

猶太人在埃及地的歷史

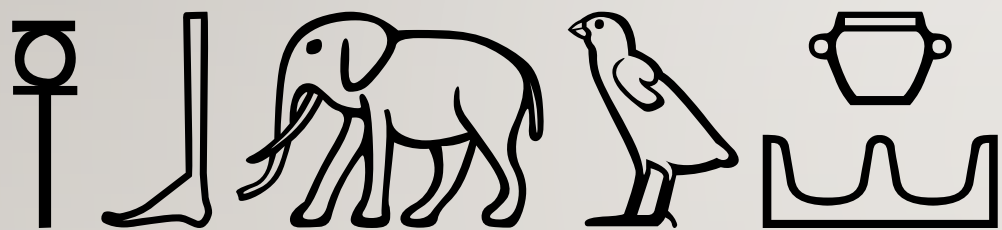
(主前 6 世紀 – 主前 1 世紀)

PART 3 (VERSION 2)

MICHAEL FONG



要塞例子:
象島/伊里芬丁島 Elephantine

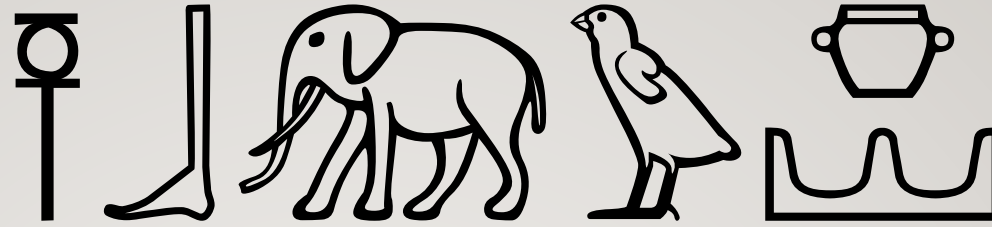


- 象島 Elephantine

- <https://www.google.com/maps/place/Elephantine/>



象島 Elephantine



𓆎𓅓𓆏𓆑 3bw elephant, Urk. II, 893, 15; var. 𓆎𓅓𓆏𓆑 104, 2.
 𓆎𓅓𓆏𓆑 3bw ivory, Sh. S. 165; det. = 949, 4; var. 𓆎𓅓𓆏𓆑 Urk. II, 424, 11; 𓆎𓅓𓆏𓆑 1149, 8.
 𓆎𓅓𓆏𓆑 3bw n. loc. Elephantine, Sin. 6226; var. 𓆎𓅓𓆏𓆑 Urk. I, 107, 10;

Photo: Olaf Tausch

假使有一天, 聚居地被天災人禍所破壞...

- 有甚麼東西可以在幾個世紀後證明這些人曾經居住在這地?

證據

- 文獻, 當中包括:
 - 民族中流傳紀錄 (例如: 舊約聖經)
 - ...

