

Index



- accuracy: in Ephorus, 1, 115, 120–27, 141; in Plato, 47–48; in Theopompus, 1, 174–75; in Thucydides, 7–8, 39
- Aegospotami, Battle of, 43, 54
- Aelian, 140, 154, 165–66
- Aeschines, 159
- Aetolians, 122–23, 129, 133, 139
- Agesilaus, 33–35, 70, 75, 76, 83–85, 134, 149, 171–72
- Agesipolis, 84–85, 96
- Agis (II), 95–96
- Alcibiades, 35–36, 97
- Amazons, 137, 139
- ambition (*philotimia*), 72, 91, 93–94, 108–9, 137, 150, 161–62
- Anacharsis, 126–27
- Anaximenes, 140–41, 147, 170
- Andocides, 42, 52n. 60, 56, 157
- Androtion, 156–57
- anecdotes, 105–8
- Anonymus Iamblich*, 18–19, 29, 31
- Antiphon, 14, 16
- antithesis, 17, 167–68, 175
- aphorisms, 140–41
- Apollonius of Rhodes, 124
- Arcadia, 125, 129, 167; Arcadian Confederacy, 71–73, 91–92, 97
- Arginusae: Battle of, 54, 95, 98; trial of the generals, 54, 98–99, 111
- Argonauts, 124–25, 139
- Aristophanes, 29, 134
- Aristotle, 36, 111, 136, 181; *Athēnaion politeia*, 15, 158; *Eudemus*, 154–55; *Meteorologica*, 125–26; *Nicomachean Ethics*, 30; *Politics*, 111, 137
- Aspasia, 49, 59–61
- atheism, prosecutions for, 12–13
- Athenaeus, 115–16, 129, 135–36, 145–48, 151–52, 157, 164–65
- Athens: crisis of late fifth century in, 5, 9, 12, 14–15, 176; democratic ideology in, 2–4, 24, 30, 38–64, 129, 179; elite in, 2–4, 15, 20–21, 24, 29–37, 39, 46, 111–12, 129; fifth-

- Athens (*continued*)
 century empire of, 16, 41–42, 50, 52, 132, 156–64, 167; imperialism of, 24–25, 40, 43, 46, 50–53, 63–64, 71, 134, 142, 158–59, 164, 174; legendary history of, 39–40; oligarchic revolutions in, 3, 15, 24, 31, 111–12. *See also* Ephorus, attitude toward Athens; Second Athenian Confederacy; Sicilian expedition; Theopompus, attitude toward Athens; Xenophon, attitude toward Athens
- Boeotia. *See* Ephorus, attitude toward Boeotia; Theopompus, attitude toward Thebes; Xenophon, attitude toward Thebes
- Callias, Peace of, 163–64
 Callicratidas, 94–95, 98
 Callisthenes, 175
 Callistratus, 156, 158–59
 Cimon, 46, 157–58, 163
 Cleon, 158–59
 comedy, 37, 117, 134, 150, 157, 178
 Conon, 55–56, 76, 94
 Corinth, 85, 88–89
 Corinthian War, 44, 55–59, 63
 corruption, 137, 142, 156, 158–59, 162, 165–66, 172–75, 177–79
 courage, 19–20, 31–36, 79, 84, 91–92, 129–30, 132, 137, 175, 178, 180
 Crete, constitution of, 124, 130–31, 133, 135
 Critias, 80; authorship of *Sisyphus* fragment, 11
 culture-hero, 25, 121–22, 127, 142, 179
- Delphi: festival at, 101; oracle of, 96, 101, 121–22, 130, 133, 137, 139, 155, 167; sanctuary at, 102, 126, 134, 136, 155
- demagogues, 75, 111, 156, 162, 172, 174, 177–78
 Democritus, 11
 Demosthenes, 159–62, 168, 173–75
 Dercylidas, 76–80, 105–8, 135
 digressions, 7, 99–105, 124, 129, 139–41, 153–67, 174, 179, 181
 Diodorus Siculus, 117–19, 126, 132, 134, 136, 138, 139n. 75, 141, 144
 Dionysius of Halicarnassus, 147–48, 151, 153, 166
 Dionysius I, of Syracuse, 164–66
 Dionysius II, of Syracuse, 153, 164–66
Dissoi Logoi, 13
 drunkenness, 148–50, 152–53, 165
 Duris of Samos, 119
- education, 2–4, 16, 26–30, 108–12, 131, 133, 139, 141, 153–54, 175, 178–81. *See also* Isocrates, and education
- Epaminondas, 66, 92–94, 103, 109–10, 131
 Ephorus, 1–4, 113–42, 151, 153, 176–82; attitude toward Athens, 132, 133–34, 142, 177, 181; attitude toward Boeotia, 131–32; attitude toward Sparta, 129–33, 135, 142, 172, 175, 177–78; avoidance of mythological period, 114, 120–25, 139, 142; autopsy in, 120, 141; moral virtue in, 122–23, 125, 127–29, 131–33, 137, 142, 151, 175, 179, 181; sources for *History*, 119–20; student of Isocrates, 2, 27–29, 119–20, 133, 142, 172, 175–77; style, 119, 148; writing for elite, 29, 129, 177, 179, 181
- Eubulus, 156, 158
 Euphron of Sicyon, 103–5, 109
 Evagoras. *See* Isocrates, *Evagoras*
- examples (*exempla*), 1, 34, 39, 85–87, 104, 110, 124, 128, 135–38, 140–42, 152–53, 175, 179–81

