

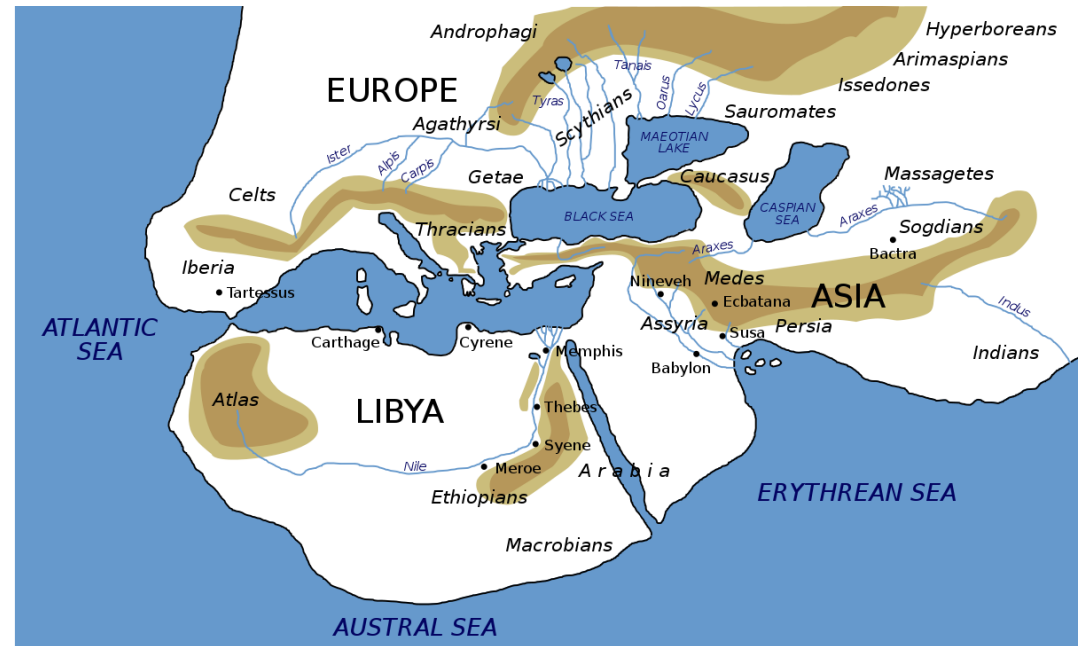
# DSBcB49 Starověká ekumena - antické zprávy o Asii a Africe

Afrika, Kartágo

*ceterum autem censeo Carthaginem esse delendam*

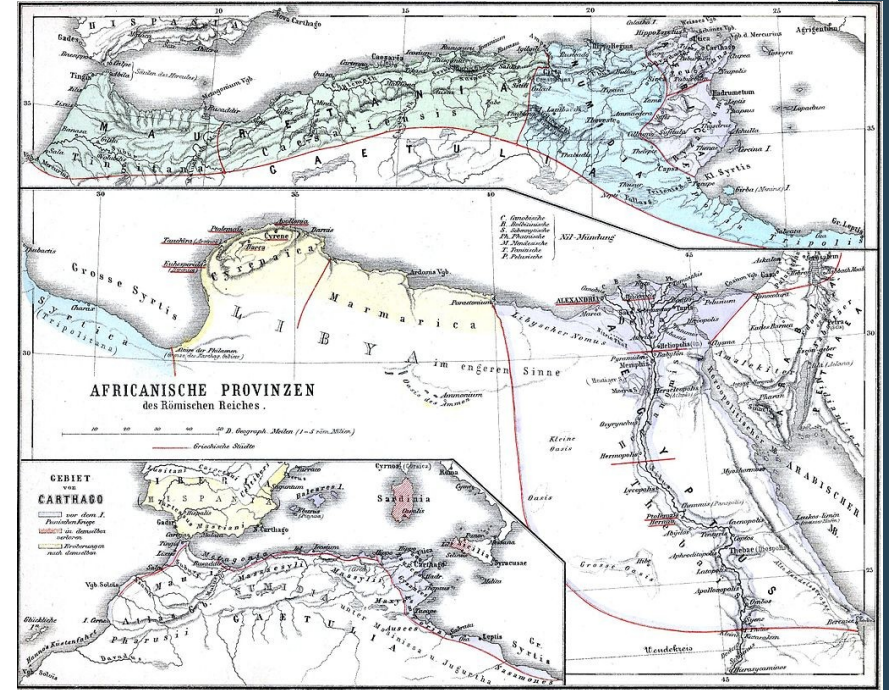
# Afrika

- Libye – Libyé (Λιβύη) – řecké pojmenování pro celý (!) kontinent
- Afrika – od Africa
- Podle kmenů v severní Africe
- Libu, Afri
- Libyé – dcera Epafa, vnučka Dia a Íó



# Afrika

- Dobře známé severní pobřeží
- Na jih od Sahary prakticky neznámé
- Aithiopie
- Neznámý pramen Nilu
- Nejasné hranice, pobřeží, konec světa na jihu