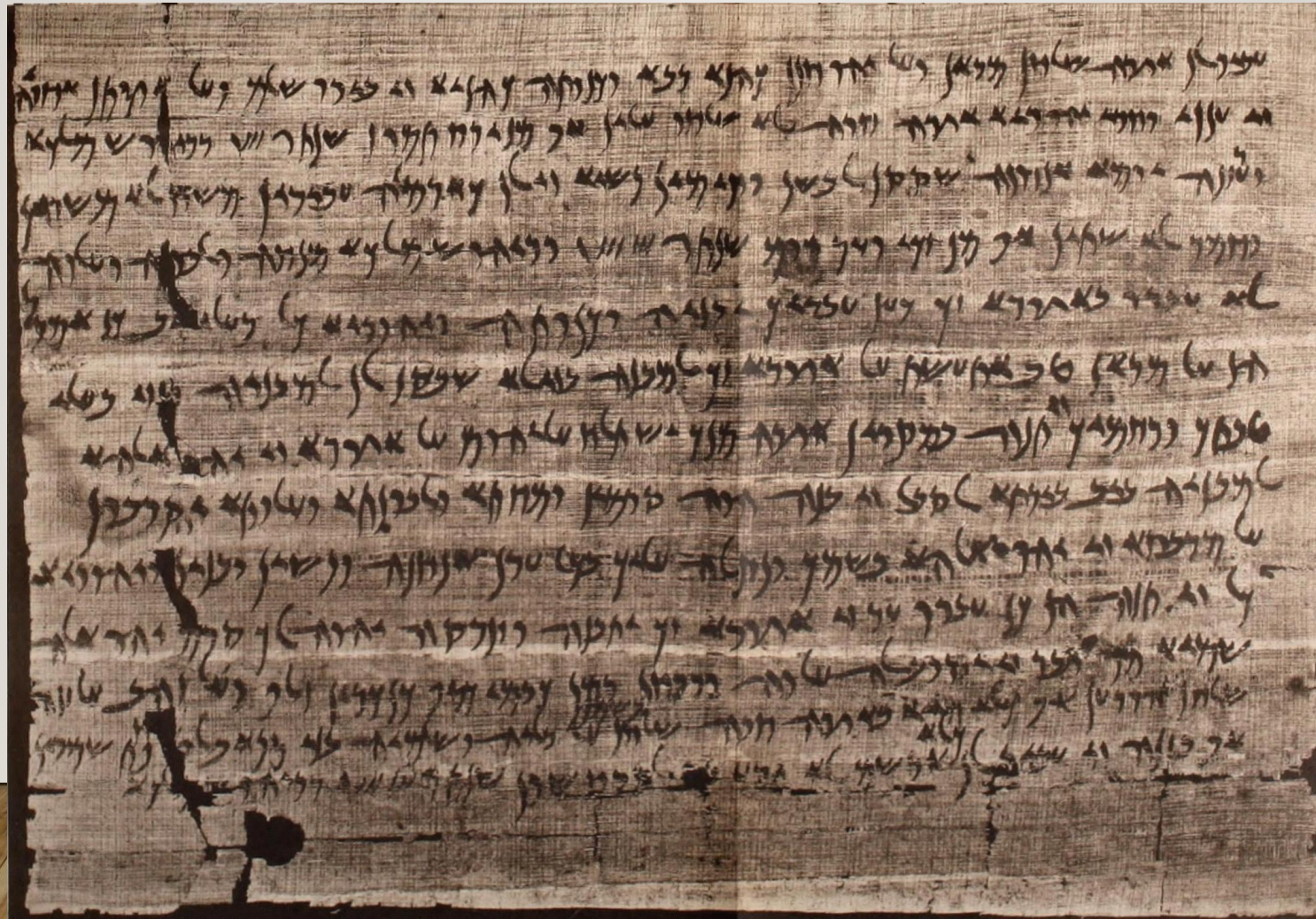
證據

- 文獻, 當中包括:
 - 民族中流傳紀錄 (例如:舊約聖經)
 - 書信
 - 行政文件
- **Corroboration / Corroborating evidence**

