

PhD Student Seminar on Ancient Greek and Byzantine History: Abstract

Date: 28th March, 2019

Venue: Auxiliary Room, Occidental History Department, University of Tokyo.

Comment: Mirko CANEVARO (Edinburgh), Noboru SATO (Kobe)

First Speaker: Yumi UCHIKAWA (Tokyo),

Title: *Dikai phonou* (homicide suits) in Ancient Athens

Traditionally, scholars thought that (1)homicide was usually prosecuted only by *dike phonou* (private suit for homicide); (2)there was no *graphe phonou* (public suit for homicide); (3)*dike* and/or *graphe traumatos ek pronoias* were somehow related to homicide trials but different from *dike phonou*; (4)in some special occasions, *apagoge*, *endeixis* were also used for prosecuting homicides in ancient Athens.

If we reexamine, however, historical sources such as Dem.23.22, 80; [Arist.] *Ath. Pol.* 57.2-4, Dem.47.58-73 and others, we could obtain considerably different picture of the Athenian homicide procedures.

That is; (1)there was no single *dike phonou* as a legal procedure but were many *dikai phonou* for various kinds of homicide such as *dike phonou ek pronoias*, *dike phonou me ek pronoias*, *dike phonou bouleuseos* etc., and *dike phonou* was an abbreviated form for each of these legal procedures; (2)*dike* and/or *graphe traumatos ek pronoias*, *dike purkaias* and *dike pharmakon* were subcategories of *dikai phonou*, therefore, *dikai phonou* included both *dike* (private suit) and *graphe* (public suit) and thus *dikai* should mean 'lawsuits' here; (3)for at least one of *dikai phonou* (*dike phonou* for unknown killer) might be prosecuted by non-relatives and procedural details of normal *dikai* and *dike phonou* are completely different, we should understand *dike phonou* either as 'private suit for homicide' which was different from usual *dikai* (private suits), or as 'lawsuit for homicide' which was totally unique in Athenian legal procedure system;(4) *apagoge* and *endeixis* used for prosecuting homicides might be included in *dikai phonou* as well.

In sum, Athenians understood various kinds of legal procedure for homicide as *dikai phonou* which included both *dike* and *graphe*. And practically, they were not so much interested in distinguishing between *dike* and *graphe* strictly as categorizing which offences were *phonois* in Athenian homicide law.

Second Speaker: Daiki SANO (Tokyo),

Title: Delivery of *basilikoi logoi* in the reign of Andronikos II (1282-1328)

*Enkomion*, or speech in praise of a ruler, took shape about the fifth century B. C. and was later codified by Menander Rhetor. As his treatise circulated in Greek world as well as Latin world, *enkomia* were constantly produced also in the late Byzantine period. In particular, we have twelve texts of imperial panegyrics from the reign of Andronikos II Palaiologos (1282-1328), who protected and supported cultural activities of intellectuals.

Menander classified *enkomia* into two subcategories. The *basilikos logos* honours the emperor generally for his origin, birth, deeds etc., portraying him as a exemplar of various virtues, while the *prosphonetikos logos* does not follow this regulation, focusing on certain aspects or policies of him. This classification can be applied to the *enkomia* under Andronikos II. Then, on what motivations or backgrounds the panegyrist who wished to express their admiration to him (or were ordered to do so) chose either these two types?

In this presentation, we will analyze the twelve texts of *enkomia*, examining their classification, date, and context. The followings will be argued: the orators of that time preferred *basilikoi logoi* when they delivered panegyrics in front of the emperor for the first time, though they had also an option to adopt *prosphonetikoi logoi*; yet, they never choose such 'mediocre' format of the former from the second time.

Third Speaker: Shin'ichi KUBO (Tokyo),

Title: How to Justify Hellenic Astronomy: Attempts by 14th-Century Byzantine Astronomers to Reconcile Hellenic Learning with Christianity

Greek-speaking Byzantine Christians regarded Greek classics as pagan literature which was of 'Hellenes' and different from 'ours'. Nevertheless, elite intellectuals still needed Hellenic education, and some scholars were so attracted to and proud of Hellenic learnings that they had to find pretexts to avoid criticism that their study was contradictory to Christianity. Taking as an example astronomy which was the most flourishing subject in the intellectual milieu of the 14th century Byzantium, this paper will try to illustrate how learned literati who were participants in the reception and transmission of the classical literature justified the non-Christian erudition, exhibiting in detail their elaborate manipulations of texts to exonerate the greatest astronomer Claudius Ptolemy from the charge of astrology, who was distinguished also in this questionable field for his work *Tetrabiblos*. Citing names at the opportune moment and borrowing words to the advantageous extent, they made so laborious efforts to accomplish this difficult enterprise that they made up a striking harmony between Hellenic astronomy and Christianity on the surface of their writings.