Passi su Alessandro a Siwah

Strabone XVII 1. 43

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| … διόπερ καὶ τὸ ἐν Ἄμμωνι σχεδόν τι ἐκλέλειπται χρηστήριον, πρότερον δὲ ἐτετίμητο. δηλοῦσι δὲ μάλιστα τοῦτο οἱ τὰς Ἀλεξάνδρου πράξεις ἀναγράψαντες, προστιθέντες μὲν πολὺ καὶ τὸ τῆς κολακείας εἶδος ἐμφαίνοντες δέ τι καὶ πίστεως ἄξιον. ὁ γοῦν Καλλισθένης φησὶ τὸν Ἀλέξανδρον φιλοδοξῆσαι μάλιστα ἀνελθεῖν ἐπὶ τὸ χρηστήριον, ἐπειδὴ καὶ Περσέα ἤκουσε πρότερον ἀναβῆναι καὶ Ἡρακλέα· ὁρμήσαντα δ' ἐκ Παραιτονίου καίπερ νότων ἐπιπεσόντων βιάσασθαι, πλανώμενον δ' ὑπὸ τοῦ κονιορτοῦ σωθῆναι γενομένων ὄμβρων καὶ δυεῖν κοράκων ἡγησαμένων τὴν ὁδόν, ἤδη τούτων κολακευτικῶς λεγομένων· τοιαῦτα δὲ καὶ τὰ ἑξῆς· μόνῳ γὰρ δὴ τῷ βασιλεῖ τὸν ἱερέα ἐπιτρέψαι παρελθεῖν εἰς τὸν νεὼ μετὰ τῆς συνήθους στολῆς, τοὺς δ' ἄλλους μετενδῦναι τὴν ἐσθῆτα, ἔξωθέν τε τῆς θεμιστείας ἀκροάσασθαι πάντας πλὴν Ἀλεξάνδρου, τοῦτον δ' ἔνδοθεν. εἶναι δ' οὐχ ὥσπερ ἐν Δελφοῖς καὶ Βραγχίδαις τὰς ἀποθεσπίσεις διὰ λόγων, ἀλλὰ νεύμασι καὶ συμβόλοις τὸ πλέον, ὡς καὶ παρ' Ὁμήρῳ “ἦ καὶ κυανέῃσιν ἐπ' “ὀφρύσι νεῦσε Κρονίων,” τοῦ προφήτου τὸν Δία ὑποκριναμένου· τοῦτο μέντοι ῥητῶς εἰπεῖν τὸν ἄνθρωπον πρὸς τὸν βασιλέα ὅτι εἴη Διὸς υἱός. | … Perciò è quasi abbandonato anche l‘oracolo di Ammone, mentre anticamente fu molto frequentato, come manifestano principalmente coloro che scrissero le gesta di Alessandro, i quali sebbene inventino molte cose per desiderio di adulare, nondimeno alcune ne dicono degne di fede. Callistene racconta che Alessandro fu molto desideroso di visitare quell'oracolo, poiché aveva sentito che Perseo ed Ercole anticamente vi erano andati. Mossosi dunque da Paretonio, benché soffiassero i venti del mezzogiorno pure poté superarli; mentre dal polverio della sabbia era tratto in pericolo, sopravvennero a salvarlo le piogge e due corvi che gli fecero scorta nel viaggio. E già queste asserzioni sembrano dette per adulare, e così pure anche le seguenti: che solamente al re permise il sacerdote di entrare nel santuario col suo abito consueto; tutti gli altri avevano dovuto mutarlo; e tutti avevano dovuto ascoltare l'oracolo stando fuori, tranne Alessandro che entrò. I responsi poi venivano dati non a parole, come a Delfi e nel santuario dei Branchidi, ma per cenni e per simboli il più delle volte. Perciò, come Omero dice di Giove - il gran figlio di Saturno i neri sopraccigli corrugò - ­così il profeta imitava quel dio. E allora disse espressamente al Re che era figlio di Zeus. |

Diodoro XVII 49.2-51.4

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| [2] … καταστήσας δὲ τὰ κατὰ τὴν Αἴγυπτον προῆλθεν εἰς Ἄμμωνος, βουλόμενος χρήσασθαι τῷ θεῷ. …  [3] … αὐτὸς δὲ μετὰ τῶν συναποδημούντων προῆγεν ἐπὶ τὸ ἱερόν· καὶ διανύσας ἐπὶ τὴν ἔρημον καὶ ἄνυδρον, ὑδρευσάμενος διῄει τὴν χώραν ἔχουσαν ἄμμου μέγεθος ἀέριον. ἐν ἡμέραις δὲ τέσσαρσιν ἐξαναλωθέντων τῶν κομιζομένων ὑδάτων εἰς δεινὴν σπάνιν παρεγένοντο. [4] εἰς ἀθυμίαν οὖν πάντων ἐμπεσόντων ἄφνω πολὺς ὄμβρος ἐξ οὐρανοῦ κατερράγη, τὴν ὑπάρχουσαν τῶν ὑγρῶν ἔνδειαν παραδόξως διωρθούμενος· διὸ καὶ τὸ συμβὰν ἔδοξεν ἀνελπίστως σωθεῖσι θεῶν προνοίᾳ γεγονέναι. [5] ὑδρευσάμενοι δ' ἔκ τινος κοιλάδος, ἐπὶ τέσσαρας ἡμέρας ἔχοντες ἀρκοῦσαν τὴν βοήθειαν καὶ διελθόντες ἡμέρας τέσσαρας \* διεξέπεσαν τὴν ἄνυδρον. ἀδήλου δὲ τῆς ὁδοῦ καθεστώσης διὰ τὸ πλῆθος τῆς ἄμμου οἱ καθηγούμενοι τῆς ὁδοῦ προσήγγειλαν τῷ βασιλεῖ διότι κόρακες δεξιοὶ κλάζοντες τὴν τρίβον τῆς ἐπὶ τὸ ἱερὸν φερούσης ἀτραποῦ προσημαίνουσιν. [6] οἰωνισάμενος δὲ τὸ συμβαῖνον ὁ Ἀλέξανδρος καὶ διαλαβὼν δέχεσθαι τὸν θεὸν ἀσμένως τὴν παρουσίαν αὐτοῦ προῆγε κατὰ σπουδήν. καὶ τὸ μὲν πρῶτον κατήνυσεν ἐπὶ τὴν πικρὰν καλουμένην λίμνην, μετὰ δὲ ταῦτα πορευθεὶς σταδίους ἑκατὸν παρήλλαξε τὰς ἐπικαλουμένας Ἄμμωνος πόλεις· ἐντεῦθεν δ' ὁδοιπορήσας μίαν ἡμέραν συνήγγισε τῷ τεμένει.  17.50  [1] Ἡ δὲ περὶ τὸ ἱερὸν τοῦτο χώρα περιέχεται ὑπὸ ἐρήμου καὶ ἀνύδρου τῆς ἀμμώδους, πάσης φιλανθρωπίας ἐστερημένης. αὐτὴ δ' ἐπὶ μῆκος καὶ πλάτος ἐπὶ σταδίους πεντήκοντα παρήκουσα πολλοῖς μὲν καὶ καλοῖς ὕδασι ναματιαίοις διαρρεῖται, δένδρων δὲ παντοδαπῶν καὶ μάλιστα καρπίμων πληθύει· καὶ τὸν μὲν ἀέρα τῇ κράσει αραπλήσιον ἔχει ταῖς ἐαριναῖς ὥραις, τόποις δὲ καυματώδεσι περιεχομένη μόνη παρηλλαγμένην παρέχεται τοῖς ἐνδιατρίβουσι τὴν εὐκρασίαν. [2] τὸ μὲν οὖν τέμενός φασιν ἱδρύσασθαι Δαναὸν τὸν Αἰγύπτιον, τὴν δὲ ἱερὰν τοῦ θεοῦ χώραν περιοικοῦσι κατὰ μὲν τὴν μεσημβρίαν καὶ δύσιν Αἰθίοπες, κατὰ δὲ τὴν ἄρκτον Λιβύων νομαδικὸν ἔθνος καὶ πρὸς τὴν μεσόγειον ἀνῆκον τὸ τῶν Νασαμώνων ὀνομαζομένων ἔθνος. [3] τῶν δ' Ἀμμωνίων κωμηδὸν οἰκούντων κατὰ μέσην αὐτῶν τὴν χώραν ἀκρόπολις ὑπάρχει τριπλοῖς ὠχυρωμένη τοῖς τείχεσι· καὶ ταύτης ὁ μὲν πρῶτος περίβολος ἔχει τῶν ἀρχαίων δυναστῶν βασίλεια, ὁ δ' ἕτερος τὴν γυναικωνῖτιν αὐλὴν καὶ τὰς τῶν τέκνων καὶ γυναικῶν καὶ συγγενῶν οἰκήσεις καὶ φυλακτήρια τῶν σκοπῶν, ἔτι δὲ τὸν τοῦ θεοῦ σηκὸν καὶ τὴν ἱερὰν κρήνην, ἀφ'ἧς τὰ τῷ θεῷ προσφερόμενα τυγχάνει τῆς ἁγνείας, ὁ δὲ τρίτος τὰς τῶν δορυφόρων καταλύσεις καὶ τὰ φυλακτήρια τῶν τὸν τύραννον δορυφορούντων. [4] καθίδρυται δὲ τῆς ἀκροπόλεως ἐκτὸς οὐ μακρὰν ἕτερος ναὸς Ἄμμωνος πολλοῖς καὶ μεγάλοις δένδροις σύσκιος. τούτου δὲ πλησίον ὑπάρχει κρήνη διὰ τὸ συμβεβηκὸς ὀνομαζομένη Ἡλίου κρήνη· [5] αὕτη δὲ τὸ ὕδωρ ἔχει συμμεταβαλλόμενον αἰεὶ ταῖς ἡμεριναῖς ὥραις παραδόξως. ἅμ' ἡμέρᾳ γὰρ ἐξίησι τὴν πηγὴν χλιαράν, προϊούσης δὲ τῆς ἡμέρας τῇ προσθέσει τῶν ὡρῶν ἀνάλογον καταψύχεται, τοῦ μεσημβρινοῦ δὲ καύματος ἀκμάζει τῇ ψυχρότητι· πάλιν δὲ ἀνάλογον ἀπολήγει πρὸς τὴν ἑσπέραν καὶ τῆς νυκτὸς ἐπιλαβούσης ἀναθερμαίνεται μέχρι μέσων νυκτῶν καὶ τὸ λοιπὸν ἀπολήγει, μέχρι ἂν ἅμα τῷ φωτὶ πρὸς τὴν ἐξ ἀρχῆς ἀποκατασταθῇ τάξιν. [6] τὸ δὲ τοῦ θεοῦ ξόανον ἐκ σμαράγδων καί τινων ἄλλων <πολυτελῶν λίθων> περιέχεται καὶ τὴν μαντείαν ἰδιάζουσαν παντελῶς ποιεῖται. ἐπὶ νεὼς γὰρ περιφέρεται χρυσῆς ὑπὸ ἱερέων ὀγδοήκοντα· οὗτοι δ' ἐπὶ τῶν ὤμων φέροντες τὸν θεὸν προάγουσιν αὐτομάτως ὅποι ποτ' ἂν ἄγῃ τὸ τοῦ θεοῦ νεῦμα τὴν πορείαν. [7] συνακολουθεῖ δὲ πλῆθος παρθένων καὶ γυναικῶν παιᾶνας ᾀδουσῶν κατὰ πᾶσαν τὴν ὁδὸν καὶ πατρίῳ καθυμνουσῶν ᾠδῇ τὸν θεόν.  17.51  [1] Τοῦ δ' Ἀλεξάνδρου διὰ τῶν ἱερέων εἰσαχθέντος εἰς τὸν νεὼν καὶ τὸν