani generis, omnibus, qui oculos eius videre, confestim expirantibus.

- In Western Ethiopia there is a spring, the Nigris, which most people have supposed to be the source of the Nile, as they try to prove by the arguments that we have stated. In its neighbourhood there is an animal called the catoblepas, in other respects of moderate size and inactive with the rest of its limbs, only with a very heavy head which it carries with difficulty - it is always hanging down to the ground; otherwise it is deadly to the human race, as all who see its eyes expire immediately.



- Leukokrottás
- Pl. *NH.* 8.30 (72)
- leucrocotam, perniciosissimam asini ferri magnitudine, clunibus cervinis, collo, cauda, pectore leonis, capite melium, bisulca ungula, ore ad aures usque recesso, dentium locis osse perpetuo

- the leucrocota, swiftest of wild beasts, about the size of an ass, with a stag's haunches, a lion's neck, tail and breast, badger's head, cloven hoot mouth opening right back to the ears, and ridges of bone in place of rows of teeth - this animal is reported to imitate the voices of human beings.





- Pl. *NH.* 8.30 (72)
- apud eosdem et quae vocatur eale, magnitudine equi fluviatilis, cauda elephanti, colore nigra vel fulva, maxillis apri, maiora cubitalibus cornua habens mobilia, quae alterna in pugna sistit variatque infesta aut obliqua, utcumque ratio monstravit

- Among the same people is also found the animal called the Yale (mythical eale, the size of a hippopotamus, with an elephant's tail, of a black or tawny colour, with the jaws of a boar and movable horns more than a cubit in length which in a fight are erected alternately, and presented to the attack or sloped backward in turn as policy directs.

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