

AGE Unit 7 (-ω verbs) Part 1 (introduction to -ω verbs)  
CLASSICAL reading

Aristotle *Rhetoric* 1.27-32.1377a

Aristotle is analyzing the techniques and strategies that someone can use in court. Here he is discussing the topic of oaths. Oaths were a regular part of ancient legal proceedings, where participants swore a sacred oath to honor a contract. This passage repeatedly refers to one or both parties to the agreement administering (δίδοναι) an oath or taking (λαμβάνειν) an oath:

Aristotle begins by saying that there are four possibilities for a speaker in court with respect to an oath:

ἢ γὰρ δίδωσι καὶ λαμβάνει,  
ἢ οὐδέτερον,  
ἢ τὸ μὲν, τὸ δ' οὐ,  
καὶ τούτων  
ἢ δίδωσιν μὲν, οὐ λαμβάνει δέ,  
ἢ λαμβάνει μὲν, δίδωσιν δὲ οὐ.

Aristotle says that if someone did not administer (οὐ δίδωσιν μὲν οὖν) an oath, then they can argue that this was because they trust the court to convict someone who does not honor the contract:

ἐν τοῖς δικασταῖς...μὲν γὰρ πιστεύει, τῷ δ' οὐ.

Later Aristotle explains how a speaker should capitalize on having taken an oath:

εἰ δὲ λαμβάνει, ὅτι πιστεύει αὐτῷ, ἐκείνῳ δ' οὐ.

Then Aristotle explains how a speaker capitalizes on having administered an oath:

εἰ δὲ δίδωσιν,

ὅτι it is pious to trust τοῖς θεοῖς ...αὐτοῖς γὰρ δίδωσι κρίσιν.

καὶ ὅτι ἄτοπον τὸ μὴ θέλειν ὀμνύναι περὶ ὧν ἄλλους ἀξιοῦσιν ὀμνύναι.

#### VOCABULARY

ἄλλους (acc pl) ó others  
ἀξιώω consider worthy  
ἄτοπον (nom/acc sg) τό out of place  
αὐτῷ (dat sg) ó himself  
δικασταῖς (dat pl) ó jurors  
θέλω want

θεοῖς (dat pl) ó gods  
κρίσιν (acc sg) ἡ judgment  
ὄμνυμι swear an oath  
οὐδέτερον neither  
τούτων (gen pl) these

## Plato *Euthyphro* 14e9-15a4

This passage comes from one of Plato's dramatic dialogues. Socrates has been interrogating a prophet named Euthyphro about piety and the relationship between humans and gods. Socrates has gotten Euthyphro, reluctantly, to characterize this relationship as trade or a business transaction (ἐμπορία). Next Socrates asks:

τίς ἢ ὠφελία τοῖς θεοῖς τυγχάνει οὔσα ἀπὸ τῶν δώρων ὧν παρ' ἡμῶν λαμβάνουσιν;  
ἂ μὲν γὰρ διδώσι παντὶ δῆλον (ἐστί).

οὐδὲν γὰρ ἡμῖν ἐστὶν ἀγαθὸν ὃ τι ἂν μὴ ἐκεῖνοι δῶσιν.

ἂ δὲ παρ' ἡμῶν λαμβάνουσιν,  
τί ὠφελούνται;

ἢ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν,  
ὥστε πάντα τὰ ἀγαθὰ παρ' αὐτῶν λαμβάνομεν,  
ἐκεῖνοι δὲ παρ' ἡμῶν οὐδέν;

### VOCABULARY

ἀγαθὸν (nom/acc sg) τό good

ἀγαθὰ (nom/acc pl) τό good

ἂν *marks a hypothetical situation*

δῆλον (nom/acc sg) τό clear

δώρων (gen pl) τό gifts

δῶσιν ~ διδώσιν

ἐμπορίαν (acc sg) ἡ business, trade, barter

ἡμῖν (dat pl) us

ἡμῶν (gen pl) us

θεοῖς (dat pl) ὁ gods

οὐδὲν (nom/acc sg) τό nothing

πάντα (nom/acc pl) τό everything

παντὶ (dat sg) ὁ everyone

πλεονεκτόω be superior

τυγχάνω οὔσα happen to be

τοσοῦτον (nom/acc sg) τό so much

ὠφελία (nom sg) ἡ benefit

ὠφελούνται (3<sup>rd</sup> pl) benefit (from something)