

DROIT ET SOCIÉTÉ DANS LA GRÈCE ANCIENNE (MORALS AND LAW IN ANCIENT GREECE) pdf

1: Liturgy (ancient Greece) - Wikipedia

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This flexibility makes it particularly suited to the unpredictability of the period. This also explains its widespread use, including in undemocratic cities such as Rhodes. However, no strict uniformity is found in the specific practices of these liturgies, either geographically from one city to another or over time as changing times and circumstances confront the Greek cities. One can classify liturgies into two main categories. There were also many other minor liturgies. There was considerable creativity in relation to the liturgy, "and with the practicality which characterised their attitude on the subject, the cities were capable of creating new liturgies in accordance with their immediate needs, or of suppressing them temporarily or permanently. The main one was the trierarchy, that is to say the equipment and maintenance of a trireme and its crew for a year. The trierarch was also to assume, under the direction of the strategos, the command of the ship, unless he chose to pay a concession and left the fighting to a specialist in which case the office was purely financial. Later the proeisphora was to carry the burden for his tax group or class *symmoriai* advancing the *eisphora*, the contribution levied from various wealthy social classes to compensate for the costs of the war. This figure is almost certainly seriously understated. The Dionysia alone required choregoi, and in the following era [13] we can add ten *hestiatores* to this number. The Panathenaia required at least 19 liturgists per year [14] as against 30 or perhaps 40 for the Greater Panathenaic Games which was held every four years; [15] the Lenaia annually had 5 choregoi, and the Thargelia. A careful calculation therefore reaches at least 97 civilian liturgists per year in Athens, and at least in years of the Greater Panathenaia. They started by asking for volunteers, and then designated those who seemed most able to take charge. The *hestiatores*, responsible for organizing the common meal of their tribe, were appointed by it. It does not appear that any "liturgical roll" was established, or that a threshold was set corresponding to the wealth declared by the liturgist, within which everyone would be forced to accept a liturgy. Conversely, citizens of modest wealth could handle certain inexpensive liturgies. In fact, establishing a threshold requirement would have made liturgical expense mandatory instead of voluntary, and caused the city difficulty in the event of widespread impoverishment of its individual members. A citizen with a fortune of three talents could also be called upon to take part. The size of the "liturgical class" can be estimated for classical Athens as a range between [27] and individuals, [28] or as high as if we take care not to confuse the number of people required to administer the system and the contingent of those who actually took up the liturgy. The number of individuals actively involved is necessarily greater than the total number of liturgies because of the temporary exemptions available and the size of the competitive liturgy system. The practical method of appointing liturgists arose from a social consensus arrived at by the wealthy amongst themselves, which was itself based on "a competitive and luxurious ideology of aristocratic origin, developed in the archaic period, and maintained to its own advantage by the democratic city: However, the wealthy were eager to volunteer their support, [31] due to peer group pressure and a desire for fame equivalent to their fortunes. Wealthy citizens or resident aliens who were tempted to hide their wealth to escape their duties were deterred by the threat of the "antidosis" a type of litigation in which a citizen nominated as liturgist tried to compel another to act in his stead, and the harm to reputation that their reluctance to contribute to the public good would cause them within their city. Taking on a liturgy: This move expanded the group responsible for the trierarchy from individuals, and sought to make the expense of the trierarchy less onerous. A new liturgy, the *proeisphora*, made the wealthiest Athenians responsible for advancing the sum owed by the tax group *symmoriai* to which they belonged. It was then their responsibility to seek reimbursement from the other members of the *symmoria*, [40] which was not always forthcoming. The most expensive cost more than three times the income of the hoplite class, that is to say the wealth threshold at which one was required to serve as an Athenian soldier. Those who were serving, or had previously served, as liturgists also had temporary exemptions. Thus, one could not be required to undertake

