

DSBCB49

STAROVĚKÁ
EKUMENA - ANTICKÉ
ZPRÁVY O ASII A
AFRICE

Egypt

πλε□ στα θωμάσια □ χει □ □ □ λλη π□ σα χώρα κα□ □ ργα
λόγου μέζω παρέχεται

Etymologie

- Aigýptos (Αἴγυπτος) – z egyptského slova pro Memfis (Hikuptah)
- Aegyptus
- Nil (Νεῖλος Nilus) – také bůh řeky v řecké mytologii (Hapi)
- Mytologie – Aigýptos – syn Béla, potomek Ió



Egypt a Řecko

- Mytologie
- Danaos x Aigyptos
- Héraklés
- Helena a Meneláos (včetně alternativní verze únosu – Hdt. 2.112–120), Próteus
- Údajně kolonizace – Bélos (Mesopotamie), Danaos (Argos), Židé, Kolchid'ané, Athény, Makedonie– D.S. 1.28–29

Egypt a Řecko

- Naukratis – obchodní stanice, město
- 7. stol. pnl
- Psammétichos I., Amásis II. – Řekové se mohou usadit ve městech
- Papyrus, obilí, len ↔ stříbro, dřevo

- Alexandrie – 331 pnl, hlavní město Ptolemaiovské říše
- Architekt – Deinokratés z Rhodu
- Ptolemais

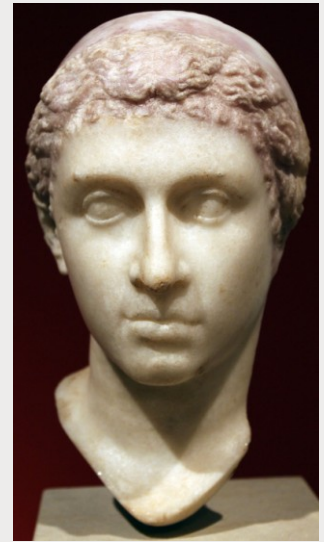


Egypt a Řecko

- Častá účast řeckých žoldnéřů v Egyptě – pomoc při povstání
- Pol. 5. stol. pnl (460–455 pnl) – Inarós (200 lodí z Athén)
- Přelom 5./4. stol. pnl – Amyrtaios (spojenectví se Spartou)
- Achóris (spojenectví s Athénami)
- 4. stol. pnl (358 pnl) – Nektanebos II. (Agésiláos II.)
- 332 pnl – Alexandr dobývá Egypt
- Správce Egypta – Ptolemaios

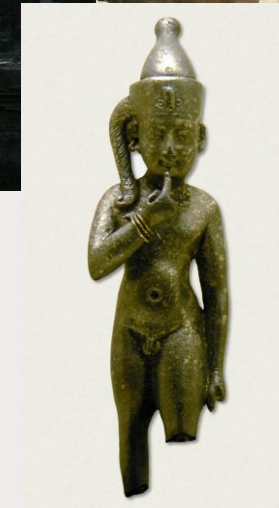
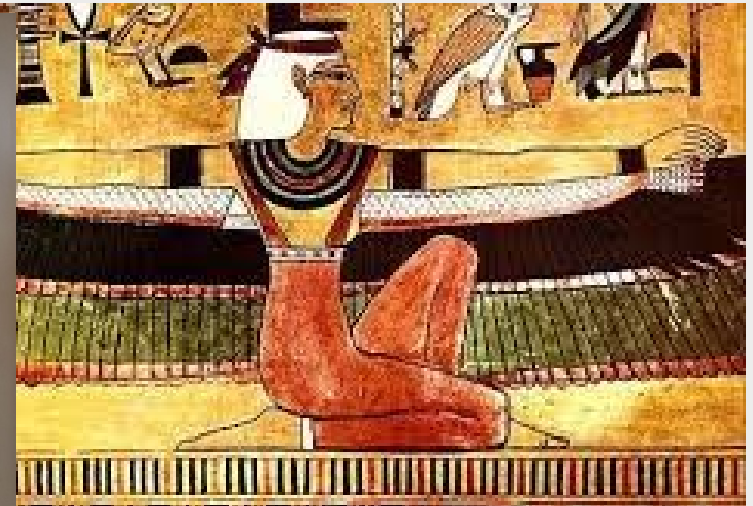
Egypt a Řecko

- Ptolemaiovský Egypt
- 323–30 pnl
- Alexandrie
- Hellénismus
- Řecká/makedonská vládnoucí vrstva
- Stylizace vládců do faraonů x navenek Řekové
- Múseion, Knihovna v Alexandrii
- Podpora egyptského náboženství
- Synkretismus – Sarápis
- Trilingvní nápisy
- Rostoucí vliv Říma



Egypt a Řecko/Řím

- Šíření kultu Ísidy (+Osíris)
- Sarápis
- Harpokratés
- Hermanúbis
- Mystéria



Autoři

- Hekataios z Mílétu
- Hérodotos – 2. kniha *Dějiny*
- Hellaníkios z Lesbu – *Aigyptiaka*
- Hekataios z Abdér – *Aigyptiaka*
- Eudoxos z Knidu – o náboženství
- Strabón – 17. kniha *Geógrafiky*
- Diodóros – 1. kniha *Knihovny*
- Plútarchos – *O Ísidě a Osíridovi*
- Manethó – *Aigyptiaka* – 3 části, dělení do dynastií, oprava Hérodota (?)

Dějiny Egypta podle Řeků

- Nejstarší lidé světa (dle Egyptanů)
- Hdt. 2.2
- Οὐδὲ Ἀἰγύπτιοι, πρῶτον μὲν
οὐ Ψαμμήτιχον σφέων βασιλεύσασαι,
οὐ νόμιζον οὐ αὐτοὺς πρώτους
γενέσθαι πάντων οὐ νθρώπων
- D.S. 1.10
- φασὶ τοίνυν Ἀἰγύπτιοι κατὰ τὴν
οὐ ξυρχούσῃν οὐ λωπένεσιν
πρώτους οὐ νθρώπους γενέσθαι
κατὰ τὴν Ἀἰγυπτον διὰ τε τὴν
ἐκ κρασίαν τῆς χώρας καὶ διὰ τὴν
φύσιν τοῦ Νείλου.
- Now before Psammetichus became king of Egypt, the Egyptians deemed themselves to be the oldest nation on earth.
- Now the Egyptians have an account like this: When in the beginning the universe came into being, men first came into existence in Egypt, both because of the favourable climate of the land and because of the nature of the Nile.

