

Reading Passages
AGE Ch. 27

Notes for each of the sentences are below.

1. ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖται οὐκ εἰσίν.

2. ἐπεὶ διαφέρει τὰ σώματα σχήμασιν, ἄπειρα δὲ τὰ σχήματα, ἄπειρα καὶ τὰ ἀπλᾶ σώματά φασι εἶναι.

3. τὸ ἄνω σῶμα πῦρ εἶναί φασι.

4. ἐπεὶ οὖν φασι πάντων τῶν σωμάτων τὸ πῦρ λεπτότατον εἶναι.

5. [he says that] αὐτῷ δὲ ὄνομα τῷ δαίμονι εἶναι Θεύθ.

6. NEIGHBOR

λέγουσι γοῦν ἐν ταῖς ὁδοῖς.

MAN

λέξουσι γάρ.

NEIGHBOR

καὶ φασι οἴσειν...

MAN

φήσουσι γάρ.

NEIGHBOR

ἀπολεῖς ἀπιστῶν πάντ'.

MAN

ἀπιστήσουσι γάρ.

NEIGHBOR

ὁ Ζεὺς σέ γ' ἐπιτρέψειεν.

MAN

ἐπιτρέψουσι γάρ. οἴσειν δοκεῖς τιν', ὅστις αὐτῶν νοῦν ἔχει; οὐ γὰρ πάτριον τοῦτ' ἐστίν. ἀλλὰ λαμβάνειν ἡμᾶς μόνον δεῖ νῆ Δία· καὶ γὰρ οἱ θεοί.

7. 8.37 Ζυνθῆκαι Λακεδαιμονίων καὶ τῶν ξυμμάχων πρὸς βασιλέα Δαρεῖον καὶ τοὺς παῖδας τοὺς βασιλέως καὶ Τισσαφέρην, ... κατὰ τάδε. ὀπόση χώρα καὶ πόλεις βασιλέως εἰσὶ Δαρείου ἢ τοῦ πατρὸς ἦσαν ἢ τῶν προγόνων, ἐπὶ ταύτας μὴ ἰέναι ἐπὶ πολέμῳ μηδὲ κακῶ μηδενὶ μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τοὺς Λακεδαιμονίων, μηδὲ φόρους πράσσεσθαι ἐκ τῶν πόλεων τούτων μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τοὺς Λακεδαιμονίων μηδὲ Δαρεῖον βασιλέα μηδὲ ὧν βασιλεὺς ἄρχει ἐπὶ Λακεδαιμονίους μηδὲ τοὺς ξυμμάχους ἰέναι ἐπὶ πολέμῳ μηδὲ κακῶ μηδενί. ... τὸν δὲ πόλεμον τὸν πρὸς Ἀθηναίους καὶ τοὺς ξυμμάχους κοινῇ ἀμφοτέρους πολεμῆν· ἦν δὲ κατάλυσιν ποιῶνται, κοινῇ ἀμφοτέρους ποιεῖσθαι.

Biblical Readings

1. In this argument about Christian love, just as believers love God and his child,

ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν.

1 Jn. 5:2-3

βαρεῖαι (fem. nom. pl.) heavy
ἐντολαὶ (fem. nom. pl.) ἐντολὰς (acc. pl.)
commandment

ἵνα so that
ὅταν whenever
τηρῶμεν “we watch over; observe”

Classical Readings

1. Aristotle summarizes the argument that there is an infinite number of atoms:

ἐπεὶ διαφέρει τὰ σώματα σχήμασιν, ἄπειρα δὲ τὰ σχήματα, ἄπειρα καὶ τὰ ἀπλᾶ σώματά φασι εἶναι.

Aristotle 303a10-12

ἀπλᾶ (nom/acc pl) τό simple, singular

ἄπειρα (nom/acc pl) τό infinite

2. Aristotle is here discussing what stars are made of. He believes that stars are made up of the same substance as their surroundings. He then mentions that others similarly believe that stars are made up of upper air (ἀήρ), which is fiery, so that:

τὸ ἄνω σῶμα πῦρ εἶναι φασι.

Aristotle *On the Heavens* 289a17

ἄνω above, up

3. Aristotle is studying the problem of what basic element produces all the others. In summarizing the problem, he says that the primary element must be the most refined one (λεπτομερέστερον) and mentions that some people conclude this element is fire:

ἐπεὶ οὖν φασι πάντων τῶν σωμάτων τὸ πῦρ λεπτότατον εἶναι.

