

# DSBcB49 Starověká ekumena - antické zprávy o Asii a Africe

SÝRIE, FOINÍKIE

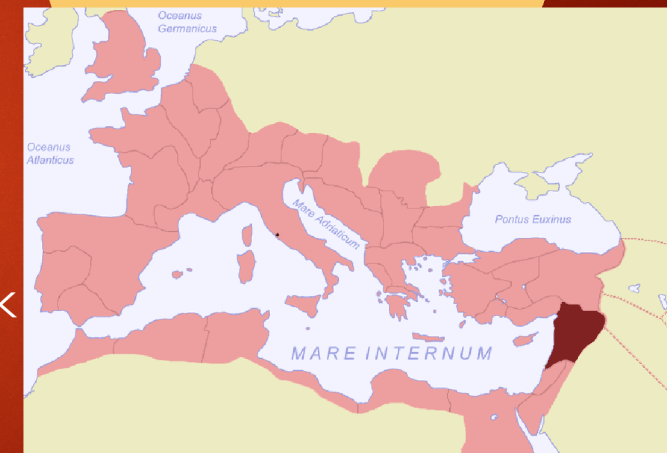
μηδέν καινόν, ἦν δ' ἐγώ, ἀλλὰ Φοινικικόν τι,

# Etymologie

- ▶ Sýrie x Assýrie (Συρία x Ἀσσυρία)
- ▶ Od názvu města Aššur
- ▶ Hdt. 7.63 – Řekové nazývají Assyřany jako Syřany bez a-, cizinci jako Assyřany
- ▶ Assýrie – Mesopotamie
- ▶ Sýrie – pro dnešní oblast Sýrie/Syropalestiny/Levanty, od Seleukovské říše
- ▶ Občas nejasné pojmenování, prameny se rozcházejí
- ▶ Foiníkie/Fénicie – Φοινίκη, φοῖνιξ – Foiničan, datlová palma, purpur
- ▶ Kanaanejci

# Sýrie

- ▶ Městské státy
- ▶ Semitské obyvatelstvo
- ▶ Sýrie – Ebla, Ugarit, Damašek
- ▶ Místo střetů mezi Egyptem, Chetity, Assyřany
- ▶ Aramejšťina, řečtina
- ▶ Dobyťí Novoassyrskou říší, poté Novobabylónská říše, Achaimenovská říše → Alexandr, Seleukovci, Řím
- ▶ Centra – Antiochie na Orontu, Halab, Palmýra, Damašek
- ▶ Koilé Sýrie – dnešní Sýrie, Libanon



# Foiníkie

- ▶ Rozmach od cca 1000 do 330 pnl
- ▶ Městské státy – Tyros, Sidón, Byblos, Bejrút
- ▶ Bez jednotné říše
- ▶ Centra obchodu, mořeplavba, zakládání kolonií, stanic – od 10. stol. pnl
- ▶ Purpur (tyrský nach), sklo, cedrové dřevo
- ▶ Kolonie – Kartágo, Leptis Magna, Caralis, Gadir
- ▶ Pod vládou Novoassyrské, Novobabylónské, Achaimenovské říše
- ▶ Dobytí Alexandrem, Seleukovci x Egypt, Řím





# Foiníkie

- ▶ Kontakt s Řeky
- ▶ Většinou bez vojenských střetů
- ▶ Obchodní kontakt – Foiničané často v Řecku (Kréta, Kypr, Thasos) dovoz foinického zboží
- ▶ Al-Míná – obchodní centrum v dnešní Sýrii/Turecku, cca 800 pnl, převzetí foinické abecedy → do Řecka → řecká alfabet
- ▶ Od Alexandra – hellenizace (některých vrstev obyvatel)
- ▶ Ba'al (Bélos, Baal - Hadad), Él (Kronos), Melkart (Héraklés), Astarté (Afródité)

	Early Phoenician	Greek		Early Phoenician	Greek
ʾ	𐤀	Α	ι	𐤁	Ι
b	𐤂	Β	m	𐤃	Μ
g	𐤄	Γ	n	𐤅	Ν
d	𐤆	Δ	s	𐤇	Ξ
h	𐤈	Ε	·	𐤉	Ο
w	𐤊	Υ	p	𐤋	Π
z	𐤌	Ζ	š	𐤍	Μ
h	𐤎	Η	q	𐤏	Θ
t	𐤐	Θ	r	𐤑	Ρ
y	𐤒	Ι	š	𐤓	Σ
k	𐤔	Κ	t	𐤕	Τ

# Mýty

- ▶ Foiníx – bratr Kadma, podle něj pojmenování země
- ▶ Kadmos – bratr Európy, vyslán ji najít → do Řecka, zakladatel Théb, pevnost Kadmeia, přinesl do Řecka písmo (Hdt. 5.58)
- ▶ Európe – tyrská princezna unesena Diem na Krétu



