

METICS

(and some aspects of Athenian
Law)

Info Session on
Tuesday, Nov. 30
at 4pm

**Dodd Hall, room
247.** You may also
attend this info
session via Zoom:

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*Meeting ID: 929
2130 8511*

UCLA Summer Travel Study Abroad
Exploring Ancient Rome
July 3-30 MMXXII

Classics M114 A/B and History M112C/E
Professor Robert Gurval
UCLA Department of Classics

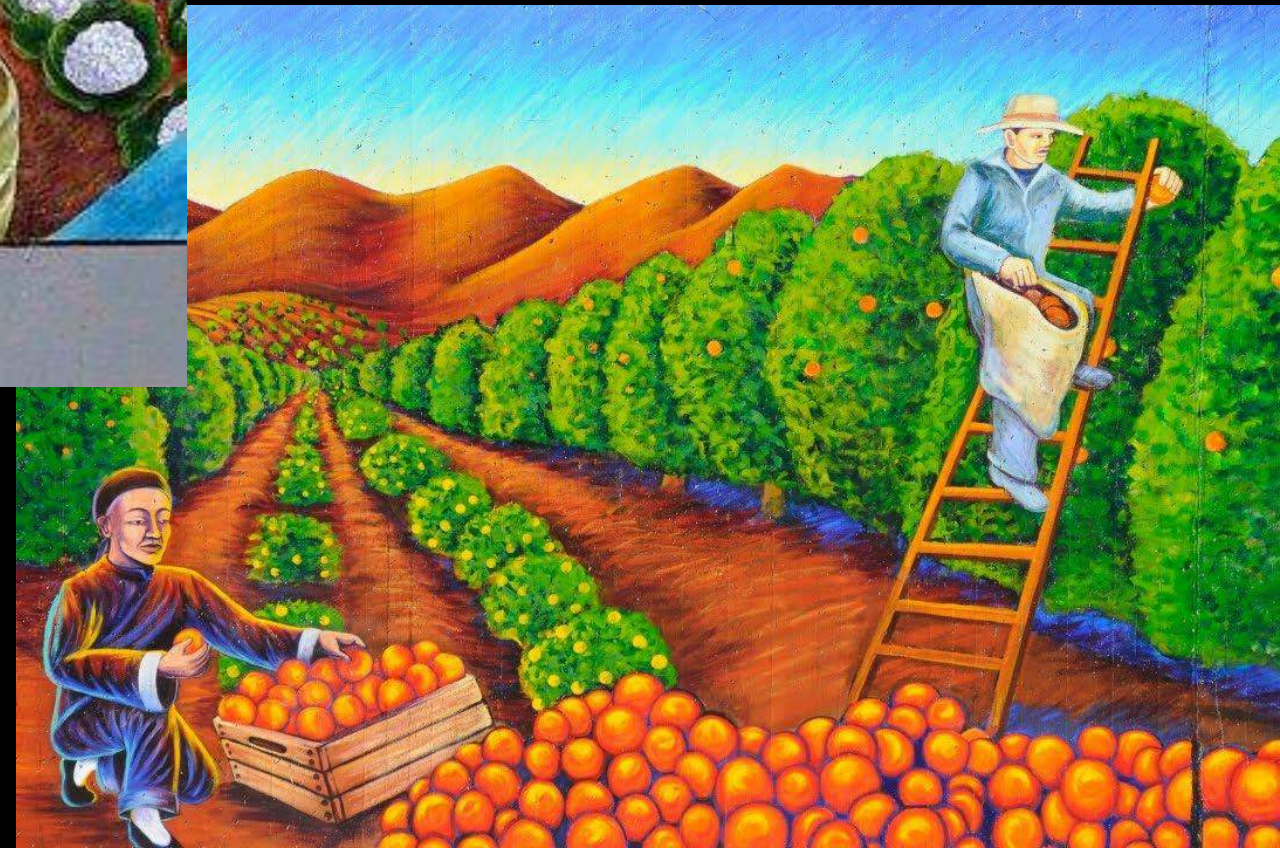


The Great Wall of LA



ASIAN CITIZENSHIP & PROPERTY

LA River Basin, Valley
Glen/North Hollywood



Metics: Some Basic Facts

- **Metoikein** → **Metic** → “Living with,”: Resident non-citizens
- Under Solon, permitted to live permanently as resident non-citizens in Athens
- Not allowed to vote or hold office
- Craftspersons: woodworkers, swordsmiths, shield-builders, furniture-makers, ceramicists
- *Hetairai* were often metics who had come to Athens to make money → Aspasia was a metic
- Often wealthy