Aristotle *On the Heavens* 303b20

λεπτότατον (nom/acc sg) τό most refined

4. In one of Plato's dialogues, Socrates is getting ready to relate an old Egyptian story about the origin of writing. He says that there was an old god to whom the Ibis bird was sacred and:

[he says that] αὐτῷ δὲ ὄνομα τῷ δαίμονι εἶναι Θεύθ.

Plato *Phaedrus* 274c

Θεύθ Thoth

5. In this comedy, the women of Athens have taken control of the government and implemented a communal state. All citizens are supposed to bring their property downtown to be distributed equally. In this scene, a Neighbor is getting his things ready, but another Man is cynical about the idea:

NEIGHBOR

λέγουσι γοῦν ἐν ταῖς ὁδοῖς.

MAN

λέξουσι γάρ.

NEIGHBOR

καί φασιν οἴσειν...

MAN

φήσουσι γάρ.

NEIGHBOR

ἀπολείς ἀπιστῶν πάντ'.

MAN

ἀπιστήσουσι γάρ.

NEIGHBOR

ὁ Ζεὺς σέ γ' ἐπιτίψειεν.

MAN

ἐπιτίψουσι γάρ. οἴσειν δοκεῖς τιν', ὅστις αὐτῶν νοῦν ἔχει; οὐ γὰρ πάτριον τοῦτ' ἐστίν. ἀλλὰ λαμβάνειν ἡμᾶς μόνον δεῖ νῆ Δία· καὶ γὰρ οἱ θεοί.

Aristophanes *Ecclesiazusae* 773-83

ἀπιστέω –ήσω disbelieve
 ἀπιστῶν -ῶντος ὁ non-believer
 γ' = γε emphasizes previous word
 γούν = γε + οὔν
 ἐπιτρίψειεν (3rd sg) “May (s/he) blast”
 ἐπιτριπέω –ψω blast

Ζεύς, Διός ὁ Zeus
 μόνον only
 πάντ' = πάντα
 πάτριον (nom/acc sg) τό native
 τοῦτ' = τοῦτο

6. In his history of the Peloponnesian War (fought primarily between the πόλεις of Athens and Sparta), Thucydides documents the terms of a treaty made between the Spartans and the Persians in 412 BC (8.18, which we have already translated). He also reports this revised version from several months later. The language of this version is structured to say that the agreement (Ξυνθήκαι) is so-and-so, with the specifics (starting with ἐπὶ ταύτας μὴ ἰέναι..., *not go into/against these (lands)*) in indirect discourse.

8.37 Ξυνθήκαι Λακεδαιμονίων καὶ τῶν ξυμμάχων πρὸς βασιλέα Δαρεῖον καὶ τοὺς παῖδας τοὺς βασιλέως καὶ Τισσαφέρην [are] κατὰ τάδε. ὀπόση χώρα καὶ πόλεις βασιλέως εἰσὶ Δαρείου ἢ τοῦ πατρὸς ἦσαν ἢ τῶν προγόνων, ἐπὶ ταύτας μὴ ἰέναι ἐπὶ πολέμῳ μηδὲ κακῶ μηδενὶ μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τοὺς Λακεδαιμονίων, μηδὲ φόρους πράσσεσθαι ἐκ τῶν πόλεων τούτων μήτε Λακεδαιμονίους μήτε τοὺς ξυμμάχους τοὺς Λακεδαιμονίων· μηδὲ Δαρεῖον βασιλέα μηδὲ ὧν βασιλεὺς ἄρχει ἐπὶ Λακεδαιμονίους μηδὲ τοὺς ξυμμάχους ἰέναι ἐπὶ πολέμῳ μηδὲ κακῶ μηδενί. ... τὸν δὲ πόλεμον τὸν πρὸς Ἀθηναίους καὶ τοὺς ξυμμάχους κοινῇ ἀμφοτέρους πολεμεῖν· ἦν δὲ κατάλυσιν ποιῶνται, κοινῇ ἀμφοτέρους ποιεῖσθαι.

Thucydides 8.37

Ἀθηναῖος -ου ὁ Athenian
 ἀμφοτέρους (acc pl) ὁ both
 Δαρεῖος -ου ὁ Darius II (King of Persia
 424-404 BC)
 ἦν ~ εἶ
 ἦσαν (3rd pl) were
 ἰέναι present infinitive from εἶμι go
 κατάλυσις –εως ἢ truce

κοινῇ in common, together
 Λακεδαιμόνιος -ου ὁ Spartan
 ὀπόση –ης ἢ however much, all that
 πρόγονος –ου ὁ ancestor
 Τισσαφέρνης -ου ὁ Tissaphernes (the Persian
 official representing Persia in this treaty)
 φόρος –ου ὁ revenue
 Ξυνθήκη –ης ἢ agreement