

DSBCB49 STAROVĚKÁ EKUMENA - ANTICKÉ ZPRÁVY O ASII A AFRICE

Egypt #2

καὶ τὸ μέγιστον γυναικὶ ἀντ' ἀνδρὸς δουλεύοντες

- ▶ Extrémně zbožní
- ▶ Úcta ke zvířatům
- ▶ Mnoho věcí (bohové, zákony, ...) pochází z Egypta
- ▶ Starodávný původ, dlouhé dějiny

LIDÉ A ZVYKY



- ▶ V jiném „pásu“ než Řekové
- ▶ Protiklad – Skythové
- ▶ *Airs 12* – podnebí Evropy a Asie – dostatek všeho, ideální střed – osídlený Řeky

LIDÉ



- ▶ *Airs*, 18
- ▶ *ὡὗτὸς λόγος καὶ περὶ τῶν Αἴγυπτιῶν, πλὴν ὅτι οἱ μὲν ὑπὸ τοῦ θερμοῦ εἰσι βεβιασμένοι, οἱ δὲ ὑπὸ τοῦ ψυχροῦ.*

- ▶ and do not resemble any other, the same observation applies to the Egyptians, only that the latter are oppressed by heat and the former by cold.

LIDÉ



▶ Hdt. 2.104

▶ αὐτὸς δὲ εἴκασα τῆδε, καὶ ὅτι
μελάγχροες εἰσὶ καὶ ούλότριχες · ...
ἀλλὰ τοῖσιδε καὶ μᾶλλον, ὅτι μοῦνοι
πάντων ἀνθρώπων Κόλχοι καὶ
Αἰγύπτιοι καὶ Αἰθίοπες περιτάμνονται
ἀπ' ἀρχῆς τὰ αἰδοῖα.

▶ I myself guessed it to be so, partly because they are dark-skinned and woolly-haired; though that indeed goes for nothing, seeing that other peoples, too, are such; but my better proof was that the Colchians and Egyptians and Ethiopians are the only nations that have from the first practised circumcision.

LIDÉ

- ▶ Aristot. *De Physiog.*
- ▶ Οἱ ἄγαν μέλανες δειλοί. ἀναφέρεται ἐπὶ τοὺς Αἰγυπτίους, Αἰθίοπας.

- ▶ Those who are too swarthy are cowardly, this applies to Egyptians and Ethiopians.

LIDÉ

- ▶ Hdt. 2.79 Πατρίοισι δὲ χρεώμενοι νόμοισι ἄλλον οὐδένα ἐπικτῶνται·
- ▶ 2.41 ὧν εἵνεκα οὔτε ἀνὴρ Αἰγύπτιος οὔτε γυνὴ ἄνδρα Ἕλληνα φιλήσειε ἂν τῷ στόματι, οὐδὲ μαχαίρη ἀνδρὸς Ἕλληνος χρήσεται οὐδὲ ὄβελοῖσι οὐδὲ λέβητι, οὐδὲ κρέως καθαροῦ βοῦς διατετμημένου Ἑλληνικῆ μαχαίρη γεύσεται.

- ▶ They keep the oracles of their fathers, and add none others to them.
- ▶ For this reason no Egyptian man or woman will kiss a Greek man, or use a knife, or a spit, or a caldron belonging to a Greek, or taste the flesh of an unblemished ox that has been cut up with a Greek knife.

EGYPT A BARBAŘI

- ▶ Hdt. 2.91 Ἑλληνικοῖσι δὲ νομαίοισι φεύγουσι χρᾶσθαι, τὸ δὲ σύμπαν εἰπεῖν, μηδ' ἄλλων μηδαμὰ μηδαμῶν ἀνθρώπων νομαίοισι.
- ▶ Hdt. 2.158 Νεκῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο μαντηίου ἐμποδίου γενομένου τοιοῦδε, τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι. βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὀμογλώσσους.

- ▶ The Egyptians shun the use of Greek customs, and (to speak generally) the customs of any other men whatever.
- ▶ During the course of excavations, Necos ceased from the work, being stayed by a prophetic utterance that he was toiling beforehand for the barbarian. The Egyptians call all men of other languages barbarian.

EGYPT A BARBAŘI

- ▶ Gen. 43.32 Egyptané totiž nemohou jít s Hebreji – je to pro ně ohavnost.

