

Hansen & Quinn: Unit 8, Drills (pp221–3)

Drill I

- 1). swinging
- 2). sleeping
- 3). eating
- 4). eating; eating
- 5). being eaten
- 6). eaten
- 7). conquered
- 8). having eaten; broiled
- 9). eaten
- 10). writing

read broiled; boiled

Drill II

- 1). a). the soldiers (the ones) sacrificing on the plain
b). ὁ στρατιώτης ὁ ἐν τῷ πεδίῳ θύων
- 2). a). to/for/by/with the public speaker (the one) having saved (saving once and for all) the democracy
b). τοῖς ῥήτορσι τοῖς τὴν δημοκρατίαν σώσασσι(ν) read σώσᾱσι(ν)
- 3). a). of the poet (the one) teaching the wise women
b). τῶν ποιητῶν τῶν τὰς σοφᾶς διδασκόντων
- 4). a). of the soldiers (the ones) having buried (burying once and for all) the/their brothers
b). τοῦ στρατιώτου τοῦ τοὺς ἀδελφοὺς θάψαντος
- 5). a). the hoplite (the one) about/intending to guard the bridge
b). τοὺς ὀπλίτας τοὺς τὴν γέφυραν φυλάξοντας
- 6). a). to/for/by/with the poet (the one) having (who has) written about war
b). τοῖς ποιηταῖς τοῖς περὶ πολέμου γεγραφόσι(ν)
- 7). a). the women having sacrificed (sacrificing once and for all)
b). τὴν θύσᾱσαν
- 8). a). the things hindering the wicked men/ones
b). τὸ τοὺς κακοὺς κωλύον
- 9). a). of the ones/men/people having stolen (stealing once and for all) the things/possessions of the people
b). τοῦ τὰ τοῦ δήμου κλέψαντος
- 10). a). to/for/by/with the goddess (the one) saving the democracy
b). ταῖς θεοῖς ταῖς τὴν δημοκρατίαν σωζούσαις
- 11). a). the hoplites (the ones) leaving the/their weapons behind
b). ὁ ὀπλίτης ὁ τὰ ὅπλα λείπων
- 12). a). the hoplites (the ones) having left behind (leaving behind once and for all) the/their weapons
b). ὁ ὀπλίτης ὁ τὰ ὅπλα λιπών
- 13). a). to/for/by/with the one/man/person educating
b). τοῖς παιδεύουσι(ν)
- 14). a). the good teacher (the one) teaching his/the friend
b). οἱ ἀγαθοὶ διδάσκαλοι οἱ τὸν φίλον διδάσκοντες
- 15). a). to/for/by/with the bad teachers (the ones) teaching the young men
b). τῷ κακῷ διδασκάλῳ τῷ τοὺς νεανίας διδάσκοντι
- 16). a). the old men (the ones) causing the young men to be taught
b). ὁ γέρων ὁ τοὺς νεανίας διδασκόμενος
- 17). a). the young men (the ones) being taught by the good teachers
b). τὸν νεανίαν τὸν ὑπὸ τῶν ἀγαθῶν διδασκάλων διδασκόμενον
- 18). a). the young men (the ones) having been educated (who have been educated) by the good teachers
b). τὸν νεανίαν τὸν τοῖς ἀγαθοῖς διδασκάλοις δεδιδαγμένον
- 19). a). of those men/people/ones teaching
b). τοῦ διδάσκοντος

