

Chapter 7

Exercise 7.1

- 1 διωκόμεθα.
- 2 πέμπονται.
- 3 φυλάττη (or, φυλάττει).
- 4 εύρίσκεται.
- 5 πείθομαι.

Exercise 7.2

- 1 The words are being learned (studied) by the children.
- 2 The ship is left in the harbor.
- 3 The shouts are being heard by the girl.
- 4 We are being led by the brave general.
- 5 The battle is stopped at night.¹
- 6 Are you being pursued, allies?
- 7 The army is hindered by the river.
- 8 The horses are being released by the slave.
- 9 I am being sent by the ruler of the island.
- 10 You are being taught by the old man.

Exercise 7.3

- 1 οἱ δοῦλοι ὑπὸ τοῦ νεανίου διώκεται.
- 2 ὁ στρατὸς ὑπὸ τοῦ στρατηγοῦ ἄγεται.
- 3 ὁ ἵππος ἐν τῇ ὁδοῦ λείπεται.
- 4 ἡ τοῦ γέροντος φωνὴ ὑπὸ τῆς παιδὸς ἀκούεται.
- 5 ἡ νικὴ ἐν τῇ ἀγορᾷ ὑπὸ τοῦ ἀγγέλου ἀγγέλλεται βοᾷ.

Exercise 7.4

Plato says that the philosopher Thales fell into a well while studying astronomy and looking up (at the sky). A certain maidservant saw him and made fun of him: “You are admired by all (people) as being a famous philosopher. However, you are truly foolish. For while you want to get to know what’s in the sky, you don’t (even) know what is in front of your (own) feet!” But Plato also says that all philosophers suffer from the same thing, just as Thales. For they are enthusiastic about the things that are not present, but they ignore the here and now.² So they are often mocked by the citizens.

¹ Should this be read as “dative of time – when?” or as “dative of instrument”? Was it stopped at night or by the night?

² τῶν παρόντων ἀμελοῦσιν.

Exercise 7.5

- 1 θαυμαζόμενος.
- 2 ἀκουόμενας.
- 3 ἀγομένης.
- 4 ἀρπαζόμενα.
- 5 γραφομένω.

Exercise 7.6

- 1 Being chased by the enemy, the soldiers all fled.
- 2 The words (speeches, reports, etc.) that are now being studied are not difficult.
- 3 Who are the ones who are being hindered by the river?
- 4 I want to hear the things being announced by the stranger.
- 5 The slave that was being pursued by the giant did not run out.
- 6 Did the women who were being led to the village see the battle?
- 7 The ones who are persuaded by the poet are fools.
- 8 Whose book is being thrown into the fire?³
- 9 Being led by the general, the soldiers did not fear anyone.⁴
- 10 The meal that is now being eaten by the children is bad.⁵

Exercise 7.7

- 1 ἡ παῖς, ὑπὸ τῶν παιδῶν διωκομένη, εἰς τὸν ποταμὸν ἔπεσεν.
- 2 ἐμός ἐστιν ὁ ἵππος ὁ ὑπὸ τοῦ δούλου λυόμενος.
- 3 οἱ πολέμιοι ἔλαβον τὴν λιμένα τὴν ὑπὸ τῶν στρατιῶτων φυλαττομένην.
- 4 τοὺς λόγους τοὺς νῦν γραφομένας μανθάνω.
- 5 τίς ἐστιν ὁ ξένος ὁ ἀπὸ τῆς χώρας ἀποπεμπόμενος;

Exercise 7.8

- 1 ἀγγέλλεσθαι.
- 2 φέρεσθαι.
- 3 βλέπτεσθαι.
- 4 φυλάττεσθαι.
- 5 ἀκούεσθαι.

Exercise 7.9

- 1 The goddess wants to be admired.
- 2 The slave is able to be heard.
- 3 They ordered the messenger to be sent away.
- 4 We don't want to be chased by the boys.
- 5 The horse isn't able to be eaten.

³ This is translated colloquially. A more literal rendering is something like “whose is the book that is being thrown into the fire?”

⁴ If it was “did not fear anything,” we would see οὐδέν rather than οὐδένα.

⁵ Does this mean that it's poisonous or tasteless?