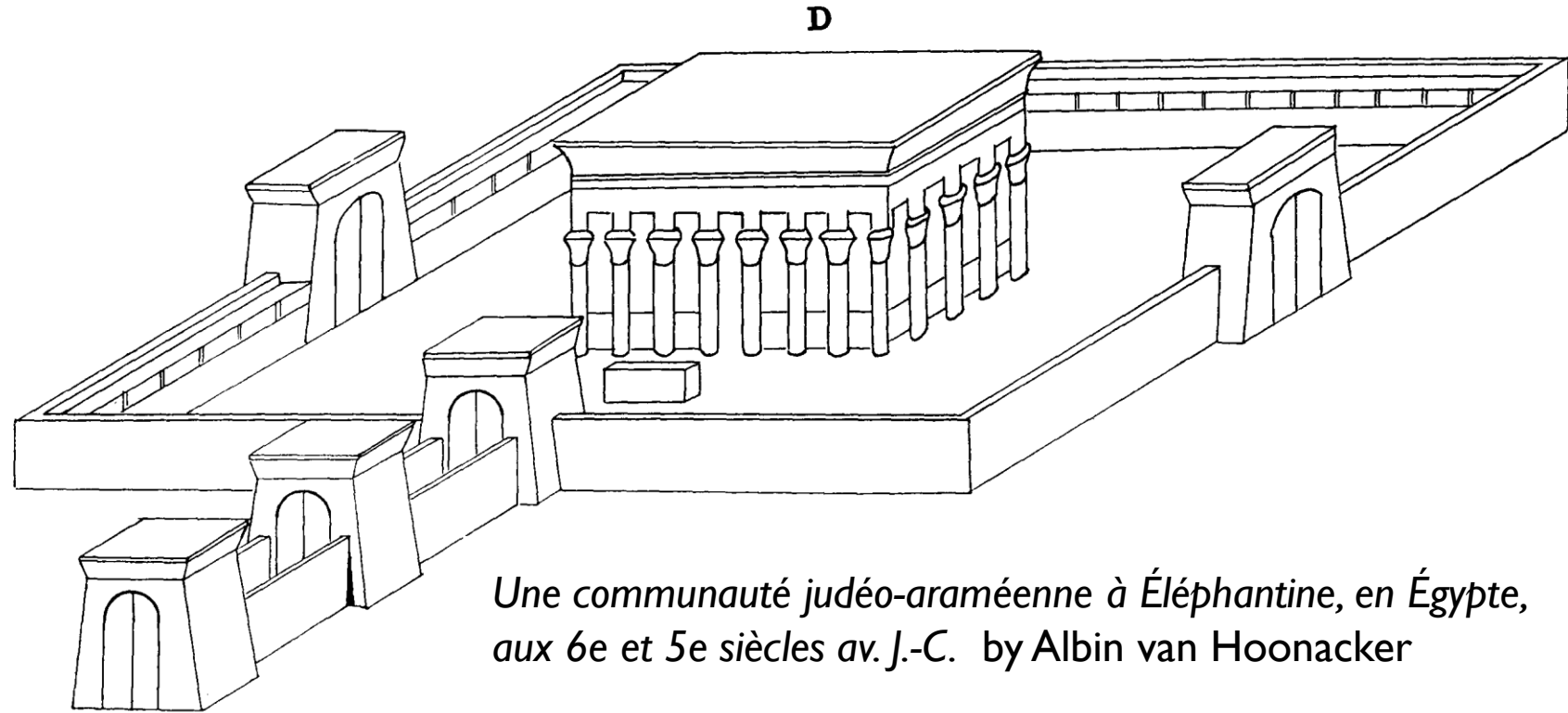
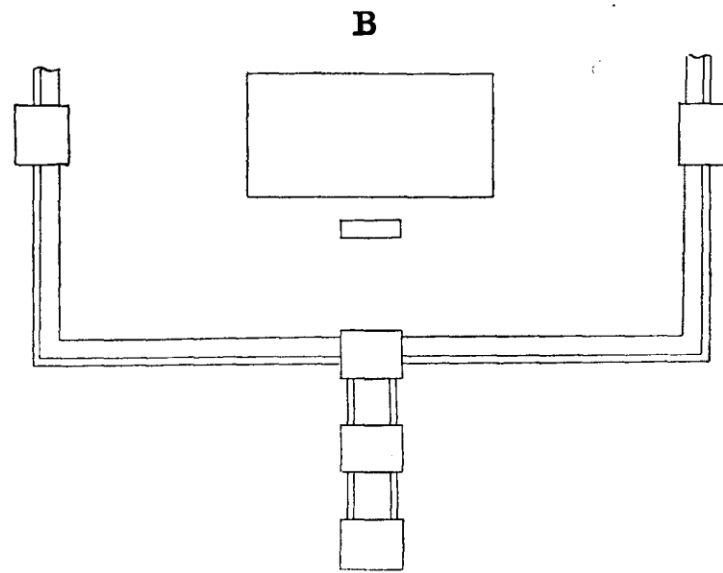
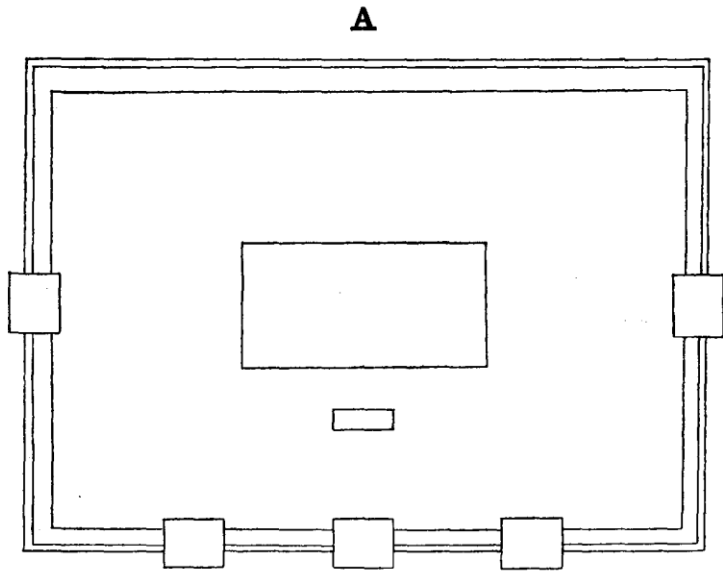
象島古卷 The Elephantine Papyri

