

JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

Reading Greek

Text and Vocabulary

SECOND EDITION



CAMBRIDGE

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First published in 1978, *Reading Greek* has become a best-selling one-year introductory course in ancient Greek for students and adults. It combines the best of modern and traditional language-learning techniques and is used widely in schools, summer schools and universities across the world. It has also been translated into several foreign languages. This volume contains a narrative adapted entirely from ancient authors, including Herodotus, Euripides, Aristophanes and Demosthenes, in order to encourage students rapidly to develop their reading skills. Generous support is provided with vocabulary. At the same time, through the texts and numerous illustrations, students will receive a good introduction to Greek culture, and especially that of Classical Athens. The accompanying *Grammar and Exercises* volume provides full grammatical support together with numerous exercises at different levels, Greek–English and English–Greek vocabularies, a substantial reference grammar and language surveys.

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 **CAMBRIDGE**
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Contents

	<i>Foreword</i>	vii	
	<i>Preface to the second edition</i>	ix	
	<i>Acknowledgements</i>	xii	
	<i>Notes on illustrations</i>	xvi	
	<i>Notes to the second edition</i>	xxvii	
<i>Part One</i>	Athens at sea		1
	Section One A–J: The insurance scam		4
	Section Two A–D: The glorious past		22
	Section Three A–E: Athens and Sparta		30
<i>Part Two</i>	Moral decay?		41
	Section Four A–D: Lawlessness in Athenian life		42
	Section Five A–D, Section Six A–D: ‘Socrates corrupts the young’		53
	Section Seven A–H: Socrates and intellectual inquiry		72
<i>Part Three</i>	Athens through the comic poet’s eyes		89
	Section Eight A–C: Aristophanes’ <i>Birds</i> and visions of Utopia		90
	Section Nine A–J: Aristophanes’ <i>Wasps</i>		99
	Section Ten A–E: Aristophanes’ <i>Lysistrata</i>		120
	Section Eleven A–C: Aristophanes’ <i>Akharnians</i>		130
<i>Part Four</i>	Women in Athenian society		138
	Sections Twelve to Fourteen: The prosecution of Neaira		140
	Section Twelve A–I: Neaira as slave		144
	Section Thirteen A–I: Neaira as married woman		161
	Section Fourteen A–F: Guarding a woman’s purity		175
	Section Fifteen A–C: Alkestis in Euripides’ play		183
<i>Part Five</i>	Athenian views of justice		190
	Sections Sixteen to Seventeen: Official and private justice		191
	Section Sixteen A–H: Official justice: ships, state and individuals		192
	Section Seventeen A–E: Private justice: trouble down at the farm		204
	Section Eighteen A–E: How Zeus gave justice to men		214

<i>Part Six</i>	Gods, fate and man	225
	Section Nineteen A–F: The story of Adrastus	227
<i>Part Seven</i>	Homeric hero and heroine	243
	Section Twenty A–G: Odysseus and Nausikaa	246
	A total Greek–English vocabulary of all words to be learnt	267
	Finding the lexicon form of a verb	267
	Convention	268
	List of proper names	287

Foreword

There is one criterion, and one only, by which a course for the learners of a language no longer spoken should be judged: the efficiency and speed with which it brings them to the stage of reading texts in the original language with precision, understanding and enjoyment. The setting-up of the Greek Project by the Joint Association of Classical Teachers was the product of a conviction that it was possible to compose an Ancient Greek course which would satisfy that criterion substantially better than any course already existing.

There would have been little point in such a project if the current decline of Greek in schools had clearly reflected a general, growing and irreversible failure on the part of modern society to respond aesthetically and intellectually to Greek culture; but there has been no such failure of response, for the popularity of Greek literature in translation and of courses in Greek art and history has continued to increase. It seemed to the Joint Association that there was a gap waiting for a bridge. Bridges cost money, and when an appeal for £40,000 was launched at the beginning of 1974 by Dr Michael Ramsey and others it was legitimate to wonder how the cause of Greek would fare in competition with louder claims. But the optimists were justified: by November £63,000 had been contributed, a sum which more than compensated for the effect of inflation after the original costing of the project, and in 1976 an appeal for the money required for a fourth and final year of work brought in more than £15,000. Gratitude is due to hundreds of individuals, to many schools, colleges, institutions and trusts, and in particular to the Leverhulme Trust Fund, the Ernest Cook Trust and the Cambridge University Faculty of Classics.

It would not have been difficult to compile yet another systematic descriptive grammar of Greek and interleave it with exercises which would test the learner's progress through grammar stage by stage. Nor would it have been difficult to confront the learner with an anthology of Greek literature, translate most of it for him, offer from time to time some grammatical rules-of-thumb and inspire him with the hope that he would get the hang of the language and eventually pick up the 'gist' or the 'essentials' of any Greek text.

Anyone who learns Greek by the first of those two ways will take a very long time to reach the point of reading a genuine Greek text; on the way he will have acquired much more grammatical knowledge than he needs and much less knowledge than he needs of Greek thought and feeling. The technique of compiling a descriptive grammar for reference purposes and the technique of

introducing a learner to a language are utterly different, as teachers of modern languages know.

The notion that one can get the gist of alien texts simply by reading a lot of them with the help of translations but without careful linguistic guidance is equally illusory. We can indeed hope to understand much of what is said to us in a modern language if we are put into an environment in which we hear it all day; but our progress depends on our being an ingredient of the situation in which the words are uttered and on the readiness of the native speaker to repeat, simplify, slow down and supplement language by signs and gestures. Our relationship to Greek authors is different; if we tackle Platonic argument or tragic dialogue with only a hazy idea of grammar the chances of misunderstanding – not marginal, but total misunderstanding – are very high.

The Project course has been composed and scrutinised by people who care most about what works best and do not use ‘traditional’ or ‘modern’ as complimentary or derogatory terms. In the earlier sections the commonest words and constructions preponderate, and the sentences are short; but the sentence-structure has not been anglicised, and the test of frequency has not been so rigorously applied to the admission of vocabulary and idiom as to bleach all colour out of the language. At the start the Greek text is modern composition, though its subject-matter is derived from Greek sources, but the voices of Plato and Aristophanes soon begin to be heard, and thereafter modern composers are edged out as the ancient authors, progressively less rewritten to suit the beginner’s limitations, take over. The content of the text is determined as seldom as possible by linguistic tidiness and as often as possible by the need to acquaint the adult and near-adult learner directly with the characteristic features of Greek culture.

Not everyone thinks that it is right to make up Greek or to adapt original texts. There is nothing, in any language course, that everyone thinks is right. The Project Team, the Steering Committee and the Advisory Panel have been compelled repeatedly to take decisions – sometimes against the judgment of a minority, but never without patient and friendly discussion – which will incur criticism. Critics are asked to reflect that the combined class-room, lecture-room and tutorial experience of Team, Committee and Panel is not only considerable but also very varied; that successive drafts, having been tested in the JACT Summer School and elsewhere, in this country and in the United States, have been constantly revised in the light of what emerged from the testing; and that in language-learning occasions may arise on which one man’s succulent meat is another man’s cold cabbage. The Team has been from first to last imaginative and resourceful, prompt and cheerful in response to criticism and unfailingly resilient in the face of technical difficulties. They have produced a course which they have many good reasons to believe will prove, for the majority of learners, a straighter and shorter path than any other into Greek literature as the Greeks themselves knew it.

K.J. Dover

Preface to the second edition

The Joint Association of Classical Teachers' Greek Course *Reading Greek* has been written for beginners in the upper school, at university and in adult education. Its aim is to enable students to read fifth- and fourth-century Attic Greek, Homer and Herodotus, with some fluency and intelligence in one to two years. It consists of a continuous, graded Greek text, adapted from original sources (contained in *Reading Greek [Text, with vocabularies]*), coupled with a grammar book (*Reading Greek [Grammar and Exercises]*) which runs in phase with the text.

Method

The two books are to be used in conjunction.

Stage One (using the *Text* and running vocabularies) With the help of the teacher and accompanying vocabularies, read and translate the Greek in the *Text* up to the point in the *Grammar* book where grammatical explanations for those sections begin. The text has been written to encourage beginners to read with increasing fluency and confidence. The running vocabularies are so written as to enable students to read ahead out of class once the main grammatical principles have been established. It is vital to encourage students to do this.

Stage Two Ensure that the learning vocabularies have been mastered.

Stage Three Turn to the running Grammar, which lays out and explains clearly and practically the relevant grammar which should now be learnt.

Stage Four Do as many of the Exercises as the teacher considers necessary to clarify and reinforce the grammar. When all this has been done, the student should be able to tackle successfully the Test Exercise as an unseen.

Then return to the *Text* and repeat the process. As the student progresses, adaptation of the *Text* lessens until wholly unadapted Greek is being read.

At the back of the *Grammar* is a Reference Grammar which summarises the material in the running Grammar, Language Surveys which review and expand upon the features met in the running Grammar, Vocabularies and various indices.

The use of the Course

It is essential that students should be encouraged to read the *Text* with as much speed – consonant with accurate understanding – as possible. The amount of

reading given, its controlled gradient and the very full vocabulary help should all further this end. The Grammar and Exercises contain the detailed linguistic work needed to clinch the grammatical lessons of the *Text*.

The design of the Course makes it ideal for students who can spend only a short time with their teachers each week. Because there is a great deal of carefully graded reading, supported by full vocabulary help, such students will find plenty of reading which they can do on their own.

Independent learners

Students working on their own will be helped through the course by *An Independent Study Guide to Reading Greek* (second edition, 2008).

Further help

Peter Jones, *Learn Ancient Greek* (Duckworth/Barnes and Noble, 1998) is a very simple self-teach introduction to the basics of ancient Greek which has proved a useful ‘starter’ course for *Reading Greek*.

The following two inexpensive Oxford paperbacks are highly recommended.

James Morwood and John Taylor (eds.), *Pocket Oxford Classical Greek Dictionary* (Oxford 2002).

James Morwood, *Oxford Grammar of Classical Greek* (Oxford 2001).

After Reading Greek

Reading Greek prepares students to read mainstream fifth- and fourth-century Attic, Homer and Herodotus.

The second part of the Course consists of three volumes - two texts (fully illustrated) and a vocabulary - again published by Cambridge University Press under the general rubric of ‘The Joint Association of Classical Teachers’ Greek Course’ series. Each text consists of 600-900 line selections from major classical authors, with facing-page vocabulary and notes:

A World of Heroes (1979): Homer, Herodotus, and Sophocles.

The Intellectual Revolution (1980): Euripides, Thucydides and Plato.

Greek Vocabulary (1980): this slim volume contains all the vocabulary not glossed on the facing pages of the above texts.

The success of *Reading Greek* has generated demand for further texts in the series, all with notes and facing-page vocabularies, and fully illustrated. These too are designed to follow on immediately after *Reading Greek*:

The Triumph of Odysseus (1996): Homer’s *Odyssey* 21–22 (complete).

New Testament Greek: A Reader (2001).

A Greek Anthology (2002): extracts from over a thousand years of Greek literature.

***The World of Athens* (second edition, 2008)**

Published in 1984 and now completely revised in the light of recent scholarship by Professor Robin Osborne (King’s College Cambridge), *The World of Athens*

provides an up-to-date, fully illustrated and clearly-written introduction to the history, culture and society of classical Athens. It deals with all the issues raised in the *Text* of *Reading Greek*. Cross-references to *The World of Athens* (second edition) will be found throughout the *Text*. From time to time we also quote extracts from *WoAⁱⁱ*, adjusted to fit the context or with additional relevant material. *WoAⁱⁱ*'s conventions of spelling have been brought into line with *RG*'s in these cases.

Acknowledgements to the original edition of *Reading Greek* (1978)

Reading Greek was developed by a Project Team (Dr P.V. Jones, Dr K.C. Sidwell and Miss F.E. Corrie) under the guidance of a Steering Committee and Advisory Panel made up as follows:

Steering Committee: Professor J.P.A. Gould (Bristol University) (Chairman); M.G. Balme (Harrow School); R.M. Griffin (Manchester Grammar School); Dr J.T. Killen (Joint Treasurer, Jesus College, Cambridge); Sir Desmond Lee (Joint Treasurer, President, Hughes Hall, Cambridge); A.C.F. Verity (Headmaster, Leeds Grammar School); Miss E.P. Story (Hughes Hall, Cambridge).

Advisory Panel: G.L. Cawkwell (University College, Oxford); Dr J. Chadwick (Downing College, Cambridge); Professor A. Morpurgo Davies (Somerville College, Oxford); Sir Kenneth Dover (President, Corpus Christi College, Oxford); Professor E.W. Handley (University College, London); B.W. Kay (HMI); Dr A.H. Sommerstein (Nottingham University); Dr B. Sparkes (Southampton University); G. Suggitt (Headmaster, Stratton School); A.F. Turberfield (HMI). The Committee and Panel met in full session three times a year during the period 1974-8 while the Course was being developed, but also divided up into sub-committees to give specific help to the Project Team on certain aspects of the Course, as follows:

Text: K.J.D.; E.W.H.

Grammar: J.C.; A.M.D.; A.H.S. (who, with K.J.D., have kindly made individual contributions to the Reference Grammar and Language Surveys).

Exercises: M.G.B.; R.M.G.; A.C.F.V.

Background: G.L.C.; J.P.A.G.; B.S.

Dissemination: B.W.K.; H.D.P.L.; E.P.S.; G.S.; A.F.T.

We have also been guided by a number of overseas scholars who have used, or given advice on, the Course, as follows:

J.A. Barsby (Dunedin, New Zealand); S. Ebbesen (Copenhagen, Denmark); B. Gollan (Queensland, Australia); Professor A.S. Henry (Monash, Australia); Drs D. Sieswerda (Holland); Professor H.A. Thompson (Princeton, U.S.A.).

We would like to stress the immense debt of gratitude which we all owe to the Steering Committee, Advisory Panel and our overseas advisers. But we would also like to make it clear that the final decisions about every aspect of the Course and any errors of omission and commission are the sole responsibility of the Team.

We gratefully acknowledge the help and advice of Professor D. W. Packard (Chapel Hill, N. Carolina, U.S.A.) on the use of the computer in analysing and

printing Greek; and of Dr John Dawson of the Cambridge University Literary and Linguistic Computing Laboratory, who made available to us the resources of the Computer Centre for printing and analysing draft material in the early stages of the Project.

We have learnt a great deal from members of the Team who produced the Cambridge Latin Course, and are extremely grateful to them for help, especially in the early stages of the Project. If we have produced a Course which takes a more traditional view of language-learning, our debt to many of the principles and much of the practice which the C.L.C. first advocated is still very great.

Finally, our best thanks go to all the teachers in schools, universities and adult education centres both in the U.K. and overseas who used and criticised draft materials. We owe an especial debt of thanks to the organisers of the J.A.C.T. Greek Summer School in Cheltenham, who allowed us to use our material at the School for the three years while the Course was being developed.

Peter V. Jones (Director)

Keith C. Sidwell (Second Writer)

Frances E. Corrie (Research Assistant)

The second edition of *Reading Greek* (2007)

The main features of the revised course

Reading Greek was originally written on the assumption that its users would know Latin. *Tempora mutantur* – it has now been revised on the assumption that they do not, and in the light of the experiences of those using the course over nearly thirty years. While the overall structure of the course and its reading matter remain the same, the most important changes are:

Text

1. The running and learning vocabularies are now in the *Text*, on the same pages as the Greek to which they refer. The *Text* also has the total Greek-English Learning Vocabulary at the back, as does the *Grammar*.
2. There are indications throughout the *Text* of what grammatical material is being introduced and at what point; and there are cross-references to the sections of *The World of Athens* (second edition) relevant to the story-line and issues under discussion.

As a result of these changes, the Text can now act as a stand-alone 'revision' reader for anyone who has a basic grasp of ancient Greek, whatever beginners' course they have used. The second half of the Text in particular, starting with its carefully adapted extracts from the extremely important legal speech

against the woman Neaira and leading on to Plato and an introduction to the dialects of Herodotus and Homer, makes an ideal introduction to some superb literature and central social, cultural, historical and philosophical issues relating to the ancient Greek world.

3. Various aspects of the cultural and historical background of the *Text* are discussed from time to time *in situ*.
4. The original Section Five has been split into two sections, Five and Six. As a result, there are now twenty sections to the course.

Grammar

The *Grammar* has been completely re-written and re-designed. The aim has been to make its lay-out and content more user-friendly:

1. There is an introduction to some basics of English grammar and its terminology, and its relation to ancient Greek.
2. Explanations are clearer and fuller, composed for those who have never learnt an inflected language, and the lay-out more generous on the eye.
3. Brief, usually one-word, *Exercises* accompany the explanations of each new item of grammar. *If the teacher so chooses*, these can be used to provide instant feed-back on the student's grasp of the new material.
4. Declensions go down, not across, the page and the 'shading' of cases has been abandoned.

Acknowledgements

The revision was conducted under the aegis of a sub-committee of the Joint Association of Classical Teachers' Greek Committee, the body that invented the idea of the Project and oversaw it from its inception in 1974. The sub-committee consisted of Professor David Langslow (University of Manchester, chairman), Dr Peter Jones (Course Director), Dr Andrew Morrison (University of Manchester), James Morwood (Wadham College, Oxford), Dr James Robson (Open University), Dr John Taylor (Tonbridge School), Dr Naoko Yamagata (Open University), Dr James Clackson (Jesus College, Cambridge) and Adrian Spooner (Management Consultant).

The sub-committee met roughly once a term for two years and took decisions that affected every aspect of the second edition. It concentrated particularly on the *Grammar*. Sections 1–2 were revised in the first instance by Dr Andrew Morrison, Sections 3–9 by Dr James Robson and Sections 10–20 by Dr Peter Jones, while the Language Surveys were revised by Professor David Langslow. Members of the sub-committee read and commented on virtually everything. Professor Brian Sparkes (University of Southampton) again advised on the illustrations. We are grateful to the students and tutors at the 2006 JACT Greek Summer School in Bryanston for giving a thorough testing to the first half of the revised course in draft form, especially to Anthony Bowen (Jesus College, Cambridge); and to Dr Janet Watson for work on the proofs.

Cambridge University Press has given its full backing to the revision. Dr Michael Sharp patiently discussed and met with most of our requests, Peter

Ducker solved the complicated design problems with elegance and ingenuity and Dr Caroline Murray expertly oversaw the computerisation of the text.

Dr Peter Jones as Director carries final responsibility for this second edition.

Peter Jones
Newcastle on Tyne
September 2006

Notes on illustrations

- p. 3 *top* Map showing the route from Byzantium to Athens.
- p. 3 *bottom* View of the Acropolis of Athens from the south-west. On the left are the Propylaia and small Nike temple; over the brow in the centre is the Erekhtheion with the Parthenon standing out at the southern edge. Photo: Alison Frantz (AT 71). Courtesy of the American School of Classical Studies at Athens.
- p. 5 Detail of a merchant vessel taken from the same cup depicted on p. 7.
- p. 7 Attic black-figure cup depicting a merchant vessel on the left and a two-level warship on the right. The merchant vessel is round and capacious and powered by sails; the warship is sleek and low and propelled by oars or sail. Late sixth century BC. London, British Museum (B 436). © The Trustees of the British Museum.
- p. 11 *left* Detail of an Attic red-figure Nolan amphora, attributed to the Oionokles Painter, showing Herakles destroying the house of Syleus; he puts his axe to a fallen capital. Syleus of Lydia usually forced passing strangers to dig his vineyard; Herakles uprooted his vines and/or tore down his house. Second quarter of the fifth century BC. Paris, Louvre (G 210). Photo: RMN – Hervé Lewandowski.
- p. 11 *right* Detail of an Attic black-figure oinokhoe, attributed to the Keyside Class, showing a ship with one man standing on the prow and others in the forepart of the ship – the subject is uncertain. That the ship is not coming to land is shown by the raised mast and sail and by the fact that ships were beached stern first. Late sixth century BC. London, British Museum (B 508). © The Trustees of the British Museum.
- p. 16 Attic red-figure amphora of Panathenaic shape, attributed to the Kleophrades Painter, depicting Poseidon with some of the attributes of his realm: a trident and a fish. Poseidon is depicted as a mature man with beard and long hair. Early fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2164)/Jutta Tietz-Glagow.
- p. 19 Attic red-figure neck-amphora, attributed to the Kleophrades Painter, depicting an rhapsode on a platform. He stands with

- his staff held prominently in front of him, and the painter has added words in front of his mouth – ‘Once upon a time in Tyrins [*sic*] ...’ – most likely the beginning of an epic in hexameters. Early fifth century BC. London, British Museum (E 270). © The Trustees of the British Museum.
- p. 22 *left* Attic red-figure skyphos, attributed to a follower of Douris, depicting a Persian seated on a rock, his right hand stretched out to his large wicker shield. He wears an outfit that is furnished with trousers and long sleeves, and has a soft hat (*tiara*) on his head. This is one of a number of representations of Persians that seem to have been influenced by the contacts of the early fifth century. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3156).
- p. 22 *right* Interior design of an Attic red-figure cup, attributed to the Triptolemos Painter, depicting a fight between a Greek and a Persian. A contrast is made between the outfit of the Greek warrior (bronze helmet, greaves and breast-plate) and the Persian trouser-suit. Both warriors wield curved swords, but the Greek has a shield and the Persian a bow and quiver. First quarter of the fifth century BC. Edinburgh, National Museums of Scotland (1887.213). © The Trustees of the National Museums of Scotland.
- p. 24 Carved frieze from the ‘Treasury’ of the Palace at Persepolis. On a platform in the centre sits Dareios enthroned with Xerxes behind him. He is giving an audience to a Median official who is making a gesture of respect; in front of him are two incense burners. The poles of the now missing baldacchino separate the armed guards from the central characters. Behind Xerxes stand two high court officials. Much of the architecture and sculpture of the palace at Persepolis betrays the influence and the hand of Greek craftsmen. Early fifth century BC. Teheran, Archaeological Museum. Photo copyright The Oriental Institute Museum, Chicago, all rights reserved.
- p. 26 Design on an Attic black-figure plate, attributed to Psiax, depicting a trumpeter, hand on hip, trumpet held high, blowing a summons. The trumpeter is dressed in armour. Last quarter of the sixth century BC. London, British Museum (B 590). © The Trustees of the British Museum.
- p. 28 Map of Athens and Salamis.
- p. 32 Interior design of an Attic red-figure cup depicting a warrior wearing a loin-cloth and greaves and carrying a shield, helmet and spear. The warrior runs to the right but looks left; is he fleeing from the fight? The painter, Skythes (‘Skythian’), tends to have a humorous view on life. Last quarter of the sixth century BC. Paris, Louvre (CA 1527). Photo: RMN.

- p. 38 *left* Map of Athens and the harbours at Periaieus
- p. 38 *right* Detail of an Attic red-figure oinokhoe depicting a young man in front of an altar pouring a libation from a shallow bowl. First quarter of the fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. Kä 423. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 40 Bronze figurine of Zeus making ready to hurl his thunderbolt. The workmanship is most likely Corinthian. Second quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (10561)/Christa Begall.
- p. 42 Detail of Attic black-figure one-handed kantharos showing a man lying on his bier. The woman (painted white) had the duty of preparing the body for burial, and the men now come to pay their respects and to join in the lamentation. London, British Museum (1899.7-21.1). © The Trustees of the British Museum.
- p. 46 Drawing of the sanctuary of the Twelve Gods in the centre of Athens. Situated near the northern edge of the Agora, this sanctuary, consisting of an altar within a fenced area, was a place of refuge and the point from which distances to other parts of Greece were measured. The sanctuary was founded by the younger Peisistratos in the year of his archonship, 522/1 BC.
- p. 52 *left* Attic red-figure skyphos, attributed to the Euaion Painter, depicting Theseus in a cloak and traveling hat. He carries two spears. Sinis, the pine-bender, is shown on the other side of the skyphos, seated under a tree and holding a club. This is one of Theseus' adventures on his way from Troizen to Athens. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2580)/Jutta Tietz-Glagow.
- p. 52 *right* Detail of an Attic red-figure pelike, attributed to a painter who is a bad imitation of the Chicago Painter, showing Telephos, king of the Mysians, who has seized the infant Orestes as hostage and has taken refuge on an altar as a suppliant. His bandaged left thigh indicates the place of the wound inflicted by Achilles' spear. Agamemnon (not shown) faces him on the left. Second quarter of the fifth century BC. London, British Museum (E 382). © The Trustees of the British Museum.
- p. 53 *left* Bronze figurine of a horse, part of a chariot team of four. The harness is particularly clear, showing the bit with curved cheek-piece and the collar to which the traces were fastened. Second quarter of the fifth century BC. Olympia, Museum. Photo: DAI Athen (Olympia 1808).
- p. 53 *right* A selection of Athenian silver coins of various denominations. Cambridge, Fitzwilliam Museum. Reproduced by permission of the Syndics of the Fitzwilliam Museum.

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- p. 57 A clay lamp with lighted wick. This small container for oil could supply light for 2-3 hours and burn brighter than a candle. Athens, Agora Museum (L 4137). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 61 These two oven-bells were pre-heated and placed over already prepared dough; they were also used as fire extinguishers. C. 500 BC (left) and c. 400 BC (right). Athens, Agora Museum (P 8862 and P 10133). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *left* A pair of model clay travelling boots found in an Early Geometric cremation grave of a woman. Athens, Agora Museum (P 19429). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 *right* Detail of an Attic red-figure amphora, attributed to the Painter of the Munich Amphora, depicting a pair of boots on a small footstool under a table; above the table a man reclines on a couch. Early fifth century BC. Munich, Antikensammlung (2303). Photo: Hirmer Fotoarchiv.
- p. 72 View of Delphi facing south-east. The fourth-century version of Apollo's temple lies beyond the theatre in the foreground. Photo: Alison Frantz (ST 1b). Courtesy of the American School of Classical Studies at Athens.
- p. 73 Detail of an Attic red-figure volute-krater, attributed to the Kleophon Painter and found at Spina in Italy, depicting a procession to Apollo at Delphi. Apollo is seated at the right on a throne raised on a platform. The setting is a temple represented by four columns of the Doric order. Apollo's attributes consist of a laurel branch and crown, and a quiver and bow on the wall; the Delphic location is given by the naval stone and tripod in front of the columns. An official waits for the procession to arrive; it is headed by a young girl in festal robe carrying a sacrificial basket (*kanoun*) on her head. Third quarter of the fifth century BC. Museo Archeologico Nazionale di Ferrara (T 57C VP).
- p. 76 *left* The pedestal of an Attic marble votive relief showing a cobbler's shop with men and a child at work. The inscription which starts below this scene indicates that the dedication is by a cobbler Dionysios and his children to the hero Kallistephanos. The main relief above the pedestal is not preserved. Mid-fourth century BC. Athens, Agora Museum (I 7396). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 76 *right* East Greek (Samian?) rock crystal with an intaglio design of a helmet-maker seated on a stool tapping the crown of the helmet

- with a small hammer. It is a popular motif in gem carving. Late sixth century BC. Munich, Staatliche Münzsammlung (36246).
- p. 81 Interior design on an Attic red-figure cup depicting a seated man with tablets and stylus, no doubt correcting the exercise of the boy who stands in front of him. A flute case hangs on the wall. Early fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. BS 465. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 83 The decorated head of a gold comb from the Solokha barrow near the Lower Dnieper. Above a row of recumbent lions is a scene of combat between two soldiers on foot and one on horseback. The arms and armour are a mixture of Greek and Scythian equipment, and like many objects from Scythian tombs, the comb was likely made by a Greek craftsman living in Panticapaeum. Late fifth to early fourth century BC. The State Hermitage Museum, St Petersburg (Dn. 1913.1/1).
- p. 84 Detail of a red-figure pelike depicting an Amazon on horseback; she is in combat most likely with Theseus. She wears trousers, a top with long sleeves, and a soft hat. Her weapon is a spear; other depictions also include a lunate shield and a bow and quiver. Amazons were a popular subject in Greek art and are usually dressed in a vaguely Eastern costume. Syracuse, Museo Archeologico Regionale "Paolo Orsi" (inv. 9317). C. 440 BC. Photo: Hirmer Fotoarchiv.
- p. 88 A terracotta group of two actors taking part in an Athenian comedy of the mid-fourth century BC. They wear short tunics and the stylised masks of a slave and young (but bearded) man; they are out on a spree. Second quarter of the fourth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (8405)/Johannes Laurentius.
- p. 90 Detail of an Attic red-figure khous depicting a bearded man in festal robe pointing to a sacrificial basket (*kanoun*) held by a second figure. The setting is a smithy, with the furnace at the right and an anvil between the two figures. There is more than a touch of caricature about the scene. C. 400 BC. Athens, Agora Museum (P 15210). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 92 Sketch-plan of Athens about 425 BC.
- p. 102 Detail of an Attic red-figure pelike, attributed to the Kleophon Painter, depicting a maenad beating a tambourine as she leads the return of Hephaistos. Third quarter of the fifth century BC. Munich, Antikensammlung (2361). Photo: Hirmer Fotoarchiv.
- p. 103 Detail of the interior of an Attic red-figure cup, attributed to the Penthesilea Painter, showing a youth standing before another

- who is seated with a lyre. Above their heads is the inscription 'The boy is handsome' (*kalos*), a popular comment whether in this general form or with a particular name substituted. Second quarter of the fifth century BC. Hamburg, Museum für Kunst und Gewerbe (1900.164).
- p. 105 *left* Interior design of an Attic red-figure cup, attributed to the Antiphon Painter, depicting a she-ass with a wooden-framed pack saddle. The ass, which was the usual pack animal, has no bit or mouthpiece. C. 480 BC. Boston, Museum of Fine Arts (10.199). James Fund and Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 105 *right* Attic red-figure pelike, attributed to a painter near the Göttingen Painter, depicting Odysseus escaping under a ram. He is in armour and wields a sword; he clings on but the lines across the animal make allusion to the tying of his comrades. No Cyclops is shown; the story was so well known and distinctive that it could be presented in extract. C. 490-480 BC. Boston, Museum of Fine Arts (61.384). Anonymous gift in memory of Lacey D. Caskey. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 110 *left* Modern replicas of an Athenian water-clock (*klepsydra*) used for timing speeches in the lawcourts. A plug in the bronze tube at the base of the bowl was released at the start of a speech. The two *khis* indicate that the bowl held two *khoes* (6.4 litres), and the bowl was emptied in six minutes. The name *Antiokhidos*, meaning 'belonging to the Antiokhis tribe', may indicate that this bowl was used when the tribe was presiding in the Council chamber (*Bouleuterion*). Athens, Agora Museum (P 2084). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 110 *right* Interior design of an Attic red-figure cup, attributed to the Foundry Painter, depicting a reveller, with a scarf around his head, a cloak over his shoulders and a stick under his armpit, relieving himself into a jug. First quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3198).
- p. 111 *left* Interior design of an Attic red-figure cup, attributed to Onesimos, depicting a balding man picking his way along with a basket and stick in his left hand and a bucket (*kados*), most likely of bronze, in his right. The garland round his temples proclaims him as a reveller. First quarter of the fifth century BC. Boston, Museum of Fine Arts (95.29). Catharine Page Perkins Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 111 *right* A clay bucket (*kados*) used for drawing water from the well, as opposed to the water-jar (*hydria*) which was used at the fountain. On the shoulder of this bucket the words 'I am a *kados*' have

- been scratched; it is usual for objects to be given the power of speech in such inscriptions. The word *kalos* has also been scratched, as though the bucket were calling itself ‘handsome’. Late sixth century BC. Photo: DAI Athen (Kerameikos 7357).
- p. 112 The trial of Labes from a modern Greek production of Aristophanes’ *Wasps*. Courtesy of D. H. HARRISIADIS and the National Tourism Organisation of Greece.
- p. 114 A selection of ordinary Athenian kitchen equipment: a casserole on a deep firebox, a barrel cooker and a brazier. Fifth and fourth centuries BC. Athens, Agora Museum (P 2306 on 16521, P 16512 on 16520, P 2362). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 117 Boiotian terracotta figurine of a woman grating stuff into a mixing bowl. Early fifth century BC. Boston, Museum of Fine Arts (01.7783). Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 126 Detail of an Attic red-figure skyphos, attributed to the Brygos Painter, depicting a reveler and a courtesan (*hetaira*). Early fifth century BC. Paris, Louvre (G 156). Photo: RMN – Chuzeville.
- p. 128 *left* Interior of an Attic red-figure cup, attributed to Onesimos, depicting a balding man at a party inviting a courtesan (*hetaira*) to disrobe. The man wears shoes and holds his walking stick; a basket and a lyre are in the background. First quarter of the fifth century BC. London, British Museum (E 44). © The Trustees of the British Museum.
- p. 128 *right* Detail of an Attic red-figure cup, attributed to Makron, with a reveler and a courtesan (*hetaira*) together on a couch. First quarter of the fifth century BC. New York, The Metropolitan Museum of Art, Rogers Fund, 1920 (20.246). Image © The Metropolitan Museum of Art.
- p. 130 Drawing of the Athenian Agora from the north-west.
- p. 133 Attic red-figure plate, attributed to Epiktetos, depicting an archer drawing a bow from his quiver as he turns his head to the right to face his unseen pursuer. He wears an ‘Oriental’ suit with long sleeves and trousers and a high-crowned Scythian cap. Last quarter of the sixth century BC. London, British Museum (E 135). © The Trustees of the British Museum.
- p. 136 Interior of an Attic red-figure cup, in the manner of the Antiphon Painter, depicting a youth holding a cup in his left hand and a ladle in his right. Behind him stands a mixing-bowl with a wine-cooler set inside. The garland in his hair is a further indication that this is an extract from a party. First quarter of the fifth century BC. Compiègne, Musée Vivienel (inv. 1102).

- p. 138 Attic red-figure cup, attributed to the Amphitrite Painter, depicting a bridegroom leading his bride towards their home. The bride, who is as usual veiled, is followed by a woman with a torch, whilst on the left the house is represented by a door and a column within which stands the groom's mother also holding torches. A young man serenades the couple on the lyre. This may be a version of the wedding of Peleus and Thetis. Second quarter of the fifth century BC. © bpk, Berlin, 2006/ Antikensammlung, SMB (F 2530)/Jutta Tietz-Glagow.
- p. 144 The agora area of Athens, with the 'Hephaisteion' on the far left and the Acropolis on the far right. The long building in the centre is the recently rebuilt Stoa of Attalos, originally erected in the middle of the second century BC; it then formed the east side of the agora. The west side was below the hill on which the 'Hephaisteion' stood. The lawcourts lay in and around this area. In the middle distance rises the peak of Lykabettos and on the right the range of Hymettos. Photo: DAI Athen.
- p. 148 Reconstructed drawing of the monument of the Eponymous Heroes. This consisted of a row of statues of the 'patrons' of the ten tribes into which Athens and Attica were divided by Kleisthenes at the close of the sixth century BC. The base of the monument was used for the display of drafts of proposed new laws, notices of lawsuits and lists for military service. Courtesy of the American School of Classical Studies at Athens.
- p. 152 Detail of an Attic red-figure plaque, found at Eleusis, showing extracts from the Eleusinian cult. Precise interpretation of the scenes is not sure, but Demeter may be represented twice at the right side with Persephone by her side in the upper level and Iakkhos facing her with torches on the lower level. The figures on the left may be initiates approaching. An inscription on the plaque says that it was dedicated to the goddesses by Niinnion, perhaps the courtesan Nannion of that period. Mid-fourth century BC. Athens, National Archaeological Museum (inv. 11036).
- p. 155 Official voting discs found in the Athenian Agora. Each juror was given two discs, one with solid hub (for acquittal), one with hollow hub (for condemnation); by placing thumb and forefinger over the hubs the juror could make his vote without revealing his preference. Some discs carry the inscription 'Official ballot', some a letter in relief, perhaps to indicate the jury-section. A less sophisticated system of pebbles (*psephoi*) was in operation before the fourth century BC. Athens, Agora Museum (B 1056, 146, 728, 1058, 1055). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.

- p. 156 Attic red-figure cup, attributed to the Brygos Painter, depicting a symposium in progress. The men recline on couches; one girl plays the pipes while another prepares to give a cup of wine to one of the men. A youth holds a lyre by a column, an indication of an indoor scene. Baskets hang on the wall. First quarter of the fifth century BC. London, British Museum (E 68). © The Trustees of the British Museum.
- p. 162 Detail of rolled-out drawing of Attic black-figure lekythos, attributed to the Amasis Painter, depicting women at work spinning, preparing wool and weaving. The lekythos may have been a wedding present to a bride. Mid-sixth century BC. New York, The Metropolitan Museum of Art, Fletcher Fund, 1931 (31.11.10). Image © The Metropolitan Museum of Art.
- p. 174 The side-reliefs of a marble altar frame (?), the so-called Ludovisi Throne. A contrast is made between the veiled woman at the incense-burner and the naked flute-girl. The purpose, meaning and place of manufacture are all in doubt. Second quarter of the fifth century BC. Rome, Museo Nazionale Romano (inv. 8670). Photo: Alinari Archives, Florence.
- p. 183 Detail of an Attic red-figure onos (used in wool-working), attributed to the Eretria Painter, depicting preparations for the wedding of Alkestis (on the right). She is pictured at the entrance to her bridal chamber, and her friends fill a loutrophoros with myrtle (centre) and lebetes gamikoi with sprigs (left), both types of vase connected with the wedding ceremony. Two other friends play with a pet bird. The object may have been a wedding present to a bride. Third quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1629).
- p. 187 Detail of an Apulian red-figure loutrophoros depicting Alkestis surrounded by her children and with her husband Admetos on the left. The white-haired woman on the right may be Admetos' mother or nurse; the old man is the children's tutor (*paidagogos*). This is one of the finest of the South Italian treatments of tragic themes. Mid-fourth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. S 21. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 189 Attic red-figure cup, attributed to the Panaitios Painter, depicting a brawl between revellers. C. 480 BC. The State Hermitage Museum, St Petersburg (B-2100).
- p. 204 Drawn reconstruction of a country house near Vari in Attica. From *Annual of the British School at Athens* 68 (1973), 355-452.
- p. 205 A bronze hydria. Third quarter of the fifth century BC. Cambridge, Mass., Fogg Museum (1949.89). Reproduced courtesy of the Trustees of the Harvard University Art Museums.

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- p. 207 Detail of an Attic red-figure pelike depicting a young man carrying a couch and a small table in preparation for a party. Oxford, Ashmolean Museum (AN 1890.29 (V 282)).
- p. 209 Attic red-figure skyphos showing a rare 'still-life' scene of household equipment: lampstand and buckets, casserole and grill, and chest, basket, wine jar and jug. The J. Paul Getty Museum, Villa Collection, Malibu, California (86.AE.265).
- p. 214 Detail of an Attic red-figure calyx-krater, attributed to the Dinos Painter, depicting Prometheus and satyrs. He is giving them the gift of fire which they take with their torches from Prometheus' fennel stalk (*narthex*). Prometheus' name is written by him, and the satyrs are named Komos, Sikinnis and Simos. The inspiration for the scene (and others like it) may have come from Aeschylus' satyr-play *Prometheus Pyrkaios*. Last quarter of the fifth century BC. Oxford, Ashmolean Museum (1937.983)
- p. 222 Attic black-figure ovoid neck-amphora, attributed to the Affecter, depicting Zeus enthroned on the left sending Hermes on a mission. Hermes is dressed in his winged boots and his traveling hat and holds his caduceus. Third quarter of the sixth century BC. Oxford, Ashmolean Museum (G 268/V 509).
- p. 224 Attic red-figure amphora, attributed to Myson, depicting Croesus seated on his funeral pyre. His royal status is shown by his throne and scepter. He pours a libation from a dish (*phiale*) whilst Euthymos (his name is written by him) sets fire to the timber. C. 500 BC. Paris, Louvre (G 197). Photo: RMN – Hervé Lewandowski.
- p. 227 Map of Greece and Asia Minor showing Mysian Olympus, the site of the boar hunt in which Croesus' son is killed.
- p. 238 Attic red-figure dinos, attributed to the Agrigento Painter, depicting a boar hunt. This may be a version of the Calydonian boar hunt, for although Atalante is not present and none of the participants is named, one hunter wields a battle-axe which comes to be associated with Ankaios. Second quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1489).
- p. 242 Attic red-figure neck-amphora, attributed to the Nausikaa Painter, depicting Odysseus appearing from behind a tree on which Nausikaa and her companions have spread the washing. He holds a branch in each hand and looks suitably disheveled. Athene stands between him and Nausikaa who looks back as she runs away with her companions. Third quarter of the fifth century BC. Munich, Antikensammlung (2322).
- p. 245 Attic red-figure stamnos, attributed to the Siren Painter, depicting Odysseus and the sirens. Odysseus is tied to the mast, and

- his companions' ears are presumably stopped with wax, as the singing sirens are having no effect. In mortification one of the sirens is falling to her death from her perching place on the rocks. First quarter of the fifth century BC. London, British Museum (E 440). © The Trustees of the British Museum.
- p. 247 Detail of an Attic black-figure oinokhoe, attributed to the Burgon Group, depicting two youths and a man in a cart drawn by mules. Second quarter of the sixth century BC. London, British Museum (B 485). © The Trustees of the British Museum.
- p. 255 Lid of an Attic red-figure pyxis, attributed to Aison, depicting Odysseus appearing before Nausikaa and her companions with Athene to assist, c. 420 BC. Boston, Museum of Fine Arts (04.18a-b). Henry Lillie Pierce Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 257 *left* Attic red-figure lekythos attributed to Oreithia Painter depicting Artemis with bow and libation dish (*phiale*): a fawn makes allusion to her domain. C. 470 BC. Chazen Museum of Art, University of Wisconsin-Madison, Gift of Mr. and Mrs. Arthur J. Frank (1985.93).
- p. 257 *right* Attic red-figure lekythos depicting Apollo dressed in a concert performer's robes and holding a kithara in his left hand and a plectrum in his right. The palm tree makes allusion to Delos, his birthplace. New York, The Metropolitan Museum of Art, Gift of Mr and Mrs Leon Pomerance, 1953 (53.224). Image © The Metropolitan Museum of Art.

Notes to the second edition

- 1 Running and learning vocabularies accompany the *Text*. Grammar and exercises, written to run in step with the *Text*, are to be found in the companion volume *Reading Greek (Grammar and Exercises)*.
- 2 A linking-device (̂) is used in places in the *Text*. Its purpose is to show words or groups of words which should be taken together either because they agree or because they make a phrase. When the words to be linked are separated by intervening words, the linking device takes the shape [⌈]⌋. They are phased out as the grammar that underpins them is learnt. Look up such linked phrases in the vocabulary *under the first word*.
- 3 The sources quoted on the title-page of each Part are the major (though by no means exclusive) sources for the whole Part.
- 4 The title-page of each Part carries time recommendations for that Part. They are based on a three to four-session week, and assume preparation by students (particularly by reading ahead on their own, with the help of the vocabularies). If the recommendations are followed, *Reading Greek* will be completed in 37 weeks.

There are 118 sub-sections (i.e. sections marked A, B, C, etc.)
- 5 Transcriptions of proper names into English:
 - (a) Generally, proper names are transcribed from Greek into English in accordance with the transcriptions given in the *Grammar and Exercises*, **342**. Note that the transcription will not distinguish between ε and η, ο and ω, or other long and short vowels.
 - (b) There are, however, some ‘privileged’ names, so common in their received form that to alter them by the principles of transcription that we generally adopt would be off-putting. You will find, for example, ‘Athens’, not ‘Athenai’ (Ἀθῆναι), ‘Homer’, not ‘Homeros’ (Ὅμηρος), and ‘Plato’, not ‘Platon’ (Πλάτων).
 - (c) All proper names met in the *Text* are transcribed either in the running vocabulary or in the List of Proper Names in the *Grammar and Exercises* book. (Most Greek words have, traditionally, been transcribed according to Latin principles, and the most important of these are given in *Grammar and Exercises*, **454**).
- 6 All dates are B.C., except where otherwise stated.

Part One Athens at sea

Introduction

Dikaiopolis sails towards the harbour of Athens, Peiraieus. On board ship a criminal plot is foiled, and then the story of the naval battle of Salamis is recalled while the ship passes the island. As the ship comes into port, the Spartans launch a surprise attack.

The scene is set during the early part of the Peloponnesian War, which began in 431.

Sources

Demosthenes, *Orations* 32

Plato, *Ion* 540eff.

A comic fragment, *Com.*

Adespot. 340 (Edmonds)

Lysias, *Funeral Speech* 27ff.

Herodotus, *Histories* 8.83ff.

Homer, *Iliad* (*passim*)

Aeschylus, *Persians* 353ff.

Thucydides, *Histories* 2.93–4,
1.142, 6.32

Xenophon, *Hellenika* 5.i. 19–23

Aristophanes, *Akharnians*
393ff.

Euripides, *Helen* 1577ff.

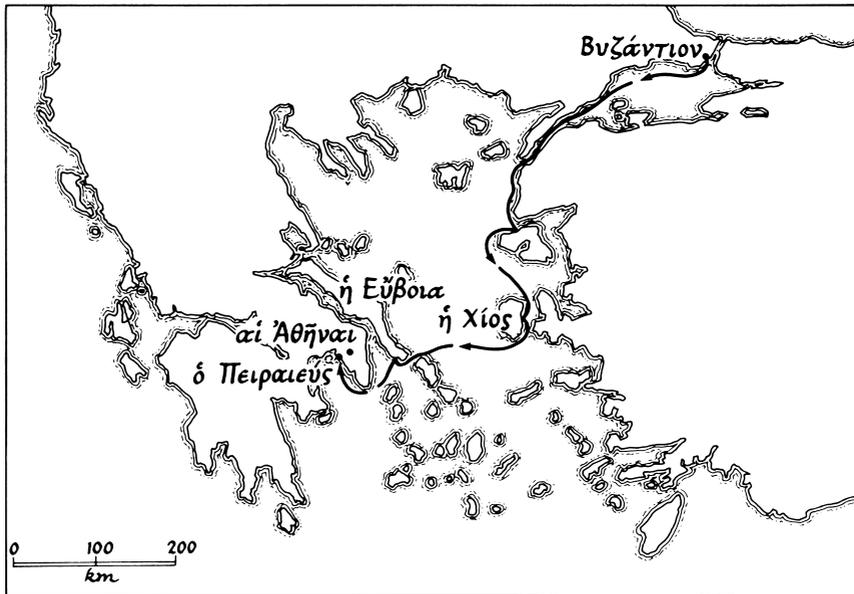
Time to be taken

Five weeks (= twenty sessions at four sessions a week)

Important note on the accompanying vocabulary-lists

1. Each vocabulary-list appears in *alphabetical order*.
2. Many phrases in the text are joined by the linking devices \wedge and \Uparrow , e.g. the first sentence $\tau\acute{o}\wedge\pi\lambda\omicron\iota\acute{o}\nu\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\epsilon}\nu\wedge\beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega. \acute{\epsilon}\nu\Uparrow\delta\acute{\epsilon}\ \Uparrow\beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega \dots$. Such phrases will be listed in the running vocabularies *under the first word of the phrase*. Thus $\tau\acute{o}\wedge\pi\lambda\omicron\iota\acute{o}\nu$ will appear under $\tau\acute{o}$; $\acute{\epsilon}\nu\Uparrow\delta\acute{\epsilon}\ \Uparrow\beta\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega$ will appear under $\acute{\epsilon}\nu$; and so on. Links are phased out as noun-types and cases are learnt.

3. At the end of each running vocabulary-list, and elsewhere in the accompanying *Grammar* explanations, you will find lists of *words to be learnt*. These words will not be repeated in the running vocabulary lists but are grouped together in the *Grammar* from time to time (e.g. p. 23). All such vocabulary will be found in the *Total Greek-English Learning Vocabulary* at the back of both the *Text* volume and the *Grammar* volume.
4. Accents in the running vocabularies are printed as they appear in the text.
5. Macra – indicating a vowel pronounced long – are marked *only* in *Learning Vocabularies* and the *Total Vocabulary* at the back.



The route from Byzantium to Athens



ὁ Ζηνόθεμις ὄρᾳ τὴν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα

Section One A–J: The insurance scam

A

Hegestratos and Sdenothemis are partners in the corn-shipping business. They have insured the load of grain on board their ship for far more than it is worth and plan to ‘lose’ it in an ‘accident’, thus making a healthy profit. They embark in Byzantium, with grain, captain and crew. The ship sails to Khios (where a rhapsode boards) and Euboia (where Dikaiopolis gets on), and eventually comes into sight of Athens and its harbour, Peiraieus (modern Piraeus). While Sdenothemis engages the passengers’ attention with an appreciation of the sights, a strange noise is heard below ...

In *World of Athens*: ships and sailing 2.4, 19; rhapsodes 3.44; grain trade 6.65–9; loans on ships 5.59; Peiraieus 1.32, 2.23–5, 32, 5.58; the Parthenon 1.51, 2.34, 8.92–9.

τὸ πλοῖον ἐστὶν ἐν Βυζαντίῳ. ἐν δὲ Βυζαντίῳ, ὁ Ἡγέστρατος
βαίνει εἰς τὸ πλοῖον, ἔπειτα ὁ Ζηνόθεμις βαίνει εἰς τὸ πλοῖον,
τέλος δὲ ὁ κυβερνήτης καὶ οἱ ναῦται εἰσβαίνουσιν εἰς τὸ πλοῖον.
τὸ δὲ πλοῖον πλεῖ εἰς Χίον. ἐν δὲ Χίῳ, ὁ ῥαψωδὸς εἰσβαίνει.
ἔπειτα δὲ πλεῖ τὸ πλοῖον εἰς Εὐβοίαν. ἐν δὲ Εὐβοίᾳ, εἰσβαίνει
ὁ Δικαιοπόλις. τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον καὶ
πρὸς τὸν Πειραιᾶ. 5

τὸ μὲν οὖν πλοῖον πλεῖ, ὁ δὲ Ζηνόθεμις πρὸς τὴν γῆν βλέπει.
τί ὄρα ὁ Ζηνόθεμις; ὁ Ζηνόθεμις ὄρα τὴν τε Ἄκρόπολιν καὶ
τὸν Παρθενῶνα. ἔπειτα δὲ ὁ τε Δικαιοπόλις καὶ ὁ κυβερνήτης 10
πρὸς τὴν γῆν βλέπουσιν. τί ὄρωσιν ὁ Δικαιοπόλις καὶ
ὁ κυβερνήτης; καὶ ὁ Δικαιοπόλις καὶ ὁ κυβερνήτης τὴν τε
Ἄκρόπολιν ὄρωσι καὶ τὸν Παρθενῶνα. ἐξαίφνης ὁ τε Δικαιοπόλις
καὶ ὁ κυβερνήτης ψόφον ἀκούουσιν.

Vocabulary for Section One A

Grammar for 1A–B

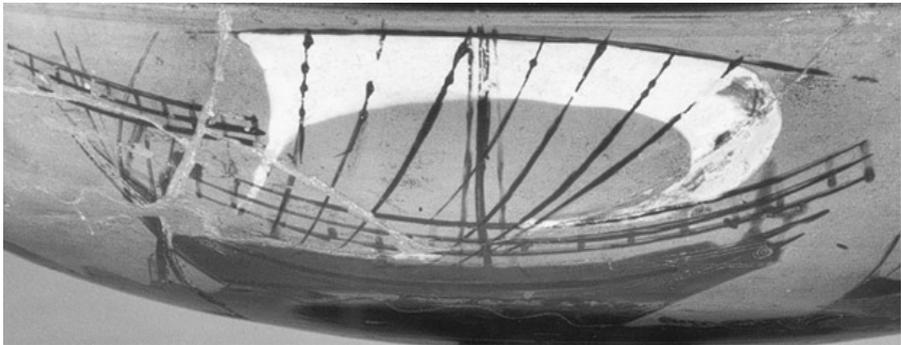
- The definite article 'the', ὁ ἢ τό
- The principle of 'agreement'
- Adjectives like καλός καλή καλόν
- The vocative case

ἀκού-ουσι(ν) (they) hear
 βαίν-ει (he) goes
 βλέπ-ει (he) looks
 βλέπ-ουσι(ν) (they) look
 δὲ and; but
 εἰς to, into
 εἰς Εὐβοίαν to Euboeia
 εἰς τὸ πλοῖ-ον onto the ship
 εἰς Χί-ον to Chios
 εἰς-βαίν-ει (he) embarks
 εἰς-βαίν-ουσι(ν) (they) embark
 ἐν in, on
 ἐν Βυζαντίῳ in Byzantium
 ἐν Εὐβοίᾳ in Euboeia
 ἐν Χίῳ in Chios
 ἐξαίφνης suddenly
 ἔπειτα then, next
 ἐστι(ν) (it/there) is
 καὶ and
 καὶ . . . καὶ both . . . and

μὲν . . . δὲ on the one hand .
 . . on the other
 ὁ the
 ὁ Δικαιοπόλις Dikaiopolis
 ὁ Ζηνόθεμις Sdenothemis
 ὁ Ἠγέστρατ-ος Hegestratos
 ὁ κυβερνήτης the captain,
 steersmen, helmsman
 ὁ ῥαψῳδ-ός the rhapsode
 οἱ the
 οἱ ναῦται the sailors, crew
 ὁρ-ᾶ (he) sees
 ὁρ-ῶσι(ν) (they) see
 οὖν so, really, therefore
 πλ-εῖ (it) sails
 πρὸς towards
 πρὸς τὰς Ἀθήνας towards
 Athens
 πρὸς τὴν γῆν towards the land
 πρὸς τὸν Πειραιᾶ towards
 the Peiraeus

τε . . . καὶ both . . . and
 τέλος finally
 τὴν the
 τὴν ἀκρόπολιν the
 Acropolis
 τί; what?
 τὸν the
 τὸν Παρθενῶνα the
 Parthenon
 τὸ the
 τὸ πλοῖ-ον the ship, vessel
 ψόφ-ον a noise

Vocabulary to be learnt
 δέ *and; but*
 ἔπειτα *then, next*
 καὶ *and*
 τε . . . καὶ *A and B, both A
 and B*



τὸ πλοῖον

B

ZHNOΘEMIS (*pointing to the land*)

δεῦρο ἐλθέ, ὦ Δικαιοπόλι, καὶ βλέπε. ἐγὼ γὰρ
τὴν ἄκρόπολιν ὄρω. ἄρα καὶ σὺ τὴν ἄκρόπολιν ὄρα;

ΔΙΚΑΙΟΠΟΛΙΣ (*peering towards the land*)

ποῦ ἐστὶν ἡ ἄκρόπολις; ἐγὼ γὰρ τὴν ἄκρόπολιν οὐχ ὄρω. 5

ZHN. δεῦρο ἐλθέ, καὶ βλέπε. ἄρα οὐχ ὄρα; σὺ τὸν Παρθενῶνα;

ΔΙΚ. ναί. νῦν γὰρ τὴν ἄκρόπολιν ὄρω καὶ ἐγώ.

ZHN. ὦ Ζεῦ. ὡς καλὸς ἐστὶν ὁ Παρθενῶν, καλὴ δὲ ἡ ἄκρόπολις.

ΚΥΒΕΡΝΗΤΗΣ (*agreeing*)

ἀληθῆ σὺ λέγεις, ὦ Ζηνόθεμι. 10

(*with a sudden start*)

ἄκουε, ψόφος. ἄρα ἀκούεις; τίς ἐστὶν ὁ ψόφος; ἄρα
ἀκούεις καὶ σὺ τὸν ψόφον, ὦ Ζηνόθεμι;

ZHN. (*hurriedly dismissing the subject*)

οὐ μὰ Δία, οὐδὲν ἀκούω ἐγώ, ὦ κυβερνήτα. μὴ φρόντιζε. 15

ἀλλὰ δεῦρο ἐλθέ καὶ βλέπε. ἐγὼ γὰρ τὸ νεώριον ὄρω καὶ
τὸν Πειραιᾶ. ἄρα ὄρα; καὶ σὺ τὸ νεώριον;

ΚΥΒ. ναί.

ZHN. ὦ Ζεῦ, ὡς καλὸν ἐστὶ τὸ νεώριον, καλὸς δὲ ὁ Πειραιεύς.

ΚΥΒ. (*agreeing impatiently*) 20

ἀληθῆ λέγεις, ὦ Ζηνόθεμι. ἰδοῦ, ψόφος. αὐθις γὰρ
τὸν ψόφον ἀκούω ἔγωγε.

ΔΙΚ. καὶ ἐγὼ τὸν ψόφον αὐθις ἀκούω, ὦ κυβερνήτα, σαφῶς.
ἐγὼ οὖν καὶ σὺ ἀκούομεν τὸν ψόφον.

Vocabulary for Section One B

ἀκού-ω I hear	δεῦρο here, over here	ἰδοῦ here! hey! look! (s.)
ἀκού-εις you (s.) hear	Δικαιοπόλι Dikaiopolis	καὶ also
ἀκού-ομεν we hear	ἐγὼ I	καλ-ός beautiful
ἄκου-ε listen! (s.)	ἔγωγε I at least	καλ-ή beautiful
ἀληθῆ the truth	ἐλθ-έ come! (s.)	καλ-όν beautiful
ἀλλὰ but	ἐστι(v) (it) is	κυβερνήτα captain
ἄρα = question	Ζεῦ Zeus	κυβερνήτης captain
αὐθις again	Ζηνόθεμι Sdenothemis	λέγ-εις you (s.) are speak-
βλέπ-ε look! (s.)	ἡ ἄκρόπολις the Acropolis	ing
γὰρ for	ἡμεῖς we	μὰ Δία by Zeus

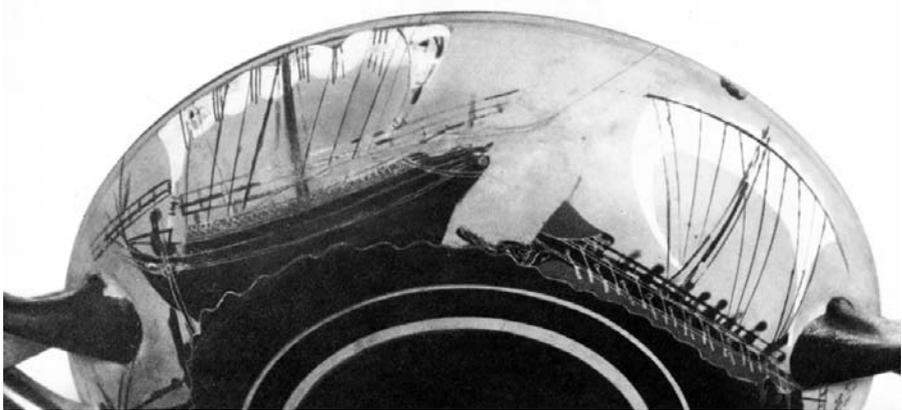
μὴ don't
 ναί yes
 νῦν now
 ὁ Παρθενῶν the Parthenon
 ὁ Πειραιεύς the Peiraeus
 ὁρ-ῶ I see
 ὁρ-ᾶς you (s.) see
 οὐ no
 οὐδὲν nothing
 οὖν so, really, therefore
 οὐχ not
 ὁ ψόφ-ος the noise
 ποῦ; where?
 σαφ-ῶς clearly

σὺ you (s.)
 τὴν ἀκρόπολιν the
 Acropolis
 τίς; what?
 τὸ νεώρι-ον the naval
 dockyard
 τὸν Παρθενῶνα the
 Parthenon
 τὸν Πειραιᾶ the
 Peiraeus
 τὸν ψόφ-ον the noise
 φρόντιζ-ε worry! (s.)
 (sc. 'about it')
 ψόφ-ος a noise

ὧ Ὁ
 ὡς how!

Vocabulary to be learnt

ἄρα *indicates question*
 δεῦρο *here, over here*
 ἐγώ *I*
 καί *also*
 σύ *you (s.)*
 τίς; *what? who?*
 ὧ Ὁ *(addressing someone)*



A merchantman and a warship

C

- ZHN. (*more frantically*)
 ἐγὼ δὲ οὐκ ἀκούω, ὦ φίλοι. μὴ φροντίζετε. ἀλλὰ δεῦρο
 ἔλθετε καὶ βλέπετε, δεῦρο. ὁρῶ γὰρ τὰ ἔμπορία καὶ
 τὰς ὀλκάδας ἔγωγε. ἄρα ὁρᾶτε τὰ ἔμπορία καὶ ὑμεῖς;
- KYB. καὶ ΔΙΚ. ὁρῶμεν καὶ ἡμεῖς. τί μῆν; 5
- ZHN. (*waxing lyrical*)
 ὦ Πόσειδον, ὡς καλαί εἰσιν αἱ ὀλκάδες, ὡς καλά ἐστὶ
 τὰ ἔμπορία. ἀλλὰ δεῦρο βλέπετε, ὦ φίλοι.
- KYB. ἄκουε, ὦ Ζηνόθεμι, καὶ μὴ λέγε 'ὡς καλά ἐστὶ τὰ ἔμπορία.'
 ἡμεῖς γὰρ τὸν ψόφον σαφῶς ἀκούομεν. 10
- ΔΙΚ. ἀλλὰ πόθεν ὁ ψόφος;
- KYB. (*pointing down below*)
 κάτωθεν, ὦ Δικαιοπόλι. διὰ τί οὐ καταβαίνομεν ἡμεῖς;
 ἐλθέ, ὦ Δικαιοπόλι –
- ZHN. (*by now quite desperate*) 15
 ποῖ βαίνετε ὑμεῖς; ποῖ βαίνετε; διὰ τί οὐ μένετε, ὦ φίλοι; μὴ
 φροντίζετε. ὁρῶ γὰρ ἐγὼ –

Vocabulary for Section One C

Grammar for 1C–D

- Verbs ending in –ω (present 'tense', indicative 'mood', active 'voice')
- The concept of tense, mood, voice, person and number
- Compound verbs (with prefixes)
- The imperative [command/order] 'mood'
- The vocative case

αἱ the	διὰ τί; why?	καλ-ά beautiful, fine
αἱ ὀλκάδες the merchant ships	Δικαιοπόλι Dikaiopolis	κατα-βαίν-ομεν we go down
ἀκού-ω I hear	ἔγωγε I; I for my part	κάτωθεν from below
ἀκού-ομεν we hear	εἰσι(v) (they) are	λέγ-ε say! (s.)
ἄκου-ε listen! (s.)	ἐλθ-έ come! (s.)	μέν-ετε you (pl.) stay
ἀλλὰ but	ἔλθ-ετε come! (pl.)	μὴ don't
βαίν-ετε you (pl.) are going	ἐστι(v) (they) are	ὁρ-ῶ I see
βλέπ-ετε look! (pl.)	Ζηνόθεμι Sdenothemis	ὁρ-ῶμεν (we) see
γὰρ for	ἡμεῖς we	ὁρ-ᾶτε you (pl.) see
	καλ-αἱ beautiful, fine	

οὐκ not	τὰς the	ὡς how!
ὁ ψόφ-ος the noise	τὰς ὀλκάδας the merchant	
πόθεν; from where?	ships	Vocabulary to be learnt
ποῖ; where to?	τί μήν; so what?; of course	ἀλλά <i>but</i>
Πόσειδον Poseidon (<i>god of the sea</i>)	τὸν ψόφ-ον the noise	γάρ <i>for</i>
σαφ-ῶς clearly	ὑμεῖς you (pl.)	ἡμεῖς <i>we</i>
τὰ the	φίλ-οι friends	μή <i>don't</i>
τὰ ἐμπόρι-α the markets	φροντίζ-ετε worry! (pl.) (<i>sc.</i> 'about it')	οὐ, οὐκ, οὐχ <i>no; not</i>
		ὡς <i>how!</i>

Transporting heavy goods

Before the development of the steam engine or of properly surfaced and maintained roads, or in the absence of camels (rightly called the 'ships of the desert'), transport of heavy goods long distances overland was effectively impossible. The main means of heavy overland haulage was the bullock, at 2mph, whose carts lacked swivel-axles to negotiate corners. Ships were the only answer when it came to transporting heavy cargoes any distance (like grain in this story), which is why most large ancient towns are sited on or near a coast or navigable river.

In the fifth and fourth centuries Athens was strongly dependent upon what was brought in by sea, not simply because the quantity of cereals grown within Attica was insufficient for the urban population but because a reputation for being the place to which one came to find goods from all parts of the Greek world was vital to the thriving life of the town of Athens and the Peiraieus. Few voyages would have been taken for pleasure, as pirates were a constant source of danger until the Athenians cleared them from the Aegean in the 470s. Nor was a sea voyage possible at all times of the year. The islands lying within the Aegean basin enable sailors to chart their course by reference to fixed points, but traders did not avoid the open sea. The slow, broad cargo-ships depended on sail and wind, and travelled at an average speed of five knots. Nelson's *Victory*, a much larger and heavier warship with sails, averaged seven knots. Ships powered by oars were swifter than sailing ships, but their lighter bulk and the presence of the rowers fitted them for use mainly in time of war. The trireme, with 170 rowers, was the fastest and the finest man-of-war in the classical period, and could reach a speed of seven to eight knots with a continuous power output, or even up to thirteen knots for a short burst of ten to twenty minutes. Greek cargo-ships, with their small number of crew and their heavy loads, had no reason for rationing the supply of food and water, and so could sail for many days and nights without putting in to land; warships, with their complement of about two hundred and their need to be as light as possible, carried few provisions and had to put in frequently to enable the rowers to rest and eat.

D

The captain goes into the hold followed by Dikaiopolis and the crew. There they come upon Hegestratos, the author of the mysterious noise.

In *World of Athens*: helmsman 7.34–7.

καταβαίνει μὲν οὖν ὁ κυβερνήτης, καταβαίνουσι δὲ ὄτ' τε
 Ἰδικαιοπόλις καὶ οἱ ναῦται. κάτωθεν γὰρ ὁ ψόφος, κάτω δὲ
 τὸν Ἡγέστρατον ὀρώσιν ὄτ' τε Ἰκυβερνήτης καὶ οἱ ναῦται. ὄτ' δὲ
 ἸἩγέστρατος τὸν ψόφον ποιεῖ κάτω.

5

KYB. οὗτος, τί ποιεῖς;
 (*suddenly realising it is Hegestratos*)
 ἀλλὰ τί ποιεῖς σύ, ὦ Ἡγέστρατε; τίς ὁ ψόφος;

HΓΕΣΤΡΑΤΟΣ (*innocently*)

οὐδὲν ποιῶ ἔγωγε, ὦ κυβερνήτα, οὐδὲ ψόφον οὐδένα
 ἀκούω. μὴ φρόντιζε.

10

ΔΙΚ. (*looking behind Hegestratos' back*)

δεῦρο ἐλθέ καὶ βλέπε, ὦ κυβερνήτα. ἔχει γὰρ τι ἐν τῇ δεξιᾷ
 ὁ Ἡγέστρατος.

KYB. τί ἔχεις ἐν τῇ δεξιᾷ, ὦ Ἡγέστρατε;

15

HΓ. (*desperately trying to cover up*)

οὐδὲν ἔχω ἔγωγε, ὦ φίλε.

ΔΙΚ. ὦ Ζεῦ. οὐ γὰρ ἀληθῆ λέγει ὁ Ἡγέστρατος. πέλεκυν γὰρ
 ἔχει ἐν τῇ δεξιᾷ ὁ Ἡγέστρατος. ὁ ἄνθρωπος τὸ πλοῖον
 καταδύει.

20

KYB. (*shocked*)

τί λέγεις, ὦ Δικαιοπόλι; δύει τὸ πλοῖον ὁ Ἡγέστρατος;
 (*calling to the crew*)

ἀλλὰ διὰ τί οὐ λαμβάνετε ὑμεῖς τὸν ἄνθρωπον, ὦ ναῦται;
 δεῦρο, δεῦρο.

25

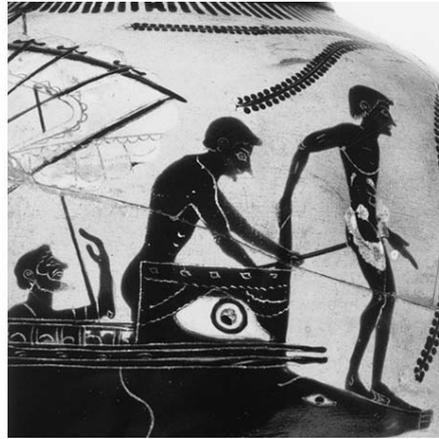
HΓ. οἴμοι, φεύγω ἔγωγε, καὶ ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου.

KYB. (*urging the crew to help*)

βοηθεῖτε, ὦ ναῦται, βοηθεῖτε καὶ διώκετε.



πέλεκυν γὰρ ἔχει



ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου

Vocabulary for Section One D

ἀκού-ω I hear
 ἀληθῆ the truth
 βλέπ-ε look! (s.)
 βοηθ-εῖτε help! (pl.)
 διὰ τί; why?
 Δικαιοπόλι Dikaiopolis
 διώκ-ετε give chase! (pl.)
 δύ-ει (he) is sinking
 ἔγωγε I; I at least
 ἐκ out of, from
 ἐκ τοῦ πλοίου from the ship
 ἐλθέ come! (s.)
 ἑμαυτ-ὸν myself
 ἐν τῇ δεξιᾷ in (his/your)
 right hand
 ἔχ-ω (I) have/am holding
 ἔχ-εις you (s.) have/are
 holding
 ἔχ-ει (he) has/is holding
 Ζεῦ Zeus
 Ἡγέστρατ-ε Hegestratos
 κατα-βαίν-ει (he) goes down
 κατα-βαίν-ομεν we go down
 κατα-βαίν-ουσι(v) (they) go
 down
 κατα-δύ-ει (he) is sinking

κάτω below
 κάτωθεν from below
 κυβερνήτα captain
 λαμβάν-ετε you (pl.) catch/
 seize
 λέγ-εις you (s.) are saying
 λέγ-ει (he) is telling
 μὲν . . . δὲ on one hand . . .
 on the other
 ναῦται sailors
 ὁ ἄνθρωπ-ος the fellow
 ὁ Δικαιοπόλις Dikaiopolis
 ὁ Ἡγέστρατ-ος Hegestratos
 οἴμοι oh dear!
 οἱ ναῦται the sailors, crew
 ὁ κυβερνήτης the captain
 ὄρ-ατε you (pl.) see
 ὄρ-ῶσι(v) (they) see
 οὐδὲ and . . . not
 οὐδὲν nothing
 οὖν so, then, therefore
 οὔτος hey, you!
 ὁ ψόφ-ος the noise
 πέλεκυς axe (nom.)
 πέλεκυν axe (acc.)
 ποι-ῶ (I) am doing

ποι-εῖς you (s.) are doing
 ποι-εῖ (he) is making
 ρίπτ-ω I am throwing
 (going to throw)
 τί; what?
 τι something
 τὸν ἄνθρωπ-ον the fellow
 τὸν Ἡγέστρατ-ον
 Hegestratos
 τὸν ψόφ-ον the noise
 τὸ πλοῖ-ον the ship
 ὑμεῖς you (pl.)
 φεύγ-ω (I) am off
 φίλ-ε friend
 φρόντιζ-ε worry! (sc. 'about it')
 ψόφ-ον οὐδένα any noise

Vocabulary to be learnt

ἀληθῆ the truth
 ἔγωγε I; I at least/for my
 part
 οὐδὲν nothing
 οὖν so, then, really, therefore
 τί; what?
 ὑμεῖς you (pl.)

E

ὄ^Γ μὲν Ἦγέστρατος φεύγει κάτωθεν, οἱ^Γ δὲ Ἰναῦται βοηθοῦσι καὶ τὸν Ἦγέστρατον διώκουσιν. ἄνω μένει ὁ Ζηνόθεμις. ὄ^Γ μὲν Ἦγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὄ^Γ δὲ Ἰηνόθεμις πρὸς τοὺς ναύτας. ἀναβαίνουσι γὰρ οἱ ναῦται καὶ διώκουσιν.

5

ZHN. ἀλλὰ τί ποιεῖς, ὦ Ἦγέστρατε;

HΓ. (*running up to Sdenothemis*)

ἰδοῦ, διώκουσί με οἱ ναῦται, ὦ Ζηνόθεμι. ἐγὼ δὲ φεύγω. μὴ μένε, ἀλλὰ φεῦγε καὶ σύ, καὶ ῥίπτε σεαυτὸν ἐκ τοῦ πλοίου. ἀναβαίνουσι ἂ ἤδη οἱ ἄνδρες.

10

ZHN. (*with a glance at the pursuing crew*)

οἴμοι. τοὺς γὰρ Ἰναύτας ἤδη γε σαφῶς ὄρω. σὺ δὲ ποῖ φεύγεις;

HΓ. φεύγω εἰς τὴν θάλατταν ἔγωγε. ὄ^Γ γὰρ Ἰλέμβος

ἐν τῇ θαλάττῃ ἐστίν. ἄγε δὴ σύ, σῶζε σεαυτὸν. ῥίπτε σεαυτὸν εἰς τὴν θάλατταν, καὶ μὴ μένε.

15

Vocabulary for Section One E

Grammar for 1E–F

- 'Contract' verbs (-άω, -έω, -όω): present tense and imperative
- Rules of 'contract'
- Adverbs ('-ly')

ἄγε come on! (s.)

ἀνα-βαίν-ουσι (they) are coming up

ἄνω above

βλέπ-ει (he) looks

βοηθ-οῦσι (they) help

δὴ then; now (stressing)

διώκ-ουσι(ν) (they) pursue/ (give) chase

εἰς τὴν θάλατταν into the sea

ἐκ τοῦ πλοίου out of the ship

ἐν τῇ θαλάττῃ on the sea

ἐστί(ν) (it) is

Ζηνόθεμι Sdenothemis

ἤδη now; already

ἤδη γε yes, already

ἰδοῦ look! (s.)

κάτωθεν from below

με me

μὲν ... δὲ on the one hand ... on the other

μὲν-ει (he) stays/is waiting

μὲν-ε stay! (s.)

ὁ Ζηνόθεμις Sdenothemis

ὁ Ἦγέστρατ-ος Hegestratos

οἱ ἄνδρες the men

οἴμοι oh dear!

οἱ ναῦται the sailors/crew

ὁ λέμβ-ος the life-boat

ὄρ-ῶ I see

ποῖ; where ... to?

ποι-εῖς you (s.) are doing

πρὸς τὸν Ζηνόθεμιν towards Sdenothemis

πρὸς τοὺς ναύτας towards the sailors

ῥίπτ-ε throw! (s.)

σαφῶς clearly

σεαυτ-ὸν yourself (s.)

σῶζ-ε save! (s.)

τῆ θαλάττῃ the sea	φεύγ-ω (I) am off	Vocabulary to be learnt μὲν . . . δὲ <i>on the one hand . . . on the other</i> ποῖ; <i>where to?</i> σεαυτὸν <i>yourself (s.)</i>
τὸν Ἡγεστράτ-ον Hegestratos	φεύγ-εις you (s.) are off/ running away	
τοὺς the	φεύγ-ει (he) runs off	
τοὺς ναύτας the sailors/ crew	φεῦγ-ε run away! be off! (s.)	

Triremes

The trireme carried masts, and on a long voyage it was possible to exploit a favourable wind. Nor did all the rowers row all the time, except in battle. There was no room on board for eating or sleeping, and little room for supplies (a crew would need about 300 kg of grain and 500 litres of water a day). The trireme, generally speaking, had to be beached at night for crews to acquire provisions, eat and sleep. The account given by Xenophon of the voyage of Iphikrates round the Peloponnese illuminates normal practice; Iphikrates was in a hurry and wanted to train his crews at the same time, but one can infer what was normal from Xenophon's account:

‘When Iphikrates began his voyage round the Peloponnese, he took with him all the equipment he needed for a naval battle. He left his large sails at home, as if he was sailing to battle, and made very little use of his small sails even when the wind was favourable. By proceeding under oars in this way he made his crews fitter and his ships faster. And when the expedition was due for its morning or evening meal at any particular place, he would order the leading ships back, turn the line round again to face the land and make them race at a signal for the shore... Again, if they were taking a meal on hostile territory, he set the usual sentries on land but he also raised his ships' masts and had men keeping watch from the top of them. They had a far wider view from their point of vantage than they would have had from ground level... On daylight voyages he trained them to form line ahead or line abreast at a signal, so that in the course of their voyage they had practised and become skilled at the manoeuvres needed in a naval battle before they reached the area of sea which they supposed to be in enemy control.’ (Xenophon, *Hellênika* 6.2.27–30)

One point, which does not emerge from this account, was of great importance: the trireme was so light that it could not be used in really rough weather. This meant that naval operations were, generally speaking, not possible in winter, nor in the bad weather caused by the Etesian winds. Weather was a constant limiting factor in naval strategy.

The World of Athens (second edition), 7.35

F

Hegestratos and Sdenothemis leap into the waves and head for the life-boat. But the captain has other ideas.

In *World of Athens*: friends and enemies 4.2, 14–16; prayers 3.34, 8.13; sacrifice 3.28–32.

ὁ Ἡγέστρατος καὶ Ζηνόθεμις οὐ μένουσιν ἀλλὰ φεύγουσιν. εἰς τὴν γὰρ θάλατταν ῥίπτουσιν ἑαυτοὺς οἱ ἄνθρωποι, καὶ τὸν λέμβον ζητοῦσιν. καὶ οἱ μὲν ναῦται ἀπὸ τοῦ πλοίου τὴν φυγὴν σαφῶς ὀρώσιν, ὁ δὲ κυβερνήτης τὸν λέμβον ἀπολύει. ὁ δὲ λέμβος ἀπὸ τοῦ πλοίου ἀποχωρεῖ.

5

ZHN. (*thrashing around in the waves*)

οἴμοι, ποῦ ὁ λέμβος; ποῦ ἔστιν, ὦ Ἡγέστρατε;

HG. ἐγὼ τὸν λέμβον οὐχ ὀρῶ, ὦ Ζηνόθεμι – οἴμοι.

ZHN. ἀποθνήσκωμεν, ὦ Ἡγέστρατε. βοηθεῖτε, ὦ ναῦται, βοηθεῖτε.

10

HG. ἀποθνήσκω –

ΔΙΚ. ἄρα τοὺς ἄνθρώπους ὀρᾷς σύ, ὦ κυβερνήτα; ἀποθνήσκουσι γὰρ οἱ ἄνθρωποι. ὁ γὰρ λέμβος ἀπὸ τοῦ πλοίου σαφῶς ἀποχωρεῖ.

15

KYB. μὴ φρόντιζε· κακοὶ γάρ εἰσιν οἱ ἄνθρωποι, ὦ Δικαιοπόλι, καὶ κακῶς ἀποθνήσκουσιν.

Vocabulary for Section One F

ἀπὸ from

ἀπὸ τοῦ πλοίου from the ship

ἀπο-θνήσκ-ω I am dying

ἀπο-θνήσκ-ομεν we are dying

ἀπο-θνήσκ-ουσι(ν) (they) are dying

ἀπο-λύ-ει (he) lets go/ releases

ἀπο-χωρ-εῖ (it) goes away
βοηθ-εῖτε help! (pl.)

Δικαιοπόλι Dikaiopolis

ἑαυτ-οὺς themselves

εἰς τὴν θάλατταν into the sea

εἰσι(ν) (they) are

ἔστι(ν) it is

Ζηνόθεμι Sdenothemis

ζητ-οῦσι(ν) they look for

Ἡγέστρατ-ε Hegestratos

κακ-οί bad

κακ-ῶς badly (tr. 'a bad death')

κυβερνήτα captain

μέν-ουσι(ν) (they) wait

ναῦται sailors

ὁ Ἡγέστρατος Hegestratos

οἱ ἄνθρωπ-οι the fellows

οἴμοι alas! oh dear!

οἱ ναῦται the sailors/crew

ὁ κυβερνήτης the captain

ὁ λέμβ-ος the life-boat

ὀρ-ῶ I see

ὀρ-ᾷς you (s.) see

ὀρ-ῶσι(ν) (they) see

ποῦ; where?	τοὺς ἀνθρώπ-ους the fellows	Vocabulary to be learnt
ρίπτ-ουσι(ν) (they) throw	φεύγ-ουσι(ν) they run away	οἴμοι <i>alas! oh dear!</i>
σαφῶς clearly	φρόντιζ-ε worry! (s.) (sc.	ποῦ; <i>where?</i>
τὴν φυγὴν their flight	‘about it’)	
τὸν λέμβ-ον the life-boat		

Peiraeus

The harbour town of Peiraeus, 7–8 km south-west of Athens, was created only in the fifth century. Up until that time the Athenians relied on beaching ships in Phaleron Bay, but the creation of an enlarged navy and increased commercial activity led to the establishment of the port of Peiraeus on and around the neighbouring promontory of Akte. There were three harbours: Kantharos on the west, which was the main harbour and commercial emporium with a market on the east side and the *deigma*, a place for displaying goods; and the smaller harbours of Zea and Mounykchia on the east for warships. All three were noted for their splendid ship-sheds. The town itself was laid out on a regular grid pattern of streets by Hippodamos, a native of the Greek city of Miletos on the west coast of Asia Minor where a similar street plan was also used. In contrast to Athens, notorious for narrow and winding streets, the harbour town must have looked rigidly organised, with straight streets, well placed houses and open public areas. Besides the naval installations, the town boasted many of the amenities that Athens had, including a set of fortifications that were necessary to protect Athens’ trade and a theatre. By the middle of the fifth century the harbour was linked to Athens by Long Walls, no mean feat of construction given the distance covered and the marshy character of the terrain at the Peiraeus end. The population of Peiraeus was mixed, for not only did foreign traders lodge there temporarily but many of Athens’ resident aliens (*metoikoi*) lived at the port, some of whom were responsible for Athens’ trade and ran businesses such as armouries and banking; the *metoikoi* might also be grain-dealers or carry on such trades as fulling and baking.

This mixture of population meant that the shrines and sanctuaries that dotted the harbour town boasted a greater variety of worship than places less accessible to foreign influence, and such non-Greek deities as Bendis and Kybele had shrines there. These religious novelties attracted the curiosity of Athenians, and it was a festival of the Thracian goddess Bendis that occasioned the visit of Socrates and Glaukon to the Peiraeus at the beginning of Plato’s *Republic* (2.46):

I went down yesterday to the Peiraeus with Glaukon, son of Ariston. I wanted to say a prayer to the Goddess and also to see what they would make of the festival, as this was the first time they were holding it. I must say that I thought that the local contribution to the procession was splendid...

G

(suddenly realising the danger)

ΚΥΒ. ἀλλὰ ἄρ' ἔστι σῶον τὸ ἡμέτερον πλοῖον, σῶοι δὲ καὶ
ἡμεῖς; διὰ τί ἐγὼ οὐ καταβαίνω καὶ περισκοπῶ ἀκριβῶς;
ἐγὼ γὰρ ὁ κυβερνήτης· ἐμὸν οὖν τὸ ἔργον, καὶ ἐν ἐμοὶ ἢ
ἡμετέρα σωτηρία.

5

(καταβαίνει ὁ κυβερνήτης καὶ σκοπεῖ. ὁ δὲ Δικαιοπόλις ἄνω μένει.)

ΔΙΚ. (praying fervently)

νῦν, ὦ Πόσειδον, σῶζε ἡμᾶς εἰς τὸν λιμένα. ἡμεῖς μὲν γὰρ
ἀεὶ σοι θυσίας θύομεν, σὺ δὲ ἀεὶ σῶζεις τοὺς ἀνθρώπους
ἐκ τῆς θαλάττης. ἡμεῖς δὲ νῦν κακῶς ἀποθνήσκομεν·
τὸ μὲν γὰρ ἡμέτερον πλοῖον σαφῶς καταδύνει
εἰς τὴν θάλατταν, ὁ δὲ ἡμέτερος λέμβος σαφῶς
ἀποχωρεῖ, καὶ οὐ βεβαία ἢ ἡμετέρα σωτηρία.

10

(ἀναβαίνει ὁ κυβερνήτης.)

ΚΥΒ. (with relief)

σιῶπα, ὦ Δικαιοπόλι. σῶον μὲν γὰρ τὸ ἡμέτερον πλοῖον, σῶοι
δὲ καὶ ἡμεῖς. ἐν κινδύνῳ οὖν ἡμεῖς οὐκ ἔσμεν. καὶ δὴ καὶ
ἐγγύς ἐστιν ὁ λιμὴν. βεβαία οὖν ἢ ἡμετέρα σωτηρία.

15



ὁ Ποσειδῶν

Vocabulary for Section One G

Grammar for 1G

- Nouns like ἄνθρωπος ('man', 2a) and ἔργον ('work', 2b)
- The concept of 'declension'
- Neuter nouns as subject or object
- Adjectives like ἡμέτερος ἡμέτερα ἡμέτερον
- Prepositions like 'towards', 'from', 'in'
- Particles and their position; enclitics

ἀεὶ always	ἐν κινδύνῳ in danger	ὁ λιμὴν the harbour
ἀκριβ-ῶς closely; in detail	ἐσμέν we are	περι-σκοπ-ῶ (I) look around
ἀνα-βαίν-ει (he) comes up (on deck)	ἐστι(ν) (it) is	Πόσειδον Poseidon (<i>god of the sea</i>)
ἄνω above (on deck)	ἡ ἡμετέρ-α σωτηρί-α [the] our safety	σιῶπα be quiet! (s.)
ἀπο-θνήσκ-ομεν we are dying	ἡμᾶς us	σκοπ-εῖ (he) makes an examination, looks
ἀπο-χωρ-εῖ (it) goes away	θύ-ομεν we sacrifice	σοὶ to you (s.)
βεβαία assured	θυσίας sacrifices	σῶζ-ε save! (s.)
διὰ τί; why?	καὶ δὴ καὶ and moreover	σῶζ-εις you (s.) save
Δικαιοπόλι Dikaiopolis	κακ-ῶς badly (tr. 'a bad death')	σῶ-οι safe
ἐγγύς nearby	κατα-βαίν-ω (I) go down	σῶ-ον safe
εἰς τὴν θάλατταν into the sea	κατα-βαίν-ει (he) goes down	τὸ ἔργ-ον the task
εἰς τὸν λιμένα to the harbour	κατα-δύν-ει (it) is sinking	τὸ ἡμέτερ-ον πλοῖ-ον [the] our ship
ἐκ τῆς θαλάττης out of the sea	μέν-ει (he) remains	τοὺς ἀνθρώπ-ους men
ἐμ-όν mine	νῦν now	
ἐν ἐμοὶ in my hands (lit. 'in me')	ὁ Δικαιοπόλις Dikaiopolis	
	ὁ κυβερνήτης the captain	
	ὁ ἡμέτερ-ος λέμβ-ος [the] our life-boat	

Vocabulary to be learnt

διὰ τί; *why?*
νῦν *now*

Prayers

Prayers, like sacrifices, were more or less fixed in their general shape ... The god is invoked by name or titles, which are often numerous; he is reminded of past kindnesses, then the request is made. Without some reference to the ties binding a god to his worshippers there was no ground for expecting divine aid, for the basic assumption was one of reciprocity. A prayer was made to the Olympians standing, with hands raised, to the underworld with hands lowered towards the earth.

The World of Athens (second edition), 3.34

H

The captain brings the ship towards harbour. By now it has become dark. A rhapsode, who insists on quoting Homer on every possible occasion, is submitted to a Socratic style of inquiry about his art by Dikaiopolis.

In *World of Athens*: Homer 8.1; Socrates 8.33–6; words and argument 8.18–21.

ὁ οὖν κυβερνήτης τὸ πλοῖον κυβερνᾷ πρὸς τὸν λιμένα. ναύτης[†] δέ τις τὸν κυβερνήτην ἐρωτᾷ ποῦ εἰσιν. ὁ γὰρ ναύτης οὐ σαφῶς οἶδε ποῦ εἰσιν· νύξ γάρ ἐστιν. ὁ οὖν κυβερνήτης λέγει ὅτι εἰς τὸν λιμένα πλέουσιν. ἔστι δὲ ἐν τῷ πλοίῳ ῥαψωδός τις, ὁ δὲ ῥαψωδὸς αἰὶ ὀμηρίζει. ὁ δὲ Δικαιοπόλις παίζει πρὸς τὸν ῥαψωδὸν ὡσπερ ὁ Σωκράτης πρὸς τοὺς μαθητάς. 5

ΝΑΥΤΗΣ ποῦ ἐσμεν ἡμεῖς, ὦ κυβερνήτα; ἄρα οἶσθα σύ; οὐ γὰρ σαφῶς οἶδα ἔγωγε. ἐγὼ γὰρ οὐδὲν ὀρῶ διὰ τὴν νύκτα, καὶ οὐκ οἶδα ποῦ ἐσμεν. 10

ΚΥΒΕΡΝΗΤΗΣ οἶδα σαφῶς. πλέομεν γὰρ πρὸς τὸν λιμένα, ὦ ναῦτα.
 ΡΑΨΩΙΔΟΣ (*butting into the conversation with a Homeric phrase*)
 ‘πλέομεν δ’ ἐπὶ οἴνοπα πόντον.’

ΝΑΥ. τί λέγει ὁ ἄνθρωπος;

ΔΙΚ. δῆλόν ἐστιν ὅτι ὀμηρίζει ὁ ἄνθρωπος. ῥαψωδός οὖν ἐστίν. 15

ΡΑΨ. ἀληθῆ λέγεις, ὦ τᾶν·
 ‘πλέομεν δ’ ἐν νηὶ μελαίνῃ.’

ΔΙΚ. τί λέγεις, ὦ ῥαψωδέ; τί τὸ ‘ἐν νηὶ μελαίνῃ’; οὐ γὰρ μέλαινα ἡ ἡμέτέρα ναῦς. δῆλόν ἐστιν ὅτι μῶρος εἶ σύ, καὶ οὐκ οἶσθα οὐδέν, ἀλλὰ παίζεις πρὸς ἡμᾶς. 20

ΡΑΨ. σιώπα. ‘ἐν νηὶ θοῆ’ πλέομεν, ‘κοίλῃ ἐνὶ νηί.’

ΔΙΚ. ἄρα ἀκούετε, ὦ ναῦται; δεῦρο ἔλθετε καὶ ἀκούετε. δῆλόν ἐστιν ὅτι μῶρος ὁ ἡμέτερος ῥαψωδός. οὐ γὰρ οἶδεν οὐδέν ἀκριβῶς ὁ ἄνθρωπος, ἀλλὰ παίζει πρὸς ἡμᾶς.

Vocabulary for Section One H

Grammar for 1H–J

- Verbs εἰμί 'I am' and οἶδα 'I know'
- Complement and ellipse with εἰμί
- Adjectives used as nouns
- More particles

ἀεὶ always
 ἀκριβ-ῶς closely
 δῆλόν ἐστι(v) it is clear
 διὰ (+acc.) because of
 εἶ you (s.) are
 ἐστι(v) he/there/it is
 ἐσμεν (we) are
 εἰσι(v) (they) are
 ἐπὶ (+ acc.) over
 ἐρωτά-ω ask
 ἡμᾶς us
 ἡ ναῦς the ship
 κοίλη ἐνὶ νηί in a hollow
 ship
 κυβερνά-ω steer
 κυβερνήτα captain (voc.)
 μέλαινα black (nom.)
 μῶρ-ος -α -ον stupid
 ναῦτα sailor (voc.)
 ναῦται sailors (voc.)

ναύτης τις a sailor (nom.)
 νηὶ θοῇ a swift ship
 νηὶ μελαίνῃ a black ship
 νύξ night (nom.)
 οἴνοπα πόντον the wine-
 faced sea (acc.)
 ὁ ναύτης the sailor
 ὁ Σωκράτης Socrates
 οἶδα I know
 οἶσθα you (s.) know
 οἶδε(v) (he) knows
 ὁμηρίζ-ω quote Homer
 ὅτι that
 παίζ-ω (πρός + acc.) joke
 (at)
 πλέομεν/πλέουσιν: εἰ +
 εἰ are the only forms of
 πλέω that are contracted
 in Attic Greek
 ῥαψῳδ-ός, ὁ rhapsode (2a)

ῥαψῳδ-ός τις a rhapsode
 σαφ-ῶς clearly
 σιωπά-ω be quiet
 τᾶν my dear chap
 (condescendingly)
 τὴν νύκτα the night/dark
 τί τὸ what's this?
 τὸν κυβερνήτην the captain
 τὸν λιμένα the harbour
 τοὺς μαθητάς the/his
 students
 τῷ πλοίῳ the ship
 ὥσπερ like

Vocabulary to be learnt

δῆλος η ὄν *clear; obvious*
 ὅτι *that*
 παίζω (πρός + acc.) *play;*
joke (at)



ὁ ῥαψῳδός

Rhapsodes

Where we read books, Athenians would more normally listen to live recitations, when a poet or historian or scientist would stand up and address an audience (in public or private) ... Athenians probably heard the *Iliad* and *Odyssey* performed by rhapsodes [professional reciters of poetry] ... much more often than they actually sat down and *read* Homer.

The World of Athens (second edition), 8.17

I

- ΡΑΨ. ἀλλὰ ἐγὼ μῶρος μὲν οὐκ εἰμί, πολλὰ δὲ γινώσκω.
 ΔΙΚ. πῶς σὺ πολλὰ γινώσκεις; δῆλον μὲν οὖν ὅτι ἀπαίδευτος εἶ, ὧ̃ ῥαψωδέ. οὐ γὰρ οἶσθα σὺ πότερον ‘μέλαινα’ ἢ ἡμετέρα ναῦς ἢ ‘θοή’ ἢ ‘κοίλη’.
- ΡΑΨ. οὐ μὰ Δία, οὐκ ἀπαίδευτός εἰμι ἐγὼ περὶ Ὀμήρου. πολλὰ γὰρ γινώσκω διότι πολλὰ γινώσκει Ὀμηρος. γινώσκει γὰρ Ὀμηρος τὰ τε πολεμικὰ ἔργα καὶ τὰ ναυτικὰ καὶ τὰ στρατιωτικὰ καὶ τὰ στρατηγικά – 5
- ΔΙΚ. γινώσκεις οὖν καὶ σὺ τὰ στρατηγικά ἔργα;
 ΡΑΨ. πῶς γὰρ οὔ; ἐμὸν γὰρ τὸ ἔργον. 10
 ΔΙΚ. τί δέ; ἄρα ἔμπειρος εἶ περὶ τὰ στρατηγικά, ὧ̃ ῥαψωδέ;
 ΡΑΨ. ναί. ἔμπειρος μὲν γὰρ περὶ τὰ στρατηγικά ἔργα ἐστὶν Ὀμηρος, ἔμπειρος δὲ εἰμι καὶ ἐγώ.

Vocabulary for Section One I

ἀπαίδευτ-ος -ον an ignoramus	ναί yes	στρατηγικ-ός -ή -όν of a general
γινώσκ-ω know	ναυτικ-ά, τὰ naval matters (2b)	στρατιωτικ-ά, τὰ soldiering (2b)
διότι because	οἶσθα you (s.) know	τί δέ; what next?
εἰμι I am	Ὀμηρ-ος, ὁ Homer (2a) (epic poet, author of the <i>Iliad</i> and <i>Odyssey</i>)	
εἶ you (s.) are	περὶ (+ acc.) about, around, with regard to	Vocabulary to be learnt
ἐστὶ(v) (he) is	περὶ Ὀμήρου about Homer	γινώσκω (γνο-) know; perceive; resolve
ἐμ-ός -ή -όν my	πολεμικ-ός -ή -όν of war	ἔμπειρος ον skilled, experienced
ἔμπειρ-ος -ον experienced	πολλά many things (acc.)	μῶρος ἄ ον stupid; foolish
ἢ ναῦς the ship	πότερον... ἢ whether... or	περὶ (+ acc.) about
ἢ or	πῶς how?	πολλά many things (acc.)
θο-ός -ή -όν swift	πῶς γὰρ οὔ; of course	ναί yes
κοιλ-ος -η -ον hollow	στρατηγικ-ά, τὰ generalship (2b)	
μὰ Δία by Zeus		
μέλαινα black (nom.)		
μὲν οὖν no, rather		
μῶρ-ος -α -ον stupid		

J

- ΔΙΚ. μία^ϛ οὖν ἴ τέχνη ἢ^ϛ τε ἴ ραψωδική καὶ ἢ^ϛ στρατηγική;
 ΡΑΨ. μία^ϛ τέχνη, ὦ Δικαιοπόλι.
 ΔΙΚ. οὐκ οὖν οἱ ἀγαθοὶ ραψωδοὶ εἰσιν ἅμα καὶ στρατηγοὶ ἀγαθοί;
 ΡΑΨ. ναί, ὦ Δικαιοπόλι.
 ΔΙΚ. καὶ σὺ ἄριστος ραψωδὸς εἶ τῶν Ἑλλήνων; 5
 ΡΑΨ. μάλιστα, ὦ Δικαιοπόλι.
 ΔΙΚ. σὺ οὖν, ὦ ραψωδέ, στρατηγὸς ἄριστος εἶ τῶν Ἑλλήνων;
 ΡΑΨ. πῶς γὰρ οὐ;
 ΔΙΚ. τί λέγετε, ὦ ναῦται; ἄρα μῶρος ὁ ραψωδὸς ἢ οὐ;
 ΝΑΥ. μῶρος μέντοι νῆ^ϛ Δία ὁ ραψωδός, ὦ Δικαιοπόλι. στρατηγὸς 10
 μὲν γὰρ δήπου ἄριστος τῶν Ἑλλήνων ἐστὶν ὁ ἄνθρωπος,
 ἀλλὰ οὐκ οἶδεν ἀκριβῶς πότερον ἴ μέλαινα ἢ ἴ θοή ἢ
 ἴ κοίλη ἢ^ϛ ναῦς. μῶρος οὖν ἐστὶν ὁ ἄριστος τῶν Ἑλλήνων
 στρατηγός.
 ΡΑΨ. δῆλόν ἐστιν, ὦ Δικαιοπόλι, ὅτι Σωκρατεῖς καὶ παίζεις 15
 πρὸς ἑμέ. ὁ^ϛ γὰρ ἴ Σωκράτης οὕτως ἀεὶ πρὸς τοὺς μαθητὰς
 παίζει.
 ΔΙΚ. ναί. οἱ Ἑλληνας ἀεὶ παῖδες εἰσιν.

Vocabulary for Section One J

ἀγαθ-ός -ή -όν good	μάλιστα yes, indeed	Σωκρατέ-ω play Socrates
ἀεὶ always	μέλαινα black (nom.)	τοὺς μαθητὰς the/his students
ἅμα at the same time	μέντοι yes indeed	τῶν Ἑλλήνων of the Greeks
ἄριστ-ος -η -ον best	μία τέχνη one and the same skill (nom.)	
δήπου of course	ναῦται sailors (voc.)	
εἶ you (s.) are	νῆ Δία by Zeus	Vocabulary to be learnt
ἐστι(v) (he/it) is	οἱ Ἑλληνας the Greeks	ἀεὶ always
εἰσι(v) (they) are	οἶδε(v) (he) knows	ἄριστος η on best; very good
ἐμέ me	ὁ Σωκράτης Socrates	εἶμί I am (= verb 'to be')
ἢ ναῦς the ship	οὐκ οὖν not. . . therefore	Ἑλληνας, ὁ Greek
ἢ ραψωδική the rhapsode's skill	οὕτως thus, in this way	ἢ or
ἢ στρατηγική the general's skill	παῖδες children (nom.)	ναῦς, ἢ ship
ἢ or	πότερον . . . ἢ whether ... or	οἶδα know
θο-ός -ή -όν swift	πρὸς ἑμέ at/with me	πῶς γὰρ οὐ; of course
κοιλ-ος -η -ον hollow	πῶς γὰρ οὐ; of course	στρατηγός, ὁ general (2a)
	στρατηγ-ός, ὁ general (2a)	

Section Two A–D: The glorious past

A

The ship is now passing the island of Salamis. The rhapsode is invited to show his skill by narrating the great naval battle of 480, fought in these straits between the Greeks and Persians.

In *World of Athens*: the Persian Wars 1.27–39; rhetoric and style 8.21; supplication 3.35–6; *hubris* 4.17.

ἡ μὲν ναῦς πρὸς τὸν Πειραιᾶ βραδέως ἔρχεται. ὁ δὲ Δικαιοπόλις
καὶ οἱ ναῦται καὶ ὁ κυβερνήτης καὶ ὁ ῥαψωδὸς πρὸς ἀλλήλους
ἠδέως διαλέγονται. ἔρχεται δὲ ἡ ναῦς ἤδη παρὰ τὴν Σαλαμίνα καὶ ὁ
κυβερνήτης λέγει ‘διὰ τί ὁ ῥαψωδὸς οὐ διέρχεται τὴν¹ περὶ Σαλαμίνα
ἵναυμαχίαν, καὶ διὰ τί οὐ λέγει τί γίνεται ἐν τοῖς Μηδικοῖς καὶ πῶς 5
μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι, καὶ τίνα ἔργα τολμῶσι, καὶ
ὅποσοι πίπτουσιν;’ ὁ δὲ ῥαψωδὸς τὴν ἵναυμαχίαν ἠδέως διέρχεται.

ΚΥΒ. σὺ δέ, ὦ ῥαψωδέ, πολλὰ γινώσκεις περὶ Ὀμήρου. πολλὰ 10
οὖν γινώσκεις καὶ περὶ τὰ ῥητορικά (ῥητορικὸς γὰρ Ὀμηρος;
οὐ γάρ;) ἄγε δὴ, δεῦρο ἐλθέ καὶ λέγε ἡμῖν τὰ¹ περὶ Σαλαμίνα



Πέρσης τις



μάχονται οἱ Ἕλληνες καὶ οἱ Μῆδοι

	<p>ἵπράγματα. ἐκεῖ μὲν γὰρ Σαλαμίς ἢ νῆσος, ἐρχόμεθα δὲ ἡμεῖς βραδέως παρὰ Σαλαμίνα πρὸς τὰς Ἀθήνας. λέγε οὖν ἡμῖν τά τε Μηδικὰ καὶ τὴν περὶ Σαλαμίνα ναυμαχίαν καὶ τὴν ἡμετέραν τόλμαν καὶ τὴν νίκην. οὐ γὰρ νικῶσιν ἡμᾶς οἱ Πέρσαι, οὐδὲ δουλοῦνται. λέγε ἡμῖν τί γίνετα ἐν τοῖς Μηδικοῖς καὶ πῶς μάχονται οἱ Ἕλληνες καὶ οἱ βάρβαροι, καὶ ὅπόσοι πίπτουσι. σὺ γάρ, ὦ φίλε, οἶσθα σαφῶς τὰ περὶ Σαλαμίνα ἵπράγματα, οἱ δὲ ναῦται οὐδὲν ἴσασι. ναί. οὐδὲν ἴσμεν ἀκριβῶς ἡμεῖς οἱ ναῦται. ἡδέως οὖν ἀκούομεν. ἀλλὰ λέγε, ὦ ῥαψωδέ, καὶ κάλλιστον ποίει τὸν λόγον. ΠΑΨ. μάλιστα. ἐγὼ γὰρ αἶε τοὺς λόγους καλλίστους ποιῶ. ἡσυχάζετε οὖν, ὦ ναῦται, καὶ ἀκούετε.</p>	15
NAY.	ναί. οὐδὲν ἴσμεν ἀκριβῶς ἡμεῖς οἱ ναῦται. ἡδέως οὖν ἀκούομεν.	20
PAΨ.	μάλιστα. ἐγὼ γὰρ αἶε τοὺς λόγους καλλίστους ποιῶ. ἡσυχάζετε οὖν, ὦ ναῦται, καὶ ἀκούετε.	

Vocabulary for Section Two A

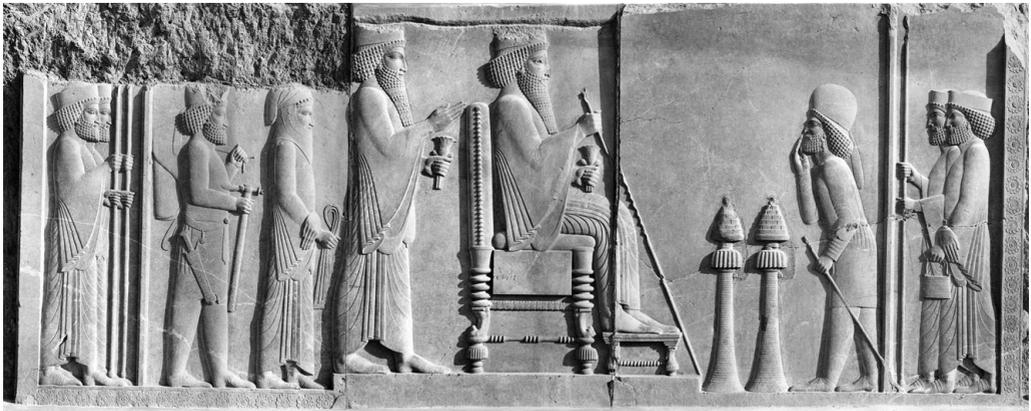
Grammar for 2A–D

- ‘Middle’ verbs in -ομαι (middle ‘voice’: present and imperative)
- ‘Contract’ middle verbs in -άομαι, -έομαι, -όομαι (present and imperative)
- Nouns like βοή (1a), ἀποριά (1b), τόλμα (1c), ναύτης (1d)
- The genitive case, ‘of’
- ‘Sandwich’ and ‘repeated article’ constructions
- Prepositions governing accusative and dative cases

ἄγε come! (s.)	κάλλιστ-ος -η -ον very, most beautiful	ῥητορικ-ός -ή -όν rhetorical
ἀλλήλ-ους one another (acc.)	λόγ-ος, ὁ story (2a)	Σαλαμίνα Salamis (acc.)
βάρβαρ-ος, ὁ barbarian, Persian (2a)	μάλιστα yes, indeed; very well	τὰ πράγματα events
βραδ-έως slowly	μάχ-ονται (they) fight	τὰς Ἀθῆν-ας Athens
γίν-εται (it) happens	Μηδικ-ά, τά the Persian Wars (2b)	τὴν ἡμετέρ-αν τόλμ-αν our courage
δῆ now, then (with imperative)	Μῆδ-ος, ὁ Persian (2a)	τὴν ναυμαχί-αν the naval battle
δια-λέγ-ονται (they) converse	ναῦτ-αι sailors	τὴν νίκ-ην the/our victory
δι-έρχ-εται (he) relates	νῆσ-ος, ἡ island (2a)	τὴν Σαλαμίνα Salamis
δουλ-οῦνται (they) enslave	οἱ Ἕλληνες the Greeks	τίνα ἔργα what deeds (acc.)
ἐκεῖ there	οἱ ναῦτ-αι the sailors, crew	τοῖς Μηδικοῖς the Persian Wars
ἔρχ-εται (it) is going	ὅπόσ-οι -αι -α how many?	τολμά-ω dare, undertake
ἔρχ-όμεθα (we) are going	οὐ γάρ; is he not?	τὸν Πειραιᾶ the Peiraieus
ἡδέ-ως gladly, with pleasure	οὐδὲ and not	
ἦδη now	παρὰ (+ acc.) past, along	Vocabulary to be learnt
ἡμᾶς us (acc.)	περὶ Ὀμήρου about Homer	ἡδέως <i>with pleasure, happily</i>
ἡμῖν to us	πίπτ-ω fall, die	ἦδη <i>by now, now, already</i>
ἡσυχάζ-ω keep quiet	ῥητορικ-ά, τά rhetoric (2b)	παρὰ (+ acc.) <i>along, beside</i>

B

ΠΑΨ. ἄμηνιν ἄειδε, θεά, Ξέρξου θείου βασιλῆος ἰούλομένην'.
 οἱ μὲν οὖν βάρβαροι βραδέως προσέρχονται πρὸς
 τὴν πόλιν, οἱ δὲ Ἀθηναῖοι ἀποροῦσι καὶ φοβοῦνται. πολλή
 μὲν γὰρ ἢ τῶν Περσῶν ἰστρατιά, ὀλίγοι δὲ οἱ Ἀθηναῖοι.
 καὶ πολλαὶ μὲν αἰ τῶν Περσῶν ἰνήες, ὀλίγαι δὲ αἰ ἰνήες 5
 αἰ τῶν Ἀθηναίων. πολὺς μὲν οὖν ὁ τῶν Ἀθηναίων
 κίνδυνος, πολλή δὲ ἡ ἀπορία, πολὺς δὲ καὶ ὁ φόβος.
 τὰς μὲν οὖν ἰθυσίας τοῖς θεοῖς θύουσιν οἱ Ἀθηναῖοι καὶ
 πολλὰ εὐχονται, εἰσβαίνουσι δὲ ταχέως εἰς τὰς ναῦς καὶ
 ὑπὲρ τῆς ἔλευθερίας μάχονται. ἀγαθὸν γὰρ ἡ ἔλευθερία. 10
 τέλος δὲ ἀφικνοῦνται οἱ Πέρσαι, μάχονται δὲ οἱ Ἕλληνες.
 πολλή γὰρ ἡ τόλμα ἢ τῶν τε Ἑλλήνων καὶ τῶν στρατηγῶν.
 καὶ ἐν τῇ ναυμαχίᾳ ὅσαι εἰσὶν αἰ βοαί, ὅσαι αἰ ἀπορίαί, ὅσαι
 αἰ τῶν θεῶν ἰκετεῖαι. τέλος δὲ νικῶσι μὲν τὸ τῶν Περσῶν
 ναυτικὸν οἱ Ἀθηναῖοι, πίπτουσι δὲ οἱ Πέρσαι, καὶ οὐ 15
 δουλοῦνται τοὺς Ἀθηναίους. καὶ τὴν Ἑλλάδα ἐλευθεροῦσιν
 οἱ Ἀθηναῖοι καὶ τὴν πατρίδα σώζουσι διὰ τὴν τόλμαν. ἢ γὰρ
 ἰἀρετὴ καὶ ἡ τόλμα τὴν τε ἕβριν καὶ τὸ πλῆθος αἰ νικῶσιν.
 οὕτως οὖν βεβαία γίνεται ἢ τῶν Ἑλλήνων ἰσωτηρία.



ὁ τῶν Περσῶν βασιλεύς

Vocabulary for Section Two B

ἀγαθ-ός -ή -όν good	θε-ά goddess (voc.)	τὴν πόλιν the city
ᾄειδ-ε sing! (s.)	θύ-ω (make a) sacrifice	τὴν τόλμ-αν their courage
Ἀθηναῖ-ος, ὁ Athenian (2a)	κίνδυν-ος, ὁ danger (2a)	τὴν ὕβριν the aggression
αἰ ἀπορί-αι the perplexities, distress	μάχ-ονται (they) fight	τοῖς θεοῖς to the gods
αἰ βο-αἰ the shouts	μῆνιν οὐλομένην accursed wrath (acc.)	τὸ πλῆθος superior numbers
αἰ ἱκετεῖ-αι the supplications	ναυτικ-όν, τό the navy (2b)	τῶν Ἀθηναί-ων of the Athenians
αἰ νῆες the ships	νικά-ω defeat, win	τῶν Ἑλλήνων of the Greeks
αἰ τῶν Ἀθηναί-ων the (ships) of the Athenians	Ξέρξου θείου βασιλῆος of Xerxes, the god-like king	τῶν θε-ῶν of the gods
ἀπορέ-ω be at a loss, be perplexed	οἱ Ἕλληνες the Greeks	τῶν Περσ-ῶν of the Persians
ἀφ-ικν-οῦνται (they) arrive	οἱ Πέρσ-αι the Persians	τῶν στρατηγ-ῶν of their generals
βάρβαρ-ος, ὁ Persian, barbarian (2a)	ὀλίγ-οι –αι –α few	ὑπὲρ τῆς ἐλευθερί-ας for freedom
βέβαι-ος –α –ον secure	ὅσ-οι –αι –α how many!	φόβ-ος, ὁ fear (2a)
βραδέ-ως slowly	οὕτως thus, so	φοβ-οῦνται (they) fear
γίγν-εται (it) becomes	πίπτ-ω fall, die	
διὰ (+acc.) on account of	πολλ-αἰ many (nom.)	
δουλ-οῦνται (they) enslave	πολλ-ή much (nom.)	
εἰς-βαίν-ω embark	πολ-ὺς much, great (nom.)	
ἐλευθερ-οῦσι(v) (they) set free	πολλά εὔχ-ονται they make many prayers	Vocabulary to be learnt ἀγαθός ἢ ὄν <i>good, noble, courageous</i>
ἡ ἀπορί-α the perplexity, distress	προσ-έρχ-εται (it) advances	Ἀθηναῖος, ὁ <i>Athenian (2a)</i>
ἡ ἀρετ-ή (the) courage, excellence	προσ-έρχ-ονται (they) advance	ἀπορέ-ω <i>be at a loss; have no resources</i>
ἡ ἐλευθερί-α (the) freedom	τὰς θυσί-ας the sacrifices	βέβαιος ἄ ὄν <i>secure</i>
ἡ στρατι-ά the army	τὰς ναῦς their ships	βραδέως <i>slowly</i>
ἡ τόλμ-α (the) courage	ταχέ-ως quickly	νικάω <i>win, defeat</i>
ἡ τῶν Ἑλλήνων the (courage) of the Greeks	τέλος finally	ὅσος ἦ ὄν <i>how great!</i>
	τῆ ναυμαχί-α the naval battle	πίπτω (πεσ-) <i>fall, die</i>
	τὴν Ἑλλάδα Greece	τέλος <i>in the end, finally</i>
	τὴν πατρίδα the(ir) fatherland	

The Persian wars

The Persian Wars featured four great encounters: Marathon (491), when the Athenians repelled the first Persian invasion, Thermopylae (480), when Spartans tried to hold up the second invasion, Salamis (480), when the Persian fleet was destroyed and Plataea (479), when the Persian army was finally defeated. In our text the rhapsode produces a flowery account of Salamis based on a funeral speech by Lysias, full of emotional repetitions but lacking substance. The captain bases his version on our two most important sources, Herodotus 8.83ff and Aeschylus' *Persians* 353ff.

C

The captain is not impressed, and proceeds to give his grandfather's first-hand version of the battle.

In *World of Athens*: Herodotus 8.40–1, 93; Aeschylus' *Persians* 8.49, 60; patriotism 5.83; divine intervention 3.7–9; sea-battles 7.39; Greek (dis)unity 1.55–6.

σιωπᾶ ὁ ραψωδός. ὁ δὲ κυβερνήτης λέγει ὅτι οὐδὲν λέγει ὁ ραψωδός.
ἔπειτα δὲ καὶ ὁ κυβερνήτης λέγει τὰ[†] περὶ Σαλαμίνα ἵπράγματα.

ΚΥΒ. οὐδὲν^ˆλέγεις, ὦ φίλε, καὶ οὐκ οἶσθα οὐδέν. οὔκουν
κάλλιστον τὸν λόγον ποιεῖς. 5

ΡΑΨ. τί φής; διὰ τί οὐ κάλλιστον ποιῶ τὸν λόγον;

ΚΥΒ. σκόπει δὴ. ἡμεῖς μὲν γὰρ τὰ^ˆἀληθῆ ζητοῦμεν, σὺ δὲ ψευδῆ
λέγεις.

ΡΑΨ. σὺ δὲ πῶς οἶσθα πότερον τὰ^ˆἀληθῆ λέγω ἢ ψευδῆ;

ΚΥΒ. ἄκουε, ὦ φίλε. ὁ γὰρ πάππος ὁ ἐμὸς Σαλαμινομάχης,
καὶ πολλάκις τὰ[†] περὶ Σαλαμίνα ἵπράγματα ἀληθῶς μοι
λέγει, ἀλλὰ οὐχ ὥσπερ σὺ, ψευδῶς. σὺ μὲν γὰρ ἴσως
καλόν^ˆτινα^ˆλόγον ἡμῖν λέγεις, ὁ δὲ πάππος τὰ^ˆπράγματα.
ἡσυχίαν[†] οὖν ἔχετε, καὶ ἀκούετε αὐθις, ὦ ναῦται, τὰ καλὰ
ἔργα τὰ τῶν^ˆἙλλήνων. ὧδε γὰρ τὰ^ˆπράγματα τὰ^ˆπερὶ
Σαλαμίνα λέγει ὁ πάππος. 15

(ἡσυχίαν^ˆ ἔχουσιν οἱ ναῦται)



ἡ σάλπιγξ ἰχθεῖ

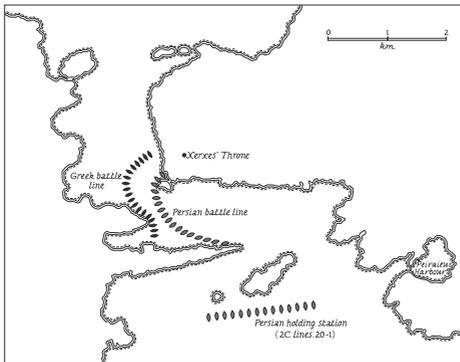
ἀφικνεῖται μὲν γὰρ τὸ τῶν Περσῶν ναυτικόν,
καὶ ἐγγὺς Σαλαμῖνος μένει, ἡμεῖς δὲ οἱ Ἕλληνες
ἡσυχίαν ἔχομεν. ἐπειδὴ δὲ νύξ γίνεταί, ἔνθα καὶ ἔνθα 20
πλέουσι βραδέως αἱ τῶν Περσῶν νῆες. ἀλλὰ ἅμα ἔω
βοή τις γίνεταί, καὶ ἐπειδὴ ἡ σάλπιγξ ἤχει ἐκ
τῶν πετρῶν, φόβος ἅμα γίνεταί ἐν τοῖς βαρβάροις.
ἀκούουσι γὰρ ἤδη σαφῶς τὴν βοήν·
‘ὦ παῖδες Ἑλλήνων ἴτε, 25
ἐλευθεροῦτε πατρίδ’, ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας· νῦν ὑπὲρ πάντων ἀγών.’

Vocabulary for Section Two C

ἀγών the contest (nom.)	καλόν τινα λόγον a fine tale	τοῖς βαρβάροις the barbarians
αἱ νῆες the ships	λόγ-ος, ὁ story, tale (2a)	τὸ ποίημα the poem
ἀληθῶς truthfully	μοι to me	τῶν Ἑλλήνων of the Greeks
ἅμα at the same time	ναῦτ-αι sailors (voc.)	τῶν Περσ-ῶν of the Persians
ἅμα ἔω at daybreak	ναυτικ-όν, τό navy (2b)	τῶν πετρ-ῶν the rocks
αὖθις again	νύξ night	ὑπὲρ πάντων for everything
ἀφ-ικν-εῖται (it) arrives	οἱ Ἕλληνες the Greeks	φῆς you (s.) say
βο-ή τις a shout	οὐδὲν λέγ-ω speak nonsense	φόβ-ος, ὁ fear (2a)
γίνν-εταί there is, it becomes	οὐκουν not . . . therefore	ψευδῆ lies (acc.)
γυναῖκας your wives (acc.)	παῖδες children (voc.)	ψευδ-ῶς falsely
δὴ then, now (stressing)	παῖδας your children (acc.)	ὧδε as follows, thus
ἐγγὺς Σαλαμῖνος near Salamis	πάππ-ος, ὁ grandfather (2a)	ὡσπερ like
ἐλευθερ-οὔτε free! (pl.)	πατρίδ’= πατρίδα fatherland (acc.)	
Ἑλλήνων of the Greeks	πολλάκις often	Vocabulary to be learnt
ἐμ-ός -ῆ -όν my	πότερον . . . ἢ whether	ἅμα <i>at the same time</i>
ἐνθα καὶ ἐνθα this way and that	. . . or	αὖθις <i>again</i>
ἐν τοῖς βαρβάροις among the barbarians	Σαλαμῖνα Salamis (acc.)	βάρβαρος, ὁ <i>barbarian, foreigner (2a)</i>
ἐπειδὴ when	Σαλαμινομάχ-ης a soldier at Salamis	ἐμός ἢ ὄν <i>my; mine</i>
ζητέ-ω seek, look for	σιωπά-ω be quiet	ἡσυχάζω <i>be quiet, keep quiet</i>
ἤδη now, already	σκοπέ-ω look	κάλλιστος <i>η ον most/very fine/beautiful/good</i>
ἡμῖν to us	τὰ ἀληθῆ the truth	λόγος, ὁ <i>story, tale (2a)</i>
ἡ σάλπιγξ trumpet	τὰ πράγματα the events	πότερον . . . ἢ <i>whether . . . or</i>
ἡσυχί-αν ἔχ-ω keep quiet	τὰ περί . . . (the events) around	σιωπά-ω <i>be silent</i>
ἠχέ-ω echo	τὰ τῶν Ἑλλήνων the (fine deeds) of the Greeks	σκοπέ-ω <i>look (at), consider</i>
ἴσως perhaps	τὴν βο-ήν the shout	ψευδῶς <i>falsely</i>
ἴτε come! (pl.)		
κάλλιστ-ος -ῆ -ον very fine, most lovely		

D

- ΚΥΒ. προσέρχονται μὲν οὖν ταχέως οἱ πολέμιοι ἐπὶ ναυμαχίαν
(θεᾶται δὲ ἡδέως τὴν ναυμαχίαν Ξέρξης ὁ βασιλεύς),
ἐγὼ δὲ ἀναχωρῶ· καὶ ἀναχωροῦσιν οἱ ἄλλοι Ἕλληνες.
ἐξαίφνης δὲ φαίνεται φάσμα τι γυναικεῖον, μάλα δεινόν.
ἐγὼ δὲ τὸ φάσμα φοβοῦμαι. ἀλλὰ λέγει τὸ φάσμα· ὦ 5
φίλοι, διὰ τί ἔτι ἀναχωρεῖτε; μὴ φοβεῖσθε τοὺς Μήδους
ἀλλὰ βοηθεῖτε καὶ τολμᾶτε· καὶ ἐγὼ μὲν ταχέως ἐπιπλέω τε
καὶ οὐκέτι φοβοῦμαι, ἐπιπλέουσι δὲ καὶ οἱ ἄλλοι Ἕλληνες
ταχέως καὶ ἐπὶ τοὺς Μήδους ἐπέρχονται. νῦν δὲ κόσμῳ 10
μαχόμεθα ἡμεῖς καὶ κατὰ τάξιν, ἀκόσμως δὲ καὶ ἀτάκτως
μάχονται οἱ βάρβαροι, ἐπειδὴ οὐ τολμῶσιν ὡσπερ ἡμεῖς.
τέλος δὲ τῶν Περσῶν οἱ μὲν φεύγουσι, οἱ δὲ μένουσι
καὶ πίπτουσι. καὶ τῶν Ἑλλήνων οἱ μὲν διώκουσι τοὺς 15
Πέρσας, οἱ δὲ λαμβάνουσι τὰς ναῦς καὶ τοὺς ναύτας.
ἐπειδὴ δὲ διώκουσιν οἱ Ἀθηναῖοι τοὺς Πέρσας, φεύγει
καὶ ὁ Ξέρξης καὶ τὴν ναυμαχίαν οὐκέτι θεᾶται. ἐλεύθεροι
οὖν γίνονται οἱ Ἕλληνες διὰ τὴν ἀρετὴν. οὕτως οὖν
οἱ θεοὶ κολάζουσι τὴν τῶν Περσῶν ὑβρίν καὶ σώζουσι 20
τὴν πόλιν. καὶ οὐ δουλοῦνται τοὺς Ἀθηναίους οἱ Πέρσαι.
- ΔΙΚ. εὖ λέγεις, ὦ κυβερνήτα. νῦν δὲ σαφῶς καὶ ἀκριβῶς ἴσμεν 20
περὶ τὰ Μηδικά. ἀλλὰ πολλὴ νῦν ἐστὶν ἡ τῶν πραγμάτων
ἡ μεταβολή· τότε μὲν γὰρ φίλοι ἀλλήλοις οἱ Ἕλληνες, νῦν
δὲ οὐκέτι ὁμονοοῦσιν, ἀλλὰ μισοῦσιν ἀλλήλους διὰ τὸν
πόλεμον. τότε μὲν ὁμόνοια ἐν τοῖς Ἕλλησι, νῦν δὲ μῖσος.
φεῦ φεῦ τῶν Ἑλλήνων, φεῦ τοῦ πολέμου. 25



Salamis

Vocabulary for Section Two D

ἀκόσμ-ως in disorder	Μῆδ-ος, ὁ Persian (2a)	τῶν Περσ-ῶν of the Persians
ἀλλήλοις to one another	μισέ-ω hate	τῶν πραγμάτων of/in things, affairs
ἀλλήλ-ους one another (acc.)	μῖσος hatred (nom.)	φαίν-εται (it) appears
ἄλλ-ος -η -ο other, rest of	ναυμαχί-αν a naval battle (acc.)	φάσμα τι γυναικεῖον a phantom in female form (nom. n.)
ἀνα-χωρέ-ω retreat	Ξέρξ-ης Xerxes (nom.)	φεῦ alas!
ἀτάκτ-ως out of rank	ὁ βασιλεὺς the king	φεῦ τοῦ πολέμου alas for the war!
γίγν-ονται (they) become	οἱ δὲ (with οἱ μὲν) others	φεῦ τῶν Ἑλλήνων alas for the Greeks!
δειν-ός -ή -όν terrible, dire	οἱ μὲν (with οἱ δὲ) some	φοβ-οῦμαι (I) fear
διὰ (+acc.) because of	ὁμονοέ-ω be of one mind, agree	φοβ-εῖσθε be afraid of! (pl.)
δουλ-οῦνται (they) enslave	ὁμόνοι-α agreement (nom.)	ὥσπερ like, as
ἐλεύθερ-ος -α -ον free	ὁ Ξέρξης Xerxes	
ἐξαίφνης suddenly, out of the blue	οὐκέτι no longer	
ἐπειδὴ when, since, because	οὕτως in this way	
ἐπ-έρχ-ονται they advance against	πολέμι-οι, οἱ the enemy (2a)	
ἐπὶ (+acc.) to, against, towards	πόλεμ-ος, ὁ war (2a)	
ἐπι-πλέ-ω sail forward, attack	πολλ-ή much, great (nom.)	
ἔτι still	προσ-έρχ-ονται (they) advance	
εὖ well	τάξιν rank (acc.)	
ἡ μεταβολ-ή the change	τὰς ναῦς the ships	
θε-ᾶται (he) watches, gazes at	ταχέ-ως quickly	
θε-ός, ὁ god (2a)	τὴν ἀρετ-ήν their courage	
κατὰ (+acc.) by, in, according to	τὴν ναυμαχί-αν the naval battle	
κολάζ-ω punish	τὴν πόλιν the city	
κόσμῳ in order	τὴν ὕβριν the aggression	
κυβερνήτα captain (voc.)	τι a (nom.)	
λαμβάν-ω capture, take	τοῖς Ἑλλησι the Greeks	
μάλα very	τολμά-ω be daring	
μαχ-όμεθα (we) fight	τότε then	
μάχ-ονται (they) fight	τὸ φάσμα the phantom, apparition	
Μηδικ-ά, τὰ the Persian Wars (2b)	τοὺς ναύτ-ας the sailors	
	τοὺς Πέρσ-ας the Persians	

Vocabulary to be learnt

ἀναχωρέω *retreat*
διὰ (+acc.) *because of*
ἐλεύθερος ἄ ὄν *free*
ἐπειδὴ *when*
ἐπὶ (+ acc.) *against, at, to,*
to get
οὐκέτι *no longer*
οὕτω(ς) *thus, so, in this*
way
πολέμιοι, οἱ *the enemy*
(2a)
πολέμιος ἄ ὄν *hostile,*
enemy
πόλεμος, ὁ *war (2a)*
ταχέως *quickly*
τι *a, something*
τολμάω *dare, be daring,*
undertake
ὥσπερ *like, as*

Section Three A–E: Athens and Sparta

A

As the ship enters the harbour, Dikaiopolis sees a light shining from Salamis. The reaction of the captain is abrupt.

