

Hansen & Quinn: General Review (pp581-2)

- 1). If someone, taking a rather sharp sword and a heavy shield, kills someone (else), (o) men good with respect to your soul(s), it is necessary that this man, at least, pay the penalty.
- 2). Did you say that Socrates was much more just than Demosthenes? Let no one say to anyone such a thing, at least. For the latter was the most just of all (men/people).
- 3). (O) Hoplites, do not stop fighting on behalf of the city. For you were always drawn up in this way against the enemies with the result that the whole city was (habitually) saved.
- 4). Whenever the army went forth into battle, indeed it stopped, I guess, the foreigners from coming on.
- 5). Since the student was asking what the true nature of excellence was, the rather senseless (ones/men/people) feared lest the teacher might speak the truth.
- 6). Y'all, at least, (o) public speakers, were contriving, I suppose, that the weaker would be ruled by the more powerful. But why did y'all do these things? Indeed, were y'all wishing to put others in power so that y'all yourselves might steal the people's possessions?
- 7). If, you know, in the course of *that* day we had not sent those good with respect to their body(s) against the enemies, more (people/men) would have suffered ills at the hands of those who had gone to the side of the bridge.
- 8). Indeed, by you, at least, a book had to be written, brother. For you were not wishing to steal either silver or horses, because you are the best of men.
- 9). You know, (o) comrade, however many (men/people) you send, so many will die at some point. For those who remained in the plain are as fearful as possible.
- 10). After we asked the guards about Socrates, we learned that he had died, but those who guarded him also answered that now, at least, they had seen the end of a good life.
- 11). Would that y'all might ask Euripides, at least, which of the citizens are clearly better. For it is necessary to find, somehow, all (of the citizens) of such a sort.
- 12). It being (Should it be) permitted to us to honor better men/people instead of baser ones, we would not give any gift to anyone who has/had done shameful things.
- 13). Of whatever sort the laws laid out should be, of such a sort would the city be as well. (Do) Y'all, therefore, the better ones, establish good laws so as for every citizen to be saved.
 - a). Let us be educated until we become more prudent.
 - b). Let us be educated as long as we are able to learn something/anything.
 - c). We were being educated until we became as wise as possible.
 - d). We were being educated as long as we were able (to be).
- 15). If you had not perceived how it was necessary to sacrifice the (she-)goats, (o) prudent daughter, you would not have come out to the temple on that night, so as to dance for the goddess.
- 16). Would/Could/Might/May y'all release those being guarded before the herald, at least, announces the victory of/over the foreigners? Indeed, do not do such things.
- 17). Why, (o) most shameful (ones/men), were y'all taking pleasure in saying that the *others* (of two groups) alone have possessions? Indeed, do you yourselves not believe that y'all are much more fortunate than them?
- 18). I know that you, (o) dearest (one/man), both teach/taught the greatest number of students and that you are always displaying to the greatest number (of people/men) rhetoric, the greatest skill.
- 19). Would that you were not (now) doing anyone wrong at any moment, most ignorant child. See to it that now, at least, you become better somehow.
- 20). Since the foreigners who have been conquered by our (forces/men) are standing there, stand here so as to set up the trophy.
- 21). We deny that Demosthenes, at least, ever did the city wrong. For if he were acting in this way, he would not be honored by anyone.
- 22). When did those who fell into order of battle there say that they would never fight on behalf of freedom nor (would they) save their friends?
- 23). The most pleasant thing is to not hear anything from any teacher, but it is much more prudent to heed the wiser (ones/men). For teachers, at least, will not go away until every student knows all the things being said.
- 24). Although understanding many things clearly, nevertheless y'all were appearing to be able to learn even more things because (as I assert) you wanted to know as many things as possible.
- 25). Because (as I assert) he had stolen the sweet wine in the most shameful manner, the priest was fleeing. For you know, the public speakers, those clever at speaking, used to indict such men/people on a charge of theft.
- 26). Are we finally to go away? For which of those things which you were saying do we not understand?