

Course materials key

Exercise 1 key

A. Transliterate the following into Latin letters, using the rules given above:

- | | | |
|-----------------|---------------|-------------|
| (a) psychē | (b) patēr | (c) cosmos |
| (d) catastrophē | (e) Uranos | (f) genos |
| (g) logos | (h) angelos | (i) mythos |
| (j) eu | (k) genesis | (l) exodos |
| (m) nomos | (n) deuterios | (o) geōrgos |
| (p) drama | (q) polis | (r) hex |
| (s) pente | (t) autos | (u) bios |
| (v) zōon | (w) iatros | (x) dendron |
| (y) chronos | | |

B. Transliterate into Greek letters:

- | | | |
|--------------|------------------|----------------|
| (a) κυκλος | (b) εὐαγγελιστής | (c) θησαυρος |
| (d) καρδια | (e) ανεμος | (f) νεκρος |
| (g) γυμνος | (h) δεσποτης | (i) ιππος |
| (j) ποταμος | (k) οδος | (l) ιχθυς |
| (m) φωνη | (n) αραχνης | (o) οφθαλμος |
| (p) σωμα | (q) οχλος | (r) διδασκαλος |
| (s) ανθρωπος | (t) μαθητης | (u) κλεπτης |
| (v) παραβολη | (w) υπνος | (x) ταυρος |
| (y) φιλος | | |

C. Write the following in Greek capital letters:

- | | | | | |
|-----------|-----------|-------------|-----------|-------------|
| (a) ΘΕΟΣ | (b) ΞΕΝΟΣ | (c) ΗΜΕΡΑ | (d) ΟΙΚΟΣ | (e) ΑΔΕΛΦΟΣ |
| (f) ΖΥΓΟΝ | (g) ΨΥΧΗ | (h) ΒΑΠΤΙΖΩ | (i) ΓΥΝΗ | (j) ΛΥΚΟΣ |

Match the noise with the animal key

- | | |
|------------------------|-------------|
| αῦ αῦ | dog |
| βῆ | sheep |
| βαῦ βαῦ | another dog |
| ἐποποῖ ποποποποποποποῖ | hoopoe |
| βρεκεκεκεξ κοάξ κοάξ | frog |

γρῦ γρῦ
τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ τιὸ

pig
another bird

κόκκυξ
πιπιίζω
κρέξ
κόραξ
κιχλή

cuckoo
cheep
corncrake
raven
thrush

καγχαλάω
καχάζω
παφλάζω
χρέμπτομαι
ψιθυρίζω

rejoice, exult
laugh aloud; jeer
bluster
clear the throat
whisper

Discovering Greek Grammar

1. ὄνον ἵππος φεύγει. A horse is fleeing an ass.
2. φεύγει ὄνος κροκόδειλον. An ass is fleeing a crocodile.
3. ὄνος ἵππον διώκει. **An ass** is chasing a horse.
4. λύκος διώκει κροκόδειλον. A wolf **is chasing a crocodile.**
5. ταῦρος κροκόδειλον διώκει. **A bull is chasing a crocodile.**
6. λύκος φεύγει κροκόδειλον. **A wolf is fleeing a crocodile.**
7. **λύκον διώκει κροκόδειλος.** A crocodile is chasing a wolf.
8. **λύκος φεύγει ταῦρον.** A wolf is fleeing a bull.
9. ταῦρον ἵπποι φεύγουσι. Horses are fleeing a bull.
10. **λύκοι διώκουσι ἵππον.** Wolves are chasing a horse.
11. ἀνθρώπους ἐσθίουσι κροκόδειλοι. **Crocodiles** eat humans.
12. **ἐσθίουσι λύκοι ταύρους.** Wolves eat bulls.

- | | |
|---|--|
| 13. ἄγγελος λέγει μύθους ὄχλω. | A messenger tells stories to a crowd. |
| 14. γεωργὸς φίλῳ ἵππους πέμπει. | A farmer is sending horses to a friend. |
| 15. γεωργῷ φίλος ταῦρον πέμπει. | A friend sends a bull to a farmer. |
| 16. τάυρους θύουσιν θεοῖς γεωργοί | Farmers sacrifice bulls to gods. |
| 17. θεὸς λέγει μῦθον ὄχλω γεωργοῖς | A god tells a story to farmers. |
| 18. λύκοι δάκνουσι τάυρου κέρκον. | Wolves are biting a bull's tail. |
| 19. γεωργοῦ υἱὸς ἵππους ἔχει. | A farmer's son has horses. |
| 20. γεωργοῦ υἱὸν ἐσθίουσι κροκόδειλοι. | Crocodiles are eating a farmer's son . |
| 21. παιδεύουσι γεωργῶν υἱοὶ ἵππους. | Farmers' sons train horses. |
| 22. θεῶν υἱοὶ λέγουσι μύθους ἀνθρώποις. | Sons of gods tell tales to humans. |

Translation Exercise 1

1. Some daft things to do:

1. She is chasing (a) wind.
2. He is farming winds.
3. She (or he) is shearing an ass.
4. He (or she) seeks an ass's fleece.
5. She is cleansing mud with mud.
6. He is extinguishing a fire with oil.
7. She is sowing into sand.
8. He is shooting (with a bow) at the sky.
9. She spits at the sky.
10. He is raising taxes from the dead.