- ▶ *Oracle of the Lamb*
- ▶ *Oracle of the Potter*
- ▶ *Demotic Chronicle*

EGYPT A BARBAŘI



► Hdt. 2.35–37

► Αἰγύπτιοι ἅμα τῷ οὐρανῷ τῷ κατὰ σφέας ἐόντι ἑτεροίῳ καὶ τῷ ποταμῷ φύσιν ἀλλοίην παρεχομένῳ ἢ οἱ ἄλλοι ποταμοί, τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἥθεά τε καὶ νόμους· ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἐόντες ὑφαίνουσι· ὑφαίνουσι δὲ οἱ μὲν ἄλλοι ἄνω τὴν κρόκην ὠθέοντες, Αἰγύπτιοι δὲ κάτω. τὰ ἄχθεα οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλέων φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὠμων. οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι. εὐμαρεῖη χρέωνται ἐν τοῖσι οἴκοισι, ἐσθίουσι δὲ ἔξω ἐν τῆσι ὁδοῖσι ἐπιλέγοντες ὡς τὰ μὲν αἰσχροῦ ἀναγκαῖα δὲ ἐν ἀποκρύφῳ ἐστὶ ποιέειν χρεόν, τὰ δὲ μὴ αἰσχροῦ ἀναφανδόν. ἰρᾶται γυνὴ μὲν οὐδεμία οὔτε ἔρσηνος θεοῦ οὔτε θηλεῆς, ἄνδρες δὲ πάντων τε καὶ πασέων. τρέφειν τοὺς τοκέας τοῖσι μὲν παισὶ οὐδεμία ἀνάγκη μὴ βουλομένοισι, τῆσι δὲ θυγατράσι πᾶσα ἀνάγκη καὶ μὴ βουλομένησι.

► As the Egyptians have a climate peculiar to themselves, and their river is different in its nature from all other rivers, so have they made all their customs and laws of a kind contrary for the most part to those of all other men. Among them, the women buy and sell, the men abide at home and weave; and whereas in weaving all others push the woof upwards, the Egyptians push it downwards. Men carry burdens on their heads, women on their shoulders. Women make water standing, men sitting. They relieve nature indoors, and eat out of doors in the streets, giving the reason, that things unseemly but necessary should be done in secret, things not unseemly should be done openly. No woman is dedicated to the service of any god or goddess; men are dedicated to all deities male or female. Sons are not compelled against their will to support their parents, but daughters must do so though they be unwilling.

ZVYKY – VŠE NAOPAK



▶ Οὐκ ἴσμεν τῶν θεῶν τῆ μὲν ἄλλη κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρῶνται. τοῖσι ἄλλοισι ἀνθρώποισι νόμος ἅμα κήδει κεκάρθαι τὰς κεφαλὰς τοὺς ἰκνέεται, Αἰγύπτιοι δὲ ὑπὸ τοὺς θανάτους ἀνιῶσι τὰς τρίχας αὐξέσθαι τὰς τε ἐν τῇ κεφαλῇ καὶ τῷ γενεῖῳ, τέως ἐξυρημένοι. τοῖσι μὲν ἄλλοισι ἀνθρώποισι χωρὶς θηρίων ἡ δίαίτα ἀποκέκρται, Αἰγυπτίοισι δὲ ὁμοῦ θηρίοισι ἡ δίαίτα ἐστὶ. ἀπὸ πυρῶν καὶ κριθέων ἄλλοι ζῶουσι, Αἰγυπτίων δὲ τῷ ποιευμένῳ ἀπὸ τούτων τὴν ζόην ὄνειδος μέγιστον ἐστὶ, ἀλλὰ ἀπὸ ὄλυρέων ποιεῦνται σιτία, τὰς ζειὰς μετεξέτεροι καλέουσι. φυρῶσι τὸ μὲν σταῖς τοῖσι ποσί, τὸν δὲ πηλὸν τῆσι χερσί, καὶ τὴν κόπρον ἀναιρέονται.

▶ Everywhere else, priests of the gods wear their hair long; in Egypt they are shaven. With all other men, in mourning for the dead those most nearly concerned have their heads shaven; Egyptians are shaven at other times, but after a death they let their hair and beard grow. The Egyptians are the only people who keep their animals with them in the house. Whereas all others live on wheat and barley, it is the greatest disgrace for an Egyptian so to live; they make food from a coarse grain which some call spelt. They knead dough with their feet, and gather mud and dung with their hands.

ZVYKY

► τὰ αἰδοῖα ἄλλοι μὲν ἕωσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἔμαθον, Αἰγύπτιοι δὲ περιτάμνονται. εἴματα τῶν μὲν ἀνδρῶν ἕκαστος ἔχει δύο, τῷ δὲ γυναικῶν ἓν ἐκάστη. τῶν ἱστίων τοὺς κρίκους καὶ τοὺς κάλους οἱ μὲν ἄλλοι ἕξωθεν προσδέουσι, Αἰγύπτιοι δὲ ἔσωθεν. γράμματα γράφουσι καὶ λογίζονται ψήφοισι Ἕλληνες μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα, Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερά· καὶ ποιεῦντες ταῦτα αὐτοὶ μὲν φασὶ ἐπὶ δεξιὰ ποιέειν, Ἕλληνας δὲ ἐπ' ἀριστερά. διφασίοισι δὲ γράμμασι χρέωνται, καὶ τὰ μὲν αὐτῶν ἱρὰ τὰ δὲ δημοτικὰ καλεῖται.

► The Egyptians and those who have learnt it from them are the only people who practise circumcision. Every man has two garments, every woman only one. The rings and sheets of sails are made fast elsewhere outside the boat, but inside it in Egypt. The Greeks write and calculate by moving the hand from left to right; the Egyptians do contrariwise; yet they say that their way of writing is towards the right, and the Greek way towards the left. They use two kinds of writing; one is called sacred, the other common.