# Mořeplavba

- ▶ Hannón
- ▶ Kartágo
- ▶ 5. stol. pnl
- ▶ *Periplús*
- ▶ Dochovaný řecky (nekompletní), foinický originál
- ▶ Výprava podél afrického pobřeží
- ▶ Kolonizace západního pobřeží Afriky
- ▶ Jen do Maroka, Senegal, Guinejský záliv
- ▶ Neznámé obyvatelstvo, divoši, proudy ohně, širé moře, Gorillai
- ▶ Plinius – Pl. NH. 2.67 – měl obeplout Afriku





# Autoři ze Sýrie/Foiníkie

- ▶ Poseidónios z Apameie - polyhistor
- ▶ Lúkiános ze Samosaty - satirik
- ▶ Meleagros z Gadar – básník (ἀλλ' εἰ μὲν Σύρος ἐσσί, Σαλάμ: εἰ δ' οὔν σὺ γε Φοῖνιξ, Ναίδιος: : εἰ δ' Ἕλληνας, Χαῖρε: τὸ δ' αὐτὸ φράσον.) – kosmopolitní, pozdravy v jazycích
- ▶ Filón z Byblu – foinické dějiny, zlomky (u Eusébia), foinické náboženství, → Řekové je převzali a špatně vyložili, porovnání s řeckými mýty, náboženstvím (i Egypta) (Sanchúniathón)
- ▶ Móchos ze Sidónu – foinické dějiny, atomismus
- ▶ Menandros z Efesu – dějiny Tyru
- ▶ Dórotheos ze Sidónu – astrologie, dodnes (arabský překlad)
- ▶ Theodotos, Laitos, Dios – foinické dějiny

# Φοινίčané – námořníci, obchodníci

- ▶ Hdt. 4.42 - ἀπέπεμψε Φοίνικας ἄνδρας πλοίοισι, ἐντειλάμενος ἐς τὸ ὀπίσω δι' Ἑρακλέων στηλέων ἐκπλέειν ἕως ἐς τὴν βορρῆην θάλασσαν καὶ οὕτω ἐς Αἴγυπτον ἀπικνέεσθαι.
- ▶ Hom. *Il.* 6.288–295 - ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλα ἔργα γυναικῶν Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς ἤγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον, τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν:
- ▶ D.S. 5.38.3 - δεινοὶ γάρ, ὡς ἔοικεν, ὑπῆρξαν οἱ Φοίνικες ἐκ παλαιῶν χρόνων εἰς τὸ κέρδος εὐρεῖν, οἱ δ' ἀπὸ τῆς Ἰταλίας εἰς τὸ μηδὲν μηδενὶ τῶν ἄλλων καταλιπεῖν.
- ▶ (Nekó, egyptský faraon) sent Phoenicians in ships, charging them to sail on their return voyage past the Pillars of Heracles till they should come into the northern sea and so to Egypt
- ▶ But the queen herself went down to the vaulted treasure chamber wherein were her robes, richly broidered, the handiwork of Sidonian women, [290] whom godlike Alexander had himself brought from Sidon, as he sailed over the wide sea on that journey on the which he brought back high-born Helen.
- ▶ For the Phoenicians, it appears, were from ancient times clever men in making discoveries to their gain, and the Italians are equally clever in leaving no gain to anyone else.

# Νάμπορníci, obchodníci

- ▶ Pind. *P.* 2.67–68 τόδε μὲν κατὰ Φοίνισσαν ἔμπολὰν μέλος ὑπὲρ πολιάς ἀλὸς πέμπεται:
- ▶ D.S. 5.20 - Φοίνικες ἐκ παλαιῶν χρόνων συνεχῶς πλέοντες κατ' ἔμπορίαν πολλὰς μὲν κατὰ τὴν Λιβύην ἀποικίας ἐποιήσαντο, ... πλοῦτους μεγάλους ἤθροισαν, καὶ τὴν ἐκτὸς Ἡρακλείων στηλῶν ἐπέβαλοντο πλεῖν
- ▶ Plb. 6.52 - Καρχηδόνιοι διὰ τὸ καὶ πατριὸν αὐτοῖς ὑπάρχειν ἐκ παλαιοῦ τὴν ἔμπειρίαν ταύτην καὶ θαλαττουργεῖν μάλιστα πάντων ἀνθρώπων,
- ▶ This song, like Phoenician merchandise, is sent to you over the gray sea:
- ▶ The Phoenicians, who from ancient times on made voyages continually for purposes of trade, planted many colonies throughout Libya ... they amassed great wealth and essayed to voyage beyond the Pillars of Heracles into the sea which men call the ocean.
- ▶ the Carthaginians naturally are superior at sea both in efficiency and equipment, because seaman-ship has long been their national craft, and they busy themselves with the sea more than any other people;

