

GENERAL INDEX

- Aeschines
 abuse of slaves, 52, 206, 207–8
 on *graphē hybreōs*, 20, 21, 198, 200, 210–11, 221, 222
 rhetoric of slavery, 50–1
- affection
 and reciprocity *see philia*
 in slave relationships, 114n, 123, 141, 142–3, 144, 150, 166
- agency
 personal, 103n, 110, 112, 114, 119n, 188
 social, 18, 110, 122, 123, 124, 126, 131, 201, 203, 259
- agricultural slaves, 68–9, 70, 72, 93n, 104, 110, 114–16, 117, 165, 170
- aidōs* *see* shame
- anger
 and slighted honour, 33, 119–20
 and victim in *graphē hybreōs*, 216, 218–19, 221–2
 slave capacity for, 130, 133–4, 135, 137, 145, 156, 206
- Anonymus Iamblichii, 11–12, 14–15
- appraisal respect
 definition of, 15–16, 35, 157n, 180, 215, 216, 229
 as esteem, 15, 16, 157, 229, 233–4, 238
 from peer communities, 180, 190, 197, 258
 from *polis*, 197, 230, 231, 234, 238
 in slave-management, 71, 74, 167–8, 183
 in social mobility, 106, 116, 197, 229–34, 236, 238
 see also recognition respect
- Aristophanes, 50, 139n, 147, 165, 170
- Aristotle
 anger from slighted honour, 119–20, 130, 133–4, 145n, 206
 atimia and *hybris*, 201, 220–1
 manumission as slave incentive, 68, 70, 122–3, 204
 friendship with slaves, 19, 36, 141, 143n, 205–6, 230
 natural slavery, 19, 57, 60, 63–71, 73–7, 80, 81, 82, 119, 172
 philanthrōpia towards slaves, 142, 223n
 servile vs free occupations, 47, 68–9, 72, 171–2, 187
 timē as self and social esteem, 10, 14
- Artemidorus, 182–3
- atimia*
 as dishonour, 94, 130, 203, 217n, 218–19, 220
 as loss of citizen *timai*, 17n, 30n, 95, 216, 218, 219–20
- authority, slave positions of, 42, 106, 147, 167, 170, 180, 182, 240, 244–6, 254, 257–9
- autonomy
 and independent responsibility, 154, 157, 167–8; *see also* authority; independent slaves; trust
- Cobb, Thomas, 60–1, 63, 64, 80
- Darwall, Stephen, 11n, 16, 35, 71, 73–4, 157n, 180, 215, 228–9, 258

