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| <p>π]ωλε[ῖσθαι Νη]ληϊδο[ς, ἀλ]λά σὺ τῆμος βουκτ]ασ[ι]ῶν ἀρ[τὸν πιστο]τέρην ἔταμες, 20 ἔνδει]ξας καὶ Κύπ[ρι]ν ὅτι ῥη[τ]ῆρας ἐκείνου τ]εύχει τοῦ Πυλί[ου κρ]έσσονας οὐκ ὀλίγον. ἐ]ξεσίαί πολέε[ς γὰρ ἀπ'] ἀμφοτέροιο μο]λοῦσαι ἄστ]εος ἀπρήκτ[ους οἴκαδ'] ἀνήλθον ὁδοῦς.].σθ[.]θε.[</p> | <p>Neleid Artemis..., but at that time you made a peace treaty more trustworthy than sacrifices of oxen, (20) having shown that even Cypris makes speakers far more powerful than the famous Pylia (i.e. Nestor). For many embassies went from each town [and returned] without accomplishment. ...</p> |
| <p>2. <i>Iliad</i> 14.214-221 (Aphrodite's famous <i>kestos himas</i>)</p> <p>ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἰμάντα ποικίλον, ἔνθα δέ οἱ θελκτήρια πάντα τέτυκτο: ἔνθ' ἐνὶ μὲν φιλότις, ἐν δ' ἴμερος, ἐν δ' ὀαριστὺς πάρφασις, ἣ τ' ἔκλεψε νόον πύκα περ φρονεόντων. τὸν ῥά οἱ ἔμβαλε χερσὶν ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε: τῆ νῦν τοῦτον ἰμάντα τεῶ ἐγκάθεο κόλπῳ ποικίλον, ᾧ ἐνὶ πάντα τετεύχεται: οὐδέ σε φημι ἄπρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῆσι μενοινᾷς.</p> | <p>So she (Aphrodite) spoke, and she loosed her embroidered, dappled girdle, and there all her charms were fashioned: in it was love, desire, sweet talk, persuasion which cheats the mind even of clever men. She put it in her (Hera's) hands, and spoke and addressed her: 'Place this dappled girdle on your breast, in which everything is fashioned; and I declare that you will not go without accomplishment, in whatever you desire in your mind.</p> |
| <p>3. Polybius 22.20 (Apollonis, wife of Attalus I)</p> <p>ὅτι Ἀπολλωνίς, ἡ Ἀττάλου τοῦ πατρὸς Εὐμένους τοῦ βασιλέως γαμετή, Κυζικηνή ἦν, γυνὴ διὰ πλείους αἰτίας ἀξία μνήμης καὶ παρασημασίας. [2] καὶ γὰρ ὅτι δημότις ὑπάρχουσα βασίλισσα ἐγεγόνει καὶ ταύτην διεφύλαξε τὴν ὑπεροχὴν μέχρι τῆς τελευταίας, οὐχ ἑταιρικὴν προσφερομένη πιθανότητα, σωφρονικὴν δὲ καὶ πολιτικὴν σεμνότητα καὶ καλοκαγαθίαν, δικαία τυγχάνειν τῆς ἐπ' ἀγαθῷ μνήμης ἐστίν, [3] καὶ καθότι τέτταρας υἱοὺς γεννήσασα πρὸς πάντας τούτους ἀνυπέρβλητον διεφύλαξε τὴν εὐνοίαν καὶ φιλοστοργίαν μέχρι τῆς τοῦ βίου καταστροφῆς, καίτοι χρόνον οὐκ ὀλίγον ὑπερβιώσασα τάνδρός.</p> | <p>That Apollonis, the wife of Attalus, the father of Eumenes the king, was a Cyzican, and a woman worthy of memory and commendation for many reasons. For since she had become a <i>basilissa</i> although she was a commoner, and she preserved this supremacy until her death, not exhibiting a courtesan's persuasiveness, but a prudent and ordinary dignity and goodness, it is right that she obtain a favorable memory, and because after she had given birth to four sons she preserved her goodwill and affection towards them all until the end of her life, although she outlived her husband by far.</p> |
| <p>4. Theocritus <i>Idyll</i> 17.34-52 (Berenice I, wife of Ptolemy I)</p> <p>οἷα δ' ἐν πινυτάισι περικλειτὰ Βερενίκα ἔπρεπε θηλυτέρας, ὄφελος μέγα γειναμένοισι. 35 τᾶ μὲν Κύπρον ἔχοισα Διώνας πότνια κούρα κόλπῳ ἐς εὐώδη ῥαδινὰς ἐσεμάξατο χεῖρας. τῷ οὐπω τινὰ φαντὶ ἀδεῖν τόσον ἀνδρὶ γυναικῶν, ὅσσόν περ Πτολεμαῖος ἐὼν ἐφίλησεν ἄκοιτιν. ἦ μὰν ἀντεφιλεῖτο πολὺ πλέον: ὧδέ κε παισὶ 40</p> | <p>And such a great woman, the well-renowned Berenice, was superior among prudent women and was a great boon to the children she bore. The divine queen who holds Cyprus, daughter of Dione, impressed her slender hands upon Berenice's perfumed breast. For this reason they say that no woman ever pleased a man so much as Ptolemy took pleasure in his</p> |