- ▶ D.S. 5.35.4. Τῆς δὲ τούτου χρείας ἀγνοουμένης παρὰ τοῖς ἐγχωρίοις, τοὺς Φοίνικας ἐμπορίαις χρωμένους καὶ τὸ γεγονός μαθόντας ἀγοράζειν τὸν ἄργυρον μικρᾶς τινοσ ἀντιδόσεως ἄλλων φορτίων. Διὸ δὴ τοὺς Φοίνικας μετακομίζοντας εἰς τε τὴν Ἑλλάδα καὶ τὴν Ἀσίαν καὶ τᾶλλα πάντα ἔθνη μεγάλους περιποιήσασθαι πλούτους. Ἐπὶ τοσοῦτο δὲ τοὺς ἐμπόρους διατείνει τῆς φιλοκερδίας, ὥστε ἐπειδὴν καταγόμενων ὄντων τῶν πλοίων περιπτεύη πολὺς ἄργυρος, ἐκκόπτειν τὸν ἐν ταῖς ἀγκύραις μόλιβδον, καὶ ἐκ τοῦ ἀργύρου τὴν ἐκ τοῦ μόλιβδου χρεῖαν ἀλλάττεσθαι. Διόπερ ἐπὶ πολλοὺς χρόνους οἱ Φοίνικες διὰ τῆς τοιαύτης ἐμπορίας ἐπὶ πολὺ λαβόντες αὐξησιν ἀποικίας πολλὰς ἀπέστειλαν, τὰς μὲν εἰς Σικελίαν καὶ τὰς σύνεγγυς ταύτης νήσους, τὰς δ' εἰς τὴν Λιβύην καὶ Σαρδόνα καὶ τὴν Ἰβηρίαν.

- ▶ Now the natives were ignorant of the use of the silver, and the Phoenicians, as they pursued their commercial enterprises and learned of what had taken place, purchased the silver in exchange for other wares of little if any worth. And this was the reason why the Phoenicians, as they transported this silver to Greece and Asia and to all other peoples, acquired great wealth. So far indeed did the merchants go in their greed that, in case their boats were fully laden and there still remained a great amount of silver, they would hammer the lead off the anchors and have the silver perform the service of the lead. And the result was that the Phoenicians, as in the course of many years they prospered greatly, thanks to commerce of this kind, sent forth many colonies, some to Sicily and its neighbouring islands, and others to Libya, Sardinia, and Iberia.

# Νάμορníci

- ▶ Str. 1.3.2
- ▶ ἢ τε Μίνω θαλαπτοκρατία θρυλεῖται καὶ ἡ Φοινίκων ναυτιλία, οἳ καὶ τὰ ἔξω τῶν Ἡρακλείων στηλῶν ἐπῆλθον καὶ πόλεις ἔκτισαν κάκεῖ καὶ περὶ τὰ μέσα τῆς Λιβύης παραλίας μικρὸν τῶν Τρωικῶν ὕστερον.
- ▶ Dějiny
- ▶ prý od Rudého moře – Hdt. 7.89.2
- ▶ Justin – Just. 18.3.1–5
- ▶ The sovereignty of the seas exercised by Minos, and the navigation carried on by the Phœnicians, is well known. A little after the period of the Trojan war they had penetrated beyond the Pillars of Hercules and founded cities as well there as to the midst of the African coast.



# Νάμορníci, vynálezci, obchodníci

- ▶ Písmo
- ▶ Hdř. 5.58 - οἱ δὲ Φοῖνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλα τε πολλὰ οἰκήσαντες ταύτην τὴν χώραν ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν Ἕλλησι ὡς ἐμοὶ δοκέειν, πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοῖνικες · μετὰ δὲ χρόνου προβαίνοντος ἅμα τῇ φωνῇ μετέβαλλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων.
- ▶ These Phoenicians who came with Cadmus (of whom the Gephyraeans were a part) at their settlement in this country, among many other kinds of learning, brought into Hellas the alphabet, which had hitherto been unknown, as I think, to the Greeks; and presently as time went on the sound and the form of the letters were changed.



# Obchod, bohatství

- ▶ D.S. 5.12.2 Ἔστι δ' ἡ νῆσος αὕτη Φοινίκων ἄποικος, οἱ ταῖς ἐμπορίαις διατείνοντες μέχρι τοῦ κατὰ τὴν δύσιν ὠκεανοῦ καταφυγὴν εἶχον ταύτην, εὐλίμενον οὖσαν καὶ κειμένην πελαγίαν· δι' ἣν αἰτίαν οἱ κατοικοῦντες αὐτὴν εὐχρηστούμενοι κατὰ πολλὰ διὰ τοὺς ἐμπόρους ταχὺ τοῖς τε βίοις ἀνέδραμον καὶ ταῖς δόξαις ηὐξήθησαν.

- ▶ This island (Sicily) is a colony planted by the Phoenicians, who, as they extended their trade to the western ocean, found in it a place of safe retreat, since it was well supplied with harbours and lay out in the open sea; and this is the reason why the inhabitants of this island, since they received assistance in many respects through the sea-merchants, shot up quickly in their manner of living and increased in renown.