- deference, 4, 11, 13, 14, 27, 29, 30, 36, 84, 85, 88, 167, 168, 194–5
- demeanour, 13, 29, 36, 144, 218
- dēmosioi* *see* public slaves
- Demosthenes
graphē hybreōs, 20–1, 130, 206, 210, 213–14, 216, 217–20, 221–4
 master's recognition of obligations, 128
 on Pasion and Phormion (former slaves, bankers), 43, 230n, 231–8
 slaves as property vs human beings, 52, 206
 slave/free distinction, 49, 50, 53–4
- Diodorus Siculus, 135–8, 241–7, 258, 259
- dignity (societies) vs honour (societies), 6n, 8–9, 12, 215
- dishonour
 dishonour of enslaved, 3, 17–18, 42, 50, 179, 199, 239–40, 258, 259
 helots controlled by, 87, 90–6, 98–9
 slave internalisation of, 3n, 80n, 85, 96, 97, 99, 119n
 slavery terminology as dishonouring language 39, 46–8, 50
see also graphē hybreōs; *hybris*; *hybristic* treatment of slaves
- Dolios (*Odyssey*), 104n, 107, 114–16, 117
- Douglass, Frederick, 79–80
- dress codes, 44, 45, 47, 94, 95, 97, 99
- economics of slaveholding
 economic ideology and slave hierarchy, 104, 109, 114–17, 170
 honour and productivity, 59, 72, 73n, 122–3, 133, 138, 159–63, 164–5, 174–5
 slaves and commerce, 92–3, 165, 166, 212;
see also Pasion; Phormion; agricultural slaves; occupations
- epitropoi*, 71, 147, 161, 162, 164, 166, 167, 168, 170, 171, 172n
- esteem
 and self-esteem, 8, 10–12, 14, 16–17
 as appraisal respect, 14, 15–16, 34, 35, 157, 229, 233–4, 238
 economy of, 154–5
- ethnic identity
 and slave honour groups, 89, 152–4, 155, 180, 191–2, 244, 253, 257n
 slave deprivation of, 87–8, 89; *see also* natal alienation
- Eumaios (*Odyssey*), 19, 103n, 104n, 107, 111–14, 169–70, 174
- Eunus (Sicilian slave leader), 136, 240–6, 257
- Eurykleia (*Odyssey*), 19, 106, 107n, 170
- Eurynome (*Odyssey*), 106, 107n, 170
- food and honour codes, 45, 90–2, 243
- friendship *see philia*
- gender and slave honour, 7n, 8, 125, 155–6, 170, 173, 181; *see also* masculinity; women
- Goffman, Erving, 13, 17, 29
- Gortyn law code, 54, 186–7
- graphē hybreōs*
 and enslaved victims, 20, 21, 121–2, 198, 200, 210–11, 221, 222
 historical context, 210–13
 agent-centred, 20–1, 121–2, 200–1, 214, 216–22, 225
 victim claims, 21, 122, 200–1, 202, 205–7, 209, 212, 216, 218–23, 225
see also hybris; *hybristic* treatment of slaves
- helots, 42, 58, 83–5, 87–99, 138n 244n
- Herodotus, 27–37, 93
- Homer, 19, 35, 43–5, 103–17, 162, 169–70, 174
- Honneth, Axel, 17, 118, 119n, 124–6
- honour
 commodity in zero-sum competition, 5–6, 14n, 16, 18, 90, 139, 156, 214–16
 esteem *see* esteem
 extrinsic and intrinsic value interaction, 11–12, 13–14
 honour arenas, 8n, 120n, 235, 258, 259
 honour codes, 85–96, 99, 154–5, 172–3
 honour societies, 5–6, 8–10, 12, 13
timē, conceptual range of, 8n, 10–11, 12, 16–17, 29–30, 35, 162
- hybris*
 bidirectional recognition, 14n, 17, 21
 of slaves, 126–7, 137
see also graphē hybreōs
- hybristic* treatment of slaves, 20, 36–7, 123–4, 135–7
 agent disposition, 20, 37, 123–3, 135–6
 victim honour claims, 30, 136–7
see also graphē hybreōs

independent slaves, 58, 110, 112, 143–5,
152n, 165–6, 167–9, 175, 188, 212, 226;
see also Pasion; Phormion

Inscriptions

IG IV 72 VI 56–VII 10 (5th cent. BCE,
Gortyn, law code), 186–7
IG I³ 987 (c. 400 BCE, Attica, sanctuary
foundation), 256
IG I³ 1361 (5th cent. BCE, Athens,
funerary), 153, 157
IG II² 1272 (267/6 BCE, Eleusis, garrison
honorary decree), 209
IG II² 1365 (2nd cent. CE, Sounion, cult
regulations), 247, 248, 250–1, 253–6
IG II² 1366 (2nd cent. CE, Sounion,
cult regulations), 247, 249, 249–50,
252–6
IG II² 2934 (4th cent. BCE, Athens,
dedication), 154n, 191
IG II² 2940 (4th cent. BCE, Laurion,
eranistai dedication), 154, 190–1,
257n
IG II² 4856 (2nd cent. CE, Sounion,
dedication), 247
IG II² 10051 (4th cent. BCE, Laurion,
funerary), 153, 157, 191
IG VII 1780 (Hellenistic Boeotia,
manumission record), 56
I. Iznik 1201 (Imperial Bithynia,
honorary), 184–5
I. Lindos II 630 (1st cent. BCE, Rhodes,
association honorary), 193–4
SEG 1 276 (4th cent. BCE, Athens, slave's
letter), 78n, 128–30, 145–6, 150, 208n,
209
SEG II 9 (3rd cent. BCE, Attica, association
magistrates), 192–3
SEG II 10 (Salamis, *thiasos* honorary), 193
SEG xl 1044 (1st cent. CE, Lydia,
funerary), 190
SEG xlv 1475 (Imperial Miletus,
honorary), 184
SEG xlvii 896 (Roman Macedon,
manumission record), 131–2, 133, 137
SEG lix 117 (302/1 BCE, Athens,
honorary decree for public slave),
187–8, 209
SIG³ 985 (2nd cent. BCE, household cult
foundation), 256

