

Studying Greek History through Inscriptions

SLAVERY THROUGH INSCRIPTIONS

Selective Bibliography on Slavery

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Terminology

- ἀνδράποδον (*andrapodon*)
- τετράποδον (*tetrapodon*)
- δούλος (*doulos*)
- οἰκέτης (*oiketēs*) = one who lives in house
- θεράπων (*therapōn*) = servant
- ἀκόλουθος (*akolouthos*) = follower
- παῖς (*pais*) = (house)boy
- σῶμα (*sōma*) = body

Occupations of the slaves

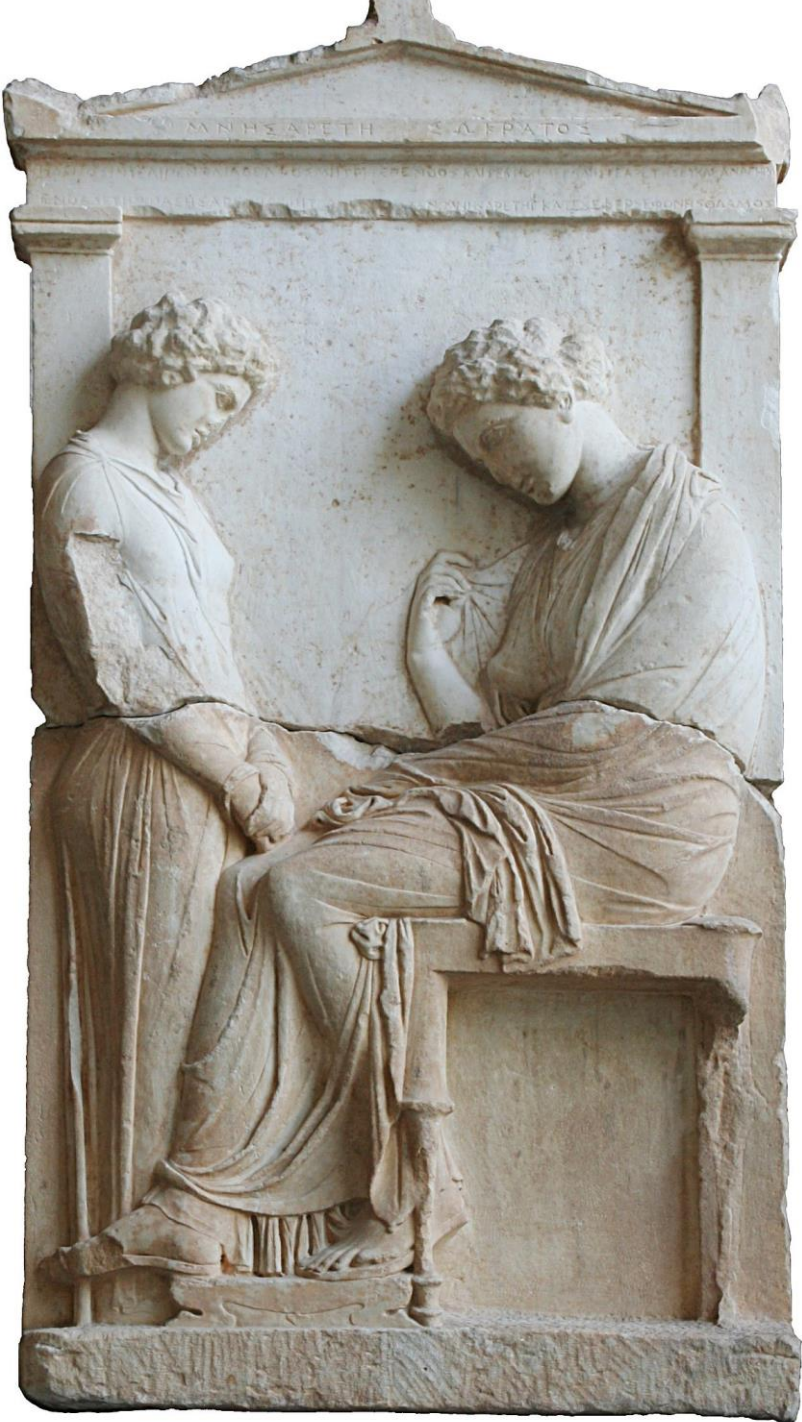
- farmers
- labourers or foremen
- craftsmen and tradepersons
- soldiers
- pedagogues