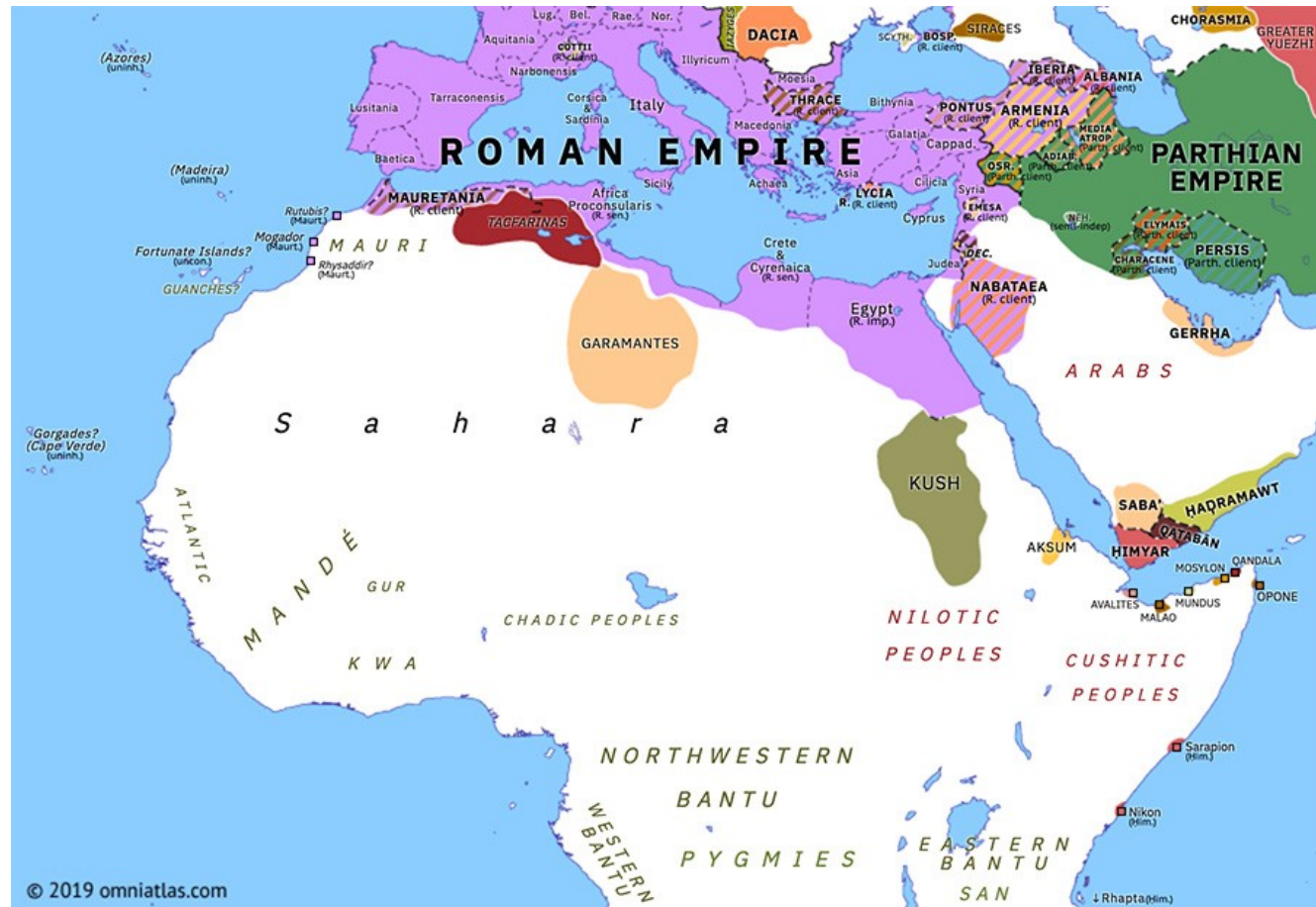
# Afrika

- Části
- Egypt
- Afrika
- Núbie
- Kyrenaika
- Mauretánie
- Numidie
- Aithiopie



# Afrika

- Kmeny
- Libyjci
- Punové\*
- Aithiopové
- Numid'ané
- Maurové
- Garamantové
- Gaetulové



# Kontakty

- Libye/Kyrenaika
- Od 7. stol. pnl – řecké kolonie
- Dórští osadníci
- Pentapolis
- Kyréné, Taucheira, Euesperides, Balagrai, Barké, P
- Nezávislé království, řečtí králové
- Obilí, víno, silfium
- Obsazení Achaimenovci, Alexandrem, Ptolemaiovci
- Ptolemaios Magás – nezávislost
- Ptolemaios VIII.
- Ptolemaios Apión – odkázání území Římu
- Provincie Kréta a Kyrenaika od 67 pnl



# Kontakty

- Núbie (Kúš) (Aithiopie)
- 25. dynastie Egypta (Šebitku, Šabaka, Tahirka)
- Od 1. kataraktu na jih
- 2 fáze – hl. města Napata a Meroé
- X Assyřané, Saitská dynastie
- Většinou mírové vztahy s Ptolemaiovci a Římem
- Hranice 1. katarakt (dnes Asuán)
- X Axum
- Zlato, slonovina, měď



# Kontakty

- Numidie
- Nomades; Numidae/ původní název
- 2 hlavní kmény (Massylioové, Massaisylové)
- 2. punská válka – Syfax (Řím→Kartágo) a Masinissa (Kartágo → Řím)
- Sjednocení - Masinissa králem (i ve 3. punské válce)
- Hl. město Kirta
- Jugurtha – válka s Jugurthou (112–106 pnl), nelegitimní vnuk Masinissy
- Úplatky, Gaius Marius, Sulla, zajetí Jugurthy a poprava v Římě
- Provincie 46 pnl, klientské království – Juba II.





# Kontakty

- Mauretánie
- Mauri
- Bocchus I. – Jugurtha
- Juba II. – klientské království
- Tingis, Caesarea – 2 provincie
- Ptolemaios z Mauretánie
- Anektování Římem 44 nl



# Kontakty

- Kartágo
- Karthadašt (Qārtā adāšt)
- Karchédón (Καρχηδών), Carthago
- Punové, Punicus/Poenicus
- Obchodní centrum
- 2 přístavy, pevnost Byrsa
- Bohové – Tanit, Baal Hammon, Melkart
- Ústava – smíšená moc, 2 sufeti (voleni na rok, výkonná, soudní moc, z nejmocnějších rodin), vojevůdci (po dobu války, voleni), rada starších (Adirim, pokladna, zahraniční politika), rada 104 (dohled nad ostatními úředníky), lidová shromáždění
- Chváleno Aristotelem a Ísokratem – nejlepší státní zřízení



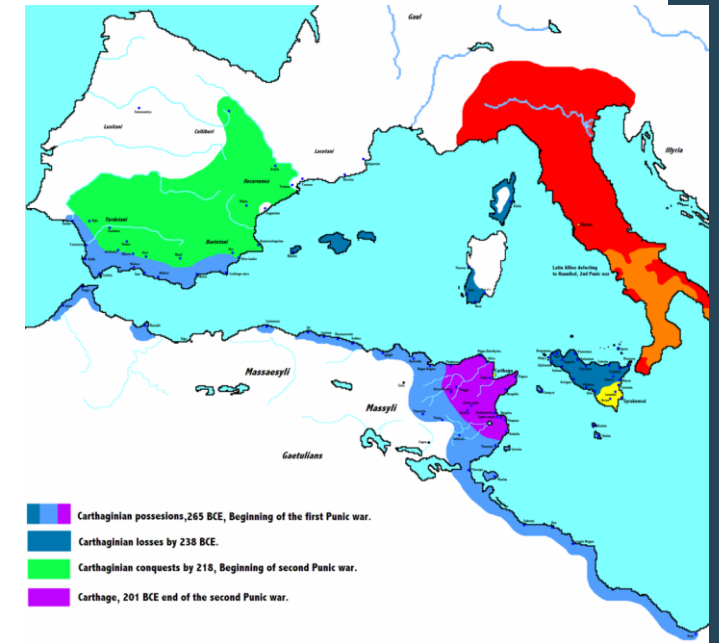
# Kartágo

- Založení z města Tyru (814 pnl)
- Dido (Elissa), kopec Byrsa, emblém kůň, kolonie Utica
- Sebevražda Dido
- Výhodná pozice, rozmach města
- Králové (do 308 pnl, méně moci od 480 pnl)
- Obsazení dalších foinických kolonií, pobřeží severní Afriky, část Sicílie, Sardinie, Korsika, později i jižní Španělsko
- Smlouvy s Římem – vymezení moci (od 509 pnl)