Viáda bohú



- D.S. 1.42

- μυθολογοῦσι δὲ ἅ τινες τῶν μὲν πρὸτον Ῥξαιτῶν Ἀγύπτου θεοὺς καὶ Ῥώας τῆ βραχὺ λείποντα τῶν μυρίων καὶ κτακισχιλίων, καὶ θεὸν ἴσχατον βασιλεῦσαι τῶν Ἰσίδος Ῥρον. ἴππῶν θρώπων δὲ τῶν χώραν βεβασιλευσθαί φασιν ἴππῶν Μοίριδος ἴππῶν τῆ βραχὺ λείποντα τῶν πεντακισχιλίων μέχρι τῶν κατοστῶν καὶ ἴππῶν γδοηκοστῶν ἴππῶν λυμπιάδος, καθῴππῶν ἴππῶν μεῶν μὲν παρεβάλομεν εἰς Ἀγύπτον, ἴππῶν βασίλευε δὲ Πτολεμαῖος ἴππῶν νέος Διόνυσος χρηματίζων.

- Hdt. 2.144

- Some of them give the story that at first gods and heroes ruled Egypt for a little less than eighteen thousand years, the last of the gods to rule being Horus, the son of Isis; and mortals have been kings over their country, they say, for a little less than five thousand years down to the One Hundred and Eightieth Olympiad, the time when we visited Egypt and the king was Ptolemy, who took the name of The New Dionysus. ...

První králové



- Hdt. 2.99
- Μέναντον βασιλεύσαντα Αιγύπτου ἡ ῥέες λέγοντο τὸ μὲν πογεφυρῶσαι τὴν Μέμφιν.
- D.S. 1.45
- μετὰ τοὺς θεοὺς οἰοῦνται πρῶτον φασὶ βασιλεῦσαι τῆς Αἰγύπτου Μηνῶν, καὶ καταδεῖξαι τοὺς λαοὺς θεοῦς τε σέβασθαι καὶ θυσίας, ἡπιτελεῖν πρῶτος δὲ τοῖσι παρατίθεσθαι τραπέζας καὶ κλῖνας καὶ στρωμνὰ πολυτελεῖ χρῆσθαι, καὶ τὸ σύνολον ρυφῶν καὶ πολυτελεῖ βίον ἐσηγήσασθαι.
- The priests told me that Min was the first king of Egypt, and that first he separated Memphis from the Nile by a dam.
- After the gods the first king of Egypt, according to the priests, was Menas, who taught the people to worship gods and offer sacrifices, and also to supply themselves with tables and couches and to use costly bedding, and, in a word, introduced luxury and an extravagant manner of life.
- Chybí zmínka o sjednocení Egypta

První králové



- Hdt. 2.100
- Μετὰ δὲ τὸν κατέλεγον οὐκ ἴσμεν ἑκ βύβλου ἄλλων βασιλέων τριηκοσίων καὶ τριήκοντα οὐ νόματα. ἐν τοσαύταισι δὲ γενεαῖσι οὐκ ἀνθρώπων κτῶκαίδεκα μὲν Ἀιθίοπες ἕσαν, μία δὲ γυνὴ Ἰπχωρή, οὐ δὲ ἄλλοι ἄνδρες Ἀγύπτιοι.
- =D.S. 1.44–45
- After him came three hundred and thirty kings, whose names the priests recited from a papyrus roll. In all these many generations there were eighteen Ethiopian kings, and one queen, native to the country; the rest were all Egyptian men.

První králové

- Sesóstris
- Hdt. 2.102–110
- τούτοισι μὲν νοστήλας ἐνίστημι τῆς χώρας διὰ γραμμάτων λεγούσας τὸ τε ἐπινοήσαντο νομακάσαι τὴν στράτην,
- ... διὰ τὴν στηθέων γραμματα ἔρποντο ἅπαντες γύπτιαι δὴ κεινὰ γκεκολλαμμένα, λέγοντα τάδε· "ἐγὼ τὴνδε τὴν χώραν ἐπέκτησα μοι ἑαυτοῖσι ἐκ τῆς ἰσχύος μου."
- D.S. 1.53–58 (Sesoósis)



- Dobyvatel
- Tažení do celého světa
- Dobytí Asie, části Evropy
- Stavba kanálů, rozdělení půdy, daně
- Senvosret III.
- he set up pillars in their land whereon the inscription showed his own name and his country's, and how he had overcome them with his own power
- there is carved a writing in the Egyptian sacred character, saying: "I myself won this land with the might of my shoulders."

Sesóstris

- Reliéf v Karabelu



Stavitelé pyramid



- Hdt. 2.124–126
- Cheops (Chufu)
- μετὰ δὲ τὸ τοῦ βασιλεύσαντα σφέων Χέοπα ἵς πῶσαν κακότητα ἵλάσαι. κατακληίσαντα γάρ μιν πάντα τὰ ἱερὰ πρὸ τα μὲν σφέας θυσιέων τουτέων ἵπέρξαι, μετὰ δὲ ἵργάζεσθαι ἵωυτὰ κελεύειν πάντας Ἀγυπτίους
- τὰς ἵποιέετο θῆκας ἵωυτὰ ἵν νήσῳ, ... τὰ δὲ πυραμίδι ἀτὸ χρόνον γενέσθαι εἰκοσιτέα ποιευμένῳ ·

- but Cheops, who was the next king, brought the people to utter misery. For first he shut up all the temples, so that none could sacrifice there; and next, he compelled all the Egyptians to work for him,
- these the king meant to be burial-places for himself, and encompassed them with water, bringing in a channel from the Nile. The pyramid itself was twenty years in the making.

Stavitelé pyramid

- Cheops
- Hdt. 2.126
- □ ς το□ το δ□ □ λθε□ Χέοπα κακότητος
□ στεχρημάτων δεόμενον τ□ ν θυγατέρα
τ□ ν □ ωυτο□κατίσαντα □ π'ο□ κήματος
προστάξαι πρήσσεσθαι □ ργύριον □ κόσον
δή τι· ο□ γ□ ρ δ□ το□ τό γε □ λεγον. τ□ ν
δ□ τά τε □ π□ το□ πατρ□ ς ταχθέντα
πρήσσεσθαι, □ δί□ δ□ κα□ α□ τ□ ν
διανοηθ□ ναι μνημήιον καταλιπέσθαι, κα□
το□ □ σιόντος πρ□ ς α□ τ□ ν □ κάστου
δέεσθαι □ κως □ ν α□ τ□ □ να λίθον □ ν
το□ σι □ ργοισι δωρέοιτο. □ κ τούτων δ□
τ□ ν λίθων □ φασαν τ□ ν πυραμίδα
ο□ κοδομηθ□ ναι τ□ ν □ ν μέσ□ τ□ ν τρι□ ν
□ στηκυ□ αν, □ μπροσθε τ□ ς μεγάλης
πυραμίδος, τ□ ς □ στ□ τ□ κ□ λον □ καστον
□ λου κα□ □ μίσεος πλέθρου.
- And so evil a man was Cheops that for lack of money he made his own daughter to sit in a chamber and exact payment (how much, I know not; for they did not tell me this). She, they say, doing her father's bidding, was minded to leave some memorial of her own, and demanded of everyone who sought intercourse with her that he should give one stone to set in her work; and of these stones was built the pyramid that stands midmost of the three, over against the great pyramid; each side of it measures one hundred and fifty feet.

