Hansen & Quinn: Unit 8, Exercises (pp224–6) and Readings (pp227–30)

Exercise I

1). Having left behind the old men, we (women) have come, about/intending to indict on a charge of bribes all the public speakers (namely the ones) having stolen.

2). Let us lead a sacrifice to the gods (namely the ones) having saved the Athenians in that battle, so that even now all the gods may wish to protect the democracy.

3). If only they may send messengers, because (as I assert) they were the first (ones) who destroyed the peace, at least.

4). Those ones/men/people, the bad (ones), the ones having carried the good and wise teacher off to death, (they) will be harmed, let me tell you, by the gods, because (as I assert) they do shameful things.

5). The man/one/person (both) stealing the things/possessions of others and, at the same time, persuading all of the young men to do bad things, if he did not sacrifice to the gods, did he harm the whole land, or not?

6). Let us (women) sacrifice because (as I assert) we have been saved. read "Whoever was stealing, ... and not sacrificing

7). After/When/Since the hostile men/people destroyed the unguarded bridge, all of the hoplites left their weapons behind on the field, so that (as they claimed) they might now bring about peace, at any rate.

8). In the well-governed land, the army was not ruling the people, you know, but if, at any rate, the citizens were harmed by hostile men/people, (then) all (of them), having left the old men behind in the/their houses, were drawn up in battle order by the generals, so as (as they said) to be on guard against those (men/people) having come into the/their land. OR: read "whichever women"

9). In fact, the books (the ones) being written by good poets will teach the women, if they are not slaves.

10). The general, although having drawn up the soldiers beside the sea, nevertheless did not want to lead them (for) six stades into battle.

11). We have, in fact, left behind gifts for that poet, at least, the one having written about excellence/virtue. For he has taught all the women to do good things.

12). After I had left behind money/goods for those bad public speakers, I then led the army into the land (the one) of the Greeks (the ones) not being guarded by soldiers.

13). Let me tell you, (o) old man, virtue/excellence is the thing saving the whole land. read "every"

14). Are all of the things (having been) done by the gods, at least, not just?

15). He was leading the soldiers into the field so as, indeed (as he said), (for them) to begin the battle.

16). If you should do good things, (o) brother, I would send (you) during the night those animals (the ones) having been sacrificed by the old man.

17). That public speaker, (namely) the shameful one, although (both) having sent bribes/gifts to all of the unjust men/people and, at the same time, having persuaded the people to destroy the peace, nevertheless, instead of being justly harmed, he wanted to be saved by all of the free (men/people).

18). Because (as we declare) we (women) are faring badly, (o) dear (female) ones, let us neither bring about peace, nor be slaves to evil men/people.

19). For the sake of the/their friends, the Athenians, when they had been persuaded by wicked public speakers, were desiring to rule all of the islands, at least, and then some (of the islands) were sending their possessions/money (to the Athenians), but others (of the islands), in fact, if they were not persuaded (to do so), were harmed. OR: read "whichever ones"

20). Having guarded the freedom of all people/men on that night, (o) Greeks, indeed now, although having been drawn up for battle, will y'all neither obey the generals (the ones) desiring to save all men/people, nor will y'all save the land?

21). You were sent into the marketplace, (o) shameful public speaker, so as to be indicted by the people on a charge of theft.

22). Having had good books left behind for his friends, the poet was buried by the young men (the ones) having been well and nobly educated.

23). Having indicted the women who stole the wine on a charge of theft, (o) good women, we will guard their houses, at least.

24). Let me tell you, I wish that now we may send gifts, at least, to the good men/people (the ones) having ordered the army for battle. For without excellence/virtue, the generals will destroy the democracy, (because/after/if/although) having both harmed the just people/men, and having done (both) unjust and shameful things.

25). They had come, you know, into the island so as (as they claimed) to stop the war, but they were desiring to steal (both) the (female) goats and the wine, (which are) the gifts which we had sent for the goddess, at any rate.

26). Are we to prevent that old man from educating the young men, since (as we assert) he has stolen wine from the house?

27). (With)In five days, will y'all (women) have come into that land (so as) to teach the citizens rhetoric? But y'all could/would/may/might not educate them, (if/since/when/although y'all are) being guarded by the old men, at least.