ZVYKY

▶ Θεοσεβέες δὲ περισσῶς ἐόντες
μάλιστα πάντων ἀνθρώπων νόμοισι
τοιούσιδε χρέωνται. ... ἄλλας τε
θρησκείας ἐπιτελέουσι μυρίας ὡς
εἶπεῖν λόγῳ. ... ἰχθύων δὲ οὐ σφί
ἔξεστι πάσασθαι. κυάμους δὲ οὔτε τι
μάλα σπείρουσι Αἰγύπτιοι ἐν τῇ
χώρῃ, τοὺς τε γινομένους οὔτε
τρώγουσι οὔτε ἔψοντες πατέονται, οἱ
δὲ δὴ ἱρέες οὐδὲ ὀρέοντες ἀνέχονται,
νομίζοντες οὐ καθαρὸν εἶναι μιν
ὄσπριον.

▶ They are beyond measure religious,
more than any other nation; and
these are among their customs: ...
Their religious observances are, one
may say, innumerable. ... They may
not eat fish. The Egyptians sow no
beans in their country; if any grow,
they will not eat them either raw or
cooked; the priests cannot endure
even to see them, considering
beans an unclean kind of pulse.

ZVYKY

- ▶ Sedm skupin obyvatel – Hdt. 2.164
- ▶ Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένη, καὶ τούτων οἱ μὲν ἱερεῖς οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βουκόλοι οἱ δὲ συβῶται, οἱ δὲ κάπηλοι, οἱ δὲ ἑρμηνέες, οἱ δὲ κυβερνήται.

- ▶ The Egyptians are divided into seven classes, severally entitled priests, warriors, cowherds, swineherds, hucksters, interpreters, and pilots.

SPOLEČNOST

▶ D.S. 1.73 Τῆς Αἰγύπτου δὲ πάσης εἰς πλείω μέρη διηρημένης, ὧν ἕκαστον κατὰ τὴν Ἑλληνικὴν διάλεκτον ὀνομάζεται νομός, ἐφ' ἑκάστῳ τέτακται νομάρχης ὁ τὴν ἀπάντων ἔχων ἐπιμέλειάν τε καὶ φροντίδα.

▶ And since Egypt as a whole is divided into several parts which in Greek are called nomos, over each of these a nomarch is appointed who is charged with both the oversight and care of all its affairs.

SPOLEČNOST

▶ Hdt. 2.147 Ἐλευθερωθέντες Αἰγύπτιοι
μετὰ τὸν ἱρέα τοῦ Ἥφαιστου
βασιλεύσαντα, οὐδένα γὰρ χρόνον
οἷοί τε ἦσαν ἄνευ βασιλέος
δαιτᾶσθαι, ἐστήσαντο δωδεκα
βασιλέας, δωδεκα μοίρας
δασάμενοι Αἴγυπτον πᾶσαν.

▶ After the reign of the priest of
Hephaestus the Egyptians were
made free. But they could never
live without a king, so they divided
Egypt into twelve portions and set
up twelve kings.

SPOLEČNOST

- ▶ Aristot. *Pol.* 1313b
- ▶ καὶ τὸ πένητας ποιεῖν τοὺς ἀρχομένους τυραννικόν, ὅπως μήτε φυλακὴ [20] τρέφεται καὶ πρὸς τῷ καθ' ἡμέραν ὄντες ἄσχολοι ὧσιν ἐπιβουλεύειν. παράδειγμα δὲ τούτου αἶ τε πυραμίδες αἱ περὶ Αἴγυπτον

- ▶ And it is a device of tyranny to make the subjects poor, so that a guard [20] may not be kept, and also that the people being busy with their daily affairs may not have leisure to plot against their ruler. Instances of this are the pyramids in Egypt

SPOLEČNOST

- ▶ D.S. 1.90 Διὰ δὲ τὰς αὐτὰς αἰτίας δοκοῦσιν Αἰγύπτιοι τοὺς ἑαυτῶν βασιλεῖς προσκυνεῖν τε καὶ τιμᾶν ὡς πρὸς ἀλήθειαν ὄντας θεοὺς, ἅμα μὲν οὐκ ἄνευ δαιμονίου τινὸς προνοίας νομίζοντες αὐτοὺς τετευχέναι τῆς τῶν ὅλων ἐξουσίας, ἅμα δὲ τοὺς βουλομένους τε καὶ δυναμένους τὰ μέγιστ' εὐεργετεῖν ἡγούμενοι θείας μετέχειν φύσεως.

- ▶ And it is apparently on these grounds that the Egyptians prostrate themselves before their kings and honour them as being in truth very gods, holding, on the one hand, that it was not without the influence of some divine providence that these men have attained to the supreme power, and feeling, also, that such as have the will and the strength to confer the greatest benefactions share in the divine nature.

ZVYKY - NEGATIVNÍ

- ▶ D.S. 1.67 Οἱ μὲν γὰρ πρὸ τούτου δυναστεύσαντες ἄβατον ἐποίουν τοῖς ξένοις τὴν Αἴγυπτον, τοὺς μὲν φονεύοντες, τοὺς δὲ καταδουλούμενοι τῶν καταπλεόντων. Καὶ γὰρ ἡ περὶ τὸν Βούσιριν ἀσέβεια διὰ τὴν τῶν ἐγχωρίων ἀξενίαν διεβοήθη παρὰ τοῖς Ἑλλησιν, οὐκ οὔσα μὲν πρὸς ἀλήθειαν, διὰ δὲ τὴν ὑπερβολὴν τῆς ἀνομίας εἰς μύθου πλάσμα καταχωρισθεῖσα.