In *World of Athens*: Peloponnesian War 1.56–81.

οὕτως οὖν ἡ ναῦς πρὸς τὸν ᾠλιμένα βραδέως χωρεῖ. ὁ δὲ Δικαιοπόλις λαμπάδα τινὰ ὄρα ἔν Σαλαμῖνι. ἐρωτᾷ οὖν ὁ κυβερνήτης πόθεν ἡ λαμπάς· ἐπειδὴ δὲ ὄρα, εὐθὺς σπεύδει πρὸς τὸν ᾠλιμένα.

- KYB. (*pointing towards the harbour*) 5
 δεῦρο ἐλθέ σὺ καὶ βλέπε. πρὸς γὰρ τὸν ᾠλιμένα
 ἀφικνούμεθα ἤδη.
- ΔΙΚ. (βλέπει πρὸς τὴν ᾠσαλαμῖνα)
 ἰδού, ᾧ κυβερνήτα. λαμπάδα τινὰ ὄρω ἐγὼ ἐν τῇ νήσῳ.
- KYB. τί φής; πόθεν ἡ λαμπάς; 10
- ΔΙΚ. ὀπόθεν; ἰδού.
- KYB. (βλέπει πρὸς τὴν νῆσον καὶ ὁ κυβερνήτης)
 ᾧ Ζεῦ. λαμπάδα γὰρ οὐχ ὄρας, ἀλλὰ τὰ πυρά.
- ΝΑΥΤΗΣ τί φής; τὰ πυρὰ λέγεις; ᾧ Ζεῦ. ἄγε δὴ, ᾧ κυβερνήτα, σπεῦδε,
 σπεῦδε καὶ σῶζε ἡμᾶς εἰς τὸν ᾠλιμένα. 15
- KYB. (*impatiently*)
 ἀλλὰ σῶζω ὑμᾶς ἔγωγε. μὴ φοβεῖσθε· σπεύδω γάρ, καὶ
 ἐπιστρέφει ἤδη ἡ ναῦς εἰς τὸν ᾠλιμένα.
- ΔΙΚ. ἀλλὰ διὰ τί σπεύδομεν; ἄρα κίνδυνός τίς ἐστὶν ἡμῖν;
- ΝΑΥ. νῆ τὸν Δία· ἐν κινδύνῳ ἡμεῖς ἐσμεν, ᾧ Δικαιοπόλι, εὖ οἶδα 20
 ὅτι. σπεύδομεν διότι τὰ πυρὰ δηλοῖ τι δεινόν.
- ΔΙΚ. τί δηλοῖ τὰ πυρά;
- ΝΑΥ. σαφῶς δηλοῖ ὅτι αἰ πολέμια νῆες ἐπὶ ἡμᾶς ἐπέρχονται.

Vocabulary for Section Three A

Grammar for 3A–B

- Type 3a nouns: λιμήν and νύξ (3a)
- Personal pronouns: ἐγώ, σύ, ἡμεῖς, ὑμεῖς

ἄγε come! (s.)	κίνδυνός τις some danger	ὑμᾶς you (acc. pl)
αἱ πολέμιαι νῆες the enemy ships	(nom.)	φής you (s.) say
ἄφ-ικνέ-ομαι arrive, come	κινδύνω danger	χωρέ-ω come, go
δειν-ός -ή -όν dire, terrible	λαμπάδ-α a torch (acc.)	
δή then (with imper.)	λαμπάδ-α τινά a torch (acc.)	Vocabulary to be learnt
διότι because	νῆ τὸν Δί-α yes, by Zeus	ἄγε come!
ἐπι-στρέφ-ω turn round	νῆσ-ος, ἡ island (2a)	ἀφικνέομαι (ἀφῖκ-) arrive, come
ἑρωτά-ω ask	ὄποθεν where from?	ἑρωτάω (ἑρ-) ask
εὖ well	πόθεν from where?	ἰδοῦ look! here! hey!
εὐθὺς immediately	πυρ-ά, τά fire-signal (2b)	κίνδυνος, ὁ danger (2a)
Ζεῦ Zeus	Σαλαμίνη Salamis	νῆσος, ἡ island (2a)
ἡ λαμπάς the torch	σπεύδ-ω hurry	πόθεν; from where?
ἡμᾶς us	τῇ νήσῳ the island	πυρά, τά fire-signals (2b)
ἡμῖν for/to us	τὴν Σαλαμίνα Salamis	σπεύδω hurry
ἡ πόλις the city	τι δεινόν something terrible	χωρέω go, come
ἰδοῦ look! (s.)	τὸν λιμέν-α the harbour	

The attack on Peiraeus

Since Peiraeus was so vital for Athens' prosperity and safety, there was a system for early warning in the case of attack. Here Thucydides describes a surprise attack by sea on Peiraeus early on during the Peloponnesian War in 429, which, had it been successful, might have brought the war to an end at once:

‘Knemos and Brasidas and the others in command of the Peloponnesian fleet decided on the advice of the Megarians to make an attempt on Peiraeus, the port of Athens, which the Athenians, reasonably enough because of their superiority at sea, had left open and unguarded. The plan was that each sailor should take his oar, cushion and oar-loop, and that they should then proceed on foot to the sea on the Athenian side, make for Megara as quickly as they could and launch from the docks at Nisaia [Megara's port] forty ships which happened to be there and then sail straight to Peiraeus... They arrived by night, launched the ships from Nisaia and sailed, not for Peiraeus as they had originally intended, thinking it too risky (and because the wind was unfavourable, it was said later) but to the promontory of Salamis that fronts Megara... Meanwhile beacons were lit to warn Athens of the attack, and the biggest panic of the war ensued.’ (*World of Athens*, 2.25)

B

The scene on shore is one of utter confusion. Polos comes out of his house to find out what is going on. There he meets his neighbour Protarchos who, as an armed soldier on a trireme, is running to get his weapons.

In *World of Athens*: ships and hoplites 7.34; manning triremes 7.44–5.

ἐπειδὴ δὲ οἱ ἐν τῷ Πειραιεῖ ταῦτα τὰ πυρὰ ὀρώσι, πολὺς γίγνεται ἐν τῷ λιμένι θόρυβος, πολλαὶ δὲ αἱ βοαί, οὐδαμοῦ δὲ κόσμος. νύξ γάρ ἐστι, καὶ πολλοὶ ἄνδρες φαίνονται ἐν ταῖς ὁδοῖς καὶ τὰ πυρὰ θεῶνται. Πρώταρχος καὶ Πῶλος ὁ γείτων ὀρώσι τοὺς ἄνδρας.

5

ΠΩΛΟΣ (ἔξω θεῖ ἐκ τῆς οἰκίας)

εἰπέ μοι, τίς ἢ βοή αὕτη; τίς ὁ θόρυβος οὗτος, ὦ γείτον;
ἄρα οἴσθα; μέγας μὲν γὰρ ὁ θόρυβος, μεγάλη δὲ ἢ βοή ἢ ἐν τῷ λιμένι.

ΠΡΩΤΑΡΧΟΣ (θεῖ οἴκαδε)

δεῦρο ἔλθέ, ὦ γείτον, καὶ ἐκεῖσε βλέπε. ἄρα οὐχ ὄραξ ἐκεῖνα τὰ πυρὰ; ἰδοῦ. δῆλον γὰρ ὅτι ἐν κινδύνῳ ἐστὶν ἡ Σαλαμίς.

10

ΠΩΛΟΣ εἰπέ μοι, ὦ γείτον, ποῖ τρέχεις;

ΠΡΩΤ. οἴκαδε τρέχω ἔγωγε ἐπὶ τὰ ὄπλα. εἶτα δὲ εἰς τὴν ναῦν ταχέως πορεύομαι. δεινὸς γὰρ οὗτος ὁ κίνδυνος καὶ μέγας. ἀλλὰ διὰ τί σὺ οὐ μετὰ ἔμοῦ πορεύῃ;

15

ΠΩΛΟΣ καὶ δὴ μετὰ σοῦ πορεύομαι. ἀλλὰ μένε, ὦ φίλε.

ΠΡΩΤ. ἀλλὰ ποῖ σὺ τρέχεις;



τὰ ὄπλα

ΠΩΛΟΣ εἰς τὴν οἰκίαν ἔγωγε, ἐπὶ τὸν ἄτροπωτῆρα καὶ τὸ ὑπηρεσίον. 20
 δῆλον γὰρ ὅτι ἐπὶ ναυμαχίαν πορευόμεθα.

οὕτως οὖν ἐκφέρει ὁ μὲν Πῶλος τὸν ἄτροπωτῆρα καὶ τὸ
 ὑπηρεσίον, ὁ δὲ τοῦ Πρωτάρχου παῖς τὰ τε ὅπλα καὶ τὴν λαμπάδα
 ἐκφέρει. ἔπειτα πορεύονται οἱ ἄνδρες πρὸς τὸν λιμένα. 25

Vocabulary for Section Three B

αὐτ-η this (with βο-ή) (<i>nom.</i>)	οἰκί-α, ἡ house (1b)	τοὺς ἄνδρ-ας the men
γεῖτον neighbour (voc.)	ὁ παῖς the slave	τρέχ-ω run
δειν-ός -ή -όν terrible	ὅπλα, τὰ weapons (2b)	τῷ λιμένι the harbour
εἰπ-έ speak! tell (me)!	οὐδαμοῦ nowhere	τῷ Πειραιεῖ the Peiraieus
εἶτα then	οὗτ-ος ὁ this (<i>nom.</i>)	ὑπηρεσί-ον, τό cushion (2b)
ἐκεῖν-α τὰ those (<i>acc.</i>)	οὗτ-ος this (with θόρυβος) (<i>nom.</i>)	φαίν-ομαι appear
ἐκεῖσε there, over there	παῖς, ὁ/ἡ child, slave	
ἐκ-φέρ-ω carry out	πολλ-αὶ many (<i>nom.</i>)	Vocabulary to be learnt
ἔξω outside	πολλ-οὶ ἄνδρ-ες many men (<i>nom.</i>)	δεινός ἢ ὄν <i>terrible, dire,</i> <i>clever</i>
εὖ well	πολ-ὺς much, a lot of (<i>nom.</i>)	ἐγὼ 1
ἡ Σαλαμίς Salamis	πορεύ-ομαι journey, come, go	εὖ <i>well</i>
ἡμῖν for/to us	Πρωτάρχ-ος, ὁ Protarchos (2a) (<i>an armed soldier on</i> <i>a trireme</i>)	ἡμεῖς <i>we</i>
θεά-ομαι watch, gaze at	Πώλ-ος, ὁ Polos (2a) (<i>a</i> <i>rower</i>)	θεᾶομαι <i>watch, gaze at</i>
θέ-ω run	ταῖς ὁδοῖς the streets	θόρυβος, ὁ <i>noise, din, hustle</i> <i>and bustle (2a)</i>
θόρυβ-ος, ὁ din, hustle and bustle (2a)	ταῦτ-α τὰ these (<i>acc.</i>)	οἰκίᾱ, ἡ <i>house (1b)</i>
καὶ δὴ yes (<i>I am . . .</i>)	τὴν λαμπάδ-α the torch	οἴκαδε <i>homewards</i>
κινδύνω danger	τὴν ναῦν the ship	ὅπλα, τὰ <i>weapons, arms</i> (2b)
κόσμ-ος, ὁ order (2a)	τῆς οἰκίας the house	πορεύομαι <i>march, journey,</i> <i>go</i>
μέγας great (<i>nom.</i>)	τὸν λιμέν-α the harbour	σύ <i>you (s.)</i>
μεγάλη great (<i>nom.</i>)	τὸν τροπωτῆρ-α the/his oar-loop	ὑμεῖς <i>you (pl.)</i>
μετὰ ἐμοῦ with me	τοῦ Πώλου Polos'	φαίνομαι (φαν-) <i>appear,</i> <i>seem</i>
μετὰ σοῦ with you		
μοι to me		
νύξ night		
ὁ γείτων his neighbour		
οἱ ἄνδρ-ες the men		
οἴκαδε home(wards)		

C

Back on the ship, the rhapsode is terrified, but the crew assures him all will be well.

In *World of Athens*: Sparta 1.24, 7.11; Periclean policy 1.57; Athenian sea-power and empire 6.70–4.

ἐν^Γ δὲ ^Γτούτῳ ὅ τε Δικαιοπόλις καὶ οἱ ναῦται ἔτι πρὸς ἀλλήλους διαλέγονται.

- ΔΙΚ. ὦ Ζεῦ. δεινὸς γὰρ ὁ ἐν Σαλαμῖνι κίνδυνος ἡμῖν καὶ μέγας. ἰδοῦ, ὦ ῥαψῳδέ· ἀλλὰ ποῦ ἔστιν ὁ ἄνθρωπος; οὐ γὰρ ὁρῶ ἐκεῖνον τὸν ἄνδρα. 5
- ΝΑΥ. ἰδοῦ, ἴπτωσσει ὄψος ὁ ῥαψῳδὸς ἐν τῇ νηί, ὥσπερ Ἀχαιοὸς ὑπὸ Ἑκτορί. φοβεῖται γὰρ τοὺς Λακεδαιμονίους.
- ΔΙΚ. εἰπέ μοι, ὦ ῥαψῳδέ, τί ποιεῖς; τίς φόβος λαμβάνει σε; σὺ γὰρ στρατηγὸς εἶ τῶν Ἑλλήνων ἄριστος. μὴ ποίει τοῦτο μηδὲ φοβοῦ τοὺς Λακεδαιμονίους τούτους. ἰδοῦ, ἐγγὺς τοῦ λιμένος ἐσμὲν ἤδη. μὴ οὖν φοβοῦ. 10
- ΡΑΨ. (*still shaking with fear*)
τί φῆς; ἄρα ἀφικνοῦνται οἱ Λακεδαιμόνιοι; φοβοῦμαι γὰρ τοὺς Λακεδαιμονίους ἕγωγε. τοὺς γὰρ ναύτας λαμβάνουσι ἐκεῖνοι καὶ ἀποκτείνουσι. 15
- ΝΑΥ. ἀλλὰ οὐδεμία ναῦς ἔρχεται, ὦ τῶν, καὶ δῆλον ὅτι οὐκ ἀφικνεῖται Λακεδαιμόνιος οὐδεὶς, οὐδὲ λαμβάνει οὐδένα, οὐδὲ ἀποκτείνει οὔτε ἡμᾶς οὔτε ὑμᾶς. σὺ δὲ οὐ μιμνήσκη τοὺς τοῦ Περικλέους λόγους; 20
- ΡΑΨ. τίνες οἱ λόγοι; λέγε μοι· οὐ γὰρ μιμνήσκομαι.
- ΝΑΥ. ἄκουε οὖν τί λέγει ὁ Περικλῆς ἐν τῇ ἐκκλησίᾳ περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν· μὴ φοβεῖσθε, ὦ ἄνδρες Ἀθηναῖοι, τοὺς Λακεδαιμονίους. ἐκεῖνοι μὲν γὰρ κρατοῦσι κατὰ γῆν, ἡμεῖς δὲ κατὰ θάλατταν. ἀλλὰ καὶ ἡμεῖς ἔχομεν ἐμπειρίαν τινὰ κατὰ γῆν, ἐκεῖνοι δὲ οὐδεμίαν ἔχουσιν εἰς τὰ ναυτικά ἐμπειρίαν. 25

Vocabulary Section Three C

Grammar for 3C–E

- Adjectives/pronouns: οὗτος, ἐκεῖνος
- Adjectives: πολύς, μέγας
- Irregular nouns: ναῦς, Ζεὺς
- Negatives

ἀλλήλ-ους one another
(acc.)
ἀπο-κτείν-ω kill
Ἄχαι-ός, ὁ Akhaian (2a)
(*Homer's word for
'Greek'*)
γῆ, ἡ land (1a)
δια-λέγ-ομαι converse
ἐγγὺς τοῦ λιμένος near the
harbour
εἰπ-έ speak! tell me!
ἐκεῖν-οι οἱ those (nom.)
ἐκεῖν-οι they, those men
(nom.)
ἐκεῖν-ον τὸν ἄνδρ-α that
man
ἐμπειρί-αν τινά some
experience
ἐν τούτῳ meanwhile
ἔτι still
Ζεῦ Zeus
κατά (+acc.) on, by
κρατέ-ω hold sway, power
Λακεδαιμόνι-ος, ὁ Spartan
(2a)
Λακεδαιμόνι-ος οὐδεῖς no
Spartan (at all)
λαμβάν-ω take, capture
λόγ-ος, ὁ word (2a)
μηδέ and don't
μνησκ-ομαι remember

μοι to me
ναυτικ-ός -ή -όν naval
ναυτικά, τά naval matters
(2b)
ὁ ἀνὴρ the man
ὁ Περικλῆς Pericles
οὐδαμ-ῶς in no way, not
at all
οὐδὲ and not
οὐδεμί-α ναῦς no ship
(nom.)
οὐδεμί-αν ἐμπειρί-αν no
experience (acc.)
οὐδέν-α any one at all (acc.)
οὔτ-ος ὁ this
περὶ τοῦ πολέμου καὶ τῶν
ναυτικῶν about the war
and naval matters
πτῶσσ-ω crouch, cower
Σαλαμῖνι Salamis
σε you (s.) (acc.)
τᾶν my dear chap
(condescending)
τῇ ἐκκλησίᾳ the Assembly
of the people (*where all
political decisions were
made*)
τῇ νηί the ship
τίνες what? (nom.)
τις someone, one (nom.)
τοῦ Περικλέους Pericles'

τοῦτ-ο this (acc.)
τούτ-ους these (with τοὺς
Λακεδαιμονίους)
ὕμῶν of you
ὕφ' Ἑκτορι at Hektor's
mercy (*Hektor: Trojan
hero killed by Akhilleus*)
φῆς you (s.) say
φόβ-ος, ὁ fear (2a)

Vocabulary to be learnt

ἀλλήλους *each other, one
another* (2a)
ἄλλος ἢ ὁ *other, the rest of*
ἐγγύς (+gen.) *near, nearby*
εἰπέ *speak! tell me!*
ἐπειδὴ *when, since, because*
κατά (+acc.) *in, on, by,*
according to
Λακεδαιμόνιος, ὁ *Spartan*
(2a)
λαμβάνω (λαβ-) *take,*
capture
λόγος, ὁ *word, speech;*
story, tale (2a)
μανθάνω (μαθ-) *learn,*
understand
ναυτικός ἢ ὄν *naval*
οὐδέ *and not, not even*
τέχνη, ἡ *skill, art, expertise*
(1a)

καὶ δὴ καὶ οὐ ῥαδίως μανθάνουσιν οἱ Λακεδαιμόνιοι τὰ
 ναυτικά, εὖ οἶδα ὅτι, ἐπειδὴ γεωργοὶ εἰσι καὶ οὐ θαλάττιοι.
 τὸ δὲ ναυτικὸν τέχνη ἐστὶ καὶ ταύτην μανθάνουσιν οἱ 30
 ἄνθρωποι διὰ τὴν μελετήν, ὡσπερ καὶ τὰς ἄλλας τέχνας,
 ἄλλως δὲ οὐδαμῶς. ὑμεῖς γὰρ δὴ εὖ ἴστε ὅτι οὐ ῥαδίως,
 ἀλλὰ χαλεπῶς καὶ μετὰ πολλῆς μελετῆς, μανθάνετε
 ταύτην τὴν τέχνην. – “ἀλλὰ οἱ Λακεδαιμόνιοι” – φησί τις
 ὑμῶν – “ἄρα οὐ μελετῶσιν;” – ἐγὼ δὲ ἀποκρίνομαι “οὐκ, 35
 ἀλλὰ ἡμεῖς, ἐπειδὴ κρατοῦμεν κατὰ θάλατταν, κωλύομεν.”

ΔΙΚ.

(comfortingly)

καὶ μὴν ὁρᾶτε τὸν λιμένα. ὅσαι αἱ λαμπάδες, ὅσαι αἱ νῆες,
 ὅσος ὁ θόρυβος, ὅσοι οἱ ἄνδρες. ἰδοῦ ὡσπερ γὰρ μύρμηκες,
 οὕτω συνέρχονται ἐκεῖνοι οἱ ναῦται εἰς τὸν λιμένα. μέγα 40
 γὰρ ἡμῖν τὸ πλῆθος τὸ τῶν τε νεῶν καὶ τῶν τριηράρχων.

αἱ λαμπάδ-ες the torches
 αἱ νῆ-ες the ships
 ἄλλ-ος -η -ο other, rest of
 ἄλλ-ως otherwise
 ἀπο-κρίν-ομαι answer
 γὰρ δὴ really, I assure you
 γεωργ-ός, ὁ farmer (2a)
 ἐκεῖν-οι οἱ those (nom.)
 ἐκεῖν-οι they, those men
 (nom.)
 ἐπειδὴ since, because
 ἡμῖν to/for us
 θαλάττι-ος -α -ον sea, of the
 sea, maritime
 καὶ δὴ καὶ and moreover

καὶ μὴν pay attention! See!
 κατὰ (+acc.) on, by
 κρατέ-ω hold sway, power
 κωλύ-ω prevent, stop
 Λακεδαιμόνι-ος, ὁ Spartan
 (2a)
 μανθάν-ω learn
 μέγα great (nom.)
 μελετά-ω practise
 μελετ-ή, ἡ practice (1a)
 μετὰ πολλῆς μελετῆς with
 much practice
 μύρμηκ-ες ants (nom.)
 ναυτικά, τά naval matters (2b)
 ναυτικόν, τό navigation, sea-
 faring (2b)

οἱ ἄνδρ-ες the men
 οὕτω = οὕτως
 ῥαδί-ως easily
 συν-έρχ-ομαι assemble,
 come together, swarm
 ταύτ-ην it, this (acc.)
 ταύτ-ην τὴν this (acc.)
 τέχν-η, ἡ skill (1a)
 τὸν λιμέν-α the harbour
 τὸ πλῆθος the number
 τριηράρχ-ος, ὁ trierarch (2a)
 τῶν νεῶν of the ships
 φησί (he) says
 χαλεπ-ῶς with difficulty

D

Dikaiopolis disembarks and observes the chaos. Polos is sent off to rouse the ship's trierarch (master) by an agitated boatswain.

In *World of Athens*: trierarchs 7.43–6; deme-names 5.12.

ἐπειδὴ οὖν ὁ Δικαιοπόλις καὶ ὁ ῥαψῳδὸς εἰς τὴν γῆν ἀφικνοῦνται,
 θόρυβος γίγνεται πολὺς. οἱ δὲ ἄνδρες ἡσυχάζουσι καὶ τὴν θέαν
 θεῶνται. ἐγγὺς δὲ τῆς νεῶς ἐστὶ κελευστῆς τις, βοᾷ δὲ οὗτος.

ΚΕΛΕΥΣΤΗΣ	εἶπέ μοι, ποῦ ὁ τριήραρχος ὁ ἡμέτερος;	5
ΠΩΛΟΣ	δῆλον ὅτι οἴκοι, ὦ κελευστά. καθεύδει γάρ που.	
ΚΕΛ.	οἴμοι. δεινὸς μὲν ὁ τῶν Ἀθηναίων κίνδυνος, ἀλλὰ ἐκεῖνος οἴκοι καθεύδει. σπεῦδε οὖν, ὦ Πῶλε, καὶ ζῆτει τὸν τριήραρχον καὶ λέγε περὶ τούτου τοῦ ἐν Σαλαμῖνι κινδύνου.	
ΠΩΛΟΣ	μάλιστα γέ, ὦ κελευστά.	10
	(οὕτως οὖν τρέχει ταχέως πρὸς τὸν τριήραρχον ὁ Πῶλος. τέλος δὲ εἰς τὴν θύραν ἀφικνεῖται.)	
ΠΩΛΟΣ	(knocks on the door) παῖ, παῖ. τί ποιεῖς; ἄρα καθεύδει ὁ παῖς; παῖ, παῖ.	
ΠΑΙΣ	(blearily) τίς ἐστι; τίς βοᾷ; (opens the door) διὰ τί καλεῖς με; τίνα ζητεῖς;	15
ΠΩΛΟΣ	εἶπέ μοι, ἄρα ἔνδον ἐστὶν ὁ τριήραρχος; ἢ οὐχ οὕτως;	
ΠΑΙΣ	οὕτως γέ.	20
ΠΩΛΟΣ	φέρε, ὦ παῖ, διὰ τί ἔτι μένεις καὶ οὐ καλεῖς τὸν δεσπότην; ζητῶ γὰρ ἐκεῖνον.	
ΠΑΙΣ	ἀλλὰ ἀδύνατον· καθεύδει γὰρ ὁ δεσπότης ἤσυχος. (shuts the door)	
ΠΩΛΟΣ	τί φῆς; ἀδύνατον; βάλλε εἰς κόρακας· μὴ παῖζε πρὸς ἐμέ. (he approaches the door) διὰ τί οὐ κόπτω ταύτην τὴν θύραν; τριήραρχε, τριήραρχε· σὲ γὰρ βοῶ.	25

Vocabulary for Section Three D

ἀ-δύνατ-ος -ον impossible	θύρ-α, ἡ door (1b)	οὕτως γε yes, he is
βάλλε εἰς κόρακ-ας go to hell! (lit. 'to the crows')	καθεύδ-ω sleep	παῖ slave!
βοᾶ-ω shout (for)	καλέ-ω call, summon	περὶ τούτ-ου τοῦ κινδύνου about this danger
γάρ που of course, no need to say	κελευστ-ής, ὁ boatswain (1d)	πολ-ύς much (nom.)
δεσπότης, ὁ master (1d)	κελευστ-ής τις a boatswain (he gave the time to the rowers)	Σαλαμῖνι Salamis
ἐκεῖν-ον him (acc.)	κόπτ-ω knock	σὲ you (acc. s.)
ἐκεῖν-ος he (nom.)	μάλιστα γέ yes, all right	ταύτ-ην τὴν this (acc.)
ἐμέ me (acc.)	με me (acc.)	τῆς νεώς the ship
ἔνδον inside	μοι to me	τίνα whom? (acc.)
ἔτι still	οἱ ἄνδρ-ες the men	τρέχ-ω run
ζητέ-ω seek, look for	οἴκοι at home	τριήραρχ-ος, ὁ trierarch, master (2a)
ἤσυχ-ος -ον quiet, quietly	ὁ παῖς the slave	φέρε-ε come now!
θέ-α, ἡ sight (1b)	οὗτ-ος he, the latter (nom.)	φῆς you (s.) say, mean

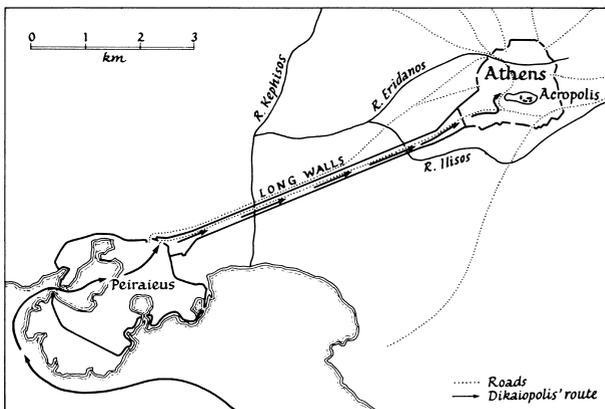
ΤΡΗΡΑΡΧΟΣ βάλλε^ε εἰς^ε κόρακας. ἀλλὰ τίς κόπτει τὴν θύραν; τί
 τοῦτο τὸ πρᾶγμα ἔστι; τίς καλεῖ με; τίς βοᾷ; 30
 ΠΩΛΟΣ Πῶλος καλεῖ σε, ὁ Κυδαθηναίεύς, ἐγώ.
 ΤΡΙ. ἀλλὰ καθεύδω ἡσυχος –
 ΠΩΛΟΣ ἀλλὰ μὴ κάθειδε, ὦ τριήραρχε· ἐν κινδύνῳ γὰρ ἡ Σαλαμίς.
 ἔλθε καὶ βλέπε ἐκεῖσε. ἄρα οὐχ ὄρα^ς ἐκεῖνα τὰ πυρὰ;
 ΤΡΙ. τί φής; ἄρα παίζεις πρὸς ἐμέ; 35
 (ὄρα τὰ πυρὰ τὰ ἐν τῇ νήσῳ)
 οἴμοι. μένε, ὦ Πῶλε. ταχὺ γὰρ ἔρχομαι.

βοά-ω shout (for)
 ἐκεῖν-α τὰ those (acc.)
 ἐκεῖσε there
 ἡ Σαλαμίς Salamis
 ἡσυχ-ος -ον quiet,
 quietly
 θύρ-α, ἡ door (1b)
 καθεύδ-ω sleep
 καλέ-ω call, summon
 κινδύνῳ danger
 κόπτ-ω knock

οἱ ἄνδρ-ες the men
 ὁ Κυδαθηναίεύς the
 member of Kydathene
 deme (a district of
 Athens)
 ταχὺ quickly
 τῇ νήσῳ the island
 τοῦτ-ο τὸ πράγμα this
 business (nom.)
 φής you (s.) say, mean

Vocabulary to be learnt

βοάω *shout (for)*
 ἔτι *still, yet*
 ζητέω *look for, seek*
 θύρᾱ, ἡ *door (1b)*
 καθεύδω *sleep*
 καλέω *call, summon*
 κελευστής, ὁ *boatswain (1d)*
 οἴκοι *at home*
 τρέχω (δραμ-) *run*
 τριήραρχος, ὁ *trierarch (2a)*



Athens and the harbours of Peiraius



τὴν σπονδὴν σπένδει

E

Captain and crew finally embark on their trireme. Ritual prayers accompany their departure.

In *World of Athens*: libations 3.28.

τέλος δὲ ἐμβαίνουσι μὲν εἰς τὰς ναῦς οἱ ναῦται καὶ ὁ κελευστής,
ἐμβαίνει δὲ καὶ ὁ τριήραρχος. καὶ ἐπειδὴ ἐκεῖνος κελεύει, ἡ ναῦς
ἀποπλεῖ.

TPI.	κατακέλευε δὴ, ὦ κελευστά.	5
ΚΕΛ.	ὠὸπ ὄπ ὠὸπ ὄπ.	
TPI.	εὖ γε. νῦν γὰρ σπονδὴν τοῖς θεοῖς σπένδω καὶ τὰς εὐχὰς εὐχομαι.	
	(τὰς εὐχὰς εὐχεται)	
	ὦναξ Πόσειδον – σὺ μὲν γὰρ σωτὴρ ἄριστος τῶν ναυτῶν, ἡμεῖς δὲ πολλάκις ὑπὲρ τῆς σωτηρίας σοι θυσίας θύομεν – σῶζε ἡμᾶς ἐπὶ τὴν πατρίδα πάλιν.	10
	(τὴν σπονδὴν σπένδει)	
	νῦν δὲ κατακέλευε αὐθις, ὦ κελευστά.	
ΚΕΛ.	ὠὸπ ὄπ ὠὸπ ὄπ. εὖ γε, ὦνδρες. ἀποπλεῖ γὰρ ἡ ἡμετέρα ναῦς.	15
TPI.	ταχέως νῦν, ὦ κελευστά· κατακέλευε δὴ.	
ΚΕΛ.	ὠὸπ ὄπ, ὠὸπ ὄπ, ὠὸπ ὄπ.	

Vocabulary for Section Three E

ἀπο-πλέ-ω sail off	πολλάκις often	ὦνδρες=ὦ ἄνδρ-ες men!
δὴ then, now	Πόσειδον Poseidon (<i>sea</i> <i>god</i>) (voc.)	ὠὸπ ὄπ in ... out... in ... out
ἐκεῖν-ος that man, the former (nom.)	σοι to you (s.)	Vocabulary to be learnt
ἐμ-βαίν-ω embark	σπένδ-ω make a libation	δὴ then, indeed
εὖ γε well done!	σπονδ- ή, ἡ libation (1a)	ἐμβαίνω (ἐμβα-) embark
εὐχ-ή, ἡ prayer (1a)	σωτὴρ saviour (nom.)	εὐχή, ἡ prayer (1a)
εὐχ-ομαι pray	τὰς ναῦς the ships	εὐχομαι pray
θυσί-α, ἡ sacrifice (1b)	τὴν πατρίδ-α our fatherland	θυσιά, ἡ a sacrifice (1b)
θύ-ω sacrifice	τοῖς θεοῖς to the gods	θύω sacrifice
κατα-κελεύ-ω give the time	ὑπὲρ τῆς σωτηρίας for our safety	κελεύω order
κελεύ-ω order, give orders	ὦναξ=ὦ ἄναξ O lord!	σπένδω pour a libation
πάλιν back, again		σπονδή, ἡ a libation (1a)



Ζεύς

Part Two Moral decay?

Introduction

The later part of the fifth century was a time when many traditional values were shaken by new ideas. As Dikaiopolis and the rhapsode make their way towards Athens, a city torn by war and plague, they see examples of the breakdown of conventional respect for law and the gods.

The changing attitude to traditional values is explored further through consideration of the influence of Socrates (Σωκράτης) and the sophists as seen by both the comic poet Aristophanes (Ἀριστοφάνης) and the philosopher Plato (Πλάτων).

Contemporary interest in the comparison of behaviour in different societies will be illustrated by a story from the historian Herodotus (Ἡρόδοτος), before we return to Dikaiopolis and the immediate problems of the war.

Sources

Thucydides, *Histories* 2.13–17, 51–3, 66–7; 3.83

Pindar, *Pythian* 8.135

Euripides, *Alkestis* 780ff.

Xenophon, *Hellenika* 2.iii.52ff.

Solon, *Elegies* 4.31–2 (West)

Aristophanes, *Clouds* 1–246, 694–791

Plato, *Apology* 20c–23b

Euthydemus 275–277c

Herodotus, *Histories* 4.110–16

Time to be taken

Seven weeks

Section Four A–D: Lawlessness in Athenian life

A

Dikaiopolis and the rhapsode walk up towards the city between the Long Walls, through an area crowded with makeshift dwellings, where Dikaiopolis has now made his home. All around are funeral pyres, ready to receive their dead; one belongs to a neighbour of Dikaiopolis.

In *World of Athens*: walls of Athens 1.41, 2.23, 32; Pericles 1.57; farmers 2.14, 5.51; sea-power 7.3; the plague 1.57, 3.7, 5.82.

- ΡΑΨ. ὦ Ἡράκλεις. ὅσον ἄνθρώπων ἰπλήθος. πλέα γὰρ φαίνεται τὰ τεῖχη. διὰ τί τοσοῦτον ἰπλήθος ἔχει ἡ πόλις, ὦ Δικαιοπόλι; οἴμοι, τί τοῦτο; πυράς τινας ὁρῶ. εἶπέ μοι, πρὸς τῶν θεῶν, τίς ἡ αἰτία; ἦ ἢ που δήλον ὅτι δαίμων τις κακὸς κολάζει τὴν πόλιν. 5
- ΔΙΚ. κακοδαίμων νῆ Δία ἡ πόλις ἐστίν, ὦ ῥαψωδέ, κακοδαίμον δὲ τὸ πλῆθος, κακοδαίμονες δὲ οἱ γεωργοὶ μάλιστα. αἴτιος δὲ πρῶτον μὲν ὁ πόλεμος, ἔπειτα δὲ καὶ ὁ Περικλῆς.
- ΡΑΨ. ἀλλὰ στρατηγὸς ἄριστος ὁ Περικλῆς. ὁ γὰρ ναύτης –
- ΔΙΚ. ἀλλὰ δήλον ἐστίν ὅτι φιλεῖ τὸν Περικλέα ἐκεῖνος, ναύτης ὢν. ἐγὼ δὲ ναύτης οὐκ εἰμι, ἀλλὰ γεωργός. καὶ γεωργὸς ὢν 10



ὀλοφύρομαι τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα

Περικλέα αἴτιον νομίζω. φησὶ γάρ – ‘ἡμεῖς μὲν κρατοῦμεν κατὰ θάλατταν, Λακεδαιμόνιοι δὲ κατὰ γῆν. καταλείπετε οὖν, ὧ γεωργοί, τὰς οἰκίας καὶ τὴν γῆν, καὶ εἰσκομίζεσθε εἰς τὸ ἄστὺ τὰ ὑμέτερα ἴσκεύη. καὶ μὴ φροντίζετε. πόλις γὰρ οὐκ οἰκήσεις ἢ γῆ, ἀλλὰ ἄνδρες.’

οὕτω μὲν οὖν πείθει ἡμᾶς ὁ Περικλῆς, ῥήτωρ ὢν πιθανός. ἡμεῖς δὲ εἰσκομιζόμεθα ἐκ τῶν ἀγρῶν τοὺς παῖδας καὶ τὰς γυναῖκας καὶ τὰ ἄλλα ἴσκεύη. τὰ δὲ πρόβατα εἰς τὴν Εὐβοίαν διαπεμπόμεθα.

Vocabulary for Section Four A

Grammar for 4A–B

- Types 3b, c, e, f nouns: πρᾶγμα, πλῆθος, πόλις, πρέσβυς, ἄστὺ
- Adjectives: εὐφρων
- Adjectives/pronouns: τις, τίς, οὐδεὶς
- Present participles: ὢν

ἀγρ-ός, ὁ field (pl. country) (2a)	κατα-λείπ-ω leave behind	πρῶτον (μὲν) first
αἰτί-ᾱ, ἡ reason, cause (1b)	κολάζ-ω punish	πυρ-ά, ἡ funeral pyre (1b)
αἴτι-ος -ᾱ -ον responsible	κρατέ-ω hold sway	ῥήτωρ (ῥήτορ-), ὁ politician, orator (3a)
γεωργ-ός, ὁ farmer (2a)	μάλιστα particularly	τὰ σκεύ-η equipment, furniture
δαίμων (δαίμον-), ὁ god, daimon (3a)	νῆ (+ acc.) by . . . !	τὰ τείχ-η the walls (of the city)
δια-πέμπ-ομαι send across	νομίζ-ω think x (acc.) to be Y (acc.)	τὴν πόλ-ιν the city
εἰσ-κομίζ-ομαι bring in	οἰκήσ-εις dwellings (nom., acc.)	τινας some (acc.)
Εὐβοί-α, ἡ Euboea (1b)	ὁ Περικλῆς Pericles	τὸ ἄστ-υ the city (of Athens)
ἡ πόλις city	ὅσον πλῆθος what a lot! (nom.)	τὸν Περικλέ-α Pericles
ἦ που surely	πειθ-ω persuade	τοσ-οὔτ-ον πλῆθος so great a number
Ἡράκλεις Herakles!	πιθαν-ός -ῆ -όν persuasive	φησὶ he says
κακο-δαίμων wretched, unlucky (nom.)	πλέ-ως -α -ων full	φιλέ-ω love, be well disposed to
κακό-δαίμον wretched, unlucky (nom.)	πόλ-ις city (nom.)	ὢν being (nom.)
κακο-δαίμον-ες wretched, unlucky (nom.)	πρόβατ-α, τὰ sheep (2b)	
	πρὸς τῶν θε-ῶν in the name of the gods	

ἐπειδὴ δὲ ἡμεῖς, πολλοὶ ὄντες, ἀφικνούμεθα εἰς τὸ ἄστυ, χαλεπὸν γίγνεται τὸ πρᾶγμα. τὰς¹ μὲν γὰρ οἰκίσεις, ὀλίγας οὔσας, ἔχουσιν οἱ ἄστοι, ἡμεῖς δὲ πρῶτον μὲν τὰ¹ μακρὰ¹ τεῖχη, ἔπειτα δὲ τὰ ἱερὰ οἰκοῦμεν. μετὰ δὲ ταῦτα ἡ νόσος ἐπιγίγνεται, καὶ δεινὴ οὔσα πολλοὺς ἄνδρας διαφθείρει 25 καὶ πολλὰς γυναῖκας καὶ πολλὰ παιδιά. διαφθείρει δὲ καὶ τοὺς ἐμοὺς οἰκείους ἢ νόσος, ὀλοφύρομαι γὰρ ἔτι καὶ νῦν τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα, καὶ τὴν ἐμὴν γυναῖκα, οὐκέτ' οὔσαν. ἔχεις τὸ πρᾶγμα. ἐμὲ οὖν ὄρᾳς, ὦ ῥαψωδέ, κακοδαίμονα ὄντα. τὴν¹ δὲ πόλιν ὄρᾳς κακοδαίμονα δὴ 30 οὔσαν. τοὺς δ' ἐν τῇ πόλει ὄρᾳς κακοδαίμονας ὄντας.

ἄστ-ός, ὁ townsman (2a)
 γυνή (γυναικ-), ἡ wife,
 woman (3a)
 δ'=δέ
 δια-φθείρ-ω kill, destroy
 ἐπι-γίγν-ομαι occur,
 follow
 ἔτι καὶ νῦν even now
 ἱερ-όν, τό sanctuary (2b)
 κακο-δαίμον-α wretched,
 unlucky (acc.)
 κακο-δαίμον-ας wretched,
 unlucky (acc.)
 μακρ-ός -ά -όν long
 μετὰ (+ acc.) after
 μοι to me
 νόσ-ος, ἡ plague (2a)
 οἰκέ-ω dwell in, reside in
 οἰκήσ-εις dwellings (nom.,
 acc.)

οἰκεῖ-ος, ὁ member of
 family (2a)
 ὀλίγ-οι -αι -α few
 ὀλοφύρ-ομαι lament, mourn
 for
 ὄντ-α (acc.) }
 ὄντ-ες (nom.) } being
 ὄντ-ας (acc.) }
 οὐκέτ' = οὐκέτι
 οὔσ-α (nom.) }
 οὔσ-αν (acc.) } being
 οὔσ-ας (acc.) }
 παιδί-ον, τό child (2b)
 Περικλέ-α Pericles (acc.)
 πόλ-ις city (nom.)
 τὰς οἰκήσ-εις the dwellings
 τὴν πόλ-ιν the city
 τῇ πόλει the city
 τὸ ἄστ-υ the city (of Athens)
 τὸ πλῆθος the people

τὸ πρᾶγμα the matter
 υἱ-ός, ὁ son (2a)
 ὑμέτερ-ος -α -ον your
 (where 'you' = more than
 one)
 χαλεπ-ός -ή -όν difficult

Vocabulary to be learnt

γεωργός, ὁ farmer (2a)
 γυνή (γυναικ-), ἡ woman,
 wife (3a)
 δαίμων (δαίμον-), ὁ god,
 daimon (3a)
 ἔτι καὶ νῦν even now, still
 now
 κρατέω hold sway, power
 (over)
 νή (+acc.) by . . .!
 ὀλίγος η on small, few

The plague of Athens

'All the usual funerary rituals were turned upside down, and they buried the dead as best they could. Because so many died, people ran out of the necessary means of burial and took refuge in disgraceful methods. They would commandeer a funeral pyre made for others, put their own dead on it and set it alight; or throw the corpse they were carrying onto an already burning pyre and make off.' (Thucydides, *Peloponnesian War* 2.52)

B

At this moment a young man approaches, followed at a distance by his slave, who is labouring under a heavy weight.

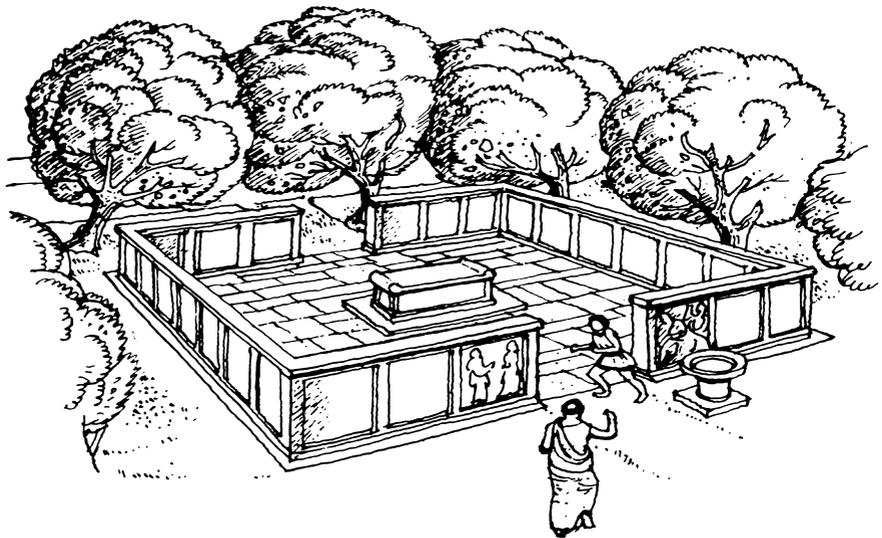
In *World of Athens*: death and burial 5.78–83; *hubris* 4.17; relations between gods and men 3.22–7.

- NEANIAΣ ἰδοῦ, πυρά. δεῦρ' ἔλθέ, ὦ παῖ, ταχέως.
 ΔΟΥΛΟΣ μένε, ὦ δέσποτα, μένε καὶ μὴ σπεῦδε. βαρὺς γάρ ἐστιν ὁ νεκρὸς οὗτος, βαρὺν δ' ὄντα βραδέως δὴ φέρω ἔγωγε.
- ΔΙΚ. (*overhearing*)
 τί φής; νεκρόν τινα φέρεις; 5
- NEAN. (*ignoring Dikaiopolis*)
 ἄγε νυν, ὦ παῖ, ἐπίβαλλε τὸν νεκρὸν ἐπὶ τὴν πυρὰν ταύτην.
- ΔΙΚ. (*shocked, comes forward*)
 ἀλλὰ τί ποιεῖτε; μὴ ποιεῖτε τοῦτο, πρὸς θεῶν. παύεσθε.
- NEAN. (*turns angrily on Dikaiopolis and hits him*) 10
 μὴ κώλυε, ὦ ἄνθρωπε.
- ΔΙΚ. ὦ μίαιρα, τύπτεις ἐμὲ πολίτην ὄντα; ὦ τῆς ὕβρεως, μὴ τύπτε.
 ΓΕΡΩΝ (*comes out of his shack*)
- τί τὸ πρᾶγμα; τίνες αἱ βοαί; οὗτος, τί ποιεῖς; τύπτεις
 πολίτην; ὦ τῆς ἀνομίας. παῦε. οἴμοι, τί τοῦτο; νεκρὸν 15
 ἐπιβάλλεις ἐπ' ἐκείνην τὴν πυρὰν; ὦ τῆς ἀσεβείας. παῦε –
- NEAN. (*threateningly*)
 μὴ κώλυε, ὦ γέρον.

Vocabulary for Section Four B

βαρ-ὺς (nom.) } heavy	ἄνθρωπε=ἄνθρωπε	τὸ πρᾶγμα the matter
βαρ-ὺν (acc.) }	ὄντ-α (acc.) being	τύπτ-ω strike
δεσπότης, ὁ master (1d)	οὗτος, hey, you!	φέρ-ω carry
δεῦρ'=δεῦρο	παύ-ομαι stop	φής you (s.) say
ἐπι-βάλλ-ω throw onto	παῦ-ε stop!	ὦ τῆς ἀνομίας what lawlessness!
κωλύ-ω prevent, stop	πολίτ-ης, ὁ citizen (1d)	ὦ τῆς ἀσεβείας what irreverence!
μιαρ-ός -ά -όν foul, polluted	πρὸς θε-ῶν in the name of the gods!	ὦ τῆς ὕβρεως what aggressive behaviour!
νεκρ-ός, ὁ corpse (2a)	πυρ-ά, ἡ funeral pyre	
νεκρ-όν τιν-α a corpse (acc.)	(1b)	

- ΓΕΡ. ἀλλὰ θάπτω τήμερον τὸν ἐμὸν υἱόν, καὶ ἐμὴ ἡ πυρά.
 ΝΕΑΝ. οὐ φροντίζω ἔγωγε. 20
- ΓΕΡ. ἄρ' οὐ σέβῃ τοὺς θεοὺς; ἄρ' οὐ τιμᾶς τοὺς τῶν ἀνθρώπων νόμους; ἀλλ' οὐδὲν κωλύει σε, οὔτε θεῶν φόβος οὔτε ἀνθρώπων νόμος;
- ΝΕΑΝ. τί φῆς; νεκροὶ ἐπὶ νεκροῖς πίπτουσιν, ἀποθνήσκουσι δ' οἱ ἄνθρωποι ὥσπερ πρόβατα ἐν ταῖς οἰκίαις καὶ ἐν τοῖς ἱεροῖς. σὺ δέ μοι θεοὺς λέγεις καὶ νόμους; ὦ μῶρε σὺ – οἱ γὰρ θεοὶ ἢ οὐκ εἰσὶν ἢ οὐ φροντίζουν ἡμῶν, ἐπειδὴ ἡ νόσος διαφθείρει τοὺς¹ τε¹ εὐσεβεῖς ἅμα καὶ τοὺς ἄσεβεῖς. ποῦ γὰρ ἡ ἐμὴ μήτηρ καὶ ὁ πατήρ, εὐσεβοῦντες αἰεὶ; νῦν δὲ ποῦ ἔστιν ὁ ἀδελφός, εὐσεβέστατος ἀνθρώπων ὢν; ἰδού. 30
(points to the corpse)
 καὶ μὴ μοι λέγε περὶ νόμων καὶ ὕβρεως. οὐ γὰρ φοβοῦμαι τὴν κόλασιν. ἢ οὐκ οἴσθα ὅτι ἐφήμεροι οἱ ἄνθρωποι; τί δ' ἔσμέν; τί δ' οὐκ ἔσμέν;
 'σκιᾶς ὄναρ ἄνθρωπος'. 35
(sets light to the pyre)
- ΓΕΡ. παῦε, παῦε. ἀτιμάζεις γὰρ τοὺς θεοὺς, θνητὸς ὢν.
 ΝΕΑΝ. ἀλλ' οὐκ ἀτιμάζω τοὺς θεοὺς ἔγωγε. τιμῶ γὰρ μάλιστα τὴν Ἀφροδίτην. καλὴ γὰρ καὶ εὐφρων ἡ θεός. καλὴ γὰρ καὶ



τὸ ἱερόν

εὐφρων οὔσα ἢ θεός, εὐδαίμονα ποιεῖ τὸν βίον. ἐγὼ οὖν 40
πρὸς Ἀφροδίτην τρέπομαι καὶ τὴν ἡδονήν, καλὰς οὔσας.

He goes off, helped by the slave. The old man looks on.

ΔΙΚ. ἄρα θαυμάζεις, ὦ ῥαψωδέ, ὅτι τὸ ἄστυ μισῶ, γεωργὸς ὢν, καὶ
τὸν ἐμὸν δῆμον ποθῶ; ἐν γὰρ τῇ πόλει οὐδὲν ἄλλο ἢ ἀνομία
καὶ ἀσέβεια καὶ νόσος καὶ πολὺ τῶν νεκρῶν πλῆθος. 45

ἀδελφ-ός, ὁ brother (2a)
ἀλλ'=ἀλλά
ἀ-νομί-α, ἡ lawlessness (1b)
ἄρ'=ἄρα
ἀ-σεβει-α, ἡ disrespect
towards the gods, impiety
(1b)
ἀ-τιμάζ-ω hold in dishonour
Ἀφροδίτ-η, ἡ Aphrodite
(1a) (*goddess of love and
sexual pleasure*)
βί-ος, ὁ life (2a)
γέρων (γεροντ-), ὁ old man
(3a)
δ'=δέ
δῆμ-ος, ὁ deme (2a) (*local
districts into which Attica
was divided*)
δια-φθείρ-ω kill
δοῦλ-ος, ὁ slave (2a)
ἐπ'=ἐπί
ἐπὶ νεκροῖς on top of
corpses
εὐ-δαίμον-α fortunate
(ruled by a benevolent
daimon) (acc.)
εὐ-σεβέστατ-ος -η -ον most
respectful of the gods
(nom.)
εὐ-σεβοῦντες respecting the
gods (nom.)
εὐ-φρων well-disposed
ἐφ-ήμερ-ος -ον ephemeral,
short-lived
ἢ than
ἢ . . . ἢ either ... or

ἡδον-ή, ἡ pleasure (1a)
θάπτ-ω bury
θαυμάζ-ω wonder
θε-ός, ὁ/ἡ god(-dess) (2a)
θνητ-ός -ή -όν mortal
κωλύ-ω prevent, stop
μάλιστα very much
μήτηρ (μητερ-), ἡ mother
(3a)
μισέ-ω hate
μοι to me
νεανί-ας, ὁ young man (1d)
νεκρ-όν τιν-α a corpse
(acc.)
νόμ-ος, ὁ law, convention
(2a)
νόσ-ος, ἡ plague (2a)
νυν now then
ὄναρ a dream (nom.)
οὔσ-α (nom.) } being
οὔσ-ας (acc.) }
οὔτε . . . οὔτε neither . . .
nor
πατήρ (πατερ-), ὁ father
(3a)
παῦ-ε stop!
περὶ νόμων καὶ ὕβρεως
about laws and aggression
ποθέ-ω desire, long for
πολὺ πλῆθος a great
number (nom.)
πρόβατ-α, τά sheep (2b)
πυρ-ά, ἡ funeral pyre (1b)
σέβ-ομαι show respect for
σκιᾶς of a shadow
ταῖς οἰκίαις the houses

τῇ πόλει the city
τῆμερον today
τὴν κόλασ-ιν punishment
τιμά-ω honour
τίν-ες; what? (nom.)
τοῖς ἱεροῖς the sanctuaries
τοὺς ἀ-σεβεῖς those who are
disrespectful of the gods
τοὺς εὐ-σεβεῖς those who
respect the gods
τρέπ-ομαι turn (oneself)
υἱ-ός, ὁ son (2a)
φής you (s.) say
φόβ-ος, ὁ fear (2a)
ὢν being (nom.)

Vocabulary to be learnt

ἀτιμάζω *dishonour, hold in
dishonour*
δεσπότης, ὁ *master (1d)*
διαφθείρω (διαφθειρα-)
destroy, kill
θεός, ὁ/ἡ *god(-dess) (2a)*
θνητός ἡ ὄν *mortal*
κωλύω *prevent, stop*
μάλιστα *especially;*
particularly; yes
νεκρός, ὁ *corpse (2a)*
νόμος, ὁ *law, convention*
(2a)
νόσος, ἡ *plague, disease (2a)*
πυρά, ἡ *funeral pyre (1b)*
τιμάω *honour*
τύπτω *strike, hit*
φέρω (ἐνεγκ-) *carry, bear*
φόβος, ὁ *fear (2a)*

C

In *World of Athens*: altar of the Twelve Gods 2.28; supplication 3.35–6; the Eleven 6.31; *hupēretēs* 5.63; sanctuary 3.38.

Δικαιοπόλις καὶ ὁ ῥαψωδὸς πορεύονται εἰς τὸ ἄστυ. ἐξαίφνης δ' ἀνήρ τις τρέχει πρὸς αὐτούς.

- ΔΙΚ. εἰπέ μοι, ὦ ῥαψωδέ, τίς ὁ θόρυβος; τίνες αἱ βοαί; τί γίνεται;
- ΡΑΨ. ἰδοῦ, ὦ Δικαιοπόλι, ἄνθρωπός τις δεῦρο τρέχει. ἄρ' ὄραξ 5
τὸν ἄνδρα; ἢ λανθάνει σε ὁ ἀνὴρ δεῦρο τρέχων;
- ΔΙΚ. οὐ μὰ Δία. ὄρω γὰρ αὐτὸν προστρέχοντα. ἀλλ' ἄτοπον τὸ
πρᾶγμα. τίς πότ' ἐστίν;
- ΡΑΨ. ἴσως δοῦλός τις ἐστὶ καὶ ἀποφεύγων τυγχάνει.
- ΔΙΚ. ἀλλὰ δοῦλος μὲν οὐκ ἐστίν, ὄδοιπόρος δὲ ὦν φαίνεται. ἢ 10
λανθάνει σε ὁ ἀνὴρ χλαμύδα ἔχων;
- ΡΑΨ. ὀρθῶς λέγεις, ὦ Δικαιοπόλι. ἀλλ' ἴσως ξένος ἐστίν.
- ΔΙΚ. ἰδοῦ. τρέχει γὰρ ὁ ἀνὴρ εἰς τὸ Ἡράκλειον ἱερόν. ἀλλὰ τί
πάσχει, φεύγων εἰς τὸ ἱερόν;
- ΡΑΨ. δῆλον ὅτι ἐφ' ἱκετείαν τρέπεται. καὶ μὴν προσέρχονται 15
ἄνδρες τινές. καὶ δῆλοί εἰσι διώκοντες τὸν ἄνδρα.
- ΔΙΚ. ἀλλὰ τί τοῦτο τὸ πρᾶγμα; προσέρχεται γὰρ κῆρυξ καὶ
– οἱ ἕνδεκα καὶ οἱ ὑπηρέται. ἀλλὰ ὁ ἀνὴρ φθάνει
τοὺς ἕνδεκα εἰς τὸ ἱερόν τρέχων.
- The leader of the Eleven, Satyros, approaches.* 20
- ΣΑΤΥΡΟΣ ποῖ φεύγει ὁ Λακεδαιμόνιος; ποῦ ἐστίν;
(turns to the rhapsode)
οὗτος, ἄρ' οἴσθα ποῦ ἐστίν ὁ φεύγων; ἢ λανθάνει σε ὁ
ἀνὴρ φεύγων;
- ΡΑΨ. οὐ λανθάνει ἐμέ. ἀλλ' ἐν ἐκείνῳ τῷ ἱερῷ ἐστίν, ἱκέτης ὢν. 25
- ΣΑΤ. δεῦρ' ἔλθετε, ὦ ὑπηρέται, εἰς ἐκεῖνο τὸ ἱερόν. ἀπάγετε
ταχέως τὸν ξένον, Λακεδαιμόνιον ὄντα.
- ΔΙΚ. μὴ ἄπαγε τὸν φεύγοντα, ὦ κῆρυξ, καίπερ Λακεδαιμόνιον
ὄντα. ἱκέτης γὰρ τυγχάνει ὢν ὁ ξένος, καὶ φθάνει ὑμᾶς εἰς
τὸ ἱερόν τρέχων. ἱκέτης δ' ὢν, ὅσιός ἐστίν. 30
- ΡΑΨ. 'πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοι.'

The herald intervenes.

ΚΗΡΥΞ μὴ φροντίζετε, ὧ ὑπηρέται, ἀλλ' ἀπάγετε τὸν ἄνδρα.
ΔΙΚ. ὦ τῆς ἀνομίας. δυστυχῆς δὴ φαίνεται ὦν ὁ ξένος.

35

Vocabulary for Section Four C

Grammar for 4C–D

- Present participles, active and middle: παύων, παυόμενος
- Uses of participles; expressions using participles
- 3g nouns: βασιλεύς
- Elision and crasis

ἀπ-άγ-ω lead away	μὰ (+acc.) by . . . ! (<i>usually</i> ,	τυγχάν-ω happen to be -ing,
ἄπαντες all (nom.)	'no, by . . . !')	be actually -ing
ἀπο-φεύγ-ων escaping	μοι to me	υπηρέτ-ης, ὁ public slave
(nom.)	ξέν-ος, ὁ (or ξεῖν-ος, ὁ)	(1d)
ἄ-τοπ-ος -ον strange	stranger, foreigner (2a)	φαίν-ομαι appear to be
αὐτ-ὸν him (acc.)	ὁδοι-πόρ-ος, ὁ traveller	(-ing)
αὐτ-οὺς them (acc.)	(2a)	φεύγ-οντ-α (acc.) } running
δῆλ-ος clear(ly)	οἱ ἕνδεκα the Eleven	φεύγ-ων (nom.) } off
διώκ-οντ-ες pursuing (nom.)	(<i>a body of eleven</i>	φθάν-ω anticipate x (acc.)
δοῦλ-ος, ὁ slave (2a)	<i>magistrates responsible</i>	by -ing
δυσ-τυχῆς unfortunate	<i>for the prisons and for</i>	χλαμύς (χλαμυδ-), ἡ short
(nom.)	<i>summary justice</i>)	cloak, travelling cloak
ἐκεῖνω τῷ ἱερῷ that	ὀρθ-ῶς correctly	(3a)
sanctuary	ὄσι-ος -α -ον sanctified	ὦ τῆς ἀνομίας what
ἐξαίφνης suddenly	οὔτος, hey, you!	lawlessness!
ἐφ' = ἐπί	ὁ φεύγ-ων the man running	
ἔχ-ων having, wearing	off	
(nom.)	πάσχ-ω suffer, experience,	Vocabulary to be learnt
Ἡράκλει-ος -α -ον of	undergo	ἀνομίᾱ, ἡ <i>lawlessness</i> (1b)
Herakles	ποτε ever	ἀπάγω (ἀπαγαγ-) <i>lead/take</i>
ἱερ-όν, τό sanctuary (2b)	πρὸς Διός under Zeus'	<i>away</i>
ἱκετεῖ-α, ἡ supplication (1b)	protection	ἀποφεύγω (ἀποφυγ-) <i>escape, run off</i>
ἱκέτ-ης, ὁ suppliant (1d)	προσ-τρέχ-οντ-α running	δοῦλος, ὁ <i>slave</i> (2a)
ἴσως perhaps	towards (acc.)	ἱερόν, τό <i>sanctuary</i> (2b)
καὶ μὴν look!	Σάτυρ-ος, ὁ Satyros (2a)	ἱκέτης, ὁ <i>suppliant</i> (1d)
καίπερ despite -ing,	τὸν φεύγ-οντ-α the man	μὰ (+acc.) <i>by . . . !</i>
although	running off	ξένος/ξεῖνος, ὁ <i>foreigner,</i>
κῆρυξ (κηρυκ-), ὁ herald (3a)	τοὺς ἕνδεκα the Eleven	<i>guest, host</i> (2a)
λανθάν-ω escape the notice	τρέπ-ομαι turn (oneself)	ὀρθός ἡ ὄν <i>straight, correct,</i>
of x (acc) in -ing	τρέχ-ων running (nom.)	<i>right</i>

D

(looks inside the sanctuary)

- ΔΙΚ. ἰδοῦ, ὦ ῥαψωδέ, ἄρ' ὄρας; ὦ τῆς ἀσεβείας. καθίζεται γὰρ ἐπὶ τοῦ βωμοῦ ὁ δυστυχῆς ξένος, ἰκέτης ὢν, ἀλλ' ἀφέλκουσι μὲν αὐτὸν οἱ ὑπηρέται, λαμβάνεται δὲ τοῦ βωμοῦ ὁ ξένος καὶ ἐπικαλεῖται τοὺς θεούς. ὦ πόλις, πόλις. 5
- (watches what happens inside)
- ΣΑΤ. ἀφέλκετε τὸν ἄνδρα τοῦτον, Λακεδαιμόνιον ὄντα, ἀπὸ τοῦ βωμοῦ.
- ΞΕΝΟΣ ἐπικαλοῦμαι τοὺς θεούς –
ΥΠΗΡΕΤΗΣ ΤΙΣ ἀλλὰ λαμβάνεται ὁ ξένος τοῦ βωμοῦ, ὦ Σάτυρε. 10
- ΣΑΤ. ἀπόκοπτε τὰς χεῖρας.
- ΞΕΝΟΣ (sees Dikaiopolis and the rhapsode)
ἐπικαλοῦμαι ὑμᾶς, ὦ ἄνδρες.
- ΔΙΚ. ἐπικαλεῖται ἡμᾶς ὁ ξένος, ὦ ῥαψωδέ, καὶ οὐ παύεται ἐπικαλούμενος. 15
- ΡΑΨ. (ἡσυχάζει ὁ ῥαψωδός. τέλος δὲ λέγει)
ἀλλ' ὅμως ἡσύχαζε καὶ σὺ, ὦ Δικαιοπόλι, καὶ παῦε ὀλοφυρόμενος, καὶ μὴ ποίει μηδέν. ἄρ' οὐχ ὄρας ἐκείνους τοὺς ὑπηρέτας, τοὺς ἑγχειρίδια ἔχοντας;
- ΞΕΝΟΣ (οὐ παύεται ἐπικαλούμενος τοὺς θεούς) 20
ὦ θεοί, καθορᾶτε τί πάσχω. καθορᾶτε τοὺς περὶ Δία ἰκέσιον καὶ ξένιον ἄσεβοῦντας.
- (ἀφέλκουσιν ἀπὸ τοῦ βωμοῦ οἱ ὑπηρέται τὸν τοὺς θεούς ἐπικαλούμενον)
- ΣΑΤ. παῦε, ὦ ἄνθρωπε, τοὺς θεούς ἐπικαλούμενος. ὑμεῖς δέ, ὦ ὑπηρέται, ἀπάγετε τὸν ἄνθρωπον πρὸς τοὺς ἄλλους Λακεδαιμονίους. 25
- ΞΕΝΟΣ ἄρ' ὑμεῖς, ὦ Ἀθηναῖοι, ἀφέλκετε τοὺς εἰς τὰ ἱερά ἰφρεύγοντας; ἄρ' ἀποκτείνετε τοὺς ἐφ' ἰκετεῖαν ἰτρεπομένους; ἀλλά, ναὶ τῶ σιῶ, δῆλοί ἐστε περὶ ἀνθρώπους ἄδικοι ὄντες καὶ περὶ θεοὺς ἀσεβεῖς. 30
- ΔΙΚ. ἀλλὰ τίς ἐστὶν ὁ ξένος ἐκεῖνος;
- ΣΑΤ. πρεσβευτῆς τις ὢν τυγχάνει –
- ΔΙΚ. τί φῆς; πρεσβευτῆς; ὦ τῆς ἀνομίας. ἄρ' ἀποκτείνεις τοὺς πρέσβεις;
- ΣΑΤ. πρεσβευτῆς τις, καὶ πορευόμενος τυγχάνει πρὸς βασιλέα τὸν μέγαν. σὺ δὲ δῆλος εἶ φιλῶν τοὺς 35

Λακεδαιμονίους. σιώπα οὖν καὶ παῦε ὀλοφυρόμενος τὸν
Λακεδαιμόνιον.

(οἱ μὲν ὑπηρεταὶ ἀπάγουσι τὸν Λακεδαιμόνιον πρὸς τὴν ἀγοράν. ὁ
δὲ ξένος οὐ παύεται βοῶν καὶ δηλῶν τί πάσχει ὑπὸ τῶν Ἀθηναίων.) 40

ΔΙΚ. δῆλόν ἐστιν ὅτι μισοῦσι τὸν ἄνδρα οἱ θεοί. ἀποκτείνουσι
γὰρ αὐτόν, καίπερ πρεσβευτὴν καὶ ἰκέτην ὄντα. ἦ̃ που
νέμεσις μεγάλη ἐκ θεῶν λαμβάνει αὐτόν διὰ τοὺς
προγόνους καὶ τὴν τῶν προγόνων ὕβριν.

ἀλλὰ τί πάσχει ἡ πόλις ἢ ἡμετέρα; τί γίγνεται; βίαιος 45
διδάσκαλος φαίνεται ὢν ὁ πόλεμος, ὃ̃ ραψωδέ. ἐν γὰρ
εἰρήνῃ οὐ γίγνεται ταῦτα. ἐν μὲν γὰρ εἰρήνῃ εὐνομία καὶ
εὐπορία ἐν τῇ πόλει. ἐν δὲ τῷ πολέμῳ ἀνομία καὶ ἀπορία.

ΡΑΨ. ὥς κακὰ πλεῖστα πόλει Δυσνομία παρέχει, 50
Εὐνομία δ' εὐκοσμα καὶ ἄρτια πάντ' ἀποφαίνει.'

Vocabulary for Section Four D

ἀγορ-ά, ἡ agora, market- place (1b)	εἰρήνη peace	μηδεῖς μηδεμί-α μηδέν no one, no
ἄ-δικ-ος -ον unjust	ἐπὶ τοῦ βωμοῦ on the altar	μισέ-ω hate
ἀπο-κόπτ-ω cut off	ἐπι-καλέ-ομαι call upon (to witness)	ναὶ τῷ σιώ by the two gods (Castor and Pollux) (a typical Spartan oath)
ἀπο-κτείν-ω kill	ἐπι-καλ-οῦμεν-ος calling upon (nom.)	νέμεσ-ις, ἡ nemesis, retribution (3e)
ἄρτι-ος -α -ον perfect	εὖ-κοσμ-ος -ον in good order	ξένη-ος -α -ον of guests/ strangers (title of Zeus)
ἀ-σεβεῖς irreverent (nom.)	Εὐ-νομί-α, ἡ good government (1b)	ὀλοφυρ-όμεν-ος lamenting (for) (nom.)
αὐτ-ὸν him (acc.)	εὐ-πορί-α, ἡ solution of difficulties; plenty (1b)	ὁμως nevertheless
ἀφ-έλκ-ω drag away	ἐφ' = ἐπί	πάντ' = πάντα
βασιλέ-α τὸν μέγαν the Great King (of Persia)	ἦ̃ που surely	παρ-έχ-ω give, provide
βίαι-ος -α -ον violent	ἰκέσι-ος -α -ον of suppliants (title of Zeus)	πάσχ-ω experience, suffer
βο-ῶν shouting (nom.)	ἰκετεῖ-α, ἡ supplication (1b)	παύ-ομαι stop (-ing)
δηλ-ος clear(ly)	καθ-ίζ-ομαι sit down	παῦ-ε stop! (s.) (-ing)
δηλ-ῶν showing, making clear (nom.)	καθ-ορά-ω look down upon, see clearly	πλεῖστ-ος -η -ον very many
διδάσκαλ-ος, ὁ teacher (2a)	καίπερ despite, although	πόλει to the city
Δυσνομί-α, ἡ bad government (1b)	κῆρυξ (κηρυκ-), ὁ herald (3a)	πορευ-όμεν-ος travelling (nom.)
δυσ-τυχῆς unfortunate (nom.)	λαμβάν-ομαι take hold of (3e)	πρέσβ-εις, οἱ ambassadors
ἐγ-χειρ-ίδι-ον, τό dagger (2b)		

πρεσβευτ-ής, ὁ ambassador
(1d)
πρό-γον-ος, ὁ ancestor (2a)
Σάτυρ-ος, ὁ Satyros (2a)
τῇ πόλει the city
τὸν ἐπι-καλ-οῦμεν-ον the
one calling on (acc.)
τοῦ βωμοῦ the altar
τοὺς ἀ-σεβ-οῦντ-ας those
who are being irreverent
τοὺς ἔχ-οντ-ας the ones
who have
τοὺς τρεπ-ομέν-ους the
ones turning
τοὺς φεύγ-οντ-ας the ones
running off
τυγχάν-ω happen to be, be
actually (-ing)
τῷ πολέμῳ (the) war
ὕβρ-ις, ἡ aggression (3e)
ὑπηρέτ-ης, ὁ public slave
(1d)
ὑπὸ τῶν Ἀθηναί-ων at the
hands of the Athenians

φαίν-ομαι appear to be (-ing)
φής you (s.) say
φιλ-ῶν being well-disposed
to (nom.)
χείρ (χειρ-), ἡ hand (3a)
ὦ τῆς ἀνομίας what
lawlessness!
ὦ τῆς ἀσεβείας what
irreverence!

Vocabulary to be learnt

ἀποκτείνω (ἀποκτεινα-) kill
ἀσέβεια, ἡ irreverence to
the gods (1b)
αὐτόν ἢν ὁ him, her, it, them
ἀφέλκω (ἀφελκυσα-) drag off
βασιλεύς, ὁ king (3g)
βωμός, ὁ altar (2a)
ἐπικαλέομαι call upon (to
witness)
κῆρυξ (κηρυκ-), ὁ herald (3a)
λανθάνω (λαθ-) escape
notice of x (acc.) in -ing
(part.)

μῖσέω hate
ὄλοφύρομαι lament, mourn
for
πάσχω (παθ-) suffer;
experience, undergo
παύομαι stop
πρεσβευτής, ὁ ambassador
(1d)
πρέσβεις, οἱ ambassadors (3e)
τρέπομαι (τραπ-) turn, turn
in flight
τυγχάνω (τυχ-) happen to
be -ing, be actually -ing
(+ nom. part.)
ὕβρις, ἡ aggression,
violence (3e)
ὑπηρέτης, ὁ servant, slave
(1d)
φαίνομαι (φαν-) seem to be,
be clearly (+part.)
φθάνω anticipate X (acc.)
in -ing (nom. part.)
ὦ what . . . ! (+gen.)



χλαμύδα ἔχει



καθίζεται ἐπὶ τοῦ βωμοῦ ὁ ξένος, ἰκέτης ὦν

Sections Five A–D and Six A–D: ‘Socrates corrupts the young’

Introduction

The questioning of traditional morality, which could be seen either as a new humanism or as moral degeneracy, was popularly associated with the influence of people like Socrates and the sophists. Socrates had a profound influence on Greek thought of his time, and the philosopher Plato, from whose writings we derive much of our idea of Socrates, was one of his most ardent disciples. Others, however, regarded him as a pernicious influence on Athenian society, and the claims that he ‘corrupted the young’ and ‘believed in strange gods’ led to his trial and execution in 399.

In his portrayal of Socrates in his comedy *Clouds* (423), Aristophanes exploits all the humorous possibilities of popular prejudice against ‘intellectuals’ with their ‘new-fangled’ ideas and their arguments which are ‘too clever by half’.

In *World of Athens*: Greek comedy 8.67–80; festivals 8.45, cf. 3.44; Socrates 8.33.

Note

The Greek you have been reading so far has been adapted very heavily from original sources. The ideas and original vocabulary have been kept, but the sentence construction has been noticeably different.

From now on, you will, for the most part, be reading continuous extracts from single works (rather than collations of sources), and the Greek of the text will approximate more and more closely to the original. For example, Strepsiades’ first ten words in this extract are the actual opening of the *Clouds*, though it must be emphasized that Aristophanes was a poet and composed in verse, not (as would appear from these extracts) prose.

Each of Aristophanes’ comedies – text, facing-page translation and commentary on the translation – has been translated and edited by Alan Sommerstein and published by Aris and Phillips/Oxbow Books.



ἵππος τις



τὰ χρήματα

A

Strepsiades, an old man, is deep in debt because of his son's expensive tastes and cannot sleep because of his worries.

In *World of Athens*: rich and poor 4.21, 5.26; horses 2.16, 4.9; women and marriage 5.17ff.; town and city 2.21–2.

ὁ Στρεψιάδης ὀλοφυρόμενος τυγχάνει διότι πολλά χρήματα ὀφείλει. ὁ γὰρ υἱός, ἵππομανῆς ὦν, πολλά χρήματα ἀεὶ λαμβάνει. νῦν δὲ τυγχάνει βαθέως καθεύδων ὁ υἱός, ὕπνος δ' οὐκ ἔχει τὸν πατέρα.

ΣΤΡΕΨΙΑΔΗΣ (*yawning and groaning*)

5

ἰοῦ ἰοῦ. ᾧ Ζεῦ βασιλεῦ. τὸ χρῆμα τῶν νυκτῶν, ὅσον ἐστί· καὶ οὐδέπω ἡμέρα γίγνεται.

(*turns round as he hears some loud snores*)

ἰδοῦ, βαθέως καθεύδει ὁ υἱός καὶ οὐ παύεται καθεύδων.

(*lies down again to try to sleep*)

10

οἴμοι τάλας. ἀλλ' ὕπνος βαθὺς οὐδέπω μ' ἔχει. ἄγρυπνος δ' εἰμὶ ὀδυστυχῆς. ἄγρυπνον δ' ὄντα με δάκνει τὰ χρέα βαρέα ὄντα. χρήματα γὰρ πολλά ὀφείλω διὰ τὸν υἱὸν τουτονί, ὀφείλοντα δέ με διώκουσιν οἱ χρῆσται καὶ δίκην λαμβάνουσιν ἀεὶ.

(*again tries to sleep*)

15

ἀλλ' ἔτι ἄγρυπνός εἰμι, καὶ ἀπορῶ. καὶ χθὲς ἄγρυπνος ἦ ἐγώ, σχεδὸν ὅλην τὴν νύκτα. ὀλίγον γὰρ τινα χρόνον ἐκάθευδον ἐγώ. ἀλλ' ὅτε ἐκάθευδον, τότε ἐν τοῖς ὀνείροις ἐδίωκόν με οἱ χρῆσται καὶ δίκην ἐλάμβανον διὰ τὸν ἐμὸν υἱόν. καὶ ἐν ἀπορίᾳ μ' ὄντα οὐδεὶς ἔσωζεν, ἀλλ' ἐγὼ μὲν ὅλην τὴν νύκτα τὰς δίκας ταύτας ἀεὶ ἔφευγον, ὁ δ' υἱός οὐτοσί χρήματα πολλά ἀεὶ ἐλάμβανεν, ἵππομανῆς ὦν. καὶ δὴ καὶ καθεύδων ὀνειροπολεῖ ὁ νεανίας ἵππους. καὶ γὰρ ἔτι παῖς ὦν ὠνειροπόλει τοὺς ἵππους. οἴμοι. τίς αἴτιος ἦν; αἰτία ἡ γυνή, εὖ οἶδ' ὅτι. ἐκείνη γὰρ ἀεὶ τὸν υἱὸν ἐλάμβανε καὶ δι-ελέγετο περὶ τῶν ἵππων. ὁ οὖν υἱός ἀεὶ περὶ ἵππων ἤκουε καὶ ἐμάνθανεν.

25

(*a loud snore is heard from his son*)

σὺ δέ, ὥσπερ ἔχεις, βαθέως κάθευδε· τὰ γὰρ χρέα, εὖ οἶσθ' ὅτι, εἰς τὴν κεφαλὴν τὴν ἐμὴν τρέπεται, οἴμοι. οὐ γὰρ ἐπαυόμεθα οὐδέποτ' ἐγώ τε καὶ ἡ γυνὴ περὶ τοῦ παιδὸς λοιδορούμενοι· ἀεὶ γὰρ ἐλοιδορούμεθα. ἀλλ' ᾧ Ζεῦ βασιλεῦ, διὰ τί τοὺς γάμους οὕτω πικροὺς ποιεῖς; ἀεὶ γὰρ πικρὸν ποιεῖ τὸν ἐμὸν βίον ἡ γυνή. ἀλλ' ὡς ἡδὺς ἦν ὁ ἄγροικος βίος. ὁ δὲ γάμος ὡς πικρός. ἡ γὰρ γυνὴ ἡ ἐμὴ ἐξ ἄστεως οὔσα τυγχάνει καί, ἀστικὴ οὔσα, πολλὴν τὴν δαπάνην εἰσ-έφερεν. αὕτη δ' ἡ δαπάνη τότε ἦδη με δι-έφθειρεν. καὶ ἔτι καὶ νῦν διαφθείρει.

30

Vocabulary for Section Five A

Grammar for 5A–B

- Imperfect indicative, active and middle: ἔπαυον, ἐπαυόμεν
- Augments
- Position of adjectives

ἄγρ-οικ-ος -ον from the country	ἔ-σωζ-ε(ν) (he) was saving (σώζ-ω)	χρέ-α, τά debts (3c uncontr.)
ἄγρ-υπν-ος -ον sleepless	ἔ-φευγ-ον (I) was running away from (φεύγ-ω)	χρῆμα (χρηματ-), τό thing; size; length (3b)
αἴτι-ος -α -ον responsible, to blame	ἡδύς sweet (nom.)	χρήματ-α, τά money (3b)
ἀπορίᾱ perplexity	ἤκουε (he) used to hear (ἄκούω)	χρήστ-ης, ὁ creditor (1d)
ἄστεως the city (of Athens)	ἦ I was	χρόν-ος, ὁ time (2a)
ἀστικ-ός -ή -όν from the city	ἡμέρ-α, ἡ day (1b)	ὄνειρο-πόλ-ει he used to dream of (ὄνειρο-πολέ-ω)
βαθύς deep (nom.)	ἦν (she/it) was	ὥσπερ ἔχεις just as you are
βαθέ-ως deeply	ιού alas!	
βαρέα heavy (nom.)	ἵππο-μανής horse-mad (nom.)	Vocabulary to be learnt
βί-ος, ὁ life (2a)	ἵππ-ος, ὁ horse (2a)	αἴτιος ᾧ <i>on responsible (for),</i> <i>guilty (of)</i>
γάμ-ος, ὁ marriage (2a)	καί γάρ yes, certainly	βαθύς <i>deep</i>
δάκν-ω bite, worry	καί δὴ καί and moreover	βαρύς <i>heavy</i>
δαπάν-η, ἡ expense (1a)	κεφαλ-ή, ἡ head (1a)	βίος, ὁ <i>life, means, livelihood</i> (2a)
δια-φθείρ-ω ruin	λοιδορέ-ομαι argue	γάμος, ὁ <i>marriage (2a)</i>
δι-ε-λέγ-ετο she used to converse (δια-λέγ-ομαι)	νεανί-ας, ὁ young man (1d)	διαλέγομαι <i>converse</i>
δι-έ-φθειρ-εν (it) was ruining (δια-φθείρ-ω)	ὁ δυσ-τυχής the unlucky one	δίκη, ἡ <i>lawsuit; penalty; justice</i> (1a)
δικ-η, ἡ lawsuit (1a)	ὅλ-ος -η -όν (ὁ) all of	δίκην λαμβάνω (λαβ-) <i>exact</i> <i>one's due; punish (παρά</i> <i>+ gen.)</i>
δίκ-ην λαμβάν-ω exact one's due	ὄνειρο-πολέ-ω dream (of)	διότι <i>because</i>
δίκ-ην ἐ-λάμβαν-ον they kept trying to exact their due	ὅτε when	δυστυχής <i>unlucky</i>
διότι because	οὐδέποτε never	εἰσφέρω (εἰσενεγκ-) <i>bring in,</i> <i>carry in</i>
ἐ-δίωκ-ον (they) kept on pursuing (διώκ-ω)	οὐδέπω not yet	ἡδύς <i>sweet, pleasant</i>
εἰσ-έ-φερ-ε(ν) (she) started to bring in/cause (εἰσ-φέρ-ω)	οὔτοσί αὐτήι τουτοί this here (<i>pointing</i>)	ἵππος, ὁ <i>horse (2a)</i>
ἐ-κάθευδ-ον I was sleeping (καθεύδ-ω)	ὄφειλ-ω owe	ὅλος η <i>on whole of</i>
ἐ-λάμβαν-ε(ν) (she/he) used to take, kept taking (λαμβάν-ω)	πατήρ (πατερ-), ὁ father (3a)	οὐδέπω/οὔπω <i>not yet</i>
ἐ-λοιδορ-οῦμεθα we kept arguing (λοιδορέ-ομαι)	περὶ τοῦ παιδός about the child	ὀφείλω <i>owe</i>
ἐ-μάνθαν-ε(ν) (he) used to learn (μανθάν-ω)	περὶ τῶν ἵππ-ων about horses	πατήρ (πατ(ε)ρ-), ὁ <i>father (3a)</i>
ἐξ=έκ	πικρ-ός -ά -όν bitter	σχεδόν <i>near, nearly; almost</i>
ἐ-παυ-όμεθα (we) used to stop (παύ-ομαι)	Στρεψιάδ-ης, ὁ Strepsiades (1d)	τότε <i>then</i>
	σχεδόν nearly	υἱός, ὁ <i>son (2a)</i>
	τάλας unhappy (me)!	χρήματα, τά <i>money (3b)</i>
	τοῖς ὀνείροις my dreams	
	τότε then	
	υἱ-ός, ὁ son (2a)	
	ὑπν-ος, ὁ sleep (2a)	
	χθές yesterday	

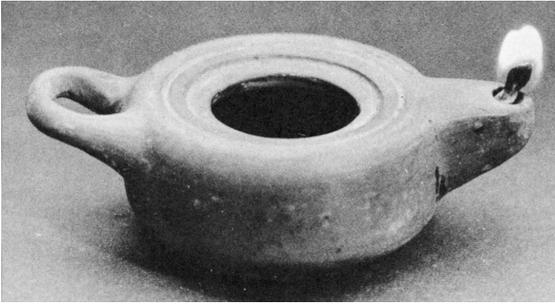
B

In *World of Athens*: olives 2.9–14, 5.51–2; slaves 5.61ff.; rhetoric and education 5.45, 8.17–21.

- ΣΤΡΕΨ. (*suddenly decides to check on his debts*)
 ἀλλὰ τί ὀφείλω; παῖ, δεῦρ' ἔλθέ· ἄπτε λύχνον. νῦν γὰρ οὐχ ὀρῶ οὐδέν·
 νῦξ γὰρ ἐστὶ βαθεῖα.
- ΘΕΡΑΠΩΝ πῶς οὖν λύχνον ἄπτω, ᾧ δέσποτα; ἰδοῦ· ἔλαιον οὐκ ἔνεστιν ἐν τῷ λύχνῳ.
- ΣΤΡΕΨ. τί φῆς; ἔλαιον οὐκ ἔχει ὁ λύχνος; οἴμοι τάλας. δεῦρ' ἔλθε καὶ κλαῖε. 5
 (*lifts his hand to strike, but checks himself*)
 ὡς κακός ἐσθ' ὁ πόλεμος. τοὺς γὰρ οἰκέτας οὐ κολάζω οὐκέτι, καίπερ
 ἀργούς ὄντας. ὁ γὰρ πόλεμος κωλύει. οἴμοι τῶν κακῶν. νῦν γὰρ ἡμεῖς
 μὲν κελεύομεν, ἐκεῖνοι δ' οὐ πείθονται. ἀλλ' ὅτε νέοι ἦμεν ἡμεῖς, τότε
 οἱ γέροντες αἰεὶ ἐκόλαζον τοὺς οἰκέτας. ἀργοὶ οὖν οὐκ ἦσαν ἐκεῖνοι, 10
 οὐδὲ τοὺς δεσπότας κακὰ ἐποίουν, ἦσαν δὲ χρηστοὶ καὶ αἰεὶ ἐπείθοντο.
 ἐφοβοῦντο γὰρ τὴν κόλασιν.
 (*with determination*)
 ἀλλὰ διὰ τί οὐ σῶζω ἑμαυτὸν καὶ τὸν υἱὸν ἐκ τῶν χρεῶν; διὰ τί οὐ ζητῶ
 γνώμην τινά, καὶ παύω τὰ χρέα ταῦτα; 15
 (*thinks furiously*)
 νῦν οὖν, ᾧ Στρεψιάδη, σῶζε σεαυτόν.
 (*in triumph*)
 ἰοῦ ἰοῦ. γνώμην τινὰ ἔχω. νῦν δὲ διὰ τί οὐ παύω καθευδόντα τοῦτον τὸν
 νεανίαν; 20

Vocabulary for Section Five B

ἄπτ-ω light	κλαί-ω weep, be punished	Vocabulary to be learnt ἄπτω <i>light; fasten, fix</i> ἔνειμι <i>be in</i> κακὰ } ποιέω <i>treat badly;</i> κακῶς } <i>do harm to</i>
ἀργ-ός -όν lazy	κολάζ-ω punish	
βαθεῖα deep (nom.)	κόλασ-ις, ἡ punishment (3e)	κολάζω <i>punish</i>
γέρων (γεροντ-), ὁ old man (3a)	λύχν-ος, ὁ oil-lamp (2a)	νεανίης, ὁ <i>young man (1d)</i>
γνώμ-η, ἡ plan (1a)	νεανί-ας, ὁ young man (1d)	νεανίης, ὁ <i>young man (1d)</i>
ἐ-κόλαζ-ον (they) used to punish	νέ-ος -α -ον young	νεός ἄ <i>on young</i>
(κολάζ-ω)	οἰκέτ-ης, ὁ house-slave (1d)	οἰκέτης, ὁ <i>house-slave (1d)</i>
ἔλαι-ον, τό olive-oil (2b)	οἴμοι τῶν κακ-ῶν alas for my	παύω <i>stop</i>
ἑμαυτ-όν myself	troubles!	πείθομαι (πιθ-) <i>trust, obey</i>
ἔν-ειμι be in	ὅτε when	(+dat.)
ἐ-πείθ-οντο they would obey	παύ-ω stop x (acc.) -ing (acc.	φῆς <i>you (s.) say</i>
(πείθ-ομαι)	part.)	χρέα, τὰ <i>debts (3c uncontr.)</i>
ἐ-φοβ-οῦντο they were afraid of	πείθ-ομαι obey	χρηστός ἡ ὄν <i>good, fine,</i>
(φοβέ-ομαι)	τάλας <i>unhappy me!</i>	<i>serviceable</i>
ἦμεν (we) were	τῷ λύχνῳ the oil-lamp	
ἦσαν (they) were	φῆς <i>you (s.) say</i>	
ἰοῦ hurrah!	χρέ-α, τὰ <i>debts (3c uncontr., gen.</i>	
καίπερ <i>despite, although (+ part.)</i>	pl. χρε-ῶν)	
κακὰ ἐ-ποί-ουν they would treat	χρηστ-ός -ή -όν <i>good, fine</i>	
badly (κακὰ ποιέ-ω)		



ὁ λύχνος

The importance of the sophists

Athens' radical democracy gave every Athenian male citizen over 18 the chance to make his views heard at the weekly ἐκκλησία, which took all decisions that governments take in the modern world. But a man's influence depended on his ability to speak effectively in public. As a result, many leading intellectuals came to Athens because of the opportunities which its large and wealthy community offered for earning money from teaching such skills. These teachers were generally lumped together under the title of 'sophists'. Many of them were men of the highest intellectual distinction, though Plato hated them, and drew a strong distinction between them and Socrates, who never taught formally or charged fees (Plato's influence has given sophists a bad name). Sophists developed and taught their own specialities and grappled in their own way with many major philosophical questions. It is their questions, along with those of Socrates, which provided the background and basis for the dialogues of Plato and so for the whole development of western philosophy...

Socrates never wrote a word, but he was the key figure in changing the direction of Greek philosophy away from cosmology to man's position in the world. We have to reconstruct what Socrates said from the testimony of three main witnesses, none of them impartial and all with tendencies to reinterpret Socrates according to their own interests. These are Plato, Xenophon, and Aristophanes. Socrates was part of the same intellectual movement which produced the sophists, and Aristophanes' treatment of him in *Clouds* suggests that many Athenians thought of him as a sophist. The Socrates of *Clouds* is a composite figure—all 'modern' movements rolled into one—but one element is the sophist. Plato, who drew a sharp contrast between Socrates and the sophists, nevertheless represented Socrates in discussion with them. As far as Plato was concerned, the sophists were interested in success, in giving their pupils techniques, especially in the art of speaking, that would enable them to get on in the world, whereas Socrates was interested in morals, in what one must do to be good. Xenophon confirms this moral preoccupation, and Aristotle characterises Socrates as 'concerned with the moral virtues'. (*World of Athens*, 8.22, 33)

C

Strepsades' plan involves his son, Pheidippides, taking a course of higher education, but this is a subject which must be broached gently to the horse-mad youth.

ΣΤΡΕΨ.	Φειδιππίδη, Φειδιππίδιον.	
ΦΕΙΔ.	τί, ὦ πάτερ;	
ΣΤΡΕΨ.	εἰπέ μοι, ὦ νιέ, ἄρα φιλεῖς με;	
ΦΕΙΔ.	ἔγωγε, καὶ οὐ παύομαι οὐδέποτε.	
ΣΤΡΕΨ.	ἄρ' αὖριον φιλήσεις με;	5
ΦΕΙΔ.	νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον, αὖριόν σε φιλήσω, καὶ οὐ παύσομαι οὐδέποτε.	
ΣΤΡΕΨ.	μὴ λέγε μηδαμῶς 'τοῦτον τὸν ἵππιον', ὦ παῖ – τῶν γὰρ κακῶν τῶν ἐμῶν ἐκεῖνος τὴν αἰτίαν ἔχει – ἀλλ' ἄκουε, καὶ πείθου.	
ΦΕΙΔ.	ἰδοῦ, ἀκούω, καὶ πείθομαι καὶ πείσομαι ἀεὶ. σὺ δὲ λέγε δή. τί κελεύεις;	10
ΣΤΡΕΨ.	σμικρόν τι κελεύσω, ὦ παῖ, πάνυ σμικρόν τι. ἔχω γὰρ διάνοιάν τινα, καὶ διανοοῦμαι τι· ἀλλὰ πείση;	
ΦΕΙΔ.	πείσομαι, νῆ τὸν Διόνυσον· μὴ φρόντιζε, πάτερ. (<i>immediately falls asleep</i>)	
ΣΤΡΕΨ.	ἄρ' ἤκουες; ἢ οὐκ ἤκουες; ἢ μάτην λέγω; παύσω σε καθεύδοντα.	15
ΦΕΙΔ.	(<i>wakes up again</i>) ναί. ἤκουον ἐγὼ καὶ ἀκούω ἐγὼ νυνὶ καὶ ἀκούσομαι. ἀλλὰ τί μοι ἔλεγες;	
ΣΤΡΕΨ.	ἔλεγόν σοι ὅτι διάνοιάν τινα ἔχω.	
ΦΕΙΔ.	ἀλλὰ τίς ἡ διάνοια; τί ἐν νῶ ἔχεις, καὶ τί διανοῆ; ἄρ' ἔλεγες;	
ΣΤΡΕΨ.	οὐχί, ἀλλὰ σοι λέξω. ἴσως γὰρ αὕτη ἡ διάνοια ἡμᾶς παύσει πῶς ἐκ τῶν χρεῶν. μέγα γάρ τι διανοοῦμαι.	20
ΦΕΙΔ.	εἰπέ δή. τίς ἡ σὴ διάνοια, ὦ πάτερ; τί κελεύσεις; πῶς ἡ διάνοια σώσει ἡμᾶς; πῶς παυσόμεθα ἐκ τῶν χρεῶν;	
ΣΤΡΕΨ.	σὺ δὲ ποιήσεις;	
ΦΕΙΔ.	ποιήσω νῆ τὸν Διόνυσον.	25

Vocabulary for Section Five C

Grammar for 5C–D

- Future indicative, active and middle: παύσω, παύσομαι
- Future of 'to be' and 'to go': ἔσομαι, εἶμι

αἰτί-α, ἡ responsibility (1b)
ἀκούσ-ομαι I shall listen
(ἀκού-ω)
αὖριον tomorrow
δια-νοέ-ομαι intend, have in
mind

διά-νοι-α, ἡ plan (1b)
Διόνυσ-ος, ὁ Dionysos (2a) (*god
of nature, esp. wine*)
ἤκου-ον } imperfect of ἀκού-ω
ἤκου-ες }
ἵππι-ος -α -ον of horses, equine

ἴσως perhaps
κελεύσ-ω I shall order (κελεύ-ω)
κελεύσ-εις you (s.) will order
(κελεύ-ω)
λέξ-ω I shall tell (λέγ-ω)
μάτην in vain, to no purpose

μηδαμ-ώς in no way, not at all	ποιήσ-ω I shall do (ποιέ-ω)	Vocabulary to be learnt αἰτία, ἡ <i>reason, cause, responsibility (1b)</i> διανοέομαι <i>intend, plan</i> διάνοια, ἡ <i>intention, plan (1b)</i> νοῦς, ὁ (νόος <i>contr.</i>) <i>mind, sense (2a)</i> οὐδέποτε <i>never</i> Ποσειδῶν (Ποσειδων-), ὁ <i>Poseidon (god of sea) (3a)</i> (<i>voc.</i> Πόσειδον; <i>acc.</i> Ποσειδῶ) πως <i>somehow</i> φιλέω <i>love, kiss</i>
μοι to me	ποιήσ-εις you will do (ποιέ-ω)	
νυνί =νῦν	Ποσειδῶν (Ποσειδων-), ὁ	
νῶ mind	Poseidon (3a)	
οὐδέποτε never	πως <i>somehow</i>	
οὐχί=οὐκ	σμικρ-ός -ά -όν small	
πάνυ very	σοι to you	
παύσ-ομαι I shall stop/cease (παύ-ομαι)	σ-ός σ-ή σ-όν your	
παυσ-όμεθα we shall stop, cease (παύ-ομαι)	σώσ-ει (it) will save (σῶζ-ω)	
παύσ-ω I shall stop (παύ-ω)	Φειδιππίδ-ης, ὁ Pheidippides (1d)	
παύσ-ει (it) will stop (παύ-ω)	Φειδιππίδι-ον dear little Pheidippides (2b)	
πείσ-ομαι I shall obey (πεῖθ-ομαι)	φιλέ-ω love	
πείσ-η you (s.) will obey (πεῖθ-ομαι)	φιλήσ-ω I shall love (φιλέ-ω)	
	φιλήσ-εις you (s.) will love (φιλέ-ω)	

Horses

Horses were a sign of a rich man, who would use them for hunting and racing (the disabled client of Lysias, 24.11–12 defends himself against the allegation that he was getting above himself by hiring a horse while claiming a pension). They were expensive to keep, as they needed grain as feed to maintain them in good condition, and grain was usually required for human consumption. Their harness was rudimentary and, if the horse put his head down to pull, soon choked him. The horse was therefore unsuitable for heavy draught work either on farm or road, while the absence of stirrups limited its usefulness in war (stirrup-less riders being easily unseated). It was only in the lush parts of northern Greece (Thessaly and beyond) that horses were raised in any numbers...

[Here Alcibiades argues that he should lead the huge military expedition to Sicily in 415BC. To support his claim, he boasts of the victories he won with his chariots at the Olympic Games. See Thucydides, *Peloponnesian War* 6.16]:

‘Athenians, ... let me begin by saying that I have a better claim to command than others and believe that I am qualified for it. Indeed the very things for which I am criticised in fact bring honour to my ancestors and myself and benefit our country. For, after thinking the war had ruined our city, the Greek world came to overestimate our power because of the magnificent showing I made at the Olympic games. I entered seven chariots for the chariot race (a larger number than any private individual before), took first, second and fourth place, and did everything in suitably grand style. Custom honours such successes, and at the same time they give an impression of power...’ (*World of Athens*, 2.16, 4.9)

D

In *World of Athens*: Socrates and sophists 8.33–6; intellectuals and argument 8.6–14.

- ΣΤΡΕΨ. (*takes him outside and points to a building across the road*)
 δεῦρό νυν ἀπόβλεπε. ὄραξ τὸ θύριον τοῦτο καὶ τὸ οἰκίδιον;
- ΦΕΙΔ. ὄρῳ. τί οὖν τοῦτό ἐστιν, ὦ πάτερ;
- ΣΤΡΕΨ. ψυχῶν σοφῶν τοῦτό ἐστι φροντιστήριον. ἔνδον ἐνοικοῦσιν ἄνδρες σοφοί, λέγοντες δὲ πείθουσι τοὺς μαθητὰς ὡς ὁ οὐρανός ἐστι πνιγεύς, καὶ ἔστιν ὁ πνιγεὺς οὗτος περὶ ἡμᾶς, ἡμεῖς δ' οἱ ἀνθρακὲς ἐσμεν. 5
 πείθουσι τοὺς μαθητὰς οἱ ἄνδρες οὗτοι, διδάσκοντες ἀεὶ καὶ χρήματα πολλὰ δεχόμενοι. καὶ νῆ Δία οὐ παύσεται οὐδεὶς αὐτῶν χρήματα πολλὰ δεχόμενος παρὰ τῶν μαθητῶν.
- ΦΕΙΔ. ἀλλὰ τί διδάσκουσιν οἱ ἄνδρες; τί μαθήσονται οἱ νεανία, μαθηταὶ ὄντες;
- ΣΤΡΕΨ. λόγους μαθήσονται οἱ μαθηταί. 10
- ΦΕΙΔ. τίνας λόγους λέγεις, ὦ πάτερ;
- ΣΤΡΕΨ. τίνας; τὸν δίκαιον καὶ τὸν ἄδικον λόγον λέγω.
- ΦΕΙΔ. τοὺτους οὖν τοὺς λόγους μαθήσονται οἱ μαθηταί;
- ΣΤΡΕΨ. νῆ τὸν Δία. καὶ ἤδη καὶ ἐν ταῖς δίκαις τοὺς ἀντιδίκους νικήσουσιν ἀεὶ. 15
- ΦΕΙΔ. εἰσὶν δὲ τίνες οἱ ἄνδρες οὗτοι; τί τὸ ὄνομα τῶν ἀνδρῶν;
- ΣΤΡΕΨ. οὐκ οἶδα τὸ ὄνομα. σοφισταὶ δὲ εἰσι καλοῖ τε κάγαθοί.
- ΦΕΙΔ. (*in disgust*)
 αἰβοῖ. πονηροί γ', οἶδα. τοὺς τε ὠχρούς καὶ ἀνυποδήτους λέγεις, τὸν κακοδαίμονα Ἰσωκράτη καὶ Χαιρεφῶντα.
- ΣΤΡΕΨ. (*desperately silencing him*) 20
 ἢ ἢ σιώπα. ἀλλ' οὐκ ἀκούση;
- ΦΕΙΔ. ἀκούσομαι. ἀλλὰ τί μοι λέξεις;
- ΣΤΡΕΨ. ἀλλ' ὡσπερ ἔλεγον, δύο ἔχουσι τοὺς λόγους οἱ ἔνδον, τὸν δίκαιον καὶ τὸν ἄδικον. σὺ δὲ διὰ τί οὐκ εἰσέρχῃ μαθητῆς; οὕτω γὰρ παυσόμεθα ἐκ τῶν 25
 χρεῶν.
- ΦΕΙΔ. ἀλλὰ τί μαθήσομαι;
- ΣΤΡΕΨ. τὸν ἄδικον λόγον. ὁ μὲν γὰρ ἄδικος λόγος διαφθερεῖ τὰ χρέα, ὁ δὲ δίκαιος οὐχί. σὺ δὲ μάθανε· οὕτως οὖν οἱ χρῆσται οὐ λήψονται οὐδὲν τούτων τῶν χρεῶν. διὰ τί οὐκ εἰσέρχῃ σὺ εἰς τὸ φροντιστήριον, ὦ ἄριστε ἀνθρώπων; 30
- ΦΕΙΔ. τί φῆς; ἐγὼ εἰς τὸ φροντιστήριον; μὰ τὸν Ποσειδῶ τὸν ἵππιον οὐ ποιήσω τοῦτό γε. οὔτε τήμερον εἰσέρχομαι οὔτε αὔριον εἴσειμι οὔτε ποιήσω τοῦτο οὐδαμῶς. τοὺς μὲν γὰρ ἵππους φιλῶ ἐγώ, τοὺς δὲ σοφιστὰς οὐ.
- ΣΤΡΕΨ. οὐκουν πείση, οὐδὲ ποιήσεις;
- ΦΕΙΔ. οὐ πείσομαι ἔγωγε, οὐδὲ ποιήσω. ὠχρὸς γὰρ γενήσομαι, μαθητῆς ὢν. 35
- ΣΤΡΕΨ. ἀλλ' εἰ σὺ μὴ εἴσει, τίς εἴσεισι;
 (*makes one last effort to engage Pheidippides*)
 ἄρ' εἴσιμεν ἅμα σὺ τε καγώ;

Vocabulary for Section Five D

ἄ-δικ-ος -ον unjust	εἴσ-ει (you) (s.) will enter	οἰκίδι-ον, τό little house (2b)
αἰβοῖ ugghh!	(εἰσ-έρχ-ομαι)	ὄνομα (ὀνοματ-), τό name (3b)
ἀκούσ-ομαι I shall listen	εἴσ-εισι(v) (he) will enter	οὐδαμ-ῶς no way, not at all
ἀκούσ-η you (s.) will listen	(εἰσ-έρχ-ομαι)	οὐκουν not . . . therefore
(ἀκού-ω)	εἴσ-ιμεν we will enter	οὐραν-ός, ὁ sky (2a)
ἄνθραξ (ἀνθρακ-), ὁ charcoal	(εἰσ-έρχ-ομαι)	οὔτε . . . οὔτε neither . . . nor
(3a)	ἔνδον inside	παρὰ τῶν μαθητῶν from the
ἀντί-δικ-ος, -ου adversary (<i>in</i>	ἐν-οικέ-ω live (in)	students
<i>court</i>) (2a)	ἦ ἦ tut tut!	παύσ-εται (he) will stop
ἀν-υπό-δητ-ος -ον unshod,	θύρι-ον, τό little door (2b)	(παύ-ομαι)
barefoot	ἵππι-ος -α -ον of horses, horsey	παυσ-όμεθα we shall cease
ἀπο-βλέπ-ω gaze at, observe	κάγῶ=καὶ ἐγώ	(παύ-ομαι)
closely	καὶ δὴ καὶ and moreover	παύσ-ω I shall stop (παύ-ω)
αὔριον tomorrow	καλοί τε κάγαθοί jolly good	πεῖθ-ω persuade
γε at least; yes, and	chaps, real gentlemen	πεῖσ-ομαι I shall obey
γενήσ-ομαι I shall become	λέξ-εις you (s.) will say (λέγ-ω)	(πεῖθ-ομαι)
(γίγν-ομαι)	λόγ-ος, ὁ argument (2a)	πεῖσ-η you (s.) will obey
δέχ-ομαι receive	μαθήσ-ομαι I shall learn	(πεῖθ-ομαι)
δια-φθερ-εῖ (it) will get rid of	(μανθάν-ω)	πνιγεύς, ὁ oven (3g)
(δια-φθείρ-ω)	μαθήσ-ονται they shall learn	ποιήσ-ω I shall do (ποιέ-ω)
διδάσκ-ω teach	(μανθάν-ω)	ποιή-εις you (s.) will do
δίκαι-ος -α -ον just	μαθητ-ής, ὁ student (1d)	(ποιέ-ω)
δύο two (acc.)	μη not	πονηρ-ός -ά -όν wicked, nasty
εἰσ-έρχ-ομαι enter	νικήσ-ουσι(v) they will defeat	σοφιστ-ής, ὁ sophist (1d)
εἴσ-ειμι I shall enter	(νικά-ω)	σοφ-ός -ή -όν wise, clever
(εἰσ-έρχ-ομαι)	νυν so, then	ταῖς δίκαις their lawsuits



δύο πνιγεῖς

ΦΕΙΔ.	οὐκ ἔγωγε.	
ΣΤΡΕΨ.	(<i>in a rage</i>)	40
	ἀλλὰ διώξω σε ἐκ τῆς οἰκίας καὶ ἐκβαλῶ εἰς κόρακας.	
ΦΕΙΔ.	κάγῳ δὴ φεύξομαι.	
	(<i>turns to leave</i>)	
	ἀλλ' εἴσειμι εἰς τὴν οἰκίαν, ἀλλ' οὐκ εἰς τὸ τῶν σοφιστῶν φροντιστήριον.	
ΣΤΡΕΨ.	τί δῆτα ποιήσω;	45
	(<i>with determination</i>)	
	οὐ γὰρ νικήσει Φειδιππίδης, ἀλλ' ἐγὼ νικηφόρος γενήσομαι.	
	(<i>has a sudden idea</i>)	
	ἀλλ' οἶδ' ἔγωγε. ἐγὼ γὰρ αὐτὸς εἴσειμι εἰς τὸ φροντιστήριον, μαθητῆς δὲ	
	τῶν σοφιστῶν γενήσομαι καὶ γνώσομαι τὸν ἄδικον λόγον. οὕτως οὖν	50
	τοὺς χρήστας ἐκείνους παύσω ἔγωγε λαμβάνοντας τὰ χρήματα.	
	(<i>a wave of despair hits him</i>)	
	πῶς οὖν γέρων ὦν καὶ βραδὺς περὶ τοὺς λόγους τοὺς ἀκριβεῖς τὴν	
	φιλοσοφίαν μαθήσομαι; ὅμως εἴσειμι. ἀλλὰ διὰ τί οὐ κόπτω τὴν θύραν	
	ταύτην καὶ βοῶ;	55
	(<i>with a deep breath</i>)	
	ἀλλὰ ποιήσω τοῦτο καὶ κόψω τὴν θύραν καὶ βοήσομαι.	

ἄ-δικ-ος -ον unjust	λόγ-ος, ὁ argument (2a)	φροντιστήρι-ον, τό think-tank,
ἀκριβεῖς exact, accurate (acc.)	μαθήσ-ομαι I shall learn	mental institute (2b)
αὐτ-ός myself (nom.)	(μανθάν-ω)	Χαιρεφῶν (Χαιρεφωντ-),
βοήσ-ομαι I shall shout (βοά -ω)	μαθητ-ής, ὁ student (1d)	ὁ Khairephon (3a)
βραδὺς slow (nom.)	μοι to me	χρήστ-ης, ὁ creditor (1d)
γενήσ-ομαι I shall become	νικήσ-ει (he) will win (νικά-ω)	ψυχ-ή, ἡ soul (1a)
(γίγν-ομαι)	νικη-φόρ-ος -ον victorious	ὡς that, -ῶτι
γέρων (γεροντ-), ὁ old man (3a)	ὅμως nevertheless	ὠχρ-ός -ά -όν pale
γνώσ-ομαι I shall get to know	παύσ-εται (he) will stop	
(γινώσκ-ω)	(παύ-ομαι)	Vocabulary to be learnt
δῆτα then	παυσ-όμεθα we shall cease	ἄδικος ον <i>unjust</i>
διώξ-ω I shall chase (διώκ-ω)	(παύ-ομαι)	αὔριον <i>tomorrow</i>
εἰ (μὴ) if (not)	παύσ-ω I shall stop (παύ-ω)	γε <i>at least (denotes some sort of</i>
εἴσ-ειμι I shall enter	πεῖθ-ω persuade	<i>reservation)</i>
(εἰσ-έρχ-ομαι)	πεῖθ-ομαι I shall obey (πεῖθ-ομαι)	δέχομαι <i>receive</i>
εἰς κόρακας to hell! (lit. 'to the	πεῖθ-ῃ you (s.) will obey	διδάσκω <i>teach</i>
crows')	(πεῖθ-ομαι)	δίκαιος ἄ ον <i>just</i>
ἐκ-βαλ-ῶ I shall throw out	πνιγεύς, ὁ oven (3g)	εἰσέρχομαι (εἰσελθ-) <i>enter</i>
(ἐκ-βάλλ-ω)	ποιήσ-ω I shall do (ποιέ-ω)	ἔνδον <i>inside</i>
εὔξ-ομαι I shall offer prayers	σοφιστ-ής, ὁ sophist (1d)	καὶ δὴ καὶ <i>moreover</i>
(εὔχ-ομαι)	τῆς οἰκίας the house	κόπτω <i>knock (on), cut</i>
κάγῳ=καὶ ἐγὼ	τῆμερον today	λόγος, ὁ argument; word,
κόπτ-ω knock (on)	τὸν Σωκράτη Socrates	<i>speech; story, tale; reason (2a)</i>
κόψ-ω I shall knock (on)	φεύξ-ομαι I shall run off	μαθητῆς, ὁ student (1d)
(κόπτ-ω)	(φεύγ-ω)	οὔτε ... οὔτε <i>neither ... nor</i>
λήψ-ονται (they) will get	φιλο-σοφί-α, ἡ philosophy	πεῖθω <i>persuade</i>
(λαμβάν-ω)	(1b)	σοφός ἢ ὄν <i>wise, clever</i>

Section Six A–D

Introduction

A student at Socrates’ ‘Think-Tank’ introduces Strepsiades to the ‘new thought’ and describes how fleas’ feet are used to measure distance. Further technical ‘wonders’ are revealed inside the institution, when Socrates enters, suspended in a basket in the air. A bewildered but impressed Strepsiades informs Socrates that he wants to learn the ‘wrong’ arguments in order to escape his debts, but turns out to be a hopeless student.

In *World of Athens*: physical speculation 8.7–9; mathematics 8.25; Thales 8.7.

A

(Στρεψιάδης κόπτει τὴν θύραν καὶ βοᾷ)

ΣΤΡΕΨ. παῖ, παιδίον.

ΜΑΘΗΤΗΣ (*comes out of the phrontisterion*)

βάλλ' εἰς κόρακας. τίς ἔκοψε τὴν θύραν; τίς ἐβόησεν;

ΣΤΡΕΨ. ἔγωγε ἔκοψα τὴν θύραν καὶ ἐβόησα.

ΜΑΘ. τίς ὦν σὺ τοῦτο ἐποίησας; ἀμαθής τις, εὖ οἶδα.

5

ΣΤΡΕΨ. Στρεψιάδης Κικυννόθεν.

ΜΑΘ. εἰς κόρακας αὔθις.

(*goes back into the phrontisterion*)

ΣΤΡΕΨ. οἴμοι, τί ποιήσω; ἀλλ' αὔθις κόψω.

(αὔθις κόπτει τὴν θύραν)

10

ΜΑΘ. τίς ὁ κόπτων; διὰ τί οὗτος οὐκ ἐπαύσατο κόπτων ὁ ἄνθρωπος, ἐπεὶ ἐκέλευσα ἐγώ;

*Vocabulary for Section Six A***Grammar for 6A–B**

- First aorist indicative, active and middle: ἔπαυσα, ἐπαυσάμην
- Aspect
- Type 3h nouns: ὄφρῦς

ἀ-μαθής ignoramus (nom.)

βάλλ' εἰς κόρακας go to hell!

ἐ-βόησ-α I shouted (βοά -ω)

ἐ-βόησ-ε(ν) (he) shouted (βοάω)

εἰς κόρακας to hell!

ἐ-κέλευσ-α (I) gave the order

(κελεύ-ω)

ἔ-κοψ-α (I) knocked at (κόπτ-ω)

ἔ-κοψ-ε (he) knocked at

(κόπτ-ω)

ἐ-παύσ-ατο he stopped (παύ-ομαι)

ἐ-ποίησ-ας (you) (s.) did (ποιέ-ω)

Κικυννόθεν from the deme

Kikynna

παιδί-ον, τό young slave, slave
dear (2b)

- (*re-appears, annoyed*)
 διὰ τί σὺ πάλιν κόπτεις; τί ἐν νῶ ἔχεις; τὴν γὰρ ἐμὴν φροντίδα ἀπ- 15
 έκοψας, ποιῶν τοῦτο.
- ΣΤΡΕΨ. ἀλλ' ἄρτι ἐπαυσάμην, ὦ γαθέ. ἐκέλευσας γὰρ σύ. μὴ οὖν ἔκβαλλέ με,
 καίπερ ἄγροικον ὄντα καὶ ἀμαθῆ. ἀλλὰ τίς ἡ φροντίς, εἶπε δὴ.
- ΜΑΘ. ἀλλ' οὐ θέμις. μόνοι γὰρ μανθάνουσι τὰς τῶν σοφιστῶν φροντίδας
 ταύτας οἱ μαθηταί. 20
- ΣΤΡΕΨ. εἶπέ μοι οὖν. ἦκω γὰρ ἐγὼ μαθητῆς τῶν σοφιστῶν εἰς τὸ φροντιστήριον.
 ΜΑΘ. λέξω σοι· ψύλλα γάρ τις δάκνει τὴν¹ Χαιρέφωντος Ἰόφρυν. ὅτε δὲ πηδᾶ
 ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους, οὕτω διαλέγονται οἱ ἄνδρες.
 'ΣΩΚΡΑΤΗΣ ὄρα, ὦ Χαιρέφων. οὐ γὰρ λανθάνει με ἡ ψύλλα ἀξία οὔσα
 τοῦ Ὀλυμπικοῦ στεφάνου. ἀλλὰ λέγε, ὁπόσους τοὺς ἔαυ 25
 τῆς πόδας ἐπήδησεν ἡ ψύλλα.
- ΧΑΙΡΕΦΩΝ οὐκ οἶδα, ὦ Σώκρατες. ἀλλὰ διὰ τί οὐ μετροῦμεν τὸ
 χωρίον;
 ΣΩΚ. ἀλλὰ πῶς μετρήσομεν, ὦ Χαιρέφων;
 ΧΑΙ. ἰδοῦ. πρῶτον μὲν γὰρ κηρὸν λαμβάνω, εἶτα τὸν κηρὸν 30
 θερμὸν ποιῶ. τέλος δὲ τοὺς τῆς ψύλλης πόδας εἰς τὸν
 κηρὸν τίθημι.
- ΣΩΚ. τί δέ;
 ΧΑΙ. νῦν ὁ κηρὸς ψυχρὸς γίγνεται. ἰδοῦ, ὦ Σώκρατες. ἡ γὰρ
 ψύλλα ἐμβάδας ἔχει. 35
- ΣΩΚ. ἀλλὰ τί νῦν ποιεῖς;
 ΧΑΙ. νῦν δὲ τὰς ἐμβάδας λύω. ἰδοῦ!
- ΣΤΡΕΨ. ὦ Ζεῦ βασιλεῦ. ὦ τῆς σοφίας τῶν ἀνδρῶν.
 (*admiration fades into bewilderment*)
 ἀλλ' εἶπέ μοι, τί ποτ' ἐποίησαν οἱ ἄνδρες, ὦ μαθητά; 40
 ΜΑΘ. οὐ λανθάνεις με ἄγροικος ὢν, ὦ Στρεψιάδη, οὐ μανθάνων οὐδέν.
 ἀλλ' ὡς ἔλεγον, πρῶτον μὲν θερμὸν ἐποίησαν τὸν κηρὸν. ἔπειτα τοὺς
 τῆς ψύλλης πόδας ἔθεσαν εἰς τὸν κηρὸν. τέλος δὲ τὰς ἐμβάδας ἔλυσαν
 καὶ ἐμέτρησαν – πῶς γὰρ οὐ; – τὸ χωρίον.



ἐμβάδες

ΣΤΡΕΨ. ὦ Ζεῦ βασιλεῦ· σοφοὶ δὴ φαίνονται ὄντες οἱ ἄνδρες. τί δῆτ' ἐκείνον τὸν 45
 Θαλῆν θαυμάζομεν; ἢ ῥαδίως φεύξομαι τὴν δίκην. γνῶσομαι γὰρ τὸ
 ψύλλης πήδημα.
 (*shouts*)
 ἀλλ' ἄνοιγε, ἄνοιγε τὴν θύραν.

ἄγρ-οικ-ος -ον from the country
 ἄ-μαθῆ ignorant (acc.)
 ἄνοιγε open!
 ἄξι-ος -α -ον worthy of
 ἀπ-έ-κοψ-ας you (s.) cut off
 (ἀπο-κόπτ-ω)
 ἄρτι recently, just now
 δάκν-ω bite, worry
 ἐ-βόησ-ας you (s.) shouted
 (βοάω)
 ἔ-θε-σαν they placed (τίθημι)
 εἶτα then
 ἐκ-βάλλ-ω throw out
 ἐ-κέλευσ-ας you (s.) gave the
 order (κελεύω)
 ἔ-λυσ-αν they undid (λύω)
 ἐμβάς (ἐμβασδ-), ἡ slipper (3a)
 ἐ-μέτρησ-αν they measured
 (μετρέω)
 ἐ-παυσ-άμην I stopped
 (παύομαι)
 ἐπεὶ when
 ἐ-πήδησ-ε(ν) (it) leapt
 (πηδάω)
 ἐ-ποίησ-αν (they) did (ποιέω)
 ἦ truly
 ἦκ-ω I have come
 Θαλ-ῆς, ὁ Thales (1d) (*early
 Greek scientist and inventor, a
 by-word for cleverness*)
 θαυμάζ-ω wonder (at)

θέμις, ἡ right, lawful (lit. law
 sanctioned by the gods) (3a)
 θερμ-ός -ή -όν hot
 καίπερ despite, although (+part.)
 κεφαλ-ή, ἡ head (1a)
 κηρ-ός, ὁ wax (2a)
 λύ-ω release, undo
 μετρέω measure (fut. μετρήσω)
 μοι to me
 μόν-ος -η -ον alone
 νῶ mind
 ὅποσους τοὺς ἑαυτῆς πόδας how
 many of its own foot lengths
 οὔτος hey, you!
 πάλιν again
 πηδάω leap
 πήδημα (πηδηματ-), τό a leap
 (3b)
 πόδας *see* πούς
 ποτε ever
 πούς (ποδ-), ὁ foot (3a)
 πρῶτον first
 ῥαδίως easily
 σοι to you
 Σωκράτους Socrates'
 τὴν ὄφρ-ῦν the eyebrow
 τῆς σοφίας the cleverness!
 τῆς ψύλλης of the flea
 τί δέ; what next?
 τί δῆτ' why then ...?
 τίθημι I place, put

τοῦ Ὀλυμπικοῦ στεφάνου the
 Olympic crown
 φροντίς (φροντιδ-), ἡ thought
 (3a)
 φροντιστήρι-ον, τό think-tank,
 mental institute (2b)
 Χαιρεφώντος Khairephon's
 χωρί-ον, τό space, distance (2b)
 ψύλλ-α, ἡ flea (1c)
 ψύλλης flea's
 ψυχρ-ός -ά -όν cold
 ὡς as

Vocabulary to be learnt

ἄγροικος *on from the country,*
boorish
 βάλλ' εἰς κόρακας *go to hell!*
 δάκνω (δακ-) *bite, worry*
 ἐκβάλλω (ἐκβαλ-) *throw out*
 ἐν νῶ ἔχω *intend, have in mind*
 καίπερ *despite, although (+part.)*
 κεφαλή, ἡ *head (1a)*
 λῶ *release*
 ὅτε *when*
 ὄφρῦς (ὄφρυ-), ἡ *eyebrow (3h)*
 πούς (ποδ-), ὁ *foot (3a)*
 ῥάδι-ος ἄ *on easy*
 ῥαδίως *easily*
 φροντίς (φροντιδ-), ἡ *thought,*
care, concern (3a)
 ὡς *as*

B

The door opens and Strepsiadēs starts back in horror.

