**TERMS NEEDING DEFINITION**

**antidosis:** a legal procedure by which one citizen assigned an expensive state service may challenge another citizen either to take on the service or exchange all personal property with him.

**Dēmos:** the voting citizen body of Athens, males over the age of 18, with both parents Athenian born. It met as a group approximately forty times a year in the *Ekklēsia* and was represented in the nearly daily meetings of the *Boulē*. For Isocrates’ varying use of the term, see Bartzoka, 177.

**discourse:** the term now commonly used to describe the various writings of Isocrates, including especially those writings that are in form orations but were not intended for public oral delivery.

**drachma:** coinage, roughly the average daily wage of skilled workers in Athens in this period; 6,000 drachmas = one talent.

**eudaimonia:** often translated “prosperity” or mistranslated “happiness.” It is a status of life, defined by ancient philosophers as “living well,” “faring well,” “having all the good things,” “being in need of nothing,” or “a good flow of life.” It indicates the possession of what is, in the writer’s opinion, the highest human good. See Alexiou 2010.166–167; and Mikalson, 7–8.

**eusebeia:** “proper respect for the gods”; the term is usually imprecisely and anachronistically translated “piety.” See chapter 3 and Mikalson, 9.

**hosiotēs:** “religious correctness”; usually and wrongly translated “holiness.” See chapter 3 and Mikalson, 11–12.

**Orations, types of:** (1) **Epideictic:** “showpieces,” orations intended in part to display the skills of the orator; (2) **Forensic:** orations intended for the courtroom; and (3) **Symbouleutic:** orations of advice intended for legislative bodies. On these various types, see *A Companion to Greek*
terms needing definition


panégyris: an international religious festival, usually featuring athletic or literary competitions, or both. Distinct from a heortē, a local, national festival.

sophist: etymologically “a wise man,” but by Isocrates’ time associated with philosophers and teachers, especially of rhetoric. Isocrates uses the word occasionally of himself and his occupation but also occasionally in the derogative sense of an unprincipled teacher of rhetorical tricks that it had acquired by his time.

sóphrosynē: etymologically “sound thinking,” in general “with a normal, properly functioning mind,” but more specific than “common sense” and often in direct opposition to “foolishness” and “lack of restraint.” Although a matter of thought and hence intellectual, it is normally applied to some kind of behavior and hence has a strong moral coloring. See chapter 3; Alexiou, 103–104; and Mikalson, 12–13.

sycophant: an insulting term to characterize those who abused the Athenian court system by blackmailing innocent people and taking advantage of their speaking skills to sue on frivolous charges. On sycophants, see A. T. Alwine, Enmity and Feuding in Classical Athens (Austin, 2015), 14 and 111–113.

trierarchy: the service (“liturgy”) or obligation of supporting financially a trireme (a warship).

tyrant: usually in the Greek and modern traditions one who has seized and holds rule unconstitutionally. But Isocrates often uses the terms “king,” “tyrant,” and “dynast” interchangeably, without any negative connotation in “tyrant.” To avoid adding inappropriate connotations, I translate τύραννος and δυναστής as “monarch,” and βασιλεύς as “king,” but τύραννος as “tyrant” in those passages where Isocrates is giving the customary title to someone, as to Dionysius, tyrant of Sicily, or is obviously describing what is commonly considered tyrannical behavior, as for Pisistratus or the Thirty Tyrants. On all this, see Alexiou, 113; and Liou, 211–217.

xenos: a friend who lives in another country, often serving as host in his country and as guest in his friend’s country. Xenia is the relationship of being xenoi.