- ▶ For his predecessors in power had consistently closed Egypt to strangers, either killing or enslaving any who touched its shores. 11 Indeed, it was because of the objection to strangers on the part of the people that the impiety of Busiris became a byword among the Greeks, although this impiety was not actually such as it was described, but was made into a fictitious myth because of the exceptional disrespect of the Egyptians for ordinary customs.

HISTORIE - NEGATIVNÍ

▶ D.S. 1.45 Μετὰ δὲ ταῦτα κατασταθέντος βασιλέως Βουσίριδος καὶ τῶν τούτου πάλιν ἐκγόνων ὀκτώ, τὸν τελευταῖον ὁμώνυμον ὄντα τῷ πρώτῳ φασὶ κτίσαι τὴν ὑπὸ μὲν τῶν Αἰγυπτίων καλουμένην Διὸς πόλιν τὴν μεγάλην, ὑπὸ δὲ τῶν Ἑλλήνων Θήβας.

▶ Subsequently, when Busiris became king and his descendants in turn, eight in name, the last of the line, who bore the same name as the first, founded, they say, the city which the Egyptians call Diospolis the Great, though the Greeks call it Thebes.

HISTORIE - ΒΥΣΙΡΙΣ

► Hdt. 2.45 λέγουσι δὲ πολλὰ καὶ ἄλλα ἀνεπισκέπτως οἱ Ἕλληνες, εὐήθης δὲ αὐτῶν καὶ ὅδε ὁ μῦθος ἐστὶ τὸν περὶ τοῦ Ἡρακλέος λέγουσι, ὡς αὐτὸν ἀπικόμενον ἐς Αἴγυπτον στέψαντες οἱ Αἰγύπτιοι ὑπὸ πομπῆς ἐξῆγον ὡς θύσοντες τῷ Δίῃ: τὸν δὲ τέως μὲν ἡσυχίην ἔχειν, ἐπεὶ δὲ αὐτοῦ πρὸς τῷ βωμῷ κατάρχοντο, ἐς ἀλκὴν τραπόμενον πάντα σφέας καταφονεῦσαι.

► And the Greeks say many other ill-considered things, too; among them, this is a silly story which they tell about Heracles: that when he came to Egypt, the Egyptians crowned him and led him out in a procession to sacrifice him to Zeus; and for a while (they say) he followed quietly, but when they started in on him at the altar, he resisted and killed them all.

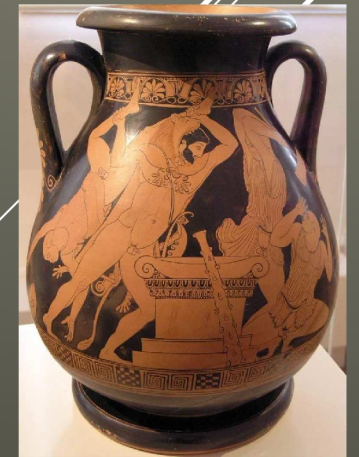
BÚSÍRIS



▶ Apollod. 2.5.11 μετὰ Λιβύην δὲ Αἴγυπτον διεξήει. ταύτης ἐβασίλευε Βούσιρις Ποσειδῶνος παῖς καὶ Λυσιανάσσης τῆς Ἐπάφου. οὗτος τοὺς ξένους ἔθυσεν ἐπὶ βωμῷ Διὸς κατὰ τι λόγιον: ἐννέα γὰρ ἔτη ἀφορία τὴν Αἴγυπτον κατέλαβε, Φρασίος δὲ ἐλθὼν ἐκ Κύπρου, μάντις τὴν ἐπιστήμην, ἔφη τὴν ἀφορίαν παύσασθαι εἰάν τις ξένον ἄνδρα τῷ Διὶ σφάξωσι κατ' ἔτος. Βούσιρις δὲ ἐκεῖνόν πρῶτον σφάξας τὸν μάντιν τοὺς κατιόντας ξένους ἔσφαζε. συλληφθεὶς οὖν καὶ Ἡρακλῆς τοῖς βωμοῖς προσεφέρετο τὰ δὲ δεσμὰ διαρρήξας τὸν τε Βούσιριν καὶ τὸν ἐκείνου παῖδα Ἀμφιδάμαντα ἀπέκτεινε.

▶ After Libya he traversed Egypt. That country was then ruled by Busiris, a son of Poseidon by Lysianassa, daughter of Eraphus. This Busiris used to sacrifice strangers on an altar of Zeus in accordance with a certain oracle. For Egypt was visited with dearth for nine years, and Phrasius, a learned seer who had come from Cyprus, said that the dearth would cease if they slaughtered a stranger man in honor of Zeus every year. Busiris began by slaughtering the seer himself and continued to slaughter the strangers who landed. So Hercules also was seized and haled to the altars, but he burst his bonds and slew both Busiris and his son Amphidamas.