- D.S. 1.63.5 (Chemmis)
- π□ σα δ□ στερεο□ λίθου
κατεσκεύασται, τ□ ν μ□ ν
□ ργασίαν □ χοντος δυσχερ□ , τ□ ν
δ□ διαμον□ να□ ώνιον. ο□ κ
□ λαττόνων γ□ ρ □ χιλίων □ τ□ γ
□ ς φασι, διεληλυθότων ε□ ς τ□ ν
καθ□ □ μ□ ς βίον, □ ς δ□ □ νιοι
γράφουσι, πλειόνων □ τρισχιλίων
κα□ τετρακοσίων, διαμένουσι
μέχρι το□ ν□ ν ο□ λίθοι τ□ ν □ ξ
□ ρχ□ ς σύνθεσιν κα□ τ□ ν □ λην
κατασκευ□ ν□ σηπτον
διαφυλάττοντες.

- The entire construction is of hard stone, which is difficult to work but lasts for ever; for though no fewer than a thousand years have elapsed, as they say, to our lifetime, or, as some writers have it, more than three thousand four hundred, the stones remain to this day still preserving their original position and the entire structure undecayed.

Stavitelé pyramid



- Chefrén (Chafra)
- Hdt. 2.127
- Χεφρῶνα· καὶ τοὺν δὲ τῶν
ἀπὸ τῶν τρόπων διαχρῆσθαι τῶν
ἰστέρον τά τε ἴλλα καὶ πυραμίδα
ποιῆσαι,

- Chephren also built a pyramid, of a less size than his brother's.

Stavitelé pyramid

- D.S. 1.64 (Hdt. 2.128)

■ τῶν δὲ βασιλέων τῶν κατασκευασάντων αὐτῶς αὐτοὺς τάφους συνέβη μηδέτερον αὐτῶν ταῦς πυραμίσι νταφῶναι γὰρ πλήθη διὰ τὴν ταλαιπωρίαν τῶν ἐν τοῖς ἔργοις καὶ διὰ τὴν τούτους τοῖς βασιλεῦς μικὰ βία πολλὰ πρῶξαι διὰ τὸν ργῶν ἔχει τοῖς ἀτίους, καὶ τὰ σώματα ἐπιείκει διασπᾶσθαι καὶ μεθ' ἑβρεως ἐκρίψαι ἐκ τῶν τάφων:

- And though the two kings built the pyramids to serve as their tombs, in the event neither of them was buried in them; 5 for the multitudes, because of the hardships which they had endured in the building of them and the many cruel and violent acts of these kings, were filled with anger against those who had caused their sufferings and openly threatened to tear their bodies asunder and cast them in despite out of the tombs.

Stavitelé pyramid

- Mykerinos (Menkaure)
- Hdt. 2.129–134
- Πυραμίδα δὲ ὅπως πελίπετο
πολλὴν ἢ λάσσω τοῦ πατρὸς



- This king too left a pyramid, but far smaller than his father's
- Pohřeb dcery, zabil ji sám/neštěstí, socha krávy v Saïs

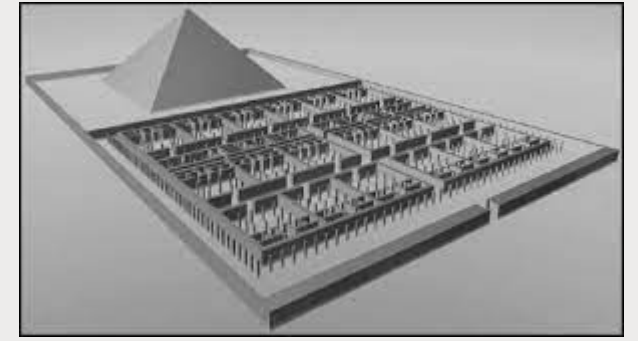
Další králové

- Hdt. 2.137–139 Sabakos – z Aithiopie (Sabako)
- Hdt. 2.141 – Sethos (Šebitku) – boje s Assyřany
- Hdt. 2.142 – chronologie, délka vlády .



- Thus far went the record given me by the Egyptians and their priests; and they showed me that the time from the first king to that priest of Hephaestus, who was the last, covered three hundred and forty-one generations of men, and that in this time such also had been the number of their kings, and of their high priests. Now three hundred generations make up ten thousand years, three generations being equal to a century. And over and above the three hundred the remaining forty-one cover thirteen hundred and forty years. Thus the whole sum is eleven thousand three hundred and forty years; in all which time (they said) they had had no king who was a god in human form, nor had there been any such thing either before or after those years among the rest of the kings of Egypt.

Labyrinth



- Hdt. 2.148
- δόξαν δέ σφι ἴποιήσαντο λαβύρινθον, ἴλῖγον ἴπυρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην πόλιν μάλιστα κείμενον·
- ἴσαν μὲν νυν κατὰ ἀπυραμίδες λόγου μέζονες, κατὰ πολλὰ νῦν κἀστη ἀτέων ἴλληρικῶν ἴργων κατὰ μεγάλων ἴνταξίη, ἴδῶ δῶ λαβύρινθος κατὰ τῆς πυραμίδας ἴπερβάλλει

- having so resolved they made a labyrinth, ἴ a little way beyond the lake Moeris and near the place called the City of Crocodiles
- Though the pyramids were greater than words can tell, and each one of them a match for many great monuments built by Greeks, this maze surpasses even the pyramids.