In *World of Athens*: Athens' intellectual achievements 8.14–15, 22; technical work 8.24.

- ΣΤΡΕΨ. ὦ Ἡράκλεις, τίνα ταῦτα τὰ θηρία;
 ΜΑΘ. οὗτος, διὰ τί ἐθαύμασας; διὰ τί αὐθις ἐβόησας; ἄρα τοὺς μαθητὰς τούτους θαυμάζεις;
- ΣΤΡΕΨ. ναι μὰ Δία θαυμάζω. ἀλλὰ τί ποιοῦσιν οὗτοι οἱ εἰς τὴν γῆν βλέποντες;
 ΜΑΘ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. 5
 ΣΤΡΕΨ. βολβούς ἄρα ζητοῦσι. μὴ νῦν τοῦτό γ' ἔτι φροντίζετε, ὦ θηρία· ἐγὼ γὰρ οἶδα ὅπου εἰσὶ μεγάλοι καὶ καλοί. ἀλλὰ τίς οὐτοσί; διὰ τί ὁ πρωκτὸς εἰς τὸν οὐρανὸν βλέπει;
- ΜΑΘ. διότι ἀστρονομεῖ ὁ πρωκτὸς.
 ΣΤΡΕΨ. (*points to one of the strange devices cluttering up the phrontisterion*) 10
 ἰδοῦ· τί δ' ἐστὶ τοῦτο; δίδασκέ με.
- ΜΑΘ. ἀστρονομία μὲν αὕτη.
 ΣΤΡΕΨ. (*points to another device*)
 τοῦτο δὲ τί;
- ΜΑΘ. γεωμετρία. 15
 ΣΤΡΕΨ. καὶ εἰς τί χρήσιμον αὕτη; δίδασκε.
 ΜΑΘ. ταύτη τὴν γῆν ἀναμετροῦμεν.
 (*picks up a map*)
 αὕτη δ' ἐστὶ γῆς περίοδος.
 (*points at the map*) 20
 ὄρα; αὐταὶ μὲν Ἀθηναί.
- ΣΤΡΕΨ. (*in disbelief*)
 τί σὺ λέγεις; οὐ πείθομαι, ἐπεὶ τῶν δικαστῶν οὐχ ὀρῶ οὐδὲ ἓνα καθιζόμενον. ποῦ δ' ἐσθ' ὁ ἐμὸς δήμος;
- ΜΑΘ. (*points at the map*) 25
 ἐνταῦθα ἔνεστιν. τὴν δ' Εὐβοίαν ὄρα;
- ΣΤΡΕΨ. ὀρῶ. ἀλλ' ἢ Λακεδαίμων ποῦ τυγχάνει οὔσα;
 ΜΑΘ. ὅπου; αὕτη.
 ΣΤΡΕΨ. (*taken aback*)
 παπαῖ. ἄπελθε, ἄπελθε. ὡς ἐγγὺς ἡμῶν ἢ Λακεδαίμων. ἀλλὰ διὰ τί οὐκ ἀπάγεις ταύτην ἀφ' ἡμῶν πόρρω πάνυ; 30
 ΜΑΘ. ἀλλ' ἀδύνατον.
- ΣΤΡΕΨ. νῆ Δία ὀλοφυρεῖσθ' ἄρα.
 (*looks up and sees Socrates hanging in a basket*)
 ἀλλ' εἰπέ μοι, τίς οὗτος ὁ ἐπὶ τῆς κρεμάθρας ὢν; 35
- ΜΑΘ. αὐτός.
 ΣΤΡΕΨ. τίς αὐτός;
 ΜΑΘ. Σωκράτης.

Vocabulary for Section Six B

ἀ-δύνατ-ος -ov impossible	ἐνταῦθα here	πείθ-ομαι believe
Ἄθην-αι, αἶ Athens (1a)	ἐπεὶ since	περί-οδ-ος, ἡ map (2a)
ἀνα-μετρέ-ω measure up	ἐπὶ τῆς κρεμάθρας in the basket	πὸρρω far
ἄπ-ελθε go away!		πρωκτ-ός, ὁ rump (2a)
ἄρα then, in that case	Εὐβοί-α, ἡ Euboia (1b)	ταύτη with this
ἀστρο-νομέ-ω observe the stars	Ἡράκλεις Herakles!	χρήσιμ-ος -η -ον useful
ἀστρο-νομί-α, ἡ astronomy (1b)	θαυμάζ-ω be amazed	
αὐτ-ός Himself, the Master (nom.)	θηρί-ον, τό beast (2b)	Vocabulary to be learnt
βολβ-ός, ὁ truffle (2a)	καθ-ίζομαι sit down	ἀδύνατος ov impossible
γεωμετρί-α, ἡ geometry (1b)	κατὰ γῆς below the earth	Ἄθηναι, αἶ Athens (1a)
γῆς of the earth	Λακεδαίμων (Λακεδαιμον-), ἡ Sparta (3a)	δήμος, ὁ deme (2a)
δήμ-ος, ὁ deme (2a)	μοι to me	θαυμάζω wonder at, be amazed at
δικαστ-ής, ὁ dikast, juror (1d)	ὀλοφυρ-εῖσθ' = 2nd pl. fut. (contr.) of ὀλοφύρ-ομαι	ὅπου where? where
ἐ-βόησ-ας you (s.) shouted (βοά-ω)	ὅπου where	οὐρανός, ὁ sky, heavens (2a)
ἐγγὺς ἡμῶν near to us	οὐραν-ός, ὁ sky (2a)	πειθομαι (πιθ-) believe, trust, obey
ἐ-θαύμασ-ας you (s.) were amazed (θαυμάζ-ω)	πάνυ very	
	παπαῖ good heavens!	

The range of sophists' work

[See note on the sophists on p. 57]

The sophists both helped to create a demand for education, and also came when there was an unfulfilled need for it. They taught a vast variety of subjects—from astronomy and law through to mathematics and rhetoric. It is in large measure due to the sophists that subjects such as grammar, logic, ethics, politics, physics and metaphysics first emerged as separate entities. The sophists were at the head of a movement to make man, not the physical world, the centre of intellectual debate. If their main preoccupation was to describe how man could be most successful in life, rather than with questions of right and wrong of the sort that Socrates and Plato insisted upon, this does not undermine their intellectual importance.

Much work was going on in other fields at this time too. If our sources can be trusted, technical manuals were written by Sophocles on tragedy, by Iktinos on the Parthenon, by Polykleitos on the symmetry of the human body, and by Hippodamos (who designed the layout of the Peiraeus) on town planning and social engineering. Rudimentary experimental work in sciences may also have been going on, if we wish so to interpret the evidence of Aristophanes' *Clouds*. When the rustic Strepsiades is introduced into Socrates' private school (φροντιστήριον or 'think tank'), he finds all sorts of extraordinary devices cluttering up the place ... These cosmic models (celestial globes? star maps? compasses? maps?) are an important feature of the play, where the association between the new thought and its various trappings is constantly being made. It suggests that the use of models and apparatus, generally seen as a later, post-Aristotelian device, was understood well enough in fifth-century Athens to be made the subject of comic humour. (*World of Athens*, 8.23–4)

C

- (ἀπέρχεται ὁ μαθητής, ὁ Στρεψιάδης τὸν Σωκράτη καλεῖ.)
- ΣΤΡΕΨ. ὦ Σώκρατες, ὦ Σωκρατίδιον, δεῦρ' ἔλθέ.
- ΣΩΚ. τίς ἐβόησε; τίς ἐβιάσατο εἰς τὸ φροντιστήριον τὸ τῶν σοφιστῶν;
- ΣΤΡΕΨ. ἐβόησα ἐγώ, Στρεψιάδης Κικυννόθεν. ἀλλ' οὐκ ἐβιάσαμην εἰς τὸ φροντιστήριον. 5
- ΣΩΚ. τί με καλεῖς, ὦ ἐφήμερε; ἤλθες δὲ σὺ κατὰ τί;
- ΣΤΡΕΨ. ἤλθον μαθητής εἰς τὸ φροντιστήριον. ἤδη γάρ σε ἤκουσα ὡς εἶ σοφός.
- ΣΩΚ. εἶπέ μοι, τίς εἶπε τοῦτο; πῶς δ' ἤκουσάς με ὡς σοφός εἶμι;
- ΣΤΡΕΨ. εἶπε τοῦτο τῶν μαθητῶν τις.
- ΣΩΚ. τί δ' εἶπεν ὁ μαθητής; λέγε. 10
- ΣΤΡΕΨ. εἶπε γάρ ὁ μαθητής ὡς ψύλλα τις ἔδακε τὴν Χαιρεφῶντος ὄφρυν. εἶτα ἐπὶ τὴν σὴν κεφαλὴν ἐπήδησε. σὺ δὲ τὸν Χαιρεφῶντα ἤρου ὀπόσους τοὺς ἐαυτῆς πόδας ἐπήδησεν ἢ ψύλλα. ἀν-εμετρήσατε δ' ὑμεῖς οὕτως πρῶτον μὲν γὰρ τὴν ψύλλαν ἐλάβετε καὶ ἔθετε εἰς κηρὸν θερμόν. ἐπειδὴ δὲ ψυχρὸς ἐγένετο ὁ κηρός, ἢ ψύλλα ἔσχεν ἐμβάδας τινὰς Περσικάς. εἶτα δὲ ἀν-εμετρήσατε τὸ χωρίον. 15
- (with an admiring glance)
- οὐδέποτε εἶδον ἔγωγε πρᾶγμα οὕτω σοφόν.
- ΣΩΚ. οὐδέποτε εἶδες σὺ γε πρᾶγμα οὕτω σοφόν; ἀλλὰ πόθεν ὦν τυγχάνεις; 20
- ΣΤΡΕΨ. Κικυννόθεν.
- ΣΩΚ. οὐ γὰρ ἔλαθές με ἄγροικος ὦν, καὶ ἀμαθής.
- ΣΤΡΕΨ. μὴ μέμφου μοι. ἀλλ' εἶπέ, τί δρᾶς ἐπὶ ταύτης τῆς κρεμάθρας ὦν, ὦ Σώκρατες;
- ΣΩΚ. (solemnly) 25
- ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.
- ΣΤΡΕΨ. τί δ' ἀπὸ κρεμάθρας τοῦτο δρᾶς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; τί ἐξευρίσκεις ἢ τί μαθάνεις, ἐπὶ κρεμάθρας ὦν;
- ΣΩΚ. οὐδέποτε γὰρ ἐξηῦρον ἐγώ τὰ μετέωρα πράγματα οὐδ' ἔμαθον οὐδέν, ἀπὸ τῆς γῆς σκοπῶν. ἢ γὰρ γῆ ἔτυχε κωλύουσα τὴν φροντίδα. 30

Vocabulary for Section Six C

Grammar for 6C–D

- Second aorist indicative, active and middle: ἔλαβον, ἐλαβόμην
- Interrogatives: τί
- Indirect speech

ἀερο-βατέ-ω tread the air
 ἀ-μαθής ignorant (nom.)
 ἀνα-μετρέ-ω measure up
 ἀπ-έρχ-ομαι depart

βιάζ-ομαι use force, force one's
 way
 δρά-ω do
 ἐ-γέν-ετο (it) became (γίγν-ομαι)

ἔ-δακ-ε (it) bit (δάκν-ω)
 ἔ-θε-τε you (pl.) put (τίθημι)
 εἶδ-ον (I) saw (ὄρά-ω)
 εἶδ-ες (you) (s.) saw (ὄρά-ω)

εἶπ-ε (he) said (λέγ-ω)	θερμ-ός -ή -όν hot	χωρί-ον, τό space, distance (2b)
εἶτα then, next	κατὰ τί ; for what?	ψύλλ-α, ἡ flea (1c)
ἔ-λάβ-ετε you (pl.) took (λαμβάν-ω)	κηρ-ός, ὁ wax (2a)	ψυχρ-ός -ά -όν cold
ἔ-λαθ-ες you (s.) escaped the notice of (λανθάν-ω)	Κικυννόθεν from the deme Kikynna	ὡς that
ἔ-μαθ-ον (I) learnt (μανθάν-ω)	κρεμάθρας a basket	Vocabulary to be learnt
ἐμβάς (ἐμβασ-), ἡ slipper (3a)	μέμφ-ομαι blame, find fault with	ἀπέρχομαι (ἀπελθ-) <i>depart, go away</i>
ἔξ-ευρίσκ-ω (ἔξευρ-) find out, discover	μετέωρ-ος -ον in the air/sky	βιάζομαι <i>use force</i>
ἔξ-ηῦρ-ον (I) found out, discovered (ἔξ-ευρίσκ-ω)	μοι me	εἶτα <i>then, next</i>
ἐπὶ κρεμάθρας in a basket	ὅπουσους τοὺς ἑαυτῆς πόδας how many of its own foot lengths	ἔξευρίσκω (ἔξευρ-) <i>find out</i>
ἐπὶ ταύτης τῆς κρεμάθρας in this basket	οὐδὲν λέγ-ω speak nonsense	ἥλιος, ὁ <i>sun (2a)</i>
ἔ-σχ-ε(v) (it) had (ἔχ-ω)	οὐδέποτε never	ὅπουσος η <i>ον how many, much</i>
ἔ-τυχ-ε (it) happened to, actually was (τυγχάν-ω)	περι-φρονέ-ω surround with thought, circumcontemplate	πηδάω <i>leap, jump</i>
ἔφ-ήμερ-ος -ον lasting a day, creature of a day	Περσικ-ός -ή -όν Persian	πόρρω <i>far, far off</i>
ἦλθ-ον I came (ἔρχ-ομαι)	πηδά-ω leap	πρῶτος η <i>ον first</i>
ἦλθ-ες (you) (s.) came (ἔρχ-ομαι)	πρῶτον first	πρῶτον <i>first, at first</i>
ἦλι-ος, ὁ sun (2a)	σ-ός σ-ή σ-όν your	Σωκράτης, ὁ <i>Socrates (3d)</i>
ἦρ-ου you (s.) asked (ἔρωτά-ω)	Σωκρατίδι-ον dear Socrates (2b)	τί; <i>why?</i>
	τῆς γῆς the earth	(τίθημι) θε- <i>put, place</i>
	τί; <i>why?</i>	χωρίον, τό <i>place, space, region (2b)</i>
	φροντιστήρι-ον, τό think-tank, mental institute (2b)	
	Χαιρεφώντος of Khairephon	

Misrepresenting intellectuals

As we have already observed, the Socrates of *Clouds* bears little relationship to the real Socrates (see p. 57). The reason for Aristophanes' portrayal of him in this fashion is probably that, since Aristophanes was a comic poet aiming to win first prize at the comic festival, he had to appeal to the prejudices of his audience. In the same way that 'professors' today are popularly caricatured as 'mad', with their heads in the clouds (an image as old as Aristophanes) and wholly divorced from 'real life', so in Aristophanic Athens it was typical of comic poets to present 'intellectuals' as dotty in one sense or another. After all, the story was told of one of the most famous intellectuals of all, Thales (*Text* 6A, 1.45-6), that he spent so much time contemplating the heavens that he did not spot the well in front of him and promptly fell in. Further, the Greek man-in-the-street seems to have found it very hard to swallow the idea that men who tried to think rationally and 'scientifically' about the cosmos were not somehow subverting traditional religious beliefs and therefore conventional piety. Thus intellectuals, whatever they actually believed, were fair game to be mocked, and in the streets of Athens Socrates was probably the most famous intellectual of them all.

D

- ΣΤΡΕΨ. ἄλλ' ὦ Σωκρατίδιον, τί οὐ καταβαίνεις; ἤλθον γὰρ ἐγὼ εἰς τὸ φροντιστήριον διότι, χρήματα πολλὰ ὀφείλων, ὑπόχρεός εἰμι.
- ΣΩΚ. ἄλλα πῶς σὺ ὑπόχρεως ἐγένου; πῶς τοῦτο πάσχεις;
- ΣΤΡΕΨ. ἔλαθον ἑμαυτὸν ἵππομανῆ τὸν υἱὸν ἔχων. ὑπόχρεως οὖν ἐγενόμην. καὶ τοῦτο ἔπαθον διὰ τὴν ἵππικὴν καὶ διὰ τὸν ἐμὸν υἱόν. αἰεὶ γὰρ δίκας λαμβάνουσιν οἱ χρήσται, καὶ εἰ μὴ τι ποιήσω, εἰς αἰεὶ λήψονται. δίδασκε οὖν με τὸν ἕτερον τῶν σῶν λόγων. 5
- ΣΩΚ. τὸν ἕτερον τῶν ἐμῶν λόγων; πότερον λέγεις; τὸν κρείττονα ἢ τὸν ἥττονα;
- ΣΤΡΕΨ. τὸν ἄδικον λέγω, τὸν ἥττονα, τὸν τὰ χρέα παύοντα. οὗτος γὰρ ὁ λόγος τὰς δίκας νικήσει, ὁ κρείττων δ' οὐ. τί δράσω; 10
- ΣΩΚ. (*points to a couch*)
ὅ τι; πρῶτον μὲν κατακλίνηθι ἐπὶ τῆς κλίνης. ἔπειτα ἐκφρόντιζέ τι τῶν σεαυτοῦ πραγμάτων.
- ΣΤΡΕΨ. (*sees the bugs*)
κακοδαίμων ἐγώ. δίκην γὰρ λήψονται οἱ κόρεις τήμερον. 15
- He lies down. There is a long pause. Eventually . . .*
- ΣΩΚ. οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις;
- ΣΤΡΕΨ. ἐγώ; νή τὸν Ποσειδῶ.
- ΣΩΚ. καὶ τί δῆτ' ἐφρόντισας;
- ΣΤΡΕΨ. εἰ ἄρα λήσω τοὺς κόρεις, τοὺς δάκνοντας ἐμὲ δεινῶς. 20
- ΣΩΚ. (*with annoyance*)
οὐδὲν λέγεις.
(*another long pause*)
ἀλλὰ σιγᾶ ὁ ἄνθρωπος. τί δρά οὗτος;
- (τὸν Στρεψιάδη προσαγορεύει) 25
- οὗτος, καθεύδεις;
- ΣΤΡΕΨ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ.
- ΣΩΚ. ἔχεις τι;
- ΣΤΡΕΨ. μὰ Δι' οὐ δῆτ' ἔγωγε.
- ΣΩΚ. οὐδὲν πάνυ; 30
- ΣΤΡΕΨ. τὸ πέος ἔχω ἐν τῇ δεξιᾷ.
- ΣΩΚ. εἰς κόρακας, μὴ παῖζε, ὦ ἄνθρωπε.
(*after a long pause*)
- ΣΤΡΕΨ. ὦ Σωκρατίδιον.
- ΣΩΚ. τί, ὦ γέρον; 35
- ΣΤΡΕΨ. ἔχω γνώμην τινά.
- ΣΩΚ. λέγε τὴν γνώμην.
- ΣΤΡΕΨ. λήψομαι γυναικᾶ φαρμακίδα καὶ κλέψω ἐν νυκτὶ τὴν σελήνην.
- ΣΩΚ. (*puzzled*)
τί φῆς; κλέψεις τὴν σελήνην; εἰπέ δή – πῶς τοῦτο χρήσιμον; 40

ΣΤΡΕΨ.	ὅπως; ἄκουε. οἱ γὰρ χρῆσται δανείζουσι τὰ χρήματα κατὰ μῆνα. ἐγὼ μὲν οὖν κλέψω τὴν σελήνην. ἡ δὲ σελήνη οὐκέτι ἀνατελεῖ. πῶς οὖν τὰ χρήματα λήψονται οἱ χρῆσται;	
ΣΩΚ.	(<i>very annoyed</i>) βάλλ' εἰς κόρακας, ἄγροικος εἶ καὶ ἀμαθής, οὐ διδάξω σ' οὐκέτι, ἀμαθῆ δὴ ὄντα.	45

Strepsades goes back out into the street, and sadly contemplates his fate.

Vocabulary for Section Six D

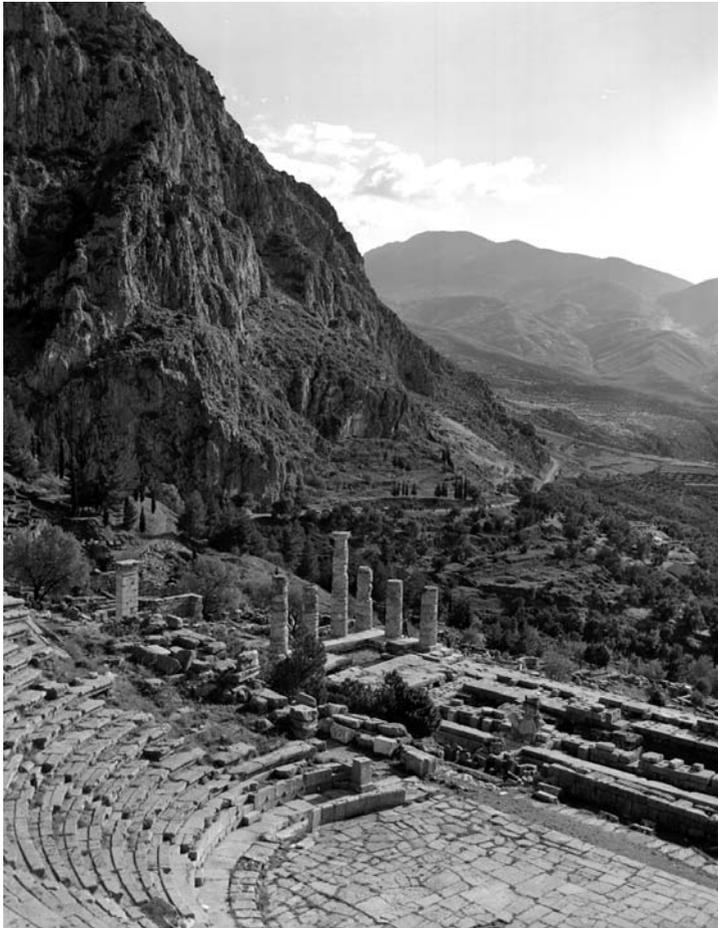
ἀ-μαθής ignorant (nom.)	κλέπτω steal	Vocabulary to be learnt ἀμαθής <i>ignorant</i> ἄρα <i>then, in that case</i> (<i>inferring</i>) γέρων (γεροντ-), ὁ <i>old man</i> (3a) γνώμη, ἡ <i>mind, purpose, judgment, plan</i> (1a) δεξιός ἄ ὄν <i>right</i> δεξιᾶ, ἡ <i>right hand</i> (1b) δῆτα <i>then</i> δράω (δρασ-) <i>do, act</i> εἰ <i>if, whether</i> ἐμαυτὸν <i>myself</i> ἕτερος ἄ ὄν <i>one (or the other)</i> <i>of two</i> ἥττων ἦττον (ἡττον-) <i>lesser, weaker</i> κλέπτω <i>steal</i> κρείττων κρείττον (κρείττον-) <i>stronger, greater</i> οὔτος, <i>hey there! hey you!</i> πάνυ <i>very (much); at all</i> πότερος ἄ ὄν <i>which (of two)</i> σελήνη, ἡ <i>moon</i> (1a) σός σή σόν <i>your (when 'you' are one person)</i> τήμερον <i>today</i> χρήσιμος ἡ ὄν <i>useful, profitable</i>
ἀ-μαθῆ ignorant (acc.)	κόρ-ις, ὁ <i>bug</i> (3e)	
ἀνα-τελ-εῖ (it) <i>will rise</i> (fut. of ἀνα-τέλλ-ω)	κρείττων κρείττον (κρείττον-) <i>stronger, greater</i>	
Ἀπόλλων (Ἀπολλων-), ὁ <i>Apollo</i> (3a) (acc. Ἀπόλλω)	λήσ-ω I <i>shall escape notice</i> (fut. of λανθάν-ω)	
γέρων (γεροντ-), ὁ <i>old man</i> (3a)	μῆ <i>not</i>	
γνώμη-η, ἡ <i>plan</i> (1a)	μῆν (μην-), ὁ <i>month</i> (3a)	
δανείζ-ω <i>lend</i> (money)	νυκτὶ <i>at night</i>	
δῆτα <i>then; indeed</i>	ὅπως; <i>how?</i>	
δράω (δρασ-) <i>do, act</i>	ὅτι; <i>what?</i>	
ἐ-γεν-όμην I <i>became</i> (γίγν-ομαι)	οὔτος, <i>hey, you!</i>	
ἐ-γέν-ου (you) (s.) <i>became</i> (γίγν-ομαι)	πάνυ <i>at all</i>	
εἰ <i>if</i>	πέ-ος, τό <i>penis</i> (3c)	
εἰ ἄρα <i>whether, indeed</i>	πότερ-ος -α -ον <i>which (of two)?</i>	
ἐκφροντίζ-ω <i>think out</i>	προσ-αγορεύ-ω <i>address</i>	
ἔ-λαθ-ον I <i>escaped notice</i> (λανθάν-ω)	σεαυτοῦ <i>your own</i>	
ἐμαυτ-ὸν <i>myself</i> (acc)	σελήν-η, ἡ <i>moon</i> (1a)	
ἔ-παθ-ον I <i>experienced, suffered</i> (πάσχ-ω)	σιγά-ω <i>be quiet</i>	
ἐπὶ τῆς κλίνης <i>on the couch</i>	σ-ός σ-ή σ-όν <i>your</i>	
ἕτερ-ος -α -ον <i>one (of 2)</i>	Σωκρατίδι-ον <i>dear Socrates</i> (2b)	
ἦλθ-ον (I) <i>came</i> (ἔρχ-ομαι)	τῆ δεξιᾶ <i>right hand</i>	
ἦττων ἦττον (ἡττον-) <i>weaker, lesser</i>	τήμερον <i>today</i>	
ἵπικ-ή, ἡ <i>horse-fever</i> (1a)	ὑπό-χρε-ως -ων <i>in debt</i>	
ἵπο-μανῆ <i>horse-mad</i> (acc.)	φαρμακίς (φαρμακιδ-), ἡ <i>witch, sorceress</i> (3a)	
κατα-κλίνηθι <i>lie down!</i> (s.)	φροντιστήρι-ον, τό <i>think-tank, mental institute</i> (2b)	
	χρήσιμ-ος -η -ον <i>useful</i>	
	χρήστ-ης, ὁ <i>creditor</i> (1d)	

Section Seven A–H: Socrates and intellectual inquiry

Introduction

Plato's picture of Socrates is quite different from Aristophanes'. The following passage is based on Plato's account of Socrates' defence when he was on trial for his life (399 BC) on a charge of corrupting the young and introducing new gods. This famous speech is known as 'The Apology': Greek ἀπολογία, 'defence'.

In *World of Athens*: lawcourts 6.39ff.; Delphi and the oracle 3.17–19; speeches 8.17–21; Socratic 'ignorance' 8.35; Socrates' contribution to philosophy 8.34.



Δελφοί



ὁ θεὸς ὁ ἐν Δελφοῖς

Socrates

Socrates emerges from all the descriptions as a great arguer, concerned with both clarity and precision of thought. Aristotle attributes to him the systematic use of ‘inductive argument and general definition’. One must beware of the modern associations of the word ‘induction’, and ‘argument from example’ is a better translation. The argument ‘leads you on’ (the literal meaning of the Greek word for ‘induction’) by observation of particular instances of e.g. ‘goodness’ to understand the general characteristics of that quality – and so to a ‘general definition’. Socrates was looking for precision and definite standards. If you want to be good or brave you must first know what goodness or bravery is; so, in a sense, goodness is knowledge, and it should be possible to be as *precise* about moral virtue as a carpenter is about what makes a good chair. Socrates pursued his general definition in *dialogue* with others, and the word ‘dialectic’ (which Plato was to use as a term for philosophy) is derived from the Greek word for dialogue. Plato portrays Socrates arguing against the relativism and scepticism, which characterised much of sophistic thought, and looking for a precision about definitions of moral virtues of the sort that existed in the technical world. Plato’s Socrates is looking for some kind of stable reality and standard behind the confusion of perceptions and standards in the world of common experience. (*World of Athens*, 8.34–5)

A

Socrates addresses the dikasts (jurors) at his trial and tells them the reason for his methods of inquiry and the causes of his unpopularity. He first puts a question into the mouths of the dikasts which he will proceed to answer.

ἔρωτῶσιν οὖν τινες· ‘ἄλλ’, ὦ Σώκρατες, διὰ τί διαβάλλουσί σε οὗτοι οἱ ἄνδρες; τί ἐν νῶ ἔχουσιν; πόθεν γίνονται αὐταί αἱ διαβολαὶ καὶ ἡ δόξα ἡ σή; λέγε οὖν, καὶ δίδασκε ἡμᾶς. ἡμεῖς γὰρ οὐ βουλόμεθα διαβάλλειν σε.’ βούλομαι οὖν διδάσκειν ὑμᾶς καὶ λέγειν διὰ τί διέβαλόν με οὗτοι οἱ ἄνδρες καὶ πόθεν ἐγένοντο αἱ διαβολαὶ καὶ ἡ δόξα. ἀκούετε δὴ. καὶ εὖ ἴστε ὅτι οὐ βούλομαι παίζειν πρὸς ὑμᾶς. ἴσως μὲν γὰρ φανοῦμαι παίζειν, εὖ μέντοι ἴστε ὅτι οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν βούλομαι.

ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, διὰ σοφίαν τινὰ τυγχάνω ἔχων τὴν δόξαν ταύτην. ἄρα βούλεσθε εἰδέναι τίς ἐστὶν ἡ σοφία αὕτη; ὡς μάρτυρα βούλομαι παρέχεσθαι τὸν θεὸν τὸν ἐν Δελφοῖς, ὁ γὰρ θεὸς ὁ ἐν Δελφοῖς μαρτυρήσει τὴν σοφίαν τὴν ἐμήν. καὶ μὴν ἀνάγκη ἐστὶ τὸν θεὸν λέγειν τὴν ἀλήθειαν.

Χαιρεφῶντα γὰρ ἴστε ἴπου. οὗτος γὰρ ἐμὸς ἐταῖρος ἦν ἐκ νέου. καὶ ἴστε δὴ, ὡς σφοδρὸς ἦν ὁ Χαιρεφῶν περὶ πάντα. καὶ ὁ Χαιρεφῶν οὕτως ποτὲ ἐλογίζετο πρὸς ἑαυτόν. ‘ὅτι Σωκράτης σοφὸς ἐστίν, εὖ οἶδα. βούλομαι δ’ εἰδέναι εἴ τίς ἐστὶ σοφώτερος ἢ Σωκράτης. ἴσως γὰρ Σωκράτης σοφώτατός ἐστίν ἀνθρώπων. τί οὖν ποιεῖν με δεῖ; δῆλον ὅτι δεῖ με εἰς Δελφοὺς ἰέναι, καὶ μαντεύεσθαι. πολλὴ γὰρ ἀνάγκη ἐστὶ τὸν θεὸν τὴν ἀλήθειαν λέγειν.’

ἦει οὖν ὁ Χαιρεφῶν εἰς Δελφοὺς, καὶ ταύτην τὴν μαντείαν ἐμαντεύσατο παρὰ τῶ θεῶ. καὶ μὴ θορυβεῖτε, ὦνδρες. ἤρετο γὰρ δὴ εἴ τίς ἐστὶ σοφώτερος ἢ Σωκράτης, ἀπεκρίνατο δ’ ἡ Πυθία ὅτι οὐδεὶς ἐστὶ σοφώτερος.

Vocabulary for Section Seven A

Grammar for 7A–C

- Present infinitives, active and middle: παύειν, παύεσθαι
- Irregular present infinitives: εἶναι, ἰέναι, εἰδέναι
- Verbs taking infinitives (e.g. βούλομαι, δεῖ, δοκέω)
- Comparative and superlative adjectives, regular and irregular
- Past of εἶμι: ἦα ‘I went’

ἀλήθει-α, ἡ truth (1b)

ἀνάγκ-η, ἡ necessity (1a)

ἀνάγκ-η ἐστὶ it is obligatory for
x (acc.) to – (inf.)

ἀπο-κρίν-ομαι (ἀποκριν-)
answer

βούλ-ομαι wish, want

γάρ δὴ I assure you; indeed

γάρ . . . που of course (no need
to ask)

δεῖ it is necessary for x (acc.) to
– (inf.)

Δελφ-οί, οἱ Delphi (2a) (*site of
Apollo’s oracle*)

Δελφοῖς Delphi

δια-βάλλ-ειν to slander

δια-βάλλ-ω (διαβαλ-)

slander

δια-βολ-ή, ἡ a slander (1a)

διδάσκ-ειν to teach

δι-έ-βαλ-ον they slandered
(aor. of διαβάλλ-ω)

δόξ-α, ἡ reputation (1c)
ἑαυτ-όν himself

εἰδέναι to know (οἶδα)

ἐταῖρ-ος, ὁ friend (2a)

ἢ than

ἦ-ει (he) went (impf. of

ἔρχ-ομαι/εἶμι)

θορυβέ-ω make a din

ιέναι to go (ἔρχομαι/εἶμι)	παίζ-ειν to joke, to poke fun at (παίζ-ω)	σοφώτερ-ος -α -ον wiser (σοφ-ός)
ἴσως perhaps	πάντα everything (acc.)	σφοδρ-ός -ά -όν impetuous
καὶ μὴν moreover	παρὰ τῷ θεῷ in the god's presence	φαν-οῦμαι I shall appear (fut. of φαίν-ομαι)
λέγ-ειν to speak, say, tell (λέγ-ω)	παρ-έχ-εσθαι to present (παρ-έχ-ομαι)	
λογίζ-ομαι reckon, consider	ποι-εῖν to do (ποιέ-ω)	Vocabulary to be learnt
μαντεία, ἡ answer, pronouncement (1b)	ποτέ once	ἀλήθεια, ἡ <i>truth</i> (1b)
μαντεύ-εσθαι to consult the oracle	Πυθία, ἡ the Pythian priestess (1b) (<i>who sat on a tripod and delivered Apollo's oracle to the priest, who interpreted it</i>)	βούλομαι <i>wish, want</i>
μαντεύ-ομαι get from the oracle	σοφία, ἡ wisdom (1b)	διαβάλλω (διαβαλ-) <i>slander</i>
μαρτυρέ-ω bear witness	σοφώτατ-ος -η -ον wisest (σοφ-ός)	δόξα, ἡ <i>reputation, opinion</i> (1c)
μάρτυς (μαρτυρ-), ὁ witness (3a)		ἐαυτόν <i>himself</i>
μέντοι however		ἧ <i>than</i>
νέουσαυ young; ἐκ νέου from youth		ἴσως <i>perhaps</i>
		σοφία, ἡ <i>wisdom</i> (1b)

The oracle at Delphi

When states as well as individuals needed advice or help, not just in times of national emergency but to cope with everyday occurrences, they would send to an oracle. The Sanctuary of Apollo at Delphi was home to the most influential oracle ... It is important to stress that the function of an oracle was not to foretell the future, but to advise. It is inevitable that, if the advice was good, the oracle would get the reputation for being *able* to foretell the future, but that was not its function. What oracles offered was insight into the will of the gods; and the regular form of consultation involved asking the god which choice of possible policies was better, or what appropriate rituals should attend it. Generally speaking (and discounting for the moment myth and legend), the oracle at, for example, Delphi, spoke directly to questioners in perfectly plain and simple terms. There is no good evidence that in the fifth century the Delphic prophetess (Pythia) was in a state of babbling ecstasy ... That said, there was a strong *literary* tradition, in both myth and the early history of Greece, that oracles were opaque and tended to deceive (the philosopher Herakleitos said 'The lord whose oracle is in Delphi does not speak and does not conceal: instead, he sends a sign'). Herodotos tells of the oracle given to the Athenians as the Persians advanced on the city that Zeus would grant them a wooden wall as a stronghold for themselves and their children. But what did that mean? The oracle had to be given to special readers of oracles to interpret; and it is notable that the religious experts were in the end ignored when the people were persuaded by the politician Themistokles that wooden walls meant the fleet. The question of what to do was a *political* question, and it was settled in a political forum by the political expert. (*World of Athens*, 3.17–19)

B

ἐγὼ δέ, ἐπεὶ ἤκουσα, ἐλογιζόμενην οὕτως πρὸς ἑμαυτόν· ‘τί ποτε βούλεται λέγειν ὁ θεός; ἐγὼ γὰρ ἤδη οἶδα ὅτι σοφὸς οὐκ εἰμι. τί οὖν ποτε λέγει ὁ θεός, λέγων ὡς ἐγὼ σοφώτατός εἰμι, καὶ ὡς οὐδεὶς σοφώτερος; οὐ γὰρ ἤδη που ψεύδεται ἴγε· οὐ γὰρ θέμις αὐτῷ. ἀνάγκη γὰρ ἔστι τὸν θεὸν οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν.’ καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει, ἔπειτα δὲ ἐπὶ ζήτησιν ἐτραπόμην πότερον ἀληθῆ λέγει ὁ θεός, ἢ οὐ. οὐ γὰρ ἐβουλόμην ἐν ἀπορίᾳ εἶναι περὶ τὸ μαντεῖον. 5

ἤλθον οὖν ἐπὶ σοφὸν τινα (ἐδόκει γοῦν σοφὸς εἶναι). ἐβουλόμην γὰρ ἐλέγχειν τὸ μαντεῖον καὶ ἀποφαίνειν ὅτι ‘σὺ μὲν, ὦ Ἄπολλον, ἔλεγες ὅτι ἐγὼ σοφώτατος, οὗτος δὲ σοφώτερός ἐστιν.’ διελεγόμενην οὖν ἐγὼ πρὸς τοῦτον τὸν σοφόν, πολιτικὸν τινα ὄντα. ὁ δ’ ἀνὴρ, ὡς ἐγὼ ᾤμην, ἔδοξε γέ σοφὸς εἶναι, οὐκ ὦν. καὶ ἐπειδὴ ἐπειρώμην ἀποφαίνειν αὐτὸν δοκοῦντα σοφὸν εἶναι, οὐκ ὄντα, οὗτος καὶ πολλοὶ τῶν παρόντων ἐμίσουν με. πρὸς ἑμαυτὸν οὖν οὕτως ἐλογιζόμενην, ὅτι ‘ἐγὼ σοφώτερός εἰμι ἢ οὗτος, οὗτος μὲν γὰρ δοκεῖ τι εἰδέναι, οὐδὲν εἰδώς, ἐγὼ δέ, οὐδὲν εἰδώς, οὐδὲ δοκῶ εἰδέναι.’ ἐντεῦθεν ἐπ’ ἄλλον τινα σοφὸν ἦα, καὶ ἐδόκει καὶ ἐκεῖνός τι εἰδέναι, οὐκ εἰδώς. ἐντεῦθεν δὲ καὶ ἐκεῖνος καὶ ἄλλοι τῶν παρόντων ἐμίσουν με. 15

μετὰ ταῦτα οὖν ἦα ἐπὶ τοὺς ἄλλους τοὺς δοκοῦντάς τι εἰδέναι. καὶ νῆ τὸν κύνα, οἱ μὲν δοκοῦντές τι εἰδέναι ἦσαν μωρότεροι, ὡς ἐγὼ ᾤμην, οἱ δ’ οὐδὲν δοκοῦντες εἰδέναι σοφώτεροι. μετὰ γὰρ τοὺς πολιτικούς ἦα ἐπὶ τοὺς ποιητάς. αἰσχύνομαι δὲ λέγειν τὴν ἀλήθειαν, ὦνδρες, ὅμως δὲ λέγειν με δεῖ. οὐ γὰρ διὰ σοφίαν ποιοῦσιν οἱ ποιηταὶ τὰ ποιήματα, ἀλλὰ διὰ φύσιν καὶ ἐνθουσιασμόν, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμοδοί. καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλὰ, τοὺς δὲ λόγους τούτους οὐκ ἴσασι ὅ τι νοοῦσιν. καὶ ἅμα ἐδόκουν οἱ ποιηταὶ διὰ τὴν ποιήσιν εἰδέναι τι, οὐκ εἰδότες, καὶ σοφώτατοι εἶναι ἀνθρώπων, οὐκ ὄντες. ἀπῆα οὖν καὶ ἐγὼ ἐντεῦθεν, σοφώτερος δοκῶν εἶναι ἢ οἱ ποιηταί. 20



Vocabulary for Section Seven B

αἰσχύν-ομαι be ashamed	ἦ-α I went (impf. of ἔρχ-ομαι/ εἶμι)	σοφώτατ-ος -η -ον wisest (σοφ-ός)
ἀνάγκ-η ἐστὶ it is obligatory for x (acc.) to – (inf.)	ζήτησ-ις, ἡ inquiry (3e)	σοφώτερ-ος -α -ον wiser (σοφ-ός)
ἀπ-ῆ-α I went off (impf. of ἀπ-έρχ-ομαι/ἄπειμι)	θέμις lawful (lit. θέμις, ἡ law of the gods [3a])	χρησι-ωδ-ός, ὁ soothsayer (2a)
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)	θεό-μαντ-ις, ὁ prophet (3e)	χρόν-ος, ὁ time (2a)
ἀπορίᾳ perplexity	καὶ γὰρ for really	φύσ-ις, ἡ nature (3e)
ἀποφαίν-ειν to reveal, to show (ἀπο-φαίν-ω)	κύων (κυν-), ὁ dog (3a)	ψεύδ-ομαι tell lies
αὐτῷ for him	λέγ-ειν to say, to tell (λέγ-ω)	ᾤμην I thought (οἶμαι)
γὰρ δὴ I am positive; really	λογίζ-ομαι reckon, consider	ὥς that
γούν at any rate	μαντεῖ-ον, τό oracle (2b)	
δεῖ it is necessary for x (acc.) to – (inf.)	μετὰ (+acc.) after	
δοκέ-ω seem; have a reputation for (+inf.)	μωρότερ-ος -α -ον more stupid	
εἰδέναί to know (οἶδα)	νοέ-ω mean	
εἰδότη-ες knowing (nom.) (οἶδα)	ὅμως nevertheless	
εἰδ-ώς knowing (nom.) (οἶδα)	ὅτι what	
εἶναι to be (εἶμι)	οὐ γὰρ δήπου . . . γε it can't be that. . .	
ἐλέγχ-ειν to refute (ἐλέγχ-ω)	οὕτωσὶ as follows	
ἐν-θουσιασμ-ός, ὁ inspiration (2a)	παρ-όντ-ες present (part. of πάρ-ειμι)	
ἐντεῦθεν from that point, from there	πειρά-ομαι try	
ἐπεὶ when	ποίημα (ποιηματ-), τό poem (3b)	
	ποίησ-ις, ἡ poetry (3e)	
	ποιήτ-ης, ὁ poet (1d)	
	πολιτικ-ός -ῆ -όν concerned with the city	
	ποτε ever	
		Vocabulary to be learnt
		ἀνάγκη ἐστὶ <i>it is obligatory (for</i> <i>X [acc. or dat].) to – (inf.)</i>
		ἀνάγκη, ἡ <i>necessity (1a)</i>
		ἀποφαίνω <i>reveal, show</i>
		γὰρ δὴ <i>really; I assure you</i>
		δεῖ <i>it is necessary for X (acc.) to</i> <i>– (inf.)</i>
		ἐντεῦθεν <i>from then, from there</i>
		λογίζομαι <i>reckon, calculate,</i> <i>consider</i>
		νοέω <i>think, notice, mean,</i> <i>intend</i>
		πάρεμι <i>be present, be at hand</i>
		ποιήτης, ὁ <i>poet (1d)</i>
		ποτε <i>once, ever</i>
		ὥς <i>that</i>

The Socratic method – described by Socrates

Socrates always proclaimed himself ignorant. So here he likens what capacities he has to those of a midwife - helping to bring ideas into the light:

‘My art of midwifery is concerned with men and not women, and I am concerned with minds in labour, not bodies ... And there is another point which I have in common with the mid-wives—I cannot myself give birth to wisdom, and the criticism which has so often been made of me, that though I ask questions of others I have no contribution to make myself because I have no wisdom in me, is quite true. The reason is that the god compels me to be midwife but forbids me to give birth. So I am myself quite without wisdom nor has my mind produced any original thought; but those who keep my company, though at first some of them may appear quite ignorant, in due course will, if the god wills it, make what both they and others think is marvellous progress. This is clearly not because of anything they have learned from me, but because they have made many marvellous discoveries of themselves and given birth to them. But the delivery of them is my work and the god’s...’ (Plato, *Theaitetos* 150b)

C

τέλος δ' ἐπὶ τοὺς χειροτέχνους ἦα. ἤδη γὰρ ὅτι οὐδὲν οἶδα καὶ ὅτι οἱ χειροτέχναι
πολλὰ καὶ καλὰ ἴσασιν. πολλὰ οὖν εἰδότες, σοφώτεροι ἦσαν οἱ χειροτέχνηται ἢ ἐγώ.
ἀλλ' ἔδοξαν, ὡς ἐγὼ ᾤμην, διὰ τὴν τέχνην σοφώτατοι εἶναι περὶ ἄλλα πολλά, οὐκ
ὄντες. τοιοῦτον¹ οὖν ἰπάθος ἐφαίνοντο καὶ οἱ ποιηταὶ καὶ οἱ χειροτέχνηται πάσχοντες.

ἐκ ταυτησί¹ δὴ τῆς ζήτησεως, ὧ ἄνδρες Ἀθηναῖοι, ἐγένοντο αἱ ἐμαὶ διαβολαί, 5
βαρεῖται δὴ οὖσαι, καὶ ἡ δόξα. καὶ δὴ καὶ οἱ νεανία, οἳ γε πλούσιοι ὄντες καὶ μάλιστα
σχολὴν ἔχοντες, ἤδονται ἀκούοντες τοὺς ἐμούς λόγους καὶ πολλάκις πειρῶνται
ἄλλους ἐξετάζειν, ὡσπερ ἐγώ. ὑβρισταὶ γὰρ οἱ νεανία καὶ μάλιστα ἤδονται
ἐξετάζοντες τοὺς πρεσβυτέρους. καί, ὡς ἐγὼ οἶμαι, ἐξετάζοντες εὐρίσκουσι πολὺ
πλήθος τῶν δοκούντων μὲν τι εἰδέναι, εἰδόντων δ' ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ 10
δοκούντες τι εἰδέναι ὀργίζονται καὶ λέγουσιν ὅτι 'Σωκράτης τίς ἐστι μιαιώτατος
καὶ διαφθείρει τοὺς νέους.' ἀλλ' ἐγὼ ἐρωτᾶν βούλομαι 'πῶς διαφθείρει τοὺς νέους
ὁ Σωκράτης; τί ποιῶν, ἢ τί διδάσκων, διαφθείρει αὐτούς;' ἔχουσι μὲν οὐδὲν λέγειν
ἐκεῖνοι, οὐ μὲντοι βουλόμενοι δοκεῖν ἀπορεῖν, λέγουσιν ὅτι, ὡσπερ οἱ ἄλλοι
φιλόσοφοι, διδάσκει Σωκράτης 'τὰ μετέωρα καὶ τὰ ὑπὸ γῆς' καὶ 'θεοὺς μὴ νομίζειν' 15
καὶ 'τὸν ἥττονα λόγον κρείττονα ποιεῖν'. οὐ γὰρ βούλονται, ὡς ἐγὼ οἶμαι, τάληθῆ
λέγειν, ὅτι κατάδηλοι γίνονται δοκούντες μὲν τι εἰδέναι, εἰδότες δ' οὐδέν.

Vocabulary for Section Seven C

ἀπορ-εῖν to be at a loss (ἀπορέ-ω)	μετέωρ-α, τὰ things in the air
βαρεῖ-αι serious (nom.)	(2b)
δια-βολ-ή, ἡ slander (1a)	μὴ not
δια-φθείρ-ω corrupt	μιαρώτατ-ος -η -ον most
δοκ-εῖν to seem (δοκέ-ω)	abominable (person)
δοκέ-ω seem; have a reputation	(μιαρ-ός)
for	νομίζ-εῖν to acknowledge
εἰδέναι to know (οἶδα)	(νομίζ-ω)
εἰδόντ-ες knowing (nom.) (οἶδα)	οἶμαι think
εἰδόντ-ων knowing (gen.) (οἶδα)	ὀργίζ-ομαι get angry
εἶναι to be (εἶμι)	πάθ-ος, τό experience (3c)
ἐξ-ετάζ-εῖν to question closely	πειρά-ομαι try
(ἐξ-ετάζ-ω)	πλούσι-ος -α -ον rich
ἐξ-ετάζ-ω question closely	ποι-εῖν to make (ποιέ-ω)
ἐρωτ-ᾶν to ask (ἐρωτά-ω)	πολλάκις often
εὐρίσκ-ω find, discover	πρεσβύτερ-ος, ὁ older man (2a)
ἔχω I am able (1.13)	σοφώτατ-ος -η -ον wisest
ἦ-α I went, came (impf. of	(σοφ-ός)
ἔρχ-ομαι/εἶμι)	σοφώτερ-ος -α -ον wiser
ἦδ-η I knew (past of οἶδα)	(σοφ-ός)
ἦδ-ομαι enjoy	σχολ-ή, ἡ leisure (1a)
κατά-δηλ-ος -ον obvious	ταυτησί τῆς ζήτησεως this
λέγ-εῖν to say, tell (λέγ-ω)	inquiry
μὲντοι however, but	

τοιοῦτος τοιαύτη τοιοῦτο(v) . . .
καὶ the same sort of . . . as
ὑβριστ-ής, ὁ bully (1d)
ὑπὸ γῆς beneath the earth
φιλό-σοφ-ος, ὁ philosopher (2a)
χειρο-τέχν-ης, ὁ craftsman (1d)
ᾤμην I thought (impf. of οἶμαι)

Vocabulary to be learnt

διαβολή, ἡ slander (1a)
διαφθείρω (διαφθεῖρα-) corrupt;
kill; destroy
δοκέω seem; have a reputation for
εἰδώς εἰδυῖα εἰδός (εἶδοτ-)
knowing (part. of οἶδα)
εἶμι, I shall go; ἰέναι to go; ἦα
I went
ἐξετάζω question closely
εὐρίσκω (εὐρ-) find, come upon
μὴ not; don't! (with imper.)
οἶμαι think (impf. ᾤμην)
πειράομαι (πειράσασ-) try, test
πολλάκις often

D

Introduction

According to Plato, Socrates did not claim to teach, nor did he take fees for teaching, even though he was popularly linked, as we have seen from Aristophanes, with the sophists, who *were* professional teachers. One of the most important lessons offered by the sophists in their courses of higher education was the art of speaking with equal persuasion on both sides of a question, a facility which could be used unscrupulously. In the following incident Plato shows how empty such verbal dexterity could be.

In *World of Athens*: arguing both sides of the case 8.30; dissatisfaction with sophistic quibbling 5.47–9.

Socrates relates to his friend Kriton how he asked two sophists, Euthydemos and his brother Dionysodoros, to help a young man called Kleinias in his search for the truth. But Kleinias fell victim to Euthydemos' verbal trickery.

ἦλθον χθές εἰς τὸ Λύκειον, ὃ Κρίτων, καὶ κατέλαβον Εὐθύδημόν τε καὶ Διονυσόδωρον διαλεγόμενους μετ' ἄλλων πολλῶν. καὶ οἶσθα σύ γε ἀμφοτέρους τοὺς ἄνδρας, ὅτι καλὴν δόξαν ἔχουσι, προτρέποντες εἰς φιλοσοφίαν τοὺς ἀνθρώπους. ἐγὼ οὖν τοὺς ἐκείνων λόγους ἀκούειν βουλόμενος,

‘ὕμεῖς ἄρα, ἦν δ' ἔγώ, ὃ Διονυσόδωρε, δόξαν ἔχετε ὅτι προτρέπετε τοὺς ἀνθρώπους εἰς φιλοσοφίαν καὶ ἀρετὴν ἢ οὐ;’
 ‘δοκοῦμέν γε δὴ, ὃ Σώκρατες’, ἦ δ' ὅς.

*Vocabulary for Section Seven D***Grammar for 7D–F**

- First aorist participles, active and middle: παύσας, παυσάμενος
- Aspect in participles
- Past of οἶδα: ᾔδη ‘I knew’
- Present and past of φημί ‘I say’

ἀμφοτέρ-οι -αι -α both

ἀρετ-ή, ἡ excellence, virtue (1a)

Διονυσόδωρ-ος, ὁ Dionysodoros
(2a)

ἦν δ' ἔγώ I said

ἦ δ' ὅς he said

κατα-λαμβάν-ω (κατα-λαβ-)

come upon

Λύκει-ον, τό Lykeion (2b)
(a training ground, where
young and old met)

μετ(ᾶ) ἄλλων πολλῶν with
many others

προ-τρέπ-ω urge, impel
φιλοσοφί-α, ἡ philosophy (1b)
χθές yesterday

- ‘εἶεν’, ἦν δ’ ἐγώ. ‘δεῖ οὖν ὑμᾶς προτρέπειν τουτονὶ τὸν νεανίσκον εἰς φιλοσοφίαν καὶ ἀρετὴν. καλοῦσι δ’ αὐτὸν Κλεινίαν. ἔστι δὲ νέος, ἀλλὰ διὰ τί οὐκ ἐξετάζετε τὸν νεανίσκον, διαλεγόμενοι ἐνθάδε ἐναντίον ἡμῶν;’ 10
- ὁ δ’ Εὐθύδημος εὐθύς ἀνδρείως ἀπεκρίνατο·
 ‘βουλόμεθα δὴ ἐνθάδε διαλέγεσθαι, ὦ Σώκρατες. ἀλλὰ δεῖ τὸν νεανίσκον ἀποκρίνεσθαι.’
- ‘ἀλλὰ μὲν δὴ’, ἔφην ἐγώ, ‘ὄ γε Κλεινίας ἤδεται ἀποκρινόμενος. πολλάκις γὰρ πρὸς αὐτὸν προσέρχονται οἱ φίλοι ἐρωτῶντες καὶ διαλεγόμενοι, αἶε δὲ λέγοντα αὐτὸν καὶ ἀποκρινόμενον ἐξετάζουσιν.’ 15
- καὶ ὁ Εὐθύδημος, ‘ἄκουε οὖν, ὦ Κλεινία’, ἦ δ’ ὅς, ‘ἀκούσας δέ, ἀποκρίνου.’
 ὁ δὲ Κλεινίας, ‘ποιήσω τοῦτο’, ἦ δ’ ὅς, ‘καὶ ἀποκρινοῦμαι. ἥδομαι γὰρ ἕγωγε ἀποκρινόμενος. λέγε οὖν, ὦ Εὐθύδημε, καὶ ἐξετάζε. λέγων γὰρ δήπου καὶ ἐξετάζων ὁ σοφιστὴς προτρέπει τοὺς μαθητὰς εἰς ἀρετὴν.’ 20
- καὶ ὁ Εὐθύδημος ‘εἶπε οὖν’, ἔφη, ‘πότεροί εἰσιν οἱ μανθάνοντες, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’
 καὶ ὁ νεανίσκος – μέγα γὰρ ἔτυχεν ὃν τὸ ἐρώτημα – ἠπόρησεν. ἀπορήσας δ’ ἔβλεπεν εἰς ἐμέ, καὶ ἠρυθρίασεν.
- ἐγὼ δ’ ἐρυθριῶντα αὐτὸν ὁρῶν ‘μὴ φρόντιζε’, ἔφην, ‘μηδὲ φοβοῦ, ἀλλ’ ἀνδρείως ἀποκρίνου.’ 25
- καὶ ἐν τούτῳ ὁ Διονυσόδωρος ἐγέλασεν, γελάσας δέ,
 ‘καὶ μὴν’, ἦ δ’ ὅς, ‘εὖ οἶδ’ ὅτι Εὐθύδημος αὐτὸν νικῆσει λέγων.’
 καὶ ἐγὼ οὐκ ἀπεκρινάμην. ὁ γὰρ Κλεινίας, ἕως ταῦτα ἔλεγεν ὁ Διονυσόδωρος, ἀποκρινάμενος ἔτυχεν ὅτι οἱ σοφοὶ εἰσιν οἱ μανθάνοντες. 30

ἀκούσ-ας upon hearing (nom. s. m.) (ἀκού-ω)	Διονυσόδωρ-os, ὁ Dionysodoros (2a)	Κρίτων (Κριτων-), ὁ Kriton (3a) μηδὲ and don't
ἀλλὰ μὲν δὴ . . . γε but the fact is that. . .	εἶεν well, all right then! ἐναντίον ἡμῶν in front of us	νεανίσκ-ος, ὁ young man (2a) προ-τρέπ-ω urge, impel
ἀμαθεῖς ignorant (nom.)	ἐνθάδε here	τούτῳ this [interval of time]
ἀνδρεί-ως bravely	ἐρυθρία-ω blush	φιλοσοφί-α, ἡ philosophy (1b)
ἀπο-κρίν-ομαι answer (fut. ἀπο-κριν-οῦμαι)	ἐρώτημα (ἐρωτηματ-), τό question (3b)	Vocabulary to be learnt
ἀπο-κριν-όμενος in answer, answering (ἀπο-κρίν-ομαι)	Εὐθύδημ-ος, ὁ Euthydemos (2a)	ἀνδρείος ἄ on brave, manly
ἀπορήσ-ας on being at a loss (nom. s. m.) (ἀπορέ-ω)	εὐθύς at once	ἀποκρίνομαι (ἀποκρίνα-) answer
ἀρετ-ή, ἡ excellence, virtue (1a)	ἔ-φην (I) said (φημί)	ἀρετή, ἡ virtue, excellence (1a)
γὰρ δήπου of course	ἔ-φη (he) said (φημί)	δήπου of course, surely
γε δὴ certainly	ἕως while	ἥδομαι enjoy, be pleased
γελά-ω (γελασ-) laugh	ἦδ-ομαι enjoy	ἦν δ’ ἐγώ I said
γελάσ-ας on laughing, with a laugh (nom. s. m.) (γελά-ω)	ἦ δ’ ὅς he said	ἦ δ’ ὅς he said
	ἠρυθρίασ-εν see ἐρυθρία-ω	νεανίσκος, ὁ young man (2a)
	καὶ μὴν look here	προτρέπω urge on, impel
	Κλεινί-ας, ὁ Kleinias (1d)	φιλοσοφίᾱ, ἡ philosophy (1b)

E

Kleinias has answered that it is the clever who learn. But Euthydemus now exploits an ambiguity in the terms ‘clever’, ‘ignorant’, ‘learner’: a man may be clever either because he has learnt something, or because he is able to learn it. The same word covers both cases, and this gives Euthydemus room to manoeuvre.

καὶ ὁ Εὐθύδημος, ‘ἀλλὰ τίς διδάσκει τοὺς μανθάνοντας’, ἔφη, ‘ὁ διδάσκαλος, ἢ ἄλλος τις;’

ὠμολόγει ὅτι ὁ διδάσκαλος τοὺς μανθάνοντας διδάσκει.

‘καὶ ὅτε ὁ διδάσκαλος ἐδίδασκεν ὑμᾶς παῖδας ὄντας, ὑμεῖς μαθηταὶ ἦτε;’

ὠμολόγει.

5

‘καὶ ὅτε μαθηταὶ ἦτε, οὐδὲν ἤστέ πω;’

‘οὐ μὰ Δία. μαθηταὶ γὰρ ὄντες, οὐδὲν ἤσμεν.’

‘ἄρ’ οὖν σοφοὶ ἦτε, οὐκ εἰδότες οὐδέν;’

‘οὐ δῆτα σοφοὶ ἤμεν’, ἦ δ’ ὅς ὁ Κλεινίας, ‘ἐπειδὴ οὐκ ἤσμεν οὐδέν.’

‘οὐκοῦν εἰ μὴ σοφοὶ, ἀμαθεῖς;’

10

‘πάνυ γε.’

‘ὑμεῖς ἄρα, μαθηταὶ ὄντες, οὐκ ἤστε οὐδέν, ἀλλ’ ἀμαθεῖς ὄντες ἐμανθάνετε;’

ὠμολόγει τὸ μειράκιον.

‘οἱ ἀμαθεῖς ἄρα μανθάνουσιν, ὦ Κλεινία, ἀλλ’ οὐχὶ οἱ σοφοί, ὡς σὺ οἶη.’



ὁ διδάσκαλος τὸν μανθάνοντα διδάσκει

Vocabulary for Section Seven E

ἀμαθεῖς ignorant (nom.)

διδάσκαλ-ος, ὁ teacher (2a)

ἔ-φη (he) said (φημί)

ἤσ-μεν we knew (past of οἶδα)

ἤσ-τε you (pl.) knew (past of

οἶδα)

μειράκι-ον, τό youth (2b)

πάνυ γε yes indeed

πω yet

ὠμο-λόγ-ει (he) agreed

(ὄμο-λογέ-ω)

ὀμολογέω agree

οὐκοῦν therefore

οὐκ οὖν not. . . therefore

Vocabulary to be learnt

διδάσκαλος, ὁ teacher (2a)

F

It is left for Dionysodoros to confuse Kleinias further, by turning the argument on its head.

ταῦτ' οὖν εἶπεν ὁ Εὐθύδημος. οἱ δὲ μαθηταί, ἅμα θορυβήσαντές τε καὶ γελάσαντες, τὴν σοφίαν ταύτην ἐπήνεσαν. καὶ ὡσπερ σφαῖραν εὐθύς ἐξεδέξατο τὸν λόγον ὁ Διονυσόδωρος, ἐκδεξάμενος δέ,

‘τί δέ, ὦ Κλεινία;’ ἔφη. ‘καὶ ἤδη λέγει ὁ διδάσκαλος λόγους τινάς. πότεροι μανθάνουσι τοὺς λόγους, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’

5

‘οἱ σοφοί’, ἦ δ’ ὅς ὁ Κλεινίας.

‘οἱ σοφοὶ ἄρα μανθάνουσιν, ἀλλ’ οὐχὶ οἱ ἀμαθεῖς, καὶ οὐκ εὖ σὺ ἄρτι ἀπεκρίνω.’

ἐνταῦθα δὴ καὶ πάνυ γελάσαντές τε καὶ θορυβήσαντες, οἱ μαθηταί τὴν σοφίαν ταύτην εὐθύς ἐπήνεσαν. ἡμεῖς δ’ ἐν ἀπορίᾳ ἐμπίπτοντες, ἐσιωπῶμεν.

Vocabulary for Section Seven F

ἀμαθεῖς ignorant (nom.)

ἀπορία perplexity

ἄρτι just now

γελάσ-αντ-ες laughing, with laughs (nom. pl. m.)

(γελά-ω)

ἐκ-δεξ-άμεν-ος receiving in turn

(ἐκ-δέχ-ομαι)

ἐκ-δέχ-ομαι take up, receive in turn

ἐμ-πίπτ-ω fall into

ἐνταῦθα at this point

ἐπ-αινέ-ω praise (aor.

ἐπ-ήνεσ-α)

εὐθύς at once

ἔ-φη (he) said (φημί)

θορυβήσ-αντ-ες making a

din, with a din (nom. pl. m.)

(θορυβέ-ω)

καὶ δὴ let's suppose

σφαῖρ-α, ἡ ball (1b)

Vocabulary to be learnt

γελάω (γελασα-) laugh

ἐκδέχομαι receive in turn

ἐμπίπτω (ἐμπεσ-) fall into, on (+ἐν or εἰς)

ἐπαινέω (ἐπαινεσα-) praise

εὐθύς at once, straightaway

φημί/ἔφην I say/I said

G

Introduction

The traditional view of universal standards relating to human behaviour and sanctioned by the gods was challenged by the ability of the sophists to present cogent arguments for both sides of a moral issue. It was also shaken as the Greeks became aware that other nations behaved and thought in ways entirely different from themselves. This interest is particularly reflected in the work of the Greek historian Herodotus (Ἡρόδοτος), from whose *Histories* the following story is taken. Herodotus assiduously collected stories of the different habits of foreign peoples and related them within the context of his main theme, the history of the Greek and Persian peoples that culminated in the Persian Wars.

In *World of Athens*: Herodotus 8.41, 9.3; *nomos-physis* 8.32, 9.7; Greek views of women 3.12, 4.22–4, 5.23–9; Greeks and barbarians 9.2ff.

Although the Greeks conquer the Amazons in battle, their Amazon prisoners take them by surprise on the voyage home.

ὄτε δ' οἱ Ἕλληες εἰσπεσόντες εἰς τὰς Ἀμαζόνας ἐμάχοντο, τότε δὴ οἱ Ἕλληες ἐνίκησαν αὐτὰς ἐν τῇ μάχῃ. νικήσαντες δέ, τὰς Ἀμαζόνας τὰς ἐκ τῆς μάχης περιούσας ἔλαβον. λαβόντες δ' αὐτάς, ἀπῆλθον ἐν τρισὶ πλοίοις· οὐ μέντοι ἀφίκοιτο εἰς τὴν πατρίδα. ἐν γὰρ τῇ θαλάττῃ ὄντες οὐκ ἐφύλαξαν τὰς Ἀμαζόνας. αἱ



οἱ Σκύθαι

Vocabulary for Section Seven G

Grammar for 7G–H

- Second aorist participles, active and middle: λαβών, γενόμενος
- Pronouns: αὐτός, ὁ αὐτός, αὐτόν; ἑμαυτόν, σεαυτόν, ἑαυτόν/αὐτόν
- δύναμαι

Ἀμαζών (Ἀμαζον-), ἡ Amazon
(3a)

ἄφ-ικ-όμεν-αι arriving (nom. pl.
f.) (ἄφ-ικνέ-ομαι/
ἄφ-ικ-όμεν)

εἰσ-πεσ-όντ-ες attacking, falling
upon (nom. pl. m.)
(εἰσ-πίπτ-ω/εἰσ-έ-πεσ-ον)

ἰδ-οῦσ-αι upon seeing (nom.
pl.f.) (ὄρά-ω/εἶδ-ον)

λαβ-όντ-ες upon taking (nom.
pl. m.) (λαμβάν-ω/ἔ-λαβ-ον)
μάχ-η, ἡ fight, battle (1a)

μέντοι however, but
περι-οῦσ-ας surviving (part. of
περί-ειμι)

τῇ θαλάττῃ the sea
τρισὶ πλοίοις three ships
φυλάττ-ω guard

δ' Ἀμαζόνες, ἰδοῦσαι τοὺς ἄνδρας οὐ φυλάττοντας, ἀπέκτειναν. ἀλλ' οὐκ ἔμπειροι 5
ἦσαν περὶ τὰ ναυτικά αἱ Ἀμαζόνες, ἀποκτείνασαι οὖν τοὺς ἄνδρας ἔπλεον ἤπερ
ἔφερον ὁ ἄνεμος.

τέλος δ' εἰς τὴν τῶν Σκυθῶν γῆν ἀφικόμεναι καὶ ἀποβᾶσαι ἀπὸ τῶν πλοίων,
ἠῦρον ἵπποφόρβιον, καὶ τοὺς ἵππους λαβοῦσαι διήρπασαν τὴν τῶν Σκυθῶν γῆν. 10
οἱ δὲ Σκύθαι, οὐ γινώσκοντες τὴν φωνήν, καὶ ἄνδρας νομίζοντες τὰς Ἀμαζόνας,
ἐμπεσόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνεῖλον. οὕτως οὖν ἔγνωσαν γυναικας
οὔσας, ἀνελόντες τοὺς νεκρούς.

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἐξ αὐτῶν παιδοποιεῖσθαι,
τοὺς ἑαυτῶν νεανίσκους ἀπέπεψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μὴ, ἔπεσθαι 15
δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων. πλησίον οὖν ἐλθόντες εἶποντο οἱ
νεανίσκοι, καὶ ἐστρατοπεδέυσαντο. καὶ πρῶτον μὲν ἀπῆλθον αἱ Ἀμαζόνες, ἀπελθοῦσαι
δ' εἶδον τοὺς ἄνδρας ἐπομένους. αἱ μὲν οὖν Ἀμαζόνες ἐδίωκον, οἱ δ' ἄνδρες ἔφευγον.
ἰδοῦσαι οὖν φεύγοντας τοὺς ἄνδρας, ἡσύχαζον αἱ Ἀμαζόνες. οὕτως οὖν, μαθοῦσαι τοὺς
ἄνδρας οὐ πολεμίους ὄντας, οὐκέτι ἐφρόντιζον αὐτῶν.



ἡμεῖς τοξεύομεν καὶ ἵππαζόμεθα

ἀν-εἶλ-ον they took up (aor. of ἀν-αιρέ-ω)	ἔ-γνω-σαν they recognized (them) (aor. of γινώσκ-ω)	νομίζ-ω think x (acc.) to be y (acc.)
ἀν-ελ-όντ-ες on taking up (nom. pl. m.) (ἀναιρέ-ω/ἀν-εἶλ-ον)	ἐμ-πεσ-όντ-ες attacking, falling upon (nom. pl. m.) (ἐμ-πίπτ-ω/ἐν-έ-πεσ-ον)	παιδο-ποιέ-ομαι beget children
ἄνεμ-ος, ὁ wind (2a)	ἐλθ-όντ-ες upon coming (nom. pl. m.) (ἔρχ-ομαι/ἦλθ-ον)	πλησίον nearby, near (+ gen.)
ἀπ-ελθ-ούσ-αι upon going away (nom. pl. f.) (ἀπ-έρχ-ομαι/ἀπ-ἦλθ-ον)	ἔπ-ομαι follow	Σκύθ-ης, ὁ Scythian (1d)
ἀπο-βάσ-αι upon disembarking (nom. pl. f.) (ἀπο-βαίν-ω/ἀπ-έ-βην)	ἦπερ just where	στρατοπεδεύ-ομαι make camp
ἀπο-πέμπ-ω send off	ἦρ-ον they came upon (aor. of εὐρίσκ-ω)	τῆ μάχῃ the battle
ἀφ-ίκ-οντο they arrived (aor. of ἀφ-ικνέ-ομαι)	ἵππο-φόρβι-ον, τό herd of horses (2b)	τῆς μάχης the battle
γν-όντ-ες knowing, realizing (nom. pl. m.) (γινώσκ-ω/ἔ-γνω-ν)	λαβ-οῦσ-αι upon taking (nom. pl. f.) (λαμβάν-ω/ἔ-λαβ-ον)	φων-ή, ἡ language, speech (1a)
δι-αρπάζ-ω lay waste	μαθ-οῦσ-αι upon understanding (nom. pl. f.) (μανθάν-ω/ἔ-μαθ-ον)	

Vocabulary to be learnt

ἀναιρέω (ἀνελ-) *pick up*
ἀποβαίνω (ἀποβα-) *leave, depart*
ἔπομαι (ἔσπ-) *follow*
μάχη, ἡ *fight, battle (1a)*
μέντοι *however, but*
νομίζω *think, acknowledge*
φυλάττω *guard*

The ‘threat’ of alternative life-styles

Greeks endlessly debated subjects the nature of justice and the relationship between it and written law; the nature of right and wrong, and where expediency fitted in; the nature of power, and the rights that the stronger held over the weaker; and, most famous of all, the relationship between *nomos* (‘custom’, ‘law’, ‘culture’) and *phusis* (‘nature’) and the question ‘Is there an absolute right and wrong in any situation, or does it depend on the circumstances?’ Herodotos was fascinated by this issue, and puts it at its sharpest in the following story:

‘If anyone were to offer men the opportunity to make from all the customs in the world what seemed to them the best selection, everyone would after careful consideration choose his own; for everyone considers his own customs far the best ... A particular piece of evidence is this: when Dareios was King of Persia, he summoned certain Greeks who were at his court and asked them how much he would have to pay them to eat the bodies of their dead fathers. They replied that there was no sum for which they would do such a thing. Later he summoned certain Indians of a tribe called Callatians, who do eat their parents’ bodies, and asked them in the presence of the Greeks, through an interpreter so that the Greeks understood what was being said, how much they would have to be paid to burn their fathers’ dead bodies. They cried aloud and told him not to utter such blasphemy. Such is custom, and Pindar was in my opinion right when he wrote that “Custom is King of all”.’ (Herodotos, *Histories* 3.38)

... These questions can easily seem, and seemed to many Athenians, to strike at the very heart of morality, and set the stage for the long and at times bitter intellectual debate which rages still today. (*World of Athens*, 8.32)

H

The Scythians track the Amazons, and notice that, at midday, they disperse in ones and twos. An enterprising Scythian follows one, and . . .

οὕτως οὖν νεανίσκος τις Ἀμαζόνα τινα μόνην οὔσαν καταλαβών, εὐθύς ἐχρήτο. καὶ ἡ Ἀμαζών οὐκ ἐκώλυσεν. καὶ φωνεῖν μὲν οὐκ ἐδύνατο, διὰ δὲ ἰσημείου ἐκέλευε τὸν νεανίαν εἰς τὴν ὑστεραίαν ἰέναι εἰς τὸ αὐτὸ χωρίον καὶ ἕτερον νεανίαν ἄγειν, σημαίνουσα ὅτι αὐτὴ τὸ αὐτὸ ποιήσει καὶ ἕτεραν Ἀμαζόνα ἄξει. ὁ δὲ νεανίας ἀπελθὼν εἶπε ταῦτα πρὸς τοὺς λοιπούς, τῆ δ' ὑστεραία ἐλθὼν αὐτὸς εἰς τὸ αὐτὸ χωρίον, ἕτερον ἄγων νεανίαν, τὴν Ἀμαζόνα αὐτὴν ἠῦρεν, ἕτεραν ἀγαγοῦσαν Ἀμαζόνα. οἱ δὲ δύο νεανία, εὐρόντες τὰς Ἀμαζόνας καὶ χρησάμενοι, ἀπῆλθον. οἱ δὲ λοιποὶ τῶν νεανιῶν, μαθόντες τὰ γενόμενα, ἐποίουν τὸ αὐτὸ καὶ αὐτοί. 5

μετὰ δὲ ταῦτα συνῶκουν ὁμοῦ οἱ τε Σκύθαι καὶ αἱ Ἀμαζόνες. τὴν δὲ φωνὴν τὴν μὲν τῶν Ἀμαζόνων οἱ ἄνδρες οὐκ ἐδύνατο μαθάνειν, τὴν δὲ τῶν Σκυθῶν αἱ γυναῖκες ἔμαθον. τέλος δὲ εἶπον πρὸς αὐτὰς οἱ νεανία· ‘τοκέας καὶ κτήματα ἔχομεν ἡμεῖς. διὰ τί οὖν οὐκ ἀπερχόμεθα εἰς τὸ ἡμέτερον πλῆθος; γυναῖκας δ' ἔξομεν ὑμᾶς καὶ οὐδεμίας ἄλλας.’ αἱ δὲ πρὸς ταῦτα ‘ἡμεῖς’, ἔφασαν, ‘οὐ δυνάμεθα οἰκεῖν μετὰ τῶν ὑμετέρων γυναικῶν. οὐ γὰρ οἱ αὐτοὶ οἱ τε ἡμέτεροι νόμοι καὶ οἱ τῶν Σκυθῶν. ἡμεῖς μὲν γὰρ τοξεύομεν καὶ ἵππαζόμεθα, ἔργα δὲ γυναικεῖα οὐκ ἐμάθομεν. αἱ δ' ὑμέτεραι γυναῖκες οὐδὲν τούτων ποιοῦσιν, ἀλλ' ἔργα γυναικεῖα ἐργάζονται, μένουσαι ἐν ταῖς ἀμάξαις καὶ οὐ τοξεύουσαι οὐδ' ἵππαζόμεναι. ἀλλ' εἰ βούλεσθε γυναῖκας ἔχειν ἡμᾶς, ἐλθόντας εἰς τοὺς τοκέας δεῖ ὑμᾶς ἀπολαγχάνειν τὸ τῶν κτημάτων μέρος, καὶ ἔπειτα ἐπανελθόντας συνοικεῖν μεθ' ἡμῶν.’ 10

ταῦτα δ' εἰποῦσαι ἔπεισαν τοὺς νεανίσκους. ἀπολαχόντες οὖν οἱ νεανίσκοι τὸ τῶν κτημάτων μέρος, ἐπανῆλθον πάλιν παρὰ τὰς Ἀμαζόνας. εἶπον οὖν πρὸς αὐτοὺς αἱ Ἀμαζόνες· ‘ἀλλ' ἡμᾶς ἔχει φόβος τις μέγας. οὐ γὰρ δυνάμεθα οἰκεῖν ἐν τούτῳ τῷ χώρῳ, διαρπάσασαι τὴν γῆν. ἀλλ' εἰ βούλεσθε ἡμᾶς γυναῖκας ἔχειν, διὰ τί οὐκ ἐξανιστάμεθα ἐκ τῆς γῆς ταύτης καὶ τὸν Τάναϊν ποταμὸν διαβάντες ἐκεῖ οἰκοῦμεν;’ καὶ ἐπείθοντο καὶ ταῦτα οἱ νεανία. ἐξαναστάντες οὖν καὶ ἀφικόμενοι πρὸς τὸν χῶρον, ὤκησαν αὐτόν. 15 20 25

Vocabulary for Section Seven H

ἀγαγ-οῦσ-αν bringing (acc. s. f.) (ἄγ-ω/ἤγαγ-ον)	αὐτ-ῆν herself αὐτ-ῆ she herself	διὰ σημεῖου by means of signs
ἄγ-ω (ἀγαγ-) lead, bring	αὐτ-οἱ they themselves	δια-βάντ-ες crossing, once across (nom. pl. m.)
αἱ δὲ but they	αὐτ-ὸς he himself	(δια-βαίν-ω/δι-έ-βην)
Ἀμαζών (Ἀμαζον-), ἡ Amazon (3a)	ἀφ-ικ-όμεν-οι upon arriving (nom. pl. m.) (ἀφ-ικνέ-ομαι/ ἀφ-ικ-όμεν)	δι-αρπάζ-ω lay waste
ἀπ-ελθ-ών going away (nom. s. m.) (ἀπ-έρχ-ομαι /ἀπ-ῆλθ-ον)	γεν-όμεν-α, τὰ what had happened, the	δυν-άμεθα (we) are able
ἀπο-λαγχάν-ω (ἀπο-λαχ-) obtain by lot	happenings (γίγν-ομαι/ ἐ-γεν-όμεν)	δύο two (nom.)
ἀπο-λαχ-όντ-ες upon obtaining (nom. pl. m.) (ἀπο-λαγχάν-ω/ ἀπ-έ-λαχ-ον)	γυναικεῖ-ος -α -ον woman's	ἐ-δύν-ατο she was able (δύν-αμαι)
		ἐ-δύν-αντο they were able (δύν-αμαι)

εἶπ-οῦσ-αι saying (nom. pl. f.) (λέγ-ω/εἶπ-ον)	κτηῖμα (κτηματ-), τό possession (3b)	τούτῳ τῷ χώρῳ this land ύστεραί-α, ἡ next day (1b)
ἐκεῖ there	λοιπ-ός -ή -όν other, rest of	φωνέ-ω speak, converse
ἐλθ-όντ-ας on going (acc. pl. m.) (ἔρχ-ομαι/ἦλθ-ον)	μαθ-όντ-ες on learning (nom. pl. m.) (μανθάν-ω/ἔ-μαθ-ον)	φων-ή, ἡ language (1a)
ἐλθ-ών upon coming (nom. s. m.) (ἔρχ-ομαι/ἦλθ-ον)	μεθ' ἡμῶν with us	χρά-ομαι use, have sex with
ἔξ-ανα-στά-ντ-ες upon getting up and going off (nom. pl. m.) (ἔξ-αν-ίστα-μαι/ ἔξ-αν-έ-στη-ν)	μέρ-ος, τό share, portion (3c)	χώρ-ος, ὁ place, region (2a)
ἔξ-αν-ιστά-μεθα we get up and go off	μετά τῶν ὑμετέρων γυναικῶν with your women	Vocabulary to be learnt
ἔξ-ομεν we shall have (fut. of ἔχ-ω)	μετά (+acc.) after	ἄγω (ἀγαγ-) <i>lead, bring</i>
ἐπ-αν-ελθ-όντ-ας upon returning (acc. pl. m.) (ἐπ-αν-έρχ-ομαι/ ἐπ-αν-ἦλθ-ον)	μόν-ος -η -ον alone	αὐτός ἡ ὁ <i>self</i>
ἐπ-αν-έρχ-ομαι (ἐπ-αν-ελθ-) return	νόμ-ος, ὁ custom, usage (2a)	διαβαίνω (διαβα-) <i>cross</i>
ἐργάζ-ομαι perform, do	οἱ αὐτοὶ the same	δύναμαι <i>be able</i>
εὐρ-όντ-ες on finding (nom. pl. m.) (εὐρίσκ-ω/ἠύρ-ον)	οἰκέ-ω dwell in	δύο <i>two</i>
ἵπάζ-ομαι ride horses	ὄμοῦ together	ἐπανέρχομαι (ἐπανελθ-) <i>return</i>
κατα-λαβ-ών on coming across (nom. s. m.) (κατα-λαμβάν-ω/ κατ-έ-λαβ-ον)	πάλιν back, again	καταλαμβάνω (καταλαβ-) <i>come across, overtake</i>
κατα-λαμβάν-ω (κατα-λαβ-) come across	ποταμ-ός, ὁ river (2a)	κτηῖμα (κτηματ-), τό <i>possession (3b)</i>
	σημαίν-ω give a sign	μετά (+acc.) <i>after</i>
	Σκύθ-ης, ὁ Scythian (1d)	ὁ αὐτός <i>the same</i>
	συν-οικέ-ω live together	οἰκέω <i>dwell (in), live</i>
	ταῖς ἀμάξαις their waggons (<i>Scythians were nomads</i>)	πάλιν <i>back, again</i>
	Τάνα-ϊς, ὁ Tanais (3e) (the river Don)	ποταμός, ὁ <i>river (2a)</i>
	τῇ ύστεραίᾳ on the next day	σημεῖον, τό <i>sign, signal (2b)</i>
	τῆς γῆς ταύτης this land	ὑμέτερος ᾧ ὄν <i>your</i>
	τὸ αὐτ-ὸ the same	φωνέω <i>speak, utter</i>
	τοκ-ῆς, οἱ parents (3g)	φωνή, ἡ <i>voice, language, speech (1a)</i>
	τοξεύ-ω use bows and arrows	



Comic actors

Part Three Athens through the comic poet's eyes

Introduction

The narrative returns to Dikaiopolis, who continues on his way through the city with the rhapsode. They meet Euelpides and Peisetairos, two friends who plan to escape from Athens and its troubles and found a new city, Cloudcuckooland (Νεφελοκοκκυγία), a Utopia in the sky with the birds (Section 8). 'Utopia' (a word confected in 1516 by Sir Thomas More to describe an ideal society) = οὐ τόπος 'no place' – or should that be εὖ τόπος (Eutopia)?

We have already seen some of the troubles they want to escape – the war, the plague, increasing lawlessness and disrespect for the gods and human institutions, the collapse of morality and the challenge of the sophists – but Euelpides mentions another, the Athenian obsession with law-suits, a theme which is comically explored in scenes from Aristophanes' *Wasps* (Section 9).

Peisetairos and Euelpides have already decided on their plan of escape, but Aristophanes provides two other possible comic solutions: in *Lysistrata* (Section 10) the women of Athens stage a sex-strike to end the war, and in *Akharnians* (Section 11) Dikaiopolis finally finds his own solution to the problems of Athens at war.

Sources

Aristophanes, <i>Birds</i> 32–48 <i>Knights</i> 303–7, 752–3	Aristophanes, <i>Lysistrata</i> 120–80, 240–6, 829–955
Homer, <i>Odyssey</i> 1.267	<i>Akharnians</i> 19–61, 129–32, 175–203
<i>Homeric Hymn to Demeter</i> 216–17	Plato, <i>Republic</i> 557e–558c, 563c–e
Philemon (fragment – Kock 71)	<i>Alkibiades</i> 1, 134b
Plato, <i>Gorgias</i> 515b–516a <i>Republic</i> 327b	Aristophanes, <i>Knights</i> 1111–30
Aristophanes, <i>Wasps</i> 1, 54, 67–213, 760–862, 891–1008	(Xenophon), <i>Constitution of Athens</i> 1.6–8, 3.1–2

In *World of Athens*: Aristophanes and politics 8.78–9.

Time to be taken

Seven weeks

Section Eight A–C: Aristophanes' *Birds* and visions of Utopia

A

Dikaiopolis and the rhapsode walk on through Athens, leaving the Spartan ambassador to his fate. On the way Dikaiopolis meets his old friends, Peisetairos and Euelpides, who are leaving Athens. They explain their dissatisfaction with Athens, and particularly the politicians, and in the course of this Dikaiopolis determines to make peace somehow. The rhapsode is not eager to involve himself, and takes a different course.

In *World of Athens*: the agora 2.29ff.; *kuria ekklesia* 6.10ff. Cf. 2.24, 1.25–6.

θεασάμενος τὴν τῶν ἔνδεκα ἀνομίαν ὁ Δικαιοπόλις, καὶ ἀκούσας τοὺς τοῦ ἱκέτου λόγους, ἀπέρχεται διὰ τοῦ τῶν πολιτῶν ἰπλήθους πρὸς τὴν ἀγορὰν μετὰ τοῦ ῥαψωδοῦ. καὶ Εὐελπίδης, ὁ τοῦ Πολεμάρχου υἱός, καθορᾷ αὐτὸν πρὸς τὴν ἀγορὰν ἀπιόντα μετὰ τοῦ ῥαψωδοῦ, κατιδὼν δὲ πέμπει πρὸς αὐτοὺς τὸν παῖδα. προσέρχεται οὖν ὁ παῖς ὁ τοῦ Εὐελπίδου ὡς τὸν Δικαιοπόλιν, προσίων δὲ βοᾷ.

5

ΠΑΙΣ μένε, ὦ Δικαιοπόλι, μένε.

ΔΙΚ. τίς ἡ βοή; τίς αἰτίας ἔστι τῆς βοῆς ἐκείνης;

(ὁ παῖς προσελθὼν λαμβάνεται τοῦ ἱματίου)



παῖς τις κανοῦν ἔχων

ΠΑΙΣ	ἐγὼ αἴτιος τῆς βοῆς.	10
ΔΙΚ.	τίς ὦν σύ γε τοῦ ἔμου ἱματίου λαμβάνη, ὦ ἄνθρωπε;	
ΠΑΙΣ	παῖς εἰμι.	
ΔΙΚ.	ἀλλὰ τίνας ἀνθρώπου παῖς ὦν τυγχάνεις; τίς σε ἔπεμψεν;	
ΠΑΙΣ	εἰμί ἐγὼ τοῦ Εὐελπίδου παῖς, καὶ ἔτυχε πέμψας με ἐκεῖνος. ἀσπάζεται γὰρ σε Εὐελπίδης, ὁ τοῦ Πολεμάρχου.	15
ΔΙΚ.	ἀλλὰ ποῦ ἐστὶν αὐτός;	
ΠΑΙΣ	οὗτος ὄπισθεν προσέρχεται. ἄρ' οὐχ ὁρᾶτε αὐτὸν τρέχοντα διὰ τοῦ τῶν πολιτῶν πληθους; καὶ μετ' αὐτοῦ ἐταῖρός τις ἔπεται, Πεισέταιρος, ὁ Στιλβωνίδου. δηλὸν ὅτι ὑμῶν ἕνεκα τρέχει. ἀλλὰ περιμένετε.	
ΔΙΚ.	ἀλλὰ περιμενοῦμεν.	20
(ὁ Εὐελπίδης προστρέχει, κανοῦν ἔχων ἐν τῇ χειρὶ. προσδραμῶν δὲ φθάνει τὸν Πεισέταιρον, καὶ τῆς χειρὸς τῆς τοῦ Δικαιοπόλεως λαβόμενος ἀσπάζεται)		
ΕΥΕΛΠΙΔΗΣ χαῖρε, ὦ φίλε Δικαιοπόλι. ποῖ δὴ καὶ πόθεν;		
ΔΙΚ.	ἐκ τοῦ Πειραιῶς, ὦ βέλτιστε. προσίων δὲ τυγχάνω πρὸς τὴν ἐκκλησίαν. κυρία γὰρ ἐκκλησία γενήσεται τήμερον.	25

Vocabulary for Section Eight A

Grammar for 8A–C

- The genitive case and its uses
- Further comparative and superlative adjectives
- Mood
- Present optative, active and middle: παύοιμι, παυοίμην
- ἀνίσταμαι 'I get up and go'

ἀγορά, ἡ market-place, agora (1b)	μετὰ τοῦ ῥαψῶδ-οῦ with the rhapsode	τῆς τοῦ Δικαιοπόλ-εως (the hand) of Dikaiopolis
αἴτι-ος -α -ον responsible for	ὄπισθεν behind	τῆς χειρ-ὸς the hand (after λαβ-όμενος)
ἀπ-ιόντ-α going off (acc. s. m.) (part. of ἀπ-έρχ-ομαι/ἀπ-εἰμι)	ὁ Στιλβωνίδ-ου Stilbonides' son	τίν-ος ἀνθρῶπ-ου; of which man? whose?
ἀσπάζ-ομαι greet	ὁ τοῦ Πολεμάρχ-ου Polemarkhos' son	τοῦ of the (s.)
βέλτιστ-ε my very good friend	Πεισ-έταιρ-ος, ὁ Peisetairos (2a) ('Persuasive-friend')	τῶν of the (pl.)
διὰ τοῦ πληθ-ους through the crowd	πέμπ-ω send	τοῦ ἐμ-οῦ ἱματί-ου my cloak (after λαμβάνη)
ἐκκλησί-α, ἡ assembly, ekklesia (1b)	περι-μέν-ω wait around (fut. περι-μενέ-ω)	τοῦ Εὐελπίδ-ου of Euelpides
ἐταῖρ-ος, ὁ friend, companion (2a)	προσ-δραμ-ὼν see προσ-τρέχ-ω	τοῦ ἰκέτ-ου of the suppliant
Εὐελπίδ-ης, ὁ Euelpides (1d) ('Son of great hopes')	προσ-ιῶν approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/ πρόσ-εἰμι)	τοῦ ἱματί-ου his cloak (after λαμβάν-εται)
καθ-ορά-ω (κατ-ιδ-) see, notice	προσ-τρέχ-ω (προσδραμ-) run towards	τοῦ Πειραι-ῶς the Piraeus
καν-οῦν, τό basket (2b ἐ-ον contr.) (holding sacrificial meal and knife)	τῇ χειρὶ his hand	τοῦ Πολεμάρχ-ου of Polemarkhos
κύρι-ος -α -ον with power, sovereign	τῆς of the (s.)	τῶν ἕνδεκα of the Eleven
λαμβάν-ομαι (λαβ-) take hold of	τῆς βο-ῆς the shout (after αἴτιος)	ὑμ-ῶν ἕνεκα for your sake, because of you
μετ' αὐτ-οῦ with him	τῆς βο-ῆς ἐκεῖν-ης that shout (after αἴτιος)	χαῖρ-ε hello! greetings! ὡς (+acc.) to

(ἐν¹ δὲ τούτῳ τυγχάνει προσιῶν Πεισέταιρος, κόρακα ἔχων ἐπὶ τῇ χειρὶ)

ΔΙΚ. χαῖρε καὶ σύ γε, ὦ Πεισέταιρε. ποῖ δὴ μετ' ἐκείνου τοῦ κόρακος; μὼν εἰς κόρακας;

ΠΕΙΣΕΤΑΙΡΟΣ πῶς δ' οὐ; ἀνιστάμεθα γὰρ ἐκ τῆς πατρίδος.

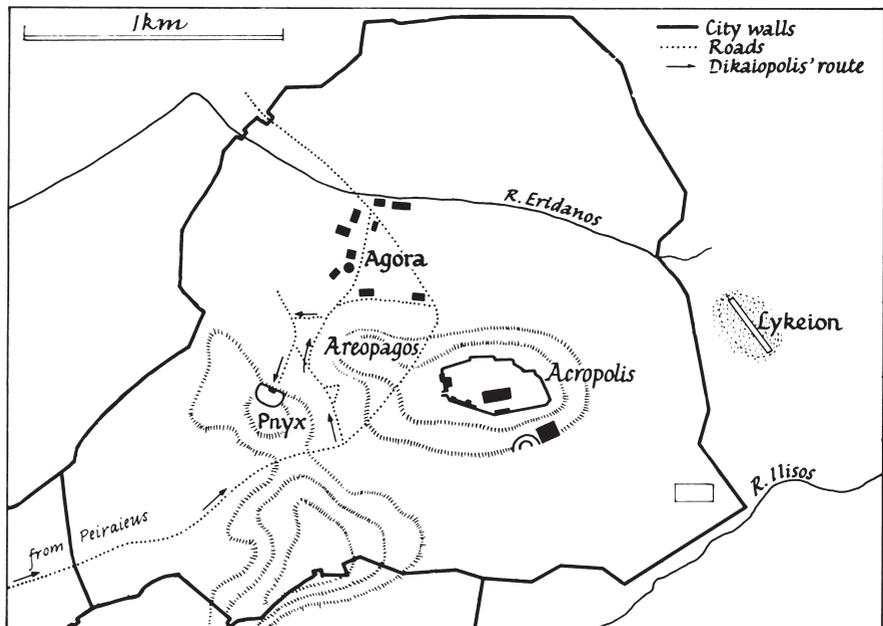
ΔΙΚ. ἀλλὰ τί βουλόμενοι οὕτως ἀνίστασθε, ὦ φίλοι; λέγοιτε ἄν. ἐγὼ γὰρ πάνυ 30
ἠδέως ἀν' ἀκούοιμι τὴν αἰτίαν.

ΕΥ. λέγοιμι ἄν. ζητοῦμεν γὰρ ἡμεῖς τόπον τινὰ ἀπράγμονα. ἐκεῖσε δ' ἴμεν,
ἐλθόντες δὲ πόλιν ἀπράγμονα οἰκιοῦμεν.

ΔΙΚ. ἀλλὰ τί βουλόμενος ἐκείνον τὸν κόρακα ἔχεις ἐπὶ τῇ χειρὶ;

ΠΕΙΣ. οὗτος μὲν ὁ κόραξ ἠγεῖται, ἡμεῖς δὲ ἐπόμεθα. τίς γὰρ ἠγεμῶν βελτίων εἰς 35
κόρακας ἢ κόραξ;

ΡΑΨ. ἠγεμῶν βέλτιστος δὴ.



A sketch plan of Athens about 425. The agora was the town centre and market place, where the main civic buildings were. The assembly (ἐκκλησία) met on the hill of the Pnyx, and the Lykeion sports ground (γυμνάσιον) was a place for the men of the city to meet, exercise and discuss.

The Areopagos was the hill of Ares, where an ancient homicide court met.

ἄν ἀκού-οιμι I would listen to	μῶν surely not?	ἐκεῖσε (to) <i>there</i>
ἀν-ίστα-μαι get up and leave, emigrate	οἰκίζ-ω found (a city) (fut. οἰκίε-ω)	ἐν τούτῳ <i>meanwhile</i>
ἄ-πράγμων ἄ-πραγμον (ἀπραγμον-) free from trouble	Πεισ-έταιρ-ος, ὁ Peisetairos (2a) (‘Persuasive-friend’)	ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i> (3a)
βέλτιστ-ος -η -ον best	πολίτ-ης, ὁ citizen (1d)	ἡγέομαι <i>lead</i> (+ <i>dat.</i>)
βελτίων βέλτιον (βελτιον-) better	προσ-ιών approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/ πρόσ-ειμι)	καθοράω (κατιδ-) <i>see, look</i> <i>down on</i>
ἐκεῖσε (to) <i>there</i>	τῆς πατρίδ-ος our fatherland	κόραξ (κορακ-), ὁ <i>crow</i> (3a)
ἐν τούτῳ <i>meanwhile</i>	τόπ-ος, ὁ place (2a)	πέμπω <i>send</i>
ἐπὶ τῇ χειρὶ on his/your hand	χαῖρ-ε hello! greetings!	πολίτης, ὁ <i>citizen</i> (1d)
ἡγεμῶν (ἡγεμον-), ὁ <i>leader</i> (3a)		προστρέχω (προσδραμ-) <i>run</i> <i>towards</i>
ἡγέ-ομαι <i>lead</i>		χαῖρε <i>hello! farewell!</i>
κόραξ (κορακ-), ὁ <i>crow</i> (3a)	Vocabulary to be learnt	χείρ (χειρ-), ἡ <i>hand</i> (3a)
λέγ-οιμι ἄν I will tell (you)	ἀγορά, ἡ <i>market-place, agora</i> (1b)	
λέγ-οιτε ἄν won't you (pl.) please tell me?	βέλτιστος η ον <i>best</i>	
μετ' ἐκείν-ου τοῦ κόρακ-ος with that crow	βελτίων βέλτιον (βελτιον-) <i>better</i>	

The city of Athens

Even at the end of the fourth century, the size of the city was extremely small by modern standards, one area being within easy walking distance of another. Although large and expensively equipped private houses were not unknown in Athens, most were still basically simple, consisting of a series of small rooms arranged round an inner court. By contrast, private and public money had for generations been spent on public buildings, whether for heated political discussion, athletic or theatrical competitions, legal wrangling or religious celebrations. It was there that the real life of the *polis* had always been lived, and in the fourth century Athenian politicians, in their efforts to castigate their opponents' indulgence in private comfort and display, nostalgically simplified the more public-spirited attitudes of the fifth-century leaders, as in the following speech ascribed to Demosthenes:

‘The buildings which they left to adorn our city—the temples and harbours and all that goes with them—are on a scale which their successors cannot hope to surpass; look at the Propylaea, the docks, the colonnades and all the other adornments of the city which they have bequeathed to us. And the private houses of those in power were so modest and in keeping with the title of our constitution that, as those of you who have seen them know, the houses of Themistokles, Kimon and Aristides, the famous men of those days, were no grander than those of their neighbours. But today, my friends, ... some of the private individuals who hold any public office have built private houses which are grander not only than those of the ordinary run of citizens but even than our public buildings, and others have bought and cultivate estates on a scale undreamed of before.’ ([Demosthenes], *On Organisation* 13.28–9) (*World of Athens*, 2.38)

B

In *World of Athens: dikasteria* 6.39; litigiousness 6.54; 'new politicians' 1.58, 6.17.

- ΔΙΚ. μείζονα οὖν τινα πόλιν ἢ τὰς Ἀθήνας ζητεῖς;
 ΕΥ. οὐ μὰ Δία οὐκ ἐκεῖνο διανοοῦμαι. οὐκ ἔστι μείζων ταύτης τῆς πόλεως πόλις. μέγιστα γὰρ νῆ Δία αἱ Ἀθηναί φαινόνται οὔσαι.
- ΡΑΨ. ἔπειτα εὐδαιμονεστέραν ταύτης τῆς πόλεως ζητεῖς πόλιν;
 ΕΥ. οὐκ ἔστιν εὐδαιμονεστέρα ἢ αὕτη ἢ πόλις. εὐδαιμονέσταται γὰρ αἱ Ἀθηναί.
- ΔΙΚ. τί οὖν δῆ; τί ἐν νῶ ἔχετε; μῶν μισεῖτε τὴν πόλιν;
 ΠΕΙΣ. ἀλλ' οὐ μὰ Δία οὐκ αὐτὴν μισοῦμεν τὴν πόλιν.
- ΔΙΚ. λέγετε οὖν, ὦ φίλοι, τί παθόντες ἢ τί βουλόμενοι ἐκ τῆς πόλεως ἀπέρχεσθε; 10
- ΕΥ. δεῖνὰ δὴ παθόντες καὶ ἐγὼ καὶ ὁ Πεισέταιρος οὐτοσί, ὦ Δικαιοπόλι, ἀπιέναι βουλόμεθα. βαρέως γὰρ φέρομεν τὰ τῆς πόλεως πράγματα, μάλιστα δὲ τὰ δικαστήρια. τοιοῦτον γὰρ τὸ πάθος ἐπάθομεν εἰς τὸ δικαστήριον εἰσελθόντες.
- ΡΑΨ. ποῖον τὸ πάθος; τί ποιήσαντες ἢ τί ἀδικήσαντες τὸ πάθος ἐπάθετε; 15
 ΕΥ. οὐδὲν οὐτ' ἐποίησαμεν οὐτ' ἠδικήσαμεν, ἀλλ' οἱ δικασταὶ κατεψηφίσαντο ἡμῶν ἀναιτίων ὄντων διὰ τὴν τῶν μαρτύρων ψευδομαρτυρίαν.
- ΔΙΚ. ἀλλ' οὐ θαυμάζω εἰ ἄλλην τινα πόλιν ζητοῦντες ἀνίστασθε, ἐπεὶ δίκαια λέγετε περὶ τοῦ τε δικαστηρίου καὶ τῶν δικαστῶν. οἱ μὲν γὰρ τέττιγες ὀλίγον χρόνον ἐπὶ τῶν κραδῶν ἄδουσιν, οἱ δὲ Ἀθηναῖοι ἐπὶ τῶν δικῶν ἄδουσιν αἰεὶ. ταῦτ' οὖν εἰκότως ὑμεῖς ποιεῖτε. ἐγὼ δὲ εἰκότως ταῦτα οὐ ποιήσω. φιλόπολις γὰρ εἰμι, ὥσπερ οἱ ῥήτορες, οὐδὲ παύσομαι οὐδέποτε φιλόπολις ὢν. 20
- ΠΕΙΣ. ὦ Δικαιοπόλι, τί φῆς; μῶν φιλοπόλιδας ἠγῆ τοὺς ῥήτορας;
 ΔΙΚ. ἔγωγε. τί μῆν;
 ΠΕΙΣ. ἀλλὰ πῶς φιλοῦσι τὸν δῆμον οἱ ῥήτορες; σκόπει γάρ. ὁ μὲν πόλεμος ἔρπει, πανταχοῦ δὲ κλαυθμοὶ καὶ πυραὶ διὰ τὴν νόσον, πανταχοῦ δὲ νεκροί, πολλὴ δ' ἡ ἀνομία. ἄρ' οἰκτίρουσιν οἱ ῥήτορες τὸν δῆμον; οἰκτίρουσιν ἢ οὐ; λέγε. τί σιωπᾶς; οὐκ ἐρεῖς; οὐκ οἰκτίρουσιν, ἀλλ' ἀπολοῦσι τὴν πόλιν, εὖ οἶσθ' ὅτι. ἐγὼ γὰρ ὑπὲρ σοῦ ἀποκρινοῦμαι. 30
 καὶ πλέα μὲν ἢ γῆ τῆς τόλμης αὐτῶν, πλέα δ' ἢ ἐκκλησία, πλέα δὲ τὰ δικαστήρια, ὁ δὲ δῆμος πλέως τῆς ἀπορίας.

Vocabulary for Section Eight B

ἀδικέ-ω do wrong	μάρτυς (μαρτυρ-), ὁ witness (3a)	χρόνος, ὁ time (2a)
ἄδ-ω sing	μέγιστος -ος -η -ον greatest (μέγας)	ψευδο-μαρτυρία, ἡ false-witness, perjury (1b)
ἀν-ίστα-μαι get up and go, emigrate	μεῖζων μεῖζον (μειζον-) greater (μέγας)	
ἀπ-ολ-οῦσι they will destroy	μῶν surely not?	Vocabulary to be learnt
βαρέ-ως φέρ-ω find hard to bear, take badly	οἰκτίρ-ω pity	ἀδικέω <i>be unjust, commit a crime, do wrong</i>
δῆμ-ος, ὁ the people (2a)	πάθ-ος, τό experience (3c)	ἄδω/ἄειδω <i>sing</i>
δικαστήρι-ον, τό law-court (2b)	πανταχοῦ everywhere	ἀνίσταμαι (ἀναστα-) <i>get up, emigrate</i>
δικαστ-ής, ὁ juror, dikast (1d)	περὶ τοῦ δικαστηρίου καὶ τῶν δικαστ-ῶν about the law-court and the dikasts	δῆμος, ὁ <i>people; deme (2a)</i>
εἰκότ-ως reasonably	πλέ-ως -α -ων full of	δικαστήριον, τό <i>law-court (2b)</i>
ἐκκλησί-α, ἡ assembly, <i>ekklesia</i> (1b)	ποῖ-ος -α -ον; what? what sort of?	δικαστής, ὁ <i>juror, dikast (1d)</i>
ἐπεὶ since	ρήτωρ (ρήτορ-), ὁ politician, speaker (3a)	ἐκκλησίᾱ, ἡ <i>assembly, ekklesia (1b)</i>
ἐπὶ τῶν δικ-ῶν on their lawsuits	ταύτ-ης τῆς πόλ-εως than this city (after μεῖζων)	εὐδαίμων εὐδαιμον (εὐδαιμον-) <i>happy, rich, blessed by the gods (comp. εὐδαιμονέστερος ἄον; sup. εὐδαιμονέστατος ἦον)</i>
ἐπὶ τῶν κραδ-ῶν on their branches	τέττιξ (τεττιγ-), ὁ cicada, grasshopper (3a)	μέγιστος ἦον <i>greatest (sup. of μέγας)</i>
ἐρ-εῖς you (s.) will say (ἐρέ-ω, fut. of λέγ-ω)	τῆς ἀπορί-ας perplexity (after πλέως)	μεῖζων μεῖζον (μειζον-) <i>greater (comp. of μέγας)</i>
ἔρπ-ω go along, take its course	τῆς πόλ-εως the city (after ἔκ); of the city	μῶν; <i>surely not?</i>
εὐ-δαιμον-έστατος -ος -η -ον wealthiest, most blessed by the gods (εὐ-δαίμων)	τῆς τόλμ-ης the brazenness (after πλέα)	οἰκτίρω (οἰκτιρα-) <i>pity</i>
εὐ-δαιμον-έστερος -α -ον more wealthy, more blessed (εὐ-δαίμων)	τί μῆν; of course	πάθος, τό <i>experience, suffering (3c)</i>
ἡγέ-ομαι consider (x to be y)	τοι-οὔτ-ος τοι-αύτ-η τοι-οὔτ-ο(v) like this, of this kind, such	πανταχοῦ <i>everywhere</i>
ἡμ-ῶν ἀν-αιτί-ων ὄντ-ων us, although we were innocent (after καταψηφίσαντο)	ὑπέρ σοῦ for you (s.)	ρήτωρ (ρήτορ-) ὁ <i>orator, politician (3a)</i>
κατα-ψηφίζ-ομαι condemn	φιλό-πολ-ις (φιλο-πολιδ-), ὁ, ἡ patriotic	χρόνος, ὁ <i>time (2a)</i>
κλαυθμ-ός, ὁ lamentation (2a)		

After Pericles

In 430 BC, a virulent plague, the medical identity of which has been long debated, broke out in Athens, and spread rapidly through the population. Thucydides himself caught the plague, but survived to give a vivid account of the suffering. Very large numbers of Athenians died, and the imminence of death led to something close to a collapse of law and order. The disaster almost broke the Athenian spirit. There was a reaction against Pericles, who was tried and fined. An attempt was made to open peace negotiations with Sparta, but nothing came of it. In 429 Pericles died, himself a victim of the plague. The passing of the man who had been a major force in democratic politics for thirty years was bound to have a profound effect on Athens. Contemporary sources present Pericles' death as marking a sea change, after which things could never be the same, only worse. (*World of Athens*, 1.57)

C

In *World of Athens*: benefits of empire 6.74, 81–2; Pericles tried 6.26–7; peace 7.4; festivals 3.40ff.

- ΔΙΚ. ἀληθῆ γε δοκεῖς λέγειν, ὦ Πεισέταιρε. ἀλλὰ τίς σώσει τὴν πόλιν, ἐπεὶ οὐδενὸς ἄξιοι φαίνονται ὄντες οἵ γε ῥήτορες; ἴσως αὐτὸς ὁ δῆμος –
- ΕΥ. ὦ Ἡράκλεις, μὴ λέγε τοῦτό γε. ὁ γὰρ δῆμος οἴκοι μὲν ἐστί δεξιώτατος, ἐν δὲ τῆ ἑκκλησίᾳ μωρότατος.
- ΡΑΨ. ἀλλ' εἰ Περικλῆς – 5
- ΔΙΚ. τὸν Περικλέα μὴ λέγε.
- ΡΑΨ. πῶς φῆς, ὦ τᾶν; πάντων ἄριστός γε ἐδόκει ὁ Περικλῆς, ὡς φασίν.
- ΠΕΙΣ. ἀλλ' ὁ ἀγαθὸς πολίτης βελτίονας ποιεῖ τοὺς πολίτας ἀντιχειρόνων. τοῦτ' ἐποίει Περικλῆς, ἦ οὐ;
- ΡΑΨ. ἐποίει νῆ Δία. 10
- ΠΕΙΣ. οὐκοῦν, ὅτε Περικλῆς ἤρχετο λέγειν ἐν τῷ δήμῳ, χείρονες ἦσαν οἱ Ἀθηναῖοι, ὅτε δὲ ἀπέθανε, βελτίονες;
- ΡΑΨ. εἰκός. ὁ γὰρ ἀγαθὸς πολίτης βελτίους ποιεῖ τοὺς ἄλλους.
- ΠΕΙΣ. ἀλλ' ἴσμεν σαφῶς καὶ ἐγὼ καὶ σύ, ὅτι πρῶτον μὲν εὐδόκιμος ἦν Περικλῆς ὅτε χεῖρους, ὡς σὺ φῆς, ἦσαν οἱ Ἀθηναῖοι, ἐπειδὴ δὲ ἐγένοντο βελτίους διὰ αὐτόν, κλοπὴν κατεψηφίσαντο αὐτοῦ, δῆλον ὅτι ἵππονηροῦ ὄντος. 15
- ΔΙΚ. ἀληθῆ λέγεις, εὖ οἶδ' ὅτι. τίς οὖν σώσει τὴν πόλιν; ἀνὴρ γὰρ φιλόπολις σώσει τὴν πόλιν, ἀλλ' οὐκ ἀπολεῖ. τί δεῖ ποιεῖν;
- ΡΑΨ. δεῖ σε, ὦ Δικαιοπόλι, ζητεῖν τὸ τῆς πόλεως ἀγαθόν. 20
- ΔΙΚ. τί τὸ ἀγαθόν, ὦ ῥαψωδέ; οὐ γὰρ αὐτό, ὅ τι ποτ' ἐστί τὸ ἀγαθόν, τυγχάνω εἰδώς.
- ΡΑΨ. σὺ δ' οὐκ οἶσθα τί τὸ ἀγαθόν; ἐν δὲ τῆ νηὶ ἔδοξάς γε φιλόσοφος τις εἶναι, γνοὺς τὰ τῶν φιλοσόφων.
- ΔΙΚ. μὴ παῖζε πρὸς ἐμέ, ὦ ῥαψωδέ. οἱ γὰρ φιλόσοφοι ζητοῦσιν, ὡς ἀκούω, τί ἐστὶν ἀγαθόν, εὐρίσκειν δ' οὐδεὶς δύναται. οἱ μὲν γὰρ ἀρετὴν, 25 οἱ δὲ δικαιοσύνην ἠγοῦνται τὸ ἀγαθόν. ἀλλ' οὐδὲν ἴσασιν ἐκεῖνοι. οἱ δὲ γεωργοὶ τὸ ἀγαθόν ἴσασιν, τί ἐστὶν. ἐν ἀγρῷ γὰρ ἔτυχον εὐρόντες αὐτό. ἔστι δ' εἰρήνη. ὁ μὲν γὰρ πόλεμος πλέως πραγμάτων, ἀπορίας, νόσου, παρασκευῆς νεῶν, ἢ δ' εἰρήνην πλέα γάμων, ἐορτῶν, συγγενῶν, παίδων, φίλων, πλούτου, ὑγείας, σίτου, οἴνου, ἡδονῆς. εἰ δ' ἄλλος τις βούλεται σπονδὰς ποιῆσθαι καὶ εἰρήνην ἄγειν, οὐκ οἶδα. ἀλλ' ἐγὼ αὐτὸς ἀνβουλοίμην. ἀλλὰ πῶς μόνος ὦν τὸν δῆμον ἀναπέισω; τί λέγων, ἢ τί βοῶν, ἢ τί κελεύων, σπονδὰς ποιήσομαι; ἀλλ' οὖν εἶμι, ἐτοίμος ὦν βοᾶν καὶ κακὰ λέγειν τὸν ἄλλο τι πλὴν περὶ εἰρήνης λέγοντα. φέρε νυν, εἰς τὴν ἑκκλησίαν, Δικαιοπόλι. 30
- ΕΥ. καὶ ΠΕΙΣ. καίτοι ἡμεῖς γ' ἀνιστάμεθα εἰς τὸν τόπον τὸν ἀπράγμονα. χαίρετε.
- ΡΑΨ. μῶρους δὴ ἠγοῦμαι τούτους τοὺς ἀνθρώπους. ἐγὼ γὰρ οὐκ ἀνποιοῖν ταῦτα. οὔτε γὰρ εἰς ἑκκλησίαν σπεύδοιμι ἄν, οὔτε ἀν' ἐκ τῆς πατρίδος 35

φεύγειν ἴβουλοίμην. ἄρ' οὐκ ἴσασιν ὅτι ἀληθῆ ἐποίησεν ὁ ποιητῆς ὁ
 ποιήσας·
 'ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται;
 δεῖ γὰρ ἡμᾶς τὰ τῶν θεῶν δῶρα καρτερεῖν, καὶ χαλεπὰ καὶ τὰ βελτίω.
 'ἀλλὰ θεῶν μὲν δῶρα, καὶ ἄχνύμενοί ἴπερ, ἀνάγκη
 τέτλαμεν ἄνθρωποι. ἐπὶ γὰρ ζυγὸς ἰαύχενι κεῖται.'

40

Vocabulary for Section Eight C

ἀργῶ the country	ἐπὶ αὐχένι upon our neck	παρασκευ-ῆς equipping (<i>after</i> πλέως)
ἄγ-ω live in, be at (peace)	ἔτοιμ-ος -η -ον ready (to) (+inf.)	περὶ εἰρήν-ης about peace
ἀλλ' οὖν however that may be	εὐ-δόκιμ-ος -ον well thought of	Περικλῆς Pericles (nom.)
ἀνάγκη of necessity	ζυγ-ός, ὁ yoke (2a)	πλέ-ως -α -ων full of
ἄν βουλ-οίμην (I) would like to	ἦτοι indeed	ποιέ-ομαι make
ἀνα-πεῖθ-ω bring over to one's side	ἡγέ-ομαι consider (x to be γ)	πλήν except
ἄν ποι-οίην (I) would do	ἡδον-ῆς pleasure (<i>after</i> πλέα)	πλούτ-ου riches, wealth (<i>after</i> πλέα)
ἀντὶ χειρόν-ων instead of worse	Ἡράκλεις Herakles! (voc.)	σίτ-ου food (<i>after</i> πλέα)
ἄξι-ος -α -ον worth	καί. . . καί both. . . and	σπεύδ-οιμι ἄν I would hurry
ἀπ-ολ-εῖ (he) will destroy	καὶ. . . πέρ despite, although	σπονδ-αί, αἱ truce, treaty (1a)
ἀπορί-ας lack of provision; perplexity (<i>after</i> πλέα)	καίτοι nonetheless	συγγεν-ής, ὁ relation (3d)
ἄ-πράγμων ἄ-πραγμον (ἀπραγμον-) free from trouble	κακὰ λέγ-ω speak ill of	τὰ βελτί-ω the better things (acc.)
ἄρχ-ομαι begin (+ inf.)	κατα-ψηφίζ-ομαι condemn (x on charge of γ)	τᾶν my dear chap (<i>condescendingly</i>)
αὐτ-οῦ. . . πονηρ-οῦ ὄντ-ος him . . . being wicked (<i>after</i> κατεψηφίσαντο)	κεῖται (they=ταῦτα) lie; (it=ζυγός) lies	τέτλαμεν we endure
ἄχν-ύμεν-ος -η -ον grieving	κλοπ-ή, ἡ theft (1a)	τῆ ἐκκλησίᾳ the assembly
βελτί-ους better (nom./acc.)	μόν-ος -η -ον alone	τῆ νηὶ the ship
γν-ούς knowing (nom. s. m.) (γιγνώσκ-ω)	νε-ῶν of ships	τῆς πατρίδ-ος my fatherland
γούνασι lap (lit. 'knees')	νόσ-ου disease (<i>after</i> πλέως)	τῆς πόλ-εως of the city
δεξι-ός -ά -όν clever, handy	νυν so, then	τὸν Περικλέ-α Pericles
δικαιοσύν-η, ἡ justice, being just (1a)	οἶν-ου wine (<i>after</i> πλέα)	τόπ-ος, ὁ place (2a)
δῶρ-ον, τό gift (2b)	οἱ δὲ others	τῶ δήμ-ω the people
εἰκός it is likely	οἱ μὲν some	ὕγιει-ας health (<i>after</i> πλέα)
εἰρήν-η, ἡ peace (1a)	ὁ Περικλῆς Pericles	φέρε come! (s.)
έορτ-ή, -ῆ festival (1a)	ὅ τι what	φιλό-πολις patriotic (nom.)
εἶπε since	ὅτι because of	φιλό-σοφ-ος, ὁ philosopher (2a)
	οὐδενός nothing (<i>after</i> ἄξιοι)	χαλεπ-ός -ῆ -όν difficult, hard
	πάντ-ων of all	χείρ-ους worse (nom.)
		χείρων χειρ-ον (χειρον-) worse

Vocabulary to be learnt

ἄγω (ἀγαγ-) <i>live in, be at; lead, bring</i>	ἡγέομαι <i>think, consider; lead (+ dat.)</i>	πλέως ἄων <i>full of (+ gen.) (as if α-ος α-α α-ον contr.)</i>
ἄξιος ἄον <i>worth, worthy of (+gen.)</i>	ἡδονή, ἡ <i>pleasure (1a)</i>	ποιέομαι <i>make</i>
ἀπολέω <i>I shall kill, destroy</i>	Ἡρακλῆς, ὁ <i>Herakles (3d uncontr.)</i>	σίτος, ὁ <i>food (2a) (pl. σῖτα, τὰ 2b)</i>
δεξιός ἄόν <i>clever; right-hand</i>	καί . . . καί <i>both . . . and</i>	σπονδαί, αἱ <i>treaty, truce (1a)</i>
διά (+gen.) <i>through</i>	λαμβάνομαι <i>take hold of (+gen.)</i>	συγγενής, ὁ <i>relation (3d)</i>
ἐγγύς (+gen.) <i>near</i>	μετά (+ gen.) <i>with</i>	τᾶν <i>my dear chap (voc.) (condescendingly)</i>
εἰρήνη, ἡ <i>peace (1a)</i>	μόνος ἡ ὄν <i>alone</i>	ὑπέρ (+gen.) <i>for, on behalf of</i>
εἰρήνην ἄγω <i>live in/be at peace</i>	νυν <i>then (cf. νῦν now)</i>	ὑπό (+gen.) <i>by, at the hands of</i>
ἐναντίον (+gen.) <i>opposite, in front of</i>	ὁ μὲν . . . ὁ δέ <i>one . . . another</i>	φιλόσοφος, ὁ <i>philosopher (2a)</i>
ἐπεὶ <i>since</i>	περὶ (+gen.) <i>about</i>	χαλεπός ἡ ὄν <i>difficult, hard</i>
ἐπί (+dat., gen.) <i>on</i>		χείρων χεῖρον (χειρον-) <i>worse</i>
ἐτοῖμος ἡ ὄν <i>ready (to) (+inf.)</i>		

Section Nine A–J: Aristophanes' *Wasps*

Introduction

The reason that Euelpides gave for leaving Athens was that he and Peisetairos had been unjustly found guilty in a law-suit. Whatever the actual rights and wrongs of the matter, the Athenians' reputation for litigiousness was notorious throughout the Mediterranean. Pericles (Περικλῆς) had introduced pay for dikasts (δικασταί, jurors) in c. 461 BC, so that even the poorest might be encouraged to take part in the democratic process of judging their fellow-man, and it would appear that some men were happy to scrape a living out of serving as dikasts. The courts handled not only judicial business, but political cases as well: their power was, potentially, enormous, and could be wielded to deadly effect. There was little 'procedure' in the courts; certainly no judge to guide dikasts and clarify the law; no question of the dikasts (usually 501 Athenian males) retiring to discuss what they had heard; few rules of evidence; and no cross-questioning of witnesses. The dikasts listened to both sides, and voted on the issue at once. In such an atmosphere, the law could easily be abused.

In *Wasps*, Aristophanes presents his vision of the 'typical' Athenian dikast, and leaves us to ponder its implications for the administration of justice in Athens.

In *World of Athens*: the law-courts 6.39ff.

Law-court mania in Athens

It has been estimated that, when allowance is made for festivals, ἐκκλησίαι and so on, juries might sit on between 150 and 200 days in the year ... If we are to believe Aristophanes' *Wasps* of 422, some elderly Athenians had a passion to serve. Here a slave describes his master's mania:

'He loves it, this juror business; and he groans if he can't sit on the front bench. He doesn't get even a wink of sleep at night, but if in fact he does doze off just for a moment, his mind still flies through the night to the water-clock... And by god, if he saw any graffito by the doorway saying "Demos, son of Pylilampes, is beautiful", he would go and write beside it, "κημός (the ballot-box) is beautiful"... [see Text 9C 1.7]. Straight after supper he shouts for his shoes, and then off he goes to the court in the early hours and sleeps there, clinging to the court-pillar like a limpet. And through bad temper he awards the long line to all the defendants, and then comes home like a bee...with wax plastered under his finger-nails [because, when the jurors had to decide between penalties, they were given a wax tablet on which to mark a longer or shorter line, the former indicating the heavier penalty]. And because he's afraid that some day he may run short of voting-pebbles, he keeps a whole beach in his house. That's how mad he is...' (Aristophanes, *Wasps* 87–112) (*World of Athens*, 6.41)

A

The stage-set represents a house with a door and a window at a higher level. There is a bar across the door and a net draped over the window. In front of the house are standing two slaves, Sosias and Xanthias. They are supposed to be on guard duty, but Xanthias keeps falling asleep.

(ἔμπροσθεν τῆς οἰκίας εἰσὶ δοῦλοι δύο. διαλέγονται πρῶτον μὲν ἀλλήλοις, ἔπειτα τοῖς θεαταῖς.)

ΣΩΣΙΑΣ	οὗτος, τί πάσχεις; (again, louder)	
	οὗτος, τί πάσχεις; (louder still)	5
	σοὶ λέγω, ὦ Ξανθία.	
ΞΑΝΘΙΑΣ	(wakes up with a start) τίς ἢ βοή; (sees Sosias)	
	τίني λέγεις, Σωσία; τί βουλόμενος οὕτω βοᾷς; ἀπολείς με βοῶν.	10
Σ.	σοὶ λέγω, ὦ κακόδαιμον Ξανθία, καὶ σοῦ ἔνεκα βοῆ χρῶμαι. ἀλλὰ τί πάσχεις;	
Ξ.	καθεύδω ἠδέως.	
Σ.	καθεύδεις; ἀλλὰ λέγοιμ' ἄν τί σοι, κακοδαίμονι ἀνθρώπῳ ὄντι, καὶ δυστυχεῖ.	15
Ξ.	τί μοι λέγοις ἄν;	
Σ.	λέγοιμ' ἄν σοι ὅτι μέγα κακόν σοι ἐμπεσεῖται. ἀπολεῖ γάρ σε ὁ δεσπότης. μὴ οὖν κάθειδε. ἄρ' οὐ τυγχάνεις εἰδῶς οἷον θηρίον φυλάττομεν;	
Ξ.	δοκῶ γ' εἰδέναι.	
Σ.	ἀλλ' οὐτοῖσι οὐκ ἴσασιν οἱ θεαταί. κάτειπε οὖν τὸν τοῦ δράματος λόγον τοῖς θεαταῖς, πολλοῖς δὴ οὕσιν.	20
Ξ.	καὶ δὴ καταλέξω τῶν τῶν θεατῶν πλῆθει τὸν τοῦ ἡμετέρου δράματος λόγον.	

