Translate the following sentences. Notes are below.

1. Ξέρξης πέπλους ρήγνυσιν ἀμφί σώματι.

2. Ζεύς ἐστιν αἰθήρ, Ζεύς δὲ γῆ, Ζεύς δ’οὐρανός, Ζεὺς τοι τὰ πάντα...

3. δι’ ἐλπίδος ζῇ καὶ δι’ ἐλπίδος τρέφου.

4. ἐτι γάρ ἐν αὐτοῖς εἰσίν ἐλπίδες· νέοι γάρ.

5. τὰ δὲ σώματα ἔστιν αὐτῶν οὐκ ἐν Μακεδονίᾳ, ἀλλ’ Ἀθηναῖοι.

6. διὰ τί ἢμῖν οὐκ ἀποδίδως τὰ χρήματα;

7. τὰ μὲν οὖν μαλακόστρακα, οἶον οἶ τε καρκίνοι καὶ οἱ κάραβοι, παρὰ τὰ δασέα ἀφίασι τὸ ὕδωρ διὰ τῶν ἔπιπτυγμάτων.

8. ἀφίασιν ἐκ τοῦ στόματος φλέγμα πάμπολυ τι, ὡς έοικεν, ὃ προσφυσᾷ πρὸς τὰ πρόσωπα τῶν κυνῶν, ὡσαύτως δὲ καὶ τῶν ἀνθρώπων...

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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:

Ξέρξης πέπλους ρήγνυσιν ἀμφί σώματι.

*Aeschylus Persians* 199

Ξέρξης (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:

Ζεύς ἔστιν αἰθήρ, Ζεύς δὲ γῆ, Ζεύς δ’οὐρανός, Ζεύς τοι τὰ πάντα...

Aeschylus fr. 70

- αἰθήρ – ἔρος ὁ air
- γῆ (nom sg) ἡ earth
- οὐρανός (nom sg) ὁ sky
- πάντα (nom/acc pl) τὸ 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:

ἐτι γάρ ἐν αὐτοῖς εἰσιν ἐλπίδες· νέοι γάρ.

Plato Protagoras 328d

- ἐτι 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’ Ἀθήνης.

Aeschines 2.58

- Ἀθήνης (dat) ἡ Athens
- Μακεδονία (dat sg) ἡ Macedonia
6. From a lawsuit about an investment loan. At one point the prosecutor asks:

διὰ τι ἡμῖν οὐκ ἀποδίδως τὰ χρήματα;

Demosthenes 56.32

ἡμῖν (dat pl) us  χρήμα -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, οίον οἱ τε καρκίνοι καὶ οἱ κάραβοι, παρὰ τὰ δασέα ἄφιαι τὸ ὕδωρ διὰ τῶν ἐπιπτυγμάτων.

Aristotle 477a2-4

dασέα (nom/acc pl) τό hairy (part)  μαλακόστρακα (nom/acc pl) τό crustacean
ἐπίπτυγμα -ατος τό fold, flap  οίον for example
κάραβοι (nom pl) ὁ crab  ὕδωρ, ὕδατος τό water
καρκίνοι (nom pl) ὁ crawfish

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

ἀφιᾷσιν ἐκ τοῦ στόματος φλέγμα πάμπολυ τι, ὡς ἔοικεν, ὁ προσφυσά πρὸς τὰ πρόσωπα τῶν κυνῶν, ὡςαύτως δὲ καὶ τῶν ἄνθρώπων...

Aristotle 845a21-23

ἄνθρώπων (gen pl) ὁ human  προσφυσά (3rd sg) blows
ἔοικεν it seems  πρόσωπα (nom/acc pl) τό face
κυνῶν (gen pl) ὁ dog  φλέγμα -ατος τό phlegm, vomit
πάμπολυ (nom/acc sg) τό whole lot  ὡςαύτως in the same way