

Hansen & Quinn: Unit 16, Exercises (pp480–82) and Readings (pp482–9)

Exercise I

- 1). (Y'all) Believe that *Socrates* experienced many (and) bad things.
- 2). They heard that a certain poet would teach the young men.
- 3). We said that we would never be slaves to men.
- 4). We say that those without self-control will betray the city.
- 5). Each man said that he would board that ship, the one in the harbor.
- 6). *You*, by Zeus, announced to me that many worthless and insane men were (had been) driven out of the city in the civil strife.
- 7). If only neither Zeus nor the other divinities might save those who (have) betrayed the people.
- 8). I, at least, was believing that the king was going up into his own city.
- 9). Don't say that Zeus does not exist.
- 10). Are we to say that only the wise are blessed?
- 11).
 - a). They perceived that the hoplites were doing wrong.
 - b). The hoplites perceived that they (themselves) were doing wrong.
- 12). You said to us that Socrates, perhaps, had neither gold nor silver, but (that) his noble pupils had much gold and silver.
- 13). What sort of things has this man done? For whatever sorts of things someone does, he will be a man of that sort with respect to his soul, at least.
- 14). We hear that you are betraying our city and (that you) will straightaway receive for yourself many gifts/bribes from the Spartans. For you aren't escaping our notice in doing bad things.
- 15). We have gone down to the sea so that we may see the ships of the foreigners.
- 16). The man who has stolen the wine said that he would never pay the penalty.
- 17). (O) Athenian men, if y'all think Socrates worthy of death, the prudent, at any rate, will never think that y'all did (him) justice.
- 18). In what manner could we understand clearly the nature of self-control? For we will also know ourselves well once we have come to understand this.
- 19). Did you hear Socrates saying that is/was difficult for a man to know himself?
- 20). A certain base man was saying that he himself, at least, although he had been expelled from the city in the civil strife of that time, would not be expelled by the current archons; for (he said that) they would accept certain gifts/bribes.
- 21). Cast the poet who said that we were choosing bad generals out of the theater. Or are y'all not afraid that a man saying things of such a sort may harm all of us?
- 22). (O) Men, as the city is still in danger, let us neither cease from fighting nor give ourselves up, having been persuaded by a public speaker such as this one.
- 23). Of whatever sort the *citizens* should be, of such a sort the city would also be.
- 24). He/She/It says that they will send their own ships into the island.
- 25).
 - a). Y'all were saying that I would fare badly.
 - b). Y'all were saying that y'all would fare badly.
 - c). Y'all will say that these women (will) fare well.
 - d). Y'all will say that these women fared well.
- 26). If, perhaps, certain men should ever follow you, you would be able to rule the people after you (had) destroyed the government.
- 27). I chose to give a speech in the present rhetorical contest, believing that neither gold nor silver but rather the glory that would come into being from the speech itself alone would be sufficient reward for me.
- 28). Do you understand, (o) child, the things being said?
By all means, yes; for you are saying, I guess, that it is possible for all to fare well, but that many fare badly on account of their own ignorance.
Good. In what way, then, might these ones become fortunate?
The base, after they have learned the nature of self-control, will somehow cease from doing wrong, according to *your* opinion.
- 29).
 - a). He/She/It announced that this man was fleeing the city.
 - b). He/She/It announced that this man (had) fled the city.
 - c). He/She/It announced that this man has/had fled the city.

- d). He/She/It announced that this man would flee the city.
- 30). Know yourself.
- 31). (O) Zeus and gods, who could enjoy hearing that Socrates has been thought deserving of death by certain base men and will end his life within five days?
- 32). Y'all yourselves, (o) public speakers, were demonstrating that democracy was a good form of government, but (that) many of the ancient kings ruled their people(s) neither badly nor wretchedly.

Exercise II

- 1). νῆ τοὺς θεοὺς, ὑμεῖς γ' ἔφατε, ᾧ (ἄνδρες/ἄνθρωποι) Ἀθηναῖοι, πάντας τοὺς Ἕλληνας νικήσειν τοὺς βαρβάρους καὶ (τὸ) τρόπαιον ἀναθήσειν.
- 2). a). εἶπεσ ὅτι/ὡς ἡμεῖς αὐτοὶ νικήσοιμεν.
b). ἐνόμισας ἡμᾶς αὐτοὺς νικήσειν.
c). ἤκουσας ἡμᾶς αὐτοὺς νικήσοντας.
- 3). a). λέγει ὅτι/ὡς τὴν ναῦν ἔπεμψα.
b). ἐμέ φησι τὴν ναῦν πέμψαι.
c). ἀγγέλλει ἐμὲ τὴν ναῦν πέμψαντα/πέμψασαν.
- 4). πέμψομεν τοιαῦτα ζῶα οἷα ἐθέλεις θῦειν/θῦσαι.