2. Some sayings and proverbs:

1. A corpse does not bite.
2. A crab doesn't catch a hare.
3. In the places of the blind (sc. people) a squinter is king.
4. A jackdaw always settles by a jackdaw. (Diogenes the Cynic)

5. An erotic oath (i.e. a promise given in return for sex) is not punishable (if broken).
[Sophocles fr.525]

3. An inscription:

Transcription	in the Attic alphabet	in English
ΕΥΑΛΚΕΣ	Εύαλκης	Eualkes
ΕΝ ΠΟΛΕΜΟΙ	έν πολεμω	in war
ΕΝ ΜΑΝΤΙΝΕΑΙ	έν Μαντινεα	in Mantinea

Translation Exercise 2

1. Heaven is the seat of God. (Matt.5.34)
2. A crocodile is a poisonous monster.
3. You are kicking against goads.
4. The good person produces good things from the (or their) good storehouse, and the wicked person produces wicked things from the (or their) wicked storehouse. [Matt. 12.35]
5. Sleep is a healer of illness.
6. Beautiful things are difficult. (Solon)
7. Beautiful things are fearful (or 'dangerous'). (Bias)
8. Alabaster, if it is not white, is not beautiful.
9. Human affairs are a circle/wheel. (Pindar)
10. Friends' things are common (i.e. shared).
11. Time eductaes the wise.
12. Am I not free? Am I not an apostle? ... Are you not my work in the Lord? (1 Corinthians 9.1)

Translation Exercise 3

1. Fear of the Lord is the beginning of wisdom. (Proverbs 1.7)
2. Poverty wakens/ stirs up skills.
3. Poverty is self-taught.
4. Ravenous hunger sweetens beans.
5. Wine and music cheer the heart.
6. The beginning of friendship is praise, while <the beginning> of hostility is blame. (Isocrates)
7. Life is truly not life, but a misfortune. (Euripides)
8. Even of moderation there is satiety (i.e. you can have too much even of moderation). (Moschus)
9. Moderation is a treasury of virtue/excellence. (Menander)
10. The wages of sin is death. (Romans 6.23)

Translation Exercise 4

1. Another life, another regimen.
2. The good friend is a healer of sorrow.
3. Life is a long and complex campaign. (Arrian)
4. Anger is a short-lived madness. (Basil)
5. Hot counsel, hot deed.
6. A white chalked line on a white stone.
7. Blessed are the poor, for yours is the kingdom of God. (Luke 6.20)

Translation Exercise 5

1. Suppliants are both holy and sacred. (Pausanias)
2. There is no student above the teacher. (Or: 'There is no disciple above the rabbi.')
- (Matt.10.24)
3. The workman is worthy of his pay. (Luke 10.7)
4. Evil friends bring an evil harvest. (Menander)
5. Solemn (or 'serious') habits bring a fine harvest. (Menander)

6. For slaves, compulsion is law; for free people, law is compulsion.

Translation Exercise 6

1. The trumpet is an instrument of war. (Tatius)
2. The lamp of the body is the eye. (Matthew 6.22)
3. Illness is a disturbance of body. (Diocles)
4. Sufferings are learnings. (Sophocles)
5. Fatigues and sleeps are enemies to learnings. (Plato *Republic* 537b)
6. How variegated and wandering a thing is fortune. (Menander)
7. Wine makes the mouth a babbler.
8. A sword wounds body, but speech wounds mind.
9. Death is the loosing and separation of soul/mind from body. (Plato)
10. Literally: Education is an untakeawayable possession for mortals. (Menander)
11. An evil crow's evil egg. (Gellius)
12. From the claws we know the lion.
13. You are making an elephant out of a fly.
14. The crown of old men is childrens' children. (Proverbs17.6)
15. A human being is a dream of a shadow. (Pindar)

Some fragments of Heraclitus (fl. mid-5th c. BCE)

1. So the name of the bow is life, but its work is death. (fr.48)
(This is a pun: βίος means 'bow', while βίος means 'life'.)
2. God is day, night; winter, summer; war, peace; satiety, famine. (fr. 67)
3. [The] way upwards [and] downwards [are] one and the same. (fr. 60)

Translation Exercise 7

1. A good man does not ever hate a good man. (Menander)
2. A woman is ally to a woman. (Menander)
3. A good woman is the rudder of a house.
4. A noble woman is a treasury of virtue.
5. Fire, woman, sea, three evil things. (Euripides)
6. A bad woman is a storehouse of evil things.
7. The man is dry and warm, but the woman cold and moist. (Aristotle)

8. A man is head of a woman. (Ephesians 5.23)
9. Because man is not from woman, but woman from man. (I Corinthians 11.8)
10. Woman, silence brings ornament to women. (Sophocles *Ajax* 293)

