PLATO

APOLOGY OF SOCRATES AND CRITO

WITH EXTRACTS FROM THE PHAEDO AND SYMPOSIUM
AND FROM XENOPHON'S MEMORABILIA

EDITED BY
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WITH A VOCABULARY

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PREFACE

This book was first published in 1885 and contained Plato's Apology and Crito. Its editor, Professor Louis Dyer, subsequently removed his residence to England. When the editors of the College Series of Greek Authors determined last year to issue a new edition, Professor Dyer felt that he was not sufficiently acquainted with the changes in conditions of collegiate instruction in Greek that have occurred in America during the past twenty years to undertake the task, and committed it to Professor Seymour.

The new edition contains, in addition to the Apology and Crito, extracts from Plato's Phaedo and Symposium and from Xenophon's Memorabilia. Professor Seymour rewrote the introduction and the commentary on the first two dialogues, and added a commentary on the extracts and a vocabulary. The book was practically finished and nearly all in type before his death.

The editors of the College Series had hoped that Professor Dyer, who had long known Professor Seymour intimately, would write the preface to the new edition. His illness and sudden death prevented this, and the sad duty has fallen to me, the friend of both these scholars for many years, to make this simple record of the part borne by each of them in the authorship of this book.

JOHN WILLIAMS WHITE
INTRODUCTION

1. Socrates stands at the very head and source of the history of philosophy in the modern sense. Not that all the ideas and the results of the researches of the earlier sages have come to naught, but for the most part they affect the later world only mediately, through Socrates and Plato. Socrates was the first to introduce scientific inductive argumentation, to form universal conceptions, to require precise definitions, and to study the principles of ethics. Formal logic began with him. Not that men before Socrates did not observe and reason, and define or describe, and take thought for virtue, but they had not studied carefully the laws of thought or the rational foundations of virtuous actions. Socrates was far from simply preaching the morality of his age and city. He insisted on an intellectual basis for moral principles. He would not separate knowledge from right action. The man who knows what is right, according to Socrates, will always do what is right. He who does what is right, however, without clear knowledge, is in danger at any moment of going wrong, and Socrates compares him to a blind man going along the right path. So Socrates contrasted knowledge (ἐπιστήμη) with right opinion (ἀληθος δόξα). Before Socrates, thinkers confused many matters which ought to be separated, and vainly hoped to gain one general solution for all problems.

1 See Zeller’s Geschichte der griechischen Philosophie. The English translation is convenient: Zeller’s Pre-Socratic Philosophy, London, 1881, 2 vols.; Socrates and the Socratic Schools, 1885; Plato and the Older Academy, 1876. See also Burnet’s Early Greek Philosophy and Bakewell’s Source Book in Ancient Philosophy, 1907. The most complete collection of the remains of the works of the pre-Socratic philosophers is Diels’s Fragmenta der Voroskratiker, Berlin, 1903, of which a second edition is appearing. Convenient is Fairbanks’s The First Philosophers of Greece, an edition and translation of the remaining fragments of the pre-Socratic philosophers, N.Y., 1898. See also Pater’s Plato and Platonism, 1893.

2 Aristotle, Met. 1078 b.
2. Only by a severe effort can we put ourselves approximately in the place of the pre-Socratic philosophers, so as in a measure to have their point of view and understand their problems. Most of them had no schools and made no propaganda for their beliefs, and left no writings, and we have little definite knowledge of their systems. Many of their sayings which have been preserved seem to us darkly enigmatical, and, as they are stated, most of their investigations and theories appear to us futile, although in some matters they have curiously anticipated the very latest scientific thought. In general, the results of their speculations seem strange to modern minds. Fortunately we do not need to know and understand the views of the pre-Socratic philosophers in order to understand Plato’s report of Socrates’s defense before his judges. Plato seldom refers distinctly to his predecessors, — not to speak of quoting from them, — and Socrates introduced no philosophical questions in his speech to the court. To determine the indebtedness of Socrates and Plato to their predecessors is an interesting problem, but it does not concern us here. At present we need to remember only that the germs of all later systems of philosophy appear in the thoughts of the Platonic Socrates.

3. The Seven Sages\(^1\) or Wise Men of Greece were not philosophers at all, in the modern sense. They were men of affairs, not of speculation. The traditions which we have in regard to them do not agree in every point, but are harmonious in representing them as rulers filled with practical wisdom. The wise Solon himself was neither a metaphysician nor a psychologist. He was a law-giver, and his thoughts were directed primarily toward means for securing a law-abiding and united spirit in the minds of the people of Athens. All the others of the Seven, according to Cicero, were rulers of their states, with the single exception of Thales, and he also, as Herodotus tells us, gave attention to political measures. The Seven Sages were said to have dedicated to Apollo at Delphi wise sayings, as an offering of their thoughts, — as *know thyself* (γνῶθι σαντόν), *Moderation*

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\(^1\) Ταύτων ἦν καὶ Θαλῆς ὁ Μιλήσιος καὶ Πιττακὸς ὁ Μυτιληναῖος καὶ Βίας ὁ Πρηνεῖς καὶ Σίλων ὁ ἡμέτερος καὶ Κλεάθυλος ὁ Δινδιος καὶ Μώσων ὁ Χηρέως, καὶ ἐξάρκεια ἐν τούτοις ἔλεγε τὸ Ἀκαδημϊκόν Ὀλυμπος, Plato, Ῥωμ. 343 a. Cf. Ηί ἀονές πραετερ Μιλεσίμ Θαλημ πολιτιτιβωσ συσ πραετερυντ, Cicero, *de Oraat. iii.* 34.
in all things, Nothing to excess (μηδὲν ἁγαν), Ruin is near to suretyship (ἐγγύα, πάρα δ' ἄτα). Of these the last is as severely practical as "He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure" (Proverbs xi. 15). The first two seem particularly Athenian, and were attributed to Solon. γνωθί σωτόν appears to have been the favorite maxim of Socrates: every man should learn what are his true powers and capacities, in order that he may undertake the work which is best fitted to his nature,—turning aside both from inferior occupations and from undertakings which are beyond his strength. Few faults seemed to Socrates worse than that of thinking one’s self to know what he does not know (Ap. 21 c, 29 b). When a man has learned what he can do, and what he cannot do, he is already well on the way to become most useful and most happy. These precepts clearly were not philosophical maxims in the modern sense, but wholly practical.

4. The term philosopher, lover of wisdom (φιλόσοφος) was not of early use in Greece. It does not appear in extant Greek literature until the fourth century B.C., in the works of Plato and Xenophon,—though the verb derived from it is found earlier in two notable passages, but not in a technical sense.¹ Plato uses his influence to keep φιλόσοφος from becoming a technical term, by employing synonyms. In his writings, φιλόσοφος seldom should be translated by philosopher. More frequently it means a seeker after truth. Wisdom, truth, and reality are equivalents to Plato. Homer does not use the later adjective for wise (σοφοί), and has wisdom (σοφία, O 412) but once, and then of the art of a ship-builder. In the poems of Pindar, early in the fifth century B.C., the term wise is applied particularly to the poets, and wisdom is poetic skill or poesy. This use is continued even in the time of Plato and Xenophon.²

¹ The Lydian king Croesus has heard much of the wisdom of Solon, and of his extensive travels φιλοσοφέων, Herodotus i. 30. In his Funeral Oration (Thucydides ii. 40), Pericles says φιλοσοφοῦμεν ἀνε ταλακλασ, which Jowett translates We cultivate the mind without loss of manliness.

² Pindar, Pyth. iv. 295, ἐν τε σοφοῖς, among the singers; Pyth. i. 12, ἄμφι τε Λατοῦδα σοφία, because of the song of the son of Leto; Plato, Rep. 365 c, ὦ δηλοῦν μοι ὁι σοφοί, as the poets show to me; Xen. An. i. 2. 8, ἑνταῦθα λέγεται Ἀπάλλων ἐκαθάραι Μαρσίαν νυκτὸς ἐργοντά ὦ περὶ σοφίας, when he vied with him in musical skill.
5. The most noted group of pre-Socratic philosophers is known as the Ionian School, although no one of them had a school or was a teacher in the technical sense. Asia Minor was the home and birthplace of many ideas, as well as of the Homeric poems. Sappho and Alcaeus sung on Lesbos, and Anacreon was born on Teos. Hecataeus, the predecessor of Herodotus and the most important of the logographers or chroniclers, lived at Miletus. Men's minds were active in that whole region, and we are not surprised to find this the home of the earliest Greek philosophy. Thales of Miletus has been recognized as the earliest philosopher. His time is fixed as early in the sixth century, if we accept both the statement of Herodotus (i. 74) that he predicted the eclipse of the sun which occurred at the time of a battle between the Lydians and the Medes, and also the computations of astronomers and chronologists that this was on May 28, 685 B.C. He is reported to have been a man of political and practical sagacity, though an old anecdote is told of a maid-servant's laughing at him for falling into a well while he was occupied with observing the heavens. His chief interest seems to have been in astronomy and the origin of the world. He believed water to be the first principle of the universe. — Only a few sayings are preserved of Anaximander of Miletus, who was born about 610 B.C. In his system, no material thing, but the infinite and eternal, was the first principle of the universe. "The earth is a heavenly body, controlled by no other power, and keeping its position because it is at the same distance from all things." "Animals came into being through vapors raised by the sun." "Man came into being from another animal, the fish." To Anaximander was ascribed by some the invention of the sun-dial and of maps. — Anaximenes of Miletus, a follower of Anaximander, in the latter part of the sixth century B.C., believed air to be the first principle of the universe. — Heraclitus of Ephesus, at the opening of the fifth century B.C., was called "the obscure," and he seems to deserve the name. His sayings are full of apparent contradictions. "All things are in motion" (πάντα ῥεῖ), and yet "All things are one." A man cannot to-day cross the river which he crossed yesterday; the man has changed, and the river has changed, — it is another man who crosses another stream. — The last
great philosopher of the Ionian School was Anaxagoras (Ap. 26 d) of Clazomenae, near Smyrna, who lived in Athens after the Persian Wars, and was on intimate terms with Pericles and Euripides, but was accused of atheism, probably by the opponents of Pericles. After about thirty years of residence there, he left Athens and went to Lampsacus, on the Hellespont, where he died about 428 B.C. He believed in a primal matter, which formed a sort of chaos, first principles infinite in number, until mind ( νοῦς) came and brought order into the universe. The Apology refers to his views of the sun and the moon (26 d).

6. Of all pre-Socratic philosophers, no other had so many personal followers, who formed a distinct sect, with peculiar practices as well as peculiar doctrines, as Pythagoras of Samos, who lived in Crotona during the latter half of the sixth century B.C. Of his life and teachings little is known with precision. Not only did he leave no writings of his own, but Philolaus, a contemporary of Socrates (cf. Phaedo 61 d), was said to be the first Pythagorean to publish a philosophical work. Plato refers frequently to doctrines which are known to be Pythagorean, but he names Pythagoras but once (Rep. 600 a), and Aristotle names him only about ten times. His travels were extensive, and his most important activity was in the Greek colonies (Magna Graecia) of Italy. Around no other Greek have more numerous and more curious fables gathered. In later times he was supposed to have had supernatural powers. His followers formed an association for a common life, with many ascetic practices, among which was abstinence from flesh food and from beans. Pythagoras taught the doctrine of metempsychosis, or the passing of the soul from one body to another. Thus, tradition said that Pythagoras claimed to have taken part in the Trojan War, in the body of the Trojan Euphorbus. Most notable scientifically, and most difficult for a layman to comprehend, were Pythagoras’s studies in numbers as affecting the universe. “Number was the first principle.” “The first principles of number are the first principles of all things.”

7. The Eleatic School was named from its home, Velia (Ἐλέα) in Lucania, in western Italy. Its founder was Xenophanes of Colophon, a somewhat younger contemporary of Pythagoras. Of the didactic
poems of Xenophanes considerable fragments are extant, — very largely, however, of a theological character. He did not believe in anthropomorphic gods, and said that if cattle and horses had hands and could paint, they would represent the gods as in the form of cattle or horses. He objected also strenuously to the poems of Homer and Hesiod, as ascribing to the gods deeds which are counted lawless for men. He uttered a noted tirade also against the glory which was given to athletes. To him, earth and water seem to have been first principles, and the source of all things. All things, in his view, are really one. Thus Xenophanes was the original Monist. — But the unity of all Being was apprehended still more definitely by Parmenides, his successor. "The all is alone, unmoved." "The first principle is one, unmoved." More than one hundred and fifty verses are extant of Parmenides's poem on Nature (περὶ Φύσεως), but these, too, are not easy of comprehension. He visited Athens in his old age, when Socrates was a youth, and the two talked together then. — Parmenides’s follower Zeno (not the Stoic of that name) was called the inventor of Dialectic. Only four brief quotations from his works are extant, but tradition has preserved the memory of his ingenious arguments to disprove the possibility of motion and to demonstrate that the swift-footed Achilles could never overtake a tortoise. Plato (Phaedrus 261 d) makes Socrates refer to Zeno as the Palamedes who can make his hearers believe the same things to be both like and unlike, both one and many, and both at rest and in motion.

8. Empedocles of Agrigentum in Sicily, born early in the fifth century B.C., was the first to assume four primary elements, the "elements" of ordinary modern speech,— earth, water, air, fire. About four hundred and fifty verses remain of his poem on Nature, in quotations made by other authors. In certain matters he was followed by his contemporary Leucippus, the founder of the Atomist philosophy, of whose works only two brief sentences remain, and whose views are best known through his follower, the "laughing philosopher," Democritus of Abdera in Thrace, the birthplace of Protagoras.

9. The gist of pre-Socratic thought on life and the world cannot be condensed satisfactorily into a few paragraphs. But clearly
the early thinkers of Greece were striving to solve great problems before the preliminary problems had been solved, before adequate observations had been made or suitable instruments had been prepared. Their studies had slight connection with ordinary life, though Xenophaenes and Democritus pronounce admirable maxims. The great achievement of Socrates, as Cicero declared (*Tusc. v. 4. 10*), was in bringing Philosophy down from the skies to dwell among men: *Socrates autem primus Philosophiam devocavit e caelo, et in urbibus coniocavit, et in domus etiam intro-
duxit et coëgit de vita et moribus rebusque bonis et malis quaerere.* In his youth Socrates seems to have been interested in the problems of natural science (*Phaedo* 96 a), but he was dissatisfied with the failure to attain any definite result. Xenophon (see *Mem.* i. 1. 14 f.) says that Socrates called attention to the wide difference of opinion between the Monists and the Atomists, between Heraclitus, who asserted that all things were in motion, and Zeno who argued that nothing could move, and to the lack of practical results attained by the physicists; and he gives a list of the themes which most interested Socrates,—what is pious, what is impious, what is bravery, what is a city, etc. The answers to these last ques-
tions would affect immediately the life of men. The Xenophontic Socrates was intensely pragmatic, to use a modern term. Though his discussions were theoretical, each had a practical bearing. On the other hand, no more than a modern scientist would Plato have accepted as valid the criticism of lack of tangible results. The study of astronomy is not useless because our knowledge does not enable us to regulate the movements of the heavenly bodies, nor can we condemn a science as hopeless because its doctors disagree.

10. The inquiries of the philosophers with regard to the universe were considered by some to have atheistic tendencies, since in early times the Greeks were prone to assign every natural phenomenon to divine agency. The question at the opening of the *Iliad* is charac-
teristic: “Who brought the two together in strife?” So in the *Clouds*, when the Aristophanic Socrates is made to deny the existence of Zeus, old Strepsiades promptly replies, “Why, *who* sends rain, then?”—implying the necessity of a personal agent. The
scientists left to the gods much less to do than the divinities had
done, according to the old beliefs; and thus in a measure they seemed
to do away with the gods. Socrates appears to speak as if the theory
were absurd that the sun is a stone, and the moon is earth (Ap. 26 d),
but he is speaking playfully in this passage. How far he agreed
with Anaxagoras, no one can say, but he was probably not behind
the best physicists of his time.

11. Just as φιλόσοφος was chosen at first, doubtless, as a more
modest epithet than σοφός, so Sophist seems to have meant originally
a seeker after wisdom, as a Hellenist is one who walks in the ways
of the Hellenes, or speaks their language. In the early part of the
fifth century B.C., the word had no unpleasant associations, as it
appears in literature; certainly it did not have the special meaning
of "captious or fallacious reasoner." The Titan Prometheus is called
a sophist (contriver; Aesch. Prom. 62). The term was applied to all
poets and musicians (Athenaeus 632 e). The Seven Sages were
called sophists by the orator Isocrates (xv. 235). The historian
Herodotus calls Solon and Pythagoras sophists. Not only the
comic poet Aristophanes but also the orator Aeschines (i. 173) calls
Socrates a sophist, and doubtless public opinion justified this epithet.
In a notable chapter of his History of Greece, Grote showed that the
sophists had been maligned, — that they formed a profession rather
than a sect, with varied aims and tastes and methods. They were
the only professional teachers in Greece above the grade of the ele-
mental schools, and the dignity of their position is shown by their
association with the best men of the state. The enormous develop-
ment of the democratic states of Greece in culture, wealth, and
power gave new importance to the arts which fitted men for leader-
ship. The difference between the rhetoricians and the sophists does
not seem to have been great or clear, though some of the rhetori-
cians are represented as despising the sophists. In a playful passage
of the Gorgias, Socrates says that the art of the sophist is related
to that of the legislator as the art of the rhetorician is to that of the
judge (Gorg. 465 e). Some of the rhetoricians were inclined to in-
clude all learning in their art. If they were to teach their pupils to
speak they must give them some knowledge of the matters on which
they were to speak; and if a man was to be ready, like Gorgias, at a moment’s notice to speak on any subject, he must know something about everything. In other words, according to its votaries, rhetoric included all other arts and should be the queen of all. This was essentially the claim which was made by the sophists for their art. Both rhetoricians and sophists took pay for their instruction, and both sought to fit their pupils for public life in Greece. So far as this is concerned, scholars of to-day cannot criticise them. But the sophists, like the rhetoricians, gave more attention to manner than to matter. The chief end of both was to persuade, to please, and to teach how to please. In general they worked for immediate results, and cared less for objective truth than for the subjective appearance of truth,—less to be right than to seem right. To win the suit in the court and to gain the majority of votes in the public Assembly were the ends at which rhetoric aimed, and the sophists were satisfied with teaching the code of morality which existed in Greece. They sought for it no higher or firmer basis than its approval by the people. “Man was the measure of all things” according to Protagoras, and, as in the old Homeric days, custom made right. To them justice was what seemed just to the masses who had never seen justice itself. Their discussions tended to give skill in dialectics rather than to rouse men to search for truth. But we must remember that we have no picture of the work of the Sophists from one of their own number. The student of Plato needs to bear in mind that Gorgias and Protagoras would have appeared to posterity in a better light if they themselves had composed the dialogues in which they are presented.

12. Protagoras of Abdera in Thrace, Prodicus of Ceos, and Hippias of Elis are the best known of the sophists in the narrower sense. Gorgias of Leontini in Sicily and Thrasymachus of Chalcedon, opposite Byzantium, were rhetoricians of high importance in the development of the art of oratory, but were often classed with the sophists. Whether Euenus of Paros (Ap. 20 b) was more of a poet or a sophist, we cannot say. These all were contemporaries of Socrates,—Protagoras and Gorgias being about ten years older than he. Though from different lands, all found Athens their most
pleasant and profitable place of sojourn. Nowhere else was so much interest shown in their displays of technical skill. Protagoras, as we learn from the Platonic dialogue called by his name (317 c), frankly called himself a sophist, and according to Aristotle (Rhét. 1402 a 25) did not shrink from saying that he "made the worse appear the better reason." He might be called the earliest Greek grammarian, for he was the first, so far as we know, to observe critically the genders of nouns and the tenses of verbs. The first distinction of Greek verbal moods of which we learn is his criticism on the first verse of Homer's Iliad, — μὴν ἀδικεῖ, θέα, — where he said the optative should have been used, to express a wish, a prayer, not a command, which might not be addressed to a divinity. Prodicus, on the other hand, was something of a lexicographer, being particularly nice in his choice of words, and studying to distinguish apparent synonyms. Hippias claimed encyclopedic knowledge, and, like Gorgias, allowed his hearers to choose the theme on which he should speak. He was an astronomer, also, and a diplomat. And once he appeared at Olympia in array which was all the work of his own hands: he had made his ring, and engraved the seal; he had made his strigil and oil-flask, and his shoes, and had woven his clothing, — including a belt which was woven in an intricate Persian pattern. Gorgias came to Athens first as an ambassador from Leontini, in 427 B.C., and his eloquence aroused enthusiastic admiration. That Gorgias not only composed such florid rhetorical exercises as are extant in his Helene and Palamedes, but also discussed ethical themes, is shown by the question of Meno, the Thessalian, addressed to Socrates on the remark that he had never met any one who knew what virtue is, — "Did you not meet Gorgias when he was here, and did he not seem to you to know what virtue is?" (Meno 71 c). In the Protagoras (312 a), the youthful Hippocrates, who is greatly interested in Protagoras, and earnestly wishes to learn from him, is represented as blushing at the thought of himself becoming a professional sophist. His admiration for the master shows that he shrinks from becoming a technical sophist chiefly because of the Athenian prejudice against any occupation of wage-earners. The Athenians did not distinguish very clearly and broadly, for instance,
between the social position and pay of a sculptor and those of an ordinary stone-cutter. British society of a century ago could show analogous prejudices against trade and the profession of a physician.

13. No name of classical antiquity is better known to modern readers than that of Socrates, and his face and form were very familiar to the populace at Athens. He was constantly to be seen in public places, where he would meet as many young men as possible, and he attracted attention apart from his words and his dress. He was not possessed of ideal Greek beauty. He was rather short, and had a bald head, a pot-belly, a broad flat nose, prominent eyes, and large lips. Alcibiades (see Symp. 215 b) compares him to such a figure of Silenus as was often sold as a shrine at the statuary shops,—a satyr in form, but when opened disclosing a beautiful figure of a divinity. His baldness was concealed by no hat, and he wore but a single garment, and went barefoot in both summer and winter,—though on occasion he would go to a feast in the garb of a gentleman. He did not object to good food or to good clothes, but he was satisfied with what was convenient. He was neither a mediæval saint nor a Hebrew prophet. One evening, according to an anecdote, he was observed to be strolling on the street, and was asked what he was doing; he replied that he was collecting sauce for supper, i.e. he was getting an appetite which should serve as sauce. His physical powers were unusual, as is shown clearly by the account of his behavior on the campaign in Thrace (see Symp. 219 e), where his comrades watched him stand a whole night through, in meditation on some problem which had come before his mind, and where his bare feet seemed to be less disturbed by snow and ice than were the feet of his comrades, though these were well encased in cloths and skins. According to Alcibiades, he could drink more wine than any one else without being affected by it. Socrates was fortunate in his powers of physical endurance, and he adapted himself easily to all circumstances and all persons. Probably Diogenes the cynic regarded himself as a true follower of Socrates in his disregard of the courteties and decencies of life, and Epicurus found in the sayings

1 Ap. 17 c, Xen. Mem. i. 1. 10.
of Socrates what agreed with his ideas of pleasure, while Plato, keeping the golden mean, was sure that he was maintaining the spirit of his master in his beautiful mansion.

14. Of the family of Socrates we hear very little. He once speaks of himself as of the family of Daedalus, but jestingly, simply as a stone-cutter or sculptor, in which occupation he followed his father Sophroniscus, who was a friend of Lysimachus, son of Aristides the Just, and so of good connections. His mother, Phaenarete, was a midwife, and he compares with her employment his own work in assisting at the birth of ideas. How long he practiced his profession or trade of sculptor, no one knows, for Plato and Xenophon never make him refer to his early life. In it he gained no special repute, and we do not know whether we should call him a stone-cutter or a sculptor. He nowhere claims or shows special artistic tastes or powers, nor even special fondness for illustrations drawn from the occupation of sculptor. So he mentions none of his own works of this kind. At the entrance to the Athenian Acropolis, Pausanias, in the time of Hadrian, saw a group of draped Graces, said to be the work of Socrates, son of Sophroniscus. Such a group has been found at Athens, but of an earlier period, so that the conjecture is offered that either the group was wrongly ascribed to Socrates, or perhaps he made a copy of the work which has been preserved.¹ We should be greatly interested to know what part, if any, he had in the sculptures of the Parthenon or in the exquisite carving of the Erechtheum. The Parthenon was completed when he was thirty-one years old, and most of the young stone-cutters of Athens in his time must have had part in this work.

15. At the time of his trial, in the spring of 399 B.C., Socrates was seventy years of age (Ap. 17 d). So he was born in 469 B.C.,—ten years after the battle of Plataea, three years after Aeschylus presented his play of the Persians, and eleven years before Aeschylus presented his Agamemnon. He was in the strength of his young manhood at the time when Pericles was at the height of his influence and Athens enjoyed her greatest glory of power. We learn that he was at the siege of Potidaea (about 432 B.C.), where he

¹ See Frazer, Pausanias ii, p. 268.
saved the life of Alcibiades; in the battle of Amphipolis, ten years later; and in the battle at Delium, 424 B.C. (Sympos. 221 a). Alcibiades said that the prize for bravery which was awarded to himself was deserved by Socrates, and that Socrates's manner on the retreat from Delium was just that which was his wont on the streets of Athens. Doubtless Socrates had part in many another military affair of the early ten years of the Peloponnesian War, but the records of this military service are lost.

16. The name of Socrates's wife, Xanthippe, is familiar to all. They had three sons (Ap. 34 d, Phaedo 116 b),—Lamprocles, Sophroniscus (named for the grandfather), and Menexenus, of whom the two latter were still children at the death of their father. Of these sons nothing is known, except that (according to Xenophon, Mem. ii. 2), Lamprocles could not endure his mother's temper, and was rebuked for this by Socrates, with a reminder of all that Xanthippe had done and borne for him in the past, as well as of her undoubted present love for her child. Nothing is known of Xanthippe's family, either. She was much younger than her husband, as is made certain by the age of her children at his death, and clearly she was not in sympathy with his vocation. Probably they were not married in 423 B.C., or Aristophanes would have delighted in introducing her in his comedy of the Clouds. Not understanding his search for truth, and seeing clearly that he had abandoned his work as a sotabur and that he delighted in spending his time with idlers in the market-place, she, like many others, thought him to be a lazy loafer, and was impatient that he did not work as a craftsman and make better provision for his family. In the Symposium of Xenophon (ii. 10) she is said to have the worst temper of all the women in the world. That she was the second wife of Socrates, is very probable. Unsupported tradition spoke of Socrates as marrying Myrto, daughter or granddaughter of Aristides the Just, for his second wife. Possibly Myrto may have been his first wife, and on her death he may have married Xanthippe, but of this no exact record remains. What became of Xanthippe and the children on his death is not known. Doubtless Crito, Plato, and his other friends cared for them (cf. Crito 54 a).
17. Of the time when Socrates abandoned his craft, no indication is found. That he was interested in philosophical speculations in his youth, we should be ready to believe even without the express statements that he talked with Parmenides on the latter’s visit to Athens, and that he early had a great desire to learn the cause of natural phenomena. We read of no young men as specially associated with him before Critias and Alcibiades. Critias took no prominent part in Athenian politics until the latter half of the Peloponnesian War, but then became the leader of the Thirty Tyrants, so that we may suppose him to have been no older than Alcibiades, who was born about the middle of the fifth century B.C. So these two hardly came into connection with him before about 435 B.C. See § 23. But for the last thirty years of his life, at least, Socrates seems to have had no visible means of support. In a conversation reported by Xenophon, he estimates his property as worth about five minas,—in round terms $100 of silver, but with the purchasing power of about $500 in our time. He earnestly repudiates the charge of taking money in return for his instruction, but he must have received gifts from his friends. His only other source of income during the later years of his life, so far as we can see, was the insignificant fees for service as jurymen, since fees for attendance on meetings of the popular Assembly seem to have been given first after the Peloponnesian War. For a tenth of one year, he was one of the prytanes, and received a drachma a day, but in purchasing power this amounted to little more than a modern dollar. A possible interpretation of the opening of his speech would declare that he had not served as jurymen at all,—but we see no reason why he should have avoided this service, although his statement is more impressive if we suppose that he was a complete stranger to the manner of speaking in court.

18. That Socrates was a brave and faithful citizen-soldier in time of war, we have seen. The only office of state that he ever held was that of senator, for one year (Ap. 32 b). In this office he had occasion to show his firm fidelity. He happened to be the presiding officer of the people on the day when (led by demagogues) popular indignation was roused against the naval commanders at Arginusae.
These had gained a notable victory over the Spartan enemy, yet (prevented by a storm, as they said) had not taken up the dead bodies for burial, and the masses desired to sentence these commanders to death,—a trebly irregular procedure. In spite of the noisy threats of the people, Socrates refused to put the question to a vote. In the Apology, Socrates distinctly declares that a man at Athens who works for the good of the people must labor in private rather than in public,—thus he excuses himself for taking no part in the public deliberations of the Assembly. In the Republic and the Gorgias he argues at length to the same end.

19. The fact that Socrates remained in Athens during the eight months' rule of the Thirty Tyrants (405–404 B.C.), doubtless was used against him at his trial to prove that he was not a true friend of the democracy, the established government at Athens, and was brought into connection with his frank criticisms of the constitution of the State, in particular the use of the lot for the selection of public officers, and with the fact that Critias the leader of the Thirty Tyrants had been a follower of his. But Socrates at the time of the Thirty was sixty-five years old, and cannot have been of much importance as a hoplite. To say, as some have said, that Socrates criticised the principles of the democracy, but the leaders of the oligarchy, is epigrammatic, but not based on a firm foundation.

20. The religion of Athens was a state religion, and ritualistic rather than ethical. It was in charge of officials who were selected for no special holiness of character or spiritual ambitions, but simply for excellence as administrators. The religious function was to them much like any other public function, particularly since the Athenians were a very pious people and were inclined to consecrate secular affairs. That the dramatic representations and the athletic games were parts of religious festivals is well known. No body of dogmatic theology existed. The question of orthodoxy or heterodoxy was not raised. Sacrifices were to be paid to the gods after the manner of the fathers, and with this the requirements of religion were satisfied. In this matter, according to both Xenophon and Plato, Socrates was punctilious. Xenophon says that Socrates often was seen sacrificing on the public altars of the city, and often sacrificed
at home. So in the charge that Socrates does not believe in the gods in which the city believes, but in other new divinities (Ap. 24 b), the stress must have been laid on the former rather than on the latter clause. The introduction of a new divinity might be unpopular, — the worship of Mithras never gained such a footing in Athens as in Rome, — but it does not seem to have been illegal, if it did not interfere with any established worship.

21. Socrates at times seems to speak as a monotheist, of God. More often he uses the language of his contemporaries, and speaks of the gods. Sometimes the change from the singular to the plural is made in a single sentence. God, deity, and the gods are equivalent terms to him. He did not accept the current myths with regard to Zeus, Cronus, and the rest of the Olympian company, in the sense in which the people generally believed them. For instance, he refused to believe that the gods ever warred against each other, and that Zeus dethroned his father Cronus. Such stories he considered both blasphemous against the gods and injurious to the persons who believed them. The gods, he said, were good and truthful, and never could be the cause of evil, nor would they deceive men. In behalf of the gods, he was ready to surrender part of their power, and not to claim omnipotence for them, rather than to allow that evil could proceed from them. His disparaging words of the current stories of the gods, however, may have been understood by the masses as spoken disparagingly of the gods themselves. But his simple confidence in the gods was complete and unfailing. He believed that a good man is ever under the special care of the gods, and that no ill can befall him either in life or in death. The question of life or death was not a very serious matter for him then, since he was not to be separated from the loving presence of the gods. This confidence may account for the tone of the Apology, which is lighter than we should expect in the speech of a man on trial for his life.

22. On the διαμόνον of Socrates many treatises have been written. The reader should remember (what is often forgotten) that this word is strictly an adjective and not equivalent to demon or δαιμον, — a personality. From his boyhood Socrates was conscious of a divine influence within him, frequently checking him, even in minor
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matters, when he was about to act wrongly or unwisely, but never urging him forward. He calls it a voice (φωνή 31 d, cf. 40 b) from the gods. His accuser seems to have made his language concerning it the ground for the charge of introducing new divinities. Zeller calls it “a profound sense of a not uncommon phenomenon.”

23. The earliest definite date that can be set for Socrates’s stimulating intercourse with young men is shortly before the death of Pericles (429 B.C.), if the story told by Xenophon is authentic (Mem. i. 2. 40). The youthful Alcibiades, then a ward of Pericles, engaged his guardian in a discussion on law, in which he entangled him in inconsistencies, until Pericles laughed and said that he too was skilled in that sort of discussion when he was young, and enjoyed it then. Alcibiades, we are told, finding himself superior in dialectics to the greatest statesman of Athens, no longer thought it necessary to follow Socrates. Plato, however, represents Alcibiades as a warm admirer of Socrates more than a dozen years later, just before the Sicilian Expedition (Symp. 215 a). Of the relations between Socrates and Critias much less is said, and these clearly were not friends at the time of the rule of the Thirty.

24. Socrates distinctly disavowed being any man’s teacher (Ap. 33 a), and never spoke of his pupils, but of his associates (οἱ συνωνότες). He undertook to give no instruction, and disclaimed the possession of any worthy knowledge. In this lay his irony,—he claiming to possess less than he really had. His method was not to impart information so much as to rouse his interlocutor to seek this information for himself; by no means to answer the question and solve the difficulty for his friend, but to show him the importance of the question, and to indicate the method by which the problem might be solved. Thus he stimulated and guided thought, but did not teach in the technical sense; he never declared dogmatically what he had learned. He formulated no system of ethics or metaphysics. In

1 καυτά διαφόρα may be only new things about the divinities, but it was likely to be understood in the other way. The fact that this voice operated only to check from action separates it widely from such visions as those of Joan of Arc, with which it has been compared. The little which Plato says of it is in marked contrast with the space given to it in later discussions.
stimulating men to attain knowledge he must convince them not only that it was worth having, but also that they lacked it. How should a man strive to gain what he believes himself to possess? So Socrates went about the city,—wherever he would meet men, in a city where men spent their time in hearing and telling new things,—and by asking simple questions, which seemed easily answered, on familiar subjects, engaged men in conversations which ended in proving that they did not know what they had the reputation of knowing and what they ought to know. Doubtless many Athenians considered Socrates not only a lazy, trifling loafer, but also an ill-bred, exceedingly disagreeable man. They thought his conversations only a logomachy, a game of draughts with words for counters. He led the conversation to matters in which they were obliged to contradict themselves or to make admissions against their self-esteem. But he never wearied men by lectures of his own. In the Platonic dialogues, Socrates is always represented as treating the conclusions reached as attained in the conversation by his friend, with whom he is talking, rather than by himself. The two are seeking for truth together, as comrades. In the Republic they are compared to hunters in a thicket, with the hare hidden under a bush. Elsewhere Socrates's office, as we have seen, is chiefly to assist at the birth of ideas, aiding in the expression of what is in his friend's mind, and treating the new idea properly, when once it is expressed. So, in the Meno, by skilful questions he draws from a slave who knows nothing of mathematics the proof of the proposition that the square described on the diagonal of a square is equal to the sum of the squares described on two sides. The Platonic Socrates shows unfailing courtesy and tact in his discussions, avoiding all personalities. He may attract attention by an enigmatical statement or a paradox, but he never puzzles for long at a time. His humor is marked; in the Phaedo we are told that on the last day of his life his friends were "now weeping and now laughing." He is watchful of opportunities to introduce important discussions. The opening of the Phaedo, which forms a background or setting for the dialogue, shows that the associates of Socrates did not gather on the last day of his life to discuss the doctrine of the immortality of the soul, but simply as
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sympathetic friends. Step by step, however, by natural transitions, we are led to the philosophical discussion. Similarly at the opening of the Republic the company comes to the home of Polemarchus for dinner, but gradually the conversation is led to the theme of justice, and then to the ideal State. But the tact of the Platonic Socrates restrains him from introducing abstruse themes at the banquet of Agatho.