- 一批於**1903**年在埃及尼羅河上的之**象島**（伊里芬丁島）找到的古老蒲紙卷。
- 古卷所描述的是以斯拉、尼希米時代以及更早的時期，即**主前第五世紀末**葉波斯帝國邊區的情況...
- 這時的猶太人流散四方，象島只是他們在邊遠異域的一個聚居地。換言之，當地是在埃及僑居的一個猶太人社區，是當時駐紮在島上的**猶太僱傭兵團**。
- 全卷以**亞蘭文**寫成，亞蘭文在波斯時代是外交和貿易的主要語文，已經逐漸取代希伯來文，成為猶太人的日常語言。
- 來源: <https://zh.wikipedia.org/zh-hk/伊里芬丁蒲紙卷>

函件: 請求重建在象島上被毀的猶太殿宇
(Darius II 大流士/大利烏二世 17 年, 主前 407 年)



象島上的猶太殿宇



Hypothèses sur l'aspect général du temple de Jahô à Éléphantine

A, B. Plans

Une communauté judéo-araméenne à Éléphantine, en Égypte, aux 6e et 5e siècles av. J.-C. by Albin van Hoonacker

Hypothèses sur l'aspect général du temple de Jahô à Éléphantine

C, D. Perspectives

Plate A, B, D

函件: 請求重建在象島上被毀的猶太殿宇

Appeal

Moreover, [before this, at the time that this evil was done] ¹⁷to us, a letter *about this*¹³ we sent. *We sent*¹⁴ to our lord, *ev[en]*¹⁵ to **Jehohanan the High Priest** and his colleagues the priests who are in Jerusalem], ¹⁸and to Ostanes the brother of Anani and the nobles of *Judah*.¹⁶ A let[t]er [they did not send us.

約哈難
(以利亞實的儿子)
尼希米記 12:23

撒馬利亞人領袖 參巴拉 (和倫人)
尼希米記 2:19

Addendum I

Moreover, all] ²⁸the(se) things, (in) a letter in our name we sent to Delaiah and Shelemiah s[ons of **Sanballat governor of Samaria**.

Addendum II

Moreover, about this], ²⁹all (of it) which was done to us, Arsames did not know.

Date

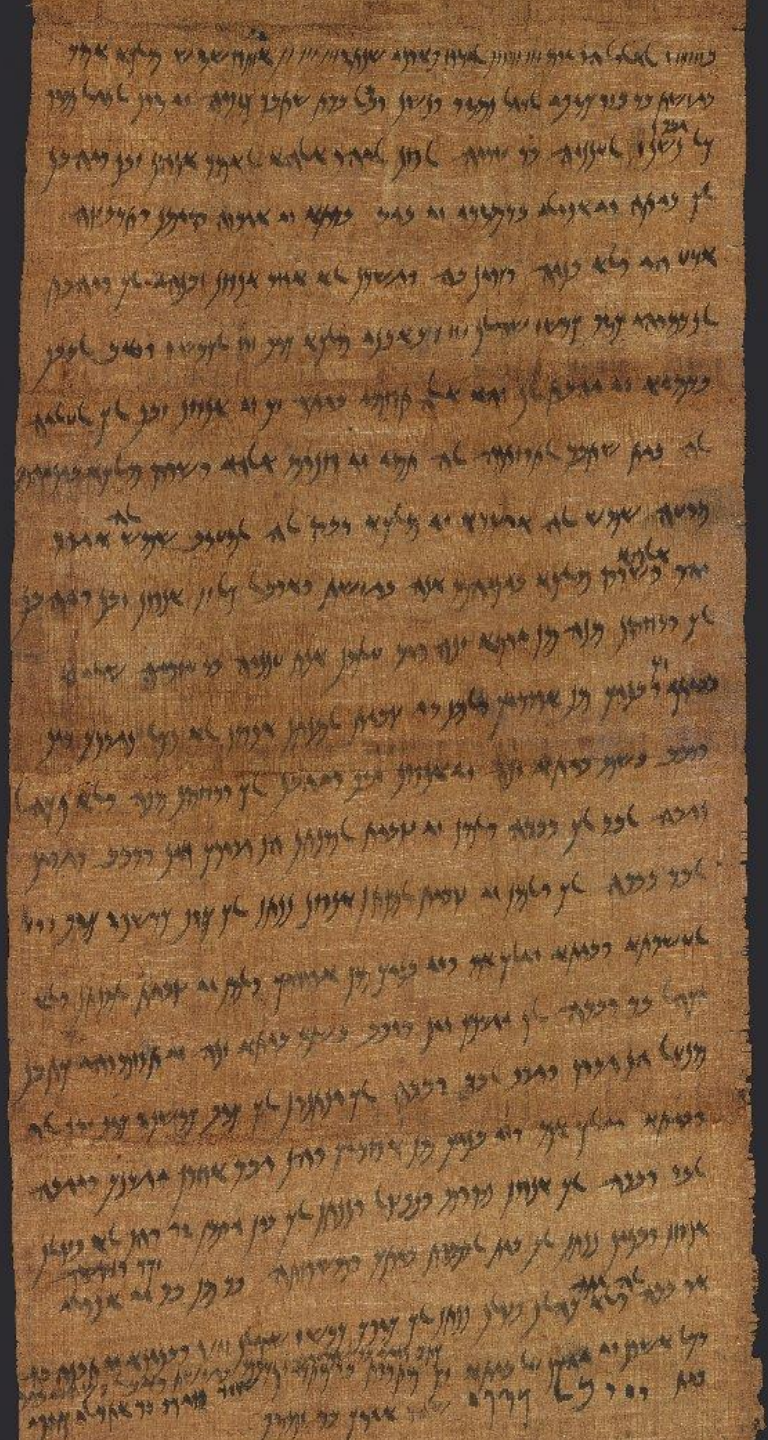
On the 20th of Marcheshvan, year 14 [+3 (= 17) of Darius the king].