# Ζvyky, obchod

- ▶ Obřízka – Jos. AJ. 1.10.3 – převzali od Egyptanů
- ▶ Purpur
- ▶ Str. 16.2.23 - ανέλαβεν αὐτὴν τῆ τε ναυτιλία, καθ' ἣν ἀπάντων τῶν ἀεὶ κρείττους εἰσὶ κοινῆ Φοίνικες, καὶ τοῖς πορφυρείοις: πολὺ γὰρ ἐξήτασται πασῶν ἡ Tyρία καλλίστη πορφύρα (nejlepší námořníci světa, tyrský purpur nejcennější na světě)
- ▶ Plinius – Pl. NH. 9.60.127 - Tyri praecipuus his Asiae (nejlepší purpur z Tyru)
- ▶ Sklo – Str. 16.2.25 – výroba skla v Tyru a Sidónu
- ▶ Pl. NH. 36.65.190–191



# Řemeslo, zruční

- ▶ Hdt. 7.23.3 – stavba kanálu skrze Athos;

οἱ δὲ Φοίνικες σοφίην ἔν τε τοῖσι  
ἄλλοισι ἔργοισι ἀποδείκνυνται καὶ δὴ  
καὶ ἐν ἐκείνῳ.

- ▶ Hom. II. 23.743–745;

ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ  
ἤσκησαν,  
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡεροειδέα  
πόντον,  
στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ  
δῶρον ἔδωκαν:

- ▶ But the Phoenicians showed the same skill in this as in all else they do
- ▶ Sidonci v umění zběhlí je zrobili nadmíru vkusně, avšak foiničtí plavci je odvezli po vzdušném moři, potom připluli v přístav a dali je Thoantu darem.

# Řemeslo

- ▶ Známe i z Bible
- ▶ 1. Kniha králů – 7.13 - Král Šalomoun poslal pro Churama z Týru.
- ▶ 7.40–45 - Dále Churam vyrobil kotlíky, lopatky a mísy.  
Tak Churam završil veškeré dílo, které pro krále Šalomouna konal na Hospodinově chrámu:  
dva sloupy,  
dvě kulovité hlavice na vrcholech sloupů,  
dvoje mřížování pokrývající obě kulovité hlavice na vrcholech sloupů,  
čtyři sta granátových jablek ke dvěma mřížováním (dvě řady granátových jablek ke každému mřížování pokrývajícímu obě kulovité hlavice sloupů),  
deset podstavců,  
deset umyvadel na podstavce,  
jedno Moře,  
dvanáct býků nesoucích Moře,  
kotlíky, lopatky a mísy.  
Všechny předměty, které Churam zhotovil králi Šalomounovi pro Hospodinův chrám, byly z leštěného bronzu.

# Židovské poznámky

- ▶ Řemeslo, obchod, námořníci (1. Královská 9.27) - Chíram pak se Šalomounovými služebníky vyslal na lodích také své služebníky, zkušené námořníky.

# Lhářǐ, podvodníci, šarlatáni, únosci

- ▶ Hdt. 1.1
- ▶ Περσέων μὲν νῦν οἱ λόγιοι Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν, καὶ οἰκήσαντας τοῦτον τὸν χῶρον τὸν καὶ νῦν οἰκέουσι, αὐτίκα ναυτιλίησι μακρῆσι ἐπιθέσθαι, ἀπαγινέοντας δὲ φορτία Αἰγύπτια τε καὶ Ἀσσύρια τῆ τε ἄλλῃ ἐσαπικνέεσθαι καὶ δὴ καὶ ἐς Ἄργος. [2] τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχε ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλομένη ἡ χωρῇ. ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο διατίθεσθαι τὸν φόρτον.
- ▶ The Persian learned men say that the Phoenicians were the cause of the dispute. These (they say) came to our seas from the sea which is called Red, and having settled in the country which they still occupy, at once began to make long voyages. Among other places to which they carried Egyptian and Assyrian merchandise, they came to Argos, [2] which was at that time preeminent in every way among the people of what is now called Hellas. The Phoenicians came to Argos and set out their cargo.

- ▶ [3] πέμπτη δὲ ἢ ἕκτη ἡμέρη ἀπ' ἧς ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν ἐπὶ τὴν θάλασσαν γυναῖκας ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέως θυγατέρα: τὸ δὲ οἱ οὔνομα εἶναι, κατὰ τώυτὸ τὸ καὶ Ἑλληνές λεγούσι, Ἴοῦν τὴν Ἰνάχου:
- [4] ταύτας στάσας κατὰ πρύμνην τῆς νεὸς ῶνέεσθαι τῶν φορτίων τῶν σφι ἦν θυμὸς μάλιστα: καὶ τοὺς Φοίνικας διακελευσαμένους ὀρμηῆσαι ἐπ' αὐτάς. τὰς μὲν δὴ πλεῦνας τῶν γυναικῶν ἀποφυγεῖν, τὴν δὲ Ἴοῦν σὺν ἄλλησι ἄρπασθῆναι. ἐσβαλομένους δὲ ἐς τὴν νέα οἴχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου.

- ▶ [3] On the fifth or sixth day after their arrival, when their wares were almost all sold, many women came to the shore and among them especially the daughter of the king, whose name was Io (according to Persians and Greeks alike), the daughter of Inachus. [4] As these stood about the stern of the ship bargaining for the wares they liked, the Phoenicians incited one another to set upon them. Most of the women escaped: Io and others were seized and thrown into the ship, which then sailed away for Egypt.