25. Socrates was interested in all matters of human thought, but we have no reason to doubt Xenophon's statement that his chief interest was in questions which directly pertained to man. Whatever might be the starting-point of a discussion, the conclusion was apt to be a practical application to the life of the interlocutor, whether or not he was doing his full duty (Laches 187 e). Thus the Gorgias begins with a talk on rhetoric, but it closes with a discussion of the question which is the best life to lead,—a life of truth and justice, even with suffering, or a life of false pretense and injustice, even with power.

26. The most noted of Socrates's followers were Alcibiades and Critias, and emphasis was laid upon this in support of the charge that he corrupted the youth.¹ Of these, Critias, as Xenophon says, was the most bloodthirsty and avaricious of the leaders of the oligarchy, while Alcibiades was the most arbitrary, willful, and violent of the leaders of the democracy,—a veritable young lion, whom Athens had reared but could not tame. The two other followers of Socrates whom we know best, and through whom we learn most directly of their master, were Plato and Xenophon,—both apparently of like age, but not sympathetic by nature. The practical Xenophon found little for which he cared in Plato's poetic transcendentalism, and Plato probably thought Xenophon hopelessly commonplace. Plato does not mention Xenophon in his dialogues, and Xenophon names Plato but once, and that incidentally. We may count ourselves happy in having accounts of Socrates from two points of view. Scholars have compared these two pictures with the different representations of the Saviour in the gospels of St. Mark and St. John.

¹ Cf. οἱ μὲν ἀνδρεῖς Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστήν ἀπετελέσατε ὅτι Κρίτων ἐφάνη πεπαιδευκός, ἐνα τῶν Τρίακοντα τῶν τὸν δήμον καταλυσάντων, Aeschines i. 173.
That the *Apology* was composed soon after the death of Socrates, is a natural supposition, since then it would receive particular attention from others and the subject filled Plato's own mind. An indication of the speedy publication of the *Apology* is found also in the fact that Socrates is made to predict to those who voted for his condemnation, that after his death many would follow him, and rebuke them for paying more attention to wealth and power and reputation than to virtue and their own souls, —a prediction which was not fulfilled, and certainly would not have been invented later. Scholars have never agreed as to the part which Plato had in this work, —whether in writing it he aimed to be merely an accurate reporter of Socrates's words, or rather to present such a speech as Socrates might have made, or to give a free report of the speech. Distinctly in favor of the first view is the fact that Plato tells his reader that he was present at the trial (Ap. 34 a, 38 b), while he says that he was not with Socrates on the last day of his life, in the prison (Phaedo 59 b). This mention of himself here is the more noticeable since only in these passages does he name himself at all. If Plato was simply imitating the style of his master's conversations, he certainly succeeded in introducing the dialogue-manner throughout, with colloquial freedom in the change of grammatical constructions and in failure to complete sentences. Another indication that the *Apology* is an accurate report of the speech which was actually delivered, is the fact that in the *Apology* Socrates ascribes the popular prejudice against himself largely to his followers' holding dialogues with men, after his own manner, trying to show them that they did not know what they thought they knew, —with no word of intimation that he had endeavored to stop this practice (Ap. 23 c), —while both Xenophon in the *Memorabilia* (i. 2. 17) and the Platonic Socrates in the *Republic* (539 b) admit explicitly that young men should not be encouraged in such disputations, and their principles should be well fixed before such edge-tools were furnished them as Socrates put into their hands. If the *Apology* had been written as late as the *Republic*, and out of his own head, Plato would not have thought it necessary to say anything here of the disputations of the pupils of Socrates.
28. Plato was of a wealthy and aristocratic family, claiming
descent through his father from Codrus, the last of the line of kings
of Athens. His father was Aristocles. This was the short form of
Aristocles, the name of Aristocles’s father, and the name which was
given to our philosopher in his infancy; the name Plato is said to
have been given him later from the breadth (πλατύς) either of his
chest, of his forehead, or of his style. His mother was Perictione,
sister of Charmides and cousin of Critias. Of his parents, nothing
further is known. Aristocles seems to have been dead at the time of
Socrates’s trial, for in the Apology (34 a) Adimantus is referred to as
the older representative, who might be expected to look after the
best interests of his brother Plato.

29. Most of the stories about Plato’s youth seem but fables. His
birth was probably in 427 B.C., though some authorities would set it
two years earlier. He may have been born on the seventh day of
the month Thargelion (about May 26), — that was Apollo’s day.
As an Athenian of military age, at the time when Athens most
needed men, we may assume that he served in her armies. But we
do not know which side he took in the conflict between the Thirty
Tyrants and the party of the democracy. Since his mother’s brother
Charmides and her cousin Critias were leaders of the Thirty, Plato’s
remaining in Athens would have been natural. That he was not
ashamed of his connection with these kinsmen, is clear from the
parts which he assigns to them in his dialogues, naming a dialogue
after each. The fate of these men may have had something to
do with Plato’s disgust for political life at Athens. The youth-
ful Plato is said to have distinguished himself in gymnastics,
and even to have entered the Isthmian games in competition for
a prize. Entirely probable is another story,— that he had ambi-
tions as a poet, and desired particularly to distinguish himself
in tragedy.

30. The occasion and circumstances of Plato’s meeting with
Socrates are unknown. We suppose Plato to have been twenty-
eight years old at the time of his master’s death. Very probably
he joined the company of Socrates’s followers when he was twenty
years of age; but in the next eight years of intercourse with Socrates,
many and serious interruptions to the philosophical discussions must have been caused by the wars and disorders of the land.

31. The influence of the master upon the pupil is best shown by the reverence which Plato continued to show to the memory of Socrates during the more than half a century of his life which remained after Socrates’s death. That the pupil should continue for fifty years to give his teacher credit for all his best thoughts, shows that Plato ever looked upon his scheme of philosophy as only a development of what he had learned from Socrates. Only in one of his very latest works, the *Laws*, and in two of his minor works, the *Sophistes* and the *Politicus*, does he fail to make Socrates the leading speaker in his dialogues, while he keeps himself entirely in the background, never speaking in his own person.

32. On the death of Socrates, in the spring of 399 B.C., Plato left Athens, and, after a sojourn of uncertain length in Megara, went to Egypt. That he derived knowledge of mathematics, astronomy, and philosophy from the ancient learning of the Egyptians, has often been supposed, but without either external or internal evidence. From Egypt, Plato seems to have returned to Athens, and to have begun his work as a teacher, first in a gymnasium (of Academus), and then in his own neighboring garden,—the “grove of Academe.” Plato thrice visited Sicily, and was intimately associated with both the elder and the younger Dionysius, tyrants of Syracuse. But he seems to have offended the one and to have wearied the other, and from each visit he returned to his work at Athens, where he died in 347 B.C.

33. Of Plato’s life and work as a teacher we have no authentic detailed picture. He lived apart from the active life of the city. His master had frequented the “full market-place,” as well as the palaestra, but Plato was not seen by the banks and in the saddlers’ shops. He was soon surrounded by a group of earnest students. That his instruction was chiefly in the form of Socratic dialogues may be inferred from the disparaging remarks made in his written works about harangues.

In the *Parmenides*, which in form is the report of a conversation held in the time of Socrates’s young-manhood, Socrates appears only as introducing the discussion.
34. Before the law, Plato’s “School,” the “Academy,” was a religious corporation,¹ formed for the worship of the Muses and Apollo. Corporation law was fully developed at Athens, but this seems to have been the earliest philosophical school to be so incorporated. The members of the School, as of other religious associations, had many common meals, but how frequently is unknown. The expenses of the association were probably borne in common, but nothing indicates that Plato received any salary or fees. He probably had much of Socrates’s dislike of receiving pay for giving advice as to virtue, and much of the old Athenian gentleman’s prejudice against taking pay for any service. He would not become a hireling (μυσθωρός). We know Plato as a writer, and think of him as such. But, although his artistic powers naturally sought expression in the publication of finished works of literature, he was primarily a teacher. In his day few books were written to be read. The written copies of the tragedies of Aeschylus and Sophocles served at first chiefly to assist and correct the memory. The Sophists lectured, rather than wrote for publication. Socrates himself never wrote anything in the way of literature, and cared much more for the living word of personal intercourse than for the more formal and exact written statement which could answer no questions. Plato himself, though the unrivaled master of one branch of literature, calls the writing of treatises a kind of play (παιδία).

35. The story of Socrates’s life and work does not prepare us for the manner of his death. Prosecuted in his old age, on a most serious charge, he was, after a legal trial, sentenced to death. And this was done, not during any oligarchical or democratic reign of terror, but at the very time when everybody was admiring the moderate spirit of the newly-restored Athenian democracy, after the deposition of the Thirty Tyrants by Thrasybulus.

36. In the spring of 399 B.C., when Socrates had reached the age of threescore years and ten (Ap. 17 d), Meletus, seconded by Anytus and Lyco, came forward with his accusation. In Plato’s Euthyphro Meletus is described as an insignificant youth, and in the

¹ Wilamowitz-Moellendorff, Antigonos von Karystos, Excurs 2, 1881; Ziebart, Das griechische Vereinswesen, 1890, p. 71.
Apology he is treated with a measure of contempt. He was the son of an unimportant tragic poet, and is said to have been irritated by Socrates’s criticisms of the poets (Ap. 22 a, 23 e). He led the prosecution, the other two being technically his συνήγοροι. The substantial man of the three, however, was Anytus (Ap. 29 c, 31 a), who had property and had repeatedly served as general of the Athenian armies. At this time he was popular because of his recent activity in expelling the Thirty Tyrants. His bitterness was uncompromising toward all sophists, and according to an anonymous ancient writer he was particularly irritated by Socrates’s criticism of his putting his son into his works as a tanner, when the youth was capable of better things ([Xen.] Ap. 29). Of Lyco, little is known. He was charged by Eupolis, the comic poet, with being of foreign extraction, and his wife was ridiculed by the same poet. His poverty and effeminacy were referred to by the comic poet Cratinus, but he is named by Aristophanes (Wasps 1301) with Antiphon, Phrynichus, and other noted aristocrats.

37. The formal terms of the indictment submitted by Meletus to the ἄρχων βασιλεύς, whose jurisdiction covered all cases involving religion, were: “Socrates is guilty of not believing in the gods believed in by the state, and of introducing other new divinities. Moreover, he is guilty of corrupting the youth. The penalty proposed is death.” This was an indictment for an offense against the state; so it was technically a γραφή (public suit), and, as further qualified by the specific charges, it was a γραφή ἀσεβείας (a public suit on the ground of impiety).

38. As to the negative clause of the first count (οὐς μὲν ἡ πόλις νομίζει θεῶς οὐ νομίζων), it certainly is difficult to see any fact to justify such an accusation, inasmuch as Socrates expressly recognized the law of the land (νόμος πόλεως) as the final arbiter in all that concerned the worship of the gods, and himself scrupulously observed all its requirements. The terms of the second and affirmative clause (ἐτέρα δὲ καὶ νὰ δαιμόνια εἰσηγούμενοι) refer to the much-mooted δαιμόνιον, — the mysterious communication from God to Socrates. The first count probably was introduced as a foil to the second, and was primarily intended as a means for giving a legal
FOOTNOTE TO THE SUIT. For among all known provisions of Athenian law there is none under which Socrates could have been prosecuted on the second count (δικεὶ δὲ καὶ τοὺς νέους διωφθείρων). This view is confirmed by the difficulty which even the Thirty Tyrants had in interfering officially with Socrates’s dealings with young men. They had to pass a special law for the purpose, and that law was doubtless abolished when the democracy was restored. At all events, in the accuser’s mind the second count was the most important. We remember the prejudices of Anytus, and recall the fact that he was still smarting under Socrates’s sharp criticism of the way in which he educated his son. The accuser urged that Alcibiades and Critias, notorious scourges of the body politic, were for some time the companions of Socrates. And, though Xenophon has abundantly shown the injustice of remembering this against Socrates, the judges could not forget it. The memory of these men’s crimes was still fresh, and every one was inclined to mistrust the man to whose teaching many attributed the misdeeds which had so lately made life unbearable. This teaching they were therefore determined to stop. Xenophon himself at this time may have served as an example of Socrates’s evil influence. Having joined the expedition of Cyrus the Younger, a friend of Sparta, against King Artaxerxes, who was an ally of Athens, he was already virtually an exile from Athens.

39. Socrates met the charge, and appeared before the court, with a calm and unruffled spirit. His inward monitor had checked him from preparing a formal speech in his own defense, and he held that he had made the best preparation to meet the charges by doing his duty and shunning evil during all his life. According to Cicero and Diogenes Laërtius, the orator Lysias composed a speech for him to deliver at this time, but Socrates declined to use it,—it was a good speech, he said, but it did not fit him. Socrates made no “apology” in the English sense. He set forth the reasons for his reputation as a wise man, and for the prejudice against him, of which he was well aware. Then he showed that Meletus had no

1 Cf. “But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak,” St. Matthew x. 19.
technical right to bring the charge against him, and that the charge was unreasonable in itself and untrue. He refused to follow the custom of the time, to which even Pericles had yielded, and implore the favor of the judges. He spoke to them not as a prisoner at the bar to the men who have his life in their hands, but as a master to men whom he has a right to criticise and rebuke. He told them that he made his defense not on his own account, as some might suppose, but on their account,—in order that they might not put to death the chief benefactor of the city, whom God had given to them, and whose like they would not easily find again. He asked for no favor.

40. And so it came to pass that the judges brought in the verdict of “guilty,” but by no large majority (Ap. 36 a). In cases of this nature the law did not fix the penalty beforehand, and Socrates had still the right of rating his guilt at his own price, ἀντίτιμασθαι, his accuser having proposed, τιμᾶσθαι, the penalty of death. Just as in his plea Socrates had disdained the ordinary means of working upon the feelings of the court by tears and supplications, so now he scorned the obvious way of safety still open to any man whose guilt had been affirmed by verdict. He absolutely refused to suggest any real counter-penalty, and hence an increased majority¹ sentenced him to death.

41. The same courage which had animated him while speaking his defense, the same rooted conviction that they who love God need fear no evil, supported him now, and prevented him from countenancing any plan for disobeying the laws of the state. Exceptional circumstances (Phaedo 58 a) delayed the execution of his sentence for thirty days after it was rendered, and his friends offered him means of escape from prison (Crito 44 b). But he was firm in refusing these, just as while on trial he had been firm in rejecting every opportunity to secure either a favorable verdict or a lighter penalty. The tale that shortly after his death the Athenians repented, and actually called the accusers to account, rests on such slender authority that it must not be taken as history.

The works before us in this volume are closely connected with the trial and death of Socrates.

¹ It is said that the adverse majority was increased by eighty votes which had previously been cast for a verdict of “not guilty.”
THE APOLOGY OF SOCRATES

42. Socrates’s address to his judges is in three sections. The first of these is the defense in the strict sense (Chapters 1–XXIV); the second is his proposition to set the penalty not at death, but at a fine of thirty minae (Chapters XXV–XXVIII); the third is an informal address to his judges, after the trial is concluded, while the magistrates were busy with making out the warrant for his commitment to prison and his death,—telling those who had voted for his condemnation that he might have been acquitted if he had been willing to flatter and fawn upon them, and saying to those who had voted for his acquittal that death could be no evil for him, or for any other good man.

43. The first of these three divisions, the defense proper, is complete in itself. All the laws of oratorical art are here carefully observed, though the usual practices of oratory are sharply criticised. The five natural heads of the argument are unmistakable.

ANALYSIS OF THE FIRST PART, OR THE DEFENSE PROPER,

cc. 1–XXIV

(a) cc. i. Introduction (προοίμιον, exordium)

= (principium.
= l insinuatio (ἐφοδος).

(b) cc. ii. Statement (πρόθεσις, proposicio) of the case and of the plan in the plea.

(c) cc. iii–xv. Refutation (λέξις, confutatio)

of former accusers, cc. iii–x.

of Meletus, cc. xi–xv.

(d) cc. xvi–xxii. Digression (παρέκβασις, digressio) on Socrates’s life.

(e) cc. xxiii, xxiv. Peroration (ἐπιλογος, peroratio). This is a criticism of the usual form of peroration, and ends with a confession of trust in God.

An introduction (a) is always intended to prepare the hearers for listening to the speaker’s plea. This is especially hard in the face of prejudice against the speaker’s person or against his case. The
rules of speech-writing here prescribe recourse to *insinuation*, ἐφοδος, a subtle process by which the speaker wins over the sympathies of his audience. He may do this (1) by attacking his opponent, (2) by conciliating his audience, (3) by strongly stating his personal hardship in the case, or (4) by putting concisely the difficulties involved in dealing with the facts. After the introduction follows (b) the statement, πρόθεσις. This is commonly a plain unvarnished tale covering the matters of fact involved. If such an account be unnecessary, the statement sets forth simply the plan of the plea. This plan is not unfrequently accompanied by a subdivision (partition), which is sometimes simply a summary of heads (enumeratio),¹ and sometimes a detailed account of topics (expositio).² Here, again, Socrates’s defense follows the rules of oratory. Next comes the most important part, the proof (πίστις, probatio), represented by (c) the refutation, which naturally falls, as indicated above, under two heads. In the manner of refutation here given, the genuine Socrates is in his element. After proof or refutation, as the case may be, comes, in the programme of oratorical orthodoxy, (d) a digression. This was the orator’s opportunity to try his wings. The theme chosen in a digression needed no more than an indirect bearing upon the argument of the case, and the ornamental part which the digression often played has led to the use of another term for it, i.e. exornatio or embellishment.³ This, too, can be found in Socrates’s speech, and here the laws of school oratory are more than satisfied. Yet, embellishment though it be called, this part of the speech has nothing that is far-fetched or beside the point; in the Apology it is the complement of the preceding negative refutation, its positive and required réenforcement (confirmatio). The transition to (e) the peroration is plainly marked. At this point the orator, and more

¹ Rhet. ad Herenn. i. 10. 17: Enumeratione vtemur, cum dicemus numero, quot de rebus dicturi simus.

² Ibid. Expositio est, cum res, quibus de rebus dicturi sumus, exponimus breviter et absolute.

³ L.c. ii. 29. 46: Exornatio constat ex similibus et exemplis et rebus indicatis et amplificationibus et ceteris rebus quae pertinent ad exangendam et collocu- plectandum argumentationem.
than ever if he were on trial for his life, was wont to make a
desperate appeal to the feelings of his hearers. No means of moving
the judges were left untried. Recourse to such methods Socrates
condemned as equally dishonest and dishonorable. Not unmanly
subserviency to men, but manly submission to God’s will, is heard
in the closing words of this defense.

Such was the temper of the Apology written for Socrates by Plato,
and as such, whether intentionally or unintentionally, it must have
been in striking contrast with the drift of the plea which Lysias is
said to have elaborated for the same case. The tradition that Plato
undertook to plead in the capacity of Socrates’s advocate (συνήγορος),
but was not allowed to do so, rests on very slight authority.

44. The second and third parts, which come respectively after
the first and the second votes of the judges, can hardly be expected
to answer all the requirements of a set speech. And yet these are
symmetrically arranged, and their topics are skillfully set before us.
The second part naturally opens with an allusion to the verdict of
“guilty” just rendered; any regular peroration would have been out
of place before the third, which is the suitable conclusion both for
the first part and for the second. And where, indeed, is there a more
eloquent and nobly impressive ending than this? That part of it
addressed to the judges who voted for Socrates’s acquittal is made
prominent, and appropriately so. For these judges, they who alone
are worthy of that title, are his friends; to them he confides the
hopes of happiness after death that are stirring within him, and
invites them to be of good cheer and not to fear death.

45. Closely connected with the Apology is the dialogue called the

CRITO

This dialogue is a conversation pure and simple, with two speakers
only, Socrates and Crito. Their close friendship has been mentioned
in the Apology (p. 33 d). This intimacy was unbroken, and though
Crito was in no sense a philosopher, yet in all the fortunes of
Socrates’s life Crito had been his firm friend. And now that a sen-
tence which he could not but regard as unjust had been pronounced
upon his friend, Crito rebelled against its execution. To prevent this he was willing to risk his fortune and even his civil rights. Apparently, nothing prevented Socrates's escape from prison but Socrates. At this juncture he stands before us as the loyal citizen. Though opposed to many of the principles of the democracy at Athens, he submits without reservation to its laws and exhorts all others to do the like. This, he declares, is the most imperative duty of every citizen. The dramatic picture given of this situation admits of the application of various terms used to designate the development of the plot in a Greek tragedy.

**Analysis of the Crito**

(a) cc. i, ii. **Prologue** (προλογος). The characters and their mental situation (ηθος τε καὶ πάθος).

(b) cc. iii–x. **Entanglement** (δέσις or πλοκή) of the logical situation.
1. c. iii. The threats of the multitude.
2. c. iv. The prayers of friends.
3. c. v. The jeers of enemies.
1. cc. vi, vii. The threats are many but duty is one.
2. c. viii. Nothing should warp our idea of duty.
3. cc. ix, x. It is wrong to run away from prison, and wrong should not be done, even in retaliation.

(c) cc. xi–xv. **Clearing up** (λύσις). The laws of Athens require the submission of Socrates, and his death.
1. cc. xi, xii. Socrates owes them life, liberty, and happiness.
2. cc. xiii, xiv. They require, and he has promised, obedience.
3. c. xv. He will gain nothing by disobedience.

(d) cc. xvi, xvii. **Epilogue** (ἐπίλογος). There are laws in Hades which can reach him who disobeys law upon earth.

46. Like the Apology, this work bears memorable witness to the nobility of Plato's mind, and it reveals especially his lofty patriotism. As for Socrates, we see in both these works that not words only but deeds prove him a law-abiding citizen. The laws of the land, as well as the example of Socrates submitting to his unjust
sentence of death, declare in no uncertain tones to every Athenian what true patriotism is and how it is preserved.

47. The Crito is by no means simply the chronicle of a conversation actually held; though it is based upon facts, it must still be recognized as Plato’s work. This is proved by the finished skill both of plan and execution displayed in this dialogue, short and simple though it is. Plato here has made a step forward in his notion of duty. For here is the earliest statement of Plato’s “silver rule”: “Injustice always is wrong; it is wrong to retaliate for injustice by injustice.” In the Gorgias this rule is applied more universally and put upon its rational basis. Indeed, from a philosophical point of view we may regard the Crito and the Apology as a suitable preface to the Gorgias, if we do not forget that both are primarily pictures of the one great master whom Plato in all his works most delighted to honor.

THE ATHENIAN COURT

48. Six thousand Athenian citizens were intrusted with the judicial power.¹ Choice was made by lot, every year, of six hundred men from each of the ten tribes (φυλαί), and any citizen more than thirty years of age was eligible. Every one thus chosen was liable, after taking a prescribed oath, to be called to act as a δίκαιος. δίκαιοι, judges or jurymen, was the official name by which they were addressed, but they really formed a committee of the Assembly, and often were addressed as “Men of Athens.” Divisions into courts were made. Like the English word court, δίκαιος-πρων may mean a judicial body as well as the place where such a body sits in judgment. Generally a court was composed of five hundred jurymen, but sometimes of less, as of two or four hundred; sometimes two or more courts of five hundred sat as one, but seldom if ever did the whole six thousand sit as one court. The even numbers, 200, 500, 1000, etc., were habitually increased by one, in order to avoid a tie vote.

¹ The chief authority on Attic courts is Meier und Schömann, Der attische Process (Berlin, 1883-1887), since Lipsius’s Das attische Recht und Rechtsverfahren I, Leipzig, 1905, is still incomplete.
49. On days appointed for holding court, each division was assigned by lot to one of the places used as court-rooms, and there tried the suit appointed for that time and place. Ingenious devices were used that no suitor might know beforehand which court was to try his case, and so be able privately to influence the judges. Each juryman received as the badge of his office a staff (βακτηρία) corresponding in color to a sign over the door of his court. He also received a ticket (σύμβολον), by showing which he secured his fee after his day's service. A fee of one obol (about three cents) for every day's session was introduced by Pericles, and afterwards trebled by Cleon.

50. The most general term to designate an action at law is δίκη, though the same word also has the narrower meaning of a private suit. According as the complaint preferred involved the rights of individuals or of the whole state, δίκαι in the wider sense were subdivided into (1) δίκαι in the narrower sense, private suits, and (2) γραφαί, public suits.

51. In the ordinary course of procedure, every plaintiff was required to present his charge (γραφή), in writing to the particular magistrate whose department included the matters involved. The first archon, called ὁ ἀρχων par excellence, dealt especially with charges involving family rights and inheritance; the second archon, called ἀρχων βασιλείας, dealt with charges involving the regulations and requirements of religion and public worship; the third archon, called πολέμαρχος, dealt with most cases involving foreign-residents (μέτοικοι) and foreigners; the remaining six archons, called the Thesmothetae, dealt with most cases not specially assigned to the first three.

52. The accusation was made in the presence of the accused, who had previously been served with notice to appear. Legal notice required the presence of two witnesses to the summons (κλητυρίες). If the magistrate allowed proceedings in the case, the terms of accusation were copied and posted in some public place, and at the time of this publication a day was fixed, on which both parties were bound to appear before the magistrate for the preliminary investigation (ἀνάκρισις). There the plaintiff's charges and the defendant's answer,
both of them presented in writing, were reaffirmed under oath, and both parties submitted to the magistrate such evidence as they intended to use. The reaffirmation or confirmation under oath was called διαμοσία, sometimes ἀντωμοσία. The evidence submitted consisted in citations from the laws, documentary evidence of various kinds, the depositions of witnesses, and particularly any testimony given under torture (βάσανος) by slaves, which had been taken and written down in the presence of witnesses. The magistrate fixed his official seal upon all the documents thus submitted, and took charge of them against the day when the case was to be tried. The person charged with an offense was not arrested and put in prison unless he was taken in the very act of crime. Strong efforts were made to settle mere disputes by arbitration.

53. On the day (ἡ κυρία) when a court was to sit upon any case, the magistrate who had presided over the preliminary investigation proceeded to the appointed court-room, where he met the δικαιώσαι assigned by lot (ἐπικεκληρωμένοι) to the case. Both parties to the suit, having been previously notified, were required to put in an appearance; if either were absent, the case went by default (δίκη ἐφημη) against him. Proceedings in court were opened by some religious ceremony; then the clerk (γραμματεύς) read aloud the written accusation and the reply, and finally the parties to the suit were successively called to state their case. This was the opening of the case (εἰσαγωγὴ τῆς δίκης) by the magistrate (εἰσαγωγεύς). Only one day was allowed for the trial of even a capital case (Ἀπ. 37 a); whether two or three unimportant cases, in which the litigants were allowed less time for their speeches, were ever tried by the same court on the same day, is uncertain.

54. The law required that every man should conduct his own case in person, and hence those who were not themselves skillful pleaders often induced others to write for them speeches which they should pronounce. Still, the law permitted a man to appear in court accompanied by advocates (συνήγοροι), who came as his friends, and therefore were not supposed to be paid for their trouble. Sometimes, after a short speech from the principal, the most important part of his plea was made by one of his advocates; e.g. Demosthenes’s
speech *On the Crown* was made by him as Ctesiphon’s advocate. The *water-clock* (κλεψυδρα, sometimes called simply τὸ ἤδωρ) was used to measure the time allotted to each for pleading before the court. When called for, the written documents offered in evidence were read by the clerk, and meanwhile the flow of water was stopped. By way of precaution, the witnesses whose depositions were read were required to be present in court and acknowledge their testimony; but no opportunity was given for cross-examination. While making his plea a man was protected by law from interruption by his opponent, and the law required his opponent to answer his questions. Such an examination occupied part of the time allotted for the speech. The opponent was not put under oath for this examination, and was not liable to punishment for false statements. The jurymen might interrupt the speaker if in their opinion he was off the point, or if they required fuller explanation on any point, but the extant orations do not show that the judges often did so interrupt the speaker. The presiding magistrate acted simply as a chairman; he did not interpret the law, or even call attention to any misstatements of it. Indeed, Socrates does not appeal to the presiding officer of the court to maintain order, but asks the jurymen not to make a disturbance. In an Athenian court, equity was much more important than justice; harmony with the letter of the law was insufficient to win a case. Of course, frequent attempts were made to prejudice the jurymen instead of enlightening them, and nothing was commoner than to make appeal to their sympathies. A defendant often appeared in court with his wife and children, or with infirm and helpless parents, and sometimes with friends of great popularity or of high character; he depended upon these to act as his intercessors with the court. Such practices, though manifestly tending to disarm the severity of the law and to defeat the ends of justice for which the court was organized, seem not to have been prohibited in any court except that of Areopagus.

No witnesses seem to be introduced in the *Apology*. Possibly the testimony of Chaerephon’s brother was read after Chapter V, 21 a; but if this was done, then the opening of the following paragraph
has been adapted to the form of Socrates's preceding words and not to the testimony.

55. When the pleas had been made, the jurymen proceeded to decision by a secret vote. In public suits, in general, only one speech was allowed to the plaintiff, and one to the defendant. In private suits, two were allowed to each. The jurors generally voted with bronze disks with axles either solid (to denote acquittal) or perforated (to denote condemnation). These were called ψηφοι. If the vote was a tie, the case went in favor of the defendant; and, in a public suit, if less than one-fifth of the votes were for the plaintiff, he was fined (1000 drachmas, about $170) and also debarred from ever again acting as plaintiff in a similar suit. In such a case also the plaintiff incurred both these penalties if, without good and sufficient excuse, he failed to appear in court, and thus by his own acts allowed that his case was bad. If the defendant failed to appear, the case went against him by default (see on ἔρωμα κατηγοροῦντες, Ap. 18 c), and he was pronounced guilty in contumacia. In most private suits, the plaintiff, under similar circumstances, forfeited one sixth of the sum which he claimed; this forfeiture was called ἐπωβελία, one obol for every drachma.

56. Actions were divided into (1) ἀγώνες τιμητοῖ, in which, if it decided against the defendant, the court had still to determine the degree of punishment to be inflicted (τίμημα), because no penalty was fixed by law; and (2) ἀγώνες ἀτιμητοῖ, in which, after deciding against the defendant, the court had no further decision to make, because the penalty was fixed by law. In cases of the former kind, if they were public suits,—like the γραφὴ ἀσεβείας brought against Socrates,—the accuser proposed the penalty which he considered adequate, and the accused, if convicted, might make a counter-proposition. Probably the judges were not confined to a choice between these two propositions, but could, if they saw fit, impose a third penalty, between the two.

57. The ordinary penalties imposed on citizens for crimes against the state were death, exile, loss of rights of citizenship (ἀτιμία), confiscation of property, and fines. All these are summed up in the
formula τί χρὴ παθεῖν ἢ ἀποτείχοι, what must he suffer or pay for his offense. Imprisonment was comparatively little used by way of punishment. In case the convicted defendant was not an Athenian by birth, he might be sold into slavery.

The commission which had general oversight of all prisons and floggings, and executions generally, was called the Eleven (οἱ Ἔνδεκα). Ten men on this board were chosen by lot every year, one from each of the ten tribes; the eleventh was a scribe, γραμματεύς.
ΠΛΑΤΩΝΟΣ ΑΠΟΛΟΓΙΑ
ΣΩΚΡΑΤΟΣ

17a

I. Ὅ τι μὲν ὑμεῖς, ὃ ἄνδρες Ἀθηναιοί, πεπόνθατε ὑπὸ αὐτῶν ἔμων κατηγόρων, οὐκ οἶδα· ἕγω δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὁλίγον ἐμαυτοῦ ὑπελαβόμην· οὕτω πιθανῶς ἔλεγον· καὶ τοὶ ἀληθεῖς γ' ὡς ἐποσ εἶπεῖν οὐδὲν εἰρήκασιν. μάλιστα δ' αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὅν ἐφεύσαντο, τοῦτο ἐν ὧν ἔλεγον ὡς χρή ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἔξαπατη-

I–II. Introductory, on the manner and arrangement of the defense.

1. My accusers have spoken very persuasively, but have told very little truth (their most shameless falsehood was that I am eloquent and thus may deceive you); you shall hear the whole truth, however, from me. I beg only that I may tell my story in my own way, for I am not familiar with the manner of courts.

1. Ὅ τι μὲν ὑμεῖς, ἕγω δ': not ὑμεῖς μὲν, ἕγω δ', because the clauses as wholes, not ὑμεῖς and ἕγω, are contrasted. — ὃ ἄνδρες Ἀθηναιοί: instead of the more technical ὃ ἄνδρες δικασταί, which Socrates reserves for his closing words (20 a, to the end), addressed to those who voted for his acquittal. Cf. 26 d, Xen. Mem. init. — No hiatus was felt here, for by crasis ὃ ἄνδρες was pronounced as ἄνδρες. — πεπόνθατε: though active in form is passive in meaning, and therefore takes ὑπὸ with the genitive. Cf. Symp. 215 d. II. 820.

2. δ' οὖν: introduces an asserted fact which is contrasted with the preceding statement of uncertainty, but at any rate, lat. certe. Cf. εἰ μὲν δίκαιον παίρνων οὐκ οἶδα, αἱρήσομαι δ' οὖν ὑμᾶς κτλ. Xen. An. i. 3. δ', whether I shall be doing what is right I do not know, but at any rate I will choose you. — καὶ αὐτός: even myself, which implies "How then may not you have been affected!"

3. ὁλίγον: cf. 22 a b. — ἐμαυτοί: i.e. who I was, my own nature.

4. ὡς ἐπος εἶπεν: limits a statement which may seem too strong. Cf. 22 b d.

5. αὐτῶν: limiting genitive with τῶν πολλῶν (ψευδών). — τῶν πολλῶν: the sum of which ἐν is part. — τοῦτο: explains ἐν, and is in apposition with it.

6. ἐν ὧ: refers to the passage where the statement was made.
θητε, ὃς δεινοὶ ὅντος λέγειν. τὸ γὰρ μὴ αἰσχυνθῆναι ὅτι ἂν αὐτικὰ ὑπ’ ἐμοὶ ἐξελεγχθῆσονται ἐργῶ, ἐπειδὰν μηδ’ ὅπωστιῶν φαίνωμαι δεινὸς λέγειν, τοῦτο μοι ἔδοξεν αὐτῶν ἀναιρεῖν τὰν τάληθη λέγοντα. εἰ μὲν γὰρ τοῦτο λέγουσιν, ὀμολογοῦν ἂν ἐγωγ’ οὐ κατὰ τούτους εἶναι ρήτωρ. οὗτοι μὲν οὖν, ὡσπέρ ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἄλληθες εἰρήκασιν. ὑμεῖς δὲ μοι ἀκούσεσθε πάσαν τὴν ἀλήθειαν. οὐ μέντοι μᾶ Δία, ὁ ἄνδρες Ἀθηναῖοι, κεκαλλιεπημένοι γε λόγους, ὡσπέρ οἱ τούτων, ρήμασί τε καὶ ὀνόμασιν οὔδε κεκοσμημένοι, ὁ ἄλλῳ ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν. πιστεύω γὰρ δίκαια εἰναι ἀ λέγω· καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως· οὔδε γὰρ ἄν δήσου πρέποι, ὁ ἄνδρες,

7. ὁτι κτλ.: object of αἰσχυνθῆναι.
8. ἐξελεγχθῆσονται: sc. οἱ καθήγοροι, convicted of lying in their assertion that Socrates is devious λέγειν.
9. αὐτών: of them, i.e. of their statements; this word of theirs. Cf. Xen. Mem. i. 6. 1.
11. εἰ μὲν κτλ.: the supposition is restated.
12. οὐ κατὰ τούτους: and not after their pattern, not in their class. This is explained by the following words.
13. ἢ τι ἢ οὐδέν: little or nothing. Cf. ἀκαθέρητα ἢ τις ἢ οὐδές καὶ παρ’ ἡμᾶς ἀυτῶν Hdt. iii. 140, hardly a single one of them has ever been here. — ὑμεῖς δὲ μοι ἀκούσεσθε: instead of ἐμοὶ δ’ ἀκούσεσθε, in contrast with οὕτω μὲν. The sense calls for ἐμοὶ δ’ ἀκούσεσθε, in contrast with οὕτως. This collocation brings out πάσαν τὴν ἀλήθειαν with great prominence. For a similar shifting of emphasis, cf. καγώ δὲ, εἰ μὲν ὑμεῖς ἔθελετε ἐξορμᾶν ἐπὶ τάστα, ἐπεσταὶ ὑμῶν βούλομαι, εἰ δ’ ὑμεῖς τάπτετε με ἡγεῖσθαι, οὔδὲν προσφάσθημαι τὴν ἡλίκιαν Χεν. Αν. iii. 1. 25, now I for one, if you are minded to bestir yourselves to accomplish this, am ready to follow your lead; if you, however, appoint me to lead you, I make no excuse on the score of my age.