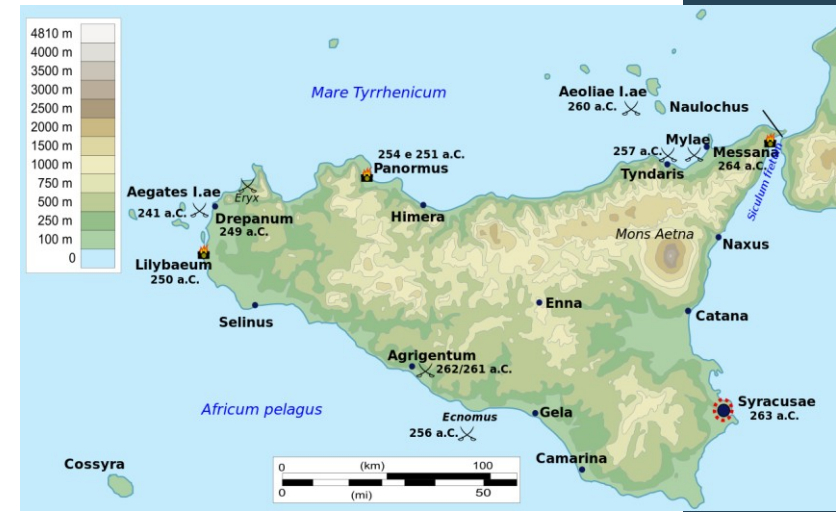
# Kartágo

- Války s Řeky/Římem
- Boje na Sicílii od 5. stol. pnl, zejm. proti Syrákúsám
- 546 pnl – bitva u Alalie, Korsika
- 480 pnl – Hamilkar x Gelón, bitva u Hímery
- 398 pnl – obléhání Syrákús, mor (Himilco)
- 311 pnl – Agathoklés – výprava do Afriky
- 280–275 pnl – Pyrrhos



# Kartágo

- Války s Řeckem/Římem
- 264–241 pnl – 1. punská válka
- Sicílie (Akragás, Mylae, Eknomos, Liparské ovy, Drepana, Aegatské ovy), výprava do Afriky (M. Atilius Regulus)
- 241–238 pnl - Žoldnéřská válka – Spendius, Matho x Hamilkar Barkas
- 218–201 pnl – 2. punská válka
- Hispánie, Itálie, Afrika (Trebie, Trasimenské jezero, Cannae, Metaurus, Zama; Capua, Syrákúsy, Horní Baetis, Ilipa)
- 149–146 pnl – 3. punská válka – zničení města
- C. Julius Caesar – obnova města



# Kartágo

- Prameny
- Hanno mořeplavec – západní Afrika
- Himilco – SZ Evropa
- Punský jazyk – ještě v době Augustina
- Překlady punských děl do řečtiny a latiny
- Mago – *O Zemědělství*
  
- Plautus – *Poenulus*
- Juba II. – *Libyka, O Arábii, Podobnosti*
- Hiempsal II. – dějiny
- Tímaios – *Dějiny* (do první punské války)



# Kartágo

- Přenesení *topoi* od Foiníčanů
- Mořeplavci, obchodníci, vynalézaví, nelze jim věřit

# Vznik města

- App. Pun. 1

• Καρχηδόνα τῶν ἐν Λιβύῃ Φοίνικες κισσῶν τεσι  
πεντήκοντα πρὸς ἑλῶσεως ἑλίου, οὐκ ἴστα δὲ  
ἀποτῆσαι γέγονται ἄλλοτε καὶ Καρχηδῶν ἡ δὲ  
ἡμεῖς οἱ καὶ ἀπὸ Καρχηδόνιοι νομίζουσι δὲ  
γυνὴ Τυρία ἡ δὲ τῶν ἑνδρα κατακαίνει Πυγμαλίων  
Τύρου τυραννεύων, καὶ τῶν ἄλλων πέκρυπτεν. ἡ δὲ  
ἡ ξυπνίου τῶν φόνων πέγνων, καὶ μετὰ  
χρημάτων πολλῶν καὶ ἑνδρῶν, ἡ σοι Πυγμαλίῳ  
τυραννίδα φευγον, ἡ φικνεῖται πλέουσα Λιβύης  
ἡ νῆα νῆα ἡ σι Καρχηδῶν, ἡ ξωθούμενοι δὲ ἡ π  
τῶν Λιβύων ἡ δέοντο χωρίον ἡ συνοικισμῶν λαβεῖν,  
ἡ σον ἡ βύρσα ταύρου περιλάβοιτο ἡ δὲ ἡ νέπιπτε  
μέν τι καὶ γέλωτος ἡ πῶ τῶν Φοινίκων μικρολογίῃ,  
καὶ ἡ δοκῶντο ἡ ντεπτεῖν ἡ περὶ ἡ τῶν βραχυτάτου:  
μάλιστα δὲ ἡ πόρουν ἡ πῶς ἡ πόλις ἡ τῶν τηλικούτῃ  
διαστήματι γένοιτο, καὶ ποθοῦντες ἡ δεῖν ἡ τι ἡ σιν  
ἀπὸ τῶν τοῦ τῶν σοφόν, συνέθεντο δώσειν καὶ  
ἡ πῶμοσαν. οὐ δὲ τῶν δέρμα περιτεμόντες ἡ ἡ μάντα  
ἡ να στενώτατον, περιέθησαν ἡ νῆα νῆα ἡ σιν ἡ  
Καρχηδονίων κρόπολις: καὶ ἡ πῶ τοῦ δε Βύρσα  
ἡ νομάζεται.

- The Phoenicians settled Carthage, in Africa, fifty years before the capture of Troy. Its founders were either Zorus and Carchedon, or, as the Romans and the Carthaginians themselves think, Dido, a Tyrian woman, whose husband had been slain clandestinely by Pygmalion, the ruler of Tyre. The murder being revealed to her in a dream, she embarked for Africa with her property and a number of men who desired to escape from the tyranny of Pygmalion, and arrived at that part of Africa where Carthage now stands. Being repelled by the inhabitants, they asked for as much land for a dwelling place as they could encompass with an ox-hide. The Africans laughed at this frivolity of the Phoenicians and were ashamed to deny so small a request. Besides, they could not imagine how a town could be built in so narrow a space, and wishing to unravel the mystery they agreed to give it, and confirmed the promise by an oath. The Phoenicians, cutting the hide round and round in one very narrow strip, enclosed the place where the citadel of Carthage now stands, which from this affair was called Byrsa (a hide).