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two liturgies at once, [52] or to take on the same civil liturgy two years in a row [53] The liturgist of a religious holiday would not be held responsible for another liturgy in the following liturgical year. Thus, an anonymous litigant defended by Lysias claimed to have been choragos three years running and trierarch for seven years. He listed several other liturgies performed during this period suggesting that multiple liturgies could be undertaken simultaneously, which resulted in an expense of twelve talents, or more than a talent a year. This was a legal action filed by a newly appointed liturgist, against another citizen whom he claimed was wealthier than himself and therefore more able to bear the financial burden. The defendant had the choice of accepting the liturgy, making an exchange of wealth or submitting to a trial. When an antidosis action was filed pertaining to the trierarchy, the Athenians were concerned that the problem be resolved quickly, so the trial was required to take place within a month. The liturgists can also be distinguished by hiring well above the minimum. Thus, in a speech of Lysias, the litigant lists the liturgies to which he submitted and states: This is a view shared by most of liturgists, a view reflecting the social position and prestige in proportion conferred by the financial effort made, as illustrated by the Lysias quote above. However the desire of the liturgist to conform to the ideal of a competitive elite was to the advantage of the city: For example, in Athens, trierarchs are often anxious to get a golden crown, and drachmas for the first three trierarchs driving their vessel at the jetty. Similarly with the choregos, when the playwright who funds the choir won the competition, sharing with him the glory of his victory [83] he gets a prize and can raise on this occasion a memorial, as was the case for the young Pericles with the victory of the Persians by Aeschylus in The choregia was therefore a liturgy more appreciated than the trierarchy. The need for trierarchs was greater than ever, but the rich were increasingly trying to avoid the obligation. Athens now needed the wealthy to carry out their liturgical obligations more than ever, but it had become rare for anyone to volunteer, especially for the trierarchy. A client of Lysias, for example, called service as trierarch "a dubious action". The War Against the Allies, [94] which was also very expensive, [95] marked the end at mid-century of the dream of a return to the Athenian imperialism, which had been so lucrative. Therefore, the need for the Athenian state to find new sources of funding, could only be achieved through better management of public assets the policy of Eubulus, then Lycurgus, and by increased financial pressure on the richest. The complaints of the wealthy have an undeniable dimension of ideological and political hostility to the common people demos: Xenophon [96] and Isocrates [97] emphasize that "the liturgy is a weapon in the hands of the poor". Theophrastus has one of his "Characters" intone: Even though the financial burden they represented was less than the classical [] liturgies, they failed to allow the liturgist to assert his excellence. Attempts were made to increase the number of citizens or resident aliens eligible for liturgies. In, Demosthenes proposed to increase the number of trierarchs to Some trierarchs took their time to perform the function assigned to them, such as Polycles who neglected to take charge of a ship, forcing his predecessor, Apollodorus, to continue as trierarch for several months. Isocrates explained how he performed his duty without waste or negligence [] and a client of Lysias told the jury that there was nothing wrong in showing restraint in spending. The exact chronology of this phenomenon is problematic, however: Does the transition take place early in the 4th century BC. Historians seem to have difficulty giving a definitive answer. The diverse documentation on this issue gives us some contradictory insights, which are not possible to reconcile. There are therefore numerous conflicting interpretations, and this remains one of the most technical and highly disputed issues in fourth century Athenian history ". Lycurgus said in However, there are those among them who, giving up the attempt to convince you with arguments, seek your pardon by pleading their liturgies: Nothing makes me angrier, on this account, than the idea that expenses they sought for their own glory, should become a claim to public favor. No-one earns a right to your gratitude, simply for having fed the horses, or paid for lavish choregies, or other largesse of this kind; on such occasions, one obtains the crown of victory for himself alone, without the least benefit to others. These are the gifts that reveal the dedication of a citizen; the others only prove the wealth of those who made them. However, I do not think anyone ever has performed services to the State great enough, to demand in return that traitors be permitted to avoid punishment. As a result, to avoid breaking the bonds between social groups, the desire of the richest to show

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off their wealth itself the cause of social tension [] was channeled into the transformation of the liturgies into a system of public philanthropy. In classical Athens the mineral rights to the silver mines at Laureion were reserved to the state while the mining was contracted out as concessions to private entrepreneurs, European Economic History, vol 1, eds. I Davidson and J. Latterly Athens also derived an income from her empire in the form of tribute, but in this she was atypical. The Cavalry of Ancient Greece, Westview, pp.

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2: Louis Gernet - Wikipedia

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Louis Gernet (28 November - 29 January) was a French philologist and sociologist. Life [edit] A student at the  cole Normale Sup rieure (class of), he received a licentiate in law and agr gation in grammar.

5: Classical Period - Bibliography - Society

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8: Jean-Pierre Vernant - Wikipedia

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