16. κεκοσμημένοι: arranged in careful order, contrasted with εἰκῇ, as the following ἐπιτυχοῦσιν ὀνόμασιν is opposed to κεκαλλιεπημένοι ρήμασι κτλ.
18. ἄ λέγω: refers to the speech which follows, μῦ πλεά. — Socrates had been preparing for his defense during all his life, and had been prevented by his inward monitor from preparing a formal speech. The Euthyphro represents him just before the trial as with mind free and ready to enter into any sort of philosophical discussion.

19. προσδοκησάτω: for the aorist imperative of ‘‘total prohibition,’’ see GMT. 260; SCG. 417.
20. τῆς τῷ ἡλικίᾳ: equivalent to ἐμοὶ τῇ ἡλικίᾳ, for me at my age, as is shown by πλάττοντι. — μειρακίω: attracted into the dative by the construction of the main clause.

21. εἰς ύμᾶς: before you, sc. τοὺς δικαστὰς, equivalent to εἰς τὸ δικαστήριον.

22. τῶν αὐτῶν λόγων: this has respect primarily to the conversation with Meletus, 27 b, which is prefaced by the request μὴ θορυβεῖν ἐὰν ἐν τῷ εἰσόδῳ τρόπῳ τοὺς λόγους ποιῶμαι.

24. τραπεζῶν: the money-changers’ and bankers’ tables, as well as the shops near the market-place, were favorite lounching-places at Athens, and Socrates spent most of his time where many men were to be met. Cf. καίρους μὲν τὰ προειρήμενα διελέκτο ἐπὶ τῇ Φιλίου τραπέζῃ Lys. ix. 5, now the facts just recited I gathered from a conversation at Philius’s bank. Cf. also Lys. xxiv. 19–20, where, to meet the charge that his shop is the resort of evil-minded persons without visible means of support, the defendant says: ταῦτα λέγων οὐδὲν ἔμοι κατηγορεῖ μᾶλλον ἢ τῶν ἄλλων ὡς τέχνας ἔχουσι (who follow trades), οὐδὲ τῶν ὃς ἔμε εἰσόδοις (my customers) μᾶλλον ἢ τῶν ὃς τοὺς ἄλλους δημιουργοὺς (tradesmen). ἡκατοστὸς γὰρ ὑμῶν εἰσῆται προσφοράς (frequent, lounge in) ὃ μὲν πρὸς μυρσινόθων (perfumer’s), ὃ δὲ πρὸς κουρεῶν (barber-shop), ὃ δὲ πρὸς σκυτοποιεῶν (cobbler’s), ὃ δ’ ὅποι ἀν τόχη, καὶ πλείστοι μὲν ὡς τοὺς ἐγγύτατος τῆς ἀγορᾶς κατασκευασμένους (keeping shop); ἔλαχιστοι δὲ ὡς τοὺς πλείστους ἀπέχονται αὐτῶς. On the last point, cf. Xen. Mem. iv. 2. 1, where Socrates αἰσθάνομαι αὐτῶν (sc. τὸν Ἐθνὸδημοῦ) διὰ νέοτητα (because he was so young) οὕτω εἰς τὴν ἀγοράν εἰσόντα, εἰ δέ τι βούλειν διαπράξασθαι, καθίσοντα εἰς ἑνοποιεῖν τι (a harness-maker’s) τῶν ἐγγύτατος τῆς ἀγορᾶς, εἰς τούτο καὶ αὐτὸς ἦς κτλ.

26. ἐπὶ δικαστήριον: “the preposition has the notion of presenting one’s self to the court; ἀναβέβηκα refers to the βήμα” or tribunal.

27. ἀτεχνῶς: construe with ξένως ἔχει, which is equiv. to ξένος εἰμι (cf. 22a).

28. ἐνθάδε: i.e. ἐν τοῖς δικαστήριοις.

— λέξεως: genitive with the adverb, ξένως. G. 1147; H. 756.

29. ἂν: for its repetition, see G. 1312; H. 804.
καὶ τῷ τρόπῳ ἔλεγον ἐν οὖσπερ ἐπεθράμμην, καὶ δὴ καὶ νῦν τοῦτο ὑμῶν δέομαι δίκαιον, ὡς γέ μοι δόκω, τὸν μὲν τρόπον τῆς λέξεως ἔαν, — ἵσως μὲν γὰρ χείρων, ἵσως δὲ βελτίων ἀν εἴη, — αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τοῦτο τὸν νῦν προσέχειν, εἰ δίκαια λέγω ἢ μὴ. δικαστοῦ μὲν γὰρ αὐτῇ ἀρετῇ, βῆτορός δὲ τάληθη λέγειν.

II. πρῶτον μὲν οὖν δίκαιος εἰμὶ ἀπολογήσασθαι, ὁ ἄνδρες Ἀθηναίοι, πρὸς τὰ πρῶτα μου ψευδὴν κατηγορημένα καὶ τοὺς πρῶτους κατηγόρους, ἐπειτα δὲ πρὸς τὰ ύστερα καὶ τοὺς ύστερους. ἐμοὶ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ἡμᾶς καὶ πάλαι, πολλὰ ἡδὴ ἔτη, καὶ οὐδὲν ἄλληθες λέγοντες,

30. ἐπεθράμμην: had been brought up, belongs to the supposed case. See on δὲ ἔμελλεν, 20 a. Foreigners were allowed to appear in court only in exceptional cases. Ordinarily their ἔξων, guest-friend, or their πρόξενος, resident consul, represented them in court and was surety for them. — καὶ δὴ κτλ.: αὖτω δὴ καὶ νῦν would be more regular. — νῦν: not now in contrast to then, but as it is contrasted with as it would have been. “Now that I am not a stranger in Athens, but only a stranger in courts.” Lat. nunc is used in the same way.
31. τοῦτο: cognate accusative. It refers to what follows.
32. ἵσως: the reason urged is a general one.
34. αὐτῇ: in place of τοῦτο, by assimilation to the gender of the predicate ἀρετῆ. It refers to the preceding clause αὖτο... μὴ. — The emphasis of this sentence implies that this doctrine was needed at Athens.

II. I have had two sets of accusers, — not only Anytus, Meletus, and Lycon, at present before the court, with formal charges, but also a much more numerous company of accusers who years ago spread abroad the report that I was pursuing studies not suitable for men, and was making the worse appear the better reason. The earlier accusers must be answered first, particularly because the later accusers base their hopes of securing a verdict on the prejudice which the old stories have aroused.
1. δίκαιος εἰμὶ: the English idiom generally prefers the impersonal construction, it is just that, etc.
4. γὰρ: introduces the reason why Socrates replies first πρὸς τὰ πρῶτα... κατηγόρους. — πρὸς ἡμᾶς: construe with κατήγοροι γεγόνασι, which is equivalent to κατηγορήσασι.
5. καὶ: the first καὶ emphasizes πάλαι. — πάλαι, πολλὰ ἡδὴ ἔτη: two parallel statements; πάλαι goes back to the beginning of the accusations, while πολλὰ κτλ. follows out their long continuance. This accusation had been going on more than twenty years at the very least, for the Clouds was first
presented in 423, and Socrates was tried in 399 B.C.

6. τοὺς ἄμφι Ἄνυτον: Anytus was the most influential of the accusers, though not the technical head of the prosecution.

8. τοὺς πόλλους: this contrasts the majority of the hearers, who were early taught to abhor Socrates, with the few, implied in the participial genitive, ὑμῶν, to whom this may not have happened. — ἐπειθὸν κτλ.: continually prejudiced you against me by their accusations. κατηγοροῦντες ἐπειθὸν is expected, but coordination takes the place of subordination. κατηγοροῦν repeats more definitely the thought of ἐπειθὸν, cf. 18 d.

9. τίς Σωκράτης: τίς with proper names conveys an indefiniteness which is uncomplimentary, — somebody named Socrates.

10. σοφὸς ἀνήρ: these words are practically intended to mean a Sophist. "The title σοφὸς ἀνήρ would at ones be understood as a class-appellation, cf. 23 a, 27 a; in it the meaning and associations of Philosopher are uppermost, yet not so distinctly as to exclude those of Sophist." — τά τε μετέωρα . . . ἀνεξηγητικός: popular prejudice coined this phrase, or something like it, to stigmatize all scientific investigation into nature. With such investigation the earliest Greek philosophy began and ended, and even Socrates's contemporaries, the Sophists, — notably Hippias, — were much given to it. — The phrase τά ὑπὸ γῆς (where ὑπὸ has the unusual sense of beneath and covered by) is part of a sweeping assertion that nothing is safe from the curiosity of those men. This popular view is amusingly exaggerated by Aristophanes in the Clouds, 184-234. Here the word ἀπαρτεῖ adds a final touch of exaggeration. — Geology and paleontology of course were not studied in the modern sense. — φρονιστικής: used here with accusative like φροντίζων. For a native similarly governed, cf. τὴν ἐμὴν τῷ θεῷ ἑπιρροείαν, 30 a. — "This 'accusation,' σοφὸς . . . σοφὸς, both as given here, and as repeated with mock formality in 19 b, is nothing more than a vivid way of representing, for a rhetorical purpose, the popular prejudice, in which the court shared. The charges it contains are two-edged, being borrowed partly from the vulgar representation of the Philosopher, partly from that of the Sophist; the μετέωρα φρονιστικής points to the Philosopher, the τά . . . ποιῶν to the Sophist." R.
11. τὸν ἠττῷ λόγον κτλ.: any teaching of rhetoric, as such, must contain hints as to the most effective means for making the best of a bad case by presenting it skillfully. How far this must be condemned, should be decided only with reference to circumstances and facts. To-day it is just as impossible to assert that in all cases a lawyer is bound not to defend a client whose cause he knows to be unjust. Popular opinion at Athens seems to have been convinced that the Sophist’s single aim in teaching rhetoric was to communicate the art of proving that black was white. Cf. the Clouds, 889–1104, where Aristophanes introduces the Δίκαιος Άγος and the Ἀδίκος Άγος respectively. The two have an argument in which the Ἀδίκος Άγος wins. Cf. Cicero, Brut. 8, where the excellent Claudius says of the Sophists: dico esse profitebantur quemadmodum causa inferior (ita enim loquebantur) dicendo fieri superior posset. His oppositus sese Socrates, qui subtitulate quadam disputandi re fellere eorum instituta solebat verbis.

13. οἱ δὲινοὶ κατηγοροὶ: in the predicate,—κατ’ ἐξοχήν δεινοὶ.

14. οὕτως κτλ.: the investigations alluded to above, it was charged, not only were a foolish waste of useful time, but also led to atheism. The gods would have revealed the secrets of their realm if they had chosen that man should know these, according to the Xenophontic Socrates.

16. ἐν τῇ ἡλικίᾳ: logically construed with ὑμᾶς.

17. ἐν ἂν ἐπιστεύσατε: for the potential indicative with ἂν to express in a guarded way what may have happened, and perhaps did happen, see GMT. 244; SCG. 430.

18. ἔρημην κατηγοροῦντες: sc. ἔδικην. The accusative is cognate with κατηγοροῦντες. Cf. also the common law phrases διώκειν γραφήν, prosecute an indictment, φέρειν γραφήν, am defendant in a suit. The sense of the whole is repeated in untechnical language by the appended ἀπολογομένου οὖσκε. “The case which they prosecuted always went by default, with none to speak for the defendant,” i.e. they had a free field for their accusations. —When either party to a lawsuit failed to appear, the court entered a default against him, ἔρημην καταγγέλθηκε τινός, and the one of the two parties to the suit who
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18 e ἀπολογομένου οὐδενός. Ὅ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ ὄνοματα οὐν τ’ αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἰ τις κυριωδοποιὸς τυγχάνει ὁν. ὅσοι δὲ φῦνω καὶ διαβολὴ χρώμενοι ὡμᾶς ἀνέπειθον,—οἱ δὲ καὶ αὐτοὶ πεπειραμένοι ἀλλ’ ὑπηρετοντες,—οὐτοί πάντες ἀπορώτατοι εἰσον. οὐδὲ γὰρ ἀναβιβάσασθαι οὐν τ’ ἐστὶν αὐτῶν ἐνταυθῇ οὐδ’ ἐλέγξαι οὐδένα, ἀλλ’ ἀνάγκη ἀπεπήρωσεν ὦσπερ σκιαμαχεῖν ἀπολογομένου τε καὶ ἐλέγχειν μηδενὸς ἀποκρισίμενον. ἀξιώσατε οὐν καὶ ὑμεῖς, ὦσπερ ἐγώ λέγω, διττοὺς μοι τοὺς κατηγοροὺς γεγονεναι,—ἔτερος μὲν τοὺς ἄρτω κατηγορησαντας, ἔτερος δὲ τοὺς πάλαι οὐς ἐγώ λέγω, καὶ οὐθῆτε δεῖν πρὸς ε

appeared ἐρήμην κρατεῖ or ἐρήμην ἄφει, sc. δίκην. In such a case a plaintiff, if present, ἐρήμην κατηγορεῖ (δίκην) and the absent defendant ἐρήμην ὀφιλεῖανει δίκην.

19. ὧ δὲ πάντων κτλ. (ἐστι): appended with the following sentence. H. 1000a.

21. κυριωδοποιός: the Clouds of Aristophanes is here especially in mind, since this play contains the specific charges just mentioned. But Cratinus, Ameipsias, and Eupolis also ridiculed Socrates in their comedies. — ὦ ὁδικ. κτλ.: the clause οἱ δὲ καὶ αὐτοὶ πεπειραμένοι enlarges the scope of φῦνω καὶ διαβολῇ χρώμενοι, for οὕτοι 23 includes both classes. Appended as an after-thought, in conversational style, the sense of ἀνέπειθον is casually reiterated in ἀλλοις πειθότες. Strictly speaking, πεπειραμένοι is subordinated to πειθότες. Logically the sense requires ὃτι δὲ, οἱ μὲν φῦνω ... χρώμενοι, οἱ δὲ καὶ αὐτοὶ πεπειραμένοι, ὡμᾶς ἀνέπειθον, whether through envy and malice or through ignorance, being actually convinced. In both cases the result was the same.

24. ἀναβιβάσασθαι: contrast 24 d, where Socrates calls Meletus to come to the bema, and cross-examines him.

25. σκιαμαχεῖν κτλ.: τε καὶ are used here to connect, not two different ideas, but two statements of the same idea, cf. ἐπιθυμουν κτλ. in b. By thus saying the same thing twice, the speaker expresses his thought the more effectively, without apparent repetition. But the more distinct statement must always follow the figurative expression.

29. οὐς λέγω: sc. in b above. — οὐθῆτε κτλ.: similarly Demosthenes in his oration On the Crown asked the approval of the court for the order of topics which he proposed to follow. — For a fuller description of ἑκείνους, see b above; notice that it refers to ἔτερος δὲ τοὺς πάλαι. These old-time accusers, though the last-mentioned, were the more remote in thought, for Anytus and his crew were actually present, as τῶνδε shows.
30 ἐκεῖνος πρῶτόν με ἀπολογήσασθαι καὶ γὰρ ὑμεῖς ἐκεῖνον πρότερον ἥκουστε κατηγορουόντων, καὶ πολὺ μᾶλλον ἦ τόπῳ τῶν υπότερον.

εἰς ἀπολογητέοι δὴ, ὁ ἄνδρες Ἀθηναίοι, καὶ ἐπιχειρητέοι ὑμῶν ἐξελέσθαι τὴν διαβολὴν, ἢ ὑμεῖς ἐν πολλῷ χρόνῳ ἐσχέτε, ταύτην ἐν οὖτως ὀλίγῳ χρόνῳ. Βουλούμην μὲν οὖν ἄν τῶτο ὦτως γενέσθαι, εἰ τι ἄρειν καὶ ὑμῖν καὶ ἐμοί, καὶ πλέον τι με ποιήσαι ἀπολογούμενον. οἶμαι δ᾽ αὐτὸ χαλεπῶν εἶναι, καὶ ὦ πάνω με λανθάνει οἰον ἔστιν. ὀμοὶ δὲ τῶτο μὲν ἦτω ὅτι τῷ θεῷ φίλον, τῷ δὲ νόμῳ πεστέων καὶ ἀπολογητέον.

III. ἀναλάβωμεν οὖν εἶ ἀρχή, τίς ἡ κατηγορία ἔστιν εἴς ἂς ἡ ἐμὴ διαβολή γέγονεν, ἢ δὴ καὶ πιστεύων Μέλητός με b

34. τὴν διαβολὴν: the prejudice produced by the slanders just described.

35. ἐσχέτε: acquired. Cf. ἐσχῆκα 20 d, and cf. τὴν τυραννίδα οὕτως ἐσχὸν οἱ Μερμάριδαι Παριν. i. 14. When ἔχω means "in possession," ἐσχον means "came into possession." — ταύτην: resumptive after the interrupting clause of explanation introduced by ἦν. — οὕτως: so as is allowed,—the trial having to be completed in a single day. Cf. 24 a, 37 a.

36. τῶτο: refers to ὑμῶν ἐξελέσθαι τὴν διαβολὴν.

38. τῶτο: i.e. the end. For the same spirit of submissive trust in God, cf. 35 d, Crito 54 e.

39. τῷ θεῷ: the article is used without reference to any particular divinity, with a generic or collective force,—the divine will or God. Cf. 35 d, 42 a, 43 d.

ΠΙ ΙΙ.—X. These chapters answer the charges of Socrates's early accusers, and explain how the prejudice against him arose. The counts against him were given approximately in 18 b; they are repeated more definitely in 19 b. In these counts is implied atheism, as Socrates says in 18 c. The only charges which he directly attempts to disprove in these chapters, however, are his interest in natural science (III) and his teaching for money (IV).

III. What then are the charges which have commonly been brought against me, whether through ignorance or through malice? (1) That I seek into things which the gods have hidden from men, beneath the earth or in the skies, (2) that I make the worse appear the better reason, by sophistical arguments, and (3) that I teach men to do as I do. — Many of you have heard me talk. Tell each other, if any one of you has heard me talking about any of these things.

2. εἴ ᾖς: out of which. Cf. ἐκ τῶν 28 c.—ἐμὴ: equivalent to the objective genitive, against me, about me.—ἡ: refers to ἡ ἐμὴ διαβολή.
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4. ὡσπερ οὖν κτλ.: the formal charge of the accuser was read at the beginning of the trial. Since Socrates proposes to discuss first the informal charges, a definite statement of these is in place before his defense.

5. περιεργαζόμενοι: cf. μηδὲν ἐργαζόμενον ἀλλὰ περιεργαζόμενον 2 Thess. iii. 11.

6. οὐράνια: the article is omitted because ὑπὸ γῆς and οὐράνια are brought under one head. Cf. Σωκράτης δὲ τάντα ἄγειτο θεοῦ εἰδέναι, τά τε λεγόμενα καὶ παρατίθεμαι καὶ τὰ σημάδια βουλευόμενα (the unuttered plans in man's thought) Xen. Mem. i. 1. 19.—In Prot. 315 ε Plato satirizes the astronomical lore of Hippias, and in Xenophon's Memorabilia (iv. 7. 2) Socrates is represented as advising his friends against an intensive study of astronomy. — Aristophanes, in his play, represents Socrates's friends with heads bending over, toward the ground, searching into things below, while the rump, directed upward, is studying astronomy.

7. τοιαύτη τις: sc. ἡ ἀντωμοσία or διαβολή. Socrates alone is responsible for the exact words; the accusation itself was vague.

8. ταύτα γὰρ ἐσφάτε: when, in the Clouds, Aristophanes put before the Athenians his own feelings against Socrates, he dramatized an already existing prejudice.

9. Σωκράτης τινά κτλ.: in apposition with ταύτα. For the force of τινά, cf. τις Σωκράτης 18 b; it implies that Socrates in the Clouds bears no close resemblance to the real Socrates. Cf. Clouds 218–225, where Strepsiades on entering Socrates's thinking-shop says: "Who is this man up there in the basket?" Hearing it is Socrates, he asks him what he's about. Socrates answers ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον, on air I tread and oversee the sun. — φάσκοντα κτλ.: subordinate to περιφρονοῦν.

10. δὲν: referring to all statements of the sort above mentioned. — οὖτε μέγα οὖτε μικρόν: a reimbursement of the οὖθεν, stated disjunctively. Cf. 21 b and 24 a, and ἦ τι ἦ οὖθεν 17 b.

11. οὐχ ὡς ἀτιμάζων: cf. in ε below, καὶ τοῦτο γέ μοι δοκεῖ καλὸν εἶναι, "such knowledge is a fine thing, if any one has it." Socrates hints his doubt that any one has it. Cf. Xen. Mem. i. 1. 11. Those who pursued these studies were
beside themselves, he thought, because man ought first to know himself (cf. id. i. 1. 12, and 38 a below), and because these physicists looked into questions which were really beyond the sphere of man, and therefore arrived at impotent conclusions (cf. id. iv. 7. 6-7).

12. εἰ τις κτλ.: the expression of the condition implies a doubt, though it is in the logical form. Cf. 19 e.

13. μη...φύγωμι: may I never, by any chance, be accused by Melctus of so great a wrong as despising such knowledge. — διεικ is often best represented in translation by the singular. — For ύπω with φέειμ, cf. ύπω with ἐπένθησα

17 a. φύγωμι here is used as the passive of δώκω. Π. 820.

14. ἀλλὰ γὰρ: but the truth is that Socrates does not claim such wisdom simply because he does not possess it.

17. οἱ τουούτοι: are in that case, sc. the one just mentioned; i.e. "have heard me."

20. ἐκ τούτων: on ascertaining that no one had ever heard Socrates talk on such matters, the judges might infer reasonably that the other charges against him also were false. Falsus in uno, falsus in omnibus. — Xenophon enumerates the subjects σχολεῖ Socrates for his conversations; cf. Mem. i. 1. 16. — περὶ ἐμοῖ: the colloquial tone is marked in the position of these words. Instead of "the other stories which people tell about me," Socrates says, "the other stories about me, which people tell." The relative clause is appended as an afterthought.

IV. Another charge that has been brought against me is that I teach men, for money. This is not true, but it would be no reproach if it were. The reason why I deny that I teach is simply that I do not know how to teach.

1. ἀλλὰ γὰρ: in turning to a new topic, a glance is thrown backward (οὕτε...ἐστιν), and the new departure begins with the emphatic υπὲρ προ. ἐστιν is equivalent to the following ἄληθες (ἐστιν). — εἰ τινος κτλ.: if any one has told you.
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20 a
ματα πράττομαι, ουδὲ τούτο ἀληθές. ἔπει καὶ τούτο γέ μοι ἐ
dοκεῖ καλὸν εἶναι, εἴ τις οἴς τε εἰ παιδεύειν ἄνθρωποις
5 ὄσπερ Γοργίας τε ὁ Δεοντίνος καὶ Πρόδικος ὁ Κέιος καὶ
Ὑπίπατος ὁ Ηλέως. τούτων γὰρ ἐκαστός, ὁ ἄνδρες, οίκοι τ᾿ ἐστὶν
ὡς εἰς ἐκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἔαν-
tῶν πολιτῶν πρὸκει συνεῖναι ἢ ἄν βούλωνται, — τούτων
πεῖθουσι τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσι συνεῖναι 20
10 χρήματα διδόντας καὶ χάριν προσειδέναι.

ἔπει καὶ ἄλλος ἄνήρ ἐστι Πάριος ἐνθάδε σοφός, ὃν ἐγὼ
γνῶσθημην ἐπιδημοῦντα· ἔτυχον γὰρ προσελθὼν ἄνδρι ὧς τετε-
λεκε χρήματα σοφισταίσ πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλ-
lία τῷ Ἰππονίκου· τούτων οὖν ἀνηρόμην — ἐστὸν γὰρ αὐτῶ
15 δύο ὑπε—“ἈΚάλλια,” ἢν δ᾿ ἐγώ, “εἰ μὲν σου τῷ ὑπεῖ πῶλω

3. χρήματα πράττομαι: the denial of this is repeated at 31 c and 33 b. — ἐπεὶ: although. Strictly a connecting thought must be supplied.

4. εἰ τις εἶν: the regular apodosis καὶ δὲ εἶν is represented by its equivalent in sense, δοκεῖ καλὸν εἶναι.

6. τούτων γὰρ κτλ.: the ironical surprise of Socrates is reproduced by the anacolouthon in this sentence. With οίκοι τ᾿ ἐστὶν the speaker apparently leads up to πεῖθουσι, but the emphatic τούτων (in which the clause τῶν νέων, οἵ... βουλοῦνται is summed up) is followed by πεῖθουσι instead. (The plural after ἐκαστὸς is not uncommon.) Then comes the statement of a fact which is surprising, they pay these men, and finally the climax is capped by their giving them thanks to boot. To make this last point, προσειδέναι, which might be a participle like διδόντας, is put on a par with συνεῖναι by being made an infinitive.

8. πολιτῶν: partitive genitive with ὃ ἄν βούλωνται. — συνεῖναι: Socrates would not allow that he was a teacher. His young friends were not his μαθηταί (cf. 33 a), but οἱ σύνιοι. So he uses similar language in speaking of others. Cf. Xen. Mem. i. 6, 1.

11. ἔπει καὶ ἄλλος: “the men just named are not the only ones, for also,” etc.

12. γνῶσθημην ἐπιδημοῦντα: for the supplementary participle, cf. γνῶσθημην ὁμελεῖν 22 c. Ῥαλλια: at Callias’s house foreigners, and particularly foreign Sophists, were welcomed. Callias’s fondness for Sophists is humorously brought out in the Protagoras (314 d), where he is almost crowded out of house and home by them. The indulgence of this and of other tastes exhausted his resources, and he died in poverty.

15. “Who can do for Callias’s sons what a farmer would do for his calves?”

17. ὅσ ἐμελλεν κτλ.: who would, in the case supposed (eι. . . μισθώσασθαι), proceed to make them, etc., — a present likelihood not realized. — καλῶ κτλ.: καλὸς κάγαθὸς was a frequent Athenian designation for a gentleman. Cf. Xen. Mem. i. 1. 16.

18. ἁρετήν: a cognate accusative, which was becoming an accusative of specification. Cf. μέγα σοφὸς ἢν 21 b, καλὸν εἰδέναι 21 d, σοφὸς σοφιάν 22 e; but τὰ μέγιστα σοφώτατος 22 d.

19. νῦν: logical, rather than temporal, — “as it is.” — Cf. ἐπειτα 20 e.

21. ἀνθρωπίνης κτλ.: the excellence of a man and a citizen naturally is different from that befitting (προσήκουσαν, i. 18) a calf. — This clause explains the preceding τοιαύτης.

24. Εὐήνος κτλ.: not a word is wasted in this answer. Eueinus is elsewhere mentioned as a teacher of oratory and a writer of elegiac verses. (Cf. Phaedo 60 a.) A few such poems attributed to him still exist. Here he is introduced as a Sophist and a teacher of virtue. The smallness of his charge for instruction probably measures accurately the value attached to it by his contemporaries, and places him and his teaching in the second rank. Protagoras charged 100 minas. — Attempts have been made to distinguish a younger and an older Eueinus, both of whom came from Paros and wrote elegies. If there were two, allusion is here made to the elder. — πόσου: genitive of price.

26. εἰ ἔχω καὶ διδάσκει: in the original statement which Socrates may be supposed to have in mind, both of these were in the indicative. Both might change to the optative after ἐμακάρισα.

27. καὶ αὐτὸς: implies that Eueinus prided himself on his teaching.
V. But what has caused my reputation, if these stories are untrue? I will tell you the whole truth. Apollo himself declared me to be the wisest of men. Obedience to the god has led me to disregard the feelings of men.

1. ἀλλ', ὁ Σώκρατες, κτλ.: objections dramatized and put in the form of questions. — "Socrates must have done something to cause such prejudice." Hence the γάρ in οὗ γάρ δήσοι.

2. τὸ σὸν πράγμα: what is that you have been about? or better: what is this about you? — Cf. τὸ τοῦ Σωκράτους πράγμα Crito 53 d.

3. περιττότερον: what passes the limits of common men provokes suspicion. — That πῶς πραγματευομένον conveys a statement of fact, not a condition, is shown by δόθην, but the view is restated, in a slightly different form, as a supposition. "While you were doing nothing out of the way, this report did not arise about you,— if you were doing nothing unusual." Some explanation of the fame of Socrates is called for, and he has rejected the ordinary explanation as false.

5. ἤ μὴ κτλ.: a logical condition referring to continued action in past time. The conclusion might be expected in the form οἷς ἀν ἐγένετο κτλ.

8. τὸ ὅνομα καὶ τὴν διαβολὴν: i.e. σοφὸς λέγεσθαι. To be distinguished from φήμη te καὶ λόγος, above, only as bringing out the bad repute which was their result. The word διαβολὴν interprets δῶμα, and shows that it is no good name which has been gained.

12. ἔσχηκα: I have become possessed of and still have. Cf. ἔσχετε 19 a.—ποιαν... ταῦτην: this question follows the preceding sentence so closely that διὰ is not repeated. ποιαν is in the predicate; we might expand τοια σοφία ἐστιν αὕτη δι' ἑν τοῦτο... ἔσχηκα. — ἤπερ: sc. διὰ ταῦτην τοῦτο... ἔσχηκα, ἤπερ κτλ., just that which.
εἶναι σοφὸς· οὕτω δὲ τὰχ’ ἂν οὐς ἀρτι ἐλεγον μείζω τινὰ
15 ἢ κατ’ ἄνθρωπον σοφίαν σοφοὶ εἶνεν, ἢ οὐκ ἔχω τὶ λέγω· οὐ ἐ
gαρ δὴ ἔγωγ’ αὐτὴν ἐπίσταμαι, ἀλλ’ ὅστις φησί τε καὶ ἐπὶ διαβολὴ
tῆς ἐμῆς λέγει. καὶ μοι, ὃ ἄνδρες Ἀθηναίοι,
μή θορυβήσητε, μηδ’ ἕάν δόξω τι ὑμῖν μεγά λέγειν· οὐ γὰρ
ἐμὸν ἐρῶ τὸν λόγον ὅπο ἄν λέγω, ἀλλ’ εἰς ἄξιοχρεων ὑμῖν τὸν
λέγοντα ἀνοίσω τῆς γὰρ ἐμῆς, εἰ δὴ τίς ἐστι σοφία καὶ
οἰα, μάρτυρα ὑμῖν παρέξωμαι τὸν θεὸν τὸν ἐν Δελφοῖς. Χαι-
ρεφώντα γὰρ ἵστε ποι. οὕτως ἐμὸς τ’ ἐγαίροι ἡν ἐκ νέου καὶ

14. οὐτοὶ δὲ· i.e. Gorgias etc., mentioned in the previous chapter.
15. ἢ οὐκ ἔχω κτλ.: Socrates implies that such wisdom is either super-
human or no wisdom at all. — To be construed closely with what follows.
16. ἐπὶ: with dative of purpose.
17. μή θορυβήσητε· do not interrupt me with noise, strictly referring to the
moment fixed by ἐὰν δόξω κτλ. In 21 a
and 30 e the less precise present is used, make no disturbance. — μέγα
λέγειν: in the sense of μεγάλογονεῖν, just as μέγα φρονεῖν is equivalent to
megalofootein. — οὐ γὰρ ἐμὸν κτλ.: a
compressed form of statement, made effective with the audience by the
allusion to certain Euripidean strains.
Cf. Eur. Fig. 484, κακὶ ἐμὸς ὁ μῶδος ἀλλ’ ἐμὴς μητρὸς πάρα, οὐ μίαν τὸ
word. — I heard it from my mother;
which is parodied in Symp. 177 a, ἢ
μὲν μοι ἀρχὴ τοῦ λόγου ἐστὶ κατὰ τὴν
Εὐριπίδου Μελανίππην. “οὐ γὰρ ἐμὸς ὁ
μῶδος ἀλλ’” Φαίδρος τοῦδε. The same
sentiment is found in Eur. Ηε. 513,
λόγος γὰρ ἐστὶν οὐκ ἐμὸς, σοφῶν δ’ ἐστος,
not míaν τὸ word; by clerically men
it was spoken. Hor. Sat. ii. 2. 2, nec
meus hic sermo est sed quae
praecipient Ofellus. — For a simi-
larly compressed statement, cf. ianov
tὸν μάρτυρα 31 c. “A predicate adjecti-
ve or substantive is often a brief equi-
valent for one clause of a compound
sentence,” H. 618. ἐμὸν and ἄξιοχρεων
are both predicate, and special point
is given them by their position.
19. οὖν ἂν λέγω: equivalent to ὃν
μὲλλω λέγειν, though it is formally a
hypothetical relative clause with in-
definite antecedent. — ἄξιοχρεων κτλ.:
equivalent to ἄξιοχρεὸς ἐστιν ὁ λέγων.
20. ἀνοίσω: often used of shifting
responsibility. Cf. eis τὸς τριάκοντα
ἀναφέρειν τὴν αἰτίαν Lys. xii. 28, τὰς
ἀπολογίας eis ἕκειν ἀναφερομένας ib.
64. — τῆς γὰρ ἐμῆς, e κτλ.: skill as
well as modesty was required to avoid
blunting out here with τῆς ἐμῆς σοφίας.
The eis ἐς τίς interrupts just in time.
21. οDDS: goes back to πολλὸν 1. 12. —
tὸν θεόν κτλ.: emphatic by its position.
22. Χαιρεφώντα: certainly, if the
Athenians did not know Chaerophon,
many a joke of Aristophanes at Chaere-
phon’s expense was lost on them; see
below on line 25. He is mentioned by
Xenophon (Mem. i. 2. 48) as one of those
friends of Socrates oτ ἔκεινω συνήθαν
οἷα ίνα δημηγορικα γένοιτο, ἀλλ’ ίνα
καλὸν το κἀγαθὸν γείμενοι καὶ οἷος καὶ
21 a ὑμῶν τῷ πλήθει ἐταῖρος τε καὶ συνεῖφυγε τὴν φυγήν ταύτην καὶ μεθ’ ὑμῶν κατήλθε. καὶ ἔστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ’ ὃ τι όρμησεν. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τούτῳ μαντεύσασθαι· (καὶ, ὅπερ λέγω, μή θορυβεῖτε, ὃ ἀνδρεῖς·) ἦρετο γὰρ δὴ εἰ τις ἐμὸν εἴη σοφότερος. ἀνείλειν οὖν ἡ Πυθία μηδένα σοφότερον εἶναι. καὶ οἰκέταις καὶ φίλοις καὶ πόλει καὶ πολιτείας δύνατον καλῶς χρήσαι.