Vocabulary for Section Nine A

Grammar for 9A–E

- The dat. case and its uses
- Time phrases
- More optatives: δυναίμην, ἀνισταίμην
- Principal parts: ἐρωτάω, λέγω, λανθάνω

ἀλλήλ-οις to each other
βο-ῆ a shout (after χρῶμαι)
δρᾶμα (δραματ-), τό drama, play
(3b)
δυσ-τυχεῖ unlucky (goes with
κακοδαίμονι ἀνθρώπῳ ὄντι)

ἐμ-πεσ-εῖται it will befall (fut. of
ἐμ-πίπτ-ω)
ἐμπρόσθεν (+ gen.) in front of,
before
θεατ-ῆς, ὁ spectator, member of
the audience (1d)

θηρί-ον, τό beast (2b)
καὶ δὴ well, all right; look
κακο-δαίμον-ι ἀνθρώπ-ω ὄντ-ι
unlucky/ill-favoured man that
you are
κατα-λέγ-ω (κατ-ειπ-) recount, tell

μοι to me
 Ξανθί-ας, ὁ Xanthias (1d)
 οἷ-ος -α -ον what sort of
 πολλ-οῖς οὖσιν being many
 (goes with τοῖς θεατ-αῖς)
 σοι to you (s.); you (after
 ἔμ-πεσ-εῖται)
 σοῦ ἔνεκα for your sake

Σωσί-ας, ὁ Sosias(1d)
 τί-ν-ι to whom? (s.)
 τοῖς to/with/by the
 τοῖς θεατ-αῖς to the audience
 τῷ to/with/by the
 τῷ πλήθ-ει to the crowd
 χρά-ομαι use, employ

Vocabulary to be learnt
 δρᾶμα (δραματ-), τό *play, drama*
 (3b)
 θεᾶτ-ής, ὁ *spectator, member of*
audience (1d)

B

In *World of Athens*: homosexuality 5.32–5.

- Ξ. ἔστιν γὰρ ἡμῖν δεσπότης ἐκεινοσί, ὁ ἄνω ἡσυχος καθεύδων. ἄρ' οὐχ ὄρατε αὐτὸν καθεύδοντα;
 (*points up to the roof*)
 ἔστι μὲν οὖν ἡμῖν δεσπότης οὗτος. τῷ^ϛ δὲ¹ δεσπότη πατήρ ἐστι πάνυ γέρων. 5
 ὁ δὲ δεσπότης ἡμᾶς ἐκέλευε φυλάττειν τὸν πατέρα, κελεύοντι δὲ ἐπιθόμεθα.
 ἐν γὰρ ἀπορία ἐνέπεσεν ὁ δεσπότης περὶ τοῦ πατρός, ἐπειδὴ ἔγνω αὐτὸν
 πονηρότερον ὄντα τῶν ἄλλων ἐν τῇ πόλει, καὶ αἴτιον κακῶν πολλῶν. ἔστι
 γὰρ τῷ πατρὶ τῷ τοῦ δεσπότου νόσος τις. ἐρωτῶ οὖν ὑμᾶς, ὦ θεαταί, τί
 τυγχάνει ὄν τὸ ὄνομα ταύτῃ τῇ νόσῳ; ὑμεῖς δ' ἀποκρίνεσθε ἡμῖν ἐρωτῶσιν. 10
 (*appeals to the audience for suggestions*)
 φέρε νυν· τί φησιν οὗτος;
- Σ. οὐτοσί μὲν ἡμῖν ἀποκρινόμενος 'φιλόκυβον' ἡγεῖται τὸν γέροντα. ἀλλὰ λέγω τῷ ἀνδρὶ ὅτι δηλός ἐστιν οὐδὲν λέγων, τοιαῦτα ἀποκρινόμενος. οὐ μὴν ἀλλὰ 'φιλο' μὲν ἐστιν ἡ ἀρχὴ τοῦ κακοῦ. 15
- Ξ. φιλεῖ γὰρ τι ὁ γέρων. ἀλλὰ τί φησιν οὗτος;
- Σ. οὗτος δέ μοι ἐρομένῳ ἀποκρίνεται ὅτι 'φιλοθύτην' ἢ 'φιλόξενον' νομίζει τὸν πατέρα εἶναι.
- Ξ. μὰ τὸν κύνα, ὦ τᾶν, οὐ φιλόξενος, ἐπεὶ καταπύγων ἐστὶν ὁ γε Φιλόξενος.

Vocabulary for Section Nine B

ἄνω above, up there
 ἀπορί-α perplexity
 ἀρχ-ή, ἡ beginning (1a)
 ἔ-γνω he realised (γιγνωσκ-
 ω/ἔ-γνω-ν)
 ἡμ-ῖν to us
 ἡμ-ῖν ἐρωτ-ῶσιν to us asking
 ἡσυχ-ος -ον quiet(ly)
 κατα-πύγων κατὰ-πυγον
 (καταπυγον-) insulting term
 for homosexual
 κελεύ-οντ-ι him ordering (after
 ἐπιθόμεθα)

κύων (κυν-), ὁ dog (3a)
 μοι ἐρ-ομέν-ω to me asking
 ὄνομα (ὀνοματ-), τό name (3b)
 οὐ μὴν ἀλλὰ nonetheless
 πονηρ-ός -ά -όν wicked, bad
 ταύτ-ῃ τῇ νόσ-ω to this disease
 τῇ in/with/by the
 τῇ πόλ-ει the city
 τοι-οὔτ-ος τοι-αύτ-ῃ τοι-οὔτ-
 ο(ν) of such a kind, like this
 τῷ ἀνδρ-ῖ to the man
 τῷ δεσπότ-ῃ to the master
 τῷ πατρ-ῖ to the father

φέρε come!
 φιλο- lover of
 φιλο-θύτ-ης, ὁ lover of sacrifices
 (1d)
 φιλό-κυβ-ος -ον lover of dice,
 gambler
 φιλό-ξεν-ος -ον loving
 strangers, hospitable
 Φιλόξεν-ος, ὁ Philoxenos (2a) (a
 noted homosexual)

Vocabulary to be learntἄνω *up, above*ἤσυχος *on quiet, peaceful*ὄνομα (ὄνοματ-), τό *name (3b)*πονηρός ἄ ὄν *wicked,**wretched*τοιούτος τοιαύτη τοιοῦτο(ν) *of**this kind, of such a kind*φέρε *come!***C**In *World of Athens*: the *Eliaia* 6.39; part-source 6.41.

- Ξ. οὐδέποτ' ἐξευρήσετε, ὦ θεαταί. εἰ δὴ βούλεσθε εἰδέναι τίς ἢ νόσος ἢ τῶ πατρὶ ἐμπεσοῦσα, σιωπάτε νῦν. λέξω γὰρ ὑμῖν ἔν ἀπορίᾳ δὴ ἴουσι τὴν τοῦ γέροντος νόσον. φιληλιαστής ἐστιν ὥσπερ οὐδεὶς ἀνήρ. δίκας γὰρ αἰεὶ δικάζει καὶ τὸ δικαστήριον φιλεῖ, τῆς μὲν ἡμέρας καθιζόμενος ἐν τῶ δικαστηρίῳ, τῆς δὲ ἑνυκτὸς ὄνειροπολῶν δίκας. καίτοι οἱ μὲν ἔρασταὶ γράφουσιν ἐν θύρᾳ τινὶ 'Δῆμος καλός', οὗτος δὲ ἰδὼν καὶ προσιῶν παραγράφει πλησίον 'Κημὸς καλός'. τοῦτον οὖν φυλάττομεν τούτοις τοῖς μοχλοῖς ἐγκλείσαντες, πολλοῖς τε οὔσι καὶ μεγάλοις. ὁ γὰρ υἱὸς αὐτοῦ, ἐπεὶ τὸν πατέρα ἔμαθεν φιληλιαστὴν ὄντα, τὴν νόσον βαρέως φέρων, πρῶτον μὲν ἐπειράτο ἀναπεῖθαι αὐτὸν μὴ ἐξιέναι θύραζε, τοιάδε λέγων
- 'διὰ τί, ἦ δ' ὅς, 'αἰεὶ δίκας δικάζεις, ὦ πάτερ, ἐν τῶ δικαστηρίῳ; ἄρ' οὐ παύση ἡλιαστής ὢν; ἄρα τῶ σῶ υἱῶ οὐ πείσῃ;
- ὁ δὲ πατὴρ αὐτῶ μὴ ἐξιέναι ἀναπεῖθοντι οὐκ ἐπέιθετο. εἶτα ὁ υἱὸς τὸν πατέρα ἐκορυβάντιζεν. ὁ δὲ πατὴρ, εἰς τὸ δικαστήριον ἐμπεσὼν, αὐτῶ τῶ τυμπάνῳ ἐδίκασεν. ἐντεῦθεν ἔνδον ἐγκλείσαντες



αὐτῶ τῶ τυμπάνῳ

αὐτὸν ἐφυλάττομεν τούτοις τῶν δικτύοις. ἔστι δ' ὄνομα τῶν μὲν γέροντι Φιλοκλέων, τῶν δ' ὑἱῶν γε τούτων Βδελυκλέων.

Vocabulary for Section Nine C

ἀνα-πεῖθ-ω persuade, convince
 ἀπορί-α perplexity
 ἀύλ-ῆ, ἡ courtyard (1a)
 αὐτ-ῶ ... ἀνα-πεῖθ-οντ-ι him ...
 trying to persuade (him) (*after*
 ἐπίθετο)
 αὐτῶ τῶ τυμπάν-ω drum and all
 βαρέ-ως φέρ-ω take hard, find
 hard to bear
 Βδελυ-κλέων (Βδελυκλεων-), ὁ
 Bdelykleon (3a) ('Loather of
 Kleon')
 γράφ-ω write
 Δῆμ-ος, ὁ Demos (2a) (*a notably*
handsome young man)
 δικάζ-ω be a juror, decide a case
 ἐγ-κλεί-ω shut in
 ἐξ-έρχ-ομαι go out
 ἐπεὶ when
 ἐραστ-ῆς, ὁ lover (1d)
 ἠλιαστ-ης, ὁ juror in the Eliaia
 court (1d)
 θύρ-α τιν-ῆ a door
 θυράζε out of doors
 καθ-ίζ-ομαι sit down
 καίτοι furthermore

κημ-ός, ὁ funnel (2a) (*through*
which the voting pebble goes
into the voting urn)
 κορυβαντίζ-ω introduce into the
 Korybantian rites (*a mystery*
religion involving wildness of
all kinds, and the beating of
drums)
 ὄνειρο-πολέ-ω dream
 παρα-γράφ-ω write
 alongside
 πλησίον nearby
 πολλ-οῖς τε οὔσι καὶ
 μεγάλ-οις being many and
 large (*goes with* τούτοις τοῖς
 μόχλ-οις)
 τῆς ἡμέρ-ας during the day
 τῆς νυκτ-ός during the night
 τοιόσδε τοιάδε τοιόνδε like this,
 as follows
 τούτ-οις τοῖς δικτύ-οις with
 these nets
 τούτ-οις τοῖς μόχλ-οις with
 these bars
 τῶ γέροντ-ι to the old man
 τῶ δικαστηρί-ῳ the law-court

τῶ πατρ-ὶ his father (*after*
 ἐμ-πεσοῦσ-α)
 τῶ σῶ υἱ-ῶ your son (*after*
 πείσ-η)
 τῶ υἱ-ῶ τούτ-ω to this son here
 ὕμ-ῖν . . . οὔσι to you (pl.) being
 φιλο-ηλιαστ-ῆς, ὁ lover of being
 a juror in the court of the
 Eliaia (1d)
 Φιλο-κλέων (Φιλοκλεων-), ὁ
 Philokleon (3a) ('Lover of
 Kleon')

Vocabulary to be learnt

ἀναπειθω persuade over to one's
 side
 βαρέως φέρω take badly, find
 hard to bear
 δικάζω be a juror; make a
 judgment
 ἐξέρχομαι (ἐξελθ-) go out; come
 out
 ἐπεὶ when; since
 καθίζομαι sit down
 καθίζω sit down
 πλησίον nearby, (+gen.) near



HO ΠΑΙΣ ΚΑΛΟΣ

D

In *World of Athens*: Kleon 1.58–9, 63, 67, 6.17, 6.41.

ΒΔΕΛΥΚΛΕΩΝ (βοᾷ τοῖς δούλοις ἀπὸ τοῦ τέγους)

ὦ Ξανθία καὶ Σωσία, καθεύδετε;

Ξ. οἴμοι, τάλας.

Σ. τί ἐστίν;

Ξ. ὁ δεσπότης οὐκέτι καθεύδει ἀλλ' ἀνίσταται ἤδη καὶ βοῆ χρῆται. 5

Σ. ἀλλὰ τίσι λέγει ὁ ἀνὴρ;

Ξ. λέγει τι ἡμῖν ὁ Βδελυκλέων, ὡς ἐμοὶ δοκεῖ. καὶ ἡμῖν καθεύδουσιν ἐντυχῶν ἀπολεῖ ὁ δεσπότης.

Σ. κάμοι δοκεῖ λέγειν τι, Ξανθία. ἀλλὰ τί βουλόμενος ἀνίστασαι, ὦ δέσποτα;

ΒΔΕΛ. (*pointing inside the house*) 10

ὅ τι; λόγῳ μὲν ὁ πατὴρ ἠσυχάζει, Σωσία, ἔργῳ δὲ βούλεται ἐξιέναι. καὶ αἰεὶ τόλμη χρῆται ὁ πατὴρ ἐξιέναι βουλόμενος. νῦν δέ, ὡς ἔμοιγε δοκεῖ, ὁ πατὴρ εἰς τὸν ἵπνον εἰσελθῶν ὀπὴν τινα ζητεῖ πολλῆ σπουδῆ.

(*looking at the chimney*)

ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψοφεῖ; 15

(ἐκ τῆς κάπνης ἐξέρχεται ὁ Φιλοκλέων)

οὗτος τίς εἶ σύ;

ΦΙΛΟΚΛΕΩΝ (*emerging from the chimney*)

καπνὸς ἔγωγε ἐξέρχομαι.

ΒΔΕΛ. καπνός; ἀλλὰ καπνῶ^Γ μὲν ἔξιόντι οὐχ ὅμοιος εἶ, ὡς ἔμοιγε δοκεῖ, 20

Φιλοκλέωνι δ' ὁμοιότερος. τί δέ σοι δοκεῖ, Ξανθία;

Ξ. οὐδενὶ ὁμοιότερος εἶναι μοι δοκεῖ ἢ τῷ Φιλοκλέωνι, ὦ δέσποτα.

ΒΔΕΛ. (*puts the cover back on the chimney*)

ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.

Vocabulary for Section Nine D

ἄναξ (ἀνακτ-), ὁ lord (3a)

βο-ῆ a shout (*after* χρῆται)

ἐμ-οὶ to me

ἔμ-οιγε to me at least

ἐνταῦθα (from) here

ἐν-τυγχάν-ω (ἐν-τυχ-) meet, chance upon

ἐργ-ω in fact, indeed (i.e. actually)

ἡμ-ῖν to us

ἡμ-ῖν καθεύδ-ουσιν us sleeping (*after* ἐντυχῶν)

ἵπν-ός, ὁ oven (2a)

κάπν-η, ἡ chimney (1a)

καπν-ῶ . . . ἐξ-ιόντ-ι smoke coming out (*after* ὅμοιος)

καπν-ός, ὁ smoke (2a)

λόγ-ω in word (i.e.

supposedly)

μηχαν-ή, ἡ device, scheme (1a)

μοι to me

ὅμοι-ος -α -ον like

ὀπ-ή, ἡ hole (1a)

ὅ τι; what?

οὐδεν-ὶ no one (*after*

ὁμοιότερος)

πολλ-ῆ σπουδ-ῆ with much urgency (i.e. very urgently)

σοὶ to you (s.)

τάλας wretched (me)

τέγ-ος, τό roof (3c)

τίσι; to whom? (pl.)

τοῖς δούλ-οις to the slaves

τόλμ-η brazenness (*after*

χρῆται)

τῷ Φιλο-κλέων-ι Philokleon (*after* ὁμοιότερος)

Φιλο-κλέων-ι Philokleon (*after*

ὅμοιος)

χρά-ομαι use, employ (3rd s.

χρῆται)

ψοφέ-ω make a noise

Vocabulary to be learnt

ἄναξ (ἀνακτ-), ὁ *prince, lord, king* (3a)

ἐνταῦθα (*t*) *here, at this that*
point

μέλας μέλαινα μέλαν (μελαν-)
black

τάλας τάλαινα τάλαν (ταλαν-)
wretched, unhappy

E

- ΦΙΛ. (commandingly)
ἀλλ' ἄνοιγε τὴν θύραν.
- ΒΔΕΛ. (resolutely)
μὰ τὸν Ποσειδῶ, πάτερ, οὐδέποτε γε.
- ΦΙΛ. (a pause, then craftily) 5
ἀλλ' ἔστι νουμηνία τήμερον.
- ΒΔΕΛ. ὁ ἄνθρωπος οὗτος μέγα τι κακὸν παρασκευάζεται, ὡς ἔμοιγε δοκεῖ. τί σοι
δοκεῖ, Ξανθία;
- Ξ. καὶ ἔμοιγε δοκεῖ.
- ΦΙΛ. (overhears) 10
μὰ τὸν Δία οὐ δῆτα, ἀλλ' ἔξειμι, ἐπεὶ τὸν ἡμίονον ἐν τῇ ἄγορᾳ πωλεῖν
βούλομαι αὐτοῖς τοῖς κανθηλίοις.
- ΒΔΕΛ. πωλεῖν βούλη τὸν ἡμίονον αὐτοῖς τοῖς κανθηλίοις; ἀλλ' ἐγὼ τοῦτο ἂν
δρᾶν δυναίμην.
- ΦΙΛ. ἐγὼ δὲ τοῦτο ἂν δυναίμην ἄμεινον ἢ σύ. 15
- ΒΔΕΛ. οὐ μὰ τὸν Δία, ἀλλ' ἐγὼ σοῦ ἄμεινον.
- ΦΙΛ. ἀλλὰ εἰσιὼν τὸν ἡμίονον ἔξαγε.
The mule is led out of the courtyard.
- ΒΔΕΛ. ἀλλὰ τί παθὼν στένεις, ἡμίονε; ἄρα ὅτι τήμερον πωλήσομέν σε; ἀλλὰ
μὴ στένε μηκέτι, ἡμίονε. τί δὲ τουτὶ τὸ πρᾶγμα; τί στένεις, εἰ μὴ φέρεις 20
Ἵδουσσέα τινά;

Vocabulary for Section Nine E

ἄμεινον better

ἄνοιγε open!

αὐτ-οῖς τοῖς κανθηλί-οις pack-
saddle and all

ἔμοι-γε to me

ἔξ-ἀγ-ω bring out, lead out

κανθήλι-α, τά panniers (2b)

μηκέτι no longer

νου-μηνί-α, ἡ first of the month
(1b) (*market-day*)

Ἵδουσσ-εύς, ὁ Odysseus (3g)

παρα-σκευάζ-ομαι devise,
prepare

πωλέ-ω sell

στέν-ω groan

τῇ ἀγορ-ᾷ the market-place



ὁ ἡμίονος...



... φέρει Ἵδουσσέα τινά

Σ.	(<i>looks under the mule</i>) ἀλλὰ ναὶ μὰ Δία φέρει κάτω γε τουτονί τινα.	
ΒΔΕΛ.	τίνα φέρει ὁ ἡμίονος; τίς εἶ ποτ', ὦ 'νθρωπε;	
ΦΙΛ.	Οὔτις νῆ Δία.	25
ΒΔΕΛ.	Οὔτις σύ; ποδαπὸς εἶ;	
ΦΙΛ.	Ἴθακήσιος, ὁ τοῦ Ἀποδρασιππίδου.	
ΒΔΕΛ.	(<i>to Sosias</i>) ὑφελκε αὐτόν. (<i>looks at Philokleon with disgust</i>)	30
	ὦ μιαρῶτατος. γιγνώσκω γάρ σε πάντων πονηρότατον ὄντα. τῶ ^ϛ γὰρ ¹ Ὀδυσσεὶ δὴ ὁμοιότατός ἐστιν ὁ πατήρ, ὡς ἔμοιγε δοκεῖ. ἀλλ' ὦ πάτερ, σπουδῆ ^η πάσῃ ὥθει τὸν ἡμίονον καὶ σεαυτὸν εἰς τὴν οἰκίαν. (<i>points to a pile of stones</i>)	
Σ.	σὺ δέ, Σωσία, ὥθει ταῖς ^η χερσὶ πολλοὺς τῶν λίθων πρὸς τὴν θύραν.	35
Σ.	(<i>busies himself with the task. Suddenly . . .</i>) οἴμοι τάλας, τί τοῦτο; πόθεν ποτ' ἐνέπεσέ μοι τὸ βῶλιον;	
Ξ.	(<i>points to the roof</i>) ἰδοῦ, ὦ δέσποτα. ὁ ἀνὴρ στρουθὸς γίγνεται.	
ΒΔΕΛ.	οἴμοι κακοδαίμων. οὐ γάρ με λανθάνει ὁ πατήρ στρουθὸς γιγνόμενος. ἀλλὰ φθήσεται ἡμᾶς ἐκφυγῶν. ποῦ ποῦ ἐστὶ μοι τὸ δίκτυον; σοῦ σοῦ, πάλιν σοῦ.	40
	(τῶ ^η δικτύῳ διώκει τὸν πατέρα)	
Σ.	(<i>with relief, determined that the old man will give no more trouble</i>) ἄγε νυν. ἐπειδὴ τουτονὶ μὲν ἐνεκλείσαμεν, ἐγκλείσασι ^ϛ δ' ἡμῖν καὶ φύλαξιν ^η οὔσι πράγματα ^ϛ οὐκ αὐθις ^η παρέξει ὁ γέρων οὐδὲ λήσει ἡμᾶς ἀποδραμῶν, τί οὐ καθεύδομεν ὀλίγον χρόνον;	45

ἀπο-δραμ-ῶν *see* ἀπο-τρέχ-ω
ἀπο-τρέχ-ω (ἀπο-δραμ-) run away
Ἀπο-δρασ-ιπ-ίδης, ὁ the son of
Runawayhorse (1d) (*comic
name*)
βῶλι-ον, τό clod of earth (2b)
δίκτυ-ον, τό net (2b)
δυν-αίμην ἀν I would be able
(opt. of δύν-αμαι)
ἐγ-κλείσ-ασι . . . ἡμ-ῖν to us
shutting (him) in
ἐγ-κλεί-ω shut in
ἐκ-φεύγ-ω (ἐκ-φυγ-) escape
ἡμίον-ος, ὁ mule (2a)
Ἴθακήσι-ος, ὁ (an) Ithakan (2a)
κάτω below, underneath
λήσ-ει he will escape notice (fut.
of λανθάν-ω)

λίθ-ος, ὁ stone (2a)
μιαρ-ός -ά -όν foul
μοι me (*after* ἐνέπεσε); my (*after
ἐστὶ*)
ὅμοι-ος -α -ον like
ὅτι because
Οὔ-τις No-man
πάντ-ων of all
ποδαπός from which country?
πράγματα παρ-έχ-ω cause
problems (fut. παρ-έξ-ω)
σοί to you (s.)
σοῦ (Il.46-7) shoo!
σπουδ-ῆ πάσ-ῃ with all urgency
(i.e. most urgently)
στρουθ-ός, ὁ sparrow (2a)
ταῖς χερσὶ with your
hands

τῶ δικτύ-ω with the net
τῶ Ὀδυσσ-εῖ Odysseus (*after
ὁμοιότατος*)
ὑφ-έλικ-ω drag from beneath
φθήσ-εται he will anticipate (fut.
of φθάν-ω)
φύλαξιν οὔσι (to us) being
guards (*goes with* ἐγκλείσασι
. . . ἡμῖν)
ὠθέ-ω push

Vocabulary to be learnt

ἀμείνων ἄμεινον (ἀμεινον-)
better
ἀποτρέχω (ἀποδραμ-) run away
ἐγκλείω shut in, lock in
ἐκφεύγω (ἐκφυγ-) escape
ἐξάγω (ἐξαγαγ-) lead/bring out

ἡμίονος, ὁ <i>mule</i> (2a)	ὅμοιος ἄν <i>like, similar to (+dat.)</i>	πωλέω <i>sell</i>
μηκέτι <i>no longer</i>	παρέχω (παρασχ-) <i>give to, provide</i>	στένω <i>groan</i>
μιαρός ἄν <i>foul, polluted</i>	πράγματα παρέχω <i>cause trouble</i>	χράσσομαι <i>use, employ (+ dat.)</i>

F

Bdelykleon now persuades Philokleon that he should not go out to the court, but stay at home and judge offences committed by members of his own household. The old man agrees, and they begin to set up the courtroom.

In *World of Athens*: pay for jurors 6.41.

(Βδελυκλέων τῷ πατρὶ λέγει)

ΒΔΕΛ.	ἄκουε, ὦ πάτερ, οὐκέτι σε ἐάσω εἰς τὸ δικαστήριον ἀπιέναι, οὐδ' ἐμὲ λήσεις πειρώμενος ἐξιέναι.	
ΦΙΛ.	(<i>dismayed</i>) τί τοῦτο; ἀλλ' ἀπολεῖς με, οὐκ ἐάσας ἐξιέναι.	5
ΒΔΕΛ.	(<i>firmly</i>) ἐνθάδε μένειν σε χρή, πάτερ, καὶ ἐμοὶ πιθέσθαι.	
ΦΙΛ.	ἀλλ' ὅμως ἐγὼ δικάζω βούλομαι. (<i>falls to the floor in a rage</i>)	
ΒΔΕΛ.	ἀνίστασο, ὦ πάτερ, ἐπεὶ τήμερον δικάσαι δυνήσῃ.	10
ΦΙΛ.	ἀλλὰ πῶς δικάζω μοι ἐξεῖται, ἐνθάδε μένοντι;	

Vocabulary for Section Nine F

Grammar for 9F–G

- Aorist infinitives, first and second, active and middle
- Aspect in the infinitive
- Aorist imperatives, first and second, active and middle
- Present imperatives: εἰμί, εἶμι, οἶδα, δύναμαι, ἀνίσταμαι
- ἔξεστι, δεινός
- Vocatives
- Adjectives: πᾶς

ἀν-ίστασο get up! (s.) (ἀν-ίστα-μαι)	ἐνθάδε here	πιθ-έσθαι to obey (πείθ-ομαι/ἐ-πιθ-όμην)
δυνήσ-ῃ you (s.) will be able (fut. of δύν-αμαι)	ἔξεστι it is possible (for x (dat.) to -)	χρή it is necessary/right (for x [acc.] to-)
ἐά-ω (έασ-) allow	ὅμως nevertheless, however	

- ΒΔΕΛ. ἐν τῇ σαυτοῦ οἰκίᾳ ἔσται σοι δικαστήριον καὶ τοῖς οἰκέταις δικάσαι ἐξέσται.
- ΦΙΛ. τί φῆς; ἀλλὰ τίνι τρόπῳ καὶ περὶ τίνος;
- ΒΔΕΛ. περὶ πολλῶν. φέρε γάρ. εἰσὶ γάρ σοι πολλοὶ οἰκέται, ἀλλὰ εὖ οἶσθ' ὅτι 15
οἱ οἰκέται οὐ βούλονται παύσασθαι ἀδικοῦντες, ἀλλ' αἴτιοί εἰσι πολλῶν
κακῶν. χρῆ οὖν σε κατάσκοπον γενέσθαι τῶν πραγμάτων τῶν ἐν τῇ
οἰκίᾳ γιγνομένων. καὶ ταῦτα τὰ κακὰ ἐξέσται σοι σκοπούμενῳ τήμερον
ἐξευρεῖν, ἐξευρόντι δὲ δίκην λαβεῖν. οὐκουν ἂν βούλοιο τοῦτο δρᾶν, καὶ
ἀναγκάζειν τοὺς οἰκέτας τῶν κακῶν παύσασθαι καὶ βελτίους γενέσθαι; 20
- ΦΙΛ. (*eagerly*)
καὶ πάνυ βουλοίμην ἂν. ἀναπείθεις γάρ με τοῖς λόγοις. ἀλλ' ἐκεῖνο οὐπὼ
λέγεις, τὸν μισθὸν ὀπόθεν λαβεῖν δυνήσομαι. οὐκουν βούλοιο ἂν τὸ
πρᾶγμα δηλοῦν;
- ΒΔΕΛ. λήψη παρ' ἐμοῦ. 25
- ΦΙΛ. (*satisfied*)
καλῶς λέγεις.
- ΒΔΕΛ. καὶ ποιῆσαι τοῦτο ἐθέλεις ἂν;
- ΦΙΛ. τοῦτο ἂν ποιήην.
- ΒΔΕΛ. ἀνάμενέ νυν. ἐγὼ γὰρ ταχέως ἤξω φέρων τὰ τοῦ δικαστηρίου ταῖς χερσί. 30
νῆ Δία, ἐξοίσω πάντα.
- (ἀναμένει μὲν ὁ γέρων, ὁ δ' υἱὸς εἰς τὴν οἰκίαν εἰσέρχεται. δι' ὀλίγου Βδελυκλέων
ἐξελθὼν τὰ τοῦ δικαστηρίου ταῖς χερσὶ μόγις ἐκφέρει.)
- ΒΔΕΛ. (*ranting, and finally depositing the equipment*)
ἰδοῦ. τέλος γὰρ ἐξήνεγκον τὰ τοῦ δικαστηρίου ἐγώ. 35
- ΦΙΛ. (*looking at what Bdelykleon brought in*)
ἐξήνεγκας δὴ σὺ πάντα;
- ΒΔΕΛ. νῆ Δία, δοκῶ γ' ἐνεγκεῖν πάντα.
(*points to a brazier*)
καὶ πῦρ γε τουτὶ ἐξήνεγκον. ἰδοῦ, ἐγγὺς τοῦ πυρὸς φακῆ τίς σοί ἐστιν. 40
- ΦΙΛ. (*joyfully*)
ἰοὺ ἰοῦ. ἐξέσται γάρ μοι δικάζοντι τὴν φακῆν ἐσθίειν. καὶ νῆ τὸν Δία
αὐτὴν ἔδομαι, ὡς ἔμοιγε δοκεῖ, πάση προθυμίᾳ, δεινὸς δὲ ὢν ἔφαγεῖν.
(*pointing at a cockerel*)
ἀτὰρ τί βουλόμενος τὸν ἀλεκτρούνα ἐξήνεγκας; 45
- ΒΔΕΛ. ὅ τι; ὁ ἀλεκτροῦν σ' ἐγείρειν οἶός τ' ἔσται τῇ φωνῇ. μακροὶ μὲν γάρ
εἰσιν οἱ τῶν κατηγορῶν λόγοι, σὺ δὲ δεινὸς καθεύδειν, καίπερ ἐν τῷ
δικαστηρίῳ καθιζόμενος.

ἀλεκτροῦν (ἀλεκτρουν-), ὁ
cockerel (3a)

ἀναγκάζ-ω force, compel

ἀνα-μέν-ω hold on, wait
around

ἀτὰρ but

γεν-έσθαι to become
(γίν-ομαι/ἐ-γεν-όμεν)

δειν-ὸς καθεύδειν clever at
sleeping

δειν-ὸς φαγ-εῖν clever at
eating

δι' ὀλίγου after a short while

δικάσ-αι to give a judgment
(δικάζ-ω)

δυνήσ-ομαι I will be able (fut. of
δύν-αμαι)

ἐγείρ-ω wake up

ἔδ-ομαι I shall eat (fut. of ἔσθί-ω)	μακρ-ός -ά -όν long μισθ-ός, ὁ pay (2a)	Vocabulary to be learnt ἀναμένω (ἀναμεινα-) wait, hold on
ἐθέλ-ω wish, want (to)	μόγισ with difficulty	ἀτάρ but
ἐκ-φέρω (ἐξ-ενεγκ-) carry out	οἶ-ός τ' εἰμί be able (to) (+ inf.)	δεινός ἢ ὄν clever at (+inf.); dire, terrible
ἐνεγκ-εῖν to bring (φέρω/ ἦνεγκ-ον)	ὀπόθεν from where	ἔάω (ἔᾱσα-, aor. εἴᾱσα) allow
ἐξ-ευρ-εῖν to discover (ἐξ- εὐρίσκ-ω/ἐξ-ἠϋρ-ον)	ὄ τι; what?	ἐκφέρω (ἐξενεγκ-) carry out; (often: carry out for burial)
ἐξ-ἠνεγκ-ας you (s.) brought out (aor. ἐκ-φέρ-ω)	οὐπω=οὐδέπω not yet	ἐνθάδε here
ἐξ-οῖσ-ω I shall bring out (fut. of ἐκ-φέρ-ω)	παρά (+ gen.) from	ἔξεστι it is possible (for X [dat.] to – [inf.])
ἔσθί-ω (φαγ-) eat	πάντ-α everything (acc.)	ἔσθίω (φαγ-) eat (fut. ἔδομαι)
ἦκ-ω come, have come	πάσ-η προθυμί-α with all eagerness (i.e. most eagerly)	ὅμως nevertheless, however
ιού hurrah!	παύσ-ασθαι to stop; to cease from (+ gen.) (παύ-ομαι)	ὄ τι; what? (in reply to τί;)
κατά-σκοπ-ος, ὁ scout, spy, inspector (2a)	ποιῆσ-αι to act on (ποιέ-ω)	χρή it is necessary/right (for X (acc.) to – [inf.])
κατήγορος, ὁ prosecutor (2a)	πῦρ (πυρ-), τό fire, brazier (3b)	
λαβ-εῖν to exact (λαμβάν-ω/ ἔ-λαβ-ον)	σκοπέομαι investigate, examine	
	τίν-ι τρόπ-ω how? in what way? (τρόπ-ος, ὁ way [[2a])	
	φακ-ῆ, ἡ lentil-soup (1a)	

Law-court procedure

Because the court is one set up at home, Philokleon can enjoy all the home comforts he presumably would not have had in a real court – hot soup, for example, (ll. 45–7). But there are two specific items mentioned in 9G. The *kados* (of which there were two) was the urn in which one placed one's vote. Each juror had two 'pebbles' for voting. One was 'live'. One placed one's 'live' one in either the innocent or guilty *kados*, and dropped the other pebble in the other.* The *klepsudra* illustrated on p. 110 – the only one found in the Athenian *agora* – controlled the length of the speeches: it was filled with water, and the plug was removed when the speech began (one juror was appointed to be in charge of it). The speech had to end when the water had emptied. Both sides were thereby allotted the same time for their speeches. The illustrated *klepsudra* holds two χόες of water (note the two capital χs on the side), and runs out in six minutes. But we learn from Aristotle's *Constitution of Athens* that different sorts of cases were granted speeches of different lengths, measured in numbers of χόες – anything from three to forty-four. But we do not know whether the plugs were of the same size as the example we possess; further, that *klepsudra* belonged to the Antiokhis tribe (as the inscription indicates: ANTIOXΙΑΔΟΣ, 'of Antiokhis'), not the courts.

*In fact *Wasps* refers only to a single pebble dropped into whichever the juror chose.

G

In *World of Athens*: water-clock 6.46.

- ΒΔΕΛ. ἄρα πάντ' ἀρέσκει σοι, πάτερ; εἰπέ μοι.
 ΦΙΛ. πάντα δὴ μοι ἀρέσκει, εὖ ἴσθ' ὅτι.
 ΒΔΕΛ. οὐκοῦν κάθιζε, πάτερ. ἰδοῦ· τὴν γὰρ πρώτην δίκην καλῶ.
 ΦΙΛ. μὴ κάλει τὴν δίκην, ὦ παῖ, ἀλλ' ἄκουσον.
 ΒΔΕΛ. καὶ δὴ ἀκούω. τί λέγεις; ἴθι, ὦ πάτερ, λέξον. 5
 ΦΙΛ. ποῦ εἰσιν οἱ κάδοι; οὐ γὰρ δύναμαι τὴν ψῆφον θέσθαι ἄνευ τῶν κάδων,
 εὖ ἴσθ' ὅτι.
 (ἐκτρέχων ἄρχεται ὁ γέρων)
 ΒΔΕΛ. (*shouting after him*)
 οὔτος, σὺ ποῖ σπεύδεις; 10
 ΦΙΛ. κάδων ἕνεκα ἐκτρέχω.
 ΒΔΕΛ. μὴ ἄπιθι μηδαμῶς, ἀλλ' ἐμοὶ πιθοῦ καὶ ἄκουσον, ὦ πάτερ.
 ΦΙΛ. (*looking back over his shoulder*)
 ἀλλ' ὦ παῖ, δεῖ με τοὺς κάδους ζητήσαντα τὴν ψῆφον θέσθαι. ἀλλ' ἔασον.
 (αὐθις ἄρχεται ἐκτρέχων) 15
 ΒΔΕΛ. (*points to some cups*)
 παῦσαι ἐκτρέχων, πάτερ, ἐπειδὴ τυγχάνω ἔχων ταῦτα τὰ κυμβία. μὴ οὖν
 ἄπιθι.
 ΦΙΛ. (*satisfied*)
 καλῶς γε. πάντα γὰρ τὰ τοῦ δικαστηρίου πάρεστι – 20
 (*has a sudden thought*)
 πλήν –
 ΒΔΕΛ. λέξον· τὸ τί;



αἱ κλεψύδραι



ἡ ἀμῖς κλεψύδρα ἀρίστη

- ΦΙΛ. πλὴν τῆς κλεψύδρας. ποῦ ἔστιν ἡ κλεψύδρα; ἔνεγκέ μοι.
 ΒΔΕΛ. ἰδοῦ. 25
 (τὴν τοῦ πατρὸς ἀμίδα δηλοῖ)
 εἰπέ, αὕτη δὴ τίς ἐστιν; οὐχὶ κλεψύδραν ἀρίστην ἡγή τὴν ἀμίδα ταύτην;
 πάντα νῦν πάρεστιν.
*Sosias enters, leading two dogs. It seems that one, Labes (Λάβης 'Grabber'), has
 wolfed a whole cheese. It is decided that the other dog should charge him with theft.*
Bdelykleon orders the slaves to clear the 'courtroom' and asks for ritual prayers.
 ΒΔΕΛ. κάθιζε οὖν, πάτερ, καὶ παῦσαι φροντίζων. ἀκούσατε, παῖδες, καὶ ἐμοὶ
 πίθεσθε, καὶ ἐξενέγκατε τὸ πῦρ. ὑμεῖς δὲ εὐξασθε πᾶσι τοῖς θεοῖς,
 εὐξάμενοι δὲ κατηγορεῖτε.
 (ἐξενεγκόντες τὸ πῦρ ἀπέρχονται πάντες οἱ δοῦλοι, εὐχονται δὲ τοῖς θεοῖς οἱ
 παρόντες) 35



κάδον φέρει



'ΚΑΔΟΣ ΕΙΜΙ'

Vocabulary for Section Nine G

ἀκούσ-ατε listen! pay attention! (pl.) (ἀκού-ω)	θέ-σθαι to cast (τίθεται/ ἐ-θέ-μην)	πίθ-εσθε obey! (pl.) (πείθ-ομαι/ἐ-πιθ-όμην)
ἄκουσ-ον listen! pay attention! (s.) (ἀκού-ω)	ἴθι come! (s.) (ἔρχ-ομαι/εἶμι)	πιθ-οῦ obey! (s.) (πείθ-ομαι/ ἐ-πιθ-όμην)
ἀμῖς (ἀμιδ-), ἡ chamber-pot (3a)	κάδ-ος, ὁ voting-urn (2a)	πλὴν (+ gen.) except
ἄνευ + gen.) without	κάδ-ων ἔνεκα because of the urns	πῦρ (πυρ-), τό fire (3b)
ἄπ-ιθι go away! (s.) (ἀπ-έρχ-ομαι/ἀπ-εἰμι)	καὶ δὴ well, all right (you have my attention)	ψῆφ-ος, ἡ vote (2a) (lit. pebble)
ἀρέσκ-ει it pleases (+dat.)	καλῶς γε fine!	
ἄρχ-ομαι begin (+ part.)	κατηγορέ-ω accuse, prosecute	Vocabulary to be learnt
ἔασ-ον (lit. 'allow!') leave off! (s.) (ἔά-ω)	κλεψύδρ-α, ἡ water-clock (1b)	ἄρχομαι begin (+inf. or part.)
ἐκ-τρέχ-ω run out	κυμβί-ον, τό cup (2b)	ἐκτρέχω (ἐκδραμ-) run out
ἐνεγκ-έ fetch! (φέρ-ω/ ἦνεγκ-ον)	λέξ-ον (lit. 'speak!') out with it! (λέγ-ω)	ἔνεκα (+gen.) because, for the sake of (usually placed after the noun)
ἐξ-ενέγκ-ατε fetch out! (pl.) (ἐκ-φέρ-ω/ἐξ-ήνεγκ-α)	μηδαμ-ὼς in no way	πᾶς πᾶσα πᾶν (παντ-) all
εὐξ-ασθε pray! (pl.) (εὐχ-ομαι)	πάντ-α everything; all (nom.)	ὁ πᾶς the whole of
	πάντ-ες all (nom. pl. m.)	πλὴν (+gen.) except
	πᾶσι to all (dat. pl. m.)	πῦρ (πυρ-), τό fire (3b)
	παῦσ-αι stop! (s.) (παύ-ομαι)	

H

After the prayers, Bdelykleon acts as herald and opens the proceedings. Philokleon eats happily as he listens to the case, which is a γραφή for theft brought by Dog against Labes.

In *World of Athens*: coming to trial 6.49–50.

- ΒΔΕΛ. εἴ τις ἡλιαστής ἔξω ὦν τυγχάνει, εἰσίτω καὶ σπευδέτω.
 ΦΙΛ. (*looks about expectantly*)
 τίς ἐσθ' ὁ φεύγων; προσίτω.
 (προσέρχεται ὁ φεύγων, κύων ὦν)
- ΒΔΕΛ. ἀκούσατ' ἤδη τῆς γραφῆς. 5
 (*he reads out the charge*)
 ἐγράψατο Κύων Κυδαθηναϊεὺς κύνα Λάβητ' Αἰζωνέα κλοπῆς. ἡδίκησε
 γὰρ ὁ φεύγων, μόνος τὸν τυρὸν καταφαγών. καὶ μὴν ὁ φεύγων οὐτοσὶ
 Λάβης πάρεστιν.
- ΦΙΛ. (*regarding the dog balefully*) 10
 προσίτω. ὦ μιαρὸς οὔτος, γιγνώσκω σε κλέπτῃν ὄντα. ἀλλ' ἐξαπατήσειν
 μ' ἐλπίζεις, εὖ οἶδα. ποῦ δ' ἐσθ' ὁ διώκων, ὁ Κυδαθηναϊεὺς κύων; ἴθι,
 κύων.
- ΚΥΩΝ αὖ̃ αὖ̃.
- ΒΔΕΛ. πάρεστιν οὔτος. 15
 ΞΑΝΘΙΑΣ ἔτερος οὔτος αὖ̃ Λάβης εἶναί μοι δοκεῖ, λόγῳ μὲν ἀναίτιος ὦν, ἔργῳ δὲ
 κλέπτῃς καὶ αὐτός, καὶ ἀγαθός γε καταφαγεῖν πάντα τὸν τυρὸν.



The trial of Labes from Aristophanes' *Wasps*

Vocabulary for Section Nine H

Grammar for 9H–J

- Third person imperatives, present and aorist, active and middle, incl. εἰμί, εἶμι, οἶδα
- Future infinitive and its uses
- Root aorists: ἔβην, ἔγνων
- ἐπίσταμαι 'I know'
- Principal parts: αἰρέω, αἰρέομαι, πάσχω, φέρω, πείθω, πείθομαι

ἀγαθ-ός -ή -όν good (at) (+ inf.)	ἐλπίζ-ω hope, expect (to)	Κυδαθηναί-εὺς, ὁ man from the deme Kydathene (3g)
Αἰξίων-εὺς, ὁ man from the deme Aixone (3g)	ἐξ-απατήσ-ειν to deceive (ἐξ-απατά-ω)	Λάβης (Λαβητ-), ὁ Labes (3a) (‘Grabber’)
ἀν-αίτι-ος -ον innocent	ἠλιάστ-ης, ὁ juror in the Eliaia court (1d)	προσ-ίτω let him come forward (προσ-έρχ-ομαι/πρόσ-εμι)
αὔ αὔ woof! woof!	καὶ μήν and look . . .	σπευδ-έτω let him hurry! (σπεύδ-ω)
γράφ-ομαι indict x (acc.) for Υ (gen.)	κλέπτ-ης, ὁ thief (1d)	φεύγ-ω be a defendant
διώκ-ω prosecute	κλοπ-ή, ἡ theft (1a)	

Kleon and Lakhes

The trial between the two dogs is an extended satire on two contemporary politicians, Kleon and Lakhes. The dog from Kudathenaion represents Kleon, Labes from Aixone represents Lakhes. Kleon is already at the heart of *Wasps* because it was he who had raised jury pay: hence Philokleon ‘Love-Kleon’, and Bdelukleon ‘Loathe-Kleon’. Here Aristophanes sees a further chance to mock Kleon by turning him into a dog and having him prosecute Labes/Lakhes for ‘eating up all the Sicilian cheese’. Lakhes had been involved with an expedition round Sicily in 427–4, and it seems he had been accused of helping himself to the money that Athens’ allies in Sicily had been providing for the upkeep of the fleet. Whether Kleon had actually prosecuted Lakhes on these grounds is not known; but since Kleon was renowned for putting himself forward as a ‘champion of the people’ by prosecuting officials whose financial conduct was dodgy, and had recently been making comments about Lakhes’ behaviour, Aristophanes saw a chance to have a bit of fun at his expense. It is notable that, throughout the trial, the dog Kleon is presented as every bit as bad as Labes/Lakhes (see e.g. *Text* 9H 1.16, 9I ll.23–4). Aristophanes always had it in for Kleon. The point is that the majority of leaders of the people before Pericles had been from traditional families whose wealth was in land; but after the death of Pericles, the new breed of politicians came from un-landed, *nouveau-riche* families, whom Aristophanes despised.

- ΒΔΕΛ. σίγα, κάθιζε. σὺ δέ, ὦ κύων, ἀναβάς κατηγορεῖ.
(ὁ δὲ κύων, ἀναβῆναι οὐκ ἐθέλων, ἀποτρέχει)
The dog runs off round the courtroom. At last he is caught and put on the rostrum. 20
- ΦΙΛ. εὖ γε. τέλος γὰρ ἀνέβη ὁ κύων. ἐγὼ δέ, ἅμα δικάζων, πᾶσαν τὴν φακῆν
ἔδομαι, τῆς δὲ κατηγορίας ἀκούσομαι ἐσθίων.
- ΚΥΩΝ τῆς μὲν γραφῆς ἠκούσατ', ὦ ἄνδρες δικασταί. οὗτος γὰρ ὁ ἀδικήσας με
ἔλαθε ἀπίων ἄλλος, καὶ πάντα τὸν τυρὸν καταφαγών. καὶ ὅτε μέρος
ἤτησα ἐγώ, οὐ παρεῖχε μοι αἰτοῦντι. παύσομαι κατηγορῶν· δίκασον. 25
- ΦΙΛ. ἀλλ' ὦ γὰθέ, τὸ πρᾶγμα φανερόν ἐστιν. αὐτὸ γὰρ βοᾷ. τὴν ψῆφον οὖν
θέσθαι με δεῖ, καὶ ἐλεῖν αὐτόν.
- ΒΔΕΛ. (*appeals to Philokleon*)
ἴθι, πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ καὶ μὴ προκαταγίγνωσκε. δεῖ γάρ
σε ἀμφοτέρων ἀκούσαι, ἀκούσαντα δὲ οὕτω τὴν ψῆφον θέσθαι. 30
- ΚΥΩΝ κολάσατε αὐτόν, ὡς ὄντα αὖ πολὺ κυνῶν ἀπάντων ἄνδρα
μονοφαγίστατον, καὶ ἔλετε τοῦτον.
- ΒΔΕΛ. νῦν δὲ τοὺς μάρτυρας εἰσκαλῶ ἔγωγε.
(*calls out a summons*)
προσιόντων πάντες οἱ Λάβητος μάρτυρες, κυμβίον, τυρόκνηστις, χύτρα,
καὶ τὰ ἄλλα σκεύη πάντα. ἴθι, ὦ κύων, ἀνάβαινε, ἀπολογοῦ. 35
(*there is a long silence from Labes*)
- ΦΙΛ. τί παθῶν σιωπᾶς; λέγοις ἄν. ἔξεστι γάρ· καὶ δὴ δεῖ σε ἀπολογεῖσθαι.
ἀλλὰ οὐ δύναται οὗτός γ', ὡς ἔμοιγε δοκεῖ. οὐ γὰρ ἐπίσταται λέγειν.
- ΒΔΕΛ. κατάβηθι, ὦ κύων. ἐγὼ γὰρ μέλλω ἀπολογήσεσθαι, εὖ εἰδὼς περὶ τὰ
δικανικά. 40



χύτρα καὶ τὰ ἄλλα σκεύη

αἰρέ-ω (έλ-) convict
 αἰτέ-ω ask (for)
 ἀκού-ω listen (to) (+gen.)
 ἀμφοτέρ-οι -αι -α both
 ἀνα-βάς going up
 (ἀνα-βαίν-ω/ἀν-έ-βην)
 ἀν-βῆν-αι to go up
 (ἀνα-βαίν-ω/ἀν-έ-βην)
 ἀν-έ-βη (he) went up
 (ἀνα-βαίν-ω/ἀν-έ-βην)
 ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all
 ἀπο-λογέ-ομαι make speech for
 the defence
 ἀπο-λογή-σθαι to make the
 defence speech
 αὖ again, moreover
 γραφ-ή, ἡ indictment, charge
 (1a)
 δικανικ-ά, τά court affairs, legal
 matters (2b)
 ἐθέλ-ω wish, want (to)
 εἰσ-ίτω let him come in!
 (εἰσ-έρχ-ομαι/εἶσ-ειμι)
 εἰσ-καλέ-ω call in,
 summon
 ἐλ-εῖν see αἰρέ-ω
 ἔλ-ετε see αἰρέ-ω
 ἐπ-ίστα-μαι know how (to)
 (+ inf.)
 εὖγε well done! hurrah!
 θέ-σθαι to cast (τίθε-μαι/
 ἐ-θέ-μην)

καὶ δὴ and indeed
 κατά-βηθι get down! (s.)
 (κατα-βαίν-ω/κατ-έ-βην)
 κατ-εσθί-ω (κατα-φαγ-) eat up
 κατηγορέ-ω prosecute, make a
 prosecution speech
 κατηγορί-α, ἡ prosecution (1b)
 κηρύττ-ω announce
 κυμβί-ον, τό cup (2b)
 κύων (κυν-), ὁ dog (3a)
 μάρτυς (μαρτυρ-), ὁ witness (3a)
 μέλλ-ω be about (to)
 μέρ-ος, τό share (3c)
 μονο-φαγ-ίστατ-ος most selfish
 (lit. 'alone') eater
 πολὺ much
 προ-κατα-γιγνώσκ-ω
 prejudge
 πρὸς (+ gen.) in the name of
 προσ-ιόντων let them come
 forward! (προσ-έρχ-ομαι/
 πρόσ-ειμι)
 σιγά-ω be quiet
 τυρό-κνηστις (τυροκνηστιδ-), ἡ
 cheese-grater (3a)
 τυρ-ός, ὁ cheese (2a)
 φακ-ῆ, ἡ lentil-soup (1a)
 φανερ-ός -ά -όν clear,
 obvious
 χυτρ-ά, ἡ cooking-pot
 ψηφ-ος, ἡ vote (2a) (lit.
 'pebble')

Vocabulary to be learnt

ἀκούω *hear, listen to* (+ gen. of
 person/thing)
 ἀπολογέομαι *defend oneself,*
make a speech in one's own
defence
 γραφή, ἡ *indictment, charge,*
case (1a)
 γράφομαι *indict, charge*
 γραφὴν γράφομαι *indict*
X (acc.) on charge of Y
(gen.)
 διώκω *prosecute, pursue*
 ἐθέλω *wish, want (to)*
 κατηγορέω *prosecute*
X (gen.) on a charge of
Y (acc.)
 κατηγορίᾱ, ἡ *speech for the*
prosecution (1b)
 κύων (κυν-), ὁ *dog (3a)*
 μάρτυς (μαρτυρ-), ὁ *witness*
(3a)
 μέρος, τό *share, part (3c)*
 πολὺ (*adv.*) *much*
 πρὸς (+ gen.) *in the name of,*
under the protection of
 φεύγω (φυγ-) *be a defendant, be*
on trial; flee
 ψηφός, ἡ *vote, voting-pebble*
(2a)

I

In *World of Athens*: witnesses and evidence 6.46; cheese 2.16.

(ὁ Βδελυκλέων, τῆς ἀπολογίας ἀρχόμενος, λέγει)

ΒΔΕΛ. χαλεπὸν μὲν, ὦνδρες, ἐστὶν ὑπὲρ κυνὸς τοσαύτης διαβολῆς
τυχόντος ἀποκρίνασθαι, λέξω δ' ὅμως. γινώσκω γὰρ αὐτὸν ἀγαθὸν ὄντα
καὶ διώκοντα τοὺς λύκους.

ΦΙΛ. (*dissenting*)

5

κλέπτῃς μὲν ὄν οὗτός γ' εἶναι μοι δοκεῖ καὶ ἄξιος θανάτου. δεῖ οὖν με
ἐλεῖν αὐτὸν κλέψαντα, ἐλόντα δ' ἑτέραν αὖ δίκην δικάζειν.

ΒΔΕΛ. μὰ Δί', ἀλλ' ἄριστός ἐστι πάντων τῶν νυνὶ κυνῶν, ἐπειδὴ οἷός τ' ἐστὶ
πολλὰ πρόβατα φυλάττειν.

ΦΙΛ. τί οὖν ὄφελος, εἰ τὸν τυρὸν ὑφαιρεῖται, ὑφελόμενος δὲ κατεσθίει;

10

ΒΔΕΛ. ὅ τι; φυλάττει γὰρ καὶ τὴν θύραν. εἰ δ' ὑφείλετο τὸν τυρὸν,
συγγνώμην ἔχετε. κιθαρίζειν γὰρ οὐκ ἐπίσταται. ἄκουσον, ὦ δαιμόνιε,
τῶν μαρτύρων. ἀνάβηθι, τυρόκνηστι, καὶ λέξον μέγα. σὺ γὰρ τὸν τυρὸν
φυλάττουσα ἔτυχες.

(ἀνίσταται ἢ τυρόκνηστις)

15

ἀπόκριναι σαφῶς· ἄρα κατέκνησας τὸν τυρὸν ἀμφοτέροις τοῖς κυσίν;
(*bends his head towards the grater and pretends to listen*)

λέγει ὅτι πάντα κατέκνησεν ἀμφοτέροις.

ΦΙΛ. νῆ Δία, ἀλλὰ γινώσκω αὐτὴν ψευδομένην.

ΒΔΕΛ. (*pleading*)

20

ἀλλ' ὦ δαιμόνιε, οἴκτιρε τοὺς κακὰ πάσχοντας. οὗτος γὰρ ὁ Λάβης
οὐδέποτε ἐν τῇ οἰκίᾳ μένει, ἀλλὰ τὰ σιτία ζητῶν ἐκ τῆς οἰκίας ἐξέρχεται.
ὁ δ' ἕτερος κύων τὴν οἰκίαν φυλάττει μόνον. ἐνθάδε γὰρ μένων ἐλπίζει
τὰ σιτία ὑφαιρήσεσθαι παρὰ τῶν ἄλλων. καὶ ὑφελόμενος μηδὲν, δάκνει.

ΦΙΛ. (*feels his resolve breaking*)

25

αἰβοῖ. τί κακὸν πότ' ἐστὶ τόδε; κακὸν τι περιβαίνει με, καὶ ὁ λέγων με
πεῖθει τοῖς λόγοις.

ΒΔΕΛ. (*still pleading*)

ἴθ' ἀντιβόλω σε, οἰκτίρατε αὐτόν, ὦ πάτερ, κακὰ παθόντα, καὶ
ἀπολύσατε. ποῦ τὰ παιδία; ἀναβαίνετε, ὦ πονηρά, αἰτεῖτε καὶ ἀντιβολεῖτε
δακρύνοντα.

ΦΙΛ. (*exasperated*)

κατάβηθι, κατάβηθι, κατάβηθι, κατάβηθι.

ΒΔΕΛ. καταβήσομαι. καίτοι τὸ 'κατάβηθι' τοῦτο πολλοὺς δὴ πάνυ ἐξαπατᾷ. οἱ
γὰρ δικασταὶ τὸν φεύγοντα καταβῆναι κελεύουσιν, εἴτα καταβάντος
αὐτοῦ καταδικάζουσιν. ἀτὰρ ὅμως καταβήσομαι.

35



γυνή τις τυροκνήστιδι χρωμένη

Vocabulary for Section Nine I

αἰβοῖ yuk! arghh!	κατα-δικάζ-ω convict, find guilty (+gen.)	τυρό-κνηστις (τυροκνηστιδ-), ἡ cheese-grater (3a)
αἰρέ-ω (έλ-) convict	κατα-κνά-ω grate	ὑφ-αιρέ-ομαι (ὑφ-ελ-) steal, take by stealth for oneself
αἰτέ-ω ask	κατ-εσθί-ω eat up	ὑφ-αιρήσ-εσθαι to steal (ὑφ-αιρέ-ομαι)
ἄμφοτερ-οι -αι both	κιθαρίζ-ω play the kithara (i.e. be educated)	ψεύδ-ομαι lie
ἀνά-βηθι go up! (s.)	κλέπτ-ης, ὁ thief (1d)	
(ἀνα-βαίν-ω/ἀν-έ-βην)	λύκ-ος, ὁ wolf (2a)	
ἀντι-βολέ-ω beg, plead (with)	μέγα loudly	
ἀπο-λογί-α, ἡ defence speech (1b)	μὲν οὖν no, rather	
ἀπο-λύ-ω acquit	μηδεῖς μηδεμί-α μηδέν (μηδεν-) no	
ἀπο-λύσ-ατε <i>pl.</i> , <i>as if to a whole jury</i>	νυνί=νῦν	
ἄρχ-ομαι begin (+gen.)	ὄδε ἦδε τόδε this (here)	
αὖ again, further	οικτίρ-ατε <i>pl.</i> , <i>as if to a whole jury</i>	
δαιμόνι-ε my good fellow	οἶ-ός τ' εἰμί be able (to)	
δακρύ-ω weep	ὄφελ-ος, τό use (3c)	
έλ-εῖν } <i>see αἰρέ-ω</i>	παιδί-ον, τό i.e. puppy (2b)	
έλ-όντ-α }	παρά (+gen.) from	
ἐλπίζ-ω hope, expect	περι-βαίν-ω surround	
ἐξ-απατά-ω deceive	πονηρ-ός -ά -όν poor, wretched	
ἐπ-ίστα-μαι know (how to) (+ inf.)	πρόβατ-α, τά sheep (2b)	
θάνατ-ος, ὁ death (2a)	σιτί-α, τά provisions, food (2b)	
καίτοι and yet	συγγνώμ-ην ἔχ-ω forgive	
κατα-βάντ-ος getting down (gen. s. m.) (κατα-βαίν-ω/κατ-έ-βην)	τόδε <i>see</i> ὄδε	
κατά-βηθι get down! (s.) (κατα-βαίν-ω/κατ-έ-βην)	τοσ-οὔτ-ος, τοσ-αύτ-η	
κατα-βῆναι to get down (κατα-βαίν-ω/κατ-έ-βην)	τοσ-οὔτ-ο(v) so great	
κατα-βῆσ-ομαι I shall get down (κατα-βαίν-ω/κατ-έ-βην)	τυγχάν-ω (τυχ-) chance on, happen upon, hit upon (+ gen.)	
		Vocabulary to be learnt
		αἰρέω (έλ-) <i>take, capture, convict</i>
		αἰτέω <i>ask (for)</i>
		ἄμφοτεροι αἱ α <i>both</i>
		ἀπολογία, ἡ <i>speech in one's own defence (1b)</i>
		ἄρχομαι <i>begin (+gen.); begin to (+part. or inf.)</i>
		αὖ <i>again, moreover</i>
		ἐλπίζω <i>hope, expect (+fut. inf.)</i>
		θάνατος, ὁ <i>death (2a)</i>
		καταδικάζω <i>condemn, convict (X [gen.] on charge of Y [acc.])</i>
		κλέπτης, ὁ <i>thief (1d)</i>
		παιδίον, τό <i>child; young slave (2b)</i>
		παρά (+gen.) <i>from</i>
		τυγχάνω (τυχ-) <i>hit, chance on, happen on, be subject to (+gen.); happen (to), be actually (+part.)</i>
		ὑφαιρέομαι (ὑφελ-) <i>steal, take for oneself by stealth</i>

J

In *World of Athens*: voting 6.51.

- ΦΙΛ. (weeping)
εἰς κόρακας. ὡς οὐκ ἀγαθὴν νομίζω τὴν φακῆν. ἐγὼ γὰρ ἀπεδάκρυσσα,
τὴν φακῆν ταύτην κατεσθίων.
- ΒΔΕΛ. οὐκ οὐν ἀποφεύγει δῆτα ὁ κύων;
- ΦΙΛ. χαλεπὸν μοί ἐστιν εἰδέναι. 5
- ΒΔΕΛ. (pleads again)
ἴθ', ὦ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
(hands him a voting-pebble)
τὴνδε λαβὼν τὴν ψῆφον τῇ χειρί, θεὸς ἐν τῷ ὑστέρω κάδῳ, καὶ
ἀπόλυσον, ὦ πάτερ. 10
- ΦΙΛ. (his resolve returns)
οὐ δῆτα. κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.
- ΒΔΕΛ. φέρε^Γ νῦν σε τῆδε ^Δπεριάγω.
(περιάγων οὐν περίπατον πολύν, ἐπὶ τὸν ὕστερον κάδον πρῶτον βαδίζει)
- ΦΙΛ. ὄδε ἐσθ' ὁ πρότερος; 15
- ΒΔΕΛ. οὗτος. θεὸς τὴν ψῆφον.
- ΦΙΛ. αὕτη ἢ ψῆφος ἐνταῦθ' ἔνεστιν.
(puts pebble into the acquittal urn)
- ΒΔΕΛ. (πρὸς ἑαυτὸν λέγει)
εὐ^Γ γε. ἐξηπάτησα αὐτόν. ἀπέλυσε γὰρ Φιλοκλέων τὸν κύνα 20
οὐχ ἔκων, τὴν ψῆφον θεὸς ἐν τῷ ὑστέρω κάδῳ.
- ΦΙΛ. πῶς ἄρ' ἠγωνισάμεθα;
- ΒΔΕΛ. δηλώσειν μέλλω.
(looks in the urn, counts, and then declares)
ἀπέφυγες, ὦ Λάβης. 25
(Philokleon faints)
πάτερ, πάτερ. τί πάσχεις; οἴμοι ποῦ ἐσθ' ὕδωρ; ἔπαιρε σεαυτόν, ἀνίστασο.
- ΦΙΛ. (still not believing what has happened)
εἰπέ νυν ἐκεῖνό μοι, ὄντως ἀπέφυγεν; ἀπολεῖς με τῷ λόγῳ.
- ΒΔΕΛ. νῆ Δία. 30
- ΦΙΛ. οὐδέν εἰμ' ἄρα.
- ΒΔΕΛ. μὴ φρόντιζε, ὦ δαιμόνιε, ἀλλ' ἀνίστασο.
- ΦΙΛ. ἀλλ' ἐγὼ φεύγοντα ἀπέλυσα ἄνδρα τῇ ψήφῳ; τί πάσχω; τί ποτε πείσομαι;
ἀλλ' ὦ πολυτίμητοι θεοί, συγγνώμην^Γ μοι ἔχετε, ὅτι ἄκων αὐτὸ ἔδρασα,
τὴν ψῆφον θεὸς καὶ οὐχ ἑλών. 35

Vocabulary for Section Nine J

ἀγωνίζομαι contest	κατ-εσθί-ω eat up	ὔστερ-ος -α -ον last (of two), further
ἄκων ἄκουσ-α ἄκον (ἄκοντ-) unwilling(ly)	κιθαρίζ-ω play the kithara (i.e. be educated)	φακ-ῆ, ῆ lentil-soup (1a)
ἄπο-δακρύ-ω burst into tears	μέλλ-ω be about to	φέρε . . . περιάγω come . . . let me take you round
ἀπο-λύ-ω acquit	ὄδε ἦδε τόδε this (here)	
ἀπο-φεύγ-ω (ἀποφυγ-) be acquitted	ὄντ-ως really	
βαδίζ-ω walk	ὅτι because	Vocabulary to be learnt
δαιμόνι-ε my dear fellow	πατρίδιον daddy dear (2b)	ἀπολύω <i>acquit, release</i>
δηλώσ-ειν to reveal (δηλό-ω)	πείσ-ομαι I shall suffer (fut. of πάσχ-ω)	ἐξαπατάω <i>deceive, trick</i>
έκών έκοῦσ-α έκόν (έκοντ-) willing(ly)	περι-άγ-ω lead round	έπίσταμαι <i>know how to (+inf.); understand</i>
έξ-απατά-ω deceive	περί-πατ-ος, ό walkabout (2a)	μέλλω <i>be about to (+fut. inf.); intend; hesitate (+pres. inf.)</i>
έπ-αίρ-ω raise up, lift	πολυ-τίμητ-ος -ον much- honoured	ὄδε ἦδε τόδε <i>this here</i>
έπ-ίστα-μαι know (how to) (+ inf.)	πρότερ-ος -α -ον first (of two), former	ὅτι <i>because</i>
εὔγε hurrah!	συγγνώμ-ην ἔχ-ω forgive (+dat.)	συγγνώμην ἔχω <i>forgive, pardon</i> (+dat.)
θέ-ς put! (s.) (τίθη-μι/-θε-)	τήδε this way	ὔστερος ἄ on <i>later, last</i> (of two)
θε-ίς putting (nom. s. m.) (τίθη-μι/-θε-)	τήνδε <i>see</i> ὄδε	ὔστερον <i>later, further</i>
κάδ-ος, ό voting-urn (2a)	ὔδωρ (ύδατ-), τό water (3b)	

Section Ten A–E: Aristophanes' *Lysistrata*

Introduction

Peisetairos and Euelpides decided that the only solution to the troubles of Athens was to escape to Clouduckooland. In *Lysistrata*, Aristophanes envisages the women of Athens finding a different solution.

An Athenian woman had no political rights at all, but that did not mean that she had no influence, and Aristophanes could make good comedy from the idea of women taking command of their men and of public affairs, as he often did.

In *World of Athens*: women 5.23ff; in myth 3.11–12; Athens vs. Sparta 1.75ff.

A

Lysistrata has gathered together a group of women from all over Greece to talk of ways to end the war. Lampito is a Spartan.

- ΛΥΣΙΣΤΡΑΤΗ (Λυσιστράτη, ἡ Ἀθηναία ἐστὶ γυνή, παρελθοῦσα λέγει)
 ἄρα ἐλπίζετε, ὦ γυναῖκες, μετ' ἐμοῦ καταλύσειν τὸν πόλεμον; εὖ γὰρ ἴστε ὅτι,
 τὸν πόλεμον καταλύσασαι, τὴν εἰρήνην αὐθις ὀψόμεθα.
- ΜΥΡΡΙΝΗ (Μυρρίνη, ἡ φίλη ἐστὶ Λυσιστράτη, ὁμολογεῖ)
 νῆ τοὺς θεοὺς ἡδέως ἂν ἴδοιμι ἔγωγε τὴν εἰρήνην, τὸν πόλεμον καταλύσασα. 5
- ΚΛΕΟΝΙΚΗ (καὶ Κλεονίκη, ἡ ἑτέρα φίλη τυγχάνει οὔσα, ὁμολογεῖ)
 κάμοι δοκεῖ τὸν πόλεμον καταλύσαι. ἀλλὰ πῶς ἕξεστιν ἡμῖν, γυναίξιν
 οὔσαι; ἄρα μηχανὴν τιν' ἔχεις; δεῖ γὰρ τοὺς ἄνδρας, οἳ τὰς μάχας μάχονται,
 καταλύσαντας τὸν πόλεμον σπονδὰς ποιῆσθαι.
- ΛΥ. λέγοιμ' ἄν. οὐ γὰρ δεῖ σιωπᾶν. ἀλλ', ὦ γυναῖκες, εἴπερ μέλλομεν 10
 ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν, ἡμᾶς χρὴ ἀπέχεσθαι –
- ΜΥ. τίνοσ; τίς ἡ μηχανή; λέξον ἐκεῖνο ὃ ἐν νῶ ἔχεις.
- ΛΥ. ποιήσετ' οὖν ὃ κελεύω;
- ΜΥ. ποιήσομεν πάνθ' ἃ κελεύεις.
- ΛΥ. δεῖ τοῖνον ἡμᾶς ἀπέχεσθαι τῶν ἀφροδισίων. 15
 (αἱ γυναῖκες πᾶσαι, ἀκούσασαι τοὺς λόγους, οὓς λέγει Λυσιστράτη, ἀπιέναι ἄρχονται)
- ΛΥ. ποῖ βαδίζετε; τί δακρύετε; ποιήσετ' ἢ οὐ ποιήσετε ἃ κελεύω; ἢ τί μέλλετε;
- ΜΥ. (*resolutely*)
 οὐκ ἂν ποιήσαιμι τοῦθ' ὃ λέγεις, ὦ Λυσιστράτη, ἀλλ' ὁ πόλεμος ἐρπέτω.
 ΚΛ. μὰ Δί' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἐρπέτω. κέλευσόν με διὰ τοῦ πυρὸς 20
 βαδίζειν. τοῦτο μᾶλλον ἔθελήσαιμι ἂν ποιεῖν ἢ τῶν ἀφροδισίων
 ἀπέχεσθαι. οὐδὲν γὰρ τοῖς ἀφροδισίοις ὅμοιον, ὦ φίλη Λυσιστράτη. οὐκ
 ἂν ποιήσαιμι οὐδαμῶς.
- ΛΥ. (*turns back to Myrrhine*)
 τί δαὶ σύ; ποιήσεαι ἂν ἃ κελεύω; 25

ΜΥ.	κἀγὼ ἐθέλησαιμ' ἄν διὰ τοῦ πυρός, οὐ μὰ Δία, οὐκ ἄν ποιήσαιμι ἐγώ.	
ΛΥ.	ὦ παγκατάπυγον τὸ ἡμέτερον ἅπαν γένος. ἄρ' οὐδεμία ποιήσειε ἄν, ὃ κελεύω; (addresses the Spartan, Lampito) ἀλλ' ὦ φίλη Λάκαινα, ἄρα συμψηφίσαίῃ ἄν μοι; οὕτω γὰρ τὸ πρᾶγμα σώσαιμεν ἄν ἔτι.	30
ΛΑΜΠΙΤΩ	χαλεπὸν μὲν ναὶ τῷ σιῶ ἔστιν ἡμῖν ἄνευ τῶν ἀφροδισίων καθεύδειν. ἀλλὰ δεῖ ἡμᾶς, τὸν πόλεμον καταλυσάσας, εἰρήνην ἄγειν. συμψηφισαίμην ἄν σοι.	
ΛΥ.	(joyfully) ὦ φιλτάτη σὺ καὶ μόνη τούτων γυνή.	35
ΜΥ.	(reluctantly) εἴ τοι δοκεῖ ὑμῖν ταῦτα, καὶ ἡμῖν συνδοκεῖ.	

Vocabulary for Section Ten A

Grammar for 10A–E

- Aorist optative, active and middle
- Verbs: δίδωμι, γινώσκω
- Adjectives: ἀμελής, γλυκύς
- Relatives: 'who/which/what/that'

ἄ what, which (acc. pl. n.)	Λυσι-στράτ-η, ἡ Lysistrata (1a)	συμ-ψηφίς-αιο ἄν will you (s.)
ἀναγκάζ-ω compel	(‘Destroyer of the army’)	vote with (συμ-ψηφίζ-ομαι)
ἄνευ (+gen.) without	μᾶλλον . . . ἢ rather than	(+dat.)
ἄν ἴδ-οιμι I would (like to) see	μέλλ-ω intend	συν-δοκ-εῖ it seems a good idea
(ὀρά-ω/εἶδ-ον)	μηχαν-ή, ἡ plan, scheme (1a)	to x (dat.) also
ἄν ποιήσ-αιμι I will do (ποιέ-ω)	Μυρρίν-η, ἡ Myrrhine (1a)	σώσ-αιμεν ἄν we might save
ἅπας ἅπασ-α ἅπαν (ἅπαντ-) all,	ναὶ τῷ σιῶ (<i>Spartan dialect</i>) by	(σώζ-ω)
the whole	the Two Gods! (Castor and	τοὶ then
ἀπ-έχ-ομαι refrain from (+gen.)	Pollux)	τοίνυν so, then
ἀφροδισι-α, τά sex (2b)	ὃ what, which (acc. s. n.)	φίλτατ-ος -η -ον most dear
βαδίζ-ω walk	οἱ who (nom. pl. m.)	(φίλ-ος)
γέν-ος, τό race, kind (3c)	οὐδαμ-ῶς not at all, in no	χρήμιν=καὶ ἡμῖν
δαί then	way	
δακρύ-ω weep	οὓς which, who (acc. pl. m.)	Vocabulary to be learnt
δοκ-εῖ it seems a good idea (to x	ὄψ-όμεθα we shall see (fut. of	ἅπας ἅπασα ἅπαν (ἅπαντ-) all,
(dat.) to γ [inf.])	ὀρά-ω)	the whole
ἐθέλησ-αιμι ἄν I would (like to)	παγ-κατάπυγον totally	ἀπέχομαι refrain, keep away
(ἐθέλ-ω)	lascivious	(from) (+gen.)
εἴπερ if indeed, if really (-περ	παρ-έρχ-ομαι (παρ-ελθ-) come	βαδίζ-ω walk, go (fut.
strengthens the word to which	forward	βαδιέομαι)
it is attached)	ποιήσ-εας ἄν will you (s.) do	δοκεῖ it seems a good idea to X
ἔρπ-ω go along, take its course	(ποιέ-ω)	(dat.) to do Y (inf.); X (dat.)
ἢ who (nom. s. f.)	ποιήσ-ειε ἄν will (he) do	decides to do Y (inf.)
κατα-λύ-ω bring to an end	(ποιέ-ω)	καταλύω bring to an end; finish
Κλεονίκ-η, ἡ Kleonike (1a)	συμ-ψηφισ-αίμην ἄν I will vote	μηχανή, ἡ device, plan (1a)
Λάκαιν-α, ἡ Spartan woman (1c)	with (+dat.) (συμ-ψηφίζ-ομαι)	οὐδαμῶς in no way, not at all

B

In *World of Athens*: treasury 8.95; economics of empire 6.75ff.

- ΛΑΜ. ἡμεῖς οὖν, τοὺς ἡμετέρους ἄνδρας πείσασαι, ἀναγκάσομεν εἰρήνην ἄγειν.
 τίνι τρόπῳ τοὺς ὑμετέρους δυνήσεσθε πείσαι, οἱ τὰς τριήρεις γ' ἔχουσι
 καὶ ἀργύριον; ἢ χρήμασιν ἢ δώροις ἢ τί ποιῶσαι;
- ΛΥ. ἀλλὰ καὶ τοῦτ' εὖ παρεσκευασάμεθα, ὅτι καταληψόμεθα τήμερον τὴν
 ἀκρόπολιν, θύειν δοκοῦσαι. καταλαβοῦσαι δέ, φυλάζομεν αὐτὴν αὐτῶ 5
 τῶ ἀργυρίῳ.
 (βοήν τινα ἐξαίφνης ἀκούει ἡ Λαμπιτώ, ἀκούσασα δὲ τὴν Λυσιστράτην προσαγορεύει)
- ΛΑΜ. τίς ἐβόησε; τίς αἴτιος τῆς βοῆς;
- ΛΥ. τοῦτ' ἐκεῖνο ὃ ἔλεγον. αἱ γὰρ γράες, ἃς ἔδει τὴν ἀκρόπολιν τῆς θεοῦ
 καταλαβεῖν, νῦν ἔχουσιν. ἀλλ' ὦ Λαμπιτοῖ, σὺ μὲν, οἴκαδε ἔλθοῦσα, τὰ 10
 παρ' ὑμῖν εὖ θές, ἡμεῖς δ' εἰσελθοῦσαι τὴν ἀκρόπολιν, ἣν ἄρτι κατέλαβον
 αἱ γράες, φυλάζομεν.
 (ἡ μὲν Λαμπιτώ ἀπιοῦσα βαδίζει τὴν ὁδόν, ἣ εἰς Λακεδαίμονα φέρει, αἱ δ' ἄλλαι
 εἰσελθοῦσαι τὴν ἀκρόπολιν φυλάττουσιν. ἐξαίφνης δὲ βοᾷ ἡ Λυσιστράτη, ἰδοῦσα
 ἄνδρα τινά, ὃς τυγχάνει προσιών.) 15
- ΛΥ. ἰοὺ ἰοὺ γυναῖκες, ἴτε δεῦρο ὡς ἐμὲ ταχέως.
- ΚΛ. τί δ' ἐστίν; εἰπέ μοι, τίς ἡ βοή;
- ΛΥ. ἄνδρα ἄνδρα ὀρῶ προσιόντα. ὀρᾶτε. γινώσκει τις ὑμῶν τὸν ἄνδρα ὃς
 προσέρχεται;
- ΜΥ. οἴμοι. 20
- ΚΛ. ἀλλὰ δῆλον, Λυσιστράτη, ὅτι ἡ Μυρρίνη αὐτὸν ἔγνω. ἰδοῦσα γὰρ καὶ
 γνοῦσα ὤμωξε.
- ΛΥ. λέγε, ὦ Μυρρίνη. ἄρ' ἡ Κλεονίκη ἀληθῆ λέγει; τὸν ἄνδρα ἔγνωσ σύ; κάμοι
 γὰρ δοκεῖς τὸν ἄνδρα γνῶναι.
- ΜΥ. νῆ Δία ἔγνω ἔγωγε. ἔστι γὰρ Κινησίας, οὗ γυνή εἰμι ἐγώ. 25
- ΛΥ. (*reveals her plan*)
 σὸν ἔργον ἦδη τοῦτον, ὧ συνοικεῖς, ἐξαπατᾶν καὶ φιλεῖν καὶ μὴ φιλεῖν.
- ΜΥ. ποιήσω ταῦτ' ἐγώ.
- ΛΥ. καὶ μὴν ἐγὼ συνεξαπατήσαιμ' ἄν σοι παραμένουσα ἐνθάδε,
 ἀποπέμψασα τὰς γραῦς, ὧν ἔργον ἐστὶ τὴν ἀκρόπολιν φυλάττειν. 30

Vocabulary for Section Ten B

ἀκρόπολ-ις, ἡ acropolis (3e)	ἄρτι just now, recently	δῶρ-ον, τό gift, bribe (2b)
ἀναγκάζ-ω compel	ἃς [for] whom (acc. pl. f.) (after	ἔ-γνω-ν (I) recognised
ἀπο-πέμπ-ω send away, dismiss	ἔδει)	(γιγνώσκ-ω/ἔ-γνω-ν)
ἀργύρι-ον, τό silver (2b)	γνω-οῦσ-α recognising (nom. s. f.)	ἔ-γνω-ς you (s.) recognised
(deposited in the Parthenon; these were reserves built up from the silver mines at Laurion)	(γιγνώσκ-ω/ἔ-γνω-ν)	(γιγνώσκ-ω/ἔ-γνω-ν)
	γνω-ναι to recognise (γιγνώσκ- ω/ἔ-γνω-ν)	ἔ-γνω (she) recognised (γιγνώσκ-ω/ἔ-γνω-ν)
	γραῦς (γρα-), ἡ old woman (3a)	ἐξαίφνης suddenly

ἥ which (nom. s. f.)	ὃς who (nom. s. m.)	ὤς (+acc.) to
ἣν which (acc. s. f.)	οὗ whose (gen. s. m.)	
ιοὺ oh!	παρά (+dat.) with, at, beside	Vocabulary to be learnt
καὶ μὴν look!	παρα-μέν-ω remain beside	ἀναγκάζω <i>force, compel</i>
Κινησί-ας, ὁ Kinesias (1d)	παρα-σκευάζ-ομαι prepare	ἄρτι <i>just now, recently</i>
(comic name implying sexual prowess)	προσ-αγορεύ-ω address	γραιὺς (γραι-), ἡ <i>old woman</i>
Λακεδαιμίων (Λακεδαιμον-), ἡ	συν-εξ-απατήσ-αιμ' ἄν I will join	(3 <i>irr.</i>) (acc. s. γραιῦν; acc. pl.
Sparta (3a)	with x (dat.) in deceiving (συν- εξ-απατά-ω)	γραιῦς)
Λαμπιτώ, ἡ Lampito (voc.)	συν-οικέ-ω live (with) (+dat.)	δῶρον, τό <i>gift, bribe</i> (2b)
Λαμπιτοῖ)	τριήρ-ης, ἡ trireme (3d)	ἐξαίφνης <i>suddenly</i>
ὃ which (acc. s. n.)	τίν-ι τρόπ-ω how? in what way?	παρά (+dat.) <i>with, beside, in the</i>
ὁδ-ός, ἡ road (2a)	φέρ-ω lead	<i>presence of</i>
οἷ who (nom. pl. m.)	ὃ with whom (dat. s. m.)	συνοικέω <i>live with, live</i>
οἰώζ-ω cry οἷοι	ὧν whose (gen. pl. f.)	<i>together</i>

Athenian finances

Lysistrata is known as the play about a sex-strike. But that was only one side of Lysistrata's plan. She knew that while the men controlled the finances, they could keep the war going, sex-strike or not. So her second plan was to capture the Parthenon, where the money was kept. Only then could she be certain of forcing the men to give in to her. The passage from *World of Athens* below describes the state of Athenian finances in the years preceding *Wasps*. The tribute referred to came from Athens' allies in the Delian league, an alliance of states of which Athens was the predominant member, formed after the Persian Wars to guarantee Greek security against further Persian invasion. Members paid Athens in money or ships:

'Thucydides made Pericles declare in 431 that Athens' reserve fund stood at the gigantic figure of 6,000 talents – and this despite the expenditure on the Acropolis building programme and the heavy cost of putting down the revolt of Samos in 440/39; further, that the annual external income from tribute, fines and other sources, amounted to 600 talents. With reason did Pericles stress Athens' financial preparedness for the coming war. Five years later, however, the demands of the war were proving unmanageable, and in these circumstances the Athenian attitude to their allies seems to have changed markedly. First of all they tightened up on tribute collection. From 430 onwards we hear of the Athenians sending out ships to collect the tribute, and in 426 the Athenians passed a decree making it a treasonable offence to impede the collection of tribute. Second, they put up the amounts of tribute they demanded. Tribute levels seem to have been steady over the previous three decades, adjusted only in the light of local circumstances, but in 425 the amount of tribute demanded from cities was increased by anything up to a factor of five, bringing the total demanded to perhaps as much as 1,460 talents per annum.' (*World of Athens*, 6.80)

	σὺ δ' ἐμὲ τούτῳ μὴ κάλει, Λυσιστράτη. οὐ γὰρ βούλομαι καταβῆναι.	
KIN.	ὦ Μυρρινίδιον, τί ταῦτα δρᾷς; καταβάσα πάση σπουδῇ δεῦρ' ἔλθέ.	
ΜΥ.	μὰ Δί' ἐγὼ μὲν οὐ. ἀλλ' ἄπειμι.	45
KIN.	μὴ δῆτ' ἄπιθι, ἀλλὰ τῷ γοῦν παιδίῳ ὑπάκουσον.	
	(τῷ παιδίῳ λέγει, ὃ θεράπων τις φέρει)	
	οὗτος, οὐ καλεῖς τὴν μαμμίαν;	
ΠΑΙΔΙΟΝ	μαμμία μαμμία μαμμία.	
KIN.	αὕτη, τί πάσχεις; ἄρ' οὐκ οἰκτίρεις τὸ παιδίον, ὃ ἄλουτον ὄν τυγχάνει;	50
ΜΥ.	ἔγωγε οἰκτίρω δῆτα.	
KIN.	κατάβηθι οὖν, ὦ δαιμονία, τοῦ παιδίου ἔνεκα.	
ΜΥ.	(<i>sighing</i>) οἶον τὸ τεκεῖν. χρὴ καταβῆναι.	

Vocabulary for Section Ten C

ἄ-λουτ-ος -ον unwashed	ἧ who (nom. s. f.)	σπουδ-ή, ἡ haste (1a)
ἂν διδ-οίην I would like to give	θεράπων (θεραποντ-), ὁ slave,	τειχ-ος, τό wall (of a city) (3c)
(δίδω-μι/δο-)	servant (3a)	τὸ τεκ-εῖν to be a mother,
γοῦν at any rate	καὶ μὴν look!	motherhood (τίκτ-ω/ ἔ-τεκ-ον)
δαιμονί-α my dear lady	καλ-ῶ I shall call (fut. of	ὑπ-ακού-ω obey, listen to (+dat.)
διὰ στόμα on her lips	καλέ-ω; ἐ-ω contr.)	φίλτατ-ος -η -ον dearest
διδό-ναι to give (δίδω-μι/δο-)	μαμμί-α, ἡ mummy (1b)	(φίλ-ος)
δίδω-μι I give, offer	μῆλ-ον, τό apple (2b)	φύλαξ (φυλακ-), ὁ, ἡ guard (3a)
δώσ-ω I shall give (δίδω-μι/δο-)	Μυρρινίδιον Myrrhine baby	ὧ with/to whom (dat. s. m.)
δώσ-εις you (s.) will give	ὃ which (acc. s. n.); which (nom.	ὥς since, because
(δίδω-μι/δο-)	s. n.)	
δώσ-ουσι they will grant	οἷ-ος-α-ον what sort of a!	
(δίδω-μι/δο-)	οἷς to whom (dat. pl. m.)	Vocabulary to be learnt
ἔ-δο-σαν they granted	ὅπερ what indeed, the very thing	οἷος ἅ ον <i>what a! what sort of a!</i>
(δίδω-μι/δο-)	which (acc. s. n.)	προσαγορεύω <i>address, speak to</i>
δό-τε grant! (pl.) (δίδω-μι/δο-)	ὃς who (nom. s. m.)	σπουδή, ἡ <i>haste, zeal,</i>
δυσ-τυχ-ῆ unlucky (acc. s. m.)	Παιονίδ-ης, ὁ of the deme	<i>seriousness (1a)</i>
εἶεν very well	Paionis (1d) (<i>comic name</i>	τειχος, τό <i>wall (of a city) (3c)</i>
ἐκ-καλέ-ω call out	<i>implying sexual prowess</i>)	φίλτατος ἡ ον <i>most dear (φίλος)</i>
ἐκποδών out of the way	προσ-αγορεύ-ω <i>address</i>	φύλαξ (φυλακ-), ὁ, ἡ <i>guard</i>
εὖ γε hurrah! good!	σπασμ-ός, ὁ <i>agony (2a)</i>	(3a)

D

In *World of Athens*: purification 3.33; slaves 5.63.

(καταβᾶσα δὲ καὶ ἀφικομένη ἢ Μυρρίνη εἰς τὴν πύλην, τὸ παιδίον προσαγορεύει)

MY. (*cuddling the child*)

ὦ τέκνον, ὡς γλυκὺς εἶ σύ. φέρε^ϛ σε ¹φιλήσω. γλυκὺ γὰρ τὸ τῆς μητρὸς
φίλημα. γλυκεῖα δὲ καὶ ἡ μήτηρ· ἀλλ' οὐ γλυκὺν ἔχεις τὸν πατέρα,
ἀλλ' ἀμελῆ. ἐγὼ δὲ μέμφομαι τῷ σῷ πατρὶ ἀμελεῖ ὄντι. ὦ τέκνον, ὡς
δυστυχῆς φαίνῃ ὦν διὰ τὸν πατέρα.

5

KIN. (*angrily*)

ἀλλὰ σὺ τὸν ἄνδρα ἀμελῆ καλεῖς; οὐδεμία μὲν γὰρ ἐστὶ σοῦ ἀμελεστέρα,
οὐδεὶς δὲ δυστυχέστερος ἐμοῦ.

(προσάγων τῇ γυναικὶ τὴν χεῖρα, λέγει)

10

τί βουλομένη, ὦ πονηρά, ταῦτα ποιεῖς, γυναιξὶ πιθομένη τοιαύταις;

MY. (*brushing aside his advances*)

παῦσαι, κάκιστε, καὶ μὴ πρόσαγε τὴν χεῖρά μοι.

KIN. (*pleading*)

οἴκαδε δ' οὐ βαδιῆ πάλιν;

15

MY. (*firmly*)

μὰ Δί' οὐκ ἔγωγε οἴκαδε βαδιοῦμαι. ἀλλὰ πρότερον τοὺς ἄνδρας δεῖ, τοῦ
πολέμου παυσαμένους, σπονδὰς ποιεῖσθαι. ποιήσετε ταῦτα;

KIN. σὺ δὲ τί οὐ κατακλίνῃ μετ' ἐμοῦ ὀλίγον χρόνον;

MY. οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ.

20

KIN. φιλεῖς; τί οὖν οὐ κατακλίνῃ;

MY. ὦ καταγέλαστε, ἐναντίον τοῦ παιδίου;

KIN. (*turning to the slave*)

μὰ Δί', ἀλλὰ τοῦτό γ' οἴκαδε, ὦ Μανῆ, φέρε.

(ὁ θεράπων, ὃς τὸ παιδίον φέρει, οἴκαδε ἀπέρχεται)

25

ἰδοῦ, τὸ μὲν σοι παιδίον καὶ δὴ ἐκποδῶν, σὺ δ' οὐ κατακλίνῃ;



καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ

- ΜΥ. ἀλλὰ ποῦ γὰρ ἄν¹ τις ἴδρασειε τοῦτο; πρῶτον γὰρ δεῖ μ' ἐνεγκεῖν κλινίδιον.
 ΚΙΝ. μηδαμῶς, ἐπειδὴ ἔξεστιν ἡμῖν χαμαὶ κατακλίεσθαι.
 ΜΥ. (*firmly*)
 μὰ τὸν Ἀπόλλω, οὐκ ἐάσω σ' ἐγὼ, καίπερ τοιοῦτον ὄντα, κατακλίεσθαι χαμαί. 30
 (ἐξέρχεται)
 ΚΙΝ. (*joyfully*)
 ὦ τῆς εὐτυχίας! ἢ τοι γυνὴ φιλοῦσά με δῆλη ἐστίν.

Vocabulary for Section Ten D

ἀ-μελ-εῖ uncaring (dat. s. m.)	θεράπων (θεραποντ-), ὁ servant,	πύλ-η, ἡ gate (1a)
ἀ-μελέστερ-ος -α -ον more uncaring (ἀ-μελ-ής)	slave (3a)	τέκν-ον, τό child (2b)
ἀ-μελ-ῆ uncaring (acc. s. m.)	καὶ δὴ there!	τοὶ then
ἄν δράσ-ειε (he) might do (δρά-ω)	καίτοι and yet	φέρε . . . φιλήσω come . . . let me kiss
βαδι-οῦμαι I shall walk (fut. of βαδίζ-ω; ἐ-ω contr.)	κατα-γέλαστ-ος -ον laughable, silly	φίλημα (φιληματ-), τό kiss (3b)
βαδι-ῆ you (s.) will walk (fut. of βαδίζ-ω; ἐ-ω contr.)	κατα-κλίν-ομαι lie down	χαμαὶ on the ground
γλυκ-εῖ-α sweet (nom. s. f.)	κλινίδι-ον, τό little couch (2b)	
γλυκ-ὺ sweet (nom. s. n.)	Μαν-ῆς, ὁ Manes (voc. Μαν-ῆ)	Vocabulary to be learnt
γλυκ-ὺν sweet (acc. s. m.)	(1d)	καίτοι and yet
γλυκ-ύς sweet (nom. s. m.)	μέμφ-ομαι criticise (+dat.)	κατακλίνομαι lie down
δυσ-τυχέστερ-ος -α -ον more unlucky (δυσ-τυχ-ής)	μηδαμ-ῶς not at all	μέμφομαι blame, criticise, find fault with (+acc. or dat.)
ἐκποδών out of the way	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)	μηδαμῶς not at all, in no way
εὐ-τυχί-α, ἡ good luck (1b)	ὅς who (nom. s. m.)	μήτηρ (μητ(ε)ρ-), ἡ mother (3a)
	παύ-ομαι cease from (+gen.)	παύομαι cease from (+gen.)
	προσ-άγ-ω bring (to) (+dat.)	τοὶ then (inference)
	πρότερον before, first	

E

- (ἐπανερχεται ἡ Μυρρίνη κλινίδιον φέρουσα)
 ΜΥ. ἰδοὺ ἐγὼ ἐκδύομαι.
 (*has a sudden thought*)
 καίτοι ψίαθον χρή μ' ἐνεγκεῖν.
 ΚΙΝ. (*surprised*) 5
 ποία ψίαθος; μὴ μοί γε. ἀλλὰ δός μοί νυν κύσαι.
 ΜΥ. ἰδοῦ.
 (κύσασα τὸν ἄνδρα, αὐθις ἐξέρχεται. φέρουσα δὲ ψίαθον, πάνυ ταχέως ἐπανερχεται.)
 ἰδοῦ, ψίαθος. ἀλλὰ τί οὐ κατακλίνῃ; καὶ ἴδῃ ἐκδύομαι.
 (*another sudden thought*) 10
 καίτοι προσκεφάλαιον οὐκ ἔχεις.

Vocabulary for Section Ten E

δός grant! (s.) (δίδω-μι/δο-)	κλινίδι-ον, τό small couch (2b)	προσ-κεφάλαι-ον, τό pillow (2b)
ἐκ-δύ-ομαι undress	κυνέ-ω (κυσ-) kiss	ψίαθ-ος, ἡ mattress (2a)
καὶ δὴ there!	ποι-ος -α -ον; what sort of?	

- KIN. (*belligerently*)
ἀλλ' οὐ δέομαι οὐδὲν ἔγωγε.
- MY. (*firmly*)
νῆ Δί', ἀλλ' ἐγὼ δέομαι. 15
(αὐθις ἐξέρχεται. ἐπανέρχεται δὲ προσκεφάλαιον φέρουσα.)
- MY. ἀνίστασο, ἀναπήδησον.
- KIN. (*shaking his head*)
ἤδη πάντ' ἔχω, ὅσων δέομαι.
- MY. ἅπαντα δῆτα; 20
- KIN. δεῦρό νυν, ὦ Μυρρινίδιον.
- MY. (*teasing, then seriously*)
τὸ στρόφιον ἤδη λύομαι. ἀλλὰ φύλαξαί μῃ μ' ἐξαπατᾶν περὶ τῶν
σπονδῶν, περὶ ὧν ἄρτι λόγους ἐποιούμεθα.
- KIN. (*absently*) 25
νῆ Δί', ἀπολοίμην ἄρα.
- MY. (ἐξαίφνης παύεται ἐκδυομένη)



τὸ στρόφιον ἤδη λύομαι



νῦν σε φιλήσω

- σισύραν οὐκ ἔχεις.
- KIN. (*shouting out in frustration*)
μὰ Δί', οὐδὲ δέομαί γε, ἀλλὰ βινεῖν βούλομαι. 30
- MY. (*teasing again*)
ἀμέλει ποιήσεις τοῦτο. ταχὺ γὰρ ἔρχομαι.
(ἐξέρχεται)
- KIN. (*sighing wearily*)
ἢ ἄνθρωπος διαφθερεῖ με ταῖς σισύραις. 35
(ἐπανέρχεται ἡ Μυρρινίη σισύραν φέρουσα)
- MY. (*firmly*)
νῦν σε φιλήσω. ἰδού.
(*holds him off*)

	ἀνάμενε. ἄρα μυριῶ σε;	40
KIN.	μὰ τὸν Ἀπόλλω, μὴ ἐμέ γε.	
MY.	(<i>firmly, picking up a flask of ointment</i>) νὴ τὴν Ἀφροδίτην, ποιήσω τοῦτο. πρότεινε δὴ τὴν χεῖρα καὶ ἀλείφου λαβῶν, ὅ σοι δώσω.	
KIN.	(<i>suspiciously</i>)	45
	οὐχ ἡδὺ τὸ μύρον ὃ μοι ἔδωκας. διατριβῆς γὰρ ὄζει, ἀλλ' οὐκ ὄζει γάμων.	
MY.	(<i>looking in mock anger at the flask</i>) τάλαιν' ἐγώ, τὸ Ῥόδιον ἤνεγκον μύρον.	
KIN.	(<i>impatiently</i>)	
	ἀγαθόν. ἕα αὐτό, ὦ δαιμονία. κάκιστ' ἀπόλοιτο, ὅστις πρῶτος ἐποίησε μύρον. ἀλλὰ κατακλίνηθι καὶ μὴ μοι φέρε μηδέν.	50
MY.	ποιήσω ταῦτα, νὴ τὴν Ἄρτεμιν. ὑπολύομαι γοῦν. ἀλλ', ὦ φίλτατε, σπονδὰς ποιῆσθαι ψηφιεῖ;	
KIN.	(<i>absently</i>) ψηφιοῦμαι.	55
(ἡ Μυρρίνη ἀποτρέχει)	τί δὲ τουτὶ τὸ πρᾶγμα; ἡ γυνὴ ἀπελθοῦσά μ' ἔλιπεν. οἴμοι, τί πάσχω; τί πείσομαι; οἴμοι, ἀπολεῖ με ἡ γυνή. τίνα νῦν βινήσω; οἴμοι. δυστυχέστατος ἐγώ.	

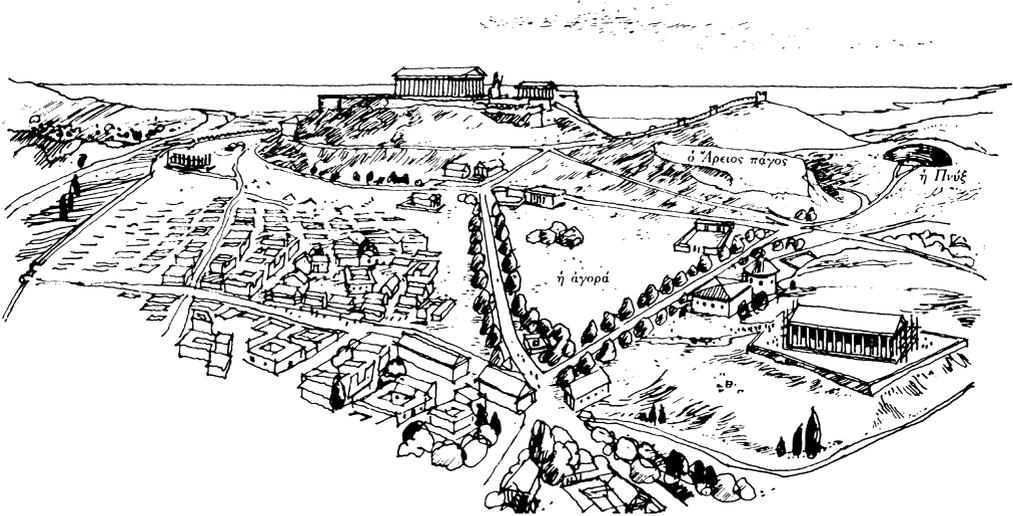
ἀλείφ-ομαι anoint (oneself)	κάκιστα most badly (tr. 'an awful death')	φυλάττ-ομαι μὴ take care not (to)
ἀμέλει of course		ψηφίζ-ομαι vote (fut. ψηφιε-ομαι)
ἀνα-πηδά-ω jump up	κατα-κλίν-ηθι lie down! (s.)	ὧν which (gen. pl. f.)
ἀπ-ολ-οίμην may I die (ἀπ-όλλ-υμαι/ἀπ-ολ-)	λείπ-ω (λιπ-) leave	
ἀπ-όλ-οιτο may he die (ἀπ-όλλ-υμαι/ἀπ-ολ-)	λύ-ομαι undo (one's own)	
Ἄρτεμις, ἡ Artemis (3a) (acc. Ἄρτεμιν) (<i>goddess of hunting and chastity</i>)	μηδεὶς μηδεμί-α μηδέν (μηδεν-) no one, nothing	Vocabulary to be learnt ἀμελής ἐς <i>uncaring</i> γλυκύς εἶα ὑ <i>sweet</i> γοῦν <i>at any rate</i> δέομαι <i>need, ask, beg (+gen.)</i> δίδωμι (δο-) <i>give, grant</i> ἐκδύομαι <i>undress</i> μηδεὶς μηδεμία μηδέν (μηδεν-) <i>no, no one</i> ὅς ἢ ὃ <i>who, what, which</i> ὅσπερ ἤπερ ὅπερ <i>who/which</i> <i>indeed</i> ὅστις ἤτις ὅ τι <i>who(ever), what(ever)</i> ποῖος ᾗ ὄν; <i>what sort of?</i> ψηφίζομαι <i>vote (fut. ψηφιεόμαι)</i>
βινέ-ω screw (<i>colloquial</i>)	Μυρρινίδιον Myrrhine, darling	
γοῦν at any rate	ὃ what, which (acc. s. n.)	
δαιμονί-α my dear lady	ὄζ-ω smell of (+gen.)	
δέ-ομαι need, ask for (+gen.)	ὅσ-ων of all the things which (gen. pl. n.) (lit. 'as many as')	
δια-τριβ-ή, ἡ delay (1a)	ὅσ-τις he who (nom. s. m.)	
δυσ-τυχέστατ-ος -η -ον most unlucky (δυσ-τυχ-ής)	προ-τείν-ω stretch forth	
δώσ-ω I shall give (δίδω-μι/ δο-)	Ῥόδι-ος -α -ον from Rhodes	
ἔ-δωκ-ας you (s.) gave (δίδω-μι/δο-)	σισύρ-α, ἡ blanket (1b)	
ἔ-λιπ-ον see λείπ-ω	στρόφι-ον, τό sash (2b)	
ἡδ-ύ sweet, pleasant (nom. s. n.)	ταχύ quickly	
	ὑπο-λύ-ομαι undo one's shoes	
	φιλέ-ω kiss	

Section Eleven A–C: Aristophanes' *Akharnians*

Introduction

We return for the last time to Dikaiopolis, who ceases to be a mere observer of the troubles which seem to him to infect Athens, and which he attributes chiefly to the war and the Athenians' obstinate refusal to end it. Dikaiopolis is the hero of Aristophanes' comedy *Akharnians*.

In *World of Athens*: democracy in Athens 6.1ff.; comic technique 8.77; the rope 6.10; prutaneis 6.9; herald 6.33–4; Scythian archer 5.63, 6.31; embassies 6.35–7.



View across the agora from the north west (c. 425)

Comic plots

Aristophanes' plots usually follow this sort of pattern: (1) a great and fantastic idea is put forward (the more outrageous the better), frequently involving salvation for oneself, one's family or the whole of Greece. The originator of this idea becomes the hero(ine). (2) The idea is advanced and after a series of minor setbacks, the main struggle takes place, after which the 'great idea' is realised. (3) The consequences of the success of the 'great idea' are worked out.

So in the following extract from *Akharnians*. The great idea is to end the war with Sparta. That being impossible, Dikaiopolis decides to make his own personal treaty with the Spartans. Many people resist this idea, including the war-like people of Akharnes who live nearby. But Dikaiopolis triumphs over them all, and the play ends with Dikaiopolis celebrating the rural festival of Dionysus with a drunken, sexual orgy.

Aristophanes generally pulled no punches and took no hostages. It is true he never called for a change in the radical democratic constitution of fifth-century Athens, nor did he (in his surviving work) seriously attack public figures such as Nicias or Alcibiades. But apart from these, all was grist to his mill: the audience, the gods, politicians, intellectuals, homosexuals, jurors, bureaucrats, students, the military. In all this, his purpose was to win first prize; but the appeal to his audience, which included farmers, city men, the poor, sailors, soldiers, the successful and the disillusioned, the educated and the illiterate, surely resided in the *hope* he gave them. Aristophanes' heroes like Dikaiopolis were all little people of no importance, but still individuals who felt passionately about something probably close to the heart of the audience and who made heroic efforts to achieve their ends – usually successfully. In the strongly competitive world of Athenian society, this reassertion of the little man's will to win and to overcome his superiors must have been as reassuring as the discomfiture of the high and mighty. (*World of Athens*, 8.73, 78)

A

Dikaiopolis has made his way to the Assembly on the Pnyx, and is determined to take action to find peace for himself. He looks around in surprise at the empty Assembly.

- ΔΙΚΑΙΟΠΟΛΙΣ ἀλλὰ τί τοῦτο; οἶδα γὰρ ὅτι κυρία ἐκκλησία γενήσεσθαι μέλλει
τήμερον. ἀλλ' ἐρήμος ἡ Πινυξ αὐτή.
(*looks down into the agora*)
οἱ δὲ ἐν τῇ ἀγορᾷ, πρὸς ἀλλήλους διαλεγόμενοι, ἄνω καὶ κάτω τὸ
σχοινίον φεύγουσιν. ὄψε δὲ οἱ πρυτάνεις ἤξουσιν, εὔ οἶδα. ἀλλ' ὅπως 5
εἰρήνη ἔσται, φροντίζει οὐδεὶς, ἐγὼ δ' αἰεὶ πρῶτος εἰς τὴν ἐκκλησίαν
εἰσιῶν καθίζω, καὶ μόνος ὢν, ἀποβλέπω εἰς τὸν ἀγρόν, εἰρήνην φιλῶν,
μισῶν μὲν ἄστει, τὸν δ' ἐμὸν δῆμον ποθῶν.
(*pauses; looks at the entrance*)
ἀλλ' οἱ πρυτάνεις γὰρ οὐτοὶ ὄψε ἤκουσι. τοῦτ' ἐκεῖνο ὃ ἐγὼ ἔλεγον. 10
- Proceedings begin: the herald invites speakers.*
ΚΗΡΥΞ (κηρύττει)
πάριτ' εἰς τὸ πρόσθεν. πάριτ' ἐντὸς τοῦ καθάρματος.
(*παρέρχονται εἰς τὸ πρόσθεν πάντες οἱ παρόντες. παρελθόντων δὲ πάντων, ἐξαίφνης*
τὸν κήρυκα προσαγορεύει τις, Ἀμφίθεος ὀνόματι.) 15
ΑΜΦΙΘΕΟΣ (*anxiously*)
ἤδη τις εἶπε;
(ὁ μὲν Ἀμφίθεος μένει, ὁ δὲ κήρυξ οὐκ ἀποκρίνεται. μένοντος δ' Ἀμφιθέου, κηρύττει ἔτι.)
ΚΗΡΥΞ τίς ἀγορεύειν βούλεται;
ΑΜΦΙ. (αὐθις τὸν κήρυκα προσαγορεύει) 20
ἐγώ.
ΚΗΡΥΞ τίς ὢν;
ΑΜΦΙ. Ἀμφίθεος.
ΚΗΡΥΞ οὐκ ἄνθρωπος;
ΑΜΦΙ. οὐκ, ἀλλὰ ἀθάνατος, ὃν ἐκέλευσαν οἱ θεοὶ σπονδὰς ποιῆσαι πρὸς 25
Λακεδαιμονίους. ἀλλ' ἀθανάτω ὄντι, ὦνδρες, ἐφόδια οὐκ ἔστι μοι ἅ δεῖ.
οὐ γὰρ διδόασιν οἱ πρυτάνεις. ἐλπίζω οὖν δέξεσθαι τὰ ἐφόδια –
ΡΗΤΩΡΤΙΣ εὔ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, ὅτι εὖνους εἰμὶ τῷ πλήθει. μὴ οὖν ἀκούετε
τούτου, εἰ μὴ περὶ πολέμου λέγοντος.
(*ἐπαινοῦσι καὶ θορυβοῦσιν οἱ Ἀθηναῖοι*) 30
ΚΗΡΥΞ οἱ τοξόται.
(*εἰσελθόντες οἱ τοξόται τὸν Ἀμφίθεον ἀπάγουσιν. ἀπαγόντων δὲ αὐτῶν, ὀργίζεται*
Δικαιοπόλις.)
ΔΙΚ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν, τὸν ἄνδρα ἀπάγοντες ὅστις
ἡμῖν ἔμελλε σπονδὰς ποιήσῃν. 35
ΚΗΡΥΞ κάθιζε, σίγα
ΔΙΚ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὐ, ἀλλὰ περὶ εἰρήνης χρηματίσατε.
ΚΗΡΥΞ οἱ πρέσβεις οἱ παρὰ βασιλέως.

Vocabulary for Section Eleven A

Grammar for 11A–C

- Present and imperfect passive
- Genitive absolute
- Comparative adverbs and two-termination adjectives
- Optative of φημί 'I say'

ἀγορεύ-ω speak
 ἀγρ-ός, ὁ country (2a)
 ἀ-θάνατ-ος -ον immortal
 Ἀμφί-θε-ος, ὁ Amphitheos (2a)
 (*comic name*; 'god on both sides')
 ἀπαγόντων . . . αὐτῶν them
 leading (him) off
 ἀπο-βλέπ-ω look out
 ἐντός (+gen.) inside
 ἔρημ-ος -ον empty, deserted
 εὖ-νους -ουν well-disposed
 ἐφ-όδι-α, τά
 travelling-expenses,
 journey-money (2b)
 ἦκ-ω come
 θορυβέ-ω clamour, raise a clamour
 κάθαρμα (καθαρματ-), τό
 purified place (3b)
 κάτω down
 κηρύττ-ω proclaim, herald,
 announce
 κύρι-ος -α -ον sovereign, with
 power

μένοντος Ἀμφιθέου
 Amphitheos remaining
 ὅπως how, that
 ὀργίζ-ομαι become/be made angry
 ὀψέ late
 παρελθόντων πάντων all
 coming forward
 παρ-έρχ-ομαι/πάρ-ειμι
 (παρελθ-) come forward
 Πνύξ (Πυκν-), ἡ Pnyx(3a)
 (*meeting-place of the ekklesia*)
 ποθέ-ω desire
 πρόσθεν in front
 πρύτανι-ς, ὁ prytanis (3e)
 (*current administrative officer
 of the βουλή*)
 σιγά-ω be quiet
 σχοινί-ον, τό rope (2b) (*this
 was stained with red dye, and
 swept up and down the agora
 by slaves to drive the citizens
 into the ekklesia*)
 τοξότης, ὁ archer (1d) (*Scythian
 archers in Athens were public*

*slaves used for a variety of
 policing duties*)
 χρηματίζ-ω do business

Vocabulary to be learnt

ἀγορεύω *speak (in assembly),
 proclaim*
 ἀγρός, ὁ *field, country(side) (2a)*
 ἀθάνατος *ον immortal*
 ἀποβλέπω *look steadfastly at (and
 away from everything else)*
 ἦκω *come, have come*
 θορυβέω *make a disturbance, din*
 κάτω *below*
 κηρύττω *announce, proclaim*
 ὅπως *how? (answer to πῶς;),
 how (indir. q.)*
 παρέρχομαι (παρελθ-) *come
 forward, pass by, go by*
 πρύτανις, ὁ *prytanis (3e)*
 (member of the βουλή
 committee currently in charge
 of public affairs)
 σιγάω *be quiet*



τοξότης τις

B

In *World of Athens*: debate and democracy 6.16; citizen power 6.9; trade and manufacture 1.100, 5.55–7.

- ΔΙΚ. ὄλουντο πάντες Ἀθηναῖοι ὅσοι ἐπαινοῦσί τε καὶ πείθονται οἷς λέγουσιν οἱ πρυτάνεις, κάκιστα δ' ἀπόλουντο οἱ ῥήτορες οἱ τὸν δῆμον θωπεύουσι καὶ ἐξαπατῶσιν αἰεὶ. τί γὰρ οὐ πάσχομεν ἡμεῖς οἱ γεωργοὶ ὑπ' αὐτῶν; αἰεὶ γὰρ ὑπ' αὐτῶν ἐξαπατῶμεθα καὶ ἀδικούμεθα καὶ ἀπολλύμεθα. ἀλλὰ τί ἔξεστιν ἡμῖν ποιεῖν, οὕτως αἰεὶ ὑπ' αὐτῶν ἀδικούμενοι; ὁ γὰρ δῆμος 5
δοκεῖ γ' ἤδεσθαι πειθόμενος ὑπὸ τῶν ῥητόρων, καὶ τοῖς λόγοις αὐτῶν θωπευόμενος καὶ ἐξαπατῶμενος καὶ διαφθειρόμενος. αἰεὶ γὰρ τιμᾶται ὑπὸ τοῦ δήμου ὁ λέγων ὅτι 'εὐνους εἰμὶ τῷ πλήθει', οὐδέποτε τιμᾶται ὁ χρηστὸς ὁ τὰ χρηστὰ συμβουλευῶν.
- ἴσως δὲ ἂν φαίη τις 'τί οὖν; ἐλεύθερός γ' ὁ δῆμος καὶ αὐτὸς ἄρχει, καὶ 10
ὑπ' οὐδενὸς ἄλλου ἄρχεται. εἰ δὲ τυγχάνει βουλόμενος ὑπὸ τῶν ῥητόρων ἐξαπατᾶσθαι καὶ πείθεσθαι καὶ θωπεύεσθαι, ἔστω.'
- ἐγὼ δ' ἀποκρίνομαι, 'καίτοι οἱ μὲν ναῦται κρατοῦσιν ἐν τῇ ἐκκλησίᾳ, οἱ δὲ γεωργοὶ ἄκοντες ἀναγκάζονται οἰκεῖν ἐν τῷ ἄστει, ἀπολλύμενοι τῇ οἰκίῃ καὶ τῇ ἀπορίᾳ καὶ τῇ νόσῳ.' 15
- ἴσως δὲ ἀποκρίναιτ' ἂν οὗτος 'σὺ δὲ ἐλεύθερος ὢν οὐ τυγχάνεις; μὴ οὖν φρόντιζε μηδὲν, μήτε τοῦ δήμου μήτε τῶν ῥητόρων μήτε τοῦ πολέμου μήτε τῶν νόμων ἢ γεγραμμένων ἢ ἀγράφων. ἐν γὰρ ταύτῃ τῇ πόλει οὐδεὶς ὑπ' οὐδενὸς οὐδέποτε ἀναγκάζεται ποιεῖν ἃ μὴ ἐθέλει. ἀτεχνῶς δὲ ἐλευθέρους ἡγοῦμαι τοὺς τε ἵππους καὶ τοὺς ἡμιόνους τοὺς 20
ἐν τῇ πόλει, οἱ κατὰ τὰς ὁδοὺς πορευόμενοι ἐμβάλλειν φιλοῦσι τοῖς ὁδοιπόροις τοῖς μὴ ἐξισταμένοις.'
- εἶεν. γνοὺς οὖν ἐμαυτὸν ἐλεύθερόν γ' ὄντα καὶ οὐκ ἀναγκαζόμενον ὑπ' οὐδενὸς ποιεῖν ἃ μὴ ἐθέλω, τῶν ἄλλων πολεμούντων, ἐγὼ αὐτὸς οὐ 25
πολεμήσω, ἀλλ' εἰρήνην ἄξω. Ἀμφίθεε, δεῦρ' ἐλθέ· ἀλλ' Ἀμφίθεός μοι ποῦ ἐστίν;
- ΑΜΦΙ. πάρειμι.
- ΔΙΚ. (δοὺς τῷ Ἀμφιθέῳ ὀκτῶ δραχμάς)
σὺ, ταυτασί λαβὼν ὀκτῶ δραχμάς, σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους ἐμοὶ μόνῳ καὶ τοῖς παιδίοις. 30
(τοῦ Δικαιοπόλεως δόντος τὰ ἐφόδια, ἀπέρχεται ὁ Ἀμφίθεος)
(turns to the Prytanes)
ὑμεῖς δὲ πρεσβεύεσθε, ἔπειτα δὲ ἐκδικάζετε, ἔπειτα χρηματίζετε περὶ τοῦ πολέμου καὶ περὶ πόρου χρημάτων καὶ περὶ νόμων θέσεως καὶ περὶ 35
συμμάχων καὶ περὶ τριήρων καὶ περὶ νεωρίων καὶ περὶ ἱερῶν. ἀλλ' οὔτε τριήρων οὔτε νεωρίων δεῖται ἡ πόλις, εἰ μέλλει εὐδαιμονήσειν, οὔτε πλήθους οὔτε μεγέθους, ἄνευ εἰρήνης.

Vocabulary for Section Eleven B

ἄ-γραφ-ος -ον unwritten	ἐξ-ίστα-μαι get out of the way	τιμ-ᾶται (he) is (being) honoured
ἀδικ-ούμεθα we are being wronged (ἀδικέ-ω)	ἔστω let it be; so be it	(τιμά-ω)
ἀδικ-ουμέν-οις being wronged (ἀδικέ-ω)	εὖ-δαιμονέ-ω be happy	τριήρ-ης, ἡ trireme (3d)
ἄκων ἄκουσ-α ἄκον (ἄκοντ-) unwilling(ly)	εὖ-νοὺς -οὖν well-disposed	τοῦ Δικαιοπόλεως δόντος
ἀναγκάζ-εται he is forced (ἀναγκάζ-ω)	ἐφ-όδι-α, τά travelling expenses (2b)	Dikaiopolis giving
ἀναγκαζ-όμεν-ον being forced (ἀναγκάζ-ω)	θές-ις, ἡ making (3e)	τῶν ἄλλων πολεμούντων the others making war
ἀναγκάζ-ονται they are (being) forced (ἀναγκάζ-ω)	θωπευ-όμεν-ος being flattered (θωπεύ-ω)	χρηματίζ-ω do business
ἄνευ (+gen.) without	θωπεύ-εσθαι to be flattered (θωπεύ-ω)	φαιή he might say (with ἄν) (opt. of φημί)
ἀπ-ολλύ-μεθα we are being ruined (ἀπ-όλλυ-μι/ἀπολ-)	θωπεύ-ω flatter	φιλέ-ω be accustomed, used to
ἀπ-ολλύ-μεν-οι being ruined (ἀπ-όλλυ-μι)	ἱερ-ά, τά sacrifices (2b)	
ἀπ-όλ-οιντο may they perish! (ἀπ-όλλυ-μαι/ἀπολ-)	κάκιστα most horribly	Vocabulary to be learnt
ἄρχ-εται (it) is ruled (ἄρχ-ω)	μέγεθ-ος, τό great size (3c)	ἄκων ἄκουσα ἄκον (ἄκοντ-) unwilling(ly)
ἄρχ-ω rule	μήτε . . . μήτε neither . . . nor	ἄνευ (+gen.) without
ἀτεχν-ῶς really, utterly	νεώρι-ον, τό dockyard (2b)	ἀπόλλυμι (ἀπολεσα-, ἀπολ-) kill, ruin, destroy; (in pass.) be killed etc. (aor. ἀπωλόμην)
γεγραμμέν-ος -η -ον written	ὁδοι-πόρ-ος, ὁ traveller (2a)	δραχμή, ἡ drachma (1a) (coin; pay for two days' attendance at the <i>ekklesia</i>)
δια-φθειρ-όμεν-ος being corrupted (δια-φθείρ-ω)	ὁδ-ός, ἡ road (2a)	εἶεν very well then!
δραχμ-ή, ἡ drachma (1a)	οἷς what (after πείθ-ομαι)	εὖνοὺς οὖν well-disposed
εἶεν all right then	ὅσ-οι -αι- α as many as	μήτε . . . μήτε neither . . . nor
ἐκ-δικάζ-ω make judgment	ὀκτώ eight	ὁδοιπόρος, ὁ traveller (2a)
ἐμ-βάλλ-ω bump into (+dat.)	ὄλ-οιντο may they die (ὄλλυ-μαι/ὄλ-)	ὁδός, ἡ road, way (2a)
ἐξ-απατ-ᾶσθαι to be deceived (ἐξ-απατά-ω)	πείθ-εσθαι to be persuaded (πείθ-ω)	ὄλλυμι (ὄλεσα-, ὄλ-) destroy, kill; (in pass.) be killed, die, perish (aor. ὠλόμην)
ἐξ-απατ-ώμεθα we are (being) deceived (ἐξ-απατά-ω)	πείθ-όμεν-ος being persuaded (πείθ-ω)	ὅσ-ος η ον as much as (pl. as many as)
ἐξ-απατ-ώμεν-ος being deceived (ἐξ-απατά-ω)	πείθ-ονται they are (being) persuaded (πείθ-ω)	πολεμέω make war
	πολεμέ-ω make war	τριήρης, ἡ trireme (3d)
	πόρ-ος, ὁ ways of raising, provision (2a)	φιλέω be used to; love; kiss
	πρεσβεύ-ομαι deal with ambassadors	χρηματίζω do business
	συμ-βουλεύ-ω give advice	
	σύμ-μαχ-ος, ὁ ally (2a)	

Critics of Athenian democracy

Dikaiopolis' rant at ll.1–22 is taken from those critics of democracy who felt that the δῆμος, male citizens over 18 who in the ἐκκλησία made all the decisions that politicians make for us today, was basically irresponsible. In his *Republic* (563), Plato argues that excess of freedom ultimately leads to excess of slavery and points out that in democracy, pets have more freedom than anywhere else: 'horses and donkeys learn to strut about with absolute freedom, bumping into anyone they happen to meet who doesn't get out of the way'!

C

In *World of Athens*: Akharnai and Akharnians 2.22; Marathon-fighters 1.30; peace 7.4; festivals 8.45–7; city Dionysia 2.21, 2.29, 3.43–4.

- ΔΙΚ. ἄλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὀδί. χαῖρ', Ἀμφίθεε.
(Δικαιοπόλεως δὲ ταῦτα εἰπόντος, ὁ Ἀμφίθεος τρέχει ἔτι)
- ΑΜΦΙ. μήπω γε, Δικαιοπόλι. δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
- ΔΙΚ. τί δ' ἐστίν;
- ΑΜΦΙ. (*looks around anxiously*) 5
ἐγὼ μὲν δευρὸ σοι σπονδὰς φέρων ἔσπευδον. ἄλλ' οὐκ ἔλαθον τοὺς
Ἀχαρνέας. οἱ δὲ γέροντες ἐκεῖνοι, Μαραθωνομάχαι ὄντες, εὐθὺς αἰσθόμενοί
με σπονδὰς φέροντα, ἐβόησαν πάντες, 'ὦ μιαρῶτατε, σπονδὰς φέρεις,
Λακεδαιμονίων τὴν ἡμετέραν γῆν ὄλεσάντων;' καὶ λίθους ἔλαβον. λίθους
δὲ λαβόντων αὐτῶν, ἐγὼ ἔφευγον. οἱ δ' ἐδίωκον καὶ ἐβόων. 10
- ΔΙΚ. οἱ δ' οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις;
- ΑΜΦΙ. ἔγωγέ φημι.
(*produces some sample bottles from his pouch*)
τρία γε ταυτὶ γεῦματα.. 15
(δίδωσιν αὐτῷ γεῦμά τι)
- αὐταὶ μὲν εἰσι πεντέτεες. γεῦσαι λαβῶν.
- ΔΙΚ. (δόντος Ἀμφιθέου, γεύεται Δικαιοπόλις)
αἰβοῖ.
- ΑΜΦΙ. τί ἐστίν;
- ΔΙΚ. οὐκ ἀρέσκουσί μοι ὅτι ὄζουσι παρασκευῆς νεῶν. 20
- ΑΜΦΙ. (δοὺς ἄλλο τι γεῦμα)
σὺ δ' ἀλλά, τασδί τὰς δεκέτεις, γεῦσαι λαβῶν.
- ΔΙΚ. ὄζουσι χαῦται πρεσβέων εἰς τὰς πόλεις ὀξύτατα.