Exercise 7.10

- Foreigner: But what sort of person is a philosopher?
 Athenian: It is clear that his is a lover of wisdom (φίλος τῆς σοφίας). For philosophers want both to find and to get to know wisdom.
 Foreigner: And to teach?
 Athenian: They also want to teach.
 Foreigner: And to be admired?
 Athenian: It's clear that some of them also want to be admired...
 Foreigner: But what is the wisdom that is being taught by the philosophers?
 Athenian: There are many philosophers, and many ideas. For while some say that all things are earth, others [say] that it is air, or fire, or water...
 Foreigner: And others [say] that the moon is not a goddess, but [only] a clod of earth...
 Athenian: However, Socrates doesn't speak either of the earth or of the sky, but concerning the human life. For he says that philosophy is to ignorance as life is to death. For all things are examined by the philosopher; for the unexamined life [is] not livable for a person.

Exercise 7.11

- Foreigner: But what is the best life? Is it the life of a ruler, or of a poet, or a general...?
 Athenian: Socrates both speaks and thinks about the types of life and the virtue of each. For in the marketplace and in the streets he always says, "What is justice?" and "What is courage?" And perhaps one of those present says concerning courage, "[It is courageous] if someone runs into a burning house in order to save a little child." But Socrates says, "You have provided a single example of courage. However, what is courage itself?" And those present aren't able to say. And they go away on account of anger.
 Foreigner: And reasonably so. For Socrates is interfering and troublesome.
 Athenian: It is deliberate. For he says that he is a gadfly. A gadfly is always buzzing; it annoys the horses, and it keeps them from sleeping. So Socrates likewise annoys the citizens, so that they are forced to examine everything.

Exercise 7.12

- 1 οὔτοι οἱ ἵπποι.
- 2 τοὔτω τῷ γέροντι.
- 3 τοὔτων τῶν θεῶν. (the same as the masculine)
- 4 ταύτην τὴν παῖδα.
- 5 οὔτοι οἱ στρατιῶται.

Exercise 7.13

- 1 These sailors are brave.
- 2 Who is this girl?
- 3 The allies' messenger announced this (= "these things").
- 4 This goddess provides most lovely gifts.
- 5 These people say the same things.
- 6 This village is being guarded by the old men.
- 7 Who is this? Your friend?
- 8 These things ended the battle.
- 9 I don't have a horse, but this man does.
- 10 These slaves, who are being chased by the enemy, did not heed the words of the messenger.

Exercise 7.14

- 1 αὕτη ἡ παῖς ἵππον καλὸν ἔχει. (or, ἔστι ταύτη τῆ παιδί ἵππος καλός.)
- 2 τίς ταῦτα ἤγγειλεν;
- 3 οὗτος ναύτης οὐκ ἔστιν.
- 4 αὗται αἱ γυναῖκες θαυμάζουσι τοὺς τῆς χώρας νόμους.
- 5 ταῦτα τὰ ὅπλα ἔφερες, ὧ δούλε;

Exercise 7.15

- 1 This slave is here.
- 2 Did you (sg) write this letter?
- 3 Who are these women being chased by the boy?
- 4 These weapons are not mine.
- 5 We guard both our horses and these ones.

Exercise 7.16

- 1 ἐκεῖνον τὸν παῖδα.
- 2 ἐκεῖνων τῶν ἐπιστολῶν.
- 3 ἐκεῖνῳ τῷ γέροντι.
- 4 ἐκεῖναι αἱ παῖδες.
- 5 ἐκεῖνη ἡ ὁδός.

Exercise 7.17

- 1 Those soldiers are foreign.
- 2 These women stayed, but those ones fled.
- 3 Who is that on the island?
- 4 Did you throw those books away?
- 5 We are providing those people a meal.

Exercise 7.18

- 1 ἄρ' ὄδε ὁ δοῦλος τὴν οἰκίαν φυλάττει;
- 2 οἶδε οἱ λόγοι ὑπὸ γέροντος σοφὸς λέγονται.
- 3 ἐδιώκομεν ἐκείνους τοὺς ἵππους πρὸς τὴν θάλατταν.
- 4 ἦδε ἡ οἰκία πύλας καινὰς ἔχει. (or, εἴσι τῆδε τῆ οἰκία πύλαι καιναί.)
- 5 ταῦτα τὰ ὄπλα οὐ βλάψουσι ὑμᾶς, ᾧ φίλοι.