23. ὑμῶν τῷ πλήθει: the ἡλισταῖ are here taken as representing the whole people; and here, as often, πλῆθος is equivalent to δῆμος, and means democratic party. Cf. Lysias xii, xiii, passim. — ἐταῖρος: cf. τῆς ὑπαρχοῦσας πολιτείας ἐταῖρον εἶναι Gorg. 510 a, to be a partisan of the government in power. — τὴν φυγήν ταύτην: an allusion, which no hearer could fail of understanding, to the exile from which all conspicuous democrats had returned only four years before (in 403 B.C.). The Thirty Tyrants were the authors of this banishment; cf. προείπον μὲν τοῖς ἔξω τῶν καταλόγου (not registered in their catalogue of 3000 oligarchical sympathizers) μὴ εἰσέναι εἰς τὸ ἀστυ, φευγόντων δὲ εἰς τὸν Πειραιᾶ, καὶ ἐντεύξαν τολοθίων ἄγωντες ἐνέκλησαν καὶ τὰ Μέγαρα καὶ τὰς Θῆβας τῶν ὑποχωροῦντων Χωι. Hell. ii. 4. 1. This allusion here had the effect of influencing the court in favor of what they were about to hear. This was the more important since Socrates had remained in the city during the rule of the Thirty, and doubtless had been accused by Meletus of lack of sympathy with the Athenian democracy,—a charge closely connected with that of corrupting the youth.

25. σφοδρός: Chaerophon was a born enthusiast. Cf. Χαιρεφῶν δὲ, ἄτε καὶ μανκὸς ὄν, ἀναπηθήσας ἐκ μέσων ἔθιν πρὸς με Charm. 153 b. Aristophanes calls Chaerophon a hat (Birds 1564); Chaerophon and Socrates belong to the jaundiced barefoot brotherhood (Clouds 104). Browning, Aristophanes’s Apology,

In me ‘twas equal balanced flesh rebuked Excess alike in stuff-guts Glanistes Or starveling Chaerophon; I challenge both.

— ὀρμήσειν: the optative indicates indefinite frequency of past action. — καὶ δὴ ποτὲ καὶ κτλ.: cf. 18 a. A frequent way of introducing a particular instance of what has been stated generally. What Chaerophon did at Delphi was an instance of his σφοδρότης.

26. τοῦτο: cognate accusative after μαντεύσασθαι in anticipation of ἦρετο κτλ. For τοῦτο referring forward, see Η. 696 a. — μαντεύσασθαι: the middle voice is used of the person who consults the oracle. — ὅπερ λέγω: I repeat, lit. just what I am saying. Cf. 17 c and 20 e.

28. ἀνείλειν οὖν ἡ Πυθία: the oracle in question is lost, but we have a very fair substitute in σοφὸς Ἐυρισκὸς σοφότερος ἐ’ Ἑυρισκός, ἀνδρῶν δὲ πάντων (ν ἀπάντων) ᾠκράτης σοφότατος. — Socrates must have become well known from his questionings before such a question would have been asked. Possibly the prominence given by Soerates to two precepts of the oracle, made
τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ ὑπέτειλε να ὑπαρχομεν, ἕπειδή
30 ἔκεινος τετελευτηκεν.

VI. σκέψασθε δὲ ὅν ἐνεκα ταῦτα λέγω: μέλλω γὰρ ὑμᾶς ἔκειν
διδάξειν ὑπὲρ μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεβοημοῦμην ὑπωτεί. “Τί ποτε λέγει ὁ θεὸς, καὶ τί
ποτε αὐνίττεται; ἐγὼ γὰρ δὴ οὕτε μέγα ὑπετεί σμικρὸν σύνοιδα
5 ἐμαυτῷ σοφὸς ὅν. τί οὐν ποτε λέγει φάσκων ἑμὲ σοφώτατον
ἐίναι; οὐ γὰρ δῆτον ψεύδεται γε ὃν γὰρ θέμις αὐτῷ.” καὶ
πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει. ἐπείτα μόνος πάνω
ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπόμην.

much of at Delphi, γνῶθι σαντίν and μηδὲν ἄγαρ (self-knowledge and self-control), which make up Greek σωφρο-
σων, may have been the basis of the story or of the response.

29. ὁ ἀδελφὸς: i.e. Chaerocrates.

VI. I did not suppose the words of Apollo to be strictly and literally true,
but believed them to have some hidden meaning, which I ought to discover. So
I tried to show that they could not be true in the ordinary sense.

1. μέλλω διδάξειν: for μέλλω with future infinitive, see SCG: 273; GMT.

2. ὑπετεί: equivalent to ἡξ ὑπετεί, of the
source out of which the prejudice arose.
—ταῦτα: i.e. the response of the oracle.

3. τί ποτε αὐνίττεται: through
modesty Socrates assumes that this is
“a darksaying.” For a genuinely enig-
matical oracle, cf. γνῶται δὲ τοῖς βα-
σιλεύσιν (Temenus and Cressphontes)
ἀὑτῶν λόγων τόδε, ἡγεμόνα τῆς καθόν
ποιεῖται τὸν τριφθαλμον, Paus. v. 3. 5,
that they should take “the three-eyed”
as leader of their return home. The
three-eyed turned out to be Oxylus,
son of Andraemon, whom they met
riding on a one-eyed mule.

4. σύνοιδα σοφὸς ὅν: for the supple-
mentary participle, cf. 22 d. GMT. 908.

6. οὐ δῆτον: of course I do not sup-
pose. — Socrates’s perplexity is dramatized. The hearer is reminded of the
speaker’s habit of discussion by ques-
tion and answer. — οὐ γὰρ θέμις: Apollo, being by nature truthful, could
not lie. In Plato’s Republic the two
primary canons of theology are that
the gods are good and are true. With
this belief, Socrates was much more pious than many of the old story-
tellers. Homer makes Zeus send a
delusive dream to Agamemnon.

7. μόνος πάνω: qualifies ἐπείτα ἐτρα-
πόμην, and repeats parenthetically the
idea of πολὺν χρόνον. For a similar
parenthetical qualification, cf. οὐ κατὰ
τοῦτοις 17 b. For the position of πάνω,
cf. οὐ πάνω 19 a.

8. αὐτῷ: i.e. τοῦ θεοῦ, equivalent to
tοῦ χρησμοῦ. — τοιαύτην τινὰ: sc. ζήτη-
sιν, purposely vague, “which I began
in some such way as this.” Cf. τοιαύτη
τις 19 c.
PLATO'S APOLOGY OF Socrates

9. ὡς ἀποφανῶν: believing that I should show. Cf. 22 b.

10. ἀποφανῶν τῷ χρησμῷ: the oracle is personified.

11. ὅτι: often, as here, introduces a direct quotation.

13. πρὸς ὄν ἐπαθόν: cf. ὁμοιότατον πάσχω πρὸς τούς φιλοσοφοῦσας ὠσπέρ πρὸς τοὺς ψευδεῖσιν καὶ παῖζοντας Ἐορ. 48b. towards philosophers I feel just as I do towards people who lie and are childish. Cf. the use of πρὸς in such expressions as πρὸς ἐμαυτὸν σκοτών, pondering in my mind; πρὸς ἄλλους σκοτώμεν, we consider among ourselves; πρὸς ἔμαυτὸν ἔλογιζόμεν ἐν d below.

14. καὶ διαλεγόμενος αὐτῷ: strictly speaking, this covers the same ground as διάσκοτάν τοῦτον, repeating the idea after the parenthetical remark. Socrates has no test except by conversing with his man. — ἐδοξῆ μου κτλ.: the construction is slightly changed. Cf. καὶ εἰδόμενοι τῷ Ἀρτέμιδι ὁπόσουν ἃν κατακαύσαι τῶν πολεμίων τοσάτας χριᾶς καταδόσαι τῇ θεῷ, ἐπεὶ οὐκ εἴχω ἱκανὰς εὑρέθειν, ἔδοξον αὐτῶς κατ' ἐμαυτὸν πεπτυκόσια θεῖον κτλ. Xen. An. iii. 2. 12; and καὶ ἔδοξεν αὐτῶς ἀπεκτεῖναι . . . ἐπικαλέστηκε τὴν ἀπόστασιν Thuc. iii. 36, inxing them with their revolt. SCG. 10.

23. αὐτῷ τούτῳ: in just this respect. This serves to prepare the way for the clause with ὅτι, which gives a detailed specification of what is intimated in σμικρῷ τῷ (dative of degree of difference).

25. ἐκείνον: the same as τούτου above.
ταῦτα ἔδοξε· καὶ ἐνταῦθα κάκεινω καὶ ἄλλοις πολλοῖς ἐ ἀπηχθόμην.

VII. μετὰ ταύτ' οὖν ἡδὴ ἐφεξῆς ἦ αἰσθανόμενος μὲν καὶ
λυποῦμενος καὶ δεδιώς ὅτι ἀπηχθανόμην, ὠμως Δ' ἀναγκαῖον
ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖσθαι. Ἰτέον οὖν,
σκοποῦντι τὸν χρησμὸν τὸ λέγει, ἐπὶ ἀπαντάς τούς τι δοκοῦν-
τας εἰδέναι. καὶ νὴ τὸν κύνα, οδόρρης Ἀθηναίοι,— δεὶ γὰρ 22
πρὸς ὑμᾶς τάληθη λέγειν, — ἡ μὴν ἡγὸ ἐπαθῶν τι τοιοῦτον·
οὶ μὲν μάλιστα εὐδοκιμοῦντες ἐδοξάν μοι ὀλίγον δεῖν τοῦ
πλείστου ἐνδεείς εἶναι ξητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ
δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ
27. ἀπηχθόμην : cf. ἐμοὶ ἐργίζονται
23 c.

VII. I found not only the statesmen
but also the poets to have no knowledge.
These composed their poems by a sort
of inspiration, and could give no rational
account of their own works.

2. Socrates observed his growing
unpopularity with pain and fear. ὅτι
(that) after αἰσθάνομαι is a rare con-
struction, and possibly the particle is
affected by the participle. — ὠμος
Δ' ἐδόκει: correlative with αἰσθανόμενος
μὲν, breaks away from the participial
construction. This gives prominence
to Socrates' determination to do his
duty. Cf. πῶς δύνασθε πιστεύοι, δύο
παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
τὴν παρὰ τοῦ μόνου θεοῦ οὗ ἔγνετε St.
John v. 44.

3. τὸ τοῦ θεοῦ: the interest of the
god, which required that Socrates
should show the true meaning of the
oracle. — Ἰτέον: sc. ἦν μοι.

4. τὸν χρησμὸν τῇ λέγει: χρησμὸς
might have been the subject of the
interrogative clause, but is used pro-
leptically. 11. 878.

5. νὴ τὸν κύνα: this form of assev-
eration is a whim of Socrates, upon
which the Scholiast says, Ῥάδαμάνθινος
ὄρκος οὐτος ὁ κατὰ κυνὸς ἡ χρυσὸς (goose)
ἡ πλατάνη (plane-tree) ἡ κριοῦ (rum) ἡ
τις ἄλλοι τοιοῦτοι· οἱ μὴν μέγας ὄρκος
ἀπαντὶ λύγῳ κῦνι, ἅπειτα χήν· θεὸς
Δ' ἐστίν (they named no god), Κρατίνος
Χείρων (i.e. in the Chiron), κατὰ τοῦτο
δὲ νόμος ὄρκος ἐναὶ μὴ κατὰ θεοῦ οἱ
ὄρκοι γλυκνάνται, τοιοῦτοι δὲ καὶ οἱ Ἀρχαῖοι
ὄρκοι. A humorous turn is given
to this oath in μὰ τὸν κύνα τὸν Ἀλκινοῦν
θεὸν Gorg. 482 b; Socrates might swear
by the Egyptian god, but seldom by
any of the gods whom he worshiped.

6. ἡ μὴν: the usual formula for be-
ingning any affirmation prefaced by a
solemn oath.

7. ὀλίγον δεῖν: cf. 17 a. The δεῖ
seems to be used here with a play on
πλείστου ἐνδεείς.
11. ὥστερ πόνους τινὰς ποιοῦντος ἵνα μοι καὶ ἀνέλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικοὺς ἦ αἐπὶ τοὺς ποιητὰς τοὺς τῶν τραγωδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς Ἀλλοὺς, ὡς ἐνταῦθα ἐπ’ αὐτοφόρῳ καταληψόμενος ἐμαυτὸν ἀμαθέστερον ἐκείνων ὑμνα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα ᾧ μοι ἔδοκει μάλιστα πεπραγματεύσθαι αὐτοῖς, διηρώτων ἄν αὐτοὺς τί λέγοιεν, ἐν’ ἀμα τί καὶ μαρνάνομι παρ’ αὐτῶν. ἀισχύνομαι οὖν ὑμῖν ἔπειν, ὃ ἀνδρεῖς, τάληθαὶ ὀμως δὲ ρητέον. ὡς ἔτος γὰρ ἔπειν ὄλγουν αὐτῶν ἄπαντες οἱ παρόντες ἄν βέλτιον ἔλεγον περὶ ὅν αὐτοί ἐπεπούληκεν. ἕγγον οὖν αὐτοῖς περὶ τῶν ποιητῶν ἐν ὀλίγῳ τούτῳ, ὡς αὐτοὶ σοφίας ποιοῦν ἄ ποιοῦν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζον-κ ε

12. In early Greek the poets were preeminently σοφοὶ (see Introduction § 3).

17. διηρώτων ἄν: for “the indicative with ἄν of habitual or intermittent action, ἄν being used without definite reference,” see SCC. 481; GMT. 162; Π. 935. — καὶ: Socrates would thus not only test the oracle, but also learn something.

18. αἰσχύνομαι: this discovery was discreditable to the poets, and Socrates hesitates to mention it, since he feels shame at the idea of telling what nevertheless must be told, because it is the truth. When αἰσχύνεται means feel shame at the thought of an action, it takes the infinitive, as here, instead of the participle.

19. αὐτῶν: genitive after the comparative βέλτιον.

20. ἀφετ.: i.e. the poets.

22. φύσει κτλ.: the dative of manner (φύσει) and the participle of manner (ἐνθουσιάζοντες) characterize the same subject in parallel ways, and so are appropriately coupled by καὶ. — φύσει:
by (grace of) nature. Here used to express what Plato elsewhere means by 
thea μορφα, by the grace of heaven. Acts done φθει are done unconsciously, are 
inspired by something below the surface of our every-day selves, whereas 
conscious acts, if right, are guided by 
tεχνη and σοφία, art and wisdom. Cf. 
πάντες γὰρ οἱ τῶν ἐπῶν ποιοῦσιν (epic poets) οἱ ἄγαθοί οὐκ ἐκ τεχνης (out of 
knowledge of their art) ἀλλὰ ἐνθεοι (inspired) δότες καὶ κατεξώμενοι (possessed). 
pάντα ταῦτα τὰ καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοι (lyric poets) οἱ ἄγαθοι ὁσαυτος . . . ἀτε οὐκ ἐν τεχνη ποιοῦντες (writing poetry) ἀλλὰ θεία μορφα, τοῦτο μόνον οὐκ ἐκ ἑαυτοῦ ποιεῖν καλῶς, ἐφ' ὅ ἐ 
Μοῦσα ἀυτῶν ὄρμουες, ὁ ἡμι-διδυράμβους (one can write dithyrambs), ὁ δ' ἐγκώμια (hymns of praise), ὁ δ' ὑπορχηματα (choral songs, accompanied by a lively 
dance), ὁ δ' ἐπνο (epics), ὁ δ' ἱαμβούς (iambics) . . . διὰ ταῦτα δὲ ὁ θεὸς ἔτυμον-
μενος ποιῆσαι τὸν νόμῳ (taking all reason out of them) τοῦτοις χρήται ὑπηρέταις καὶ 
toις χρησμοδοὺς καὶ τοῖς μάντεσι τοῖς βελών Ion 583 e-584 c.

26. ἡσθομην αὐτῶν οἰομένων: cf. ἀκολούθετε ἐξεισαγομένων 23 c. The accusative occurs in ἀν ἡσθομην ἐπιδημοῦντα 
20 a. — For the supplementary participle, cf. also 21 b.

27. σοφωτάτων: predicate agreeing with οἰομένων, which contains the subject of ἐνοι. Cf. τῶν ἐκκοινόν σοφῶν 
einai 21 b. — ἀοικ ἤσ uber: sc. σοφις. Cf. ἐπίσταται ἐκαστος, τοῦτο καὶ σοφὸς εστιν 
Xen. Mem. iv. 6. 7. E.g. the poet Sophocles was ready to serve as general; and conversely the generals just 
returned from the war were set to be the judges of the dramatic contest in which the Antigone was presented. 
— ἴ is accusative of specification.

VIII. Finally I went to the craftsmen. These indeed had knowledge of 
their craft, but because of this knowledge they thought themselves wise also 
in other matters, and this false conceit more than outweighed their true wisdom.

1. τελευτῶν: for its adverbial use, cf. ἀρχίσεως 24 a. — ἐμαυτῶ συνηι: 
cf. 22 d.

3. τούτων: ablative genitive, in this.
6. ὁπερ καὶ, καὶ οἱ κτλ.: this repetition of καὶ is idiomatic in correlative sentences, and both may be represented by one English word, also. With οἱ ποιηταί, εἶχον is easily supplied from the ἔχων of the leading clause.

7. διὰ τὸ κτλ.: here begins the explanation which the preceding clause demands. — τῆν τέχνην: his art.

8. τάλλα τὰ μέγιστα: refers to affairs of state and of the common weal. Anytus, one of the accusers of Socrates, was a rich and successful tanner, and entered political life as a practical man, but was not successful as a general of the army. Similarly a cobbler needed to be reminded by the painter Apelles to stick to his last.

10. δεξάμεν ᾧν: sc. if the choice were offered.

11. οὕτω ἔχειν: is explained by ὅσπερ ἔχω, and this is explained by the following clause. — τί: at all.

IX. Now these examinations have brought me the reputation of wisdom, but have created also a strong prejudice against me.

1. δή: marks the close and summing up of the previous argument.

2. οίαί χαλεπόταται: sc. est. The idiom is explained by places where it is expanded, e.g. ἐμοὶ μὲν ὅτι ἐδοκεῖ [Σωκράτης] τοιοῦτος εἶναι ὁδὸς ἢ ἐν ἐκ ἀριστός τε καὶ εὐδαιμονίστατος Χεν. Μεμ. iv. 8.

4. ὄνομα δὲ τοῦτο λέγεσθαι: instead of ὄνομα δὲ τοῦτο ἔλεγμη, under the influence of the clause with ὅστε. — σοφός: introduced to explain precisely what is meant by ὄνομα τοῦτο. It agrees with the subject of ἀπέχθημα, which is in the speaker's mind, though he said its equivalent, πολλαὶ ἀπέχθημα μοι γεγοναί. — εἶναι: for this idiomatic use, see SCG. 66, which compares the English, "Paul, called to be an apostle."
5 στοτε οι παρόντες ταύτα αὐτὸν εἶναι σοφὸν ἀ ἄν ἄλλον ἐξελέγξω· τὸ δὲ κυνδυνεύει, ὃ ἄνδρες, τῷ ὢντι ὃ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι “Ἡ ἀνθρωπίνη σοφία ὄλγον τινὸς ἀξία ἐστὶ καὶ οὐδενὸς.” καὶ φαίνεται τοῦτο λέγειν τὸν Σωκράτη, προσκεχρήσθαι δὲ τῷ ἔμῳ ὑπόματι, ἐμὲ παράδειγμα πολούμενος, ὦσπερ ἄν εἴ έποι ὅτι ἢ “Οὔτος ὑμῶν, ὃ ἀνθρωποὶ, σοφότατος ἐστιν, ὃς τὸ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἐστι σοφὸς. καὶ ὑπὸ ταύτης τῆς ἁγχολίας οὗτε τι τῶν τῆς πόλεως πραξαί μοι σχολὴ γέγονεν ἀξίων λόγου

5. ὃ ἂν κτλ.: sc. μὴ σοφὸν ὄντα.
6. τὸ δὲ: adverbial, “but the fact is.” — τῷ ὢντι: points the contrast between the truth and the popular belief (φαίνεταί). It is equivalent to τῇ ἀληθείᾳ l. 12.
8. καὶ οὐδενὸς: brought in as a climax after ἀλέγξω. Cf. ἢ δὲ διὰνοα ταύτα πάντα ἡγουμένη σομικρὰ καὶ οὐδὲν Θεαῖν. 173 ε, but his (the philosopher’s) mind regarding all this as little or nothing at all. — φαίνεται: sc. ὃ θεὸς.
9. τοῦτο λέγειν: sc. ὃ τι σοφότατος ἐστιν. — The argument runs thus: “People credit me with knowing all the things which I convict my neighbors of not knowing. The truth is far otherwise, for God alone has real knowledge. The meaning of his dark saying about my being the wisest of men is simply that ‘human wisdom is vanity.’ He does not mean that Socrates has any other than human wisdom.

He only uses the name ‘Socrates’ because he needs a particular instance.” The double accusative with λέγειν closely resembles the idiom κακὰ λέγειν τινά. Cf. Crito 48 a.
10. ὦσπερ ἄνελ: in this compressed idiom ἄν alone represents a whole clause, which the context readily suggests.
14. ταύτα: adverb, therefore, as in Homer.
15. τῶν κτλ.: for the grouping under a single article, cf. 19 b.
16. τῷ θεῷ βοηθῶν: cf. ὑπὲρ τοῦ χρησμοῦ 22 ε. The service which Socrates rendered to Apollo was in proving his own wisdom, as compared with that of others, and thus vindicating the god’s truthfulness as shown in the oracle, and in leading men to obey the maxim γνώθι σεαυτόν.
17. ἁγχολίας: used here for the sake of the play on σχολή, below.
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23 α' ὑπὲ τῶν ὑιείων, ἀλλὰ ἐν πενίᾳ μυρίᾳ εἰμὶ διὰ τὴν τοῦ θεοῦ εἰστηρια.

Χ. πρὸς ἔτοιμοι οἱ νεότεροι μοι ἐπακολουθοῦντες, οἱς μάλιστα σχολὴ ἔστε, οἱ τῶν πλουσιωτάτων, αὐτοματοι χαρ-ρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἰτ' ἐπιχειροῦσιν ἄλλους ἑξετάζειν. 5 καὶ γὰρ, ὅμως, εὐρίσκουσι πολλὰ ἀφθονίαν οἰσμένων μὲν εἰδέναι τι ἀνθρώπων, εἰδότων δὲ ὠλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν ἑξεταζόμενοι ἑμὸι ὁργίζονται, ἀλλ' οὐχ αὐτοίς, καὶ λέγοντων ὡς "Σωκράτης τις ἓστι μιαρότατος καὶ δια-δ λαέρει τοὺς νέους." καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ ὁ τι ποιῶν 10 καὶ ὁ τι διδάσκων, ἐχονος μὲν οὐδὲν εἰπεῖν, ἀλλ' ἀγνοοῦσιν,

19. ἐν πενίᾳ μυρίᾳ: in Xenophon's ΟΕΩΝ. ii. 1–4, Socrates says that if he should find a liberal purchaser, his property might fetch five minas, or about $100. The possession of five minas placed Socrates in the lowest of the four classes established by Solon, that of the ὕπερες. Originally this lowest class had few political duties and no political rights; later on, a law proposed by Aristides gave them the same rights as the others. Of course the purchasing power of money was five or even ten times as great in Socrates' time as in our own. — τὴν τοῦ θεοῦ λατρείαν: in the similar construction with ἐπιτρέπεια 30 α', the dative τῷ τῷ θεῷ takes the place of the objective genitive here. — Another reason for Socrates' abstention from public life is given in 31 ε.

X. My young friends followed my example of questioning men who had the reputation of wisdom, and this increased my unpopularity.

This chapter shows how the hatred of the present accusers was developed from the early prejudice.

2. αὐτοματοι: construe with ἐπακολουθοῦντες.

4. μιμοῦνται, εἰτ' ἐπιχειροῦσιν κτλ.: they imitate me, and then they undertake, etc. No strict sequence in time is here marked by εἶτα, although their readiness to imitate must logically have preceded the acts in which their imitation consisted. For a lively description of the symptoms of such imitators, cf. Rep. vii. 539 b, where Socrates is represented as disapproving of immature young men's engaging in such dialectics.

6. ὠλίγα ἢ οὐδέν: cf. 17 b, 23 α.

7. ἀλλ' οὐχ: equivalent to instead of.

8. Σωκράτης τις: cf. τις Σωκράτης 18 b.

9. ὁ τι ποιῶν κτλ.: the participle has the main idea,—"What does he do?"
ἐνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφοῦν
tων πρόχειρα ταῦτα λέγουσιν, ὡς "τὰ μετέωρα καὶ τὰ ὑπὸ
γῆς' καὶ "θεοὺς μὴ νομίζειν" καὶ "τὸν ἥττω λόγον κρείττω
ποιεῖν." τὰ γὰρ ἄληθή, οἶμαι, οὐκ ἂν ἐθέλουν λέγειν, ὡς
κατάδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες
δ' οὖν, οἶμαι, φιλότιμοι ὀντες καὶ σφοδροὶ καὶ
πολλοὶ καὶ συντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ,
ἐμπεπλήκασιν ὑμῶν τὰ ὅτα καὶ πάλαι καὶ νῦν σφοδρῶς
diaballontes. ἐκ τούτων καὶ Μέλητος μοι ἐπέθετο καὶ Ἄνυτος
καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος,
' Ἄνυτος δ' ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων
δ' ὑπὲρ τῶν ῥητόρων. ὡς', ὅπερ ἀρχόμενος ἐγὼ ἐλέγομι, δὲ
θαυμάζομι ἄν εἰ οἶδο τ' εἴην ἐγὼ ὑμῶν ταύτην τὴν
diaballὴν ἐξελέσθαι ἐν οὕτως ὄλιγῳ χρόνῳ οὕτω πολλή
gegouvía.

11. τὰ κατὰ πάντων κτλ.: ταῦτα means the familiar well-worn
commonplaces. These may be found in the Clouds of Aristophanes. Xenophon,
referring specifically to the λόγων
tέχνη, which is not lost sight of here,
uses almost the words of our text in τὸ
kouvῃ τῶν ψαλῳδοφοισ ὑπὸ τῶν πολλῶν ἐπι-
temómenon ἐπιφέρων αὐτῷ. Μελ. i. 2. 31
(Critias) making against him the charge
made by the many against philosophers
in general. Cf. 18 b e, 19 b.

12. ἀλήθη: videlicet.

14. τὰ ἄληθα: the truth, namely δὴ
catadēla κτλ. The English idiom re-
quires the singular of an abstract noun
more frequently than the Greek, e.g.
ta kata often means this. Cf. Phaedo 62 d.

15. γίγνονται: as passive of ποιεῖν.


20. ὑπὲρ τῶν ποιητῶν κτλ.: ὑπὲρ
must not be pressed. The accusers
merely represented the feelings of their
respective classes. The ρήτορες have
not been explicitly mentioned before.
For the ποιηταί, cf. 22 a; for the πολι-
tικοί, cf. 21 e; for the δημιουργοί, cf.
22 d. The ρήτορες were included in
πολιτικοί. The line between men who
habitually spoke on public questions,
and what we may call professional
speakers, was not yet clearly drawn at
Athens. All this lends weight to the
suggestion that the words καὶ τῶν πολι-
tικῶν are a later addition, for which
Plato is not responsible. In favor of
keeping the words, however, is the
fact that Anytus, who, like Cleon, was
tanner (βυροδέφης), came into colli-
sion with the views of Socrates rather
as a πολιτικός than as a δημιουργός.

25. ταῦτα ἔστω ὑμῖν: there you have,
etc., "just what I promised to tell you
at the beginning of my speech." — The
XI. *Now I will turn to the charges of my later accusers. Meletus says that I corrupt the youth, and that I do not believe in the gods of the city.

2. aúth: viz. what has been said. The pronoun is attracted to the gender of the predicate. — πρὸς ὑμᾶς, πρὸς Μέλητον: cf. ἀπολογήσασθαι πρὸς τὰ ἔστερα (sc. κατηγορημένα) καὶ τῶν ὑστέρων (sc. κατηγόρων) 18 a. The Greek idiom is ἀπολογεῖσθαι πρὸς (1) τοὺς δικαστὰς, (2) τοὺς κατηγόρους, (3) τὰ κατηγορημένα. In English the idiom is to plead (1) before the court, (2) against the accusers, (3) against (to) the accusations.

3. τὸν ἁγαθὸν κτλ.: the addition of ὡς φήσῃ suggests that few encourage Meletus in laying “this flattering union” to his soul.

4 f. aúthi, aò: once more, in turn. A clear distinction is made between the accusation of the first accusers, who have prejudiced the public mind, and that of Meletus. — ὡσπερ ἔτεροιν κτλ.: understanding that these are a second set of accusers.

5. λάβωμεν τὴν ἀντώμοσιαν: as in 19 b of the accusations of the early accusers.
μοσίαν. ἔχει δὲ τὸς ὅδε. Σωκράτης φησίν ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὐς ἡ πόλις νομίζει οὐ νομίζοντα, ἔτερα δὲ δαιμόνια κακά.

tὸ μὲν δὴ ἐγκλήμα τοιοῦτόν ἐστιν. τούτου δὲ τοῦ ἐγκλήματος ἐν ἐκαστον ἐξετάσῳμεν. φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δὲ γ’, ὁ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημὶ Μέλητον, ὅτι σπουδὴ χαιρεντίζεται ῥάδιως εἰς ἁγῶνα καθιστάς ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδάζων καὶ κήδεσθαι ἄν οὐδὲν τούτω πάσσω ἐμέλησεν. ὑς δὲ τούτω οὕτως ἔχει πειράσομαι καὶ ὑμῖν ἐπιδείξαι.

XII. καὶ μοι δεῦρο, ὁ Μέλητε, εἰπεῖ: ἄλλα τι ἡ περὶ πολλοῦ ποιεῖ ὅπως ὡς βελτιστοὶ οἱ νεώτεροι ἐσονται; "Ἐγώεικα.

The recent charges, at first glance, seem to be entirely different from the former charges, but on closer examination the first count, the corruption of the youth, is seen to be a development of the last count of the earlier charge, "teaching others these same things"; while the charge of disbelief in the gods 'may be referred to the first count in 19 b, the pursuit of scientific questions, which were supposed to lead to atheism. The early charge of using sophistical arguments, which was disregarded by Socrates in the first part of his defense (III–X), is now omitted entirely.

Socrates answers the first count now only by showing that Meletus had no right to bring the charge, and that since it was insincere it was also presumably false. He gives a more serious reply in Chapter XXII. The other charge, also, is taken up in a playful way, while he shows his firm belief in the gods at XXIV fin. and XXXIII init.


12. σπουδὴ χαιρεντίζεται: this is an ἐξύμορον, for χαιρεντίζεσθαι is akin to παιζεῖν, the substantive to which, παισθα, is the contradictory of σπουδή. "Meletus treats a serious business (an accusation involving life and death) as playfully as though the whole matter were a joke." Cf. 27 a. — ἐς ἄγωνα καθιστᾶς: ἁγὼν is the usual word for a suit at law; hence the phrase ἀγωνιζέσθαι δίκην, contend in a lawsuit.

14. ὅν: construe with ἐμείλησεν. ὁδὸν is adverbial, not at all. — τούτω: shows more feeling than αὐτῷ.

15. καὶ ὑμῖν κτλ.: "that you too may see it," "that you may see it as I do."

XII. If Meletus is not interested in the young men of the city, he has no right to bring this charge against me. He makes me out to be so unfortunate as to be the one corrupter of Athenian youth. — The man who has studied the
influences which tend to the betterment or the corruption of the youth, can tell what improves as well as what corrupts. But Meletus does not know this, and so shows that he has no real interest in this matter.

4. μέλον: accusative absolute. — τὸν διαφθείροντα κτλ.: having found out who corrupts them, you bring me before this court and make your accusation.

5. εἰσάγεις: you summon into court, commonly with εἰς δικαστήριον or εἰς τοὺς δικαστάς, instead of which τοῦτοι is used. Sometimes also εἰσάγειν is found with the genitive of the charge. Cf. 26 a. The word is used strictly of the magistrates, but not infrequently it is said of the plaintiff, whose charge causes the magistrate εἰσάγειν, to bring into court, the suit.

8. τεκμήριον: one may presume that if Meletus knew, he would tell. Though his silence is not absolute proof, for he may have other motives, yet it is an indication of his ignorance.

10. οὐ τοῦτο ἐρωτῶ: that is not my question.

12. οὔτοι, οἱ δικασταί: these men, the judges. The οἵδε which follows, strictly speaking, includes only the ἡλεσταί who were present at the trial; but evidently they are taken as representing all δικασταί.

15. λέγεις: is modified by εἰ, and its force is continued as the governing verb for ἀφθονίαν.

18. ἄλλῳ ἄρα μὴ: questions with μὴ take a negative answer for granted. The use of ἄρα here marks the last stage in Socrates’s enumeration. Only
σία, οἱ ἐκκλησιασταῖ, διαφθείρουσι τοὺς νεωτέρους; ἡ κάκει
20 νοὶ βελτίων ποιοῦσι ἀπαντεῖ; "Κάκεινοι." Πάντες ᾧ ἄρα, ὡς
ἐσκεν, Ἀθηναῖοι καλοὺς κάγαθους ποιοῦσι πλὴν ἔμοι, ἐγὼ δὲ
μόνος διαφθείρω. οὕτω λέγεις; "Πάνυ σφόδρα ταῦτα λέγω."
Πολλὴν γ' ἐμοὶ κατέγνωκας δυστυχίαν. καὶ μοι ἀπόκρυναι:
ἡ καὶ περὶ ἰπποὺς οὐτω σοι δοκεῖ ἔχειν: οἱ μὲν βελτίων b
25 ποιοῦτες αὐτοὺς πάντες ἀνθρωποὶ εἶναι, εἰς δὲ τις ὁ διαφθεί-
ρων; ἡ τοῦναντίον τοῦτο πᾶν εἰς μὲν τις ὁ βελτίων οἷος
τ' ἀν ποιεῖν ἡ πάννυ ὁλγεῖν, οἱ ἰππικοὶ. οἱ δὲ πολλοὶ, εἰπτερ
συνώσι καὶ χρωνταὶ ἰπποὶ, διαφθείρουσιν; οὐχ οὕτως ἔχει,
ὁ Μέλητε, καὶ περὶ ἰπποῦ καὶ τῶν ἄλλων ἀπάντων ζῶων;
30 πάντως δὴποῦ, εάν τε σὺ καὶ Ἀυτός οὐ φήτε εάν τε φήτε:
πολλὴ γὰρ ἂν τις εὑραμονία εἰς περὶ τοὺς νέους, εἰ εἰς μὲν
μόνος αὐτοὺς διαφθείρει, οἱ δὲ ἄλλοι ἀφελοῦσιν. ἀλλὰ γὰρ, ε
ὁ Μέλητε, ἰκανὸς ἐπιδείκνυσαι ὅτι συνεπώποτε ἐφροντίσας
τῶν νέων, καὶ σοφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν, οτι
35 οὐδὲν σοι μεμέληκε περὶ ὁν ἐμὲ εἰσάγεις.

the ἐκκλησιασταῖ are left. "Somebody in Athens is corrupting the youth. We have seen that it is nobody else, I hope it is not these gentlemen!" But this suggestion is absurd, hence πάντες ἄρα Ἄθηναῖοι κτλ.

19. οἱ ἐκκλησιασταῖ: all Athenians, twenty years of age, in full standing (ἐπίτωα), were members of the public assembly (ἐκκλησία) at Athens.

24. περὶ ἰπποῦ: this question doubtless surprised Meletus, but it was entirely in the manner of Socrates, who found analogies for his arguments in very familiar things. For the thought, cf. Crito 47 b. — οἱ ποιοῦτες: sc. δοκοῦσιν.

26. τοῦναντίον πᾶν: adverbial accusative. — In Crito 47 b, Socrates appeals from the many and ignorant to the few, or the one, who has special knowledge.

27. οἱ δὲ κτλ.: here the δὲ-clause is subordinate, and δὲ may be translated while.

30. πάντως δὴποῦ: before this, Socrates waits a moment in order to give Meletus opportunity to answer. — ὁν φήτε: is used as one word, deny, and so the ὁν need not become μὴ in a condition. GMT. 384. — The answer no is made prominent by the order of clauses.