Sessions 1-4 Revision Exercise

1. Labours give birth to good repute. [Euripides fr.237]
2. Garrulousness is a walking about of the tongue. [Astydamas fr.6]
3. Education is a second sun for human beings. [Plato]
4. A hurricane is a violent wind. [Aristotle]
5. Forgetting is a departure of memory. [Plato *Philebus* 33e]
6. Education is like to a golden crown: for it has both honour and costliness. [Diogenes]
7. Because a form of government is an upbringing of people, a fine one [is an upbringing] of good people, one which is not fine [is an upbringing] of bad people. [Plato *Menexenus* 238c]
8. A human being is as fodder and flower of the field. [Psalm 103.17]
9. For the idle it is always holidays. [Theocritus]
10. Reputation and dishonour are in chatter. [Syrianus 5.15]
11. A trusty friend is a strong shelter. [Syrianus 6.15]
12. Philosophy is life's helmsman. [Demosthenes *Erotic Essay* 38]
13. He is writing in water. (Lucian)
14. He is plaiting a rope out of sand.
15. There is no medicine of anger other than a good friend's serious talk. [Menander fr.84]

Translation Exercise 8

1. The one who reaps is other than the one who sows. (literally: 'It is another sowing and another reaping.')
2. For one who is ill a chattering physician is an illness again. (Menander)
3. He who sows bad things reaps evils. (Proverbs 22.8)
4. He who pursues two hares catches neither. (Diogenes)
5. Those having need of the lamp pour on oil. (Plato)
6. In having (or 'if you have') friends consider <yourself> to have a treasury. (Menander)
7. When the bear is present he seeks its tracks.
8. Upon those stepping into the same rivers other and other waters flow. (Heraclitus fr.12)
9. The race is not to the swift and the war is not to the powerful and bread is not to the wise and wealth is not to the intelligent and favour is not to those who know. (Ecclesiastes 9.11)¹

Translation Exercise 9

1. A wise judge will educate his people. (Wisdom of Sirach 10.1)
2. For wherever your storehouse is, there will be your heart too. (Matt. 6.21)
3. Thou shalt not kill. Thou shalt not commit adultery. (Exodus 20.13)
4. Thou shalt worship God alone. (Matt. 4.10)
5. A fool will chatter foolish things.
6. A beetle will make honey quicker than a gnat [will make] milk.
7. King today, and tomorrow he will die.

¹ I am going to translate a passage of good English into modern English of the worst sort. Here is a well-known verse from *Ecclesiastes*:

I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Here it is in modern English:

Objective considerations of contemporary phenomena compel the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account.

This is a parody, but not a very gross one. [George Orwell *Politics and the English Language*]

8. You will lead a griefless life without marriage. (Menander)
9. A bear loves honey.

Translation Exercise 10

1. For many are called, but few are chosen. (Matt. 22.14)
2. For behold, your reward is much in heaven. (Luke 6.23)
3. There are many calculations in a man's heart, but the will of the lord stays forever. (Proverbs 19.18)
4. The tongue is the cause of many evils.
5. Huntsmen hunt hares with hounds, but the many (the common herd) [hunt] fools with praises. [Socrates]
6. The majority of people are defense counsels of their own sins, but prosecuting counsels of other people's.

Translation Exercise 11

1. Everything is pure for the pure. (Titus 1.15)
2. All are equal among the dead. (Phocylides)
3. At God's side all things are possible.
4. All life is a point of time. (Plutarch)
5. The whole race of barbarians and seers is money-grubbing. (Sophocles)
6. But gold opens everything, even the gates of Hades. (Menander)
7. Under each stone lies a scorpion.
8. The beginning is half of all.
9. War is the father of everything. (Heraclitus fr.53)
10. Piety is the beginning and end of every virtue.

Translation Exercise 12

1. By time everytthing is judged.
2. For the tree is known by its fruit. (Matt. 12.33)
3. Gold is not tarnished.

4. ΣΕΜΑ ΦΡΑΣΙΚΛΕΙΑΣ	σημα Φρασικλειας	tomb of Phrasikleia
ΚΟΡΕ ΚΕΚΕΛΕΣΟΜΑΙ	κορη κεκλησομαι	girl I shall be called
ΑΙΕΙ ΑΝΤΙ ΓΑΜΟ	άντι γαμου	instead of marriage
ΠΑΡΑ ΘΕΟΝ ΤΟΥΤΟ	παρα θεων τουτο	from the gods this
ΛΑΧΟΣ ΟΝΟΜΑ	λαχουσ' όνομα	having been allotted name

i.e. "Phrasikleia's tomb. I shall be called girl forever instead of marriage. I was fated by the gods to have this name."

Note: in the early Attic alphabet E represents both ε and η, while O represents ο, ω and ου.