[+ land-bonded groups: the *penestai* of Thessaly, the Spartan helots, the *klarotai* in Crete]

Workers in the mines, probably slaves



Domestic servants in funerary steles



Provenance

- War
 - Piracy
 - Banditry
 - Debt slavery (in Athens interdicted by Solon with the *seisaxtheia* = liberation of debts)
- Barbarian slaves
- Greek slaves

Centers of slave-trade

- Delos
- Ephesos
- Byzantion

Status of slaves

Some slaves had some rights, like :

- Right to possess property
- Familial rights and privileges (marriage, inheritance, etc.)
- Religious rights and obligations
- Military rights and obligations (military service as servant, heavy or light soldier, or sailor)
- Authority over the work of others

Inscriptions relating to slaves

- Confiscations of property (“*poletai* inscriptions”)
- Letters
- Funerary inscriptions
- Manumissions

***IG I³ 421 = ML 79A = OR
172A
Athens, 414 BC***

Sale of property
confiscated from those
condemned for mutilating
the Herms and profaning
the Mysteries



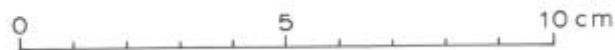
(Confiscated slaves) of Kephisodoros, metec living in Piraeus

- 165 dr.
- 135 dr.
- 170 dr.
- 240 dr.
- 105 dr.
- 161 dr.
- 220 dr.
- 115 dr.
- 144 dr.
- 121 dr.
- 153 dr.
- 174 dr.
- 72 dr.
- 301 dr.
- 151 dr. (\geq)
- 85 dr.
- Thracian woman
- Thracian woman
- Thracian man
- Syrian man
- Carian man
- Illyrian man
- Thracian woman
- Thracian man
- Scythian man
- Illyrian man
- Colchian man
- Carian child
- little Carian child
- Syrian man
- Maltese man or woman
- Lydian woman

Letter written on a lead sheet, Athens, 4th c. BC
D.R. Jordan, *Hesperia* 69 (2000) 91-103 = SEG 50, 276



ΛΗΞΙΣΚΕΡΙΣΤΕΛΛΕΙΦΕΝΟΚΛΕΙΚΑΙΤΗΜΗΤΡΙΜΗΔΑΜΔΕΠΕΡΙΙΔΕΝ
ΔΥΤΟΝΑΡΧΟΜΕΝΟΝΕΝΤΛΙΧΑΛΚΕΙΛΙΑΛΛΑΡΡΕΤΡΟΣΔΕΣΠΟΤΑΣΑΥΤΟΦΕΛΟΕΝ
ΚΑΙΕΝΕΥΡΕΣΘΑΙΤΙΒΕΛΤΙΟΝΑΥΤΛΙΑΝΟΡΩΠΩΛΙΓΑΡΓΑΔΕΔΟΜΑΙΡΑΝΥΡΟΝΗΡΩΙ
ΜΑΣΤΙΓΟΜΕΝΟΣΑΡΧΑΛΛΥΜΑΙΔΕΔΕΜΑΙΠΡΟΡΗΛΑΚΙΦΟΜΑΙΜΑΛΛΟΝΜΑΛΟΝ



Λῆσις ἐπιστέλλει
Ξενοκλεῖ καὶ τῇ μητρὶ
μηδαμῶς περιιδεν
αὐτὸν ἀπολόμενον ἐν
τῷ χαλκείῳ, ἀλλὰ
πρὸς τὸς δεσπότας
αὐτο ἐλθεῖν καὶ
ἐνευρέσθαι τι βέλτιον
αυτῷ. Ἀνθρώπῳ γὰρ
παραδέδομαι πάννυ
πονηρῷ μαστιγόμενος
ἀπόλυμαι δέδεμαι
προπηλακίζομαι
μᾶλλον μᾶλλον.

‘Lesis is sending (a letter)
to Xenokles and to his
mother by no means to
overlook that he is
perishing in the foundry
but to come to his
masters and find
something better for
him. For I have been
handed over to a man
thoroughly wicked; I am
perishing from being
whipped; I am tied up; I
am treated like dirt—
more and more!’