# Vznik města



- Just. 18.4–6
- Cum interim rex Tyro decedit filio Pygmalione et Elissa filia, insignis formae uirgine, heredibus institutis. 4 Sed populus Pygmalioni, admodum puero, regnum tradidit. 5 Elissa quoque Acherbae. auunculo suo, sacerdoti Herculis, qui honos secundus a rege erat, nubit.
- dein empto loco, qui corio bouis tegi posset, in quo fessos longa nauigatione socios, quoad proficisceretur, reficere posset, corium in tenuissimas partes secari iubet atque ita maius loci spatium quam petierat, occupat, unde postea ei loco Byrsae nomen fuit.
- Condita est haec urbs LXXII annis ante quam Roma.
- Meanwhile their king Mutto died at Tyre, appointing his son Pygmalion and his daughter Elissa, a maiden of extraordinary beauty, his heirs. 4 But the people gave the throne to Pygmalion, who was quite a boy. 5 Elissa married Acerbas, her uncle, who was priest of Hercules, a dignity next to that of the king.
- Having then bargained for a piece of ground, as much as could be covered with an ox-hide, where she might refresh her companions, wearied with their long voyage, until she could conveniently resume her progress, she directed the hide to be cut into the thinnest possible strips, and thus acquired a greater portion of ground than she had apparently demanded; whence the place had afterwards the name of Byrsa.
- This city was founded seventy-two years before Rome

# Dido

- Verg. A. 12–14
- Urbs antiqua fuit, Tyrii tenuere coloni,  
Karthago, Italiam contra Tiberinaque longe  
ostia, dives opum studiisque asperrima belli;
- Dido a Aeneas 1.657→
- 4.450→
- Tum vero infelix fatis exterrita Dido  
mortem orat; taedet caeli convexa tueri.  
Quo magis inceptum peragat lucemque  
relinquat,  
vidit, turicremis cum dona imponeret aris,
- In ages gone an ancient city stood—  
Carthage, a Tyrian seat, which from afar  
made front on Italy and on the mouths  
of Tiber's stream; its wealth and revenues  
were vast, and ruthless was its quest of war.
- Then wretched Dido, by her doom appalled,  
asks only death. It wearies her to see  
the sun in heaven. Yet that she might hold  
fast  
her dread resolve to quit the light of day,

- 4.621–629

- Tum vos, o Tyrii, stirpem et genus omne futurum exercete odiis, cinerique haec mittite nostro munera. Nullus amor populis, nec foedera sunt. Exoriare aliquis nostris ex ossibus ultor, qui face Dardanos ferroque sequare colonos, nunc, olim, quocumque dabunt se tempore vires. Litora litoribus contraria, fluctibus undas imprecor, arma armis; pugnent ipsique nepotesque.”

- This dying word is flowing from my heart with my spilt blood. And—O ye Tyrians! I sting with your hatred all his seed and tribe forevermore. This is the offering my ashes ask. Betwixt our nations twain, No love! No truce or amity! Arise, Out of my dust, unknown Avenger, rise! To harry and lay waste with sword and flame those Dardan settlers, and to vex them sore, to-day, to-morrow, and as long as power is thine to use! My dying curse arrays shore against shore and the opposing seas in shock of arms with arms. May living foes pass down from sire to son insatiate war!”

# Kartágo - ústava

- Arist. *Pol.* 2. 1272b
- πολιτεύεσθαι δὲ δοκοῦσι καὶ Καρχηδόνιοι καλῶς καὶ [25] πολλὰ περιττῶς πρὸς τοὺς ἄλλους, μάλιστα δὲ νῆα παραπλησίως τοὺς Λάκωσιν. αἴται γὰρ αἰτρεῶς πολιτεῖαι ἑλληλαῖς τε συνέγγυς πῶς ἐσὶ καὶ τῶν ἄλλων πολλὰ διαφέρουσιν, ἢ τε Κρητικῶν καὶ Λακωνικῶν καὶ τρίτη τούτων ἢ τῶν Καρχηδονίων. καὶ πολλὰ τῶν τεταγμένων ἔχει παρὰ [30] αὐτοῦ καλῶς σημεῖον δὲ πολιτείας συντεταγμένης τῶν δὲ μονῶν κουσίον διαμένειν ἢ τῆς τάξεως πολιτείας, καὶ μήτε στάσιν, ἢ τι καὶ ἄξιον ἐπεὶ νῆα, γεγενῆσθαι μήτε ύραννον.
- Carthage also appears to have a good constitution, with many outstanding features as compared with those of other nations, but most nearly resembling the Spartan in some points. For these three constitutions are in a way near to one another and are widely different from the others—the Cretan, the Spartan and, thirdly, that of Carthage. Many regulations at Carthage are good; and a proof of a well-regulated constitution is that the populace willingly remain faithful to the constitutional system, and that neither civil strife has arisen in any degree worth mentioning, nor yet a tyrant.

# Ústava

- ἡ χειρὸν παραπλήσια τῆς Λακωνικῆς πολιτείας τῆς μὲν πυρρῆς τῆς νῦν ταιριῆς νῦν τοῦ ς φιδιτίοις, τῆς νῦν δὲ τῆς νῦν κατὰ νῦν [35] καὶ τεττάρων ἑκατὸν τοῦ ς φόροις πλεονάζουσαν ἡ χειρὸν: οὐ μὲν ἡ κτῆν τυχόντων ἐπί, ταύτην δὲ ἀροῦνται τῆς νῦν ἑκατὸν ἑκατὸν , τοῦ ς δὲ βασιλεῶς καὶ τῆς νῦν γερουσίαν ἡ νόλογον τοῦ ς ἡ κεῖ βασιλεῶς καὶ γέρουσιν καὶ βέλτιον δὲ τοῦ ς βασιλεῶς μήτε καθ' ἑαυτὴν εἶναι γένος μήτε τοῦ τοῦ τῆς τυχόν, [40] εἶτε διαφέρον ...
- Points in which the Carthaginian constitution resembles the Spartan are the common mess-tables of its Comradeships corresponding to the Phiditia, and the magistracy of the Hundred and Four corresponding to the Ephors (except one point of superiority—the Ephors are drawn from any class, but the Carthaginians elect this magistracy by merit) ; the kings and the council of Elders correspond to the kings and Elders at Sparta, and it is another superior feature that the Carthaginian kings are not confined to the same family and that one of no particular distinction, and also that if any family distinguishes itself . . .