阿蘭尼亞 Ananiah 和 它蜜 Tamut 的婚姻契約 (主前 449 年)



土地轉售契約

- Bagazust 和 Ubil 轉售土地予
阿蘭尼亞 Ananiah
(主前 437 年)



逾越節古卷 Passover Papyrus

RECTO

Internal Address	¹ [To my brothers ¹ Je]daniah ² and his colleagues ³ the Jewish T[roop], ⁴ your brother Hanan[i]ah. ⁵
Salutation	The welfare of my brothers may the gods ⁶ [seek after ² at all times]. ⁷
Instructions I	And now, ⁸ this year, year 5 of Darius the king, ⁹ from ¹⁰ the king it has been sent ¹¹ to Arsa[m]es ...]. ¹²
Instructions II	³ [...] ... Now, ¹³ you, ¹⁴ thus count four[teen ⁴ days of Nisan ¹⁵ and on the 14 th at twilight ¹⁶ the Passover ob]serve ¹⁷ and from day 15 until day 21 of [Nisan the Festival ⁵ of Unleavened Bread observe. Seven days unleavened bread eat. ¹⁸
Instructions III	Now], be pure ¹⁹ and take heed. ²⁰ Work [do] n[ot do] ⁶ [on day 15 and on day 21 of Nisan. ²¹ Any fermented drink] do not drink. ²² And anything of leaven do not [eat ²³ VERSO ⁷ and do not let it be seen ²⁴ in your houses from day 14 of Nisan at] sunset until day 21 of Nisa[n at sun ⁸ set. And any leaven which you have in your houses b]ring into your chambers and seal ²⁵ (them) up during [these] days. ²⁶
External Address	⁹ [...] ¹⁰ [To] (sealing) my brothers Jedaniah and his colleagues the Jewish Troop, your brother Hananiah s[on of PN].



- 這封信重要性在於我們對哈拿尼亞的身份的無知，以及我們失去大流士下達至阿爾薩姆的命令（指示I）而使我們無法完全理解其目的。哈拿尼亞是在耶路撒冷的猶太當局或波斯王室的主動下，或在回應象島猶太人的請願時，從埃及以外的地方抵達的。如果是後者，我們可以想像他們遵守逾越節和無酵餅的雙重節日或會被埃及祭司所阻擋。**哈拿尼亞成功獲得國王對其傳統權利的確認，並主動提出了三或四個律例要求**（指示II），例如在七天節日期間吃無酵餅。然後有其他律例要求，例如不在第一天和最後一天的工作，以及關於純度，發酵飲料和酵母儲存的創新解釋（指示III）。後者可能是耶路撒冷最近的裁決。不明的是守逾越節的第一個夜晚和白天的方式：牲祭是在家內作的，還是在殿內作？作為一封節日信件，這封信讓人想起希西家王關於逾越節，以斯帖和末底改關於普珥節的信件，以及耶路撒冷當局關於修殿節的信（歷代志下30:1-9; 以斯帖記 9:20-32; 馬加比二書1:1 - 2:18）。