Readings

A). SOCRATES: Come, then, let us see what, at some time, we are even saying about rhetoric; for I myself, you know, am not yet able to understand what I am saying. Whenever there is an assembly in a city concerning the selection of doctors, or concerning (the selection of) shipbuilders or some other group of skilled laborers, then will rhetoric not provide advice? For it is clear that in each selection it is necessary to select the most skilled (one). Nor (will rhetoric provide advice) whenever (there is an assembly) concerning the building of city walls or the construction of harbors or dockyards, but the master-builders (will provide advice); nor, again, whenever there is a debate concerning the selection of generals or (concerning the selection) of a certain battle-array against enemies or the capture of locations (will rhetoric provide advice), but then those of the generaling persuasion will consult with one another, but the rhetorically-minded (will) not; or how are you conceiving of such things, (o) Gorgias? For since you yourself say that you are a public speaker and that you make others rhetorically-minded, it is good to learn these aspects of your skill from you. But now, believe me and your own zeal; for perhaps there happens to be someone of those within who wants to become a pupil of yours, as I perceive that there are some—even many, almost—who, perhaps, would feel shame to ask you (to be their teacher). Therefore, as you are being questioned by me, consider also that you are being questioned by them: "What, (o) Gorgias, will there be for us, if we take up with you? Concerning what things will we be able to give advice in the city? (Will we be able to give advice) concerning only the just and the unjust, or also concerning those things about which Socrates was now speaking?" Attempt, then, to answer them.

GORGAS: But I will attempt, (o) Socrates, to clearly reveal to you the total power of rhetoric: for you yourself led the way well. For you know, I presume, that these dockyards and the city walls of the Athenians and the construction of the harbors came into being out of the deliberation of Themistokles, but that the other things came into being out of the (deliberation) of Perikles, but not from (the deliberation of) the skilled workers.

SOOCRATES: These things are said, (o) Gorgias, concerning Themistokles; and I myself used to hear Perikles when he was advising us concerning the wall (running?) through the middle (of Attica?).

GORGAS: And whenever some selection, at least, of those things about which you were speaking just now takes place, (o) Socrates, you see that the public speakers are the ones providing advice and the ones winning people's minds concerning these matters.

SOOCRATES: And wondering at these things, (o) Gorgias, I asked you a minute ago what in the world the power of rhetoric was. For its greatness seems to *me*, as I contemplate it, to be a certain kind of divinity.

GORGIAS: If only, at least, you should know, (o) Socrates, that it holds all powers, so to speak, beneath itself, having seized them. And I shall provide a great proof for you: for many times already, I, at least, with my brother and the other doctors, after having come upon a certain sick person who was not willing either to consume a drug or to permit a doctor to make a cut or burn (him), as the doctor was not able to persuade (him), I persuaded him, and with no other skill than rhetoric. And I say that a man of rhetoric and a doctor, after they have gone into a city, (to) wherever you like, if it should be necessary to contend with words in the assembly or in some other meeting, (in) whichever it is necessary that a doctor be chosen, (that) nowhere would the doctor appear, but (rather that) the one able to speak would be chosen, if he should wish (it).

B). In many situations, (o) Demonikos, thought being very much opposed, we will find the opinions of the good and the thoughts of the cheap; but they have (received) the greatest difference by far in their acquaintances with one another. For some honor their friends only when they (*i.e.*, the friends) are present, but others love them even when they are far away; and a short period of time destroys acquaintances with the cheap, but not even a whole lifetime might obliterate friendships with good people. Therefore, thinking that it is fitting that those desiring fame and seeking education be imitators of the good, but not (of) the cheap, I have sent off to you this speech as a gift, a proof of my good will towards you and a sign of my friendship with Hipponikos. For it is fitting that children, just as (in the case of) property, (thus) also inherit the friendship of their fathers. But I see that also fortune is assisting us and that the present moment is cooperating. For you desire education, and I am attempting to educate others, and for you the high point is to study, and I am teaching those who love knowledge.