

## Hansen & Quinn: Unit 12, Exercises (pp360–62) and Readings (pp363–7)

### Exercise I

- 1). From where were you sent down into this city, at least, so that—in some way—you yourself (*f.*) might give gifts to the nine good painters, (namely) the interpreters of the gods? For these (ones) have truly made clear—by means of their painting—the nature of excellence to the young men, I suppose. Let them, therefore, be justly honored by all.
- 2). How am I (*f.*) alone to be taught painting in addition to rhetoric by this shameful painter, the one who did not ever carry out sacrifices for the muses?
- 3). Both Homer and Demosthenes (are) being honored, I guess, by all for writing; but the latter is a public speaker, the former a poet. Let the people, at least, honor them.
- 4). Have your brother taught writing, at least. For without this skill neither are good books ever written by men called writers, nor are these men well-spoken of by the wise, at least.
- 5). In the name of the immortal gods, do not love the ten (men), at least, who were giving bribes to those in power, intending to lead the enemies into the land. But do, indeed, honor Demosthenes, because (as I assert) he saved the city.
- 6). Since the gods alone give good things, (when/since/although/if they are) saving the city, fearing the gods, at least, obey the laws which those (ones) are establishing for men rather than these (laws) which men establish for themselves in some way.
- 7). You know, that god is a good craftsman, (namely) the one that has made the earth and the animals and men so well.
- 8). Let this man be called the city's craftsman, (this man) whoever justly establishes laws for the citizens.
- 9). The king, on the one hand, was establishing laws for those being ruled, but now the citizens are establishing laws for themselves in the assemblies, at least, (namely the citizens who are) conducting the government for themselves in the free cities.
- 10). During the first day, at least, we were standing up together—somewhere in the house—intending to hear the words of wise Socrates, the ones concerning the nature of man.
- 11). Shameful, indeed, and worthy of death in the eyes of all the citizens are all of these bad public speakers, whichever ones, after receiving bribes, sell the city to the king of the foreigners for gold or silver. Therefore, don't let them give away the homes of all.
- 12). A wise man, at least, wouldn't ever sell his virtue for gold. For gold will not always remain, but the glory of virtue is immortal.
- 13). Whence will the enemies have come? Where are we hoplites to draw ourselves up for battle? Whither do y'all wish to lead out the horsemen? How might the city be saved from dangers and be well spoken of? Would that the gods always may give, somehow, victory to those who have suffered ills, at least. Then let those who have won stand weapons in the temple.
- 14). Unclear, in fact, are the words of the foreign interpreter which we heard in the council, but we are afraid that the war is not ending.
- 15). If you don't ever hinder he who does wrong, (then) at least don't do wrong along with him, (o) public speaker, but (rather) obey the city's laws.
- 16). You know, true friends (are) the ones loving one another in truth, but, let me tell you, they are not friends, whoever fear that they may be harmed by one another.
- 17). Whenever the cities of the Greeks stood next to each other, at least, then, indeed, we ruled together over the foreigners. But now, instead of those things, we harm one another, so as for the wise, at least, to fear that we ourselves may be ruled by them (*i.e., the foreigners*).
- 18). The king, I suppose, did not receive well the words of the priest, the ones concerning his daughter's being sacrificed. For the father, because he loved her, was not thinking it right that she die.
- 19). It is good, at least, for an unjust man to pay the penalty for all of the things he has done badly.
- 20). To where are we to lead out the ten heralds, the ones about to announce the following things to the foreigners: "Although loving peace more than war, if, at any rate, y'all wrong the city first, we will destroy the peace because (as we assert) we are being harmed"?
- 21). The king who conquered in battle is setting up these weapons for the savior-gods.
- 22). Put in power, in some way, those called good and wise.
- 23). I wanted to cause the citizens to revolt from the rule of the Athenians, but they, because they were afraid, were neither revolting at any time nor making words/speeches, at least, on behalf of freedom.

- 24). You know, the god was giving one skill to one man, another to another; for to Homer, on the one hand, and those writing epic (he gave) the skill of poetry, but to Demosthenes (on the other hand) and the others persuading the citizens in the assembly with words (he gave) rhetoric.

## Exercise II

- 1). ἐπεὶ/ἐπειδὴ ἠκούσαμεν τοῦ κήρυκος (τοῦ) ἐν τῇ ἐκκλησίᾳ, ἐφοβούμεθα μὴ οἱ ὀπλῖται τὰς γυναῖκας παρὰ τὴν θάλατταν οὐ καταγάγοιεν.
- 2). μὴ φοβοῦ/φοβεῖσθε μὴ οἱ θεοὶ (τὰ) ἱκανὰ τοῖς ἀνθρώποις/ἀνδράσιν οὐκ ἀεὶ διδῶσιν.
- 3). φοβοῦμαι μὴ ὁ κακὸς βασιλεὺς ἀεὶ (τοῦς) ἀδίκους νόμους πῶς ἐτίθει τοῖς (ἀνθρώποις/ἀνδράσιν) (τοῖς) ἐν ταῖς πόλεσιν.
- 4). διδόντων πῶς οἱ (ἄνθρωποι/ἄνδρες) ἐν τῇ ἀγορᾷ ἢ χρῦσόν ἢ ἄργυρον τοῖς στρατιώταις οὐς ἀφίσταμεν.
- 5). τιθῶμεν ἀεὶ βιβλία ἐν τῇ οἰκίᾳ τῇ τοῦ ῥήτορος ἵνα/ὡς/ὅπως διδάσκη/παιδεύῃ τὸν ἀδελφὸν τὰ ἔπη τὰ ποιηθέντα ὑπὸ τοῦ Ὀμήρου.

## Readings

- A). Not even Ares stands up against Necessity.
- B). (O) women, the man is being placed into the net, and he will have come upon the Bacchants, where, in dying, he will pay the penalty.
- C). Tyndareos has given us to your father, not so as for me to die, nor for the things which I have borne (to die). But that one, having persuaded my child with the marriage-bed of Achilles, was going out of the halls leading (her) to ship-detaining Aulis, where, having stretched her above fires, he has cut through the white cheek of Iphigeneia. And if, on the one hand, thoroughly curing the capture of the city, or intending to bring a benefit to the home and saving the other children, he were killing one for the sake of many, these things would be most forgivable; but now, because Helen was lascivious and he, in turn, taking her as his wife, did not know how to punish a betrayer, because of these things he has destroyed my child. Therefore, although I have been wronged with regard to these matters, I did not become wild, nor might I have killed my husband; but he came, having this mad, god-possessed girl for me and he has brought her into the marriage-bed and we were having two brides in the same house.
- D). I think it right, therefore, (o) men of the jury, that you apply your mind(s) to the reckoning, so that y'all may have pity on the young men, on the one hand, on account of the size of their misfortunes, and y'all may consider this man, on the other hand, worthy of the anger of all citizens. For Diogeiton is putting all men into such great suspicion towards one another so as for neither the living nor the dying to trust those most related (to them) more than those most hated.