Pericles' Citizenship Law (451 BCE)

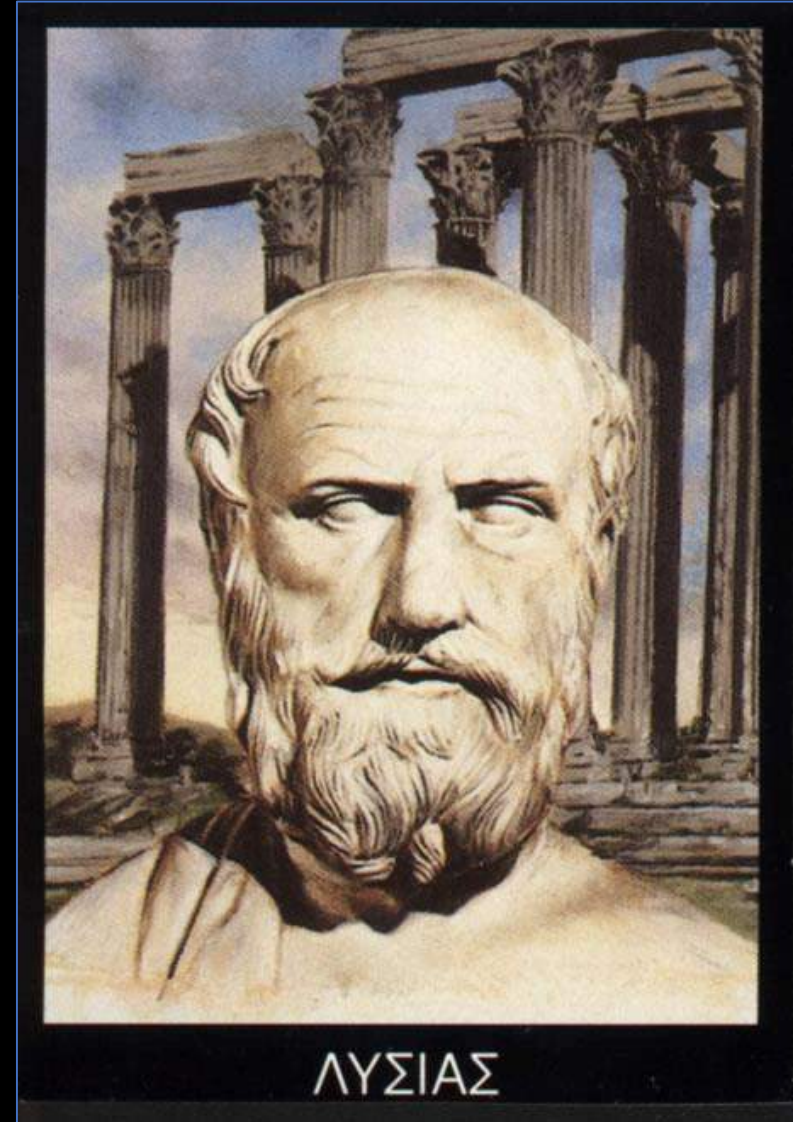
Only children born of TWO Athenians could be citizens .





Lysias (4th C BCE)

- The most prolific speechwriter prior to Demosthenes
- Wrote for ordinary citizens and for wealthier people
- Himself a metic, and later a citizen
- Speeches help generate the idea of oratory as a literary genre in its own right
- Apparently published and circulated his speeches a means of advertising his talent
- Described in Plato's *Phaedrus* as "the cleverest writer of his day"



On the Murder of Eratosthenes (Lysias, Oration 1)

- Lysias writes the speech on behalf of Euphiletus, who killed Eratosthenes for committing adultery with his (Euphiletus's) wife, who is not named in speech
- Held before the homicide court
- “Artlessness which is the product of art” (Dionysius, *Lysias* 8)
- Real? “Mr. Beloved” v. “Mr. Strong Love”

Law of Justifiable Homicide

Provided immunity to someone who had:

- unintentionally killed a fellow competitor in an athletic contest
- a soldier who killed someone through “friendly fire”
- to a doctor whose patient died under his care
- to kill in self-defense if attacked, esp. by a thief who used force or attacked at night
- or someone someone who tried to overthrow the democracy

Problems with Application of Justifiable Homicide Law in *On the Murder of Eratosthenes*

- Conflict between ancient law that had permitted a cuckolded man to kill the adulterer and more contemporary custom in 5th and 4th C Athens, in which such instances were resolved by other means (e.g., monetary compensation and/or by some kind of physical humiliation)
- Thus, Euphiletus is essentially charged with intentional murder rather than justifiable homicide (which would be similar to our notion murder in self-defense)
- Also charged with entrapment, i.e., orchestrating the situation in which Eratosthenes (the adulterer) would be caught in the act with his own (i.e., Euphiletus's) wife and thus allow for the possible murder

To exonerate Euphiletus

Crucial fact that Euphiletus must demonstrate to absolve himself is that he unintentionally/without premeditation or contrivance caught his wife and Eraosthenes in the act itself (*in flagrante delicto*, “in blazing crime”)



“In flagrante delicto,’ indeed! You never miss an opportunity to show off your classical education, do you?”

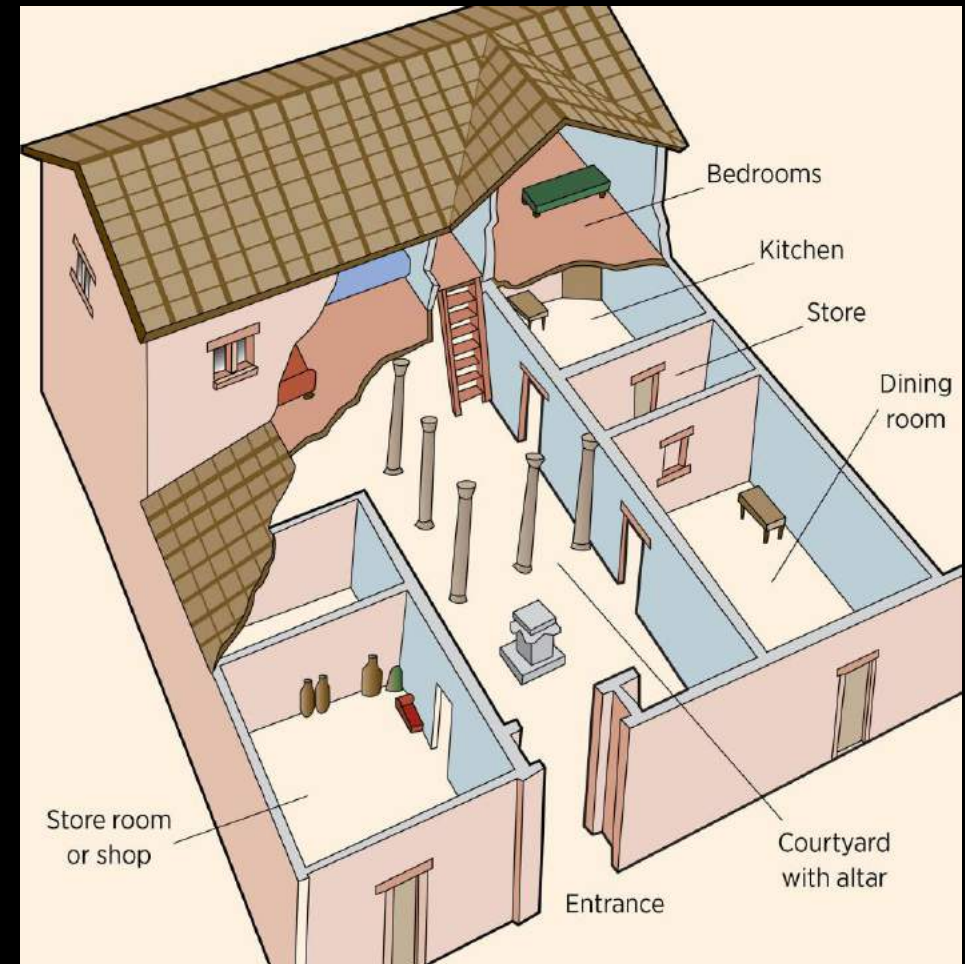
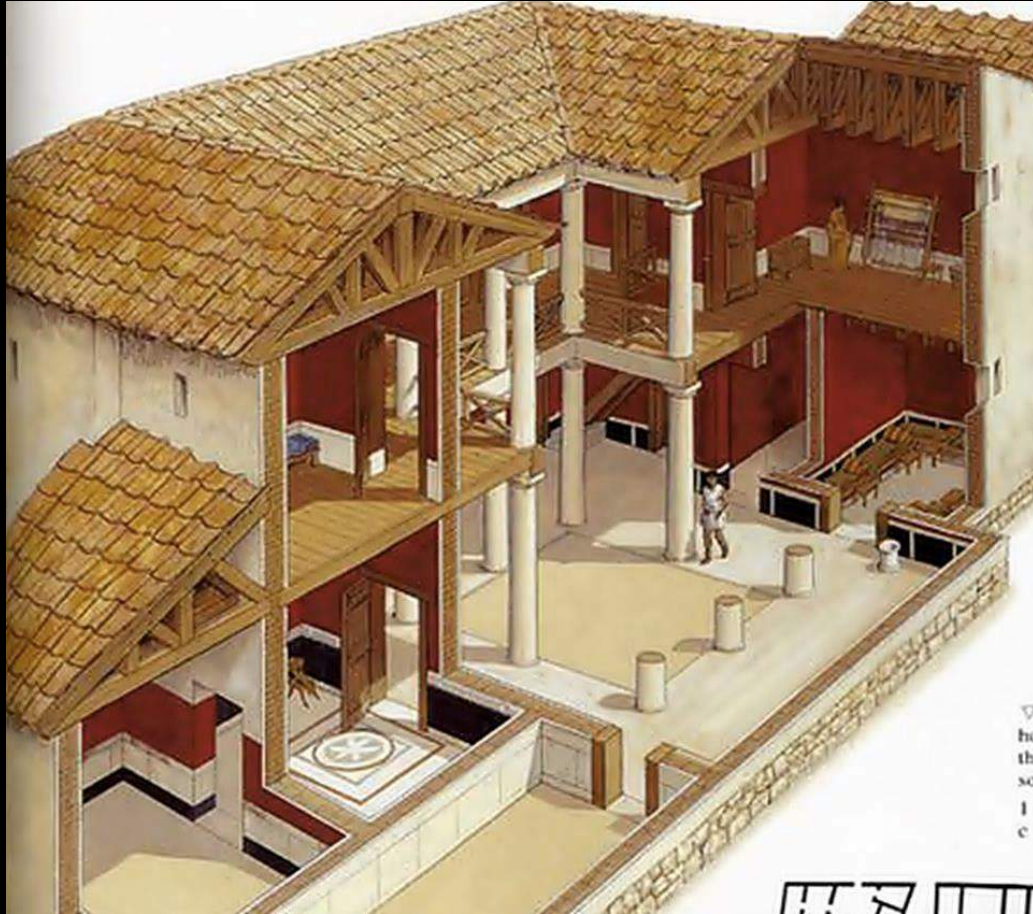
Lysias' Depiction of Euphiletus' *êthos*