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| <p>θαρησῆσας σφετέροισιν ἐπιτρέποι οἶκον ἅπαντα, ὀππότε κεν φιλέων βαίην λέχος ἐς φιλεούσης. ἀστόργου δὲ γυναικὸς ἐπ' ἄλλοτρίῳ νόος αἰεὶ, ῥήιδιοι δὲ γοναί, τέκνα δ' οὐ ποτεοικότα πατρί. κάλλει ἀριστεύουσα θεῶων πότν' Ἄφροδιτα, 45 σοὶ τήνα μεμέλητο: σέθεν δ' ἔνεκεν Βερενίκα εὐειδῆς Ἀχέροντα πολύστονον οὐκ ἐπέρασεν, ἀλλά μιν ἀρπάξασα, πάροιθ' ἐπὶ νῆα καταλθεῖν κυανέαν καὶ στυγνὸν αἰὲ πορθμῆα καμόντων, ἐς ναὸν κατέθηκας, ἕως δ' ἀπεδάσσαιο τιμᾶς. 50 πᾶσιν δ' ἦπιος ἦδε βροτοῖς <u>μαλακοὺς μὲν ἔρωτας προσπνεῖει, κούφας δὲ διδοῖ ποθέοντι μερίμνας.</u></p> | <p>wife. He was loved much more in return! For having rejoiced so in their children he bequeathed his house entire to them, whenever enamored he would step into the bed of a loving wife. But the mind of a heartless woman is always upon another man, childbirths come easily, and the children are not like the father. Queen Aphrodite, best among the goddesses in beauty, you cared for that woman (Berenice); it is owed to you that the beautiful Berenice did not cross the much-lamented Acheron, but you seized her before she went down to the black ship and ever hateful ferryman of the dead, and you set her up in your temple and gave her a share of your honors. She (Berenice-Aphrodite) breathes <u>gentle</u> loves upon all mortals, and she gives <u>light</u> cares to the one who is yearning.</p> |
| <p>5. <i>Homeric Hymn to Aphrodite</i> 80-82, 108-110, 117-120 (“Like a virgin”: Aphrodite’s deception of Anchises)</p> <p>στῆ δ' αὐτοῦ προπάροιθε Διὸς θυγάτηρ Ἄφροδιτη παρθένῳ ἀδμήτη μέγεθος καὶ εἶδος ὁμοίη, μή μιν ταρβήσειεν ἐν ὀφθαλμοῖσι νοήσας. ... Ἀγχίση, κύδιστε χαμαιγενέων ἀνθρώπων, οὐ τίς τοι θεὸς εἰμι: τί μ' ἀθανάτησιν εἴσκεῖς; ἀλλὰ καταθηγήτη τε, γυνὴ δέ με γείνατο μήτηρ. ... νῦν δέ μ' ἀνῆρπαξε χρυσόρραπις Ἀργειφόντης ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς. πολλαὶ δὲ νύμφαι καὶ παρθένοι ἀλφεισίβοιαι παίζομεν, ἀμφὶ δ' ὄμιλος ἀπειρίτος ἐστεφάνωτο.</p> | <p>And Aphrodite, the daughter of Zeus, stood before him, similar in size and appearance to an unwed virgin, so that he (Anchises) would not recognize her with his eyes and grow afraid. ... “Anchises, most glorious of earth-born men, I am no goddess, I tell you. Why do you liken me to the immortals? I am mortal, and a mother gave me birth. ... Just now the slayer of Argus of the golden wand (Hermes) seized me up from the chorus of loud-voiced Artemis of golden arrows. And we many nymphs and virgins who bring in oxen were playing, and a boundless company encircled us.</p> |
| <p>6. Machon <i>Chreiai</i> 226–30 Gow = Athen. 13.579a (Demetrius Poliorcetes and Mania)</p> <p>αἰτουμένην λέγουσι τὴν πυγὴν ποτὲ ὑπὸ τοῦ βασιλέως Μανίαν Δημητρίου ἀνταξιώσαι δωρεὰν καυτὸν τινα, δόντος δ' ἐπιστρέψασα μετὰ μικρὸν λέγει, “ Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι.”</p> <p>(cf. Sophocles <i>Electra</i> 1–4) ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι παρόντι λεύσσειν, ὧν πρόθυμος ἦσθ' αἰεὶ. τὸ γὰρ παλαιὸν Ἄργος οὐποθεῖς τότε...</p> | <p>They say that once, when Mania was asked for her ass by king Demetrius, she demanded from him, too, a royal estate in return; and when he gave it, she turned around right away and said, “Son of Agamemnon, now those things are possible for you”.</p> <p>(Mania quotes Orestes’ <i>paidagogos</i>): “Son of Agamemnon, who long ago warred in Troy, now those things are possible for you to see that you are here, those which you were long eager. <u>For you desired this ancient land of Argos...</u>”</p> |

