

Hansen & Quinn: Unit 20, Exercises (pp573–5) and Readings (pp576–80)

Exercise I

- 1). a). The democracy is not to be destroyed by anyone.
b). The democracy is not to be destroyed by anyone.
- 2). a). These things must be done by me, at least.
b). These things must be done by me, at least.
- 3). (O) Athenian men, y'all must rule all the Greeks.
- 4). You know, no base individual should be honored by anyone.
- 5). We heard from his students that Socrates, by far the best teacher of all (existing teachers), had died.
- 6). The better, at least, must not heed those who are worse at all.
- 7). a). She was appearing to be the best.
b). It was apparent that she was (being) the best.
- 8). (O) Men, having released those who have not made plots, kill those who have plotted against us.
- 9). It seemed best to everyone to drive the worst (men/people) out of the land.
- 10). (O) Youth, you should trust those who have not erred.
- 11). Of the painters, I suppose, some are worse, but others are much better.
- 12). (O) Public speaker, you, at least, must not make the worse argument better.
- 13). He/She does not know whether these things seem best to the archons.
- 14). Most of the laws which we established are in effect even now. For we were understanding even then how it was necessary to rule such a city, at least.
- 15). Indeed, we will make a sacrifice of all the animals, as many as you (*fem*) yourself send.
- 16). It being necessary to fight, (o) mad hoplite, you fled.
- 17). Is it necessary for me to hear these stupid men/people/things? Answer (me), (o) brother.
- 18). Indeed, the king must persuade (one must obey the king); for the king is more powerful.
- 19). Would that we were always (now) turning the nature(s) of (the/our) children towards (the) good.
- 20). Whoever, in the eyes of the better (ones), are clearly not turning their mind(s) towards shameful things, ones of this sort will most easily rule the city.
- 21). It is necessary for you to not give gold to *this* public speaker, (o) brother; for I will give him not a few goods.
- 22). It is imperative that you old men, at least, be as temperate as possible.
- 23). The laws that have been set must not be destroyed.
- 24). You were saying, I guess, that "the just" is the following: the more powerful ruling the weaker and having more.
- 25). In that battle the Athenians needed experience and prudence.
- 26). Many are those who do not have a mind, but few are the wise.
- 27). If I were aware that I (*fem*) have done extremely shameful things, I would not be taking pleasure in remaining in the town with my friends.
- 28). As many (people/men) as the king sent away have fled to the harbor so that they may somehow board certain ships. For they were afraid that they would die extremely swiftly at the hands of those whom even you, perhaps, know.
- 29). The rather evil ones were seeking this alone, (a way) whereby there would be more possessions from fewer.
- 30). Y'all were afraid that the ships of the Lacedaimonians would be swifter than yours.
- 31). When the allies arrived, those who had died were lying on the plain.
- 32). This man seemed to me to appear to many other people and most of all to himself to be wise, but (he seemed to me) not (actually) to be (wise).
- 33). If y'all do not find true things, (o) shameful (women), y'all will not seek to become as excellent as possible. For now y'all are doing wrong with respect to the most shameful things.
- 34). Now, indeed, let us turn to greater things. For we have understood all of these things.

Exercise II

1). a). ἡμῖν οἷ γε πολέμιοι νικητέοι εἰσίν.

b). ἡμῖν τούς γε πολεμίους νικητέον/νικητέα ἐστίν.

c). δεῖ/χρῆ ἡμᾶς νικῆσαι τούς γε πολεμίους.

2). ἐπυθόμην ὀπόσφ (ὀπόσον) ὁ Ἄριστοφάνης ποιητῆς ἀμείνων (ἐστίν/εἶη) ἢ ὁ Εὐριπίδης (τοῦ Εὐριπίδου).

3). δεῖ/χρῆ τούσδε/τούτους τούς ῥήτορας λέγειν/λέξαι/εἰπεῖν (τούτοις/τοῖσδε τοῖς ῥήτορσι λεκτέον [ἐστίν]) ὅτι/

ὡς κάλλιστα ἴνα/ὡς/ὅπως πείσωσιν/πεῖθωσιν τούς ἀκούοντας.

Readings

A). SOCRATES: I suppose, (o) Gorgias, that even you are experienced in many words and have observed the

following in them (*i.e.*, public speakers), that not easily are they able to converse about whatever things (they converse about), defining for one another and learning and teaching themselves, (nor are they easily able) thus to end their intercourse(s), but if they disagree about something, and if the one says that the other is not speaking correctly or clearly, they are angry and suppose that they are speaking from ill-will towards themselves, (and are) being contentious but not seeking out the matter laid out in the speech. And some, in ending, at least, are freed with respect to the most shameful things, being abused and saying and hearing about themselves such things (so) as for those present to be vexed for their own sakes because they thought it good to become listeners of such men. Indeed, why am I saying these things? Because now you seem to me to be saying things not entirely in keeping or harmonious with the things which you were saying at the beginning about rhetoric. I am afraid, therefore, to refute you, lest you assume that I am not speaking to the matter at hand, being contentious, for the sake of being clear, but rather (that I am speaking) against you. Therefore I, if even you are of those men of whom even I am, (I) would pleasantly question you to the end; but if you are not (such a man), I would let it alone. But of what sort of men am I? (I am) of the sort of men who would, on the one hand, be pleasantly refuted if I say something untrue, but, on the other hand, (also) of that sort who would pleasantly refute (someone) if someone should say something not true, (but) however, (I am) not more disagreeably (a member) of those being refuted than of those refuting. For I consider it to be a greater good, by however much it is a greater good to be freed from the greatest evil than to free another (from the greatest evil). For I think that nothing is as great an evil to man as a false belief concerning those matters about which our current discussion happens to be. If, then, you, too, admit that you are a man of this sort, let us converse; but if it seems (to you) to be necessary to let it go, let's allow (ourselves) to take pleasure now (in what's already been said) and let us end the discussion.

- B).** Wherefore, not finding exhortation but (rather) writing advice, we intend to counsel you about those things which it is necessary for the rather young to desire and (about) those things from which (it is necessary for the rather young) to keep apart and with what sorts of men (it is necessary for the rather young) to associate and how (it is necessary for the rather young) to manage their own lives. For however many go along this path of life, these ones alone are truly able to reach excellence, than which no possession is more revered or steady. For (on the one hand) either time uses up or sickness withers beauty; and (on the other hand) wealth is a servant more of badness than of noble character, preparing power for laziness, summoning youths to pleasures. Strength with purpose provides aid, but without this (*i.e.*, purpose) it more often harms those who have it, and it adorns the bodies of those who practice (it), but throws a shadow over the cares of their soul. But the possession of excellence, in whomever it is increased in a genuine fashion by thoughts, alone grows old (with you), and is better than wealth, and is more useful than nobility of birth, making possible things impossible for others, maintaining things daringly frightening to the multitude, and considering fear a fault but toil a (reason for) praise. It is easy to learn this from the contests of Herakles and the deeds of Theseus, for whom the excellence of their character(s) placed so great a mark of fame upon their deeds, so as for all time to not be able to bring about forgetfulness of the things they did.