Translation Exercise 13

1. Literally: A grey owl makes another sound, a nightingale another, and a chough another. i.e. 'A grey owl, a nightingale and a chough make different sounds.'
2. A rose doesn't grow from a squill (or 'a sea-onion').
3. He is afraid of his own shadow. (Socrates)
4. A fish starts to smell from its head.
5. Mice dance when the cat is away.
6. Pigs take pleasure in mud more than in pure water. (Heraclitus fr. 13)
7. From a bad beginning comes a bad end. (Euripides fr. 32)
8. Either make the tree fine and its fruit fine, or make the tree rotten and its fruit rotten: for from its fruit the tree is known. Offspring of vipers, how can you speak good things when you are wicked? For from the abundance of the heart the mouth speaks (i.e. the mouth speaks what is most abundant in the heart). The good person produces good things from his good storehouse, and the wicked man produces wicked things from his wicked storehouse. (*Matthew 12.33-5*)

Homework Exercise 1 key

- 1] Pleasures are mortal, but virtues are immortal.¹
- 2] The reward of virtue is praise, but <the reward> of vice is blame.
- 3] An eagle doesn't hunt a fly.
- 4] You are whipping a corpse.
- 5] You are singing the celebratory song before the victory.

- 6] In six days the Lord makes the sky and the earth and the sea.
- 7] It is fine even/also for an old man to learn wise things.
- 8] A mob is a bad judge of a fine thing.
- 9] From the double line comes not a double but a quadruple area. (Plato *Meno*)
- 10] Those who don't punish the bad people wish the good people to be wronged. [Pythagoras]

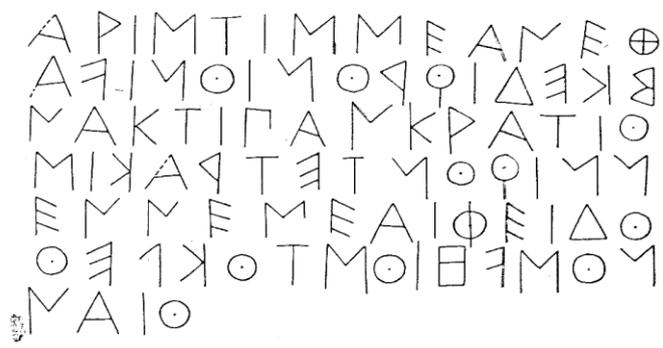
¹ ἀρετὰὶ ἀθάνατοι: like most compound adjectives, ἀ-θάνατος does not have distinct feminine forms (i.e. uses the masculine endings with feminine nouns).

Translation Exercise 14

1. And five out of them were foolish and five prudent. [Matt. 25.2]
2. And he was saying to them: 'The son of man is lord of the sabbath.' (Luke 6.5)
3. Philip used to compare the Athenians to their herms, because they have only a mouth and big private parts (genitalia).
4. They take him along in a boat, and there were other boats with him. And there comes a great hurricane of wind, and it cast the waves into the boat, so that the boat is filling now. And he was in the stern sleeping on his pillow: and they stir him and say to him: 'Teacher (master/rabbi), do you not care that we are perishing? (lit.: 'is it not a care to you that..') (Mark 4.36-8)

PHLEIIOUS, KLEONAI (WITH NEMEA), TIRYNS

α β γ δ ε ς ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω ρ
 Α Β Γ Δ Ε ς Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω ρ
 ⊕ Ι ⊕ Ξ ρ Σ ⊕ +
 *Kleonai +Tiryns ⊕Phleious



Kleonai: 5. Stone stele, c. 560?

ΑΡΙΣΤΙΣ ΜΕ ΑΝΕΘ/ΗΚΕ ΔΙ ΦΡΟΝΙΟΝΙ ΦΑ/ΝΑΚΤΙ ΠΑΝΚΡΑΤΙΟ/Ν ΝΙΦΟΝ ΤΕΤΡΑΚΙΣ/ΕΝ ΝΕΜΕΑΙ
 ΦΕΙΔΟ/ΝΟΣ ΦΗΟΣ ΤΟ ΚΛΕΟ/ΝΑΙΟ

Ἄριστις με ἀνεθήκε Δι Ὀρονιόνι φανακτι πανκρατίον νικῶν τετρακίς ἐν Νεμεῶ Φειδῶνος
ἄριστος τοῦ Κλεοναίου

Ἄριστις με ἀνεθήκε Δι Κρονίωνι ἀνακτι πανκρατίον νικῶν τετρακίς ἐν Νεμεῶ Φειδῶνος υἱὸς
τοῦ Κλεοναίου

Aristis set me up for (or 'dedicated me to') Zeus son of Kronos, Lord, winning the pankration
four times in Nemea, son of Pheidon of Kleonaios

Translation Exercise 15

1. It is not fitting for a king to weep, nor to shriek. (Or: Weeping is not fitting for a king, nor is shrieking.)
2. But it is fine also/even for an old man to learn wise things.
3. Winning is a fine thing, but winning by far is an evil.
4. For young people being silent is better than chattering.
5. To heal a corpse and to advise an old man is the same thing.
6. Much learning does not teach [anyone] to have sense.
7. Burying a wife is better than marrying [one].
8. It is better to dwell in the corner of a room than with an abusive wife in a shared house.
9. It is necessary to (*or*: one must) watch the small thing most.
10. When a bear is present it is not necessary to look for (its) tracks.