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| <p>7. <i>Iliad</i> 4.141-147 (Menelaus's purple wound)</p> <p>ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μίηνι Μηονίς ἢ Κάειρα παρήϊον ἔμμεναι ἵππων: κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο ἵππηες φορέειν: βασιλῆϊ δὲ κεῖται ἄγαλμα, ἀμφοτέρων κόσμος θ' ἵππῳ ἐλατήρι τε κῦδος: τοῖοι τοι Μενέλαε μάνθην αἵματι μηροῖ εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.</p> | <p>As when a Maeonian or Carian woman dyes ivory with purple to be a cheekpiece for horses, and it is laid up in the inner room, and many horsemen pray to bear it, but it is laid up as a splendid object for a king, both an adornment for the horse and glory for the rider: such, Menelaus, were your muscular thighs stained with blood, and your legs, and your fine ankles below.</p> |
| <p>8. <i>Iliad</i> 3.216-224 (Odysseus's embassy speech before the Trojans)</p> <p>ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεὺς στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πῆξας, σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηγνὲς ἐνώμα, ἀλλ' ἀστεμφὲς ἔχεσκεν αἴδρεϊ φωτὶ ἐοικώς: φαίης κε ζάκοτόν τε τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν, οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος: οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.</p> | <p>But whenever cunning Odysseus rose, he would stand and look down with his eyes fixed on the ground, and would move his staff neither backwards nor forwards, but would hold it motionless, very like a fool: you would claim that he was rancorous and merely senseless. But when he would cast his great voice and words alike to wintry snow from his chest, then no other man could vie with Odysseus; not so did we marvel then, having seen Odysseus's aspect.</p> |
| <p>9. <i>Iliad</i> 9.437-443 (Phoenix's educational ideal)</p> <p>πῶς ἂν ἔπειτ' ἀπὸ σεῖο φίλον τέκος αὔθι λιποίμην οἶος; σοὶ δέ μ' ἔπεμπε γέρον ἱππηλάτα Πηλεὺς ἦματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε 440νήπιον οὐ πω εἰδὸθ' ὁμοίου πολέμοιο. 440 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι. τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα, μύθων τε ῥητῆρ' ἔμμεναι πρηκτῆρά τε ἔργων.</p> | <p>How then, dear child, could I be left apart from you, alone? The old man Peleus, driver of horses, sent me to you on that day when he was sending you from Phthia to Agamemnon, a little boy ignorant of grievous war and assemblies, too, where men earn distinction. For this reason he sent me to teach you all these things, to be a speaker (<i>rhētēr</i>) of words and a doer of deeds.</p> |
| <p>10. Hesiod <i>Theogony</i> 81-90 (Muses' patronage of kings)</p> <p>ὄν τινα τιμήσωσι Διὸς κοῦραι μέγαλοιο γαινόμενόν τε ἴδωσι διοτρεφῶν βασιλῆων, τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖουσιν ἐέρσην, τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα: οἱ δέ τε λαοὶ πάντες ἐς αὐτὸν ὀρῶσι διακρίνοντα θέμιστας 85 ἰθείησι δίκησιν: ὃ δ' ἀσφαλέως ἀγορευῶν αἰψὰ κε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσεν: τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς βλαπτομένοις ἀγορῆφι μετάρτροπα ἔργα τελεῦσι ῥηιδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. 90</p> | <p>Whomever of the Zeus-nourished kings the daughters of great Zeus (i.e. the Muses) honor and look upon as he is born, upon his tongue they pour sweet dew, and from his mouth flow gentle words; and all the peoples watch him judge lawsuits with straight verdicts. For this reason he would, by speaking unerringly, swiftly put an end to even a great feud (<i>neikos</i>) wisely. And that's why kings possess wisdom: because they easily put a stop to deeds that are doing people harm when they are being misled in the assembly, by persuading them with gentle words.</p> |

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