

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, <i>Orations</i> 32	Aeschylus, <i>Persians</i> 353ff.
Plato, <i>Ion</i> 540eff.	Thucydides, <i>Histories</i> 2.93–4, 1.142, 6.32
A comic fragment, <i>Com.</i> <i>Adespot.</i> 340 (Edmonds)	Xenophon, <i>Hellenika</i> 5.i. 19–23
Lysias, <i>Funeral Speech</i> 27ff.	Aristophanes, <i>Akharnians</i> 393ff.
Herodotus, <i>Histories</i> 8.83ff.	Euripides, <i>Helen</i> 1577ff.
Homer, <i>Iliad</i> (<i>passim</i>)	

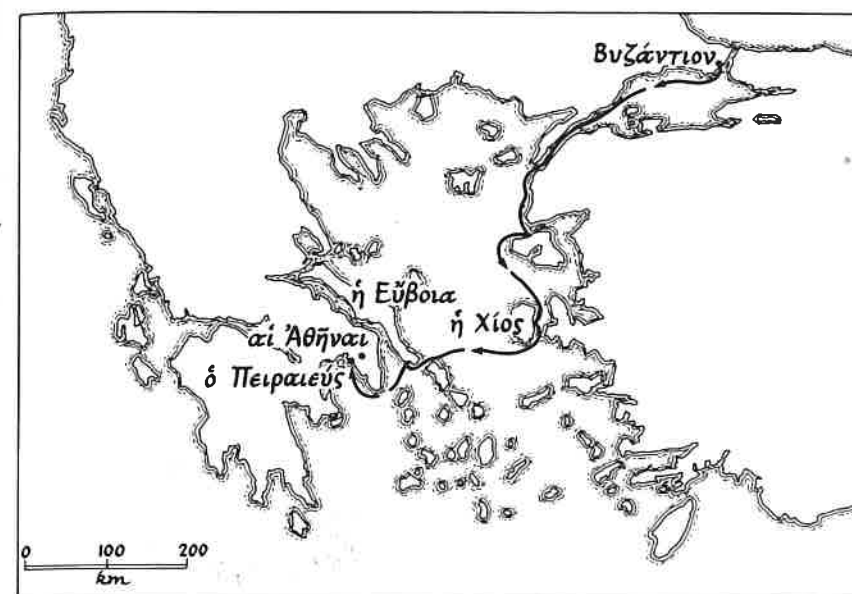
Time to be taken

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 $\lceil \rceil$, e.g. the first sentence $\tau\acute{o}\pi\lambda\omicron\iota\acute{o}\nu\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\epsilon}\nu\ \text{B}\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega. \acute{\epsilon}\nu\ \delta\acute{\epsilon}\ \text{B}\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega \dots$. Such phrases will be listed in the running vocabularies *under the first word of the phrase*. Thus $\tau\acute{o}\pi\lambda\omicron\iota\acute{o}\nu$ will appear under $\tau\acute{o}$; $\acute{\epsilon}\nu\ \delta\acute{\epsilon}\ \text{B}\upsilon\zeta\alpha\nu\tau\acute{\iota}\omega$ 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 ὁρᾷ 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, ὃ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον, ἔπειτα ὃ Ζηνόθεμις βαίνει εἰς τὸ πλοῖον, τέλος δὲ ὃ κυβερνήτης καὶ οἱ ναῦται εἰσβαίνουσιν εἰς τὸ πλοῖον. τὸ δὲ πλοῖον πλεῖ εἰς Χίον. ἐν δὲ Χίῳ, ὃ ῥαψωδὸς εἰσβαίνει. ἔπειτα δὲ πλεῖ τὸ πλοῖον εἰς Εὐβοίαν. ἐν δὲ Εὐβοίᾳ, εἰσβαίνει ὃ Δικαιοπόλις. τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον καὶ πρὸς τὸν Πειραιᾶ.