BÚSÍRIS (TAKÉ ÍSOKRATÉS – BÚRÍSIS)



▶ Ath. 7.55

▶ οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγώ:
οὔθ' οἱ τρόποι γὰρ ὁμονοοῦσ' οὔθ' οἱ νόμοι
ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσιν πολὺ.
βοῦν προσκυνεῖς, ἐγὼ δὲ θύω τοῖς θεοῖς:
τὴν ἔγγελυν μέγιστον ἠγεῖ δαίμονα,
ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολὺ:
οὐκ ἐσθίεις ὕει', ἐγὼ δὲ γ' ἤδομαι
μάλιστα τοῦτοις: κύνα σέβεις, τύπτω δ' ἐγὼ,
τοῦψον κατεσθίουσαν ἠνίκ' ἂν λάβω.
τοὺς ἱερέας ἐνθάδε μὲν ὀλοκλήρους νόμος
εἶναι, παρ' ὑμῖν δ', ὡς ἔοικ', ἀπηργμένους.
τὸν αἰέλουρον κακὸν ἔχοντ' ἔὰν ἴδῃς
κλαίεις, ἐγὼ δ' ἠδιστ' ἀποκτείνας δέρω.
δύναται παρ' ὑμῖν μυγαλῆ, παρ' ἐμοὶ δὲ γ' οὔ.

▶ I never could myself your comrade be,
For neither do our manners nor our laws
Agree with yours, but they are wholly
different.
You do adore an ox; I sacrifice him
To the great Gods of heaven. You do think
An eel the mightiest of deities;
But we do eat him as the best of fish.
You eat no pork; I like it above all things.
You do adore a dog; but I do beat him
If e'er I catch him stealing any meat.
Then our laws enjoin the priests to be
Most perfect men; but yours are mutilated.
If you do see a cat in any grief
You weep; but I first kill him and then skin him.
You have a great opinion of the shrew-
mouse;
But I have none at all.

KULT ZVÍŘAT

► D.C. 42.34.2 καὶ δεινῶς φέροντες ὅτι
μηδὲ τῶν ἱερῶν τις ἀπείχετο
ἔθρησκεύουσί τε γὰρ πολλὰ
περισσότατα ἀνθρώπων, καὶ
πολέμους ὑπὲρ αὐτῶν καὶ πρὸς
ἀλλήλους, ἅτε μὴ καθ' ἓν ἀλλὰ καὶ ἐκ
τοῦ ἐναντιωτάτου καὶ αὐτοῖς
τιμῶντές τινα,

► For they are the most religious
people on earth in many respects
and wage wars even against one
another on account of their beliefs,
since they are not all agreed in their
worship, but are diametrically
opposed to each other in some
matters.

ZBOŽNOST

▶ Philostr. VA. 3.32 'κάγω,' ἔφη 'ὦ
βασιλεῦ, ἐγίνωσκον, ὅτι σοι τὰ ὦτα
διέφθορον ὑπὸ τῶν Αἰγυπτίων
τούτων,

▶ I too, O king, was aware that your
mind had been poisoned by these
Egyptians;

ZBOŽNOST

- ▶ Aristoph. *Thes.* 920–922
- ▶ οἴμ' ὡς πανοῦργος καὐτὸς εἶναι μοι
δοκεῖς
καὶ τοῦδέ τις ξύμβουλος. οὐκ ἐτὸς
πάλαι
ἠγυπτιάζει'. ἀλλ' ὄδε μὲν δώσει δίκην.

- ▶ You seem to me to be a cunning rascal too; you are in collusion with this man, and it wasn't for nothing that you kept babbling about Egypt.

ZRÁDNÍ, PODVODNÍCI

▶ Propert. 3.11.33–37

▶ noxia Alexandria, dolis aptissima tellus,
et totiens nostro Memphi cruenta malo,
tris ubi Pompeio detraxit harena
triumphos--
tollet nulla dies hanc tibi, Roma, notam

▶ Noxious Alexandria place so skilled
in deceit and Memphis so often
bloody with our grief where the
sand robbed Pompey of his three
triumphs? Rome, no day will ever
wipe away the stain.

ZRÁDNÍ, PODVODNÍCI

▶ *Caes. Civ. 7.2*

▶ at mihi si defendendi essent
Alexandrini neque fallaces esse
neque temerarii, multa oratio frustra
absumeretur; cum vero uno
tempore et natio eorum et natura
cognoscatur, aptissimum esse hoc
genus ad proditionem dubitare
nemo potest.

▶ But to offer here a defense either of
the sincerity or conduct of these
Alexandrians, would be only labor in
vain, since all who know the genius
and temper of the people must be
satisfied that they are the fittest
instruments in the world for treason.

ZRÁDNÍ

▶ *Caes. Civ. 24*

▶ Caesar etsi fallacem gentem
semperque alia cogitantem, alia
simulantem bene cognitam
habebat, tamen petentibus dare
veniam utile esse statuit

▶ Though Caesar knew the nation to be false and perfidious, seldom speaking as they really thought, yet he judged it best to comply with their desire.