Significant as this letter is, its full intent eludes us because of our ignorance as to the identity of Hananiah and the loss of the command from Darius to Arsames (instructions 1). Hananiah arrived from outside of Egypt, either upon the initiative of the Jewish authorities in Jerusalem or the Persian court or in response to a petition of the Elephantine Jews. If the latter, we may imagine that their observance of the dual Festivals of Passover and Unleavened Bread was being obstructed by the Egyptian priests. Hananiah succeeded in gaining the king's confirmation of their traditional rights and on his own initiative stated three or four Biblical requirements (Instructions II), such as eating unleavened bread during the seven day festival, followed by an interlacing of Biblical requirements, such as abstaining from work on the first and last days, and interpretative innovations concerning purity, fermented drink, and the storage of leaven (Instructions III). These latter may have been recent rulings in Jerusalem. Obscure is the manner in which the first night and day of the Festival of Passover was to be observed. A home sacrifice? A temple sacrifice? As a festal letter, this missive is reminiscent of the letters of King Hezekiah about Passover, of Esther and Mordecai about Purim, and of the Jerusalem authorities about Hanukkah (2 Chron. 30:1-9; Est. 9:20-32; 2 Mac. 1:1-2:18). The letter is heavily smeared and may have been a palimpsest.

The Elephantine Papyri in English: Three Millennia of Cross-Cultural Continuity and Change
by Bezael Porten, p.125

-
- 守逾越節的猶太人
 - 對神是否忠心?

在埃及地的猶太人向別神燒香

- 耶利米書 44:1-5, 8
- (1) 有臨到耶利米的話、論及一切住在埃及地的猶大人、就是住在密奪 (Migdol)、答比匿 (Tahpanhes)、挪弗 (Noph)、巴忒羅 (Pathros) 境內的猶大人說、
- (2) 萬軍之耶和華以色列的神如此說、我所降與耶路撒冷、和猶大各城的一切災禍、你們都看見了、那些城邑今日荒涼、無人居住、
- (3) 這是因居民所行的惡、去燒香事奉別神、就是他們、和你們、並你們列祖所不認識的神、惹我發怒。
- (4) 我從早起來差遣我的僕人眾先知去說、你們切不要行我所厭惡這可憎之事。
- (5) 他們卻不聽從、不側耳而聽、不轉離惡事、仍向別神燒香。
- (8) 就是因你們手所作的、在所去寄居的埃及地、向別神燒香惹我發怒、使你們被剪除、在天下萬國中令人咒詛羞辱。

THE BRITISH ACADEMY

Une Communauté Judéo-Araméenne
à Éléphantine, en Égypte, aux
VI^e et V^e siècles av. J.-C.

par

A. van Hoonacker

Docteur en Théologie, Professeur d'Hébreu et d'Ancien Testament
à l'Université de Louvain

The Schweich Lectures

1914

London

Published for the British Academy
By Humphrey Milford, Oxford University Press
Amen Corner, E.C.

1915

Ce qui frappe tout d'abord l'attention, c'est qu'on ne trouve dans les papyrus d'Éléphantine aucune mention des Baals ou des de ces divinités qui nous sont présentées dans les documents comme objets des cultes superstitieux et polythéistes auxquels les Israélites infidèles, avant l'exil, se laissaient entraîner. Il est moins très douteux que les sermons adressés par Jérémie aux Juifs qui habitent Éléphantine, particulièrement dans la Haute Égypte, visent d'une manière spéciale et directe la communauté judéo-araméenne établie comme colonie militaire sur l'extrême limite méridionale du royaume, à Syène-Éléphantine. Les faux dieux dont le prophète condamne le culte, et qui étaient en réalité de ceux qu'Israël avait servis déjà au cours de son histoire, Éléphantine, du moins au cours du v^e siècle. Le 'Reine du ciel' les papyrus ne savent rien. A Jahô seul on offrait l'encens et les oblations dans son temple.

以色列人在埃及
亦拜巴力

以色列人在埃及
相信多神

不信神的以色列人

先知所遣責的偶像

p.77

Cette colonisation de l'ancien royaume de Samarie par les nouveaux occupants amenés de la Babylonie et de la Syrie se poursuivit durant trois quarts de siècle. Asarhaddon (*le maître d'Ahiagar!*) et Asurbanipal y contribuèrent pour leur part (Ezra iv. 1, 10) au cours du VII^e siècle.