Pozdější králové – Saitská dynastie

- Již správná chronologie
- Psammétichos (Psamtik I.)
- Hdt. 2.151–157
- Pomoc Řeků
- Nekós (Nechó) – Hdt. 2.158–159
- Stavba kanálu do Rudého moře
- Psammis (Psamtik II.) – Hdt. 2.160
- Apriés – Hdt. 2.161
- Tažení do Libye
- Amasis – Hdt. 2.162–163, 169
- Hdt. 2.172–182

Dobytí Peršany

- Amasis (570–525 pnl),
Psamménitos (Psamtik III.)
- X Kambýses II.
- Bitva u Pelúsia Hdt. 3.10



Mimo Hérodota

- Osymandyás (Ramesse II.)
- D.S. 1.47–49
- □ π□ γ□ ρ τ□ ν πρώτων τάφων, □ ν ο□ ς παραδέδοται τ□ ς παλλακίδας το□ Δι□ ς τεθάφθαι, δέκα σταδίων φησ□ ν □ πάρξαβασιλέως μν□ μα το□ προσαγορευθέντος □ συμανδύου
- □ πιγεγράφθαι δ□ □ π□ α□ το□ ‘βασιλε□ ς βασιλέων □ συμανδύας ε□ μί. ε□ δέ τις ε□ δέναι βούλεται πηλίκος ε□ μ□ κα□ πο□ κε□ μαι, νικάτω τι τ□ ν □ μ□ ν □ ργων.’



- Ten stades from the first tombs, he says, in which, according to tradition, are buried the concubines of Zeus, stands a monument of the king known as Osymandyas.
- The inscription upon it runs: "King of Kings am I, Osymandyas. If anyone would know how great I am and where I lie, let him surpass one of my works."

Mimo Hérodota



- Ramesse II.
- D.S. 1.47
- μετὰ δὲ τὴν πυλῶνα ναερίστυλον εἶναι τὸ πρότερον ἰσχυροτέρον, ἐν ἡλυφῶσι παρέχειν παντοίας δηλούσας τὸν πόλεμον τὸν γεγνημένον ἀπὸ τῶν πρὸς τοὺς ἐν τοῖς Βάκτροις ποστάντας φασί. οὗσι στρατεύσθαι πεζῶν μὲν τετταράκοντα μυριάσιν, ἡππεσὶ δὲ δισμυρίοις, εἰς τέτταρα μέρη διδρημένης τῆς πάσης στρατιῆς, ἐν ἡ πάντων υἱοῦσι τοῦ βασιλέως ἰσχηκέναι τὸν ἡγεμονίαν.
- Beyond the pylon, he says, there is a peristyle more remarkable than the former one; in it there are all manner of reliefs depicting the war which the king waged against those Bactrians who had revolted; against these he had made a campaign with four hundred thousand foot-soldiers and twenty thousand cavalry, the whole army having been divided into four divisions, all of which were under the command of sons of the king.

Alexandr a Egypt

- Pseudo-Kallisthenés
- *Romance o Alexandrovi*
- 1.1–12
- Poslední egyptský faraon,
Nektanebó II., otcem Alexandra

Egypt - dějiny

- Hérodotos i Diodóros – důraz na stavitelskou činnost králů
- Příběhy k vládě králů
- Špatná chronologie (D.S. 1.50)
- Dobré záznamy k Saitské dynastii

Manetho

- Chronologicky
- Kronika
- Linie bohů
- The first man (or god) in Egypt is Hephaestus, □ who is also renowned among the Egyptians as the discoverer of fire. His son, Helios (the Sun), was succeeded by Sôsis; then follow, in turn, Cronos, Osiris, Typhon, brother of Osiris, and lastly Orus, son of Osiris and Isis.
- Seznamy vládců, 30 dynastií, délka vlády, občas události z vlády
- Čerpal z oficiálních seznamů vládců
- Flavius Josephus – *Contra Apionem*
- Plútarchos – *O Ísidě a Osíridovi*

Náboženství

- Egypt – místo zrození bohů
- Hdt. 2.43–63
- Plu. *De Iside*
- D.S. 1.11–20
- D.S. 1.9.6
- Ἐπεὶ δὲ κατὰ τὴν Αἴγυπτον θεῶν τε γενέσεις ὑπάρξαι μυθολογοῦνται, αἱ τε τῶν ἀστρῶν ἀρχαιόταται παρατηρήσεις εὐρήσθαι λέγονται, πρὸς δὲ τούτοις πράξεις ἀξιόλογοι καὶ πολλὰ μεγάλων ἀνδρῶν ἱστοροῦνται ...
- And since Egypt is the country where mythology places the origin of the gods, where the earliest observations of the stars are said to have been made, and where, furthermore, many noteworthy deeds of great men are recorded,

Náboženství

- *Interpretatio graeca*
- Osíris – Dionýsos
- Ísis – Démétér/Afrodíté
- Ammón – Zeus
- Ptah – Héfaistos
- Ápis – Epafos
- Set – Týfón
- Hórus – Apollón
- Anúbis/Osíris – Hádés
- Ra – Hélios
- Thoth/Anúbis – Hermés
- Hathor - Afrodíté

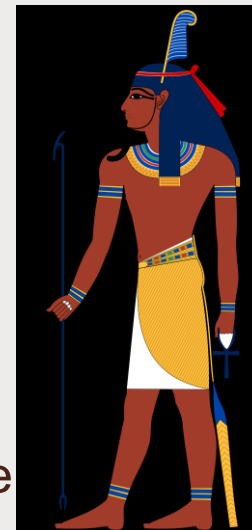
Interpretatio graeca

- D.S. 1.25
- Καθόλου δὲ πολλή τις ἐστὶ διαφωνία περὶ τούτων τῶν θεῶν. Τὴν αὐτὴν γὰρ οἱ μὲν Ἴσιν, οἱ δὲ Δήμητραν, οἱ δὲ Θεσμοφόρον, οἱ δὲ Σελήνην, οἱ δὲ Ἥραν, οἱ δὲ πάσαις ταῖς προσηγορίαις ὀνομάζουσι. Τὸν δὲ Ὅσιριν οἱ μὲν Σάραπιν, οἱ δὲ Διόνυσον, οἱ δὲ Πλούτωνα, οἱ δὲ Ἄμμωνα, τινὲς δὲ Δία, πολλοὶ δὲ Πᾶνα τὸν αὐτὸν νενομίκασι· λέγουσι δὲ τινες Σάραπιν εἶναι τὸν παρὰ τοῖς Ἑλλησι Πλούτωνα ὀνομαζόμενον.
- In general, there is great disagreement over these gods. For the same goddess is called by some Isis, by others Demeter, by others Thesmophorus, by others Selenê, by others Hera, while still others apply to her all these names. 2 Osiris has been given the name Sarapis by some, Dionysus by others, Pluto by others, Ammon by others, Zeus by some, and many have considered Pan to be the same god; and some say that Sarapis is the god whom the Greeks call Pluto.

