

- D: The incident between Phano and Phrastor is reviewed.
- E: Stephanos marries Phano off to Theogenes.
- F: The Areopagos find out and call Theogenes to account.
- G: Komias suggests arguments Stephanos will use to clear his name.
- I: Apollodoros implicates Stephanos along with Neaira in the charges.

Section Thirteen: guarding a woman's purity

- A-B: How could anyone not condemn a woman like Neaira?
- C-D: Komias argues that the acquittal of Neaira would be intolerable.
- E: Apollodoros' final appeal to the dikasts.
- F: The dikasts await the speech for the defence – and their pay.

The characters

The main characters involved are:
 Komias, Euergetes, Strymodoros: three listening dikasts.
 Apollodoros: the prosecutor, making the speech, a man with a reputation for litigiousness.
 Neaira: the defendant, a woman now living in Athens with Stephanos. It is her past that Apollodoros uncovers in an attempt to prove that she is non-Athenian and pretending to be married to Stephanos.
 Stephanos: a personal enemy of Apollodoros and an old adversary in several legal and political battles in the past. He brought Neaira back to Athens from Megara, and is claimed by Apollodoros to be living with Neaira as if they were husband and wife.
 Nikarete: Neaira's owner and 'madam' in Corinth in her youth.
 Phrynion: one of Neaira's lovers, a wealthy and well-connected figure in Athenian society. She went to live with him after buying her freedom from her two previous lovers Timanoridas and Eukrates (largely because he gave her most of the money for her freedom). She ran away from him to Megara; on her return to Athens with Stephanos, Phrynion and Stephanos clashed over who rightfully owned her.
 Phano: Neaira's daughter, and therefore non-Athenian. But Stephanos tried to palm her off as his own Athenian daughter to a number of Athenian men. These included:
 Phrastor: a self-made man who had quarrelled with his family, and Theogenes: a poor man who had been chosen by lot as *archon basileus*, the position of greatest importance in conducting the religious rites of the Athenian state.

Section Eleven A-I Neaira as slave

A

κελεύοντος τοῦ κήρυκος ἤκουσαν οἱ δικασταὶ εἰς τὸ δικαστήριον.
 καὶ ἄλλος ἄλλον ὡς ὁραῶν ἤκουτα, εὐθὺς ἀσπάζοντα, λαβόμενοι
 τῆς χειρὸς· ἐπεὶ δὲ ἤκουσαν ὁ Κωμίας καὶ Εὐεργίδης εἰς τὸ
 δικαστήριον – ὃ μὲλλοντι δικάσειν γραφῆν τινα περὶ
 Νεαίρας – ἀσπάζεται ὁ ἕτερος τὸν ἕτερον.

15

ΕΥΕΡΓΙΔΗΣ Χαίρει, ὦ Κωμία.

ΚΩΜΙΑΣ νῆ καὶ σὺ γε, ὦ Εὐεργίδη, ὅσος ὁ ὄχλος· ἀλλὰ τίς ἐστὺν
 οὐτοσί; οὐ δῆπου Στρυμόδωπος ὁ γείτων; ναὶ μὰ τὸν Δία,
 αὐτὸς δῆτ' ἐκείνος· ὦ τῆς τύχης· ἀλλ' οὐκ ἤλατίζον
 Στρυμόδωρον ἐπτεύξεσθαι ἐν δικαστηρίῳ διατρίβοντι, νέω
 δῆ ὄντι καὶ ἀπειρῶ τῶν δικανικῶν.

20

ΕΥ. τί οὐ καλεῖς αὐτὸν δέυρο; ἐξέσται γὰρ αὐτῷ μεθ' ἡμῶν
 καθίξειν.

25

ΚΩ. ἀλλὰ καλῶς λέγεις καὶ καλοῦμεν αὐτόν· ὦ Στρυμόδωπε,
 Στρυμόδωπε.

The agora area of Athens, where the law-courts were.

