

## Hansen & Quinn: Unit 14, Exercises (pp409–11) and Readings (pp412–7)

### Exercise I

- 1). I shall begin, (o) men, by showing Demosthenes' ignorance regarding the common affairs of the city, and then I shall clarify all of the things that have been done wrongly by the *other* public speakers.
- 2). When the soldiers are setting up a trophy, let the general send nine heralds off into the city to announce the victory.
- 3). Give, at some point, a share of the rule even to those fleeing in civil strife.
- 4). (O) Friends, if you should flee immediately from the city, how would y'all escape the notice of *these* guards, the ones who are standing upon the city wall?
- 5). Whenever some think it right to rule over others, those being ruled always want to rise in insurrection against the rulers. For with respect to law, you know, obeying others is good and just; but with respect to nature, being slaves to mindless men is bad and shameful.
- 6). After the people had risen up in insurrection the king, handing the rule over to his son and fleeing from the land, somehow escaped the notice of the citizens in going into another land so that he might stay there and end his life.
- 7). Demosthenes happened to be showing off his rhetorical skill in the marketplace when heralds showed up to announce the victory over all the foreigners.
- 8). This guy, indeed, deserves to suffer ills: the one who destroyed both the laws and the democracy and is putting the city into a state of civil strife.
- 9). (O) Athenian men, endure these dangers, too, fighting on behalf of the freedom of all.
- 10). When Euripides arrived, the noble (female) children happened to be dancing for the goddess, I guess.
- 11). Taking a shield in one hand and a sword in the other, (o) mother of Euripides, go out of your house so as to fight, in fact, against all of the other women.
- 12). (O) Children, If the enemies come into the middle of the city, at least, before the Athenians, we will stand fast there no longer. For, you know, obeying foreigners is not easy.
- 13). The unjust, I suppose, always enjoy wronging those good in soul, at least.
- 14). If that teacher does not teach his students about virtue the democracy will be destroyed.
- 15). Although the enemies had been conquered, nevertheless we were not carrying out a festival for the god, fearing that still more horsemen would come into the land without the knowledge of the soldiers.
- 16). Ask Socrates about the current civil strife, at any rate. For he is standing in the middle of the marketplace.
- 17). As all the others are making peace with one another, let the general of the Athenians stop his hoplites from fighting.
- 18). If the/your brother should not teach his children, have him taught to teach them.
- 19). The public speakers, after they had received gold from the enemies, were persuading the people to cast out of the city not only those who had done wrong, but also those who had well and prudently governed the city and had fought on behalf of all.
- 20). Whoever enjoy wronging men will, at some point, suffer terrible things at the hands of the latter.
- 21). Since his companions are devising that they will free Socrates, we are standing, I guess, near the city wall.
- 22). Those long ago, after easily leaving behind their land were migrating into other lands, nor were all of them called Greeks.
- 23). Now, indeed, show off your rhetorical skill, at least, good young man. For you asked your teacher about virtue before the other students (did).
- 24). The public speakers happen to be making a demonstration for themselves.
- 25). (O) Young (ones/men), neither steal wine from *that* house nor harm the women.
- 26). Common are the things/possessions of friends.
- 27). Did y'all cease fighting? Cease *now*, (o) ignorant ones.
- 28). (O) Shameful public speaker, you are not taking bribes without the knowledge of the people, at least.
- 29). He who enjoys good things/people will obtain good things, at any rate.

### Exercise II

- 1). τοῦ βασιλέως βουλόμενού/ἐθέλοντός πως τὴν πόλιν τοῖς πολεμίοις παραδιδόναι/παραδοῦναι, οἱ νεᾶνῖαι πείσονται τοῖς στρατηγοῖς καὶ ἐν μέσφ τῷ πεδίῳ μενοῦσιν ἵνα/ὡς/ὅπως μάχωνται/μαχέσωνται ὑπὲρ τοῦ δήμου.

- 2). ἔτυχον ἀκούσᾱς τῶν ῥητόρων ἐρωτώντων/ἐρωτησάντων τοὺς ἀγγέλους/κήρυκας περὶ τῶν ἰπέων τῶν (εἰς)πεμπομένων εἰς τήνδε/ταύτην τὴν χώρᾱν/γῆν.
- 3). τῶν ἱερέων (τᾶς) θῦσιᾶς ἀγόντων/ἀγαγόντων/ἠχότων πᾶσι τοῖς θεοῖς, οἱ πολέμιοι, νῆκηθέντες/νενικημένοι μάχῃ/μάχην, σιγῇ φυγόντες/φεύγοντες ἐκείνης τῆς νυκτὸς ἔλαθον τοὺς ὀπλίτᾱς.
- 4). χαίρομεν ἀκούοντες τοῦ γε Σωκράτους διδάσκοντος/παιδεύοντος τοὺς πολίτᾱς περὶ τῆς ἀρετῆς.
- 5). τῶν στρατιωτῶν ἐλθόντων/ἐρχομένων (ὅταν/ἐπειδὴν οἱ στρατιῶται ἔλθωσιν) εἰς τὴν πόλιν, φύγε(τε).

## Readings

- A). But Earth, being angry at the destruction of her children, thrown into Tartaros, persuades the Titans to attack their father, and she gives an adamantine sickle to Kronos. And they attack him without Okeanos, and Kronos, cutting off his father's genitals, throws them into the sea. And from the drops of flowing blood the Furies were born, Alekto, Tisiphone and Megaira.
- B). And Hera, apart from the marriage-bed, bore Hephaistos; but as Homer tells (us), she bore him, too, from Zeus. And Zeus hurls him from heaven as he comes to the aid of Hera, who was bound; for Zeus suspended her from Olympos after she had sent a storm to Herakles when he was sailing after taking Troy. And Thetis saved Hephaistos after he had fallen onto Lemnos and been lamed in his feet.
- C). But that man, in making Euboea his own and constructing frontier forts against/facing Attica, and attacking Megara, and taking possession of Oreos, and razing Porthmos, and setting Philistides up as tyrant in Oreos and Kleitarchos in Eretria, and putting the Hellespont beneath himself, and beseiging Byzantium, and destroying some Greek cities and bringing back exiles to others, in doing these things, was he doing wrong and breaking the treaty and destroying the peace, or not?
- D). But it is also clever/terrible to say a few things by asking a question of your hearers, if you do not make your opinion clear. "But that man, in appropriating Euboea and constructing frontier forts against/facing Attica, was he erring in doing these things, and was he destroying the peace, or not?" For accordingly, he leads his hearer into puzzlement, (his hearer) being like someone being put to a test and having no reply; but if, in this way, someone, making a change, said, "He was erring and he was destroying the peace," he clearly was like a teacher and not someone convicting.
- E). For Homer seems to me, in transmitting (*i.e.*, presenting) the wounds of the gods, their strife, vengeance, tears, bonds, and various sufferings, to have made the men in his Trojan poems (into) gods, as far as power is concerned, and (to have made) the gods (into) men. But for us, being unfortunate, death is laid up as a harbor for/of evils; but he did not make (this) the nature of the gods, but (he made the nature of the gods) eternal misfortune.
- F). It was for the same reason, I think, (that) he made the whole structure of the *Iliad*—written at the peak of inspiration—dramatic and vehement, and (that) of the *Odyssey*—for the greater part—narrative, which is appropriate for old age. And therefore, someone might compare the Homer in the *Odyssey* to a setting sun, whose great size remains apart from its vehemence.