Scolion 890 (A drinking song)

To be healthy is best for a mortal man,
And second is to be handsome,
And the third is to be honestly wealthy,
And the fourth is to be young with one's friends.

Translation Exercise 16

1. Of all other things a woman is the most difficult to fight. (Euripides fr.544)
2. The friend is more necessary than fire or water.
3. Than virtue no possession is more stately, none more secure.

4. Of all things a woman is the wildest evil. (Euripides *Phoiniki* fr.808)
5. Eyes are more trustworthy than ears.
6. An evil tongue is sharper than a sword's edge. (Aristotle)
7. While thunderclaps terrify children most, threats terrify the foolish most.
8. The neighbours see more sharply than foxes.

Translation Exercise 17

1. A rolling stone does not make moss.
2. A hound smelling the hare barks.
3. The person satisfied with least is wealthiest. (Socrates)
4. John sees Jesus coming towards him, and says: 'Behold the lamb of god which lifts the sin of the world.' (John 1.29)
5. Everything which happens/comes into being by some cause happens/comes into being from necessity. (Plato *Tim.* 28a)

Two epigrams

The garland about Heliadora's head is withering,
 But she is radiant, her garland's garland. (Meleager)

Protarchos is handsome and is not willing: but he will be willing
 Later, but the season is running carrying a torch. (Alceus)

Translation Exercise 18

1. Art is fond of chance, and chance <is fond> of art. (Agathon fr.6)
2. Chance sets art straight, not art chance.

[Literally: 'Chance *set* art straight...' – this is the aorist used in proverbs where in English we use the present tense. This is called the 'gnomic aorist', i.e. the aorist used in γνῶμαι (proverbs). So a Greek would say 'A stitch in time *saved* nine' and 'Too many cooks *spoiled* the broth.']

3. Then the chief priest tore his tunic saying: 'He blasphemed; what further need have we of witnesses? Look now you heard the blasphemy. [Matthew 26.65-6]

4. In the beginning god made the sky and the earth. And the earth was invisible and unformed, and darkness above the abyss, and the spirit of god was being carried above the water. (Genesis 1.1-2)

5. This world order, the same of all, neither any of the gods nor of humans made, but was always and is and will be everliving fire, igniting in measures and being quenched in measures. (Heraclitus fr. 30)

Rules of vowel contraction

1. Hear many things, speak timely things.
2. Make God beginning and end of all things.

Homework Exercise 3: New Testament sentences

1. And those who find her are few. (Matthew 7.14)
2. Jerusalem, Jerusalem, the (city) which kills the prophets. (Matthew 23.37)
3. Blessed are those who mourn. (Matthew 5.4)
4. You are the annointed one, the sun of the living god. (Matthew 16.16)
5. Heal the sick, raise the dead, purify lepers, cast out demons. (Matthew 10.8)
6. For you are not the ones speaking, but it is the spirit of your father speaking in you. (Matthew 10.20)
7. Blessed are those who wash their clothes. (Revelation 22.14)
8. He who hates me hates my father also. (John 15.23)
9. The kingdom of the heavens is like to a merchant seeking fine pearls. (Matthew 13.45)

Translation Exercise 19

1. Fleeing the smoke he fell into the fire.
2. The tongue led many to destruction.
3. Those who have learned letters see twice over. (Polybius)
4. Having drunk much and eaten much and spoken many evil things of men I lie [here], Timocreon of Rhodes. (Simonides 37)
5. And he said to him: 'Truly I say to you, today you will be with me in paradise. [Luke 23.43]

6. Pythagoras said there comes into a city first luxury, then glut, then violence, and after these things destruction. [Stobaios iv.i.80]
7. Diogenes said education is temperance for the young, consolation for the old, wealth for the poor and an ornament for the wealthy.
8. In the beginning was the word, and the word was with God, and the word was God. It was in the beginning with God. Everything came into being through it, and apart from it not one thing came into being. What has come into being in it was life, and the life was the light of human beings. And the light shines in the darkness, and the darkness did not overtake it. (John 1.1-5)