δίδωσιν αὐτῷ γεῦμά τι

ΑΜΦΙ.	ἀλλ' αὐταῖ εἰσι σπονδαὶ τριακοντούτεις κατὰ γῆν τε καὶ θάλατταν.	
ΔΙΚ.	(<i>joyfully</i>) ὦ Διονύσια, αὐταὶ μὲν ὄζουσι ἀμβροσίας καὶ νέκταρος. ταύτας ἤδιστ' ἄν αἰροίμην, χαίρειν ἄλλα κελεύων τοὺς Ἀχαρνέας. ἐγὼ δέ, πολέμου καὶ κακῶν παυσάμενος, ἄξιον μέλλω εἰσιῶν τὰ κατ' ἄγρουσι Διονύσια.	25
ΑΜΦΙ.	(κατιδῶν προσιόντας τοὺς Ἀχαρνέας) ἐγὼ δὲ φεύξομαί γε τοὺς Ἀχαρνέας.	30

Vocabulary for Section Eleven C

αἰβοῖ yuk!	Λακεδαιμονίων . . . ὀλεσάντων the Spartans destroying	Vocabulary to be learnt
αἰρέ-ομαι choose	λίθ-ος, ὁ stone (2a)	αἰρέομαι (ἐλ-) <i>choose</i>
αἰσθάν-ομαι (αἰσθ-) perceive, notice	Μαραθωνο-μάχ-ης, ὁ fighter at the battle of Marathon (<i>which</i> <i>took place in 490</i>) (1d)	αἰσθάνομαι (αἰσθ-) <i>perceive,</i> <i>notice</i>
ἀμβροσί-α, ἡ ambrosia (1b)	μήπω not yet	ἄρέσκω <i>please (+dat.)</i>
ἄρέσκ-ω please (+dat.)	νέκταρ (νεκταρ-), τό nectar (3b)	ἄρχομαι <i>be ruled</i>
Ἀχαρν-εύς, ὁ member of the deme Akharnai (3g) (<i>in</i> <i>central Attica, in the path of</i> <i>Spartan attacks</i>)	ὀδί ἢ δὶ τόδι this (here) (-ὀδέ)	ἄρχω <i>rule (+gen.)</i>
γεῦμα (γευματ-), τό taste, sample (3b)	ὄξ-ω smell of (+gen.)	γεῦμα (γευματ-), τό <i>taste,</i> <i>sample (3b)</i>
γεύ-ομαι taste	ὄξ-ύτατ-α most sharply (ὄξ-ύς)	γεύομαι <i>taste</i>
δεκέτ-ης -ες for ten years	παρα-σκευ-ή, ἡ preparation, equipping (1a)	ἡδιστος ἦ ὄν <i>most pleasant (sup.</i> <i>of ἡδύς)</i>
Δικαιοπόλεως ... εἰπόντος Dikaiopolis saying	πεντέτ-ης -ες for five years	λίθος, ὁ <i>stone (2a)</i>
Διονύσι-α, τὰ festival of Dionysos (2b)	τρία three (n. of τρεῖς)	ὁ δέ <i>and/but he</i>
δόντος Ἀμφιθέου Amphitheos giving	τριακοντούτ-ης -ες for thirty years	οἰδέ <i>and/but they</i>
ἡδίστα most pleasurably (ἡδ-ύς)	χαίρειν ἄλλα κελεύων bidding a long farewell to	ὀξύς εἶα ὕ <i>sharp; bitter; shrill</i>
λαβόντων αὐτῶν them taking		παρασκευή, ἡ <i>preparation,</i> <i>equipping; force (1a)</i>
		τρεῖς τρία <i>three</i>

Part Four Women in Athenian society

Introduction

Institutionally, Athenian society was male-dominated; and nearly all Greek literature was written by men. How then can we assess the impact and importance of women in Athenian society, especially when we cannot help but see them through twentieth-century eyes? A straight, short and true answer is ‘With much difficulty’. But the question is an important one for many reasons, particularly because women play such a dominant role in much Greek literature (e.g. Homer, tragedy and, as we have seen, comedy).

One of the best sources we have for the attitudes and prejudices of the ordinary people in Athenian society is the speeches from the law courts, and much information about women’s lives emerges almost incidentally from these to balance the silence of some literary sources and the ‘tragic’ stature of the great dramatic heroines.

In the *Prosecution of Neaira* the prosecutor, Apollodoros, charges the woman Neaira with being an alien (i.e. non-Athenian) and living with an Athenian Stephanos as if she were his wife, so falsely claiming the privileges of Athenian citizenship. Apollodoros describes her early life in Corinth as a slave and prostitute, and how her subsequent career took her all over Greece and brought her into contact with men in the first rank of Athenian society, before she eventually settled down with Stephanos. Apollodoros’ condemnation of her behaviour, which he denounces as a threat and affront to the status and security of native Athenian women, indicates by contrast his attitude to citizen women.



An Athenian wedding

It is important to remember that Apollodoros' aim is to win his case. We can therefore assume that everything he says is, in his opinion, calculated to persuade the hearts and minds of the jury, 501 Athenian males over the age of 30. You must continually ask yourself the question 'What do Apollodoros' words tell us about the average Athenian male's attitude to the subject under discussion?'

Counterpointing the speech are discussions of some of the prosecutor's points by three listening dikasts, Komias, Euergides and Strymodoros. Their reactions serve to bring out some of the attitudes and prejudices which the prosecutor was trying to arouse. The dikast dialogue is invented, but most of it is based closely on arguments in the speech.

The picture of the status of women in Athens given in Apollodoros' prosecution of Neaira is balanced by the figure of a mythical heroine. Alkestis was traditionally the supreme example of a woman's devotion. Euripides enables us to see the mythical heroine very much in terms of a fifth-century Athenian woman in her concern for her husband and children.

In *World of Athens*: law-courts 6.38ff.; Apollodoros 5.70, 6.45–6.

Sources

Demosthenes 59, <i>The Prosecution of Neaira</i> (<i>pass.</i>)	(For the dikast dialogue) Extracts from Plato, Aristophanes, Solon,
Euripides, <i>Alkestis</i> 150–207	Theokritos, Demosthenes, Lysias

The best edition of the whole of the prosecution of Neaira, with text, facing-page translation and commentary on the translation, is by Christopher Carey, *Apollodoros Against Neaira [Demosthenes] 59* (Greek Orators vol. VI, Aris and Phillips 1992). Debra Hamel, *Trying Neaira* (Yale 2003) tells the 'true story' of Neaira's life.

Time to be taken

Seven weeks

Sections Twelve to Fourteen: The prosecution of Neaira

Introduction

These selections are adapted from the speech *Κατὰ Νεαίρας*, *The Prosecution of Neaira* (attributed to Demosthenes), given by Apollodoros in the Athenian courts about 340. Neaira is accused of being non-Athenian and of claiming marriage to the Athenian Stephanos, and so usurping the privileges of citizenship. Citizenship at Athens was restricted to the children of two Athenian citizen parents, legally married, and it was a jealously guarded privilege. Apollodoros was therefore able to bring the charge as a matter of public interest, in a *γραφή*. He sketches Neaira's past to prove that she is an alien, but also makes great play of the fact that she was a slave and prostitute as well, thus making her 'pretence' to Athenian citizenship all the more shocking; and goes on to show that Stephanos and Neaira were treating Neaira's alien children as if they were entitled to Athenian citizenship. This evidence gives Apollodoros the occasion to claim that Neaira and Stephanos are undermining the whole fabric of society.

Apollodoros had a personal interest in the matter as well, for he had a long-standing feud with Stephanos, as the start of the speech makes clear. If Apollodoros secured Neaira's conviction, she would be sold into slavery: Stephanos' 'family' would be broken up (and Neaira and Stephanos, formally married or not, had been living together for probably thirty years by the time of this case) and Stephanos himself would be liable to a heavy fine; if he could not pay it, he would lose his rights of citizenship (*ἀτιμία*). It is revenge on Stephanos that Apollodoros is really after, which is why Stephanos is so heavily implicated in the incidents cited. Neaira just happens to be the weak point through which Apollodoros can hit at Stephanos.

The speech draws attention to a number of important points about the Athenian world, among which we draw especial attention to:

- (i) Personal security for oneself, one's property and one's family depended first and foremost on being a full citizen of the *πόλις*. In return for this personal security, the citizen was expected to do his duty by the community of which he was a member. This bond of obligation between citizen and *πόλις*, expressed most powerfully in the laws of the community, was shaken if outsiders forced their way in, and consequently the *πόλις* was at risk if those who had no duty to it inveigled their way in. The close link which the native inhabitants felt with their local patron god, on whose protection they had a strong claim, could also be weakened by the intrusion of outsiders.
- (ii) Athenians were extremely sensitive about their status in other people's eyes. In the face of a personal affront (however justified), an Athenian would be applauded for taking swift and decisive steps to gain revenge (remember that Christianity was some 500 years away from fifth-century Athens). Any citizen whose rights to citizenship had been put at risk (as Apollodoros'

had been by Stephanos) would be quick to seek retribution, on whatever grounds he could find, and he would not be afraid to explain that personal revenge was the motive for the attack (imagine the consequences of saying that to a jury today).

- (iii) While it is dangerous to generalise about the status of women in the ancient world, Apollodoros in this speech says what he thinks he *ought* to say about Neaira in particular and women in general in order to win over a jury of 501 males over the age of 30. He paints an unpleasant and quite unsympathetic picture of Neaira because he hopes the jury will respond favourably to that; and while we may feel moved to sympathy by Neaira's experience as a slave and prostitute (over which she almost certainly had no choice) and by her efforts to gain security for her children by marriage with Stephanos, Apollodoros clearly presumed that his audience's response would be very different.

Again, Apollodoros' picture of citizen women as either highly virtuous or rather weak-headed was not drawn because he necessarily believed it or because it was the case. It was supposed to strike a chord in the hearts of his listeners – nothing more or less. The speech thus gives us an invaluable glimpse into what an average Athenian male might be presumed to think about the opposite sex, both citizen and alien. With such evidence of attitudes and prejudices before us, it should be easier for us to assess, for example, the emotional impact that a figure such as Antigone or Medea might have had upon an Athenian audience.

- (iv) In a world where the spoken word is the main means of communication and persuasion, and the mass meeting the main context, the orator's art is of the highest importance. It was a skill much cultivated and admired by Athenian writers, and much suspected by thinkers like Plato (himself, of course, a master of the art). However unsympathetic the twenty-first century may be to the orator's art (though it is simply one variant of a number of means of persuading people, with which we are far more conversant than the Greeks who did not have radio, T.V., newspapers or the Internet), it is important to understand it and the impact it had on the Greek world.

The speech

The speech is set in the context of a meeting between three of the dikasts who will be judging the case – the experienced Komias and Euergetides, and the inexperienced Strymodoros. They appear at the beginning and end of the speech, but hardly interrupt the flow of evidence at all.

The speech is divided up as follows:

Section Twelve: Neaira as slave

A–B: The dikasts enter the court.

C. Apollodoros outlines in general his motives for bringing the action and the dikasts urge Strymodoros not to believe everything that he hears.

- D: Apollodoros reviews his grudge against Stephanos and details the charge against Neaira.
- E: The dikasts argue about the validity of Apollodoros' motives.
- F: Apollodoros sketches Neaira's past as a slave in Corinth.
- G: Strymodoros' memory lets him down.
- H: Neaira runs away from Phrynion and meets Stephanos.
- I: Neaira sets up home with Stephanos in Athens.

Section Thirteen: Neaira as married woman

- A: Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, briefly.
- B: Phrastor falls ill and re-adopts Phano's son.
- C: Phrastor recovers and marries someone else.
- D: The incident between Phano and Phrastor is reviewed.
- E: Stephanos marries Phano off to Theogenes.
- F: The Areopagos find out and call Theogenes to account.
- G: Komias suggests arguments Stephanos will use to clear his name.
- I: Apollodoros implicates Stephanos along with Neaira in the charges.

Section Fourteen: guarding a woman's purity

- A–B: How could anyone not condemn a woman like Neaira?
- C–D: Komias argues that the acquittal of Neaira would be intolerable.
- E: Apollodoros' final appeal to the dikasts.
- F: The dikasts await the speech for the defence – and their pay.

The characters

The main characters involved are:

Komias, Euergidcs, Strymodoros: three listening dikasts.

Apollodoros: the prosecutor, making the speech, a man with a reputation for litigiousness.

Neaira: the defendant, a woman now living in Athens with Stephanos. It is her past that Apollodoros uncovers in an attempt to prove that she is non-Athenian and pretending to be married to Stephanos.

Stephanos: a personal enemy of Apollodoros and an old adversary in several legal and political battles in the past. He brought Neaira back to Athens from Megara, and is claimed by Apollodoros to be living with Neaira as if they were husband and wife.

Nikarete: Neaira's owner and 'madam' in Corinth in her youth.

Phrynion: one of Neaira's lovers, a wealthy and well-connected figure in Athenian society. She went to live with him after buying her freedom from her two previous lovers Timanoridas and Eukrates (largely because he gave her most of the money for her freedom). She ran away from him to Megara; on her return to Athens with Stephanos, Phrynion and Stephanos clashed over who rightfully owned her.

Phano: Neaira's daughter, and therefore non-Athenian. But Stephanos tried to palm her off as *his* own Athenian daughter to a number of Athenian men. These included:

Phrastor: a self-made man who had quarrelled with his family, and Theogenes: a poor man who had been chosen by lot as *archon basileus*, the position of greatest importance in conducting the religious rites of the Athenian state.

Section Twelve A–I: Neaira as slave

A

κελεύοντος τοῦ κήρυκος, ἤκουσιν οἱ δικασταὶ εἰς τὸ δικαστήριον. καὶ ἄλλος ἄλλον ὡς ὀρώσιν ἤκοντα, εὐθὺς ἀσπάζονται, λαβόμενοι τῆς χειρός. ἐπεὶ δὲ ἤκουσιν ὁ Κωμίας καὶ Εὐεργίδης εἰς τὸ δικαστήριον – οὗ μέλλουσι δικάσειν γραφήν τινα περὶ Νεαίρας – ἀσπάζεται ὁ ἕτερος τὸν ἕτερον.

5

ΕΥΕΡΓΙΔΗΣ χαῖρε, ὦ Κωμία.

ΚΩΜΙΑΣ νῆ καὶ σύ γε, ὦ Εὐεργίδη. ὅσος ὁ ὄχλος, ἀλλὰ τίς ἐστι οὗτοςί; οὐ δῆπου Στρυμόδωρος ὁ γείτων; ναὶ μὰ τὸν Δία, αὐτὸς δῆτ' ἐκεῖνος. ὦ τῆς τύχης, ἀλλ' οὐκ ἤλπιζον Στρυμοδώρῳ ἐντεύξεσθαι ἐν δικαστηρίῳ διατρίβοντι, νέφθ' ὄντι καὶ ἀπείρῳ τῶν δικανικῶν.

10

ΕΥ. τί οὐ καλεῖς αὐτὸν δεῦρο; ἐξέσται γὰρ αὐτῷ μεθ' ἡμῶν καθίζειν.

ΚΩ. ἀλλὰ καλῶς λέγεις καὶ καλοῦμεν αὐτόν. ὦ Στρυμόδωρε, Στρυμόδωρε.

ΣΤΡΥΜΟΔΩΡΟΣ χαίρετε, ὦ γείτονες. ὅσον τὸ χρῆμα τοῦ ὄχλου.

(ὠθεῖται ὑπὸ δικαστοῦ τινος, ὃς τοῦ ἱματίου λαμβάνεται)

οὗτος, τί βουλόμενος ἐλάβου τοῦ ἐμοῦ ἱματίου; ὄλοιο.

15

ΕΥ. εὖ γε. κάθιζε.



The agora area of Athens, where the law-courts were.

Vocabulary for Section Twelve A

Note: from now on, prefixes in compounds will not be hyphenated, and new forms will be glossed as a whole, without hyphens.

Grammar for 12A–D

- Aorist passive
- Verbs: ἴστημι, καθίστημι

ἄλλος . . . ἄλλον one . . . another ἄπειρος -ον inexperienced in (+gen.) Ἀπολλόδωρος, ὁ Apollodoros (2a) (<i>prosecuting in the case</i>) ἀσπάζομαι greet, welcome διατρίβω pass time, be δικανικ-ός -ή -όν judicial ἐντεύξεσθαι fut. inf. of ἐντυγχάνω ἐντυγχάνω meet (+dat.) ἕτερος . . . ἕτερον one . . . another (of two) Εὐεργίδης, ὁ Euergides (1d) (a <i>dikast</i>) ἱμάτιον, τό cloak (2b)	Κωμί-ας, ὁ Komias (1d) (a <i>dikast</i>) λαμπρ-ός -ά -όν famous, notorious μηδέ . . . μηδέ neither . . . nor Νέαιρα-α, ἡ Neaira (1b) (<i>defendant in the case</i>) νὴ καὶ σύ γε and you, too οὗ where (at) ὄχλος, ὁ crowd (2a) Στρυμόδωρος, ὁ Strymodoros (2a) (a <i>young dikast</i>) τύχη-η, ἡ fortune, piece of luck (1a) χρῆμα (χρηματ-), τό astonishing size, amount (3b)	ὠθέω-ω push, shove Vocabulary to be learnt ἄλλος . . . ἄλλον one . . . <i>another</i> ἀσπάζομαι <i>greet, welcome</i> δικανικός ἢ ὄν <i>judicial</i> ἐντυγχάνω (ἐντυχ-) <i>meet with,</i> <i>come upon (dat.)</i> ἕτερος . . . ἕτερον <i>one . . .</i> <i>another (of two)</i> ἱμάτιον, τό <i>cloak (2b)</i> μηδέ . . . μηδέ <i>neither . . . nor</i> τύχη, ἡ <i>chance, fortune (good or</i> <i>bad) (1a)</i> ὠθέω <i>push, shove</i>
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B

In *World of Athens*: meddling 6.54; persuasion 8.20–1.

(εἰσέρχεται Ἀπολλόδωρος ὁ κατηγορός)

ΣΤΡ. ἀλλὰ τίς ἐστὶν ἐκεῖνος, ὃς πρὸς τὸ βῆμα προσέρχεται ταχέως βαδίζων;

ΚΩ. τυγχάνει κατηγορῶν ἐν τῇ δίκῃ οὗτος, ᾧ ὄνομά ἐστιν Ἀπολλόδωρος,
φύσις δὲ αὐτοῦ πολυπράγμων.

ΕΥ. ἀλλ' οὐδὲν διαφέρει εἴτε πολυπράγμων ἢ φύσις αὐτοῦ ἢ οὗ. δεῖ γὰρ ἡμᾶς 5
κοινὴν τὴν εὐνοίαν τοῖς ἀγωνιζομένοις παρέχειν, καὶ ὁμοίως ἀκοῦσαι
τοὺς λόγους οἷς χρῆται ἑκάτερος, κατὰ τὸν ὄρκον ὃν ἀπέδομεν.
καὶ μὴν ὁ Ἀπολλόδωρος ἑαυτῷ καὶ ἄλλοις πολλοῖς δοκεῖ εὐεργετεῖν τὴν
πόλιν καὶ κυρίου ποιεῖν τοὺς νόμους, τὴν Νέαιραν γραψάμενος γραφὴν
ξενίας. 10

Vocabulary for Section Twelve B

ἀγωνίζομαι go to law ἀποδίδωμι (ἀποδο-) pledge, give back βῆμα (βηματ-), τό stand, podium (3b) διαφέρω make a difference εἴτε . . . εἴτε whether . . . or	εὐεργετέω benefit εὐνοία, ἡ good will (1b) καὶ μὴν what's more κατὰ (+acc.) in accordance with κατηγορός, ὁ prosecutor, accuser (2a) κοιν-ός -ή -όν common, undivided	κύριος -α -ον valid ξενία, ἡ alien status (1b) ὄρκος, ὁ oath (2a) πολυπράγμων πολύπραγμον meddling φύσις, ἡ nature (3e)
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ΚΩ.	ἴσως δὴ φιλόπολις ἔφου ὁ Ἀπολλόδωρος. ἀλλὰ γινώσκω σέ, ὦ Εὐεργίδη, κατηγορον ὄντα πάνυ δεινὸν λέγειν. αἰεὶ γὰρ ὑπὸ τῶν διωκόντων λέγεται τὰ τοιαῦτα. καὶ Ἀπολλόδωρος, εὖ οἶδ' ὅτι, τὰ αὐτὰ ἐρεῖ· 'οὐχ ὑπὴρξα τῆς ἔχθρας', φήσει, καὶ 'ὁ φεύγων ἡμᾶς ἠδίκησε μάλιστα', καὶ 'βούλομαι τιμωρεῖσθαι αὐτόν.' ἐγὼ δὲ οὐκ αἰεὶ ὑπὸ τῶν τοιούτων πείθομαι.	15
ΕΥ.	εἰκός. νῦν δὲ οὐκ ἂν σιγῶης καὶ προσέχοις τὸν νοῦν; χρέμπεται γὰρ ἤδη ὁ Ἀπολλόδωρος, ὅπερ ποιοῦσιν οἱ ἀρχόμενοι λέγοντες, καὶ ἀνίσταται.	
ΚΩ.	σιγήσομαι, ὦ Εὐεργίδη. ἀλλ' ὅπως σιωπήσεις καὶ σύ, ὦ Στρυμόδωρε, καὶ προσέξεις τὸν νοῦν.	20

εἰκός rightly, reasonably
 ἐκάτερ-ος -α -ον each (of two)
 ἔφου-ν be, be naturally (*from*
 φύ-ομαι)
 ἔχθρ-α, ἡ hostility, enmity
 (1b)
 ὅπως see to it that (+ fut.
 ind.)
 προκαταγινώσκ-ω
 (προκαταγνο-) pre-judge
 προσέχ-ω τὸν νοῦν pay attention

τιμωρέ-ομαι revenge oneself on
 ὑπάρχ-ω begin, start (+gen.)
 φιλόπολις patriotic, loyal
 φύ-ομαι grow (see ἔφου)
 χρέμπτ-ομαι clear one's
 throat

Vocabulary to be learnt

διαφέρ-ω make a difference;
 differ from (+gen.); be
 superior to (+gen.)

εἴτε . . . εἴτε whether . . . or
 ἐκάτερος ἄ on both (of two)
 εὐνοια, ἡ good will (1b)
 καὶ μὴν what's more; look!
 κατά (+ acc.) according to; down;
 throughout; in relation to
 κατηγορος, ὁ prosecutor
 (2a)
 ὄρκος, ὁ oath (2a)
 προσέχω τὸν νοῦν pay attention
 to (+ dat.)

C

Apollodoros outlines in general his motives for bringing the action, and the dikasts urge Strymodoros not to believe everything that he hears.

In *World of Athens*: revenge 4.8ff.; friends and enemies 4.2, 14–16; poverty 4.21; *atimia* 4.12, 6.55–8.

πολλῶν ἔνεκα, ὦ ἄνδρες Ἀθηναῖοι, ἐβουλόμην γράψασθαι Νέαιραν τὴν γραφήν, ἣν νυνὶ διώκω, καὶ εἰσελθεῖν εἰς ὑμᾶς. καὶ γὰρ ἠδίκηθη μεγάλη ὑπὸ Στεφάνου, οὗ γυνὴ ἐστὶν ἡ Νέαιρα αὐτή. καὶ ἀδικηθεὶς ὑπ' αὐτοῦ εἰς κινδύνους τοὺς ἐσχάτους κατέστην, καὶ οὐ μόνον ἐγὼ ἀλλὰ καὶ αἱ θυγατέρες καὶ ἡ γυνὴ ἡ ἐμή. τιμωρίας οὖν ἔνεκα ἀγωνίζομαι τὸν ἀγῶνα τουτονί, καταστάς εἰς τοιοῦτον κίνδυνον. οὐ γὰρ ὑπὴρξα τῆς ἔχθρας ἐγώ, ἀλλὰ Στέφανος, οὐδὲν ὑφ' ἡμῶν πώποτε οὔτε λόγῳ οὔτε ἔργῳ ἀδικηθεὶς. βούλομαι δ' ὑμῖν προδιηγῆσθαι πάνθ' ἃ ἐπάθομεν καὶ ὡς ἀδικηθέντες ὑπ' αὐτοῦ εἰς τοὺς ἐσχάτους κινδύνους κατέστημεν περὶ τε τῆς πενίας καὶ περὶ ἀτιμίας.

ΣΤΡ. δεινὸς δὴ λέγειν, ὡς ἔοικεν, Ἀπολλόδωρος, ὃς ὑπὸ Στεφάνου ἠδίκηθη. εὐνοίαν δ' ἔχω εἰς αὐτόν ὅτι ὑπὴρξε τῆς ἔχθρας Στέφανος. τίς γὰρ οὐκ ἂν βούλοιο τιμωρεῖσθαι τὸν ἐχθρόν; πάντες γὰρ ἐθέλουσι τοὺς μὲν φίλους εὖ ποιεῖν, τοὺς δ' ἐχθροὺς κακῶς.

ΚΩ.	ὅπως μὴ ῥαδίως τοῖς ἀντιδίκοις πιστεύσεις, ὦ Στρυμόδωρε. ἀναστάντες γὰρ ἐν τῷ δικαστηρίῳ οἱ ἀντίδικοι τοὺς δικαστὰς, πάσαις χρώμενοι τέχναις, εἰς εὖνοιαν καθίστασιν.	15
ΣΤΡ.	ἀλλ' ἠδέως ἂν τι μάθοιμι. ὁ γὰρ Ἀπολλόδωρος λέγει ὅτι ἀδικηθεὶς ὑπὸ τοῦ Στεφάνου εἰς κίνδυνον κατέστη περὶ τῆς πενίας. τί ποιῶν ὁ Στέφανος κατέστησε τὸν Ἀπολλόδωρον εἰς τοῦτον τὸν κίνδυνον;	
ΕΥ.	ἀλλ' ἄκουε. περὶ γὰρ τῆς τοῦ ἀγῶνος ἀρχῆς διατελεῖ λέγων ὁ Ἀπολλόδωρος.	20

Vocabulary for Section Twelve C

ἀγών (ἀγων-), ὁ trial, contest (3a) ἀγωνίζομαι go to law, fight ἀδικηθεὶς harmed, wronged (nom. s. m.) (ἀδικέ-ω) ἀδικηθέντες harmed, wronged (nom. pl. m.) (ἀδικέ-ω) ἀναστάντες standing up (nom. pl. m.) (ἀνίσταμαι/ἀναστα-) ἀντίδικ-ος, ὁ contestant (2a) ἀρχ-ή, ἡ start (1a) διατελέ-ω continue ἔοικε it seems ἔσχατ-ος -η -ον furthest, worst εὖ ποιέ-ω do good to, treat well ἔχθρ-α, ἡ hostility (1b) ἐχθρ-ός, ὁ an enemy (2a) ἠδικήθη (he) was harmed, wronged (ἀδικέ-ω) ἠδικήθην I was harmed, wronged (ἀδικέ-ω) θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a) καθίστη-μι (καταστησ-) set up, put, place (x in γ position) καὶ γὰρ in fact	καταστάς being put, made (nom. s. m.) (καθίσταμαι/καταστα-) κατέστην I was placed, found myself in (καθίσταμαι/ καταστα-) κατέστη he was placed, found himself in (καθίσταμαι/ καταστα-) κατέστημεν we were placed, found ourselves in (καθίσταμαι/ καταστα-) κατέστησε (he) placed (καθίστημι/καταστησ-) μεγάλα very much, greatly ὅπως see to it that (+fut. ind.) οὐ μόνον . . . ἀλλὰ καὶ not only . . . but also πενί-α, ἡ poverty (1b) πιστεύ-ω trust (+dat.) προδηγέ-ομαι give a preliminary outline of πώποτε ever, yet Στέφαν-ος, ὁ Stephanos (2a) (who lived with Neaira in Athens) τιμωρέ-ομαι take revenge on	τιμωρί-α, ἡ revenge (1b) ὑπάρχ-ω begin (+gen.) Vocabulary to be learnt ἀγών (ἀγων-), ὁ <i>contest, trial</i> (3a) ἀγωνίζομαι <i>contest, go to law</i> ἀντίδικος, ὁ <i>contestant in</i> <i>lawsuit (2a)</i> ἀρχή, ἡ <i>beginning, start (1a)</i> εὖ ποιέω <i>treat well, do good to</i> ἔχθρᾶ, ἡ <i>enmity, hostility</i> (1b) ἐχθρός, ὁ <i>enemy (2a)</i> ἐχθρός ἅ ὄν <i>hostile, enemy</i> θωπεύω <i>flatter</i> καὶ γὰρ <i>in fact; yes, certainly</i> οὐ μόνον . . . ἀλλὰ καὶ <i>not only</i> . . . <i>but also</i> πιστεύω <i>trust (+dat.)</i> τιμωρέομαι <i>take revenge on</i> τιμωριά, ἡ <i>revenge, vengeance</i> (1b) ὑπάρχω <i>begin (+gen.)</i>
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D

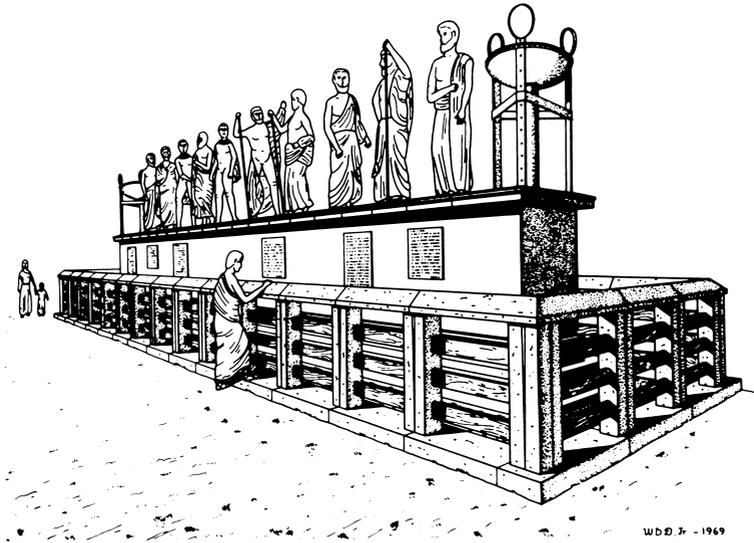
Apollodoros reviews his grudge against Stephanos—that some time ago Stephanos had successfully brought a charge (γραφὴ παρανόμων) against him for proposing an illegal change in the law, and this had almost reduced him to poverty. He details the charge against Neaira.

In *World of Athens*: *psephisma* 6.9; *prox* 5.19, 6.45, 9.3; family; marriage and property 5.17–18; state and religion 3.56–7.

ἐγὼ μὲν γὰρ βουλευτὴς ποτε καταστάς ἔγραψα ψήφισμά τι ὃ ἐξήνεγκα εἰς τὸν δῆμον. ὁ δὲ Στέφανος οὐτοσί, γραψάμενος παρανόμων τὸ ἐμὸν ψήφισμα, τῆς ἔχθρας ὑπῆρξεν. ἐλὼν γὰρ τὸ ψήφισμα, ψευδεῖς μάρτυρας παρασχόμενος, ἤτησε τίμημα μέγα, ὃ οὐχ οἶός τ' ἦ ἐκτεῖσαι. ἐζήτει γάρ, εἰς τὴν ἐσχάτην ἀπορίαν καταστήσας ἐμέ, ἄτιμον ποιῆσθαι, ὀφείλοντα τὰ χρήματα τῇ πόλει καὶ οὐ δυνάμενον ἐκτεῖσαι. 5

ἐμέλλομεν οὖν ἡμεῖς ἅπαντες εἰς ἔνδειαν καταστήσεσθαι. μεγάλη δ' ἔμελλεν ἔσσεσθαι ἡ συμφορά, καὶ μεγάλη ἡ αἰσχὺν μοι, ὑπὲρ τε τῆς γυναικὸς καὶ τῶν θυγατέρων, εἰς πενίαν καταστάντι καὶ προῖκα οὐ δυναμένῳ παρασχεῖν καὶ τὸ τίμημα τῇ πόλει ὀφείλοντι. πολλὴν οὖν χάριν ὀῖδα τοῖς δικασταῖς, οἳ οὐκ ἐπέισθησαν ὑπὸ Στεφάνου, ἀλλ' ἐλάττονά μοι ἐτίμησαν δίκην. 10

οὐκοῦν τοσοῦτων κακῶν αἴτιος ἡμῖν πᾶσιν ἐγένετο Στέφανος, οὐδέποτε ὑφ' ἡμῶν ἀδικηθεῖς. νῦν δέ, πάντων τῶν φίλων παρακαλούντων με καὶ κελευόντων τιμωρεῖσθαι Στέφανον, ὑφ' οὗ τοιαῦτα ἡδικήθην, εἰσάγω εἰς ὑμᾶς ταύτην τὴν δίκην.



Proposals for new laws were displayed in front of the monument of the Eponymous Heroes in the agora

ὄνειδιζουσι γάρ μοι οἱ φίλοι, ἀνανδρότατον ἀνθρώπων καλοῦντες, εἰ μὴ λήψομαι
 δίκην ὑπὲρ τε τῶν θυγατέρων καὶ τῆς γυναικὸς τῆς ἐμῆς. 15

εἰσάγω οὖν εἰς ὑμᾶς καὶ ἐξελέγχω τὴν Νέαιραν ταυτηνί, ἢ εἰς τοὺς θεοὺς ἀσεβεῖ,
 καὶ εἰς τὴν πόλιν ὑβρίζει, καὶ τῶν νόμων τῶν ὑμετέρων καταφρονεῖ. Στέφανος
 γὰρ ἐπειρᾶτό με ἀφαιρεῖσθαι τοὺς οἰκείους παρὰ τοὺς νόμους. οὕτω καὶ ἐγὼ ἦκω
 εἰς ὑμᾶς καὶ φάσκω Στέφανον τοῦτον συνοικεῖν μὲν ξένη γυναικὶ παρὰ τὸν νόμον,
 εἰσαγαγεῖν δὲ ἄλλοτρίους παῖδας εἰς τε τοὺς φράτερας καὶ εἰς τοὺς δημότας, ἐγγυᾶν 20
 δὲ τὰς τῶν ἑταίρων θυγατέρας ὡσπερ αὐτοῦ οὔσας, ἀσεβεῖν δὲ εἰς τοὺς θεοὺς.

ὅτι μὲν οὖν ὑπὸ τοῦ Στεφάνου πρότερον ἠδικήθην, εὖ ἴστε. ὅτι δὲ Νέαιρά ἐστι ξένη
 καὶ συνοικεῖ Στεφάνῳ παρὰ τοὺς νόμους, ταῦθ' ὑμῖν βούλομαι σαφῶς ἐπιδειξάι.

Vocabulary for Section Twelve D

ἀδικηθεῖς wronged, harmed
 (nom. s. m.) (ἀδικέω)
 αἰσχύν-η, ἢ sense of shame,
 humiliation (1a)
 ἀλλότρι-ος -α -ον alien
 ἄνανδρ-ος -ον cowardly, feeble
 ἀσεβέ-ω εἰς commit sacrilege upon
 ἄτιμ-ος -ον deprived of all rights
 ἀφαιρέ-ομαι take X (acc.) from
 Y (acc.), claim
 βουλευτ-ής, ὁ member of βουλή
 (1d)
 γράφ-ω propose
 δημότ-ης, ὁ member of deme,
 demesman (1d)
 ἐγγυά-ω give in marriage
 εἰσάγ-ω (εἰσαγαγ-) introduce
 ἐκτίν-ω (ἐκτεῖσ-) pay (a fine)
 ἐλάττων (ἐλαττον-) less, smaller
 (comp. of ὀλίγος)
 ἔνδει-α, ἢ poverty (1b)
 ἐξελέγχ-ω convict, expose
 ἐπείσθησαν (they) were
 persuaded (πειθω)
 ἐπιδείκνυ-μι (ἐπιδειξ-)
 demonstrate, prove
 ἔσχατ-ος -η -ον worst, most severe
 ἑταίρ-α, ἢ whore, prostitute (1b)
 ἠδικήθην I was wronged,
 harmed (ἀδικέω)
 θυγάτηρ (θυγατ(ε)ρ-), ἢ
 daughter (3a)
 κατασπᾶς (καταστάντ-) placed,
 put, made (καθίσταμαι/
 καταστα-)

καταστήσας (καταστησαντ-)
 placing, putting, making
 (καθίστημι/καταστησ-)
 καταστήσασθαι to be put
 (καθίσταμαι/καταστα-)
 καταφρονέ-ω despise, hold in
 contempt (+gen.)
 οἰκεῖ-ος ὁ relative (2a)
 οἶός τ' εἰμί be able to (+inf.)
 ὄνειδίζ-ω rebuke, reproach
 (+ dat.)
 παρὰ (+acc.) against
 παρακαλέ-ω encourage, urge
 παρανόμων as illegal
 πενί-α, ἢ poverty (1b)
 προίξ (προικ-), ἢ dowry (3a)
 πρότερον previously, first
 συμφορ-ά, ἢ chance, misfortune,
 disaster (1b)
 τιμά-ω fine (+dat.)
 τίμημα (τιμηματ-), τό a fine (3b)
 τοσ-οὔτος -αὔτη -οὔτο(v) so
 great
 ὑβρίζ-ω εἰς act violently against
 φάσκ-ω allege
 φράτηρ (φρατερ-), ὁ member of
 a phratry (3a) (a phratry is a
 group of families: as such it
 fulfilled various religious and
 social functions)
 ψευδ-ής -ές false, lying
 ψήφισμα (ψηφισματ-), τό decree
 (3b)
 χάριν οἶδα be grateful to (+dat.)

Vocabulary to be learnt

ἀλλότριος ἄ on someone else's,
 alien
 ἀσεβέω εἰς commit sacrilege
 upon
 ἄτιμος on deprived of citizen
 rights
 ἀφαιρέομαι (ἀφελ-) take X
 (acc.) from Y (acc.), claim
 εἰσάγω (εἰσαγαγ-) introduce
 ἔσχατος η on worst, furthest, last
 θυγάτηρ (θυγατ(ε)ρ-), ἢ
 daughter (3a)
 καθίστημι (καταστησα-) set up,
 make, place, put X (acc.) in
 (εἰς) Y
 καθίσταμαι (καταστα-) be
 placed, find oneself in, be
 made
 ξένη, ἢ foreign/alien woman (1a)
 οἶός τ' εἰμί be able to (+inf.)
 παρὰ (+acc.) against; to;
 compared with; except; along,
 beside
 πενία, ἢ poverty (1b)
 πρότερος ἄ on first (of two),
 previous
 πρότερον (adv.) previously
 τιμάω fine (+dat.)
 τίμημα (τιμηματ-), τό a fine (3b)
 τοσοῦτος αὔτη οὔτο(v) so great
 ψευδής ἐς false, lying
 ψήφισμα (ψηφισματ-), τό decree
 (3b)

E

The dikasts argue about the validity of Apollodoros' motives.

- ΚΩ. οὐχ ὀρᾶς; τοῦτ' ἐκεῖνο δ' ἔλεγον. τοιαῦτα δὴ αἰεὶ λέγουσιν οἱ ἀντίδικοι, ἀλλ' οὐ πείθομαι ὑπ' αὐτῶν ἔγωγε.
- ΣΤΡ. εἰκός γε· φησὶ γὰρ ὁ Ἀπολλόδωρος τὸν Στέφανον ἄρξει τῆς ἔχθρας, καὶ αὐτὸς τιμωρίας ἔνεκα ἀγωνίζεσθαι ἀδικηθεῖς ὑπ' αὐτοῦ. ἂ πάντα ἔλεγεσ σύ, ὦ Κωμία. 5
- ΕΥ. ταῦτα δὴ ἐλέχθη ὑπὸ Ἀπολλοδώρου, ἀλλ' ἠγοῦμαι τὸν Ἀπολλόδωρον ἴσως γέ τι σπουδαῖον λέγειν. πρῶτον μὲν γὰρ ἔφη Ἀπολλόδωρος εἰς κίνδυνον καταστῆναι περὶ πενίας καὶ ἀτιμίας, καὶ οὐ δυνήσεσθαι τὰς θυγατέρας ἐκδοῦναι· ἔπειτα δὲ Στέφανον καὶ Νέαιραν τῶν νόμων καταφρονεῖν καὶ εἰς τοὺς θεοὺς ἀσεβεῖν. τίς οὐκ ἂν σπουδάζοι περὶ ταῦτα; 10
- ΣΤΡ. οὐδεὶς, μὰ Δία. πῶς γὰρ οὐκ ἂν αἰσχύνοιτο ὁ Ἀπολλόδωρος, τὰς θυγατέρας ἀνεκδότους ἔχων; καὶ τίς ἂν γαμοίη γυναῖκα προῖκα οὐκ ἔχουσαν παρὰ τοιοῦτου πατρός;
- ΕΥ. ἀλλ' ἴσως ὁ Κωμίας οὐκ ἂν ὁμολογήη;
- ΚΩ. περὶ τῆς πενίας ὁμολογήοιεν ἄν. πῶς γὰρ οὐ; περὶ δὲ τῶν νόμων καὶ τῶν θεῶν, οὐ σαφῶς οἶδα. τεκμηρίων δὲ βεβαίων ὑπὸ τοῦ Ἀπολλοδώρου παρεχομένων, ἀκριβῶς μαθησόμεθα. 15

Vocabulary for Section Twelve E

Grammar for 12E

- Infinitives in reported speech

αἰσχύν-ομαι feel shame, be ashamed
 ἀνέκδοτ-ος -ον unmarried
 ἄρχ-ω begin (+gen.)
 ἀτιμί-α, ἡ loss of rights (1b)
 γαμέ-ω marry
 εἰκός right(ly)
 ἐκδίδω-μι (ἐκδο-) give in marriage
 καταφρονέ-ω despise (+gen.)
 πᾶς τις everyone

προίξ (προικ-), ἡ dowry (3a)
 σπουδάξ-ω be concerned
 σπουδαῖ-ος -α -ον important, serious
 τεκμήρι-ον, τό evidence (2b)

Vocabulary to be learnt
 αἰσχύνομαι *be ashamed, feel shame*
 ἄρχω *begin (+gen.); rule (+gen.)*

ἀτιμίᾱ, ἡ *loss of citizen rights (1b)*
 εἰκός *likely, probable, reasonable, fair*
 καταφρονέω *despise, look down on (+gen.)*
 σπουδάξω *be concerned, serious; do seriously*
 σπουδαῖος ἂ ὄν *important, serious*

F

Introduction

Apollodoros has introduced the case by indicating his personal and political motives for bringing it, and has outlined the charges he is making against Neaira. The law he is invoking runs as follows:

‘If a ξένος lives with (συνοικεῖν) an ἀσθή in any way at all, any qualified Athenian who wishes to may bring a case against him before the Thesmothetai. If he is convicted, both the man and his property shall be sold and a third of the proceeds shall go to the man who secured the conviction. The same shall apply if a ξένη lives with an ἀστός. In this case, the man living with the convicted ξένη shall be fined 1,000 drachmas in addition.’

ξένος a non-Athenian male, without Athenian citizen rights; an alien.
 ξένη a non-Athenian female, without Athenian citizen rights; an alien.
 ἀστός a male Athenian citizen.
 ἀσθή a female Athenian citizen.

Apollodoros has then to establish two charges. First, that Neaira is an alien; second, that Stephanos is living with her as if she were his wife. The proof of the first charge will occupy the rest of Section Twelve; the proof of the second charge will occupy Section Thirteen.

In *World of Athens*: *sunoikein* 5.19; Lysias 1.82, 2.24, 3.45, 5.69; the Mysteries 2.22, 3.50–2; witnesses and evidence 6.47.

Apollodoros sketches Neaira’s past as a slave in Corinth, under the ‘care’ of Nikarete.

τοῦ νόμου τοίνυν ἠκούσατε, ὧ ἄνδρες δικασταί, ὃς οὐκ ἔᾶ τὴν ξένην τῷ ἀστῷ συνοικεῖν, οὐδὲ τὴν ἀσθὴν τῷ ξένῳ, οὐδὲ παιδοποιεῖσθαι. ὅτι οὖν ἔστιν οὐ μόνον ξένη Νέαιρα ἀλλὰ καὶ δούλη καὶ ἑταίρα, τοῦθ’ ὑμῖν βούλομαι ἐξ ἀρχῆς ἀκριβῶς ἐπιδειξάι.

Vocabulary for Section Twelve F

Grammar for 12F

- τίθημι ‘I place, put’ δείκνυμι ‘I show, reveal’

ἀστ-ή, ἡ female citizen (1a)
 ἀστ-ός, ὁ male citizen (2a)

ἐπιδείκνυ-μι (ἐπιδειξ-) show,
 prove

ἑταίρ-α, ἡ whore, prostitute (1b)
 παιδοποιέ-ομαι have children

ἡ γὰρ Νέαιρα πρῶτον μὲν δούλη ἐν Κορίνθῳ ἦν Νικαρέτης, ὅφ' ἦς ἐτρέφετο παῖς 5
 μικρὰ οὔσα. καὶ τόδε φανερόν καὶ βέβαιον τεκμήριόν ἐστι τούτου· ἦν γὰρ δὴ ἑτέρα
 δούλη Νικαρέτης, Μετάνειρα ὀνόματι, ἣς ἔραστὴς ὦν Λυσίας ὁ σοφιστὴς πολλὰς
 δραχμὰς ἔθηκεν ὑπὲρ αὐτῆς. ἀλλ' ἐπειδὴ ὑπὸ Νικαρέτης ἐλήφθησαν πᾶσαι αἱ
 δραχμαὶ ἅς ἔθηκεν, ἔδοξεν αὐτῷ μῆσαι αὐτὴν καὶ πολλὰ χρήματα καταθεῖναι εἰς τε 10
 τὴν ἑορτὴν καὶ τὰ μυστήρια, βουλομένῳ ὑπὲρ Μετανείρας καὶ οὐχ ὑπὲρ Νικαρέτης
 τιθέναι τὰ χρήματα. καὶ ἐπίσθη Νικαρέτη ἐλθεῖν εἰς τὰ μυστήρια, ἄγουσα τὴν
 Μετάνειραν. ἀφικομένης δὲ αὐτὰς ὁ Λυσίας εἰς μὲν τὴν αὐτοῦ οἰκίαν οὐκ εἰσάγει
 (ἡσχύνετο γὰρ τὴν γυναῖκα ἣν εἶχε καὶ τὴν μητέρα τὴν αὐτοῦ, ἣ γραῦς οὔσα ἐν τῇ
 οἰκίᾳ συνῶκει). καθίστησι δ' αὐτὰς ὁ Λυσίας ὡς Φιλόστρατον, ἦθεον ἔτι ὄντα καὶ 15
 φίλον αὐτῷ. μεθ' ὧν συνῆλθεν Ἀθήναζε Νέαιρα, δούλη Νικαρέτης οὔσα καὶ αὐτή,
 ἐργαζομένη μὲν ἦδη τῷ σώματι, νεωτέρα δὲ οὔσα. ὡς οὖν ἀληθῆ λέγω, ὅτι Νέαιρα
 Νικαρέτης ἦν καὶ συνῆλθε μετ' αὐτῆς, τούτων ὑμῖν αὐτὸν τὸν Φιλόστρατον μάρτυρα
 καλῶ.



The courtesan Niinnion set up this plaque to commemorate her initiation into the Mysteries at Eleusis

Evidence

(The heading EVIDENCE means that the passage quoted was read out in court. It was *not* spoken by the witness, nor was it cross-examined.)

‘Philostratos, son of Dionysios, from Kolonos, gives evidence that he knows that Neaira was Nikarete’s property, as was Metaneira too; that they were residents of Corinth; and that they lodged at his house when they came to Athens for the Mysteries; and that Lysias, a close friend of his, brought them to his house.’

Ἀθήναζε to Athens	μυέ-ω initiate	ὡς (+ acc.) to (the house of), with
ἔθηκεν he put down (τίθημι/θε-)	μυστήρι-α, τὰ the Mysteries (2b)	Vocabulary to be learnt
ἐλήφθησαν aor. pass. of	Νικαρέτ-η, ἡ Nikarete (1a)	Ἀθήναζε to Athens
λαμβάνω	(slave-owner)	ἄσπῆ, ἡ female citizen (1a)
ἑορτ-ή, ἡ festival (1a)	συνέρχ-ομαι (συνελθ-) come	ἄστος, ὁ male citizen (2a)
ἔραστ-ής, ὁ lover (1d)	together	ἑταίρᾱ, ἡ whore, prostitute (1b)
ἐργάζ-ομαι work, earn a living	σῶμα (σωματ-), τό body (3b)	ἑταῖρος, ὁ (male) companion (2a)
ἦθε-ος, ὁ bachelor (2a)	τεκμήρι-ον, τό evidence, proof (2b)	(σ)μικρός ἄ ὄν small, short, little
καταθεῖναι to put down	τιθέναι to be putting down	παιδοποιεῖομαι have children
(κατατίθημι/καταθε-)	(τίθημι)	συνέρχομαι (συνελθ-) come
Κόρινθ-ος, ἡ Corinth (2a)	τοῖνυν well now (resuming a	together
Λυσί-ας, ὁ Lysias (1d) (lover of	narrative)	τεκμήριον, τό evidence, proof (2b)
Metaneira)	τρέφ-ω rear, raise	τίθημι (θε-) put, place, make
Μετάνειρ-α, ἡ Metaneira (1a)	φανερ-ός -ά -όν clear, obvious	φανερός ἄ ὄν clear, obvious
(slave of Nikarete)	Φιλόστρατ-ος, ὁ Philostratos	ὡς (+ acc.) towards, to the house
μικρ-ός -ά -όν small	(2a) (Lysias’ friend)	of

The Eleusinian mysteries

The Eleusinian Mysteries were open to anyone, slave or free, who was a Greek speaker and had been initiated. The emphasis was not upon the community but firmly upon personal revelation and salvation. A character in Sophocles is recorded as saying ‘Thrice blessed are those among men who, after beholding these rites, go down to Hades. Only for them is there life’ (Plutarch, *Moralia* 21f.). Initiation was in two stages. At the ‘Lesser Mysteries’, the initiates (*mustai*) wore wreaths and carried in procession branches of myrtle. A woman bore on her head the sacred vessel (*kernos*) which held a variety of seeds and grains to symbolise Demeter’s gifts, as Demeter was goddess of the crops. For the ‘Greater Mysteries’, a truce of fifty-five days was declared so that people could travel safely from all over Greece to the festival. Little is known of the central ritual, except that it was divided into ‘things said’, ‘things done’ and ‘things revealed’. Initiates who were allowed to see the last stage were known as *epoptai* (‘viewers’). The Mysteries provided an intense personal involvement and an emotional experience of the highest order. Initiation, as the quotation from Sophocles shows, was regarded with reverence. The rites were said to ‘inspire those who take part in them with sweeter hopes regarding both the end of life and all eternity’. (*World of Athens*, 3.50–2)

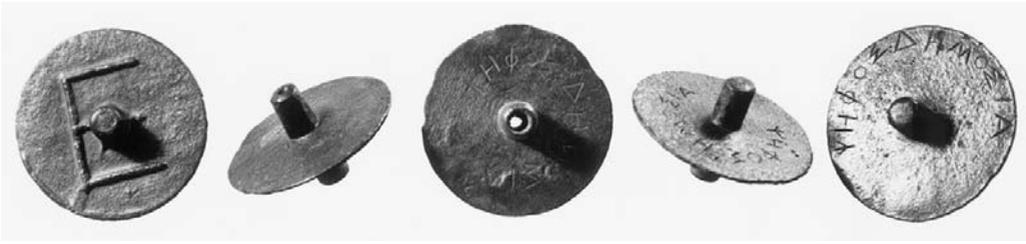
G

[The incident with Lysias and Metaneira is not the only one that Apollodoros quotes. He goes on to Neaira's later career, which takes her all over Greece, but always in the company of men of wealth and high social position. They include Simos, a Thessalian, who brought her to Athens for the great Panathenaia, Xenokleides the poet and Hipparchos the actor; then Timanoridas from Corinth and Eukrates from Leukadia eventually decide to buy Neaira outright from Nikarete, and do so for 30 mnas. She lives a long time with them. No wonder that Strymodoros struggles to keep up...]

In *World of Athens*: Solon 1.20; Hippias 5.48; sophists 5.44–9, 8.22ff.

Strymodoros' memory lets him down.

- ΣΤΡ. ἀπολοίμην, εἰ μνημονεύω –
 ΚΩ. δοκεῖς μοι, ὦ Στρυμόδωρε, εἰς ἀπορίαν τινὰ καταστῆναι. μὴ οὖν ἐπικάλυπτε τὴν ἀπορίαν, αἰσχυρόμενος τὸν Εὐεργίδην, ἀλλὰ λέγε μοι ὁ ἀπορεῖς.
- ΣΤΡ. ἐγὼ σοι ἔρῶ, ὦ Κωμία, ὁ ἀπορῶ. διὰ τί μνεῖαν ἐποίησατο ὁ Ἀπολλόδωρος 5 τοῦ Λυσίου καὶ τῆς Μετανείρας; οὐ γὰρ μνημονεύω ἔγωγε. βουλοίμην μεντὰν νῆ Δία μνημονεύειν ἃ λέγει ὁ ἀντίδικος. εἴθε μνημονέουμι πάνθ' ἃ λέγει, καὶ ἀπολοίμην, εἰ μνημονεύω. πῶς γὰρ ἂν δικαίως τιθεῖτο τις τὴν ψῆφον, μὴ μνημονεύσας τοὺς λόγους;
- ΚΩ. χαλεπὸν δὴ ἐστὶ τῷ δικαστῇ διακρίνειν τὴν δίκην, μὴ μνημονέοντι 10 πάνθ' ἃ λέγει ὁ κατηγορὸς, εἰ μέντοι σοφιστῆς γένοιτο σύ, ῥαδίως ἂν μνημονεύσας πάντας τοὺς λόγους, ὦ Στρυμόδωρε, ὡς ἔοικε, καὶ οὐκ ἂν ἐπιλάθοιο τῶν λεχθέντων. ἀλλ' ὥσπερ Ἰππίας τις, ἅπαξ ἀκούσας, πάντα μνημονεύσας ἂν.
- ΣΤΡ. ὥσπερ Ἰππίας; εἴθε Ἰππίας γενοίμην ἐγώ. 15
 ΚΩ. εἰ νῦν Ἰππίας ἦσθα, οἷός τ' ἂν ἦσθα καταλέγειν πάντας τοὺς ἀπὸ Σόλωνος ἄρχοντας. ὁ γὰρ Ἰππίας, ἅπαξ ἀκούσας, ἐμνημόνευε πεντήκοντα ὀνόματα.
- ΣΤΡ. ὦ τῆς τέχνης. εἴθε τοσαῦτα μνημονεύσαιμι. ἀλλ' ἐγὼ φύσει σοφὸς οὐκ εἰμί. 20 εἰ πάντες οἱ σοφισταί με διδάσκοιεν, οὐκ ἂν οἷοί τ' εἶεν σοφιστὴν με ποιεῖν. ἀλλ' εἰ Ἰππίας ἡμῖν νῦν συνεγίγνετο, πῶς ἂν ἐδίδασκέ με, καὶ τί ἂν ἔλεγεν; καὶ πῶς ἂν ἐμάνθανον ἐγώ;
- ΚΩ. εἴθε ταῦτα εἰδείην, ὦ Στρυμόδωρε. εἰ γὰρ ταῦτα ἤδη ἐγώ, πλούσιος ἂν ἦ τὸ νῦν, καὶ οὐ πένης οὐδὲ δικαστῆς.
- ΣΤΡ. οἴμοι. ἐγὼ γάρ, ὥσπερ γέρων τις, ἐπιλανθάνομαι πάνθ' ἃ ἀκούω, τῶν τε 25 νόμων καὶ τῶν λόγων καὶ τῶν μαρτυριῶν. εἰ δέ τις τοσαῦτα ἐπιλάθοιο, πῶς ἂν δικάσειε τὴν δίκην καὶ τὴν ψῆφον θεῖτο ἂν;
- ΚΩ. οὐκ οἶδ' ἔγωγε, ὦ Στρυμόδωρε. οὐ γὰρ ἂν γένοιτό ποτε ἀγαθὸς δικαστῆς, εἰ μὴ μνημονεύσειε τὰ ὑπὸ τοῦ κατηγοροῦ λεχθέντα. ἀλλ'



ΨΗΦΟΙ ΔΗΜΟΣΙΑΙ

ὅπως προθύμως προσέξεις τὸν νοῦν τοῖς λόγοις καὶ τοῖς νόμοις καὶ ταῖς μαρτυρίαις. τοῦτο γὰρ ποιοῦντες, ῥαδίως τὴν ψῆφον τίθενται οἱ δικασταί. 30

ΣΤΡ. ἀπόλοιτο οἵτινες, δικασταὶ ὄντες, ἐπιλανθάνονται ἅ λέγουσιν οἱ ἀντίδικοι.

Vocabulary for Section Twelve G

Grammar for 12G

- 'Would-should' conditions: future 'remote' and present 'contrary to fact'
- Wishes: 'Would that/O that ...'
- ὅπως + future indicative 'see to it that'
- Optative forms of εἰμί 'I am', εἶμι 'I (shall) go', οἶδα 'I know'

ἄν (+ opt.) 'would'
 ἄν (+ impf.) 'would'
 ἅπαξ once
 ἄρχων (ἄρχοντ-), ὁ archon (3a)
 διακρίν-ω determine, judge
 εἰ (+ opt.) 'if. . . were to'
 εἰ (+ impf.) 'if. . . were -ing'
 εἰδείην optative of οἶδα
 εἶθε (+opt.) I wish that! would that!
 εἶοικε it seems (reasonable)
 ἐπικαλύπτ-ω conceal, hide
 ἐπιλανθάν-ομαι (ἐπιλαθ-) forget (+ gen.)
 Ἴππί-ας, ὁ Hippias (1d) (a sophist)
 καταλέγ-ω recite, list
 μαρτυρί-α, ἡ evidence, witness (1b)

μέντᾶν=μέντοι ἄν
 μνεῖ-α, ἡ mention (1b)
 μνημονεύ-ω remember
 ὅπως (+ fut. ind.) see to it that
 πένης (πενητ-), ὁ poor man (3a)
 πενήκοντα fifty
 πλούσι-ος -α -ον rich, wealthy
 Σόλων (Σολων-), ὁ Solon (3a) (famous statesman)
 συγγίν-ομαι (συγγεν-) be with (+ dat.)
 φύσ-ις, ἡ nature (3e)

Vocabulary to be learnt

ἄν (use of, in conditionals, see Grammar 151–2)

εἶθε (+ opt.) I wish that! would that!
 ἐπιλανθάνομαι (ἐπιλαθ-) forget (+ gen.)
 καταλέγω (κατειπ-) recite, list
 μαρτυρίᾱ, ἡ evidence, witness (1b)
 μνεῖᾱ, ἡ mention (1b)
 μνημονεύω remember
 ὅπως (+fut. ind.) see to it that
 πένης (πενητ-), ὁ poor man (3a) (or adj., poor)
 πλούσιος ἄν rich, wealthy
 συγγίνομαι (συγγεν-) be with, have intercourse with (+ dat.)

H

[Eventually, Timanoridas and Eukrates both decide to get married. They give Neaira the chance to buy her freedom for 20 mnas (as against the 30 they gave for her). She collects donations from old admirers, of which the handsomest sum comes from an Athenian acquaintance, Phrynion. In gratitude to Phrynion, Neaira goes to live with him in Athens, where she mixes with the highest and wealthiest levels of Athenian male society.]

In *World of Athens*: metics and *xenoi* 5.4, 5.67ff.; symposia 5.25, 5.30, 8.90.

Neaira runs away from Phrynion and meets Stephanos.

ὁ τοίνυν Φρυνίων, καταθεις τὸ ἀργύριον ὑπὲρ Νεαίρας ἐπ' ἐλευθερίᾳ, ὥχεται Ἀθήναζε ἀπάγων αὐτήν, ἀλλ' ἀφικόμενος Ἀθήναζε ἀσελγῶς ἐχρήτο αὐτῇ καὶ ἐπὶ τὰ δεῖπνα ἔχων αὐτήν πανταχοῖ ἐπορεύετο, ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς. Νεαίρα δέ, ἐπειδὴ ἀσελγῶς προὔπηλακίζετο ὑπὸ τοῦ Φρυνίωνος καὶ οὐχ, ὡς ὤζετο, ἠγαπᾶτο, 5
 συνεσκευάσατο πάντα τὰ Φρυνίωνος ἐκ τῆς οἰκίας καὶ τὰ ἱμάτια καὶ τὰ χρυσία, ἃ Φρυνίων αὐτῇ ἔδωκεν. ἔχουσα δὲ ταῦτα πάντα, καὶ θεραπαίνας δύο, Θραῦτταν καὶ Κοκκαλίνην, ἀποδιδράσκει εἰς Μέγαρα. διέτριψε δὲ Νεαίρα ἐν τοῖς Μεγάροις δύο ἔτη, ἀλλ' οὐκ ἔδύνατο ἰκανὴν εὐπορίαν παρέχειν εἰς τὴν τῆς οἰκίας διοίκησιν. τότε δ' ἐπιδημήσας ὁ Στέφανος οὕτως εἰς τὰ Μέγαρα, κατήγετο ὡς αὐτήν, ἐταίραν οὔσαν. 10
 ἡ δὲ Νεαίρα, διηγησαμένη πάντα τὰ πράγματα καὶ τὴν ὕβριν τοῦ Φρυνίωνος, ἔδωκε Στεφάνῳ πάνθ' ἃ ἔχουσα ἐξῆλθεν ἐκ τῶν Ἀθηνῶν, ἐπιθυμοῦσα μὲν τῆς ἐνθάδε οἰκίσεως, φοβουμένη δὲ τὸν Φρυνίωνα. ἦδει γὰρ ἀδικηθέντα μὲν τὸν Φρυνίωνα ὑφ' αὐτῆς καὶ ὀργιζόμενον αὐτῇ, σοβαρὸν δὲ καὶ ὀλίγων αὐτοῦ τὸν τρόπον ὄντα. δοῦσα οὖν Νεαίρα πάντα τὰ αὐτῆς τῷ Στεφάνῳ, προΐσταται ἐκεῖνον αὐτῆς.



ἐκώμαζε τ' αἰεὶ μετ' αὐτῆς

Vocabulary for Section Twelve H

Grammar for 12H–I

- Participial constructions in reported speech
- The future passive

ἀγαπά-ω love	κατάγ-ομαι lodge	τοίνυν well then (resuming argument)
ἀπο-διδράσκ-ω run off	κατατίθη-μι (καταθε-) pay	τρόπ-ος, ὁ manner, way (2a)
ἀργύρι-ον, τό silver, money (2b)	Κοκκαλίν-η, ἡ Kokkaline (1a) (<i>slave of Neaira</i>)	Φρυνίων (Φρυνίων-), ὁ Phrynion (3a) (<i>owner of Neaira</i>)
ἀσελγῶς disgracefully	κωμάζ-ω revel	χρυσί-ον, τό gold (trinkets or money) (2b)
δειπν-ον, τό dinner-party (2b)	Μέγαρ-α, τά Megara (2b) (<i>a town on the isthmus</i>)	
διατρίβ-ω spend time	οἶχ-ομαι go	
δηγέ-ομαι reveal, describe, explain	ὀλίγωρ-ος -ον contemptuous	
διοίκησ-ις, ἡ management (3e)	ὀργίζ-ομαι grow angry with (+ dat.)	Vocabulary to be learnt
ἐπί (+ dat.) for the purpose of	πανταχοῖ everywhere	ἀργύριον, τό <i>silver, money</i> (2b)
ἐπιδημέ-ω come into town, live	προΐστα-μαι make x (acc.) sponsor of y (gen.)	διατρίβω <i>pass time, waste time</i>
ἐπιθυμέ-ω desire (+ gen.)	προπηλακίζ-ω treat like dirt, insult	ὀργίζομαι <i>grow angry with</i> (+ dat.)
ἔτ-ος, τό year (3c)	σοβαρ-ός -ά -όν pompous	τοίνυν <i>well then (resuming and pushing argument on further)</i>
εὐπορί-α, ἡ resources (1b)	συσκευάζ-ομαι gather up, collect	τρόπος, ὁ <i>way, manner</i> (2a)
θεράπαιν-α, ἡ slave girl (1c)		
Θρᾶττ-α, ἡ Thratta (1c) (<i>one of Neaira's slaves</i>)		
ἱκαν-ός -ή -όν sufficient		

Men's other women

Concubines (*pallakai*), courtesans (*hetairai*, literally ‘companions’) and prostitutes (*pornai*) would normally not be of Athenian birth. Alcibiades was notorious for not merely having numerous mistresses but also keeping concubines, slave and free, in addition to his aristocratic wife ... Concubines had some legal status and offering one’s services as a prostitute was legal, and indeed taxed (the *pornikon telos*). Prostitutes seem to have been readily available ... They ranged in class and expensiveness from the brothel-girls of the Peiraieus; through the rather more sophisticated *aulos*-girls an Athenian might hire to enliven a male drinking-party (*sumposion*); to the educated courtesans euphemistically known as *hetairai*. The ways in which some *hetairai* verged on respectability is well brought out in Xenophon’s *Memoirs of Socrates*, in the story of Socrates’ conversation with a woman named Theodote. In an artful display of studied innocence Socrates, noting Theodote’s wealth, gradually teases out of her its true source – her rich lovers. The passage incidentally lists the chief sources of wealth in Athens, in order of their importance: ‘Socrates asked “Have you an estate, Theodote?” “No.” “Then perhaps you get your income from house-property”. “No.” “Well, does it come from some manufacturing business?” “No.” “Then what *do* you live on?” “The contributions of kind friends ...”’ (*World of Athens*, 5.30–1)



Neaira sets up home with Stephanos in Athens. Phrynion hears of it and demands Neaira's return and compensation from Stephanos.

In *World of Athens*: phratries 3.53–4; sycophants 6.54; polemarch 1.17; arbitration 6.49.

ὁ δὲ Στέφανος οὕτως εἰς μεγίστην ἐλπίδα κατέστησε Νέαιραν ἐν τοῖς Μεγάροις τῷ λόγῳ. ἐκόμπαζε γὰρ τὸν μὲν Φρυνίωνα οὐχ ἄψεσθαι αὐτῆς οὐδέποτε, αὐτὸς δὲ γυναῖκα αὐτὴν ἕξειν. ἔφη δὲ καὶ τοὺς παῖδας αὐτῆς εἰσαχθήσεσθαι εἰς τοὺς φράτερας ὡς αὐτοῦ ὄντας, καὶ πολίτας γενήσεσθαι, ἀδικηθήσεσθαι δ' αὐτὴν ὑπ' οὐδενὸς ἀνθρώπων. ταῦτα δ' εἰπὼν, ἀφικνεῖται αὐτὴν ἔχων δεῦρο ἐκ τῶν Μεγάρων, καὶ παιδία μετ' αὐτῆς τρία, 5
 Πρόξενον καὶ Ἀρίστωνα καὶ παῖδα κόρη, ἣ νυνὶ Φανῶ καλεῖται.
 καὶ εἰσάγει αὐτὴν καὶ τὰ παιδία εἰς τὸ οἰκίδιον ὃ ἦν αὐτῷ Ἀθήνησι παρὰ τὸν ψιθυριστὴν Ἑρμῆν, μεταξὺ τῆς Δωροθέου τοῦ Ἐλευσίνιου οἰκίας καὶ τῆς Κλεινομάχου. δυοῖν δὲ ἔνεκα ἦλθεν ἔχων αὐτὴν, ὡς ἔξ ἀτελείας ἕξων καλὴν 10
 ἑταίραν καὶ ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν τὴν οἰκίαν. εὗ γὰρ ἦδει Στέφανος ἄλλην πρόσοδον οὐκ ἔχων οὐδὲ βίον, εἰ μὴ τι λαβὼν διὰ τὴν συκοφαντίαν. ὁ δὲ Φρυνίων, πυθόμενος Νέαιραν ἐπιδημοῦσαν καὶ οὔσαν παρὰ Στεφάνῳ, παραλαβὼν νεανίσκους μεθ' αὐτοῦ, ἦλθεν ἐπὶ τὴν οἰκίαν τὴν τοῦ Στεφάνου, ὡς ἄξων αὐτὴν. ἀφαιρουμένου δὲ αὐτὴν τοῦ Στεφάνου κατὰ τὸν νόμον 15
 εἰς ἐλευθερίαν, κατηγγύησεν αὐτὴν ὁ Φρυνίων πρὸς τῷ πολεμάρχῳ, ἡγούμενος αὐτὴν δούλην εἶναι αὐτῷ, τὰ χρήματα ὑπὲρ αὐτῆς καταθέντι.

Vocabulary for Section Twelve I

ἀδικηθήσεσθαι 'would be harmed' (ἀδικέω)	θρεψ- = fut./aor. stem of τρέφω	πυνθάν-ομαι (πυθ-) learn, hear, discover
Ἀθήνησι at Athens	κατατίθη-μι (καταθε-) pay	συκοφαντί-α, ἡ informing (1b)
ἄπτ-ομαι touch (+ gen.)	κατεγγυά-ω compel x (acc.) to give securities	τρέφ-ω (θρεψ-) maintain, keep
Ἀρίστων (Ἀριστων-), ὁ Ariston (3a) (<i>Neaira's son</i>)	Κλεινόμαχ-ος, ὁ Kleinomakhos (2a) (<i>Athenian householder</i>)	Φανῶ, ἡ Phano (<i>Neaira's daughter</i>)
ἀτέλει-α, ἡ exemption, immunity (ἔξ ἀτελείας=free) (1b)	κομπάζ-ω boast	φράτηρ (φρατερ-), ὁ member of phratry (3a) (<i>a group of families, with certain religious and social functions</i>)
ἄψεσθαι fut. inf. of ἄπτομαι	κόρη-η, ἡ girl, maiden (1a)	ψιθυριστ-ής ὁ whisperer (1d)
δυοῖν two (sc. 'reasons')	Μέγαρ-α, τὰ Megara (2b)	ὡς (+ fut. part.) in order to
Δωρόθε-ος, ὁ Dorotheos (2a) (<i>Athenian householder</i>)	μεταξύ (+ gen.) between	ὡς ἄξων in order to take
εἰσαχθήσεσθαι 'would be introduced' (εἰσάγω)	οἰκίδι-ον, τό house, small house (2b)	ὡς ἕξων in order to have
Ἐλευσίνι-ος -α -ον of Eleusis	παραλαμβάν-ω (παραλαβ-) take	ὡς ἐργασομένην αὐτὴν καὶ θρέψουσιν in order for her to work and maintain
ἐλπ-ίς (ἐλπιδ-), ἡ hope (3a)	πολέμαρχ-ος, ὁ Polemarch (2a) (<i>state official</i>)	
ἔξ- =fut. stem ἔχω	Πρόξεν-ος, ὁ Proxenos (2a) (<i>son of Neaira</i>)	
ἐπιδημέ-ω be in town	πρὸς (+ dat.) before	
ἐργάζ-ομαι work	πρόσοδ-ος, ἡ income (2a)	
Ἑρμ-ῆς, ὁ Hermes (1d)		

Vocabulary to be learnt
 Ἀθήνησι(v) at Athens

ἐλπίς (ἐλπιδ-), ἡ <i>hope, expectation</i> (3a)	ἐργάζομαι <i>work, perform</i>	παραλαμβάνω (παραλαβ-) <i>take, receive from</i>
ἐπιδημέω <i>come to town, be in town</i>	κατατίθημι (καταθε-) <i>put down, pay, perform</i>	
	οἰκίδιον, τό <i>small house</i> (2b)	

The settlement

One way of avoiding a court-case was to appoint three arbitrators to reach a decision. Both parties would appoint their own representative, and would agree on a third ‘neutral’. The decision of these three was final and binding. Here is the translation of the passage in which Apollodoros explains what happened, giving the details of the arbitration and the evidence for it:

‘The case Phrynion brought against Stephanos rested on two points: first, that Stephanos had taken Neaira from him and had asserted that she was free, and second, that Stephanos had taken possession of all the goods that Neaira had brought with her from Phrynion’s house. But their friends brought them together and persuaded them to submit their quarrel to arbitration (δίαιτα). Satyros, from Alopeke, the brother of Lakedaimonios, acted as arbitrator on Phrynion’s behalf, while Saurias from Lamprai acted for Stephanos here. Both sides also agreed to make Diogeiton from Akharnai the third member of the panel. These men met in the sacred place and heard the facts from both sides and from Neaira herself. They then gave their decision, which met with agreement from both sides. It was:

- (a) that the woman should be free and her own mistress (αὐτῆς κυρία);
- (b) that she should return to Phrynion everything she had taken with her from his house, apart from the clothes and gold jewellery and the female servants (since these had been bought for her own personal use);
- (c) that she should live with each man on alternate days, although if the men reached any other mutually satisfactory arrangement, it should be binding;
- (d) that maintenance for the woman should be provided by whichever of them had her in his keeping at the time;
- (e) that from now on the two men should be on friendly terms and should harbour no further resentment against each other.

Such were the terms of the reconciliation between Phrynion and Stephanos which the arbitrators brought about in regard to this woman Neaira.

To prove that these statements of mine are true, the clerk shall read you the depositions regarding these matters.

Evidence

‘Satyros from Alopeke, Saurias from Lamptraï and Diogeiton from Akharnai depose that, having been appointed arbitrators in the matter of Neaira, they brought about a reconciliation between Stephanos and Phrynion, and that the terms on which the reconciliation was brought about were such as Apollodoros produces.’

Section Thirteen A–I: Neaira as married woman

Introduction

Apollodoros has now established that Neaira is non-Athenian. He has sketched her past as a slave and prostitute in Corinth, detailed a number of her lovers, and shown how she came to live with Stephanos in Athens. Now that it has been proved that Neaira is non-Athenian, Apollodoros has to prove that she is living with Stephanos *as his wife*. A formal betrothal was normally validated by witnesses and the marriage itself confirmed by cohabitation to produce legitimate heirs. Apollodoros, however, produces no evidence of the birth of children to Neaira and Stephanos. In the absence of evidence from such children, Apollodoros concentrates on establishing the marriage of Stephanos and Neaira in other ways. The most important evidence is that Stephanos attempted to pass off Neaira's children *as if they were his own children* (as he indeed boasted that he would do at 12. I.).

In *World of Athens*: divorce and dowry 5.11, 16, 19.

Proving identity

Athenians had no birth certificates and no state registry of births. Nor were scientific methods of proof available to decide paternity. Instead, legitimacy and citizenship were most easily demonstrated to the satisfaction of a large citizen jury by producing witnesses who would testify to a child's introduction as an infant into a phratry at the *Apatouria* festival and into the deme at the age of majority. One of the best examples of what could be involved is provided by a speech ([Demosthenes], *Against Euboulides* 57) written for a man who had been voted off the register of his deme in 346/5 ... The speaker needed to show not that he had been registered in the deme, for that was not in question – he had even served as its chief official (δήμαρχος) – but that he had been *legitimately* so registered. To do so he first cites as witnesses of his father's legitimacy five of his father's male kinsmen by birth and several of his male kinsmen by marriage (his father's female cousins' husbands); then his father's φράτερες (fellow phratry members), those with whom he shares his Ἀπόλλων Πατρώιος and Ζεὺς Ἐρκεῖος and the same family tombs, and his father's fellow deme members. With women, on the other hand, it was much harder to establish legitimacy, since they were not registered in a deme. So to prove his mother's Athenian descent, the speaker cites, apart from a similar range of male kinsmen, only the φράτερες and fellow deme members of his mother's male kinsmen. As for his own life history, he first calls witnesses to his mother's (second) marriage and then presents evidence of his induction into phratry and, most important, deme. (*World of Athens*, 5.12–14)

A

Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, pretending that Phano was a true-born Athenian girl. Phrastor discovers the truth, and wants a divorce.

ὅτι μὲν τοίνυν ἐξ ἀρχῆς δούλη ἦν Νεαίρα καὶ ἑτάιρα, καὶ ἀπέδρα ἀπὸ τοῦ Φρυνίωνος εἰς Μέγαρα, καὶ ὁ Φρυνίων ἐπανελθοῦσαν Ἀθήναζε αὐτὴν κατηγγύησε πρὸς τῷ πολεμάρχῳ ὡς ξένην οὖσαν, δηλὰ ἐστὶ τὰ τεκμήρια.

νῦν δὲ βούλομαι ὑμῖν ἐπιδειξάσαι ὅτι Στέφανος αὐτὸς καταμαρτυρεῖ Νεαίρας ὡς ξένη οὖσα, συνοικεῖ αὐτῷ ὡς γυνή.

5

ἦν γὰρ τῇ Νεαίρᾳ θυγάτηρ, ἣν ἦλθεν ἔχουσα εἰς τὴν τοῦ Στεφάνου οἰκίαν. καὶ Ἀθήναζε ἐλθόντες, τὴν κόρην ἐκάλουν Φανῶ. πρότερον γὰρ Στρυβήλη ἐκαλεῖτο, πρὶν Ἀθήναζε ἐλθεῖν. αὐτὴ δὲ ἡ κόρη ἐξεδόθη ὑπὸ τοῦ Στεφάνου τουτουί, ὡσπερ αὐτοῦ θυγάτηρ οὖσα καὶ ἐξ ἀστῆς γυναικός, ἀνδρὶ Ἀθηναίῳ, Φράστορι Αἰγίλει. καὶ προῖκα ἔδωκεν ὁ Στέφανος τριάκοντα μναῖς, καὶ δὴ ἴστε τὴν Φανῶ, πρὶν συνοικεῖν τῷ Φράστορι, τὴν τῆς μητρὸς φύσιν καὶ ἀκολασίαν μαθοῦσαν. ἐπειδὴ οὖν ἦλθεν ὡς τὸν Φράστορα, ὃς ἀνὴρ ἐργάτης ἦν καὶ ἀκριβῶς τὸν βίον συνελέγετο, οὐκ ἠπίστατο τοῖς τοῦ Φράστορος τρόποις ἀρέσκειν.

10

ὄρων δὲ ὁ Φράστωρ αὐτὴν οὔτε κοσμίαν οὖσαν οὔτ' ἐθέλουσαν πείθεσθαι αὐτῷ, ἅμα δὲ πυθόμενος σαφῶς τὴν Φανῶ οὐ Στεφάνου ἀλλὰ Νεαίρας θυγατέρα οὖσαν, ὠργίσθη μάλιστα, ἠγούμενος ὑπὸ Στεφάνου ὑβρισθῆναι καὶ ἐξαπατηθῆναι. ἔγημε γὰρ τὴν Φανῶ πρὶν εἰδέναι αὐτὴν Νεαίρας οὖσαν θυγατέρα. ἐκβάλλει οὖν τὴν Φανῶ, ἐνιαυτὸν συνοικήσας αὐτῇ, κυοῦσαν, καὶ τὴν προῖκα οὐκ ἀποδίδωσιν. ἀλλ' εἰ ὑπὸ Στεφάνου μὴ ἐξηπατήθη ὁ Φράστωρ καὶ Φανῶ γνησία ἦν, ἢ οὐκ ἂν ἐξέβαλεν αὐτὴν ὁ Φράστωρ, ἢ ἀπέδωκεν ἂν τὴν προῖκα.

15

20

ἐκπεσοῦσης δὲ Φανοῦς, ἔλαχε Στέφανος δίκην τῷ Φράστορι, κατὰ τὸν νόμον ὃς κελεύει τὸν ἄνδρα τὸν ἀποπέμποντα τὴν γυναῖκα ἀποδιδόναι τὴν προῖκα. λαχόντος δὲ Στεφάνου τὴν δίκην ταύτην, γράφεται Φράστωρ Στέφανον τουτονὶ γραφὴν κατὰ τὸν νόμον ὃς οὐκ ἐᾷ τινὰ ἐγγυῆσαι τὴν ξένης θυγατέρα ἀνδρὶ Ἀθηναίῳ.

γνοὺς δὲ Στέφανος ὅτι ἐξελεγχθήσεται ἀδικῶν καὶ ὅτι, ἐξελεγχθεὶς, κινδυνεύσει

25



Women working in the home weaving and spinning

ταῖς ἐσχάταις ζημίαις περιπεσεῖν (ξένης γὰρ θυγάτηρ ἦν ἡ Φανώ), διαλλάττεται πρὸς τὸν Φράστορα καὶ ἀφίσταται τῆς προικὸς καὶ ἀνείλετο τὴν δίκην. καὶ πρὶν εἰς δικαστήριον εἰσελθεῖν, καὶ ὁ Φράστωρ ἀνείλετο τὴν γραφήν. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανώ, οὐκ ἂν διηλλάχθη Στέφανος.

Vocabulary for Section Thirteen A

Grammar for 13A–B

- Aorist infinitive passive
- Future participles active, middle and passive
- ὥς + future participle
- πρὶν + infinitive

Αἰγίλι-εὺς, ὁ of the deme Aigileia (3g)
 ἀκολασί-α, ἡ extravagance (1b)
 ἂν (+ aor. indic.) ‘would have . . .’
 ἀναιρέ-ομαι (ἀνελ-) take away
 ἀπέδρα 3rd s. aor. of ἀποδιδράσκω
 ἀποδιδράσκ-ω (ἀποδρα-) run off
 ἀποδίδω-μι (ἀποδο-) return, give back
 ἀποπέμπ-ω send away, divorce
 ἀφίστα-μαι give up any claim to (+gen.)
 γαμέ-ω (γῆμ-) marry
 γνήσι-ος –α –ον legitimate
 διαλλάττ-ομαι πρὸς be reconciled with
 ἐγγυά-ω engage, promise
 εἰ (+ aor. ind.) ‘if . . . had–ed . . .’
 ἐκβάλλ-ω (ἐκβαλ-) divorce
 ἐκδίδω-μι (ἐκδο-) give in marriage
 ἐκπίπτ-ω (ἐκπεσ-) be divorced
 ἐνιαυτ-ός, ὁ year (2a)
 ἐξαπατηθῆναι ‘had been deceived’ (ἐξαπατάω)
 ἐξεδόθη aor. pass. of ἐκδίδωμι
 ἐξελέγχ-ω convict
 ἐπιδείκνυ-μι (ἐπιδειξ-) show, demonstrate
 ἐργάτ-ης, ὁ working man (1d)
 ζημί-α, ἡ penalty (1b)
 ἠπίστατο impf. of ἐπίσταμαι know how to (+ inf.)

καὶ δῆ and really, and as a matter of fact
 καταμαρτυρέ-ω give evidence against (+ gen.)
 κατεγγυά-ω demand securities from
 κινδυνεύ-ω run a risk of (+ inf.)
 κόρη, ἡ maiden, girl (1a)
 κόσμι-ος –α –ον well-behaved
 κυέ-ω be pregnant
 λαγάν-ω (λαχ-) bring (a suit) against (+ dat.)
 Μέγαρα, τὰ Megara (2b)
 μν-ᾶ, ἡ mina (=60 drachmas) (1b)
 περιπίπτ-ω (περιπεσ-) meet with (+ dat.)
 πολέμαρχ-ος, ὁ the Polemarch (2a) (magistrate dealing with lawsuits involving aliens)
 πρὶν before (+ inf.)
 προίξ (προικ-), ἡ dowry (3a)
 πρὸς (+ dat.) before
 πυνθάν-ομαι (πυθ-) learn, hear
 Στρυβήλ-η, ἡ Strybele (1a) (Phano’s former name)
 συλλέγ-ομαι make, collect
 τριάκοντα thirty (indecl.)
 ὑβρίζ-ω treat disgracefully
 ὑβρισθῆναι ‘had been treated disgracefully’ (aor. pass. inf. of ὑβρίζω)
 Φανοῦς Phano (gen. s.) (see List of Proper Names for full declension)

Φανώ Phano (acc. s.) (see List of Proper Names for full declension)
 Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (Phano’s husband)
 φύσις, ἡ nature, temperament (3e)

Vocabulary to be learnt

ἀποδίδωμι (ἀποδο-) give back, return
 ἀποπέμπω send away, divorce
 ἀφίσταμαι (ἀποστα-) relinquish claim to; revolt from
 ἐγγυάω engage, promise
 ἐκβάλλω (ἐκβαλ-) throw out; divorce
 ἐκδίδωμι (ἐκδο-) give in marriage
 ἐκπίπτω (ἐκπεσ-) be thrown out, divorced
 ἐξελέγχω convict, refute, expose
 ζημίᾶ, ἡ fine (1b)
 ἠπιστάμην impf. of ἐπίσταμαι know how to (+inf)
 καὶ δῆ and really; as a matter of fact; let us suppose; there! look!
 κατεγγυάω demand securities from (+acc.)
 κόρη, ἡ maiden, girl (1a)
 μνᾶ, ἡ mina (100 drachmas) (1b)
 προίξ (προικ-), ἡ dowry (3a)
 ὑβρίζω treat violently, disgracefully
 φύσις, ἡ nature, temperament, character (3e)

B

Phrastor then falls ill but, not wishing to die childless, decides to take back Phano and her son.

In *World of Athens*: women in the family 5.17ff.

βούλομαι δ' ὑμῖν παρέχειν ἑτέραν μαρτυρίαν τοῦ τε Φράστορος καὶ τῶν φρατέρων αὐτοῦ καὶ τῶν γεννητῶν, ὡς ἔστι ξένη Νεαίρα αὐτή. οὐ πολλῶ χρόνῳ γὰρ ὕστερον ἢ ἐξεπέμφθη ἡ τῆς Νεαίρας θυγάτηρ, ἠσθένησεν ὁ Φράστωρ καὶ πάνυ πονηρῶς διετέθη καὶ εἰς πᾶσαν ἀπορίαν κατέστη. καί, πρὶν αὐτὸν ἀσθενεῖν, πρὸς τοὺς οἰκείους αὐτοῦ διαφορὰ ἦν παλαιὰ καὶ ὀργή καὶ μῖσος. καὶ ἄπαις ἦν Φράστωρ. 5
ἀλλ' εἰς ἀπορίαν καταστάς, ὑπὸ τε τῆς Νεαίρας καὶ τῆς Φανοῦς ἐψυχαγωγεῖτο. ἐβάδιζον γὰρ πρὸς αὐτόν, ὡς ἑθεραπεύσουσαι καὶ προθύμως ἐπιμελησόμεναι (ἔρημος δὲ τῶν ἑθεραπευσόντων ἦν Φράστωρ), καὶ ἔφερον τὰ πρόσφορα τῇ νόσῳ καὶ ἐπεσκοποῦντο. ἴστε δῆπου καὶ ὑμεῖς αὐτοί, ὧ ἄνδρες δικασταί, ὡς ἀξία πολλοῦ ἐστὶ γυνὴ ἐν ταῖς νόσοις, παροῦσα κάμνοντι ἀνθρώπῳ. 10

τοῦτο οὖν ποιουσῶν αὐτῶν, ἐπέισθη Φράστωρ, πρὶν ὑγιαίνειν, πάλιν λαβεῖν τὸ τῆς Φανοῦς παιδίον καὶ ποιήσασθαι υἱὸν αὐτοῦ. τοῦτο δὲ τὸ παιδίον ἔτεκε Φανῶ ὅτε ἐξεπέμφθη ὑπὸ τοῦ Φράστορος κυοῦσα. καὶ πρὶν ὑγιαίνειν, ὑπέσχετο δὴ τοῦτο ποιήσῃν ὁ Φράστωρ, λογισμὸν ἀνθρώπινον καὶ ἐοικότα λογιζόμενος, ὅτι πονηρῶς μὲν ἔχει καὶ οὐκ ἐλπίζει περιγενήσεσθαι, ἐβούλετο δὲ ἀναλαβεῖν τὸ τῆς Φανοῦς παιδίον πρὶν ἀποθανεῖν (καίπερ εἰδὼς αὐτὸν οὐ γνήσιον ὄντα), οὐκ ἐθέλων τοὺς οἰκείους λαβεῖν τὰ αὐτοῦ, οὐδ' ἄπαις ἀποθανεῖν. εἰ γὰρ ἄπαις ἀπέθανε Φράστωρ, οἱ οἰκεῖοι ἔλαβον ἂν τὰ αὐτοῦ. 15

Vocabulary for Section Thirteen B

ἂν (+ aor. ind.) 'would have . . .'	ἐοικ-ώς (ἐοικοτ-)	περιγίγν-ομαι survive
ἀναλαμβάν-ω take back	reasonable	πονηρῶς poorly
ἀνθρώπιν-ος -η -ον human, mortal	ἐπιμελέ-ομαι take care of (+ gen.)	πρὶν before (+ inf.)
ἄπαις (ἀπαιδ-) childless	ἐπισκοπέ-ομαι visit	προθύμως readily, actively
ἀπέθανεν aor. of ἀποθνήσκω (ἀποθαν-) die	ἔρημος -ον lacking in (+ gen.)	πρόσφορ-ος -ον useful for (+ dat.)
ἀσθενέ-ω fall ill	ἔτεκε see τίκτω	τίκτ-ω (τεκ-) bear
γεννήτ-ης, ὁ member of <i>genos</i> (a smaller grouping of families within the phratry) (1d)	ἔχ-ω (+adv.) be (in x condition)	τῶν θεραπευσόντων 'of those who would look after him'
γνήσι-ος -α -ον legitimate	θεραπεύ-ω look after	ὑγιαίν-ω be healthy, well
διατίθε-μαι be put in x (adv.) state	κάμν-ω be ill	ὑπισχνέ-ομαι (ὑποσχ-) promise (to) (+ fut. inf.)
διαφορ-ά, ἡ disagreement, differences (1b)	κυέ-ω be pregnant	φράτηρ (φρατερ-), ὁ member of phratry (family group) (3a)
εἰ (+aor. ind.) 'if . . . had-ed'	λογισμ-ός, ὁ calculation (2a)	ψυχαγωγέ-ω win over
ἐκπέμπ-ω divorce	μῖσ-ος, τό hatred (3c)	ὡς (+ fut. part.) in order to
	οἰκεῖ-ος, ὁ relative (2a)	ὡς θεραπεύσουσαι καὶ . . . ἐπιμελησόμεναι 'to look after and take care of' (nom. pl. f.)
	ὀργ-ή, ἡ anger (1a)	
	παλαι-ός -ά -όν of old	
	παροῦσα being with (+ dat.) (part. of πάρεμι)	

Vocabulary to be learnt

ἀναλαμβάνω (ἀναλαβ-) *take back, take up*

ἄπαις (ἄπαιδ-) *childless*

ἐκπέμπω *send out, divorce*

ἐπιμελέομαι *care for (+ gen.)*

ἐρήμος *ον empty, deserted; devoid of (+ gen.)*

ἔχω (+ adv.) *be (in X condition)*

λογισμός, ὁ *calculation (2a)*

μῖσος, τό *hatred (3c)*

οἰκεῖος, ὁ *relative (2a)*

οἰκεῖος ᾧ *ον related, domestic, family*

ὀργή, ἡ *anger (1a)*

παλαιός ᾧ *ον ancient, old, of old*

πρίν (+ inf.) *before*

πρόθυμος -ον *ready, eager, willing, active*

φράτηρ (φρᾶτερ-), ὁ *member of a phratry (a group of families with certain religious and social functions) (3a)*

ὡς (+fut. part.) *in order to*

C

Phrastor recovers and at once marries someone else. The status of Phano's son in the eyes of the Athenian γένος is made quite clear.

In *World of Athens*: citizenship 5.1ff., 13–14; legitimacy 5.12; oaths 3.27.

νῦν δὲ μεγάλῳ τεκμηρίῳ καὶ περιφανεῖ ἐγὼ ὑμῖν ἐπιδείξω ὅτι οὐκ ἂν ποτε ἔπραξε τοῦτο ὁ Φράστῳρ, εἰ μὴ ἡσθένησε. ὡς γὰρ ἀνέστη τᾶχιστα ἐξ ἐκείνης τῆς ἀσθενείας ὁ Φράστῳρ, λαμβάνει γυναῖκα ἀστὴν κατὰ τοὺς νόμους, Σατύρου μὲν τοῦ Μελιτέως θυγατέρα γνησίαν, Διφίλου δὲ ἀδελφὴν· ὃ ὑμῖν ἐστι τεκμήριον, ὅτι οὐχ ἐκὼν ἀνέλαβε τὸ παιδίον, ἀλλὰ βιασθεὶς διὰ τὸ νοσεῖν καὶ τὸ ἄπαις εἶναι καὶ τὸ θεραπεύειν αὐτὰς αὐτὸν καὶ τὸ τοὺς οἰκεῖους ἴμισεῖν. εἰ γὰρ μὴ ἡσθένησε Φράστῳρ, οὐκ ἂν ἀνέλαβε τὸ παιδίον.

5

Vocabulary for Section Thirteen C**Grammar for 13C**

- Conditional clauses: past 'unfulfilled'; 'mixed'; and 'open/simple' (no ἂν)

ἀδελφ-ή, ἡ *sister (1a)*

ἀσθένει-α, ἡ *illness (1b)*

ἀσθενέ-ω *be ill*

γνήσι-ος -α -ον *legitimate*

Δίφιλ-ος, ὁ *Diphilos (2a) (the brother of Phrastor's new wife)*

ἐκ-ών -οῦσα -όν *willing(ly)*

ἐπιδείκνυ-μι (ἐπιδειξ-) *show, prove*

Μελιτ-εύς, ὁ *of the deme Melite (3g)*

περιφαν-ής -ές *very evident*

Σάτυρ-ος, ὁ *Satyros (2a) (father of Phrastor's new wife)*

τό + inf.=*noun*

τὸ ἄπαις εἶναι *childlessness*

τὸ θεραπεύειν *care, looking after*

τὸ μισεῖν *hating, hatred*

τὸ νοσεῖν *being sick, illness*

ὡς τᾶχιστα *as soon as*

καὶ δὴ καὶ ἄλλο τεκμήριον βούλομαι ὑμῖν ἐπιδείξει ὅτι ξένη ἐστὶ Νείαιρα αὐτή. ὁ γὰρ Φράστωρ, ἐν τῇ ἀσθενείᾳ ὧν, εἰσήγαγε τὸν Φανοῦς παῖδα εἰς τοὺς φράτερας καὶ τοὺς Βρυτίδας, ὧν Φράστωρ ἐστὶ γεννήτης, ἀλλὰ οἱ γεννῆται, εἰδότες τὴν γυναῖκα θυγατέρα Νεαίρας οὕσαν, καὶ ἀκούσαντες Φράστορα αὐτὴν ἀποπέμψαντα, ἔπειτα διὰ τὸ ἀσθενεῖν ἀναλαβεῖν τὸ παιδίον, ἀποψηφίζονται τοῦ παιδὸς καὶ οὐκ ἐνέγραφον αὐτὸν εἰς τὸ γένος. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανῶ, οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς οἱ γεννῆται, ἀλλ' ἐνέγραψαν ἂν εἰς τὸ γένος, λαχόντος οὖν τοῦ Φράστορος αὐτοῖς δίκην, προκαλοῦνται αὐτὸν οἱ γεννῆται ὁμόσοι καθ' ἱερῶν τελείων ἧ μὴν νομίζειν τὸν παῖδα εἶναι αὐτοῦ υἱὸν ἐξ ἀστῆς γυναικὸς καὶ ἐγγυητῆς κατὰ τὸν νόμον. προκαλουμένων δ' αὐτὸν τῶν γεννητῶν, ἔλιπεν ὁ Φράστωρ τὸν ὄρκον καὶ ἀπῆλθε πρὶν ὁμόσοι τὸν παῖδα γνήσιον εἶναι. ἀλλ' εἰ ὁ παῖς γνήσιος ἦν καὶ ἐξ ἀστῆς γυναικὸς, ὤμοσεν ἄν.

ἄν (+aor. ind.) 'would have'
ἀποψηφίζ-ομαι vote against,
reject (+gen.)
ἀσθένει-α, ἡ illness (1b)
Βρυτίδ-αι, οἱ the Brytidai (3a)
(name of *genos* to which
Phrastor belonged)
γεννήτ-ης, ὁ member of *genos*
(1d)
γέν-ος, τό *genos* (a smaller
group of families within the
phratry) (3c)
γνήσι-ος -α -ον legitimate
ἐγγράφ-ω enlist, register
ἐγγυητ-ός -ή- ὄν legally married
εἰ (+aor. ind.) 'if . . . had-ed'
ἐπιδείκνυ-μι (ἐπιδειξ-) show,
prove

ἧ μὴν indeed, truly
θεραπέυ-ω tend, look after
ἱερ-ά, τά sacrifices (2b)
κατά (+gen.) by, in name of
λαγχάν-ω (λαχ-) bring (a suit)
against (+dat.)
λείπ-ω (λιπ-) leave, abandon
νοσέ-ω be sick
ὄμνυ-μι (ὄμοσ-) swear
πράττ-ω (πραξ-) do
προκαλέ-ομαι challenge
τέλει-ος -α -ον perfect,
unblemished
τὸ ἀσθενεῖν illness
Vocabulary to be learnt
ἀσθένεια, ἡ illness, weakness (1b)
ἀσθενέω be ill, fall ill

γεννήτης, ὁ member of *genos*
(1d)
γένος, τό *genos* (smaller
groupings of families within
the *phratry*) (3c)
γνήσιος ἄ ὄν legitimate,
genuine
ἐγγράφω enrol, enlist, register
ἐκὼν οὔσα ὄν willing(ly)
ἐπιδείκνυμι (ἐπιδειξα-) prove,
show, demonstrate
θεραπέυω look after, tend
λαγχάνω (δίκην) (λαχ-) bring
(suit) against, obtain by lot,
run as candidate for office
λείπω (λιπ-) leave, abandon
νοσέω be sick
ὄμνυμι (ὄμοσα-) swear

D

The incident between Phrastor and Phano is reviewed by Apollodoros.

οὐκοῦν περιφανῶς ἐπιδεικνύω ὑμῖν καὶ αὐτοὺς τοὺς οἰκείους Νεαίρας ταυτησί
καταμαρτυρήσαντας αὐτὴν ξένην εἶναι, Στέφανόν τε τουτονὶ τὸν ἔχοντα ταύτην νυνὶ
καὶ συνοικοῦντ' αὐτῇ καὶ Φράστορα τὸν λαβόντα τὴν θυγατέρα. ὁ μὲν γὰρ Στέφανος
καταμαρτυρεῖ Νεαίρας διὰ τὸ μὴ ἔθελῆσαι ἀγωνίσασθαι ὑπὲρ τῆς θυγατρὸς περὶ τῆς
προϊκός, Φράστωρ δὲ μαρτυρεῖ ἐκβαλεῖν τε τὴν θυγατέρα τὴν Νεαίρας ταυτησί καὶ 5
οὐκ ἀποδοῦναι τὴν προῖκα, ἔπειτα δὲ αὐτὸς ὑπὸ Νεαίρας καὶ Φανοῦς πεισθῆναι, διὰ
τὴν ἀσθένειαν καὶ τὸ ἄπαις εἶναι καὶ τὴν ἔχθραν τὴν πρὸς τοὺς οἰκείους, ἀναλαβεῖν
τὸ παιδίον καὶ υἴον ποιήσασθαι, αὐτὸς δὲ εἰσαγαγεῖν τὸν παῖδα εἰς τοὺς γεννήτας,
ἀλλ' οὐκ ὁμόσαι τὸν υἴον ἐξ ἀστῆς γυναικὸς εἶναι· ὕστερον δὲ γῆμαι γυναῖκα
ἀστὴν κατὰ τὸν νόμον. αὗται δὲ αἱ πράξεις, περιφανεῖς οὔσαι, μεγάλας μαρτυρίας 10
διδόασιν, ὅτι ἤδουσαν ξένην οὔσαν τὴν Νεαίραν ταυτησί. εἰ γὰρ ἀστὴ ἦν Νεαίρα,
οὐκ ἂν ἐξεπέμφθη ἢ Φανῶ. Φανῶ γὰρ ἀστὴ ἂν ἦν. καὶ δὴ καί, εἰ Φανῶ ἀστὴ ἦν, οἱ
γεννήται οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς ἀστῆς, διὰ οὖν τὸ μὴ ἔθέλειν ὁμόσαι τὸν
Φράστορα καὶ τὸ τὸν γεννήτας τοῦ παιδὸς ἀποψηφίσασθαι, Στέφανος δὴλός ἐστιν
ἀδικῶν καὶ ἀσεβῶν εἷς τε τὴν πόλιν καὶ τοὺς θεοὺς, 15

Vocabulary for Section Thirteen D

Grammar for 13D

- Gerunds (verbs used as nouns): τό + infinitive

ἀποψηφίζ-ομαι reject, vote
against (+gen.)

γαμέ-ω (γῆμ-) marry

ἐπιδεικνύ-ω=ἐπιδείκνυ-μι

καταμαρτυρέ-ω give evidence
against (+gen.)

μαρτυρέ-ω give evidence, bear
witness

περιφαν-ής -ές very clear

πᾶξ-ις, ἡ deed, action, fact (3e)

τό + inf.=noun

τὸ ἄπαις εἶναι childlessness

τὸ ἀποψηφίζεσθαι rejection

τὸ μὴ ἔθέλειν/ἔθελῆσαι not
wanting, refusal

γαμέω (γῆμ-) marry

καταμαρτυρέω give evidence
against (+gen.)

μαρτυρέω give evidence, bear
witness

περιφανής εἷς very clear

Vocabulary to be learnt

ἀποψηφίζομαι reject (+gen.)

The marriage dowry

The new wife brought a ‘dowry’ with her to a marriage, given her by her father, usually a sum of money ... It was her husband who controlled how it was spent, under two constraints: first, he was (essentially) looking after it to hand it on to the male children of the marriage; second, in the event of divorce, the husband had to see that the dowry was repaid to the wife’s father. Divorce proceedings could be initiated by either party. It was easier for the husband to obtain a divorce, and he was obliged to divorce if he found out his wife had been unfaithful. (*World of Athens*, 5.19)

E

Introduction

The incident between Phrastor and Phano is the first major piece of evidence that Apollodoros brings to bear on his contention that Stephanos and Neaira are living together as man and wife.

The second incident would have appeared yet more heinous to the dikasts – for Stephanos tried to marry Phano off to a man who was standing for the office of ἄρχων βασιλεύς, an office which entailed performing, with one's wife, some of Athens' most sacred rites on behalf of the state.

In *World of Athens*: king *arkhon* 2.33, 3.47, 6.30; offices of state 6.23ff.; purity of family 5.20; piety and the city 3.57; marriage to Dionysos 3.47; defiance of the gods 3.56.

Stephanos takes advantage of Theogenes' poverty to win political power for himself and a marriage for Phano.

διὰ οὖν ταῦτα, πάντες ἔγνωσαν τὴν Φανῶ περιφανῶς ξένην οὔσαν καὶ οὐκ ἀστήν. σκοπεῖτε τοίνυν ὅποια ἦν ἡ ἀναίδεια ἢ τοῦ Στεφάνου καὶ Νεαίρας, καὶ ὅπως τὴν πόλιν ἠδίκησαν. ἐμφανῶς γὰρ ἐτόλμησαν φάσκειν τὴν θυγατέρα τὴν Νεαίρας ἀστήν εἶναι. ἦν γὰρ ποτε Θεογένης τις, ὃς ἔλαχε βασιλεύς, εὐγενῆς μὲν ὢν, πένης δὲ καὶ ἄπειρος τῶν πραγμάτων. καὶ πρὶν εἰσελθεῖν τὸν Θεογένη εἰς τὴν ἀρχήν, 5
 χρήματα παρεῖχεν ὁ Στέφανος, ὡς πάρεδρος γενησόμενος καὶ τῆς ἀρχῆς μεθέξων. ὅτε δὲ Θεογένης εἰσήει εἰς τὴν ἀρχήν, Στέφανος οὕτως, πάρεδρος γενόμενος διὰ τὸ Θεογένει χρήματα παρασχεῖν, δίδωσι τὴν Νεαίρας θυγατέρα γυναῖκα Θεογένει καὶ ἐγγυᾷ αὐτήν ὡς αὐτοῦ θυγατέρα οὔσαν. οὐ γὰρ ἤδει ὁ Θεογένης ὅτου θυγάτηρ ἐστί, οὐδὲ ὅποια ἐστὶν αὐτῆς τὰ ἔθη. οὕτω πολὺ τῶν νόμων καὶ ὑμῶν καταπεφρόνησεν 10
 οὗτος. καὶ αὕτη ἡ γυνὴ ὑμῖν ἔθηκε τὰ ἄρρητα ἱερά ὑπὲρ τῆς πόλεως, καὶ εἶδεν ἂ οὐ προσῆκεν αὐτῇ ὄραν, ξένη οὔση. καὶ εἰσήλθεν οἱ οὐδείς ἄλλος Ἀθηναίων εἰσέρχεται ἀλλ' ἢ ἡ τοῦ βασιλέως γυνή, ἐξεδόθη δὲ τῷ Διονύσῳ γυνή, ἔπραξε δ' ὑπὲρ τῆς πόλεως τὰ πάτρια τὰ πρὸς τοὺς θεοὺς, πολλὰ καὶ ἅγια καὶ ἀπόρρητα.
 βούλομαι δ' ὑμῖν ἀκριβέστερον περὶ τούτων διηγήσασθαι. οὐ μόνον γὰρ ὑπὲρ 15
 ὑμῶν αὐτῶν καὶ τῶν νόμων τὴν ψῆφον θήσεσθε, ἀλλὰ καὶ ὑπὲρ τῆς πρὸς θεοὺς εὐλαβείας. δεδήλωκα τοίνυν ὑμῖν ὅτι Στέφανος ἀσεβέστατα πεποίηκε. τοὺς γὰρ νόμους ἀκύρους πεποίηκε καὶ τῶν θεῶν καταπεφρόνηκε, τὴν Νεαίρας θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἐκδούς. καὶ μὴν αὕτη πεποίηκε τὰ ἱερά, καὶ τὰς θυσίας ὑπὲρ τῆς πόλεως τέθεικεν. ὅτι δ' ἀληθῆ λέγω, αὐταὶ αἰ πράξεις δηλώσουσιν. 20

Vocabulary for Section Thirteen E

Grammar for 13E

- The perfect indicative active, 'have –ed'

ἅγιος -α -ον holy	εὐλάβει-α, ἡ respect (1b)	φάσκ-ω allege, claim
ἄκυρος -ον invalid	Θεογέν-ης, ὁ Theogenes (3d)	Vocabulary to be learnt
ἀναίδει-α, ἡ shamelessness (1b)	(Phano's husband for a short while)	ἄπειρος ὄν inexperienced in (+gen.)
ἄπειρος -ον inexperienced in (+ gen.)	ἱερ-ά, τά rites, sacrifice (2b)	ἀρχή, ἡ position, office; start; rule (1a)
ἄπορητος -ον forbidden	καταπεφρόνηκ-ε(v) he has despised (καταφρονέω)	ἄσεβής ἐς unholy
ἄρρητος -ον secret, mysterious	λαγχαν-ω (λαχ-) run as (candidate for office)	βασιλεύς, ὁ king, king archon (3g)
ἀρχ-ή, ἡ office, position (1a)	μετέχ-ω take part in (+ gen.)	βασιλεύω be king, be king archon
ἄσεβ-ής -ές unholy, impious	οἷ (to) where	ἔθος, τό manner, habit (3c)
βασιλ-εύς, ὁ basileus archon (3g) (state officer; in charge of certain important religious rites)	ὀποῖ-ος -α -ον of what sort	ἐμφανής ἐς open, obvious
βασιλεύ-ω be basileus	ὄτου=ὄστινος (ὄστις)	ἱερά, τά rites, sacrifices (2b)
δεδήλωκ-α I have shown (δηλό-ω)	πάρεδρ-ος, ὁ assistant (2a)	οἷ (to) where
διηγέ-ομαι explain	πάτρι-α, τά ancestral rites (2b)	ὀποῖος ἄ ὄν of what kind
Διώνυσ-ος, ὁ Dionysos (2a) (god of nature, especially of wine)	πεποίηκ-ε(v) (she) has done (ποιέω)	πράξις, ἡ fact, action (3e)
ἔθ-ος, τό manner, habits (3c)	πράττ-ω (πραξ-) do, act	πράττω (πραξ-) do, perform, fare
ἐμφαν-ής -ές open	προσῆκ-ει it is fitting, right (for, +dat.)	
εὐγεν-ής -ές well-born, aristocratic	τέθυκ-ε(v) (she) has sacrificed (θύω)	

The festival of Anthesteria

This festival in honour of Dionysos gave its name to the month in which it took place (Ἀνθεστηρίων, January-February). Its name derives from the Greek for 'flowers', and the festival took place at a time when the first signs of life in nature, blossom, began to show. The main concern of the festival was with the new wine (i.e. the reappearance of Dionysos) and the spirits of ill omen. The festival lasted three days. On day 1 (πιθοίγια, 'jar opening'), the new wine was opened and tested; on day 2 (χόες, 'wine-jugs'), there was a procession in which Dionysos rode in a ship-chariot and the wife of the king ἄρχων (ἄρχων βασιλεύς) was 'married' to him in a 'holy marriage'. In the evening, drinking-parties were the order of the day, but each guest brought his own wine and drank it in silence, the very antithesis of community fellowship. The Greek explanation lay in myth. Orestes, infected with blood-pollution for killing his mother, arrived in Athens on χόες. In order that he should not be excluded from the celebrations and that the people should not be polluted, the king ordered that all drink their own wine from their own cups. We may prefer to explain the ritual rather as an attempt to put a boundary around the potentially destructive effects of too much alcohol. The third day was χύτραι, 'pots', and of a completely different character. Vegetables were boiled in these pots not for the living but for the spirits of the dead. It was a day of ill omen, when these spirits were said to roam abroad. When the day was over, the householders shouted 'Get out, κῆρες ['evil demons'], the Ἀνθεστήρια are over!' (*World of Athens*, 3.47)

F

The Areopagos Council finds out about Phano's true status, and calls Theogenes to account.

In *World of Athens*: Areopagus 6.38; priestly authority 3.5.

Στέφανος μὲν τοίνυν τὴν θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἡγγύησεν, αὕτη δὲ ἐποίηε τὰ ἱερὰ ταῦτα. γενομένων δὲ τούτων τῶν ἱερῶν, καὶ ἀναβάντων εἰς Ἄρειον ἠπάγον τῶν ἑννέα ἀρχόντων, ἤρετο ἡ βουλή ἢ ἐν Ἀρείῳ ἠπάγω περὶ τῶν ἱερῶν, τίς αὐτὰ ποιήσῃε καὶ πῶς πράξειαν οἱ ἄρχοντες. καὶ εὐθὺς ἐζήτηε ἡ βουλή τὴν γυναῖκα ταύτην τὴν Θεογένους, ἣτις εἶη. καὶ πυθομένη ἤστινος θυγατέρα γυναῖκα ἔχοι Θεογένης, καὶ ὅποια ποιήσῃεν αὐτῇ, περὶ τῶν ἱερῶν πρόνοια ἐποίηετο καὶ ἐζημίου τὸν Θεογένη. γενομένων δὲ λόγων, καὶ χαλεπῶς φερούσης τῆς ἐν Ἀρείῳ ἠπάγω βουλῆς, καὶ ζημιούσης τὸν Θεογένη, ὅτι τοιαύτην λάβοι γυναῖκα καὶ ταύτην ἐάσειε ποιῆσαι τὰ ἱερὰ τὰ ἄρρητα ὑπὲρ τῆς πόλεως, ἔδειτο ὁ Θεογένης, ἰκετεύων καὶ ἀντιβολῶν. ἔλεγεν γὰρ ὅτι οὐκ εἰδείη Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἐξαπατηθεῖη ὑπὸ Στεφάνου, καὶ αὐτὸς λάβοι Φανῶ ὡς θυγατέρα αὐτοῦ οὖσαν γνησίαν κατὰ τὸν νόμον· διὰ δὲ τὸ ἄπειρος εἶναι τῶν πραγμάτων, καὶ τὴν ἀκακίαν τὴν αὐτοῦ, ποιήσασθαι πάρεδρον τὸν Στέφανον, ὡς διοικήσοντα τὴν ἀρχήν· εὖνουν γὰρ φαίνεσθαι εἶναι τὸν Στέφανον· διὰ δὲ τοῦτο, κηδεῦσαι αὐτῷ πρὶν μαθεῖν σαφῶς ὅποῖος εἶη. 'ὅτι δέ', ἔφη, 'οὐ ψεύδομαι, μεγάλω τεκμηρίῳ ἐπιδείξω ὑμῖν. τὴν γὰρ ἄνθρωπον ἀποπέμψω ἐκ τῆς οἰκίας, ἐπειδὴ οὐκ ἔστι Στεφάνου θυγάτηρ ἀλλὰ Νεαίρας.' ὑποσχομένου δὲ ταῦτα ποιήσῃεν Θεογένους καὶ δεομένου, ἢ ἐν Ἀρείῳ ἠπάγω βουλή, ἅμα μὲν ἐλεήσασα αὐτὸν διὰ τὸ ἄκακον εἶναι, ἅμα δὲ ἡγουμένη ὑπὸ τοῦ Στεφάνου ἀληθῶς ἐξαπατηθῆναι, ἐπέσχευεν. ὡς δὲ κατέβη ἐξ Ἀρείου ἠπάγου ὁ Θεογένης, εὐθὺς τὴν τε ἄνθρωπον, τὴν τῆς Νεαίρας θυγατέρα, ἐκβάλλει ἐκ τῆς οἰκίας, τὸν τε Στέφανον, τὸν ἐξαπατήσαντα αὐτόν, ἀπελαύνει ἀπὸ τοῦ συνεδρίου. καὶ ἐκπεσούσης τῆς Φανοῦς, ἐπαύσαντο οἱ Ἀρεοπαῖται κρίνοντες τὸν Θεογένη καὶ ὀργιζόμενοι αὐτῷ, καὶ συγγνώμην εἶχον ἐξαπατηθέντι.

Evidence

'Theogenes from Erkhia deposes that when he was βασιλεὺς ἄρχων he married Phano, believing her to be the daughter of Stephanos and that, when he found he had been deceived, he divorced the woman and ceased to live with her, and that he expelled Stephanos from his post of Assistant, and no longer allowed him to serve in that capacity.'

Vocabulary for Section Thirteen F

Grammar for 13F

- the aorist optative passive
- the use of the optative in indirect speech
- sequence of tenses
- the future optative

ἀκακί-α, ἡ innocence (1b)
 ἄκακ-ος -ον innocent
 ἄνθρωπ-ος, ἡ woman (2a)
 ἀντιβολέ-ω entreat
 ἀπελαύν-ω exclude, reject
 Ἄρεοπαγίτ-ης, ὁ member of the
 Areopagos council (1d)
 Ἄρε-ος πάγ-ος, ὁ Areopagos hill
 (2a) (*where the council met*)
 ἄρρητ-ος -ον secret, mysterious
 ἄρχων (ἄρχοντ-), ὁ archon (3a)
 βουλ-ή, ἡ council (1a)
 διοικέ-ω administer
 ἐλεέ-ω pity
 ἕννεά nine (indecl.)
 ἐξαπατηθεῖν he was deceived
 (ἐξαπατάω)
 ἐπέχ-ω (ἐπισχ-) hold off

ζημιό-ω fine
 ἱκετεύ-ω beg
 κηδεύ-ω ally oneself by
 marriage to (+dat.)
 κρίν-ω judge, accuse
 πάρεδρ-ος, ὁ assistant (2a)
 πρόνοιαν ποιέ-ομαι show
 concern
 πυνθάν-ομαι (πυθ-) learn, hear,
 discover
 συνέδρι-ον, τό council board
 (2b)
 ὑπισχνέ-ομαι (ὑποσχ-) promise
 φαίν-ομαι (+inf.) seem to – (but
 not in fact to –)
 χαλεπῶς φέρ-ω be angry,
 displeased
 ψεύδ-ομαι lie

Vocabulary to be learnt

ἄνθρωπος, ἡ woman (2a)
 ἄρχων (ἄρχοντ-), ὁ archon
 (3a)
 βουλή, ἡ council (1a)
 διοικέω administer; run
 ἱκετεύω beg, supplicate
 κρίνω (κρίνα-) judge, decide
 πυνθάνομαι (πυθ-) learn, hear
 by inquiry
 φαίνομαι (+inf.) seem to – (but
 not in fact to –)
 χαλεπῶς φέρω be angry at,
 displeased with
 ψεύδομαι lie, tell lies

G

Komias suggests arguments that Stephanos will use to clear his name.

ΣΤΡ. ὦ τῆς ἀνομίας. πολλὰ γὰρ αἰσχυρῶς διεπράξατο Στέφανος.
 ΕΥ. εἰ ἀληθῆ γε λέγει Ἀπολλόδωρος, ἀσεβέστατα δὴ πεποιήκασι Στέφανος

Vocabulary for Section Thirteen G

Grammar for 13G–I

- More forms of the perfect:
 - perfect indicative middle and passive
 - perfect infinitive
 - perfect participle
- Some irregular perfects

αἰσχυρ-ός -ά -όν base, shameful

διαπράττ-ομαι do

καὶ Νέαιρα. τῶν γὰρ νόμων τῶν ὑπὲρ τῆς πολιτείας καὶ τῶν θεῶν καταπεφρονήκασιν.

ΣΤΡ. εἰκός γε. πολλοὶ γὰρ μεμαρτυρήκασιν αὐτοὺς καταπεφρονηκέναι τῆς τε πόλεως καὶ τῶν θεῶν. θαυμάζω δὲ τί ποτ' ἔρεϊ Στέφανος ἐν τῇ ἀπολογία. 5

ΚΩ. τοιαῦτα ἔρεϊ Στέφανος οἷα πάντες οἱ φεύγοντες ἐν τῷ ἀπολογεῖσθαι λέγουσιν, ὡς 'εὗ πεπολίτευμαι' καὶ 'αἴτιος γεγένημαι οὐδεμιᾶς συμφορᾶς ἐν τῇ πόλει.' εὗ γὰρ οἶσθ' ὅτι πάντες οἱ φεύγοντες φάσκουσι φιλοτίμως τὰς λειτουργίας λειλιουργηκέναι, καὶ νίκας πολλὰς καὶ καλὰς ἐν τοῖς ἀγῶσι νενικηκέναι, καὶ πολλὰ κάγαθὰ διαπεπράχθαι τῇ πόλει. 10

ΕΥ. εἰκότως. πολλάκις γὰρ ἀπολελύκασιν οἱ δικασταὶ τοὺς ἀδικοῦντας οἱ ἄν ἀποφαίνωσι τὰς τῶν προγόνων ἀρετὰς καὶ τὰς σφετέρως εὐεργεσίας. ἀλλ' εὗ ἴσμεν τὸν Στέφανον οὔτε πλούσιον ὄντα, οὔτε τερτηραρχικότα, οὔτε χορηγὸν καθεστῶτα, οὔτε εὗ πεπολιτευμένον, οὔτε ἀγαθὸν οὐδὲν τῇ πόλει διαπεπραγμένον. 15

ἀποφαίνωσι (they) display
(ἀποφαίνω)

γεγένημαι I have become, been
(γίγνομαι)

διαπεπραγμένον having done
(διαπράττομαι)

διαπεπράχθαι to have done
(διαπράττομαι)

εἰκότως reasonably

εὐεργεσί-α, ἡ good service,
public service (1b)

καθεστῶτα having been made
(καθίσταμαι)

καταπεφρονηκέναι to have
despised (καταφρονέω)

λειτουργέ-ω perform (a state duty)

λειτουργί-α, ἡ a state duty (1b)

λειλιουργηκέναι to have
performed (λειτουργέω)

νενικηκέναι to have won
(νικάω)

οἱ ἄν who (ever)

πολιτεί-α, ἡ state, constitution (1b)

πεπολίτευμαι I have governed
(πολιτεύομαι)

πολιτεύ-ομαι govern

πρόγον-ος, ὁ forebear, ancestor
(2a)

συμφορ-ά, ἡ disaster (1b)

σφέτερ-ος -α -ον their own

τερτηραρχικότα having served
as trierarch (τερτηραρχέω)

τερτηραρχέ-ω serve as trierarch

φάσκ-ω allege

φιλότιμ-ος -ον ambitious

χορηγ-ός, ὁ chorus-financier
(2a) (a duty which the state
imposed on the rich)

Vocabulary to be learnt

αἰσχρός ἅ ὄν base, shameful;
ugly (of people) (comp.

αἰσχίω; sup. αἰσχιστος)

διαπράττομαι (διαπράξ-) do, act,
perform

εἰκότως reasonably, rightly

πολιτεία, ἡ state, constitution (1b)

πολιτεύομαι be a citizen

πρόγονος, ὁ forebear, ancestor
(2a)

φάσκω allege, claim, assert

H

The dikasts have found Apollodoros very persuasive.

ΣΤΡ. τί δέ; τί ποτ' ἔρεϊ Στέφανος ἐν τῷ ἀπολογεῖσθαι; ἄρα ὅτι ἀστὴ ἔφην ἡ Νέαιρα καὶ κατὰ τοὺς νόμους συνοικεῖ αὐτῷ;

ΚΩ. ἀλλὰ τεκμηρίοις ἰσχυροτάτοις κέχρηται Ἀπολλόδωρος, φαίνων Νέαιραν ἑταίραν οὔσαν καὶ δούλην Νικαρέτης γεγενημένην, ἀλλ' οὐκ ἀσπὴν πεφυκυῖαν. ὥστε δῆλον ὅτι ἐξελεγχθήσεται ὁ Στέφανος ψευδόμενος, 5

φάσκων τοιαῦτα.

ΣΤΡ. τί δέ; ὅτι οὐκ εἴληφε τὴν Νέαιραν ὡς γυναῖκα, ἀλλ' ὡς παλλακὴν ἔνδον;

- EY. ἀλλὰ καταμεμαρτύρηται Στέφανος αὐτὸς ὑφ' αὐτοῦ. οἱ γὰρ παῖδες, Νεαίρας ὄντες καὶ εἰσηγμένοι εἰς τοὺς φρατέρας ὑπὸ Στεφάνου, καὶ ἡ θυγάτηρ, ἀνδρὶ Ἀθηναίῳ ἐκδοθεῖσα, περιφανῶς Νεαίραν ἀποφαίνουσι 10
συνοικοῦσαν τῷ Στεφάνῳ ὡς γυναῖκα.
- STP. καὶ γὰρ δῆλον ὅτι τὰ ἀληθῆ εἴρηται ὑπὸ Ἀπολλοδώρου. ἐν τοῖς δεινοτάτοις οὖν κινδύνοις καθέστηκε Νεαίρα δι' ἃ πέπρακται ὑπὸ Στεφάνου.
- EY. ἀλλ' ἀπόλωλε καὶ ὁ Στέφανος, ὡς ἐμοὶ δοκεῖ· πεφύκασί τοι πάντες 15
ἀμαρτάνειν.

