

ἐν μὲν οὖν τῷ πρώτῳ χρόνῳ, ὦ Ἀθηναῖοι, πασῶν ἦν βελτίστη· καὶ γὰρ οἰκονόμος δεινὴ καὶ φειδωλὸς καὶ ἀκριβῶς πάντα διοικοῦσα. ἐπειδὴ δέ μοι<sup>1</sup> ἡ μήτηρ ἐτελεύτησεν, ἢ πάντων τῶν κακῶν ἀποθανοῦσα αἰτία μοι γεγένηται<sup>2</sup>— ἐπ’ ἐκφορὰν γὰρ<sup>3</sup> αὐτῆ ἀκολουθήσασα ἢ ἐμὴ γυνὴ ὑπὸ τούτου τοῦ ἀνθρώπου ὀφθείσα χρόνῳ διαφθείρεται· ἐπιτηρῶν γὰρ τὴν θεράπαιναν τὴν εἰς τὴν ἀγορὰν βαδίζουσαν καὶ λόγους προσφέρων ἀπώλεσεν αὐτήν. πρῶτον μὲν οὖν, ὦ ἄνδρες, (δεῖ γὰρ καὶ ταῦθ’ ὑμῖν διηγήσασθαι) οἰκίδιον ἔστι μοι διπλοῦν, ἴσα ἔχον τὰ ἄνω τοῖς κάτω κατὰ τὴν γυναικωνίτιν καὶ κατὰ τὴν ἀνδρωνίτιν. ἐπειδὴ δὲ τὸ παιδίον ἐγένετο ἡμῖν, ἡ μήτηρ αὐτὸ ἐθήλαξεν· ἵνα δὲ μή, ὅποτε λουῖσθαι δέοι<sup>4</sup>, κινδυνεύη κατὰ τῆς κλίμακος καταβαίνουσα, ἐγὼ μὲν ἄνω διητώμην, αἱ δὲ γυναῖκες κάτω. καὶ οὕτως ἤδη συνειθισμένον ἦν, ὥστε πολλάκις ἡ γυνὴ ἀπῆει κάτω καθευδήσουσα ὡς τὸ παιδίον, ἵνα τὸν τιτθὸν αὐτῷ διδῶ καὶ μὴ βοᾷ. καὶ ταῦτα πολὺν χρόνον οὕτως ἐγίγνετο, καὶ ἐγὼ οὐδέποτε ὑπώπτεισα, ἀλλ’ οὕτως ἡλιθίως διεκείμην, ὥστε ὦμην τὴν ἑαυτοῦ<sup>5</sup> γυναῖκα πασῶν σωφρονεστάτην εἶναι τῶν ἐν τῇ πόλει.

All extra readings assume the vocabulary, morphology, and syntax of the entire book. Vocabulary guidance is given for words not assigned in the book.

<sup>1</sup> The dative pronoun combines the force of disadvantage and possession; compare the English idiom *she died on me = to my disadvantage, regret*.

<sup>2</sup> ἢ ... ἀποθανοῦσα ... literally, *who, by dying (by her death), turned out to be...*; but the pronoun and participle are better rendered in English with *whose death turned out to be...*

<sup>3</sup> There is an *anacoluthon* (lack of completion of the syntactical structure that has begun): the ἐπειδὴ-clause should have been followed by the main clause *my wife was corrupted*, but because of the emotion implied by the claim made in the relative clause, the speaker instead explains the unusual claim with a γὰρ-clause, which also includes the content that would have been in the main clause if the previous syntax had not been abandoned.

<sup>4</sup> Note that the optative is used in the general temporal clause in secondary sequence governed by imperfect διητώμην, while the writer uses the subjunctive κινδυνεύη in the purpose clause (the shift to the optative not being mandatory). Some explain such mixtures in terms of the action in the subjunctive being more vivid and immediate, and that in the optative being more remote.

<sup>5</sup> ἑαυτοῦ is here equivalent to ἐμαυτοῦ. (The use of the third person reflexive to serve all three persons is probably an old construction that survived in a few examples in classical Attic; this phenomenon became much more common in Hellenistic and later Greek.)

ἀκολουθέω, *follow, accompany* (+ dat.) [denominative verb from ἀκόλουθος, -ου, m., *attendant, follower*]

ἀκριβής, -ές, *exact*

ἀνδρωνίτις, -ιδος, f., *men’s chamber(s)*

ἄνω, (adv.) *upward, above*; τὰ ἄνω, *the upper parts, the upstairs*

βαδίζω, *walk, go*

βοάω, *shout, cry* [denominative verb from βοή, -ης, f., *shout, cry*]

γυναικωνίτις, -ιδος, f., *women’s chamber(s)*

δαιτάω (δια), *spend one’s time, live*

διάκειμαι (δια), (deponent μι-verb) *be disposed*

διηγέομαι (δια), *narrate, tell*

διπλοῦς, διπλοῦν, *double* [declension U42.1; cf. ἀπλοῦς, *single*]

διοικέω, *manage, run*

ἐκφορά, -ᾶς, f., *funeral procession* (carrying out of the corpse from the house to the burial or pyre)

ἐπιτηρέω (ἐπι), *watch out for*

ἡλίθιος, -α, -ον, *foolish*

θεράπαινα, -ης, f., *servant-girl, slavewoman*

θηλάζω, *suckle, breastfeed*

καθεύδω (κατα), καθευδήσω, *sleep*

κάτω, (adv.) *downward, below*; τὰ κάτω, *the lower parts, the downstairs*

κινδυνεύω, *run a risk, be in danger*

κλίμαξ, -ακος, f., *ladder, stair*

λόω, *wash, bathe*; (mid.) *bathe oneself, wash up*

οἰκίδιον, -ον, n., *(small) house* [the suffix is diminutive, but some diminutives lose their special force]

οἰκονόμος, ου, m. or f., *household manager*

οὐδέποτε, (adv.) *never* [a little more emphatic than οὔποτε; similarly μηδέποτε]

προσφέρω, *apply, bring to*; here, *using (persuasive) arguments on (her)*

συνεθίζω, perfect middle/passive συνείθισμαι, *habituate*, (mid./pass.) *become customary*

τιθός, -οῦ, m., *breast*

φειδωλός, -όν, *thrifty*

ὥς, (as a preposition with acc. of a person) *to*