TAM II 466 (Imperial Lycia, honorary
memorial), 189–90

TAM V.1 71 (2nd cent. CE, Lydia,
honorary memorial), 189

TAMV.1 442 (Imperial Lydia, votive), 185

Isocrates, 87, 90, 230n, 235

Lakoff, G., 42–3, 56, 57, 58

Lycurgan laws, 84, 86–7, 90–2, 94–5, 97,
98–9

Lysias, 54, 165–6, 213

manumission

and *paramonē*, 55–6, 132, 133, 143, 162n

as master's tool, 68, 70, 123, 162, 204, 209

as reciprocal obligation, 131–2, 133

and respect (appraisal and recognition),
220, 230, 231, 233–4, 236, 238

marriage, 57, 172, 186–7, 236–7

masculinity, 5, 7n, 8, 46, 61–2, 125, 155–6,
192

Meidias (Demosthenes), 20–1, 136, 195, 216,
217–18, 219–20, 221n, 223–4

Melanthios (*Odyssey*), 109, 110, 113, 170

Menander

master–slave honour dynamics, 127–8,
131, 140–7, 157

slave honour negotiation within and
between *oikoi*, 147–51, 155–6, 157

slave self-worth and community identity,
151–2, 153–8, 165, 192

Mēn Tyrannos (cult of), 154, 190–1, 246,
247–56, 257n

Myron of Priene, 89, 94, 95–6

natal alienation, 3, 41, 42, 58, 103, 107, 179,
190, 191, 199, 202, 239, 257

natural slavery, theory of 19, 57, 60, 63–71,
73–7, 80, 81, 82, 119, 172

occupations

artisans, 46–7, 92–3

bankers *see* Pasion; Phormion

miners, 153–4, 190–2, 257n

see also agricultural slaves; *epitropoi*; public
slaves; social identity and honour
groups; *tamiai*

Old Oligarch *see* Pseudo–Xenophon

Other, Self and, 5, 48, 51–2, 84

- paramonē*, 39, 55–6, 131–2, 133
 Pasion (former slave, banker), 230n, 231, 232–5, 236–7
 Patterson, Orlando
 categorisation of slavery, 41–3, 58–9
 Greek slavery, 202
 slavery and (dis)honour, 2–6, 17–18, 61, 77, 78, 96, 118–19, 121, 179, 199, 202
 slavery and social death, 80–1, 103, 239–40, 257, 259
philanthrōpia, 20–1, 135–6, 142, 222–4
philia (friendship)
 Aristotle on friendship with slaves, 19, 36, 141, 143n, 205–6, 230
 in slavery relations, 27–8, 31, 32–3, 35–6, 141, 142–3, 144–5, 149–50, 157, 206, 230, 235
 see also affection
 Philoitios (*Odyssey*), 104n, 109–11, 113, 170, 174
philotimia, 10n, 15n, 122–3, 126, 133, 167, 203–4, 209
 Phormion (former slave, banker), 43, 231–8
 Plato
 slave/free in class ideology, 47, 48, 57, 93
 slave management, 120, 122, 123–4, 126–7, 135–6, 204–5
 Plutarch, 93, 96, 208–9
 property
 slaves as, 2, 42, 54, 94, 179, 181, 183, 206
 slaves as property vs as human beings, 19–21, 121–2, 199, 201–3, 206, 224–5
 Pseudo-Aristotle (*Oeconomica*), 123, 133, 160–2, 164, 167, 168, 170, 181–2, 204
 Pseudo-Demosthenes, 43, 143, 162n, 207, 211
 Pseudo-Plutarch, 52–3, 207n
 Pseudo-Xenophon (*Athenaion Politeia*), 47, 58, 228, 233, 238
P. Turner 41 (3rd cent. CE, Oxyrhynchus, petition re. runaway slave), 132–3, 182
 public slaves (*dēmosioi*), 166, 187–8, 207–8, 209–10, 225
 recognition
 and reciprocal claims, 19, 21–22, 138, 141, 142, 150, 203
 and subjectivity, 8, 17, 118–120, 124–5, 126, 134, 138
 ideological, 18n, 124–5, 134, 138
 see also recognition respect
 recognition respect
 definition of, 11n, 16, 35, 157n, 180, 215, 216, 228–9, 235
 denial of, 35, 36–7, 216, 222, 208, 216, 222, 229, 230, 236–7, 238
 from community and *polis*, 167, 180, 194, 197, 230, 231, 235–8, 258
 from slave owners, 73–4, 106, 107, 109, 110–11, 116, 117, 182, 196–7, 229–30
 honour respect, 16, 17, 35n, 106n, 114, 229, 230, 236
 second-person respect, 16, 188
 see also appraisal respect
 religion
 and honour groups, 153–4, 190–1, 194, 240–56, 257–9
 and slave marginal status, 83, 88–9, 94, 240, 259
 revolts, slave
 helot revolts, 83, 89, 96, 98, 244n
 role of dishonour in, 20, 83, 89, 96, 98, 134–8, 243
 Sicilian Slave Wars (135–132 BCE), 134–8, 241–7, 258, 259
 royal slaves, 4, 42, 77, 166–8, 172, 174
 shame
 aidōs (shame, respect), 11n, 17, 29, 70–1
 of *hybris* victim, 214, 215n, 216, 218, 220–1
 shame cultures, 8–10, 12–13
 slaveholding systems
 in Africa, 77–8, 166–7, 168, 172, 174, 196
 in Brazil, 173–4
 in United States, 3, 6–7, 60–2, 71, 77, 78–80, 119n, 168–9, 184
 slave-management
 dishonour as instrumental in, 87, 90–6, 98–9
 honour as instrumental in, 97–9, 122–4, 131, 138, 160–5, 166, 167–8, 171
 of ‘natural’ slaves, 67–8, 70–6, 82
 reciprocal honour dynamics in, 123, 124, 126–7, 133–4, 138
 violence in, 83–4, 88–9, 95–6, 122, 123–4, 127, 166, 174, 181–2, 204
 see also Plato; Pseudo-Aristotle; trust, trusted slaves vs labourers; Xenophon