Vocabulary for Section Thirteen H

ἀμαρτάν-ω make a mistake	παλλακ-ή, ἡ kept slave, concubine (1a)	ἀπόλωλα (<i>perf. of ἀπόλλυμαι</i>) I am lost
ἀπόλωλεν he is done for (ἀπόλλυμι)	πέπρακται (<i>it</i>) has been done (πράττω)	γεγένημαι (<i>perf. of γίγνομαι</i>) I have been
γεγενημένην having been (γίγνομαι)	πεφύκασιν (<i>they</i>) are born to (φύομαι) (+ <i>inf.</i>)	εἴληφα (<i>perf. of λαμβάνω</i>) I have taken
εἴληφε he has taken (λαμβάνω)	πεφυκυῖαν born (<i>acc. s. f.</i>) (φύομαι)	εἴρημαι (<i>perf. of λέγω</i>) I have been said
εἴρηται (<i>it</i>) has been spoken (λέγω)	φαίν-ω reveal, declare	ἰσχυρός ἃ ὄν <i>strong, powerful</i>
εἰσηγμένος having been introduced (εἰσάγω)	φύ-ω bear; <i>mid.</i> , grow (ἔφυν=I am naturally)	καθέστηκε (<i>perf. pass. of</i> <i>καθίσταμαι</i>) I have been made, put
ἰσχυρός -ά -όν strong, powerful	ὥστε so that; and so	φαίνω reveal, declare, indict
καταμεμαρτύρηται he has had evidence brought against him (καταμαρτυρέω)	Vocabulary to be learnt	φύω bear; <i>mid.</i> , grow; <i>aor.</i> <i>mid.</i> ἔφυν, <i>perf.</i> πέφυκα <i>be</i> <i>naturally</i>
κεχρηῆται he has used (χράσομαι)	ἀμαρτάνω (ἀμαρτ-) <i>err; do</i> <i>wrong, make a mistake</i>	

I

Apollodoros implicates Stephanos along with Neaira in the charges he is bringing.

τὰς μαρτυρίας οὖν ἀκηκόατε, ᾧ ἄνδρες δικασταί, καὶ ἀκριβῶς μεμαθήκατε, Νεαίραν μὲν ξένην οὖσαν καὶ εἰς τοὺς θεοὺς ἠσεβηκυῖαν, αὐτοὶ δὲ μεγάλα ἠδικημένοι καὶ ὑβρισμένοι. καὶ πρὶν δικάζειν, ἴστε ὅτι οὗτος ὁ Στέφανος ἄξιός ἐστιν οὐκ

Vocabulary for Section Thirteen I

ἀκηκόατε you have heard (ἀκούω)	ἠσεβηκυῖαν having been impious (<i>acc. s. f.</i>) (ἀσεβέω)	ὑβρισμένοι having been violently treated (<i>nom. pl. m.</i>) (ὕβριζω)
ἠδικημένοι having been injured (<i>nom. pl. m.</i>) (ἀδικέω)		

ἐλάττω δοῦναι δίκην ἢ καὶ Νέαιρα αὐτή, ἀλλὰ καὶ πολλῶ μείζω, δι' ἃ εἴργασται. δεδήλωκα γὰρ αὐτόν, Ἀθηναῖον φάσκοντα εἶναι, οὕτω πολὺ τῶν νόμων καὶ ὑμῶν καταπεφρονηκέναι καὶ εἰς τοὺς θεοὺς ἡσεβηκέναι. τιμωρίαν ὅν ποιῆσθε τῶν εἰς τοὺς θεοὺς ἡσεβηκότων, καὶ κολάζετε τοὺς τὴν πόλιν ἡδικηκότας, καὶ πρὸς τὸ ἀσεβεῖν μᾶλλον ἢ πρὸς τὸ εὐσεβεῖν πεφυκότας.

5

δίκην δίδωμι (δο-) pay penalty,
be punished
εἴργασται he has done
(ἐργάζομαι)
ἐλάττων (ἐλαττον-) smaller
εὐσεβέ-ω act righteously
ἡδικηκότας having committed
crimes against (acc. pl. m.)
ἡσεβηκέναι to have been
impious (ἀσεβέω)

ἡσεβηκότων having been
impious (gen. pl. m.) (ἀσεβέω)
καταπεφρονηκέναι to have
despised (καταφρονέω)
μᾶλλον ἢ rather than, more than
πεφυκότας inclined by nature
(acc. pl. m.) (φύομαι)
τιμωρίαν ποιέ-ομαι take revenge
on (+gen.)

Vocabulary to be learnt

ἀκήκοα (*perf. of ἀκούω*) I have
heard
δίκην δίδωμι (δο-) *be punished,*
pay penalty
ἐλάττων (ἐλαττον-) *smaller;*
less, fewer
εὐσεβέω *act righteously*
μᾶλλον ἢ *rather than; more*
than

Section Fourteen A-F: Guarding a woman’s purity

Introduction

The evidence is over. Apollodoros has shown to his own satisfaction that Neaira is an alien and is living with Stephanos as his wife. But the matter cannot simply rest there, on the ‘facts’. An appeal to the heart may carry far more weight than one to the intellect; and in an Athenian court, where there was no judge to warn the dikasts against such appeals or to guide them in what the issue at hand really was, pleas directed at the dikasts’ emotions were common. Apollodoros thus makes a final emotional appeal to the dikasts and sketches an imagined picture of the likely reaction of their own womenfolk to Neaira, especially were she to be acquitted. Clearly, Apollodoros felt that the male dikasts would respond readily to such a picture.

In *World of Athens*: creating citizens 5.3–4; citizen solidarity 2.1, 5.83.



ἡ πολίτις καὶ ἡ πόρνη

A

How could any Athenian not condemn a woman like Neaira? The slur upon Athenian womanhood would be intolerable.

ἄρ' οὖν ἐάσετε, ὧ ἄνδρες δικασταί, τὴν Νέαιραν ταύτην αἰσχροῦς καὶ ὀλιγώρου
 ὑβρίζειν εἰς τὴν πόλιν, ἣν οὔτε οἱ πρόγονοι ἀστὴν κατέλιπον, οὔθ' ὁ δῆμος πολίτιν
 ἐποίησατο; ἄρ' ἐάσετε αὐτὴν ἀσεβεῖν εἰς τοὺς θεοὺς ἀτιμώρητον, ἢ περιφανῶς ἐν
 πάσῃ τῇ Ἑλλάδι πεπόρνενται; ποῦ γὰρ αὕτη οὐκ εἵργασται τῷ σώματι; ἢ ποῖ οὐκ
 ἐλήλυθεν ἐπὶ τῷ καθ' ἡμέρας μισθῷ; ἄρα τὴν Νέαιραν περιφανῶς ἐγνωσμένην 5
 ὑπὸ πάντων τοιαύτην οὔσαν ψηφιεῖσθε ἀστὴν εἶναι; καὶ τί καλὸν φήσετε πρὸς τοὺς
 ἐρωτῶντας διαπεπραχθαι, οὕτω ψηφισάμενοι;

πρότερον γὰρ τὰ μὲν ἀδικήματα ταύτης ἦν, ἢ δ' ἀμέλεια τῆς πόλεως, πρὶν
 γραφῆναι ὑπ' ἐμοῦ ταύτην καὶ εἰς ἀγῶνα καταστῆναι καὶ πυθῆσθαι πάντας ὑμᾶς
 ἦτις ἦν καὶ οἷα ἠσέβηκεν. ἐπειδὴ δὲ πέψυθε καὶ ἴστε ὑμεῖς πάντες, καὶ κύριοι ἐστε 10
 κολάσαι, ἀσεβήσετε καὶ ὑμεῖς αὐτοὶ πρὸς τοὺς θεοὺς, ἐὰν μὴ ταύτην κολάσητε.

Vocabulary for Section Fourteen A

Grammar for 14A–F

- The subjunctive mood: present, aorist and perfect
- Indefinite constructions with ἄν

ἀδίκημα (ἀδικηματ-), τό crime (3b)

ἀμέλεια-α, ἡ indifference (1b)

ἀτιμώρητ-ος -ον unavenged

γραφῆναι aor. inf. pass. of γράφω
 ἐὰν if

ἐγνωσμένην known (γιγνώσκω)

εἵργασται she has worked
 (ἐργάζομαι)

ἐλήλυθεν she has gone
 (ἔρχομαι)

Ἑλλάς (Ἑλλαδ-), ἡ Greece (3a)

ἐπί (+dat.) for the purpose of

καθ' ἡμέρας daily, day by day
 καταλείπω (καταλιπ-)

bequeath, leave by right

κολάσητε you punish (κολάζω)

κύρι-ος -α -ον able, empowered

μισθ-ός, ὁ pay (2a)

ὀλιγώρ-ος -ον contemptuous

πέψυθε you have learnt

(πυνθάνομαι)

πολίτις (πολιτιδ-), ἡ female
 citizen (3a: but acc. s. πολίτιν)

πορνεύ-ομαι prostitute oneself
 σῶμα (σωματ-), τό body, person
 (3b)

Vocabulary to be learnt

ἀδίκημα (ἀδικηματ-), τό crime
 (3b)

ἐλήλυθα perf. of ἔρχομαι I have
 come

Ἑλλάς (Ἑλλαδ-), ἡ Greece (3a)

ἐπί (+dat.) for the purpose of,
 at, near

ἡμέρᾱ, ἡ day (1b)

καταλείπω (καταλιπ-) leave
 behind, bequeath

κύριος ἄ on able, with power, by
 right, sovereign

μισθός, ὁ pay (2a)

σῶμα (σωματ-), τό body, person
 (3b)

B

In *World of Athens*: protection of women 5.16–18; their dangerous habits 5.24; impiety and the state 3.57; family breakdown 8.54.

τί δὲ καὶ φήσειεν ἂν ὑμῶν ἕκαστος, εἰσιῶν πρὸς τὴν αὐτοῦ γυναῖκα ἢ παῖδα κόρην ἢ μητέρα, ἀποψηφισάμενος Νεαίρας; ἐπειδὴν γὰρ τις ἔρηται ὑμᾶς ‘ποῦ ἦτε;’ καὶ εἵπητε ὅτι ‘ἐδικάζομεν’, ἐρήσεται τις εὐθὺς ‘τίνι ἐδικάζετε;’ ὑμεῖς δὲ φήσετε ‘Νεαίρα’ (οὐ γάρ;) ‘ὅτι ξένη οὕσα ἀστῶ συνοικεῖ παρὰ τὸν νόμον, καὶ ὅτι τὴν θυγατέρα ἐξέδωκε Θεογένει τῷ βασιλεύσαντι, καὶ αὕτη ἔθυε τὰ ἱερά τὰ ἄρρητα ὑπὲρ τῆς πόλεως, 5 καὶ τῷ Διονύσῳ γυνὴ ἐδόθη.’ (καὶ τὰ ἄλλα περὶ τῆς κατηγορίας διηγήσεσθε, ὡς εὔ καὶ ἐπιμελῶς καὶ μνημονικῶς περὶ ἐκάστου κατηγορήθη.) αἱ δέ, ἀκούσασαι, ἐρήσονται ‘τί οὖν ἐποιήσατε;’ ὑμεῖς δὲ φήσετε ‘ἀπεψηφισάμεθα’. οὐκ οὖν ἤδη αἰ σωφρονέστατα τῶν γυναικῶν, ἐπειδὴν πύθωνται, ὀργισθήσονται ὑμῖν διότι, ὁμοίως 10 αὐταῖς, κατηξιούτε Νεαίραν μετέχειν τῶν τῆς πόλεως καὶ τῶν ἱερῶν; καὶ δὴ καὶ ταῖς ἀνοήτοις γυναιξὶ δόξετε ἄδειαν διδόναι ποιεῖν ὅ τι ἂν βούλωνται. δόξετε γὰρ ὀλίγωροι εἶναι καὶ αὐτοὶ ὁμογνώμονες τοῖς Νεαίρας τρόποις.

Vocabulary for Section Fourteen B

ἄδει-α, ἡ freedom, <i>carte-blanche</i> (1b)	ἐπειδὴν when (ever)	σώφρων (σώφρον-) sensible, law-abiding
ἀνόητ-ος -ον foolish, thoughtless	ἐπιμελ-ής -ές careful	ὅ τι ἂν whatever
ἀποψηφίζ-ομαι acquit (+gen.)	ἔρηται she asks (ἠρόμην)	Vocabulary to be learnt
ἄρρητ-ος -ον secret, mysterious	καταξιό-ω think it right	ἀποψηφίζομαι <i>acquit</i> (+gen.); <i>reject</i> (+gen.)
βούλωνται they wish (βούλομαι)	μετέχ-ω share in (+gen.)	διηγέομαι <i>explain, relate, go through</i>
διηγέ-ομαι explain, go through	μνημονικῶς indelibly, unforgetably	ἕκαστος η ὄν <i>each</i>
Διόνυσ-ος, ὁ Dionysos (2a) (<i>god of nature, transformation and especially wine</i>)	ὀλίγωρ-ος -ον contemptuous	ἐπιμελής ἐς <i>careful</i>
ἕκαστ-ος -η -ον each	ὁμογνώμων (ὁμογνωμον-) in agreement with, content with, acquiescent in (+dat.)	μετέχω <i>share in</i> (+gen.)
εἵπητε you say (εἶπον)	ὁμοίως equally with (+dat.)	ὀλίγωρος ὄν <i>contemptuous</i>
	πύθωνται they learn (ἐπυθόμην)	

The exclusivity of citizenship

The Athenians took practical steps to see that they remained a restricted descent group; a citizenship law introduced by Pericles in 451 insisted that only men who had an Athenian mother as well as an Athenian father should qualify as citizens ... Among the free population of Athens, all women, whatever their status, and all males lacking the correct parentage, were by definition excluded from full citizenship (though a woman with an Athenian mother and father counted as a ‘citizen’ for the purpose of producing legitimate Athenian children). It was very exceptional indeed for a resident alien (μέτοικος, hence ‘metic’) or non-resident foreigner (ξένος) to be voted citizenship; it would be a reward for some extraordinary service to the democracy. In short, only a fraction of the total population of the Athenian state enjoyed political rights under the democracy. (*World of Athens*, 5.3–4)

C

Komias argues that the acquittal of a woman like Neaira would pose an intolerable threat to Athenian public and private life.

- ΣΤΡ. σὺ δὲ δὴ τί σιγᾶς, ὦ Εὐεργίδη, καὶ οὔτε συνεπαινεῖς τοὺς λόγους οὔτε ἐλέγχεις; ἥδομαι γὰρ ἔγωγε μάλιστα ἀκούσας τὸν λόγον ὃν διέρχεται Ἀπολλόδωρος. τί οὖν λέγεις περὶ ὧν διήλθεν; ἄρ' ἦδει καὶ σύ γε τοῖς λόγοις;
- ΕΥ. μάλιστα γὰρ δήπου, ὦ Στρυμόδωρε, τοῖς λόγοις ἥδομαι οἷς διελήλυθεν Ἀπολλόδωρος. ἐπειδὴν γὰρ τις καλῶς λέγῃ καὶ ἀληθῆ, τίς οὐχ ἥδεται ἀκούσας;
- ΣΤΡ. τί δέ; ἄρα δεῖ ἡμᾶς καταδικάσαι τῆς Νεαίρας;
- ΕΥ. πῶς γὰρ οὐ; ἐὰν γὰρ ἀποψηφισώμεθα Νεαίρας, ἐξέσται ταῖς πόρνοις συνοικεῖν οἷς ἂν βούλωνται, καὶ φάσκειν τοὺς παῖδας εἶναι οὐκ ἂν τύχωσιν. 5
- ΣΤΡ. οὐ μόνον γε, ὦ Εὐεργίδη, ἀλλὰ καὶ οἱ μὲν καθεστῶτες νόμοι ἄκυροι ἔσσονται, αἱ δὲ ἑταῖραι κύριαι διαπράττεσθαι ὅτι ἂν βούλωνται. τί φῆς, ὦ Κωμία; ἄρ' οἶει τοὺς νόμους ἀκύρους ἔσσεσθαι;
- ΚΩ. ὑμῖν μὲν μέλει τῶν τε ἑταιρῶν καὶ τῶν νόμων, ἐμοὶ δὲ οὐδὲν τούτων μέλει. τῶν γὰρ πολιτῶν μοι μέλει. 10
- ΣΤΡ. σοὶ τῶν πολιτῶν μέλει; πῶς φῆς; ἴσως μὲν τι λέγεις, ἐγὼ δ' οὐ μανθάνω.
- ΚΩ. εἰ σὺ γυνὴ ἦσθα, ὦ Στρυμόδωρε, ἐμάνθανες ἂν, καὶ σοὶ ἂν ἔμελε τῶν πολιτῶν. σκόπει δὴ, ὦ Στρυμόδωρε. 20

Vocabulary for Section Fourteen C

ἄκυρ-ος -ον invalid

ἀποψηφισώμεθα we acquit
(ἀποψηφίζομαι)

βούλωνται they wish (βούλομαι)

γε δήπου of course

ἐὰν if

ἐλέγχ-ω refute, argue against

ἐπειδὴν when (ever)

λέγῃ (he) speaks (λέγω)

μέλει x (dat.) is concerned about
y (gen.)

οἷς ἂν with whomever

ὅτι ἂν whatever

οὗ ἂν of whomever

πολιτ-ις (πολιτιδ-), ἡ female
citizen (3a)

πόρν-η, ἡ prostitute (1a)

συνεπαινέ-ω join in

praising

τύχωσιν they happen upon

(ἔτυχον)

Vocabulary to be learnt

ἄκυρος ον invalid

ἐάν if (ever)

ἐλέγχω refute, argue against

ἐπειδὴν when(ever)

μέλει [impersonal] X (dat.) is
concerned about Y (gen.)

πολιτις (πολιτιδ-), ἡ female

citizen (3a: but acc. s.

πολιτιν)

D

In *World of Athens*: importance of the 5.9–10; jealousy of citizenship 5.4.

- ΚΩ. νῦν μὲν γάρ, καὶ ἐὰν ἀπορηθῆ γυνή τις καὶ ὁ πατὴρ εἰς πενίαν καθεστήκη καὶ μὴ δύνηται προῖκα δοῦναι τῇ θυγατρὶ, ἱκανὴν τὴν προῖκα παρέχει ὁ νόμος.
- ΣΤΡ. πῶς λέγεις;
- ΚΩ. ἐὰν τις βούληται παῖδας ἀστοὺς τρέφειν, δεῖ αὐτὸν ἀστοῦ θυγατέρα γαμεῖν, 5 εἰ καὶ πένητος ὄντος. οὕτως οἱ νομοθέται σκοποῦσιν ὅπως αἱ τῶν πολιτῶν θυγατέρες μὴ ἀνέκδοτοι γενήσονται –
- ΣΤΡ. ἐὰν ἡ φύσις μετρίαν ὄψιν τῇ κόρῃ ἀποδῶ.
- ΕΥ. τί οὖν δῆ;
- ΚΩ. ἐὰν δὲ ἀπολυθῆ Νέαιρα, ἐξέσται τοῖς Ἀθηναίοις συνοικεῖν ταῖς 10 ἑταίραις καὶ παιδοποιεῖσθαι ὡς ἂν βούλωνται. ἀλλ' ἐὰν οἱ Ἀθηναῖοι παιδοποιῶνται ὡς ἂν βούλωνται, πῶς ἐξέσται ἡμῖν διακρίνειν τόν τε ἀστὸν καὶ τὸν ξένον; ἐὰν δὲ μὴ δυνώμεθα διακρίνειν τόν τε ἀστὸν καὶ τὸν ξένον, οὐ δεήσει τοὺς Ἀθηναίους γαμεῖν τὰς ἀστάς, ἀλλ' ἦντινα ἂν βούλωνται. ἐὰν οὖν οἱ Ἀθηναῖοι γαμῶσιν ἦντινα ἂν βούλωνται, τίς γαμῆ 15 τὰς τῶν πενήτων θυγατέρας, τὰς προῖκας μὴ ἔχουσας; παντελῶς οὖν ἡ μὲν τῶν πορνῶν ἐργασία ἤξει εἰς τὰς τῶν πολιτῶν θυγατέρας διὰ τὸ προῖκα μηδεμίαν ἔχειν, τὸ δὲ τῶν ἐλευθέρων γυναικῶν ἀξίωμα εἰς τὰς ἑταίρας. ἐξέσται γὰρ ταῖς ἑταίραις παιδοποιεῖσθαι ὡς ἂν βούλωνται καὶ τελετῶν καὶ ἱερῶν καὶ τιμῶν μετέχειν ἐν τῇ πόλει. οὕτως μοι μέλει τῶν πολιτίδων. 20
- ΕΥ. καλῶς μὲν διελήλυθε τὸν λόγον Ἀπολλόδωρος, κάλλιον δὲ καὶ ἀληθέστερον δὴ τὸ πρᾶγμα ὑπὸ Κωμίου εἴρηται. ἀλλὰ σιγᾶτε, ὦ φίλοι. παύεται γὰρ λέγων Ἀπολλόδωρος.

Vocabulary for Section Fourteen D

ἀνέκδοτ-ος -ον unmarried	ἐργασί-α, ἡ function, work (1b)	σκοπέω ὅπως see to it that (+fut. ind.)
ἀξίωμα (ἀξίωματ-), τό reputation (3b)	ἦντινα ἂν whomever	τελετ-ή, ἡ rite (1a)
ἀποδιδῶ (it) gives (ἀποδίδωμι)	ἱκαν-ός -ή -όν adequate, sufficient	τιμ-ή, ἡ privilege, honour (1a)
ἀπολυθῆ (she) is acquitted (ἀπολύω)	καθεστήκη he is placed, finds himself in (καθέστηκα)	τρέφ-ω rear, raise
ἀπορηθῆ (she) is in dire straits (ἀπορέω)	κάλλιον better	ὡς ἂν in whatever way
βούληται (he) wishes (βούλομαι)	μέτρι-ος -α -ον reasonable, acceptable	Vocabulary to be learnt
βούλωνται they wish (βούλομαι)	νομοθέτ-ης, ὁ lawgiver (1d)	διακρίνω <i>decide, judge between</i>
γαμῶσιν (they) marry (γαμέω)	ὄψ-ις, ἡ face, looks (3e)	ἱκανός ἢ ὄν <i>sufficient, able</i>
διακρίν-ω differentiate between	παιδοποιῶνται (they) have children (παιδοποιέομαι)	παντελῶς <i>completely, outright</i>
δύνηται he is able (δύναμαι)	παντελῶς completely, outright	πόρνη, ἡ <i>prostitute (1a)</i>
δυνώμεθα we are able (δύναμαι)	πόρν-η, ἡ prostitute (1a)	τιμή, ἡ <i>honour, privilege, right (1a)</i>
		τρέφω (θρεψα-) <i>rear, raise, feed, nourish</i>

E

Apollodoros appeals to the dikasts to vote in the interests of their families and of the state and its laws.

In *World of Athens*: female sexuality 4.23, 9.3; being *sophron* 4.19.

βούλομαι οὖν ἕνα ἕκαστον ὑμῶν εἰδέναι ὅτι τίθεσαι τὴν ψῆφον ὁ μὲν ὑπὲρ γυναικός, ὁ δὲ ὑπὲρ θυγατρός, ὁ δὲ ὑπὲρ μητρός, ὁ δὲ ὑπὲρ τῆς πόλεως καὶ τῶν νόμων καὶ τῶν ἱερῶν. μὴ οὖν τιμᾶτε αὐτὰς ὁμοίως Νεαίρα τῇ πόρνη. τρέφετε γάρ, ὦ ἄνδρες δικασταί, τρέφετε αὐτὰς μετὰ πολλῆς καὶ καλῆς σωφροσύνης καὶ ἐπιμελείας, καὶ ἐκδίδοτε κατὰ τοὺς νόμους. Νεαίρα δέ, μετὰ πολλῶν καὶ ἀσελγῶν τρόπων, πολλοῖς 5
πολλάκις ἐκάστης ἡμέρας συγγεγένηται. καὶ ὅταν μὲν ἐπὶ τοῦ κατηγορεῖν γένησθε, τῶν νόμων αὐτῶν ἀκούετε, δι' ὧν οἰκοῦμεν τὴν πόλιν, καὶ καθ' οὓς ὁμωμόκατε δικάσειν. ὅταν δὲ ἐπὶ τοῦ ἀπολογεῖσθαι ἦτε, μνημονεύετε τὴν τῶν νόμων κατηγορίαν καὶ τὸν τῶν εἰρημένων ἔλεγχον ὃν ἀκηκόατε. καὶ ὅταν εἰς τὴν Νεαίρας ὄψιν ἀποβλέπητε, ἐνθυμεῖσθε τοῦτο μόνον, εἰ Νεαίρα οὕσα ταῦτα διαπέπρακται. 10

Vocabulary for Section Fourteen E

ἀποβλέπητε you gaze at
(ἀποβλέπω)

ἀσελγ-ής -ές disgusting

γένησθε you are (ἐγενόμην)

ἔλεγχ-ος, ὁ examination,
refutation (2a)

ἐπί (+gen.) on, concerned with

ἐπιμέλει-α, ἡ care, concern (1b)

ἦτε you are (εἰμί)

ὁμωμόκατε you have sworn
(ὄμνυμι)

ὅταν when (ever)

συγγίν-ομαι (συγγεν-) have
intercourse with (+dat.)

σωφροσύν-η, ἡ discipline,
sense of right and wrong

(1a)

Vocabulary to be learnt

ἔλεγχος, ὁ examination,
refutation (2a)

ἐπιμέλεια, ἡ care, concern (1b)

ὅταν whenever

F

The dikasts await the speech for the defence – and their pay.

In *World of Athens*: state pay 6.13, 59.

- EΥ. εἶεν. τοσαύτη ἢ γε κατηγορία ἦν διελήλυθεν Ἀπολλόδωρος. τὴν δὲ ἀπολογίαν τὴν τοῦ Στεφάνου νῦν δεῖ ἡμᾶς ἀκούειν, ἀκούσαντας δὲ τὴν ψῆφον θέσθαι.
- ΣΤΡ. ἀλλὰ τί ἔρῳ, ὅταν οἱ παῖδες οἱ ἐμοὶ καὶ ἡ γυνὴ ἔρωνται πότερον κατεδίκασα ἢ ἀπεψηφισάμην; 5
- EΥ. ἐὰν μὲν καταδικασθῇ Νεαίρα, ὦ Στρυμόδωρε, ἐρεῖς ὅτι κατεδίκασας, ἐὰν δὲ ἀπολυθῇ, ὅτι ἀπεψηφίσω.
- ΣΤΡ. πῶς γὰρ οὐ; ἀλλὰ καίπερ προθυμούμενος οὐχ οἶός τ' εἰμί μνημονεύειν τὴν κατηγορίαν· περιέλκει γάρ με κύκλω ὁ κατήγορος, ὥσπερ σοφιστής τις, καὶ εἰς πολλὴν ἀπορίαν με καθίστησιν. 10

KΩ.	καὶ περιέλξει σε κύκλω ὁ ἀπολογούμενος, ὡς ἔοικεν, ὧ̃ Στρυμόδωρε.	
ΣΤΡ.	πῶς οὖν μοι ἐξέσται διακρίνειν τὴν δίκην;	
ΕΥ.	πρῶτον μὲν ἄκουσον, ἔπειτα δὲ διάκρινον.	
ΣΤΡ.	εἶεν. ὅταν δὲ τὴν ψῆφον θώμεθα, τί;	
KΩ.	ὅ τι; ἐκ τῆς ἔδρας ἀνεστῶτες καὶ τὴν ψῆφον θέμενοι, τὸ τριώβολον ληψόμεθα, ὧ̃ Στρυμόδωρε. ἡδιστον δὴ ἐστὶ τοῦτο, ὅταν οἴκαδ’ ἴω, τὸ τριώβολον ἔχων ἐν τῷ στόματι, καὶ πάντες οἱ οἰκεῖοι ἀσπάζωνται με διὰ τὸ τριώβολον.	5
ΕΥ.	εἰκότως, ἀλλὰ παῦε φλυαρῶν, ὧ̃ Κωμία. ἀνέστηκε γὰρ ἤδη Στέφανος ὡς ἀπολογησόμενος. σιγῆς ἄν, καὶ τὸν νοῦν προσέχοις ἄν. καὶ σύ γε, ὧ̃ Στρυμόδωρε, ὅπως μνημονεύσεις τὰ εἰρημένα ὑπὸ Ἀπολλοδώρου καὶ προσέξεις τὸν νοῦν πρὸς πάνθ’ ἃ ἄν λέγῃ Στέφανος.	10

Vocabulary for Section Fourteen F

ἀπολυθῆ (she) is acquitted (ἀπολύω)	ἴω I go (subj. of εἶμι)	τριώβολ-ον, τό three obols
ἀσπάζονται (they) greet (ἀσπάζομαι)	καταδικασθῆ (she) is condemned (καταδικάζω)	(dikast’s pay) (2b)
ἔδρ-α, ἡ seat (1b)	κύκλ-ος, ὁ circle (2a)	φλυαρέ-ω talk nonsense
ἔοικε it seems, it is reasonable	λέγῃ (he) says (λέγω)	Vocabulary to be learnt
ἔρωνται (they) ask (ἠρόμην/ ἔρωτάω)	περιέλκ-ω drag round	ἔοικε <i>it seems, it is</i>
θώμεθα we cast (τίθημι/θε-)	προθυμέ-ομαι be eager, willing	<i>reasonable, it resembles</i>
	στόμα (στοματ-), τό mouth (3b)	(+ <i>dat.</i>)

So ends the speech for the prosecution of Neaira. To the questions ‘What did Stephanos reply? Who won?’ we have no answer. But however damning Apollodoros’ case may seem, it has a number of weaknesses that Stephanos would have exploited. Firstly, he could claim that Neaira was no wife of his, but simply a ‘kept woman’ (ἐταίρα), a normal practice in ancient Athens. Secondly, he could claim that Phano was not Neaira’s child, but his own by a previous citizen woman, and therefore fully entitled to Athenian citizenship (and one may imagine how emotionally he would have described to the jury how his own dear child had had her reputation slurred simply because of his perfectly normal extra-marital relationship with Neaira). If you have read Apollodoros’ evidence on one side of the case, there is absolutely no doubt at all that Stephanos would have produced plenty of quite contrary evidence on the other side. Apollodoros’ case rested on his claim that by passing off Phano as free-born, Stephanos and Neaira have asserted the validity of their marriage and that this is an act of criminal collusion in which they are both implicated. His pleas for the preservation of public morality against the threat of people like Neaira must have added considerable emotional weight to his argument. If the birth of citizen children from marriage was the *sole* criterion for judging whether two people were married or not, Apollodoros had not a leg to stand on. The fact that he still brought the case illustrates that there were many other considerations which could sway the jury.

Whatever your feelings about the people involved (and remember you have heard only one side of the argument), bear in mind, as you leave Neaira to whatever fate she met, that at the time of the trial she was probably between fifty and sixty, and that a great number of the incidents referred to must have happened anything up to fifty years previously; and that she had been living with Stephanos in Athens for up to thirty years before this case. Apollodoros' desire for revenge was strong, and he left few stones unturned in his quest for it, however deeply time had buried them. One is left reflecting on what Neaira herself must have been thinking as her past was so ruthlessly dug up in the cause of Apollodoros' revenge on her man.

Section Fifteen A–C: Alkestis in Euripides' play

Introduction

The extracts from *The Prosecution of Neaira* may have given you one impression of the responsibilities, dignity and status of Athenian women, and of other women, seen through the eyes of one man. In the following brief extract, taken from Greek drama – the circumstances and conventions of which place it on a far different level from a speech in a courtroom (though both are written to win – the one a case, the other a dramatic prize) – you may receive a quite different impression, and one no less important than that given by *Neaira*.

The god Apollo, sentenced by Zeus to live a life of serfdom to a mortal (because he had killed Zeus' firemakers, the Cyclopes), serves his time under the human Admetos and, finding Admetos a pious man, tricks the Fates into offering him a reprieve from imminent death – on the condition that another will die in his place. Only Admetos' wife, Alkestis, can be found to take his place. The day has now come on which Death is to take Alkestis away.

In *World of Athens*: Greek tragedy 8.49ff.; women, marriage and the home 5.9ff.; death and burial 5.78ff.

Note

For verse metre, see *Grammar*, 179, 228. The text is unadapted.



Wedding preparations

A

A Chorus (χορός) of townsmen has come to Admetos' palace to find out whether Alkestis is already dead. A maidservant (θεράπαινα) comes weeping from Alkestis' rooms; she heartily agrees with the Chorus' praise of Alkestis' noble death, and describes Alkestis' last actions and her prayer for her husband and children.

ΧΟΡΟΣ	ἴστω νυν εὐκλεῆς γε κατθανομένη γυνή τ' ἀρίστη τῶν ὑφ' ἡλίω μακρῶ.	
ΘΕΡΑΠΑΙΝΑ	πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται; τί χρὴ λέγεσθαι τήνδ' ὑπερβεβλημένην γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν; καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις· ἃ δ' ἐν δόμοις ἔδρασε θαυμάση κλύων. ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν ἤκουσαν, ὕδασι ποταμίους λευκὸν χροῶ ἐλούσατ', ἐκ' δ' ἑλοῦσα κεδρίνων δόμων ἐσθῆτα κόσμον τ' εὐπρεπῶς ἠσκήσατο, καὶ στᾶσα πρόσθεν Ἑστίας κατηύξατο· 'δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονός, πανύστατόν σε προσπίτνουσ' αἰτήσομαι, τέκν' ὄρφανεῦσαι τὰμά· καὶ τῶ μὲν φίλην σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν. μηδ' (ὡσπερ αὐτῶν ἢ τεκοῦσ' ἀπόλλυμαι) θανεῖν ἄωρους παιδας, ἀλλ' εὐδαίμονας ἐν γῆ πατρῶα τερπνὸν ἐκπλήσσαι βίον.'	5 10 15 20

Notes

1. κατθανομένη: nom. fut. part. after ἴστω (see vocab: οἶδα) 'that she will die'
- 1–2. εὐκλεῆς ... γυνή τ' : 'glorious ... and the [best] woman'; τῶν 'of those...'
4. τί χρὴ λέγεσθαι: 'what should [τήνδ' ὑπ. γυν.] be called?' i.e. 'how can one describe...?'
- 5–6. μᾶλλον ... ἢ θέλουσ': 'more, than by being willing'
8. ἃ: 'the things which', object of κλύων. Begin with θαυμάση (fut., 2s.)
11. κεδρίνων δόμων: 'from the ...'
- 16–17. τῶ μὲν ... τῇ δέ: 'for the one [boy], the other [girl]'. σύζευξον is aor. imperat.
19. θανεῖν: see vocabulary, and understand 'grant that they [+ infin.] (i) μὴ θανεῖν (ii) ἐκπλήσσαι'

Vocabulary for Section Fifteen A

Grammar for 15A–C

- The future perfect
- Tragic usages
- Scanning Greek verse
- Iambic trimeters

αἰτέ-ομαι beg, ask	κατεύχ-ομαι pray earnestly	χορ-ός, ὁ chorus (of townsmen)
ἄλοχ-ος, ἡ wife (2a)	κατθανουμένη <i>see</i> καταθνήσκω	(2a)
ἀσκέ-ομαι adorn oneself	κέδριν-ος -η -ον of cedar	χρῶς (χρωτ-), ὁ skin, flesh (3a)
ἄωρ-ος -ον untimely, before time	κλύ-ω hear	(acc. χροά)
γενναῖ-ος -α -ον noble, fine	κόσμ-ος, ὁ decoration (2a)	
δέσποινα-α, ἡ mistress (1c)	λευκ-ός -ή -όν white	Vocabulary to be learnt
δόμοι, οἱ house, home; (with κέδριν-ος) chest, box (2a)	λου-ώ wash	γενναῖος ἄ <i>on noble, fine</i>
ἐκ . . . ἐλοῦσα taking out from	μακρῶ by far	δέσποινα, ἡ <i>mistress (1c)</i>
ἐκπίμπλη-μι (ἐκπλησ-) complete	ὀρφανεύ-ω look after as orphans	δόμοι, οἱ <i>house, home (2a)</i>
ἐναντιό-ομαι deny, disagree	πανύστατ-ος -η -ον for the very last time	εὐπρεπής ἐς <i>seemly, proper,</i> <i>becoming</i>
ἐνδείκνυ-μαι (ἐνδειξ-) declare oneself as (+ part.)	πατρῶ-ος -α -ον father's, ancestral	θνήσκω (θαν-) <i>die</i>
ἔσθης (ἐσθητ-), ἡ clothes (3a)	πόσ-ις, ὁ husband (3e)	ἵστημι/ἵσταμαι <i>set up, stand,</i> <i>raise</i>
Ἔστί-α, ἡ household hearth (1b)	ποτάμι-ος -α -ον from a river	κατά (+gen.) <i>below</i>
εὐκλε-ής -ές glorious, of good reputation	πρόσθεν (+ gen.) in front of	καταθνήσκω (καταθαν-) <i>die</i> <i>away</i>
εὐπρεπ-ής -ές becoming, proper	προσπίτν-ω=προσπίπτ-ω fall upon, embrace	κλύω <i>hear</i>
ἦσθεθ' = ἦσθετο (aor. of αἰσθάνομαι)	προτιμά-ω hold in honour	κόσμος, ὁ <i>decoration, ornament;</i> <i>order; universe (2a)</i>
θανεῖν . . . παῖδας 'that my children (do not) die'	συζεύγνυ-μι (συζευξ-) join in marriage	μακρός ἄ ὄν <i>large, big, long</i>
θέλουσα=ἐθέλουσα	τέκν-ον, τό child (2b)	πανύστατος ἡ ὄν <i>for the very</i> <i>last time</i>
θεράπαινα-α, ἡ female servant (of Alkestis) (1c)	τεκοῦσα, ἡ mother (τίκτω [τεκ-] bear)	πατρῶος ἄ ὄν <i>of one's father,</i> <i>ancestral</i>
θνήσκ-ω (θαν-) die	τερπν-ός -ή -όν joyful, pleasant	πόσις, ὁ <i>husband, spouse (3e)</i>
ἵστα-μαι (στα-) stand	ὔδωρ (ύδατ-), τό water (3b)	προσπίτνω <i>fall upon, embrace</i>
ἵτω γυνή 'let the woman know (that she)'	ὑπερβηλημένην 'who surpasses' (sc. Alkestis) (ὑπερβάλλομαι)	τέκνον, τό <i>child (2b)</i>
κατά (+ gen.) beneath	ὑπερθνήσκ-ω (ὑπερθαν-) die for another	τίκτω (τεκ-) <i>bear, give birth to</i>
καταθνήσκ-ω die away (fut. κατθανοῦμαι)	ὑπό (+dat.) under	ὔδωρ (ύδατ-), τό <i>water (3b)</i>
	χθών (χθον-), ἡ earth (3a)	ὑπό (+dat.) <i>under, beneath</i>
		χρῶς (χρωτ-), ὁ <i>flesh, skin (acc.</i> <i>χροά) (3a)</i>

B

The servant describes Alkestis' calm, and then her breakdown as she approaches her marriage bed.

πάντας δὲ βωμούς, οἱ κατ' Ἀδμήτου δόμους,
 προσήλθε κάξεστεψε καὶ προσηύξατο,
 ἄκλαυτος ἀστένακτος, οὐδὲ τοῦπιόν
 κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
 κᾶπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος, 5
 ἐνταῦθα δὴ ἴδακρυσσε καὶ λέγει τάδε·
 ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ
 κορεύματ' ἐκ τοῦδ' ἀνδρός, οὗ θνήσκω πέρι,
 χαῖρ'· οὐ γὰρ ἐχθαίρω σ' ἀπώλεσας δ' ἐμὲ
 μόνην· προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν 10
 θνήσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως·

Vocabulary for Section Fifteen B

Ἄδμητ-ος, ὁ Admetos (2a)

ἄκλαυτ-ος -ον unweeping

ἀστένακτ-ος -ον without

lamentation

δακρύ-ω weep

ἐσπίπτ-ω (ἐσπεσ-) fall into, on

ἐκστέφ-ω garland, crown

ἔνθα there

εὐειδ-ής -ές graceful, pleasant

εὐτυχ-ής -ές fortunate

ἐχθαίρ-ω hate

θάλαμ-ος, ὁ bedroom (2a)

κάξεστεψε=καὶ ἐξέστεψε

κᾶπειτα=καὶ ἔπειτα

κατά (+acc.) throughout

κορεύματ-α, τὰ maidenhood (3b)

κεκτήσεται (she) will have

gained (κτάομαι)

λέκτρ-ον, τό bed (2b)

λέχ-ος, τό bed (3c)

μεθίστη-μι change, alter

ὀκνέ-ω shrink from (+ inf.)

παρθένει-ος -α -ον maiden,

virgin

προδίδω-μι (προδο-) betray

προσεύχ-ομαι address in prayer

σώφρων (σώφρον-) modest,

chaste

τοῦπιόν=τὸ ἐπιόν (pres. part. n.

of ἐπέρχομαι)

Vocabulary to be learnt

δακρύ-ω weep

εἰσπίπτω (εἰσπεσ-) fall into,

on

ἔνθα there

εὐτυχῆς ἐς fortunate, lucky

θάλαμος, ὁ bedchamber (2a)

κτάομαι acquire, get, gain

προδίδωμι (προδο-) betray

σώφρων (σώφρον-) modest,

chaste, discreet, sensible,

law-abiding, prudent,

disciplined, temperate

Notes

B8. οὔ: take with πέρι

C4. ἐκπεσοῦσα: 'stumbling from the δεμνίων'

5. πολλά: 'often'; θαλάμων: 'from the...' (controlled by ἐξιοῦσ')

C

The reaction of her children and servants is described – and finally, Admetos' tearful lament.

κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
ὀφθαλμοτέγκτω δεύεται πλημμυρίδι.
ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,
στείχει, προνωπῆς ἐκπεσοῦσα δεμνίων,
καὶ πολλὰ θαλάμων ἐξιοῦσ' ἐπεστράφη
κᾶρριψεν αὐτὴν αὖθις ἐς κοίτην πάλιν.

5

παῖδες δὲ πέπλων μητρὸς ἐξηρητημένοι
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐς ἀγκάλας
ἡσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
δέσποιναν οἰκτίροντες. ἡ δὲ δεξιὰν
προὔτειν' ἐκάστω, κοῦτις ἦν οὕτω κακὸς
ὄν οὐ προσεῖπε καὶ προσερρήθη πάλιν.

10



παῖδες δὲ πέπλων μητρὸς ἐξηρητημένοι ἔκλαιον

Vocabulary for Section Fifteen C

ἀγκάλ-η, ἡ arm (1a)

ἄλλοτ' ἄλλον now one, now the
other

δάκρυ-ον, τό tear (2b)

δέμνι-ον, τό bed, bedding (usu.
pl.) (2b)

δεύ-ω wet, bedew, besprinkle

ἐξηρητημέν-ος clinging to (+gen.)

ἐπεστράφη she turned back
(ἐπιστρέφω)

κᾶρριψεν=καὶ ἔρριψεν

κλαί-ω weep

κοίτ-η, ἡ bed (1a)

κόρ-ος, ὁ sufficiency, enough,
fill (2a)

κυνέ-ω kiss

οὔτις (οὔτιν-) no one

ὀφθαλμοτέγκτ-ος -ον welling
from the eyes

πέπλ-ος, ὁ robe (2a)

πλημμυρίς (πλημμυρίδ-), ἡ flood
(3a)

προνωπ-ῆς -ἔς forward,
headlong

προσλέγ-ω (προσειπ-) address
(aor. pass. προσερρήθην)

προτείν-ω stretch out

σμικρ-ός -ά -όν=μικρός

στείχ-αι, αἶ house (1c)

στείχ-ω go

	τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά. καὶ κατθανῶν τᾶν ὤλετ', ἐκφυγῶν δ' ἔχει	15
ΧΟΡΟΣ	τοσοῦτον ἄλγος, οὐ ποτ' – οὐ λελήσεται. ἦ̃ που στενάζει τοισίδ' Ἀδμητος κακοῖς, ἐσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή;	
ΘΕΡ.	κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων, καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα	20
	ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσω. παρειμένη δέ, χειρὸς ἄθλιον βάρος, ὄμως δὲ (καίπερ σμικρὸν) ἐμπνέουσ' ἔτι βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου ὡς οὔποτ' αὐθις, ἀλλὰ νῦν πανύστατον.	25

ἄθλι-ος -α -ον pathetic,
miserable

ἄκοιτ-ις, ἡ wife (3e)

ἄλγ-ος, τό pain, agony (3c)

ἀμήχαν-ος -ον hopeless,
impossible

αὐγ-ή, ἡ ray (1a)

βάρ-ος, τό weight, burden (3c)

ἐμπνέ-ω breathe

ἐσθλ-ός -ή -όν noble, fine

ἦ̃ που no doubt

κλαί-ω weep

λελήσεται he will have forgotten
(λανθάνομαι)

λίσσ-ομαι beg

μαραίν-ομαι die away (pass.)

οἶκ-ος, ὁ household (often pl.)
(2a)

οὔποτε never

παρειμέν-ος -η -ον exhausted

στενάζ-ω weep, lament

στερέ-ω deprive of (+ gen.)

σφέ he (= Admetos)

τὰμήχανα=τὰ ἀμήχανα

τάν=τοῖ ἄν 'truly, he would

have . . .'

τοισίδ'=τοῖσδε

φθίν-ω die, waste away

χειρός i.e. on Admetos'

hand

χεροῖν 'in both hands' (dual
form)

Vocabulary to be learnt

ἄθλιος *ā on pathetic, miserable, wretched*

βάρος, τό *weight, burden (3c)*

δάκρυον, τό *tear (2b)*

ἐσθλός ἡ ὄν *noble, fine, good*

κλαίω *weep*

οἶκος, ὁ *household, house (2a)*

οὔποτε *never*

οὔτις *no one*

προσλέγω *address*

στείχω *go, come*

Notes

15. κατθανῶν: Admetos is the subject
21. φθίνει: Alkestis is the subject
22. χειρός: see vocabulary



A fight

Part Five Athenian views of justice

Introduction

A number of Greek writers and thinkers were greatly concerned with the question of the nature of justice – what is it? What should it be? What is the relationship between justice and law? Why should one be so concerned about it? What are the origins of law and justice in our society?

The extracts from *Neaira* have already shown you something of legal process. Part Five concentrates on the actual workings of justice in the Athenian world, and shows the problems of enforcing it and making it work (Sections 16–17). It ends with a μῦθος, ascribed by Plato to the Greek sophist Protagoras (Πρωταγόρας), which explains the origins of human civilisation and shows how δίκη became an essential ingredient of it (Section 18).

Sources

Demosthenes 47, *Against Mnesiboulos and Euergos* (*passim.*).

Plato, *Phaidros* (*passim.*), and other dialogues.
Plato, *Protagoras* 321d–323a

NRE Fisher, *Social Values in Classical Athens* (Dent 1976) has excellent part-translations and discussions of both *Neaira* and *Against Mnesiboulos and Euergos*.

Time to be taken

Five weeks

Sections Sixteen to Seventeen: Official and private justice

Aristarkhos had been appointed in succession to Theophemos as a trierarch, whose duty it was to equip and man, at his own expense, a trireme of the Athenian navy. It was Theophemos' duty to hand over the state-provided ship's gear to his successor, but this he refused to do. In his attempts to recover the gear Aristarkhos got into a fight with Theophemos: Theophemos then brought a charge of assault and battery which he won, thanks to false evidence and the suppression of the testimony of a slave woman. Aristarkhos sought an extension of time in which to pay the fine, but at this Theophemos and a bunch of friends descended on Aristarkhos' farm, grabbing all they could lay their hands on and mauling an old servant so badly that she subsequently died.

Aristarkhos is uncertain what action he can take against Theophemos, and consults the *Exegetai*, state officials who advised on what to do in cases of murder. He is returning home when he meets Apollodoros, and tells him the whole story.

The speech is datable to the time of the Social War in 357.

Note

Aristarkhos' monologue is almost entirely unadapted.

In *World of Athens*: liturgies 6.62; trierarchies 7.43–6; *exegetai* 3.33; blood-guilt 3.26; revenge 4.8ff.; Social War 1.100.

Section Sixteen A–H: Official justice: ships, state and individuals

A

Aristarkhos is on his way home from the agora where he has been taking the advice of the Exegetai about the death of a faithful servant. By the city gate he meets Apollodoros, who is taking a walk outside the walls. Aristarkhos agrees to tell Apollodoros the whole story.

πορεύεται ὁ Ἀπολλόδωρος εὐθύς Ἴλισοῦ, τὴν ἕξω τείχους ὁδὸν βαδίζων ὑπ' αὐτὸ τὸ τεῖχος. ἐπειδὴ δὲ γίνεταί κατα τὴν πύλην, ἐνταῦθα συντυγχάνει Ἀριστάρχῳ τῷ Ἀριστῶνος πάνυ ἀθύμως ἔχοντι. καὶ Ἀρίσταρχον προσίοντα ὁ Ἀπολλόδωρος ἰδὼν προσαγορεύει.

ΑΠΟΛΛΟΔΩΡΟΣ ποῖ δὴ πορεύει καὶ πόθεν, ὦ Ἀρίσταρχε;

ΑΡΙΣΤΑΡΧΟΣ ἐξ ἀγορᾶς, ὦ Ἀπολλόδωρε, πορεύομαι οἴκαδε.

ΑΠ. ἀλλά, ὦ βέλτιστε, δοκεῖς μοι ἀθύμως ἔχειν. ἔοικας γὰρ βαρέως φέρειν τι. εἰπὲ οὖν, τί βουλόμενος ἐν ἀγορᾷ διέτριβες;

ΑΡ. ἦλθον, ὦ Ἀπολλόδωρε, πρὸς τοὺς ἐξηγητάς.

ΑΠ. τί φῆς; περὶ καθάρσεως, ὡς ἔοικεν, ἢ περὶ ταφῆς πρὸς αὐτοὺς ἦλθες;

ΑΡ. μάλιστά γε, ὦ φίλε. ὀργιζόμενος γὰρ ἀνθρώπῳ τινὶ ὑβριστῆ, Θεοφῆμῳ ὀνόματι, δι' ἃ ἐπεποιήκει, οὕτως ἦλθον. οὗτος γὰρ ἠδικήκει με μάλιστα, εἰσελθὼν εἰς τὸ χωρίον καὶ ὑβρίζων εἰς τοὺς οἰκείους καὶ δὴ καὶ φονεύσας γραῦν τινα, ἀπελευθέραν οὖσαν. ταύτην οὖν τὴν συμφορὰν ἐνθυμούμενος καὶ τιμωρεῖσθαι βουλόμενος τοῦτον, ὡς τοὺς ἐξηγητάς ἦλθον, διεξελθόντι δέ μοι ἃ ἐπεπόνθη ἐγὼ καὶ Θεόφημος διεπέπρακτο, οὐκ ἔφασαν ἐξεῖναι τιμωρεῖσθαι τρόπῳ ᾧ ἐν νῶ εἶχον.

Vocabulary for Section Sixteen A

Grammar for 16A–B

- The pluperfect 'I had -ed'
- Imperatives using μή + the aorist subjunctive
- Verbs of 'fearing': φοβοῦμαι μή + subjunctive
- Verb-forms in -τέος, expressing necessity

ἀθύμως ἔχ-ω be gloomy,
disheartened

ἀπελευθέρ-α, ἡ freedwoman
(1b)

Ἀπολλόδωρ-ος, ὁ Apollodoros
(2a) (friend of Aristarkhos)

Ἀρίσταρχ-ος, ὁ Aristarkhos (2a)
(whose story is told)

Ἀρίστων, ὁ Ariston (3a) (father
of Aristarkhos)

διεξέρχ-ομαι (διεξελεθ-) tell, go
through in detail

διεπέπρακτο (he) had done
(διαπράττομαι)

ἐνθυμέ-ομαι take to heart
ἐξηγητ-ής, ὁ Adviser (1d)

ἕξω (+gen.) outside
ἔοικ-α seem

ἐπεποιήκει he had done (ποιέω)	ταφ-ή, ή burial (1a)	ἔοικα <i>seem, resemble</i>
ἐπεπόνθη I had suffered (πάσχω)	ὕβριστ-ής, ὁ violent, criminal character (1d)	εὐθύς (+gen.) <i>straight towards</i>
εὐθύς (+gen.) straight towards	ὑπό (+acc.) up under, along under	πύλη, ή gate (1a)
ἠδίκηκει (he) had wronged (ἀδικέω)	φονεύ-ω kill, murder	συμφορᾶ, ή <i>disaster, mishap, occurrence (1b)</i>
Θεόφημ-ος, ὁ Theophemos (2a) (<i>enemy of Aristarkhos and responsible for the death of a freedwoman</i>)	χωρί-ον, τό farm (2b)	συντυγχάνω (συντυχ-) <i>meet with (+dat.)</i>
Ἴλισ-ός, ὁ River Ilisos (2a)	Vocabulary to be learnt	ὕβριστής, ὁ <i>violent, criminal person (1d)</i>
κάθαρσ-ις, ή purification (3e)	ἀπελεύθερος, ὁ <i>freedman (2a)</i>	ὑπό (+ acc.) <i>under, along under, up under</i>
πύλ-η, ή gate (1a)	ἀπελευθερᾶ, ή <i>freedwoman (1b)</i>	χωρίον, τό <i>farm; place, space, region (2b)</i>
συμφορ-ά, ή disaster, occurrence (1b)	διεξέρχομαι (διεξελθ-) <i>go through, relate</i>	
συντυγχάν-ω (συντυχ-) <i>meet with (+dat.)</i>	ἔξω (+gen.) <i>outside</i>	

Ritual purification

Faced with the vagaries of climate, disease, etc., Greeks chose to assume that the decisions and actions of divine powers accounted for things beyond human control. So anything abnormal could indicate the intervention of a divinity and might therefore need careful handling. Ritual purification was the key here. It was required for approaches to a deity, especially sacrifice, and a sacrifice could itself purify. So before every meeting of the Athenian ἐκκλησία, a pig was sacrificed and its blood sprinkled to render the place ritually pure. Before a sacrifice, a ceremonial washing of hands was usually all that was needed, together with purification of the place of sacrifice, thenceforth called the κάθαρμα, ‘the purified place’. More elaborate ritual purification was needed in certain cases, particularly for murderers who were excluded from sacred ground, and for those who came into contact with murder or with the dead. It might be required after sexual intercourse and childbirth. Some cities set up lists of situations that brought impurity and what actions were required to restore purity, and one particularly full list survives from fourth-century Kyrene. There were also official bodies of people in Athens to whom one could apply for advice. One such body was the ἐξηγηταί in Athens, who were official ministers of Apollo. Some of them were named by the oracle at Delphi for this task, others were elected by the Athenian people from one or two noble families with hereditary authority in such matters (one such family was the Eumolpidae). They advised on such matters as temples, cult procedure, sacrifices, and particularly purification following homicide. See *Text 17D*, l.17, where the ἐξηγηταί recommend purification rather than any further legal action. (*World of Athens*, 3.7, 33)

B

In *World of Athens*: climate 2.5–6.

- ΑΠ. μὴ ἀπορήσης, ὦ Ἀρίσταρχε, μηδὲ ἀθυμήσης ἔτι. καὶ γὰρ οὐ δεῖ βαρέως φέρειν τὰ γεγενημένα οὐδὲ ἀθυμεῖν. οὐ γὰρ ἀθυμητέον ἀλλὰ προθυμητέον. ἐξ ἀρχῆς ἄρα σκεπτέον ἡμῖν περὶ τοῦ πράγματος. μὴ οὖν μ' ἀτιμάσης, ἀλλὰ παντὶ τρόπῳ προσέχων τὸν νοῦν προθυμοῦ τοῦτο, ὅπως σαφέστατά μοι τὸ πρᾶγμα διέξει. εἰπέ οὖν, ὦ βέλτιστε, καὶ μὴ ἀποκρύψης μηδέν. 5
- ΑΡ. ἀλλὰ φοβοῦμαι μὴ σ' ἀπολέσω λέγων. οὐ γὰρ βραχύς ὁ λόγος.
- ΑΠ. μὴ φοβοῦ μὴ τοῦτο γένηται. σχολή γάρ μοι ἐστίν. εἰπέ οὖν καὶ μὴ ἐπίσχης.
- ΑΡ. διηγητέον ἄρα μοι πάντα ἐξ ἀρχῆς, ὡς ἔοικε. καὶ δὴ, ὦ Ἀπολλόδωρε, προσήκουσά γέ σοι ἡ ἀκοή. σὺ γὰρ κατήγορος δεινὸς εἶ καὶ ἐπεικῶς ἔμπειρος περὶ τὰ δικανικά. τί δέ; ἄρα περίπατον ποιούμενος βούλη ἀκούειν, ἢ καθήμενος; πάντως δὲ ἡ ὁδὸς ἢ παρὰ τὸν Ἴλισόν ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκούειν. 10
- ΑΠ. πῶς δ' οὐ; οὐπω γὰρ πνῖγός ἐστι τὸ νῦν. ἐγὼ γὰρ μάλιστα ἐπιθυμῶ ἀκοῦσαι, ἵνα σοι βοηθήσω ἐν ἀπορίᾳ ὄντι καὶ ἀθυμοῦντι. ὥστε, ἐὰν βαδίζων ποιῇ τὸν περίπατον καὶ Μέγαράδε, οὐ παύσομαι ἐπόμενος σοι, ἵνα τὰ γεγενημένα μάθω. σὺ δὲ λέγε, ἵνα ἀκούσας μετὰ σοῦ συμβουλευώμαι. 15
- ΑΡ. πάνυ μὲν οὖν. χάριν¹ γὰρ ἔῤῥομαί σοι, ἐὰν ἀκούης.
- ΑΠ. καὶ μὴν κάγώ σοι, ἐὰν λέγῃς. 20
- ΑΡ. διπλῆ ἂν εἴη ἡ χάρις, ἀλλ' οὖν ἄκουε.

Vocabulary for Section Sixteen B

ἀθυμέ-ω be gloomy, disheartened, downhearted	ἵνα (+subj.) in order that	συμβουλεύ-ομαι debate with, take counsel with
ἀθυμητέον (you) should be gloomy	κάθη-μαι be seated	σχολ-ή, ἡ leisure (1a)
ἀκο-ή, ἡ hearing (1a)	Μεγάράδε to Megara	φοβέ-ομαι μὴ I am afraid that/ lest (+subj.)
ἀλλ' οὖν well, anyway; however that might be	μὴ (+aor. subj.) don't	χάρις (χαριτ-), ἡ thanks (3a)
ἀποκρύπτ-ω conceal, hide	πάντως in every way, wholly	χάριν οἶδα feel grateful to (+dat.)
βραχ-ύς -εῖα -ύ brief, short	πάνυ μὲν οὖν certainly	ὥστε so that, and so
γεγενημένα, τὰ events	περίπατ-ος, ὁ walk, stroll (2a)	
διηγητέον I (dat.) must tell/relate	πνῖγ-ος, τό midday heat, stifling heat (3c)	Vocabulary to be learnt
διπλ-οὺς -ῆ -οῦν double	προθυμέ-ομαι be eager, ready	ἀθυμέω be downhearted, gloomy
εἶσομαι fut. of οἶδα	προθυμητέον (you) should be ready (for action)	ἀκοή, ἡ hearing (1a)
ἐπέχ-ω (ἐπισχ-) hold on, hold back	προσῆκ-ων -ουσα -ον fitting for (+ dat.)	ἀλλ' οὖν well anyway; however that may be
ἐπεικῶς pretty, fairly	σκεπτ-ομαι consider	βραχύς εἶα ὅ short, brief
ἐπιθυμέ-ω desire	σκεπτέον we (dat.) must consider	γεγενημένα, τὰ events, occurrences (2b)
ἐπιτήδει-ος -α -ον suitable		

ἐπέχω (ἐπισχ-) <i>hold on, restrain, check</i>	μή (+aor. subj.) <i>don't</i>	σχολή, ἡ <i>leisure (1a)</i>
ἐπιθυμέω <i>desire, yearn for</i> (+gen.)	πάνυ μὲν οὖν <i>certainly, of course</i>	φοβέομαι μή <i>fear that/lest</i> (+ subj.)
ἐπιτήδειος ᾧ ον <i>suitable, useful for</i>	προθυμέομαι <i>be ready, eager</i>	χάριν οἶδα <i>be grateful to</i> (+ dat.)
κάθημαι <i>be seated</i>	σκέπτομαι <i>examine, look carefully at</i>	χάρις (χαριτ-), ἡ <i>thanks, grace</i> (3a)

Athens: climate and character

Apart from some mountainous areas of the central Peloponnese and Crete, southern Greece enjoys the type of climate called ‘Mediterranean’: winter rains and summer droughts. In the winter, rainfall is heavy but intermittent, and there are many days when the sky is clear, the sun warm and the breeze cool. In summer there is virtually no rain for two to four months, apart from an occasional thunderstorm or brief mist, and the intense heat of noontime can bring activity to a halt. Particularly in south-eastern Greece, where Athens lies, levels of rainfall vary very significantly from year to year, and more than once a decade rainfall is insufficient to sustain cereal crops. Unlike the cold of northern Europe which invites a private, indoor existence, the Mediterranean climate encouraged an outdoor life. Until modern heavy industrialisation, the atmosphere everywhere had a piercing clarity which sharpened the outline of landscape and buildings, so that even distant landmarks could be seen ...

Attica, situated in the driest part of Greece, has rather shallow soils on the hills and mountains. Ancient authors could not agree as to whether it was unusually good (so Xenophon) or unusually bad (so Thucydides) for agriculture. Plato, blaming deluges (evidence for deforestation is very meagre), likened Attica to ‘the skeleton of a body wasted by disease; the rich soft soil has all run away, leaving the land nothing but skin and bone’ (*Kritias* 111b–c). Despite Plato’s gloomy picture, Attica still had a variety of trees: planes, cypresses and elms, and in Athens itself these trees were planted in the ἀγορά.

The plain of Athens is the largest in Attica; it is enclosed to the west, north and east by hills (Aigaleos, Parnes, Pentelikon and Hymettos) but is open to the sea on the south ... The plain was watered by two seasonal rivers, destructive in winter, much reduced in summer. These flow close to the Acropolis: the Kephisos on the west rising in Mt Parnes and flowing into the bay of Phaleron, and the Ilisos on the east rising in Mt Hymettos and flowing into the Kephisos ... A traveller (‘Herakleides’) who first saw Athens in the early third century sets the scene: ‘He then comes to the city of the Athenians; the road is pleasant; the ground is cultivated all the way, and has a kindly look. The city is all dry, not well-watered; the streets are badly laid out because of their antiquity. The houses are mostly mean; few are commodious. Strangers visiting the city might be struck by sudden doubt, whether this is really the renowned city of the Athenians; but after a little while one might well believe it.’ (*World of Athens*, 2.5–6, 12, 26)

C

Aristarkhos tells how his feud with Theophemos arose. In a time of state crisis, Aristarkhos had been appointed a trierarch, but Theophemos had refused to co-operate with him.

In *World of Athens*: personal enmity 4.14–16; trierach 7.43ff.; *stasis* 4.16; ship's gear 7.44.

βούλομαι οὖν σοι διηγῆσασθαι ὅθεν ἐγένετο ἡ ἔχθρα πρὸς Θεόφημον, ἵνα μάθῃς τί ἐγένετο καὶ γιγνώσκῃς ὅτι οὐ μόνον ἐμὲ ἠδίκησεν, ἀλλὰ καὶ τὸν τε δῆμον καὶ τὴν βουλὴν. ἔτυχον γὰρ ἐγὼ τριηραρχῶν, καὶ τριηραρχοῦντα ἔδει με τὰ σκεύη καὶ τὴν τριήρη παρὰ Θεοφήμου παραλαβεῖν· εὖ γὰρ οἶσθα ὅτι δεῖ τὸν τριηραρχήσαντα, ἐξιούσης τῆς ἀρχῆς, παραδοῦναι τὴν τε τριήρη καὶ τὰ σκεύη τῷ μέλλοντι τριηραρχήσειν, ἵνα καὶ 5 αὐτὸς δύνηται παρασκευάζειν τὴν ναῦν. ἀλλὰ καίπερ δέον τὸν Θεόφημον ἀποδοῦναι τὰ σκεύη, οὐ παρέλαβον ἐγὼ παρὰ τούτου τῶν σκευῶν οὐδέν. καὶ δὴ καί, ἦν τότε, ὅτε τριηραρχήσειν ἔμελλον, κίνδυνος μέγας τῇ πόλει διὰ τὴν τῶν συμμάχων στάσιν, ὥστε ἔδει τοὺς τριηράρχους διὰ τῆς τάχους τριήρων βοήθειαν ἀποστέλλειν. ἀλλὰ καίπερ δέον ἡμᾶς ὡς τάχιστα ἀποστέλλειν τὰς ναῦς, σκεύη ἐν τῷ νεωρίῳ οὐχ ὑπῆρχε ταῖς ναυσίν· 10 οὐ γὰρ ἀπέδωκαν τὰ σκεύη οἱ ὀφείλοντες, ἐν οἷς ἦν Θεόφημος.

πρὸς δὲ τούτοις, οὐδ' ἐν τῷ Πειραιεῖ ἦν ἄφθονα ὀθόνια καὶ στυππεῖον καὶ σχοινία, ὥστε οὐκ ἐξῆν πρίασθαι. καὶ οὐκ ἐξὸν πρίασθαι, οὐδὲ τῶν ὀφειλόντων ἀποδόντων, γράφει Χαιρέδημος ψήφισμα ἵνα ἡμεῖς οἱ καθεστῶτες τριήραρχοι προστάττωμεν καὶ ἀναγκάζωμεν τοὺς τριηραρχήσαντας ἀποδοῦναι τὰ σκεύη, ὅς ἂν μὴ ἀποδιδῶ. 15 καὶ δὴ ἡμᾶς κελεύει τὸ ψήφισμα κομίζεσθαι τὰ σκεύη τρόπῳ ᾧ ἂν δυνώμεθα, ἵνα ὡς τάχιστα τὰς ναῦς παρασκευάζωμεν καὶ βοήθειαν ἀποστέλλωμεν.

πολλὴ οὖν ἦν μοι ἀνάγκη κομίζεσθαι τὰ σκεύη ἵνα τὴν ναῦν παρασκευάζοιμι καὶ παρασκευάσας ἀποστέλλοιμι ὡς τάχιστα. δέον οὖν με ταῦτα ποιεῖν, Θεοφίμῳ προσήλθον ἵνα τὰ σκεύη κομισαίμην. 20

Vocabulary for Section Sixteen C

Grammar for 16C

- The accusative absolute
- ὡς + the superlative

ἀποστέλλ-ω send out

ἄφθον-ος -ον unlimited

βοήθει-α, ἡ rescue operation

(1b)

γράφ-ω propose (a decree)

δέον it being necessary (δεῖ)

διὰ τάχους with all speed

ἐξέρχ-ομαι end, finish

ἐξὸν it being possible (ἔξεστι)

ἵνα (+ subj./opt.) in order that, to

κομίζ-ομαι collect

νεώρι-ον, τό dockyard (2b)

ὅθεν from where

ὀθόνι-ον, τό sail-cloth (2b)

παραδίδω-μι (παραδο-) hand

over

παρασκευάζ-ω equip, prepare

Πειραι-εύς, ὁ Piraeus (3g)

πρίασθαι to buy (aor. inf. of ὠνέομαι)

πρὸς (+ dat.) in addition to

προστάττ-ω (προσταξ-) instruct, order

σκεύ-η, τά ship's gear (pl.) (3c)

στάσ-ις, ἡ revolution (3e)

στυππεῖ-ον, τό tow, coarse flax

(2b)

σύμμαχ-ος, ὁ ally (2a)
 σχοινί-ον, τό rope (2b)
 τριηραρχέ-ω serve as trierarch
 ὑπάρχ-ω be in supply
 Χαίρεδημ-ος, ὁ Khairedemos
 (2a) (*proposer of a decree
 about ship's gear in 357*)
 ὡς τάχιστα as quickly as
 possible
 ὥστε consequently, so that, and
 so

Vocabulary to be learnt
 βοήθεια, ἡ *help, rescue
 operation (1b)*
 γράφω *propose (a decree);
 write*
 δεόν *it being necessary*
 ἐξόν *it being permitted, possible*
 ὅθεν *from where*
 παραδίδωμι (παραδο-) *hand
 over*
 παρασκευάζω *prepare, equip*

πρός (+*dat.*) *in addition to, near*
 σκεύη, τά *ship's gear; gear,
 furniture (3c)*
 σύμμαχος, ὁ ally (2a)
 τριηραρχέω *serve as trierarch*
 ὠνέομαι (πρια-) *buy*
 ὡς (+*sup.*) *as - as possible*
 ὥστε *so that, with the result that,
 consequently*

Ship's gear

The city kept meticulous lists of the equipment which each trierarch was supposed to have in order to equip his ship. The following is an excerpt from an inscription detailing such equipment.

ὅσοι τῶν τριηράρχων γεγραμμένοι εἰσὶν ἔχοντες εἰς πλοῦν ἐντελῆ σκεύη κρεμαστὰ ἢ ξύλινα, ὅσοι μὲν κρεμαστά, τάδε ἔχουσιν· ὑποζώματα, ἰστίον, τοπεῖα, ὑπόβλημα, κατάβλημα, παραρύματα λευκά, παραρύματα τρίχινα, σχοινία ὀκτωδάκτυλα ||||, ἐξδάκτυλα ||||, ἀγκύρας σιδηρᾶς ||· ὅσοι δὲ ξύλινα, ἔχουσιν ταρρόν, πηδάλια, κλιμακίδας, ἰστόν, κεραίας, κοντούς.

‘All the trierarchs who are listed as having gear complete for their voyage, whether hanging or wooden, have the following: those with hanging gear, swifters, sails, sail-tackle, hypoblema, katablema, canvas side-screens, hair side-screens, 4 heavy ropes of eight fingers, 4 heavy ropes of six fingers, 2 iron anchors: those with wooden gear have a set of oars, steering-oars, ladders, a mast, sail-yards, poles.’

swifters	heavy cables passed around the outside of a ship's hull and made tight, to hold the fabric together
hypoblema	} unknown for the protection of the rowers during battle
katablema	
side-screens	

(From: *Inscriptiones Graecae*, 11, 2, 1627)

D

Since *Theophemos* is not at home, *Aristarkhos* approaches *Theophemos*' brother *Euergos* for information about their property.

In *World of Athens*: *boule* 6.6–22; evidence 6.47; *huperetes* 5.63.

ἀλλὰ ἀπόντος Θεοφήμου καὶ οὐκ ἔξόν μοι ἰδεῖν, προσελθὼν τῷ Εὐέργῳ, τῷ τοῦ Θεοφήμου ἀδελφῷ, ἀπήτησα τὰ σκεύη καὶ ἐκέλευον αὐτὸν φράσαι Θεοφήμῳ. ἔστι γὰρ τὸ τῆς βουλῆς ψήφισμα κομίζεσθαι τὰ σκεύη, ὁπότεν οἱ ὀφείλοντες μὴ ἀποδιδῶσι, τρόπῳ ᾧ ἂν δυνώμεθα. ἐκέλευον μὲν οὖν ἐγώ, καὶ διέλιπον ἡμέρας τινάς, ἵνα Εὐεργὸς φράσειε Θεοφήμῳ, Εὐεργὸς δὲ οὐκ ἀπεδίδου τὰ σκεύη, ἀλλὰ 5
κακά μ' ἔλεγεν. παραλαβὼν οὖν μάρτυρας ὡς πλείστους, ἡρόμην αὐτὸν πότερον κοινὴ εἴη ἢ οὐσία ἢ οὐ, ἐρομένῳ δέ μοι ἀπεκρίνατο Εὐεργὸς ὅτι κοινὴ οὐκ εἴη ἢ οὐσία, καὶ χωρὶς οἰκίῃ ὁ ἀδελφός.

πυθόμενος οὖν ἄλλοθεν οὗ οἰκεῖ Θεόφημος, καὶ λαβὼν ὑπηρέτην παρὰ τῆς ἀρχῆς, ἦλθον ἐπὶ τὴν τοῦ Θεοφήμου οἰκίαν ἵνα αὐτὸν ἴδοιμι. 10

Vocabulary for Section Sixteen D

Grammar for 16D

- ἵνα or ὅπως + subjunctive or optative

ἀδελφός, ὁ brother (2a)

ἄλλοθεν from elsewhere

ἀπαιτέω demand x (acc.) from
y (acc.)

ἄπειμι be absent

ἀρχή, ἡ board of officials (1a)

διαλείπω (διαλιπ-) leave

Εὐεργός, ὁ *Euergos* (2a)

(*Theophemos*' brother)

ἵνα (+ opt.) in order that, to

κακά λέγω curse, insult (+ acc.)

κοινός -ή -όν common, shared

κομίζομαι collect

ὁπότεν whenever

οὗ where (at)

οὐσί-α, ἡ property (1b)

πλείστ -ος -η -ον very many,

most (sup. of πολὺς)

φράζω mention, talk

χωρὶς separately, apart

Vocabulary to be learnt

ἀδελφός, ὁ brother (2a)

ἀπαιτέω demand X (acc.) from

Y (acc.)

ἄπειμι be absent

διαλείπω (διαλιπ-) leave

ἵνα (+subj., opt.) in order to, that

κοινός ἢ ὄν common, shared

κομίζομαι collect

ὁπότεν whenever

οὗ where (at)

οὐσία, ἡ property, wealth (1b)

πλείστος ἢ ὄν very much, most

(sup. of πολὺς)

φράζω utter, mention, talk

χωρὶς apart; separately; (prep.)

apart/ separately from (+gen.)

Witnesses (i)

The orator *Isaios* emphasises that you must have friends on your side in court: ‘You all know that when we are acting without concealment and need witnesses, we normally make use of our close relatives and intimate friends as witnesses of such actions; but for the unforeseen and unexpected, we call on anyone who happens to be present.’ That was why *Aristarkhos* brought witnesses when he asked whether *Euergos* shared the property with *Theophemos*. Had *Euergos* done so, *Aristarkhos* could have tried to seize some of it against the missing ship’s gear. (*World of Athens*, 6.47)

E

Aristarkhos demands the gear from Theophemos.

In *World of Athens*: self-help in law 6.42.

κόψας δὲ τὴν θύραν, ἠρόμην ὅπου εἶη, ἀποκρίνεται δὲ ἡ ἄνθρωπος ὅτι ‘οὐκ ἔνδον, ὅπου ἂν νῦν γε τυγχάνη ὦν.’ καταλαβὼν οὖν αὐτὸν ἔνδον οὐκ ὄντα, ἐκέλευον τὴν ἄνθρωπον τὴν ὑπακούσασαν μετελθεῖν αὐτὸν ὅπου ὦν τυγχάνοι. ὡς δ’ ἀφικνεῖται Θεόφημος, μετελθούσης αὐτὸν τῆς ἀνθρώπου, ἀπήτουν αὐτὸν τὸ διάγραμμα τῶν σκευῶν καὶ ἐδείκνυον τὸ ψήφισμα τῆς βουλῆς, ὃ ἐκέλευέ με κομίζεσθαι τὰ σκεύη τρῶπῳ ᾧ δυναίμην. καὶ γὰρ οὐκ ἐγὼ μόνος οὕτως ἔπραξα, ἀλλὰ καὶ ἄλλοι τῶν τριηράρχων, ὁπότε τις τὰ σκεύη μὴ ἀποδιδοίη.

ἀλλ’ ἐπειδὴ ἐδείχθη τὸ ψήφισμα ἐκείνῳ καὶ ἀπητήθη τὸ διάγραμμα, ὁ Θεόφημος οὐκ ἀπεδίδου. πρὶν οὖν ἄλλο τι ποιῆσαι, ἐκέλευον τὸν παῖδα καλέσαι τοὺς ἐκ τῆς ὁδοῦ πολίτας, εἴ τινες ἴδοι, ἵνα μάρτυρές μοι εἶεν τῶν λεχθέντων. καλέσαντος δὲ τοῦ παιδός, καὶ παρόντων μαρτύρων τῶν ὑπ’ αὐτοῦ κληθέντων, ἐκέλευον ἄλλιν ἐγὼ τὸν Θεόφημον ἢ αὐτὸν ἀκολουθεῖν πρὸς τὴν βουλήν, εἰ μὴ φησιν ὀφείλειν τὰ σκεύη, ἢ ἀποδιδόναι τὰ σκεύη. εἰ δὲ μή, ἔλεγον ὅτι ληψοίμην ἐνέχυρα κατὰ τε τοὺς νόμους καὶ τὰ ψηφίσματα.

Vocabulary for Section Sixteen E

Grammar for 16E

- Indefinite clauses in secondary sequence

ἀκολουθέ-ω follow, accompany
 δείκνυ-μι (δειξ-) show
 διάγραμμα (διαγραμμάτ-), τό register (3b)
 ἐνέχυρ-ον, τό security, pledge (2b)

μετέρχ-ομαι (μετελθ-) send for
 ὁπότε when (+opt.= whenever)
 ὑπακού-ω reply, answer

ὁπότε when (+opt.= whenever)
 ὑπακούω reply, answer; obey (+dat.)

Vocabulary to be learnt
 δείκνυμι (δειξα-) show

Witnesses (ii)

Aristarkhos took only a slave official with him (16D 1.9: presumably one from the dockyards’ board – the ‘boy’ of 16E 1.9) to Theophemos’ house. When Theophemos still refused to deliver the ship’s gear, Aristarkhos needed *someone* to witness his efforts to seize Theophemos’ property in reparation (16F). This was not ideal, as Isaios hints (see ‘Witnesses’ at 16D), but vital. As Isaios went on ‘When evidence is needed in court, we have to bring as witnesses persons who were actually present, whoever they are.’ Note that Aristarkhos will ascertain that Theophemos had no wife (16F, 1.5): it was not ‘done’ for non-family males to intrude uninvited (contrast Theophemos’ behaviour at 17A).

F

Theophemos refuses to comply, and a fight at the house ensues. Worsted, Aristarkhos takes his grievance to the βουλή, who encourage him to bring a (successful) case against Theophemos.

In *World of Athens*: protection of women in law 5.27.

ἐθέλοντος δὲ αὐτοῦ οὐδὲν τούτων ποιεῖν, καίπερ κελευσθέντος ὑπ' ἐμοῦ, ἦγον τὴν ἄνθρωπον ἐστηκυῖαν ἐπὶ τῇ θύρᾳ, τὴν μετελοῦσαν αὐτόν, ἵνα μάρτυρα ἔχοιμι. καὶ ὁ Θεόφημος με ἀφῆρεῖτο αὐτήν, καὶ ἐγὼ τὴν μὲν ἄνθρωπον ἀφῆκα, εἰς δὲ τὴν οἰκίαν εἰσῆα ἵνα ἐνέχυρόν τι λάβοιμι τῶν σκευῶν. ἔτυχε γὰρ ἡ θύρα ἀνεωγμένη. καὶ πρὶν εἰσιέναι, ἐπεπύσμην ὅτι οὐ γεγαμηκῶς εἶη. εἰσιόντος δέ μου, παίει πῦξ τὸ στόμα ὁ Θεόφημος, καὶ ἐγὼ, ἐπιμαρτυράμενος τοὺς παρόντας, ἤμυνάμην. 5

ἐπειδὴ οὖν τὰ ἐνέχυρα ἐλήφθη ὑπὸ Θεοφήμου, καὶ συνεκόπην ἐγὼ, ἦλθον εἰς τὴν βουλήν ἵνα δείξαιμι τὰς πληγὰς καὶ εἴποιμι πάνθ' ἃ πεπονθῶς ἦ, κομιζόμενος τὰ σκευὴ τῇ πόλει. ἡ δὲ βουλή, ἀγανακτήσασα ἐφ' οἷς ἐπεπόνθη, καὶ ἰδοῦσα ὡς διεκέϊμην ὑπὸ Θεοφήμου, ἐβούλετο αὐτὸν ἀλῶναι καὶ ζημιωθῆναι. ἐκελεύσθη οὖν ὑπὸ τῆς βουλῆς εἰσαγγέλλειν αὐτόν ὡς ἀδικοῦντα καὶ διακωλύοντα τὸν ἀπόστολον. ἠγήσατο γὰρ ἡ βουλή ὑβρισθῆναι οὐκ ἐμὲ ἀλλ' ἑαυτὴν καὶ τὸν δῆμον καὶ τὸν νόμον. καὶ γὰρ εὖ ᾔδει ἡ βουλή ὅτι εἰσαγγελθεὶς ὁ Θεόφημος ἀλώσεται καὶ ζημιωθήσεται. γενομένης τοίνυν τῆς κρίσεως ἐν τῇ βουλῇ, καὶ πυθομένων τῶν βουλευτῶν τὴν πόλιν ὑβρισθεῖσαν καὶ ἀδικηθέντα ἐμέ, ἐάλω ὁ Θεόφημος καὶ ἐζημιώθη. καὶ ἐξὸν ταῖς πεντακοσίαις δραγμαῖς ζημιῶσαι αὐτόν, ἐγὼ, καίπερ ἀδικηθεὶς, μέτριος καὶ ἐπεικῆς ἐγενόμην καὶ συνεχώρησα πέντε καὶ εἴκοσι δραγμαῖς. 10 15

Vocabulary for Section Sixteen F

Grammar for 16F

- The perfect optative
- ἀλίσκομαι 'I am captured'

ἀγανακτέ-ω be angry	βουλευτ-ής, ὁ member of council (1d)	ἐπεπύσμην I had ascertained (πυνθάνομαι)
ἀλίσκ-ομαι ([ἐ]αλ-) be convicted, caught (aor. ἐάλων)	γεγαμηκῶς εἶη he was married (perf. opt. of γαμέω)	ἐπί (+ dat.) at, on
ἀλῶναι to be convicted (ἀλίσκομαι)	διάκει-μαι be in x (adv.) state	ἐπεικ-ής -ές fair, moderate
ἀλώσεται he will be convicted (ἀλίσκομαι)	διακωλύ-ω prevent	ἐπιμαρτύρ-ομαι call as witnesses
ἀμύν-ομαι defend oneself	ἐάλω see ἀλίσκομαι	ζημιό-ω fine, punish
ἀνεωγμένη open (perf. part. pass. of ἀνοίγνυμι)	εἴκοσι twenty (indecl.)	κρίσ-ις, ἡ judgment (3e)
ἀπόστολ-ος, ὁ sailing, mission (2a)	εἰσαγγέλλ-ω (εἰσαγγειλ-) impeach	μετέρχ-ομαι (μετελθ-) send for
ἀφῆ-κα I released (ἀφίημι)	ἐνέχυρ-ον, τό security, pledge (2b)	μέτρι-ος -α -ον reasonable, fair
	ἐπεπόνθη I had suffered (πάσχω)	παί-ω strike
		πεντακόσι-οι -αι -α five hundred
		πέντε five

πεπονθώς ἤ 'I had suffered' (πάσχω)	βουλευτής, ὁ <i>member of council</i> (1d)	κρίσις, ἡ <i>judgment, dispute, trial, decision</i> (3e)
πληγ-ή, ἡ <i>blow</i> (1a)	διακωλύω <i>prevent</i>	μετέρχομαι (μετελθ-) <i>send for, chase after</i>
πύξ <i>with the fist</i>	εἴκοσι <i>twenty</i>	μέτριος ἄ <i>ον fair, moderate</i>
στόμα (στοματ-), τό <i>mouth</i> (3b)	εἰσαγγέλλω (εἰσαγγειλα-) <i>impeach</i>	reasonable
συγκόπτ-ω <i>hit, strike</i> (aor. pass. συνεκόπ-ην)	ἐνέχυρον, τό <i>security, pledge</i>	στόμα (στοματ-), τό <i>mouth</i> (3b)
συγχωρέ-ω <i>agree with, to</i> (+ dat.)	(2b)	συγχωρέω <i>agree with, to</i> (+ dat.); <i>yield to</i>
Vocabulary to be learnt	ἐπί (+ dat.) <i>at, on; for the purpose of</i>	
ἀλίσκομαι (ἀλ-) <i>be caught, convicted</i> (aor. ἐάλων)	ζημιώω <i>fine, penalise, punish</i>	

G

The heat of the day is too much for Apollodoros, who asks for a rest in the shade by the river. Aristarkhos now explains how the tables were turned on him by Theophemos.

- ΑΠ. ἐπιεικῆς δὴ καὶ μέτριος ἐγένου περὶ ὧν ἐπεποιήκει ὁ Θεόφημος, ὦ Ἀρίσταρχε. ἀλλὰ τί οὐ παυόμεθα περιπατοῦντες; πνίγος γὰρ γίγνεται νῦν, καὶ ἐὰν πλέον περιπατήσω, εἰς πολλὴν ἀπορίαν καταστήσομαι. παυόμεθα οὖν, ἕως ἄν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν.
- ΑΡ. οὕτως οὖν ποιητέον, εἴ σοι δοκεῖ. παυόμεθα οὖν καὶ ἐν ἡσυχίᾳ καθιζόμεθα 5
παρὰ τὸν Ἰλισόν, ἕως ἄν ἠπιώτερον γένηται τὸ πνίγος.
- ΑΠ. πρόαγε δὴ, καὶ σκοπῶμεν ἅμα ὅπου καθιζησόμεθα.
- ΑΡ. ὄρᾳς οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον;
- ΑΠ. τί μὴν;

Vocabulary for Section Sixteen G

Grammar for 16G

- 'Jussive' subjunctive
- ἕως ἄν 'until'

ἐπιεικ-ής -ές *fair, moderate*
ἠπι-ος -α -ον *mild*
καθιζόμεθα *let us sit*

παυόμεθα *let us stop*
περιπατέ-ω *walk, stroll*
πλάταν-ος, ἡ *plane-tree* (2a)

πνίγ-ος, τό *stifling heat* (3c)
σκοπῶμεν *let us survey, consider*
ὑψηλ-ός -ή -όν *high, tall*

AP.	ἐκεῖ σκιά τ' ἐστὶ καὶ πνεῦμα μέτριον καὶ πόα καθίζεσθαι, ἐὰν βουλώμεθα. 10 ἐκεῖσε οὖν ἴωμεν, ἵνα καθιζώμεθα ἀναπαυόμενοι.
ΑΠ.	προάγοις ἄν. νῆ τὴν Ἑραν, καλὴ γέ ἡ καταγωγή. νῦν οὖν δεῦρο ἀφικόμενοι μὲνωμεν ἕως ἂν ἐκ τῆς ἀσθενείας συλλέγω ἑμαυτόν. ἀλλὰ σὺ, ὦ Ἀρίσταρχε, ὡς ἔφηρς, ἐνίκησας τὴν εἰσαγγελίαν. τί οὖν τὰ μετὰ ταῦτα; πῶς πρὸς σέ διέκειτο ὁ Θεόφημος; κακῶς, ἔμοιγε 15 δοκεῖ τεκμαιρομένω τῇ σῆ ἀθυμίᾳ. τί οὖν οὐ διατελεῖς τὸν λόγον διηγούμενος, εἰ μὴ τί σε κωλύει; ὡς μοι δοκῶ καθέξειν σε ἐνθάδε ἕως ἂν εἴπηρς ἅπαντα.
AP.	ἀλλὰ μὴν οὐδὲν ἴγε κωλύει με διατελεῖν διεξιόντα τὸν λόγον, ἕως ἂν λεχθῇ ἅπαντα. ἄκουε οὖν, ἵνα σαφέστερον μάθης. 20

ἀθυμί-α, ἡ lack of spirit, depression (1b)	κατέχ-ω restrain, hold μὲνωμεν let us stay	διάκειμαι <i>be in X (adv.) state, mood</i>
ἀλλὰ μὴν . . . γε but naturally	πλέον (any) more	εἰσαγγελία, ἡ <i>impeachment</i>
ἀναπαύ-ομαι rest, take a breather	πνεῦμα (πνευματ-), τό breeze (3a)	(1b)
διάκει-μαι <i>be in x (adv.) condition</i>	πό-α, ἡ grass (1c)	ἐκεῖ <i>there</i>
διατελέ-ω finish, complete	προάγ-ω lead on	ἐπιεικῆς ἐς <i>fair, reasonable, moderate</i>
εἰσαγγελί-α, ἡ <i>impeachment</i> (1b)	σκι-ά, ἡ shade (1b)	ἕως ἂν (+ <i>subj.</i>) <i>until</i>
ἐκεῖ <i>there</i>	συλλέγ-ω gather, collect	πλέον <i>more (adv.)</i>
ἕως ἂν (+ <i>subj.</i>) <i>until</i>	τεκμαίρ-ομαι conclude, infer	προάγω <i>lead on</i>
Ἑρ-α, ἡ <i>Hera (1b) (wife of Zeus)</i>	τί μὴν; of course, so what follows?	συλλέγω <i>collect, gather</i>
ἴωμεν let us go	Vocabulary to be learnt	τεκμαίρομαι <i>conclude, infer</i>
καταγωγ-ή, ἡ place, spot (1a)	ἀθυμίᾳ, ἡ <i>lack of spirit, depression (1b)</i>	

H

In *World of Athens*: slave-evidence 6.48; banking 2.23, 5.60, 63.

ἐνενηκῆκη τοῖνυν ἐγὼ τὴν εἰσαγγελίαν, ἀλλὰ τοῦτο, φασίν, ἡ ἀρχὴ τοῦ κακοῦ. ὁ
μὲν γὰρ Θεόφημος, αὐτίκα μάλα ἐνθυμούμενος τὴν καταδίκην καὶ τιμωρεῖσθαι
βουλόμενος, ἔλαχέ μοι δίκην αἰκείας, φάσκων ἐμὲ ἄρξει τῶν πληγῶν τῶν ἐπὶ
τῇ θύρᾳ. ἐγὼ δ' ἠσύχαζον, οὐ φοβούμενος μὴ καταδικάσειαν ἐμοῦ οἱ δικασταί.
ἦκιστα γὰρ ἠγούμην ἐξελεγχθῆσεσθαι, ἀναίτιος ὢν. ὁ δὲ Θεόφημος, ψευδεῖς 5
παρασχόμενος μάρτυρας, Εὐεργον τόν τε ἀδελφὸν καὶ Μνησίβουλον τὸν κηδεστήν,
καὶ ὑποσχόμενος παραδώσειν τὸ σῶμα τῆς ἀνθρώπου τῆς ἐπὶ τῇ θύρᾳ ἐσθηκίας
(ὃ οὐ πεποιήκε), ἐξῆπάτησε τοὺς δικαστάς, οἱ ὑπὲρ Θεοφήμου ἐπέισθησαν τὴν
ψῆφον θέσθαι. ἐγὼ οὖν οὕτω ζημιωθεῖς, οὐ πολλαῖς ἡμέραις ὕστερον προσελθὼν
Θεοφήμω ἐκέλευον ἐπὶ τὴν τράπεζαν ἀκολουθοῦντα κομίζεσθαι τὴν καταδίκην. ὁ δὲ 10
Θεόφημος, ἀντὶ τοῦ καταδίκην ἀπολαβεῖν, ἦλθεν ἐπὶ τὸ χωρίον μου.

*Vocabulary for Section Sixteen H***Grammar for 16H**

- φοβοῦμαι μή + optative

αἰκεί-α, ἡ assault (1b)

ἀκολουθέ-ω follow

ἀνάτι-ος –ον

innocent

ἀντί (+ gen.) instead of

ἀπολαμβάν-ω (ἀπολαβ-) take

αὐτίκα at once, directly

ἐνθυμέ-ομαι take to heart

ἥκιστα least of all, not

καταδίκη-η, ἡ fine (1a)

κηδεστ-ής, ὁ cousin (1d)

μάλα virtually, quite, very

Μνησίβουλ-ος, ὁ Mnesiboulos
(2a) (*Theophemos' cousin*)

τράπεζ-α, ἡ bank (1c)

ὑπισχνέ-ομαι (ὑποσχ-) promise
(to) (+ fut. inf.)φοβέ-ομαι μή fear that/lest
(+ opt.)**Vocabulary to be learnt**ἀναίτιος ον *innocent*ἀντί (+ gen.) *instead of, for*ἀπολαμβάνω (ἀπολαβ-) *take*ἐνθυμέομαι *take to heart, be
angry at*ἥκιστα *least of all, no, not*καταδίκη, ἡ *fine (1a)*μάλα *very, quite, virtually*

(cf. μάλλον, μάλιστα)

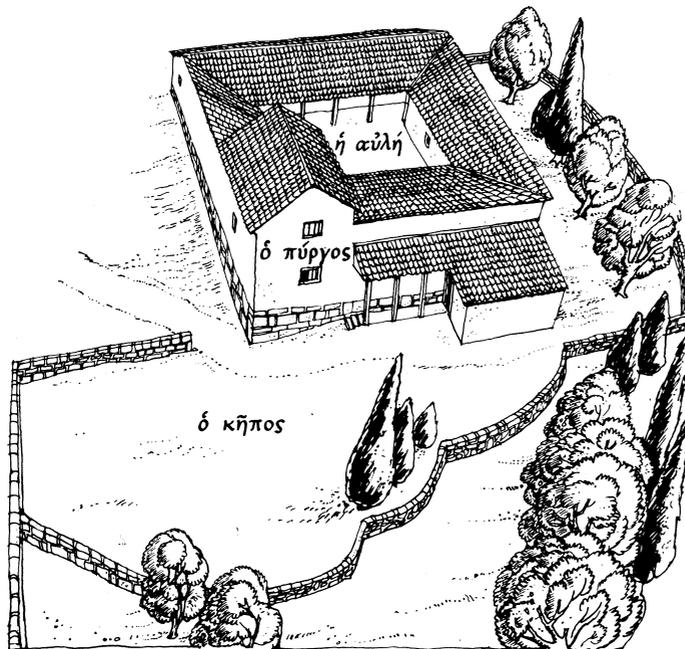
ὑπισχνέομαι (ὑποσχ-) *promise
(to) (+fut. inf.)*φοβέομαι μή *fear that/lest
(+ opt.)*

Section Seventeen A–E: Private justice: trouble down at the farm

Introduction

Aristarkhos has thus had the tables turned on him by Theophemos. Thanks to false evidence, Theophemos managed to convince the dikasts that Aristarkhos had been responsible for the fight at the house, and has landed him with a substantial fine to pay. Aristarkhos needed time, but set a date for payment. Theophemos refused to wait, but took his own measures to collect the fine.

In *World of Athens*: houses 5.28–9; farming 2.13–17, 5.51–2; sheep 2.16; slavery 5.61ff.; female seclusion 5.25ff.



Reconstruction of a
country house in Attica

A

Theophemos and his cronies swoop on Aristarkhos' farm.

ὁ οὖν Θεόφημος οὐκ εἶσέ με ἐκτεῖσαι τὰ χρήματα. οὐ γὰρ ἔμεινε ἕως τὰ
 χρήματα παρέχοιμι, ἀλλ' ἐλθὼν μου τὰ πρόβατα λαμβάνει, πενήκοντα μαλακά,
 ποιμαινόμενα ὑπὸ τοῦ ποιμένος. πρὶν οὖν με εἶδέναι τὰ γεγενημένα, λαμβάνεται
 ὑπὸ Θεοφήμου οὐ μόνον τὰ πρόβατα ἀλλὰ καὶ πάντα τὰ ἀκόλουθα τῇ ποίμνῃ καὶ ὁ
 ποιμὴν μετ' αὐτῶν, ἔπειτα καὶ παῖς διάκονος, ἀποφέρων ὑδρίαν χαλκῆν, παρὰ φίλου 5
 τινὸς ἠτημένην, πολλοῦ ἀξίαν. τούτων δὲ πάντων ληφθέντων, ἐπεισελθόντες

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Vocabulary for Section Seventeen A

Grammar for 17A

- ἕως + optative 'until such time as'
- (ἀφ)ῖημι

ἀκόλουθ-ος -ον accompanying
(+dat.)

ἀποφέρ-ω carry back, return

διάκον-ος, ὁ servant (2a)

ἐκτίν-ω (ἐκτεῖσ-) pay

ἐπιεσέρχ-ομαι (ἐπεισελθ-) invade
ἕως (+opt.) until

μαλακ-ός -ή -όν soft-fleeced

πεντήκοντα fifty

ποιμαίν-ω tend

ποιμὴν (ποιμεν-), ὁ shepherd (3a)

ποίμν-η, ἡ flock of sheep (1a)

πρόβατ-ον, τό sheep (2b)

ὑδρί-α, ἡ hydria, large vessel (1b)

χαλκ-οῦς -ῆ -οῦν bronze

ὁ Θεόφρημος καὶ Εὐεργος εἰς τὸ χωρίον (γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, καὶ οἰκῶ ἐνταῦθα ἐκ μαιρακίου), πρῶτον μὲν ἐπὶ τοὺς οἰκέτας ἦξαν. ἐπεὶ δὲ οἱ οἰκέται οὐκ ἔμειναν ἕως ἄλοιεν ἀλλ' ἔφθασαν διαφυγόντες, ἐλθόντες πρὸς τὴν οἰκίαν ἐξέβαλον τὴν θύραν τὴν εἰς τὸν κῆπον φέρουσαν. ἐκβληθείσης δὲ τῆς θύρας, εἰσελθόντες ἐπὶ τὴν γυναικῆ μου καὶ τὰ παιδία, ἐξεφόρησαν πάντα τὰ σκεύη, ὅσα ἔτι ὑπόλοιπά μοι ἦν ἐν τῇ οἰκίᾳ, καὶ ὄχοντο λαβόντες ἅ βούλοιντο.

πρὸς δὲ τούτοις, πρὶν αὐτοὺς εἰσελθεῖν εἰς τὴν οἰκίαν, ἔτυχεν ἡ γυνή μου μετὰ τῶν παιδίων ἀριστῶσα ἐν τῇ αὐλῇ, καὶ μετ' αὐτῆς τίτθη τις ἐμῇ γενομένη πρεσβυτέρα, ἄνθρωπος εὖνους καὶ πιστὴ καὶ ἐλευθέρᾳ ἀφειμένη (ἀφῆκε γὰρ αὐτὴν ὁ πατὴρ ὁ ἐμός, ἐπειδὴ δὲ ἀφείθη ἐλευθέρᾳ ὑπὸ τοῦ πατρὸς τοῦ ἐμοῦ, συνώκησεν ἀνδρὶ. ἀποθανόντος δὲ τοῦ ἀνδρός, ὡς αὐτὴ γραῦς ἦν καὶ οὐδεὶς ἔτρεφεν αὐτήν, ἐπανήλθεν ὡς ἐμέ. ἀναγκαῖον οὖν ἦν μοι τρέφειν αὐτήν, τίττην γενομένην.) ἀριστῶντων δ' αὐτῶν ἐν τῇ αὐλῇ, ὀρμῶνται οὗτοι καὶ καταλαμβάνουσιν αὐτὰς καὶ ἥρπαζον τὰ σκεύη. τῶν δὲ σκευῶν ὑπ' αὐτῶν ἄρπαζομένων, αἱ ἄλλαι θεράπαινα (ἐν γὰρ τῷ πύργῳ ἦσαν, οὐπὲρ δαιτιῶνται), ὡς ἤκουσαν κραυγῆς καὶ βοῆς, οὐκ ἐπέσχον ἕως εἰσελθοῖεν ἐκεῖνοι ἀλλὰ κλείουσι τὸν πύργον πρὶν αὐτοὺς ὀρμαῖσθαι.

ἀναγκαῖ-ος -α -ον necessary
ἀριστά-ω have breakfast
ἀρπάζ-ω seize, plunder
ἄσσω dash
αὐλ-ή, ἡ courtyard (1a)
ἀφείθη she was let go (aor. pass. of ἀφίημι)
ἀφειμένη let go, released (perf. pass. of ἀφίημι)
ἀφῆκε (he) let go (aor. of ἀφίημι)
γεωργέ-ω farm
δαιτά-ομαι live
διαφεύγ-ω (διαφυγ-) get away from
ἐκβάλλ-ω (ἐκβαλ-) break open
ἐκφορέ-ω carry off
ἦξαν see ἄσσω
θεράπαινα-α, ἡ servant (1c)
ἵπποδρομ-ος, ὁ race-course, downs (2a)
κῆπ-ος, ὁ garden (2a)
κλεί-ω close

κραυγ-ή, ἡ shouting, tumult (1a)
μειράκι-ον, τό youth (2b)
ἐκ μαιρακίου from a young boy
οἶχ-ομαι be off, be gone
ὀρμά-ομαι charge
οὐπὲρ where
πιστ-ός -ή -όν trustworthy, reliable
πρεσβύτερ-ος -α -ον older, rather old
πρὸς (+dat.) near; in addition to
πύργ-ος, ὁ tower (2a)
τίτθ-η, ἡ nurse (1a)
ὑπόλοιπ-ος -ον remaining, left over
φέρ-ω lead

Vocabulary to be learnt

ἀναγκαῖος ἄ on necessary
ἀποφέρω (ἀπενεγκ-) carry back
αὐλή, ἡ courtyard (1a)
ἀφίημι (ἀφε-) release, let go

διαφεύγω (διαφυγ-) get away, flee
ἐκβάλλω (ἐκβαλ-) break open; throw out
ἐπιεσέρχομαι (ἐπεισελθ-) attack
ἕως (+opt.) until
θεράπαινα, ἡ maidservant (1c)
κλείω close, shut
ὀρμάομαι charge, set off, make a move
οὐπὲρ where
πιστός ἢ ὄν faithful, trustworthy, reliable
ποιμῆν (ποιμεν-), ὁ shepherd (3a)
πρεσβύτερος ἄ on older, rather old
πρὸς (+dat.) near; in addition to
φέρω (ἐνεγκ-) lead
χαλκοῦς ἢ οὖν bronze (χάλκε-ος)

B

Despite the intervention of Aristarkhos' wife, the plundering continues, and the old maidservant is badly beaten up. Aristarkhos' neighbours witness the scene.

In *World of Athens*: female rights in the home 5.23–4; the *kurios* 5.11.

ἐνταῦθα μὲν οὖν οὐκ εἰσῆλθον ἐκεῖνοι, τὰ δ' ἐκ τῆς ἄλλης οἰκίας σκεύη ἐξέφερον.
 ἀπεῖπε δ' ἡ γυνή, λέγουσα ὅτι αὐτῆς εἶη τὰ σκεύη, ἐν τῇ προικί τετιμημένα, καὶ
 ὅτι ἔχετε τὰ πρόβατα πεντήκοντα καὶ τὸν παῖδα καὶ τὸν ποιμένα, ἃ ἄξιά ἐστι τῆς
 καταδίκης. (ἀπήγγειλε γὰρ τις τῶν γειτόνων, κόψας τὴν θύραν.) καὶ δὴ καὶ τὸ ἀργύριον
 ὑμῖν κεῖται ἐπὶ τῇ τραπέζῃ. (ἠκηκόει γὰρ ἐμοῦ.) μὴ οὖν λάβητε τὰ λοιπὰ σκεύη, πρὶν
 ἐπανελθεῖν τὸν ἄνδρα τὸ τίμημα ἔχοντα, ἄλλως τε καὶ ἔχοντες ἄξια τῆς καταδίκης.' 5



ἐκφορεῖ τὰ σκεύη

Vocabulary for Section Seventeen B

Grammar for 17B

- ἕως + indicative 'while, until'
- πρὶν ἄν + subjunctive and πρὶν + optative 'until'
- διατίθημι, διάκειμαι

ἄλλως τε καὶ especially

ἀπαγγέλλ-ω announce, report

ἀπαγορεύ-ω (ἀπειπ-) forbid

ἀπεῖπε *see* ἀπαγορεύ-ω

ἠκηκόει plur. of ἀκούω (3rd s.)

κεῖ-μαι lie

λοιπ-ός -ή -όν left,
remaining

πεντήκοντα fifty

τιμά-ω value, reckon

τραπέζ-α, ἡ bank (1c)

ἀλλὰ καίπερ ταῦτα λεγούσης τῆς γυναικός, οὐ παύονται πρὶν ἄν λάβωσι
πάνυ πολλά. ἡ δὲ τίτθη, ἐπειδὴ εἶδεν αὐτοὺς ἔνδον ὄντας, λαβοῦσα τὸ κυμβίον
παρακείμενον αὐτῇ, ἐξ οὗ ἔπινεν, ἐνετίθετο εἰς τὸν κόλπον, ἵνα μὴ οὔτοι λάβοιεν.
Θεόφημος δὲ καὶ Εὐεργος, ὁ ἀδελφὸς αὐτοῦ, κατιδόντες αὐτήν, ἀφείλοντο καὶ οὕτω 10
διέθεσαν τὴν γραῦν ὥστε ὕφαιμοι μὲν ἐγένοντο οἱ βραχιόνες καὶ οἱ καρποὶ τῶν
χειρῶν αὐτῆς, ἀποστρεφομένης ὑπ' αὐτῶν καὶ ἐλκομένης. καὶ δὴ ἀμυχὰς εἶχεν ἐν
τῷ τραχήλῳ, ἀγχομένη ὑπὸ τούτων, πελιὸν δὲ ἐγένετο τὸ στήθος. οὕτω δὲ πονηροὶ
ἦσαν ὥστε οὐκ ἐπαύσαντο ἄγχοντες καὶ τύπτοντες τὴν γραῦν, πρὶν πέσοι μὲν αὐτὴ
πρὸς τὴν γῆν, ἐκεῖνοι δὲ ἀφέλοιτο τὸ κυμβίον ἐκ τοῦ κόλπου αὐτῆς. 15

ἀκούοντες δ' οἱ τῶν γειτόνων θεράποντες τῆς τε κραυγῆς καὶ βοῆς, εἶδον τὴν
οἰκίαν τὴν ἐμὴν ὑπ' αὐτῶν πορθουμένην. οἱ μὲν οὖν ἀπὸ τῶν τεγῶν τῶν ἑαυτῶν
ἐκάλουν τοὺς παριόντας, οἱ δέ, εἰς τὴν ἑτέραν ὁδὸν ἐλθόντες καὶ ἰδόντες τὸν
Ἄγνόφιλον παριόντα, ἐκέλευον αὐτὸν παραγενέσθαι. προσελθὼν δ' ὁ Ἄγνόφιλος,
προσκληθεὶς ὑπὸ τοῦ Ἀνθεμίωνος, ὅς ἐστί μοι γείτων, εἰς μὲν τὴν οἰκίαν οὐκ 20
εἰσῆλθεν (οὐ γὰρ παρῆν ὁ τῆς οἰκίας κύριος· παρόντος δὲ τοῦ κυρίου, εἰσῆλθεν
ἄν), ἐν δὲ τῷ χωρίῳ ὧν τῷ τοῦ Ἀνθεμίωνος, ἑώρα τὰ τε σκευὴ ἐκφερόμενα καὶ
Εὐεργον καὶ Θεόφημον ἐξιόντας ἐκ τῆς ἐμῆς οἰκίας. οὐ μόνον τοίνυν λαβόντες μου
τὰ σκευὴ ᾤχοντο, ἀλλὰ καὶ τὸν υἱὸν ἤγον ὡς οἰκέτην ὄντα, ἕως Ἐρμογένης, τῶν
γειτόνων τις, ἀπαντήσας αὐτοῖς, εἶπεν ὅτι υἱός μου εἶη. 25

Ἄγνόφιλος, ὁ Hagnophilos (2a) (<i>a friend of Aristarkhos</i>)	οἶχ-ομαι go, depart παραγίν-ομαι (παραγεν-) be present, turn up	διατίθημι (διαθε-) <i>dispose, put X in Y (adv.) state</i>
ἄγχ-ω throttle, strangle	παράκει-μαι lie beside (+dat.)	ἐντίθημι (ἐνθε-) <i>place in, put in</i>
ἀμυχ-ή, ἡ scratching, tearing (1a)	παριόντας part. of παρέρχομαι, pass by	θεράπων (θεραποντ-), ὁ <i>servant (3a)</i>
Ἀνθεμίων (Ἀνθεμιων-), ὁ Anthemion (3a) (<i>a neighbour of Aristarkhos</i>)	πελι-ός -ά -όν bruised	κεῖμαι <i>lie, be placed, be made</i>
ἀπαντά-ω meet (+dat.)	πίν-ω (πι-) drink	λοιπός ἢ ὄν <i>left, remaining</i>
ἀποστρέφ-ω twist back	πορθέ-ω ransack	οἶχομαι <i>be off, depart</i>
βραχίων (βραχιον-), ὁ arm (3a)	πρὶν ἄν (+subj.) until πρὶν (+opt.) until	παραγίνομαι (παραγεν-) <i>be present, turn up at (+dat.)</i>
διατίθη-μι (διαθε-) <i>dispose</i>	προσκαλέ-ω summon (aor. part. pass. προσκληθεὶς)	παράκειμαι <i>lie beside, be placed beside (+dat.)</i>
ἔλκ-ω drag	στήθ-ος, τό chest (3c)	πεντήκοντα <i>fifty</i>
ἐντίθη-μι (ἐνθε-) insert, put in	τέγ-ος, τό roof (3c)	πίνω (πι-) <i>drink</i>
Ἐρμογέν-ης, ὁ Hermogenes (3d)	τίτθ-η, ἡ nurse (1a)	πρὶν ἄν (+subj.) until
ἑώρα impf. of ὁράω (3rd s.)	τράχηλ-ος, ὁ throat (2a)	πρὶν (+opt.) until
ἕως (+ind.) until	ὑφαιμ-ος -ον bloody	πρόβατον, τό <i>sheep (2b)</i>
θεράπων (θεραποντ-), ὁ servant (3a)		προσκαλέω <i>summon, call (aor. part. pass. προσκληθεὶς)</i>
καρπ-ός, ὁ wrist (2a)	Vocabulary to be learnt	τιμάω <i>value, reckon; honour</i>
κόλπ-ος, ὁ bosom, lap (2a)	ἀπαγγέλλω (ἀπαγγειλα-) <i>announce, report</i>	τίτθη, ἡ nurse (1a)
κραυγ-ή, ἡ shout, cry (1a)	ἀπαγορεύω (ἀπειπ-) <i>forbid</i>	τράπεζα, ἡ bank; table (1c)
κυμβί-ον, τό cup (2b)		

C

Aristarkhos is informed of what has happened, and orders Theophemos to appear at the bank next day, to receive payment of the fine. Euergos makes a second swoop on the farm.

In *World of Athens*: doctors 5.72–7, 8.12.

ἐπειδὴ τοίνυν μοι ἀπηγγέλη εἰς Πειραιᾶ τὰ γεγενημένα ὑπὸ τῶν γειτόνων, ἐλθὼν εἰς ἀγρόν, τούτους μὲν οὐκέτι καταλαβεῖν ἐδυνήθη (οὐ γὰρ ἀφικόμην πρὶν ἀπῆλθον), ἰδὼν δὲ πάντα τὰ ἐκ τῆς οἰκίας ἐκπεφορημένα καὶ τὴν γραῦν οὕτω διακειμένην ὥστε περὶ τῆς ψυχῆς κινδυνεύειν, καὶ ἀκούων τῆς γυναικὸς τὰ γενόμενα, σφόδρα ὠργίσθη καὶ προσῆλθον τῷ Θεοφῆμῳ τῇ ὑστεραῖα ἔωθεν ἐν τῇ πόλει, μάρτυρας ἔχων. ἐκέλευον δ' αὐτὸν πρῶτον μὲν τὴν καταδίκην ἀπολαμβάνειν καὶ ἀκολουθεῖν ἐπὶ τὴν τράπεζαν, ἔπειτα τὴν γραῦν θεραπεύειν ἢ συνέκοψαν καὶ ἰατρὸν εἰσάγειν ὃν βούλοιντο. ταῦτα δέ μου λέγοντος καὶ διαμαρτυρομένου, ὠργίσθη καὶ κακά¹ με ἠπολλά² εἶπεν ὁ Θεοφῆμος. ἔπειτα δ' ὁ μὲν Θεοφῆμος ἠκολούθει μόλις,



τὰ σκεύη

διατριβὰς ἐμποιῶν καὶ φάσκων βούλεσθαι καὶ αὐτὸς παραλαβεῖν μάρτυρας. ὁ δ'

Vocabulary for Section Seventeen C

Grammar for 17C

- ὥστε clauses 'so as to, so that' + indicative and infinitive
- Numerals

ἀκολουθέ-ω follow,
accompany

διαμαρτύρ-ομαι beg earnestly

διατριβ-ή, ἡ delay (1a)

ἐδυνήθην aor. of δύναμαι

ἐμποιέ-ω engender, cause

ἔωθεν at dawn

ἰατρ-ός, ὁ doctor (2a)

κακά . . . πολλὰ λέγω curse
vehemently

κινδυνεύ-ω be in danger, run a
risk

μόλις scarcely, reluctantly

Πειραι-εύς, ὁ Piraeus (3g)

συγκόπτ-ω beat up (aor. pass.
συνεκόπην)

σφόδρα very much,
exceedingly

ὑστεραῖ-ος -α -ον next, of next
day

ψυχ-ή, ἡ life, soul (1a)

Εὐεργος οὐτοσί εὐθύς ἐκ τῆς πόλεως μεθ' ἑτέρων ὁμοίων αὐτῶ ἦλθεν εἰς ἀγρὸν τὸν 10
ἐμόν. τὰ δ' ὑπόλοιπα σκεύη, εἴ τινα τῆ προτεραίᾳ ἐν τῷ πύργῳ ἦν καὶ οὐκ ἔτυχεν ἕξω
ὄντα, κατηνέχθη ὑπ' ἐμοῦ διὰ τὴν χρεῖαν. ἐκβαλὼν δὲ τὴν θύραν ὁ Εὐεργος (ἦνπερ
καὶ τῆ προτεραίᾳ ἐξέβαλον), ὥχετό μου λαβὼν τὰ σκεύη.

ἐν δὲ τούτῳ, ἐκτίνοντός μου τὸ ἀργύριον τῷ Θεοφῆμῳ, χιλίας τριακοσίας δέκα 15
τρεῖς δραχμάς δὲ ὀβολούς, πολλῶν παρόντων μαρτύρων, καὶ ἀπαιτοῦντος τὰ τε
πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη τὰ ἠρπασμένα ὑπ' αὐτοῦ, Θεόφημος οὐκ
ἔφην ἀποδώσειν μοι. ταῦτα δ' ἀποκρινομένου αὐτοῦ, μάρτυρας μὲν ἐποίησάμην
τῆς ἀποκρίσεως τοὺς παρόντας, τὴν δὲ δίκην ἐξέτεισα. οὐ γὰρ ἦδη Εὐεργον
εἰσεληλυθότα μου εἰς τὴν οἰκίαν ταύτῃ τῇ ἡμέρᾳ, ἀλλ' αὐτίκα τὴν δίκην ἐξέτεισα. 20
ἀλλ' οὕτως ἐπλεονέκτει ὁ Θεόφημος ὥστε λαβεῖν τὴν δίκην καὶ ἔχειν τὰ πρόβατα καὶ
τὰ ἀνδράποδα καὶ τὰ σκεύη, καὶ αὐτίκα ἐκτετεισμένης τῆς δίκης ἄγγελος ἦλθέ μοι,
λιθοκόπος τις, τὸ πλησίον μνήμα ἐργαζόμενος, λέγων ὅτι πάλιν οἴχοιτο Εὐεργος, τὰ
ὑπόλοιπα σκεύη ἐκφορήσας ἐκ τῆς οἰκίας.

ἄγγελ-ος, ὁ messenger (2a)

ἀνδράποδ-ον, τό slave (2b)

ἀπόκρισι-ς, ἡ reply (3e)

ἀρπάζ-ω seize, plunder

αὐτίκα at once

δέκα ten

δίκ-η, ἡ fine (1a)

ἐκτίν-ω (ἐκτεῖσι-) pay

ἐκφορέ-ω carry off

καταφέρ-ω carry down

κατηνέχθη aor. pass. of

καταφέρω

λιθοκόπ-ος, ὁ stone-mason (2a)

μνήμα (μνηματ-), τό memorial,
monument (3b)

ὀβολ-ός, ὁ obol (2a) (one-sixth
of a drachma)

πλεονεκτέ-ω be greedy

πλησί-ος -α -ον nearby

προτεραῖ-ος -α -ον previous, of
previous day

τῆ προτεραίᾳ on the previous
day

πύργ-ος, ὁ tower (2a)

τριακόσι-οι -αι -α three hundred

ὑπόλοιπ-ος -ον remaining, left

τῆ ὑστεραίᾳ on the next day

χίλι-οι -αι -α thousand

χρεῖ-α, ἡ need, necessity (2b)

Vocabulary to be learnt

ἄγγελος, ὁ messenger (2a)

ἀκολουθέω follow, accompany

ἀπόκρισις, ἡ reply, answer (3e)

ἀρπάζω seize, plunder, snatch

δέκα ten

διατριβή, ἡ delay; pastime;

discussion; way of life (1a)

δίκη, ἡ fine; case; justice (1a)

ἐκτίνω (ἐκτεῖσι-) pay

ἐκφορέω carry off

καταφέρω (κατενεγκ-) carry
down

κινδυνεύω be in danger, run
risk, be likely to

πλησίος ἄον nearby

προτεραῖος ἄον previous, of
previous day

πύργος, ὁ tower (2a)

συγκόπτω beat up, strike (aor.
pass., συνεκόπην)

σφόδρα very much,

exceedingly

ὑπόλοιπος on remaining

ὑστεραῖος ἄον next day

χίλιοι αἱ α thousand

ψυχή, ἡ soul, life (1a)

Grave monuments

Grave reliefs were made in their thousands for the great cemeteries of Athens itself, the Peiraieus, and the demes of Attica. Imposing funerary enclosures dominated several of the roads into Athens, the road from the sanctuary to the settlement and fort at Rhamnous, and no doubt elsewhere. Although many reliefs are conservative in their iconography, there is a tendency over time for the more elaborate monuments to show ever higher relief and larger groups of figures . . . high relief was connected with grand monuments, and the greater Athenian tolerance of individual display can be measured both in the way in which some *stelai* 'heroise' the individual dead person and in the sheer scale of some monuments. (*World of Athens*, 8.102)

D

Despite medical treatment, the old servant dies. Aristarkhos goes to the Exegetai to see what action he can take in revenge, but meets with an unsatisfactory response.

In *World of Athens*: *exegetai* 3.33; purification 3.33; family and murder 6.42.

τί οὖν ἔδει με ποιεῖν, ὦ Ἀπολλόδωρε, καὶ ποῖ τρέπεσθαι, ἐκπεφορημένων μὲν τῶν
σκευῶν, τῆς δὲ γραδὸς περὶ ψυχῆς κινδυνευούσης, ἐκτετεισμένης δὲ τῆς καταδίκης;
ἀλλ' οὖν, εἴ μὴ τι ἄλλο, ἐπήγγειλα τὸν Θεόφημον θεραπεύειν τὴν ἄνθρωπον ἢ
συνεκόπη καὶ ἰατρὸν εἰσάγειν ὃν βούλοιο. ἐπειδὴ οὐκ ἐβουλήθη Θεόφημος οὐδ'
ἐδυνήθη ἐγὼ πεῖσαι αὐτόν, εἰσήγαγον ἰατρὸν ᾧ πολλὰ ἔτη ἐχρώμην. χθὲς δέ, 5
ἔκτη οὔση ἡμέρα ὕστερον ἢ οὔτοι ὠρμήθησαν εἰς τὴν οἰκίαν, ἐτελεύτησεν ἡ τίτθη.
ἐγὼ οὖν αὐτίκα μὲν ὠργίσθη, πρῶ δ' ἦλθον (ὡς εἶρηκα) ὡς τοὺς ἐξηγητὰς, ἵνα
εἰδείην ὅ τι ποιητέον περὶ τούτων, καὶ διηγησάμην αὐτοῖς ἅπαντα τὰ γενόμενα,
τό τε ὀρμηθῆναι αὐτοὺς εἰς τὸ χωρίον καὶ εἰς τοῦτο ἀσελγείας ἐλθεῖν, ὥστε μὴ
αἰσχυνθῆναι ἐπὶ τὴν γυναῖκα καὶ τὰ παιδιά εἰσελθεῖν, καὶ τὴν γραῦν συγκόψαι, 10
κυμβίου ἔνεκα, καὶ τὰ σκεύη ἐκφορῆσαι. πρὸς δὲ τούτοις, ἐμνήσθη τὴν εὐνοίαν τῆς
ἀνθρώπου καὶ ὡς διὰ τὸ μὴ ἀφείναι τὸ κυμβίον τελευτήσειεν.

ἀκούσαντες δὲ μου οἱ ἐξηγηταὶ ταῦτα, τάδε παρήνεσαν· ἐπειδὴ αὐτὸς μὲν
οὐ παρεγένου, ἡ δὲ γυνὴ καὶ τὰ παιδιά, ἄλλοι δὲ σοὶ μάρτυρες οὐκ ἐφάνησαν,
εὐλαβήθητι μὴ προαγορεύης μηδενὶ ὄνομαστί, μηδὲ πρὸς τὸν βασιλέα δίκην φόνου 15
λάχης. οὐ γάρ ἐστιν ἐν γένει σοὶ ἢ ἄνθρωπος, οὐδὲ θεράπεινα, ἐξ ὧν σὺ λέγεις. ἀλλ'
ὑπὲρ σεαυτοῦ καὶ τῆς οἰκίας ἀφοσιωσάμενος, ὡς ῥᾶστα τὴν συμφορὰν φέρε, ἄλλη
δέ, εἴ πη βούλει, τιμωροῦ.'

Vocabulary for Section Seventeen D

Grammar for 17D

- Aorist passive imperatives
- Root aorist imperatives
- Middle verbs which take passive forms in the aorist

αἰσχυνθῆναι aor. inf. of αἰσχύνομαι	εἰς τοῦτο (X, gen.) ἔρχομαι reach such a pitch of . . .	εὐλαβήθητι aor. imper. s. of εὐλαβέομαι
ἄλλη in some other way	ἐμνήσθη αor. of μιμνήσκομαι	ἐφάνησαν aor. of φαίνομαι
ἀσελγει-α, ἡ disreputable behaviour (1b)	ἐν γένει σοὶ related to you	ἰατρ-ός, ὁ doctor (2a)
αὐτίκα at once	ἐξηγητ-ής, ὁ Adviser (1d)	κυμβί-ον, τό cup (2b)
ἀφοσιό-ομαι purify oneself	ἕκτ-ος -η -ον sixth	μιμνήσκ-ομαι remember
ἐβουλήθη aor. of βούλομαι	ἐπαγγέλλ-ω (ἐπαγγελι-) order	ὄνομαστί by name
ἐδυνήθη αor. of δύναμαι	ἔτ-ος, τό year (3c)	ὀρμηθῆναι aor. of ὀρμάομαι
εἰ μὴ τι ἄλλο if nothing else	εὐλαβέ-ομαι μὴ take care not to (+subj.)	παραίνε-ω advise
		πῆ in any way

προαγορεύ-ω make a public denunciation against (+dat.)	ώρμήθησαν aor. of όρμάομαι	μιμνήσκομαι (μνησθ-) <i>remember; mention</i>
πρῶ early		ῥάστος η ον <i>very easy</i>
ῥάστα most easily (sup. adv. of ῥάδιος)	Vocabulary to be learnt	τελευτάω <i>die, end, finish</i>
τελευτά-ω die	αὐτίκα <i>at once</i>	φέρω (ένεγκ-) <i>carry; bear, endure; lead</i>
φέρ-ω (ένεγκ-) bear, endure	έπαγγέλλω (έπαγγελια-) <i>order</i>	φόνος, ό <i>murder (2a)</i>
φόν-ος, ό murder (2a)	έτος, τό <i>year (3c)</i>	χθές <i>yesterday</i>
χθές yesterday	ιατρός, ό <i>doctor (2a)</i>	

E

Apollodoros agrees to help Aristarkhos in any way he can.

In *World of Athens*: friends and enemies 4.2–4, 14–16; climate 2.5–6.