- fiction (*pseudologia*), 26–27, 48
 flattery, 150
 fragments, working with, 114–19,
 145–47
 funeral orations (*epitaphioi*), 39, 46n.
 43, 48–64, 160
- gluttony, 150, 152, 165
 gods: divine intervention, 6, 88–97,
 104; divine retribution, 68–70, 88–
 94, 126, 155; references to by char-
 acters, 74–75, 89–94, 98, 101;
 reverence for, 83–84, 96, 105, 167;
 sacrifices to, 96, 106–7, 166–67;
 skepticism toward existence of, 10–
 12, 15
 Gorgias, 16–18, 31, 45, 62, 138–40,
 152, 168, 175, 179
 greed (*pleonexia*), 130–31
- harmony (*homonoia*), 129–32, 135
 Hellanicus, 114, 166
 Heraclitus, 9–10
 Herodotus, 120, 126–27, 129, 136,
 176, 180; influence on fourth-
 century historians, 9, 133; moraliz-
 ing in, 6–7, 29; narrative of Persian
 Wars, 41, 57; reminiscences in Theo-
 pompus, 154, 166–67; reminis-
 cences in Xenophon, 68–69, 81n.
 48, 88, 110
 historical examples: in Attic orators,
 38, 45, 179, 181; in Herodotus and
 Thucydides, 39; in Isocrates, 26–
 29; in Plato, 47
 Homer, 4, 30, 126, 128, 131
 humanity (*philanthropia*), 33, 100,
 104, 106
 Hyperbolus, 157–58
- imperialism, 24–25, 32, 71, 78, 94,
 105, 111, 122, 142, 165, 172, 174,
 177, 179. *See also* Athens, imperial-
 ism of
- impiety, 68, 72, 79, 85, 87–90, 96,
 102, 123, 126, 136, 150, 155
 instruction. *See* education
 Iphicrates, 74, 78–79
 Isocrates, 2–3, 5, 21–29, 35, 133,
 176, 177–81; conception of rheto-
 ric, 27, 178–79; and education, 3,
 22–29, 32, 178, 181; political
 views, 24–26, 28, 178; and the
 sophists, 22, 27–29, 178; *Against
 the Sophists*, 22; *Antidosis*, 22–24;
Evagoras, 24–25, 30, 32–34, 36,
 121–22; *Panathenaicus*, 24, 26;
Panegyricus, 24–26, 63, 74. *See also*
 Ephorus, student of Isocrates;
 Theopompus, student of Isocrates
- Jason of Pherae, 99–103, 109, 133
 justice, 11, 14, 16, 18–20, 31–36, 80,
 127–29, 140, 149, 151, 153–55,
 175
- King's Peace, 44, 56, 68, 71
- Lelantine War, 129
 Leuctra, Battle of, 70–71, 89–90, 97,
 99, 101–2, 104, 131, 135
 literacy, 3, 29–30, 175
 luxury, 86, 125, 129–30, 133, 136,
 150–51
 Lycomedes, 72–73, 97, 109
 Lycurgus, 130–32, 138, 140, 177
 Lysander, 43, 83, 94, 109, 134–35,
 148–49, 171–72
- magic, 18, 44n. 36, 62, 138
 Mania, satrap of Aeolis, 105–8
 Mantinea, Battle of, 92–94, 109–10,
 131
 Marathon, Battle of, 40, 51–52,
 163–64
 Miltiades, 46
- nomos/physis* antithesis, 13–14, 18