Euphiletus: “I would greatly appreciate it, men of the jury, for you to judge me in this trial as you would judge yourselves if you had suffered what I had ... This view would be shared by not only you but also by all of Greece. **This is the only defense for which democracy and oligarchy both grant the same compensation to the weakest against the strongest so that the lowliest enjoys the rights of the highest.** Hence, all men consider this **outrage** (*hubris*) to be the most terrible.” (1-2)

Private Wife, Public Spectacle

“When my child was born, then I trusted her and entrusted her with all my possessions, since I thought that this was the best marriage. At first, she was the best of all wives ... But when my mother died, her death was the cause of all my troubles. **My wife followed in her funeral procession and was seen by this man who in time corrupted her. By watching for the slave girl, who went to the *agora* (marketplace), and handing her messages, he caused my wife’s downfall.” (6-8)**

Upstairs, Downstairs



In the middle of the night ...

“My wife closed the bedroom door on her way out, and pretending to be playing around, she locked it. I thought nothing of this and did not suspect her and I fell asleep. When it was almost morning she came and opened the door. I asked her why the front house doors had made noises during the night, and she told me that the lamp beside our child had gone out and she fetched a light from the neighbors. I didn’t say anything, and I believed that this is what happened. But it occurred to me, men, that she had put makeup on even though it had not yet been thirty days since her brother had passed away. Nevertheless, I said nothing and left in silence.” (13-14)

In flagrante delicto

“We [slaves and neighbors] forced the door open and those of us who entered first saw Eratosthenes lying beside my wife while those entering afterwards saw him standing naked on the bed. I struck him and threw him down ... he begged and beseeched me not to kill him but to accept money, and I said, ‘It is not I who kill you but the law of the city, which you violated and considered of less importance than your own pleasures.’” (25-26)

Combining *Logos*, *Êthos*, and *Pathos*

“I do not consider this to be my own private vengeance; it was on behalf of the entire city.” (47)

Political Changes at Athens after Pelop. War

- The Surrender of Athens (404 BCE)
- *Decarchies* (groups of ten Spartan rulers)
- The Thirty Tyrants at Athens (Kritias)
- Confiscations, banishments, and mass executions
- The Restoration (403), after the death of ca. 1500 people – (Thrasyboulos)
- Amnesty or get out!



Athens in Defeat

“It was night when the *Paralos* [the state ship] reached Athens with tidings of disaster, and a sound of wailing ran from Piraeus [the port] through the long walls to the city, one man passing news to another. And during that night no one slept, all mourning, not for the lost alone, but far for more themselves, **thinking that they would suffer such treatment as they had visited upon the people of Melos, after reducing them by siege, and upon the Histaians and Skionians and Toronians and Aiginetans and many other Greek peoples.**”
(Xenophon *Hellenica* 2.2.3, trans. Brownson)

Lysias, *Against Eratosthenes* [a different one] (Lys. 12)

- Speech delivered on Lysias's own behalf
- Eratosthenes – Member of the Thirty Tyrants
- Lysias accuses him of the murder of Lysias's brother, named Polemarchus
- Unique perspective on the life of a metic during the turbulent years of change at Athens following the Peloponnesian War
- Also interesting because it offers a view of a victim of the Thirty



Exploitation of the Metics

“When the Thirty came to power, they said they had to purge the city of criminals and make the rest of the citizens law-abiding ... Some of the Thirty pointed to the metics, how they were hostile to the rule of the Thirty. By appearing to punish them, they had a perfect pretense for making money ... They thought nothing of killing people and everything of getting our money.” (6).

Sudden Arrests

“They seized me while I was entertaining some guests ... They went to my workshop and took an inventory of my slaves. I asked my arrester if he would willing to let me go if I gave him some money, and he said yes, but it would have to be a lot.” (Lysias 12.8)



Hemlock

“The Thirty gave their customary order to my brother to drink hemlock, without explaining why he was to be executed.”
(Lysias 12.17)



Raids on Metics

“They took seven hundred of our shields; a load of silver and gold; bronze, ornaments, furniture, and women’s clothing, and 120 slaves. They were so insatiable and shameless in their greed as to reveal their real character: the gold earrings that my brother’s wife happened to be wearing, these Melobius [one of the allies of the Thirty] snatched from her ears as soon as he entered the home. They were not moved to show us pity for the tiniest piece of our property. We did not deserve this from the city after we had produced choruses, often paid war taxes, lived in a decent manner, made no one an adversary, and ransomed many Athenians from the enemy. Yet they thought that such was what we deserved despite the fact that we conducted ourselves to much better as metics than they did as citizens!” (Lysias 12.19-20)

The Metic Speaking to the Citizenry

“They seized citizens by force from the agora and some from temples, and they killed them. Others they dragged from their children, their parents, and their wives, and they forced them to kill themselves, and they did not allow the customary burial, thinking that their regime was mightier than the vengeance of the gods. ... Because of the character of these men, neither temples nor altars, which are a sanctuary even for criminals, would have helped you, although you were victims. Those of your children who were in Athens would have been subjected to outrage (*hubris*) at the hands of these men. (Lysias 12.96-98)

Law against *Hubris* (?)

“If someone commits hubris [outrage] against another, whether it be a child or woman or man, whether free or slave ... let whoever wishes of those Athenians who are permitted lodge a public suit and bring it to the court within thirty days of indictment ...” (quoted in Demosthenes 21, in Wolpert and Kapparis, eds., *Legal Speeches of Democratic Athens*, p. 96).

