

Hansen & Quinn: Unit 17, Exercises (pp508–10) and Readings (pp510–13)

Exercise I

- 1). (O) Father, stop stealing the wine although it is more pleasant than the others. For you are making a mistake (in) stealing the things of others.
- 2). (O) Brothers, stop setting up trophies in front of the big house.
- 3). Let us prevent, (o) Athenian men, our most hated enemies, at least, from marching towards the great city walls.
- 4). (O) Old man, let us bring it about that we become as just as possible (by) not making mistakes.
- 5). (O) Most dear ones/men, don't ever believe that those who are rather unjust can harm those who are rather just, at any rate.
- 6). (O) Youth, bring it about that you become much more fortunate than me, at least, at some point.
- 7). As the youths were asking many things, the old men were unable to leave.
- 8). Let the youths not ask the wisest (ones) of the old men many things.
- 9). Free me, comrade. For I did not harm you (at all).
- 10). (O) Soldier, what do you know about the victory of the Greeks? For I say that the Greeks are more fortunate than the foreigners.
- 11). Indeed, after you have received many goods from the house, (o) priest, ransom the two sisters.
- 12). The man who is wise in truth wants to be good more than to seem (good). For he, as he is desiring such things, is much wiser than (the) others.
- 13). Let no one, if he is a slave to his body, think that he can somehow rule others.
- 14). Of whatever sort the teacher is, the pupils will also be of this sort.
- 15). However many things we give, we ourselves wish to receive so many things.
- 16). The mother was holding her daughter in her hands.
- 17). Let the soldiers be stationed at the bridge, maybe.
- 18). Let the slaves carry the great and heavy rocks.
- 19). As you have fought well, rightly be thought worthy of a prize. For fighting is pleasant, but it is as pleasant as possible to win.
- 20). Let them hit those coming (who will come) towards (us/them) with much heavier stones.
- 21). If only you were not now coming into the land, (o) most shameful one/man.
- 22). On the fourth day, after y'all had captured the city, y'all will march through the plain.
- 23). Were three or four (men/people) seen by the guards?
- 24). To which woman (of two) did you sell the pleasant wine: (to) the mother or (to) the daughter?
- 25). How many books are you able to hold? I am not able to hold as many as my brother (is able to hold).
- 26). As many men/people as were most senseless were honoring Euripides on that day.
- 27). Great is the power of the two brothers.
- 28). Because their mares were fast, we weren't able to catch them.
- 29). The reputation of the rather mad (ones/men) is not worth anything to any one of the citizens.
- 30). In fact, let us give gifts to the sort of men/people we think worthy of prizes.
- 31). If water somehow crosses over into the land, the houses will be destroyed.
- 32). On the third day, the swift messenger will tell the citizens that the enemies, having been conquered because of their own error, fled.
- 33). The small man has many possessions.

Exercise II

- 1). εἴθε (εἰ γὰρ) οἱ (ἡμέτεροι) στρατιῶται/ὀπλίται (οἱ στρατιῶται/ὀπλίται [ἡμῶν]) οἱ εὐγενέστατοι νῦν γ' ἐδύναντο μάχεσθαι τοῖς πολεμίοις οὕτως εὐγενῶς ὥστε σωθῆναι τὴν (ἡμετέρᾳ) πόλιν (τὴν πόλιν [ἡμῶν]). ἀξιοτέρᾳ γὰρ σωθῆναι ἢ ἡμετέρᾳ (πόλις) ἢ ἡ (τῆς) τοῦτων/αὐτῶν.
- 2). πότερον κελεύσεις τοὺς ταχεῖς ἰπέας ἀπελθεῖν/ἀπιέναι ἢ μένειν ἐν τῷ πεδίῳ;
- 3). μὴ τῖμάσθω/τῖμηθήτω μηδενὶ τρόπῳ (μηδένα τρόπον) μηδεὶς κακὸς (ἄνθρωπος/ἀνὴρ) ὑπὸ μηδενὸς τῶν πολιτῶν.
- 4). (ὦ) νεᾶνία, διδάσκου/παιδεύου/δίδαξαι/παιδεύσαι τὸν σὸν ἀδελφὸν (τὸν ἀδελφόν σου) τὸν νεώτερον τὴν ῥητορικὴν ὑπ' ἐκείνου τοῦ δεινοτέρου διδασκάλου.
- 5). παύου/παῦσαι νομίζουσα (νομίζων) ἀεὶ οἴαν (οἴον) τ' ἔσεσθαι νικᾶν/νικῆσαι. **read οἴᾱ (οἴος)**
- 6). παιδεύσω/διδάξω τοσοῦτους (ἄνθρώπους/ἄνδρας) ὅσους (ἄνθρώπους/ἄνδρας) ὀρῶ ἐν τῇ ἀγορᾷ.

Readings

- A.** GORGIAS: And if he should compete against any other skilled laborer, at least, the rhetorician would persuade (him) to choose he himself (*i.e.*, the rhetorician) more than any other one at all. For there does not exist (something) concerning which a rhetorician could not speak more persuasively than any other of the skilled laborers in a crowd. Thus, the power of this skill is so great and of such a sort; and yet, (O) Socrates, it is necessary to make use of rhetoric just as (it is necessary to make use of) every other competitive skill. For one must also not employ the other competitive skill against all men for this reason, because he has learned to box and wrestle and fight with weapons, so as for him to be better than both his friends and enemies; because of this one must not to hit one's friends or goad them or kill them.
- B.** First of all, then, be reverent towards those things that pertain to the gods, not only by sacrificing, but also by being true to your oaths; for the former is a sign of abundance of possessions, and the latter is proof of the goodness of your character. Always honor that which is divine, and most (of all) with the city; for in this way, you will seem, at the same time, to be sacrificing to the gods and to be obeying the laws. Become a man of such a sort around your parents as you might pray your own children might become around you yourself. Practice, of the exercises concerned with the body, not those for strength but those for health; but you would reach the latter if you should cease from toils while still able to toil. Neither love uncontrolled laughter nor receive words with rashness; for the one is senseless, the other mad. Those things which are shameful to do, consider that it is good to not speak of these things. Accustom yourself to be not sullen, but thoughtful; for you will seem to be surly through the former, but prudent through the latter. Believe most of all that order, shame, righteousness and prudence are fitting for you yourself; for by all of these does the character of the young appear to be ruled. Don't hope that you will ever escape (people's) notice doing anything shameful; for even if you escape the notice of others (in acting thus), you yourself will be aware (of it).