For each of the following Greek sentences: 1). Read it aloud; 2) Parse each verb and noun; and 3) Translate each sentence into English. Notes for each of the sentences are below.

Classical
1. αἱ δ’ ἐλπίδες βόσκουσι φυγάδας.
2. ἐλπίδας δίδωσ.
3. ...[τὸ ὦδωρ] εἰς τὴν αἰθρίαν τιθέασι.

Biblical
1. Τί τὸ ὄνομά σοῦ ἐστιν;
2. Τοῦτο τὸ ρήμα ἐστιν.
3. βδέλυγμά ἐστιν.
   βδελύγματά ἐστιν υμῖν.
4. ταῦτα τὰ ὄνόματα τῶν ἀρχόντων τῆς στρατιάς.
5. τὰ ρήματα μοῦ ἐστίν φαῦλα.
6. πρόσερχε ρήμασιν στόματός μου.
7. ἔγω κύριος ὅ θεός, τοῦτο μοῦ ἐστίν τὸ ὄνομα.
8. αἷματα ἐφ’ αἵμασιν μίσχουσιν.
9. ἀφίεμεν δὲ ἀγνοήματα καὶ τὰ ἀμαρτήματα.
10. τοῦτο ἐστίν τὸ σῶμα μου.
    ... Τοῦτο ἐστίν τὸ σῶμα μου.
11. Εἰρήνην ἀφίημι υμῖν, εἰρήνην τὴν ἐμὴν δίδωμι υμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι υμῖν.
12. τῶν τεθνεώτων ἰδίων μορφῶν ἰστάσιν ἀγάλματα.
Classical Readings

1. Euripides’ tragedy *Phoenician Women* is an epic-length version of the house of Oedipus, focusing primarily on the battle between Oedipus’ two sons, Polynices and Eteocles. Eteocles has forced his brother from power and exiled him. Polynices raises an army to attack his brother and regain power. As part of negotiations between the two, their mother Jocasta cites a proverb:

\[
\alpha\i\ δ’\ \iota\lambda\pi\iota\deltaε\iota\ \beta\sigma\o\iota\kappa\omicron\omicron\omicron\iota\ ι\omicron\nu\gamma\acute{\alpha}\varsigma
\]

Euripides *Phoenician Women* 396

\[\beta\sigma\o\iota\kappa\omicron\omicron\omicron\ (3^{rd}\ \text{pl})\ \text{feed, nourish}\]
\[\delta’\ \text{and}\]
\[\phi\upsilon\gamma\acute{\alpha}\varsigma\ -\acute{\alpha}\delta\varsigma\ \text{\acute{o}\ exile}\]

2. In a fragment of Euripides’ play about Archelaus, someone is asking for help, to which the addressee asks why he is needed. The first person explains that:

\[\iota\lambda\pi\iota\delta\varsigma\ \delta\iota\delta\varsigma\varsigma.\]

Euripides *Archelaus* fr. 231

3. This is from an ancient collection of curious and bizarre information. One section explains how a certain people in Illyria get salt. From a specific mountain spring, they collect a lot of water which they cover during the day, and at night (\(\tau\acute{a}\ \acute{d}e\ \nu\acute{o}k\tau\acute{a}\varsigma\)):

...[\(\tau\omega\ \nu\acute{d}\omega\rho\)]\(\epsilon\iota\varsigma\ \tau\acute{h}n\ \alpha\iota\theta\ri\acute{a}\nu\ \tau\theta\i\acute{e}\acute{a}\varsigma\).

Aristotle 844b14

\[\alpha\iota\theta\ri\acute{a}\nu\ (\text{acc\ sg})\ \acute{h}\ \text{open air}\]
\[\delta\acute{e}\ \text{and}\]
\[\epsilon\iota\varsigma\ (+\ \text{acc.})\ \text{into, in}\]
Biblical Readings

1. Jacob wrestles with a man through the night until dawn. His opponent asks to be let go, but Jacob refuses until the mysterious wrestler blesses him. The wrestler asks:

Τί τὸ ὄνομά σοῦ ἐστιν;

When Jacob gives his name (Ἰακώβ) the wrestler says that he has held on to God (Θεός) and renames him Israel (Ἰσραήλ).

LXX Gen. 32:28

σου your τί what?

2. After the Exodus from Egypt, Moses prepares to (re)impose the Sabbath and says:

Τοῦτο τὸ ρῆμα ἐστίν.

LXX Ex. 16:23

ρῆμα -ατος τὸ speech τοῦτο (nom/acc sg) τὸ this

3. A common formula of rules in Leviticus:

βδέλυγμα ἐστίν.
βδελύγματά ἐστιν ὑμῖν.

LXX Lev. 11

βδέλυγμα -ατος τὸ abomination, something sickening ὑμῖν (dat pl) y’all

4. The introduction to the catalog of David’s army:

ταῦτα τὰ ὄνόματα τῶν ἀρχόντων τῆς στρατιᾶς

LXX 1 Chron. 12:23

στρατιᾶς (gen sg) ἡ army ταῦτα (nom/acc pl) τὸ these
5. Job laments his suffering:

τὰ ῥήματά μου ἐστίν φαύλα

LXX Job 6:4

μου my

ῥήμα-ατος τὸ speech

φαύλα (nom/acc pl) τὸ trivial, worthless

6. An admonition from Proverbs:

πρόσεχε ῥήμασίν στόματός μου

LXX Pr 7:24

μου my

πρόσεχε pay attention!

ρήμα -ατος τὸ speech

7. The prophet Isaiah quotes God:

ἐγὼ κύριος ὁ θεός, τοῦτο μου ἐστιν τὸ ὄνομα

LXX Is. 42:8

ἐγὼ (nom sg) I

θεός (nom sg) ὁ god

κύριος (nom sg) ὁ lord

μου my

tοῦτο (nom/acc sg) τὸ this

8. The prophet Hosea is listing the crimes of Israel:

αἵματα ἐφ’ αἰμασίν μίσχουσιν.

LXX Is. 42:8

ἐφ’ = ἐπὶ on, to

μίσχουσιν = μιγνύσαιν
9. In 142 BC, the Maccabean leader Simon and the Seleucid king Demetrius II Nicator came to terms. This comes from Demetrius’ letter to Simon:

ἀφίεν δὲ ἀγνοήματα καὶ τὰ ἁμαρτήματα

LXX 1 Maccabees 13:39

ἀγνόημα -ατος τό error from ignorance
ἀμάρτημα -ατος τό error, mistake

dὲ and
καὶ and

10. From the Last Supper:

τοῦτο ἐστιν τὸ σῶμά μου.
...
Τοῦτο ἐστιν τὸ αίμα μου

Κατὰ Μαθθαίον 26:26, 28
Κατὰ Μάρκον 14:22, 24
Κατὰ Λουκάν 22:19

μου my
tοῦτο (nom sg) τό this

11. From Jesus’ final speech:

Εἰρήνην ἀφίημι ύμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ύμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγώ δίδωμι ύμῖν.

Κατὰ Ἰωάννην 14:27

ἐγώ (nom sg) I
εἰρήνην (acc sg) η peace
ἐμή (acc sg) η my
καθὼς as
κόσμος (nom sg) η world
ὑμίν (dat pl) y’all

12. From the Clementine Homilies: Peter mentions honors often given to those killed by lightning:

τῶν τεθνεῶτων ἴδιων μορφῶν ἱστάσιν ἁγάλματα.

Homily 9 5.4

ἀγάλμα -ατος τό statue
ἰδίων (gen pl) their
μορφῶν (gen pl) η shapes
τεθνεῶς -ότος η dead