28). (Having been) Left behind on the island because (as I assert) they had destroyed the democracy, then, (although) having stolen money, they nevertheless were harming all the well-governed ones/people.

29). In (his) wine, you know, even that (man, the) wise one was doing shameful things; for leaving behind (having left behind) the/his brothers, he was dancing around the/his house.

30). Y'all (women) might/may/could/would carry out a sacrifice for the goddesses (the ones) who have guarded the land, because (as I assert) y'all (women) were saved in that battle.

31). The public speakers, at any rate, were persuading the general, although he had stationed the hoplites well, neither to lead the other army to the sea, nor to guard the land.

32). (Because you are) Being taught by good men/people, (o) brothers, y'all will indict the public speakers on a charge of (receiving) bribes (after/since/although/if they are) obeying the (indefinite group of) not-good ones/men.

33). (After/Since/If/Although) Having begun the battle, we might/may/could/would harm the enemies, since (as I assert) they have destroyed the peace.

34). If you steal all of the wine, at least, (o) young man, you will be harmed, because (as I assert) you have done unjust things.

35). After we (women) have harmed the enemies, at least, thereupon we will cause a sacrifice to be made for the goddess, because (as I assert) she is guarding (both) the bodies and the possessions and the souls of all the citizens.

36). If y'all were obeying the public speaker (the one) who has written words about war, (o) Greeks, y'all would be very much on guard against those who left their weapons behind in the battle.

read "was writing" or "writing"

Exercise II

delete highlighted text below

1). (καπερ) ὑπὸ τῶν γε νεᾱνιῶν βλαβέντες/βλαφθέντες/βλαπτόμενοι/βεβλαμμένοι, οἱ πολῖται οὐκ ἠθέλησαν

τὴν δημοκρατπᾶν λῦσαι/λῦειν, καὶ ὁ στρατηγὸς εἰς τὴν γῆν/χώρᾱν τοὺς στρατιώτᾱς ἤγαγεν ὡς/ἵνα/ὅπως

ἄρχοι/ἄρξαι/ἄρξειεν ([ὡς] ἄρξων) τῆς νήσου.

2). ἐᾶν βλάπτωνται/βλαβῶσιν/βλαφθῶσιν (βλαπτόμενοι/βλαβέντες/βλαφθέντες) ἐν μάχῃ, οἱ πολέμιοι

_____ _____

ἐθελήσουσι παύειν/παῦσαι τὸν πόλεμον.

3). εἴ τοι ἐλπομέν (λιπόντες/λελοιπότες τοί) τε τὸν στρατηγὸν καὶ πάντας/ἅπαντας/σύμπαντας τοὺς ὁπλίτᾱς

_____ _____

ἐκεῖ, οὐκ ἐπαύσαμεν ἂν τὴν μάχην.

4). ἄγωμεν/ἀγάγωμεν τὸν αἶγα (τὸν) κλαπέντα/κεκλεμμένον (τὴν αἶγα [τὴν] κλαπεῖσαν/κεκλεμμένην) εἰς τὴν

_____ _____

οἰκίᾱν τὴν τῶν στρατιωτῶν (τῶν) πεμφθέντων/πεπεμμένων (οἳ ἐπέμφθησαν/ἐπέμποντο) εἰς μάχην.

_____ _____

Readings

A. Many are the shapes of the divinities, but the gods accomplish many things unexpectedly, and (having-been) expected things are not accomplished, but god finds a path for unexpected things. This affair/matter turned out (to be) of this sort.

B. I, Timocreon, a Rhodian, lie (here), having drank many things and (having) eaten many things and (having) said many bad things about men.

C. Having drank many things, you have died, Anacreon. But (you died) having lived luxuriously; but even you (*i.e., the reader of the gravestone*) will arrive at Hades (even) if you do not drink.

D. I am growing old, but (I am) always teaching myself many things.

E. Possessions are responsible for many evils for men.

F. Great and immesurable time produces all things, (and) it conceals (for its own purposes) (both) obscure things and apparent (= having appeared) things.

G. (O) Pallas, (o) you who have saved my household, let me tell you, you brought me home, deprived of my fatherland.