

## Hansen & Quinn: Unit 19, Exercises (pp555–6) and Readings (pp557–62)

### Exercise I

- 1). I know that I (*fem*) am much better (morally) than my mother.
- 2). I deny that that woman is (morally) worse than my/her mother.
- 3). Indeed I know well that that the rather beautiful women are more fortunate than those not having freedom.
- 4). If, perhaps, some really awful man should ask you if you will betray the city, what will you say to him? For you know the affairs of the city.
- 5). Since sickness has befallen the city, let us consult the gods as quickly as possible.
- 6). It is not, indeed, because of not being taught by rather noble teachers but (rather) on account of not being able to learn anything that these three young men do things as mindless as possible.
- 7). We will do things as prudent as possible as long as well feel shame before our betters, at least.
- 8). He has come into the island four days later than his brother. For the latter is much faster than the former.
- 9). He died three days earlier, not knowing that he had suffered.
- 10). The city is honoring those who died on behalf of our freedom, (being) not very few (in number). For who, being worse, would give up his life, at least, in this way?
- 11). Honor more those more experienced than yourself, even if they are few.
- 12). By however much we wise women should be more in number, so much more easily would we rule such a people, at least.
- 13). Let us always obey those whom both the assembly and the council appointed.
- 14). Let me tell you, you knew when they would sacrifice the she-goat, at least.
- 15). With her/the friend advising (her), she had come into this shrine so as address the god about the sickness.
- 16). He will come, somehow, into the city last of all those you sent out.
- 17). Were y'all thinking that your swords were much sharper than ours?
- 18). It is not possible for y'all to become wiser more quickly than us.
- 19). You were saying that it was not possible for us to become wiser (women).
- 20). It was not possible for Demosthenes, because (as I assert) he was younger than his brother, to rule the roost.
- 21). Don't trust those more ignorant than yourselves. For they are worse (than y'all).
- 22). We knew clearly that those in the marketplace were more shameful to all of the citizens who we were having educated.
- 23). We were going into the house in which the rather shameful ones were (located).
- 24). Since the soldiers have fled, would that we may set up a trophy somewhere.
- 25). I would not release however many men we capture until they give me the goods.
- 26). The Athenians were winning, I think, before the sickness befell (them).
- 27). He will always win trophies until some younger man enters into the contests.
- 28). Do not make the worse argument better for the sake of gain, (o) you morally bankrupt man; for you shall be responsible for the greatest evils.
- 29). Indeed, what greater evil (is there) to man than sickness?
- 30). You know that the previous teachers are wiser than those now.
- 31). We know that we ourselves, at least, are equal to our fathers.
- 32). Certain men said that Socrates believed in new gods.
- 33). Let us find the horsemen, as many as we lost.
- 34). Do you think that your brother is better than Socrates?

### Exercise II

- 1). τῶν νεωτέρων στρατιωτῶν ὡς/ὅτι αἴσχιστα μαχεσαμένων/μεμαχημένων, οἱ εὐγενέστατοι τῶν γερόντων πῶς τὴν γέφυραν φυλάξουσι μέχρι/ἕως οἱ πολέμιοι ἀπέλθωσιν ἄν.
- 2). (ἄρ') οἴσθα τὸν Σωκράτη οὐκ ὄντα κακίονα/κακίω/χείρονα/χείρω/ἤττονα/ἤττω ἢ τὸν Ἀριστοφάνη (τοῦ Ἀριστοφάνους);
- 3). (ἄρ') ἤδησθα/ἤδεις τοὺς Ἕλληνας νομίσαντας τὸν Δία μέγιστον τῶν θεῶν εἶναι;
- 4). εἰ ὁ στρατηγὸς ὁ τῶν Ἀθηναίων ἐπήγαγε τὸν (ἑαυτοῦ) στρατὸν ἐπὶ τὸ πεδίον πρὶν τοὺς πολεμίους ἐλθεῖν, ἢ ἡμετέρῃ λῦπη (ἢ λῦπη ἡμῶν) ἐλάττων ἄν.
- 5). μενῶ μέχρι/ἕως παύση διδάσκων/παιδεύων ἄν.

## Readings

- A). GORGIAS: For the public speaker is able to speak against all people and about everything, so as for him to be more persuasive in crowds in brief concerning whatever he likes; but not at all for this reason, rather, must he take the reputations away from doctors—because he could do this—nor from the other skilled laborers, but (rather) he must also employ rhetoric properly, like even a competitive skill. But if, I think, someone, having become a rhetorician, then does wrong with this power and skill, it is necessary to not hate the man who taught him and (to not) kick him out of the cities. For the former handed (the power/skill) over for just use, but the other uses it in an opposite way. Therefore it is just to hate the man who is not using it properly and to cast him out and to kill him, but not the one who taught him.
- B). DIKAIOPOLIS: (Y'all) Keep quiet, keep quiet. Let the basket-carrier come forward to the front a little: let Xanthias stand the phallus upright. Put the basket down, (o) daughter, so that we may offer first-fruits.
- DAUGHTER: (O) Mother, gimme here the soup-ladle, so that I may pour bean soup over this flat cake.
- DIKAIOPOLIS: And truly is it, at least, good; (o) lord Dionysos, after I send this procession pleasingly to you and sacrifice with the household servants, may I carry out in a fortunate way the rural Dionysia, freed from the army; and may the 30-year peace treaty be very expedient for me. Come, (o) daughter, looking pretty, (see to it that you) bring well the basket eating bitter herbs. (O) How happy (he will be), whoever will marry you and will produce weasels who will fart no worse than you when it is before dawn. Come forth, and be on guard very much in the crowd lest someone, escaping your notice, nibbles your gold ornaments. (O) Xanthias, the erect phallus must be held by the two of you behind the basket-carrier; and I, following, will sing the phallic song; but you, (o) wife, gaze at me from the roof. Go forth. Phales, comrade of the Bacchic one, fellow reveler, wandering around at night, adulterer, pederast, in the sixth year I addressed you, (I) having come glad to the people, having made a peace-treaty for myself, freed from affairs and battles and Lamachoses. For it is much sweeter, (o) Phales, Phales, (for me) finding a blooming wood-carrying Thracian slave-girl, daughter of Stymodoros, stealing, (it is much sweeter for me) taking her 'round the middle from the stony ground, lifting her up, casting her down, to remove the pit of her grape, (o) Phales, Phales. If you drink with us, you will gulp down your cup of peace at dawn from drunkenness; and my shield will be hung up in the chimney.
- CHORUS: This is him, this (is). Hit him, hit him, hit him, hit him; strike, strike the polluted one. Won't you hit him? Won't you hit him?