35. οὐδὲν σοι κτλ.: appended to explain τὴν σαυτοῦ ἀμέλειαν. These words take us back neatly to the close of the preceding chapter, where Socrates said he would try to prove the
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25 a

XIII. ἐτὶ δ' ἡμῶν εἴπε, ὦ πρὸς Διὸς Μέλητε, πότερον ἐστὶν οἰκεῖν ἄμειν ἐν πολίταις χρήστοις ή πονηροῖς; ὦ τάν, ἀποκρίναι. οὐδέν γάρ τοι χαλεπῶν ἑρωτῶ. οὐχ οἱ μὲν πονηροὶ κακῶν τι ἐργάζονται τοὺς ἂεὶ ἐγγυτάτω ἐαυτῶν ὄντας, 5 οἱ δ' ἀγαθοὶ ἀγαθόν τι; "Πάνυ γε." Ἐστίν οὖν ὁστὶς βούλειται ὑπὸ τῶν συνόντων βλάπτεσθαι μᾶλλον ἡ ὠφελείσθαι; ἀποκρίνου, ὦ ἁγαθε. καὶ γάρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὁστὶς βούλειται βλάπτεσθαι; "Οὐ δῆτα." Φέρε δή, πότερον ἐμὲ εἰσάγεις ἐδύρο ὡς διαφθείροντα τοὺς νεωτέρους, καὶ πονηροτέρους ποιόντα, ἐκόντα ἡ ἄκοντα; "Εκόντα ἐγωγε." Τῇ δῆτα, ὦ Μέλητε; τοσοῦτον σὺ ἐμοὶ σοφότερος

indifference of Meletus, and thus that he had no right to bring this suit. Here at last is the pun upon Meletus's name (cf. also 26 b), for which the constant recurrence of the idea of μεμέληκε (variously expressed, ἐμέλησεν and περὶ πολλῶν ποιεῖ in 24 c, μέλον γε σοι and μεμέληκεν in 24 d) has paved the way. For similar plays upon words, cf. ὃ μοι δέν εἰδες Οἰδίποος Soph. O. T. 397, Πανοκρατίου νῦν σωφρονίσκων Symp. 185 c,

Old Gaunt indeed, and gaunt in being old, ...
Within me grief hath kept a tedious fast; Gaunt am I for the grave; gaunt as a grave

Rich. II ii. 1.—περὶ ὄν: i.e. τούτων περὶ ὄν.

XIII. The charge that I willingly corrupt my young associates cannot be true. I am experienced enough to know that if I should make them bad, I should myself suffer ill from them. So, if I corrupt them, I corrupt them unwillingly. In that case I should receive instruction, not punishment.

1. ὦ πρὸς Διὸς Μέλητε: this order of words gives prominence to the name, which Meletus does not seem to deserve. (Strictly Μέλητος was one for whom care or love was felt, not one who felt care; but in puns men are not over particular as to minor matters.)

4. τοὺς ἐγγυτάτω ἐαυτῶν ὄντας: i.e. those who were most continually associating with them.

7. ἀποκρίνου: this imperative implies a pause. The reluctance of Meletus in answering is manifest. From his observation of Socrates's conversations, he may suspect that he is to be led into an absurdity. At any rate, he might reasonably claim that such questions had nothing to do with the case before the court, and that he was not required to answer. So at 27 b Meletus declined to answer questions which seemed very remote from the case.

10. ἐκόντα: construe with διαφθείρουν.

11. τοσοῦτον σὺ κτλ.: τηλικοῦτος and τηλικεῖδε, according to the context, mean indifferently so young or so
el tolikou'tou ontos toliko'sde av, wste su mven egnwka's oti
oi mven kakoi kakon ti erga'zontai dei tou's malista plhion
eauton, ois e' agathoi agathon. eng de eis tosoouton ama-
e
thias ekw, wste kai touto agnoi, oti, evn tina moxhron
pou'son tov siovonton, knivne'sw kakon ti labevi apt' auton,
wste touto to tosoouton kakon ekw then, ws fias sv; ta'ata
eng soi ou piothmaw, av Melhete, oimai de ou'd allo
anbrow-
pwon oudena. all' eis diafheirw, eis diafheirw, avkwn,
20 wste su ge kat' amfoterpe fio'dei. eis de avkwn diafheirw,
ton toio'ton kai akou'sion amarthmaton ou deyro nimos
eisagew esto'n, all' idia la'gonta didaskein kai noutheiv.

dhlon gar oti ean makw pio'somai o' y' avkwn then. su de
sugyenesthai mven moi kai didazai efugyes kai ouk etelhagw,

old. Cf. below, 26 e fin., and neos yag

12. su mven ktl.: this clause is sub-
ordinate in thought, "while you
have learned." Cf. eis mven ktl. 25 b,
the mven ktl. 28 e.

14. amylas: partitive genitive of
degree, with tosoouton.

15. oti ktl.: explaiious tou'to. Cf.
26 b. -moxhron: masculine, -a pred-
icate object; not a cognate accusative
like kakon ti l. 19.

18. oimai oudena: sc. piothmaw.

19. avkwn: the verb is supplied
from its subordinate clause, eis diafheirw.
Socrates believed that all sin was in-
voluntary, ou'dis ekw amarthane. No
man, in his view, would do wrong if
he really knew what was right. Here
the matter is treated from a strictly
practical point of view.

21. kai akou'sion: this explains

22. su pio'somai ktl.: from poi'w supply
pay'oun. Such an ellipsis as this is
obvious, and therefore not uncommon.

24. sugyenesthai: see ou sugnei'na
20 a. -efugyes ktl.: you declined.
Socrates offered Meletus every op-
portunity for such an effort.
XIV. Clearly Meletus has paid no attention to this subject, and I might demand that the case be thrown out of court on this plea. Yet, Meletus, how do you say that I corrupt the youth? By teaching them not to believe in the gods? You seem to forget that you have brought not Anaxagoras but Socrates to the bar of this court.

Socrates does not discuss the charge as stated in the indictment, that he does not believe in the city’s gods, but in order that his accuser may be involved in an inconsistency he leads Meletus to say that Socrates believes in no gods at all.

1. άλλα γάρ : marks a transition.

4. ή δήλον ὅτι κτλ. : Socrates anticipates the answer.
5. διδάσκοντα : construe with μέ as subject of διαφθείρω νεστέρους.
6. ταύτα : construe with διδάσκοντα, though ταύτα in 1. 7 is object of λέγω.
7. πάνι μέν οὖν κτλ. : Meletus agrees, and asserts it with all energy.
8. άν ὁ λόγος : that is, κύς λέγομεν. A preposition is more usual, but compare τὸ Μεγαρέων ψήφισμα Thuc. i. 140. 3 with τὸ περὶ Μεγαρέων ψήφισμα id. 139. 1. In many cases the genitive is used without a preposition, especially where περὶ would seem appropriate.
10. πότερον : the second member of the sentence begins with ἡ παντάπασι. l. 14.
13. τούτο : explained by ὅτι ἐτέρους (νομίζω).
15 ζειν θεοὺς τοὺς τ’ ἄλλους ταῦτα διδάσκειν. “Ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεοὺς.” Ὁ θαυμάστει Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἢλιον οὐδὲ σελήνην ἄρα νομίζω θεοὺς ἐστίν, ὥσπερ οἱ ἄλλοι ἄνθρωποι; “Μὰ Δί’, ὃ άνδρες δικασταί, ἐπεὶ τὸν μὲν ἢλιον λίθον φησίν εἶναι, τὴν δὲ σελήνην γῆν.” Ἀναξαγόρου οἱ κατηγοροῦν, ὃ φίλε Μέλητε, καὶ οὕτω καταφρονεῖς τῶν καὶ οἷς αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὡστ’ οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρον βιβλία τοῦ

15. τέ: correlative with ὡς.
17. οὐδὲ ... οὐδὲ: not even ... nor yet.—ἄρα: the statement of Meletus is met by Socrates in a tone of playful irony. Every religious-minded Greek reverenced the sun. No appeal was more solemn and sincere than that to ἡλιος παράπτης. Accordingly this appeal is constantly met with in the most moving situations created by tragedy. Ajax, when in despair he falls upon his sword, and outraged Prometheus from his rock, both cry out to the sun. Ion, before entering upon his peaceful duties in the temple, looks first with gladness toward the sun. Both Heracles and Agaue are saved from madness when they once more can clearly recognize the sun. That Socrates habitually paid reverence to this divinity not made by human hands is here suggested, and is still more plainly shown in Symp. 220 d.

18. ὁ άνδρες δικασταί: Meletus uses this form of address, which Plato does not put into the mouth of Socrates in the first two divisions of his speech. See on ὁ άνδρες κτλ. 17 a.

20. Ἀναξαγόρου: Diogenes Laërtius, ii. 3. 4, reports that Anaxagoras declared τὸν ἢλιον μᾶρον εἶναι διάπυρον (a red-hot mass of stone or iron) καὶ μελίῳ τῆς Πελαγουσῆς ... τὴν δὲ σελήνην οἰκήσεις ἔχειν καὶ λόφους καὶ φάραγγας (ravines). From this last apparently the public inferred that Anaxagoras held the belief which Meletus attributes to Socrates, τὴν δὲ σελήνην γῆν. The real view of Socrates in regard to such an account of the “all-seeing sun” as was attributed to Anaxagoras is represented, perhaps, by the parenthesis introduced by Xenophon in Mem. iv. 7. 7. For a criticism of Anaxagoras which is more worthy of Socrates himself, see the one attributed to him in the Phaedo, 97 ε—99 δ. The capital objection there made to Anaxagoras is that he unfolds his dogmatic views ἁμελήσια τὰς ὅς ἀνθρώπων ἀτίτων λέγειν, and really makes much less use of νοεῖ than one would expect from his professions.

21. οὕτω: qualifying ἀπείρουs below as well as καταφρονεῖς.—γραμμάτων: γράμματα stand in the same relation to μαθήματα as litterae to disciplinæ.

22. οὖν εἰδέναι: οὗ is used because Socrates wishes to suggest the most positive form of statement, οὕτως ἄπειροι γραμμάτων εἰσίν ὡστε οὐκ ἴσασί ὦ τι κτλ. This vivid use of οὗ for μὴ in infinitive
Κλαζομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι
tαύτα παρ’ ἐμοῦ μαθάνουσιν, ἂ ἕξεστιν ἐνίστε, εἰ πάνυ πολ-

25 λοῦ, δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους κατα-

ε γελᾶν, ἐὰν προσποιηταὶ ἐαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως
ἀτοπά οὖντα. ἄλλα ὅ πρὸς Διός, οὕτωσι σοι δοκῶ οὐδένα

νομίζειν θέαν εἶναι; "Οὐ μέντοι μὰ Δί’, οὐδ’ ὀπωσδήνον.”

Απιστός γ’ εἶ, ὁ Μέλητο, καὶ ταύτα μέντοι, ὡς ἐμοὶ δοκεῖς,
30 σαντῷ, ἐμοὶ μὲν γὰρ δοκεῖ οὕτωσι, ὁ ἄνδρες Ἀθηναίοι, πάνυ

εἶναι ὑβριστής καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν
tαύτην ὑβρεὶ τινὶ καὶ ἀκόλασία καὶ νεότητι γράφασθαι.

ἔοικε γὰρ ὠσπέρ αἰνιγμα συντιθέντι διαπειρωμένω. ὡς Ἄρα 27

γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ

26. ἄλλωστε καὶ κτλ.: "without-taking

even their singularity into account,

the youths must know well enough

that these are not my doctrines.”

27. ἄλλα ὅ πρὸς Διός: cf. ὃ πρὸς

κτλ. 25 c. Socrates does not complete

his clause, being seemingly at a loss

for a suitable epithet.—This marks the

transition to a second argument against

the charge of atheism, and hence Me-

letus is made to repeat the charge.

Socrates has called attention to the

absurdity of the charge viewed as a

statement of fact. Now he considers

it as a statement of opinion (οὕτωσι σοι

δοκῶ;), and urges that Meletus cannot

really hold such an opinion because

it conflicts with another of Meletus’s

own views.

29. Ἀπιστός κτλ.: alludes to ὁ πεί-

θομαί 25 e.

33. ὠσπέρ . . . συντιθέντι: explains

διαπειρωμένω.

34. σοφὸς δὴ: δὴ marks irony. —

χαριεντιζομένου: for the participle in

the genitive, cf. οἰομένων 22 c.
35. ἔμαντι ἐμαντῶ τόλγοντος, ἢ ἐξαπατήσω αὐτοῦ καὶ τοὺς ἄλλους τοὺς ἄκοινοντας;’ οὕτως γὰρ ἔμοι φαίνεται τὰ ἔναντία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἄν εἴ εἴποι Ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζον, ἅλλα θεοὺς νομίζον.”
καίτοι τούτῳ ἐστὶ παίζοντος.

XV. συνεπικεφασθεὶς δή, ὃ ἄνδρες, ἢ μοι φαίνεται ταῦτα λέγειν: σὺ δ’ ἡμῶν ἀπόκριναι, ὃ Μέλητε· ὑμεῖς δ’, ὥσπερ κατ’ ἀρχὰς ὑμᾶς παρηγηγήσαμην, μεμνησθέ μοι μὴ θυρύβεῖν, ἢ ἐὰν ἐν τῷ εἰσώθητι τρόπῳ τοὺς λόγους ποιῶμαι.

5 ἔστων ὡστὶς ἄνθρωπων, ὃ Μέλητε, ἄνθρωπεια μὲν νομίζει πράγματ’ εἶναι, ἄνθρωποι δ’ οὐ νομίζει; — ἀπόκρινεσθω, ὃ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θυρύβειτω. ἐσθ’ ὡστὶς ἱπποὺς μὲν οὐ νομίζει, ἵππικα δὲ πράγματα; ἢ αὐλητάς μὲν οὐ νομίζει εἶναι, αὐλητικά δὲ πράγματα; οὔκ ἔστιν, ὃ ἀριστεῖ ἄνδρον· εἰ μὴ σὺ βούλεις ἀποκρίνασθαι, ἐγὼ σοι λέγω, καὶ τοὺς ἄλλους τουτοίσι. ἅλλα τὸ ἐπὶ τούτῳ γ’ ἀπόκριναι.

38. θεοὺς οὐ νομίζων κτλ.: Socrates here states the absurdity which he makes clear in the next following chapter.

39. παίζοντος: the part of a man in jest, predicate genitive of characteristic.

XV. Meletus acknowledges, and even charges, that I believe in divine things,—but in that case I must believe in divine beings and gods.

1. ταύτα: i.e. ἄδικει Σωκράτης... θεοὺς νομίζων.

3. παρηγηγήσαμην: in 17 ε.

4. τοὺς λόγους: the article here has nearly the force of a possessive.

5. Here again Socrates employs the inductive method; but, while at 25 α the case was so clear that he was satisfied with a single example, here he uses three before he applies the principle to the case in hand.

7. ἅλλα καὶ ἅλλα κτλ.: be always disturbing in one way or another. The accusative is after the analogy of ὥρμων θυρύβεϊ, i.e. cognate.—Here Meletus makes no answer. Cf. 25 δ. The words in ε below, ὑπὸ τούτων ἀναγκαζόμενοι, suggest that the court indicated its desire that Meletus should reply,—but this was informal, many of the judges shouting “Answer,” rather than by a decision of the presiding magistrate. Of course, many “waits” of one kind or another may have occurred during such an examination as is here reported.


11. τὸ ἐπὶ τούτῳ κτλ.: answer at least the next question.
27 a ἔσθ' ὡστὶς δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαιμόνας ὡς  
δὲ οὐ νομίζει; "Οὐκ ἔστιν." Ὡς ἤνησας οὖτι μόνις ἀπεκρίνω  
ὅτῳ τούτῳ ἀναγκαζόμενος. οὔκοιν δαιμόνια μὲν φής με  
15 καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν καὶνὰ εἴτε παλαί·  
ἀλλ' οὖν δαιμόνια γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα  
καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἴ δὲ δαιμόνια νομίζω, καὶ  
δαιμόνας δήπον πολλή ἀνάγκη νομίζειν μὲ ἔστιν. οὔχ οὕτως  
ἐχει; ἕχει δὴ· τίθημι γάρ σε ὑμολογοῦντα, ἐπειδὴ οὐκ ἄπο-  
20 κρίνει. τοὺς δὲ δαιμόνας οὐχὶ ἦτοι θεοὺς γ' ἱγοῦμεθα ἥ  
θέων παίδας; φής ἦ οὗ; "Πάνω γε." Οὔκοιν εἴ περ δαιμόνας  
ἡγοῦμαι, ὡς σὺ φής, εἴ μὲν θεοὶ τυνές εἰσιν οἱ δαιμόνες,  
τοῦτ' ἂν εἴη δ' ἐγὼ φημὶ σε αἰνίττεσθαι καὶ χαρινεῖτεσθαι,

16. κατὰ τὸν σὸν λόγον: merely repeats φής above.

17. τῇ ἀντιγραφῇ: in its stricter use, this means the written affidavit put in as a rejoinder by the accused; rarely, as here, the accusation or the written affidavit of the accuser.

19. ἔχει: repeated by way of answering yes, after οὕτως ἕχει. Similarly the simple verb is often repeated after a compound. Cf. Crito 44 a.

20. τοὺς δαιμόνας κτλ.: the definition here given is consistent with Greek usage from Homer to Plato. In Homer ἰδές and δαίμων, applied to any divinity in particular or to divinity in general, are all but interchangeable terms. The distinction between them, if distinction there is, suggests itself rather in the adjectives derived from them than in the two nouns themselves. Hesiod, Op. 108–125, calls the guardian spirits that watch over men δαίμονες: to the rank of δαίμονες he says those were raised who lived on earth during the golden age. He distinguishes between ἰδές, δαίμονες, and ἱγοῦμα, and this same distinction is attributed to Thales. On this Plato based the fancy expressed in the Symposium (202 e): πᾶν τὸ δαὶ-

μονον μεταξί (intermediate) ἐστι θεοῦ τε καὶ θησαυροῦ . . . ἐφικτέον καὶ διαπρομνάτον (interpreting and convoking) θεός τά παρά ἀναφοράν καὶ ἀνθρώποι τά παρά θεον τῶν μὲν τὰς δήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπίταξεις τε καὶ ἁμοιάζεις (commands and rewards) τῶν θυσιῶν.

21. φής ἦ οὗ: yes or no?—εἴ περ δαίμονας κτλ.: a protasis with two subordinate alternative conditions, (1) εἰ μὲν θεοὶ εἰσιν οἱ δαίμονες and (2) εἴ δ' αὖ οἱ δαίμονες θεῖν παίδες εἰσίν. The apodosis for the group is, θεοὶ ἱγοῦμαι εἰσίν. — "If I believe in δαίμονες, I must believe in θεοὶ, for δαίμονες are either θεοὶ or παίδες θεῶν."

23. τοῦτ' ἂν εἴη: τὸ τοῦτο ὅ τε . . . χαρινεῖτεσθαι is appended φάναι, which explains it, and has the same subject. All this points back to θεοὺς οὐ νομίζων ἀλλὰ θεοὺς νομίζων 27 a.—δ': cognate accusative with αἰνίττεσθαι.
26. ὰν: equivalent to ἐξ ὰν, for "when the antecedent stands before the relative, a preposition belonging to both usually appears only with the first."

27. ἡ: you know.

31. ἤμων: i.e. Socrates and the judges.

32. ἢ ἀπορῶν ὃ τι κτλ.: this no doubt was Socrates's real view of the case of Meletus (cf. 23 d), whereas all that precedes is only to bring home to the court how foolish and self-contradictory the charge is. — ἐγκαλοῖς: the optative represents Meletus's original reflection τι ἐγκαλῶ; The subjunctive might have been retained.

33. ὀπως δὲ σῦ κτλ.: here Socrates closes his argument to the effect that it is a contradiction in terms to say of one and the same man (1) that he is an out-and-out atheist, and (2) that he believes in δαίμονα. Whoever believes in δαίμονα must believe also in θεοί. The second τοῦ αὐτοῦ must be regarded as redundant. — ὀπως means how or by which, with μηχανή.

XVI-XXII. A digression, on Socrates's life. The key-note of chapters XVI-XX is, "Injustice is worse than death." This note is struck in 28 b, 29 b, 32 a d, 33 a. Cf. Crito 48 c; μέγαστον τὸν κακῶν τυγχάνει δν τὸ ἀδίκειν Gorg. 469 b; and αὐτὸ μὲν γὰρ τὸ ἀποδηνήσκειν οὐδεὶς φοβεῖται, ὥστε μὴ παντάπασιν ἀληθεύσῃ τε καὶ ἀνανθρώπως ἔστιν, τὸ δ’ ἀδίκειν φοβεῖται: Gorg. 522 e. Socrates shows how his life has been ruled by this principle, and gives examples of his conduct in obedience to it. Chapters XIX, XX, and part of XXI account for his general abstention from public affairs. Then he takes up once more Meletus's charge, that he is a corrupter of youth, and expresses surprise that none of the sufferers or their relatives have appeared to aid in his prosecution.
XVI. What has been said suffices as a reply to the charges of Meletus. If I am convicted, it will be because of the prejudice of the masses. Does any one say that I ought to be ashamed of having incurred this ill-will? No. For in a matter of duty a man ought not to take into consideration the chance of death.

1. ἀλλὰ γὰρ κτλ.: this marks a transition,—dismissing one topic in order to make room for the next.

3. ἐν τοῖς ἐμπροσθεν: viz. at 18 α, 23 ε.

5. ὃ ἐμὲ αἰρήσει, τὰν περ αἰρή: will be the condemnation of me, if condemnation it is to be. αἰρέιν and ἀλάσκεσθαι are technical terms of the law, as is the case with φεύγειν and διάκειν. — Socrates’s feeling that it is the prejudice against him which will cause his conviction, accounts for his giving more time to the explanation of this prejudice (chapters III–X) than to the reply to the formal charges (chapters XI–XV).

7. δὴ: certainly. The allusion is to facts generally known and acknowledged, cf. 31 δ.—πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς: instead of καὶ ἄλλους πολλοὺς καὶ ἀγαθοὺς. The second καὶ is idiomatically, and joins πολλοὺς with a second adjective. Cf. πολλοὶ καὶ σοφοὶ ἄνδρες.

8. οὖν ἐν τοῖς ἐμοὶ στῇ: the rule is in no danger of stopping with me; “I shall not be the last.” Cf. οὖν ἐν τοῖς ἐμοὶ στῇ Phaedo 84 b, we need not apprehend that the soul will have to fear.

9. εἰτ’ ὁμιλήσῳ κτλ.: a question of an imaginary interlocutor. εἰτα indicates impatience. The perservity of Socrates, in view of the fact just recited, seems unreasonable.


12. κίνδυνον τοῦ τίνι ἡ τεθναναι: the question of life or death, danger to one’s life. For the use and omission of the article, cf. 23 e, 24 b.
τοῦ ζῆν ἣ τεθνάναι ἀνδρα ὅτου τι καὶ σμικρὸν ὀφελός ἔστιν, ἀλλ' οὐκ ἔκεινο μόνον σκοπεῖν, ὅταν πράττῃ, πότερα δίκαια ἡ ἄδικα πράττει καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἣ κακοῦ. φαῖλοι γὰρ ἂν τῷ γε σῷ λόγῳ εἶν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτήκασιν, οἱ τῇ ἄλλοι καὶ ὁ τῆς Θέτιδος ύός, ὁς τοσοῦτον τοῦ κινδύνου κατεφρονήσατε παρὰ τὸ ἀσχρόν τι ὑπομείνα, ὥστε ἐπειδὴ ἔπεν ἡ μῆτηρ αὐτῷ προθυμομενῆ Ἕκτορα ἀποκτεῖναι, θεὸς οὔτα, οὐτωσὶ πως, ὃς ἐγὼ οὕμαι ὡς Ω παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἔταρχῷ τὸν φόνον καὶ Ἕκτορα ἀποκτείνῃς, αὐτὸς ἀποθανεί: αὐτικά γὰρ τοῦ, φησί, 'μεθ Ἕκτορα πότμος ἐτοῖμος,' ὁ δὲ ταῦτα ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὀλεγώρησε, πολὺ δὲ μάλλον δείως τὸ ζῆν κακὸς ὁν καὶ τοῖς φίλοις μὴ τιμωρεῖν, 'Αὐτικά,' ἐ φησί, 'τεθναίνη δύκην ἐπιθείς τῷ ἀδικοῦντι, ἦν μὴ ἐνθάδε μὲν καταγέλαστος παρὰ νησὶ κορωνίσων ἄχθος ἀροῦρης. μὴ αὐτὸν οὐει φροντίσα τίθανάτου καὶ κινδύνου;'

14. ἀλλ' οὔ: i.e. and not rather.
16. ἂν εἶν: "must have been," or "must be considered." SCG. 457, 442.
—τῶν ἡμιθέων: i.e. τῶν ἱρών. Hesiod, Op. 158, calls the fourth race ἄνδρων ἱρών βεδον γένος οὐ καλεόνται ἡμιθέων κτλ., and he counts among their number the heroes that laid siege to Thebes and Troy.
17. ὁ τῆς Θέτιδος ύός: any appeal to the example of Achilles was always telling. The enthusiasm with which the Greeks regarded this hero was shown by countless works of art in which he appeared.
20. θεὸς οὔτα: added in an unusual way, because the circumstance has unusual weight. The utterance of Thetis not only was prompted by the natural anxiety of a mother for her son, but also was inspired by the unerring wisdom of a goddess. The passage from Hom. Σ 70 ff. is quoted rather loosely in part (οὔτωσὶ πως).
23. ὁ δὲ ταῦτα ἀκούσας κτλ.: at this point ὁστε is forgotten. The long speech and explanation given to Thetis makes this shift in the construction very natural. In fact, this clause is as independent as if a coordinate clause (with or without μὲν) had preceded it. —τοῦ θανάτου: notice the exceptional use of the article. Cf. 28 e, 29 a, 32 e, 38 e, 39 a b, Crito 52 e. For the article used as here, cf. 29 a, 40 d, 41 e, in each instance as a weak demonstrative.
25. τὸ ζῆν: for the use of the article, cf. GMT. 800. —καὶ τοῖς φίλοις κτλ.: explains κακὸς ὁν.
28. μὴ...οὔ: see on ἀλλ' ἔρα, 25 a.
28 e

οὐτῶ γὰρ ἔχει, ὃ ἀνδρεὶς Ἀθηναῖοι, τῇ ἀληθείᾳ. οὐ ἂν τις
30 ἐαυτὸν τάξην, ἢγησάμενος βελτιστον εἶναι, ἢ ὕπ᾽ ἄρχοντος
ταχθῆ, ἐνταῦθα δεῖ, ὃς ἐμοὶ δοκεῖ, μένοντα κινδυνεύεν
μην ὑπολογιζόμενον μήτε θάνατον μήτ᾽ ἄλλο μηδὲν πρὸ
tοῦ αἰσχροῦ.

XVII. ἐγὼ οὖν δεινὰ ἂν εἶναι εἰργασμένοι, ὃ ἀνδρεὶς Ἀθη-

ναίοι, εἰ, οτὲ μὲν με οἱ ἄρχοντες ἔταττον, οὐσ ὑμεῖς εἰλεσθε ε

ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ Δηλίῳ,

XVII. At the risk of my life I obeyed the military commanders whom the
Athenians set over me, and should I not obey God rather than man? Even now,
if you should offer to release me on condition of my abandoning my wanted
occupations, I would say that I must continue to obey God.

1. δεινὰ ἂν εἶναι κτλ.: the protasis
(limiting the apodosis δεινὰ ἂν εἶναι κτλ.,
I should have done a dreadful thing)
includes various acts in the past which
are looked upon from a supposed time
in the future. It falls into two parts:
one, marked off by μέν, states (in the
form of a supposition) well-known
facts in the past; the other, distin-
guished by δὲ, states a supposed future
case in connection with certain present
circumstances. The outrageous con-
duct for Socrates would be with this
combination of facts and convictions,
after his past fidelity to human trusts,
at some future time to desert his
divinely appointed post of duty,—if
while then I stood firm I should now
desert my post. The repetition of μέν.
and δὲ respectively is for the sake of
clarity. Cf. 32 d. This repetition
would not be natural if the antecedent
had preceded its relative.—The main
stress is laid upon the δὲ-clause. Cf.
25 b d.

2. ἔταττον: takes up τάξην and ταχθῆ
above.—ὑμεῖς εἰλεσθε: the δικασταὶ
are taken as representatives of the
δῆμος,—of which they were a sort of
committee. The generals were elected
by show of hands (χειροτονία) by the
ἐκκλησιασταὶ.

3. ἐν Ποτιδαίᾳ κτλ.: Potidaea, a
Corinthian colony on the peninsula
Chalcidice, became a tributary ally of
Athens without wholly abandoning its
earlier connection with Corinth.
Per-
dicas, king of Macedonia, took ad-
vantage of this divided allegiance to
persuade the Potidaeans to revolt
from Athens, which they did in
432 B.C. The Potidaeans, with the
reinforcements sent them by the Pel-
opomnesians, were defeated by the
Athenian force under Callias. For two
whole years the town was invested by
land and blockaded by sea, and finally
made favorable terms with the be-
laguered force. In the engagement
before Potidaea, Socrates is said to
have saved Alcibiades's life. Cf. Symp.
219 e–220 e. Alcibiades says that
Socrates ought to have had the prize
which was given to himself.—The
battle at Amphipolis took place in the year 422. The Athenians were defeated, and their general, Cleon, perished in the rout, while Brasidas, the Spartan general, paid for victory with his life.—Delium was an inclosure and a temple sacred to Apollo near Oropus, a border town sometimes held by the Athenians and sometimes by the Boeotians. The battle, which was a serious check to the power of Athens, resulted in the defeat and death of their general, Hippocrates. —ἐπὶ Δη-λω: for the gallantry of Socrates on the retreat, see Symp. 221 a.—In the Laches (181 b), the general who gives his name to that dialogue says that if the rest had been as brave as Socrates at Delium their city would not have been worsted.

4. ὥσπερ καὶ ἄλλος τις: “like a good soldier, Socrates speaks modestly of his service.” The repeated allusions which are scattered through Plato’s dialogues to the brave conduct of Socrates in these battles show that it was well known at Athens.

5. τοῦ δὲ θεοῦ τάγματος: i.e. now that my post is assigned me by the god, a circumstance of the supposition ἔτοιμος, which is repeated in ἐνταῦθα. —ὡς ἐγὼ φήσῃ τε καὶ ὑπέλαβον: as I thought and understood,—perhaps with special reference to the oracle which was given to Charephon.

6. δείν: depends on the force of saying implied in τάγματος, and repeats the notion of commanding.—ἐξετάζοντα κτλ.: explains φιλοσοφοῦντα.

Cf. ἀδικεῖν καὶ ἀπεδίδηθι l. 21.

8. λίπομι τὴν τάξιν: so worded as to suggest λίποσεῖν γραφή, a technical phrase of criminal law. Any one convicted of λίποσεῖν suffered ἀτμία, i.e. forfeited his civil rights.

10. ὅτι οὐ νομίζω κτλ.: refers to the charge in 24 b.

11. οἴδαμεν σοφὸς κτλ.: refers to chapters VI—VIII.—This explains the preceding clause, δεδώκαν θάνατον, and both are subordinate to ἀπεθάνα αὐτῶν μαντεία.

13. ὅδε μὲν κτλ.: cf. 37 b, 40 c.

14. τὸν θάνατον οὖν ἐι: by prolepsis for οὖν ἐι ὁ θάνατος, not even
15 γαςτον ον των αγαθων, δεδιαιν δ' ως ειν εινδοτες οτι μεγιστον
tων κακων εστι. κα τουτο πως ουκ αμαθα εστιν αυτη η η
επονειδιστος η του οιδεαν ειδεναι α ουκ οιδεν; εγω δ', δ'
αιρες, τουτω κα ένταθα ισως διαφερω των πολλων αν-
θρωπων, και ει δη τω σοφωτερος τον φαινη ειναι, τουτω ον,
οτι ουκ ειδως ικανως περι των εν 'Αλιδου, ουτω και οιομαι
ουκ ειδεναι: το δ' άδικείν και απειθειν τω βελτιων, και θεο
και ανθρωπω, οτι κακων και αισχρον εστιν οιδα. προ σων
των κακων ον οιδα οτι κακα εστιν, α μη οιδα ει άγαθα οντα
tυγχανει ουδεποτε φοβησομαι ουδε φειυξομαι.

25 ζοστ' ουδ' ει με νων ημεις άφιετε, 'Ανυτη άπιστησαντες, οσ ε
εφη η την αρχην ου δειν εμε δευρο εισελθειν η, επειδη ειςηλ-
whether, i.e. whether death may not actually be. Thus he is as far as possible from knowing that death is the greatest of ills. See on του θανατου 28 e for the use of the article.

15. ον: here, as usual, in the gender of its predicate, μεγιστον των αγαθων.

16. τουτο: not in the gender of αμαθα. This makes a smoother sentence than αυτη πως ουκ αμαθα εστιν αυτη η κτλ., which was the alternative.

18 f. τουτω, τουτω ον: repeated for the greater effect. Both represent the same point of superiority, i.e. δη κτλ. Notice the cleverness of the ellipse after ον. Socrates thus evades any too circumstantial praise of himself, as in 20 e. For the ellipse in the leading clause, cf. η... έκαν 25 e.

19. δη: viz. as the oracle says.

20. ουκ ειδως, ουτω: i.e. ουσυν ουκ οιδα, ουτω. ουτω sums up a previous participial clause, and its force is nearly so likewise. Cf. ταυτος μαλλον αυτος απορων ουτο και τοις άλλως απορειν πειω Μενο 80 c.

23. κακων ον: a notable instance of assimilation, for τουτων α οιδα. Cf. ένιν οιδι οτι κακων οστων 37 b. κακα is related to ον as αγαθα in the next line is related to α. — οιδα ει: see on του θανατου l. 14.

25. οιδε: not even. This implies a conclusion in the form “would I accept it,” — but this appears in l. 23, in changed form. — ει αφιετε, ει ουν αφιοντε (34), ειποικεν ον: the speaker adds the explanatory detail of ει ματ ειποτε and various reiterations of the conditions upon which this release may be granted, until the weaker clause ει αφιοντε comes of itself to his lips, — less of a merely logical condition than he began with, and presenting his acquittal as a mere possibility.

26. οδ δειν, ουχ οιν τ' ειναι: in the original form this would be ουκ εδει and ουχ οιν τ' έστω. — δευρο: i.e. into court.
Θον, οὐχ οἶνον τ’ εἶναι τὸ μὴ ἀποκτεῖναι με, λέγων πρὸς ὑμᾶς ὡς, εἰ διαφεύγομην, "ἡδη ἂν ὑμῶν οἱ νεῖς ἐπιτηδεύοντες ἀ Ἁγκράτης διδάσκει πάντες παντάπασι διαφθαρήσονται,"—

30 εἰ μοι πρὸς ταύτα εἴποιτε. "Ὤ Ηλιόκρατος, νῦν μὲν Ἀνώτω οὐ πεισόμεθα, ἀλλ’ ἀφίεμεν σε, ἐπὶ τούτῳ μέντοι ἐφ’ ὦτε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδέ φιλοσοφεῖν· εὰν δ’ ὄλος ἐτι τούτῳ πράττων, ἀποθανεῖ·” εἰ οὖν με, ὅπερ εἶπον, ἐπὶ τοῦν τοὺς ἀφίοιτε, εἴπομ’ ἂν ὑμῖν ὅτι "Ἐγὼ ὑμᾶς, ἀνδρεῖς Ἀθηναίοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἡ γενικόν, καὶ ἐωσπέρ ἂν ἐμπνέω καὶ οἴος τ’ ὧν, οὐ μὴ παίσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελεύομενός τε καὶ ἐνδεκακόομενός στὶς ἂν δὲ ἐνυγχάνω ὑμῶν, λέγων οἰάπερ εἴηθα, ὅτι Ὄ Αριστεῖ Ἀνδρόν, Ἀθηναίοι ὑμῖν, πόλεως τῆς μεγίστης καὶ εὐδοκιμιοτά-της εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνει ἐπιμελεύομενος (ὅπως σοι ἔσται ός πλείστα) καὶ δόξης καὶ τιμῆς, εἰ φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς (ὅπως ός βελτίστη

—εἰσελθέν: used as the passive of εἰσάγω 24 d. Cf. φύσσαμι 19 c.—

Αιγύπτιοι argues: "If Socrates had not been prosecuted, his evil communications might have been ignored; once in court, his case allows but one verdict. To acquit him would be to sanction all his heresies."