# Ústava

- Arist. *Pol.* 2. 1273a
- εἰ περὸν τὸ μὲν ἀρεσθαι πλουτίνδην ἢ λιγαρχικόν, ὃ κατὰ ῥετὸν ἢ ριστοκρατικόν, ἀπὸ τῆς τῆς ἐν τῇ τάξιν τρίτη, καθὼς ἔνπερ συντέτακται καὶ τῶν Καρχηδονίοις τὸ περὶ τὴν πολιτείαν ἀροῦνται ῥεῖς δύο τὰ βλέποντες, καὶ μάλιστα [30] τῶν μεγίστας, τοὺς τεβασίλες καὶ τοὺς στρατηγούς.
- If therefore election by wealth is oligarchical and election by merit aristocratic, this will be a third system exhibited in the organization of the constitution of Carthage, for there elections are made with an eye to these two qualifications, and especially elections to the most important offices, those of the kings and of the generals.

# Státní zřízení

- Str. 1.4.9
- ἢ τι δὲ ἰωμαίους καὶ Καρχηδονίους ὁπῶτα θαυμαστῶς πολιτευομένους.
- Plb. 6.43.
- σχεδὸν δὲ πάντες οἱ συγγραφεῖς περὶ τούτων ἢ μὲν ἑν πολιτευμάτων παραδεδώκασι τὴν ἰππεύουσαν φήμην περὶ τε τοῦ Λακεδαιμονίων καὶ Κρητῶν καὶ Μαντινέων, ἢ τι δὲ Καρχηδονίων:
- or still better the Romans and Carthaginians, whose political system is so beautifully perfect.
- Nearly all historians have recorded as constitutions of eminent excellence those of Lacedaemonia, Crete, Mantinea, and Carthage.

# Státní zřízení

- Plb. 6.51

• τὸ δὲ Καρχηδονίων πολίτευμα τὸ μὲν  
ἐνέκαθέν μοι δοκεῖ καλὸν κατὰ γε τὰς  
ἰσοσχερεῖς διαφορὰς συνεστάσθαι.  
[2] καὶ γὰρ βασιλεῖς ὡς ἂν παρὰ  
αὐτοῖς, καὶ τὸ γερόντιον ἐπέχει τὰν  
ἰσοκρατικὴν ἡγεσίαν, καὶ τὸ  
πλῆθος ἐν κύριον τὰν καθηκόντων  
ἀποταξίαν: καθόλου δὲ τὰν τῶν ἰσῶν  
ἰσομορφίαν ἐπέχει παραπλησίαν τῶν  
ἰσῶν καὶ Λακεδαιμονίων.

- Již v úpadku v době válek

• παρὰ μὲν Καρχηδονίοις δὲ ἄρα  
φανερῶς διδόντες λαμβάνουσι τὰς  
ἰσορῆσας παρὰ δὲ ἰσῶν θάνατός  
ἐστὶ περὶ τὸ πρόστιμον.

- Now the Carthaginian constitution seems to me originally have been well contrived in these most distinctively important particulars. For they had kings, and the Gerusia had the powers of an aristocracy, and the multitude were supreme in such things as affected them; and on the whole the adjustment of its several parts was very like that of Rome and Sparta.

- The Carthaginians obtain office by open bribery, but among the Romans the penalty for it is death.



# Sláva města

- Pomp. 1.29
- Utica et Carthago ambae inclutae ambae a Phoenicibus conditae, illa fato Catonis insignis, haec suo, nunc populi Romani colonia, olim imperii eius pertinax aemula, iam quidem iterum opulenta, etiam nunc tamen priorum excidio rerum quam ope praesentium clarior.
- Both Utica and Carthage are famous, and both were founded by Phoenicians. The former is marked by the death of Cato. The latter is marked by its own fate: now it is a colony of the Roman people, but it was once their determined rival for imperial power. In fact, Carthage is now wealthy again, but it remains more famous for the destruction of its ancestors' claims than for the wealth of its present inhabitants.

# Zničení města

- Plb. 38.2
- App. *Pun.* 67–135
- □ δ□ Σκιπίων πόλιν □ ρ□ ν □ πτακοσίοις □ τεσιν □ νθήσασαν □ π□ το□ συνοικισμό□ , κα□ γ□ ς τοσ□ σδε κα□ νήσων κα□ θαλάσσης □ πάρξασαν , □ πλων τε κα□ νε□ ν κα□ □ λεφάντων κα□ χρημάτων ε□ πορήσασαν □ σα τα□ ς □ ρχα□ ς τα□ ς μεγίσταιτόλμ □ δ□ κα□ προθυμί □ πολ□ διασχο□ σαν, □ γε κα□ να□ ς κα□ □ πλα πάντα περι□ ρημένη τρισ□ ν □ μως □ τεσιν □ ντέσχε πολέμ□ τοσ□ δε κα□ λιμ□ , τότε □ ρδην τελευτ□ σαν □ πανωλεθρίαν □ σχάτην, λέγεται μ□ νδακρ□ σαικα □ φανερ□ ς γενέσθαι κλαίων □ π□ ρ πολεμίων, ...
- Scipio, beholding this city, which had flourished 700 years from its foundation and had ruled over so many lands, islands, and seas, rich with arms and fleets, elephants and money, equal to the mightiest monarchies but far surpassing them in bravery and high spirit (since without ships or arms, and in the face of famine, it had sustained continuous war for three years), now come to its end in total destruction - Scipio, beholding this spectacle, is said to have shed tears and publicly lamented the fortune of the enemy.

# Zničení města

- Plut. *Cat. Ma.* 27
- ‘δοκεῖ δέ μοι καὶ Καρχηδόνα μῆ εἶναι.’
- In my opinion, Carthage must be destroyed.