- 20). a). to/for/by/with the (specific) woman not being taught (causing X to be taught)
 b). ταῖς οὐ διδασκομέναις
- 21). a). to/for/by/with the (generic) women not being taught (causing X to be taught)
 b). τῇ μὴ διδασκομένῃ
- 22). a). the citizens (the ones) having been educated (being educated once and for all) by the poet
 b). ὁ πολίτης ὁ ὑπὸ τοῦ ποιητοῦ διδαχθεὶς
- 23). a). the old men (the ones) having left behind (leaving behind once and for all) gold for themselves
 b). ὁ γέρων ὁ τὸν χρῦσὸν λιπόμενος
- 24). a). to/for/by/with the wise one/man/person (the one) having taught (teaching once and for all) the good (men/ people/ones)
 b). τοῖς σοφοῖς τοῖς τοὺς ἀγαθοὺς διδάξασι(ν) read διδάξασι(ν)
- 25). a). the goddess (the one) saving the people
 b). αἱ θεοὶ αἱ τὸν δῆμον σώζουσαι
- 26). a). Now we are sacrificing to the goddess (the one) having (who has) saved the people.
 b). νῦν θύομεν ταῖς θεοῖς ταῖς τὸν δῆμον σεσωκυσίας
- 27). a). Having been saved (Being saved once and for all), we are sacrificing to the goddess.
 b). σωθεὶς τῇ θεῷ θύω. OR: read σωθεῖσα
- 28). a). Not having been saved (being saved once and for all), we (women) are not sacrificing to the goddess.
 b). οὐ σωθεῖσα τῇ θεῷ οὐ θύω.
- 29). a). If we have not been saved (Not having been saved), we are not sacrificing to the goddess.
 b). μὴ σωθεὶς τῇ θεῷ οὐ θύω.
- 30). a). We are sacrificing to the goddess (the one) having saved (saving once and for all) the people.
 b). θύομεν ταῖς θεοῖς ταῖς τὸν δῆμον σωσάσασις
- 31). a). to/for/by/with the public speakers (the ones) having persuaded (persuading once and for all) the citizens to destroy the peace
 b). τῷ ῥήτορι τῷ τοὺς πολίτας πείσαντι λύσαι τὴν εἰρήνην
- 32). a). the ones/men/people having been (who have been) persuaded by the public speakers
 b). ὁ τοῖς ῥήτορσι πεπεισμέμος
- 33). a). the bridge (namely the one) having (which has) well-guarded read "being"
 b). αἱ γέφυραι αἱ εὖ φυλαττόμεναι
- 34). a). the bridge (namely the one) having been well-guarded (well-guarded once and for all)
 b). αἱ γέφυραι αἱ εὖ φυλαχθεῖσαι
- 35). a). the bridge (namely the one) having (which has) been well-guarded by the citizens
 b). αἱ γέφυραι αἱ εὖ τοῖς πολίταις πεφυλαγμέναι
- 36). a). The bridge, although (being) well-guarded, was (nevertheless) destroyed.
 b). αἱ γέφυραι καίπερ αἱ εὖ φυλαττόμεναι ἐλύθησαν.
- 37). a). The bridge, (although/since/when it was) well-guarded, was not destroyed.
 b). αἱ γέφυραι εὖ φυλαττόμεναι οὐκ ἐλύθησαν.
- 38). a). (Although/Since/If/When I am) Having been commanded (Being commanded once and for all), I shall free the hoplites.
 b). κελευσθέντες/κελευσθεῖσαι τοὺς ὀπλίτας λύσομεν.
- 39). a). If I have not been commanded (am not being commanded once and for all), I shall not free the hoplites.
 b). μὴ κελευσθέντες/κελευσθεῖσαι τοὺς ὀπλίτας οὐ λύσομεν.
- 40). a). (Although/Since/When we were) Not having been commanded (being commanded once and for all), we did not free the hoplites.
 b). οὐ κελευσθεὶς/κελευσθεῖσα τοὺς ὀπλίτας οὐκ ἔλυσα.
- 41). a). (Since/When/Although/If we are) Having been well-educated, we do good things (fare well).
 b). εὖ πεπαιδευμένος/πεπαιδευμένη καλὰ πράττω.
- 42). a). They are stealing (she-)goats because (as they assert) they are about (in order) to sacrifice to the goddess.
 b). τὰς αἰγὰς κλέπτει ὡς τῇ θεῷ θύσων/θύσουσα.
- 43). a). Although (they were) (being) harmed, (nevertheless) they did not cease (stop themselves).
 b). καίπερ βλαπτόμενος/βλαπτομένη οὐκ ἐπαύσατο.
- 44). a). If he had not been taught, he would not have done good things (fares well).
 b). μὴ διδαχθέντες οὐκ ἀγαθὰ ἔπραξαν ἄν.
- 45). a). They were being sent so that (as they asserted) they might guard the bridge.
 b). ἐπέμπετο ὡς φυλάξων/φυλάξουσα τὴν γέφυραν.

- 46). a). They were being sent (if/when/although/because they were) about to guard the bridge.
 b). ἐπέμπετο φυλάξων/φυλάξουσα τὴν γέφυραν.
- 47). a). I am sacrificing to the god because (and I as speaker assert this) he is saving the land.
 b). θύομεν τῷ θεῷ ἅτε τὴν γῆν σώζουσι(v).
- 48). a). I am sacrificing to the god because (and I as speaker assert this) he is saving the land.
 b). θύομεν τῷ θεῷ οἷα τὴν γῆν σώζουσι(v). read τοῖς θεοῖς

Drill III

- 1). If you should steal the people's possessions, you would not save the land, at any rate.
- 2). If we stop ourselves (cease) on the island, let's write books.
- 3). If y'all do not obey those ones/men/people, y'all will not be saved.
- 4). If y'all do not teach those having stolen (stealing once and for all) the money about excellence/virtue, we hoplites will not fall into battle-order.
- 5). The poet is sacrificing so that (as he asserts) he can, in fact, write books.
- 6). Although (they were) being slaves to bad men/people, they were nevertheless dancing for the goddesses, at least, because (as they said) they had been saved. read "so that they might be saved by the goddesses, at least."
- 7). If only the gods might save those men/ones/people who (as I personally assert) have fared badly.
- 8). Are we indeed to cause those (men/ones/people) about to rule the people, at any rate, to be taught?
- 9). Whoever, (after/when/since/if) being harmed, are not on guard against hostile men/people, let us not be ruled by them.
- 10). Let me tell you, if we had indicted the women having left behind (leaving behind once and for all) gold in the field, we would not have persuaded the people, at least, because (as we assert) we wrote words without skill/craft.
- 11). Because (as we assert) we (women) have been harmed by those having destroyed the democracy, at least, let us be on guard against those men/people obeying the public speakers.