Exercise 7.19

- Athenian: Socrates also says remarkable things, that no one makes mistakes willfully; for if we do bad things, it's clear that we do not know what is good. For if anyone does bad things, he harms the soul; and it is better to suffer bad things than to do bad things...
- Foreigner: Are you speaking about a certain man, or about a god?
- Athenian: About a man indeed. For Socrates is able to drink wine like no one else, although he never gets drunk. And when he was a soldier, he saved his friends. And we saw him standing all night in the winter and thinking, having only a cloak and sandals.
- Foreigner: Is Socrates of noble birth?
- Athenian: Not at all. For while his mother was a midwife, [his] father [was] a sculptor. And Socrates says that he does these things. For he is a midwife of ideas; for his students give birth to ideas. And just as a sculptor reveals the stature out of stone, Socrates likewise uncovers ideas.

Exercise 7.20

- Strepsiades: By the gods, what are these wild beasts?
- Student: What is the shout? On what account are you amazed? For we are students.
- Strepsiades: What is he doing who is looking into the earth?
- Student: He wants to find the things under the earth.
- Strepsiades: So, he wants to eat truffles. Don't worry, dear student. For the truffles in my fields are lovely. But what are these devices?
- Student: These are for astronomy. We look into the sky with them.
- Strepsiades: And those?
- Student: For geometry. But this is a map of earth. And Athens is here.
- Strepsiades: What are you saying? I don't believe, because there isn't a law course. And where is my house?
- Student: It is here.
- Strepsiades: But where is Sparta?
- Student: This is it.
- Strepsiades: Oh no! How close the Sparta is to us! Who close the enemy is to my house! Either take them away from us or throw away the map!
- Student: I cannot.
- Strepsiades: But tell me, who is this who is in the hanging basket?
- Student: He.
- Strepsiades: Who is he?
- Student: Socrates.

Exercise 7.21

- 1 ἐπέμπεσθε.
- 2 ἐβλαπτόμην.
- 3 ἐπειθόμεθα.
- 4 ἐφέρετο.
- 5 ἤγοντο.

Exercise 7.22

- 1 The enemy was pursued by the allies.
- 2 The gate was guarded by the servants (“children”).
- 3 Those dead men were buried by the strangers.
- 4 The soldiers were pelted the weapons of the giants.
- 5 The temple is admired by the general.⁶
- 6 We were being carried by these servants.
- 7 Were you harmed by the tree, oh messenger?
- 8 The shout was hard by the girl.
- 9 The words were learned by all the children.
- 10 The people were being persuaded by the words of the messenger.

Exercise 7.23

- 1 ἡ ἐπιστολή ὑπὸ τοῦ δούλου ἐφέρετο.
- 2 αἱ βουλαι ἡμῶν ὑπὸ τῶν πολεμίων ἠρπάζοντο.
- 3 ὑπὸ τῶν γιγάντων διωκόμεθα.
- 4 τοῖς τοῦ ξένου λόγοις ἐπειθεσθε.
- 5 ἡ λιμὴν ὑπὸ τοῦ ναυτικοῦ ἐφυλάττετο.

Exercise 7.24

- Strepsiades: Socrates, dear little Socrates, are you truly here?
- Socrates: What [is] the shout? Who has entered by force into the think-tank?
- Strepsiades: I, Strepsiades, but I did not enter by force.
- Socrates: On what account are you here, oh short-lived one? On account of what have you come in?
- Strepsiades: I want to learn from you. For I have heard that you are wise. And the disciples said many things about astronomy, geometry, truffles, my house, being near the Spartans...
- Socrates: You are a fool and an ignoramus.
- Strepsiades: Restrain your anger, Socrates. But what are you doing in this basket?
- Socrates: Being a walker on air, I am thinking about the sun.
- Strepsiades: Why from a basket rather than from the earth?
- Socrates: I am unable to learn or discover anything thinking down below. For the earth hinders the thinking person.

⁶ The text has the present tense (θαυμάζεται). The imperfect would be ἐθαυμάζετο.

