

Hansen & Quinn: Unit 5, Exercises (pp135–6) and Readings (pp137–8)

Exercise I

- 1). Both gold and silver were sent by the citizens to those (men) of the island so that they might sacrifice to/for the immortal goddesses in the marketplace of the island, (namely) the small (marketplace). For the war, (namely the) fearful (war), had been stopped by the goddesses.
- 2). Immortal is the reputation/glory (namely the reputation/glory) of the poet (namely the poet) sacred to the muses, since good/noble books have been written about the excellence/virtue of men/people and (about) the dangers of war by Homer.
- 3). If y'all should be persuaded by (obey) the words, (the) bad (words), of the first messenger to destroy the peace and (to) do bad things to the strangers/guests/hosts, they would not stop the war before victory in battle.
- 4). On account of (the) dangers, (the) horses were (being) sacrificed to/for the gods (on the one hand), but mares (were being sacrificed) to/for the goddesses (on the other hand the) by the strangers/foreigners before the battles. But the land of the strangers/foreigners was not guarded by the gods/goddesses.
- 5). Will you send sufficient money to/for the good teacher of (your) brother, if (your) brother is educated well? For he wants to educate the good (men/people).
- 6). The good poet is a teacher of the citizens. For by/with the words of the poets the citizens are taught.
- 7). After the battle, both the good/noble (men/people) and the bad (men/people) are buried in the ground. But immortal is the glory/reputation of the good/noble (men/people).
- 8). If those (men/people) on the island were (ever) harmed, they/I sent (word?/people?) into the assembly, so that they might be guarded by the soldiers. For the hostile (men/people) were not desiring to stop the war.
- 9). If you had been harmed by your/the teacher, you would not have sent (him) gifts/bribes. For gifts/bribes were not being sent to the unjust (ones/men/people).
- 10). The stones (namely the ones) in the plain are not good to/for (the) horses.
- 11). Now we are sending six (of the) soldiers into the plain so that the bridge may be guarded.
- 12). Are the poets capable of teaching the citizens (about) virtue/excellence?
- 13). If the land were not being guarded well by the soldiers, they/I would not be wishing to send messengers concerning peace.
- 14). It is not good/noble to cause harm, but it is good/noble to not be harmed.
- 15). Contrary to the soldiers' expectation/belief, they were ordered to guard the bridge before being sent into battle.
- 16). If the first soldiers are not stationed at the bridge, the plain is not guarded.
- 17). Stones are not sufficient for soldiers for (the purpose of) battle.
- 18). Y'all will be sent through the plain so that the strangers/foreigners may not destroy the peace.
- 19). Excellence/Virtue is sufficient for both the great (ones) and (for the) small (ones).
- 20). The bribes/gifts of the just (ones) have persuaded the gods. For the just (ones) are dear to the gods.
- 21). A book about the good soul had been written by the poet.
- 22). The just (man) will not be harmed by the unjust (man), but by an unjust thing/deed.
- 23). It is not sufficient to not harm (one's) friends.
- 24). The just (man) commanded the citizens not to send the money, (namely) the gift of the gods, into the homes of the unjust (people).
- 25). If you rule the people (in a fashion) contrary to justice, you do wicked things/deeds.
- 26). If the poet should teach the people to do bad things to the young men (the young men to do bad things to the people), he would be sent into the island.
- 27). to/for/by/with ruling the young men well
those not great/large (small) (men/people)
from the temple of the goddess
with the hoplites

the god beneath the ground
in/at the beginning of the war
Bad are those (who are) not good.
Beautiful/Noble are the things/deeds of the poets.

Exercise II

- 1). τῶ (τὰ) ζῶα θῦειν/θῦσαι, (οἱ) ἄνθρωποι (τοὺς) πολέμους παῦσαι/παύειν τοὺς θεοὺς ἐπεπείκεσαν.
- 2). ὁ νεανίας τῶ ποιητῇ εὖ πεπαίδευται/δεδίδακται ἵνα/ὡς/ὅπως ἡ τοῦ νεανίου ἀρετὴ φυλάττηται/φυλαχθῇ.
- 3). εἰ εἰς τὴν νῆσον τὴν ἱερᾶν τῆς θεοῦ ὑπὸ τῶν πολῖτῶν ἐπέμφθης ἵνα/ὡς/ὅπως οἱ (ἄνθρωποι οἱ) ἐν τῇ χώρᾳ φυλάττοντο/φυλαχθῆεν/φυλαχθείησαν, οὐκ ἐτάχθης ἂν ἐν τῇ ἀγορᾷ.
- 4). ἄδικοι οἱ (ἄνθρωποι οἱ) ὑπὸ τοῖς κακοῖς.

Readings

- A.
- 371. But a young wife without a dowry does not have freedom of speech.
 - 102. For marriage is an evil for men (that is) to be prayed for.
 - 15. Mortals are often harmed by thoughtlessness.
 - 523. Sleep is a fearsome evil for/to men.
 - 722. Doing many things is everywhere (a) rotten (thing).
 - 723. Doing many things also/even has many pains.
- B.
- 14 P. Rulers are wise by (means of) the company of the wise.
 - 850 P. And/Even/Also the gods' things/deeds die, but the gods (do) not.