# Punica fides, krutost, úskočnost

- Liv. 21.4.5–9
- Hanno - odvaha, uměřenost, dobrý příklad vojákům avšak =
- has tantas uiri uirtutes ingentia uitia aequabant, inhumana crudelitas, perfidia plus quam Punica, nihil ueri, nihil sancti, nullus deum metus, nullum ius iurandum, nulla religio.
- Sal. Jug. 108.3
- Sed ego comperior Bocchum magis Punica fide quam ob ea,
- These admirable qualities of the man were equalled by his monstrous vices: his cruelty was inhuman, his perfidy worse than Punic; he had no regard for truth, and none for sanctity, no fear of the gods, no reverence for an oath, no religious scruple.
- I find, however, that it was rather from African duplicity than from the motives which he professed,

# Punica fides, krutost, úskočnost

- Liv. 42.47.8
- religionis haec Romanae esse, non versutiarum Punicarum neque calliditatis Graecae, apud quos fallere hostem quam vi superare gloriosius fuerit.
- Liv. 23.5.12–13
- hunc natura et moribus immitem ferumque insuper dux ipse efferauit, pontibus ac molibus ex humanorum corporum strue faciendis et, quod proloqui etiam piget, uesci corporibus humanis docendo. [13] his infandis pastos epulis, quos contingere etiam nefas sit, uidere atque habere dominos et ex Africa et a Carthagine iura petere et Italiam Numidarum ac Maurorum pati prouinciam esse, cui non, genito modo in Italia, detestabile sit?
- This is the true Roman spirit, there is nothing here of the cunning of the Carthaginians or the cleverness of the Greeks, who pride themselves more in deceiving an enemy than in overcoming him in fair fight.
- Savage and barbarous by nature and habit, their general has made them still more brutal by building up bridges and barriers with human bodies and-I shudder to say it-teaching them to feed on human flesh. [13] What man, if he were merely a native of Italy, would not be horrified at the thought of looking upon men who feast upon what it is impious even to touch as his lords and masters, looking to Africa and above all to Carthage for his laws, and having to submit to Italy becoming a dependency of the Numidians and the Moors?

# Punica fides, krutost, úskočnost

- Liv. 22.48.1
- iam et sinistro cornu Romano, ubi sociorum equites adversus Numidas steterant, consertum proelium erat, segne primo et a Punica coeptum fraude.
- Liv. 30.30.27
- ... aut exspectatam nuper pacem suspectam esse uobis Punicam fidem.
- By this time the Roman left, where the cavalry of the allies had taken position facing the Numidians, was also engaged, though the fighting was at first but sluggish. It began with a Punic ruse.
- Punic honour for you Romans is now tainted with suspicion.

# Záludnost, prohnanost

- V.Max. 7.4.4 (bitva u Metauru)
- quo evenit ne Hasdrubal cum duobus se consulibus proeliaturum prius sciret quam utriusque virtute prosterneretur. ita illa toto terrarum orbe infamis Punica calliditas Romana elusa prudentia
- Therefore it happened that Hasdrubal was not aware that he was fighting with two consuls, before he had been defeated by the virtue of them both. And thus Punic trickery, so infamous over all the world, was itself outwitted:

# Záludní, úskoční

- Verg. A. 1.661
- quippe domum timet ambiguam  
Tyriosque bilinguis;
- Pl. *Poen.* 1031–1034
- At hercle te hominem et sycophantam  
et subdolum,  
qui huc advenisti nos captatum,  
migdilix,  
bisulci lingua quasi proserpens bestia.
- Sooth, Venus feared the many-  
languaged guile  
which Tyrians use
- But, i' faith, at yourself a person that's  
both a swindler and a cheat, who have  
come here to take us in, you half-and-  
half Lybian, you double-tongue, just like  
a crawling reptile.



# Ukázky punských slov

- Pl. *Poen.* 5.2
- Mehar bocca
- Rufen nuco istam
- Moin lechianna
- Lalech lachananim liminichot
- Is amar binam
- Palum erga dectha
- Oh! what a son of tears!
- We are no doctors
- I beg an entrance for Saturn
- The messenger who asks a safe abode and kind endurance here
- Us unarmed
- Naked men

# Punica fides, záludnost

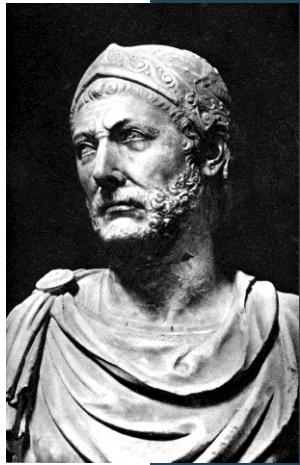
- Pl. *Poen.* 112–113
- et is omnis linguas scit, sed dissimulat sciens se scire: Poenus plane est. quid verbis opust?
- Plb. 3.78.1
- □ χρήσατο δέ τινη κα□ Φοινικικ□ στρατηγήματι τοιούτ□ κατ□ τ□ ν παραχειμασίαν. [2] □ γωνι□ ν γ□ ρ τ□ ν θεσίαν...
- Plb. 9.11.2 δι□ τ□ ν □ μφυτον Φοίνιξι πλεονεξίαν κα□ φιλαρχίαν
- Str. 3.5.5
- πολλο□ ς □ ποστόλουψε□ σμα Φοινικικόν
- Hor. *Od.* 4.4.49
- dixitque tandem perfidus Hannibal
- He knows all languages, too; but, though he knows them, he pretends not to know them: what need is there of talking? He is a Carthaginian all over.
- While he was in these winter quarters also he practised a ruse truly Punic. Being apprehensive that from the fickleness of their character,
- through the innate covetousness and ambition of the Phoenician character
- the several expeditions as a Phoenician invention
- Then the false Libyan own'd his doom



# Krutost, Hannibal

- Plb. 9.24.6
- το δὲ ἡννίβου λέγειν κελεύσαντος, διδάξαι δὲ τὴν φητῶν δυνάμεις ἡνθρωποφαγεῖν καὶ τοῦτ' ποιῆσαι συνήθεις. ...
- τούτου δὲ τὸνδρῶν ἐν ἡσπασίν ἡργα καὶ τὰ κατὰ τὴν ἡσπασίαν ἐν ἡννίβαν ἡναφερόμενα περὶ τῶν μότητος ὅχι ἡπτον δὲ καὶ τὴν περιστάσεων.

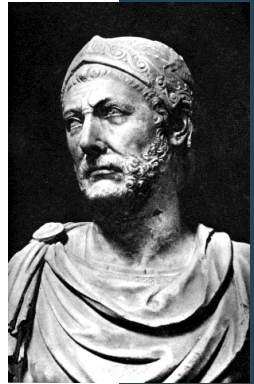
- Upon Hannibal bidding him speak out, he said that they must teach the army to eat human flesh, and make them accustomed to it. ...
- It is this man's acts in Italy that they say were attributed to Hannibal, to maintain the accusation of cruelty, as well as such as were the result of circumstances.