ZRÁDNÍ



▶ Plb. 15.24–33

▶ παραδοθέντων δὲ πάντων ὁμοῦ τοῖς ὄχλοις, οἱ μὲν ἔδακνον, οἱ δ' ἐκέντουν, οἱ δὲ τοὺς ὀφθαλμοὺς ἐξέκοπτον: αἰεὶ δὲ τοῦ πεσόντος τὰ μέλη διέσπων, ἕως ὅτου κατελώβησαν πάντας αὐτούς: [10] δεινὴ γὰρ τις ἢ περὶ τοὺς θυμοὺς ὠμότης γίνεται τῶν κατὰ τὴν Αἴγυπτον ἀνθρώπων.

▶ They were all given up to the populace, who bit, and stabbed them, and knocked out their eyes, and, as soon as any one of them fell, tore him limb from limb, until they had utterly annihilated them all: for the savagery of the Egyptians when their passions are roused is indeed terrible.

ALEXANDRIE

- ▶ Verg. A. 8.685–688
- ▶ hinc ope barbarica variisque
Antonius armis,
victor ab Aurorae populis et litore
rubro,
Aegyptum virisque Orientis et ultima
secum
Bactra vehit, sequiturque (nefas)
Aegyptia coniunx.

- ▶ Opposing, in barbaric splendor
shine
the arms of Antony: in victor's garb
from nations in the land of morn he
rides,
and from the Red Sea, bringing in
his train
Egypt and Syria, utmost Bactria's
horde,
and last—O shameless!—his
Egyptian spouse.

KLEOPATRA

▶ Propert. 3.11.26–35

▶ nam quid ego heroas, quid raptem in
crimina divos?

luppiter infamat seque suamque domum.
quid, modo quae nostris opprobria nexerit
armis,

et, famulos inter femina trita suos,
coniugii obsceni pretium Romana poposcit
moenia et addictos in sua regna Patres?
noxia Alexandria, dolis aptissima tellus,
et totiens nostro Memphi cruenta malo,
tris ubi Pompeio detraxit harena triumphos--
tollet nulla dies hanc tibi, Roma, notam.

▶ Why should I seize on heroes, why gods,
who stand accused? Jupiter shames
himself and his house. Why Cleopatra,
who heaped insults on our army, a
woman worn out by her own attendants,
who demanded the walls of Rome and
the Senate bound to her rule, as a reward
from her obscene husband? Noxious
Alexandria place so skilled in deceit and
Memphis so often bloody with our grief
where the sand robbed Pompey of his
three triumphs? Rome, no day will ever
wipe away the stain.

KLEOPATRA

▶ Propertius 3.11.38–46

▶ scilicet incesti meretrix regina Canopi,
una Philippeo sanguine adusta nota,
ausa lovi nostro latrantem opponere
Anubim,
et Tiberim Nili cogere ferre minas,
Romanamque tubam crepitanti pellere
sistro,
baridos et contis rostra Liburna sequi,
foedaque Tarpeio conopia tendere saxo,
iura dare et statuas inter et arma Mari!

▶ Truly that whore, queen of incestuous
Canopus, a fiery brand burned by the
blood of Philip, dared to oppose our
Jupiter with yapping Anubis, and forced
Tiber to suffer the threats of Nile, banished
the Roman trumpet with the rattle of the
sistrum, chased the Liburnian prow with a
poled barge, spread her foul mosquito
nets over the Tarpeian Rock, and gave
judgements among Marius' weapons and
statues.

KLEOPATRA

- ▶ Horatius, *Od.* 1.37.5–8
- ▶ antehac nefas depromere
Caecubum
cellis avitis, dum Capitolio
regina dementis ruinas,
funus et imperio parabat

- ▶ Twas shame to broach, before
today,
The Caecuban, while Egypt's dame
Threaten'd our power in dust to lay
And wrap the Capitol in flame,

KLEOPATRA



- ▶ Horatius, *Epod.* 9.11–16
- ▶ Romanus eheu---posteri negabitis---
emancipatus feminae
fert vallum et arma miles et
spadonibus
servire rugosis potest
interque signa turpe militaria
sol adspicit conopium.

- ▶ A Roman, – you’ll not credit it,
posterity –
- ▶ Sadly, ups sticks and arms himself,
- ▶ For a woman’s sake, and though a
soldier, deigns
- ▶ To serve the withered eunuchs,
- ▶ While the sun looks down on her
shameful pavilion,
- ▶ Among the warlike standards.

KLEOPATRA

- ▶ Luc. 8.543–547 (10.55–106)
- ▶ Instruct. O superi, Nilusne et barbara
Memphis,
Et Pelusiaci tam mollis turba Canopi
Hos animos? Sic fata premunt civilia
mundum?
Sic Romana iacent? Ullusue in
cladibus istis
Est locus Aegypto, Phariusque
admittitur ensis?

- ▶ With swords embark. Ye gods! and
shall the Nile
And barbarous Memphis and th'
effeminate crew
That throngs Pelusian Canopus raise
Its thoughts to such an enterprise?
Do thus
Our fates press on the world? Is
Rome thus fallen
That in our civil frays the Pharian
sword
Finds place, or Egypt?