Exercise 7.25

- Strepsiades: But, Socrates, why don't you come down? For I came to the Think-Tank because I was being chased by the creditors, owing many debts.
- Socrates: But how do you suffer this?
- Strepsiades: [My] son is horse-mad. For I owe debts. For the horses eat the debts. But teach me that unjust message. For having learned this message, I will persuade the creditors, saying that I owe nothing.
- Socrates: Well, first sit down on the couch and think about life and [your] son. Do you have an idea?
- Strepsiades: Only this: that the bugs in the couch are biting me terribly, just as the Corinthians do the Athenians.
- Socrates: You are talking rubbish, old man.
- Strepsiades: But I now have an idea; I will steal the moon.
- Socrates: What are you saying? Will you (really) steal the moon? How is this useful?
- Strepsiades: Listen. For the creditors collect the debts on the day of the new moon. So, I will steal the moon. So, there will be no new moon, and the creditors will not collect the debts. And I will fare well, no longer being chased by them.
- Socrates: To the crows! For you are a fool. So, I will no longer teach you, being so foolish.

Exercise 7.26

- 1 ἀνδρειότερος.
- 2 μακρότερος.
- 3 φιλιώτερος.
- 4 μωρότερος.
- 5 χαλεπώτερος.

Exercise 7.27

- 1 μωρότατος.
- 2 ἐλευθέρωτατος.
- 3 νεώτατος.
- 4 έτοιμώτατος.
- 5 ἀνδρειώτατος.

Exercise 7.28

- 1 The general is more foolish than the slave.
≈ ὁ στρατητὸς μωρότερός ἐστιν τοῦ δούλου.
- 2 No danger is more terrible than the sea.
≈ οὐδείς κίνδυνος δεινότερός ἐστιν ἢ ἡ θάλασσα.
- 3 Is the girl wiser than the boy?
≈ ἄρα ἡ κόρη σοφωτέρα ἐστὶ τοῦ παιδός;
- 4 The citizens were most (“very”) brave.
- 5 This book is most (“very”) new.
- 6 The bravest of the citizens were admired by everyone.
- 7 The navy was more prepared than the army.
≈ τὸ ναυτικὸν ἐτοιμότερον ἦν ἢ ὁ στρατός.
- 8 The wisest judge was being sent to the island.
- 9 This goddess is friendlier than that one.
≈ ἦδε ἡ θεὰ φιλιωτέρα τῆς ἐκείνης.
- 10 This person is bravest of those of this time.

Exercise 7.29

Now Socrates, although he was both very wise and very just, was compelled to give a defense for his life in the law court. And he was already an old man. For he was tried as one who both corrupts the young men and does not believe in the gods. “Oh Athenians,” he said, “hold down the noise. For I am not saying great things. But concerning my wisdom, if I have any, the god in Delphi is witness. And you have all heard about Chaerephon. For this one was my friend since youth. Chaerephon came to Delphi at that time. For he was desiring to know if anyone is wiser than Socrates. And Pythia said, “No one is wiser.” And Chaerephon died later, but my brother is a witness of this. And I was amazed when I heard the words of Apollo; for what does the god say? Is it a riddle? For I am in no way wise. Why does Apollo say that I am wisest? For the god is not a false witness. At last I learned the truth. For while many say that they are wise, they are not; but I know that I know nothing. So in this I am wiser than the other citizens.”

Exercise 7.30

- 1 δεινότερον.
- 2 χαλεπότερα.
- 3 ἀνδρειότατα.
- 4 μωρότερον.
- 5 χρησιμότερα.

Exercise 7.31

- 1 The boy spoke more wisely than the old man.
- 2 Those in the village very bravely guarded the gates.
- 3 That servant is wiser than the others, and speaks more foolishly.
- 4 Which of the lines is stepping forward in a very friendly way?
- 5 The judge's slave writes very wisely.
- 6 The messenger spoke more wisely than the general.
- 7 Our allies suffered most terribly in the war.
- 8 The enemy's belongings were being bravely stolen by the citizens.
- 9 These children wrote more foolishly than those.
- 10 The soldiers waited most bravely before the gates.

Exercise 7.32

- 1 ὁ ἄγγελος σοφώτατα εἶπεν.
- 2 οἱ ναῦται δεινότερον ἔπαθον ἢ οἱ στρατιῶται.
- 3 ὁδε ὁ δοῦλος χρησιμώτατα διδάσκει.
- 4 ὁ στρατηγὸς μωρότατα ἐπίστευσε τῇ ἐπιστολῇ.
- 5 αἱ πύλαι ὑφ' ἡμῶν ἀνδρειότερον φυλάττονται ἢ ὑπὸ τῶν συμμάχων.