θεὸν κατανοήσαντος ὁ μὲν προφητεύων ἀνὴρ πρεσβύτερος τὴν ἡλικίαν προσελθὼν αὐτῷ, Χαῖρε, εἶπεν, ὦ παῖ· καὶ ταύτην παρὰ τοῦ θεοῦ ἔχε τὴν πρόσρησιν. [2] ὁ δ' ὑπολαβών, Δέχομαι, φησίν, ὦ πάτερ, καὶ τὸ λοιπὸν εκλήσομαι σός. ἀλλ' <εἰπέ μοι> εἴ μοι δίδως τὴν ἁπάσης <τῆς> γῆς ἀρχήν. τοῦ δὲ ἱερέως προσελθόντος τῷ σηκῷ καὶ τῶν ἀνδρῶν τῶν αἰρόντων τὸν θεὸν κινηθέντων τεταγμένοις τισὶ τῆς φωνῆς συμβόλοις ὁ μὲν ἀνεῖπεν βεβαίως αὐτῷ διδόναι τὸν θεὸν τὴν αἴτησιν, ὁ δ' Ἀλέξανδρος ὑπολαβών, Τὸ λοιπόν, εἶπεν, ὦ δαῖμον, ἀπόφηναί μοι τῶν ζητου μένων, εἰ πάντας ἤδη μετελήλυθα τοὺς γενομένους φονεῖς τοῦ πατρὸς ἤ τινες διαλελήθασιν. [3] ὁ δὲ προφήτης ἀνεβόησεν Εὐφήμει· οὐδένα γὰρ ἀνθρώπων ὑπάρχειν τὸν δυνησόμενον ἐπιβουλεῦσαι τῷ γεννήσαντι αὐτόν, τοὺς δὲ τοῦ Φιλίππου φονεῖς ἅπαντας τετευχέναι τιμωρίας. τεκμήρια δ' ἔσεσθαι τῆς ἐκ τοῦ θεοῦ γενέσεως τὸ μέγεθος τῶν ἐν ταῖς πράξεσι κατορθωμάτων· καὶ γὰρ πρότερον ἀήττητον αὐτὸν γεγονέναι καὶ μετὰ ταῦτ' ἔσεσθαι διὰ παντὸς ἀνίκητον. [4] ὁ δ' Ἀλέξανδρος ἡσθεὶς ἐπὶ τοῖς κεχρησμῳδημένοις καὶ τὸν θεὸν μεγαλοπρεπέσιν ἀναθήμασι τιμήσας ἐπανῆλθεν εἰς τὴν Αἴγυπτον. | Having settled the affairs of Egypt, Alexander went off to the Temple of Ammon, where he wished to consult the oracle of the god …  [3] … then he continued with his travelling companions on to the temple. When he came to the desert and waterless part, he took on water and began to cross a country covered with an infinite expanse of sand. In four days their water had given out and they suffered from fearful thirst. [4] All fell into despair, when suddenly a great storm of rain burst from the heavens, ending their shortage of water in a way which had not been foreseen, and which, therefore, seemed to those so unexpectedly rescued to have been due to the action of divine Providence. [5] They refilled their containers from a hollow in the ground, and again with a four days' supply in hand marched for four days and came out of the desert. At one point, when their road could not be traced because of the sand dunes, the guide pointed out to the king that crows cawing on their right were calling their attention to the route which led to the temple.  [6] Alexander took this for an omen and thinking that the god was pleased by his visit pushed on with speed. First he came to the so-called Bitter Lake, and then, proceeding another hundred furlongs, he passed by the Cities of Ammon. Then, after a journey of one day, he approached the sanctuary.  [1] The land where this temple lies is surrounded by a sandy desert and waterless waste, destitute of anything good for man. The oasis is fifty furlongs in length and breadth and is watered by many fine springs, so that it is covered with all sorts of trees, especially those valued for their fruit. It has a moderate climate like our spring and, surrounded as it is by very hot regions, alone furnishes to its people a contrasting mildness of temperature. [2] It is said that the sanctuary was built by Danaus the Egyptian. The land, which is sacred to the god, is occupied on the south and