- ΑΡ. εἶεν. ἔχεις τὸ πρᾶγμα. τί' οὖν ποιήσω; ποῖ τράπωμαι; τί γένωμαι; οὐ γὰρ οἶδα ὅ τι χρῶμαι ἑμαυτῶ. οὐ γὰρ δήπου οὕτως ἀνόητός γ' ἂν εἶην ὥστε τολμησαί ψεύσασθαι πρὸς τοὺς δικαστάς, οὐδ' ἂν εἰ εὔειδείην ὅτι αἰρήσοιμι τοὺς ἐχθροὺς ἀδικήσαντας. οὐ γὰρ οὕτω τούτους μισῶ ὡς ἑμαυτὸν φιλῶ. ὄρα οὖν τί δρώμεν. 5
- ΑΠ. σκοπῶμεν κοινῇ, ὧ γὰθέ, καὶ μὴ φοβηθῆς μὴ οὐ συμπροθυμῶμαί σοι. καὶ γὰρ δεινὸν ἂν εἴη ἀνδρὶ φίλῳ τοῦτό γε, τὸ μὴ ἐθέλειν συμπροθυμεῖσθαι τοῖς φίλοις ὅπως τιμωρήσονται τοὺς ἐχθροὺς. ὥστε δεῖ με μάλιστα πάντων βοηθησαί σοι ἐν ἀπορίᾳ ὄντι. 10
- ΑΡ. καὶ χάριν εἴσομαι σοι, ὧ βέλτιστε, συμπροθυμηθέντι.
- ΑΠ. ἀλλὰ ὕστερον ποιῶμεθα ταῦτα καὶ ἀναλάβωμεν τὸν λόγον. ὕει γὰρ, καὶ οὐ κυνὶ μὰ τοὺς θεοὺς νυνὶ πλανητέον. σὺ δέ μοι οὕτωςί ποιήσον. αὔριον ἔωθεν ἀφικοῦ οἴκαδε καὶ μὴ ἄλλως ποιήσης, ἵνα βουλευσῶμεθα περὶ αὐτῶν τούτων. 15
- ΑΡ. ἐμοὶ ἀρέσκει ἂ σὺ λέγεις, ὧ Ἀπολλόδωρε, καὶ ὁμολογῶ ὡς οὐ ποιητέον οὐδὲν πρὶν ἂν μετὰ σοῦ συμβουλευῶμαι. ἤξω οὖν παρὰ σέ αὔριον, ἐὰν θεὸς ἐθέλῃ.
- ΑΠ. πράττωμεν ταῦτα. ἴωμεν οὖν.

Vocabulary for Section Seventeen E

Grammar for 17E

- Deliberative subjunctives
- χράομαι
- Correlatives

ἄλλως otherwise

ἀνόητ-ος -ον foolish

βουλεύ-ομαι discuss

ἔωθεν daybreak

κοινῇ together, in common

ὅ τι χρῶμαι ἑμαυτῶ; what I am
to do with myself?

πλανᾶ-ομαι wander, roam about

ποῖ τράπωμαι; where am I to
turn?συμβουλεύ-ομαι discuss with
(+dat.)συμπροθυμέ -ομαι share
enthusiasm of (+dat.)τί γένωμαι; what will become
of me?

τί δρῶμεν; what are we to do?

τί ποιήσω; what am I to do?

ὔει it is raining

Vocabulary to be learntἄλλως *otherwise; in vain*ἀνόητος ον *foolish*βουλεύομαι *discuss, take
advice*συμβουλεύομαι *discuss with
(+dat.)*συμπροθυμέομαι *share
enthusiasm of (+dat.)*

Section Eighteen A–E: How Zeus gave justice to men

Introduction

Whether Aristarkhos was telling the truth or not (and it was probably six of one and half a dozen of the other), the fact was that the actual working of justice could be a slow, messy and unsatisfactory business – slow because of the variety of claims and counter-claims that could be lodged, messy because it was always up to individuals to bring cases, gather evidence, present the case and enforce the verdict, and unsatisfactory because the scanty rules of legal process made dikasts liable to be swayed by purely emotional or personal appeals. Nevertheless, there is no denying that the law was an intensely *personal* concern for a Greek (far more, perhaps, than it is for us with our batteries of solicitors, policemen, barristers and judges) and that the Greeks regarded the laws, by means of which justice was upheld, as the absolute heart and soul of the πόλις. Indeed, Greek citizens actually *made* the laws by their vote in the ἐκκλησία; and, as we have seen, thousands of citizens could be daily involved in the process of law as dikasts. The word νόμος also had much deeper associations for a Greek than ‘law’ does for us, because it meant much more than statutory law: it meant also ‘custom’, ‘convention’, the collected wisdom of the past, the ‘accepted inheritance which formed the permanent background of [a Greek’s] life’ (Dodds).

The following passage is taken from Plato’s dialogue *Protagoras*. Socrates has asked Protagoras, the great sophist and thinker, whether it is possible to teach people to be good citizens, a skill that Protagoras himself claimed to teach. Socrates suggests that it is not, for experts are called to advise on subjects that can be taught, like carpentry and ship-building, but on questions of e.g. state policy everyone in the ἐκκλησία has a say – as if expertise on that topic did not exist. Protagoras, with the agreement of his listeners, elects to answer with a μῦθος (myth? story? parable?), which describes the creation of the world and



ὁ Προμηθεύς

the implantation in man of δίκη and αἰδώς (i.e. a sense of right and a moral awareness of others and of their response to one's actions.).

In *World of Athens: nomos-physis* 8.32, 9.7; sophists and civilisation 8.29; myth 3.7–12; speculation 8.7–8.

Note

This text (Plato, *Protagoras* 320D-323A) is unadapted.

There is a very good translation with notes by CCW Taylor, *Plato Protagoras* (Clarendon Plato Series, Oxford 1976).

A

The Creation story, and how Epimetheus, Prometheus' brother, distributed various characteristics and capacities amongst the animals.

ἦν γάρ ποτε χρόνος ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἰμαρμένος γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον, ἐκ γῆς καὶ πυρὸς μείξαντες καὶ τῶν ὅσα πυρὶ καὶ γῆι κεράννυται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεὶ καὶ Ἐπιμηθεὶ κοσμηῆσαι τε καὶ νεῖμαι δυνάμεις ἐκάστοις, ὡς πρέπει. Προμηθεὶ δὲ παραιτεῖται Ἐπιμηθεὺς αὐτὸς νεῖμαι, 'νείμαντος δέ μου', ἔφη, 'ἐπίσκεψαι'. καὶ οὕτω πείσας νέμει, νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτε, τοὺς δ' ἀσθενεστέρους τάχει ἐκόσμει· τοὺς δ' ὠπλιζε, τοῖς δ' ἄοπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμηχανᾶτο δύνάμιν εἰς σωτηρίαν. ἃ μὲν γὰρ αὐτῶν σμικρότητι ἤμπισχε, πτηνὸν φυγῆν ἢ κατάγειον οἴκησιν ἔνεμεν· ἃ δὲ ἠῦξε μεγέθει, τῷδε αὐτῷ αὐτὰ ἔσφριξε· καὶ τᾶλλα οὕτως ἐπανισῶν ἔνεμε. ταῦτα δὲ ἐμηχανᾶτο, εὐλάβειαν ἔχων μή τι γένος ἀϊστωθείη.

Vocabulary and notes for Section Eighteen A

In Grammar for 18A–E

- Deliberatives in secondary sequence
- ἄτε + participle 'as one who'
- Duals

Notes

1. χρόνος: to be taken with γενέσεως.
2. γῆς ἔνδον: take together. The idea that humans were originally born from the earth was common.
2. ἐκ: to be taken with γῆς καὶ πυρὸς ... καὶ τῶν ('those things'). There was a commonly-held Greek theory that everything was made up of four elements – earth, air, fire and water. Protagoras must have thought that air and water were produced by a mixture of earth and fire.
4. Προμηθεὶ καὶ Ἐπιμηθεὶ: Pro-metheus means 'Fore-sight', Epi-metheus 'After-sight'. As will become apparent, Epimetheus forgets all about man.
5. αὐτὸς: i.e. by himself.
8. ἄλλην τιν': take with δύνάμιν.
8. ἃ ... αὐτῶν: 'which of them', 'those of them which' (obj. of ἤμπισχε); in the main clause, understand 'to them he...'. ἃ δὲ ἠῦξε (9–10) works in the same way, and is picked up by αὐτὰ (10).

ἀϊστό-ω destroy	κεράννυ-μι mix with, compound of (+dat.)	τυπέ-ω fashion, shape
ἀμπίσχ-ω surround, clothe	κοσμέ-ω equip	φυγή-ή, ή flight (1a)
ἄοπλ-ος -ον unarmed	μέγεθ-ος, τό size (3c)	φῶς (φωτ-), τό light (3b)
ἄσθεν-ής -ές weak	μηχανά-ομαι contrive, devise	Vocabulary to be learnt
αὐξάν-ω (αύξ-) make grow, increase	μίγνυ-μι (μιξ-) mix	ἄσθενής ές <i>weak, ill</i>
γένεσ-ις, ή birth (3e)	νέμ-ω (νειμ-) allot, distribute, assign	γένεσις, ή <i>birth (3e)</i>
δύναμ-ις, ή power, faculty (3e)	ὀπλίζ-ω arm	δύναμις, ή <i>power, ability, faculty (3e)</i>
εἰμαρμέν-ος -η -ον allotted	παραιτέ-ομαι beg	ἐπισκοπέομαι (ἐπισκεψα-) <i>review</i>
ἔνδον (+gen.; take with preceding γής) inside, within	πρέπει it is fitting, suitable	μηχανάομαι <i>devise, contrive</i>
ἐπανισό-ω put on a par, make equal	Προμηθ-εύς, ὁ Prometheus (3g) ('Foresight')	νέμω (νειμα-) <i>distribute, allot, assign</i>
Ἐπιμηθ-εύς, ὁ Epimetheus (3g) ('Aftersight')	προσάπτ-ω attach, give	παραιτέομαι <i>beg</i>
ἐπισκοπέ-ομαι (ἐπισκεψ-) <i>review</i>	προστάττ-ω (προσταξ-) order (+dat.)	προστάττω (προσταξα-) <i>order (+dat.)</i>
εὐλάβει-α, ή care (1b)	πτην-ός -ή -όν winged	τάχος, τό <i>speed (3c)</i>
ἰσχ-ύς, ή strength (3h)	σμικρότης (σμικροτητ-), ή smallness (3a)	φυγή, ή <i>flight (1a)</i>
κατάγει-ος -ον under the earth	τάχ-ος, τό speed (3c)	

The evolution of man

Considerable interest was taken in the origins of human society. A sort of evolutionary theory was developed: early man, Plato makes Protagoras suggest in this section, found survival difficult because of wild animals, illness, and lack of food, and so on pragmatic grounds was spurred to invent τέχνα ('skills, the results of applied intelligence') like hunting, medicine and agriculture in order to survive. But men were still at risk from other men. So social compacts were formed, giving rise to φιλία ('making common cause with another', cf. φίλος), for example, and πειθώ ('getting someone to acquiesce peacefully'). These utilitarian practices became enshrined in time into a moral code, giving rise to constraints such as αἰδώς ('conscience', 'sense of shame', 'respect for others') and δίκη ('justice, rule of law'). From these beginnings fully civilised societies, characterised by laws, religious observances and democratic practices, were able to develop. The basis of this view of man's development was ultimately utilitarian, and this fact reflects the enlightened self-interest and ethically relativistic view of many sophists, against which Plato and Socrates reacted strongly. (*World of Athens*, 8.29)

Protagoras explained his view of the development of civilization in a μῦθος that he had invented for the purpose. But as the tragedians' highly flexible treatment of the subject-matter of myth makes clear, μῦθος did not mean anything like 'revealed scripture' or 'truth about the gods'. It ranged in meaning over 'myth', 'fiction', 'story', 'parable'. Its antithesis was λόγος, 'rational account'. Observe that, while Protagoras made the gods the 'first cause' of the αἰδώς and δίκη implanted in men, it was up to humans to work out what those imperatives actually meant in practice. Greek gods were not generally felt to impose commandments or moral guidelines on men.

B

Further attributes are distributed.

ἐπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἐκ Διὸς ὥρας εὐμάρειαν ἐμηχανάτο ἀμφιεννύς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν, ἱκανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνάς ἰοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνῆ οἰκεία τε καὶ αὐτοφυῆς ἐκάστω· καὶ ὑποδῶν τὰ μὲν ὄπλαῖς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀναίμοις, τούντεῦθεν τροφὰς ἄλλοις ἄλλας ἐξεπόριζε, τοῖς μὲν ἐκ γῆς βοτάνην, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ρίζας· ἔστι δ' ὅϊς ἔδωκεν εἶναι τροφήν ζῶων ἄλλων βοράν· καὶ τοῖς μὲν ὀλιγογονίαν προσῆψε, τοῖς δ' ἀναλισκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων.

5

Vocabulary for Section Eighteen B

Notes

3. δυνατοῖς: supply ἀμῦναι.
3. ἰοῦσιν: dat. pl., 'for them [=the beasts] going'.
- 3–4. καὶ ... ὅπως ὑπάρχοι: and [he contrived] so that there should be'.
4. τὰ μὲν: referring to animals; take as object of 'he clothed' (understood).
- 6–7. ἔστι . . . οἷς: 'to some'
7. εἶναι τροφήν: 'to be as food' (in apposition to βοράν)

ἀλληλοφθορί-α, ἡ mutual destruction (1b)	καῦμα (καυματ-), τό heat (3b)	ἀναλίσκω (ἀναλωσα-) spend; use; kill
ἀμύν-ω keep off, withstand	οἰκεῖ-ος -α -ον personal	δένδρον, τό tree (2b)
ἀμφιέννυ-μι dress, clothe	ὀλιγογονί-α, ἡ production of few young (1b)	δέρμα (δερματ-), τό skin (3b)
ἀναλίσκ-ω kill, consume	ὄπλ-ῆ, ἡ hoof (1a)	διαφυγή, ἡ flight, means of escape (1a)
ἄναιμ-ος -ον bloodless	ὅπως (+opt.)=εἶνα (+opt.)	δυνατός ἡ ὄν able, possible
αὐτοφυ-ῆς -ές natural	πολυγονί-α, ἡ fertility (1b)	ἐκπορίζω supply, provide
βορ-ά, ἡ meat (1b)	πορίζ-ω provide, offer	ζῶον, τό animal, creature, living thing (2b)
βοτάν-η, ἡ grass (1a)	προσάπτ-ω give, attach to (+dat.)	ἱκανός ἡ ὄν sufficient, capable, able (+inf.)
δένδρ-ον, τό tree (2b)	πυκν-ός -ή -όν thick	ὅπως=εἶνα (+subj./opt.) in order to
δέρμα (δερματ-), τό skin (3b)	ρίζ-α, ἡ root (1c)	πορίζω provide, offer
διαφυγ-ή, ἡ means of escape from (1a)	στερε-ός -ά -όν hard	προσάπτω give, attach to (+dat.)
δυνατ-ός -ή -όν able	στρωμν-ή, ἡ bedding (1a)	στρωμνῆ, ἡ bedding (1a)
ἐκπορίζ-ω supply	τούντεῦθεν=τὸ ἐντεῦθεν next	τροφή, ἡ food, nourishment (1a)
ἐπαρκέ-ω provide enough (of)	τροφ-ή, ἡ food (1a)	χειμῶν (χειμων-), ὁ winter, storm (3a)
εὐμάρει-α, ἡ comfort (1b)	ὑπάρχ-ω serve as, be	ὦρα, ἡ season (1b)
εὐν-ή, ἡ bed (1a)	ὑποδέ-ω shoe	
ζῶ-ον, τό animal (2b)	χειμῶν (χειμων-), ὁ winter, storm (3a)	
θρίξ (τριχ-), ἡ hair (3a) (dat. pl. θριξί)	ὦρα, ἡ season (1b)	
ἱκαν-ός -ή -όν sufficient (+inf. 'to')		
καρπ-ός, ὁ fruit (2a)		

Vocabulary to be learnt

ἀμύνω keep off, withstand

C

But when it comes to man, Epimetheus has run out of characteristics to distribute. Prometheus takes a hand.

ἄτε δὴ οὖν οὐ πάνυ τι σοφὸς ὢν, ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς
 δυνάμεις εἰς τὰ ἄλογα· λοιπὸν δὴ ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος,
 καὶ ἠπόρει ὃ τι χρῆσαιτο. ἀποροῦντι δὲ αὐτῷ, ἔρχεται Προμηθεὺς ἐπισκεψόμενος
 τὴν νομὴν, καὶ ὄρα τὰ μὲν ἄλλα ζῶα ἐμμελῶς πάντων ἔχοντα, τὸν δὲ ἀνθρώπων
 γυμνὸν τε καὶ ἀνυπόδητον καὶ ἄστρωτον καὶ ἄοπλον· ἤδη δὲ καὶ ἡ εἰμαρμένη 5
 ἡμέρα παρήν, ἐν ἧ ἔδει καὶ ἀνθρώπων ἐξιέναι ἐκ γῆς εἰς φῶς. ἀπορία οὖν σχόμενος
 ὁ Προμηθεὺς ἦντινα σωτηρίαν τῷ ἀνθρώπῳ εὖροι, κλέπτει Ἡφαίστου καὶ Ἀθηναῖς
 τὴν ἔντεχνον σοφίαν σὺν πυρί – ἀμήχανον γὰρ ἦν ἄνευ πυρὸς αὐτὴν κτητὴν τῷ ἢ
 χρῆσιμη γενέσθαι – καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον
 σοφίαν ἀνθρώπος ταύτῃ ἔσχεν, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν γὰρ παρὰ τῷ Δίῳ. τῷ 10

Vocabulary for Section Eighteen C

Notes

1. τι: at all (lit. ‘in any respect’).
2. αὐτῷ: ‘by him’ - dat. of agent; so too τῷ (8).
8. αὐτὴν κτητὴν: f., picking up σοφίαν.
10. πολιτικὴν: i.e. σοφίαν.

ἀκόσμητ-ος -ον unprovided for	δωρέ-ω bestow, give as a gift	ὃ τι χρῆσαιτο what he should
ἄλογ-ος -ον speechless	εἰμαρμέν-ος -η -ον allotted,	make of it
ἀμήχανον ἦν it was impossible	appointed	πολιτικ-ός -ή -όν political
to (inf.)	ἐμμελῶς ἔχ-ω be well off for	σύν (+dat.) with, with the help
ἀνυπόδητ-ος -ον unshod	(+gen.)	of
ἄοπλ-ος -ον unarmed	ἔντεχν-ος -ον artistic	ταύτῃ in this way
ἄστρωτ-ος -ον without a bed	καταναλίσκ-ω	τῷ=τινι
γυμν-ός -ή -όν naked	κτητ-ός -ή -όν possessed	φῶς (φωτ-), τό light (3b)
δὴ οὖν but	νομ-ή, ἡ distribution (1a)	

An alternative Prometheus story

Protagoras describes how Prometheus brought the blessings of fire to men and was later punished for it by Zeus (p. 220, ll. 15–16). But according to the early poet Hesiod (c. 680 BC), Zeus also punished *men* – by giving them woman. ‘And when he had made this lovely, evil thing as the price of fire, he led her to a place where gods and men were gathered, and she showed her delight at the finery which Athene had given her. And immortal gods and mortal men were amazed when they saw how deep was the trap from which there was no escape for men. For from her the whole female sex is descended, a great curse to mortal men with whom they live, no help in accursed poverty but ready enough to share wealth’. Being irrelevant to Protagoras, this feature of the myth was omitted. (Cf. *World of Athens*, 3.11)

δὲ Προμηθεΐ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν – πρὸς δὲ καὶ αἰ Διὸς φυλακαὶ φοβεραὶ ἦσαν – εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἡφαίστου οἴκημα τὸ κοινόν, ἐν ᾧ ἐφιλοτεχνεῖτην, λαθῶν εἰσέρχεται, καὶ κλέψας τὴν τε ἔμπυρον τέχνην τὴν τοῦ Ἡφαίστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν ἀνθρώπῳ, καὶ ἐκ τούτου εὐπορία μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμηθεῖα δὲ δι' Ἐπιμηθεῖα ὕστερον, ἥπερ λέγεται, κλοπῆς δίκη μετήλθεν. 15

- 10–12. ἦν ... ἦσαν: this explains where 'political wisdom' (i.e. wisdom to do with the formation of a πόλις) resided and why Prometheus could not get it. At εἰς δέ (12) Plato returns to the topic to elaborate on how Prometheus obtained skills/technology and fire for men.
14. τὴν ἄλλην ... Ἀθηνᾶς: presumably spinning, weaving, olive-cultivation and pottery, all closely associated with Athene.
16. κλοπῆς: presumably this refers to the punishment that was visited by Zeus on Prometheus for helping man: he was nailed to a cliff and a vulture daily pecked out his liver, which re-grew overnight.

Ἀθην-ᾶ, ἡ Athene (1b)	(καταναλωσ-) spend lavishly	ἄοπλος οὐν <i>unarmed</i>
ἀκρόπολ-ις, ἡ acropolis (3e)	κλοπ-ή, ἡ theft (1a)	δωρέω <i>bestow, give as a gift</i>
τὰ ἄλογα brute beasts	οἴκημα (οἰκηματ-), τό dwelling (3b)	εἰμαρμένος η οὐν <i>allotted, appointed</i>
ἀμήχαν-ος -ον impracticable, impossible	πρὸς (adv.) in addition	εὐπορίᾳ, ἡ <i>abundance, means</i> (1b)
ἄτε in that, since, seeing that (+part.)	σχόμεν-ος -η -ον being in (+dat.) (aor. mid. of ἔχω)	κλοπή, ἡ <i>theft</i> (1a)
δίκη μετέρχεται a charge of x (gen.) is brought against y (acc.)	φοβερ-ός -ά -όν terrible, awe-inspiring	νομή, ἡ <i>distribution</i> (1a)
ἐγχωρεῖ it is permitted for x (dat.)	φυλακ-ή, ἡ sentinel, guard (1a)	οἴκημα (οἰκηματ-), τό <i>dwelling</i> (3b)
ἔμπυρ-ος -ον of fire	Vocabulary to be learnt	πολιτικός ἡ ὄν <i>political</i>
εὐπορί-α, ἡ abundance, means (1b)	ἀκόσμητος οὐν <i>unprovided for</i>	πρὸς (adv.) in addition
ἐφιλοτεχνεῖτην the two of them practised their skills	ἀκρόπολις, ἡ <i>acropolis, citadel</i> (3e)	σύν <i>with, together with</i> (+dat.)
ἥπερ as	ἄλογος οὐν <i>speechless, without reason</i>	φοβερός ἄ ὄν <i>terrible, frightening</i>
Ἡφαίστ-ος, ὁ Hephaistos (2a) (<i>god of fire</i>)	ἀμήχανος οὐν <i>impossible, impracticable</i>	φυλακική, ἡ <i>sentinel, guard</i> (1a)
		φῶς (φωτ-), τό <i>light</i> (3b)

D

Men form communities for protection, but this is not enough.

ἐπειδὴ δὲ ὁ ἄνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν τοῦ θεοῦ
 συγγένειαν ζῶων μόνον θεοὺς ἐνόμισε, καὶ ἐπεχείρει βωμούς τε ἰδρῦεσθαι καὶ
 ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὀνόματα ταχὺ διηθρώσατο τῇ τέχνῃ, καὶ
 οἰκῆσεις καὶ ἐσθῆτας καὶ ὑποδέσεις καὶ στρωμνὰς καὶ τὰς ἐκ γῆς τροφὰς ἠὔρετο.
 οὕτω δὲ παρεσκευασμένοι κατ' ἀρχὰς ἄνθρωποι ὤκουν σποράδην, πόλεις δὲ 5
 οὐκ ἦσαν· ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ αὐτῶν ἀσθενέστεροι
 εἶναι, καὶ ἡ δημιουργικὴ τέχνη αὐτοῖς πρὸς μὲν τροφήν ἱκανὴ βοήθὸς ἦν, πρὸς
 δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής – πολιτικὴν γὰρ τέχνην οὐπω εἶχον, ἥς
 μέρος πολεμικῆ – ἐζήτουν δὴ ἀθροίζεσθαι καὶ σώζεσθαι κτίζοντες πόλεις· ὅτ' οὖν
 ἀθροισθεῖεν, ἠδίκουν ἀλλήλους ἅτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε πάλιν 10
 σκεδαννύμενοι διεφθείροντο.

Vocabulary for Section Eighteen D

Notes

1. θείας ... μοίρας: i.e. the share in/gift of technical skill, till then the preserve solely of the gods.
2. συγγένειαν: i.e. the relationship with the gods forged by the 'divine' skills man now possessed.
3. τέχνη: it was because of his skills that man was able to invent speech and words.
9. ἥς μέρος [ἐστί]: one element/aspect of communal life in the πόλις was the ability to fight a successful war.
10. ἀθροισθεῖεν: note the optative (300).

ἄγαλμα (ἀγάλματ-), τό image, statue (3b)

ἀθροίζ-ω gather, collect

ἅτε since, seeing that (+part.)

βοηθ-ός, ὁ helper, assistant (2a)

δημιουργικ-ός -ή -όν technical

διαρθρό-ομαι articulate (i.e.

invent)

ἐνδε-ής -ές insufficient, lacking

ἐπιχειρέ-ω undertake, set to

work

ἔσθης (ἐσθητ-), ἡ clothes (3a)

θεῖ-ος -α -ον divine

θηρί-ον, τό beast (2b)

ἰδρύ-ομαι erect

κτίζ-ω found

μοῖρ-α, ἡ portion (1b)

μόνον alone among (+gen.)

πανταχῇ in every respect

παρασκευασμένος perf. part.

pass. of παρασκευάζω

prepare, equip

πολεμικ-ός -ή -όν military,

martial

σκεδάννυ-μι scatter

σποράδην scattered, in groups

συγγένει-α, ἡ kinship (1b)

ὑπόδεσ-ις, ἡ shoe (3e)

Vocabulary to be learnt

ἄγαλμα (ἀγάλματ-), τό image, statue (3b)

ἀθροίζω gather, collect

ἅτε since, seeing that (+part.)

ἐπιχειρέω undertake, set to work (+inf.)

ἔσθης (ἐσθητ-), ἡ clothing (3a)

θεῖος ἄον divine

θηρίον, τό beast (2b)

πολεμικός ἢ ὄν military, of war, martial

συγγένεια, ἡ kinship (1b)

E

Zeus sends Hermes to ensure that men are all given a share of those moral qualities which are essential for their survival.

Ζεὺς οὖν, δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἑρμῆν πέμπει ἄγοντα
 εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἵν' εἶεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας
 συναγωγοί. ἐρωτᾷ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις·
 ἄποτερον ὡς αἰ τέχνηαι νενέμηνται, οὕτω καὶ ταύτας νείμω; νενέμηνται δὲ ὧδε· εἷς
 ἔχων ἰατρικὴν πολλοῖς ἰκανὸς ἰδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ δίκην δὴ καὶ 5
 αἰδῶ οὕτω θῶ ἐν τοῖς ἀνθρώποις, ἢ ἐπὶ πάντας νείμω; ἔφη ὁ Ζεὺς, ἄκαὶ
 πάντες μετεχόντων· οὐ γὰρ ἂν γένοιτο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ
 ἄλλων τεχνῶν· καὶ νόμον γε θεὸς παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης
 μετέχειν κτείνειν ὡς νόσον πόλεως· οὕτω δὴ, ὦ Σώκρατες, καὶ διὰ ταῦτα οἱ τε ἄλλοι
 καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἢ λόγος ἢ ἄλλης τινὸς δημιουργικῆς, 10
 ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ ἐάν τις ἐκτὸς ὧν τῶν ὀλίγων συμβουλεύη,
 οὐκ ἀνέχονται, ὡς σὺ φῆς – εἰκότως, ὡς ἐγὼ φημι – ὅταν δὲ εἰς συμβουλήν
 πολιτικῆς ἀρετῆς ἴωσιν, ἣν δεῖ διὰ δικαιοσύνης πᾶσαν ἰέναι καὶ σωφροσύνης,
 εἰκότως ἅπαντος ἀνδρὸς ἀνέχονται, ὡς παντὶ προσῆκον ταύτης γε μετέχειν τῆς
 ἀρετῆς ἢ μὴ εἶναι πόλεις, αὕτη, ὦ Σώκρατες, τούτου αἰτία. 15



Ζεὺς Ἑρμῆν πέμπει

Vocabulary for Section Eighteen E

Notes

Remember that 4thC Athens was a genuine democracy, in which the citizen body meeting in Assembly (ἐκκλησία) every eight days took all the decisions. Protagoras is thinking of the way in which the Assembly made a distinction between the discussion of technical and political (i.e. communal) issues.

- 4, 6. νείμω: aorist subj., ‘am I to...?’ (deliberative: 325); so too θῶ (6).
 4–5. εἷς ... δημιουργοί: i.e. expertise was given not to all, but to selected individuals (e.g. doctors) who could use it for the benefit of all.
 9–10. οἱ τε ἄλλοι καί: ‘everyone else, including ...’.
 10. περί: take after λόγος with ἀρετῆς... and [ἀρετῆς] ἄλλης...
 12. ὅταν δέ: ‘but when’.
 13. ἰέναι: see vocabulary: the subject is ἦν (=συμβουλήν).
 14. προσηκόν: acc. absolute (296).

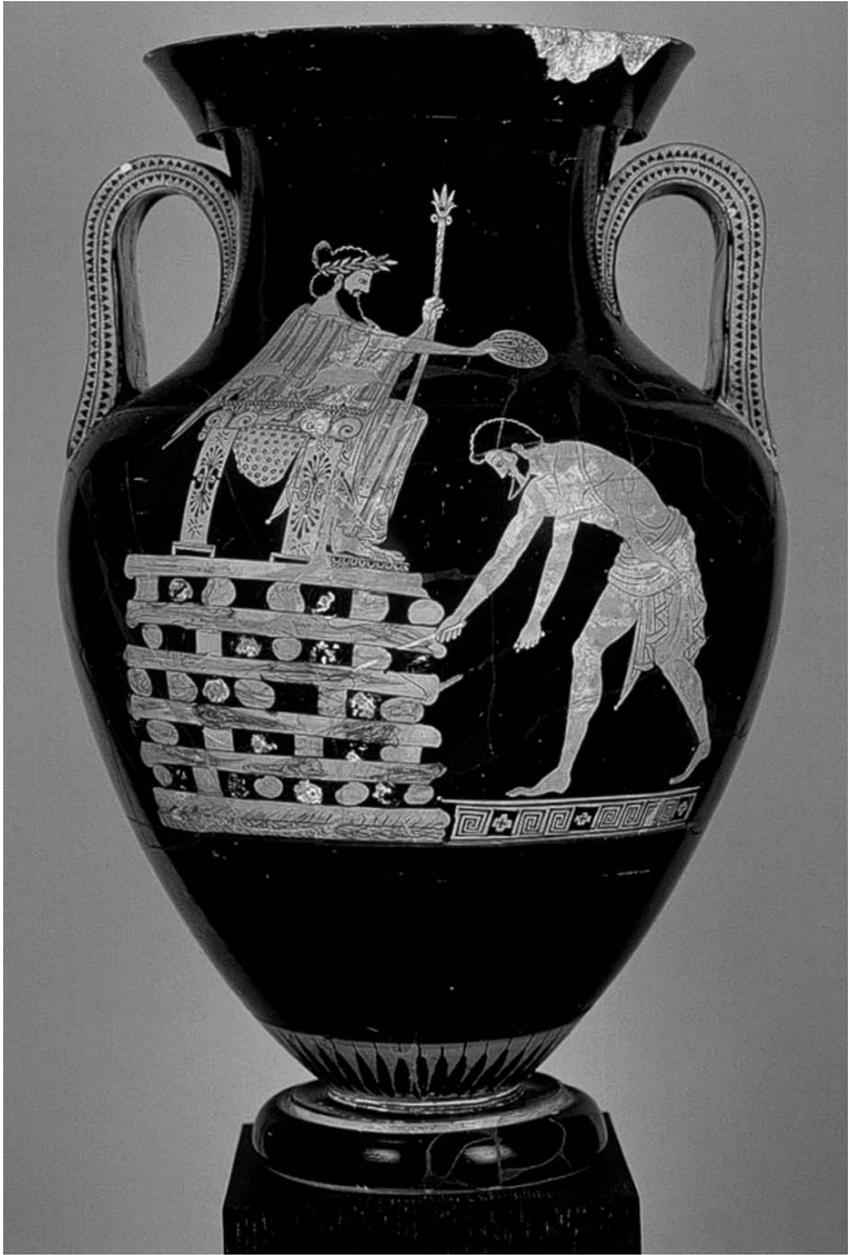
αἰδ-ώς (-ῶ -οῦς -οῖ), ἡ respect
 for others
 ἀνέχ-ομαι put up with (+gen.)
 δειδ-ω (δεισ-) fear
 δεσμ-ός, ὁ bond (2a)
 δημιουργικ-ός -ή -όν technical
 δημιουργ-ός, ὁ expert (2a)
 δικαιοσύν-η, ἡ justice (1a)
 εἷς μία ἓν (ἐν-) one
 ἐκτός (+gen.) outside
 ἰατρικ-ός -ή -όν medical
 ἰδιώτ-ης, ὁ layman, private
 citizen (1d)
 ἰέναι (to) be conducted, (to) go
 along
 κτείν-ω kill
 μέτεστι χ (dat.) has a share in γ
 (gen.)
 περί (+dat.) about

προσῆκει it is fitting for (+dat.)
 συμβουλ-ή, ἡ discussion, advice
 (1a)
 συναγωγ-ός -όν uniting,
 unifying
 σωφροσύν-η, ἡ moderation,
 good sense (1a)
 τεκτονικ-ός -ή -όν
 architectural
 φιλία, ἡ friendship (1b)
 ὧδε thus, so

Vocabulary to be learnt

αἰδώς, ἡ respect for others (acc.
 αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ)
 ἀνέχομαι put up with (+gen.)
 δεσμός, ὁ bond (2a)
 δημιουργικός ἡ ὄν technical, of
 a workman

δημιουργός, ὁ craftsman,
 workman, expert (2a)
 δικαιοσύνη, ἡ justice (1a)
 εἷς μία ἓν (ἐν-) one
 ἰατρικός ἡ ὄν medical, of
 healing
 ἰδιώτης, ὁ layman, private
 citizen (1d)
 κτείνω (κτείνα-) kill
 περί (+dat.) about
 προσῆκει it is fitting (for)
 (+dat.)
 συμβουλή, ἡ discussion,
 recommendation (1a)
 σωφροσύνη, ἡ moderation, good
 sense (1a)
 φιλία, ἡ friendship (1b)
 ὧδε thus, as follows



ὁ Κροῖσος ἐπὶ τῆς πυρᾶς

Part Six Gods, fate and man

Introduction

Section Nineteen, the story of Adrastus, is taken from Herodotus. All places referred to will be found on the map. Croesus is king of Lydia, whose capital city was Sardis. The story takes place *c.* 590. For the previous 150 years, Asia Minor had seen many different peoples come and go. The Lydians and Phrygians between them now controlled most of the mainland, but the Greeks, through assiduous colonisation, had established a firm foothold on the coastal regions and were (generally) welcomed by the locals. It was through this crucial contact with Near East culture that Greek art, literature and philosophy developed as they did. Croesus was especially well-disposed to the Greeks and had adopted a number of their customs.

Croesus' wealth was legendary (cf. 'as rich as Croesus'). The tale you are about to read, one of the most powerful and tragic in the whole of Herodotus, is just one incident in the saga of Croesus' life which Herodotus uses at the very start of his *Histories* to tell us about the way in which gods deal with men. The 'reason' that Herodotus propounds for Croesus' tragedy will be found in the translation of the episode immediately prior to the Adrastus story (given below) – the visit of the great Athenian politician and law-giver Solon to Croesus' court.

The story of Croesus ends in 546 with the capture of Sardis by the Persians, who swiftly emerged as a major power. Within sixty years (550–490) they had absorbed the empire of the Medes, Babylonia, Egypt, the whole of Asia Minor, and were threatening mainland Greece.

Greek dialect

Greece is a mountainous country, and communication between one πόλις and another could be a difficult business. This geographical fragmentation of the country is reflected not only in the number of small, self-governing πόλεις it contained (e.g. Athens, Sparta, Corinth) but also in the number of dialects spoken. Since the Greeks colonised heavily overseas as well, Greek dialects emerged in places other than the Greek mainland. One such area of heavy colonisation was the Ionian coast (see map) and perhaps the most important literary dialect after Attic – the dialect of Athens and Attica which you have been learning so far – is Ionic, the dialect used for his *Histories* by Herodotus (who came from Halikarnassos) and an important element in the dialect of the Ionian

Homer, though Homer's language is a mixture of a great number of dialects, of all eras and provenances. In the course of reading the story of Adrastus, you will meet the most important features of Ionic dialect which, because Attic and Ionic are quite similar, are mercifully fairly few and easy to recognise. You will find the major features of Ionic dialect summarised for you in the accompanying grammar section.

Note

This text is unadapted, as the rest of the reading in this Course will be from now on. The linking device is now used to indicate word-groups which might be difficult to spot. These are no longer necessarily glossed under the first word of the group in the vocabulary.

Source

Herodotus *Histories* 1.34–45

A good modern edition of Herodotus 1 in English is awaited. GA Sheets, *Herodotus Book 1* (Bryn Mawr 1981) – text and mainly grammatical commentary – is useful.

Time to be taken

Three weeks.

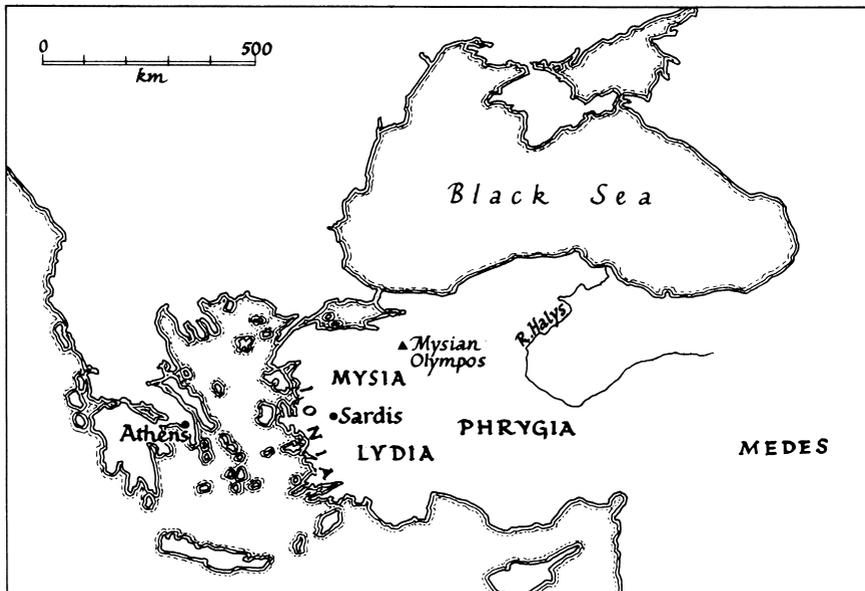
Section Nineteen A–F: The story of Adrastus

Introduction

Solon's visit to Croesus (translated from Herodotus Histories 1.29–33)

When Sardis was at its most prosperous, all the teachers (σοφισταί) of the Greek world paid a visit, including Solon the Athenian ... On arrival, he was entertained by Croesus in the palace, and after three or four days slaves at Croesus' command showed him around the treasury in all its greatness and magnificence. When he had dutifully examined and admired everything as best he could, Croesus asked him, 'Guest from Athens, we have frequently been told of your wisdom and of the sight-seeing journeys you have undertaken all over the world to foster it. Now then, I find myself quite unable to resist asking you if you have ever seen anyone who is the happiest (ὀλβίος) man in the world.' He asked this hoping that he himself was the happiest. Solon did not flatter him, but spoke the plain truth. 'Yes, O King, Tellos the Athenian.' Croesus, astonished at this reply, acidly asked the reason for his judgment. Solon replied, 'First, Tellos' city was prosperous, and he had fine sons, and he saw children born to them all, and all of them survived; second, he was as well off as a man can expect, and his death was glorious. For in a battle between the Athenians and their neighbours in Eleusis, it was he who rescued the situation, routed the enemy and died gloriously. And the Athenians demonstrated the high honour in which they held him by giving him a public funeral on the spot where he fell.'

This tale of Tellos' many blessings (πολλά τε καὶ ὀλβία) aroused Croesus' curiosity, and he asked who was the next happiest man Solon had seen, certain that he was bound to take at least second prize. 'Cleobis and Biton', said Solon, 'two young Argives. They



Map of Greece and Asia Minor

had sufficient to live on, and were also endowed with great physical strength. While both carried off prizes in athletics, there is this story in particular which is told of them. It was the Argive festival of Hera, and the young men's mother had to drive an ox-cart to the temple. But the oxen were late in arriving from the fields. So the young men, left no option because of the lack of time, harnessed themselves to the cart and dragged it off, with their mother sitting on it. They pulled it the six miles to the temple and were witnessed by the whole assembly. And then they met a magnificent end (clear proof from the gods how much better it is to die than to live). While men and women crowded round, congratulating the boys on their strength and the mother on her children, their mother, overcome with joy at what they had done and what everyone was saying about them, stood before the statue of Hera and prayed that the goddess would give her sons, Cleobis and Biton, the finest gift (ἄριστον) that man could hope for, in return for the signal honour they had done her. After this prayer the young men sacrificed, feasted and fell asleep in the temple itself – never to wake again. That, then, was how they died, and the Argives made statues of them which they set up in Delphi to mark the recognition of their outstanding excellence (ἀρίστων γενομένων).¹

So Solon gave the second prize to these two, but Croesus heatedly said, 'Guest from Athens, does my own happiness (εὐδαιμονίη) count for so little that you cannot rank me even with ordinary mortals?' Solon said, 'My experience is that divinity is characterised by envy at man's prosperity (φθονερός) and by love of upheaval (ταραχώδης) – and do you ask *me* about the lot of man? In the fullness of time, a man must see and experience much which he would rather not. I put it to you that the span of a man's life is 70 years or (counting intercalary months), 26,250 days. Of all those days, none brings the same as the next. Man, then, is entirely a creature of chance (συμφορή). As for you, you seem to me to be very rich and king over many people. But the question you ask me I will not answer yet – that is, until I hear that you have ended your life well (τελευτᾶν καλῶς τὸν αἰῶνα). For the multi-millionaire is no happier than the man who lives from hand to mouth, unless fortune grants that he should end his life well (εὖ), in full possession of every good thing (πάντα καλά). I do not need to tell you that many very rich men are unhappy (ἀνόλβιος), while many of moderate means are blessed with good fortune (εὐτυχής). The rich, but unhappy, man has two advantages over the man who is poor but blessed with good fortune: first, he is more able to fulfil his earthly desires, and second, he is in a better position to ride disaster. But the poor man, who is blessed with good fortune, has the advantage in many more ways. If he is not so able to deal with either material desires or disaster, yet good fortune protects him from these anyway, and he is granted a sound body, excellent health, freedom from trouble, a fine family and good looks. If, on top of all this, he also ends his life well, this will be precisely the man you are looking for, and he really will deserve to be called happy. But until he is dead, hold back: call him "lucky", but not yet "happy".

'No mortal can, of course, have all these things, just as no country will be entirely self-sufficient in what it produces. Different countries specialise in different things, and the best is the one which has most. So with mankind. We are self-sufficient in some things, but not in others; but the man who has the most advantages and holds on to them and dies at peace (εὐχαρίστως), that man, O King, in my view deserves the accolade. It is to the end of all things that mankind must look, to see how they will eventually turn out. God holds out the prospect of happiness to many men, and then utterly uproots them.'

It was out of the question that these sentiments could bring any pleasure to Croesus, so he dismissed Solon as a man of no account, firmly convinced that only a fool could disregard present prosperity and suggest one should look to the end of all things.

(The Greek text takes the story on from here)

A

Croesus has a dream, in which he is told that his son will be killed by a metal spear. He takes measures accordingly.

In *World of Athens*: *hubris* 4.17; *dreams* 3.14–16.

μετὰ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι, ὅτι ἐνόμισε ἑωυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον. αὐτίκα δὲ οἱ εὐδοντι ἐπέστη ὄνειρος, ὅς οἱ τὴν ἀληθείην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτερος μὲν διέφθαρτο, (ἦν γὰρ δὴ κωφός,) ὁ δὲ ἕτερος τῶν ἡλίκων μακρῶ τὰ πάντα πρῶτος· οὐνομα δὲ οἱ ἦν Ἄτυς. τοῦτον δὲ ὦν 5 τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρῆ βληθέντα. ὁ δὲ ἐπίτε ἐξηγέρθη καὶ ἑωυτῷ λόγον ἔδωκε, καταρρωδήσας τὸν ὄνειρον, ἄγεται μὲν τῷ παιδί γυναικα, ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέωνται ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεῶνων ἐκκομίσας, ἐς τοὺς θαλάμους συνένησε, μή 10 τί οἱ κρεμάμενον τῷ παιδί ἐμπέση.

Vocabulary for Section Nineteen A

Grammar for 19A–F

- Herodotus' dialect
- Accusative of respect
- οὐ φημί 'I say that ... not', 'I deny'

Notes

- 2, 3, 5, 11. οἱ: see vocabulary. οἱ in this usage is an enclitic. Note its effect on the accent of the preceding words.
5. μακρῶ: by far.
5. Ἄτυς: the name recalls ἄτη, 'delusion, punishment, woe'.
5. ὦν: see vocabulary. Distinguish from ὦν.
6. ἀπολέει: Croesus is the subject; remember that ἀπόλλυμι can mean 'lose' and 'destroy'.
8. ἐωθότα ... μιν (=Atys) is the object of ἐξέπεμπε.
9. τοῖσι: see vocabulary.

ἄγ-ομαι bring in marriage	ἔωυτόν=ἔαυτόν	πρῆγμα=πρᾶγμα
αἶχμ-ή, ἡ point of a spear (1a)	ἔωυτῶ=ἔαυτῶ	σημαίν-ω tell, announce, point out
ἀκόντι-ον, τό javelin (2b)	ἦλιξ (ἡλικ-), ὁ comrade, companion (3a)	σιδηρέ-ος -η -ον iron, metal
ἀληθείη=ἀλήθεια	κατά (+acc.) in relation to, concerning	Σόλων (Σολων-), ὁ Solon (3a) (<i>Athenian lawgiver</i>)
ἀνδρεών (ἀνδρεων-), ὁ men's apartment (3a)	καταρρωδέ-ω fear	στρατηγέ-ω lead (as commander) (+ gen.)
ἀπολεί=ἀπολεῖ (fut. of ἀπόλλυμι)	κρέμα-μαι hang over (+dat.)	συννέ-ω pile up
Ἄτ-υς, ὁ Atys (3e) (<i>Croesus' healthy son</i>)	Κροῖσ-ος, ὁ Croesus (2a) (<i>king of Lydia</i>)	τὰ πάντα in all respects
βάλλ-ω (βαλ-) hit, strike (aor. pass. ἐβλήθην)	κωφ-ός -ή -όν deaf and dumb	τοῖσι=οἷς which (relative)
βληθέντα aor. part. pass. of βάλλω	λόγον δίδω-μι take counsel with (+dat.)	τῶν=ῶν of whom (relative)
διέφθαρτο he was disabled (plur. pass. of διαφθείρω)	Λυδ-οί, οἱ the Lydians (2a) (<i>Croesus' people</i>)	χρέωνται=χρῶνται
δοράτι-ον, τό spear (2b)	μιν him, her (acc.) (<i>goes with</i> (i) βληθέντα 1.3; (ii) ἐωθότα 1.5)	ῶν=οὔν
ἐκκομίζ-ω carry out	νέμεσ-ις, ἡ retribution (3e)	ὡς εἰκάσαι to make a reasonable guess
ἐξεγείρ-ομαι wake up (aor. ἐξηγέρθην)	οἱ to him, her (dat.) (<i>goes with</i> εὔδοντι)	
ἐπεῖτε when	ὄλβι-ος -α -ον happy, blest	
εὔδ-ω sleep	ὄνειρ-ος, ὁ dream (2a)	
ἐπίστα-μαι (ἐπίστα-) stand near (+dat.)	οὐδαμῆ (to) nowhere	
ἐωθώς (ἐωθοτ-) accustomed to (+ inf.)	οὔνομα=ὄνομα	
	οὔτερος=ὄ ἕτερος	

Vocabulary to be learnt

διεφθάρ-μην *I was disabled, ruined (plur. pass. of διαφθείρω)*
 μιν *him, her (acc.) (enclitic)*
 οἱ *to him, her (dat.) (enclitic)*
 ὄνειρος, ὁ *dream (2a)*

Tragic vision

This magnificent story could well have been used by Aristotle in his *Poetics* to define ‘tragedy’ (instead he used Sophocles’ *Oedipus Tyrannus*). Aristotle says that ‘plot’ is at the heart of tragedy – by which he means, the structure or design of the pattern of events that shape it. It must contain a change of circumstances, from good fortune to bad. The sequence of events must be ‘probable or necessary’ and the events must arise naturally one from the other; and it must exemplify something universal about human experience. Further, it must evoke ‘wonder’ and feelings of ‘pity and fear’. There will be a change ‘from ignorance to knowledge’ (ἀναγνώρισις), and a ‘reversal’ (περιπάτεια), i.e. things will not turn out as expected (so ἀναγνώρισις and περιπάτεια are connected). These will be brought about by the ἁμαρτία of the main character, i.e. an unintentional ‘mistake’ of some sort – arising out of ignorance or misjudgement – which hardly deserves the dreadful consequences, most dreadful when visited on a φίλος. A strong sense of irony will underlie the whole story. [On all this, see M. Heath, *Aristotle: Poetics*, Penguin 1996]. In *Poetics*, Aristotle was doing with tragedy what he did with the natural world: seeing what was there and trying to draw universal conclusions about it. The story of Croesus fits perfectly into the pattern Aristotle elucidates.

B

Adrastos, a Phrygian of the royal household, arrives at Croesus' palace and begs for purification for having accidentally killed his brother. Croesus welcomes him in.

In *World of Athens*: purification 3.33; *nomos* 8.32; *atimia* 4.12.

ἔχοντος δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῆ
 ἐχόμενος καὶ οὐ καθαρὸς χειρᾶς, ἐὼν Φρυγὸς μὲν γενεῆ, γένεος δὲ τοῦ βασιλίου.
 παρελθὼν δὲ οὗτος ἐς τὰ Κροΐσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου
 ἐδέετο ἐπικυρῆσαι, Κροΐσος δὲ μιν ἐκάθηρε. ἔστι δὲ παραπλήσιή ἢ κάθαρσις τοῖσι
 Λυδοῖσι καὶ τοῖσι Ἑλλήσιν. ἐπεῖτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροΐσος, ἐπυνθάνετο 5
 ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε. 'ὦ ἄνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης
 ἦκων, ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;' ὁ δὲ ἀμείβετο·
 'ὦ βασιλεῦ, Γορδίῳ μὲν τοῦ Μίδεω εἶμι παῖς, ὀνομάζομαι δὲ Ἄδρηστος, φονεύσας
 δὲ ἀδελφεὸν ἐμεωυτοῦ ἀέκων ἀρῆμι, ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ
 ἐστερημένος πάντων.' Κροΐσος δὲ μιν ἀμείβετο τοισίδε· 'ἀνδρῶν τε φίλων τυγχάνεις 10
 ἔκγονος ἐὼν, καὶ ἐλήλυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος οὐδενός, μένων
 ἐν ἡμετέρου. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων κερδανείεις πλεῖστον.'

Vocabulary for Section Nineteen B

Notes

1. ἔχοντος ... τοῦ παιδός: genitive absolute.
2. γένεος: genitive of description or source.
6. κόθεν τῆς Φρυγίης: 'from where in Phrygia'.
8. Ἄδρηστος: the name hints at ἀ + δράω, 'unable to run/escape'.

ἀδελφεόν = ἀδελφόν	ἐμεωυτοῦ = ἐμαυτοῦ	κερδαίν-ω profit (fut. κερδανέω)
Ἄδρηστ-ος, ὁ Adrastos (2a)	ἐν ἡμετέρου in our	κόθεν = πόθεν
('Unable to escape')	house	κουφ-ός -ή -όν light
ἀέκων = ἄκων	ἐνθα where (relative)	Λυδοῖσι = Λυδοῖς
ἀμείβ-ομαι answer, reply	ἐξελαύν-ω drive out (perf. part.	Μίδ-ας, ὁ Midas (gen. s. Μιδέω)
ἀμηχανέ-ω be in need of	pass. ἐξεληλαμέν-ος -η -ον)	(1d)
(+ gen.)	ἐπεῖτε when	νομίζ-ομαι be accustomed τὰ
ἀπικνέεται = ἀφικνεῖται	ἐπικυρέ-ω receive, partake of	νομιζόμενα the customary
βασιλήϊ-ος -η -ον of the king,	(+ gen.)	things (2b)
royal	ἐπίστι-ος -ον suppliant	οἰκί-α, τὰ palace (2b)
γενε-ή, ἡ birth (1a)	ἐπιχώρι-ος -η -ον of the land,	ὁκόθεν = ὀπόθεν from where
γένεος = γένους (gen. s. of	native	ὀνομάζ-ω name, call
γέν-ος, τό family [3c])	ἐὼν = ὢν	παραπλήσι-ος -η -ον similar
Γορδί-ας, ὁ Gordias (gen. s.	καθαίρ-ω (καθηρ-) cleanse,	Σάρδι-ες, αἱ Sardis (<i>Croesus'</i>
Γορδίεω) (1d)	purify	<i>capital</i>)
ἐγένεο = ἐγένεο	καθαρ-ός -ή -όν pure, clean	στερέ-ω deprive of (+ gen.)
ἐδέετο = ἐδεῖτο	καθάρσι-ον, τό purification (2b)	(perf. part. pass. ἐστερημέν-ος
ἔκγον-ος, ὁ son (2a)	κάθαρσ-ις, ἡ purification (3e)	-η -ον)

συμφορῆ = συμφορᾶ
 συμφορήν = συμφοράν
 τοῖσι = τοῖς
 φονεύ-ω kill, murder
 Φρυγι-ή, ἡ Phrygia (1a)
 Φρύξ (Φρυγ-), ὁ Phrygian (3a)
 χεῖρας in respect of his hands
 χρῆμα (χρηματ-), τό thing
 (3b)

Vocabulary to be learnt

ἀέκων = ἄκων
 ἔμεωτόν = ἔμαυτόν
 ἐν (+gen.) in the house of
 ἔών = ὤν
 ἔωυτόν = ἔαυτόν
 ἐπεῖτε when, since
 Dropping of aspirates in
 some verb compounds, e.g.
 ἀφικνέομαι = ἀπικνέομαι

νομίζομαι *be accustomed*
 ὁπόθεν (ὀκόθεν) *from where*
 οὔνομα = ὄνομα
 στερέω *deprive of (+gen.) (perf. part. pass. ἐστερημένος)*
 τοῖσι = τοῖς
 χρῆμα (χρηματ-), τό *thing* (3b)

C

News is brought of a wild boar which is causing havoc in Mysia. The Mysians beg Croesus to send an expedition to kill it, and Croesus agrees.

ὁ μὲν δὴ δίαιταν εἶχε ἐν Κροΐσου, ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσιῷ Ὀλύμπῳ, ὕς χρῆμα γίνεται μέγα ὀρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου, τὰ τῶν Μυσῶν ἔργα διαφθείρεσκε, πολλάκις δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες ποιέεσκον μὲν κακὸν οὐδέν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ ἀπικόμενοι παρὰ τὸν Κροΐσον, τῶν Μυσῶν ἄγγελοι ἔλεγον τάδε. ὦ βασιλεῦ, ὕς χρῆμα μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα διαφθείρει, τοῦτον προθυμέομενοι ἐλεῖν οὐ δυνάμεθα. νῦν ὧν προσδεόμεθά σευ τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὡς ἂν μιν ἐξέλωμεν ἐκ τῆς χώρας. οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε· παιδὸς μὲν περὶ τοῦ ἐμοῦ, μὴ μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν

5

Vocabulary for Section Nineteen C**Notes**

7. συμπέμψαι: infinitive after προσδεόμεθα (6).

ἀναφαίν-ομαι (ἀναφαν-) appear
 γίνεται = γίγνεται
 δίαιτ-α, ἡ dwelling (1c)
 διαφθείρεσκε = διέφθειρε
 (the -εσκ- suffix implies
 continuation, repetition)
 ἐξαίρ-ω (ἐξελ-) remove
 ἔπ-ος, τό word (3c) (uncontr. pl.
 ἔπεα)
 ἔργ-ον, τό result of work (i.e.
 tilled field) (2b)

Μυσι-ος -η -ον in Mysia
 Μυσ-ός, ὁ a Mysian (2a)
 Ὀλυμπ-ος, ὁ Mt Olympos
 (2a)
 ὄρεος= ὄρους (gen. s. of ὄρος, τό
 mountain [3c])
 ποιέεσκον = ἐποίουν (the
 -εσκ- suffix implies continuation,
 repetition)
 προθυμέομενοι =
 πρὸς (+ gen.) at the hands of

προσδέ-ομαι beg x (gen.) for y
 (acc.)
 σευ = σου
 συμπέμπ-ω send with (+ dat.)
 σφι to them (dat.)
 ὕς χρῆμα μέγα/μέγιστον huge
 monster of a boar
 ὧν = οὖν
 ὡς ἂν (+ subj.) so that, in order
 that

συμπέψαιμι· νεόγαμός τε γάρ ἐστι καὶ ταῦτά οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ 10
τὸ κυνηγέσιον πᾶν συμπέψω, καὶ διακελεύσομαι τοῖσι ἰοῦσι εἶναι ὡς προθυμοτάτοις
συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρας· ταῦτα ἀμείψατο.

ἀμείβ-ομαι reply

διακελεύ-ομαι exhort, direct
(+ dat.)

ἰοῦσι dat. pl. m. of ἰών (part. of
ἔρχομαι)

κυνηγέσι-ον, τό dog-pack (2b)

λογάς (λογαδ-), ὁ picked, chosen
(man) (3a)

νεηνί-ης, ὁ = νεανίας

νεόγαμ-ος -ον newly married

προθυμούμενοι

συνεξαιρέ-ω (συνεξελ-) join x
(dat.) in destroying

ὕς, ὁ boar (3h)

χώρα-η, ἡ country (1a)

Vocabulary to be learnt

γίνομαι=γίγνομαι

ἔπος, τό word (3c) (uncontr. pl.

ἔπεα)

νεηνίης = νεανίας

συμπέπω *send with* (+dat.)

χώρα, ἡ *land* (1a)

ῶν= οὖν *so, therefore*

Note uncontracted -ε- in ὄρεος

(= ὄρους), προθυμέομενοι

(προθυμούμενοι) *etc.*

Note η for α in e.g., χώρα

(= χώρα), συμφορή (συμφορά)
etc.

D

Croesus' son begs to be allowed to join the expedition.

In *World of Athens*: public eye 4.5–7; envy 4.9–11; persuasion and psychology 8.56ff.

ἀποχρεωμένων δὲ τούτοις τῶν Μυσῶν, ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκῶς
τῶν ἐδέοντο οἱ Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τόν γε παῖδά σφι συμπέψω, 5
λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ
γενναιότατα ἡμῖν ἦν ἔς τε πολέμους καὶ ἐς ἄγρας φοιτέοντας εὐδοκίμεειν. νῦν
δὲ ἀμφοτέρων με τούτων ἀποκλησίας ἔχεις, οὔτε τινα δειλίην μοι παριδῶν οὔτε 5
ἀθυμίην. νῦν τε τέοισι με χρῆ ὄμμασι ἔς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα
φαίνεσθαι; κοῖος μὲν τις τοῖσι πολιήτησι δόξω εἶναι, κοῖος δὲ τις τῆ νεογάμω
γυναϊκί; κοίω δὲ ἐκείνη δόξει ἀνδρὶ συνοικέειν; ἐμὲ ὦν σὺ ἢ μέθες ἰέναι ἐπὶ τὴν
θήρην, ἢ λόγῳ ἀνάπεισον ὅκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα. ἀμείβεται 10
Κροῖσος τοισίδε· ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδῶν τοι ποιέω
ταῦτα, ἀλλὰ μοι ὄψις ὄνειρου, ἐν τῷ ὕπνῳ ἐπιστᾶσα, ἔφη σε ὀλιγοχρόνιον ἔσεσθαι·
ὑπὸ γὰρ αἰχμῆς σιδηρῆς ἀπολέεσθαι. πρὸς ὧν τὴν ὄψιν ταύτην, τόν τε γάμον τοι
τοῦτον ἔσπευσα, καὶ ἐπὶ τὰ παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων, εἴ 15
κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι. εἷς γάρ μοι μοῦνος τυγχάνεις ἐὼν
παῖς· τὸν γὰρ δὴ ἔτερον διεφθαρμένον τὴν ἀκοὴν οὐκ εἶναί μοι λογίζομαι. ἀμείβεται
ὁ νεηνίης τοισίδε· συγγνώμη μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ
φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμὲ τοι δίκαιόν ἐστι
φράζειν. φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρῆς φάναι ἐμὲ τελευτήσειν·

Vocabulary for Section Nineteen D

Notes

2. τῶν: see vocabulary.
2. οὐ ... συμπέμψειν: '[with] Croesus saying that he would not send ...'.
- 3–4. τὰ κάλλιστα ... καὶ γενναιότατα ἡμῖν ἦν: 'It was the best and noblest [thing] for us that ...' + acc. and inf.
5. ἀποκληΐσας ἔχεις: take together as a perfect.
6. φαίνεσθαι: 'to be seen/looked at' after με χρή. Atys is worried about how people will look at him.
8. κοίω: with ἀνδρί, after συνοικέειν.
9. ἀμείνω: complement to ταῦτα οὕτω ποιέμενα (subject).
12. ἀπολέεσθαι: '[it said that you] would be killed'.
13. τὰ παραλαμβόμενα: take as a noun, 'the matter in hand'.
14. ἐπί: see vocabulary. With τῆς ἐμῆς ζόης it = 'while I am still alive'.
15. τὴν ἀκοήν: acc. of respect.
16. τοι: see vocabulary, and take with ἰδόντι. Understand ἐστὶ with συγγνώμη.
17. τό: see vocabulary.
- 17–18. δίκαιόν ἐστι: 'it is right for (acc.)'.

ἄγρ-η, ἡ hunt (1a)	ἐφίστα-μαι (ἐπιστα-) stand by (+dat.)	παρορά-ω (παριδ-) notice x (acc.) in γ (dat.)
αἶχμ-ή, ἡ spear-point (1a)	ζό-η, ἡ life (1a)	πολιήτησι=πολίταις
ἀμείβ-ομαι reply, answer	θήρ-η, ἡ hunt (1a)	σιδηρέ-ος -η -ον metal, iron
ἀποκληΐ-ω shut x (acc.) off from γ (gen.)	κοῖος=ποῖος	σφι to them (dat.)
ἀποχρέ-ομαι be content with (+ dat.)	κως=πως	τέοισι=τίσι with what (<i>goes with</i> ὄμμασι)
ἄχαρις ἄχαρι (ἀχαριτ-)	μεθ-/μετ-ίημι allow; let go	το (l. 17) this
disagreeable	μοῦνος=μόνος	τοι=σοι
δειλί-η, ἡ cowardice	νεόγαμ-ος -ον newly wed	τῶν=ῶν what (relative)
διακλέπτ-ω steal (i.e. snatch from the jaws of death)	ὄκως=ὄπως	φοιτέ-ω go
ἐπί (+ gen.) in the time of	ὀλιγοχρόνι-ος -ον short-lived	φοιτέοντας (<i>understand e.g.</i> ἄνδρας, i.e. 'that men should go ...')
εὐδοκιμέ-ω win a glorious reputation	ὄμμα (ὄμματ-), τό eye (3b)	φυλακὴν ἔχω take care
	ὄνειρ-ον, τό dream (2b)	
	ὄψ-ις, ἡ sight, vision (3e)	
	παραλαμβάν-ω undertake	

ὕδ δὲ κοῖαι μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρῆ, τὴν σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ
 ὀδόντος τοι εἶπε τελευτήσῃ με, ἢ ἄλλου τευ ὅ τι τούτῳ οἶκε, χρῆν δὴ σε ποιέειν τὰ 20
 ποιέεις· νῦν δὲ ὑπὸ αἰχμῆς. ἐπειτέ ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με·
 ἀμείβεται Κροῖσος· ὦ παῖ, ἔστι τῆ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἔνυπνίου·
 ὡς ὦν νενικημένος ὑπὸ σέο, μεταγινώσκω, μετήμι τέ σε ἰέναι ἐπὶ τὴν ἄγρην·

19. τήν: see vocabulary.

20. τά: see vocabulary.

ἄγρ-η, ἡ hunt (1a)

αἰχμ-ή, ἡ spear-point (1a)

ἀμείβ-ομαι reply, answer

ἐνύπνι-ον, τό dream (2b)

ἔστι τῆ it is the case that

κοῖος=ποῖος

κοτε=ποτε

μεθ-/μετ-ίημι allow; let go

μεταγινώσκ-ω change one's
mind

ὀδούς (ὀδοντ-), ὁ tusk (3a)

οἶκε=ἔοικε resemble, be like
(+ dat.)

πρός (+ acc.) with a mind
to

σέο/σευ=σοῦ

σιδηρέ-ος -η -ον metal, iron

τὰ=ἅ what (relative)

τευ=τινος

τήν=ἣν which (relative)

τοι=σοι

ὑπν-ος, ὁ sleep (2a)

ῥς, ὁ boar (3h)

φοβέαι=φοβῆ

χρῆν past of χρή

Vocabulary to be learnt

αἰχμῆ, ἡ spear-point (1a)

ἀμείβομαι answer; reply to
(+ acc.)

ἐπί (+ gen.) in the time of

μετ-/μεθίημι (μεθε-) allow; let
go

οἶκε=ἔοικε resemble, be like
(+ dat.)

ὄψις, ἡ vision, sight (3e)

παραλαμβάνω (παραλαβ-)

undertake; take from

παροράω (παριδ-) notice

σέο/σευ=σοῦ

σιδηρέος η ον iron, metal

σφι to them (dat.)

τευ=τινος

τοι=σοι

ὑπνος, ὁ sleep (2a)

ῥς, ὁ boar (3h)

Note κ for π in e.g. κοτε (ποτε),

κοῖος (ποῖος), κως (πως),

δόκοθεν (ὀπόθεν) etc.

Note the declension of σφεῖς

'they':

Attic: σφεῖς σφᾶς σφῶν σφίσι(ν)

Ionic: σφεῖς σφέας σφέων σφί(ν)

(σφέα n.)

E

Adrastos is placed in charge of Croesus' son and promises to bring him safely back.

In *World of Athens*: reciprocity in human relations 3.4, 4.5.

εἶπας δὲ ταῦτα, ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα Ἄδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε· ‘ Ἄδρηστε, ἐγὼ σε, συμφορῇ πεπληγμένον ἀχάριτι (τὴν τοι οὐκ ὀνειδίζω), ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὦν, ὀφείλεις γάρ, ἐμεῦ προποιήσαντος χρηστὰ ἐς σέ, χρηστοῖσι με ἀμείβεσθαι, φύλακα παιδός σε τοῦ ἐμοῦ χρηίζω γενέσθαι ἐς ἄγρην ὀρωμένον, μή τινες κατ’ ὄδον κλῶπες 5 κακοῦργοι ἐπὶ δήλησι φανέωσι ὑμῖν. πρὸς δὲ τούτῳ, καὶ σέ τοι χρεόν ἔστι ἰέναι ἔνθα ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώϊόν τε γάρ τοι ἔστι καὶ προσέτι ῥώμη ὑπάρχει.’ ἀμείβεται ὁ Ἄδρηστος· ὦ βασιλεῦ, ἄλλως μὲν ἔγωγε ἂν οὐκ ἦα ἐς ἄεθλον τοιόδε·

Vocabulary for Section Nineteen E

Notes

2. τὴν: relative, picking up συμφορῇ.
3. ὑποδεξάμενος ἔχω: treat as a perfect (cf. 19D 1.5).
4. ἀμείβεσθαι: infinitive after ὀφείλεις.
5. φύλακα ... σε ... γενέσθαι: object after χρηίζω.
5. ὀρωμένον: with παιδός.
6. ἐπὶ [+ dat., ‘for the purpose of’] ; δήλησι is the dat. s. of δήλησις ‘harm, injury’.

ἄγρ-η, ἡ hunt (1a)

ἄεθλ-ον, τό contest (2b)

ἄλλως in other circumstances

ἀπολαμπρύν-ομαι distinguish oneself in (-έαι = -ει/η 2nd s. pres. [possibly fut. here])

ἄχαρις ἄχαρι (ἀχαριτ-) unpleasant

δαπάν-η, ἡ expense, money (1a)

δήλησ-ις, ἡ harm (3e)

εἶπας=εἶπων (first aorist is εἶπα ‘I said’)

ἐνθα where (relative)

καθαίρ-ω cleanse, purify

κακοῦργ-ος -ον evil

κλώψ (κλωπ-), ὁ thief (3a)

μεταπέμπ-ομαι send for

οἰκί-α, τά palace (2b)

ὀνειδίζ-ω blame x (acc.) on y (dat.)

πλήσσω strike (perf. part. pass. πεπληγμένος)

προποιέ-ω do first, do before

προσέτι besides

ῥώμ-η, ἡ strength (1a)

ὑπάρχ-ω be, be sufficient

ὑποδέκ-ομαι welcome, entertain (=ὑποδέχ-ομαι)

φανέωσι=φανῶσι (3rd pl. aor. subj. of φαίνομαι)

Φρύξ (Φρυγ-), ὁ Phrygian (3a)

χρεόν ἔστι=χρή

χρηίζ-ω desire

οὔτε γὰρ συμφορῇ τοιῆδε κεχηρημένον οἶκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα, πολλαχῆ τε ἂν ἴσχον ἐμεωυτόν. νῦν δέ, ἐπεῖτε σὺ σπεύδεις 10 καὶ δεῖ τοι χαρίζεσθαι (ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιεῖν εἰμὶ ἔτοιμος ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν, προσδόκα τοι ἀπονοστήσειν.’

9. οἶκος: see vocabulary. Understand ‘for one who κεχηρημένον ... ἰέναι’.

10. τὸ βούλεσθαι: verb-noun/gerund (257), subject of πάρα.

12. παῖδα σόν ... ἀπήμονα: object of προσδόκα (imperative), 1.13.

ἀπήμων ἀπημον (ἀπημον-)
unharmed

ἀπονοστή-ω return

διακελεύ-ομαι exhort, direct
(-εαι = -ει/η, 2nd s. pres.)

εἵνεκεν=ἕνεκα

ἐμεῦ=ἐμοῦ

ἐπὶ δήλησι bent on mischief

εὖ πρήσσω=εὖ πράττω

ἦα=ἦα (past of ἔρχομαι/εἶμι)

ἴσχ-ω hold back, restrain

κεχηρημένον ‘for one who has met’

οἶκος=εἶκος likely

ὁμήλιξ (ὁμηλικ-), ὁ companion
(3a)

πάρα=πάρεστι it is in one’s
power, possible

πολλαχῆ for many reasons

προσδοκά-ω expect

τοιόσδε τοιῆδε τοιόνδε like this

χαρίζ-ομαι oblige (+ dat.)

Vocabulary to be learnt

ἄγρη, ἡ hunt (1a)

εὖ πράττω fare well, be
prosperous

πάρα, πάρεστι it is possible for
X (dat.)

τοιόσδε τοιῆδε τοιόνδε of this
kind

ὑπάρχω be, be sufficient; begin
(+ gen.)

ὑποδέχομαι welcome, entertain

χαρίζομαι oblige; please; be
dear to (+ dat.)

Note that -εαι is used for -ει or
-η in the 2nd s. middle, mostly
of ε contr. verbs only, but
occasionally of other verbs
as well, e.g. διακελεύεαι,
ἀπολαμπρυνέαι (where the ε
may indicate the future)



περιστάντες αὐτὸ κύκλω, ἐσηκόντιζον

F

ἐκ θεοῦ νέμεις μεγάλη

In *World of Athens*: Zeus 3.3; *xenia* 4.2; divine injustice 3.7; human responsibility 4.25–7; Herodotus and history 8.41.

τοιούτοισι ἐπέιτε οὗτος ἀμείψατο Κροΐσον, ἦσαν μετὰ ταῦτα, ἐξηρτυμένοι λογάσι
 τε νεινήσι καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος, ἐζήτεον τὸ θηρίον,
 εὐρόντες δὲ καὶ περιστάντες αὐτὸ κύκλω, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος
 δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἄδρηστος, ἀκοντίζων τὸν ὕν, τοῦ μὲν
 ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροΐσου παιδός. ὁ μὲν δὴ, βληθεὶς τῇ αἰχμῇ, ἐξέπλησε 5
 τοῦ ὄνειρου τὴν φήμην, ἔθεε δὲ τις ἀγγελέων τῶ Κροΐσω τὸ γεγονός, ἀπικόμενος δὲ
 ἐς τὰς Σάρδις τήν τε μάχην καὶ τὸν τοῦ παιδός μόρον ἐσήμηνέ οἱ. ὁ δὲ Κροΐσος, τῶ
 θανάτῳ τοῦ παιδός συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο ὅτι μιν ἀπέκτεινε
 τὸν αὐτὸς φόνου ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ, δεινῶς ἐκάλεε μὲν Δία 10
 καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη, ἐκάλεε δὲ ἐπίστιόν τε
 καὶ ἑταιρήιον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων, διότι
 δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδός ἐλάνθανε βόσκων, τὸν δὲ
 ἑταιρήιον, ὡς φύλακα συμπέμψας αὐτὸν εὐρήκοι πολεμιώτατον. παρήσαν δὲ μετὰ
 τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὄπισθε δὲ εἶπετό οἱ ὁ φονεύς. στὰς δὲ οὗτος

Vocabulary for Section Nineteen F

Notes

8. ἀπέκτεινε: the subject is Adrastus, picked up by τὸν ‘whom’.
9. αὐτός: ‘[Croesus] himself’.
- 9-11. Δία καθάρσιον ... ἐπίστιον ... ἑταιρήιον: ‘Zeus [as god] of purification ... and [as god] of the hearth and [god] of friendship’.
10. τά: ‘the things that/what’ (relative).
13. φύλακα: ‘as a guard’.

ἀγγέλλ-ω announce, report (fut. ἀγγελέω)	ἦσαν = ἦσαν (past of ἔρχομαι/εἶμι)	περιημεκτέ-ω be grieved at (+ dat.)
ἀμαρτάν-ω miss (+gen.)	θέ-ω run	περίστα-μαι (περιστα-) stand round
βάλλ-ω (βαλ-) hit (aor.pass. ἐβλήθη)	καθαίρ-ω purify, cleanse	πρὸ (+ gen.) in front of
βόσκ-ω nurture, feed	καθάρσι-ος -ον (sc. ‘Zeus, god’) of purification	Σάρδι-ες, αἱ Sardis (<i>Croesus’ capital</i>)
γέγονα irr. perf. of γίγνομαι (part. γεγονώς or γεγώς)	κύκλ-ος, ὁ circle (2a)	σημαίν-ω tell
δεινολογέ-ομαι grieve	λογάς (λογαδ-), ὁ selected	συνταράσσω overwhelm
ἐκπίμπλη-μι (ἐκπλησ-) fulfil	μαρτύρ-ομαι invoke	τὸν δὲ ‘and on Zeus as
ἐξαρτύ-ω equip	μόρ-ος, ὁ fate (2a)	ἑταιρήιος, because . . .’
ἐπίστι-ος -ον (sc. ‘Zeus, god’) of the hearth	οἰκί-α, τά palace (2b)	τὸν μὲν ‘and on Zeus as
ἐσακοντίζ-ω hurl a javelin at	Ὀλυμπ-ος, ὁ Olympos (2a)	ἐπίστιος, because . . .’
ἑταιρήϊ-ος (sc. ‘Zeus, god’) of friendship	ὀνομάζ-ω name	φήμ-η, ἡ prophecy (1a)
	ὄπισθε behind	φον-εύς, ὁ murderer (3g)
	πεπονθῶς perf. part. of πάσχω	

πρὸ τοῦ νεκροῦ, παρεδίδου ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι 15
 μιν κελεύων τῷ νεκρῷ, λέγων τὴν τε προτέρην ἑωυτοῦ συμφορὴν, καὶ ὡς ἐπ' ἐκείνῃ
 τὸν καθήραντα ἀπολωλεκῶς εἶη, οὐδέ οἱ εἶη βιώσιμον. Κροῖσος δέ, τούτων ἀκούσας,
 τὸν τε Ἄδρηστον κατοικτίζει, καίπερ ἔων ἐν κακῷ οἰκίῳ τοσοῦτω, καὶ λέγει πρὸς
 αὐτόν· ἔχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωυτοῦ καταδικάζεις
 θάνατον. εἷς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἴ μὴ ὅσον ἀέκων ἐξεργάσαιο, 20
 ἀλλὰ θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσσεσθαι. Κροῖσος
 μὲν νυν ἔθαψε, ὡς οἰκὸς ἦν, τὸν ἑωυτοῦ παῖδα· Ἄδρηστος δέ, ὁ Γορδίεω τοῦ Μίδεω,
 οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ καθήραντος,
 ἐπέιτε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος ἀνθρώπων
 εἶναι, τῶν αὐτὸς ἦδε, βαρυσυμφορώτατος, ἐπικατασφάζει τῷ τύμβῳ ἑωυτόν. 25

16. κελεύων: supply 'Croesus' as object.
 16. προτέρην: i.e. Adrastus' unintentional slaughter of his brother (19B, 8-9).
 16. ἐπὶ ἐκείνῃ: see vocabulary.
 25. εἶναι ... βαρυσυμφορώτατος: 'that he was the most [lit.] heavy-fated'.
 25. τῶν: attracted into the gen. by its antecedent ἀνθρώπων (218b).

ἀκοντίζ-ω throw javelin at	κου = που	βάλλω (βαλ-) hit (aor. pass.
ἀπολωλεκῶς perf. part. of	Μίδ-ας, ὁ Midas (1d) (gen.	ἐβλήθην)
ἀπόλλυμι	Μιδέ -ω)	γέγον-α irr. perf. of γίγνομαι
βαρυσύμφορ-ος -ον accursed	οἰκίῃ-ος -η -ον personal	(part. γεγον-ώς or
βιώσιμ-ος -ον worth living	οἰκός = εἰκός	γεγ-ώς)
Γορδί-ας, ὁ Gordias (1d) (gen.	ὄρ-ος, τό mountain (3c)	ἔνθα where, there
Γορδιέ-ω)	πάλαι long ago	θέω run
εἴ μὴ ὅσον except in as far as	προσημαίν-ω prophesy	καθαίρω (καθηρα-) purify,
εἷς = εἶ you are	προτείν-ω stretch out	cleanse
ἐνθα where (tr. 'at this point')	σῆμα (σηματ-), τό mound (3b)	μαρτύρομαι invoke, call to
ἐξεργάζ-ομαι do a deed	(marking a grave)	witness
(ἐξεργάσαιο = ἐξηργάσω, 2nd	συγγινώσκ-ομαι	οἰκία, τά palace (2b)
s. aor.)	acknowledge	οἰκός = εἰκός
ἐπὶ ἐκείνῃ 'in addition to that	τύμβ-ος, ὁ grave (2a)	ὄρ-ος, τό mountain (3c)
(previous tragedy)'	φον-εύς, ὁ murderer (3g)	πάλαι long ago
ἐπικατασφάζ-ω slay x (acc.)		κου = που
over y (dat.)	Vocabulary to be learnt	πρὸ (+gen.) before, in
ἦδε = ἦδει (past of οἶδα)	ἀγγέλλω (ἀγγελια-; fut.	front of
θάπτ-ω bury	ἀγγελέω) report, announce	προτείνω stretch out
καθαίρ-ω purify, cleanse	ἄμαρτάν-ω (ἄμαρτ-) miss; make	σημαίνω tell, signal
κατοικτίζ-ω pity	a mistake	

So ends the story of Adrastus. Croesus continued to be hounded, yet loved, by the gods, as you can now read in the following account, by Herodotus, of his end as king of Lydia. As you have read on p. 225, the Persians were already pushing against Croesus' frontiers and eventually Sardis fell. Cyrus is the Persian king. He has placed Croesus on a pyre:

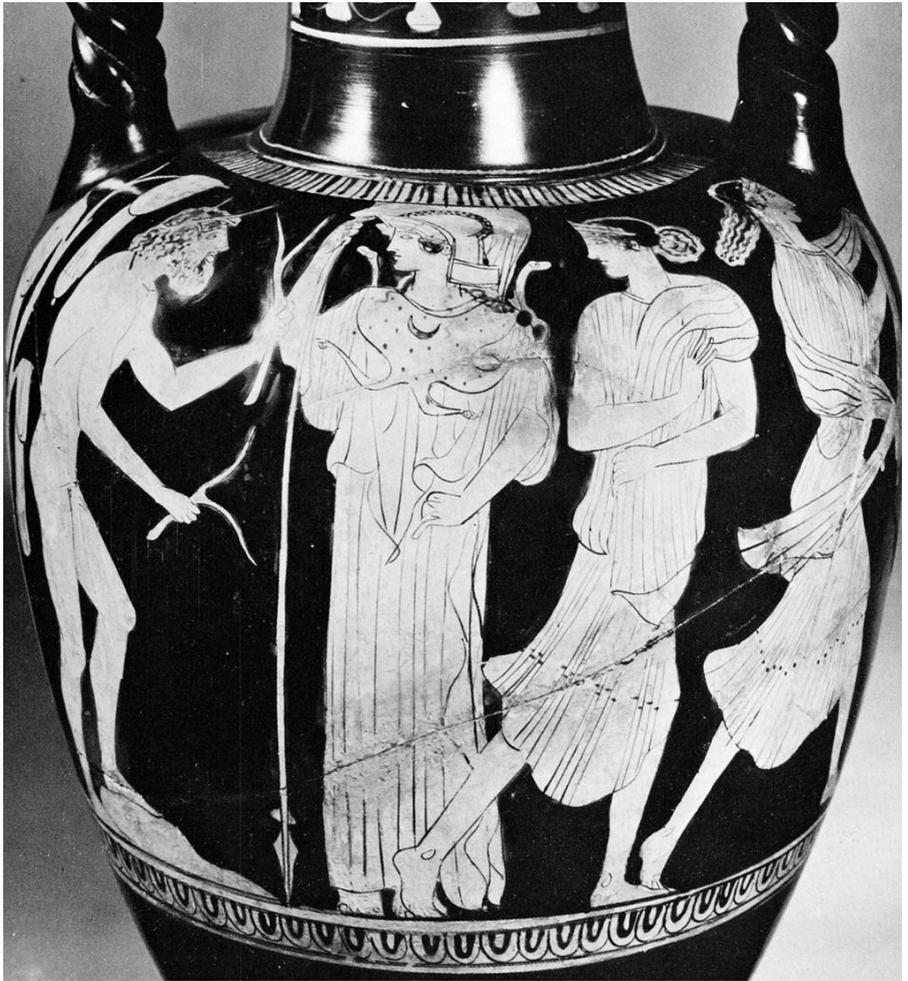
And as Croesus stood on the pyre, he remembered the words of Solon and realised how divinely inspired they had been, that no man was happy while he still lived. As this memory came back to him, he broke his silence and groaning deeply called aloud three times ‘Solon’.

When Cyrus heard this, he instructed his interpreters to ask Croesus who it was on whom he was calling. Croesus at first maintained silence in the face of their questions, but eventually, under compulsion, said, ‘He was a man whom I would have given much money to see in conversation with every ruler in the world.’ The interpreters could not understand this and asked again what he meant. Under the pressure of their insistent questioning, Croesus explained how the Athenian Solon had come to visit him in Sardis, had seen all the magnificence he had to offer, and had dismissed it in so many words; and how everything Solon had said had turned out to be the case, although his words had not been directed so much at Croesus as at all mankind, especially at those who considered themselves happy.

While Croesus spoke, the fire had been lit and the edges of the pyre were already burning. But when Cyrus heard what the interpreters said, he had a change of heart, moved by the consideration that he, a mortal, was burning alive another whose happiness had been no less than his own; besides, he feared retribution (for it occurred to him that instability was the hallmark of all human life). So he ordered his men to put the fire out as quickly as possible and to bring Croesus and those with him down from the pyre. But try as they might, the fire was too strong for them.

Then, as the Lydians relate, Croesus, who had learnt of Cyrus’ change of heart and saw the men’s vain efforts to douse the fire, called in supplication upon Apollo to come down and save him from his plight, if ever he had offered pleasing gifts to him. So in tears he called upon the god; and suddenly, from out of a clear and windless sky, storm clouds gathered and burst in a torrential downpour, extinguishing the fire. So Cyrus, realising that Croesus was a good man and loved by the gods, brought him down from the pyre and questioned him as follows: ‘Who was it, Croesus, who persuaded you to march against my country and make yourself my enemy rather than my friend?’ And Croesus replied, ‘O king, it was I who *did* it – to your great advantage, though to my own great misfortune. But responsibility for what has happened rests with the god of the Greeks, who encouraged me to fight. No one is so foolish that he prefers war to peace. For in the one, sons bury their fathers, in the other fathers bury their sons. But I must suppose it was the gods’ will that these things should happen.’

When Croesus said this, Cyrus had him released and brought him to sit near himself and treated him with much consideration; and it was with the greatest respect that both he and all those with him looked upon Croesus.



Odysseus, Athene and Nausikaa

Part Seven Homeric hero and heroine

Introduction

Section Twenty, the final section of the first half of the Course, introduces Homer through the story of Odysseus and Nausikaa. The shift of emphasis apparent in Section Nineteen, which took you away from the secular society of Neaira and Aristarkhos to an interpretation of history which depended on the intervention of the gods in man's affairs, is continued here. Homer's world is one in which the gods move easily amongst the (mortal) heroes of the Greeks (whom the gods are made, in many ways, to resemble), and heroes are quite often, as a result, called 'godlike'. Yet there is a deeper sense of the value of mere humanity in Homer than perhaps in any other Greek writer.

Homer and his poems

The *Iliad* and *Odyssey* are the very first works of literature of Western civilisation, and some would say they are rivalled only by Shakespeare. In reading them, you will be placing yourself in a mainstream of human experience which stretches back for some 2,700 years, and will stretch forward for as long as books are read. No other works have made, directly or indirectly, such a profound impact upon Western literature, or exercised such a compelling grip upon the human imagination over so long a period.

The two poems had probably reached the form in which we now have them by about 700. Tradition tells us that their composer was Homer and that he was blind. Both poems deal with events surrounding the Trojan War which, if it did take place (and it may have), occurred about 1200. What is certain is that the poems are the result of hundreds of years of oral (not written) storytelling, passed on down through generations of singers who altered, adapted and modified the traditional tales to suit their own vision, ability and audience. Homer is the culmination of that tradition.

The *Iliad* describes an incident that occurred during the Greek siege of Troy, triggered off by an ugly clash between Agamemnon, the Greek commander-in-chief, and Akhilleus, mainstay of the Greek army. The *Odyssey* describes the home-coming of the Greek hero Odysseus from Troy after the war is over, and Odysseus' re-establishment as lord of his homeland, Ithakē, in the face of the opposition of 108 suitors who have spent the years of his absence courting



Odysseus, on his way home from Troy, hears the song of the Sirens unscathed. One of the Sirens, doomed to die in this event, falls to her death.

his wife Penelope. The incident you are about to read is taken from Odysseus' adventures on his way home from Troy to Ithaka.

The most striking feature of Homer's work is its repetition of words, phrases and clauses. This is the direct consequence of the oral style of composition in which Homer worked. But, as you will quickly find out, far from acting as a constraint upon the poetry, this repetition actually enhances it.

Homeric dialect

Homeric dialect consists of a mixture of Aeolic and Ionic forms, with a scattering of Attic, Arcado-Cypriot and others. Forms you will not know are noted in the vocabulary, and a summary of the main differences between Homeric and Attic Greek is contained in the accompanying section of the grammar. If you have a good grasp of Ionic, you will not find Homeric dialect difficult, and sentences tend to be straightforward grammatically. It is the very large Homeric vocabulary which always presents problems, although the repetition helps considerably.

For a brief description of the hexameter, the metre in which all Greek epics are composed, see the *Grammar*, 226.

Source

Homer, *Odyssey* 6

Time to be taken

Three weeks

Section Twenty A–G: Odysseus and Nausikaa

A

Introduction

Odysseus has left Troy for home with his contingent of ships, but is swept off course and, in a series of adventures with such mythical creatures as the Cyclopes, the Lotus Eaters, Kirke, the Sirens and Skylla and Kharybdis, loses all his ships and men. He himself is washed up on the island of the demi-goddess Kalypso, where he is kept against his will for a number of years. Eventually, the gods order his release and Odysseus builds himself a boat and sets sail for his home, Ithaka. But Poseidon the sea-god, still enraged at Odysseus for blinding his son the Cyclops, wrecks the boat. Odysseus swims to land and arrives at Scheria, where he hauls himself ashore and collapses joyfully under a bush to sleep. Meanwhile his patron goddess, Athene, is working on his behalf to arrange a welcome for him amongst the Phaiakians, who inhabit the island.

The interleaved translation is by Richmond Lattimore.

In *World of Athens*: Homer 1.10–11, 17, 8.1; dreams 3.8, 12, 14–16; display and reputation 4.5–8.

There is a good edition by Janet Watson, *Homer: Odyssey VI and VII* (Bristol 2005); and for more advanced students by AF Garvie, *Homer: Odyssey VI–VIII* (Cambridge 1994).

While Odysseus sleeps, Athene visits Nausikaa, the daughter of Alkinoös (king of the Phaiakians), in a dream and suggests that she should go to the river next day to wash the royal linen. Her part played, Athene returns to Mount Olympos.

ὦς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεύς

ὑπνῶ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη

βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,

men, who formerly lived in the spacious land, Hypereia,

next to the Cyclopes, who were men too overbearing,

5

and who had kept harrying them, being greater in strength. From here

godlike Nausithoös had removed and led a migration,

and settled in Scheria, far away from men who eat bread,

and driven a wall about the city, and built the houses,

and made the temples of the gods, and allotted the holdings.

10

But now he had submitted to his fate, and gone to Hades,

and Alkinoös, learned in designs from the gods, now ruled there.

It was to his house that the gray-eyed goddess Athene

went, devising the homecoming of great-hearted Odysseus,

and she went into the ornate chamber, in which a girl 15
 was sleeping, like the immortal goddesses for stature and beauty,
 Nausikaa, the daughter of great-hearted Alkinoös,
 and beside her two handmaidens with beauty given from the Graces
 slept on either side of the post with the shining doors closed.
 ἡ δ', ἀνέμου ὡς πνοίῃ, ἐπέσσυτο δέμνια κούρη, 20
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
 εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
 ἥ οἱ ὀμηλικὴ μὲν ἔην, κεχάριστο δὲ θυμῷ.

Vocabulary for Section Twenty A

Grammar for 20A–G

- Homeric dialect
- Homeric hexameters

Notes

1. ὁ μὲν: 'he', shortly to be qualified as πολύτλας διος Ὀδυσσεύς, and contrasted with Athene (1.2).
20. ἡ δέ: 'and she' (Athene).
20. ἐπέσσυτο: the 2nd aorist of ἐπισεύομαι (ἐπεσσύμην). Note the doubled σσ.
21. μιν πρὸς μῦθον ἔειπεν: πρὸς here is strictly an adverb ('directionally') with a double acc., [spoke] a μῦθον [to] μιν. Note the doubled augment of ἔειπεν.
23. οἱ: i.e. as Nausikaa.

Ἄθην-η, ἡ Athene (1a)

ἄνεμ-ος, ὁ wind (2a)

ἄρα straightaway, then

ἄρημίν-ος -η -ον overcome

αὐτάρ but

βῆ=ἔβη

δέμνι-α, τά bed (2b)

δι-ος -α -ον godlike

Δύμας (Δυμαντ-), ὁ Dymas (3a)

ἔην=ἦν

εἰδομέν-ος -η -ον making

oneself like (+dat.)

ἐπισεύ-ομαι hurry to (+acc.)

ἔς=εἰς

θυμ-ός, ὁ heart, soul (2a)

καθεῦθε=ἐκάθευδε

κάματ-ος, ὁ weariness (2a)

κεχάριστο 3rd s. perf. of

χαρίζομαι

κούρ-η, ἡ maiden (1a)

μῦθ-ος, ὁ word (2a)

ναυσικλειτ-ός -ή -όν famous for ships

Ὀδυσσ-εύς, ὁ Odysseus (3g)

ὀμηλικί-η of same age as (+dat.)

πνοί-ή, ἡ breath (1a)

πολύτλας long-suffering

στῆ=ἔστη

Φαίηκες, οἱ Phaiakians (3a)

ὡς thus, so



ἡμιόνους καὶ ἄμαξαν

τῆ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη· Ἴναυσικάα, τί νύ σ' ὦδε μεθήμονα γείνατο μήτηρ;	25
εἵματα μὲν τοι κέϊται ἀκηδέα σιγαλόεντα, σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν ἔννουσθαι, τὰ δὲ τοῖσι ¹ παρασχεῖν ἰοῖ κέ σ' ἄγωνται. ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει ἔσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.	30
ἀλλ' ἴομεν πλυνέουσαι ἅμ' ἠοῖ φαινομένηφι· καὶ τοι ἐγὼ συνέριθος ἅμ' ἔψομαι, ὄφρα τάχιστα ἐντύνεαι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι· ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον πάντων Φαιήκων, ὅθι τοι γένος ἔστι καὶ αὐτῆ.	35
ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι ² πρὸ ἡμίονους καὶ ἄμαξαν ἐφοπλίσαι, ἢ κεν ἄγησι ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα. καὶ δὲ σοὶ ὦδ' αὐτῆ πολὺ κάλλιον ἢ ἐπόδεσσιν ἔρχεσθαι· πολλὸν γὰρ ἀπὸ ³ πλυνοῖ ⁴ εἰσι πόληος, ⁵	40
ἢ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη Οὐλύμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ ἔμμεναι· οὐτ' ἀνέμοισι τινάσεται οὔτε ποτ' ὄμβρω δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ' αἴθρη πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·	45
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα. ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.	

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24. τῆ μιν ἔεισαμένη: 'likening herself [μιν] to her [=the daughter of Dymas]'. This repeats l.22. It is a very common device in Homer, known as 'ring-composition'. The poet uses it to deal with digressions, bringing his audience back to the point where the digression started. Compare l.3 with ll.13-14 above.
26. τοι: the equivalent of 'your' [the clothes for you] or perhaps 'by you', after ἀκηδέα.
27. ἵνα: see vocabulary: here it takes the indicative.
27. καλά: i.e. εἵματα, object of ἔννουσθαι.
27. αὐτὴν: '[you] yourself', subject of χρή.
28. παρασχεῖν: a second inf. after χρή, with τά ('them' =εἵματα) as its object.
- 29-30. φάτις ἐσθλή: subject.
31. ἴομεν: (see vocabulary); a subjunctive often shows a short vowel in Homer.
31. φαινομένηφι: (see vocabulary); the -φι ending is often used as a dative.
35. τοι: take with αὐτῆ.

39. κάλλιον: supply ἐστί.
 46. τῷ ἔνι: = ἐν τῷ, i.e. ‘there’.
 47. ἀπέβη ... διεπέφραδε: ring composition with 41 εἶποῦσ’ ἀπέβη.

ἄγῃσι=ἄγῃ (3rd s. pres. subj.)	ἐφοπλίζ-ω get ready	πολλόν far, a long way
ἄγ-ομαι lead in marriage	ζῶστρ-ον, τό belt, girdle (2b)	πότνια lady (nom. s. f.)
Ἀθῆν-η, ἡ Athene (1a)	ἦέ=ἦ	πρὸς . . . εἶπεν addressed x (acc.)
αἴγλ-η, ἡ light, radiance (1a)	ἦμαρ (ἡματ-), τό day (3b)	τό γ (acc.)
αἰεῖ=αεῖ	ἦῶθι πρό before dawn	πρόσφημι speak to
αἴθρ-η, ἡ clear sky (1a)	ἦώς, ἡ dawn (dat. ἡοῖ)	ῤῆγ-ος, τό rug, blanket (3c)
ἀκηδ-ῆς -ές uncared for	ἵνα (+ind.) where, when	σιγαλό-εις -εσσα -εν
ἅμα (+dat.) at the same time as	ἴομεν=ἴωμεν	(σιγαλοεντ-) shining
ἅμαξ-α, ἡ wagon (1c)	κάλλιον (understand ἐστί) it is	συνερίθ-ος, ἡ fellow-worker,
ἀνέφελ-ος -ον unclouded	better	companion (2a)
ἀπό . . . εἰμί be distant from	κε=ἄν	τά (1.28) =αὐτά ‘things’
(+gen.)	κλυτ-ός -ῆ -όν famous	τέρπ-ομαι enjoy oneself
ἀριστ-εύς, ὁ nobleman (3g)	κούρ-η, ἡ maiden (1a)	τῆ (1.24) =αὐτῆ (i.e. Dymas’
ἀσφαλ-ῆς -ές safe, secure	λευκ-ός -ῆ -όν white	daughter)
γεῖνατο=ἐγεῖνατο	μάκαρ (μακαρ-), ὁ blessed	τινάσσ-ω shake
γεῖν-ομαι (γεῖν-) bear	μεθῆμων μέθημον (μεθημον-)	τοῖ ‘let me tell you/look
γλαυκῶπις (γλαυκωπιδ-), ἡ	lax, careless	here’
grey-eyed	μνά-ομαι woo, court	τοῖσι . . . οἱ (1.29) =αὐτοῖς . . . οἱ
δεύ-ω besprinkle, bedew	Ναυσικά-α, ἡ Nausikaa (1b)	‘for those . . . who’
δῆν for a long time	(daughter of Alkinoos, king of	τῷ (1.46) =αὐτῷ
διεπέφραδε aor. of διαφράζω	the Phaiakians)	ὑπέρ (+ gen.) above
speak to	νυ=νυν	φαινομένηφι =φαινομένη
ἔδ-ος, τό seat (3c)	ὄθι where; in which place	φάτ-ις, ἡ reputation (3e)
ἐεισάμεν-ος -η -ον likening x	ὄμβρ-ος, ὁ shower, rain (2a)	χαίρ-ω rejoice
(acc.) to γ (dat.)	Οὐλυμπόνδε to Olympos	χιών (χιον-), ἡ snow (3a)
εἵματα, τά clothes (3b)	ὄφρα =ἵνα (+subj.) in order to	
ἔμμεναι=εἶναι	παρθέν-ος, ἡ maiden, unwedded	
ἐνί=έν	girl (2a)	
ἐννυ-μαι put on	πέπλ-ος, ὁ robe, mantle (2a)	Vocabulary to be learnt
ἐντύν-ομαι get oneself ready	πετάννυ-μι spread out (perf.	αἰεῖ=αεῖ
(ἐντυνέαι=2nd s. subj.)	pass. πέπταμαι)	ἄρα <i>straightaway</i>
ἐπιδέδρομεν (it) is spread over	πλυν-ός, ὁ washing place (2a)	ἀσφαλῆς ἐς <i>safe, secure</i>
(perf. of ἐπιτρέχω)	πλύν-ω wash (fut. πλυνέω)	δέμνια, τά <i>bed, bedding (2b)</i>
ἐπιπίλνα-μαι come near	ποδέσσι(ν)=ποσί (ν) on foot	κε (κεν) (<i>enclitic</i>)=ἄν
ἐποτρύν-ω urge, persuade	(ποῦς)	κούρη=κόρη, ἡ <i>daughter, girl</i>
ἔσσεαι=ἔσει (2nd s. fut. of εἰμί)	πόληος=πόλεως	(1a)
		χαίρω <i>rejoice</i>
		ὥς <i>thus, so</i>

B

Prompted by the dream, Nausikaa approaches her father and, with the innocent guile of a favourite daughter, suggests that he should grant her permission to do the washing for the family at the river next day.

αὐτίκα δ' Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρε
 Ναυσικάαν εὐπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
 βῆ δ' ἵμεναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσι, 50
 πατρὶ φίλῳ καὶ μητρί· κινήσατο δ' ἔνδον ἐόντας·
 ἥ μὲν ἐπ' ἐσχάρη ἦστο, σὺν ἀμφιπόλοισι γυναιξίν,
 ἠλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
 ἠ δέ, μάλ' ἄγχι σταῖσα, φίλον πατέρα προσέειπε·
 'πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσειας ἀπήνην
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἶματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τὰ μοι ῥερυπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα 60
 βουλὰς βουλευεῖν καθαρὰ χροῖ' εἶματ' ἔχοντα.
 πέντε δέ τοι φίλοι υἴες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὲ ὀπιούντες, τρεῖς δ' ἠΐθεοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι, νεόπλυτα εἶματ' ἔχοντες,
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῆ φρενὶ πάντα μέμηλεν.' 65
 ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
 'οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.' 70
 ὡς εἰπὼν, δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.

Vocabulary for Section Twenty B

Notes

48. μιν: 'her', to be shortly explained as Ναυσικάαν εὐπεπλον.
50. βῆ δ' ἵμεναι: 'and she went to go...'
51. ἐόντας: see vocabulary.
53. τῷ: see vocabulary; take with ἐρχομένῳ after ξύμβλητο.
55. ἵνα: here with the indicative; contrast I.11.
- 60–1. ἐόντα ... ἔχοντα: see vocabulary.
67. πάντα: 'everything'.
71. τοί: the accent indicates that this = οἱ, 'they'.

ἀγαυός -ή -όν noble	εὐκυκλός -ον with fine wheels	προσέειπε=προσεῖπε spoke to
ἄγμαι bring for oneself	εὐπεπλός -ον fair-robed	ῥερευρωμένος -η -ον dirty
ἄγχι close	ἐφοπλίζω get ready (fut.)	στρωφάω twist, spin
αἰδομαι feel reticence about (+ inf.)	ἐφοπλίσσω	τέκος, τό child (3c uncontr.)
ἀλιπόρφυρος -ον purple	ἔχοντα 1.61 take with σοι 1.60	τοκ-εύς, ὁ parent (3g)
Ἄλκίνοος, ὁ Alkinoos (2a) (<i>king of the Phaiakians, Nausikaa's father</i>)	ἡῖθε-ος, ὁ bachelor (2a)	τῶ (1.6)=αὐτῶ (i.e. father)
ἀμφίπολος, ἡ servant, handmaiden (2a)	ἡλάκατ-α, τά wool (on the distaff) (2b)	ὑπερτερί-η, ἡ covering, canopy (1a)
ἀπήν-η, ἡ wagon (1a)	ἦμαι be seated (ἦστο 3rd s. past)	ὑψηλός -ή -όν high
ἀποθαυμάζω wonder at	ἡ μέν i.e. her mother	φθον-έω begrudge (+gen.)
ἀραρυῖαν fitted (acc. s. f. perf. part. of ἀραρίσκω)	ἡώς, ἡ dawn	φρήν (φρεν-), ἡ heart, mind (3a)
ἄφαρ at once	θαλέθω thrive	χορός, ὁ dance (2a)
γεγάσιν 3rd pl. perf. of γίγνομαι	θαλερός -ή -όν fruitful	χρῶς, ὁ body, flesh (dat. χροί)
διά (+acc.) through	θύραζε to the outside, out	
δμῶς (δμω-), ὁ slave (3a) (dat. pl. δμώεσσι)	ἴμεναι=ιέναι	
δώματ-α, τά house, palace (3b)	ἴνα (+ind.) where	Vocabulary to be learnt
ἐγείρω rouse	καθαρός -ή -όν clean	ἄγμαι (ἀγαγ-) bring (for oneself), lead, marry
ἐγειρε=ἦγειρε	κάλεον=ἐκάλουν	εἵματα, τά clothes (3b)
εἵματ-α, τά clothes (3b)	κέλομαι command (+dat.) (ἐκέκλετο 3rd s. aor.)	ἔοικε it is right for (+dat.)
ἐνί=έν	κιχάνω (κιχησ-) meet	ἐνί=έν
ἐξονομαίνω (ἐξονομην-) mention	κλειτός -ή -όν famous	ἐς=εἰς
ἔοικε it is right for (+dat.)	κλυτός -ή -όν splendid, lovely	ἐφοπλίζω equip, get ready (fut. ἐφοπλίσσω)
έόντα 1.60 take with σοι 1.60	μέγαρ-α, τά house, palace (2b)	ἡώς, ἡ dawn (=Attic ἔως) (acc. ἡώ; gen. ἡοῦς; dat. ἡοῖ)
έόντας 1. 22 understand 'parents'	μέμηλεν perf. of μέλει	μετά (+dat.) among, in company
ἔρχου=ἔρχου	μετά (+acc.) among; (+dat.) among, in company with	μῦθος, ὁ word, story (2a)
ἐς=εἰς	μῦθος, ὁ word (2a)	πλύνω wash (fut. πλυνέω)
ἐσχάρ-η, ἡ hearth (1a)	νεόπλυτος -ον newly washed	προσεῖπον (προσέειπον) spoke X (acc.) to Y (acc.)
εὐθρονός -ον lovely, fair-throned	ξύμβλητο=ξυνέβλητο (3rd s. aor. mid. of ξυμβάλλομαι meet [+dat.])	Lack of augment on past tenses e.g. στή=ἔστη, κάλεον=ἐκάλουν etc.
	ὄπιώ-ω be married	
	πάππας, ὁ father (voc. πάππα)	
	πέντε five	
	πλύνω wash (fut. πλυνέω)	

and brought the mule wagon with good wheels outside and put it together, and led the mules under the yoke and harnessed them, and the girl brought the bright clothing out from the inner chamber and laid it in the well-polished wagon. Meanwhile her mother put in a box all manner of food, which would preserve strength, and put many good things to eat with it, and poured out wine in a goatskin bottle, and her daughter put that in the wagon. She gave her limpid olive oil in a golden oil flask for her and her attendant women to use for anointing. Nausikaa took up the whip and the shining reins, then

75

80

whipped them into a start and the mules went noisily forward
and pulled without stint, carrying the girl and the clothing.
She was not alone. The rest, her handmaidens, walked on beside her.

Now when they had come to the delightful stream of the river, 85
where there was always a washing place, and plenty of glorious
water that ran through to wash what was ever so dirty,
there they unyoked the mules and set them free from the wagon,
and chased them out along the bank of the swirling river
to graze on the sweet river grass, while they from the wagon 90
lifted the wash in their hands and carried it to the black water,
and stamped on it in the basins, making a race and game of it
until they had washed and rinsed all dirt away, then spread it
out in line along the beach of the sea, where the water
of the sea had washed the most big pebbles up on the dry shore. 95
Then they themselves after bathing and anointing themselves with olive oil,
ate their dinner all along by the banks of the river
and waited for the laundry to dry out in the sunshine.
But when she and her maids had taken their pleasure in eating,
they all threw off their veils for a game of ball, and among them 100
it was Nausikaa of the white arms who led in the dancing;
and as Artemis, who showers arrows, moves on the mountains
either along Taygetos or on high-towering
Erymanthos, delighting in boars and deer in their running,
and along with her the nymphs, daughters of Zeus of the aegis, 105
range in the wilds and play, and the heart of Leto is gladdened,
for the head and the brows of Artemis are above all the others,
and she is easily marked among them, though all are lovely,
so this one shone among her handmaidens, a virgin unwedded.

C

As the girls play ball by the beach, Athene engineers an encounter with Odysseus.

ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἴκόνδε νέεσθαι, 110
ζεύξασ' ἡμιόνους, πτύξασά τε εἵματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσσεὺς ἔγροϊτο, ἴδοι τ' εὐώπιδα κούρην,
ἢ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλειαῖα 115
ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δίνη,
αἶ δ' ἐπὶ μακρὸν ἄϋσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἐζόμενος δ' ὄρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

ὦ μοι ἐγώ, τέων αὔτε βροτῶν ἐς γαῖαν ἰκάνω;
 ἦ ῥ' οἱ γ' ὕβρισται τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἦε φιλόξενοι, καὶ σφιν νόος ἐστί θεουδής;
 ὡς τέ με κουράων ἀμφήλυθε θῆλυς αὐτή,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πίσεια ποιήεντα.
 ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν ἀυδηέντων; 125
 ἀλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι.'

Vocabulary for Section Twenty C

Notes

112. ἄλλ' = ἄλλα 'other [things], something else'; do not confuse with ἀλλά 'but'.
113. ὡς: indicating purpose.
119. ὦ μοι: = οἶμοι.
122. ὡς: how!
126. πειρήσομαι: i.e. carry out a test by using my eyes (ἴδωμαι).

ἄγρι-ος -η -ον wild	ἦ = ? (dir. or indir.)	ῥα=ἄρα
αἰπειν-ός -ή -όν steep	ἦ . . . ἦε <i>double question</i>	σφαῖρ-α, ἡ ball (1b)
ἀμφέρχ-ομαι (aor. ἀμφήλυθ-ον) surround (+acc.)	ἠδέ and	σχεδόν (+ gen.) near
ἀμφίπολ-ος, ἡ handmaiden (2a)	θεουδ-ής -ές god-fearing	τέων= τίνων
αὐδή-εις -εσσα -εν (αὐδηεντ-) speaking with human voices	θῆλ-υς -εἰα -υ female	φιλόξειν-ος -ον loving strangers, hospitable
αὔτε again, on the contrary, this time	θυμ-ός, ὁ heart (2a)	φρήν (φρεν-), ἡ mind (3a)
ἄυτ-ή, ἡ cry, shriek (1a)	ἰκάν-ω come	ὡς =ἵνα (+ subj./opt.) in order that
ἄυ-ω scream	κάρην-ον, τό peak (2b)	
βασίλει-α, ἡ princess (1b)	μετά (+acc.) to	
βροτ-ός, ὁ mortal (2a)	νέ-ομαι return	
γαῖ-α, ἡ (1c)=γῆ	νοέ-ω plan	Vocabulary to be learnt
γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed	νό-ος, ὁ =νοῦς, ὁ	ἀμφέρχομαι <i>surround</i> (+acc.) (aor. ἀμφήλυθον)
δίν-η, ἡ eddy (1a)	νου=νυ	ἀμφίπολος, ἡ <i>handmaiden</i> (2a)
δί-ος -α -ον god-like	νύμφ-η, ἡ nymph (1a)	γλαυκῶπις (γλαυκωπιδ-), ἡ <i>grey-eyed (used of</i> <i>Athene)</i>
ἐγείρ-ομαι (aor. ἐγρό-μην) wake up	οἰκόνδε home, homewards	δίος ἄον <i>godlike</i>
ἐγὼν =ἐγώ	ὀρμαίν-ω debate, consider	θυμός, ὁ <i>heart, anger</i> (2a)
ἔζ-ομαι sit	πειρήσομαι let me try (aor. subj. of πειράομαι)	νοέω <i>plan, devise; notice</i>
ἐμβάλλ-ω (ἐμβαλ-) throw in (+ dat.)	πηγ-ή, ἡ source (1a)	νου=νυν (<i>enclitic</i>)
εὐώπις (εὐωπιδ-), ἡ beautiful	πίσε-α, τά meadows (3c uncontr.)	φρήν (φρεν-), ἡ <i>heart, mind</i> (3a)
ζεύγνυ-μι (ζευξ-) yoke	ποιή-εις -εσσα -εν (ποιηεντ-) grassy	ὡς (+subj./opt.)=ἵνα <i>in order</i> <i>to/that</i>
	που somewhere, anywhere (enclitic)	
	πτύσσ-ω (πτυξ-) fold	

D

Naked, but discreetly clutching a leafy branch, Odysseus emerges. The girls flee – all except Nausikaa. Odysseus considers how he may best address her.

In *World of Athens*: supplication 3.35–6.

ὡς εἰπὼν, θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
 ἐκ πυκινῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὡς ῥύσαιτο περὶ χροῖ μήδεα φωτός.
 βῆ δ' ἴμεν ὡς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς, 130
 ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
 δαίεται· αὐτὰρ ὁ βουσι μετέρχεται ἢ οἴεσσι
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ,
 μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 ὡς Ὀδυσσεύς κούρησιν ἐϋπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνός περ ἐὼν· χρεῖω γὰρ ἴκανε.
 σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἄλμη,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἠϊόνας προϋχούσας·
 οἴη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε, καὶ ἐκ' ἰδέος ἔειλετο γυίων. 140
 στῆ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
 ἢ γούνων λίσσοιτο λαβῶν εὐώπιδα κούρην,
 ἢ αὐτῶς ἐπέεσσι ἀποσταδὰ μειλιχίοισι
 λίσσοιτ', εἰ δεῖξειε πόλιν καὶ εἵματα δοίη.
 ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145
 λίσσεσθαι ἐπέεσσι ἀποσταδὰ μειλιχίοισι,
 μή οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.
 αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

Vocabulary for Section Twenty D

Notes

127. ὡς: 'so, in this way', like 135 and 145; cf. ὡς 129 expressing purpose; ὡς 130 'like'.
 129. ῥύσαιτο: the subject is πτόρθος.
 131. εἶσ(ι): εἶμι 'go'.
 134. ἐλθεῖν: after κέλεται; πειρήσοντα (agreeing with ἐ) is future, expressing purpose.
 134. δόμον: here 'sheepfold'.
 141. σχομένη: aor. middle participle of ἔχω.
 144. εἰ: 'in the hope that she would' (implied purpose).
 147. μή: 'lest'; φρένα 'in her mind'.

ἀγρότερ-ος -η -ον wild	θάμν-ος, ὁ bush (2a)	προέχ-ω jut out
ἄη-μι blow upon (of wind)	θάρσ-ος, τό courage, boldness (3c)	πτόρθ-ος, ὁ branch (2a)
ἄλκι strength, prowess (dat.)	ἱκάν-ω come to, come upon	πυκιν-ός -ή -όν dense, thick-foliaged
ἄλλυδις (ἄλλη) in different directions	ἴμεν=ιέναι	ρύ-ομαι protect, hide
ἄλμ-η, ἡ brine (1a)	κακό-ω disfigure	σμερδαλέ-ος -η -ον frightful, terrible
ἄντα face to face	κέλ-ομαι order	τῆ (1.139) =αὐτῆ
ἄποσταδά at a distance	κερδαλέ-ος -η -ον cunning	τρέ-ω tremble, flee
αὐτάρ but, now	κέρδιον more profitable	ὔλ-η, ἡ bush, tree (1a)
αὐτως simply	κλάζ-ω break	ὑποδύ-ομαι emerge from (+gen.)
γαστήρ (γαστερ-), ἡ stomach, hunger (3a)	λίσσο-μαι beseech	ὔ-ω rain (upon)
γοῦν-α, τά knees (2b) (<i>take γούνων</i> [1.142] <i>after λαβών</i> 'taking hold of')	μειλίχι-ος -η -ον winning, soothing	φρονέ-ω consider
γυῖ-α, τά limbs (2b)	μερμηρίζ-ω consider, debate	φύλλ-ον, τό leaf (2b)
γυμν-ός -ή -όν naked	μετέρχ-ομαι attack (+dat., or μετά+acc.)	φώς (φωτ-), ὁ mortal (3a)
δαί-ομαι blaze	μήδε-α, τά genitals (3c uncontr.)	χολό-ομαι be angry with (+dat.)
δέ-ος, τό fear (3c)	μῆλ-ον, τό sheep (2b)	χρειώ, ἡ need
δοάσατο it seemed to x (dat.)	μίγνυ-μαι meet with (+dat.) (fut μίξομαι)	χρῶς, ὁ flesh, body (dat. χρῶϊ)
έ (1.133) =αὐτόν	οἴεσιν <i>dat. pl. of οἶς</i>	
έκ . . . εἴλετο (aor. of ἐξαιρέομαι) remove from (+ gen.)	οἶ-ος -η -ον alone	Vocabulary to be learnt
έλαφ-ος, ἡ hind (2a)	οἶς, ὁ, ἡ sheep	γοῦνα, τά <i>knees</i> (2b) (<i>sometimes γούνατα</i> [3b])
εὐπλόκαμ-ος -ον with pretty hair	ὄρεσίτροφ-ος -ον mountain-bred	ἱκάνω <i>come, come to/upon</i> (+acc.)
εὐώπις (εὐωπιδ-), ἡ beautiful	ὄσσε both eyes (nom.)	ἴμεν =ιέναι
έχ-ομαι (σχ-) hold one's ground	παχ-ύς -εῖα -ύ thick, clenched	λίσσομαι <i>beseech</i>
ἤ . . . ἠέ either ... or	πειρά-ω test (+gen.)	ὁ ἡ τό <i>he, she, it</i>
ἤ ...ἤ whether ... or	πεποιθώς trusting in (+dat.) (perf. part. of πείθ-ω)	φρονέω <i>think, consider</i>
ἠιών (ἠιον-), ἡ shore, strand (3a)	περ=καίπερ	χρῶς, ὁ flesh (<i>Attic</i> χρῶτ- 3a) (<i>Ionic/Epic acc.</i> χρώα; <i>gen.</i> χροός; <i>dat.</i> χρῶϊ)
	περί (+dat.) around, about	



τρέσσαν δ' ἄλλυδις ἄλλη

E

Odysseus' speech. He indicates his awe of Nausikaa, relates his past sufferings (hinting at his own importance in passing), and closes with a plea for help.

'γουνουῦμαί σε, ἄνασσα· θεός νύ τις ἦ βροτός ἐσσι;
 εἰ μὲν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἶδος τε μέγεθός τε φυήν τ' ἄγχιστα εἶσκω·
 εἰ δέ τις ἐσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
 τρισμακάρες μὲν σοί γε πατήρ καὶ πότνια μήτηρ,
 τρισμακάρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν εὐφροσύνησιν ἰαίνεται εἵνεκα σεῖο,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ', ἐέδνοισι βρίσας, οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἐγὼ ἴδον ὀφθαλμοῖσιν, 160
 οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον, Ἀπόλλωνος παρὰ βωμῶ,
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαός
 τὴν ὁδὸν ἧ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσσεσθαι. 165
 ὡς ᾤδ' αὐτῶς, καὶ κείνο ἰδὼν, ἐτεθήπεα θυμῶ
 δὴν, ἐπεὶ οὐ πω τοῖον ἀνήλυθεν ἐκ δόρου γαίης,
 ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε δεΐδιά τ' αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.

Vocabulary for Section Twenty E

Notes

- 151–2. take in order εἶσκω σε Ἄρτεμιδί, κούρη Διὸς μέγαλοιο, in respect of your (acc.) εἶδος etc.
157. λευσσόντων: lit. 'of them [= σφισί 155, i.e. parents and siblings] seeing...'.
 157. τοιόνδε θάλος: i.e. such a budding branch as you (hence εἰσοιχνεῦσαν, f. acc.).
 162. τοῖον ... νέον ἔρνος ἀνερχόμενον: object of ἐνόησα.
 165. τὴν ὁδὸν ἧ: 'on the journey by which...'.
 167. ἐκ: see vocabulary.

ἄγα-μαι admire, look at in awe	εἰσοιχνέ-ω enter	οἰκόνδε home, homewards
ἄγχιστα most closely	εἰσορά-ω behold, look upon	ὄφθαλμ-ός, ὁ eye (2a)
αἰέν=αεί	ἐκ l.167 goes with γαίης	πένθ-ος, τό grief (3c)
αἰνῶς terribly	ἔξοχον (+gen.) above, more than	περί (+dat.) in
ἄνασσ-α, ἡ princess (1c)	ἔρν-ος, τό young stem (3c)	πότνι-α lady (nom. s. f.)
ἄνερχ-ομαι (ἀνηλυθ-) come up	ἐσσι=εἶ you (s.) are	που somewhere, anywhere; I suppose (enclitic)
Ἄρτεμις (Ἄρτεμιδ-), ἡ Artemis (3a) (<i>goddess of hunting and chastity</i>)	εὐρ-ύς -εἶα -ύ broad, wide	πω yet (enclitic)
βρίθ-ω load down	εὐφροσύν-η, ἡ pleasure (1a)	σέβας, τό respect (3c)
βροτ-ός, ὁ mortal (2a)	θάλ-ος, τό budding branch (3c)	σεῖο=σοῦ
γουνό-ομαι beseech	ιαίν-ω warm	σφισι=σφι
δεΐδια I fear	κασίγητ-ος, ὁ brother (2a)	τέθηπα be astonished (perf.) (past ἐτεθήπεα)
Δῆλ-ος, ἡ Delos (2a) (<i>island birthplace and sanctuary of Apollo</i>)	κεῖν-ος=ἐκεῖν-ος	τοι=οἶ
δῆν for a long time	κήδε-α, τά troubles (3c uncontr.)	τοῖ-ος=τοιοῦτος
δόρυ (δορατ-), τό piece of wood, shaft (3b)	κῆρ (κηρ-), τό heart (3a)	τρισμακάρα (τρισμακαρ-) thrice-blessed
ἔεδν-α, τά bridal gifts (2b)	λα-ός, ὁ people (2a)	φοίνιξ (φοινικ-), ὁ, ἡ date-palm
εἶδ-ος, τό looks, appearance (3c)	λεύσσ-ω see (<i>take</i> λευσσόντων <i>with</i> σφισι)	φυ-ή, ἡ stature (1a)
εἶνεκα =ἔνεκα	μάκαρ (μακαρ-) blessed (μακάρτατ-ος -η -ον <i>is the sup.</i>)	χθών (χθον-), ἡ earth (3a)
εἶσκ-ω liken x (acc.) to γ (dat.) in z (acc.)	μέγεθ-ος, τό size (3c)	χορ-ός, ὁ dance (2a)
	νατετά-ω dwell	ὡς δ' αὐτως in the same way



Ἄρτεμις



Ἀπόλλων

<p> χθιζὸς ἔεικοστῶ φύγον ἤματι οἴνοπα πόντον· τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κραιπναί τε θύελλαι νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων, ὄφρα τί που καὶ τῆδε πάθω κακόν· οὐ γὰρ οἴω παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν. ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τίνα οἶδα ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν. ἄστου δέ μοι δεῖξον, δὸς δὲ ράκος ἀμφιβαλέσθαι, εἴ τί που εἴλυμα σπειρών ἔχες ἐνθάδ' ἰοῦσα. σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοιναῖς, ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον, ἢ ὄθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον ἀνήρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι, χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί.' </p>	<p>170</p> <p>175</p> <p>180</p> <p>185</p>
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174. παύσεσθαι: understand κακόν as subject.
175. σε: with ἐς πρώτην.
180. δοῖεν: note optative, expressing a wish, like ὀπάσειαν (181).
182. τοῦ: see vocabulary.
184. πολλ' ... εὐμενέτησι: see vocabulary under ἄλγος.

