

Classical Readings
AGE Ch. 13

Translate the following sentences. Notes are below.

1. Ζέρξης πέπλους ρήγνυσιν ἀμφὶ σώματι.
2. Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεὺς τοι τὰ πάντα...
3. δι' ἐλπίδος ζῆ καὶ δι' ἐλπίδος τρέφου.
4. ἔτι γὰρ ἐν αὐτοῖς εἰσὶν ἐλπίδες· νέοι γάρ.
5. τὰ δὲ σώματά ἐστιν αὐτῶν οὐκ ἐν Μακεδονίᾳ, ἀλλ' Ἀθήνησι.
6. διὰ τί ἡμῖν οὐκ ἀποδίδως τὰ χρήματα;
7. τὰ μὲν οὖν μαλακόστρακα, οἶον οἱ τε καρκίνοι καὶ οἱ κάραβοι, παρὰ τὰ δασέα ἀφιᾶσι τὸ ὕδωρ
διὰ τῶν ἐπιπτυγμάτων.
8. ἀφιᾶσιν ἐκ τοῦ στόματος φλέγμα πάμπολύ τι, ὡς ἔοικεν, ὃ προσφυᾶ πρὸς τὰ πρόσωπα τῶν
κυνῶν, ὡσαύτως δὲ καὶ τῶν ἀνθρώπων...

1. The oldest surviving script of a play in the world is *Persians* by Aeschylus, originally performed in 472 BC. In 479 BC, the Greeks had scored a shocking naval victory over the Persians at the Battle of Salamis. Aeschylus himself had fought in the battle. This play dramatizes the news of this defeat reaching the Persian capital.

The play begins with a chorus of old Persian men singing about the attack on Greece by the current Persian king, Xerxes. They have not yet heard the fate of the Persian forces. The Queen of Persia enters (unnamed by Aeschylus, but her name was Atossa). She is the mother of Xerxes (and wife of the previous king, Darius). The Queen reports an ominous dream. At one point in the dream:

Ζέρξης πέπλους ρήγνυσιν ἀμφὶ σώματι.

Aeschylus *Persians* 199

Ζέρξης (nom sg) ὁ Xerxes
πέπλους (acc pl) ὁ robe

ρήγνυμι rip, break

2. A couplet from Aeschylus' lost play *Ἡλιάδες* (Daughters of the Sun) has this to say about Zeus:

Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεὺς τοι τὰ πάντα...

Aeschylus fr. 70

αἰθήρ –έρος ὁ air
γῆ (nom sg) ἡ earth
οὐρανός (nom sg) ὁ sky

πάντα (nom/acc pl) τό everything
τοι = a conversational word that means
“really, you know”

3. Words of encouragement from a lost play of Euripides:

δι' ἐλπίδος ζῆ καὶ δι' ἐλπίδος τρέφου.

Euripides *Phrixus* fr. 826

ζῆ live! (a command)

τρέφου take your nourishment! (a command)

4. In one of Plato's dialogues, conversation turns to discussion of why children can be so different from their parents. At one point, one of the participants, Protagoras, cautions that they should not yet pass judgment on two young men in the room:

ἔτι γὰρ ἐν αὐτοῖς εἰσὶν ἐλπίδες· νέοι γάρ.

Plato *Protagoras* 328d

ἔτι yet, still

νέοι (nom pl) ὁ young

5. The Athenian orators Aeschines and Demosthenes were long engaged in a bitter public feud while Philip II of Macedon was gradually taking control of Greece. Each accused the other of corruption. Here Aeschines has charged that Demosthenes lied about ambassadors being sent to Macedonia:

τὰ δὲ σώματά ἐστιν αὐτῶν οὐκ ἐν Μακεδονίᾳ, ἀλλ' Ἀθήνησι.

Aeschines 2.58

Ἀθήνησι (dat) ἡ Athens

Μακεδονίᾳ (dat sg) ἡ Macedonia

6. From a lawsuit about an investment loan. At one point the prosecutor asks:

διὰ τί ἡμῖν οὐκ ἀποδίδως τὰ χρήματα;

Demosthenes 56.32

ἡμῖν (dat pl) us

χρῆμα –ατος τό thing (pl.) money

7. Aristotle is discussing respiration among sea animals. Crustaceans, he says, must expel the water that they take in with their food, and:

τὰ μὲν οὖν μαλακόστρακα, οἷον οἷ τε καρκῖνοι καὶ οἱ κάραβοι, παρὰ τὰ δασέα ἀφιᾶσι τὸ ὕδωρ διὰ τῶν ἐπιπτυγμάτων.

Aristotle 477a2-4

δασέα (nom/acc pl) τό hairy (part)
ἐπίπτυγμα –ατος τό fold, flap
κάραβοι (nom pl) ὁ crab
καρκῖνοι (nom pl) ὁ crawfish

μαλακόστρακα (nom/acc pl) τό crustacean
οἷον for example
ὑδωρ, ὕδατος τό water

8. From a report on white bears in the region of Mysia. Whenever anyone comes near them,

ἀφιᾶσιν ἐκ τοῦ στόματος φλέγμα πάμπολύ τι, ὡς ἔοικεν, ὃ προσφυσᾷ πρὸς τὰ πρόσωπα τῶν κυνῶν, ὡσαύτως δὲ καὶ τῶν ἀνθρώπων...

Aristotle 845a21-23

ἀνθρώπων (gen pl) ὁ human
ἔοικεν it seems
κυνῶν (gen pl) ὁ dog
πάμπολυ (nom/acc sg) τό whole lot

προσφυσᾷ (3rd sg) blows
πρόσωπα (nom/acc pl) τό face
φλέγμα –ατος τό phlegm, vomit
ὡσαύτως in the same way