Funeral verse inscription, Laurion, 4th c. BC
IG II² 10051

Α Τ Ω Τ Α Σ Μ Ε Τ Α Λ Λ Ε Υ Σ
Ρ Ο Ν Τ Ο Υ Α Ρ Ε Υ Ξ Ε Ι Ν Ο Υ Γ Ρ Α Φ Λ Α Γ Ω Ν Μ Ε Γ Α Θ Υ Μ Ο Σ Α Τ Ω Τ Α Σ
Η Σ Γ Α Ι Α Σ Τ Η Λ Ο Υ Σ Σ Ω Μ Α Ν Ε Ρ Α Υ Σ Ε Ρ Ο Ν Ω Ν
Τ Ε Χ Ν Η Ι Δ Ο Υ Τ Ι Σ Ε Ρ Ι Ξ Ε Ρ Υ Λ Α Ι Μ Ε Ν Ε Ο Σ Δ Α Ρ Ο Ρ Ι Ξ Η Σ
Ε Ι Μ Ο Σ Α Χ Ι Λ Λ Η Ο Σ Χ Ε Ι Ρ Ι Δ Α Μ Ε Ι Σ Ε Θ Α Ν Ε Ν



Ἀτώτας μεταλλεύς.

Πόντου ἀπ'

Εὐεξείνου

Παφλαγῶν

μεγάθυμος Ἀτώτας

ἧς γαίας τηλοῦ

σῶμ' ἀνέπαυσε

πόνων. τέχνηι δ'

οὔτις ἔριζε·

Πυλαιμένος δ'

ἀπὸ ρίζης εἶμ', ὅς

Ἀχιλλῆος χειρὶ

δαμείς ἔθανεν.

Atotas – worker in the
mines.

Paphlagon from Euxeinos
Pontos, the brave Atotas
away from his land rested
his body from his labors. In
his art he was irresistible. «I
come from the lineage of
Pylaimenes, who was tamed
by the hand of Achilles».

Manumission = the act of freeing slaves by their owners.

- by testament
- by public announcement (secular, unformal manumissions were announced in theatres or sanctuaries)
- by fictional dedication (god provided security)
- by fictional sale to Apollo (god provided security)