slavery

- definition and categorisation, 40–4
- Greek terminology, 38, 43, 45, 49, 88, 105n, 149, 213, 228, 237, 238
- legal status vs prototype effects, 53–5
- natural slavery, theory of, 19, 57, 60, 63–71, 73–7, 80, 81, 82, 119, 172
- prototype effects of, 44–53, 64, 65–6, 91–2
- rhetoric of, 27–37, 46–53
- see also* Patterson; property

social identity and honour groups

- ethnic communities, 89, 152–4, 155, 180, 191–2, 244, 253, 257n
- family and kinship communities, 180, 190
- fellow slave communities, 147–50, 154–6, 184, 189–90, 195
- occupational groups, 153, 180, 190–1
- owner-associated identities, 155–6, 157, 180, 184–5, 195, 197
- religious roles and communities, 153–4, 180, 190–1, 194, 153–4, 240–56, 257–9
- social death, 80–1, 103, 239–40, 257, 259

social mobility and slave honour, 45, 97–9, 106, 116, 167–8, 197, 227, 229–34, 236, 238

Solon, 51, 52, 199, 210, 211–12

subjectivity formation and honour relations, 118–120, 124–5, 134, 138

tamiai, 106–7, 167, 170–1

Theophrastus, 132, 162n, 194

timē *see* honour

timōria, 34, 119, 120, 126, 130, 133, 136, 137, 156

trust

- slaves in positions of, 142, 132–3, 147, 159, 164–6, 167–8, 169, 182, 235
- trusted slaves vs labourers, 161–2, 163–4, 168, 181–2, 183

virtue

- and reputation 11–12, 14–15
- master–slave relationship as training in, 51n, 67–8, 70–1, 73–6, 82
- recognition of in slaves, 71, 72, 76, 167, 168, 184, 190, 193; *see also* appraisal respect

women

- enslaved, 75, 104, 105–8, 116, 148, 170–1, 172, 173, 181, 185
- freed, 55, 143, 162n, 207, 222
- war captives, 52, 206, 207n, 222

Xanthos (of Lycia, slave), 246–55, 256, 257–8

Xenophon

- esteem and self-esteem, 11, 13, 14, 16n
- slave/free in class ideology, 46–7, 48
- slave-training, 71–4, 76, 81, 122, 133, 143, 162–4, 167, 168, 170–1, 174, 183, 203–4