► Hom. Od. 13.271–287

► αὐτὰρ ἐπεὶ δὴ τὸν γε κατέκτανον ὄξει χαλκῶ,  
αὐτίκ' ἐγὼν ἐπὶ νῆα κιῶν Φοίνικας ἀγαυοὺς  
ἐλλισάμην, καὶ σφιν μενοεικέα ληϊδα δῶκα:  
τοὺς μ' ἐκέλευσα Πύλονδε καταστῆσαι καὶ  
ἐφέσσαι  
ἦ εἰς Ἥλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί.  
ἀλλ' ἦ τοι σφέας κεῖθεν ἀπώσατο ἴς ἀνέμοιο  
πόλλ' ἀεκαζομένους, οὐδ' ἤθελον  
ἐξαπατῆσαι.  
κεῖθεν δὲ πλαγχθέντες ἰκάνομεν ἐνθάδε  
νυκτός.

► Avšak sotva jsem jej svým břitkým oštěpem zabil,  
ihned na rychlou loď jsem k slovným Foiníkům prehl,  
prosil jsem jich, když libou část jsem z lupu jim vydal,  
aby mě na loď vzali a zavezli do země pylské,  
aneb k Élidě skvělé, kde epejský panuje národ.  
Avšak vichřice silná je zahrnala od oné země  
na velkou mrzutost jejich, vždyť neměli vůle mě podvést.  
Odtud pak zahrání byvše, jsme za noci přípluli semo.

▶ σπουδῆ δ' ἐς λιμένα  
προερέσσαμεν, οὐδέ τις ἡμῖν  
δόρπου μνήστις ἔην, μάλα περ  
χατέουσιν ἐλέσθαι,  
ἀλλ' αὐτως ἀποβάντες ἐκείμεθα  
νηὸς ἅπαντες.  
ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε  
κεκμηῶτα,  
οἱ δὲ χρήματ' ἐμὰ γλαφυρῆς ἐκ  
νηὸς ἐλόντες  
κάτθεσαν, ἔνθα περ αὐτὸς ἐπὶ  
ψαμάθοισιν ἐκείμην.  
οἱ δ' ἐς Σιδονίην εὖ ναιομένην  
ἀναβάντες  
ᾧχοντ': αὐτὰρ ἐγὼ λιπόμην  
ἀκαχήμενος ἦτορ.

▶ V přístav jsme přihnali loď jen s obtíží,  
aniž si někdo  
vzpomněl na jídlo z nás, ač velmi jsme po  
jídle prahli,  
nýbrž jsme vystoupili z lodi a všichni jsme  
ulehli k spánku.  
Tehdáž námahou mdlý jsem libým byl  
přemožen spánkem.  
Lodníci majetek můj pak z duté vynesše  
lodi,  
složili na břeh v písku, kde já jsem ve  
spánku ležel,  
sami však do lodi vstoupili a k Foinícku,  
lidnaté zemi,  
odpluli, já jsem tu sám však zůstal, v  
srdci jsa sklíčen.



- ▶ Hom. Od. 15.415–418
- ▶ ἔνθα δὲ Φοίνικες ναυσίκλυτοι  
ἤλυθον ἄνδρες,  
τρῶκται, μυρί' ἄγοντες ἀθύρματα  
νηϊ μελαίνῃ.  
ἔσκε δὲ πατὴρ ἐμοῖο γυνὴ  
Φοίνισσ' ἐνὶ οἴκῳ,  
καλὴ τε μεγάλη τε καὶ ἀγλαὰ ἔργα  
ἰδυῖα:  
τὴν δ' ἄρα Φοίνικες πολυπαιπαλοὶ  
ἠπερόπευον.
- ▶ Hom. Od. 15.419–475

- ▶ Jednou foinický lid tam připlul, proslulý  
plavbou,  
šejdíři, bez počtu tret v své tmavé  
vezouce lodi.  
Jakous foinickou ženu jsme tenkrát v  
otcově domě  
měli, i krásnou i velkou i skvostná znající  
díla.  
Tu tedy počali tehdáž ti foiničtí prohnanci  
mámit.
- ▶ Únoscí, ženu se za ziskem, otrokáři



- ▶ Plat. *Resp.* 436a
- ▶ μάλιστ' ἂν τις αἰτιάσαιτο τόπον, ἢ τὸ φιλοχρήματον τὸ περὶ τοὺς τε Φοίνικας εἶναι καὶ τοὺς κατὰ Αἴγυπτον φαίη τις ἂν οὐχ ἥκιστα.
- ▶ Plat. *Leg.* 747c
- ▶ καθάπερ Αἴγυπτίους καὶ Φοίνικας καὶ πολλὰ ἕτερα ἀπειργασμένα γέννη νῦν ἔστιν ἰδεῖν ὑπὸ τῆς τῶν ἄλλων ἐπιτηδευμάτων καὶ κτημάτων ἀνελευθερίας,
- ▶ or the love of money which we might say is not least likely to be found in Phoenicians and the population of Egypt.
- ▶ examples of this we can see today in the effect produced on the Egyptians and Phoenicians and many other nations by the illiberal character of their property, and their other institutions,

▶ Plat. Resp. 414c

▶ μηδὲν καινόν, ἦν δ' ἐγώ, ἀλλὰ Φοινικικόν τι, πρότερον μὲν ἤδη πολλαχοῦ γεγονός, ὡς φασιν οἱ ποιηταὶ καὶ πεπεικάσιν, ἐφ' ἡμῶν δὲ οὐ γεγονός οὐδ' οἶδα εἰ γινόμενον ἄν, πεῖσαι δὲ συχνῆς πειθοῦς.

