

## Glenn Most 教授セミナーのご案内

ギリシア文学・文献学・哲学で著名な Scuola Normale Superiore (Pisa)の Glenn W. Most 教授をお招きして、2日にわたりプラトン哲学と編集文献学のセミナーを開催いたします。皆様、奮ってご参加ください。

### プラトン哲学セミナー Plato Seminar

日時： 2016年2月23日(火) 15:00-17:30

場所： 慶應義塾大学 三田キャンパス 東館5階 G-Sec Lab

<http://www.keio.ac.jp/ja/access/mita.html>

講演タイトル： Homer, The First of the Tragedians?

報告要旨

In a number of passages in book 10 of his *Republic*, Plato declares that Homer is the 'first' or the 'chief' of the tragedians. And yet the same Plato had carefully distinguished narrative poetry (*diégêsis*) from imitative poetry (*mimêsis*) in book 3 of the same work, and had indicated then that epic poetry like Homer's is a mixture of narrative and imitative poetry while dramatic poetry like tragedy is purely imitative. There is thus a manifest contradiction between these two parts of the *Republic*. My lecture discusses and attempts to resolve this apparent contradiction.

\* 質疑応答についてだけ、適宜通訳を入れます

\* 終了後に講師を囲んで会食します。参加希望者は事前にお知らせ下さい。

### 編集文献学セミナー Philology Seminar

日時： 2016年2月24日(水) 10:30-18:00

場所： 慶應義塾大学 三田キャンパス 東館5階 G-Sec Lab

<http://www.keio.ac.jp/ja/access/mita.html>

プログラム

10:30-11:00 慶應義塾大学斯道文庫見学 案内：堀川貴司(斯道文庫教授)

\* 基本的にプラトン科研・編集文献学科研メンバーのみの企画です

11:10-12:00 日本の中世史料編纂 近藤成一(東京大学史料編纂所教授)

13:30-14:30 日本における西洋文献学 納富信留・明星聖子(埼玉大学教授)

『テキストとは何か?』の成果報告)

14:40-15:40 日本における西洋古典学 安西真 (北海道大学名誉教授)

(「フィロロギカ (古典文献学研究会)」の活動と成果)

16:00-17:00 Glenn Most: The Rise and Fall of *Quellenforschung*

17:00-18:00 総合討論

\* 日本語と英語の間で簡単な通訳を行います

\* 原稿 (英語) は事前にお送りします。ご連絡下さい。

\* 終了後に講師を囲んで会食します。参加希望者は事前にお知らせ下さい。

報告要旨

Glenn W. Most “The Rise and Fall of *Quellenforschung*”

A century ago, one of the most important modes of research in the professional study of Greco-Roman antiquity as well as in a number of other fields was a recently developed specialty called by its admirers (back then it had no opponents) “*Quellenforschung*.” By decomposing the compilatory handbooks produced by the erudition of late antiquity into their various sources and establishing the relations of dependence among them, the adepts of this method sought to trace back reports about a variety of aspects of the ancient world — primarily philosophy and history, but also religion, law, sculpture, and other matters — to their earliest origins. They were convinced that they would thereby place themselves in a position to assess with greater precision the reliability of those reports and would hence be able to make claims of greater validity about those aspects of antiquity. Nowadays, *Quellenforschung* is not dead, but it seems moribund. It has moved from the fashionable center of classical studies to the swamps at their periphery; it is practiced by relatively few scholars and seems to be ignored, if not held in suspicion or contempt, by most. Yet, until recently at least, many of the results experts in this field obtained a century ago or more have continued to provide a seemingly solid foundation for studies in a wide variety of disciplines within classical scholarship and beyond it in related and dependent areas of research for which classical scholarship seems itself to have functioned not only as a model but also as a source. Why this has been the case deserves analysis and reflection, and not only because of the implications of these developments for these disciplines themselves.

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