

Trading Places and Worship Spaces: Handout

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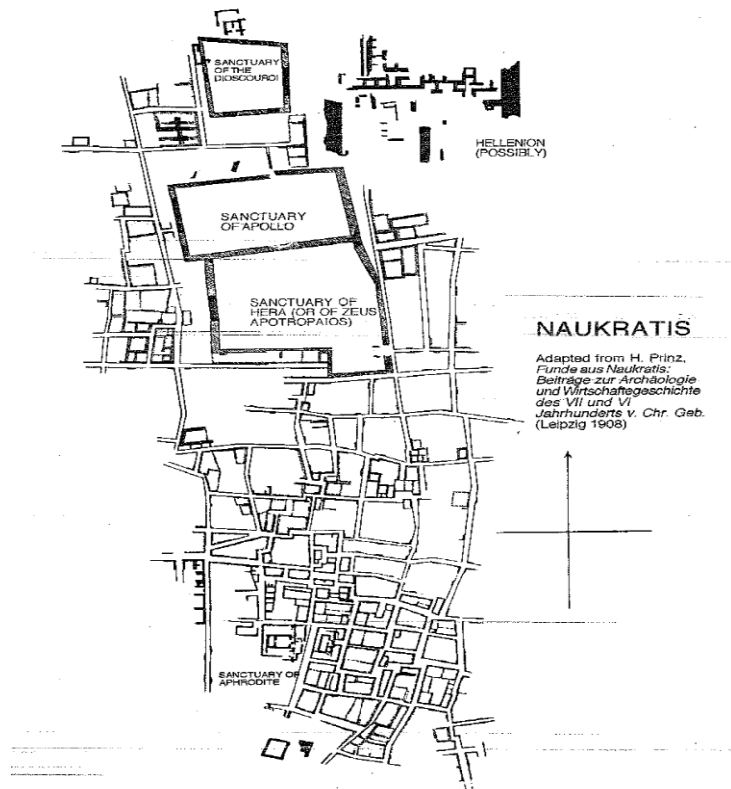
Naukratis

1. Herodotus 2.178

φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν ἐνοικήσαι: τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. [2] τὸ μὲν νυν μέγιστον αὐτῶν τέμενος, καὶ ὀνομαστότατον ἐὼν καὶ χρησιμώτατον, καλούμενον δὲ Ἑλλήνιον, αἶδε αἱ πόλεις εἰσὶ αἱ ἰδρυμένοι κοινῇ, Ἴώνων μὲν Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί, Δωριέων δὲ Ῥόδος καὶ Κνίδος καὶ Ἄλικαρνησοῦς καὶ Φάσηλις, Αἰολέων δὲ ἡ Μυτιληναίων μούνη. [3] τουτέων μὲν ἐστὶ τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὗται αἱ πόλεις εἰσὶ αἱ παρέχουσαι: ὅσαι δὲ ἄλλαι πόλεις μεταποιεῦνται, οὐδὲν σφι μετεὸν μεταποιεῦνται. χωρὶς δὲ Αἰγινῆται ἐπὶ ἐωυτῶν ἰδρύσαντο τέμενος Διός, καὶ ἄλλο Σάμιοι Ἥρης καὶ Μιλήσιοι Ἀπόλλωνος.

Amasis became a philhellene, and besides other services which he did for some of the Greeks, he gave those who came to Egypt the city of Naukratis to live in; and to those who travelled to the country without wanting to settle there, he gave lands where they might set up altars and make holy places for their gods. Of these the greatest and most famous and most visited precinct is that which is called the Hellenion, founded jointly by the Ionian cities of Chios, Teos, Phocaea, and Clazomenae, the Dorian cities of Rhodes, Cnidus, Halicarnassus, and Phaselis, and one Aeolian city, Mytilene. It is to these that the precinct belongs, and these are the cities that furnish overseers of the trading port; if any other cities advance claims, they claim what does not belong to them. The Aeginetans made a precinct of their own, sacred to Zeus; and so did the Samians for Hera and the Milesians for Apollo. (Godley's translation)