Translation Exercise 20: readings from the New Testament

1. I am the alpha and the omega, the first and the last, the beginning and the end. (Revelation of John 22.13)
2. Jacob (James), servant of God and Lord Jesus Christ to the twelve tribes in the diaspora, greetings. (Epistle of John 1.1)
3. I am the true vine, and my father is the farmer. ([Gospel] according to John 15.1)
4. And upon her forehead a name is written, a mystery, 'Babylon the Great, the mother of whores and the abomination of the earth.' And I saw the woman drunk from the blood of the saints (holy ones) and from the blood of the martyrs (witnesses) of Jesus. And I wondered when I saw her, a great wonder. And the angel (messenger) said: 'Why did you wonder? I shall tell for you the mystery of the woman and of the beast who supports her which has the seven heads and the ten horns. (Revelation of John 17.5-7)
5. The one who eats my flesh and drink my blood has eternal life, and I shall raise them on the last day. For my flesh is true food and my blood is true drink. The one who eats my flesh and drinks my blood remains in me and I in them. ([Gospel] according to John 6.54-6)
6. Why do you not understand My speech? Because you are not able to listen to My word. You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. But because I tell the truth, you do not believe Me. Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? He who is of God hears God's words; therefore you do not hear, because you are not of God." ." ([Gospel] according to John 8.43-7) (King James Version)
7. Why is my language not clear to you? Because you are unable to hear what I say. You belong to your father, the devil, and you want to carry out your father's desires. He was

a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I tell the truth, you do not believe me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God." ([Gospel] according to John 8.43-7) (New International Version)

Translation Exercise 21

1. For the prize is fine, and the hope is great. (Plato *Phaedo* 114c)
2. For marriage is a great trial for a human being.
3. The great city is a great wilderness.
4. A crowd along with ignorance is the greatest evil thing. (Herodotus)
5. The greatest of good things is education. (Euripides)
6. Greed is the greatest evil for humans. (Euripides)
7. Intelligence is a great curb of the soul for humans. (Menander)
8. Arcesilaus used to say, just as wherever there are many medicines and many physicians, there are most diseases, so indeed wherever there are most laws, there also is great injustice. (Stobaios iv.i.92)

Translation exercise 22

1. A wise son cheers his father, but a witless son is a sorrow to his mother. [Proverbs 10.1]
2. A good father has no anger at his son. (Chairemon fr.35)
3. For male children are the pillars of houses. (Euripides)
4. Fame is the daughter of slander. (Tatius 1.6)
5. Like mother, like daughter. (Ezekiel 16.43)
6. God is the father of the orphans, and judge of the widows. (Ps. 7.6)
7. Good sense is a father's greatest instruction for his children. (Democritus)
8. Obedience to command is mother of successful action. (Aischines)
9. Rule by many is the mother of anarchy. (Nicetas)

Translation exercise 23

1. Whom the gods love die young.
2. But why do you call me 'Lord, Lord' and do not do the things which I say.
3. The king whose oracle is in Delphi neither speaks nor hides but gives a sign.
4. Wretched is whoever lives a seafaring life.
5. Childish is he who leaves things near at hand and pursues what is not near at hand.
6. The beast which you saw was and is not, and is about to come up out of the abyss.
7. And the woman whom you saw is the great city holding kingship over the kings of the earth.
8. Let him marry (γαμεῖν infinitive used as imperative) who wishes to come to repentance.
9. ⁷ Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. ⁸ Yet I am writing you a new command; its truth is seen in him and in you, because the darkness is passing and the true light is already shining. ⁹ Anyone who claims to be in the light but hates a brother or sister is still in the darkness. ¹⁰ Anyone who loves their brother and sister lives in the light, and there is nothing in them to make them stumble. ¹¹ But anyone who hates a brother or sister is in the darkness and walks around in the darkness. They do not know where they are going, because the darkness has blinded them.

Translation exercise 24

1. For the wisdom of this world is foolishness with God. (1 Cor. 3.19)
2. The ten horns that you saw, and the beast—these will hate the prostitute. (Revelation 17.16)
3. Like a gold ring in a pig's snout
is a beautiful woman who rejects discretion. (Proverbs 11.22)

The Eucharist

1. ²⁶ While they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, "Take, eat, this is my body." ²⁷ And after taking the cup and giving thanks, he gave it to them, saying, "Drink from it, all of you, ²⁸ for this is my blood, the blood of the covenant, that is poured out for many for the forgiveness of sins. (Matthew 26.26-8)
2. ²² While they were eating, he took bread, and after giving thanks he broke it, gave it to them, and said, "Take it. This is my body." ²³ And after taking the cup and giving thanks,

he gave it to them, and they all drank from it. ²⁴ He said to them, "This is my blood, the blood of the covenant, that is poured out for many. (Mark 14.22-4)

3. ¹⁹ Then he took bread, and after giving thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." ²⁰ And in the same way he took the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. (Luke 22.19-20)
4. ²³ The Lord Jesus on the night in which he was betrayed took bread, ²⁴ and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me." ²⁵ In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me." (1 Corinthians 11.23-5)

How Sir Isaac learned Greek

1. Two good men are beyond the one good man. (Homer)
2. Another life, another regimen.
3. The friend is more necessary than fire and water. (Plutarch)
4. To bury a wife is better than to marry one. (Euripides)
5. Woman is ally to woman. (Menander)
6. A good wife is the steering oar of a house.
7. Ravenous hunger sweetens beans.

Homework Exercise 1

Plato says that Thales the philosopher while doing astronomy and looking upwards fell into a well. A certain maidservant saw and mocked him, saying things like 'You are called a philosopher, but truly you are a fool. For you want to know things in the sky, but the things by your feet escape your notice.' And Plato also says that all philosophers experience/suffer the same thing. For they concern themselves about things not present, while the things which are present are not a concern to them.