28. ἐλ διαφεύγομαι: future optative in indirect discourse.—ἀν διαφθαρήσοντα: a shift of construction,—when he said ἀν, the speaker expected to use the optative, but changed to the future. SCG. 422.

31. ἐφ’ ὁτε: for construction with infinitive, see GMT. 610; Π. 999 a.

33. οὖν: resumes after a digression.

35. πείσομαι: cf. ἐ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἰπον πρὸς αὐτούς: εἰ δικαῖον ἄστιν ἐννοιον (in the sight)

to θεόν, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεόν κρίνατε Acts iv. 19, πεισαρχεῖν (οβεβεί) δει θεῷ μᾶλλον ἢ ἀνθρώποις ἰδ. v. 29. Also Soph. Ant. 450 ff.

36. οὐ μὴ παίσωμαι: for οὐ μὴ with the subjunctive in strong denials, see GMT. 295; Π. 1032. Cf. 28 b.

39. πόλεως: is in apposition with Ἀθηναίοι, which is implied in Ἀθηναίοι. Cf. συνοίησος in agreement with μοί implied in ἔμην 22 a.

40. χρημάτων μὲν κτλ.: here, again, the μὲν-clause is subordinate in thought. Cf. 25 b d. The point is not that care for property and strength of body is shameful, but that to neglect the soul while one cares for these is a disgrace.

42. φρονήσεως δὲ: while, etc., as if opposed to an ἐπιμελεῖ, —a departure
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from the participial construction. Cf. 21 b.

45. ἐρήσωμαι, ἐξετάσω, ἐλέγξω: these words represent the process by which Socrates disconcerted his fellow-countrymen. Beginning with a harmless question or two, his method soon proved uncomfortably scrutinizing (ἐξετάσω), and generally ended by convicting (ἐλέγξω) of ignorance.

46. φάναι δὲ: while he claims it.

49. ὁσω... ἐστε: Socrates insensibly returns in thought to his hearers, in whom he seems embodied the whole people of Athens. The correlative of ὁσω readily suggests itself with μᾶλλον.

50. κελεύει ὁ θεὸς: cf. τεὸς ὁθοῦ τὰτ-τοντος, 5.28 a. In the earlier chapters Socrates seems to speak of his service of God as a quest in proof of the oracle (23 b), but here it is rather a reference to his vocation in general, as a teacher and admonisher of what is right.
world which may be gathered from Xenophon’s Memorabilia in many places.

57. τοῖς ἀνθρώποις: construed with γίγνεται.

58. εἰ μὲν οὖν κτλ.: “If this corrupts the youth, I am guilty of the charge against me. But the truth cannot corrupt them, therefore my speaking it can do no harm, and I am not guilty as charged.”

61. οὐς ἐμαύ κτλ.: assured that I should never alter my ways.

62. τεθνᾶναι: the absolute contradictory of ἔπη, here used rather than the somewhat less emphatic ἀποθητεύσεις, — a thousand times a dead man. This distinction, however, is not strictly maintained. Cf. 39 e, Crito 43 α.; and τεθνᾶναι δὲ μηρώδες κρείττων ἣ κολάκεια τι πούσι Πελίπτου Δήμ. ix. 65.

XVIII. You, gentlemen, should listen quietly, — for it is to your advantage to listen. I am making my defense not in my own behalf, but for the sake of the city, that you may not make the great mistake of putting to death one whom God has given to be your benefactor. I clearly have been under divine influence, for otherwise I should not have neglected that for which most men care, and devoted my life to the persuasion of men to care for virtue.

2. οἱς ἐδεήθην: cf. 17 d, 20 e. This is explained by μὴ θορυβεῖν.

3 ff. καὶ γὰρ, μέλλω γὰρ, εἰ γὰρ ἵστε: the first γὰρ is closely connected with ἀκολούθω, the second goes back to the leading clause μὴ θορυβεῖν and accounts for the renewal of a request which the speaker has made three times already. The third γὰρ, now, is explanatory rather than causal, and merely points the new statement for which Socrates has been preparing the court. γὰρ with this force is especially frequent after ὁ δὲ (τὸ δὲ) μέγιστον, δεονταν, also after σημεῖον δὲ, τεκμήριον δὲ, and other favorite idioms of like import in Plato and the orators.

6. οὖν: sc. ἐμὲ εἶναι.
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30 ε

βλάψετε ἢ ὑμᾶς αὐτοὺς. ἐμὲ μὲν γὰρ οὐδὲν ἄν βλάψειν οὔτε Μέλητος οὔτε Ἀντίπος. οὐδὲ γὰρ ᾧ ἄν δύναντο. οὐ γὰρ οἴομαι θεμιτὸν εἶναι ἄμεινον ἄνδρι ὑπὸ χείρονος βλάπτεσθαι. ἀπο- ἑ 10 κτείνειε μεντὰν ὅσος ἢ ἐξελάσειεν ἡ ἀτυμύσειεν. ἀλλὰ τἀτα ὅστος μὲν ὅσος οἴεται καὶ ἄλλος τὸς που μεγάλα κακά, ἐγὼ δ’ οὐκ οἴομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἃ οὕτος νυνὶ ποιεῖ, ἄνδρα ἀδίκος ἐπιχειρεῖν ἀποκτεῖναι.

νῦν οὖν κ. ἂν δὲ άνδρες Ἀθηναίοι, πολλοῦ δέω ἐγὼ ύπὲρ ἐμαυτόν 15 ἀπολογείσθαι, ὡς τοῖς ἄν οἴοιτο, ἀλλ’ υπὲρ ὑμῶν, μὴ τι ἐξαι- μάρτητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. εὖν γὰρ ἐμὲ ἀποκτείνητε, οὐ βαδίως ἄλλον τοιοῦτον εὑρήσετε, ε ἀτεχνώς, εἰ καὶ γελοιότερον εἰπεῖν, προσκείμενον τῇ πόλει [ὑπὸ τοῦ θεοῦ], ὡσπερ ὑπὸ μεγάλῳ μὲν καὶ γενναῖῳ, ὑπὸ 20 μεγέθους δὲ νοθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύσωτος τῶν. οὖν δὴ μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθεικέναι.

7. οὔτε Μέλητος κτλ.: this is more courteous than to continue the use of the second person.

10. ἀτυμύσειν: civil ἀτυμία involved the forfeiture of some or of all the rights of citizenship. In the latter case the ἀτυμος was looked upon by the state as dead, i.e. he had suffered "civil death," and his property, having no recognized owner, might be confiscated.


18. εἰ καὶ γελοιότερον εἰπεῖν: "if I may use such a ludicrous figure of speech." This is thrown in to prepare his hearers for the humorous treatment of a serious subject which follows. A close scrutiny of the simile shows that Socrates mistrusted the sovereign people. See below (21) for the same idea put actively.

20. ὑπὸ μύσωτος: the situation is met humorously (γελοιότερον). First the Athenians are compared to a horse bothered out of inaction by a buzzing horse-fly. The metaphor of the horse is not pressed, but that of the μύσωτος is ingeniously elaborated: "Socrates gives them no rest but teases them all day long (προσκαθίζων), and does not allow them even a nap; he bores them incessantly when they are drowsing (οἱ νυσταλέοι). Then they make an impatient slap (κρούοντες) at him which deprives them forever of his company."

21. οὖν δὴ μοι κτλ.: lit. in which capacity God seems to me to have fastened me upon the state,—such a one
toioûton tina òs ùmías égeirwv kai peîthôn kai ðneidîçwv èna èkastov oûdein paîmivai òthn ðmêrâv òlhvn pantaxov prós- kathizwv. toioûtos oûv ðllós ou ðrâivs ùmivn yenîstetai, à

25 àndres, áll àñ ëaw ëmow peîthôse, ðeîbewðwv mou. ùmivs ð' ñowsw tâx' ãn ãchômóvenoi, ðôswper oûv ynostazontes ègeirômenoi, krou- sântes ãn me, peîhômenoi 'Añütôw, ðrâivs ãn àpokteînai, èita toûl oûvov bivn kataèûdântes diateîw' ãn, èi ùç tîvav ðllov ð ðeôs ùmivn èpipeîmîswi kîdômenoi ùmivn.

30 òti ð' ègôv tîghâvov ãn toioûtos, oîos ùpò toû ðeôv tî pò- lei dedôsevai, èntvêv' ãn kataanôsâvai. ou ñav ànðroswv ð ðóîke tò émè tîwv ðmèn èmanton èpântov ðmêlêkêvai kai ènèxevevai tòv oîkèivn èmêloumèvov tòsoûta ðêh eîç, tò ð' ùmèterov práttew avai, ëdèa èkâstôw prôswvînta ðôswper

35 pâterâ ÷ ðêlêfôn prêsvûterov, peîthônta èpipeleîswvav ðre- tôîs. kai èi ðéntoi tî ãpô toûtov èpêlânov kai ìsôòn labamâvov taûta parêkelèvômêv, èçôv ãn tîviv lògôv.'ûn ð' èrôçte ðê kai àvtoî, òti oî katêgoroi, tàlal pànta ànâ- sçûntos ouçv kathêgorôûvtes, tòvto ð' òvç ouç oîç òçë t' ègêvovto

(in fact) as never ceases, etc., a rep- etition of prôskeîmenov [ùpò tòû ðeôv]. Avoid the awkwardness of too literal translation. Notice that oîov really re- fers not to the ùmôsw simply, but to it as engaged in enslaving the horse. ùmôsw also means sôwv, and in part of the passage this meaning seems to be in mind.

26 f. ãn, ãn, ãn: for the repetition, cf. 17 d, 41 a.—ègeirômenoi: i.e. ëaw ègeirômaîai.


31. ñav: introduces the explana- tion of ùpò tòû ðeôv, 1. 30. It needs no translation.

33. èmêloumèvov: for the participle, cf. 23 c, 22 e.

35. peîthônta: to persuade him.

37. èçôv ãn kêtâl: then at least I should have some reason. Cf. ànðroswv ðôçè 1. 31. It was not according to human nature that he should devote himself to others, neglecting his own affairs, particularly as he was not paid for it; so such a man must have been under divine influence. — Probably many Athenians thought that Socrates neglected his work because he was lazy, and that he delighted in showing men that they knew nothing simply be- cause of his mischievous, spiteful spirit.

39. kathêgorôûvtes: concessive.
40. ἀπανασχυντήσαι κτλ.: the leading idea is in the participle, not in the infinitive. Cf. 28 b, 29 d, Cris. 53 c.

42. τὸν μάρτυρα: i.e. παρέχομαι μάρτυρα καὶ ὁ μάρτυς ἐν παρέχομαι ἰκανός ἂν τίνι. Cf. 20 e. No special witness is needed on this point. — ἰκανόν is used predicatively, and the necessity of the article is obvious. — πειναῖα: see on 23 b.

XIX. Why have I not served the city in public life? Why have I been so ready to offer advice in private, and yet never have addressed the assembly of the people? My inward monitor, my daemonion, has checked me, — and wisely; for I should not have been long-lived if I had entered public life and opposed the unjust desires of the people.

1. οὐσώς ἂν οὖν δοξεῖν κτλ.: that Socrates did not regard abstention from the public service as in itself commendable, is proved by his conversation with Charmides (Xen. Men. iii. 7), ἀξιώλογον μὲν ἄνδρα ὠφτα, ἰκανοῦτα δὲ προσέπεια τῷ δήμῳ (to address the people) καὶ τῶν τῆς πόλεως πραγμάτων ἐπεμελέσας. He pointedly asks Charmides: ἐὰν δὲ τις, δυνατός ὃν τῶν τῆς πόλεως πραγμάτων ἐπεμαχεμένος τὴν τε πόλιν αὐξεῖν (advance the common wealth) καὶ αὐτὸς διὰ τούτῳ τιμᾶσθαι, ἰκανοῦ δὴ τούτῳ πράττειν, οὐκ ἂν ἐκείνως ἰδιός νομίζοτο; See also ib. i. 6.15. — For Socrates's small experience in public life, cf. 32 b, Gorgias 473 fin.

2. πολυπραγμονό: am a busybody. Cf. περιεργάζεται 19 b, τὰ ἐμοὶ πράττοντος 33 a. Nothing short of a divine mission could justify this. Plato invariably uses the word in an unfavorable sense. Cf. ἀνδρὸς φιλοσόφου τὰ αὐτὸν πράξαντος καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βίῳ Gorg. 526 c. There is a subtle irony in πολυπραγμονω as here used by Socrates. It was his business to mind other people's business, therefore he was far from being really πολυπράττων. Cf. Xen. Mem. iii. 11, 16, καὶ ὁ Σωκράτης ἑπισκόπος (making fun of) τὴν αὐτὸν ἄπραγμοσύνην (abstention from business), ἦν ἄλλως Ὡ Θεόδοτη; ἐφη, ὡς πάντα μοι ἐκείνην ἦν σχολάσαι (he at leisure) καὶ γὰρ ἵδαι πράγματα πολλὰ καὶ δημοσία παρέχει μοι ἄσχολον (keep me busy).” Cf. 33 a b.

3. ἀναβαίνων: as in 17 d the preposition refers to ascending the tribune, — although at this time the assembly regularly met on the Pnyx hill, and doubtless men spoke of going up to its meetings.
πλατώνος απολογία σωκράτους

31 a δαμόνον γίγνεται, [φωνῇ], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμὸν ἔδων Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτο ἔστω ἐκ παράσοφον ἀρξάμενον φωνῇ τις γυνομένη, ἥ ὅταν γένηται ἀεὶ ἀποτρέπει με τοῦτο ὃ ἄν μέλλω πράττειν, προτρέπει δὲ οὕτως.

10 τοῦτο ἔστω τὸ μοι ἐναντιώτατα τὰ πολιτικὰ πράττειν. καὶ παγκάλως γε μοι δοκεῖ ἐναντιώνθησαι. εὖ γὰρ ὡτε, ὃ ἀνδρεὶς Ἀθηναῖοι, εἰ ἐγὼ [πάλαι] ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἄν ἀπολογήτη ἢ καὶ οὕτω ἃν ὑμᾶς ωφελήκη ὅπελος οὕτω ἃν ἐμαυτόν. καὶ μοι μὴ ἄκθησθε λέγοντες τὰ—

15 λῃθῇ: ὅ γὰρ ἔστων ὅστις ἀνθρώπων σωθήσεται οὐθέν ὑμῖν οὕτω ἄλλῳ πλήθει οὐδενὶ γυνοῖς ἐναντιούμενος καὶ διακωλύων τολλὰ ἀδίκα καὶ παράνομα ἐν τῇ τόλει γέγνεσθαι, ἀλλὰ ἀναγκαῖον ἔστι τὰν τῷ οὕτω μαχοῦμεν ὑπὲρ τοῦ διὶ 32 καίου, καὶ εἰ μέλλει ὁλόγον χρόνον σωθήσεσθαι, ἕδωστεν,

20 ἀλλὰ μὴ δημοσιεύειν.

XX. μεγάλα δὲ ἐγώ γ' ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγοισ, ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούστε δὴ μου τὰ

6. δαμόνον: perhaps sc. σημεῖον. Cf. τὸ δαμάνον σημεῖον Rep. 476 ε, referring to this inward monitor.—ἐπι-κομοδόν: a reminder of the remark that Meletus was not in earnest.

8. φωνῇ: in apposition with τοῦτο.

9. τοῦτο: object of πράττειν.

13. ἐπολογή: Plato used the old Attic forms of the pluperfect. Cf. ωφελήκη and ἦ.

15 f. οὐ, οὕτω, κτλ.: a remarkable sequence of negatives. — This thought is resumed in 32 ε.

16. διεκαθλόνων: conative.

19. καὶ εἰ: introduces an extreme form of supposition, implying that even then the conclusion is unassailable; εἰ καὶ (cf. 30 ε) introduces a condition which implies that in that case, as in many others, the conclusion remains.

20. ἀλλὰ μὴ: and not. The English idiom avoids the Greek abruptness.

XX. Facts substantiate my last assertion. I opposed the democracy once, and the oligarchy on another occasion, — and on both occasions had right on my side, as all now agree, — and yet I nearly lost my life on each occasion.

1. τοῦτων: i.e. the assertion that for him persistence in public life would have meant early death or exile; see the beginning of the next chapter. Socrates desires also to make clear the manner of his public services.

2. ὑμεῖς: i.e. the hearers, as representing the Athenians in general. Here appears what amounts to the
common rhetorical τόπος of rehearsing a man's services, in his own defense. Cf. 28 e.

3. οὐδ' ἂν ἐνί: more emphatic than οὐδὲν ἂν.

7. ἐβούλευσα: before the senate of 500 came, in the first instance, the questions to be dealt with by the ἐκκλησία (assembly). A preliminary decree (προβούλευσα) from this senate was the regular form in which matters came before the assembly, i.e. the senate had the initiative; but the assembly at times evaded this by directing the senate to bring in a measure to a certain end. — ἔτυχεν . . . πρωτανεύουσα: the fifty representatives in the senate of each of the ten tribes (each φυλή taking its turn in an order yearly determined by lot) had the general charge of the business of the senate, and directed the meetings both of the senate and of the popular assembly, for 35 or 36 days, i.e. one tenth of the lunar year of 354 days, or in leap-years for 38 or 39 days. Of this board of fifty (whose members were called πρωτάνεις during its term of office) one member was chosen every day by lot as ἐπιστάτης, or president. The ἐπιστάτης held the keys of the public treasury and of the public repository of records, also the seal of the commonwealth, and, further, presided at the meetings of the senate and of the assembly. In Socrates's time, the φυλή πρωτανεύουσα, and the ἐπιστάτης of the day, had the responsibility of putting to the vote (ἐπιφθίειν) any question that arose, or of refusing to allow a vote. According to Xenophon, Socrates was the ἐπιστάτης on the occasion in question. He was of the δῆμος Ἀλωπεκή, in the φυλή Ἀντιωχίς. Notice the addition of Ἀντιωχίς here without the article, and as an afterthought; ἦμων ἡ φυλή would have been sufficient, though less circumstantial.

8. δὴ ὑμεῖς κτλ.: i.e. after the Athenian success off the Arginnsae islands, in 406 n.c. This battle is also spoken of as η ἡ περὶ Λέσβου ναυμαχία, Xen. Hell. ii. 3. 32–35. The victorious generals were promptly prosecuted for remissness in the performance of their duty. Accused of having shown criminal neglect in failing to gather up the dead and save those who, at the end of the engagement, were floating about on wrecks, they pleaded "not guilty." The ships and men detailed for this duty had been hindered, they said, by stress of weather. The main fleet went in pursuit of the worsted enemy. The details of the case for and against them cannot satisfactorily be made out, though the reasons are many and strong for thinking them innocent.
The illegality of the procedure by which they were condemned is undeniable. The condemnation was ἀνόμως (1) because judgment was passed upon them ἄθροοι, i.e. μαξυφως ἀπαντας, — this was irregular, since not only the general practice at Athens, but the decree of Cannons (τὸ Καννωνοῦ ψῆφισμα) provided δίχα (αριθμὴ ἐκαστον κρίνειν), — (2) because they had not reasonable time allowed them for preparing and presenting their defense, cf. βραχέα ἐκαστος ἀπελογήσατο, οδ γὰρ προέτθη σφιά λόγος κατὰ τὸν νόμον Χεν. Hell. i. 7. 5, and (3) because the popular assembly in strictness was not a court and had no right to condemn to death. See Χεν. Hell. i. 6. 33 ff. and 7; Mem. i. 1. 18; iv. 4. 2. Xenophon says that the Athenians soon repented of their rash and illegal action: καὶ οὐ πόλλω χρόνων ἕστερον μετέμελε τοὺς Ἀθηναίους καὶ ἐξηφίλατο, οἵτινες τὸν δήμον ἐξετάτησαν (deceived) προβολὰς αὐτῶν εἶναι (their case was thus prejudiced by an informal vote of the assembly) καὶ ἐγγινὴσα καταστήσας, ἐὼς ἂν κριθῶσιν Hell. i. 7. 35. The fate of these generals was remembered thirty years afterward by the Athenian admiral Charibdis. He won a great victory off Naxos (B.C. 376), but neglected the pursuit of the enemy, in order to save the men on the wrecks and bury the dead. — τοὺς δέκα στρατηγοὺς: the round number of all the generals is given here. One of the ten, Arachestratus, died at Mytilene, where Conon, another of them, was still blockaded when the battle was fought. Of the remaining eight who were in the battle, two, Protomachus and Aristogenes, flatly refused to obey the summons to return to Athens. Thus only six reached Athens, and these, Pericles, Lysias, Diomedon, Erasides, Aristocrates, and Thrasylus, were put to death.

9. τοὺς ἐκ τῆς ναυμαχίας: not only the dead but those who were floating about in danger of their lives. Cf. Χεν. Hell. i. 7. 11, παρῆλθε δὲ τις ἐς τὴν ἐκχλησίαν φάσκων ἐπιτεχώνος ἄλοιφων (ὁ το ὕπερ-βαρελιν) σωθῆναι: ἐπιστέλλειν (ἐποίεσε ξυμοῦ) δ’ ἀυτῷ τοὺς ἀπολυμένους (those who were ἄνοιγοι), ἐὰν σωθὴ ἀπαγγέλαι τῷ δήμῳ, ὅτι αἱ στρατηγοί οὐκ ἁκελοῦσι (rescued) τοὺς ἁριστους ὑπὲρ τῆς παραλογούσας γεγομένους. — For the use of ἐκ, cf. Χεν. Απ. i. 2. 3, where τῶν ἐκ τῶν πόλεων is equivalent to ἐκ τῶν πόλεων τῶν ἐν τοῖς πόλεων ὄντων. Here the fuller expression might be οὐκ ἀνελμένους τῆς τῆς θάλασσης τοὺς ἐν τῇ ναυμαχίᾳ ἀπολογούσας.

10. ἁθρόους: Xenophon’s expression is μηδα ψήφω.

11. μηδὲν τοιευὴν: after the negative idea in ἡμαντιώθην the negative is repeated, according to Greek idiom.

12. καὶ ἐναντία ἐξηφίσμην: and I voted against it, i.e. allowing the question to be put. Socrates as ἑπιστάτης τῶν πρωτάνων on this day followed up
32 α criticised me with the others and said that I did not only fail in the state, but also in the city. And on the other hand, I did not receive any benefit from this.

20 So, in my view, the question of the restoration of democracy should not be put to a vote.

25 So, I think, we should not vote on this matter, but let it be decided by the city. And if we do, I believe that the city will be better off.

This opposition, — manifested when in consultation with the other πρυτάνες, — by absolutely refusing to put the question to vote. — Cf. ὡς ἐν ταῖς ἐκ-κλήσεσιν ἐπιστάτης γενόμενος ὅπως ἐπέτρεψε τῷ δῆμῳ παρὰ τούς νόμους ψηφίσασθαι, Xen. Mem. iv. 4. 2.

13 f. ἰδιώρων, ὑμῶν: observe the chiasmus.

14. βοώντων: in his account of this incident Xenophon says, τὸ δὲ πλήθος ἐβδόμα δεινὸν εἶναι, εἰ μὴ τις ἐκαίνη τοῦ δήμου πράττειν ὅ ἂν βούλησθαι Ἡλλ. i. 7. 12.

18. αὖ: in turn. Both democracy and oligarchy, however opposed in other respects, agreed in resenting the independence of Socrates.

22. ἀναπλήσσει κτλ.: those who served the Thirty in such a matter, thus becoming their accomplices, would dread the restoration of the democracy, which would mean punishment for them.

24. εἰ μὴ ἀγροικότερον κτλ.: cf. 30 ε. A supposition contrary to fact, with suppressed αποδικιμα of, is used by way of showing hesitation.

25. τούτῳ δὲ: summarizes the preceding clause. For the repetition of δὲ, cf. 28 e.

26. ὡςτ’ : construe with ἐξεπληκτεῖν.

28 f. φόντο, φύχημην: the recurrence of the same word only makes more distinct the contrast between the courses pursued. — According to Diodorus xiv. 5, Socrates opposed actively the execution of Theramenes by the Thirty.
30 εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη· καὶ τούτων ύμῖν ἔσονται επολλοὶ μάρτυρες.

XXI. ἂρ' οὖν ἂν μὲ οὖσθε τοσάδε ἐτη διαγενέσθαι, εἰ ἔπραττον τὰ δημόσια καὶ πράττων ἀξίως ἄνδρὸς ἀγαθοῦ ἐβοήθουν τοὺς δικαίους καὶ, ὡσπερ χρή, τοῦτο περὶ πλείστου ἐποιοῦμην; πολλοῦ γε δει, ὦ ἄνδρες Ἀθηναίοι· οὐδὲ γὰρ ἂν ἄλλος ἄνθρωπων οὐδεὶς. ἀλλ' ἔγω διὰ παντὸς τοῦ βίου δημοσίᾳ τε, εἰ ποῦ τι ἔπραξαι, τοιούτοις φανοῦμαι, καὶ ἰδία ὦ αὐτὸς οὖτος, οὐδεὶς πάντοτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὐτ' ἄλλῳ οὔτε τούτων οὐδενί, οὐς οἱ διαβάλλοντες ἐμὲ φασίν ἐμοῖς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὖν οὐδενὸς πάντοτ' ἐγενόμην· εἰ δὲ τίς μοι λέγοντος καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμεῖ ἄκουειν, εἰτε νεότερος εἰτε πρεσβύτερος, οὐδεὶς πάντων ἐφθόνησα, οὐδὲ χρήματα μὲν

30. διὰ ταχέων: the Thirty were only eight months in power, and the arrest of Leon was one of their later acts.

31. μάρτυρες: possibly proceedings were here interrupted for these witnesses, though it seems quite as likely that Socrates is appealing to the δικαιοσταί themselves to be his witnesses.

XXI. In all my life, whether in public or in private, I have never yielded the cause of right, and in particular I have never made concessions to gratify those whom my accusers call my pupils; I have never been any man's teacher, but have been ready to talk with rich and poor alike.

1. The first lines sum up the two preceding chapters, while at 1. 9 comes the transition to the question of Socrates's teaching.

2. ἔπραττον: contrary to fact in past time, of continued action.

3. τοῖς δικαίοις: neuter, whatever was just, — a concrete way of expressing an abstraction.

5. οὐδεὶς ἂν: sc. διεγένεστο. — ἀλλ' ἔγω: i.e. "however it may be with others, as for me, I, etc."

6. τοιούτως: sc. as has been stated, — explained by συγχωρήσας.

8. οὔτ' ἄλλῳ κρίλ.: perhaps draws attention to the fact that in the incident of 32 c d, Socrates had not been influenced by his former association with Critias. — That the accusers laid stress on the charge of evil teachings and lack of restraint by Socrates, is shown by the defense offered by Xenophon in his Memorabilia.

9. μαθητάς: see Introduction § 38.  

11. τὰ ἐμαυτοῦ πράττοντος: cf. 31 c. — People generally gave it a different name.

12. οὐδέ: negatives the combination of μὲν- and δὲ-clauses.
λαμβάνων διαλέγομαι, μη λαμβάνων δ' ου, ἀλλ' ὁμοίως καὶ b
πλουσίω καὶ πέντε παρέχω ἐμαυτοῦ ἐρωτᾶν, καὶ εἰς τις
βούληται ἀποκρινόμενος ἄκούειν ὄν ἄν λέγω. καὶ τούτων
ἐγώ εἰτε τις χρηστὸς γίγνεται εἰτε μή, οὐκ ἄν δικαίως τήν
αἰτίαν ὑπέχομαι, ὃν μήθ' ὑπεσχόμην μηδενὶ μηδὲν πώποτε
μάθημα μητ' ἐδίδαξα· εἰ δέ τίς φησί παρ' ἐμοῦ πώποτε τι
μαθεῖν ἢ ἀκούσαι ἰδία ὁ τι μή καὶ ἄλλοι πάντες, εὖ ἴστε ὅτι
οὐκ ἀληθῇ λέγει.

XII. ἀλλὰ διὰ τί δή ποτε μετ' ἐμοῦ χαίρονσι τινες πολὺν

13. οὖ: sc. διαλέγομαι. Cf. Chapter IV init. This has the main stress:
 "I do not refuse to converse, if I receive no money."

14. πέντε: the accuser seems to have made much of Socrates's association
with rich young men. Cf. 23 ε.

15. ἀποκρινόμενος ἄκούειν: characteristic of the Socratic σνωσία. —
ἄκούειν: after παρέχω, this, like ἐρωτᾶν above, expresses purpose. — "I am
ready for questions, but if any so wishes he may answer, and hear what
I then have to say." — τούτων ἐγώ κτλ.: ἐγὼ is placed next to τούτων for the sake
of contrast, while τούτων, though it is governed by τίς, adheres to τὴν αἰτίαν
ὑπέχομαι. This last corresponds, as a passive, to αἰτίαν ἑπιφέρειν or προστιθέναι.
The notion of responsibility is colored, like the English "have to answer for,"
with the implication of blame.

17. ὅν: partitive genitive with μη-
δενι. — ὑπεσχόμην: is meant probably as a side thrust at imposing promises
like the one attributed to Protagoras about his own teaching in Prot. 319 a.
Socrates himself followed no profession strictly so called; he had no
ready-made art, or rules of art, to

communicate. His field of instruction
was so wide that he could truly say
that, in the accepted sense of ὅδιασσειν
and μανθάνειν at Athens, his pupils got
no learning from him. From him they
learned no μάθημα and acquired no
useful (professional) knowledge; he put
them in the way of getting this
for themselves. Plato makes him de-
cline to become the tutor of Nicias's son
(Lach. 200 δ). Socrates taught nothing
positive, but by his searching questions
he removed the self-deception which
prevented men from acquiring the
knowledge of which they were capable.
See his successful treatment of the con-
celtd Ἑθελόντας ὁ καλός, in Xen. Mem.
iv. 2.

19. ἄλλοι πάντες: a complete an-
thithesis to ἵνα, taking the place of
the more usual δημοσίᾳ. Socrates
calls attention to the publicity of the
places where he talks (cf. 17 ε) and to
the opportunity of conversing with him
offered to all alike.

XXII. Why, then, do some young
men like to spend much time with me?
They enjoy listening to the examination
of those who think themselves to be wise,
though they are not. But if I have
χρόνον διατριβοῦντες; ἀκηκόατε, ὃ ἄνδρες Ἀθηναῖοι. πάσαν ὑμῖν τὴν ἀλήθειαν ἔγω εἴπον, ὅτι ἀκούοντες χαίροντοι ἐξεταζομένοι τοὺς οἰομένους μὲν εἶναι σοφοῖς, οὕτω δὲ οὐ. ἐστι γὰρ οὐκ ἄνθες. ἐμοὶ δὲ τοῦτο, ὡς ἐγώ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ, ὃπερ τίς ποτε καὶ ἀλήθεια μοῖρα ἀνθρώπω καὶ ὅτι οὐν προσέταξε πράττειν.

tάυτα, ὃ Ἀθηναῖοι, καὶ ἀληθῆ ἐστὶ καὶ εὐθέλεγκτα. εἰ γὰρ δὴ ἔγνω τῶν νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διεφθαρ-κα, χρὴν δὴποι, εἴτε τινὶς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέους οὖσιν αὐτοῖς ἐγὼ κακῶν πώποτε τι συνεβούλευσα, νῦν αὐτοῖς ἀναβαινοντας ἐμὸν καθηγορεῖν καὶ τιμωρεῖσθαι: εἰ δὲ μὴ αὐτοὶ ἥθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἄδελφοις καὶ ἄλλους τοὺς προσήκοντας, εἰ περ ὑπ’ ἐμοῖ τι κακῶν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμυήσθαι [καὶ τιμωρεῖσθαι]. πάντως δὲ πάρεισιν αὐτῶν πολλοὶ ἐνταυθοὶ οὐς ἐγὼ ὄρῳ, πρῶτον μὲν Κρίτων οὕτως,

corrugated the youth, then some of these men, — or their friends, — on becoming older and wiser, and learning that the influence which they received from me was bad, ought to join in the accusation which Meletus brings.

2 f. διατριβοῦτες, ἀκούοντες, ἔξεταζομένοι: in close relation with χαίροντες. Cf. the construction of the participles in 23 c. GMT. 881.

3. εἴπον κτλ.: the δὲ-clause really answers διὰ τι... διατριβοῦτες, but grammatically it is an appended explanation of τὸν ἀλήθειαν, and is governed by εἴπον.

6. ἐκ μαντείων: cf. 21 b. — ἐξ ἐνυπνίων: cf. Cr. 44 a, Phaedo 60 a.

9. ταύτα: i.e. the statement of his relation to the young men of Athens.

11. χρὴν: the conclusion states an unfulfilled obligation. The protasis is elaborated in two parallel clauses, (1) εἴτε ἐγνωσαί, (2) εἰ δὲ μὴ αὐτοὶ ἥθελον. See on εἴτε κτλ. 27 d. Instead of εἴτε... εἴτε we have εἴτε... εἰ δὲ (like οὔτε... οὔδε), which gives a certain independence to the second member. Hence this is treated as a condition by itself, and the leading protasis, εἰ διαφθείρω, is substantially repeated in εἴτε εἰπε πόνθεσαν.

13. ἀναβαινοντας: cf. 17 d, 31 c.

15. τοὺς προσήκοντας: after the detailed enumeration this is introduced appositively, to sum up, and therefore the article is used.

18. ἐνταυθοῖ: construed with τάρησιν, which denotes the result of
plato's apology of socrates

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20. **Diogenes**: like Plato, Xenophon, and Antisthenes, Aeschines (surnamed οὗ σωκρατικὸς) carefully wrote down the sayings of Socrates after the master's death. Three dialogues preserved among the writings of Plato have been attributed to Aeschines the Socratic. The *Eryxias* possibly is by him, but hardly either the *Axiolus* or the treatise *περὶ ἀφετής*. Aeschines was unpractical, if we can trust the amusing account given by Lysias (Frg. 1) of his attempt to establish, with borrowed money, a *τέχνη μυρεφυκή* (salve-shop). His failure in this venture may have led him to visit Syracuse, where, according to Lucian (Parasit. 32), he won the favor of Dionysius.

21. **Euphron**; the same whom Socrates saw ῥέον τε ἄστα καὶ τὸ σῶμα κακὸς ἔχοντα (Xen. Mem. iii. 12), and reproached for not doing his duty to himself and to his country by taking rational exercise. — **τοίνυν**: marks a transition. The fathers of some have been named, now Socrates passes to the case of brothers.

24. **ἐκεῖνος γε**: he at least, i.e. ὁ ἐκεῖ = ὁ ἐν "Λιδίαν, Θεόδωροι, named last, but the more remote. — **ἀδρόν**: Νικόστρατος, of whom he is speaking. His brother being dead, Nicostratus will give an unbiased opinion. — **κατά-δειπνησία**: sc. not to accuse Socrates.
25. Θεάγης: this brother of Paral- lius is known through Rep. vi. 496 b, where Plato uses the now proverbial expression, ο τοι Θεάγης χαλύβος, the bridie of Theages, i.e. ill health. Such was the providential restraint which made Theages, in spite of political temptations, faithful to philosophy; otherwise, like Demodocus, his father, he would have gone into politics. Demodocus is one of the speakers in the Theages, a dialogue attributed to Plato, but now regarded as spurious.