west by Ethiopians, and on the north by the Libyans, a nomadic people, and the so-called Nasamonians who reach on into the interior. [3] All the people of Ammon dwell in villages. In the midst of their country there is a fortress secured by triple walls. The innermost circuit encloses the palace of the ancient rulers; the next, the women's court, the dwellings of the children, women, and relatives, and the guardrooms of the scouts, as well as the sanctuary of the god and the sacred spring, from the waters of which offerings addressed to the god take on holiness; the outer circuit surrounds the barracks of the king's guards and the guardrooms of those who protect the person of the ruler. [4] Outside of the fortress at no great distance there is another temple of Ammon shaded by many large trees, and near this is the spring which is called the Spring of the Sun from its behaviour. Its waters change in temperature oddly in accordance with the times of day. [5] At sunrise it sends forth a warm stream, but as the day advances it grows cooler proportionally with the passage of the hours, until under the noonday heat it reaches its extreme degree of cold. Then again in the same proportion it grows warmer toward evening and as the night advances it continues to heat up until midnight when again the trend is reversed, and at daybreak once more the waters have returned to their original temperature. [6] The image of the god is encrusted with emeralds and other precious stones, and answers those who consult the oracle in a quite peculiar fashion. It is carried about upon a golden boat by eighty priests, and these, with the god on their shoulders, go without their own volition wherever the god directs their path. [7] A multitude of girls and women follows them singing paeans as they go and praising the god in a traditional hymn.  [1] When Alexander was conducted by the priests into the temple and had regarded the god for a while, the one who held the position of prophet, an elderly man, came to him and said, "Rejoice, son take this form of address as from the god also." [2] He replied, "I accept, father; for the future I shall be called thy son. But tell me if thou givest me the rule of the whole earth." The priest now entered the sacred enclosure and as the bearers now lifted the god and were moved according to certain prescribed sounds of the voice, the prophet cried that of a certainty the god had granted him his request, and Alexander spoke again: "The last, O spirit, of my questions now answer; have I punished all those who were the murderers of my father or have some escaped me?" [3] The prophet shouted: "Silence! There is no mortal who can plot against the one who begot him. All the murderers of Philip, however, have been punished. The proof of his divine birth will reside in the greatness of his deeds; as formerly he has been undefeated, so now he will be unconquerable for all time." [4] Alexander was delighted with these responses. He honored the god with rich gifts and returned to Egypt. |