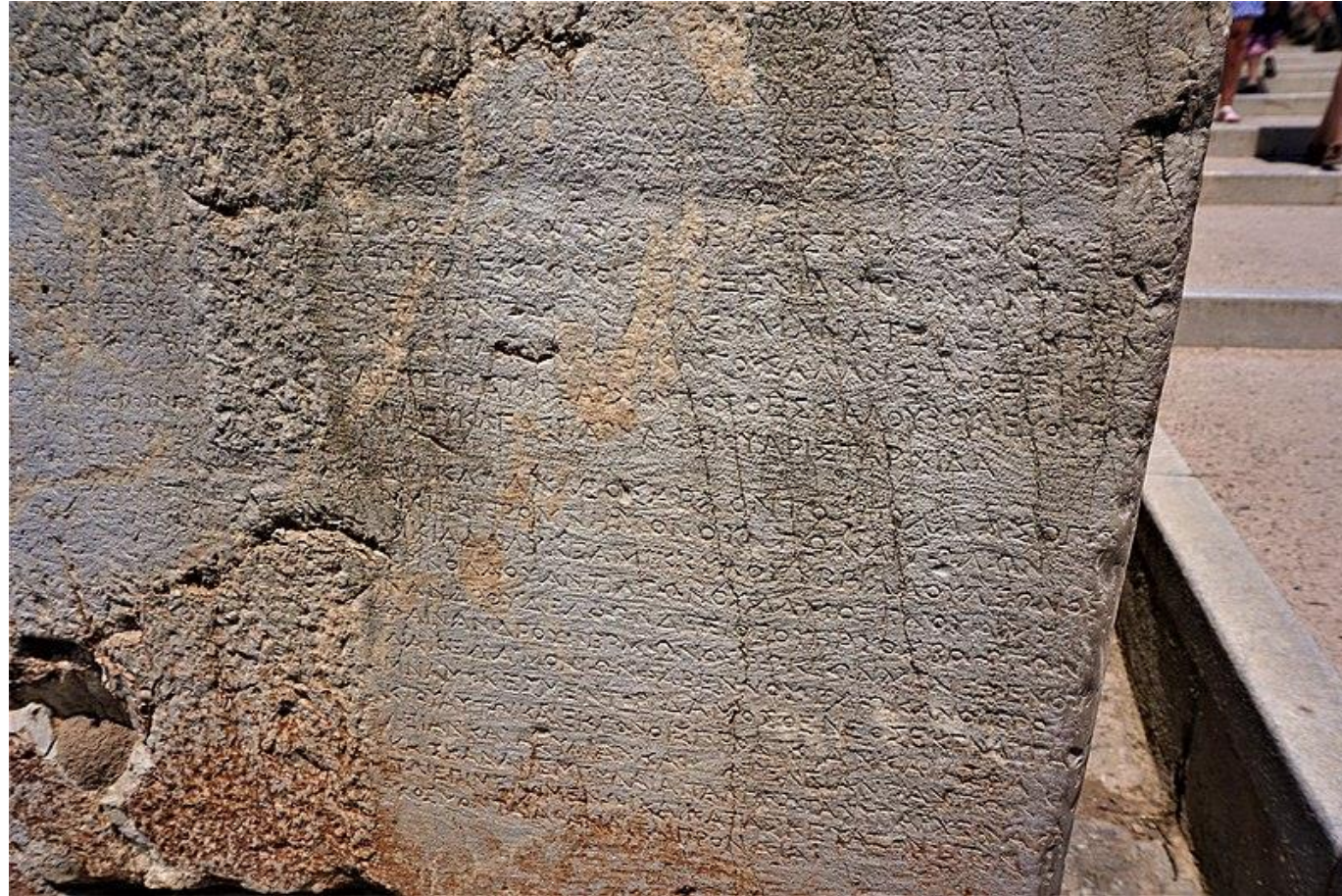
Delphi, polygonal wall



Acts of manumission, polygonal wall, Delphi



***SGDI* II 1722, Delphi, c. 158/57 BC**



ἄρχοντος Ἄρχωνος τοῦ Καλλία μηνὸς
Ἐνδυσποιτροπίου, ἀπέδοτο Ἀ-
τισίδας Ὀρθαίου τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα
γυναικεῖα τρία αἷς ὀ-
νόματα Ἀντιγόνα τὸ γένος Ἰουδαίαν καὶ τὰς θυγατέρας
αὐτᾶς Θεοδώραν
καὶ Δωροθέαν, τιμᾶς ἀργυρίου μνᾶν ἑπτὰ, καὶ τὰν
τιμὰν ἔχει πᾶσαν. βεβαι-
5 ωτὴρ κατὰ τὸν νόμον τᾶς πόλιος· Εὐδοκος Πραξία
Δελφός. καθὼς ἐπί-
στευσε Ἀντιγόνα καὶ Θεοδώρα καὶ Δωροθέα τῷ θεῷ
τὰν ὄνᾶν, ἐφ' ὧτε ἐ-
λεύθεραι εἴμεν καὶ ἀνέφραπτοι ἀπὸ πάντων τὸν πάντα
βίον. εἰ δέ τις ἄπτοι-
το ἐπὶ καταδουλισμῷ αὐτᾶν, βέβαιον παρεχέτω ὃ τε
ἀποδόμενος Ἀτει-
σίδας καὶ ὁ βεβαιωτὴρ Εὐδοκος· εἰ δὲ μὴ παρέχουσιν
βέβαιον τὰν ὄνᾶν τῷ

- When Archon son of Kallias was archon, in the month of Endyspoitropios, Ateisidas son of Orthaios sold to **Pythian Apollo** three women slaves whose names are Antigonā, of Jewish origin, and her daughters Theodora and Dorothea, at the price of seven silver minas, and he has the whole price. **Guarantor according to the law of the city: Eudokos of Delphi, the son of Praxias.** Accordingly Antigonā, Theodora and Dorothea have entrusted the sale to the god, **on condition that they be free and unencumbered in every respect for all their lives.**