26. Αδείμαντος: son of Aristo and brother of Plato and of Glaneo (Xen. Mem. iii. 6. 1); both of Plato's brothers were friends of Socrates. Glaneo and Adimantus are introduced in the Republic, as the chief actors, after Socrates.

27. Απολλόδωρος: surnamed ὁ μανίκας because of his excitability. Cf. Symp. 173 d. This is nowhere better shown than in the Pediao, 117 d, where he gives way to uncontrollable grief as soon as Socrates drinks the fatal hemlock. In the Symposium, 172 e, he describes with almost religious fervor his first association with Socrates. In the Απολογία Σωκράτους (28), attributed to Xenophon, he is mentioned as ἐπιθυμήτης μεν ἴχνους αυτοῦ (Σωκράτους), ἀλλ' ἐθέθης (a simpleton). Of the persons here mentioned, Nicostratus, Theodotus, Parallius, and Aeantodorus are not elsewhere mentioned by Plato; of the eleven named as certainly present at the trial (there is doubt about Epigeines) only four (or five with Epigenes), Apollodorus, Crito, Critobulus, and Aeschines, are named as present at the death of Socrates.

30. ἐγὼ παραχωρῶ: parenthetical. Cf. παραχωρῶ σοι τοῦ βήματος, ἔως ἢν ἔγειρε Aesch. iii. 165. Socrates offers to Mèletus the opportunity to present such evidence, and to use part of the time allotted to him,—but the offer was futile on every account. No formal evidence could be introduced at the trial that was not presented at the preliminary hearing.

34. μὲν: the μὲν-clause is subordinate. Cf. 34 c, 28 e.—γὰρ: "this fact proves innocence, for how can you account for this?"
35. λόγον ἔχουν: cf. 31 b.—They might not like to acknowledge that they had been corrupted.

36. οἱ τοῦτον προσήκοντες: this participle, like ἄρχων and συνάρχων, by usage has become substantially a noun. The poets apparently were the first to use participles in this way. Cf. ἴδων τοῖς τεκόσι Ἀesch. Pers. 245, ὃ ἐκεῖνον τεκὼν Eur. Εἴ. 335. The participial use and the use as a noun subsisted side by side.

37. ἄλλη: cf. 20 d.

XXIII–XXIV. Peroration. Instead of making the usual personal appeal to the judges' feelings, Socrates dilates on the lack of dignity, the injustice, and the impiety of making such an appeal.

XXIII. I have said all that I care to say in reply to the charges against me. I will not do what is customary, and close my defense with an appeal for pity and mercy. Such an appeal would not be for my honor or for that of the city. I have the reputation of surpassing the other Athenians at least in some respects, and the best of the citizens ought not to be womanish. The court, too, should not favor those who bring forward their children in order to excite pity, and thus introduce a pitiable spectacle.

1. Εἰεν δή: marks the close of the argument.

3. ἀναμνησθεὶς ἓντο: i.e. remembering how he himself had striven to arouse the sympathy and pity of his judges. In so large a court were doubtless many δικασταί who had been defendants.—ὁ μὲν κτλ.: here again the μὲν-clause is subordinate in importance. Cf. 33 b, 35 a.

4. ἐλάττων ἀγών: the κόμιστος ἀγών was the one involving a man's franchise and his life. Cf. παιδιὰ γὰρ παραστήσεται καὶ κλασίσει καὶ τούτοις αὐτὸν ἐξασθήσεται Dem. xxi. 99, and οίδα τεῖνον ὅτι τα παιδία ἔχων ὄνειρεται (the defendant will bring his children and burst into lamentations) καὶ πολλῶν λόγως καὶ ταπεινῶς ἐρεῖ, δικρῶν καὶ ύστερωτατον ποῖων αὐτοῦ ib. 188.

6. ἐλεηθείη: awakened pity.
8. ὡς ἂν δόξαμι: of course Socrates himself is far from believing that the risk he runs is desperate.

9. οὖν: marks the resumption of the thought of 1. 3. — αὐθαδεστερον σχοιν: might be too easily offended, more literally represented by more (than otherwise) self-willed. The δικασταί might be too proud to submit to even tacit criticism of their own conduct in like cases.

10. αὐτοῖς τούτοις: causal. — ἄργης: the state of mind which results from ὀργισθένης.

11. γὰρ: "(I say if), for, though I do not expect it of you, yet (making the supposition) if it should be so."

12. ει δ' οὖν: resumptive.

13. καὶ οἰκεῖοι: "I am not alone in the world; I too have relatives."

14. τούτῳ αὐτῷ τῷ τοῦ ὁμήρου: this idiom (with the genitive of the proper name) is common in quotations. No verb is expressed, and the quotation is in apposition with τούτῳ etc. Cf. Symp. 221 b. — The reference is to οὖ γὰρ ἀπὸ ὀρμὸς ἑσσοι παλαιφάτων ὁδ' ἀπὸ πέτρης Ὑμ. τ 163,—an old proverb used by Penelope in questioning the disguised Odysseus.

15 f. καὶ, καί: not correlative. The first καὶ means also, while the second introduces a particular case under οἰκεῖω—yes, and sons.

16. τρεῖς: appositively, three of them. See Introduction § 16.

17. οὐδένα: the negative applies to both the participle and δεῖσθαι.

20. εἰ μὲν ἄρρητος ἔχω κτλ.: whether I can look death in the face or not. Grammatical consistency would require that ἀλλά should be followed by a participle, but the construction is shifted. Cf. ἔδειξεν 21 ε.
35 ῳ
τηλικόνυδε ὄντα καὶ τοῦτο τοῦνομα ἔχοντα, εἶτ' οὖν ἀληθὲς εἰτ' οὖν ψεῦδος. ἀλλ' οὖν δεδογμένου γ' ἐστὶ τὸ Σωκράτη
25 διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων. εἰ οὖν ὕμων οἱ δο-
κοῦντες διαφέρειν εἰτε σοφία εἰτ' ἀνδρεία εἰτ' ἀλήθη ἡττινών ἀρετῆ τοιοῦτο ἔστιν, αἰσχρὸν ἂν εἰτ' οἰωνύμερον ἐγὼ πολ-
λάκις ἑώρακά τινα, ὅταν κρίνωται, δοκοῦντας μὲν τι εἶναι,
θαυμάσια δ' ἐργαζόμενος, ὥς δεινὸν τι οἰομένους πείσεσθαι
30 εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων ἐσομένων, ἂν ὡμεῖς αὐτοὺς
μὴ ἀποκτεῖνετε· οἳ ἐμοὶ δοκοῦσιν αἰσχύνη τῇ πόλει περι-
ἀπτειν, ὡστ' ἂν τίνα καὶ τῶν ἐξεύων υπολαβεῖν ὅτι οἱ διαφέ-
ροντες Ἀθηναίων εἰς ἀρετήν, οὐς αὐτοὶ ἐαυτῶν ἐν τε ταῖς ἂ
ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρίνουσιν, οὕτω γυναῖκῶν
35 οὐδὲν διαφέρουσιν. ταῦτα γὰρ, ὡς ἂν ἄραι Ἀθηναῖοι, οὐθ' ἡμὰς
χρῆ ποιεῖν τοὺς δοκοῦντας καὶ ὅτινον εἶναι, οὐτ' ἂν ἡμεῖς
ποιῶμεν ὑμᾶς ἑπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι

23. τοῦτο τοῦνομα: cf. 23 a.
24. ψεῦδος: used as the contrary of the adjective ἀληθῆ. — ἀλλ' οὖν
κτλ.: however that may be, people have come to believe. — τά: indicates that
what follows is quoted.
25. ὑμῶν: partitive with οἱ δοκούν-
tες. — οἱ δοκούντες: here Socrates may
have had Pericles in mind, if Plutarch's
gossip is truth. Cf. Ἀστρασίαν μὲν οὖν
ἐξηγήσατο, πολλὰ πάνω παρὰ τὴν δίκην,
ὡς Αἰσχύλης φησίν, ἀφεὶς ὑπὲρ αὐτῆς
δικήν καὶ διεθείς τῶν δικαστῶν Pericl.
32. 3, he begged Ασπασία οὖ, though
Aeschines says it was by a flagrant dis-
regard of justice, by weeping for her
and beseeching the jurymen.
27. τοιοῦτοι: i.e. such as are de-
scribed in 34 c, and below.
30. ἀθανάτων ἐσομένων: the sub-
ject of this genitive absolute is the
same as that of ἄποθανοῦνται. This is
not the regular construction, for usu-
ally the genitive absolute expresses
a subordinate limitation, and clear-
ness demands an independent subject.
Here, and in many cases where it in-
roduces an independent idea, it de-
pends on the leading clause for its
subject. Cf. καὶ οὐκ ἡφασέν λέναι, ἐὰν μὴ
tis αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς
προτέραις μετὰ Κύρον ἀναβάσις . . . καὶ
τοῖς οὐκ ἐπὶ μάχην ἤντον Χεν. Ἀν. i.
4. 12. — For the thought, cf. ὁ πέπω,
εἰ μὲν γάρ πόλεμον περὶ τοῦ διὸ φυγῶντε
αἰεί δὴ μέλλομεν ἀγέρω τ' ἀθανάτω τε ἐς-
σεσθ', οὕτω οὖν αὐτὸς ἐν πρώτοις μαχεῖ-
μαιν Hom. M 322.
33. ἐν ταῖς ἀρχαῖς: i.e. in bestow-
ing offices.
34. οὕτω: a pointed reiteration.
35. ἡμᾶς: i.e. defendants.
36. δοκοῦντας κτλ.: cf. l. 28.
37. ἡμᾶς: i.e. the δικασταί.
39. \textit{elsgáνontos}: a word borrowed from the theatre.

XXIV. \textit{But, reputation aside, it is not just that the accused should ask for pity. The court sits to dispense justice, not to award favors. If I should urge you to acquit me contrary to your oath, I should show that I do not believe the gods to exist and punish perjurers. But I believe in the gods, and am ready to leave the decision of my case to them and my judges.}

1. χωρίς δὲ τῆς δόξης κτλ.: after the unseemly practice has been condemned by reference to τὸ καλὸν (δόξα), it is found inconsistent also with τὸ δίκαιον, and this is conclusive against it. The second \textit{οὔτε} (with \textit{ἀποφεύγειν}) is merely the correlative of the first; in the positive form of statement, \textit{kai} would be used.

3. διδάσκειν καὶ πείθειν: perhaps the full idea would be, διδάσκειν καὶ διδάσκοντα πείθειν.

4. \textit{ἐπὶ τῷ καταχαρίζονται}: this explains \textit{ἐπὶ τούτῳ}. For \textit{ἐπὶ}, cf. \textit{ἐπὶ διαβολὴ} 20 \textit{e}, \textit{ἐπὶ παρακελεύσει} 36 \textit{d}. Notice the implication of \textit{kata} in composition, and cf. \textit{kataδεκπθῇ} 33 \textit{e}.

5. \textit{ομώμοκεν}: part of the oath taken by the dikastai was ψηφοφοροῦμαι κατὰ τοὺς νόμους . . . καὶ οὕτε χάριτος ἐνεκ' οὕτη ἐκθρασ . . . καὶ ἀκράσιος τοῦ τε κατηγόρου καὶ τοῦ ἀπολογούμενον ὦμοιος ἡμών. The orators often refer to this oath. \textit{οὐ} is used, not \textit{μη}, in keeping the form of the oath in indirect discourse.

7. \textit{ἐβίβαζει}: allow yourselves to be habituated.

8. \textit{ήμων}: includes both the speaker and the court, referred to above by \textit{ήμας} and \textit{ήμας} respectively.

9. \textit{ἀμὴθ' ἡγοῦμαι}: notice the order. Socrates adds \textit{μὴ} \textit{δοσι} last because he remembers the \textit{ἐπιορκεῖν} above.

10. \textit{ἄλλως . . . καί}: the hyperbaton (H. 1002) consists in interrupting the familiar phrase \textit{ἄλλως τε καί}, in
XXV. I was prepared for the decision against me. Indeed I thought the majority would be much larger. A change of thirty votes would have given me acquittal. Clearly, then, if Anytus and Lycon had not joined Meletus in the prosecution, he would have failed.

1. τὸ μὴ ἀγανακτεῖν: the infinitive with the article is placed at the beginning of the clause, and amounts to an accusative of specification, instead of being construed with συμβάλλεται.

   "Many things contribute toward my not grieving," i.e. prevent me from grieving; "the fact that I feel no disposition to be indignant results from many causes."

2. ὅτι μοῦ κατεψηφίσασθε: a definition of τοῦτο τῷ γεγονότι.

3. καὶ . . . γέγονεν: the important fact detaches itself from any connective like ὅτι. This is often the case in clauses connected with τέ . . . καὶ, οὗτε . . . οὗτε, μὲν . . . δὲ. Cf. ὃμοι δ’ ἔδακεν 21 e, and διαφθειρότων 25 b,
νόσ τούτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρω τῶν ψήφων τὸν γεγονότα ἀριθμόν. οὐ γὰρ ὕμην ἔγωγ' οὕτω παρ' ὄλγον ἔσεθαί, ἀλλὰ παρὰ πολὺν ὥν δ', ὃς ἔοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀποπομφεύγῃ ἄν. Μέλητον μὲν οὖν, ὃς ἐμὸν δοκῶ, καὶ ἦν ἀποπομφεύγα, καὶ οὐ μόνον ἀποπομφεύγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι, εἰ μὴ ἀνέβη Ἄντως καὶ Δύκων κατηγορήσωντες ἐμοῦ, κἂν ὥφλε χιλίας δραχμὰς οὐ μεταλαβῶν τὸ πέμπτον μέρος τῶν ψήφων.

XXVI. τιμᾶται δ' οὖν μοι ὁ ἄνηρ θανάτου. εἰεν· εὖ γὰρ δὴ δὴ τίνος ὑμῖν ἀντιτιμήσομαι, οὐ ἁνδρεὺς Ἀθηναῖοι; ἥ δῆλον ὅτι τῆς ἀξίας; τι οὖν; τι ἀξίος εἰμὶ παθεῖν ἡ ἀποτείσαι, οὐ τι μαθῶν ἐν τῇ βίῳ οὐχ ἤσυχιὰν ἤγον, ἀλλ' ἀμελῆσας ὀντερ

5. οὕτω παρ' ὄλγον: so close. οὕτω is separated from ὄλγον by παρ', a case of apparent hyperbaton. See on ἀλλασ τε κτλ. 35 a. The combination παρ' ὄλγον is treated as inseparable, because the whole of it is required to express the idea "a little beyond," i.e. close. The whole idea of by a small majority is qualified by οὕτω. The ὄλγον was sixty-one votes. — The subject of ἐσεθαί, of course, is to be supplied from τὸν γεγονότα ἀριθμόν.

6. εἰ τριάκοντα κτλ.: strictly speaking, thirty-one. Socrates probably reckoned roughly, as he heard the numbers, and said that thirty votes would have turned the scale.

8. ἀποπομφεύγα: the argument (which Socrates could not have pressed seriously) is that Meletus alone could not have won 100 votes, since with two helpers he failed to get 300. His share of 281 votes would not be more than ninety-four!

11. τὸ πέμπτον μέρος: the accuser must convince at least one fifth of the judges, or pay 1000 drachmae,—a fine intended to discourage false and malicious accusations. The article is used here, since the reference is to a well-known fraction; and the accusative is used, since the whole fifth is needed.

XXVI. Meletus proposes a sentence of death for me. What shall I propose? What do I deserve? I really deserve to be invited to dine in the Prytaneum, as a guest of the city.

2. ὑμῖν: ethical dative.—ἡ: cf. 26 ο.

3. παθεῖν κτλ.: see Introduction § 57.—ὁ τι μαθῶν: strictly speaking, this is the indirect form of τι μαθῶν, which hardly differs from τι παθῶν. GMT. 839; Π. 908 c. Both idioms ask with surprise for the reason of an act. They resemble two English ways of asking "why?" "what possessed (μαθῶν) you?" "what came over (παθῶν) you?"

4. ἀμελῆσας: more fully explained below by ἐνταθά ὁμ ἀ. For Socrates's
neglect of his private interests, cf. 31 b; for his abstention from public life, cf. 31 c.—ἀντερ οί πολλοί: so. ἐπιμελεοῦνται from ἀμελήσας. —Socrates excuses himself for not taking part with the democracy against the Thirty.

6. ἀλλων ἀρχῶν κτλ.: ἀρχῶν κτλ. are in apposition with τῶν ἄλλων.—Socrates means to include all performances which bring a citizen into public life; he talks of responsible public offices as on a par with irresponsible participation in public affairs. Of course στρατηγία is a public office, and among the most important; but δῆμαρχία is not so, even in the case of the ῥήτορες.

10. ἐπὶ δὲ τὸ ἰδία κτλ.: but to benefiting privately individuals. This is strictly the completion of the thought introduced by ἀλλ’ ἀμελήσας, which, though ἐνταύθα μὲν οὖν ἦν furnished its verb, still requires a positive expression to explain οὖν ἣσυχίαν ἤγον. ἐνταύθα, as is often the case with ἢγος, is resumptive, and restates ἐπὶ τὸ ἰδία ἐκαστὸν κτλ.

11. ἐπιχειρῶν: explains εὐφρενεῖν.
12. μὴ πρῶτον κτλ.: cf. 30 a b.
13. μηδενὸς: neuter.—πρὶν ἐπιμεληθεῖν: πρὶν takes the optative on the principle of oratio obliqua, since the tense of the leading verb (ἦ) is secondary.

15. τῶν τ’ ἄλλων: not a third specification in line with μήτε ... μήτε, but connected with the whole μὴ πρῶτον ... πόλεως. —κατὰ τὸν αὐτὸν τρόπον: repeats ἐκ παραλήλου the thought conveyed by οὖν, which points back to μὴ πρῶτον ... πρὶν, i.e. so that what was essential might not be neglected in favor of what is unessential.

16. τί οὖν κτλ.: a return to the question asked above, with omission of what does not suit the new connection. "What recompense should be given?"
tī oûn prēpei anbri pénti éuergéty, δεομένῳ ἀγείων σχόλιν
20 ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει; οὐκ ἔσθε ὃ τι μᾶλλον, ὃ
ἀνδρεὶς Ἀθηναῖοι, πρέπει οὖτως, ὡς τὸν τοιοῦτον ἀνδρὰ ἐν
πρυτανείῳ συτείσθαι, πολὺ γε μᾶλλον ἢ εἰ τις ὑμῶν ἱππὸς ἢ
συνώριδι ἢ ξένῳ υἱὸν Ἱερώνιμου Ὀλυμπίας. ὁ μὲν γὰρ ὑμᾶς
ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ εἶναι· καὶ ὁ μὲν ἥκε
25 φῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ
dikaiον τῆς ἀξίας τιμᾶσθαι, τοῦτο τιμῶμαι, ἐν πρυτανείῳ 37
συτήσεως.

XXVII. ἦσος οὖν ὑμῶν καὶ ταύτη λέγων παραπλησίως
δοκῶ λέγειν ὥσπερ περὶ τοῦ οἰκτοῦ καὶ τῆς ἀντιβολῆσεως,

19. ἀνδρὶ πέντετε ἐνεργήτη: a poor
man who has well served the state.
He is poor, and therefore needs the
στήσεις, and he deserves this, because
he is a εὐεργήτης.

20. ἐπὶ: cf. 35 c. — μᾶλλον πρέπει
οὕτως: with colloquial freedom.
Socrates combines two idioms οὐκ ἔσθε ὃ
τι μᾶλλον πρέπει ἢ and ὃ τί πρέπει οὐ-
τως ὡς.

22. ἐν πρυτανείῳ συτείσθαι: those
entertained by the state (1) were in-
vited once, or (2) were maintained
permanently. Socrates is speaking of
(2), i.e. maintenance in the prytaneum.
The nine archons dined in the δημοτικι-
σιον, the prytanes in the rotunda or
θόλος, but the public guests had plain
fare in the prytaneum. Some of these
guests attained the distinction by win-
n ing victories in the national games;
others received it on account of their
forefathers’ services to the state, e.g.
the oldest living descendants of Ηαρ-
modius and of Αριστογέiton were thus
honored.— ἔπτωκ αὐλ.: since a victory
in the great pan-Hellenic festivals was
glorious for the country from which
the victor came, he received on his
return the greatest honors, and even
substantial rewards.

24. εὐδαίμονας κτλ.: according to
Thucydides (vi. 16), Alcibiades claimed
that his appearance at the Olympian
games in the time of the Peloponnesian
War (420 B.C.) with seven four-horse
chariots to compete for prizes,—and
winning the first, second, and fourth
prizes,—made a great impression on
the other Greeks, and convinced them
that the power of Athens was not, as
they thought, nearly exhausted by the
war.

25. οὐδὲν δεῖται: only rich men
could afford to compete in such con-
tests, since horses in Greece were not
kept and used for menial labor, but
were "the delight of proud luxury."

XXVII. Some may think that I have
spoken thus in a self-willed spirit of
bravado. Not at all. Being convinced
that I have wronged no one else, I am
not disposed to wrong myself. As for
living in prison or in exile,—I might
as well submit to the sentence proposed by Meletus.

3. ἀπανθαδιξόμενος: explains παραπληγίας κτλ. — For the facts, cf. 34 a. — τὸ δὲ: ὁ δὲ, οἱ δὲ, τὸ δὲ are used without a preceding μὲν when they introduce some person or topic in contrast to what has just been dwelt upon, here peri τοῦ οἰκτον κτλ. For a different use of τὸ δὲ, cf. τὸ δὲ εἰράθειν 23 a.


5. ὄλγον: i.e. only a short time.

6. ὡς ἐγῇμαι: belongs to the principal clause.

7. ὡσπέρ καὶ ἄλλοις: for instance the Lacedaemonians.


10. πεπεισμένοι: resumes i. 4. — ἄδικησειν: for the future cf. GMT. 113.

13. θημι: cf. 28 e–30 b.

14. ἔλομαι ὃν... ὄντων: a remarkable construction, arising from ἔλομαι τι τούτων ἢ ἐβ ὁδόν κακὰ ὄντα, by the assimilation of τοῦτον ἢ τοῦ ὁδὸν and of κακὰ ὄντα, ὃντων, and the insertion of ὅτι after ὁδόν. ἐβ ὁδόν ὅτι and ὅτι ὅτι occur frequently (in parenthesis) where ὅτι is superfluous. Cf. δῆλον ὅτι Cr. 53 a. — ἔλομαι is subjunctive of deliberation.

15. τοῦτον κτλ.: a part (τί) of ὃν, by proposing a penalty of that.

16. δουλεύοντα: as a man in prison, who ceases to be his own master. — ἄει: the eleven were chosen annually.

17. τὸς Ἐνδεκα: cf. οἱ ἄρχοντες 39 e. — ἀλλὰ χρημάτων: a negative answer to the preceding rhetorical question is here implied; otherwise ἦ might equally well have been used. The second ἀλλὰ introduces an objection, which answers the question.
18. ταύτων: i.e. this proposition amounts to the other, — perpetual imprisonment.

19. ἐκτείσω: for the future with relative, to denote purpose, see GMT. 565, H. 911.

20. εἰ... εἰμί: cf. 30 b, 25 b.

21. ὅτι ύμείς μέν: that (while) you, my fellow-citizens, proved unable to bear my company. After this we look for something like this, "others will prove still less able to bear it." But instead, we find a question with ἄρα, will others then, etc., answered by πολύν ὑπὲρ δὲ. The dependence of the whole upon ὅτι is forgotten, because of the intervening detailed statement.

23. βαρύτεραι: feminine because τὰς ἐμὰς διατριβὰς is the more important idea, τοὺς λόγους being incidentally added by way of explanation.

26. ὁ βίος: the article as here used has something of its original demonstrative force; accordingly ἐξελθοῦτι... ἡμι is appended as if to a demonstrative pronoun, that would be a fine life for me, — to be banished at my time of life, and wander from city to city. — Manifestly ironical. — Notice that ἐξεχεσθαι means go into exile; φεύγειν, live in exile; and κατέναι, come back from exile. — τηλικῶθε γαρ μάρτυρος: the common idiom would be τηλικῶθε διντι. But cf. τηλικῶθε ἄνδρες Crito 40 a.

31. δι' αὐτῶν τούτων: the involuntary cause in contrast to οὗτας αὐτός. Since Socrates attracts the young men, he will be considered a corrupter of youth in other cities also, and will be banished on their account.
XXVIII. I cannot change the order of my life. I am ready, however, to pay as large a fine as my means allow; this would not injure me. And I might pay a mina of silver. But Plato and others urge me to propose a fine of 30 minae, and they—responsible men—will be my sureties for the payment.

2. ἡμῖν: ethical dative. —ἐξελθὼν ἵην: to live on in exile. This forms a unit to which συγών and ἁπαξλεκτ ἄγων are added by way of indicating the manner of life he will lead. The meaning of ἁπαξλεκτ ἄγων is plain from 36 b. It is the opposite of πολυπραγμονών. If Socrates would so live, he would be unmolested at Thebes or at Corinth. —τοιτι δὴ: that is the thing of which, viz. that I cannot be silent.

3. χαλεπώτατον: two reasons follow in the form of a dilemma, —έαν τε (3) and ἐάν τε (5). —πείσαι: explanatory infinitive. —τινάς: Socrates probably means most of the Athenians.

6. καὶ τυχόντει μέγιστον ἀγαθόν: to speak of virtue and seek truth is not duty only; it is the highest good and gives the greatest pleasure.

9. ἀνέξεταστος: in which case a man examines neither himself nor others, that is, his life is unthinking. Verbal adjectives in -στος, especially with -privative, occur with both an active and a passive sense. Here the active meaning substantially includes the passive in so far as it involves self-examination (καὶ ἐμαυτὸν καὶ ἐπικών ἐξετάζοντος).

10. τάτα δὲ: this is the apodosis to ἕαν τ' αὖς λέγω, with a shift of construction. —τὰ δὲ: cf. τὸ δὲ 37 a.

12 f. εἰ μὲν γὰρ ἦν κτλ.: γὰρ is related to the thought which lies unuttered in the previous explanation, —“not from love of money do I refuse to make a proposition.” The apodosis includes ὡσα ἐμελλέν κτλ. Cf. ὡς ἐμελλέν
20 a.
ἐμελλον ἐκτείνειν· οἴδεν γὰρ ἄν ἐβλάβην· νῦν δὲ—οὐ γὰρ
15 ἔστων, εἰ μὴ ἄρα ὁσον ἄν ἐγὼ δυναίμην ἐκτείναι τοσοῦτον
βούλεσθέ μοι τιμήσαι. ᾿ἄσως δ’ ἄν δυναίμην ἐκτείναι ύμῖν
μιᾶν ἄργυρίου· τοσοῦτον οὐν τιμῶμαι.
Πλάτων δ’ ὁδιε, ὃ ἀνδρεῖς ᾿Αθηναίοι, καὶ Κρίτων καὶ Κριτῷ-
βουλος καὶ Ἀπολλόδωρος κελεύονσι με τριάκοντα μῦν τιμή-
20 σασθαι, αὐτοι δ’ ἐγγυάσθαι· τιμῶμαι οὐν τοσοῦτον, ἐγγυηται
δ’ ύμῖν ἐσονται τοῦ ἄργυρίου οὕτω, ἀξιόχρεων.

XXIX. Οὐ πολλοῦ γ’ ἑνεκα χρόνου, ὃ ἀνδρεῖς ᾿Αθηναίοι, εἰ
ὄνομα ἔξετε καὶ αἰτίαυ ὑπὸ τῶν βουλημένων τὴν πόλιν λοιδο-
ρεῖν, ἀσ "Σωκράτη ἀπεκτόνατε, ἀνδρα σοφόν·" φήσουσι γὰρ

14. νῦν δε, οὐ γὰρ: but as it is (I cannot propose a fine), for money I have none. The connection is similar to ἀλλὰ γὰρ (19 4, 20 6), where the unexpressed thought alluded to by γὰρ is easily supplied. Doubtless this was indicated here by a shrug of the shoulders or some other gesture.

17. μνᾶναργυρίου: about seventeen dollars. This is certainly small compared with the fines of fifty talents ($50,000) imposed in other cases, e.g. upon Miltiades, Pericles, Timotheus, and Demosthenes.

20. αὐτοὶ δ’ ἐγγυάσθαι: sc. φασίν, to be supplied from κελεύονται (cf. δεῖν 28 6). Their surety would relieve Socrates from imprisonment.

Here ends Socrates’s ἀποτίμησις, which was followed by the final vote of the court determining the penalty. The majority was much larger than before,—330 to 141. With this the case ends. Socrates has only to be led away to prison.

In the address that follows, Socrates is entirely out of order. He takes advantage of a slight delay to say his last words both to those who had voted for his condemnation and to those who had voted for his acquittal.

XXIX. You Athenians have not gained much by putting me to death. You have gained only a brief respite by doing a great wrong. I should soon have died in the natural course of events. I might have been acquitted, if I had been ready to fawn upon you, and to say what you like to hear. But I am satisfied with the decision.

2. οἶνομα κτλ.: cf. τὸ οἴνομα καὶ τὴν διαβολὴν 20 4.—ὑπό: as if with ὠνομασθῆσθε καὶ αἰτιασθῆσθε. See on τευκνάτα 17 2, φήγομαι 19 ε. Some periphrasis like οἶνομα ἔξετε κτλ. was often preferred by the Greeks to their somewhat ominous future passive.—λοιδορεῖν: Athens was not popular in Greece, and many were ready to criticise her.
38 e

d' σοφὸν εἶναι, εἰ καὶ μὴ εἰμὶ, οἱ βουλὸμενοι ὡμῶν ἀνειδίζειν.

5 εἰ οὖν περιεμεύσατε ὁλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν ὑμῖν τοῦτο ἐγένετο: ὀρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω ἦδη ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγὺς. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοὺ καταηθησαμένους θάνατον. ἀ

λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τοῦτοι. ὅσως με

10 οἴσθηκα, ὥς ἀνδρεῖς, ἀπορία λόγων ἐαλωκέναι τοιούτων, οὐς ἂν ὑμᾶς ἑπείσα, εἰ ὡμὴν δεῖν ἀπαντά ποιεῖν καὶ λέγειν ὡστ' ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δει. ἀλλ' ἀπορία μὲν ἐαλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀνασχυντίας καὶ τοῦ ἐθέλεν λέγειν πρὸς ὑμᾶς τοιάστα, οἴ ἂν ὑμῖν ἣδιστα ἦν ἀκούειν, θρηνούντος τε μου καὶ ὄδυρομένου καὶ ἀλλα ποιοῦντος καὶ λέγοντος πολλα καὶ ἀνάξια ἐμοῦ, ὥς ἐγώ φημι. οἰα ἐ
d' καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότ' ὑδήνθην

dein ἐνεκα τοῦ κυνδύνου πράξαι οὐδέν ἀνελεύθερον, οὔτε νῦν μοι μεταμέλει οὔτως ἀπολογησάμενω, ἀλλὰ πολὺ μᾶλλον

15 αἰροῦμαι ὡς ἀπολογησάμενός τεθνάναι Ἦ ἐκεῖνος ζῆν. οὔτε γὰρ ἐν δίκη οὔτ' ἐν πολέμῳ οὔτ' ἐμε οὔτ' ἀλλον οὐδένα δεῖ

5. ei oûn: resumes l. 1.

6. ὅτι πόρρω κτλ.: explains ἡλικίαν.

—πόρρω τοῦ βίου: far on in life. The
genitive is local, not ablative.

7. θανάτου δ' ἐγγὺς: and near unto
death. The contrast introduced by δ' is
tonically so slight that but overtranslates
it; it here marks the contrast with βίου,
with which μεν might have been used.

13. τόλμης: in its worst sense, like
the Latin audentia. Cf. εάν τις τολμᾶ
39 a, below, and Crito 53 e.

15. θρηνούντος κτλ.: a development
of the idea in τοιαύτα, οὗ' ἂν κτλ. Here
is a transition from the accusative of
the thing heard (θρήνου καὶ ὄδυρου) to
the genitive of the person heard. — The
thought refers to 34 c. — Cf. also Gorg.

522 a, where (evidently with reference
to the point here made) Plato puts the
following words into Socrates's mouth:

εἰ δὲ κολακιζάτων ἰδρυμάτων (rhetorical flat
tery) ἐνδέξει τελευτήν ἐγώγε, εἰ oίδα ὅτι

μᾶλλον ἦδον αὖ με φέροντα τὸν βάθατον.

17. τότε: i.e. at the time of his
defense.

20. ὡς ἀπολογησάμενος: in this
way, etc., i.e. after such a defense.

οὔτως above means as I have, and that
idea is vividly repeated by ὡς. Thus
its contrast with ἐκεῖνος (sc. ἀπολογη-
sάμενος) is made all the more striking.

—τεθνάναι: because of the contrast
with ζῆν. Cf. τεθνάναι 30 c.

21. οὔτε, οὔτε κτλ.: a double set of
disjunctives in a single sentence.
τούτο μηχανασθαι, ὡσι ἀποφεύξεται πάν ποιῶν θάνατον. 39 καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δὴλον γίγνεται ὅτι τὸ γ’ ἀποθανεῖν ἀν τις ἐκφυγὸι καὶ ὀπλα ἀφεῖς καὶ ἐφ’ ἱκετείαν 25 τραπόμενος τῶν διωκόντων. καὶ ἄλλαι μηχαναὶ πολλαὶ ἐσιν ἐν ἐκάστοις τοῖς κινδύνοις ὡστε διαφεύγειν θάνατον, ἐὰν τις τολμᾶ πάν ποιῶν καὶ λέγειν. ἄλλα μὴ οὖ τούτ’ ἐν χαλεπόν, ὡ ἀνδρεῖς, θάνατον ἐκφυγεῖν, ἄλλα πολὺ χαλεπότερον πονηρίαν. θάττον γὰρ θανάτου θεὶ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς 30 ὃν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ’ ἐμοὶ κατήγοροι ἄτε δενοὶ καὶ ὀξεῖς ὀντες ὑπὸ τοῦ θάττουνος, τῆς κακίας. καὶ νῦν ἐγὼ μὲν ἄπεμι υφ’ ὑμῶν θανάτου δίκην ὀφλῶν, οὕτω δ’ ὑπὸ τῆς ἀληθείας ὁφλικότες μοχθήριαν καὶ ἀδικίαν. καὶ ἐγὼ τῷ τιμῆματι ἐμμένω καὶ οὕτωι. ταῦτα μὲν 35 ποι ἱσως οὖτω καὶ ἐδει σχείν, καὶ οἶμαι αὐτὰ μετρίως σχεῖν.

XXX. τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ υμῖν χρησμωδήσαι,

22. μηχανασθαι: cf. 28 b.
27. μὴ... ἢ: substituted rhetorically for a statement of fact. Cf. μὴ σκέμματα ἢ Crito 48 c. For the idea of fearing implied, see GMT. 265; H. 867.
28. ἄλλα πολὺ κτλ.: fully expressed we should have ἄλλα μὴ πολὺ χαλεπότερον ἢ πονηρίαν ἐκφυγεῖν.
29. θάττον θανάτου θεὶ: flies faster than death, to preserve the alliteration, which here, as often, is picturesque. — For the thought, cf. Henry V iv. 1, "Now, if these men have defeated the law and outrun native punishment, though they can outstrip men, they have no wings to fly from God." — καὶ νῦν: introduces a particular instance of the general remark.
32. θανάτου δίκην ὀφλῶν: with ὀφλικάκας, whether used technically (as a law term) or colloquially, the crime or the penalty is named either (1) in the accusative or (2) in the genitive with or without δίκην.
33. ἀληθείας: contrasted with ὑμῶν.
34. καὶ ἐγὼ κτλ.: i.e. they will escape their punishment just as little as I escape mine. The καὶ before ἐδει makes a climax: “it may well be that all this had to come just so, and I have no fault to find with it.”
35. σχείν: cf. ἐσχέτε 19 a.

