Exercise I

1). a). If you should do wrong, you would be conquered.
   b). If y'all do these things, y'all are honored.
   c). If we should do this (thing), we would win.
   d). If you should not do wrong, (miss), you would not be conquered.
   e). If you should not do wrong, (sir), you would not be conquered.
   f). If we should do this (thing), we would win.

2). a). If I/they were doing this (thing), I would be honored.
   b). If these men were doing these men/people (here) wrong, they would not be (being) honored.
   c). If he/she should not make a sacrifice, he/she would not conquer.

3). The preceding things (on the one hand) have been written, (o) Athenians, about the ways/manners of the good man/person by the poets (the ones) who have taught all of the citizens, at least, well and nobly, but (on the other hand) the public speakers (the ones) now persuading the people write the following things.

4). Let me tell you, good is the water of this land, but bad are the men/people.

5). The hoplites/soldiers (the ones) left behind on the island by the general might/could/would/may be stationed (station themselves) either at the bridge or beyond/over the plain.

6). It is neither noble nor good to steal the things of others. For, (if/when/because/although they are) doing wrong, these men/people, whoever are indicted by the public speakers on a charge of theft, are not honored by the people.

7). If these (here) weapons had not been sent into that/this island, at least, y'all would neither have defeated in battle those enemies (there) (the ones) harming the land, nor would y'all now be making sacrifices because (as y'all assert) y'all were saved.

8). Although you had been well educated, nevertheless you were doing shameful things.

9). All men/people are honoring those (men/people) bringing about peace because (as I assert) they (i.e., the peace-bringers) are doing just things.

10). The citizens were not honoring that man (there) because (as I assert) he was both stealing the people's possessions and doing everyone wrong.

11). On this night, five of the dancers (the ones) sent to the sea into the goddess' temple will dance. For the hoplites/soldiers have come, the good ones, at any rate, to honor the gods after the victory over the foreigners.

12). (On the one hand) Good, for these men/people, is the hope of victory, but bad (on the other hand) is the/their fear of the enemy, at any rate.

13). The old men honored this public speaker, if, at any rate, without writing letters, he taught the young men with words about the deeds/affairs of the council and the assembly. For having been educated in this way, they were ruling all of the islands.

14). Some people/men, free people/men, are governed (govern themselves), but others are ruled by the shameful (men/people/women).

15). Having left the/our weapons behind, are we to do evil to the just (men/people) with words?

16). Wine without water hinders judgment.

17). Having led both the other animals and the beautiful (she-)goats into the temple, we will (both) make sacrifices and (we will) dance throughout the whole night, (while/since/if/although we are) honoring the gods because (as I assert) they saved the army.

18). The hoplites/soldiers were being stationed (stationing themselves) in this (here) field (the one) above the road. And further, the others were being sent out of this (here) land into those (there) islands in which each/every man/person was being wronged by his (personal) enemies.

19). Even those under the ground have been honored by their loved ones. For immortal, you know, is the fame of the good (people/men/women).

20). (O) Greek soldiers, are we to be conquered by these (here) slaves? For if we don’t conquer (them), the democracy will be destroyed. Therefore, on this day, let us neither be conquered, nor (let us) make peace before the victory.

21). In name (on the one hand) those ones/men/people (there) were making peace, but in deed (on the other hand) the war, at least, was not being stopped.

22). Let me tell you, you have been sent over the plain, (o) youth, so that you may conquer the foreigners with (the aid of) a good god.

23). This man/person is capable (on the one hand) in (respect to his) judgment and rhetoric, but (on the other hand he is) not (capable) in (respect to his) experience of the assembly’s deeds/affairs.

Hansen & Quinn: Unit 9, Exercises (pp250–52) and Readings (pp253–7)
24). Before the battle, we sacrificed those beautiful (she-)goats (there) to the god (the one) who saved the people. For, in this manner, both the leaders and the others were being saved (saving themselves).

25). (O) Brother, I wish that you may neither treat this man, at any rate, badly, nor harm (him) in this way, (namely by) stealing his possessions/stuff.

26). The contest for freedom is (a) noble (thing) both for those (living) long ago and for those (living) now. For the prize of this contest is a good life.

27). Are you writing the words of these men/women/people in water?

28). Indeed, it is irrational to neither begin a battle nor (to) guard ones friends, if y’all are being wronged by these (here) foreigners, at any rate.

29). If you were doing these things (for yourself), you would not be (being) conquered.

30). Y’all were making an attempt, at least (for yourselves).

Exercise II

1). ὤ φίλε, (εἰ γὰρ/εἴθε) μή κακὰ ποιοὶ/ποιήσας/ποιήσεις τούτοις τοὺς γέροντας τοὺς μικροῦς, τίμηθεις/τίμώμενος ὑπ’ ἑκείνων τῶν νεανίων τῶν αδικών (τετίμημένος ἑκείνοις τοῖς νεανίοις τοῖς ἁδίκοις).

2). ἁλογόν τοι τὸ ἁδικεῖν/ἀδικήσας (σίσχρα ποιεῖν/ποιήκας) ὅ γὰρ βλάπτετον/βλάψας (ὅς ἂν βλάπτῃ/βλάψῃ) ἄνευ δίκης ἁλλούς, σύνεος σὺν δίκῃ βλαβήσεται/βλαφθήσεται ὑπὸ τῶν θεῶν.

3). μήτε τίμωμεν/τιμήσωμεν μήτε καλὰ ποιώμεν/ποιήσωμεν ταῦτάς/τάσιδε τὰς φυλαξάσας/περιφυλακτικάς (αἱ περιφυλάκαισι) στὴν ἑκείνας τὰς ὁικίας;

4). πρὸ ἑκείνων τῶν ἁγόνων οἱ Ἐλληνες ἐθύνον αἰγάς τε καὶ ἀλλὰ ζῷα ταύτας/ταῖς θεοῖς ἵνα/ὁς/ὅπως μὴ νικήσω/νικηθεῖσαι.

Readings

A). For many bad men/people are wealthy, but the good (men/people) are poor; but we will not take wealth in exchange for excellence/virtue with them, since the one thing is always firm/lasting, but of men, one has mortal possessions at one time, another at another (time).

B). Hope/Expectation and danger are similar/alike in men: for these are both harsh divinities/gods.

C). My fatherland (on the one hand) is Korkyra, and my name (on the other hand) is Philon, and I am the son of Glaukos, and I am the winner of two Olympic victories with my fists.

D). For the bad/low/inferior (ones) of mortals love to die, defeated by toiling.

E). As we make (for ourselves) our leisure (on the one hand) (into) work, (so) (on the other hand) do we make (for ourselves) our work (into) leisure.

F). Whomever the gods love dies young.

G). (O) fate, alone having power over both gods and mortals, (o fate.) invulnerable to the prayers of wretched mortal men, (it is you,) all-daring necessity, who press the loathsome yoke of of this servitude down (upon) our necks.

H). But, you know, throughout the land (of) Asia Minor they are no longer long-ruled by Persians, nor do they pay tribute any longer to the necessities of their masters, nor will they be ruled, falling prostrate onto the ground. For the royal might has perished. No longer is the tongue of mortals watched (in watches/under guard); for the people have been released to speak freely (free things), since the yoke of power has been destroyed. And the bloodied land of Ajax, an island washed all around by waves, holds the possessions of the Persians.