- 10 θεῶι ὃ τε ἀποδόμενος καὶ ὁ βεβαιωτῆρ, πράκτιμοι ἐόντω κατὰ τὸν νόμον.
- ὁμοίως δὲ καὶ οἱ παρα[τ]υγχάνοντες κύριοι ἐόντω συλέοντες
- αὐτὰς ὡς ἐλευθέρας εἰούσας ἀζάμιοι ἐόντες καὶ
- ἀνυπόδικοι πάσας δίκας καὶ ζαμίας. μάρτυροι· ὁ ἱε-
- ρεὺς τοῦ Ἀπόλλωνος Ἀμύντας καὶ οἱ ἄρχοντες
- 15 Νίκαρχος, Κλέων Δαμοσθένης, Ἁγίων Ἐκεφύλου,
- ἰδιῶται Ἄρχων Νικοβούλου, Εὐδωρος Ἀμύντα.

- But if anyone seizes them to reduce them to slavery, **the vendor Ateisides and the guarantor Eudoxos** shall provide surety. If the vendor and the guarantor do not provide surety, they shall be subject to prosecution according to the law. Likewise also, those who meet *the women* shall be empowered to take them away as free persons, without being subject to prosecution in respect to all legal process and fines.
- **Witnesses:**
- **priest of Apollo: Amyntas**
- **magistrates: Nikarchos, Kleon son of Damosthenes and Hagion son of Ekephylos**
- **private individuals Archon son of Nikoboulos and Eudoros son of Amyntas.**

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- <http://philipharland.com/greco-roman-associations/>

**Solon's regulation on public communities (demes,
phratries) and private associations
Digesta 47.22**

ἐὰν δὲ δῆμος ἢ φράτορες ἢ ἱερῶν ὀργίων ἢ ναῦται ἢ
σύσσιτοι ἢ ὁμόταφοι ἢ
θιασῶται ἢ ἐπὶ λείαν οἰχόμενοι ἢ εἰς ἐμπορίαν, ὅ τι ἂν
τούτων διαθῶνται πρὸς
ἀλλήλους, κύριον εἶναι ἐὰν μὴ ἀπαγορεύσει δημόσια
γράμματα.

(Even?) If
(inhabitants of) a demos or members of a phratria or
performers of sacred rites or
sailors or members of groups dining together or
providing for their burial or members
of religious groups or individuals engaged in some
enterprise for plunder or trade
(arrange?), whatever (of the above?) they may arrange
between themselves shall be
valid, unless it is forbidden by the public archives (i.e.
legal documents preserved there).

Types of associations

- Political «associations»/groups (hetaireiai)
- Religious associations (*orgeones, thiasoi, eranoi*)
[Asklepiastai, Dionysiastai, Sarapiastai, Isiastai,
Hermaistai, Athanaistai, Artemisiastai]
- Professional associations
- Ethnic groups

Decree issued by the association of the Dionysiasts in honour of Dionysios *IG II² 1325, Piraeus, 185/4 BC*

- With Good Fortune. In the archonship of Eupolemos, in the month of Posideon, at the regular assembly. Resolved by the Dionysiasts. Solon, son of Hermogenes, of Cholargos, proposed: Whereas Dionysios, son of Agathokles, [of Marath]on, who was appointed as treasurer by the Dionysiasts for many years and accepted from them [the priest]hood of Dionysos, constructed the temple of the god and embellished it with many [beautiful] votive offerings, for which he expended no small sum of money. (Whereas) he also gave [to the associa]tion 1,000 (silver) drachmas so that they might obtain from the income the means to sacrifice to the god [monthly] in accordance with the ancestral traditions. And (whereas) he provided the Dionysiasts [with gold] and silver objects for their use and all the other supplies that are necessary [for their sacred rites, and a place in] which they gather each month to participate in the sacred rites: [The *orgeones* shall resolve] to praise Dionysios, son of Agathokles, of Marathon, and to crown him [with an ivy wreath], in accordance with the law, for his kindness and virtue and benevolence [towards them, and to annou]nce this wreath after the libations have been made after the sacred rites [have been completed] by the *orgeones* in their first meeting. And (they shall resolve) that [this decree] be inscribed [on a stone *stele*] and that it be set up beside the temple of the god, and that the treasurer shall defray the expense for the [inscribing of the *stele* and for setting it up]. These things [were proposed by Solon].

