Being a citizen...

- Active participation in government
- Obligation to fight for the polis
- Exempt from regular taxation
- (ideally) in possession of a household and independent living
Terms for Slaves and Slavery

- **Doulos** (pl. douloi), **douleia** (slave, slavery) cf eleutheros/eleutheria (free man, freedom)
- **Oiketes** (“houseboy”) Cf. oikos, oikonomia etc
- **Therapon** (servant)
- **Akolouthos** (follower)
- **Anthropos** (human being)
- **Soma** (body)
- **Andropon** (“man-footed creature”)
- **Pais** (child)
... and Epikrates in his version of *The Slave who couldn’t be sold* [= a 4th century comedy] makes one of the house-slaves complain and say:

“What is more hateful than to be called to a drinking part with “boy, boy” – and by some adolescent who hasn’t grown a beard yet; or to have to bring in the chamber pot and have to look at half-eaten cream cakes and fowl lying there in front of us; and the women tell us that it isn’t right for a slave to eat any of these things even when they are left over. What makes me really angry is that they call those of us who do eat any of these things greedy gluttons”

Athenaeus *Deipnosophistae* 262d

Xanthias (slave of Philokleon):
Oh lucky tortoises to have such skins; three times lucky for the case upon your ribs. How well and cunningly your backs are roofed with tiling strong enough to keep out blows – whilst I, I’m cudgelled and tattooed to death.

Chorus (of old men who resemble wasps in their behaviour):
How now, my boy? For if a man be old, still, if he is beaten, we may call him a boy.

Aristophanes *The Wasps* 1292-6.

NB *paiein* = to beat
Berlin Foundry Cup
Foundry Painter
Red figure kylix, c. 490
Eutheros (in response to Socrates’ suggestion that he might take a job as a land overseer):

“I would find it very hard being a slave, Socrates”

Xenophon *Memorabilia* 2.8

[Dicaiogenes] stripped us of some of our property because he was stronger than we were, and others he stood by and watched as they went to be hired labourers through their lack of necessities.

Isaeus 5.39
Among the things that are honourable is not working in any vulgar craft (banausos); for it is the condition of a free man not to live for the benefit of another.

Aristotle *Rhetoric* 1367a 32-3
... that experience is not that of a man, being wronged, but is the experience of some slave (andrapon), who would be better dead than alive, who cannot, when he is wronged and humiliated, come to his own defence or to the defence of anyone for whom he cares.

Plato *Gorgias* 483b

(Advice from the old woman to Euphiletos):

Euphiletos, do not suppose that I have approached you from any desire to interfere in your business. The person who is disgracing you and your wife happens to be our mutual enemy. If you catch you slave, the one who goes to market for you and waits on you, and if you torture her, you will find out everything.

Lysias 1. 16 (*On the Murder of Eratosthenes*)
Red-figured hydria attributed to the Aegisthus Painter, c. 470 BC
One thing alone brings shame to the slaves,
The name; apart from all of that, a slave is no worse
Than free men in anything, if he is good

Euripides *Ion* 855-7

For many slaves the name is shameful, but their minds have more freedom
than those who are not slaves.

Euripides fr. 833
Aristotle (esp. Politics 1253b-1255b)

1) Characteristics of a natural slave
2) Significant numbers of such people exist
3) These are the people who are used as slaves in Greece
4) Best method for slave management
Berlin F 2180, Attic red figure calyx krater, ca. 510-500 B.C.
Attributed to Euphronios

His father had left him a very substantial property, which he had himself devoured, as I shall show as my speech proceeds. He did these things because he was a slave to the most shameful of pleasures, elaboration and extravagance of dinners, flute girls and call girls (*hetairai*), dicing and other activities, none of which ought to get the better of any man who is well born and free.

_Aeschines 1.42 (Against Timarchos)_
How to treat a slave...

I showed [my wife] also the women’s area, divided by a bolted door from the men’s area, in order that nothing should be carried out from the inside which should not be, and in order that the slaves (*oiketai*) should not breed without our approval. Good slaves are generally more loyal if they have children, but if bad ones cohabit together, then they are more resourceful at devising mischief.

Xenophon *Oikonomikos* 9.5

… We should also let [slaves] have children to serve as hostages [for good behaviour]…

Aristotle (?) *Oikonimika* 1.5
It is possible to make human beings more ready to obey you simply by explaining to them the advantages of being obedient; but with slaves the training considered to be appropriate to wild beasts is a particularly useful way of instilling obedience. You will achieve the greatest success with them by allowing them as much food as they want. Those who are ambitious by nature will be motivated by praise… I reward the better worker with better clothing and shoes and give worse to the man who is worse…

Xenophon *Oikonomikos* 13

You can choose one of two courses, either to be whipped and thrown in the mill and suffer a life of perpetual misery, or, if you tell me the truth, to get pardon from me for your wrongs, and suffer nothing.

Lysias 1.16-19 (*On the Murder of Eratosthenes*)
The up-side for slaves...?

• No arbitrary homicide? Cf legislation of Draco and Solon
• Could seek asylum (if maltreated excessively) at the Theseion or the Shrine of the Furies in Athens
• The law of *hybris* extended to slaves

A wild beast can run for refuge to the rock, a slave to the altars of the gods, and a city can shelter from a storm under the protection of another city

Euripides, *Suppliants* 267

The best thing for me to do is to run to the Temple of Theseus for refuge and stay there until I manage to find someone to buy me.

Aristophanes *Horae* (frg. 567 Koerte)
The law against outrage (*hybris*):

*If any Athenian shall outrage a free-born child, the parent or guardian of the child shall demand a specific penalty. If the court condemn the accused to death, he shall be delivered to the constables and put to death the same day. If he be condemned to pay a fine, and be unable to pay the fine immediately, he must pay within 11 days after the trial, and he shall remain in prison until payment is made. The same action shall hold against those who abuse the persons of slaves.*

Now perhaps someone, on first hearing the law, may wonder for what possible reason this word “slaves” was added to the law against outrage. But if you reflect on the matter, fellow citizens, you will find this to be the best provision of all. For it was not the for the slaves that the lawgiver was concerned, but he wished to accustom you to keep a long distance away from the crime of outraging free men, and so he added the prohibition against the outraging even of slaves. In a word, he was convinced that in a democracy that man is unfit for citizenship who outrages any person whatsoever.

Aeschines 1.16-17 *Against Timarchos*
You hear, Athenians, the humanity of the law, which does not think it right that even slaves should be treated with *hybris*. Well then, by the gods, if one were to take this law to the barbarians from whom the slaves are imported to Greece, praising you and describing the city of Athens to them, saying “there are some Greek people so gentle and humane in their manners that although they have been wronged by you and naturally have ancestral hostility towards you, even so, the slaves who they have acquired by paying a price for them they do not think it right to treat with *hybris*, but have publicly made this law to prevent it, and by now they have inflicted the death penalty on many who broke this law.

Demosthenes 21. 48-9 *Against Meidias*