Νάβοζενství

- Řeční bohové (mimo jiné) pocházejí z Egypta
- Např. Héraklés (Šu) Hdt. 2.43
- καὶ μὲν οὐ τι γε οὐ παρ' Ἀλλήνων
οὐ λαβόντες οὐ νομα Ἀἰγύπτιοι τοὺς
οὐ ρακλέος, οὐ Ἀλλήνων Ἀληνεσμῶν
παρ' Ἀἰγυπτίων καὶ οὐ Ἀλλήνων
οὐ τοὶ οὐ θέμενοι τῶν οὐ μφιτρώωνος
γόνων τοὐ νομα οὐ ρακλέα, πολλά μοι
καὶ οὐ ἄλλα τεκμήρια οὐ σὺν τοὐ το
οὐ τῶν οὐ χεῖν, οὐ ν δὲ καὶ τόδε, οὐ τι τε
τοὐ οὐ ρακλέος τούτου οὐ γονέες
οὐ μφότεροι οὐ σαν οὐ μφιτρώων καὶ
οὐ Ἀκμήνηγεγονότες τῶν οὐ νέκαθεν
οὐ π' Ἀἰγύπτου

- I have indeed many proofs that the name of Heracles did not come from Hellas to Egypt, but from Egypt to Hellas (and in Hellas to those Greeks who gave the name Heracles to the son of Amphitryon); and this is the chief among them — that Amphitryon and Alcmene, the parents of this Heracles, were both by descent Egyptian;



Náboženství

- Např. Dionýsos Hdt. 2.48–49
- Např. věštírny Hdt. 2.54
- ἔφασαν οἱ ἰερεῖς τοῦ Θηβαιέος Διὸς δύο γυναῖκας ἰερείας ἑκ Θηβέων ἑξαχθῶνα πρὸ Φοινίκων, καὶ τὴν μὴν ἀπέτεων πυθέσθαι ἐς Λιβύην πρηθεῖσαν τὴν δὲ ἑξ ἑτοῦς ἑλληνας· ταύτας δὲ τὴν γυναῖκα ἐναίτην ἑδρουσαμένας τὴν μαντήια πρώτας ἐν τοῖσι ἐρημένοισι ἐθνεσι.
- The priests of Zeus of Thebes told me that two priestesses had been carried away by from Thebes by Phoenicians; one of them (so, they said, they had learnt) was taken away and sold in Libya, and the other in Hellas; these women, they said, were the first founders of places of divination in the countries aforesaid.

Νάβοζηνστví

- Hdt. 2.50
- Σχεδὸν δὲ καὶ πάντων τῶν νόματα ἐνθεῶν Ἰαγύπτου ἠλήλυθε ἴσως τὴν Ἰλλάδα. διότι μὲν γὰρ ἴσως τὴν βαρβάρων ἴσως κει, πυνθανόμενος ὁ ἴσως τῶν ἰσως ἴσως ὄν· δοκέω δ' ἴσως τὴν μάλιστα ἴσως τὴν Ἰαγύπτου ἴσως τὴν ἴσως
- Nejzbožnější z lidí – 2.37
- Θεοσεβέες δὲ περισσῶς ἴσως ὄντες μάλιστα πάντων ἴσως τῶν ἀνθρώπων νόμοισι τοιοῦτοι ἴσως τὴν χρέωνται.



- Indeed, wellnigh all the names of the gods came to Hellas from Egypt. For I am assured by inquiry that they have come from foreign parts, and I believe that they came chiefly from Egypt.
- They are beyond measure religious, more than any other nation



Νάβοζενστί

- Ísis a Osírís
- D.S. 1.11
- Μεθερμηνευομένων γὰρ τούτων εἰς τὸν Ἑλληνικὸν τῆς διαλέκτου τρόπον εἶναι τὸν μὲν Ὅσιριν πολυόφθαλμον, ... Τῶν δὲ παρ' Ἑλλησι παλαιῶν μυθολόγων τινὲς τὸν Ὅσιριν Διόνυσον προσονομάζουσι καὶ Σείριον παρωνύμως· ... Τὴν δὲ Ἴσιν μεθερμηνευομένην εἶναι παλαιάν, τεθειμένης τῆς προσηγορίας ἀπὸ τῆς αἰδίου καὶ παλαιᾶς γενέσεως. Κέρατα δ' αὐτῇ ἐπιτιθέασιν ἀπὸ τε τῆς ὄψεως ἣν ἔχουσα φαίνεται καθ' ὃν ἂν χρόνον ὑπάρχη μηνοειδῆς, καὶ ἀπὸ τῆς καθιερωμένης αὐτῇ βοὸς παρ' Αἰγυπτίοις.



- For when the names are translated into Greek Osiris means "many-eyed, ... And of the ancient Greek writers of mythology some give to Osiris the name Dionysus or, with a slight change in form, Sirius. ...As for Isis, when translated the word means "ancient," the name having been given her because her birth was from everlasting and ancient. And they put horns on her head both because of the appearance which she has to the eye when the moon is crescent-shaped, and because among the Egyptians a cow is held sacred to her.

Osiris

- D.S. 1.17
- Τὸν δὲ Ὅσιριν λέγουσιν, ὥσπερ εὐεργετικὸν ὄντα καὶ φιλόδοξον, στρατόπεδον μέγα συστήσασθαι, διανοούμενον ἐπελθεῖν ἅπασαν τὴν οἰκουμένην καὶ διδάξαι τὸ γένος τῶν ἀνθρώπων τὴν τε τῆς ἀμπέλου φυτεῖαν καὶ τὸν σπόρον τοῦ τε πυρίνου καὶ κριθίνου καρποῦ.



- Of Osiris they say that, being of a beneficent turn of mind, and eager for glory, he gathered together a great army, with the intention of visiting all the inhabited earth and teaching the race of men how to cultivate the vine and sow wheat and barley

Osiris a Ísis



- D.S. 1.21

- Φασί γάρ νομίμως βασιλεύοντα τῆς Αἰγύπτου τὸν Ὀσίριν ὑπὸ Τυφῶνος ἀναιρεθῆναι τὰδελφοῦ, βιαίου καὶ ἀσεβοῦς ὄντος· ὃν διελόντα τὸ σῶμα τοῦ φονευθέντος εἰς ἕξ καὶ εἴκοσι μέρη δοῦναι τῶν συνεπιθεμένων ἑκάστω μερίδα, βουλόμενον πάντας μετασχεῖν τοῦ μύσου, καὶ διὰ τούτου νομίζοντα συναγωνιστὰς ἕξιν καὶ φύλακας τῆς βασιλείας βεβαίους. Τὴν δὲ Ἴσιν ἀδελφήν οὖσαν Ὀσίριδος καὶ γυναῖκα μετελθεῖν τὸν φόνον, συναγωνιζομένου τοῦ παιδὸς αὐτῆς Ὁρου· ἀνελοῦσαν δὲ τὸν Τυφῶνα καὶ τοὺς συμπράξαντας βασιλεῦσαι τῆς Αἰγύπτου.

