

ἐλθὼν δὲ οἴκαδε ἐκέλευον ἀκολουθεῖν μοι τὴν θεράπαιναν εἰς τὴν ἀγοράν, ἀγαγὼν δ' αὐτὴν ὡς τῶν ἐπιτηδείων τινὰ ἔλεγον ὅτι ἐγὼ πάντα εἶην πεπυσμένος τὰ γιγνόμενα ἐν τῇ οἰκίᾳ. “σοὶ οὖν” ἔφην “ἔξεστι δυοῖν ὁπότερον βούλει ἐλέσθαι, ἢ μαστιγωθεῖσαι εἰς μυλῶνα ἐμπεσεῖν καὶ μηδέποτε παύσασθαι κακοῖς τοιούτοις συνεχομένην, ἢ κατειπούσαι ἅπαντα τάληθῆ μηδὲν παθεῖν κακόν, ἀλλὰ συγγνώμης παρ' ἐμοῦ τυχεῖν τῶν ἡμαρτημένων. ψεύση δὲ μηδέν, ἀλλὰ πάντα τάληθῆ λέγει.” κἀκείνη τὸ μὲν πρῶτον ἔξαρνος ἦν, καὶ ποιεῖν ἐκέλευεν ὅ τι βούλομαι οὐδὲν γὰρ εἰδέναι· ἐπειδὴ δὲ ἐγὼ ἐμνήσθην Ἐρατοσθένους πρὸς αὐτὴν, καὶ εἶπον ὅτι οὗτος ὁ φοιτῶν εἶη πρὸς τὴν γυναῖκα, ἐξεπλάγη ἡγησαμένη με πάντα ἀκριβῶς ἐγνωκέναι. καὶ τότε ἦδη πρὸς τὰ γόνατά μου πεσοῦσα, καὶ πίστιν παρ' ἐμοῦ λαβοῦσα μηδὲν πείσεσθαι κακόν, κατηγόρει πρῶτον μὲν ὡς μετὰ τὴν ἐκφορὰν αὐτῆ προσίει, ἔπειτα ὡς αὐτὴ τελευτῶσα εἰσαγγείλειε καὶ ὡς ἐκείνη τῷ χρόνῳ πεισθεῖη, καὶ τὰς εἰσόδους οἷς τρόποις προσίειτο, καὶ ὡς Θεσμοφορίῳ ἐμοῦ ἐν ἀγρῷ οὗτος ὄχρετο εἰς τὸ ἱερὸν μετὰ τῆς μητρὸς τῆς ἐκείνου· καὶ τᾶλλα τὰ γενόμενα πάντα ἀκριβῶς διηγήσατο. ἐπειδὴ δὲ πάντα εἶρητο αὐτῆ, εἶπον ἐγώ, “ὅπως¹ τοίνυν ταῦτα μηδεὶς ἀνθρώπων πεύσεται· εἰ δὲ μή, οὐδὲν σοὶ κύριον ἔσται τῶν πρὸς ἔμ' ὠμολογημένων. ἀξιώ δέ σε ἐπ' αὐτοφώρῳ ταῦτά μοι ἐπιδείξαι· ἐγὼ γὰρ οὐδὲν δέομαι λόγων, ἀλλὰ τὸ ἔργον φανερὸν γενέσθαι, εἴπερ οὕτως ἔχει.” ὠμολόγει ταῦτα ποιήσειν.

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

¹ For the ὅπως + future ind. clause used independently (supply *Make sure that...*, or *See to it that...*), see U39.4

ἀγρός, -οῦ, m., *field, countryside* [Athenian farmers often had arable plots in the countryside but a house in the town and might spend several days away from the city working their fields.]

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

ἀκριβής, -ές, *exact*

αὐτόφωρος, -ου, *self-detected*; idiom ἐπ' αὐτοφώρῳ (neuter as substantive), *in the act*

γόνυ, γόνατος, n., *knee*

διηγέομαι (δια), *narrate, tell*

εἰσαγγέλλω (εἰς), *carry a message inside*

εἴσοδος, -ου, f., *entry into the house, visit*

ἐκπλήττω (ἐκ), aor. pass. ἐξέπλαγην, *shock, amaze, astound*

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

ἐμπίπτω, *fall into*; (often, as here, to be translated as the passive of the verb βάλλω) *be cast into, be relegated to*

ἔξαρνος, -ον, *denying*

ἐπιτήδειος as a masc. substantive means *close friend*

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

Θεσμοφορία, -ων, n., *festival of the Thesmophoria* (a multi-day women-only religious festival honoring Demeter, an occasion when women left their homes and congregated in the absence of men)

κἀκείνη, contraction of καὶ ἐκείνη

κατεῖπον (κατα) (aor.), *reveal, tell (against someone's interest, as an informer)*

κύριος, -α, -ον, *valid, authoritative*

μαστιγῶν, *whip, flog*

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

μυλών, -ῶνος, m., *mill-house* (an industry involving severe physical labor, assignment to which was a possible punishment for a slave who displeased a master)

οἶχομαι, *go off, go away*

πρόσειμι (προς + εἶμι), *come to, approach* (suppletive with forms of προσέρχομαι)

συγγνώμη, -ης, f., *forgiveness, pardon*

συνέχω (συν), *hold together; (pass., here) be constrained, be afflicted*

τᾶλλα, contraction of τὰ ἄλλα

φοιτάω, *go frequently, visit*

ὡς, (as a preposition with acc. of a person) *to* (the object here is τινα)