▶ Str. 3.5.5

▶ ... καὶ Ποσειδώνιος ἠγεῖται τὸν λόγον, τὸν δὲ χρησμὸν καὶ τοὺς πολλοὺς ἀποστόλους ψεῦσμα Φοινικικόν.

▶ Nothing unprecedented," said I, "but a sort of Phoenician tale, something that has happened ere now in many parts of the world, as the poets aver and have induced men to believe, but that has not happened and perhaps would not be likely to happen in our day and demanding no little persuasion to make it believable."

▶ Posidonius thinks this view the most probable of all and looks upon the oracle and the several expeditions as a Phoenician invention.

- ▶ Cic. *De Re Pub.* Fr. 3
- ▶ Poeni primi mercaturis et mercibus suis avaritiam et magnificentiam et inexplebiles cupiditates omnium rerum importaverunt in Graeciam.

- ▶ Původ luxusu a lakoty v Řecku způsobili Foiničané





# Lidské oběti

- ▶ Kleitarchos – *Sch. Plat. Resp.* 337a
- ▶ There stands in their midst a bronze statue of Kronos, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall upon the body, the limbs contract and the open mouth seems almost to be laughing until the contracted body slips quietly into the brazier. Thus it is that the 'grin' is known as 'sardonic laughter,' since they die laughing.

# Pozitivnější pohled

- ▶ Pomponius Mela 1.56
- ▶ Phoenicen inlustravere Phoenices, sollers hominum genus et ad belli pacisque munia eximium: litteras et litterarum operas aliasque etiam artes, maria navibus adire, classe conflare, inperitare gentibus, regnum proeliumque conenti.
- ▶ The Phoenicians are a clever branch of the human race and exceptional in regard to the obligations of war and peace, and they made Phoenicia famous. They devised the alphabet, literary pursuits, and other arts too; they figured out how to win access to the sea by ship, how to conduct battle with a navy, and how to rule over other peoples; and they developed the power of sovereignty and the art of battle.

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- ▶ Později řada foinických *topoi* aplikována na Kartagince
  - ▶ Námořníci
  - ▶ Obchodníci
  - ▶ Prohnání lháři, podvodníci, nelze jim věřit
  - ▶ *Punica fides*
  - ▶ Krutí
  - ▶ Lidské oběti

# Sýrie

- ▶ Meleagros z Gadary
- ▶ ἀλλ' εἰ μὲν Σύρος ἐσσί, Σαλάμ: εἰ δ' οὖν σὺ γε Φοῖνιξ,  
Ναίδιος: : εἰ δ' Ἕλλην, Χαῖρε: τὸ δ' αὐτὸ φράσον.

- ▶ If you are a Syrian, salam ! if you are a Phoenician, naidios \* ! if you are a Greek, chaire {"hail"} ! and say the same yourself.



# Sýrie

▶ Ath. 5.46

▶ καὶ οἱ κατὰ τὴν Συρίαν δὲ πάντες, φησί, διὰ τὴν τῆς χώρας εὐβοσίαν ἀπὸ τῆς περὶ τὰναγκαῖα κακοπαθείας συνόδους ἔνεμον πλείους ἵνα εὐωχοῖντο συνεχῶς, τοῖς μὲν γυμνασίοις ὡς βαλανείοις χρώμενοι, ἀλειφόμενοι ἐλαίῳ πολυτελεῖ καὶ μύροις, τοῖς δὲ γραμματείοις—οὕτως γὰρ ἐκάλουν τὰ κοινὰ τῶν συνδείπνων—ὡς οἰκητηρίοις ἐνδιαιτώμενοι, καὶ τὸ πλεῖον μέρος τῆς ἡμέρας γαστριζόμενοι ἐν αὐτοῖς οἴνοις καὶ βρώμασιν, ὥστε καὶ προσαποφέρειν πολλά, καὶ καταυλούμενοι πρὸς χελωνίδος πολυκρότου ψόφους, ὥστε τὰς πόλεις ὅλας τοῖς τοιοῦτοις κελάδοις συνηχεῖσθαι.'

▶ "And," says he, "all the natives and inhabitants of Syria, on account of the fertility of the land, are accustomed to make frequent feasts after their necessary labours, in order that they may rejoice together, using their gymnasia as baths, and anointing themselves with expensive oil and perfumes; and at their *grammateia* (for that is the name which they give to their public entertainments) living as if in their own houses, and gratifying their stomachs the greater part of the day with wine and meat, and also carrying away a quantity of the wine to their own homes, they thus spend the day, listening also to the music of the loud lyre made of the tortoise shell, so that whole cities resound with noises of this kind."