- This is the story as they give it: When Osiris was ruling over Egypt as its lawful king, he was murdered by his brother Typhon, a violent and impious man; Typhon then divided the body of the slain man into twenty-six pieces and gave one portion to each of the band of murderers, since he wanted all of them to share in the pollution and felt that in this way he would have in them steadfast supporters and defenders of his rule. 3 But Isis, the sister and wife of Osiris, avenged his murder with the aid of her son Horus, and after slaying Typhon and his accomplices became queen over Egypt.

Osiris, Ísis, Hórus, Týfón

- Plu. *De Iside*. 12–19
- During his absence the tradition is that Typhon attempted nothing revolutionary because Isis, who was in control, was vigilant and alert; but when he returned home Typhon contrived a treacherous plot against him and formed a group of conspirators seventy-two in number.
- As it happened, they had seen it, and they told her the mouth of the river through which the friends of Typhon had launched the coffin into the sea.
- Recognizing the body he divided into fourteen parts and scattered them, each in a different place.
- Of the parts of Osiris's body the only one which Isis did not find was the male member,
- Later, as they relate, Osiris came to Horus from the other world and exercised and trained him for the battle. After a time Osiris asked Horus what he held to be the most noble of all things. When Horus replied, "To avenge one's father and mother for evil done to them,"



Náboženství - hellénismus

- D.S. 1.18
- Τῷ δ' οὖν Ὀσίριδι συνεστρατεῦσθαι δύο λέγουσιν υἱοὺς Ἄνουβιν τε καὶ Μακεδόνα, διαφέροντας ἀνδρεία. Ἀμφοτέρους δὲ χρήσασθαι τοῖς ἐπισημοτάτοις ὅπλοις ἀπὸ τινων ζῶων οὐκ ἀνοικείων τῇ περὶ αὐτοὺς εὐτολμία· τὸν μὲν γὰρ Ἄνουβιν περιθέσθαι κυνῆν, τὸν δὲ Μακεδόνα λύκου προτομήν· ἀφ' ἧς αἰτίας καὶ τὰ ζῶα ταῦτα τιμηθῆναι παρὰ τοῖς Αἰγυπτίοις.
- Now Osiris was accompanied on his campaign, as the Egyptian account goes, by his two sons Anubis and Macedon, who were distinguished for their valour. Both of them carried the most notable accoutrements of war, taken from certain animals whose character was not unlike the boldness of the men, Anubis wearing a dog's skin and Macedon the fore-parts of a wolf; and it is for this reason that these animals are held in honour among the Egyptians.

Náboženství - hellénismus

- D.S. 1.20
- Καὶ κατὰ μὲν τὴν Θράκην
Λυκοῦργον τὸν βασιλέα τῶν
βαρβάρων ἐναντιούμενον τοῖς ὑπ'
αὐτοῦ πραττομένοις ἀποκτεῖναι,
Μάρωνα δὲ γηραιὸν ἤδη καθεστῶτα
καταλιπεῖν ἐπιμελητὴν τῶν ἐν ταύτῃ
τῇ χώρᾳ φυτευομένων, καὶ κτίστην
αὐτὸν ποιῆσαι τῆς ἐπωνύμου
πόλεως, ἣν ὀνομάσαι Μαρώνειαν.
Καὶ Μακεδόνα μὲν τὸν υἱὸν
ἀπολιπεῖν βασιλέα τῆς ἀπ' ἐκείνου
προσαγορευθείσης Μακεδονίας,
Τριπτολέμῳ δ' ἐπιτρέψαι τὰς κατὰ
τὴν Ἀττικὴν γεωργίας.
- In Thrace he slew Lycurgus, the king of the barbarians, who opposed his undertaking, and Maron, who was now old, he left there to supervise the culture of the plants which he introduced into that land and caused him to found a city to bear his name, which he called Maroneia. 3 Macedon his son, moreover, he left as king of Macedonia, which was named after him, while to Triptolemus he assigned the care of agriculture in Attica.

Kult zvířat (Hdt. 2.65–76; D.S. 1.83–89)

- D.S. 1.83
- Περὶ δὲ τῶν ἀφιερωμένων ζώων κατ' Αἴγυπτον εἰκότως φαίνεται πολλοῖς παράδοξον τὸ γινόμενον καὶ ζητήσεως ἄξιον. Σέβονται γὰρ ἕνια τῶν ζώων Αἰγύπτιοι καθ' ὑπερβολὴν οὐ ζῶντα μόνον, ἀλλὰ καὶ τελευτήσαντα, οἷον αἰλούρους καὶ τοὺς ἰχνεύμονας καὶ κύνας, ἔτι δ' ἰέρακας καὶ τὰς καλουμένας παρ' αὐτοῖς ἰβεις, πρὸς δὲ τούτοις τοὺς τε λύκους καὶ τοὺς κροκοδείλους καὶ ἕτερα τοιαῦτα πλείω, περὶ ὧν τὰς αἰτίας ἀποδιδόναι πειρασόμεθα, βραχέα πρότερον ὑπὲρ αὐτῶν διελθόντες.
- As regards the consecration of animals in Egypt, the practice naturally appears to many to be extraordinary and worthy of investigation. For the Egyptian venerate certain animals exceedingly, not only during their lifetime but even after their death, such as cats, □ ichneumons and dogs, and, again, hawks and the birds which they call "ibis," as well as wolves and crocodiles and a number of other animals of that kind, and the reasons for such worship we shall undertake to set forth, after we have first spoken briefly about the animals themselves.

Kult zvířat

- D.S. 1.85.5
- Ὅταν δ' ἀποθάνῃ τι τῶν εἰρημένων, σινδόνι κατακαλύψαντες καὶ μετ' οἰμωγῆς τὰ στήθη καταπληξάμενοι φέρουσιν εἰς τὰς ταριχείας· ἔπειτα θεραπευθέντων αὐτῶν κεδρία καὶ τοῖς δυναμένοις εὐωδίαν παρέχεσθαι καὶ πολυχρόνιον τοῦ σώματος τήρησιν θάπτουσιν ἐν ἱεραῖς θήκαις.
- When one of these animals dies, they wrap it in fine linen and then, wailing and beating their breasts, carry it off to be embalmed; and after it has been treated with cedar oil and such spices as have the quality of imparting a pleasant odour and of preserving the body for a long time, □ they lay it away in a consecrated tomb.