Translation exercise 25

1. For cities are men, not a desert. [Euripides fr. 622]
2. Atossa: Is the city of Athens still unsacked?

Messenger: (Yes) because while there are men the bulwark is secure.

[Aeschylus Persians 348-9]

3. For most talk in a city is of the rulers. [Alcmene fr.94]

4. For me a city is a refuge and law
And the ruler is judge of everything just and unjust. [Menander fr. 581]
5. Bion the sage used to say that love of money is the capital city of all evil. [Stob. iii.x.37]
6. Violence/arrogance begets a tyrant.² [Sophocles Oedipus the King 873]
7. It is not easy for a king to act piously (i.e. in accordance with the gods' decrees). [Sophocles Ajax 1350]
8. As sight in an eye, so intellect in a mind/soul. [Aristotle Topics i.17 108a11]
9. Practical wisdom is a wise person's strength and wall and armour/weapon. [Pythagoras]
10. A form of government is an ordering of a city. (Plato)

Translation exercise 26

1. For where your treasure is, there your heart will be also. [Luke 12.34]
2. He says to him, 'I will judge you by your own words (lit. 'from your own mouth'), you wicked slave! [Luke 19.22]
3. Heaven and earth will pass away, but my words will never pass away. [Luke 21.33]
4. And Jesus said to him, "I tell you the truth, today you will be with me in paradise." [Luke 23.43]
5. If the world hates you, be aware that it hated me first. [John 15.18]

Homework exercise 2

After the death of his father, Cyrus began ruling the Persians. But because he wished to punish the Greeks on account of their injustices, he decided to cross the Hellespont and lead an army through Europe against Greece. So he commanded Phoenicians and Egyptians to build two bridges. But when they had done the work, a very great storm destroyed the bridges. So Xerxes, when he learned [of this], was very greatly vexed and ordered his men not only to give the Hellespont 300 lashes and to throw two fetters into it, but also to cut off the overseers' heads. And then he ordered other overseers to build the bridges.

² τύραννος means 'tyrant' in this context; in no.6 below it means 'king'.

The Future Passive

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7.7 –8)

The impersonal use of δεῖ

1. The tyrant must please the many. [Eur. fr.171]
2. One must most attend to the small thing. (Athen.)

A libretto

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,⁵² in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.⁵³ For this corruptible must put on incorruption, and this mortal *must* put on immortality.⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.⁵⁵ O death, where *is* thy sting? O grave, where *is* thy victory?⁵⁶ The sting of death *is* sin; and the strength of sin *is* the law.⁵⁷ But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

More sentences from Seidel's Ἐγχειρίδιον τῆς Ἑλλάδος φωνῆς (1653)

1. Fear of the Lord is the beginning of wisdom. (Prov. 1.7)
2. In the places of the blind a squinting person is king.
3. A crab does not catch a hare.
4. An elephant does not trouble itself about gnats.
5. The ways of the impious are dark. (Pro. 4.19)
6. Every hedgehog is rough. (Aristoph.)
7. A human being is like the grass and flower of the field. (Ps. 103.15)
8. A man/husband is head of the women/wife. (Eph. 5.23)
9. A deacon is a magistrate (office holder) of God. (Rom. 13.4)
10. Truth is a deathless thing and eternal. (Epictetus)

Homework exercise 3: Hermes and craftsmen

Zeus assigned Hermes to pour a drug of falsehood for all the artisans. And he ground this (drug) and made an equal measure for each and poured it in. But since there was much drug left over when only the cobbler remained, he took the whole pouring and poured it down over him. From this it happened that all artisans lie, but most of all the cobblers.

The story is opportune against a lying man.

[Aesop]

Translation exercise 27

1. When Leonidas heard that the sun was being cast into shadow by the Persians' arrows, he said: 'It is lovely because we shall also fight in the shade.'
[Stob.iii.vii.45]
2. Agis the king said the Lacedaimonians do not ask how many are the enemy, but where are the enemy. And when someone asked how many the Lacedaimonians were, he said 'Enough to keep off the enemy.' [Stob.iii.vii.47]
3. The philosopher is not ashamed at his love of children, just as he is ashamed neither of his love of wisdom nor of his love of learning. [Themistius Metriopathes p.363C]
4. Everything is attainable by care and toil. [Menander]
5. Plato used to advise his students to have these three things: sobriety in their judgment, silence on their tongue and modesty in their face. [Stob. ii.xxxi.62]

Homework exercise 4

So Cyrus freed him and sat him down nearby. And Croesus said next: 'Cyrus, what are your soldiers doing?' 'They are seizing your city,' Cyrus said, 'and they are carrying off your wealth.' 'They are not seizing my city,' said Croesus, 'nor my wealth: for I have nothing. But it is you they are plundering.' And after this he was a friend to him; for Cyrus held his wisdom in honour.