# Krutost, Hannibal

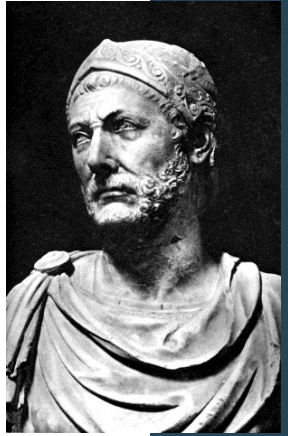
- Plb. 9.22.8
- τινος μιν γὰρ μὲν αὐτὸν οὐκ ὄντων γεγονέναι καθὼς περβολήν, τινος δὲ φιλάργυρον.
- Nep. *Han.* 2.3
- 'Pater meus' inquit 'Hamilcar puerulo me, utpote non amplius VIII annos nato, in Hispaniam imperator proficiscens Carthagine, Iovi optimo maximo hostias immolavit. ... Id cum libenter accepissem atque ab eo petere coepissem, ne dubitaret ducere, tum ille 'Faciam', inquit 'si mihi fidem, quam postulo, dederis.' Simul me ad aram adduxit, apud quam sacrificare instituerat, eamque ceteris remotis tenentem iurare iussit numquam me in amicitia cum Romanis fore.

- Some regard him as having been extraordinarily cruel, some exceedingly grasping of money.
- My father Hamilcar, when I was a small boy not more than nine years old, just as he was setting out from Carthage to Spain as commander-in-chief, ... Thereupon he said: 'I will do it, provided you will give me the pledge that I ask.' With that he led me to the altar on which he had begun his sacrifice, and having dismissed all the others, he bade me lay hold of the altar and swear that I would never be a friend to the Romans.
- O zločinech Kartaginců také Appián – App. *Pun.* 9.62–64



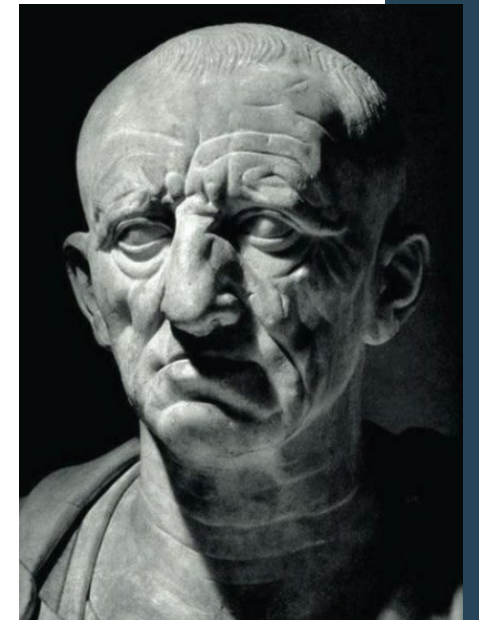
# Krutost

- App. *Pun.* 9.64
- φίλους οὐκ ἔστιν κατὰ συμμάχους ποιησόμεθα τοὺς μοτάτους
- App. *Pun.* 9.63
- οὐκ ἔστιν ἄνευ νείβας πολεμῶν οὐκ ἔστιν νεδρεύων οὐκ παρορκῶν οὐκ ἔστιν τε πόλεις καὶ στρατόπεδα οὐκ ἔστιν καὶ λήγων οὐκ ἔστιν τοὺς συμμάχους οὐκ ἔδρασε τοὺς ἀπὸ τοῦ τάς τε πόλεις πορθῶν καὶ τοὺς ἀπὸ τῶν συστρατευσαμένων κατακαίνων, μακρῶν οὐκ ἔστιν ἐπι καταλέγειν.
- App. *Pun.* 8.53 – zrádci, nedodržíjí přísahy
- Ought we to make the most cruel people in the world our friends and allies?
- The acts perpetrated by Hannibal himself in war, stratagem and perjury, against our cities and armies, and at last against his own allies, destroying their cities and slaughtering their soldiers serving with him, it would take too long to enumerate.



# Krutost, zrádnost

- Gel. 3.14.19
  - "Homines defoderunt in terram dimidiatos ignemque circumposuerunt, ita interfecerunt."
  - 10.1.10
  - Carthaginienses sextum de foedere decessere.
- "They buried the men half-way down in the ground and built a fire around them; thus they destroyed them.,,"
  - The Carthaginians broke the treaty for the sixth time
- Slova Catona

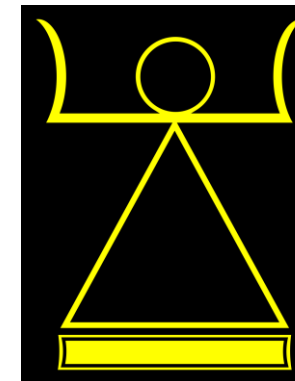


# Další poznámky ke Kartágu

- Cic. *Agr.* 2.87
- Výhodná pozice a velká populace – proto zničeno, ohrožení Říma
- Cic. *Rep.* 2.4(9) – piráti
- Cic. *Inv.* 1.71
- Mnohokrát zradili
- Cic. *Off.* 1.38
- Zrádci, Hannibal krutý
- Cic. *Scaur.* 42
- Nedodrží přísahy, zrádci

# Krutost - oběti

- Hlavní božstva
- Baal Hammon
- Tanit
- Melkart
- Tofet





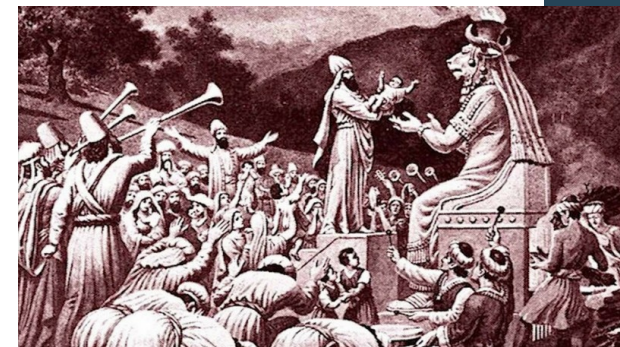
# Krutost - oběti

- Plut. *Regum*
- Γέλων ὁ τύραννος, ὁ τῶν Καρχηδονίων προῦς μέρος, κατεπολέμησεν, ἐρήνην ποιούμενος προῦς αὐτοῦς ἐνάγκασεν ἵνα γράψαι ταῦς μολογίας, τι καὶ τὰ τέκνα παύσονται τοῦ Κρόνου καταθύοντες.
- *De Super.* 13
- Καρχηδονίοις ὁ κλυσιτέλει Κριτίαν λαβοῦσιν ἵνα Διαγόραν νομοθέτην ἵπρῶς μήτε τινῶν δαιμόνων μήτε θεῶν νομίζεῖν ἵνα τοιαῦτα θύειν ὁμοίαν τῷ Κρόνου θυον,
- Gelon the tyrant, after he had overcome the Carthaginians at Himera, made peace with them, and among other articles compelled them to subscribe this, - that they should no more sacrifice their children to Cronus.
- Again, would it not have been far better for the Carthaginians to have taken Critias or Diagoras to draw up their law-code at the very beginning, and so not to believe in any divine power or god, rather than to offer such sacrifices as they used to offer to Cronos?