2. Plan of Naukratis (from Bowden 1996, 20)



Memphis

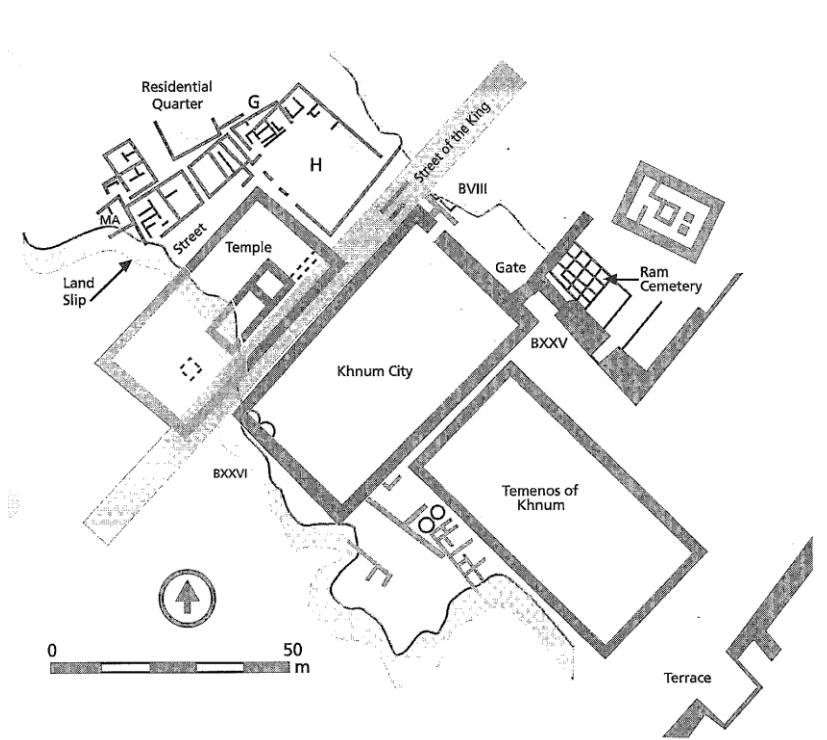
3. Herodotus 2.112:

τούτου δὲ ἐκδέξασθαι τὴν βασιλίην ἔλεγον ἄνδρα Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλῶσσαν οὖνομα Πρωτέα εἶναι: τοῦ νῦν τέμενος ἐστὶ ἐν Μέμφι κάρτα καλὸν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἥφαιστείου πρὸς νότον ἄνεμον κείμενον. [2] περιοικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χῶρος οὗτος ὁ συνάπας Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης: συμβάλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρου, καὶ τὸν λόγον ἀκηκοὺς ὡς διαιτήθη Ἑλένη παρὰ Πρωτέι, καὶ δὴ καὶ ὅτι ξείνης Ἀφροδίτης ἐπώνυμον ἐστὶ: ὅσα γὰρ ἄλλα Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς ξείνης ἐπικαλέεται.

Pheros was succeeded (they said) by a man of Memphis, whose name in the Greek tongue was Proteus. This Proteus has a very attractive and well-appointed temple precinct at Memphis, south of the temple of Hephaestus. [2] Around the precinct live Phoenicians of Tyre, and the whole place is called the Camp of the Tyrians. There is in the precinct of Proteus a temple called the temple of the Stranger Aphrodite; I guess this is a temple of Helen, daughter of Tyndarus, partly because I have heard the story of Helen's abiding with Proteus, and partly because it bears the name of the Foreign Aphrodite: for no other of Aphrodite's temples is called by that name. (Godley's translation)

Elephantine

4. Illustration of the location of the Jewish temple in relation to the Egyptian section of the town (from Rosenberg 2004, 9)



Piraeus

5. Plato, *Rep.* 1.327a

Σωκράτης

κατέβην χθές εἰς Πειραιᾶ μετὰ Γλαύκωνος τοῦ Ἀρίστωνος προσευξόμενός τε τῇ θεῷ καὶ ἅμα τὴν ἑορτὴν βουλόμενος θεάσασθαι τίνα τρόπον ποιήσουσιν ἅτε νῦν πρῶτον ἄγοντες. καλὴ μὲν οὖν μοι καὶ ἡ τῶν ἐπιχωρίων πομπὴ ἔδοξεν εἶναι, οὐ μέντοι ἦττον ἐφαίνετο πρέπειν ἢν οἱ Θραῖκες ἔπεμπον.