- oaths, 33–35, 68, 83, 89–90
 obedience, importance for leader to inspire, 35, 83–85, 97, 110
 Olympic Games, 91, 137, 154
 oracle, consultation of, 96. *See also* Delphi, oracle of
 orators, Attic, 117, 134, 157, 177, 181; use of democratic ideology by, 2, 38–64, 74, 178–81
- paideia*, 3, 22n. 84, 24, 131, 180
 paradigm. *See* examples
 Peisistratus, 157
 Pelasgians, 124–25
 Pelopidas, 69
 Peloponnesian War: in Attic orators, 42–43, 53–54, 57; effect on society, 5, 12–15
 Pericles, 133–34, 142, 156, 158, 177; association with fifth-century imperialism, 46, 61, 64, 142; funeral oration in Thucydides, 60; prosecutions of his friends, 12–13, 133–34
peripetaiai, 73, 109–10, 171, 182
 Persia: involvement in Greek affairs, 44, 54–59, 77; Persian Wars, 40–41, 47, 50–52, 57, 132, 136, 163–64; way of life (in contrast to Greek), 35–36, 135, 168
 Pharnabazus, 106–8
 Pheidon of Argos, 137–38, 142
philanthropia. *See* humanity
 Philip II, of Macedon, 136, 139, 144–45, 149–53, 155–56, 164, 166–70, 172–75, 178–79
 Philip V, of Macedon, 144, 153, 169
 Phocians, 136, 155
philotimia. *See* ambition
 Photius, 139, 146–47, 153, 170, 172
 piety, 19–20, 31–36, 74, 79–80, 83–85, 104, 107, 111, 127, 149, 151, 153–55, 164, 167, 175, 178, 180
 Pindar, 31–32
 Plataea: Battle of, 41; oath of, 41, 163–64; siege of, 8, 42
- Plato, 1–4, 21, 45–64, 176–82; association with Socrates, 2, 19, 21, 176; moral virtues in, 31–32, 35; “noble lie,” 26, 48; opposition to rhetoric, 45–48, 50, 61–64, 178; and the sophists, 10, 14, 17, 45; writing for elite, 29–37, 46, 63, 175, 177–81; *Alcibiades*, 35–36; *Apology*, 45; *Critias*, 47; *Gorgias*, 14, 17, 45–49, 61, 156n. 51, 172, 177; *Laws*, 47, 51; *Menexenus*, 2, 44, 46–64, 74, 178, 181; *Phaedrus*, 17, 59; *Republic*, 14, 47–48; *Symposium*, 32, 35, 45, 47–48, 60; *Timaeus*, 47
 Plutarch, 117, 119, 133, 140–41, 146–48, 159–61, 170–71, 174
 Polybius, 9, 119–20, 124, 129–31, 138–40, 145–47, 151–52, 169
 praise and blame, 17–18, 84–85, 133–35, 140–41, 151, 179–82
 prefaces, 138–39, 141, 153
 Procles of Phlius, 74–75
 Prodicus, 10–11, 19n. 67
 Protagoras, 10–13, 13, 16–17
 Python, 121–24, 135–36
- relativism, 9–13, 16, 20, 32
 rhetoric, 2, 5, 15–18, 23, 27, 29, 111, 139–41, 176–79; influence on Attic oratory, 39; rhetorical techniques, 33–34, 167–69, 175, 178–79. *See also* Isocrates, conception of rhetoric; Plato, opposition to rhetoric
- Sacred War: Second, 163; Third, 126, 155
 sacrifice. *See* gods, sacrifices to
 sacrilege. *See* impiety
 Salamis, Battle of, 40–41, 52, 124
 Scythians, 116, 126–30, 133, 135
 Second Athenian Confederacy, 159; formation of, 63, 66–71
 self-control, 31–36, 78–80, 100–101, 121, 126, 148–49, 151–53, 171, 175, 178, 180