τὸ μὲν οὖν πλοῖον πλεῖ, ὃ δὲ Ζηνόθεμις πρὸς τὴν γῆν βλέπει. τί ὄρα ὃ Ζηνόθεμις; ὃ Ζηνόθεμις ὄρα τὴν τε ἁκρόπολιν καὶ τὸν Παρθενῶνα. ἔπειτα δὲ ὃ τε Δικαιοπόλις καὶ ὃ κυβερνήτης πρὸς τὴν γῆν βλέπουσιν. τί ὀρῶσιν ὃ Δικαιοπόλις καὶ ὃ κυβερνήτης; καὶ ὃ Δικαιοπόλις καὶ ὃ κυβερνήτης τὴν τε ἁκρόπολιν ὀρῶσι καὶ τὸν Παρθενῶνα. ἐξαίφνης ὃ τε Δικαιοπόλις καὶ ὃ κυβερνήτης ψόφον ἀκούουσιν.

5

10

Vocabulary for Section One A

Grammar for 1A–B

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

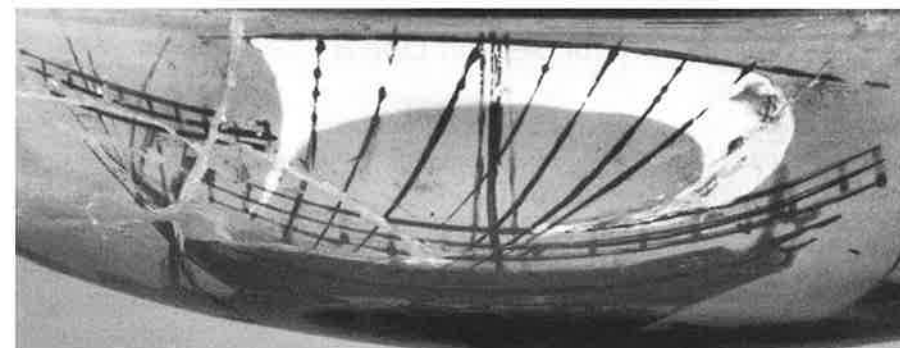
ἀκού-ουσι(ν) (they) hear
 βαίν-ει (he) goes
 βλέπ-ει (he) looks
 βλέπ-ουσι(ν) (they) look
 δὲ and; but
 εἰς to, into
 εἰς Εὐβοίαν to Euboia
 εἰς τὸ πλοῖ-ον onto the ship
 εἰς Χί-ον to Chios
 εἰσ-βαίν-ει (he) embarks
 εἰσ-βαίν-ουσι(ν) (they) embark
 ἐν in, on
 ἐν Βυζαντίῳ in Byzantium
 ἐν Εὐβοίᾳ in Euboia
 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 Ἡγέστρατ-ος Hegestratos
 ὁ κυβερνήτης the captain,
 steersmen, helmsman
 ὁ ῥαψωδ-ός the rhapsode
 οἱ the
 οἱ ναῦται the sailors, crew
 ὄρ-α (he) sees
 ὄρ-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 Peiraieus

τε ... καὶ both ... and
 τέλος finally
 τὴν the
 τὴν ἁκρόπολιν 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 ἀκρόπολιν ὄρω. ἄρα καὶ σὺ τὴν ἀκρόπολιν ὄρᾳς;

ΔΙΚΑΙΟΠΟΛΙΣ (*peering towards the land*)

ποῦ ἐστὶν ἡ ἀκρόπολις; ἐγὼ γὰρ τὴν ἀκρόπολιν οὐχ ὄρω.

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

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

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

KYBEPNHTHS (*agreeing*)

ἀληθῆ σὺ λέγεις, ὦ Ζηνόθεμι.

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

KYB. ναί.

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

KYB. (*agreeing impatiently*)

ἀληθῆ λέγεις, ὦ Ζηνόθεμι. ἰδού, ψόφος. αὖθις γὰρ
τὸν ψόφον ἀκούω ἔγωγε.

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

Vocabulary for Section One B

ἀκού-ω I hear
ἀκού-εις you (s.) hear
ἀκού-ομεν we hear
ἄκου-ε listen! (s.)
ἀληθῆ the truth
ἀλλὰ but
ἄρα = question
αὖθις again
βλέπ-ε look! (s.)
γὰρ for

δεῦρο here, over here
Δικαιοπόλι Dikaiopolis
ἐγὼ I
ἔγωγε I at least
ἐλθ-έ come! (s.)
ἐστι(ν) (it) is
Ζεῦ Zeus
Ζηνόθεμι Sdenothemis
ἡ ἀκρόπολις the Acropolis
ἡμεῖς we

