

Hansen & Quinn: Unit 7, Exercises (pp186–7) and Readings (pp188–9)

Exercise I

- 1). If only those guards—the good ones, at least—may be on guard well against thieves both (during the) night and (during the) day so that they may not steal the people's money!
- 2). May the other soldiers not abandon the bridge, but (may they) hinder the hostile men/people!
- 3). The wicked (men/people) may/could/would/might steal the citizens' things. Therefore, let us guard those houses, (namely) the small ones.
- 4). Let me tell you, he is not free, whoever is a slave to his/the body; but both wise and free (is that man,) whomever his/the soul rules.
- 5). Whoever are left behind on the island will not be freed/unbound.
- 6). Might/May/Could/Would we send that thing? Or are we to send the other (thing)?
- 7). They were slaves, whoever were left behind in that house.
- 8). To begin (a) battle without a/the leader, at any rate, is not good. And further, the soldiers have not wanted to stop (themselves) on the plain, but are being drawn up (falling into order) for battle. Therefore, let us persuade them to stop (themselves).
- 9). Indeed, good is the leader who stations his hoplites well. For without a leader, soldiers are not stationed well.
- 10). You know, whoever had shamefully stolen the gold, the citizens would have indicted him (that man) on a charge of theft.
- 11). Those ones, at any rate, (namely) the bad soldiers who left behind their weapons on the plain after the battle, have stolen both Homer's silver and his/the (she-)goats. Therefore, would that we may indict them on a charge of theft!
- 12). If only we may obey the/our teachers, at least the good (ones). For they teach (us) with letters/documents both skill/art and excellence/virtue. Indeed, without skill/art and excellence/virtue, you know, young men do not do/fare well.
- 13). Indeed, let us cause the/our five brothers to be taught the wise poet's skill/art. For the citizens might/may/could/would send gifts/bribes to the good poets, either crowns/wreaths or gold.
- 14). One public speaker writes great words; but the other writes an indictment.
- 15). Let us stop (ourselves) in the shrine. For there, we might/could/would/ may sacrifice to the goddesses.
- 16). Homer teaches some (men/people), but he causes others to be taught.
- 17). One man teaches others for himself, and another man teaches others for *himself*.
- 18). Even thieves might/could/may/would be saved by rhetoric, at least, (rhetoric which is) the skill/art concerned with words, since, you know, in lawsuits, those without an opinion are persuaded by words (on the one hand), but the wise are persuaded by deeds (on the other hand).
- 19). Y'all would fare shamefully, (y'all) whoever should not cause those in the house to be taught poems.
- 20). Let me tell you, the affairs of war are uncertain. Let us therefore consult the gods about the (things/affairs) now. Are we to destroy the peace, or not? For we might/could/may/would persuade the citizens to abandon their/the houses.
- 21). If only we may sacrifice goats to the gods, the saviors of the citizens.
- 22). If you had not been drawn up on the plain, you would have saved the/your brothers.
- 23). The honor of the good poet is not small. Also not small is the price of his books in the marketplace.
- 24). I wish that we may stop (ourselves) there so that we may stop the strangers/foreigners.
- 25). The stones on the field are clear to the soldiers, at least.

Exercise II

- 1). εἰ γὰρ (εἴθε) () τὰ ζῶα τε (ζῶα) καὶ τὸ ἀργύριον πέμποιτο/πεμφθείη/πέμποιντο/πεμφθεῖεν/
πεμφθείησαν εἰς τὴν νῆσον ὑπὸ τῶν ἐν τῇ ἀγορᾷ (ἀνθρώπων). οἱ (γὰρ) ἐν τῇ νήσῳ τοῖς θεοῖς θύοιεν/
θύσαιεν/θύσειαν ἄν.

- 2). εἰ γὰρ (εἶθε) () οἱ νεᾶνῖαι εὖ παιδεύονται/παιδευθεῖεν/παυδευθείησαν/διδάσκονται/διδαχθεῖεν/διδαχθείησαν τοῖς λόγοις τοῖς τοῦ σοφοῦ ποιητοῦ. φυλάττοντο/φυλάξαιντο οὖν τοὺς γε πολεμίους (ἄνθρωπος) ἄν.
- 3). εἰ γὰρ (εἶθε) () οἱ θεοὶ σώζοιεν/σώσαιεν/σώσειαν τὴν ἐκκλησίαν (τε) καὶ τὴν βουλήν. μὴ λῖπωμεν/λείπωμεν τοὺς στρατιώτᾱς/ὀπλιτᾱς ἐν τῇ χώρᾱ.
- 4). οἱ/αἰ αἴγες οἱ/αἰ τῶν (ἄνθρώπων τῶν) ἐν τῷ πεδίῳ κλέπτοντο/κλαπεῖεν/κλαπεῖησαν ὑπὸ τῶν πολέμιων (ἄνθρώπων) ἄν. μὴ (γὰρ) κωλύσης/κωλύσητε τοὺς (ἄνθρώπους τοὺς) ἐν τῷ πεδίῳ τὰ ζῶα φυλάττειν/φυλάξαι.

Readings

- A. 456. Old men are children twice.
 348. The substance/matter/affair of fortune holds many changes, you know.
 782. Speech is a healer of evils for men. For this alone holds reliefs for the soul. read "did... was"
- B. 4. For if (on the one hand) we **did (should do)** well, it **was (would be)** the fault of the god.
- C. 792-6. O, woe! Powerful woe, again! (O,) Double generals, Agamemnon, (o) Menelaos, how would/could/might/may y'all nourish this sickness instead of me for an equal (amount of) time? Woe unto me.