Socrates

I went down yesterday to the Peiraeus with Glaucon, the son of Ariston, to pay my devotions to the Goddess, and also because I wished to see how they would conduct the festival since this was its inauguration. I thought the procession of the citizens very fine, but it was no better than the show, made by the marching of the Thracian contingent. (Shorey's translation)

6. Inscription found in the Piraeus (*IG II² 337+*, from Tod, p. 250; translation from Harding, p. 111)

[Θ]εοί. | Ἐπὶ Νικοκράτους ἄρχοντος, ἐπὶ τῆς Αἰγείδος πρώτης
5 πρυτανείας τῶν προέδρων ἐπεψήφισεν Θεόφιλος Φηγούσιος·
ἔδοξεν τῇ βουλεὶ Ἀντίδοτος Ἀπολλοδώρου Συπαλήττιος εἶπεν·
10 περὶ ὧν λέγουσιν οἱ Κιτιεῖς περὶ τῆς ἰδρύσεως | τῆς Ἀφροδίτης
τοῦ ἱεροῦ, | ἐψηφίσθαι τεῖ βουλεὶ τοῖς προέδροις οἱ ἂν λάχωσι
15 προεδρεύειν εἰς τὴν πρώτην ἐκκλησίαν προσαγαγεῖν αὐτοὺς καὶ
χρηματίσαι, γνώμην δὲ ξυνβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον
20 ὅτι δοκεῖ τῇ βουλεὶ ἢ ἀκούσαντα τὸν δῆμον τῶν | Κιτιέων περὶ
τῆς ἰδρύσεως τοῦ ἱεροῦ καὶ ἄλλου | Ἀθηναίων τοῦ βουλομένου
25 βουλεύεσθαι ὅτι ἂν αὐτῶν δοκεῖ ἄριστον εἶναι. | Ἐπὶ Νικο-
κράτους ἄρχοντος, ἐπὶ τῆς Πανδιονίδος δευτέρας πρυτανείας·
30 τῶν | προέδρων ἐπεψήφισεν Φαλνόςτρατος Φιλαΐδης· ἔδοξεν τῶν
δήμων· Λυκούργος Λυκόφρονος Βουτάδης εἶπεν· περὶ ὧν οἱ
35 ἔμποροι οἱ Κιτιεῖς ἔδοξαν ἔννομα ἰκετεύειν αἰτούντες τὸν
δῆμον χωρίου ἔγκτησιν ἐν ᾧ ἰδρύσονται ἱερὸν Ἀφροδίτης,
40 δεδόχθαι τῶν δήμων δοῦναι τοῖς ἔμποροις ἢ τῶν Κιτιέων ἔγκτησι
χ[ω]ρίου ἐν ᾧ ἰδρύσονται τὸ ἱερὸν τῆς Ἀφροδίτης, καθάπερ
45 καὶ οἱ Αἰγύπτιοι τὸ τῆς Ἰσιδος ἱερὸν ἰδρυνταί.

Gods. | In Nikokrates' archonship (333/2), when Aigeis (held) the
5 first prytany.¹ Of the Proedroi (the one who) put (the motion) to the
vote (was) Theophilos of Phegous. Resolved by the Boule, Antidotos,
son of Apollo-doros, of Sypalettos made the motion: Concerning the
10 request of the Citians regarding the foundation | of the temple to
Aphrodite,² | let it be resolved by the Boule that the Proedroi, whoever
15 are chosen by lot to be Proedroi, at the first assembly shall introduce
them and transact the business, and that the opinion shall be com-
municated, (the opinion) of the Boule, to the People that it seems
20 good to the Boule | that the People, when they have heard from the
Citians about the foundation of the temple and from any other | of the
25 Athenians who wishes, shall decide whatever to them seems to be
best.³ | In Nikokrates' archonship, when Pandionis (held) the second
30 prytany. Of the | Proedroi (the one who) put (the motion) to the vote
(was) Phalnostros of Philaidai. Resolved by the People. Lykourgos,
son of Lykophron, of Boutadai⁴ made the motion: Concerning the
35 matters that the merchants (that is, the) Citians have decided to make
a lawful application in requesting from the People the privilege of
possession of a plot on | which to build a temple of Aphrodite, let it be
40 resolved by the People that there shall be given to the merchants | from
Citium the privilege of possession of a plot on which to build the
| temple of Aphrodite, just | as also by the Egyptians the | temple of Isis
45 has been built.⁵

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