Kult zvířat



- Hdt. 2.65
- τὰ δ' ἢ τις τῶν θηρίων τούτων
□ ποκτεῖν□, □ ἢ μὴ □ κών,
θάνατος □ ζημίη, □ ἢ δὲ □ ἔκων,
□ ποτίνει ζημίην τῶν □ ἢ οὐ □ ρέες
τάξωνται. □ ἢ δ' ἢ βιν □ ρηκα
□ ποκτεῖν□, □ ἢ τε □ κῶ ἢ ἢ τε
□ ἔκων, τεθνήναι □ νάγκη
- D.S. 1.83
- Οὕτω δ' ἐν ταῖς τῶν ὄχλων ψυχαῖς
ἐντέτηκεν ἢ πρὸς τὰ ζῶα ταῦτα
δεισιδαιμονία ...
- Whoever kills one of these creatures with intention is punished with death; if he kill by mischance he pays whatever penalty the priests appoint. Whoever kills an ibis or a hawk, with intention or without, must die for it.
- Kočka a ibis
- So deeply implanted also in the hearts of the common people is their superstitious regard for these animals

Kult zvířat

- D.S. 1.83
- ἀποκτείναντος Ῥωμαίου τινὸς αἴλουρον, καὶ τοῦ πλήθους συνδραμόντος ἐπὶ τὴν οἰκίαν τοῦ πράξαντος, οὐθ' οἱ πεμφθέντες ὑπὸ τοῦ βασιλέως ἄρχοντες ἐπὶ τὴν παραίτησιν οὐθ' ὁ κοινὸς ἀπὸ τῆς Ῥώμης φόβος ἴσχυσεν ἐξελέσθαι τῆς τιμωρίας τὸν ἄνθρωπον, καίπερ ἀκουσίως τοῦτο πεπραχότα·
- when one of the Romans killed a cat and the multitude rushed in a crowd to his house, neither the officials sent by the king to beg the man off nor the fear of Rome which all the people felt were enough to save the man from punishment, even though his act had been an accident.

Kult zvířat



- Hdt. 2.66
- πυρκαϊῆς δὲ γενομένης θεῶα πρήγματα καταλαμβάνει τοῖς ἀελοῦροις· οἱ μὲν γὰρ Ἄγύπτιοι διαστάντες φυλακῆς χουσι τῶν ἀελοῦρων, οἱ μελήσαντες σβεννύναι τὸ καιόμενον, οἱ δὲ ἀέλουροι διαδύνοντες καὶ περθρῶσκοντες τοῖς ἄνθρώπους σάλλονται ἑστῶν. ταῦτα δὲ γινόμενα πένθεα μεγάλα τοῖς Ἄγυπτίους καταλαμβάνει. ἂν τέοισι δ' ἂν οἱ κίοισι ἀέλουρος ποθανῆται πρὸ τοῦ ἀτομάτου, οἱ νοικέοντες πάντες ξυρῶνται τῆς φρύας μούνας, παρ' ἑτέοισι δ' ἂν κύων, πρὸν τὸ σῆμα καὶ τῶν κεφαλῆν.
- And when a fire breaks out very strange things happen to the cats. The Egyptians stand round in a broken line, thinking more of the cats than of quenching the burning; but the cats slip through or leap over the men and spring into the fire. When this happens, there is great mourning in Egypt. Dwellers in a house where a cat has died a natural death shave their eyebrows and no more; where a dog has so died, the head and the whole body are shaven.

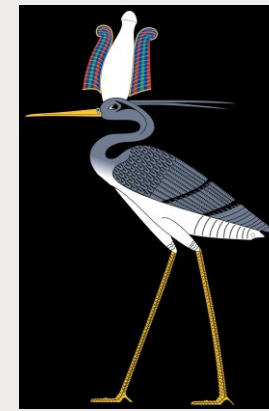
Kult zvířat



- Kočky – Hdt. 2.66–67
- Krokodýl – Hdt. 2.68–70
- Někde uctíván, jinde ne (dokonce i jako potrava), egyptský výraz champsai
- Hroch – Hdt. 2.71
- Ο δειπποιο ποτάμιο νόμος τῆς Παπρημίτιδος· οὐκ ἔστι, τοῖσι δὲ λοιποῖσι Αἰγυπτίοισι οὐκ ἔστι. φύσιν δὲ παρέχονται δέης τοιήνδε· τετράπουν ἴστί, δίχηλον, πλατὺ βόος, σιμόν, λοφιόν χόνδρον, χαυλιόδοντας φάρον, ὀρνίθου καὶ φωνήν, μέγαθος ἴσον τε βοός· ἴμείστος· τὸ δέρμα δ' ἄτομον ὅτι παχὺ ἴστί, ἴστε αὖτε αὐτοῦ γενομένου ξυστῆσαι κόντια ἴστα.

- River horses are sacred in the province of Papremis, but not elsewhere in Egypt. For their outward form, they are four-footed, with cloven hoofs like oxen; their noses are blunt; they are maned like horses, with tusks showing, and have a horse's tail and a horse's neigh; their bigness is that of the biggest oxen. Their hide is so thick that when it is dried spearshafts are made of it.
- Vydry – Hdt. 2.72
- Hadi – Hdt. 2.74
- Okřídlení ještěři – Hdt. 2.75 – Arábie
- Ibis – Hdt. 2.76

Κult zvířat



■ Hdt. 2.73

- □ στι δ□ κα□ □ λλος □ ρνις □ ρός, τ□
ο□ νομαφο□ νιξ □ γ□ μέν μιν ο□ κ
ε□ δον ε□ μ□ □ σον γραφ□ · κα□
γ□ ρ δ□ κα□ σπάνιος □ πιφοιτ□ σφι,
δι' □ τέων, □ ς □ λιοπολ□ ται λέγουσι,
πεντακοσίων· φοιτ□ ν δ□ τότε φασ□
□ πε□ ν ο□ □ ποθαν□ πατήρ. □ στι
δέ, ε□ τ□ γραφ□ παρόμοιος,
τοσόσδε κα□ τοιόσδε· τ□ μ□ ν
α□ το□ χρυσόκομα τ□ ν πτερ□ ν τ□
δ□ □ ρυθρ□ □ ς τ□ μάλιστα α□ ετ□
περιήγησιν □ μοιότατος κα□ τ□
μέγαθος. το□ τον δ□ λέγουσι
μηχαν□ σθαι τάδε, □ μο□ μ□ ν ο□
πιστ□ λέγοντες·...