Exercise 7.33

- 1 The stranger is more worthy of honor than all the soldiers.
- 2 The allies' messenger speaks justly since he is a just man.
- 3 All the women in the village were suffering unworthy things.⁷
- 4 This is the most trustworthy of the books.
- 5 The children were being taught worthily and wisely by the teacher.
- 6 The goddess's house is most sacred.
- 7 The ones being most strongly guarded heard nothing.
- 8 This messenger spoke more faithfully than that one.
- 9 The ruler is wealthier than the other citizens.
- 10 The gates of the camp are very high.

Exercise 7.34

- 1 ὁ δοῦλος ὁ πιστὸς δικαιοτάτα εἶπεν.
- 2 ὁ γίγας ἰσχυρότερός ἐστιν ἢ πάντες οἱ στρατιῶται.
≈ ὁ γίγας ἰσχυρότερός ἐστι πάντων τῶν στρατιωτῶν.
- 3 οἱ νόμοι ἄξιοί εἰσι τῆς τιμῆς.
- 4 ὁ παῖς μωρότατα ἔφυγεν.
- 5 ἡ κόμη ἀνδρειότατα φυλαττομένη ὑπὸ τῶν στρατιωτῶν πλουσία ἐστίν.

⁷ Check the meaning of the phrase οὐκ ἄξια here.

Exercise 7.35

- 1 The slave hid the gold in the forest.
- 2 The prisoners, being barbarians, all sat silently.
- 3 Is the child whom we punished the doctor's son?
- 4 The giant's head was higher than that tree.
- 5 Where did you find the stone by which you destroyed the strong gate?
- 6 The food which you ate in that house was bad.
- 7 We finally saved the ones who fare badly there.
- 8 This is the doctor whose words are always trustworthy.
- 9 I am being compelled to punish the one who did these things.
- 10 Does the island which we saw have inhabitants?

Exercise 7.36

- 1 οἱ αἰχμάλωτοι οἱ εἰσιν ἐν τῷ δεσμωτηρίῳ ἰσχυρότατοί εἰσιν.
- 2 ἄρα εἶδες τὸν ἰατρὸν ὃς τὴν ἐπιστολὴν ἔπεμψεν;
- 3 ὁ δοῦλος ὃν ἔπεμψας μωρότατός ἐστιν.
- 4 ὁ γίγας ὃς ἀνθρώπους ἐσθίει οὐκ ἐστὶν νῦν ἐν τῷ ἀγρῷ.
- 5 οἱ λίθοι οἱ ὑπὸ τῶν παιδῶν ἐβάλλοντο μακρότατοί εἰσιν.

Exercise 7.37

- Hippocrates: Socrates, are you still sleeping?
- Socrates: Are you announcing anything new, friend?
- Hippocrates: Protagoras is present in Athens.
- Socrates: What is this to you? Did Protagoras hurt you?
- Hippocrates: Yes, by the gods, because I have no share of his wisdom.
- Socrates: But if someone persuades him while handing over many goods, Protagoras wants both to teach and to hand over a share of wisdom.
- Hippocrates: So, I will hand over not only my own goods, but also those of my friends.
- Socrates: But on what account do you want to be a disciple of Protagoras? For the other Hippocrates, who shares your name, is a famous doctor. So, his disciples study medicine. For they hand over their goods to him, and soon the disciples themselves are doctors. But what shall we say of Protagoras? On what account do you want to hand over your goods to him?
- Hippocrates: He is a sophist.
- Socrates: And do you want to be a sophist yourself? Is this then shameful?
- Hippocrates: I do not want to be a sophist.
- Socrates: So what?
- Hippocrates: I want to learn wisdom.
- Socrates: But concerning what? For the disciples of a doctor are able to speak wisely about medicine. But what does a sophist teach?

- Hippocrates: I cannot say, Socrates.
 Socrates: It's clear then that you are entering into danger, not knowing the things being taught by Protagoras nor being able to say whether the teacher is good or bad.
 Hippocrates: But who judges these things?
 Socrates: It's clear that you are already a worthy student of Protagoras.