ἰδού here! hey! look! (s.)
καὶ also
καλ-ός beautiful
καλ-ή beautiful
καλ-όν beautiful
κυβερνήτα captain
κυβερνήτης captain
λέγ-εις you (s.) are speak-
ing
μὰ Δία by Zeus

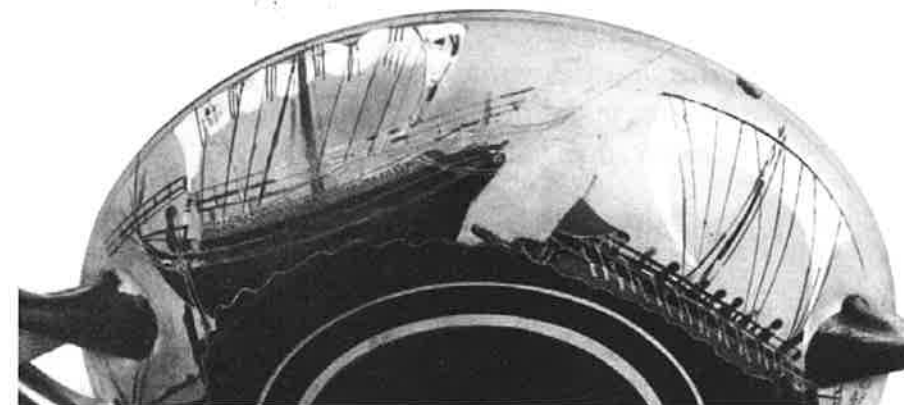
μὴ don't
ναί yes
νῦν now
ὁ Παρθενῶν the Parthenon
ὁ Πειραιεύς the Peiraieus
ὄρ-ω I see
ὄρ-ᾳς you (s.) see
οὐ no
οὐδὲν nothing
οὖν so, really, therefore
οὐχ not
ὁ ψόφ-ος the noise
ποῦ; where?
σαφ-ῶς clearly

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

ὦ O
ὥς how!

Vocabulary to be learnt

ἄρα indicates question
δεῦρο here, over here
ἐγὼ I
καὶ also
σύ you (s.)
τίς; what? who?
ὦ O (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 ἑμπορία καὶ
 τὰς ὀλκάδας ἔγωγε. ἄρα ὁρᾶτε τὰ ἑμπορία καὶ ὑμεῖς;
 KYB. καὶ ΔΙΚ. ὁρῶμεν καὶ ἡμεῖς. τί μὴν;
 ZHN. (*waxing lyrical*)
 ὦ Πόσειδον, ὡς καλαί εἰσιν αἱ ὀλκάδες, ὡς καλά ἐστὶ
 τὰ ἑμπορία. ἀλλὰ δεῦρο βλέπετε, ὦ φίλοι.
 KYB. ἄκουε, ὦ Ζηνόθεμι, καὶ μὴ λέγε 'ὡς καλά ἐστὶ τὰ ἑμπορία.'
 ἡμεῖς γὰρ τὸν ψόφον σαφῶς ἀκούομεν.
 ΔΙΚ. ἀλλὰ πόθεν ὁ ψόφος;
 KYB. (*pointing down below*)
 κάτωθεν, ὦ Δικαιοπόλι. διὰ τί οὐ καταβαίνομεν ἡμεῖς;
 ἔλθέ, ὦ Δικαιοπόλι –
 ZHN. (*by now quite desperate*)
 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(ν) (they) are	λέγ-ε say! (s.)
ἄκου-ε listen! (s.)	ἔλθ-έ come! (s.)	μέν-ετε you (pl.) stay
ἀλλὰ but	ἔλθ-ετε come! (pl.)	μὴ don't
βαίν-ετε you (pl.) are going	ἐστὶ(ν) (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 ships	Vocabulary to be learnt
πόθεν; from where?	τί μὴν; so what?; of course	ἀλλά but
ποῖ; where to?	τὸν ψόφ-ον the noise	γὰρ for
Πόσειδον Poseidon (<i>god of the sea</i>)	ὑμεῖς you (pl.)	ἡμεῖς we
σαφ-ῶς clearly	φίλ-οι friends	μὴ don't
τὰ the	φροντίζ-ετε worry! (pl.)	οὐ, οὐκ, οὐχ no; not
τὰ ἑμπορί-α the markets	(sc. 'about it')	ὡς how!