Le polythéisme relatif d'une partie de la communauté d'Éléphantine est naturellement expliqué par la supposition qu'elle comptait un bon nombre de descendants de ces Samaritains. Et l'hypothèse fournit en même temps la solution de plus d'un problème qui est resté en suspens au cours de ces Conférences.

撒馬利亞人後裔

p.82

巴忒羅婦女拜天后 (“QUEEN OF HEAVEN”)

- 耶利米書 44:15-17
- (15) 那些住在埃及地 巴忒羅 (Pathros) 知道自己妻子向別神燒香的、與旁邊站立的眾婦女聚集成群、回答耶利米說、
- (16) 論到你奉耶和華的名向我們所說的話、我們必不聽從。
- (17) 我們定要成就我們口中所出的一切話、向**天后 (“Queen of Heaven”)** 燒香、澆奠祭按著我們與我們列祖、君王、首領、在猶大的城邑中、和耶路撒冷的街市上、素常所行的一樣。因為那時我們喫飽飯、享福樂、並不見災禍。

B1

TAD A2.1 Bresciani-Kamil 4

LETTER RE GARMENTS AND OIL

DATE: Late 6th - early 5th Century BCE
SIZE: 27 cm wide by 16.3 cm high
LINES: 15 (= 10, perpendicular to the fibers on the recto, parallel to the joins; 4 lines plus 1-line address on verso parallel to the fibers); folded from bottom to top
PLACE: Syene
PARTIES: From Nabushezib son of Petekhnun to Nanaihem
OBJECTS: Garments and Oil

在象島古卷中一封關於衣服和油的猶太人書信

This was a well-padded letter, greeting seven persons at the beginning (line 3) and ten parties at the end (lines 10-14). The seven at the beginning lacked patronymic and three at the end were father, mother, and brother. The “sister” addressee Nanaihem may also have been a blood relative or perhaps a wife. In the External Address the addressor Nabushezib/Nabusha gave his patronymic as Petekhnun (line 15) but in the aforementioned conclusion he greeted Psami as his father (line 13). Perhaps he was his stepfather.¹ Without title, Makkibanit was associated with the writer in an expression of concern (lines 7-8). Only one-third of the letter was devoted to material matters — the receipt of garments and the dispatch of a vessel, castor oil, and sundries (lines 4-7, 9-10).

The Elephantine Papyri in English: Three Millennia of Cross-Cultural Continuity and Change
by Bezalel Porten, p.89-92

RECTO

Salutation I	¹ Greetings, ² Temple of Bethel and Temple of the Queen of Heaven. ³
Internal Address	To my sister Nanaihem ² from ⁴ your brother Nabusha. ⁵
Salutation II	I blessed you by Ptaḥ that he may let me behold your face in peace. ⁶
Greetings I	³ Greetings, Bethelnathan. Greetings, <i>Nky</i> and Ashah and Tashai ⁷ and Anathi and Aṭi and Re(ia). ⁸
Report	⁴ And now, ⁹ there reached me the tunic ¹⁰ which you dispatched ¹¹ to me and I found it FRAYED completely ⁵ and my heart was not attached ¹² to it. If I saw what you ¹³ had in abundance, I would give it (in exchange) for ¹⁴ ⁶ 1 ⁵ vessel ¹⁵ ⁶ for Aṭi. And now, the garment which you brought ¹⁶ for me (to) Syene — it ⁷ I ⁶ am wearing.
Instructions	⁷ And now, let them bring us castor oil ¹⁷ and we shall give it (in exchange) for oil. ¹⁸
Concern	And now, do not ⁸ worry about us, ¹⁹ me and Makkibanit; ²⁰ we worry about you. Take care of ²¹ ⁹ Bethelnathan from Ḥabib. ²²
Promise	And now, if I find a trustworthy man, ²³ ¹⁰ I shall bring ²⁴ something to you.
Greetings II	Greetings, Shabbethai son of Shug. Greetings, Pasai. VERSO ¹¹ Greetings, Eder son of Pasai. Greetings, Sheil son of Ptaḥertais and Ashah ¹² son of Peṭekhnum. Greetings, the whole NEIGHBORHOOD.
Welfare	For your welfare I sent ²⁵ ¹³ this ¹² letter. ²⁶
Greetings III	¹³ Greetings (to) my father Psami from your servant ²⁷ Nabusha. ²⁸ Greetings, my mother ¹⁴ Mama (ERASURE: <i>and</i>). Greetings, my brother Bitia and his household. ²⁹ Greetings, Wahpre. ³⁰
External Address	¹⁵ To (<i>sealing</i>) Nanaihem from Nabushezib son of Peṭekhnum. ³¹ (To) Syene. ³²