Exercise 7.38

- 1 The girl's father is wealthier than mine.
- 2 The slaves, being chased by the soldier, came to the fields.
- 3 On account of the night we are compelled to stop the battle.
- 4 This woman has two daughters.
 ≈ αὕτη ἡ γυνὴ δύο θυγατέρας ἔχει.
- 5 No one guards Zeus's temple more faithfully than this man.
- 6 These prisoners was being pelted with stones by the children.
- 7 Those young men, knowing both the roads and the country, were very useful to us.
- 8 The prisoners, having gone through the very difficult war, do not deserve to be punished.
- 9 Did your son, whom you always trusted, tell these things to his mother?
- 10 The doctor knew the name of the disease.

Exercise 7.39

- 1 οἱ τῆς κόμης ἔνοικοι ἀναγκάζονται φύγειν.
- 2 ἐκείνους τοὺς λόγους ἔγνωμεν.
- 3 ἄρα τὸν χρυσὸν ἐκρύψατε ἐν τῷ ἀγρῷ, ὃ παῖδες;
- 4 ὁ δοῦλος ὃς ὑπὸ τοῦ στρατιώτου ἐδιώκετο εἰς τὸν ἱερὸν εἰσέβην.
 ≈ ὁ δοῦλος ὁ ὑπὸ τοῦ στρατιώτου διωκόμενος εἰς τὸν ἱερὸν εἰσέβη.
- 5 αἱ γυναῖκες αἷς ταῦτα ἠγγεῖλα ἐκάθιζον ἐν τῇ ἀγορᾷ.

Exercise 7.40

- 1 The old man is so wise that he is persuading the citizens.
- 2 This slave acts so foolishly that we are compelled to punish him.
- 3 The girl's father is so wealthy that he always provides very fine gifts.
- 4 This horse is so fine that it is worthy of our general.
- 5 The grain is such that everyone wants to have [it].
- 6 The woman hid the gold so wisely that no one was able to find it.
- 7 The book was written such that all the children learned well.⁸
- 8 Those sailors are so brave that they have victory in all the sea-battles.
- 9 The doctor is so trustworthy that he has many friends.
- 10 The master is away now. As a result, the slaves are drinking all the wine.

⁸ The key is wrong here, saying "I wrote the book," which would be ἔγραψα τὴν βίβλον.

Exercise 7.41

- 1 αἶδε/αὐται (αἱ γυναῖκες) οὕτω σοφαί εἰσιν ὥστε πάντες οἱ στρατηγοὶ πιστεύουσιν αὐταῖς.
- 2 οἱ στρατιῶται οὕτως ἀνδρεῖοι ἦσαν ὥστε τοὺς πολεμίους εἰς τὸν ποταμὸν ἐδίωξαν.
- 3 ὁ παῖς οὕτω μωρὸς ἦν ὥστε οὐδὲν ἔμαθεν.
- 4 οἱ πολέμιοι τοσοῦτοι ἦσαν ὥστε οἱ πολῖται ἐν ταῖς κόμαις οὐκ ἔμειναν.
- 5 ὁ Σωκράτης ἀεὶ σοφώτατα λέγει. ὥστε θαυμάζομεν αὐτόν.

Exercise 7.42

- Old man: Now I hear terrible things about Protagoras.
- Young man: What are these things?
- Old man: Protagoras says that man is the measure of all things.
- Young man: Rightly. For we are not about to speak about water in a bucket⁹ whether it is hot or cold. Each person determines this. If someone enters the house in the winter and puts his hand into the bucket, he says that the water is warm. But if someone sitting near the fire does the same things, he says that the water is cold. And both speak the truth.
- Old man: These things are perhaps good. However we are not talking about water but about morality (lit., “the good and the bad”).
- Young man: Each person determines also concerning these things.
- Old man: But these things create lawlessness in Athens. And Protagoras says these terrible things about the gods: “I am unable to know anything about the gods, whether they exist or not, nor what they are like. For many things hinder us knowing: for the matter is difficult, and the life of many is long.”
- Young man: He speaks the truth also about these things. While we have our own gods, foreigners have others. And while some men bury the dead, others burn or eat them.
- Old man: But saying these things, the sophists destroy the traditions. For the best teachers for the young are not the sophists but the poets.
- Young man: But what do the poets say about the gods? Is it not that they lie, steal and commit adultery?
- Old man: Not all the poets say these things. For the poets and the ancestors provide many great examples, from which the young are able to learn. I shall say these things both now and ever.
- Young man: While you say these things, others [say] other things. But this we do not yet know, who speaks the truth.

⁹ ἀγγεῖον.