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 Peiraeus. 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, καταβαίνουνσι δὲ ὄτ' τε
Δικαιοπόλις καὶ οἱ ναῦται. κάτωθεν γὰρ ὁ ψόφος. κάτω δὲ
τὸν Ἠγέστρατον ὁρῶσιν ὄτ' τε κυβερνήτης καὶ οἱ ναῦται. ὄτ' δὲ
Ἠγέστρατος τὸν ψόφον ποιεῖ κάτω.

- KYB. οὗτος, τί ποιεῖς;
(suddenly realising it is Hegestratos)
ἀλλὰ τί ποιεῖς σύ, ὦ Ἠγέστρατε; τίς ὁ ψόφος;
ΗΓΕΣΤΡΑΤΟΣ (innocently)
οὐδὲν ποιῶ ἔγωγε, ὦ κυβερνήτα, οὐδὲ ψόφον οὐδένα
ἀκούω. μὴ φρόντιζε.
ΔΙΚ. (looking behind Hegestratos' back)
δεῦρο ἐλθὲ καὶ βλέπε, ὦ κυβερνήτα. ἔχει γὰρ τι ἐν τῇ δεξιᾷ
ὁ Ἠγέστρατος.
KYB. τί ἔχεις ἐν τῇ δεξιᾷ, ὦ Ἠγέστρατε;
ΗΓ. (desperately trying to cover up)
οὐδὲν ἔχω ἔγωγε, ὦ φίλε.
ΔΙΚ. ὦ Ζεῦ. οὐ γὰρ ἀληθῆ λέγει ὁ Ἠγέστρατος. πέλεκυν γὰρ
ἔχει ἐν τῇ δεξιᾷ ὁ Ἠγέστρατος. ὁ ἄνθρωπος τὸ πλοῖον
καταδύει.
KYB. (shocked)
τί λέγεις, ὦ Δικαιοπόλι; δύει τὸ πλοῖον ὁ Ἠγέστρατος;
(calling to the crew)
ἀλλὰ διὰ τί οὐ λαμβάνετε ὑμεῖς τὸν ἄνθρωπον, ὦ ναῦται;
δεῦρο, δεῦρο.
ΗΓ. οἶμοι, φεύγω ἔγωγε, καὶ ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου.
KYB. (urging the crew to help)
βοηθεῖτε, ὦ ναῦται, βοηθεῖτε καὶ διώκετε.

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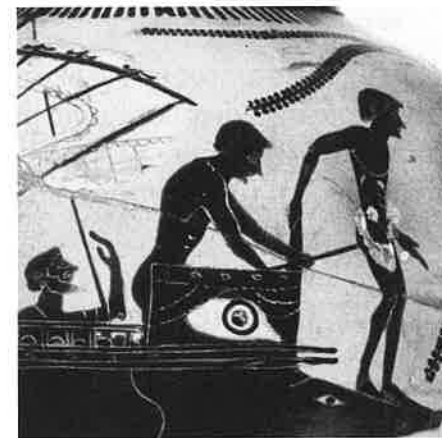
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πέλεκυν γὰρ ἔχει