Translation exercise 28

1. After dismissing the crowds, he went up on a hillside by himself to pray. (Matt. 14.23)
2. After he sent the crowds away, he got into a boat and went to the region of Magadan. (Matt. 15.39)
3. Then he got into the boat with them, and the wind stopped blowing. (Mark. 6.51)
4. Two men went up to the Temple to pray. One was a Pharisee, and the other was a tax collector. (Luke 18.10)
5. When evening came, his disciples went down to the sea, got into a boat, and started across the sea to Capernaum. (John 6.17)
6. When the crowd saw that neither Jesus nor his disciples were there, they got into these boats and went to Capernaum to look for Jesus. (John 6.24)
7. But after his brothers had gone up to the festival, he went up himself, not openly but in secret. (John 7.10)

Translation exercise 29

1. No one has gone up to heaven except the one who came down from heaven, the Son of Man. (John 3.13)
2. Truly, I tell all of you emphatically, whoever hears what I say and believes in the one who sent me has eternal life and will not be judged, but has passed from death to life. (John 5.24)
3. Then the Jews began grumbling about him because he said, "I am the bread that came down from heaven." They kept saying, "This is Jesus, the son of Joseph, isn't it, whose father and mother we know? So how can he say, 'I have come down from heaven'?" (John 6.41-2)

Translation exercise 30

1. Because not getting good things is not so hard as to be deprived after having got them. [Xenophon Cyr. vii.5.82]
2. When Thales the Milesian was asked how much is the distance of falsehood from truth, he said: 'As much as the eyes are distant from the ears.'

3. Demosthenes the orator said the laws are the soul of a city: 'For just as a body deprived of a soul falls, so a city too, if there are no laws, is dissolved.' [Stob. iv.i.144]
4. Aristotle says that a certain eight men in a robber gang (lit. 'committing piracy in common') fell out with one another about the booty and four of them remained; again, these differed with one another, and two remained, then one. And what was left, but for his right parts to rebel against his left parts? [Stob. iii.x.49]
5. Arcesilaus, seeing a certain young man listening to philosophical talk before having been educated, said: 'Nor is the fruit of Demeter the finest and most nutritious thing to suit children from birth, but rather the milk of the wet-nurse.' [Stob.ii.xxxi.28]
6. Anacharsis the Scythian, when asked by someone what thing is enemy to humans, said: 'Themselves, to themselves.' [Stob. iii.ii.42]
7. When asked what was the greatest thing in the least thing, Periandros said: 'Good sense in a human's body.' [Stob.iii.iii.45]
8. Many who have been wronged by orators educate their sons as orators, but nobody who has been bitten by a wolf becomes a wolf himself and bites back. [Aristonymus]
9. Asked what sorts of beasts are the most dangerous, Theocritus said: 'In the mountains, bears and lions. But in the cities it is tax-collectors and informers. [Stob. iii.ii.33]
10. Aristotle the Peripatetic, asked by someone what the young should most pursue, said: 'Education.' [Stob.ii.xxxi.30]

Hellenistic Greek examples

1. I don't deserve to be called your son anymore. (Luke 15.19)
2. Then he became angry and wouldn't go in. But his father came out and began to plead with him. (Luke 15.28)
3. Then he told them, "These are the words that I spoke to you while I was still with you—that everything written about me in the Law of Moses, the Prophets, and the Psalms had to be fulfilled." (Luke 24.44)

4. There were also many lepers in Israel in the prophet Elisha's time, yet not one of them was cleansed except Naaman the Syrian. (Luke 4.27)

Some sayings attributed to Diogenes the Cynic (late 4th c. BC)

1. Poverty is self-taught.
2. To heal a corpse and to advise an old man is the same thing.
3. Always cast a young girl on an old man.
4. A jackdaw always perches by a jackdaw.
5. A man chasing two hares catches neither.
6. An ape is not caught again in a trap.
7. Smear yourself in honey.
8. A lead sword in an ivory scabbard.
9. He is searching for an ass's fleece.

Τῶν ἑπτὰ σοφῶν ἀποφθέγματα

1. Cleobulos son of Evagorus of Lindos said:
Measure is best.
To be fond of listening and not a chatterbox.
2. Solon son of Execestides the Athenian said:
Flee pleasure, which gives birth to sorrow.
Counsel not the most pleasant things, but the best things.
3. Chilon son of Damagetus the Spartan said:
Do not laugh at someone suffering ill-fortune.
Let your tongue not run before your mind.
4. Thales son of Examius the Milesian said:
It is difficult to know what is good.
Don't trust everyone.
5. Pittacus son of Hyrradius the Lesbian said:
Don't say what you are about to do: because if you fail you will be mocked.
A trustworthy thing is land, an untrustworthy thing is sea.
6. Bias son of Teutamides of Priene said:
Most people are base.
Hate talking fast, lest you err: because repentance follows.
7. Periandrus son of Cypselus the Corinthian said:
Don't just punish those who have committed a crime, but also prevent those who are going to commit a crime.
If you suffer misfortune, keep it hidden, so as not to cheer your enemies.