- Another bird also is sacred; it is called the phoenix. I myself have never seen it, but only pictures of it; for the bird comes but seldom into Egypt, once in five hundred years, as the people of Heliopolis say. It is said that the phoenix comes when his father dies. If the picture truly shows his size and appearance, his plumage is partly golden but mostly red. He is most like an eagle in shape and bigness. The Egyptians tell a tale of this bird's devices which I do not believe.

- Benu (?)

Kult zvířat - příběhy

- D.S. 1.84
- Λιμῶ γάρ ποτε πιεζομένων τῶν κατ' Αἴγυπτόν φασι πολλοὺς ἀλλήλων μὲν ἄψασθαι διὰ τὴν ἔνδειαν, τῶν δ' ἀφιερωμένων ζώων τὸ παράπαν μηδ' αἰτίαν σχεῖν μηδένα προσενηνέχθαι.
- Κἂν ἐν ἄλλῃ χώρα που στρατευόμενοι τύχῃσι, λυτρούμενοι τοὺς αἰλούρους καὶ τοὺς ἱέρακας κατάγουσιν εἰς Αἴγυπτον
- ἔτυχεν ἐν Μέμφει τελευτήσας ὁ Ἄπις γῆρα· ὁ δὲ τὴν ἐπιμέλειαν ἔχων αὐτοῦ τὴν τε ἡτοιμασμένην χορηγίαν, οὐσαν πάνυ πολλήν, εἰς ταφὴν ἄπασαν ἔδαπάνησε καὶ παρὰ τοῦ Πτολεμαίου πεντήκοντα ἀργυρίου τάλαντα προσεδανείσατο.
- Once, they say, when the inhabitants of Egypt were being hard pressed by a famine, many in their need laid hands upon their fellows, yet not a single man was even accused of having partaken of the sacred animals.
- And if they happen to be making a military expedition in another country, they ransom the captive cats and hawks and bring them back to Egypt,
- it happened that the Apis in Memphis died of old age; and the man who was charged with the care of him spent on his burial not only the whole of the very large sum which had been provided for the animal's maintenance, but also borrowed in addition fifty talents□ of silver from Ptolemy.

Kult zvířat - důvody

- D.S. 1.86–87 (Plu. *De Iside*. 379e–382c)
- Φασὶ γὰρ τοὺς ἐξ ἀρχῆς γενομένους θεοὺς, ὀλίγους ὄντας καὶ κατισχυομένους ὑπὸ τοῦ πλήθους καὶ τῆς ἀνομίας τῶν γηγενῶν ἀνθρώπων, ὁμοιωθῆναι τισι ζώοις ...
- Φασὶν οὖν κατασκευάσαντας εἰκόνας τῶν ζώων ἃ νῦν τιμῶσι, καὶ πῆξαντας ἐπὶ σαυνίων, φορεῖν τοὺς ἡγεμόνας,
- They say, namely, that the gods who came into existence in the beginning, being few in number and overpowered by the multitude and the lawlessness of earth-born men, □ took on the forms of certain animals
- Consequently, they say, the commanders fashioned figures of the animals which they now worship and carried them fixed on lances

Kult zvířat

- τρίτην δ' αἰτίαν φέρουσι τῆς ἀμφισβητήσεως τῶν ζώων τὴν χρείαν, ἣν ἕκαστον αὐτῶν προσφέρεται πρὸς τὴν ὠφέλειαν τοῦ κοινοῦ βίου καὶ τῶν ἀνθρώπων.



- The third cause which they adduce in connection with the dispute in question is the service which each one of these animals renders for the benefit of community life and of mankind.



Mumifikace



- Hdt. 2.85–90
- Θρονοὶ δὲ καὶ ταφαὶ σφραγισθεῖσαι αὐτῶν... οἱ περὶ τὰ ταφῶν ποιήσωσι, οἱ τῶν ἑταίρων ναρίχευσιν κομίζουσι. ... οἱ μὲν δὲ οὐκ ἐπιδοῦναι μισθὸν οὐ μολογήσαντες οὐκ ἀπαλλάσσονται, οἱ δὲ οὐκ ἀπολιπόμενοι οὐκ ἐν οἰκῆμασι οὐδε τῶν σπουδαιότατων ταριχεύουσι. ... οἱ προσήκοντες ποιεῖν ταξύλινον τύπον οὐκ ἐνθροποειδέα ποιησάμενοι δὲ οὐκ ἐσεργύουσι τὸν νεκρόν, καὶ κατακληίσαντες οἱ τῶν θησαυρίζουσι οὐκ ἐν οἰκῆματι θεκαίῃ, οὐκ ἐστάντες οὐκ ἐρῶντες πρὸς τοὺς ἄλλους.

- They mourn and bury the dead as I will show. ... When this is done, they take the dead body to be embalmed. ... The bearers, having agreed in a price, go their ways, and the workmen, left behind in their place, embalm the body. ... These make a hollow wooden figure like a man, in which they enclose the corpse, shut it up, and preserve it safe in a coffin-chamber, placed erect against a wall.

Mumifikace



- D.S. 1.91–93
- θεραπεύσαντες δὲ παραδιδόασι τοῖς συγγενέσι τοῦ τετελευτηκότος οὕτως ἕκαστον τῶν τοῦ σώματος μελῶν ἀκέραιον τετηρημένον ὥστε καὶ τὰς ἐπὶ τοῖς βλεφάροις καὶ ταῖς ὀφρύσι τρίχας διαμένειν καὶ τὴν ὅλην πρόσοψιν τοῦ σώματος ἀπαράλλακτον εἶναι καὶ τὸν τῆς μορφῆς τύπον γνωρίζεσθαι· διὸ καὶ πολλοὶ τῶν Αἰγυπτίων ἐν οἰκήμασι πολυτελέσι φυλάττοντες τὰ σώματα τῶν προγόνων, κατ' ὅψιν ὀρώσι τοὺς γενεαῖς πολλαῖς τῆς ἑαυτῶν γενέσεως προτετελευτηκότας, ὥστε ἑκάστων τὰ τε μεγέθη καὶ τὰς περιοχὰς τῶν σωμάτων, ἔτι δὲ τοὺς τῆς ὄψεως χαρακτῆρας ὀρωμένους παράδοξον ψυχαγωγίαν παρέχεσθαι καθάπερ συμβεβιωκότας τοῖς θεωμένοις.
- And after treating the body they return it to the relatives of the deceased, every member of it having been so preserved intact that even the hair on the eyelids and brows remains, the entire appearance of the body is unchanged, and the cast of its shape is recognizable. 7 This explains why many Egyptians keep the bodies of their ancestors in costly chambers and gaze face to face upon those who died many generations before their own birth, so that, as they look upon the stature and proportions and the features of the countenance of each, they experience a strange enjoyment, as though they had lived with those on whom they gaze.

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