- Seneca, 125–26
- shame (*aidos*), 11, 35
- Sicilian expedition, 42–43, 54
- Sisyphus* fragment, 11, 122
- Socrates, 2, 5, 22, 29, 142, 176, 179; described by Xenophon, 35; did not teach, 19; questioning of traditional moral virtues, 19–21, 31; “Socratic method,” 20; trial and condemnation, 21. *See also* Plato, association with Socrates; Xenophon, association with Socrates
- sophists, 2, 5, 9–15, 18–19, 29, 31–32, 37, 111, 139–42, 176, 178. *See also* Isocrates, and the sophists; Plato, and the sophists
- sophrosyne*. *See* self-control
- Sparta: constitution of, 124, 130–31, 133, 177; hegemony of, 43, 68, 131–32, 138, 171; way of life, 24, 35–36, 70, 100, 129–31, 135. *See also* Ephorus, attitude toward Sparta; Theopompus, attitude toward Sparta; Xenophon, attitude toward Sparta
- speeches, in historical works, 6, 74–75, 79, 97–99, 106, 140–41, 169–70, 179
- Stephanus of Byzantium, 116, 136, 165
- Strabo, 116, 119–31, 135, 137, 166
- Tearless Battle, 72–73, 97
- Teleutias, 79–81, 85, 98, 100
- Thebes, 89–90; medizing of, 41. *See also* Ephorus, attitude toward Boeotia; Theopompus, attitude toward Thebes; Xenophon, attitude toward Thebes
- Themistocles, 46, 132, 158
- Theopompus, 1–4, 143–82; attitude toward Athens, 156–64, 170, 172, 175; attitude toward Sparta, 170–73, 175, 177–78, 181; attitude toward Thebes, 161–62; moral virtue in, 148–51, 161, 178; panhellenism of, 170, 172; political views of, 173–74; student of Isocrates, 2, 27–29, 119, 148, 170, 172, 175–77; style, 119, 147–48, 167–70, 172; view of Philip II, 169, 173–75, 178–79; writing for elite, 29, 175, 177, 179, 181; epitome of *Herodotus*, 143–44; *Hellenica*, 143–44, 148–49; *On the Athenian Demagogues*, 156–59, 164, 177; *On the Funds Plundered from Delphi*, 151, 155; *Philippica*, 139, 143–82; *Thaumasia*, 154–55
- Theramenes, 80–81, 99
- Thibron, 77–80, 106
- Thirty, the, 43, 55, 88–90, 109, 111–12, 171
- Thrasybulus, 55, 78–80, 88–90, 95
- Thucydides, 37, 53, 120, 129, 134, 144, 158, 176, 180–81; influence on fourth-century historians, 1, 9, 141, 170; moralizing in, 1, 7–9, 29
- Thucydides, son of Melesias, 156–58
- Tissaphernes, 83, 106
- Tityus, 116, 121, 123, 136
- tyranny, 18, 99, 108, 137–38, 171, 173, 178; at Syracuse, 15, 164–66, 173–74. *See also* Euphron of Sicyon; Jason of Pherae
- valor. *See* courage
- wealth, 136, 148, 151, 168, 177
- wisdom (*sophia*), 31–36
- Xenophanes, 9–10
- Xenophon, 1–4, 29, 151, 176–82; association with Socrates, 2, 19, 21, 35, 100, 110, 142, 176; attitude toward Athens, 71, 74–76, 82, 84–85, 111–12, 177; attitude toward Sparta, 66–90, 100, 102, 108, 110–11, 135, 142, 172, 175, 177–78;

Xenophon (*continued*)

attitude toward Thebes, 66–76, 84–85; good order in, 78, 80, 86, 110–11; ideal leader in, 33–35, 78–81, 85–87, 101, 107, 180; moral virtue in, 33–35, 82–83, 100–101, 104, 106, 110–11, 179; natural phenom-

ena in, 94–97; writing for elite, 29–37, 66, 76, 111–12, 177, 180–81; *Agesilaus*, 30, 33–36, 83–84, 100; *Cynegeticus*, 111; *Cyropaedia*, 30, 33, 84, 100; *Hellenica*, 2, 65–112, 176, 180; *Memorabilia*, 35; *Respublica Lacedaemoniorum*, 84, 100