# Sýrie

- ▶ Ath. 12.35 – citace Poseidónia (stejně, co předešlé)
- ▶ Ath. 12.39 - ἐγὼ δὲ ἐβασίλευσα καὶ ἄχρι ἐώρων τοῦ ἡλίου φῶς, ἔπιον, ἔφαγον, ἠφροδισίασα, εἰδὼς τὸν τε χρόνον ὄντα βραχὺν ὃν ζῶσιν οἱ ἄνθρωποι καὶ τοῦτον πολλὰς ἔχοντα μεταβολὰς καὶ κακοπαθείας, καὶ ὧν ἂν καταλίπω ἀγαθῶν ἄλλοι ἔξουσι τὰς ἀπολαύσεις, διὸ κάγῳ ἡμέραν οὐδεμίαν παρέλιπον τοῦτο ποιῶν ... ' Σαρδανάπαλλος Ἄνακυνδαράξω παῖς Ἀγχιάλην καὶ Ταρσὸν ἔδειμεν ἡμέρη μῆ. ἔσθιε, πῖνε, παῖζε: ὡς τᾶλλα τούτου οὐκ ἄξια τοῦ ἀποκροτήματος ἔοικε λέγειν.'

- ▶ I was the king, and while I lived on earth,  
And saw the bright rays of the genial sun,  
I ate and drank and loved ; and knew full well  
The time that men do live on earth was brief,  
And liable to many sudden changes,  
Reverses, and calamities. Now others  
Will have the enjoyment of my luxuries,  
Which I do leave behind me. For these reasons  
I never ceased one single day from pleasure.
- ▶ The king, and son of Anacyndarases,  
In one day built Anchiale and Tarsus. Eat,  
drink, and love ; the rest's not worth even this - by "this" meaning the snap he was giving with his fingers

- ▶ Liv. 35.49
- ▶ Suros omnis esse, haud paulo mancipiorum melius propter servilia ingenia quam militum genus.
- ▶ Liv. 36.17
- ▶ hic Syri et Asiatici Graeci sunt, vilissima genera hominum et servituti nata

- ▶ these were all Syrians, far better fitted to be slaves, on account of their servile dispositions, than to be a race of warriors.
- ▶ here Syrians and Asiatic Greeks, the most worthless peoples among mankind and born for slavery;

- ▶ Cic. *Prov.* 5
- ▶ tradidit in servitatem Iudaeis et Syris,  
nationibus natis servituti.
  
- ▶ Juv. *Sat.* 8. 158–162
- ▶ sed cum peruigiles placet instaurare  
popinas,  
obuius adsiduo Syrophoenix udus amomo  
currit, Idymaeae Syrophoenix incola  
portae  
hospitis adfectu dominum regemque  
salutat,  
et cum uenali Cyane succincta lagona.

- ▶ he handed them over as slaves to  
the Jews and Syrian nations,  
themselves born for slavery.
  
- ▶ And when he's off to enjoy  
a midnight eating-bout
- ▶ A Syrio-Phoenician, drenched in  
endless perfumes, runs
- ▶ To greet him, some Syrian Jew from  
the Idumaeen Gate,
- ▶ With that host's welcome, 'My Lord  
and Master' while
- ▶ Cyane, robe hiked to her thighs,  
offers the jar for sale.

# Sýrie – vychytralí

- ▶ D.C. 78.6.2
- ▶ (Caracalla) ὅτι τρισὶν ἔθνεσιν ὁ Ἄντωνῖνος προσήκων ἦν, καὶ τῶν μὲν ἀγαθῶν αὐτῶν οὐδὲν τὸ παράπαν τὰ δὲ δὴ κακὰ πάντα συλλαβῶν ἐκτήσατο, τῆς μὲν Γαλατίας τὸ κοῦφον καὶ τὸ δειλὸν καὶ τὸ θρασύ, τῆς Ἀφρικῆς τὸ τραχὺ καὶ ἄγριον, τῆς Συρίας, ὅθεν πρὸς μητρὸς ἦν, τὸ πανοῦργον.
- ▶ 78.10.2
- ▶ ἦν γὰρ ἐς πάντα καὶ θερμότατος καὶ κουφότατος, πρὸς δὲ τούτοις εἶχε καὶ τὸ πανοῦργον τῆς μητρὸς καὶ τῶν Σύρων, ὅθεν ἐκείνη ἦν.
- ▶ Antoninus belonged to three races; and he possessed none of their virtues at all, but combined in himself all their vices; the fickleness, cowardice, and recklessness of Gaul were his, the harshness and cruelty of Africa, and the craftiness of Syria, whence he was sprung on his mother's side.
- ▶ In everything he was very hot-headed and very fickle, and he furthermore possessed the craftiness of his mother and the Syrians, to which race she belonged.

# Sýrie – slaboši, luxus

▶ Her. 3.11.8

▶ The tribune was astounded and perplexed by this proposal, but he was a man accustomed to keeping his wits about him (he was a Syrian, and the men from the East are rather more cunning in their thinking)

▶ Her. 2.10.6–7

▶ But if any one of you is concerned about affairs in Syria, he may judge how feeble the effort is there and how slight the hope of success by the fact that these men have not dared to venture beyond their own borders and were not bold enough to plan for a journey to Rome. There they remain, content, believing that this temporary taste of living in luxury represents the total profit to them of this firmly established empire.