<p> ἄλγ-ος, τό source of grief (3c uncontr.) (<i>understand</i> 'these things are . . .') ἀμφιβάλλ-ομαι (ἀμφιβαλ-) put on ἄπτ-ομαι touch (+gen.) ἄρειον better γαῖ-α, ἡ (1c)=γῆ δυσμεν-ής, ὁ enemy ἔεικοστ-ός -ῆ -όν twentieth εἴλυμα, τό wrapping (3b) ἐλεαίρ-ω show mercy εὐμενέτ-ης, ὁ friend (1d) ἔχες=εἶχες ἔχητον 'the two of them keep' (3rd dual) ἦ or ἠδέ and ἡμαρ (ἡματ-), τό day (3b) θύελλ-α, ἡ storm (1c) ἰκνέ-ομαι (ικ-) come to κάββαλε=κατέβαλε καταβάλλ-ω (καταβαλ-) cast down </p>	<p> κλύ-ω be respected κραιπν-ός -ῆ -όν swift κύμα (κυματ-), τό wave (3b) μενοινά-ω desire μογέ-ω suffer νόημα (νοηματ-), τό thought (3b) οἴνοψ (οἴνοπ-) wine-faced (wine-dark) οἶ-ω think ὁμοφρονέ-ω be in agreement, compatible ὁμοφρονέοντε nom. part. dual ὁμοφροσύν-η, ἡ compatibility (1a) ὀπάζ-ω grant ὄφρα=ἴνα (+subj.) in order that πάροιθεν before then πόντ-ος, ὁ sea (2a) που somewhere, anywhere; I suppose (enclitic) ράκ-ος, τό tattered garment (3c) σπεῖρ-ον, τό garment (2b) </p>	<p> τελέ-ω complete, bring to pass (fut. τελέ-ω) τῆδε here τόσ-ος -η -ον as many (<i>take with</i> ὅσος 'as many as') τοῦ=τούτου (gen. of comparison) τόφρα for so long φορέ-ω carry χάρμα (χαρματ-), τό source of joy (3b) χθιζ-ός -ῆ -όν yesterday's (tr. 'yesterday') Ὀγυγί-η, ἡ Ogygia (1a) (<i>island</i> <i>of Kalypso</i>) </p> <p> Vocabulary to be learnt ἄνασσα, ἡ <i>princess, queen</i> (1c) ἄπτομαι <i>touch</i> (+gen.) βροτός, ὁ <i>mortal</i> (2a) γαῖα, ἡ=γῆ εἰσοράω (εἰσιδ-) <i>behold, look at</i> ἐσσι=εἶ <i>you (s.) are</i> </p>
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ἦ <i>or</i>	οἴκόνδε <i>home, homewards</i>	πω <i>yet (enclitic)</i>
ἦμαρ (ἦματ-), τό <i>day (3b)</i>	ὄφθαλμός, ὁ <i>eye (2a)</i>	τοί=οἱ <i>(relative)</i>
ἰκνέομαι (ἰκ-) <i>come to, arrive at</i>	περί (+dat.) <i>in, on</i>	χορός, ὁ <i>dance; chorus (2a)</i>
κεῖνος=ἐκεῖνος	που <i>somewhere, anywhere</i>	
μέγεθος, τό <i>size (3c)</i>	(<i>enclitic</i>)	

Enjoying Homer

One important feature of Homer's practice is his tendency to restrict the third-person narrative to reporting of facts, without any obvious authorial evaluation or interpretation added. To put it simply, Homer says 'X happened and Y happened and Z happened' without saying anything more about the significance of the events. He puts evaluation, judgement and moral perspective in the mouths of his characters – again, as if merely reporting what they say. The result is that Homer's work has an air of 'objectivity' too it, as if the poet is entirely divorced from the proceedings – he is merely the mouthpiece – and we have to make what sense of it we can. Look, for example, at 20B ll.56–71. Homer does not say 'Look how Nausikaa winds her father round her little finger!' He just lets her talk, and her father answer. Nevertheless, is there a gentle narratorial steer at ll. 66–7?

Odysseus' speech in 20E is a masterpiece. It starts with a lightly humorous touch (a good beginning for a man in desperate need of help but not exactly dressed to kill). Odysseus has decided not to supplicate Nausikaa in the usual way (i.e. seize her knees) for the reason he gives. But his first words are 'I seize your knees'! He compliments her on her beauty by likening her to Artemis (151), goddess of – ? Virginity. In other words, Odysseus flatters her beauty (152), but does not threaten (she would have run a mile had he likened her to, for example, Aphrodite, goddess of sex). He blesses her parents and siblings, but most of all, the one who marries her. Here is a man who respects the family and marriage – an unlikely sentiment for someone who had evil designs on her. He summarises his reaction to her by one word – σέβας (161) – which he proceeds to explain with a story that hints at an interesting past (162–5), ending with a more detailed account of his feelings towards her (166–8). Now is the time to wring her heart with a brief hint at the sufferings that have brought him here (170–4), and to throw himself on her mercy (175–9). He ends by wishing her everything a young and attractive woman of that world would long for – a marriage in which both parties see eye-to-eye (the marriage theme returns). The wily, intelligent, delicately tactful Odysseus sees perfectly into her heart. What a masterful speech, from a master poet. But that is Homer for you – speaking to us with such sensitive human understanding over nearly 3000 years.

F

Nausikaa, with halting formality, promises help, introduces herself and recalls her terrified servants.

τὸν δ' αὖ Νausικάα λευκώλενος ἀντίον ἠὔδα·
 'ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω·
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης. 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,
 οὔτ' οὔν ἐσθῆτος δευήσεται οὔτε τευ ἄλλου,
 ὣν ἐπέοιχ' ἰκέτην ταλαπεῖριον ἀντιάσαντα.
 ἄστου δέ τοι δεῖξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.
 ἦ ῥα, καὶ ἀμφίπολοισιν ἐϋπλοκάμοισι κέλευσε·
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε, φῶτα ἰδοῦσαι;
 ἦ μὴ πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὔτος ἀνὴρ διερὸς βροτὸς οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
 δηϊοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
 οἰκέομεν δ' ἀπάνευθε, πολυκλύστῳ ἐνὶ πόντῳ,
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
 ξεῖνοι τε πτωχοὶ τε, δόσις δ' ὀλίγη τε φίλη τε.
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
 λούσατέ τ' ἐν ποταμῶ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

Vocabulary for Section Twenty F

Notes

193. ὣν: gen., as if the sentence continued 'ὣν it is right for a ἰκέτης not to lack'.
197. ἐκ, ἔχεται: see vocabulary.
200. φάσθ(ε): φημί in Homer often means 'think', as here: 'surely you do not think [him] to be τινα...' etc.
203. φίλοι: understand 'we are'.
207. πρὸς: see vocabulary.
208. ὀλίγη τε φίλη τε: = 'doesn't cost us much but will mean a lot to the beggar'.

ἀλά-ομαι wander	ἐθέλησιν=ἐθέλη (3rd s. pres. subj.)	πολύκλυστ-ος -ον loud-roaring
Ἄλκινόοιο=Ἄλκινούου	ἐκ (l. 25) governs τοῦ	πόντ-ος, ὁ sea (2a)
ἄμμι=ἡμῖν	ἔμμεναι=εἶναι	πόσε; (to) where?
ἀνέμοιο=ἀνέμου	ἔμπης doubtless, at any rate	πόσ-ις, ἡ drink (3e)
ἄνεμος, ὁ wind (2a)	ἐπέοικε it befits, it is right for (+dat.)	πρός (+gen.) under the protection of
ἀντία-ω meet, encounter	ἐπί . . . ἔστ' is, is found	πτωχ-ός, ὁ beggar (2a)
ἀντίον in reply	ἐπιμίση-ομαι have to do with (+dat.)	σκέπας, τό cover, shelter (sc. 'from')
ἀπάνευθε far away	εὐπλόκαμ-ος -ον with pretty hair	ταλαπεῖρι-ος -ον weary
αὐδά-ω speak, say	ἔχ-ομαι (ἐκ) depend (on)	τετλάμεν to endure (perf. inf. of τλάω)
ἄφρων ἄφρον (ἄφρον-) stupid, thoughtless	ἦ (l. 198) she spoke	φώς (φωτ-), ὁ mortal, man (3a)
βί-η, ἡ dominion (1a)	ἦ μή surely you don't	
βρῶσ-ις, ἡ meat, food (3e)	ἦδέ and	Vocabulary to be learnt
γένηται (l. 201) '(he) will ever be' (<i>subj. in general statement</i>)	κάρτ-ος, τό power (3c)	ἄνεμος, ὁ <i>wind</i> (2a)
δεύ-ομαι lack (+gen.) (fut. δευήσομαι)	κομέ-ω look after, care for	ἔμμεναι=εἶναι
δηϊότης (δηϊότητ-), ἡ slaughter (3a)	λα-ός, ὁ people, inhabitant (2a)	εὐπλόκαμος <i>ον with pretty hair</i>
διερ-ός -ά -όν living	λευκώλεν-ος -ον white-armed	ἦδέ <i>and</i>
δόσ-ις, ἡ gift, giving (3e)	λού-ω wash	λαός, ὁ <i>people, inhabitant</i> (2a)
δυσμεν-ής -ές hostile	μεγαλήτωρ (μεγαλητορ-) great-hearted	λούω <i>wash (mid. wash oneself)</i>
δύστην-ος -ον wretched	ὄλβ-ος, ὁ happiness, wealth (2a)	πόντος, ὁ <i>sea</i> (2a)
		φώς (φωτ-), ὁ <i>man, mortal</i> (3a)

G

As Odysseus bathes, Athene increases his attractiveness. Nausikaa describes to her servants the effect upon her of his transformation.

ὥς ἔφαθ', αἶ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
 κὰδ' δ' ἄρ' Ὀδυσσῆ' ἱεῖσαν ἐπὶ σκέπας, ὡς ἐκέλευσε
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἄλκινόοιο·
 πὰρ δ' ἄρα οἱ φαρός τε χιτῶνά τε εἶματ' ἔθηκαν,
 δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 ἦνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῆσι.

215

Vocabulary for Section Twenty G

ἔλαι-ον, τό olive oil (2b)	μεγαλήτωρ (μεγαλητορ-) great-hearted	φᾶρ-ος, τό cloak (3c)
ἦνωγον they ordered	ῥο-ή, ἡ stream, current (1a)	χιτῶν (χιτων-), ὁ tunic (3a)
κάδ (= κατά) . . . ἔζ-ω to seat (aor. εἶσα)	σκέπας, τό cover, shelter	χρῦσε-ος -η -ον golden
λήκυθ-ος, ἡ oil-jar (2a)	ὑγρ-ός -ή -όν moist	

δὴ ῥα τότε ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
 ἀμφίπολοι, στήθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
 ἄλμην ὤμοιϊν ἀπολούσομαι, ἀμφὶ δ' ἑλαίω
 χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἔστιν ἀλοιφή. 220
 ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσομαι· αἰδέομαι γὰρ
 γυμνοῦσθαι κούρησιν ἐϋπλοκάμοισι μετελθών·
 ὡς ἔφαθ', αἰ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
 αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίζετο δῖος Ὀδυσσεύς
 ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους· 225
 ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδος χνόον ἀτρυγέτιο.
 αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
 ἀμφὶ δὲ εἵματα ἔσσαθ' ἅ οἱ πόρε παρθένος ἀδμής,
 τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος 230
 οὔλας ἦκε κόμας, ὑακινθίνω ἄνθει ὁμοίας.
 ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρω ἀνήρ,
 ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
 ὡς ἄρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ὤμοις. 235
 ἔζετ' ἔπειτ' ἀπάνευθε, κιὼν ἐπὶ θῖνα θαλάσσης,
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.
 δὴ ῥα τότε ἀμφιπόλοισιν ἐϋπλοκάμοισι μετηύδα·
 κλυτὲ μιν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240
 Φαιήκεσσ' ὄδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,
 νῦν δὲ θεοῖσιν ἔοικε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
 αἶ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἶη
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μίμνειν. 245
 ἀλλὰ δότ', ἀμφίπολοι, ξείνω βρῶσίν τε πόσιν τε.
 ὡς ἔφαθ', αἰ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,
 πὰρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρῶσίν τε πόσιν τε.
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Notes

224. ὁ: 'he', soon to be qualified '[that is] δῖος Ὀδυσσεύς'.

229. τὸν μὲν: = Odysseus, object of Ἀθηναίη [another form of 'Athene'] θῆκεν, agreeing with μείζονα ... καὶ πάσσονα (230).

231. ἦκε: 'she let fall'.

232. ὡς δ' ὅτε: 'as when ...', the start of a simile, to be picked up at 235 ὡς ἄρα τῷ 'so then on him...'

244. κεκλημένος: from καλέω.

245. ἄδοι: see vocabulary ἀνδάνω.

ἀδμής (ἀδμητ-), ή unwed	ἦ indeed	πρόσθεν previously
ἄεικέλι-ος -η -ον wretched	ἦεν=ἦν	σμήχ-ω wipe
ἄεκητι against the will of (+gen.)	ἦσθε =ἦσθιε (he) ate	στίλβ-ω shine
αἶ γάρ = εἰ γάρ	ἦ τοι then indeed	τελεί-ω complete
αἰδέ-ομαι feel shame at (+inf.)	θηέ-ομαι look at admiringly	ὕακίνθιν-ος -η -ον of a wild hyacinth
ἀλείφ-ω anoint	θίς (θιν-), ὁ shore (3a)	χαρί-εις -εσσα -εν (χαριεντ-) graceful
ἄλμ-η, ή brine (1a)	ἴδρις skilful, cunning (nom.)	χνό-ος, ὁ scum, scurf (2a)
ἄλοιφ-ή, ή ointment (1a)	ἴσαν =ἦσαν they went	χρί-ομαι anoint oneself
ἄλς (άλ-), ὁ sea (3a)	κάδ=κατά	χρῦσ-ός -ὸ gold (2a)
ἀμπέχ-ω cover, lie thick upon	κάλλ-ος, τό beauty (3c)	ὦμοῖν ‘from my two shoulders’ (gen. dual of ὦμος)
ἀμφί round about (adv.)	κάρη (καρητ-), τό head (3b)	ὦμ-ος, ὁ shoulder (2a)
ἀμφί . . . ἐννυμαί put on (aor. ἐσσάμην)	καταχεύ-ω pour down x (acc.) on γ (dat.) over z (acc.)	
ἀνδάν-ω (ἀδ-) please (+dat.)	κί-ω go	
ἄνθ-ος, τό flower (3c)	κόμ-η, ή hair (1a)	
ἄντην face to face, in front of (sc. ‘you’)	λευκώλεν-ος -ον white-armed	Vocabulary to be learnt
ἀντίθε-ος -η -ον god-like	λίπα richly	ἀπάνευθεν <i>afar off</i>
ἀπάνευθεν <i>afar off</i>	λοέσσατο 3rd s. aor. mid. of λούω	αὐδάω <i>speak, say</i>
ἄπαστ-ος -ον not having tasted (+gen.)	λοέσσομαι subjunc. mid. of λούω	αὐτάρ <i>then, but</i>
ἀπό . . . ἐστίν has been absent (from +gen.)	μεταυδά-ω say (to)	εὐρύς εἶα ὕ <i>broad,</i> <i>wide</i>
ἀπολούσομαι 1st s. aor. subj. of ἀπολού-ομαι wash off oneself	μετέρχ-ομαι (μετελθ-) go among (+dat.)	κάδ=κατά
ἀπόπροθεν <i>far off</i>	μῖν-ω=μένω	κατά (+gen.) <i>down from,</i> <i>against; below</i>
ἄργυρ-ος, ὁ silver (2a)	ναιετά-ω dwell, live	κάρη (καρητ-), τό=κάρα (κρατ- (3b); Attic) <i>head</i>
ἄρπαλέως greedily	νίζ-ομαι wash x (acc.) from γ (acc.)	μεταυδάω <i>speak to</i>
ἀτρυγέτοιο=ἀτρυγέτου	νῶτ-ον, τό back (2b)	μετέρχομαι (μετελθ-) <i>go among</i> (+dat.); <i>attack (+dat. or</i>
ἀτρύγετ-ος -ον unharvested	ἽΟλυμπ-ος, ὁ Olympus (2a)	μετά); <i>send for</i>
αὐτάρ then, but	οὔλ-ος -η -ον thick, bushy	ὄφρα=ἵνα+subj./opt. <i>in order</i> <i>to/that</i>
αὐτόθι here	ὄφρα =ἵνα (+subj.) in order that	πάρ=παρά
βρῶσ-ις, ή meat, food (3e)	Πάλλας (Παλλαδ-), ή Pallas (3a)	παρθένος, ή <i>maiden (2a)</i>
γυμνό-ομαι strip	παντοῖ-ος -η -ον of all kinds	πρόσθεν (+gen.) <i>previously,</i> <i>before</i>
δέατο he seemed	πάρ = παρά beside (adv.)	χρῦσος η ἠ ἠ ἠ <i>golden (Attic</i>
δέδαεν 3rd s. aor. of δι-δά-σκω	παρθέν-ος, ή <i>maiden (2a)</i>	χρυσούς ή οὖν)
δηρόν for a long time	πάσσων -ον (πασσον-) broader	ὦμος, ὁ <i>shoulder (2a)</i>
ἐδητύς, ή food (3h)	περιχεύ-ομαι inlay, gild x (acc.) on γ (dat.)	Genitive s. of Type 2 nouns (-οιο for -ου)
ἔζ-ομαι sit	πολύτλας ὁ long-enduring	
ἐκγεγαυῖα born of (+gen.) (nom. s. f.)	πόρε (she) provided, gave (3rd s. of ἔπορον)	
ἐπιμίση-ομαι meet with (+dat.)	πόσις, ή drink (3e)	
εὐρ-ύς -εἶα -ύ broad		

Then Nausikaa of the white arms thought what to do next.
 She folded the laundry and put it away in the fine mule wagon,
 and yoked the mules with powerful hooves, and herself mounted,
 and urged Odysseus and spoke a word and named him by title:
 'Rise up now, stranger, to go to the city, so I can see you 255
 to the house of my own prudent father, where I am confident
 you will be made known to all the highest Phaiakians.
 Or rather, do it this way; you seem to me not to be thoughtless.
 While we are still among the fields and the lands that the people
 work, for that time follow the mules and the wagon, walking 260
 lightly along with the maids, and I will point the way to you.
 But when we come to the city, and around this is a towering
 wall, and a handsome harbor either side of the city,
 and a narrow causeway, and along the road there are oarswept
 ships drawn up, for they all have slips, one for each vessel; 265
 and there is the place of assembly, put together with quarried
 stone, and built around a fine precinct of Poseidon,
 and there they tend to all that gear that goes with the black ships,
 the hawsers and the sails, and there they fine down their
 oarblades; 270
 for the Phaiakians have no concern with the bow or the quiver,
 but it is all masts and the oars of ships and the balanced vessels
 themselves, in which they delight in crossing over the gray sea;
 and it is their graceless speech I shrink from, for fear one may mock us
 hereafter, since there are insolent men in our community, 275
 and see how one of the worse sort might say when he met us,
 'Who is this large and handsome stranger whom Nausikaa
 has with her, and where did she find him? Surely, he is
 to be her husband, but is he a stray from some ship of alien
 men she found for herself, since there are no such hereabouts? 280
 Or did some god after much entreaty come down in answer
 to her prayers, out of the sky, and all his days will he have her?
 Better so, if she goes out herself and finds her a husband
 from elsewhere, since she pays no heed to her own Phaiakian
 neighbors, although many of these and the best ones court her.' 285
 So they will speak, and that would be a scandal against me,
 and I myself would disapprove of a girl who acted
 so, that is, without the good will of her dear father
 and mother making friends with a man, before being formally
 married. Then, stranger, understand what I say, in order 290
 soon to win escort and a voyage home from my father.
 You will find a glorious grove of poplars sacred to Athene
 near the road, and a spring runs there, and there is a meadow
 about it, and there is my father's estate and his flowering orchard,

as far from the city as the shout of a man will carry. 295
Sit down there and wait for time enough for the rest of us
to reach the town and make our way to my father's palace.
But when you estimate that we shall have reached the palace,
then go to the city of the Phaiakians and inquire for
the palace of my father, great-hearted Alkinoös. This is 300
easily distinguished, so an innocent child could guide you
there, for there are no other houses built for the other
Phaiakians anything like the house of the hero Alkinoös.
But when you have disappeared inside the house and the
courtyard, 305
then go on quickly across the hall until you come to
my mother, and she will be sitting beside the hearth, in the firelight,
turning sea-purple yarn on a distaff, a wonder to look at,
and leaning against the pillar, and her maids are sitting behind her;
and there is my father's chair of state, drawn close beside her, 310
on which he sits when he drinks his wine like any immortal.
Go on past him and then with your arms embrace our mother's
knees; do this, so as to behold your day of homecoming
with happiness and speed, even if you live very far off.
For if she has thoughts in her mind that are friendly to you, 315
then there is hope that you can see your own people, and come back
to your strong-founded house, and to the land of your fathers.'
So Nausikaa spoke and with the shining lash whipped up
her mules, and swiftly they left the running river behind them,
and the mules, neatly twinkling their feet, ran very strongly, 320
but she drove them with care, so that those on foot, Odysseus
and the serving maids, could keep up, and used the whip with
discretion.
And the sun went down and they came to the famous grove, sacred
to Athene; and there the great Odysseus sat down 325
and immediately thereafter prayed to the daughter of great Zeus:
'Hear me, Atrytone child of Zeus of the aegis,
and listen to me now, since before you did not listen
to my stricken voice as the famous shaker of the earth battered me.
Grant that I come, as one loved and pitied, among the Phaiakians.' 330
So he spoke in prayer, and Pallas Athene heard him,
but she did not yet show herself before him, for she respected
her father's brother, Poseidon, who still nursed a sore anger
at godlike Odysseus until his arrival in his own country.

A total Greek–English vocabulary of all words to be learnt*

Finding the lexicon form of a verb

The essence is to isolate the present stem, since it is most often this form which will be shown in the lexicon.

- (i) Look at the front of the word, and remove any augment, or reduplication.

η could be the augmented form of α, ε, η

η	„	„	αι, ει
ηυ	„	„	αυ, ευ
ω	„	„	ο
ω	„	„	οι
ι, υ	„	„	ι, υ
ει	„	„	ε, ει

Bear in mind that the augment might be hidden by a prefix such as κατά, ἐκ, πρό, εἰς, ἐν, so check the prefix as well.

προὔβαλον = προ-έ-βαλον

ἐξέβαλον = ἐκ-έ-βαλον

ἐνέβαλον from ἐμβάλλω

Here is a list of common prepositions and prefixes, with their various forms:

ἀνά ἀν'	ἐν ἐμ- ἐγ-	παρά παρ'
ἀπό ἀπ' ἀφ'	ἐπί ἐπ' ἐφ'	πρό προε- πρου-
διά δι'	κατά κατ' καθ'	σύν συμ- συγ-
ἐκ ἐξ	μετά μετ' μεθ'	ὑπό ὑπ' ὑφ'

- (ii) Having made an adjustment for augment/reduplication and prefix, examine the stem and the ending. Remove any personal endings.

- (iii) If the remaining stem ends in σ, ξ, ψ, especially if an α follows, it is probably an aorist. Try dropping the σα (e.g. ἔ-λυ-σα = λύω) or converting σ to ζ (ἐ-νόμισ-α = νομίζω). Try restoring a terminal ξ→κ or →ττ (ἔ-πραξ-α = πράττω), and a terminal ψ to π (ἔ-πεμψ-α = πέμπω).

If the stem ends in some form of θη, remember that χ may hide ττ or κ (ἐπράχθην = πράττω), φ may hide π or β (ἐπέμφθην = πέμπω). See 359(x).

- (iv) If there is no augment, check the endings for some sign of σ (ξ, ψ) or ε-contract in the stem, when it may be future. Check also endings for signs of

*This vocabulary also includes difficult parts of verbs, assigned to the grammatical section where they were met, with or without prefix.

participle, infinitive, etc. and remember that the stem you so isolate may be present or aorist or perfect or future.

Convention

Bold square brackets (e.g. [3A]) refer to the chapter where the word or root was learned, or to the grammatical section (e.g. [223]) where the form was met. Other difficult forms met in the *Text* are also included.

† = Principal parts at 389 in the *Grammar* volume (remove any prefixes).

A

- ἀγαγ- aor. stem of ἄγω [7H]
 ἀγαθός ἢ ὄν good; noble; courageous [2B]
 ἀγαλμα (ἀγαλματ-), τό image, statue (3b) [18D]
 †ἀγγέλλω (ἀγγελια-) report, announce [19F]
 ἄγγελος, ὁ messenger (2a) [17C]
 ἄγε come! (s.) [3A]
 ἄγομαι bring for oneself, lead; marry [20B]
 ἀγορά, ἡ gathering (-place); market-place; agora (1b) [8A]
 ἀγορεύω speak (in assembly); proclaim [11A]
 ἄγρη, ἡ hunt (1a) [19E]
 ἄγροικος ὄν from the country; boorish [6A]
 ἀγρός, ὁ field; country (side)(2a) [11A]
 †ἄγω (ἀγαγ-) lead, bring [7H]; live in, be at [8C]
 εἰρήνην ἄγω live in/be at peace [8C]
 ἀγών (ἀγων-), ὁ contest; trial (3a) [12C]
 ἀγωνίζομαι contest, go to law [12C]
 ἀδελφός, ὁ brother (2a) [16D]
 ἀδικέω be unjust; commit a crime; wrong [8B]
 ἀδίκημα (ἀδικηματ-), τό crime, wrong (3b) [14A]
 ἄδικος ὄν unjust [5D]
 ἀδύνατος ὄν impossible [6B]
 †ἄδω = ἀείδω [8B]
 ἀεῖ always [1J]
 †ἀείδω sing [8B]
 ἀέκων= ἄκων [19B]
 ἀθάνατος ὄν immortal [11A]
 Ἄθῆνᾱζε to Athens [12F]
 Ἄθῆναι, αἱ Athens (1a) [6B]
 Ἀθηναῖος, ὁ Athenian (2a) [2B]
 Ἄθῆνῃσι at Athens [12I]
 ἄθλιος ἄ ὄν pathetic, miserable, wretched [15C]
 ἀθροίζω gather, collect [18D]
 ἀθυμέω be downhearted, gloomy, disheartened [16B]
 ἀθυμίᾱ, ἡ lack of spirit, depression (1b) [16G]
 αἰδώς, ἡ respect for others, shame (acc. αἰδῶ;
 gen. αἰδοῦς; dat. αἰδοῖ) [18E]
 αἰεῖ = ἀεῖ [20A]
 αἰρέομαι (ἐλ-) choose [11C]
 †αἰρέω (ἐλ-) take, capture; convict [9I]
 †αἰσθάνομαι
 (αἰσθ-) perceive, notice (+ acc. or gen.) [11C]
 αἰσχρός ἄ ὄν ugly (of people); base, shameful
 (comp. αἰσχίων; sup. αἰσχιστος) [13G]
 †αἰσχύνομαι be ashamed, feel shame (before) [12E]
 αἰτέω ask (for) [9I]
 αἰτίᾱ, ἡ reason, cause; responsibility (1b) [5C]
 αἷτιος ἄ ὄν responsible (for), guilty (of) (+gen.) [5A]
 αἰχμή, ἡ spear-point (1a) [19D]
 ἀκήκοα perf. ind. of ἀκούω [13I]
 ἀκηκώς νῖα ὄς (-οτ-) perf. part. of ἀκούω
 ἀκοή, ἡ hearing (1a) [16B]
 ἀκολουθέω follow, accompany (+ dat.) [17C]
 ἀκόσμητος ὄν unprovided for [18C]
 †ἀκούω hear [1C-D]; listen (to) (+gen. of person,
 gen. or acc. of thing) (fut. ἀκούσομαι) [9H]
 ἀκριβῶς accurately, closely [1E-F]
 ἀκρόπολις, ἡ Acropolis, citadel (3e) [1A-B]; [18C]
 ἄκῦρος ὄν invalid [14C]
 ἄκων ἄκουσα ἄκον (ἄκοντ-) unwilling(ly) [11B]
 ἄλ- aor. stem of ἀλίσκομαι [16F]
 ἀλήθεια, ἡ truth (1b) [7A]
 ἀληθῆ, τά the truth [1D]
 †ἀλίσκομαι (ἀλ-) be convicted; be caught [16F]

- αλλά but [1C]
 ἀλλήλους each other, one another (2a) [3C]
 ἄλλος η ο other, the rest of [3C]
 ἄλλος . . . ἄλλον one . . . another [12A]
 ἀλλότριος ἄ on someone else's; alien [12D]
 ἀλλ' οὖν well anyway; however that may be [16B]
 ἄλλως otherwise; in vain [17E]
 ἄλογος on speechless; without reason [18C]
 ἅμα at the same time [2C]
 ἀμαθής ἐς ignorant [6D]
 ἤμαρτάνω (ἄμαρτ-) err; do wrong; make a mistake [13H]; miss (+ gen.) [19F]
 ἄμαρτε 3rd s. (2nd aor. of ἄμαρτάνω (*no augment*))
 ἀμείβομαι answer, reply to (+acc.) [19D]
 ἀμείνων ἄμεινον (ἄμεινον-) better [9E]
 ἀμελής ἐς uncaring [10E]
 ἀμήχανος on impossible, impracticable [18C]
 ἴαμῦνω keep off, withstand [18B]
 ἀμφέρομαι (ἀμφηλυθ-) surround (+ acc.) [20C]
 ἀμφίπολος, ἡ handmaiden (2a) [20C]
 ἀμφότερος ἄ on both [9I]
 *ἄν (+ind.) *conditional* (+opt.) [12G]; *potential* [8A-C]; (+subj.) *indefinite* [14]
 ἀναβαίνω (ἀναβα-) go up, come up [1G]
 ἀναβάς (ἀναβαντ-) aor. part of ἀναβαίνω [209]
 ἀναγκάζω force, compel [10B]
 ἀναγκαῖος ἄ on necessary [17A]
 ἀνάγκη, ἡ necessity (1a) [7B]
 ἀνάγκη ἐστί it is obligatory (for x [acc. or dat.] to – [inf.]) [7B]
 ἀναίρέω (ἀνελ-) pick up [7G]
 ἀναίτιος on innocent [16H]
 ἀναλαμβάνω (ἀναλαβ-) take back, up [13B]
 ἴανᾶλίσκω (ἀνᾶλωσα-) spend, use, kill [18B]
 ἀναμένω (ἀναμείνα-) wait, hold on [9F]
 ἄναξ (ἀνακτ-), ὁ lord, prince, king (3a) [9D]
 ἀναπειθω persuade over to one's side [9C]
 ἄνασσα, ἡ princess (1c) [20E]
 ἀναχωρέω retreat [2D]
 ἀνδρείος ἄ on brave, manly [7D]
 ἄνεμος, ὁ wind (2a) [20F]
 ἀνέστην I stood up (aor. of ἀνίσταμαι) [231-3]
 ἀνέστηκα I am standing (perf. of ἀνίσταμαι) [231-3]
- ἀνεστώς ὦσα ὅς (ἀνεστωτ-) standing (perf. part. of ἀνίσταμαι) [231-3]
 ἄνευ (+ gen.) without [11B]
 ἴανέχομαι put up with (+ gen.) [18E]
 ἀνήρ (ἀνδρ-), ὁ man (3a) [3A-B]
 ἄνθρωπος, ὁ man, fellow (2a) [1G]; ἡ, woman [13F]
 ἀνίσταμαι (ἀναστα-) get up, stand up, emigrate [8B]
 ἀνόητος on foolish [17E]
 ἀνομιᾶ, ἡ lawlessness (1b) [4C]
 ἀντί (+gen.) instead of, for [16H]
 ἀντίδικος, ὁ contestant in lawsuit (2a) [12C]
 ἄνω above [9B]
 ἄξιος ἄ on worth, worthy of (+gen.) [8C]
 ἄοπλος on unarmed [18C]
 ἀπαγγέλλω (ἀπαγγειλα-) announce, report [17B]
 ἀπαγορεύω (ἀπειπ-) forbid [17A]
 ἀπάγω (ἀπαγαγ-) lead, take away [4C]
 ἄπαις (ἀπαιδ-) childless [13B]
 ἀπαιτέω demand (X [acc.] from Y [acc.]) [16D]
 ἀπάνευθε(v) afar off [20G]
 ἄπᾶς ἄπᾶσα ἄπαν (ἀπαντ-) all, the whole of [10A]
 ἀπέβην aor. of ἀποβαίνω
 ἀπέδωκα aor. of ἀποδίδωμι [214]
 ἀπέθανον aor. of ἀποθνήσκω
 ἄπειμι be absent [16D]
 ἄπειρος on inexperienced in (+ gen.) [13E]
 ἀπελευθερ-ος, -ᾶ, ὁ, ἡ freedman, freedwoman (2a) [16A]
 ἀπελθ- aor. stem of ἀπέρχομαι [6C]
 ἀπέρχομαι (ἀπελθ-) go away, depart [6C]
 ἀπέχομαι (ἀποσχ-) refrain, keep away from (+ gen.) [10A]
 ἀπῆλθον aor. of ἀπέρχομαι [146]
 ἀπιέναι inf. of ἀπέρχομαι/ἄπειμι [152]
 ἄπιθι imper. of ἀπέρχομαι/ἄπειμι [201]
 ἀπικνέομαι = ἀφικνέομαι
 ἀπιών οὔσα ὄν part. of ἀπέρχομαι/ἄπειμι [123]
 ἀπό (+ gen.) from, away from [1G]
 ἀποβαίνω (ἀποβα-) leave, depart [7G]
 ἀποβλέπω look steadfastly at (and away from everything else) [11A]
 ἀποδίδωμι (ἀποδο-) give back, return [13A]
 ἀποδο- aor. stem of ἀποδίδωμι [13A]
 ἀποδραμ- aor. stem of ἀποτρέχω

- ἀποδύσειν fut. inf. of ἀποδίδωμι [214]
 ἀποθαν- aor. stem of ἀποθνήσκω
 †ἀποθνήσκω (ἀποθαν-) die [1G]
 ἀποκρίνομαι (ἀποκρίνα-) answer [7D]
 ἀπόκρισις, ἡ reply, answer (3e) [17C]
 ἀποκτείνω (ἀποκτείνα-) kill [4D]
 ἀπολαβα- aor. stem of ἀπολαμβάνω [16H]
 ἀπολαμβάνω take [16H]
 ἀπολεσα- aor. stem of ἀπόλλυμι [11B]
 ἀπολέ-ω I shall kill, ruin, destroy [8C]
 †ἀπόλλυμι (ἀπολεσα-) kill, ruin, destroy;
 mid./pass. be killed (aor. ἀπωλόμην) [11B];
 perf. mid. I have been killed, I am done for
 (ἀπόλωλα)
 ἀπολογέομαι make a speech in defence, defend
 oneself [9H]
 ἀπολογία, ἡ speech in one's defence (1b) [9I]
 ἀπολ- aor. stem of ἀπόλλυμι
 ἀπολύω acquit, release [9J]
 ἀπόλωλα perf. of ἀπόλλυμι I am lost [13H]
 ἀποπέμπω send away, divorce [13A]
 ἀπορέω have no resources, be at a loss [2B]
 ἀπορία, ἡ lack of provisions, perplexity (1b) [2]
 ἀποτρέχω (ἀποδραμ-) run away, run off [9E]
 ἀποφάινω reveal, show [7B]
 ἀποφέρω (ἀπενεγκ-) carry back [17A]
 ἀποφεύγω (ἀποφυγ-) escape, run off/away [4C]
 ἀποχωρέω go away, depart [1G]
 ἀποψηφίζομαι vote against; reject [13D]; acquit
 (+ gen.) [14B]
 ἄπτομαι touch (+ gen.) [20E]
 †ἄπτω touch, light, fasten, fix [5B]
 ἀπώλεσα aor. of ἀπόλλυμι
 *ἄρα then, consequently (*marking an inference*)
 [6D]; straightaway [20A]
 *ἄρα ? (direct q.) [1B]
 ἀργύριον, τό silver, money (2b) [12H]
 †ἄρέσκω please (+ dat.) [11C]
 ἀρετή, ἡ courage, excellence, quality (1a) [7D]
 ἄριστος ἡ ον best, very good [1J]
 †ἄρπάζω seize, plunder, snatch [17C]
 ἄρτι just now, recently [10B]
 ἀρχή, ἡ beginning, start [12C]; rule, office,
 position [13E]; board of magistrates (1a)
 ἄρχομαι (mid.) begin (+ gen.) [9G]; (+ inf./part.)
 [9I]; (pass.) be ruled over [11C]
 †ἄρχω rule (+ gen.) [11C]; begin (+gen.) [12E]
 ἄρχων (ἄρχοντ-), ὁ archon (3a) [13F]
 ἀσέβεια, ἡ irreverence to the gods (1b) [4D]
 ἀσεβέω (εἰς) commit sacrilege upon [12D]
 ἀσεβής ἐς impious, unholy [13E]
 ἀσθένεια, ἡ illness, weakness (1b) [13C]
 ἀσθενέω be ill, fall ill [13C]
 ἀσθενής ἐς weak, ill [18A]
 ἀσπάζομαι greet, welcome [12A]
 ἀστί, ἡ female citizen (1a) [12F]
 ἀστός, ὁ male citizen (2a) [12F]
 ἄστυ, τό city (3f) [4A-B]
 ἀσφαλής ἐς safe, secure [20A]
 ἀτάρ but [9F]
 ἄτε since, seeing that (+ part.) [18D]
 ἀτίμάζω hold in dishonour, dishonour [4B]
 ἀτίμιᾶ, ἡ loss of citizen rights (1b) [12E]
 ἀτίμος ον deprived of citizen rights [12D]
 αὐ again, moreover [9I]
 αὐδάω speak, say [20G]
 αὐθις again [2C]
 αὐλή, ἡ courtyard (1a) [17A]
 αὔριον tomorrow [5D]
 αὐτάρ but, then [20G]
 αὐτίκα at once [17D]
 αὐτόν ἦν ὁ him, her, it, them [4D]
 αὐτός ἡ ὁ self [7H]
 ὁ αὐτός the same [7H]
 ἀφαιρέομαι (ἀφελ-) take x (acc.) from y (acc.)
 [12D]; claim
 ἀφειλόμην aor. of ἀφαιρέομαι [211]
 ἀφείναι aor. inf. of ἀφίημι [318]
 †ἀφέλκω (ἀφελκυσ-) drag off [4D]
 ἀφελ- aor. stem of ἀφαιρέομαι [12D]
 †ἀφίημι (ἀφε-) release, let go [17A]
 †ἀφικνέομαι (ἀφικ-) arrive, come [3A]
 ἀφικόμεν aor. of ἀφικνέομαι
 ἀφίσταμαι relinquish claim to (+ gen.), revolt
 from (+ gen.) [13A]

B

- βαδίζω walk, go (fut. βαδιοῦμαι) [10A]
 βαθέως deeply [1E-F]
 βαθύς εἶα ύ deep [5A]
 †βαίνω (βα-) go, come, walk [1A-B]
 †βάλλω (βαλ-) hit, throw [19F]; βάλλ' εἰς
 κόρακας go to hell! [6A]

βάρβαρος, ὁ/ἡ barbarian, foreigner (2a) [2C]
 βάρος, τό weight, burden (3c) [15C]
 βαρῦς εἶα ὑ heavy, weighty [5A]; βαρέως φέρω
 take badly, find hard to bear [9C]
 βασιλεύς, ὁ king [4D]; king archon (3g) [13E]
 βασιλεύω be king, be king archon; be queen
 [13E]
 βέβαιος (ᾱ) on secure [2B]
 βέλτιστος ἡ on best [8A]
 βελτίων βέλτιον (βέλτιον-) better [8A]
 βιάζομαι use force [6C]
 βίος, ὁ life; means, livelihood (2a) [5A]
 βλέπω look (at) [1C-D]
 βληθεῖς εἶσα ἐν (βληθεντ-) aor. part. pass. of
 βάλλω
 βοάω shout (for) [3D]
 βοή, ἡ shout (1a) [2]
 βοήθεια, ἡ help, rescue operation (1b) [16C]
 βοηθέω run to help (+ dat.) [1E-F]
 βουλευομαι discuss, take advice [17E]
 βουλευτής, ὁ member of council (1d) [16F]
 βουλή, ἡ council (1a) [13F]
 †βούλομαι wish, want [7A]
 βραδέως slowly [2B]
 βραχύς εἶα ὑ short, brief [16B]
 βροτός, ὁ mortal, man (2a) [20E]
 βωμός, ὁ altar (2a) [4D]

Γ

ἄγαθέ = ἀγαθέ
 γαῖα (1c)=γῆ, ἡ (1a) [20E]
 †γαμέω (γημα-) marry [13D]
 γάμος, ὁ marriage (2a) [5A]
 *γάρ for [1C]; γάρ δή really, I assure you [7B]
 *γε at least (*denotes some sort of reservation*)
 [1G, 5D]
 γεγένημαι perf. of γίγνομαι [13H]
 γεγενημένα, τά events, occurrences (2b) (perf.
 part. of γίγνομαι) [16B]
 γέγονα perf. of γίγνομαι (part. γεγονώς or
 γεγώς) [19F]
 γείτων (γειτον-), ὁ neighbour (3a) [3A-B]
 †γελάω (γελασα-) laugh [7F]
 γεν- aor. stem of γίγνομαι [2]
 γένεσις, ἡ birth (3e) [18A]
 γενναῖος ᾱ on noble, fine [15A]

γεννήτης, ὁ member of a *genos* (1d) [13C]
 γένος, τό *genos* [13C]; race, kind (3c)
 γέρων (γεροντ-), ὁ old man (3a) [6D]
 γεῦμα (γευματ-), τό taste, sample (3b) [11C]
 γεύομαι taste [11C]
 γεωργός, ὁ farmer (2a) [4A]
 γῆ, ἡ land, earth (1a) [1A-B]
 γημα- aor. stem of γαμέω
 †γίγνομαι (γεν-) become, be born, happen, arise
 [2]
 †γινώσκω (γνο-) know, think, resolve [1I]
 γίνομαι = γίγνομαι [19C]
 γλαυκῶπις (γλαυκωπιδ-), ἡ grey-eyed [20C]
 γλυκύς εἶα ὑ sweet [10E]
 γνήσιος ᾱ on legitimate, genuine [13C]
 γνοῦς γνοῦσα γνόν (γνοντ-) aor. part. of
 γινώσκω [209]
 γνώμη, ἡ judgment, mind, purpose, plan (1a)
 [6D]
 *γοῦν at any rate [10E]
 γοῦνα, τά knees (2b) (sometimes γούνατα [3b])
 [20D]
 γραῦς (γρα-), ἡ old woman (3a; but acc. s. γραῦν;
 acc. pl. γραῦς) [10B]
 γραφή, ἡ indictment, charge, case (1a) [9H]
 γραφήν γράφομαι indict x (acc.) on charge of
 γ (gen.) [9H]
 γράφομαι indict, charge [9H]
 †γράφ-ω propose (a decree); write [16C]
 γυνή (γυναικ-), ἡ woman, wife (3a) [4A]

Δ

δαίμων (δαιμον-), ὁ god, (minor) deity (3a) [4A]
 †δάκνω (δακ-) bite, worry [6A]
 δάκρυον, τό tear (2b) [15C]
 δακρῶω weep [15B]
 *δέ and, but [1A]
 δεήσει fut. of δεῖ
 †δεῖ it is necessary for x (acc.) to – (inf.) [7B]
 †δείκνυμι (δειξα-) show [16E]
 δεινός ἡ ὄν terrible, dire, astonishing, clever
 [3B]; clever at (+ inf.) [9F]
 δέκα ten [17C]
 δέμνια, τά bed, bedding (2b) [20A]
 δένδρον, τό tree (2b) [18B]
 δεξιὰ, ἡ right hand (1b) [6D]

δεξιός ἄ ὄν right [6D]; clever [8C]
 †δέομαι need, ask, beg (+ gen.) [10E]
 δέον it being necessary [16C]
 δέρμα (δερματ-), τό skin (3b) [18B]
 δεσμός, ὁ bond (2a) [18E]
 δέσποινα, ἡ mistress (1c) [15A]
 δεσπότης, ὁ master (1d) [4B]
 δεῦρο (to) here, over here [1B]
 †δέχομαι receive [5D]
 *δή then, indeed (adds stress) [3E]
 δήλος η ὄν clear, obvious [1H]
 δηλώ show, reveal [1E-F]
 δημιουργικός ἢ ὄν technical, of a workman [18E]
 δημιουργός, ὁ craftsman, workman, expert, (2a) [18E]
 δῆμος, ὁ people [6B]; deme [8B] (2a)
 δήπου of course, surely [7D]
 *δήτα indeed, then [6D]
 *διά (+ acc.) because of [2D]; (+ gen.) through [8C]; διὰ τί; why? [1G]
 διαβαίνω (διαβα-) cross [7H]
 διαβάλλω (διαβαλ-) slander [7A]
 διαβολή, ἡ slander (1a) [7C]
 διάκειμαι be in x (adv.) state, mood [16G]
 διακρίνω (διακρίνα-) judge between, decide [14D]
 διακωλύω prevent [16F]
 διαλέγομαι converse [5A]
 διαλείπω (διαλιπ-) leave [16D]
 διανοέομαι intend, plan [5C]
 διάνοια, ἡ intention, plan (1b) [5C]
 διαπράττομαι (διαπραῖξα-) do, perform, act [13G]
 διατίθημι (διαθε-) dispose, put x (acc.) in Y (adv.) state [17B]
 διατριβή, ἡ delay, pastime, discussion, way of life (1a) [17C]
 διατρίβω pass time, waste time [12H]
 διαφέρω differ from (gen.); make a difference; be superior to (gen.) [12B]
 διαφεύγω (διαφυγ-) get away, flee [17A]
 †διαφθείρω (διαφθειρα-) destroy; kill [4B]; corrupt [7C]
 διαφυγή, ἡ means of escape, flight (1a) [18B]
 διδάσκαλος, ὁ teacher (2a) [7E]
 †διδάσκω teach [5D]
 †δίδωμι (δο-) give, grant [10E]
 δίκην δίδωμι be punished, pay the penalty [13I]

διεξέρχομαι (διεξελθ-) go through, relate (fut. διέξειμι) [16A]
 διέρχομαι (διελθ-) go through, relate [2]
 διεφθάρμην plur. pass. of διαφθείρω [19A]
 διηγέομαι explain, relate, go through [14B]
 δικάζω be a juror; make a judgment [9C]
 δίκαιος ἄ ὄν just [5D]
 δικαιοσύνη, ἡ justice (1a) [18E]
 δικανικός ἢ ὄν judicial [12A]
 δικαστήριον, τό law-court (2b) [8B]
 δικαστής, ὁ juror, dikast (1d) [8B]
 δίκη, ἡ lawsuit; justice; penalty (1a) [5A]; fine, case [17C]
 δίκην δίδωμι be punished, pay the penalty [13I]
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.) [5A]
 διοικέω administer, run [13F]
 δῖος ἄ ὄν godlike [20C]
 διότι because [5A]
 διώκω pursue [1C-D]; prosecute [9H]
 δο- aor. stem of δίδωμι [10E]
 δοκεῖ it seems a good idea to x (dat.) to do y (inf.); x (dat.) decides to – (inf.) [9A-E, 10A]
 δοκέω seem, have reputation for [7C]
 δόμοι, οἱ house, home (2a) [15A]
 δόξα, ἡ reputation, opinion (1c) [7A]
 δοῦλος, ὁ slave (2a) [4C]
 δουλόομαι enslave, make x a slave [2A-D]
 δούς δοῦσα δόν (δοντ-) aor. part. of δίδωμι [214]
 δράμα (δραματ-), τό play, drama (3b) [9A]
 δραχμή, ἡ drachma (coin) (*pay for two days' attendance at ekklesia*) (1a) [11B]
 †δράω (δρασα-) do, act [6D]
 †δύναμαι be able [7H]
 δύναμις, ἡ power, ability, faculty (3e) [18A]
 δυνατός ἢ ὄν able, possible [18B]
 δύο two [7H]
 δύω sink [1G]
 δυστυχής ἐς unlucky [5A]
 δῶκαν 3rd pl. aor. of δίδωμι
 δωρέω bestow, give as a gift [18C]
 δῶρον, τό gift, bribe (2b) [10B]

E

ἐ- augment (*remove this and try again under stem of verb*)

- *ἐάν (+ subj.) if (ever) [14C]
 ἐαυτόν ἦν ὁ himself/herself/itself [7A]
 ἐάω allow [9F]
 ἐγγράφω enrol, enlist, register [13C]
 ἐγγυάω engage, promise [13A]
 ἐγγύς nearby [3C]; near + gen. [8C]
 ἐγκλείω shut in, lock in [9E]
 ἔγνων aor. of γινώσκω [209]
 ἐγώ I [1B]
 ἔγωγε I at least, for my part [1D]
 ἐδόθην aor. pass. of δίδωμι [228(i)]
 ἔδομαι fut. of ἐσθίω [9F]
 ἔδωκα aor. of δίδωμι [214]
 ἐθέλω (ἐθέλησ-) wish, want [9H]
 ἔθεσαν 3rd pl. aor. of τίθημι [237]
 ἔθηκα aor. of τίθημι [237]
 ἔθος, τό manner, habit (3c) [13E]
 *εἰ if, whether [6D]
 εἶ 2nd s. of εἰμί or εἶμι [44, 123]
 εἶσα aor. ἐάω [9F]
 εἰδεῖν opt. of οἶδα
 εἰδέναι inf. of οἶδα [152]
 εἶδον aor. of ὀράω [146]
 εἰδώς εἰδυῖα εἰδός (εἶδοτ-) knowing (part. of οἶδα) [7C]
 εἶν very well, then! [11B]
 *εἶθε (+opt.) I wish that! would that! if only! [12G]
 εἰκός probable, reasonable, fair [12E]
 εἴκοσι(v) twenty [16F]
 εἰκότως reasonably, rightly [13G]
 εἵληφα perf. of λαμβάνω [13H]
 εἰλόμην aor. of αἰρέομαι [211]
 εἵμαρμένος η on allotted, appointed [18C]
 εἵματα, τά clothes (3b) [20B]
 εἶμι be [1J]
 εἶμι I shall go (inf. ἵεναι; impf. ἦα I went) [7C]
 εἶναι to be (inf. of εἰμί) [152]
 εἶπ- aor. stem of λέγω [146]
 εἶπέ speak! tell me! [3C]
 εἶπον aor. of λέγω [146]
 εἶρηκα I have said (perf. act. of λέγω)
 εἶρημαι I have been said (perf. pass. of λέγω) [13H]
 εἰρήνη, ἡ peace (1a) [8C]
 εἰρήνην ἄγω live in, be at peace [8C]
- *εἰς (+ acc.) to, into, onto [1G]
 εἷς μία ἓν (ἐν-) one [18E]
 εἰσαγγελία, ἡ impeachment (1b) [16G]
 εἰσαγγέλλω (εἰσαγγεῖλα-) impeach [16F]
 εἰσάγω (εἰσαγαγ-) introduce [12D]
 εἰσβαίνω I go onto, on board [1C-D]
 εἰσεληλυθώς υἷα ὅς (-οτ-) perf. part. of εἰσέρχομαι
 εἰσελθ- aor. stem of εἰσέρχομαι [5D]
 εἰσέρχομαι (εἰσελθ-) enter [5D]
 εἰσήγαγον aor. of εἰσάγω
 εἰσῆα impf. of εἰσέρχομαι/εἴσειμι [161]
 εἰσήλθον aor. of εἰσέρχομαι [146]
 εἰσιδ- aor. stem of εἰσοράω [1E-F]
 εἰσιέναι inf. of εἰσέρχομαι/εἴσειμι [152]
 εἰσιών οὔσα ὄν (-οντ-) part. of εἰσέρχομαι/εἴσειμι [123]
 εἴσομαι fut. of οἶδα
 εἰσοράω (εἰσιδ-) behold, look at [20E]
 εἰσπεσ- aor. stem of εἰσπίπτω [15B]
 εἰσπίπτω (εἰσπεσ-) fall into, on [15B]
 εἰσφέρω (εἰσενεγκ-) bring, carry in [5A]
 εἶτα then, next [6C]
 εἶτε . . . εἶτε whether ... or [12B]
 εἶχον impf. of ἔχω
 ἐκ/ἐξ (+ gen.) out of [1G]
 ἕκαστος η on each [14B]
 ἐκάτερος ἄ ὄν each /both (of two)
 ἐκβαλ- aor. stem of ἐκβάλλω [6A]
 ἐκβάλλω (ἐκβαλ-) throw out [6A]; divorce [13A]; break down, break open [17A]
 ἐκβληθεῖς εἶσα ἐν (-εντ-) aor. part. pass. of ἐκβάλλω
 ἐκδέχομαι receive in turn [7F]
 ἐκδίδωμι (ἐκδο-) give in marriage [13A]
 ἐκδο- aor. stem of ἐκδίδωμι [13A]
 ἐκδύομαι undress [10E]
 ἐκεῖ there [16G]
 ἐκεῖνος η ο that, (s)he [3C-E]
 ἐκεινοσί that there (pointing) [72]
 ἐκεῖσε there, (to) there [8A]
 ἐκκλησιᾶ, ἡ assembly, *ekklesia* (1b) [8B]
 ἐκπέμπω send out, divorce [13B]
 ἐκπεσ- aor. stem of ἐκπίπτω [13A]
 ἐκπίπτω (ἐκπεσ-) be thrown out, divorced [13A]
 ἐκπορίζω supply, provide [18B]
 ἐκτίνω (ἐκτεισ-) pay [17C]

- ἐκτρέχω (ἐκδραμ-) run out [9G]
 ἐκφέρω (ἐξενεγκ-) carry out; (*often*: carry out for burial) [9F]
 ἐκφεύγω (ἐκφυγ-) escape [9E]
 ἐκφορέω carry off [17C]
 ἐκφυγ- aor. stem of ἐκφεύγω [92]
 ἐκών οὔσα ὄν (ἐκοντ-) willing(ly) [13C]
 ἔλαβον aor. of λαμβάνω [146]
 ἔλαθον aor. of λανθάνω [146]
 ἐλάττων ἑλάττων (ἐλάττων-) smaller; fewer; less [13I]
 ἔλαχον aor. of λαγχάνω
 ἔλεγχος, ὁ examination, refutation (2a) [14E]
 ἐλέγχω refute, argue against [14C]
 ἐλ- aor. stem of αἰρέω/ομαι [11C]
 ἐλευθεριά, ἡ freedom (1b) [2]
 ἐλεύθερος ἄ ὄν free [2D]
 ἐλευθερώ set free [2]
 ἐλήλυθα perf. of ἔρχομαι [14A]
 ἐλήφθην aor. pass. of λαμβάνω
 ἐλθέ come! (s.) [1G]
 ἐλθ- aor. stem of ἔρχομαι [2]
 ἔλιπον aor. ofλείπω
 Ἑλλάς (Ἑλλαδ-), ἡ Greece (3a) [14A]
 Ἑλλήν (Ἑλλην-), ὁ Greek (3a) [1J]
 ἐλπίζω hope, expect (+ fut. inf.) [9I]
 ἐλπίς (ἐλπιδ-), ἡ hope, expectation (3a) [12I]
 ἔμαθον aor. of μαθάνω [146]
 ἑμαυτόν ἦν myself [6D]
 ἐμβαίνω (ἐμβα-) embark [3E]
 ἔμεινα aor. of μένω [135]
 ἑμεινωτόν = ἑμαυτόν [19B]
 ἔμμεναι = εἶναι [20F]
 ἐμός ἢ ὄν my, mine [2C]
 ἔμπειρος ὄν skilled, experienced [1I]
 ἐμπες- aor. stem of ἐμπίπτω [7F]
 ἐμπίπτω (ἐμπες-) (ἐν) (εἰς) fall into, on, upon [7F]
 ἐμπόριον, τό market hall, trading post (2b) [1G]
 ἐμφανής ἐς open, obvious [13E]
 *ἐν (+dat.) in, on, among [1G]; (+ gen.) in the house of [19B]
 ἐν τούτῳ meanwhile [8A]
 ἐν- stem of εἰς one
 ἐναντίον (+gen.) opposite, in front of [8C]
 ἔνδον inside [5D]
 ἐνεγκ- aor. stem of φέρω [4B]
 ἔνειμι be in [5B]
 ἔνεκα (+gen.) because, for the sake of (*usually follows its noun*) [9G]
 ἐνέπεσον aor. of ἐμπίπτω
 ἐνέχυρον, τό security, pledge (2b) [16F]
 ἔνθα there [15B]; where [19F]
 ἐνθάδε here [9F]
 ἐνθυμέομαι take to heart, be angry at [16H]
 ἐνί = ἐν [20B]
 ἐνταῦθα (t)here, at this/that point [9D]
 ἐντεῦθεν from then, from there [7B]
 ἐντίθημι (ἐνθε-) place in, put in [17B]
 ἐντυγχάνω (ἐντυχ-) meet with, come upon (+dat.) [9A-E] [12A]
 ἐξ = ἐκ
 ἐξάγω (ἐξαγαγ-) lead, bring out [9E]
 ἐξαίφνης suddenly [10B]
 ἐξαπατάω deceive, trick [9J]
 ἐξέβαλον aor. ἐκβάλλω
 ἐξεδόθην aor. pass. of ἐκδίδωμι [228(i)]
 ἐξέδωκα aor. act. of ἐκδίδωμι [214]
 ἐξελέγχω convict, refute, expose [13A]
 ἐξελθ- aor. stem of ἐξέρχομαι [9C]
 ἐξέρχομαι (ἐξελθ-) go out, come out [9C]
 ἔξεστι it is possible for x (dat.) to – (inf.) [9F]
 ἐξετάζω question closely [7C]
 ἐξευρ- aor. stem of ἐξευρίσκω [6C]
 ἐξευρίσκω (ἐξευρ-) find out [6C]
 ἐξήλθον aor. of ἐξέρχομαι [146]
 ἐξήνεγκα 1st aor. of ἐκφέρω [211]
 ἐξιέναι inf. of ἐξέρχομαι/ἔξειμι [152]
 ἐξόν it being permitted, possible [16C]
 ἐξω (+gen.) outside [16A]
 ἔοικα seem; resemble (+dat.) [19D]
 εἶοικε it seems, is reasonable [16A]; it is right for (+ dat.) [14F]; [20B]
 ἐπαγγέλλω (ἐπαγγεῖλα-) order [17D]
 ἔπαθον aor. of πάσχω [211]
 ἔπαινέω (ἐπαινεσα-) praise, agree [7F]
 ἐπανελθ- aor. stem of ἐπανέρχομαι [7H]
 ἐπανέρχομαι (ἐπανελθ-) return [7H]
 ἐπανήλθον aor. of ἐπανέρχομαι [146]
 ἐπεὶ since [8C]; when [9C]
 *ἐπειδάν (+ subj.) when(ever) [14C]
 ἐπειδὴ when [2D]; since, because [3C]
 ἐπεισέρχομαι (ἐπεισελθ-) attack [17A]
 ἔπειτα then, next [1A]

- ἐπεῖτε when, since [19B]
ἐπέρχομαι (ἐπελθ-) go against, attack [2]
ἐπέσχον aor. of ἐπέχω
ἐπέχω (ἐπισχ-) hold on, restrain, check [16B]
*ἐπί (+acc.) against, at, to, to get [2D]; (+ gen.)
on [8C]; in the time of [19D]; (+ dat.) at, near,
on [16F]; for the purpose of [14A]
ἐπιδείκνυμι (ἐπιδειξα-) prove, show, demonstrate
[13C]
ἐπιδημέω come to town, be in town [12I]
ἐπιεικῆς ἐς reasonable, moderate, fair [16G]
ἐπιθόμην aor. of πείθομαι
ἐπιθυμέω desire, yearn for (+ gen.) [16B]
ἐπικαλέομαι call upon (to witness) [4D]
ἐπιλανθάνομαι (ἐπιλαθ-) forget (+gen.) [12G]
ἐπιμέλεια, ἡ concern, care (1b) [14E]
ἐπιμελέομαι care for (+ gen.) [13B]
ἐπιμελής ἐς careful [14B]
ἐπισκοπέομαι (ἐπισκεψα-) review [18A]
†ἐπίσταμαι know how to (+ inf.); understand [9J]
ἐπισχ- aor. stem ἐπέχω [16B]
ἐπιτήδειος ἄ on suitable, useful for [16B]
ἐπιχειρέω undertake, set to work [18D]
†ἔπομαι (σπ-) follow (+dat.) [7G]
ἔπος, τό word (3c) (uncontr. pl. ἔπεα) [19C]
ἐρ- see ἐρωτάω or ἐρέω [3A]
†ἐργάζομαι work, perform [12I]
ἔργον, τό task, job (2b) [1G]
ἐρέω fut. of λέγω [9A-E]
ἔρημος on empty, deserted, devoid of [13B]
†ἔρχομαι (ἐλθ-) go, come [2]
†ἐρωτάω (ἐρ-) ask [3A]
ἐς = εἰς [20B]
ἐσθῆς (ἐσθητ-), ἡ clothing (3a) [18D]
†ἐσθίω (φαγ-) eat [9F]
ἐσθλός ἡ ὄν fine, noble, good [15C]
ἔσομαι fut. of εἰμί (be) (3rd s. ἔσται) [122]
ἐσπόμεν aor. of ἔπομαι [7G]
ἔσσι = εἶ you (s.) are [20E]
ἔσται 3rd s. fut. of εἰμί (be) [122]
ἔσταν they stopped (3rd pl. aor. of ἵσταμαι)
ἐστερημένος ἡ on perf. part. pass. of στερέω [19B]
ἐστηκώς ὡς ὅς (-στ-) standing (perf. part. of
ἵσταμαι)
ἔσχατος ἡ on worst, furthest, last [12D]
ἔσχον aor. of ἔχω [146]
ἐταίρᾱ, ἡ prostitute, courtesan (1b) [12F]
ἐταῖρος, ὁ male companion (2a) [12F]
ἕτερος ἄ on one (or the other) of two [6D]
ἕτερος . . . ἕτερον one . . . another [12A]
ἔτι still, yet [3D]
ἔτι καὶ νῦν even now, still now [4A]
ἔτοιμος ἡ on ready (to) (+ inf.) [8C]
ἔτος, τό year (3c) [17D]
ἐτραπόμην aor. of τρέπομαι
ἔτυχον aor. of τυγχάνω [146]
εὖ well [3B]
εὖ ποιέω treat well, do good to [12C]
εὖ πράττω fare well, be prosperous [19E]
εὐδαίμων εὐδαιμον (εὐδαιμον-) happy, rich,
blessed by the gods [8B]
εὐθύς at once, straightaway [7F]; straight towards
(+ gen.) [16A]
εὔνοια, ἡ good will (1b) [12B]
εὔνους οὖν well-disposed [11B]
εὐπλόκαμος on with pretty hair [20F]
εὐπορίᾱ, ἡ abundance, means (1b) [18C]
εὐπρεπῆς ἐς seemly, proper, becoming [15A]
εὐρ- aor. stem of εὐρίσκω [7C]
εὕρηκα perf. of εὐρίσκω
†εὐρίσκω (εὐρ-) find, come upon [7C]
εὐρύς εἶα ὑ broad, wide [20G]
εὐσεβέω act righteously [13I]
εὐτυχῆς ἐς fortunate, lucky [15B]
εὐφρων εὐφρον well-disposed [4A-B]
εὐχή, ἡ prayer (1a) [3E]
εὐχομαι pray [3E]
ἐφ' = ἐπί
ἐφάνην aor. of φαίνομαι
ἔφην impf. of φημί [168]
ἐφοπλίζω equip, get ready [20B]
ἔφῦν be naturally (aor. of φύομαι) [13H]
ἔχθρᾱ, ἡ enmity, hostility (1b) [12C]
ἐχθρός, ὁ enemy (2a) [12C]
ἐχθρός ἄ ὄν hostile, enemy [12C]
†ἔχω (σχ-) have, hold [1G]; (+adv.) be in x [adv.]
condition [13B]
ἐν νῶ ἔχω have in mind, intend [6A]
ἔων=ὦν being [19B]
ἔώρα 3rd s. impf. of ὀράω
ἔως, ἡ dawn [20B]
*ἔως (+ ἄν + subj.) until [16G]; until, while
(+ ind.); (+ opt.) until [17A]
ἐαυτόν=ἑαυτόν [19B]

Z

Ζεύς (Δι-), ó Zeus (3a) [3C-E]
 ζημίᾱ, ἡ fine(1b) [13A]
 ζημιόω fine, penalise, punish [16F]
 ζητέω look for, seek [3D]
 ζῶον, τό animal, creature, living thing (2b) [18B]

H

ἦ – *augment (if not under ἦ – look under ἄ – or ἔ –)*

ἦ or [1J]; than [7A]
 ἦ 1st s. impf. of εἶμι (be) [110]
 ἦ or [20E]
 ἦ δ' ὅς he said [7D]
 ἦᾱ impf. of ἔρχομαι/εἶμι [16I]
 ἡγεμών (ἡγεμον-), ó leader (3a) [8A]
 ἡγέομαι lead (+dat.) [8C]; think, consider [8A]
 ἡδέ and [20F]
 ἦδει 3rd s. past of οἶδα [167]
 ἦδесαν 3rd pl. past οἶδα [167]
 ἡδέως with pleasure, happily [2A]
 ἦδη by now, now, already [2A]
 ἦδη past of οἶδα [167]
 ἦδιστος most pleasant (sup. of ἡδύς) [11C]
 †ἡδομαι enjoy, be pleased with (+dat.) [7D]
 ἡδονή, ἡ pleasure (1a) [8C]
 ἡδύς εἶα ύ agreeable, pleasant (sup. ἦδιστος) [5A]
 ἦκιστα least of all, no, not [16H]
 ἦκω have come, come [11A]
 ἦλθον aor. of ἔρχομαι/εἶμι [146]
 ἦλιος, ó sun (2a) [6C]
 ἦμαρ (ἡματ-), τό day (3b) [20E]
 ἡμεῖς we [1C]
 ἦμεν 1st pl. impf. of εἶμι [110]
 ἡμέρᾱ, ἡ day (1b) [9A-E]
 ἡμέτερος ᾱ on our [1G]
 ἡμίονος, ó mule (2a) [9E]
 ἦν 3rd s. impf. of εἶμι [110]
 ἦν δ' ἐγώ I said [7D]
 ἦνεγκον aor. of φέρω [211]
 ἦπιστάμην impf. of ἐπίσταμαι [13A]
 Ἡρακλῆς, ó Herakles (3d uncontr.) [8C]
 ἦρόμην aor. of ἐρωτάω [194]
 ἦσαν 3rd pl. impf. of εἶμι [110]
 ἦσθα 2nd s. impf. of εἶμι [110]
 ἦσθόμην aor. of αἰσθάνομαι

ἡσυχάζω be quiet, keep quiet [2C]
 ἡσυχίᾱ, ἡ quiet, peace (1b) [2]
 ἡσυχος η on quiet, peaceful [9B]
 ἦτε 2nd pl. impf. of εἶμι or 2nd pl. subj. of εἶμι
 ἦττων ἦττον (ἦττων-) lesser, weaker [6D]
 ἠῦρον aor. of εὐρίσκω [146]
 ἠώς, ἡ (=ἔως, ἡ) dawn (acc. ἠῶ; gen. ἠοῦς; dat. ἠοῖ) [20B]

Θ

θάλαμος, ó bedchamber (2a) [15B]
 θάλαττα, ἡ sea (1c) [1G]
 θαν- aor. stem of θνήσκω [15A]
 θάνατος, ó death (2a) [9I]
 θαυμάζω wonder at [6B]
 θε- aor. stem of τίθημι [6C]
 θεᾶ, ἡ goddess (1b) [2]
 θεᾶομαι watch, gaze at [3B]
 θεᾶτής, ó spectator, (pl.) audience (1d) [9A]
 θεῖος ᾱ on divine [18D]
 θεῖτο 3rd s. aor. opt. of τίθεμαι [237]
 θέμενος η on aor. part of τίθεμαι [237]
 θεός, ó ἡ god (2a) [4B]
 θεραπαινᾱ, ἡ maidservant (1c) [17A]
 θεραπεύω look after, tend [13C]
 θεραπῶν (θεραποντ-), ó servant (3a) [17B]
 θές place! set! put! (aor. imper. [s.] of τίθημι) [237]
 θέσθαι aor. inf. of τίθεμαι [237]
 θέω run [19F]
 θῆκε(ν) 3rd s. aor. of τίθημι (*no augment*)
 θηρίον, τό beast (2b) [18D]
 θήσεσθε 2nd pl. fut. of τίθεμαι [237]
 †θνήσκω (θαν-) die [15A]
 θνητός ἡ óν mortal [4B]
 θορυβέω make a disturbance, din [11A]
 θόρυβος, ó noise, din, clamour, hustle and bustle (2a) [3B]
 θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a) [12D]
 θῦμός, ó heart; anger (2a) [20C]
 θύρᾱ, ἡ door (1b) [3D]
 θυσιά, ἡ sacrifice (1b) [3E]
 θύω sacrifice [3E]
 θώμεθα 1st pl. aor. subj. of τίθεμαι
 θωπεύω flatter [12C]

I

ἰατρικός ἢ ὄν medical, of healing [18E]
 ἰατρός, ὁ doctor (2a) [17D]
 ἰδ- aor. stem of ὀράω [1E-F]
 ἰδιώτης, ὁ layman, private citizen (1d) [18E]
 ἴδον 1st s. aor. of ὀράω (*no augment*)
 ἰδοῦ look! here! hey! [3A]
 ἰέναι inf. of ἔρχομαι/εἶμι [152]
 ἱερά, τά rites, sacrifices (2b) [13E]
 ἱερόν, τό sanctuary, shrine, temple (2b) [4C]
 ἴθι imper. s. of ἔρχομαι/εἶμι [201]
 ἱκανός ἢ ὄν sufficient; able to (+ inf.) [18B];
 capable of (+ inf.) [14D]
 ἱκάνω come, come to/upon (+ acc.) [20D]
 ἱκετεύω beg, supplicate [13F]
 ἱκέτης, ὁ suppliant (1d) [4C]
 ἴκνέομαι (ἴκ-) come to, arrive at [20E]
 ἰκόμην aor. of ἱκνέομαι
 ἱμάτιον, τό cloak (2b) [12A]
 ἴμεν = ἰέναι [20D]
 *ἴνα (+subj./opt.) in order to/that [16D]; (+indic.)
 where
 ἵππος, ὁ horse (2a) [5A]
 ἰσᾶσι(v) 3rd pl. of οἶδα [44]
 ἴσμεν 1st pl. of οἶδα [44]
 ἴστε 2nd pl. imperative of οἶδα [44, 201]
 ἴστημι (στησ-) set up, raise
 ἴσταμαι (στα-) stand [15A]
 ἰσχυρός ἄ ὄν strong, powerful [13H]
 ἴσως perhaps [7A]
 ἴω subj. of ἔρχομαι/εἶμι [279]
 ἰών ἰούσα ἰόν (ιοντ-) part. of ἔρχομαι/εἶμι [123]

K

κάδ = κατά [20G]
 καθαίρω (καθηρα-) cleanse, purify [19F]
 καθέστηκα I have been put (perf. of καθίσταμαι) [13H]
 καθεστώς ὡσα ὅς (καθεστωτ-) having been made (perf. part. of καθίσταμαι)
 καθεύδω sleep [3D]
 ἴκάθηναι be seated [16B]
 καθίζομαι sit down [9C]
 καθίζω sit down [9C]
 καθίσταμαι (καταστα-) be placed, put, made [12D]

καθίστημι (καταστησα-) set up, make, place, put
 x (acc.) in (εἰς) y [12D]
 καθοράω (κατιδ-) see, look down on [8A]
 *καί and [1A]; also [1B], even
 *τε . . . καί both A and B
 *καί γάρ in fact; yes, certainly [12C]
 *καί δή and really; as a matter of fact; look! let us
 suppose [13A]
 *καί δὴ καί moreover [5D]
 καί . . . καί both . . . and [8C]
 *καί μὴν what's more; look! [12B]; yes, and; and
 anyway
 καίπερ although (+part.) [6A]
 *καίτοι and yet [10D]
 κακοδαίμων κακόδαιμον (κακοδαιμον-) unlucky,
 dogged by an evil daimon [4A-B]
 κακός ἢ ὄν bad, evil, cowardly, mean, lowly [1G]
 κακὰ (κακῶς) ποιέω treat badly, do harm to [5B]
 κακῶς badly, evilly [1E-F]
 καλεσα- aor. stem of καλέω
 ἴκαλέω (καλεσα-) call, summon [3D]
 κάλλιστος ἢ ὄν most (very) fine, good, beautiful
 [2C]
 καλός ἢ ὄν beautiful, good [1A-B]
 καλῶς well, finely, beautifully [1E-F]
 κάρη (καρητ-), τό head (Attic κάρα [κρατ-], τό
 [3b]) [20G]
 *κατά (+acc.) in, on, by, according to [3C];
 down, throughout, in relation to [12B];
 (+ gen.) below [15A]; down from, against
 [20G]
 καταβαίνω (καταβα-) go down, come down [1C-
 D]
 καταδικάζω condemn; convict x (gen.) of y (acc.)
 [9I]
 καταδίκη, ἡ fine (1a) [16H]
 καταθε- aor. stem of κατατίθημι [12I]
 καταθνήσκω (καταθαν-) die away [15A]
 κατακλίνομαι lie down [10D]
 καταλαβ- aor. stem of καταλαμβάνω [7H]
 καταλαμβάνω (καταλαβ-) overtake, come across,
 seize [7H]
 καταλέγω (κατειπ-) recite, list [12G]
 καταλείπω (καταλιπ-) leave behind, bequeath
 [14A]
 καταλήψομαι fut. of καταλαμβάνω
 καταλύω bring to an end, finish [10A]

καταμαρτυρέω give evidence against (gen.)
[13D]
καταστᾶς ἄσα ἄν (κατασταντ-) being placed, put
(aor. part. of καθίσταμαι) **[231]**
καταστήναι to be put (aor. inf. of καθίσταμαι)
[232]
καταστήσομαι fut. of καθίσταμαι **[232]**
κατατίθημι (καταθε-) put down, pay, perform
[12I]
καταφέρω (κατενεγκ-) carry down **[17C]**
καταφρονέω despise, look down on (+ gen.)
[12E]
κατεγγυῶ demand securities from (+ acc.) **[13A]**
κατέλαβον aor. of καταλαμβάνω **[146]**
κατέλιπον aor. of καταλείπω
κατέστην I was put (aor. of καθίσταμαι)
κατέστησα I put (aor. of καθίσταμαι)
κατηγορέω prosecute x (gen.) on charge of y
(acc.) **[9H]**
κατηγορίᾱ, ἡ speech for the prosecution (1b) **[9H]**
κατήγορος, ὁ prosecutor (2a) **[12B]**
κατθανών aor. part. of καταθνήσκω
κατιδ- aor. stem of καθοράω **[8A]**
κάτω below **[11A]**
κε (κεν) = ἄν (*enclitic*) **[20A]**
ἔκειμαι lie, be placed, be made **[17B]**
κεῖνος η ο = ἐκεῖνος **[20E]**
κέλευσαν 3rd pl. aor. of κελεύω (*no augment*)
κέλευσε 3rd s. aor. of κελεύω (*no augment*)
κελευστής, ὁ boatswain (1d) **[3D]**
κελεύω order **[3E]**
κεν = κε **[20A]**
κεφαλή, ἡ head (1a) **[6A]**
κῆρυξ (κηρυκ-), ὁ herald (3a) **[4D]**
κηρῦττω announce, proclaim **[11A]**
κινδυνεύω be in danger, run a risk; be likely to
(+ inf.) **[17C]**
κίνδυνος, ὁ danger (2a) **[3A]**
κλαίω (κλαυσ-) weep **[15C]**
κλείω close, shut **[17A]**
κλέπτης, ὁ thief (1d) **[9I]**
ἔκλεπτο steal **[6D]**
κληθεῖς εἶσα ἐν (κληθεντ-) aor. part. pass. of
καλέω
κλοπή, ἡ theft (1a) **[18C]**
κλύον 3rd pl. aor. of κλύω (*no augment*)
κλύτε 2nd pl. imper. of κλύω

κλύω hear **[15A]**
κοινός ἢ ὄν common, shared **[16D]**
κοῖος = ποῖος
κολάζω punish **[5B]**
κομίζομαι collect **[16D]**
ἔκκοπτω knock (on); cut **[5D]**
κόραξ (κορακ-), ὁ crow (3a) **[8A]**
βάλλ' εἰς κόρακας go to hell! **[6A]**
κόρη, ἡ maiden, girl, daughter (1a) **[13A]**
κόσμος, ὁ decoration, ornament; order; universe
(2a) **[15A]**
κοτε = ποτε
κου = που **[19F]**
κούρη, ἡ = κόρη, ἡ girl, daughter (1a) **[20A]**
κρατέω hold sway, power over (+ gen.) **[4A]**
κρείττων κρεῖττον (κρειττων-) stronger, greater
[6D]
ἔκρινω (κρινᾱ-) judge, decide **[13F]**
κρίσις, ἡ judgment, decision; dispute; trial (3e)
[16F]
ἔκταομαι acquire, get, gain **[15B]**
ἔκτεινω (κτεινα-) kill **[18E]**
κτῆμα (κτηματ-), τό possession (3b) **[7H]**
κυβερνήτης, ὁ captain, helmsman (1d) **[1G]**
κύριος ἄ ὄν able, with power, sovereign, by right
[14A]
κύων (κυν-), ὁ dog (3a) **[9H]**
κωλύω prevent, stop **[4B]**
κως = πως

Λ

λαβ- aor. stem of λαμβάνω **[3C]**
ἔλαγχάνω (λαχ-) obtain by lot; run as a candidate
for office **[13C]**
δίκην λαγχάνω bring suit against
λαθ- aor. stem of λανθάνω **[4D]**, **[9A-E]**
Λακεδαιμόνιος, ὁ Spartan (2a) **[3C]**
λαμβάνομαι (λαβ-) take hold of (+ gen.) **[8C]**
ἔλαμβάνω (λαβ-) take, capture **[3C]**
δίκην λαμβάνω punish, exact one's due from
(παρά + gen.)
λαμπάς (λαμπαδ-), ἡ torch (3a) **[3A-B]**
ἔλανθάνω (λαθ-) escape notice of x (acc.) –ing
(nom. part.) **[4D]**
λαῶς, ὁ people, inhabitant (2a) **[20F]**
λαχ- aor. stem of λαγχάνω **[13C]**

†λέγω (εἶπ-) speak, say, tell, mean [1G]
 †λείπω (λιπ-) leave, abandon [13C]
 λέληθε 3rd s. perf. of λανθάνω
 λέμβος, ὁ boat, life-boat (2a) [1G]
 ληφθ- aor. pass. stem of λαμβάνω
 λήψομαι fut. of λαμβάνω
 λίθος, ὁ stone (2a) [11C]
 λιμὴν (λιμεν-), ὁ harbour (3a) [3A-B]
 λιπ- aor. stem of λείπω
 λίσσομαι beseech [20D]
 λογίζομαι calculate, reckon, consider [7B]
 λογισμός, ὁ calculation (2a) [13B]
 λόγος, ὁ story, tale [2C]; speech, word [3C];
 reason, argument [5D] (2a)
 λοιπός ἢ ὄν left, remaining [17B]
 λούω wash (mid. wash oneself) [20F]
 λύω release [6A]

M

μά by! (+ acc.) [4C]
 μαθ- aor. stem of μανθάνω [3C]
 μαθήσομαι fut. of μανθάνω
 μαθητής, ὁ student (1d) [5D]
 μακρός ἄ ὄν large, big, long [15A]
 μάλα very, quite, virtually [16H]
 μάλιστα (μάλα) especially, particularly; yes [4B]
 μᾶλλον (μάλα) . . . ἢ more, rather than [13I]
 μανθάνω (μαθ-) learn, understand [3C]
 μαρτυρέω give evidence, bear witness [13D]
 μαρτυρίᾱ, ἡ evidence, testimony (1b) [12G]
 μαρτύρομαι invoke, call to witness [19F]
 μάρτυς (μαρτυρ-), ὁ witness (3a) [9H]
 μάχη, ἡ fight, battle (1a) [7G]
 †μάχομαι (μαχεσ-) fight [2]
 μεγάλοιο gen. s. m. of μέγας
 μέγας μεγάλη μέγα (μεγαλ-) great, big [3C-E]
 μέγεθος, τό size (3c) [20E]
 μέγιστος ἡ ὄν greatest (sup. of μέγας) [8B]
 μέθεσ 2nd s. aor. imper. of μεθίημι [318]
 μεθίημι (μεθε-) allow, let go [19D]
 μεῖζων μεῖζον (μειζον-) greater (comp. of μέγας) [8B]
 μέλας αἶνα ἀν (μελαν-) black [9D]
 †μέλει x (dat.) is concerned about (+ gen.) [14C]
 †μέλλω be about to (+ fut. inf.); hesitate; intend (+ pres. inf.) [9J]

μέμφομαι blame, criticise, find fault with (+ acc. or dat.) [10D]
 *μέν . . . δέ on one hand . . . on the other [1E]
 *μέντοι however, but [7G]
 †μένω (μεινα-) remain, wait for [1C-D]
 μέρος, τό share, part (3c) [9H]
 *μετά (+ acc.) after [7H]; (+ gen.) with [8C]; (+ dat.) among, in company with [20B]
 μεταυδάω speak to [20G]
 μετελθ- aor. stem of μετέρχομαι [16F]
 μετέρχομαι (μετελθ-) send for, chase after [16F]; go among (+ dat.); attack (+ dat. or μετά + acc.) [20G]
 μετέχω share in (+gen.) [14B]
 μετήημι = μεθήημι [19D]
 μέτριος ἄ ὄν moderate, reasonable, fair [16F]
 *μή (+imper.) don't! [1C]; not [7C]; (+aor. subj.) don't! [16B]
 μηδαμῶς not at all, in no way [10D]
 *μηδέ . . . μηδέ neither . . . nor [12A]
 μηδεῖς μηδεμία μηδέν (μηδεν-) no, no one [10E]
 μηκέτι no longer [9E]
 *μήτε . . . μήτε neither . . . nor [11B]
 μήτηρ (μητ(ε)ρ-), ἡ mother (3a) [10D]
 μηχανάομαι devise, contrive [18A]
 μηχανή, ἡ device, plan (1a) [10A]
 μιάρος ἄ ὄν foul, polluted [9E]
 μῖκρός ἄ ὄν small, short, little [12F]
 †μιμνήσκομαι (μνησθ-) remember, mention [17D]
 μιν him, her (acc.) (*enclitic*) [19A]
 μῖσός ἡω hate [4D]
 μισθός, ὁ pay (2a) [14A]
 μῖσος, τό hatred (3c) [13B]
 μνᾶ, ἡ mina (100 drachmas) (1b) [13A]
 μνεῖᾱ, ἡ mention (1b) [12G]
 μνημονεύω remember [12G]
 μνησθ- aor. stem of μιμνήσκομαι [17D]
 μόνος ἡ ὄν alone [8C]
 μόνον only, merely [8C]
 οὐ μόνον . . . ἀλλὰ καί not only . . . but also [12C]
 μῦθος, ὁ word, story (2a) [20B]
 μῶν surely not? [8B]
 μῶρος ἄ ὄν stupid, foolish [1I]

N

ναί yes [1I]
 ναυμαχιά, ἡ naval battle (1b) [2]
 ναῦς, ἡ ship (3 irr.) [1J]; [3C-E]
 ναύτης, ὁ sailor (1d) [1A-B]
 ναυτικός ἡ ὄν naval [3C]
 νεᾶνιάς, ὁ young man (1d) [5B]
 νεᾶνίσκος, ὁ young man (2a) [7D]
 νεηνίης, ὁ = νεᾶνιάς, ὁ [19C]
 νειμα- aor. stem of νέμω [18A]
 νεκρός, ὁ corpse (2a) [4B]
 ἑνέμω (νειμα-) distribute, allot, assign [18A]
 νέος ᾶ ὄν young, new [5B]
 νεώριον, τό dockyard [1A-B]
 νή by! (+acc.) [4A]
 νῆσος, ἡ island (2a) [3A]
 ἄνθρωπε = ἄνθρωπε
 νικάω win, defeat [2B]
 νίκη, ἡ victory, conquest (1a) [2]
 νοέω plan, devise [20C]; think, mean, intend,
 notice [7B]
 νομή, ἡ distribution (1a) [18C]
 νομίζομαι be accustomed [19B]
 ἑννομίζω acknowledge, think x (acc.) to be y (acc.
 or acc. + inf.) [7G]
 νόμος, ὁ law, convention (2a) [4B]
 νοσέω be sick [13C]
 νόσος, ἡ illness, plague, disease (2a) [4B]
 νοῦς, ὁ (νόος, *contr.*) mind, sense (2a) [5C]
 ἐν νῶ ἔχω have in mind, intend [6A]
 νυ = νυν [20C]
 νυν now, then (*enclitic*) [8C]
 νῦν now [1G]
 νύξ (νυκτ-), ἡ night (3a) [3A-B]

Ξ

ξεῖνος = ξένος
 ξένη, ἡ foreign woman (1a) [12D]
 ξένος, ὁ foreigner, guest, host (2a) [4C]

Ο

ὁ ἢ τό the [1A-B]; *in Ionic* = he, she, it [20D]
 ὁ αὐτός the same [176]
 ὁ δέ and/but he [11C]

ὁ μὲν... ὁ δέ one... another [8C]
 ὅ τι; what? (*sometimes in reply to τί;*) [9F]
 ὅδε ἦδε τόδε this here [9J]
 ὀδί this here (pointing)
 ὀδοιπόρος, ὁ traveller (2a) [11B]
 ὀδός, ἡ road, way (2a) [11B]
 ὅθεν from where [5C-D]; [16C]
 οἶ = αὐτῶ to him, her (dat.) (*Ionic*) [19A]
 οἷ (to) where [5C-D] [13E]
 οἶδα know [1J]
 χάριν οἶδα be grateful to (+ dat.) [16B]
 οἴκαδε homewards [3B]
 οἶκε = ἔοικε resemble, be like (+ dat.) [19D]
 οἰκεῖος, ὁ relative (2a) [13B]
 οἰκεῖος ᾶ ὄν related, domestic, family [13B]
 οἰκέτης, ὁ house-slave (1d) [5B]
 οἰκέω dwell (in), live [7H]
 οἴκημα (οἰκηματ-), τό dwelling (3b) [18C]
 οἴκησις, ἡ dwelling (3e) [4A-B]
 οἰκία, ἡ house (1b) [3B]
 οἰκία, τά palace (2b) [19F]
 οἰκίδιον, τό small house (2b) [12I]
 οἴκοι at home [3D]
 οἴκόνδε home, homewards [20E]
 οἶκος, ὁ household, house (2a) [15C]
 οἰκός = εἰκός reasonable [19F]
 οἰκτῖρω (οἰκτῖρα-) pity [8B]
 οἶμαι think [7C]
 οἶμοι alas! oh dear! [1F]
 οἶος ᾶ ὄν what a! what sort of a! [10C]
 οἶός τ' εἶμι be able to (+inf.) [12D]
 οἶχομαι be off, depart [17B]
 ὀκόθεν = ὀπόθεν [19B]
 ὀλ- aor. stem ὀλλῦμαι [11B]
 ὀλεσα- aor. stem of ὀλλῦμι [11B]
 ὀλίγος η ὄν small, few [4A]
 ὀλίγωρος ὄν contemptuous [14B]
 ὀλλυμαι (aor. ὀλόμην) be killed, die, perish
 [11B]
 ὀλλῦμι (ὀλεσα-) destroy, kill [11B]
 ὀλος η ὄν whole of [5A]
 ὀλοφῦρομαι lament [4D]
 ὀμνῦμι (ὀμοσ-) swear [13C]
 ὀμοιος α ὄν like, similar to (+dat.) [9E]
 ὀμολογέω agree [7E]
 ὀμόνοια, ἡ agreement, harmony (1b) [2]
 ὀμως nevertheless, however [9F]

ὄνειρος, ὁ dream (2a) [19A]
 ὄνομα (ὀνοματ-), τό name (3b) [9B]
 ὄξυς εἶα ὑ sharp, bitter, shrill [11C]
 ὄπλα, τά weapons, arms (2b) [3B]
 ὅθεν from where [5C-D]; [19B]
 ὅποι to where [5C-D]
 ὁποῖος ἄ ον of what kind [13E]
 ὅπως η ον how many, how great [6C]
 *ὅποτεν whenever (+ subj.) [16D]
 *ὅποτε when [5C-D]; whenever (+opt.) [16E]
 ὅπου where [5C-D, 6B]
 *ὅπως how (answer to πῶς); [11A]; how (indir. q.) [5C-D]
 (+ fut. ind.) see to it that [12G]
 (+subj. or opt.)= ἵνα in order to/that [18B]
 †ὀράω (ἰδ -) see [1E-F]
 ὀργή, ἡ anger (1a) [13B]
 ὀργίζομαι grow angry with (+ dat.) [12H]
 ὄρεος = ὄρους gen. of ὄρος, τό
 ὀρθός ἡ ὄν straight, correct, right [4C]
 ὄρκος, ὁ oath (2a) [12B]
 ὀρμάομαι charge, set off [17A]
 ὄρος, τό mountain (3c) [19F]
 ὅς ἢ ὅ who, what, which [10E]
 ὅσος η ον how great! [2B]; as much/many as [11B]
 ὅσπερ ἤπερ ὅπερ who/which indeed [10E]
 ὅστις ἤτις ὅτι who(ever), which(ever) [10E]
 *ὅταν (+ subj.) whenever [14E]
 ὅτε when [5C-D, 6A]
 ὅτι that [1H]; because [9J] ὁ τι; what?
 *οὐ (οὐκ, οὐχ) no, not [1C]
 οὐ μόνον . . . ἀλλά καί not only . . . but also [12C]
 οὗ where (at) [16D]
 οὐδαμῶς in no way, not at all [10A]
 οὐδέ and not, not even [3C]
 οὐδέν nothing [1D]
 οὐδεὶς οὐδεμία οὐδέν (οὐδεν-) no, no one, nothing [4A-B]
 οὐδέποτε never [5C]
 οὐδέπω not yet [5A]
 οὐκ=οὐ no, not [1C]
 οὐκέτι no longer [2D]
 *οὐκοῦν therefore [7E]
 *οὐκουν not. . . therefore [7E]
 *οὖν so, then, really, therefore [1D]
 οὖνομα = ὄνομα, τό [19B]

οὔπερ where [17A]
 οὔποτε never [15C]
 οὔπω not yet [5A]
 οὐρανός, ὁ sky, heavens (2a) [6B]
 οὐσία, ἡ property, wealth (1b) [16D]
 *οὔτε . . . οὔτε neither . . . nor [5D]
 οὔτις (οὔτιν-) no one [15C]
 οὔτος αὐτή τοῦτο this; (s)he, it [3C-E]
 οὔτος hey there! you there! [6D]
 οὔτοσί this here (*pointing*) [3A-E]
 οὔτως/οὔτω thus, so; in this way [2D]
 οὐχ = οὐ [1C]
 †ὀφείλω owe [5A]
 ὀφθαλμός, ὁ eye (2a) [20E]
 ὄφρα (+subj./opt.) = ἵνα (+ind./subj./opt.) [20G];
 while, until
 ὀφρῦς, ἡ eyebrow (3h) [6A]
 ὄψις, ἡ vision, sight (3e) [19D]

Π

παθ- aor. stem of πάσχω [4D]
 πάθος, τό suffering, experience (3c) [8B]
 παιδίον, τό child, young slave (2b) [9I]
 παιδοποιέομαι beget, have children [12F]
 παίζω play, joke at (πρός + acc.) [1H]
 παῖς (παιδ-), ὁ, ἡ child; slave (3a) [3A-B]
 πάλαι long ago [19F]
 παλαιός ἄ ὄν ancient, of old, old [13B]
 πάλιν back, again [7H]
 πανταχοῦ everywhere [8B]
 παντελῶς completely, outright [14D]
 *πάνυ very (much); at all [6D]
 *πάνυ μὲν οὖν certainly, of course [16B]
 πανύστατος η ον for the very last time [15A]
 πάρα = πάρεστι(v) [19E]
 πάρ = παρά [20G]
 *παρά (+ acc.) along, beside [2A]; against, to;
 compared with; except [12D]
 (+gen.) from [9I]
 (+dat.) with, beside, in the presence of [10B]
 πάρα=πάρεστι it is possible for (+dat.) [19E]
 παραγίγνομαι (παραγεν-) be present, turn up at
 (+ dat.) [17B]
 παραδίδωμι (παραδο-) hand over [16C]
 παραδώσειν fut. inf. of παραδίδωμι [214]
 παραιτέομαι beg [18A]

- παράκειμαι lie, be placed beside (+ dat.) [17B]
 παραλαβ- aor. stem of παραλαμβάνω [12I]
 παραλαμβάνω (παραλαβ-) take, receive from [12I]; undertake [19D]
 παρασκευάζω prepare, equip [16C]
 παρασκευή, ή preparation, equipping; force (1a) [11C]
 παρασχ- aor. stem of παρέχω [9E]
 παρεγνόμην aor. of παραίγνομαι [17B]
 πάρεμι be at hand, be present (+dat.) [7B]
 παρέλαβον aor. of παραλαμβάνω [146]
 παρελθ- aor. stem of παρέρχομαι [11A]
 παρέρχομαι (παρελθ-) pass. go by, come forward [11A]
 πάρεστι it is possible for (+ dat.) [19E]
 παρέχω (παρασχ-) give to, provide [9E]
 πράγματα παρέχω cause trouble (to) [9E]
 παρθένος, ή maiden (2a) [20G]
 Παρθενών, ό the Parthenon (3a) [1A-B]
 πάριτε 2nd pl. imper. of παρέρχομαι/πάρεμι [20I]
 παριών οὔσα όν (-οντ-) part. of παρέρχομαι [123]
 παροράω (παριδ-) notice [19D]
 παρών οὔσα όν (παροντ-) part. of πάρεμι [87]
 πᾶς πᾶσα πᾶν (παντ-) every, all [9G]
 ό πᾶς the whole of [9G]
 ἴπασχω (παθ-) suffer, experience [4D]
 πατήρ (πατ(ε)ρ-), ό father (3a) [5A]
 πατρίς (πατριδ-), ή fatherland (3a) [3A-B]
 πατρῶος ᾱ on ancestral, of one's father [15A]
 παύομαι stop, cease (+ part.) [4D]; cease from (+gen.) [10D]
 παύω stop x (acc.) from γ (έκ + gen.); stop x (acc.) doing γ (acc. part.) [5B]
 πείθομαι (πιθ-) trust, obey [5B]; believe [6B] (+dat.)
 πείθω persuade [5D]
 πειράομαι (πειρᾶσα-) test, try [7C]
 πείσομαι fut. of πάσχω or πείθομαι [211]
 ἴπέμω send [8A]
 πένης (πενητ-) poor man (3a); (adj.) poor [12G]
 πενιᾶ, ή poverty (1b) [12D]
 πενήκοντα fifty [17B]
 *περί (+acc.) about, concerning [1I]
 (+ gen.) about [8C] around [5D]
 (+dat.) in, on [20E]; about [18E]
 περιφανής ές very clear, obvious [13D]
 πεσ- aor. stem of πίπτω [2B]
 πέφυκα tend naturally to (perf. of φύομαι) [13H]
 ηιδάω leap, jump [6C]
 πιθ- aor. stem of πείθομαι [5B]
 ἴπίνω (πι-) drink [17B]
 ἴπίπτω (πεσ-) fall, die [2B]
 πιστεύω trust (+dat.) [12C]
 πιστός ή όν reliable, trustworthy, faithful [17A]
 πλείστος η on very much, most (sup. of πολύς) [16D]
 πλέον more (adv.) (comp. of πολύς) [16G]
 ἴπλέω (πλευσα-) sail [1G]
 πλέως α ων full of (+ gen.) [8C]
 πλήθος, τό number, crowd; the people (3c) [4A-B]
 πλήν (+gen.) except [9G]
 πλησίον nearby, (+ gen.) near [9C]
 πλησίος ᾱ on near, close to (+ gen.) [17C]
 πλοῖον, τό vessel, ship (2b) [1A-B]
 πλούσιος ᾱ on rich, wealthy [12G]
 πλύνω wash [20B]
 πόθεν; from where? [3A, 5C-D]; ποθεν from somewhere [5C-D]
 ποῖ; where to? [1E] ; ποι to somewhere [5C-D]
 ποιέομαι make [8C]
 ποιέω make, do [1E-F]
 κακά (κακῶς) ποιέω treat badly, harm [5B]
 ποιητής, ό poet (1d) [7B]
 ποιμήν (ποιμεν-), ό shepherd (3a) [17A]
 ποῖος ᾱ on; what sort of? [10E]
 πολεμέω make war [11B]
 πολεμικός ή όν of war, military, martial [18D]
 πολέμιοι, οί the enemy (2a) [2D]
 πολέμιος ᾱ on hostile, enemy [2D]
 πόλεμος, ό war (2a) [2D]
 πόλις, ή city, city-state (3e) [4A-B]
 πολιτεῖᾱ, ή state, constitution (1b) [13G]
 πολιτεύομαι be a citizen [13G]
 πολίτης, ό citizen (1d) [8A]
 πολιτικός ή όν political, to do with the πόλις [18C]
 πολιτις (πολιτιδ -), ή female citizen (3a) [14C]
 πολλά many things [1I]
 πολλάκις many times, often [7C]
 πολύς πολλή πολύ (πολλ-) much, many [3C-E]
 πολύ (adv.) much [9H]

πονηρός ἄ όν wicked, wretched [9B]
 πόντος, ό sea (2a) [20F]
 πορεύομαι march, journey, go [3B]
 πορίζω provide, offer [18B]
 πόρνη, ή prostitute (1a) [14D]
 πόρρω far, afar off [6C]
 Ποσειδών (Ποσειδων-), ό Poseidon, god of sea
 (3a) (voc. Πόσειδον; acc. Ποσειδῶ) [5C]
 πόσις, ό husband, spouse (3e) [15A]
 ποταμοίο gen. s. of ποταμός
 ποταμός, ό river (2a) [7H]
 ποτε once, ever (*enclitic*) [5C-D, 7B]
 πότε when? [5C-D]
 πότερον . . . ή whether ... or [2C]
 πότερος ἄ ον; which (of two)? [6D]
 που somewhere, anywhere (*enclitic*) [5C-D];
 [20E]
 που; where? [1F, 5C-D]
 πούς (ποδ-), ό foot (3a) [6A]
 πράγμα (πράγματ-), τό thing, deed, matter, affair;
 (pl.) troubles (3b) [4A-B]
 πράγματα παρέχω cause trouble [9E]
 πράξις, ή fact, action (3e) [13E]
 †πράττω do, perform, fare [13E]
 εὖ πράττω fare well, be prosperous [19E]
 πρέσβεις, οί ambassadors (3e) [4D]
 πρεσβευτής, ό ambassador (1d) [4D]
 πρεσβύτερος ἄ ον older, rather old [17A]
 *πρίν (+inf.) before [13B]
 πρὶν ἄν (+subj.) until [17B]
 πρίν (+opt.) until [17B]
 πρό (+gen.) before, in front of [19F]
 προάγω lead on [16G]
 πρόβατον, τό sheep (2b) [17B]
 πρόγονος, ό forebear, ancestor (2a) [13G]
 προδίδωμι (προδο-) betray [15B]
 προδο- aor. stem of προδίδωμι [15B]
 προθυμέομαι be ready, eager [16B]
 πρόθυμος ον ready, eager, willing [13B]
 προίξ (προικ-), ή dowry (3a) [13A]
 *πρός (+acc.) to, towards [1G]
 (+ gen.) in the name/under the protection of
 [9H]
 (+ dat.) in addition to, near [9A-E]; [16C];
 [17A]
 (adverbial) in addition [18C]
 προσαγορεύω address, speak to [10C]

προσάπτω give, attach to (+ dat.) [18B]
 προσδραμ- aor. stem of προστρέχω [8A]
 προσείπον I spoke x (acc.) to y (acc.)
 (προσείπον Ionic) [20B]
 προσελθ- aor. stem of προσέρχομαι [146]
 προσέρχομαι (προσελθ-) go/come towards,
 advance [2]
 προσέχω bring near, apply to
 προσέχω τόν νοῦν pay attention to (+dat.)
 [12B]
 προσήκει it is fitting for x (dat.) to – (+ inf.)
 [18E]
 προσήλθον aor. of προσέρχομαι [146]
 πρόσθεν previously; before (+ gen.) [20G]
 προσιών οὔσα όν (προσιοντ-) part. of
 προσέρχομαι/πρόσειμι [123]
 προσκαλέω summon, call [17B]
 προσλέγω (προσειπ-) address [15C]
 προσπίτνω fall upon, embrace [15A]
 προστάττω (προσταξα-) order (+dat.) [18A]
 προστρέχω (προσδραμ-) run towards [8A]
 προτείνω stretch out [19F]
 προτεραίος ἄ ον of the previous day [17C]
 πρότερον formerly, previously [12D]
 πρότερος ἄ ον first (of two); previous [12D]
 προτρέπω urge on, impel [7D]
 πρύτανις, ό prytanis (3e) [11A]
 πρώτον first, at first [6C]
 πρώτος η ον first [6C]
 πυθ- aor. stem of πυνθάνομαι [13F]
 πύλη, ή gate (1a) [16A]
 †πυνθάνομαι (πυθ-) learn, hear, get to know
 [13F]
 πῦρ (πυρ-), τό fire (3b) [9G]
 πυρά, τά fire-signals, beacons (2b) [3A]
 πυρά, ή funeral pyre (1b) [4B]
 πύργος, ό tower (2a) [17C]
 πω yet (*enclitic*) [20E]
 †πωλέω sell [9E]
 πως somehow, anyhow (*enclitic*) [5C, C-D]
 πῶς; how? [5C-D]
 *πῶς γάρ οὔ; of course [1J]

P

ῥάδιος ἄ ον easy [6A]
 ῥαδίως easily [6A]

ῥᾶστος ἡ ὄν very easy [17D]
 ῥαψωδός, ὁ rhapsode (2a) [1A-B]; [1H]
 ῥήτωρ (ῥήτορ-), ὁ orator, politician (3a) [8B]
 ῥίπτω throw [1G]

Σ

σαφῶς clearly [1E-F]; [1H]
 σεαυτόν yourself (s.) [1E]
 σελήνη, ἡ moon (1a) [6D]
 σέο=σοῦ of you [19D]
 σεῦ=σοῦ of you
 σημαίνω (σημην-) tell, signal [19F]
 σημεῖον, τό sign, signal (2b) [7H]
 σιγάω be quiet [11A]
 σιδηρέος ἡ ὄν of iron, metal [19D]
 σίτος, ὁ food (2a) (pl. σῖτα, τὰ [2b]) [8C]
 σιωπάω be silent [2C]
 ἴσκέπτομαι examine, look carefully at [16B]
 σκευή, τά gear, furniture [4A-B]; ship's gear (3c) [16C]
 ἴσκοπέω consider, examine [2C]
 σμῖκρός ἄ ὄν small, short, little [12F]
 σός σή σόν your (s.) [6D]
 σοφία, ἡ wisdom (1b) [7A]
 σοφιστής, ὁ sophist, thinker (1d) [5D]
 σοφός ἡ ὄν wise, clever [5D]
 ἴσπένδω pour a libation [3E]
 σπεύδω hurry [3A]
 σπονδαί, αἱ treaty, truce (1a) [8C]
 σπονδή, ἡ libation (1a) [3E]
 σπουδάζω be concerned; do seriously [12E]
 σπουδαῖος ἄ ὄν serious, important [12E]
 σπουδή, ἡ zeal, haste, seriousness (1a) [10C]
 στάς σταῖσα στάν (σταντ-) standing (aor. part. of ἵσταμαι) [232]
 στείχω go, come [15C]
 στένω groan [9E]
 στερέω deprive of [19B]
 στή = ἔστη he/she stood (aor. of ἵσταμαι) (*no augment*)
 στήθ' = στήτε [232]
 στήτε stand! (2nd pl. imper. aor. of ἵσταμαι) [232]
 στόμα (στοματ-), τό mouth (3b) [16F]
 στρατηγός, ὁ general (2a) [1J]
 στρατιά, ἡ army (1b) [2]
 στρωμνή, ἡ bed (1a) [18B]

σύ you (s.) [1B]
 συγγεγένημαι perf. of συγγίνομαι [13H]
 συγγένεια, ἡ kinship (1b) [18D]
 συγγενής, ὁ relation (3d) [8C]
 συγγίνομαι (συγγεν-) be with, have intercourse, dealings with (+ dat.) [12G]
 συγγνώμη, ἡ pardon, forgiveness (1a) [9J]
 συγγνώμην ἔχω forgive, pardon [9J]
 συγκόπτω beat up, strike (aor. pass. συνεκόπην) [17C]
 συγχωρέω agree with, to; yield to (+ dat.) [16F]
 συλλέγω collect, gather [16G]
 συμβουλεύομαι discuss with (+ dat.) [17E]
 συμβουλή, ἡ discussion, recommendation (1a) [18E]
 συμμαχός, ὁ ally (2a) [16C]
 συμπέμπω send with (+ dat.) [19C]
 συμπροθυμέομαι share enthusiasm of (+ dat.) [17E]
 συμφορᾶ, ἡ disaster, mishap, occurrence (1b) [16A]
 συμφορῆ = συμφορᾶ
 *σύν (+dat.) with the help of [9A-E]; together with [18C]
 συνέρχομαι (συνελθ-) come together [12F]
 συνῆλθον aor. of συνέρχομαι
 συνοικέω live with, together (+dat.) [10B]
 συντυγχάνω (συντυχ-) meet with (+dat.) [16A]
 σφεῖς they (Attic σφᾶς σφῶν σφίσι) (Ionic σφεῖς σφέας σφέων σφι) [19D]
 σφι to them (dat. of σφεῖς) [19D]
 σφοδρά very much, exceedingly [17C]
 σχ- aor. stem of ἔχω/ἔχομαι [1A-E]
 σχεδόν near, nearly, almost [5A]
 σχολή, ἡ leisure (1a) [16B]
 ἴσώζω save, keep safe [1G]
 Σωκράτης, ὁ Socrates (3d) [6C]
 σῶμα (σωματ-), τό body, person (3b) [14A]
 σῶος ἄ ὄν safe [1G]
 σωτήρ (σωτηρ-), ὁ saviour (3a) [3A-B]
 σωτηρία, ἡ safety (1b) [1G]
 σωφροσύνη, ἡ good sense, moderation (1a) [18E]
 σώφρων (σωφρον-) sensible, temperate, modest, chaste, discreet, prudent, law-abiding, disciplined [15B]

Τ

τάλας αἶνα ἀν wretched, unhappy [9D]
 τᾶν my dear chap (condescending) [8C]
 τάξις, ἡ order, rank, battle-array (3e) [4A-B]
 ταχέως quickly [2D]
 τάχος, τό speed (3c) [18A]
 τε . . . καί both . . . and [1A]
 τεῖχος, τό wall (of a city) (3c) [10C]
 τεκμαίρομαι conclude, infer [16G]; assign, ordain
 τεκμήριον, τό evidence, proof (2b) [12F]
 τέκνον, τό child (2b) [15A]
 τελευτάω die, end, finish [17D]
 τέλος in the end, finally [2B]
 τευ = τινος [19D]
 τέχνη, ἡ skill, art, expertise (1a) [3C]
 τήμερον today [6D]
 τι a, something, anything (*enclitic*) [2D]
 τί; what? [1D] why? [6C]
 τίθιμι (θε-) put, place [6C] [12F]
 τίκτω (τεκ-) bear, give birth to [15A]
 τιμάω honour [4B]; value, reckon [17B]; (+dat.) fine [12D]
 τίμη, ἡ privilege, honour (1a) [14D]
 τίμημα (τιμηματ-), τό fine (3b) [12D]
 τιμωρέομαι take revenge on [12C]
 τιμωριά, ἡ revenge, vengeance (1b) [12C]
 τις τι (τιν-) a certain, someone, something (*enclitic*) [4A-B]
 τίς τί (τίν-); who? what? which? [1B]
 τίθη, ἡ nurse (1a) [17B]
 *τοι then (*inference*) [10D]
 τοι = σοι [19D]
 τοί = οἱ (relative) [20E]
 *τοίνυν well then (*resuming argument*) [12H]
 τοιόσδε ἤδε ὄνδε of this kind [19E]
 τοι-οὔτος -αὔτη -οὔτο of this kind, of such a kind, such [9B]
 τοῖσι = τοῖς [19B]
 τόλμα, ἡ daring (1c) [2]
 τολμάω dare, be daring, undertake [2D]
 τοσοῦτος αὐτη οὔτο so great [12D]
 τότε then [5A]
 τούτῳ dat. of οὔτος
 ἐν τούτῳ meanwhile, during this [8A]
 τράπεζα, ἡ bank (1c) [17B]
 τραπ- aor. stem of τρέπομαι

τρεῖς τρία three [11C]
 τρέπομαι (τραπ-) turn (self), turn in flight [4D]
 †τρέπω cause to turn, put to flight
 †τρέφω (θρεψα-) rear, raise, feed, nourish [14D]
 †τρέχω (δραμ-) run [3D]
 τριηραρχέω serve as a trierarch [16C]
 τριηραρχος, ὁ trierarch (2a) [3D]
 τριήρης, ἡ trireme (3d) [11B]
 τρόπος, ὁ way, manner (2a) [12H]
 τροφή, ἡ food, nourishment (1a) [18B]
 †τυγχάνω (τυχ-) chance, happen (to be -ing + nom.part.); be actually -ing (+nom. part.) [4D]
 (+ gen.) hit, chance/happen on, be subject to [9I]
 †τύπτω strike, hit [4B]
 τυχ- aor. stem of τυγχάνω [4D]
 τύχη, ἡ chance, good/bad fortune (1a) [12A]

Υ

ὕβριζω treat violently, disgracefully [13A]; humiliate
 ὕβρις, ἡ aggression, violence, insult, humiliation (3e) [4D]
 ὕβριστής, ὁ violent, criminal person (1d) [16A]
 ὕδωρ (ὕδατ-), τό water (3b) [15A]
 υἱός, ὁ son (2a; also, except for acc. s., like m. forms of γλυκύς) [5A]
 ὑμεῖς you (pl.) [1D]
 ὑμέτερος ἄ ὄν your (when 'you' is more than one person) [7H]
 ὑπακούω reply, answer; obey (+ dat.) [16E]
 ὑπάρχω be, be sufficient [19E]; begin (+ gen.) [12C]
 *ὑπέρ (+gen.) for, on behalf of [8C]
 ὑπρέτης, ὁ servant, slave (1d) [4D]
 †ὑπισχνέομαι (ὑποσχ-) promise (to) (+ fut. inf.) [16H]
 ὕπνος, ὁ sleep (2a) [19D]
 *ὑπό (+acc.) under, along under, up under [16A]
 (+gen.) by, at the hand of [8C]
 (+dat.) under, beneath [15A]
 ὑποδέχομαι welcome, entertain [19E]
 ὑπόλοιπος ὄν remaining [17C]
 ὕς, ὁ boar (3h) [19D]
 ὕστεραῖος ἄ ὄν of the next day [17C]
 ὕστερον later, further [9J]

ὕστερος ἄ ον later, last (of two) [9J]
 ὑφ' = ὑπό
 ὑφαίρεομαι (ὕφελ-) steal, take for oneself by
 stealth [9I]

Φ

φαγ- aor. stem of ἐσθίω [9F]
 φαίνομαι (φαν-) appear, seem [3B]; seem (to be),
 clearly be (+nom. part.) [4D]; seem to be but
 not *really* to be (+inf.) [13F]
 φάινω (φην-) reveal, declare, indict [13H]
 φάμενος η ον aor. part. mid. of φημί (ἐφάμην)
 [168]
 οὐ φάμενος saying . . . not, refusing [336]
 φάναι inf. of φημί [168]
 φανερός ἄ όν clear, obvious [12F]
 φάνη 3rd s. aor. of φαίνομαι (*no augment*)
 φάσθ' you say (2nd pl. mid. of φημί) [168]
 φάσκω allege, claim, assert [13G]
 φάτο he spoke (3rd s. aor. mid. of φημί)
 φέρε come! [9B]
 φέρω (ένεγκ-) carry [4B]; bear, endure [17D];
 lead [17A]
 χαλεπῶς φέρω be angry, displeased at [13F]
 φεύγω (φυγ-) run off, flee [1C-D]; be a
 defendant, be on trial [9H]
 φεύζομαι fut. of φεύγω
 †φημί/έφην I say/I said [7F]
 φής you say [5B]
 φήσω fut. of φημί [168]
 φήσειεν 3rd s. aor. opt. of φημί
 †φθάνω (φθασ-) anticipate x (acc.) by/in –ing
 (nom. part.) [4D]
 φιλέω love, kiss [5C]; be used to (+inf.) [11B]
 φιλία, ή friendship (1b) [18E]
 φίλος, ό friend (2a) [1G]
 φίλος η ον dear; one's own [1G]
 φιλοσοφία, ή philosophy (1b) [7D]
 φιλόσοφος, ό philosopher (2a) [8C]
 φίλτατος η ον most dear (sup. of φίλος) [10C]
 φοβέομαι fear, be afraid of, respect [2]
 φοβέομαι μή (+subj.) fear that, lest [16B]; (+
 opt.) [16H]
 φοβερός ἄ όν terrible, frightening [18C]
 φόβος, ό fear (2a) [4B]
 φόνος, ό murder (2a) [17D]

φράζω utter, mention, talk [16D]
 φράττηρ (φρατερ-), ό member of phratry (3a)
 [13B]
 φρήν (φρεν-), ή heart, mind (3a) [20C]
 φρονέω think, consider [20D]
 φροντίζω think, worry [1G]
 φροντίς (φροντιδ-), ή thought, care, concern (3a)
 [6A]
 φυγή, ή flight (1a) [18A]
 φύγον 1st s. aor. of φεύγω (no augment)
 φυλακή, ή guard (1a) [18C]
 φύλαξ (φυλακ-), ό, ή guard (3a) [10C]
 φυλάττω guard (Ionic φυλάσσω) [7G]
 φύσις, ή nature, character, temperament (3e)
 [13A]
 †φύω bear; mid. grow; (aor. mid.) έφυν be
 naturally; (perf.) πέφυκα be inclined by nature
 [13H]
 φωνέω speak, utter [7H]
 φωνή, ή voice, language, speech (1a) [7H]
 φώς (φωτ-), τό light (3b) [18C]
 φώς (φωτ-), ό man, mortal (3a) [20F]

X

χαίρε greetings! hello! [8A] farewell!
 †χαίρω (χαρ-) rejoice [20A]
 χαλεπός ή όν difficult, hard [8C]
 χαλεπῶς φέρω be angry, displeased at [13F]
 χαλκοῦς ή ουν of bronze [17A]
 χαρίζομαι oblige, please; be dear to (+dat.) [19E]
 χάρις (χαριτ-), ή reciprocal action, thanks, grace,
 (3a) [16B]
 χάριν οίδα be grateful to (+dat.) [16B]
 χειμών (χειμων-), ό winter, storm (3a) [18B]
 χεір (χειр-), ή hand (3a) [8A]
 χειρων χειρον (χειρον-) worse (comp. of κακός)
 [8C]
 χθές yesterday [17D]
 χίλιοι αι α thousand [17C]
 χορός, ό dance; chorus (2a) [20E]
 †χράομαι use, employ (+dat.) [9E]
 χρέα, τά debts (3c uncontr.) [5B]
 †χρή ή it is necessary/right for x (acc.) to – (inf.)
 [9F]
 χρῆμα (χρηματ-), τό thing (3b) [19B]
 χρήματα, τά money (3b) [5A]

χρηματίζω do business [11B]
 χρῆσθαι pres. inf. of χράομαι
 χρήσιμος η on profitable, useful [6D]
 χρηστός ή όν good, fine, serviceable [5B]
 χρῆται 3rd s. pres. of χράομαι
 χροά acc. of χρώς [20D]
 χροί dat. of χρώς [20D]
 χρόνος, ό time (2a) [8B]
 χροός gen. of χρώς [20D]
 χρύσεος η on golden [20G]
 χρώς (χρωτ-), ό flesh, skin, body (3a) [15A]
 (Ionic acc. χροά; gen. χροός; dat. χροί [20D])
 χωρέω go, come [3A]
 χώρα, ή land (1a) (*Attic* χώρᾱ, ή [1b]) [19C]
 χωρίον, τό place; space; region [6C]; farm (2b)
 [16A]
 χωρίς apart, separately (from) (+gen.) [16D]

Ψ

ψευδής ές false, lying [12D]
 ψεύδομαι lie, tell lies [13F]
 ψευδώς falsely [2C]
 ψηφίζομαι vote [10E]
 ψήφισμα (ψηφισματ-), τό decree (3b) [12D]

ψηφος, ή vote, voting-pebble (2a) [9H]
 ψυχή ή soul, life (1a) [17C]

Ω

ώ- *augment* (if not under ώ- look under ό-)
 ώ what . . .! (+ gen.) [4D]
 ώ O (+voc./nom.) (*addressing someone*) [1B]
 ώδε thus, as follows [18E]
 ώθέω push, shove [12A]
 ώλόμην aor. of άλλυμαι
 ώμην impf. of οἶμαι
 ώμος, ό shoulder (2a) [20G]
 ών οὔσα όν (όντ-) part. of είμί [87]
 ών = οὔν [19C]
 †ώνέομαι (πρια-) buy [16C]
 *ώς how! [1C, 5C-D]; as [6A]; that [7B]
 (+acc.) towards, to the house of [12F]
 (+fut. part.) in order to [13B]
 (+sup.) as – as possible [16C]
 (+subj./opt.)= ίνα in order to/that [20C]
 ώς thus, so [20A]
 ώσπερ like, as [2D]
 *ώστε so that, with the result that, consequently
 (+inf./indic.) [16C]

List of proper names

Most names of people(s) and all names of places will be found in the running vocabularies where they occur. The names which recur several times and are not repeated in the running vocabularies are listed here for convenience of reference.

- Ἄδμητ-ος, ό Admetos (2a) (husband of Alkestis)
- Ἄδρηστ-ος, ό Adrastos (2a) ('Unable to escape'; member of the Phrygian royal family and suppliant of Croesus)
- Ἀθήν-η]-ᾱ, ή Athene (1a/b) (goddess of craftsmanship and protectress of Odysseus)
- Ἄλκίνο-ος, ό Alkinoos (2a) (king of the Phaiakians and father of Nausikaa)
- Ἀμφί-θε-ος, ό Amphitheos (2a) ('God on both sides'; goes to Sparta to get Dikaiopolis' private peace-treaty)
- Ἀπολλόδωρ-ος, ό Apollodoros (2a) (prosecutor of Neaira and Stephanos; friend of Aristarkhos)
- Ἀπόλλων (Ἀπολλων-), ό Apollo (3a: but voc. usu. Ἄπολλον; acc. Ἀπόλλω) (god of prophecy, with oracular shrine at Delphi)

- Ἄρισταρχ-ος, ὁ Aristarkhos (2a) (friend of Apollodoros, narrator of his legal troubles at the hands of Theophemos and Euergos)
- Ἄφροδίτ-η, ἡ Aphrodite (1a) (goddess of love; used often as synonym for sexual pleasure)
- Βδελυκλέων (Βδελυκλεων-), ὁ Bdelykleon (3a) (‘Loathe-Kleon’; son of Philokleon)
- Δικαιοπόλις, ὁ Dikaiopolis (3e) (‘Just citizen’; Attic farmer in search of peace)
- Διονυσόδωρ-ος, ὁ Dionysodoros (2a) (sophist, brother of Euthydemos)
- Ἐπιμηθ-εύς, ὁ Epimetheus (3g) (‘Aftersight’; brother of Prometheus)
- Ἑρμ-ῆς, ὁ Hermes (Id) (Zeus’ messenger)
- Εὐεργίδ-ης, ὁ Euergides (1d) (experienced dikast)
- Εὐεργ-ος, ὁ Euergos (2a) (brother of Theophemos and his helper in seizing Aristarkhos’ goods)
- Εὐθύδημ-ος, ὁ Euthydemos (2a) (sophist, brother of Dionysodoros)
- Θεογέν-ης, ὁ Theogenes (3d) (*basileus archon* and for a short time husband of Phano)
- Θεόφημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the seizure of his goods)
- Ἴλις-ός, ὁ river Ilisos (2a) (see map, *Text*, p. 19)
- Κίνησί-αξ, ὁ Kinesias (1d) (‘Sexually active’; husband of Myrrhine)
- Κλεινί-αξ, ὁ Kleinias (1d) (a young friend of Socrates)
- Κλεονίικ-η, ἡ Kleonike (1a) (friend and fellow-conspirator of Lysistrata)
- Κροῖσ-ος, ὁ Croesus (2a) (king of Lydia) (see map, *Text*, p. 157)
- Κωμί-αξ, ὁ Komias (1d) (experienced dikast)
- Λάβης (Λαβητ-), ὁ Labes (3a) (‘Grabber’; dog indicted on a charge of stealing cheese)
- Λῦδ-οί, οἱ Lydians (2a) (Croesus’ people) (see map, *Text*, p. 157)
- Λυσί-αξ, ὁ Lysias (1d) (the famous orator, lover of Metaneira)
- Λῦσιστράτ-η, ἡ Lysistrata (1a) (‘Destroyer of the army’; prime-mover of the women’s sex-strike)
- Μετάνειρ-α, ἡ Metaneira (1b) (a slave and prostitute in Nikarete’s brothel, loved by Lysias)
- Μυρρίν-η, ἡ Myrrhine (1a) (friend of Lysistrata and wife of Kinesias)
- Μῦσ-οί, οἱ Mysians (2a) (see map, *Text*, p. 157)
- Ναυσικά-α, ἡ Nausikaa (1b) (unmarried daughter of Alkinoos, king of the Phaiakians)
- Νέαιρ-α, ἡ Neaira (1b) (‘wife’ of Stephanos; indicted by Apollodoros for living with Stephanos as his wife and pretending that her children were citizens)
- Νῆκαρέτ-η, ἡ Nikarete (1a) (brothel-keeper; former owner of Neaira)
- Ξανθί-αξ, ὁ Xanthias (1d) (slave of Bdelykleon)
- Ὀδυσ(σ)-εύς, ὁ Odysseus (3g) (cunning Greek hero, who wandered for ten years after the Trojan War before finally returning to Ithakē, his kingdom)
- Ὅμηρ-ος, ὁ Homer (2a) (epic poet, author of the *Iliad* and the *Odyssey*)

- Πεισ-έταιρ-ος, ὁ Peisetairos (2a) ('Persuade-friend'; friend of Dikaiopolis; plans to leave Athens with Euelpides)
- Περικλ-ής, ὁ Pericles (3d: uncontr.) (political leader in Athens during the mid-fifth century)
- Προμηθ-εύς, ὁ Prometheus (3g) ('Foresight'; brother of Epimetheus)
- Πῶλ-ος, ὁ Polos (2a) (a rower on board a trireme)
- Στέφαν-ος, ὁ Stephanos (2a) ('husband' of Neaira; indicted by Apollodoros for living with a foreigner as his wife and trying to pass off her children as citizens)
- Στρεψιάδ-ης, ὁ Strepsiades (1d) ('Twist and turn'; debt-ridden farmer, father of Pheidippides)
- Στρυμόδωρ-ος, ὁ Strymodoros (2a) (inexperienced dikast)
- Σωσί-ᾱς, ὁ Sosias (1d) (slave of Bdelykleon)
- Φαίηκ-ες, οἱ Phaiakians (3a) (Alkinoos' people)
- Φαν-ώ, ἡ Phano (acc. Φαν-ώ; gen. Φαν-οῦς; dat. Φαν-οῖ) (daughter of Neaira; married to Phrastor, then Theogenes)
- Φειδιππίδ-ης, ὁ Pheidippides (1d) ('Son of Pheidon and horse'; chariot-racing, horse-mad son of Strepsiades)
- Φιλοκλέων (Φιλοκλεων-), ὁ Philokleon (3a) ('Love-Kleon'; jury-service-loving father of Bdelykleon)
- Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (for a time husband of Phano)
- Φρῦνίων (Φρῦνιων-), ὁ Phrynion (3a) (former lover of Neaira, from whom Stephanos rescued her)
- Χαιρεφῶν (Χαιρεφωντ-), ὁ Khairephon (3a) (good friend of Socrates)