- ἀγαθεῖ τύχει· ἐ[πι] Εὐπολέμου ἄρχοντος, Ποσιδεῶνος ἀγορᾶι κυρίαι· ἔδοξεν τοῖς
- [Διον]υσιασταῖς· Σόλων Ἑρμογένου Χολαργεὺς εἶπεν· ἐπειδὴ Διονύσιος Ἀγαθοκλέους
- 20 [Μαραθῶ]νιος κατασταθεὶς ταμίας ὑπὸ τῶν Διονυσιαστῶν πλείω ἔτη καὶ λαβὼν παρ’
- αὐτῶν
- [τὴν ἱερεωσ]ύνηγ τοῦ Διονύσου τὸν τε νεῶ τοῦ θεοῦ κατεσκεύασεν καὶ ἐκόσμησεν πολλοῖς
- [καὶ καλοῖς ἀνα]θήμασιν καὶ εἰς ταῦτα ἀνήλωκεν οὐκ ὀλίον πλῆθος ἀργυρίου· ἐπέδω-
- [κεν δὲ καὶ εἰς τὸ κοι]νὸν δραχμὰς χιλίας ὅπως ἔχουσιν ἀπὸ τῆς προσόδου θύειν τῷ θεῷ κα-
- [τὰ μῆνα ἕκαστον κ]ατὰ τὰ πάτρια· παρεσκεύασεν δὲ τοῖς Διονυσιασταῖς ἴν’ ἔχουσιν χρᾶ-
- 25 [σθαι αὐτοῖς καὶ χρυσώ]ματα καὶ ἀργυρώματα καὶ τὴν λοιπὴν χορηγίαν πᾶσαν τὴν δέο-
- [υσαν εἰς τὰ ἱερὰ καὶ τόπον εἰ]ς ὃν συνιόντες καθ’ ἕκαστον μῆνα μεθέξουσιν τῶν ἱερῶν·
- [δεδόχθαι τοῖς ὀργεῶσιν], ἐπαινέσαι Διονύσιον Ἀγαθοκλέους Μαραθῶνιον καὶ στεφα-
- [νῶσαι κιττοῦ στεφάνωι κ]ατὰ τὸν νόμον ἀρετῆς ἕνεκεν καὶ καλοκαγαθίας καὶ εὐ-
- [νοίας εἰς αὐτούς, καὶ ἀναγορεῦ]σαι τὸν στέφανον τοῦτον μετὰ τὸ τὰς σπονδὰς ποιή-
- 30 [σασθαι ὅταν συντελεσθῆι τ]ὰ ἱερὰ τοῖς ὀργεῶσιν ἐν τεῖ πρώτῃ συνόδωι· ἀναγρά-
- [ψαι δὲ τὸ ψήφισμα τόδε ἐν στήλει λιθί]νει καὶ στήσαι παρὰ τὸν νεῶ τοῦ θεοῦ· εἰς δὲ τὴν ἀ-
- [ναγραφὴν καὶ τὴν ἀνάθεσιν τῆς στήλης με]ρίσαι τὸ γεγόμενον ἀνάλωμα τὸν ταμίαν. ταῦ-
- [τα Σόλων εἶπεν].

Decree issued by the *Amphiaraiantai* including honours for Onesimides *IG II² 1322 = I.Rhamnous 167, Rhamnous, after 229 BC*

- Theotimos, son of Theotimos, of Rhamnous proposed: Whereas Diokles founded the association devoted to Amphiaraios, but it happens that the sanctuary needs renovation, the *oikos* has no doors and the tile roof is broken, part of the wall near the altar has collapsed, the table of the god has been broken and the *prostoon* is in danger of falling down, and that those who had gathered together want to contribute, each according to his ability, to the restoration of all these things, so that, after these (furnishings ?) for the god have been restored, all those who wish might have a communal sanctuary for their use.
- With Good Fortune. The *Amphiaraiantai* shall resolve that each person shall contribute to the restoration of the sanctuary as much as he wants. And that the names of the donors shall be inscribed on a stone *stele* and set up near the (statue of the) god. And (they shall resolve) that Mnesikleides' name shall also be inscribed, since he joins in the restoration of the sanctuary with them. And (they shall resolve) also to praise Onesimides of Rhamnous and crown him with a wreath of young foliage, since he dedicated to the god the terraces where the cistern is located, and donated revenues to the *Amphiaraiantai* who are with Diokles of Hamaxanteia. And (they shall resolve) to sacrifice every year from the generated income and inscribe him (Onesimides), too on the *stele*. And (they shall resolve) to praise the association's founder Diokles, son of Dion, of Hamaxanteia, and the secretary Kalliteles, son of Kallias, of Lamprai, and the treasurer Arcestratos, son of Aischines, of Erchia, and to crown each of them with a wreath of young foliage on account of their love of honour and fairness towards them. And (they shall resolve) that they themselves supervise the erection and the inscribing of the decree and give account ...