ρίπτω ἑμαυτὸν ἐκ τοῦ πλοίου

Vocabulary for Section One D

ἀκού-ω I hear	κάτω below	ποι-εῖς you (s.) are doing
ἀληθῆ the truth	κάτωθεν from below	ποι-εῖ (he) is making
βλέπ-ε look! (s.)	κυβερνήτα captain	ρίπτ-ω I am throwing
βοηθ-εῖτε help! (pl.)	λαμβάν-ετε you (pl.) catch/	(going to throw)
διὰ τί; why?	seize	τί; what?
Δικαιοπόλι Dikaiopolis	λέγ-εις you (s.) are saying	τι something
διώκ-ετε give chase! (pl.)	λέγ-ει (he) is telling	τὸν ἄνθρωπ-ον the fellow
δύ-ει (he) is sinking	μὲν . . . δὲ on one hand . . .	τὸν Ἠγέστρατ-ον
ἔγωγε I; I at least	on the other	Hegestratos
ἐκ out of, from	ναῦται sailors	τὸν ψόφ-ον the noise
ἐκ τοῦ πλοίου from the ship	ὁ ἄνθρωπ-ος the fellow	τὸ πλοῖ-ον the ship
ἐλθέ come! (s.)	ὁ Δικαιοπόλις Dikaiopolis	ὑμεῖς you (pl.)
ἑμαυτ-ὸν myself	ὁ Ἠγέστρατ-ος Hegestratos	φεύγ-ω (I) am off
ἐν τῇ δεξιᾷ in (his/your)	οἶμοι oh dear!	φίλ-ε friend
right hand	οἱ ναῦται the sailors, crew	φρόντιζ-ε worry! (sc. 'about it')
ἔχ-ω (I) have/am holding	ὁ κυβερνήτης the captain	ψόφ-ον οὐδένα any noise
ἔχ-εις you (s.) have/are	ὁρ-ᾶτε you (pl.) see	
holding	ὁρ-ῶσι(ν) (they) see	
ἔχ-ει (he) has/is holding	οὐδὲ and . . . not	
Ζεῦ Zeus	οὐδὲν nothing	
Ἠγέστρατ-ε Hegestratos	οὖν so, then, therefore	
κατα-βαίν-ει (he) goes down	οὗτος hey, you!	
κατα-βαίν-ομεν we go down	ὁ ψόφ-ος the noise	
κατα-βαίν-ουσι(ν) (they) go	πέλεκυς axe (nom.)	
down	πέλεκυν axe (acc.)	
κατα-δύ-ει (he) is sinking	ποι-ῶ (I) am doing	

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

ὁρ' μὲν Ἱγέστρατος φεύγει κάτωθεν, οἱ δὲ ἵναυται βοηθοῦσι καὶ τὸν Ἱγέστρατον διώκουσιν. ἄνω μένει ὁ Ζηνόθεμις. ὁρ' μὲν Ἱγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὁ δὲ Ζηνόθεμις πρὸς τοὺς ἵναυτας. ἀναβαίνουνσι γὰρ οἱ ἵναυται καὶ διώκουσιν.

ZHN. ἀλλὰ τί ποιεῖς, ὦ Ἱγέστρατε;

HΓ. (*running up to Sdenothemis*)

ἰδοῦ, διώκουσί με οἱ ἵναυται, ὦ Ζηνόθεμι. ἐγὼ δὲ φεύγω. μὴ μένε, ἀλλὰ φεύγε καὶ σύ, καὶ ῥίπτε σεαυτὸν ἐκ τοῦ πλοίου. ἀναβαίνουνσι ἅδη οἱ ἄνδρες.

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

οἴμοι. τοὺς γὰρ ἵναυτας ἤδη γε σαφῶς ὁρῶ. σὺ δὲ ποῖ φεύγεις;

HΓ. φεύγω εἰς τὴν θάλατταν ἔγωγε. ὁ γὰρ λέμβος ἐν τῇ θαλάττῃ ἐστίν. ἄγε δὴ σύ, σῶζε σεαυτὸν. ῥίπτε σεαυτὸν εἰς τὴν θάλατταν, καὶ μὴ μένε.

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 Ἱγέστρατος-ος Hegestratos

οἱ ἄνδρες the men

οἴμοι oh dear!

οἱ ἵναυται the sailors/crew

ὁ λέμβ-ος the life-boat

ὁρ-ῶ I see

ποῖ; where ... to?

ποι-εῖς you (s.) are doing

πρὸς τὸν Ζηνόθεμιν

towards Sdenothemis

πρὸς τοὺς ἵναυτας towards

the sailors

ῥίπτ-ε throw! (s.)

σαφῶς clearly

σεαυτ-ὸν yourself (s.)

σῶζ-ε save! (s.)

τῇ θαλάττῃ the sea
τὸν Ἱγέστρατ-ον
Hegestratos
τοὺς the
τοὺς ἵναυτας the sailors/
crew

φεύγ-ω (I) am off
φεύγ-εις you (s.) are off/
running away
φεύγ-ει (he) runs off
φεύγ-ε run away! be off!
(s.)