KLEOPATRA

- ▶ C.D. 50.24.3,5
- ▶ τὸ γὰρ τοὶ Ῥωμαίους τε ὄντας καὶ τῆς πλείστης καὶ ἀρίστης οἰκουμένης ἄρχοντας καταφρονεῖσθαι καὶ καταπατεῖσθαι πρὸς γυναικὸς Αἰγυπτίας ἀνάξιον ...
- ▶ πῶς μὲν γὰρ οὐ μέγα ἂν ἀλγήσειαν πάντες ἐκεῖνοι οἱ τὰ προειρημένα κατειργασμένοι, εἰ αἴσθοντο ἡμᾶς ὀλέθρῳ γυναικὶ ὑποπεπτωκότας;

- ▶ ...
- ▶ For that we who are Romans and lords of the greatest and best portion of the world should be despised and trodden under foot by an Egyptian woman is unworthy of our fathers, ...Would not all those who have performed the exploits I have named grieve mightily if they should learn that we had succumbed to an accursed woman?

ΚΛΕΟΠΑΤΡΑ

▶ C.D. 50.24.6–7 , ὧ Ἡράκλεις,
Ἀλεξανδρεῖς τε καὶ Αἰγύπτιοι ὄντες ἄτι
γὰρ ἂν ἄλλο τις αὐτοὺς χειρόν ἢ
ἀληθέστερον εἰπεῖν ἔχοι; καὶ τὰ μὲν
ἐρπετὰ καὶ τᾶλλα θηρία ὥσπερ τινὰς
θεοὺς θεραπεύοντες, τὰ δὲ σώματα
τὰ σφέτερα ἐς δόξαν ἀθανασίας
ταριχεύοντες, καὶ θρασύνασθαι μὲν
προπετέστατοι ἀνδρίσασθαι δὲ
ἀσθενέστατοι ὄντες, καὶ τὸ μέγιστον
γυναικὶ ἀντ' ἀνδρὸς δουλεύοντες,

▶ are Alexandrians and Egyptians
(what worse or what truer name
could one apply to them?), who
worship reptiles and beasts as gods,
who embalm their own bodies to
give them the semblance of
immortality, 7 who are most reckless
in effrontery but most feeble in
courage, and who, worst of all, are
slaves to a woman and not to a
man,

KLEOPATRA, EGYPT, ALEXANDRIE

- ▶ C.D. 39.58.1–2. πρὸς δὲ δὴ πόλεμον τὰ τε δεινὰ αὐτοῦ φλαυρότατοί εἰσι, καίπερ ἐν ταῖς στάσεσι, πλείσταις δὴ καὶ μεγίσταις παρ’ αὐτοῖς γιγνομέναις, διὰ φόνων τε ἀεὶ χωροῦντες καὶ τὸ ζῆν παρ’ οὐδὲν πρὸς τὴν αὐτίκα φιλονεικίαν τιθέμενοι, ἀλλὰ καὶ ὥσπερ τι τῶν ἀρίστων ἢ ἀναγκαιοτάτων τὸν ἐν αὐταῖς ἄλεθρον διώκοντες.

- ▶ For the Alexandrines are most ready to assume a bold front everywhere and to speak out whatever may occur to them, 2 but for war and its terrors they are utterly useless. This is true in spite of the fact that in seditions, which with them are very numerous and very serious, they always become involved in slaughter, setting no value upon life as compared with the rivalry of the moment, but pursuing destruction in such quarrels as if it were one of the best and dearest prizes.

ALEXANDRIE

- ▶ Tac. *Hist.* 4.81
- ▶ e plebe Alexandrina quidam oculorum tabe notus genua eius advolvitur, remedium caecitatis exoscens gemitu, monitu Serapidis dei, quem dedita superstitionibus gens ante alios colit; precabaturque principem ut genas et oculorum orbis dignaretur respergere oris excremento.

- ▶ One of the common people of Alexandria, well known for his loss of sight, threw himself before Vespasian's knees, praying him with groans to cure his blindness, being so directed by the god Serapis, whom this most superstitious of nations worships before all others; and he besought the emperor to deign to moisten his cheeks and eyes with his spittle.

EGYPT

- ▶ Cic. *N.D.* 1.16.43 Cum poetarum autem errore coniungere licet portenta magorum Aegyptiorumque in eodem genere dementiam, tum etiam vulgi opiniones, quae in maxima inconstantia veritatis ignoratione versantur.

- ▶ With the errors of the poets may be classed the monstrous doctrines of the magi and the insane mythology of Egypt, and also the popular beliefs, which are a mere mass of inconsistencies sprung from ignorance.

ZVÍŘECÍ KULT

▶ Cic. *N.D.* 1.29.81 at non Aegyptii
nec Syri nec fere cuncta barbaria;
firmiores enim videas apud eos
opiniones esse de bestiis quibusdam
quam apud nos de sanctissimis
templis et simulacris deorum.

▶ But they are not so known to the Egyptians or Syrians, or any almost of the uncivilized races. Among these you will find a belief in certain animals more firmly established than is reverence for the holiest sanctuaries and images of the gods with us.

ZVÍŘECÍ KULT

▶ Cic. *N.D.* 1.36.10. ipsi qui inridentur Aegyptii nullam beluam nisi ob aliquam utilitatem quam ex ea caperent consecraverunt; velut ibes maximam vim serpentium conficiunt.