- ἄλλοι ἔδοτες καὶ γινώσκοντες  
 ἅπαντα τὰ ἑαυτῶν τέκνα καθιέρειον, οἱ  
 δὲ οἱ τέκνοι παρὰ τῶν πενήτων  
 ἀγορεύοντες καὶ κατέσφαζον καθάπερ  
 ἀρνίας ἀνεοσσοῦς, παρειστήκει δὲ ἡ  
μήτηρ ἀτεγκτος καὶ ἀστενάκτοφος  
 δὲ στενάξειεν ἀδακρύσειεν, ἀδει τῆς  
 τιμῆς στέρεσθαι, τὸ δὲ παιδίον οὐδὲν  
 ἔπαινον ἔθειτο, κρότου τε κατεπίμπλατο  
 πάντα παρὰ τὸν γάλατος  
 ἀπαυλούντων καὶ τυμπανιζόντων  
 ἵνα νεκὰ τὸ μὲν γίνεσθαι τῶν βοῶν τῶν  
θηρῶν ἀξάκουστον.

- No, but with full knowledge and understanding they themselves offered up their own children, and those who had no children would buy little ones from poor people and cut their throats as if they were so many lambs or young birds ; meanwhile the mother stood by without a tear or moan ; but should she utter a single moan or let fall a single tear, she had to forfeit the money, and her child was sacrificed nevertheless ; and the whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing should not reach the ears of the people.

# Krutost - oběti



- Diod. 20.14

• □ τι □ ντο δ □ κα □ τ □ Κρόνον α □ το □ ς  
□ ναντιο □ σθαι, καθ □ □ σον □ ν το □ ς  
□ μπροσθεν χρόνοις θύοντες τούτ □ τ □  
θε □ τ □ ν υ □ □ ν το □ κρατίστους □ στερων  
□ νούμενοι λάθρ □ πα □ δασκα □  
θρέψαντες □ πεμπον □ π □ τ □ θυσίαν: ...  
διορθώσασθαι δ □ τ □ ς □ γνοίας  
σπεύδοντες διακοσίους μ □ ν τ □ ν  
□ πιφανεστάτων παιδων προκρίναντες  
□ θυσαν δημοσί □ : □ λλοι δ □ □ ν  
διαβολα □ ς □ ντες □ κουσίως □ αυτο □ ς  
□ δοσαν, ο □ κ □ λάπτους □ ντες τριακοσίων.  
[6] □ ν δ □ παρ □ α □ το □ ξνδρι □ Κρόνου  
χαλκο □ ς □ κτετακ □ ς τ □ ς χε □ ρας □ πτίας  
□ γκεκλιμένας □ π □ τ □ ν γ □ ν, □ στε τ □ ν  
□ πιτεθέντα τ □ νπαιδων □ ποκυλίεσθαι  
κα □ πίπτειν ε □ ς τχάσμα πλ □ ρες πυρός

- They also alleged that Cronus □ had turned against them inasmuch as in former times they had been accustomed to sacrifice to this god the noblest of their sons, but more recently, secretly buying and nurturing children, they had sent these to the sacrifice; ... In their zeal to make amends for their omission, they selected two hundred of the noblest children and sacrificed them publicly; and others who were under suspicion sacrificed themselves voluntarily, in number not less than three hundred. 6 There was in their city a bronze image of Cronus, extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire.

# Krutost - oběti

- Tert. *Apol.* 9.2–3
- Infantes penes Africam Saturno immolabantur palam usque ad proconsulatum Tiberii, qui eosdem sacerdotes in eisdem arboribus templi sui obumbratricibus scelerum votivis crucibus exposuit, teste militia patriae nostrae, quae id ipsum munus illi proconsuli functa est. [3] Sed et nunc in occulto perseveratur hoc sacrum facinus.
- Children were openly sacrificed in Africa to Saturn as lately as the proconsulship of Tiberius, who exposed to public gaze the priests suspended on the sacred trees overshadowing their temple — so many crosses on which the punishment which justice craved overtook their crimes, as the soldiers of our country still can testify who did that very work for that proconsul. And even now that sacred crime still continues to be done in secret.

# Krutost - oběti

- Scholion Plat. *Rep.* I, 337
- Κλείταρχος δέ φησι τοὺς Φοίνικας, καὶ μάλιστα Καρχηδονίους, τὸν Κρόνον τιμῶντας, ὅτι πᾶν τινος μεγάλου κατατυχεῖν σπεύδωσιν, ἐξ ἑσθαικαθάρων ἑσθῶν παιδῶν, ἐξ περιγένειν τὸν ἐπιθυμηθέντων, καθαγιάζοντες τὸν θεόν. τὸ δὲ Κρόνου χαλκὸν παρὰ τὸν ἑσθῶν, τὸν ἑσθῶν πτίας ἑσθῶν κτετακός ἐστιν κριβάνου χαλκός, τὸν τὸν ἑσθῶν καίειν τὸ παιδίον. τὸ δὲ φλογὸς τοῦ ἑσθῶν καίειν πρὸς τὴν σῆμα ἑσθῶν μπιπτούσης, συνέλκεσθαί τε τὰ μέλη, καὶ τὸ στόμα σεσηρῶς φαίνεσθαι τοὺς γελῶσι παραπλησίως, ὡς ἐν συσπασθῶν ἐστὶν τὸν κριβάνον παρολίσθῶν.
- And Kleitarchos says the Phoenicians, and above all the Carthaginians, venerating Kronos, whenever they were eager for a great thing to succeed, made a vow by one of their children. If they would receive the desired things, they would sacrifice it to the god. A bronze Kronos, having been erected by them, stretched out upturned hands over a bronze oven to burn the child. The flame of the burning child reached its body until, the limbs having shriveled up and the smiling mouth appearing to be almost laughing, it would slip into the oven. Therefore the grin is called “sardonic laughter,” since they die laughing.

# Literatura

- Barceló, P. (1994). The Perception of Carthage in Classical Greek Historiography. *Acta Classica*, 37, 1–14.
- Rives, J. B. (1994). Tertullian on Child Sacrifice. *Museum Helveticum*, 51(1), 54–63.