

Hansen & Quinn: Unit 15, Exercises (pp452–4) and Readings (pp454–9)

Exercise I

- 1). He is senseless, I guess, whoever does not take some good thing being given from/by his friends.
- 2). You might escape the notice of some when you do something shameful, but (you do) not (escape the notice) of yourself. Therefore, do not do such a thing.
- 3). What will you do once you have taken the city? Why/What are you asking me? For the *general* may command us either to guard the homes or to seize the possessions and animals.
- 4). Socrates was the sort of man whom all of the wise and prudent honored. For he habitually obeyed the laws and carried out sacrifices to the gods and used to ask the citizens about virtue.
- 5). Instead of virtue and honor, the senseless (men/people) were choosing *possessions*. Why was Socrates not able to persuade them to choose something good? You, at least, friend, choose such things.
- 6). (O) Child, be, in truth, such a man as your father was.
- 7). The beautiful and ignorant young man, after he had seen himself in some water, loved *himself* and was not able to go away. And after five days he died because of his love for himself. All those who love themselves die in a certain way.
- 8). Let us become such men as all people honor, (such as) the general who saved the city.
- 9). May we always have such prizes of victory as the ones our fathers won.
- 10). Indeed, after we followed Socrates into the marketplace, we heard him asking the skilled workmen and the poets about their skills.
- 11). (O) My daughter, if some shameful old man follows you out of the marketplace, do not be afraid. For since all the goddesses guard (the) young women, he would not harm you.
- 12). It is possible for he who wishes to call the man who has stolen the gods' things to justice. Therefore indict Demosthenes, (o) public speaker.
- 13). In truth, he is a senseless man, whoever wants to rule others if he is not ruling himself.
- 14). The teachers, at least, although perceiving the stupidity of the citizens, will not be able to thoroughly teach them.
- 15). Let us send, then, our slaves into your city in different directions to announce the news to your folks.
- 16). I, at least, do not think them worthy of honor if they have not won prizes; but let others senselessly desire to honor them.
- 17). Contrary to *my* judgment, I was not chosen (as) archon. For the ignorant are always choosing the unworthy, I suppose.
- 18). What, (o) Socrates, has happened so as for you to be here? For it is not the case, I suppose, that even *you* have some lawsuit here?
- 19). When she saw a certain woman dear (to her) in the road, she ceased following her mother.
- 20). You know, even I might wish to become your pupil. For you alone are able to show me the path leading to excellence.
- 21). Those from the countryside, bringing swords and shields into the city, were seen by the guards who had been drawn up (stationed themselves) in front of the city walls.
- 22). Let me tell you, I saw your brother in the marketplace although he did not see me.
- 23). Indeed, bringing what have you come into our home? For there are sufficient things for us (here).
- 24). Euripides somehow excels the other poets in wisdom. For the muse herself thoroughly educated him (so as for him) to show us the ways of men. Listen, therefore, to a certain work of his.
- 25). There is a certain young man in the road in front of the house who wishes to ask you something. Therefore, be questioned by him.
- 26). It is not always expedient, I suppose, to have the young men taught rhetoric. For these ones, sometimes doing certain bad things (wronging someone), are able to persuade us to not take justice.
- 27). Let me tell you, I will explain to you the pros of us taking that city. For once the pros have been explained, then all will want to fight.
- 28). Let us carry the stones through the field so as to cast a wall around the city.
- 29). Indeed, someone is doing things of such a sort as he will suffer from us.
- 30). Aren't y'all prudent? Be prudent.
- 31). As our affairs are such, let the *public speakers* be good.

Exercise II

- 1). σύ, καίπερ ἀδικηθεῖς ὑπὸ τῶν ξένων, ὅμως βούλη/βούλει εἰρήνην ἄγειν. ἀλλ' ἔαν ἐκεῖνοι (οἱ ἄνθρωποι/ ἄνδρες) εἰς τὴν ἡμετέρῃν γῆν/χώρῃν (γῆν/χώρῃν ἡμῶν) ἔλθωσιν, μάχου ὑπὲρ τῆς ἡμετέρῃς ἐλευθερίας (ἐλευθερίας ἡμῶν).
- 2). ὁ (ἄνθρωπος/άνηρ) ἄλλους ἀδικῶν τῇ ἀληθείᾳ ἑαυτὸν ἀδικεῖ· ἄλλους γὰρ ἀδικῶν αὐτὸς (ὁ ἄνθρωπος/άνηρ) (οὕτω) κακὸς γίγνεται ὥστε οὐ τιμᾶται (μὴ τιμᾶσθαι) ὑπὸ τῶν ἑαυτοῦ ἐταίρων.
- 3). τίνα τρόπον τις οἷός τ' ἐστὶ νῦν ἄλλους τὴν ἀρετὴν διδάσκειν/παιδεύειν; οὐδὲ ὁ Σωκράτης, ὁ διαφέρων πάντων τὴν ἀρετὴν, οἷός τ' ἦν τοῦτο ποιεῖν.
- 4). τοιαῦται (τοιαυταί εἰσι) αὐταί/αἶδε αἱ μάχαι οἷᾶς πάντες οἱ ὀπλῖται/στρατιῶται φοβοῦνται.
- 5). τίς οὕτως ἄφρων (ἐστὶ) ὥστε οὐ πείθεται (μὴ πείθεσθαι) τοῖς θεοῖς; οἱ οὐ/μὴ πειθόμενοι τοῖς θεοῖς δίκην θανάτου διδῶσιν.
- 6). ἔαν ποτέ τις τι ἔμοιγε πέμψη, τοῖς θεοῖς θυσιάς ἄξω.

Readings

- A).** But (the fact) that man is a more political animal than every bee and every herd animal is clear. For as we say, nature does nothing at random; and of the animals, man alone has word(s). Therefore, speech is a signal of the painful and the sweet, on account of the fact that it exists in other animals (for their nature has come to this point, of having perception of the painful and the sweet and (of) showing these things to one another), but word is a useful and harmful thing for making demonstrations, just as that which is just and (that which is) unjust. For this thing is unique to men with regard to the other animals, (namely) alone having perception of the good and the bad and the just and the unjust and of other things, and the association of these things creates home and city.
- B).** (O) Wealth and tyranny and skill excelling skill with respect to the much-admired life, how much spite is guarded by y'all, if because of *this* rule, which the city entrusted to me—given, not sought—(if) for this Kreon, the trusted one, my friend from the beginning, coming secretly, seeks to cast me out, putting a wile-weaving magician such as this under (him), a crafty vagabond, who alone has been able to see in profits, (who) was born blind with respect to skill.
- C).** NURSE: But these children are coming, having stopped their races, considering the evils of their mother not at all; for a young mind does not like to suffer.
- SLAVE: Ancient possession of my mistress' house, why do you stand at the gates, bearing this loneliness, you yourself crying aloud evil things to yourself? How does Medea alone wish to leave without you?
- NURSE: Ancient guardian of Jason's children, the misfortunes of masters, falling badly upon good slaves, even seize their hearts. For I have come to this (point) of grief, (with the result) that desire came over me to speak the fortunes of my mistress, once I had come here, to the earth and heaven.
- SLAVE: For does the suffering (woman) not yet cease from weeping?
- NURSE: I envy you: in the beginning there is suffering, and she is not yet in the middle.