▶ [2.10.7] The truth is that the Syrians are suited only to games and childish banter. This is especially true of those who live in Antioch, who are reported to be highly enthusiastic supporters of Niger.

# Sýrie - Elagabalus



- ▶ C.D. 80.11
- ▶ τῶν δὲ δὴ παρανομημάτων αὐτοῦ καὶ τὸ κατὰ τὸν Ἐλεγαβαλον ἔχεται, οὐχ ὅτι θεὸν τινα ξενικὸν ἐς τὴν Ῥώμην ἐσήγαγεν, οὐδ' ὅτι καινοπρεπέστατα αὐτὸν ἐμεγάλυνεν, ἀλλ' ὅτι καὶ πρὸ τοῦ Διὸς αὐτοῦ ἤγαγεν αὐτόν, καὶ ὅτι καὶ ἱερέα αὐτοῦ ἑαυτὸν ψηφισθῆναι ἐποίησεν, ὅτι τε τὸ αἰδοῖον περιέτεμε, καὶ ὅτι χοιρέων κρεῶν, ὡς καὶ καθαρώτερον ἐκ τούτων θρησκευῶν, ἀπείχετο ἔβουλεύσατο μὲν γὰρ παντάπασιν αὐτὸ ἀποκόψαι: ἀλλ' ἐκεῖνο μὲν τῆς μαλακίας ἕνεκα ποιῆσαι ἐπεθύμησε, τοῦτο δὲ ὡς καὶ τῆ τοῦ Ἐλεγαβάλου<sup>2</sup> ἱερατεία προσῆκον ἔπραξεν: ἐξ οὗ δὴ καὶ ἑτέροις τῶν συνόντων συχνοῖς ὁμοίως ἐλυμήνατό: καὶ μέντοι καὶ ὅτι τὴν ἐσθῆτα τὴν βαρβαρικήν, ἣ οἱ τῶν Σύρων ἱερεῖς χρῶνται, καὶ δημοσίᾳ πολλακίς ἐωρᾶτο ἐνδεδυμένος: ἀφ' οὗπερ οὐχ ἥκιστα καὶ τὴν τοῦ Ἀσσυρίου ἐπωνυμίαν ἔλαβεν.

- ▶ Closely related to these irregularities was his conduct in the matter of Elagabalus. The offence consisted, not in his introducing a foreign god into Rome or in his exalting him in very strange ways, but in his placing him even before Jupiter himself and causing himself to be voted his priest, also in his circumcising himself and abstaining from swine's flesh, on the ground that his devotion would thereby be purer. He had planned, indeed, to cut off his genitals altogether, but that desire was prompted solely by his effeminacy; the circumcision which he actually carried out was a part of the priestly requirements of Elagabalus, and he accordingly mutilated many of his companions in like manner. <sup>2</sup> Furthermore, he was frequently seen even in public clad in the barbaric dress which the Syrian priests use, and this had as much to do as anything with his receiving the nickname of "The Assyrian."

# Sýrie

- ▶ *Historia Augusta*
- ▶ SHA *Avidius Cassius* 5.11
- ▶ ille sane omnes excaldationes,  
omnes flores de capite collo et sinu  
militi excutiet
- ▶ *Severus Alexander* 28.7
- ▶ volebat videri originem de  
Romanorum gente trahere, quia  
eum pudebat Syrum dici, maxime  
quod quodam tempore festo, ut  
solent, Antiochenses, Aegyptii,  
Alexandrini lacessiverant conviciolis,  
et Syrum archisynagogum eum  
vocantes et archiereum.
- ▶ He will certainly do away with all  
warm baths, and will strike all the  
flowers from the soldiers' heads and  
necks and breasts.
- ▶ He wished it to be thought that he  
derived his descent from the race of  
the Romans, for he felt shame at  
being called a Syrian, especially  
because, on the occasion of a  
certain festival, the people of  
Antioch and of Egypt and  
Alexandria had annoyed him with  
jibes, as is their custom, calling him a  
Syrian synagogue-chief and a high  
priest



- ▶ Historia Augusta
- ▶ SHA *Verus*, 8.11
- ▶ adduxerat secum et fidicinas et tibicines et histriones scurrasque mimarios et praestigiatores et omnia mancipiorum genera, quorum Syria et Alexandria pascitur voluptate, prorsus ut videretur bellum non Parthicum sed histrionicum confecisse.

▶ Jul. *Mis.* 20

- ▶ ὁ δὲ τῶν Σύρων δῆμος οὐκ ἔχων μεθύειν οὐδὲ κορδακίζειν ἀχθεταί.

- ▶ He had brought with him, too, players of the harp and the flute, actors and jesters from the mimes, jugglers, and all kinds of slaves in whose entertainment Syria and Alexandria find pleasure, and in such numbers, indeed, that he seemed to have concluded a war, not against Parthians, but against actors.

- ▶ Then the whole body of Syrian citizens are discontented because they cannot get drunk and dance the cordax.

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