Θεότιμος Θεοδώρου Ῥαμνούσιος εἶπεν· ἐπειδὴ Διοκλῆς
συνῆ-
χε τῷ Ἀμφιάρῳ σύνοδον, τὸ δὲ ἱερὸν συνβαίνει προσδεῖσθαι
ἐπισκευῆς καὶ τὸν τε οἶκον ἄθυρον εἶναι καὶ τὸν κέραμον κατε-
αγένας, καταπεπτωκένας δὲ καὶ τοῦ τοίχου τὸ μέρος τοῦ κα[τ]-
5 ἂ τὸν βωμὸν καὶ τὴν τράπεζαν τοῦ θεοῦ κατεαγένας, καὶ τὸ
προστώιον κινδυνεύειν καταπεσεῖν, εἰς δὲ τὴν ἐπισκευ-^ν ^ν
ῆν τούτων πάντων βούλεσθαι τοὺς συνεληλυθότας εἰσε-
νεγκεῖν καθότι ἕκαστος δυνατός ἐστιν· ^ν ὅπως ἂν ἐπι-
σκευασθέντων τούτων τῷ θεῷ ἔχῃσι χρᾶσθαι κοινεῖ πάν-
10 τες οἱ βουλόμενοι τῷ ἱερῷ, ^ν ἀγαθεῖ τύχει· δεδόχθαι τοῖς
Ἀμφιεραῖσταῖς ἐπιδοῦναι μὲν ἕκαστον εἰς τὴν ἐπισκευὴν
τοῦ ἱεροῦ ὅσον ἂν βούληται· τῶν δ' ἐπιδόντων ἀναγράψαι τὰ

ὀνόματα ἐν στήλει λιθίνει καὶ στήσαι παρὰ τὸν θεόν· ^ν ἀνα-
γράψαι δὲ καὶ Μνησικλείδην ἐπειδὴ συνεπισκευάζει μετ' αὐ-
15 τῶν τὸ ἱερὸν·^ν ἐπαινέσαι δὲ καὶ Ὀνησιμίδην Ῥαμνούσιον
καὶ στεφανῶσαι αὐτὸν θαλλοῦ στεφάνωι, ἐπειδὴ καὶ οὗτος
ἀνατέθηκε τῷ θεῷ τὰς αἱμασιάς ὅπου ὁ λάκκος ἐστὶν
καὶ δέδωκε τὴν πρόσοδον τοῖς Ἀμφιεραῖσταῖς τοῖς μετὰ
Διοκλέου Ἀμαξαντέως, καὶ θύειν κατ' ἐνιαυτὸν ἀπὸ τῆς προ-
20 σόδου τῆς γινομένης καὶ ἀναγράψαι καὶ τοῦτον ἐπὶ τὴν
στήλην· ἐπαινέσαι δὲ καὶ τὸν ἀρχεραμιστὴν Διοκλῆν Δίωνος
Ἀμαξαντέα καὶ τὸν γραμματέα Καλλιτέλην Καλλίου Λαμ-
πρέα καὶ τὸν ταμίαν Ἀρχέστρατον Αἰσχίνου Ἐρχιέα καὶ
στεφανῶσαι καὶ τούτων ἕκαστον θαλλοῦ στεφάνωι φιλο-
25 [τι]μίας ἕνεκα καὶ δικαιοσύνης τῆς εἰς ἑαυτοὺς καὶ ἐπι-
[μελ]ηθῆναι τῆς ἀναθέσεως καὶ ἀναγραφῆς τοῦ ψηφίσμα-
[τος τοῦ]ς αὐτοὺς τούτους καὶ λόγους ἀποδοῦναι ...