▶ Even the Egyptians, whom we laugh at, deified animals solely on the score of some utility which they derived from them; for instance, the ibis, being a tall bird with stiff legs and a long horny beak, destroys a great quantity of snakes:

ZVÍŘECÍ KULT

▶ Cic. *Tusc.* 27.78 Aegyptiorum morem quis ignorat? quorum inbutae mentes pravitatis erroribus quamvis carnificinam prius subierint quam ibim aut aspidem aut faelem aut canem aut corcodillum violent, quorum etiamsi imprudentes quippiam fecerint, poenam nullam recusent.

▶ Who is there who is unacquainted with the customs of the Egyptians? Their minds being tainted by pernicious opinions, they are ready to bear any torture, rather than hurt an ibis, a snake, a cat, a dog, or a crocodile: and should anyone inadvertently have hurt any of these animals, he will submit to any punishment.

ZVÍŘECÍ KULT

► Luc. J. Tr. 42 καὶ τοῦτο μὲν ἅπασι
κοινὸν τοῖς Αἰγυπτίοις τὸ ὑδωρ, ίδια δὲ
Μεμφίταις μὲν ὁ βοῦς θεός,
Πηλουσιώταις δὲ κρόμμυον, καὶ ἄλλοις
ἴβις ἢ κροκόδειλος καὶ ἄλλοις
κυνοκέφαλος ἢ αἴλουρος ἢ πίθηκος:
καὶ ἔτι κατὰ κώμας τοῖς μὲν ὁ δεξιὸς
ῶμος θεός, τοῖς δὲ κατ' ἀντιπέρας
οἰκοῦσιν ἄτερος: καὶ ἄλλοις κεφαλῆς
ἡμίτομον, καὶ ἄλλοις ποτήριον
κεραμεοῦν ἢ τρύβλιον. ταῦτα πῶς οὐ
γέλως ἐστίν, ὦ καλὲ Τιμόκλεις;

► In Egypt, though, besides the universal worship of water, Memphis has a private cult of the ox, Pelusium of the onion, other cities of the ibis or the crocodile, others again of baboon, cat, or monkey. Nay, the very villages have their specialities: one deifies the right shoulder, and another across the river the left; one a half skull, another an earthenware bowl or platter. Come, my fine fellow, is it not all ridiculous?

ZVÍŘECÍ KULT

▶ Juv. 15 Quis nescit, Volusi Bithynice,
qualia demens
Aegyptos portenta colat? crocodilon
adorat
pars haec, illa pauet saturam
serpentibus ibin.
effigies sacri nitet aurea cercopitheci,
dimidio magicae resonant ubi
Memnone chordae 5
atque uetus Thebe centum iacet
obruta portis.
illic aeluros, hic piscem fluminis, illic
oppida tota canem uenerantur,
nemo Dianam.

▶ Who knows not, O Bithynian Volusius,
what monsters demented Egypt
worships? One district adores the
crocodile, another venerates the Ibis
that gorges itself with snakes. In the
place where magic chords are
sounded by the truncated Memnon,
and ancient hundred-gated Thebes
lies in ruins, men worship the glittering
golden image of the long-tailed ape.
In one part cats are worshipped, in
another a river fish, in another whole
townships venerate a dog; none
adore Diana,

MIX

▶ Juv. 15 porrum et caepe nefas
violare et frangere morsu
(o sanctas gentes, quibus haec
nascuntur in hortis
numina!), lanatis animalibus abstinet
omnis
mensa, nefas illic fetum iugulare
capellae:
carnibus humanis uesci licet.

▶ but it is an impious outrage to
crunch leeks and onions with the
teeth. What a holy race to have
such divinities springing up in their
gardens! No animal that grows wool
may appear upon the dinner-table;
it is forbidden there to slay the
young of the goat; but it is lawful to
feed on the flesh of man!

MIX

▶ Juv 15 labitur hic quidam nimia formidine
cursum
praecipitans capiturque. ast illum in
plurima sectum
frusta et particulas, ut multis mortuus
unus
sufficeret, totum corrosis ossibus
edit
victrix turba, nec ardenti decoxit aeno
aut ueribus, longum usque adeo
tardumque putavit
expectare focos, contenta cadauere
crudo.

▶ Hereupon one of them, over-afraid
and hurrying, tripped and was
caught; the conquering host cut up
his body into a multitude of scraps
and morsels, that one dead man
might suffice for everyone, and
devoured it bones and all. There was
no stewing of it in boiling pots, no
roasting upon spits; so slow and
tedious they thought it to wait for a
fire, that they contented themselves
with the corpse uncooked!

MIX

- ▶ Juv 15 Maeotide saeuior ara
Aegyptos.
- ▶ qua nec terribiles Cimbri nec
Brittones umquam
Sauromataeque truces aut inmanes
Agathyrsi,
hac saeuit rabie inbelle et inutile
uolgus
paruula fictilibus solitum dare uela
phaselis
et breuibus pictae remis incumbere
testae.

- ▶ But Egypt is more savage than the
Maeotid altar;
- ▶ No dread Cimbrians or Britons, no
savage Scythians or monstrous
Agathyrsians ever raged so furiously
as this unwarlike and worthless
rabble that hoists tiny sails on
crockery ships, and plies puny oars
on boats of painted earthenware!

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