天后廟 (Temple of the “Queen of Heaven”)

RECTO

Salutation I	¹ Greetings, ² Temple of Bethel and Temple of the Queen of Heaven. ³	天后廟 (Temple of the “Queen of Heaven”)
Internal Address	<p>³ The four Makkibanit letters sent to Syene all open with salutations to one or more of the (at least) four Aramean Temples there (<i>TAD</i> A2.1-4 [B1-4]); for discussion of the Aramean-Phoenician ambiance of all these deities see B. Porten, <i>JNES</i> 28 (1969), 116-121. Bethel was a popular deity in the region of Syene and constituted a theophorous element in many personal names, e.g. Bethelnathan (lines 3, 7) and Bethelshezib (<i>TAD</i> A2.5:6 [B5]). The Queen of Heaven has been identified with Anath (B. Porten, <i>Archives from Elephantine</i>, 164-165, 170-171; K. van der Toorn, <i>Numen</i> 39 [1992], 97) and with Astarte (S.M. Olyan, <i>Ugarit-Forschungen</i> 19 [1987], 161-174). She was worshipped in pre-exilic Judah and then again after flight to Egypt, where she was fiercely denounced by Jeremiah (Jer. 7:16-19, 44:15-29). Only one of the many Jewish letters sent to Elephantine opened with a salutation to the Temple of YHW in Elephantine (<i>TAD</i> A3.3 [B8]). - Less likely is the translation proposed by F.M. Fales, <i>JAOS</i> 107 (1987), 455-456, “The well-being of the Temple of DN to PN from PN.”</p>	
Salutation II		
Greetings I		
Report		
Instructions	oil. ¹⁸	
Concern	And now, do Take care of ²¹	在猶太人流亡前他們已經開始拜天后 (“Queen of Heaven”)，流亡到埃及地這個習俗仍然繼續，故此天后被耶利米抨擊。
Promise	And now, if I	在象島古卷眾多猶太人書信當中只有一封寄往象島的信
Greetings II	Greetings, Sh son of Pasai. G	
Welfare	Greetings, the whole NEIGHBORHOOD. For your welfare I sent ²⁵ ¹³ this ¹² letter. ²⁶	
Greetings III	¹³ Greetings (to) my father Psami from your servant ²⁷ Nabusha. ²⁸ Greetings, my mother ¹⁴ Mama (ERASURE: <i>and</i>). Greetings, my brother Bitia and his household. ²⁹ Greetings, Wahpre. ³⁰	
External Address	¹⁵ To (<i>sealing</i>) Nanaihem from Nabushezib son of Petekhnun. ³¹ (To) Syene. ³²	

在埃及的猶太人對後世影響

- 舊約聖經: 七十士 (Septuagint) 譯本
 - 在埃及亞歷山大港猶太人翻譯為通用希臘文
- 基督宗教修道制度
 - 源於埃及
 - 受當時一部分猶太禁慾主義群體影響

總結

耶利米之死

- 耶利米的晚年
- 耶利米之死傳說
- 埃及宗教
- 猶太人在埃及地的信仰習俗 (I)
- 古埃及晚期局勢

埃及背景知識

- 古埃及人的生活
- 埃及地理
 - 象島 **Elephantine**
- 猶太人在埃及聚居之地

猶太人在埃及

- 象島猶太人聚居地案例分析
- 猶太人在埃及地的信仰習俗 (II)
- 在埃及的猶太人對後世影響

延伸閱讀 FURTHER READING

- *Une communauté judéo-araméenne à Éléphantine, en Égypte, aux 6e et 5e siècles av. J.-C.*
 - Albin van Hoonacker
 - https://biblicalarchaeology.org.uk/pdf/schweich-lectures/1914_elephantine_hoonacker.pdf
- *The Elephantine Papyri in English: Three Millennia of Cross-Cultural Continuity and Change*
 - Bezalel Porten
 - https://www.baytagoodah.com/uploads/9/5/6/0/95600058/the_elephantine_papyri_in_english.pdf
- 《猶太古史》 (*Antiquities of the Jews*)
 - 一世紀猶太歷史學家 約瑟夫斯 (Josephus)