Vocabulary to be learnt
μὲν ... δὲ on the one
hand ... on the other
ποῖ; where to?
σεαυτὸν yourself (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 ὁρῶσιν, ὁ δὲ κυβερνήτης τὸν λέμβον ἀπολύει. ὁ δὲ λέμβος ἀπὸ τοῦ πλοίου ἀποχωρεῖ.

ZHN. (*thrashing around in the waves*)

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

ΗΓ. ἐγὼ τὸν λέμβον οὐχ ὁρῶ, ὦ Ζηνόθεμι – οἴμοι.

ZHN. ἀποθνήσκω, ὦ Ἡγέστρατε. βοηθεῖτε, ὦ ναῦται, βοηθεῖτε.

ΗΓ. ἀποθνήσκω –

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

ΚΥΒ. 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

ὁρ-ῶ I see

ὁρ-ᾷς you (s.) see

ὁρ-ῶσι(ν) (they) see

ποῦ; where?

ῥίπτ-ουσι(ν) (they) throw

σαφῶς clearly

τὴν φυγὴν their flight

τὸν λέμβ-ον the life-boat

τοὺς ἀνθρώπ-ους the fellows

φεύγ-ουσι(ν) they run away

φρόντιζ-ε worry! (s.) (sc.

'about it')

Vocabulary to be learnt

οἴμοι alas! oh dear!

ποῦ; where?

Peiraieus

The harbour town of Peiraieus, 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 Peiraieus 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 Mounykhia 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 Peiraieus end. The population of Peiraieus 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 Peiraieus at the beginning of Plato's *Republic* (2.46):

I went down yesterday to the Peiraieus 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...

The World of Athens (second edition), 2.23–4

G

(suddenly realising the danger)

KYB. 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 ἔμοι ἡ
ἡμετέρα σωτηρία.

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

ΔΙΚ. (praying fervently)

νῦν, ὦ Πόσειδον, σῶζε ἡμᾶς εἰς τὸν λιμένα. ἡμεῖς μὲν γὰρ
αἰ σοι θυσίας θύομεν, σὺ δὲ αἰ 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 ἡ ἡμετέρα σωτηρία.

(ἀναβαίνει ὁ κυβερνήτης.)

KYB. (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 λιμήν. βεβαία οὖν ἡ ἡμετέρα σωτηρία.



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 ἡμετέρα ἡμέτερον
- Prepositions like 'towards', 'from', 'in'
- Particles and their position; enclitics

ἀεὶ always

ἀκριβ-ῶς closely; in detail

ἀνα-βαίν-ει (he) comes up

(on deck)

ἄνω above (on deck)

ἀπο-θνήσκ-ομεν we are

dying

ἀπο-χωρ-εῖ (it) goes away

βεβαία assured

διὰ τί; why?

Δικαιοπόλι Dikaiopolis

ἐγγύς nearby

εἰς τὴν θάλατταν into the
sea

εἰς τὸν λιμένα to the
harbour

ἐκ τῆς θαλάττης out of the
sea

ἐμ-όν mine

ἐν ἔμοι in my hands (lit. 'in
me')

ἐν κινδύνῳ in danger

ἔσμεν we are

ἔστι(ν) (it) is

ἡ ἡμετέρ-α σωτηρί-α [the]

our safety

ἡμᾶς us

θύ-ομεν we sacrifice

θυσίας sacrifices

καὶ δὴ καὶ and moreover

κακ-ῶς badly (tr. 'a bad
death')

κατα-βαίν-ω (I) go down

κατα-βαίν-ει (he) goes
down

κατα-δύν-ει (it) is sinking

μέν-ει (he) remains

νῦν now

ὁ Δικαιοπόλις Dikaiopolis

ὁ κυβερνήτης the captain

ὁ ἡμέτερ-ος λέμβ-ος [the]
our life-boat

ὁ λιμήν the harbour

περι-σκοπ-ῶ (I) look
around

Πόσειδον Poseidon (god of
the sea)

σιῶπα be quiet! (s.)

σκοπ-εῖ (he) makes an

examination, looks

σοι to you (s.)

σῶζ-ε save! (s.)

σῶζ-εις you (s.) save

σῶ-οι safe

σῶ-ον safe

τὸ ἔργ-ον the task

τὸ ἡμέτερ-ον πλοῖ-ον [the]

our ship

τοὺς ἀνθρώπ-ους men

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