XXX. You Athenians who have voted for my condemnation think that you will be freed henceforth from my reproaches. But others will arise to reproach you. The only honorable and effectual way to escape reproach, is by leading an upright life.
1. τὸ μετὰ τοῦτο: adverbial, like τὸ πρῶτον, τὸ νῦν, κτλ. — χρησμωδήσαι: The Greek oracles were ordinarily in verse. Cf. χρησμωδῶς 22 c.
PLATO’S APOLOGY OF SOCRATES

39 a

καταψηφισμόνει μου. καὶ γὰρ εἰμὶ ἡδὴ ἐνταύθα, ἐν ὧν ὁ κύριος ἀνθρώπων χρησμοὺς λαμβάνει ἄνθρωποι χρησμοὺς, οὕτως μελλόντων ἀποθανεῖσθαι. φημὶ γὰρ, ὃ ἀνδρές, οἳ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἦσθις εὐθὺς μετὰ τὸν ἔμοι θάνατον πολὺ χαλεπώτεραν ἡ Δία ἢ οἷον ἐμὲ ἀπεκτόνατε. νῦν γὰρ τούτῳ ἐλεγάσασθε οἶόμενοι ἀπαλλάξεσθαι τοῦ διδόναι ἐλεγχον τοῦ βίου, τὸ δ’ ὑμῖν πολὺ ἐναντίον ἀποβήσεται, ὡς ἐγώ φημι. πλείους ἐσονται ὑμᾶς οἳ ἐλέγχουσες, οὓς νῦν ἐγὼ κατείχον, ὑμεῖς δ’ οὐκ ἦσθαν εἴσοδοι καὶ χαλεπώτεροι ἐσονταὶ ὡς νεότεροι αἱ ἐσοι, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ ὀφθεῖ ἀπο-

3. ἀνθρώπων χρησμοὺς κτλ.: Socrates has in mind such instances as Homer II 852 f., where Patroclus as he dies prophesies truly to Hector, ὅ ὅλην ὄντας ὄρον βέλον ἄλλα τοῖς ἦσθις ἀγαθοῖς παρέστηκε γὰρ νόμοις και μορφὰ κρατεῖτι, and X 358 ff., where Hector’s last words foretell the killing of Achilles by Paris and Phoebus Apollo. Cf. Verg. Aen. x. 739, —

Homo textus expressus: Non me, qui numquemque,exit,
Victor, nec longum lacedemor; to quoque fata
Prospectant paria, atque easdem novos arva

ceniobis.

Cf. also Xen. Cyr. viii. 7. 21, ἡ δὲ τοῦ ἀνθρώπου ψυχῆς τὸ ὅτε (at the hour of death) δὴν θεοτάτη καταφένται καὶ τὸτε εἰ τοῖ τῶν μελλόντων προοράς τὸ τὸ γὰρ, ὡς οὖν, μάλιστα ἐλευθεροῦται. The same idea is found in many literatures. The dying patriarch Jacob “called unto his sons, and said, ‘Gather yourselves together that I may tell you that which shall befall you in the last days.’” Genesis xlix. 1. Cf. Brunhild in the song of Siegfried (Edda), —

I prithee, Gunther, sit thee here by me,
For death is near and bids me prophesy.

See also John of Gaunt’s dying speech,
Richard II ii. 1, —

Methinks I am a prophet new inspired,
And thus expiring do foretell of him:
His rash fierce blaze of riot cannot last,
For violent Æres soon burn out themselves.

4. ἀπεκτόνατε: sc. by their verdict, and by the penalty which they voted.

6. οἷον ἐμὲ ἀπεκτόνατε: equivalent to “than the death which you have voted for me,” “the sentence which you have imposed.” This is after the analogy of τιμωρίαν τιμωρεῖσθαι τινα, without some reminiscence of which it would hardly occur to any one to say θάνατον οὗ τιμωρίαν ἐμὲ ἀπεκτόνατε. ἀπεκτόνατε is substituted, as more vivid and concrete, for the expected τιμωρεῖσθαι. Similarly we have μάχην μικὰς οὗ ἄρρητος: as more specific equivalents of μάχην μάχεσθαι. — νῦν: expresses reality. This use of νῦν is akin to its very frequent use in contrast to a supposition contrary to fact (cf. 38 b), but here it is connected with a false notion of what will come to pass, in contrast with the truth as foretold by Socrates.
κτείνοντες ἀνθρώπους ἐπισχήσεων τοῦ ὀνειδίζεων τινὰ ύμῶν ὅτι σὺκ ὀρθῶς ζήτε, σὺκ ὀρθῶς διανοεῖσθε. οὐ γὰρ ἔσθ' αὐτή ἡ ἀπαλλαγὴ οὔτε πάνω δυνατῇ οὔτε καλῇ, ἀλλ' ἐκείνῃ καὶ καλλίστῃ καὶ ράστῃ, μὴ τοὺς ἄλλους κολούειν, ἀλλ' ἐαυτὸν παρασκευάζειν ὅπως ἔσται ὡς βελτιστός. ταῦτα μὲν οὖν ύμῖν τοῖς καταψηφισμένοις μαντευσάμενοι ἀπαλλάττομαι.

XXXI. Τοῖς δ' ἀποψηφισμένοις ἡδέως ἂν διαλεχθεῖν εὑπὲρ τοῦ γεγονότος τούτου πράγματος, ἐν ὃι ἄρχοντες ἀσχολίαν ἀγονοῦι καὶ οὔτω ἐρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ μοι, ὃ ἄνδρες, παραμείνατε τοσοῦτον χρόνον. oὐδὲν γὰρ κωλύει διαμυθολογήσαι πρὸς ἄλλους ἐως ἔξεστιν. ύμῖν γὰρ ὡς φίλοις οὖσιν ἐπιδεῖξαι ἐθέλω τὸ νυνί μοι 40 συμβεβηκός τί ποτε νοεῖ. ἐμοὶ γὰρ, ὃ ἄνδρες δικασταί,—ὑμᾶς γὰρ δικαστάς καλῶν ὀρθῶς ἂν καλοῦν,—θαυμάσιον

13. ἔστι σι μή: the position of ἔστι near ὁ at the beginning of the clause justifies the accent.

17. μαντευσάμενοι κτλ.: the main thought is in the participle, though I take my leave is in place at the close.

XXXI-XXXIII. Socrates now addresses the judges who voted for his acquittal.

XXXI. To you who voted for my acquittal, I should like to show the meaning of what has happened. Death must be a good thing for me. In nothing connected with this case has my inward monitor checked or opposed my act or word, yet it surely would have done so if I had not been about to act for my best good.

2. ὑπὲρ: here equals περ' . Socrates speaks about what has befallen him, which he looks upon as for the best since it is the will of Divine Providence.

3. ἀσχολίαν ἀγοναί: the officials were occupied with preparing the formal record of the judgment and the warrant for the death of Socrates.

4. ἀλλὰ: used frequently, for the sake of vivacity, before the imperative or subjunctive of command. Cf. ἀλλ' ἐμοὶ κτλ. Crito 45 a.

5. οὐδὲν γὰρ κωλύει κτλ.: indicates the calm self-possession of Socrates, contrasted with the ordinary attitude of those under sentence of death.—διαμυθολογήσαι: more familiar than διαλέγεσθαι. Thus Socrates prepares to open his heart upon matters which only those who care for him need hear. Cf. Phaedo 61 e.

7. τί νοεῖ: Socrates always sought the inner meaning of an event.

8. θυμᾶς κτλ.: here, for the first time Socrates calls his hearers judges; until now he has addressed them simply as Athenian citizens.
40 τι γέγονεν. ἡ γὰρ εἰσθαυνά μοι μαντικὴ ἡ τοῦ δαμονίου ἐν
10 μὲν τῇ πρόσθεν χρόνῳ παντὶ πάνω πυκνῇ ἀεὶ ἢν καὶ πάνω
ἐπὶ σμίκροις ἐναντιομένη, εἰ τι μέλλουμι μὴ ὅρθως πράξεω.

15 οὐθ᾽ ἠνέβαινον ἐνταυθῶς ἐπὶ τῷ δικαστῆριον, οὔτ᾽ ἐν
τῷ λόγῳ οὐδαμοῦ μέλλοντι. τι ἐρείν· καίτω οὖν ἀλλοις λόγοις
ηλεκτροσφερή λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ
περὶ ταύτην τὴν πράξειν οὔτε ἐν ἔργῳ οὔτε ἐν λόγῳ
ἡμαντίωταί μοι. τι οὖν αὐτόν εἰναι υπολαμβάνω; ἐγὼ ύμῖν
20 ἐρῶ· κινδυνεῖπο γὰρ μοι τῷ σμικροῖς τούτῳ ἀγαθὸν γεγο-
νέαί, καὶ οὐκ ἐσθ᾽ ὅπως ἡμεῖς ὅρθως υπολαμβάνουμεν ὅσοι
οἰόμεθα κακῶν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτον ἐν
γέγονεν· οὐ γὰρ ἐσθ᾽ ὅπως οὐκ ἡμαντίωθη ἂν μοι τὸ εἰσθής
σημείον, εἰ μὴ τι ἐμέλλον ἐγὼ ἀγαθὸν πράξειν.

9. γὰρ: introduces not the single statement but the combination of statements. The θανάσιαν τι is that now, when Socrates has such a fate before him, the voice is silent, while previously, etc.—ἡ τοῦ δαμονίου: cf. 31 d.

10. πάνω ἐπὶ σμίκροις: see on οὖντω παρ᾽ ὅλην 36 a.

13. οἰσθεῖν, νομίζεται: change of voice and of mood,—from possibility to actuality,—νομίζεται: being almost a correction of οἰσθεῖν.

14. ἐκλογη νκια: Socrates did not suffer the indignity of a technical “arrest,” but was simply summoned to appear before the court. If he had chosen to leave the court-room at the close of the first division of his speech (35 d), without waiting for the verdict, probably no officer of the law would have been authorized to detain him.

18. ταυτὴν τὴν πράξειν: the trial, including everything that led up to it.

19. ἡμαντίωτα: ἡμαντίωθη was used above. Here the whole is included.—ὑπολαμβάνω: not subjunctive, since there is no question of doubt. The question is only a vivid fashion of speech, of which Plato is fond.

21. ἡμεῖς: to be connected immediately with ὅσοι, all we,—even though strictly Socrates was not included in this number. The first person gives a courteous color to the whole. In English we might use a partitive expression, all of us.

24. ἐμέλλον: refers definitely to past time but still contains the idea of continued action.
XXXII. ἐννοήσωμεν δὲ καὶ τῆς ὡς πολλῆ ἐπίς ἐστιν ἄγαθὸν αὐτὸ εἶναι. δυνὸν γὰρ θάτερον ἐστί τὸ τεθνᾶναι. ἂ γὰρ οἷον μηδὲν εἶναι μηδ' αἰσθησίων μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολῆ τις τυγχάνει 5 οὖσα καὶ μετοίκησις τῆς ψυχῆς τοῦ τόπου τοῦ ἐνθεόδε εἰς ἄλλον τόπον. καὶ εἰτε μηδεμία αἰσθησίς ἐστιν, ἀλλ' οἷον ἰ ὑπνός ἐπειδὰν τις καθεύδων μηδ' οὖναρ μηδὲν ὤρα, θαυμάσιον κέρδος ἂν εἰῇ ὁ θάνατος. ἔγω γὰρ ἂν οἷμαι, εἰ τινα ἐκλεξά-

Chapters XXXII and XXXIII are translated by Cicero, Tusculan Disputations i. 41.

XXXII. But a general argument may be presented to show that death is a good: Death is either unending sleep, or it is a departure of the soul to a new home, where it will meet with the just and honored men of old,—with Minos and Rhadamanthys, with Orpheus and Homer. I in particular shall find pleasure in comparing my experiences with those of Palamedes and Telcmoian Ajax, who also died because of an unjust judgment, and in questioning Agamemnon and Odysseus. In either case, then, death is a blessing.

1. τῆς: the following. After the argument based upon the sience of his inner voice, Socrates considers the question upon its merits.

2. αὐτό: i.e. what has befallen Socrates. — τεθνάναι: subject.

3. οἷον μηδὲν εἶναι: without definitely expressed subject (cf. οἷον ἀποθεμέναι in e below), — to be dead is as to be nothing, i.e. its nature is such that a man when dead is nothing.

4. τὸν τεθνεῶτα: the subject of ἔχειν, which is an afterthought; not of εἶναι.

— κατὰ τὰ λεγόμενα: Socrates asso-

ciates his idea of the life hereafter with stories and traditions whose early stages are represented by Homer's utterances about the Ἡλώσων πεδίον and Hesiod's account of the μακάρων νόμου. The later poets, e.g. Pindar, continued what Homer and Hesiod began. And Pindar incorporates into his descriptions of life after death Orphic and Pythagorean accounts of metempsychosis. Here and in the Phaedo (70 c—72 a) Socrates appeals to a παλαιὸς λόγος. — τυγχάνει οὖσα: the subject is τεθνάναι, but the gender of the participle is attracted to that of the predicate, μεταβολῆ.

5. τῆς ψυχῆς: dative of interest. — τοῦ τόπου: limiting genitive with μεταβολῆ καὶ μετοίκησις. Of these, the latter repeats the former in more specific form. — τοῦ ἐνθεόδε: cf. τοὺς ἐκ τῆς ναυμαχίας 32 b.

6. καὶ εἰτε κτλ.: takes up in detail ἡ γὰρ οἷον κτλ. of l. 3. The second alternative is introduced by εἰ δ' ἂν l. 18. — οἷον ὑπνός: cf. καὶ τῷ ἰδίῳ ὑπνόῳ ἐπὶ βλέφαροιν ἐπίπτει νήγρετος ἕστασ, θανάτῳ ἀγχοτα ἐκουσ Ἑκμίτ. ν. 79 f.

8. κέρδος: not ἀγαθὸν, because Socrates does not consider such a condition as in itself a good. — ἂν οἷμαι: ἂν
PLATO'S APOLOGY OF SOCRATES 111

41 a

μενον δέοι ταύτην τὴν νύκτα, ἐν ἃ οὖνω κατεδαρθευ ὢστε
10 μηδ' ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ
βίου τοῦ ἐαυτοῦ ἀντιπαραθέντα ταύτη τῇ νυκτὶ δέοι σκεφά-
μενον εἰπεῖν πόσας ἄμενον καὶ ἱδιον ἡμέρας καὶ νύκτας
tαύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἐαυτοῦ βίῳ, οἴμαι ἂν μὴ
ὁτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν ε
15 εὑρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ
οὖν τοιοῦτον ὁ θάνατος ἐστι, κέρδος ἔγογγε λέγω. καὶ γὰρ
οὐδὲν πλεῖον ὁ πᾶς χρόνος φαίνεται οὖν δὴ εἶναι ἢ μία
νύξ. εἰ δ' αὖ οἰον ἀποδημήσατι ἐστιν ὁ θάνατος εὐθέως εἰς
Ἀλλον τόπον, καὶ ἄληθῆ ἐστι τὰ λεγόμενα ὡς ἄρα ἐκεί 
20 ἄπαντες οἱ τεθνεῶτες, τι μεῖζον ἄγαθον τούτον εἴη ἂν, ὁ
ἀνδρεὶς δικασταῖ; εἰ γὰρ τις ἀφικόμενος εἰς Ἄιδου, ἀπαλ-
λαγεῖς τούτων τῶν φασκόντων δικαστῶν εἶναι, εὑρήσει τοὺς
41 ἄληθῶς δικαστάς, οἷστε καὶ λέγονται ἐκεῖ δικάζειν, Μίνως

belongs to εὑρεῖν, and on account of the length of the protasis is repeated first
with οἴμαι in l. 13, and again just before
the infinitive; similarly δέοι is twice
used in the protasis. See on tois τάχ' ἂν
31 a. — εἰ τινα ἐκλεξάμενον δέοι ... εἰπεῖν,
ἐναριθμήτου ἀν εὑρεῖν κτλ. — ἐκλεξάμενον
καὶ ἀντιπαραθέντα σκεφάμενον: the first
two participles coupled by καὶ are
subordinated to σκεφάμενον, just as
this in turn is subordinated to εἰπεῖν.
Cf. 21 e.

14. μὴ ὁτι, ἄλλα κτλ.: not to speak
of any one in private station, no, not the
Great King, etc. ἄλλα here introduces
a climax. See Π. 1036 a.

15. αὐτῶν: this gives a final touch
of emphasis to βασιλε. Socrates here
talks of the king of Persia in the strain
which was common among Greeks in
his day. Polus, in the Gorgias (470 e),
is surprised because Socrates refuses
to take it for granted that the king of
Persia is happy.

16. τοιοῦτον: predicate to θάνατος.
— κέρδος λέγω: sc. αὐτοῦ. — καὶ γὰρ
κτλ.: for thus the whole of time appears
no more than a single night, etc.

18. εἰ δ' αὖ: refers to l. 6.

19. ἄρα: as they say, marks this as
the popular view.

22. δικαστῶν: predicate ablative
genitive.

23 f. Μίνως κτλ.: attracted from
the accusative in apposition with δι-
καστάς to the construction of the rela-
tive clause. — According to ordinary
Greek belief, a man's occupations after
death were much the same as before.
So Socrates assumes that Minos is a
ruler and judge, and that he himself
will continue his questionings.
καὶ Ραδάμανθυς καὶ Διακός καὶ Τριπτόλεμος καὶ ἄλλοι
25 ὥσι τῶν ἡμεθέων δίκαιοι ἐγένοντο ἐν τῷ ἐαυτῶν βύω, ἄρα
φαῦλῃ ἂν εἴη ἡ ἀποδημία; ἡ αὐ' Ὀρφέης συγγενέσθαι καὶ Μον-
σαίῳ καὶ Ἡσιόδῳ καὶ Ὡμήρῳ ἐπὶ πόσῳ ἂν τις δέχατ' ἂν
ὑμῶν; ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι, εἰ ταῦτα ἐστὶν
ἀληθῆ· ἐπεὶ ἔμοιγε καὶ αὐτῷ θαυμαστῇ ἂν εἴη ἡ διατριβῇ
30 αὐτόθι, ὅποτ' ἐντύχομι Παλαμήδης καὶ Αἴαντι τῷ Τελαιμῶ-
νος καὶ εἴ τις ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνη-
κεν. ἀντιπαραβάλλοντι τὰ ἐμαυτοῦ πάθη πρὸς τὰ ἐκεῖνων,
ὡς ἐγὼ οὖμαι, οὐκ ἂν ἄνθες εἴη. καὶ δὴ τὸ μέγιστον, τοὺς
ἐκεῖ ἐξετάζοντα καὶ ἐρευνώντα ὡσπερ τοὺς ἐνταῦθα διάγεων,
35 τίς αὐτῶν σοφὸς ἐστι καὶ τίς οἴεται μὲν, ἔτσι δ' οὖ. ἐπὶ
πόσῳ δ' ἂν τις, ὁ ἄνδρες δικασταί, δέξαυτο ἐξετάζαι τὸν ἐπὶ
Τροίαν ἄγοντα τῇ πολλῆς στρατιῶν ἡ Ὁδυσσεά ἢ Σιώνθην, εἴ
ἡ ἄλλους μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς

25. ἐγένοντο: as aorist of εἰμι.
27. ἐπὶ πόσῳ κτλ.: i.e. how much would one give?—ἀν, ἂν: the re-
petition of ἂν has an effect comparable to the repeated negation. The first
ἀν is connected with the most im-
portant word of the clause, while the second
takes the place naturally be-
longing to ἂν in the sentence. Cf.
31 a.
30. ἂντοτε: when (if at any time) I
might meet.
31. καὶ τις ἄλλος: i.e. whoever else.
32. ἀντιπαραβάλλοντι: asyndeton
(II. 1039), which occurs not in-
frequently where, as here, a sentence is
thrown in by way of explanation, vir-
tually in apposition with the prece-
ding. μοι is easily supplied from the
preceding ἐμοίγε. The action would be
οὐκ ἄνθες. — For the participle, cf.
Phaedo 114 d, and see GMT. 901.
33. οὐκ ἄνθες: repeats θαυμαστῇ
1. 29. — καὶ δὴ τὸ μέγιστον: and what
after all is the greatest thing. Then
follows, in the form of an appositive
clause, an explanation of the μέγιστον.
The whole is equivalent to τὸ μέγιστον
ἐστὶ τούτο, ἐκείνον ἐκείνην (with an
indefinite personal subject). See on
ὁτον μὴ δὲν εἶναι 40 e.
37. ἄγοντα: represents ὅσον ἐγε. This
use of the imperfect instead of the
aorist is not uncommon where extreme
accuracy is not aimed at.
38. μυρίους ἂν τις εἴποι: escapes
from the grammatical construction,—
a not uncommon irregularity. — οἱ
dιαλέγονται καὶ συνεῖναι καὶ ἐξετάζειν:
when verbs governing different cases
have the same object, the Greek idiom
usually expresses the object once only,
and then in the case governed by the
nearest verb.
39. ἀμήχανον εὐδαιμονίας: more blessed than tongue can tell.

40. πάντως οὐ δήποτε κτλ.: in any event, I am sure that they put no man to death there, etc.—τούτου γ’ ένεκα: spoken humorously and with a thrust at those who voted for his death.

XXXIII. All should have good heart as regards death, and believe that no ill befalls a good man, either while he lives or on his death. So I am not very angry with my accusers and those who voted for my death,—though they thought to injure me, and for this they are blameworthy. But if they will treat my sons as I have treated my fellow-citizens, and rebuke them if they take no care for virtue, I shall be satisfied.

2. ἐν τι τούτῳ: this one thing above all. The position of τούτῳ, coming as it does after instead of before ἐν τι, is emphatic.

3. The same thought is expressed distinctly also in the Republic 613 a. Cf. also Phaedo 58 e, 64 e.

6. τεθνάναι καὶ ἀπηλλάχθαι: the perfect is used, because to speak of the completion of the change, i.e. to be dead, is the most forcible way of putting the idea. The second infinitive explains the first. πράγματα applies to the trouble and the unrest of a busy life.

7. βελτιῶν ἦν: Socrates considers the whole complication of circumstances in which he is already involved, or in which he must, if he lives, sooner or later be involved. Deliverance from this he welcomes.

—διὰ τούτο κτλ.: cf. 40 a c. Socrates argued from the silence of τὸ δαμόνον that no evil was in store for him when he went before the court. This led him to conclude that his death could be no harm. On further consideration, he is confirmed in this, because death is never a harm. Applying this principle to his own actual circumstances, its truth becomes the more manifest, so that, finally, he can explain why the divine voice was silent. The Homeric
σημεῖον, καὶ ἔγωγε τοῖς καταψηφισμένοις μοι καὶ τοῖς κατηγόροις οὐ πάνιν χαλεπαίνω. καίτοι οὐ ταύτη τῇ δια-
νοία καταψηφίζοντο μου καὶ κατηγόρουν, ἀλλ' οίμοιν βλά-
πτειν· τούτο αὐτοῖς ἢξιον μέμφεσθαι. τοσόνδε μέντοι δέομαι e
αυτῶν· τοὺς υἱδὺs μου ἡπειδὰν ἤβησώσως τιμωρήσασθε, ὁ ἄν-
δρες, ταύτα ταύτα λυποῦντες ἄπερ ἐγώ ὑμᾶς ἐλύπουν, ἐὰν
ὑμῖν δοκῶσιν ἡ κρημάτων ἡ ἀλλον τοῦ πρῶτερον ἐπιμε-
λεῖσθαι ἡ ἄρτη, καὶ ἐὰν δοκῶσι τι ἐναι μηθὲν ὄντες, ὑνεμ-
δίξετε αὐτοῖς ὅπερ ἐγὼ ὑμῖν, ὃτι οὐκ ἐπιμελοῦνται ὅν δεῖ,
καὶ οἴονται τι ἐναι ὄντες οὐδενὸς ἢξιοι. καὶ ἐὰν ταύτα
ποιήτε, δίκαια πεπονθῶς ἕγω ἐσομαι ὑφ' ὑμῶν, αὐτός τε καὶ 42
οἱ υἱῶs.

20 ἀλλὰ γὰρ ἡδὴ ἄρι ἀπίεναι, ἔμοι μὲν ἀποθανομένω, ὑμῖν
de βιωσομένως· ὁπότεροι δ' ὑμῶν ἑρχονται ἐπὶ ἄμεινον
πράγμα, ἅθηλον παντὶ πλὴν ἡ τῷ θεῷ.

Achilles in Hades is represented as holding a different view (λ 489 ff.), and
Euripides makes Iphigenia say κακῶς ἐγὼ κρέοσσον ἡ καλῶς βαῖνειν (Ἰρ. Ἀμ. 1252).

10. βλάπτειν: used intransitively, without accusative of the person or of
the thing, because the abstract idea of
doing harm is alone required.

11. τούτο . . . ἢξιον μέμφεσθαι: so
for it is fair to blame them. Cf. τοῦτο
μοι ἔδοξεν αὐτῶν 17 b, θης . . . about
them. They deserve blame for their
malicious intention. — ἢξιον: it is fair.
— τοσόνδε μέντοι: “although they
certainly are far from wishing me
well, yet I ask so much as a favor,”
i.e. so little that they can well afford
to grant it. Then follows an expla-
nation of τοσόνδε.

12. ἤβησώσως: for the aorist, see on
ἡβησώσεως καὶ ἤβησώς μέτρον ἐκοῦσα.

15. ὑνεμδίξετε: cf. ὑνεμδίξων 30 e.

18. δίκαια πεπονθῶς: fairly treated,
to be understood in the light of Chaps-
ters XVIII and XXVI. Socrates de-
serves what is good,—but death is
good. — αὐτός τε κτλ.: for ἐγὼ αὐτός
cτλ. Cf. Crito 50 e.

20. ἀλλὰ γὰρ κτλ.: serves to close
the speech, giving at the same time the
reason for coming to an end.

22. πλὴν ἦ: cf. ἄλλ' ἦ 20 d.
ΠΛΑТОΝΟΣ ΚΡΙΤΩΝ

ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ

43 b
1. ΣΩΚΡΑΤΗΣ. Τί ημικάδε αφίξαι, ὦ Κρίτων; ἢ οὖ πρὶν ἀ
ἐτι ἐστίν;

ΚΡΙΤΩΝ. Πάνυ μὲν οὖν.
ΣΩ. Πηνίκα μάλιστα;

5
KP. Ὠρθρος βαθύς.
ΣΩ. Θαυμάζω ὅπως ἥθελησε σοι ὁ τοῦ δεσμωτηρίου φύλαξ
ὑπακούσαι.

KP. Συνήθης ἤδη μοι ἐστιν, ὦ Σώκρατες, διὰ τὸ πολλάκις
δεύρο φοιτᾶν, καὶ τι καὶ ἐνεργεῖται ὑπ’ ἐμοῦ.

10 ΣΩ. Ἀρτι δὲ ἦκες ἢ πάλαι;
KP. Ἐπιεικῶς πάλαι.
ΣΩ. Εἶτα πῶς οὖν εὐθὺς ἐπηγειρᾶς με, ἀλλὰ σιγῆ παραθήκα
κάθησαι;

1. Crito has come to Socrates's cell in the prison very early in the morning, and has wondered at the peaceful slumber of his friend. He brings the tidings that the festival boat, which has been at Delos, has reached Sounion on its return, and is expected to reach the harbor of Athens to-day, and so Socrates will die on the morrow.

4. ΠΗΝΙΚΑ: in the prison, Socrates could have slight indication of the time of day.

5. ΟΡΘΡΟΣ ΒΑΘΥΣ: the expression means rather the end of night than the beginning of day. Cf. the time when the Protagoras begins (310 a), τῆς παρελθοῦσης νυκτὸς ταυτηστι, εἰς ΒΑΘΥΣ ὨΡΘΡΟΝ. The description of young Hippocrates feeling his way through the dark to Socrates's bedside, in the same dialogue, shows that ὨΡΘΡΟΣ ΒΑΘΥΣ means just before daybreak. Cf. Xen. An. iv. 3. 8 ff., where Xenophon dreams a dream, ἐπεὶ δὲ ὨΡΘΡΟΣ ἦν . . . διηγεῖται . . . καὶ ὡς τάχιστα ἑως ὑπέθαψεν ἱδώντα. Here ὨΡΘΡΟΣ means the dark before the dawn. Cf. also τῆς ἑὖ μὲν τῶν σεβαστῶν ὨΡΘΡΟΝ βαθέως ἐπὶ τὸ μνήμα ἠλθον St. Luke xxiv. 1.

9. τί: equivalent to ἐνεργεῖται τινά (a tip).

12. ΕΙΤΑ: refers to ἘΠΙΕΙΚΩΣ ΠΑΛΑΙ in a vein of slight wonder or perhaps of gentle reproof.
ΚΡ. Οὔ μᾶ τὸν Δία, ὁ Ἐφίσχης, οὐδ' ἂν αὐτὸς ἦθελον ἐν τοσαύτῃ τῇ ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αἰσθανόμενος ὡς ἥδεως καθεύδεις. καὶ ἐπίτηδες σε οὐκ ἤγεορον, ἵνα ὡς ἤδιστα διάγγη. καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ἡμιαμόνισα τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πρᾶξις φέρεις.

Σ.Ο. Καὶ γὰρ ἂν, ὁ Κρίτων, πλημμελεῖς εὐθανακτεῖν τηλικούτων ὄντα, εἰ δὲι ἥδη τελευτᾶν.

ΚΡ. Καὶ ἄλλοι, ὁ Σώκρατες, τηλικοῦτοι ἐν τοιαύταις συμβ. φοραῖς ἀλίσκονται, ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ μή οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τῷ θρᾷ.

Σ.Ο. Ἑστὶ ταῦτα. ἀλλὰ τί δὴ ὄντι πρὸ ἀφίξαι;

ΚΡ. Ἀγγελίαν, ὁ Σώκρατες, φέρων — χαλεπὴν οὐ σοὶ, ὡς ἐμοὶ φαίνεται, ἀλλ' ἐμοὶ καὶ τοῖς σοῖς ἐπιτήδειοις πᾶσιν καὶ χαλεπὴν καὶ βαρεῖαν, ἃν ἐγὼ ὡς ἐμοὶ δοκῶ ἐν τοῖς βαρύ—

30 τατ', ἂν ἐνέγκαμι.

14. οὔ μᾶ τὸν Δία: sc. ἐπήγειρα. — The answer to Socrates’s question becomes categorical in καὶ ἐπιτήδεις κτλ.

15. ἐν τοσαύτῃ τῇ ἀγρυπνίᾳ κτλ.: sc. as I am. τέ is placed after τοσαύτῃ, since this belongs to both substantives. This position of τέ is very common after the article or a preposition.

17. ἤγεορον: the imperfect indicates the length of time that Crito sat by Socrates without waking him.

18. τοῦ τρόπου: genitive of cause. At the end of the sentence, a clause with ὡς (equivalent to δι' οὗ τρόπῳ) is introduced in place of the genitive.

21. πλημμελεῖς: cf. Ἀρ. 22 ἀ and ἐμελεῖς Ἀρ. 20 c.

22. τηλικούτων: cf. τηλικόντες 34 ε. 25. τὸ μὴ οὐχὶ ἀγανακτεῖν: ἐπιλύεται is here qualified by οὐδὲν, and is used in the sense of preventing. Hence the doubled negative.

29. καὶ χαλεπὴν καὶ βαρεῖαν: an effective and almost pathetic reiteration of the first χαλεπὴν, — made all the stronger by the doubled καλ. — ἐν τοῖς βαρύταιρ' ἂν ἐνέγκαμι: Herodotus, Thucydides, Plato, and later writers use ἐν τοῖς, about, idiomatically to limit the superlative. Originally in such an expression the participle was used, e.g. ἐν τοῖς βαρέως φέρουσι κτλ. Thus ἐν τοῖς becomes an adverb, which describes not absolute precedence but a general superiority.
ΣΩ. Τίνα ταύτην; ἢ τὸ πλοῖον ἀφίκται ἐκ Δήλου, οὐ δεῖ ἀφικυμένον τεθνάναι με;

ΚΡ. Οὗτοι δὴ ἄφικται, ἀλλὰ δοκεῖ μὲν μοι ἦξειν τῆμερον ἐξ δὲν ἀπαγγέλλουσιν ἥκοιτες τιnes ἀπὸ Σουνίου καὶ καταλίκτοντες ἐκεῖ αὐτό. δήλου οὖν ἐκ τούτων [τῶν ἀγγέλων] ὡς ἦξει τῆμερον, καὶ ἀνάγκη δὴ εἰς αὖριον ἔσται, ὃ Σώκρατες, τὸν βίον σε τελευτάν.

Π. ΣΩ. Ἀλλ’, ὃ Κρίτων, τύχῃ ἄγαθη: εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη ἔστω. οὐ μέντοι οἴμαι ἦξειν αὐτὸ τῆμερον.

ΚΡ. Πόθεν τούτο τεκμαίρει;

ΣΩ. Ἐγὼ σοι ἐρῶ. τῇ γάρ ποι ὑστεραία δεῖ με ἀποθνῄσκειν ἢ ἂν ἕλθη τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.

ΣΩ. Οὐ τούνν τῆς ἐπιστοὺς ημέρας οἴμα τυχεῖ αὐτὸ ἦξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἐκ τυνὸς ἐνυπνιόν ὁ ἐωρακά ὀλγόν πρότερον ταύτῃ τῆς νυκτός. καὶ κινδυνεύεις ἐν καιρῷ των οὗκ ἐγείραι με.


33. δοκεῖ μὲν: with no following δὲ. In such cases the original affinity of μὲν with μὴν is usually apparent. Its meaning is indeed, surely.

36. εἰς αὖριον: construe with τε-

35. τούτων: temporal genitive, explaining πρότερον. The vision came after midnight, a circumstance of the greatest importance according to Moschus, Ἱδιλλ. i. 2, νυκτὸς ὅτε τρίτατον λάχος ἔστηται, ἐγγὺθι δ’ ἦσθαι ὅτι καὶ ἀτρέκτων ποιμαίνεται

4. τῇ γάρ ποι κτλ.: this is the first premise that follows the conclusion stated above in οὐ μέντοι ἦξειν τῆμερον; the second is contained in the account of the dream.

6. οἱ κύριοι: i.e. οἱ ”Ἐνδέκα.

7. τῆς ἐπιστοὺς ημέρας: means the same as τῆμερον, for Socrates is now thinking of the fact that day has not yet dawned. See on ὄρθος βα-

8. τούτη τῆς νυκτός: construe with τε-

1. ἀλλὰ: introduces the cheerful hope of Socrates in vivid contrast to Crito's despondency.
KR. Ἡν δὲ δὴ τι τὸ ἐνύπνιον;
ΣΩ. Ἐδοκεῖ τίς μοι γυνὴ προσελθοῦσα καλή καὶ εὐειδῆς, λευκὰ ἰμάτια ἔχουσα, καλέσαι με καὶ εἴπειν. "Ὤ Σῶκρατες, ἑὴματί κεν τριτάτῳ Φθίνην ἐρίβωλον ἡκούσο."  

15 KR. Ἀτοποῦ τὸ ἐνύπνιον, ὡς Σῶκρατες.
ΣΩ. Ἐναργῆς μὲν οὖν ὡς γέ μοι δοκεῖ, ὡς Κρίτων.

III. KR. Λίιν γε, ὡς ἐοικεῖν. ἀλλ', ὡς δαιμόνια Σῶκρατες, ἔτι καὶ νῦν ἐμοὶ πείθουν καὶ σώθητι. ὡς ἐμοί, ἔαν σὺ ἀποθάνῃς, οὐ μία συμφορὰ ἔστιν, ἀλλὰ χωρὶς μὲν τοῦ ἐστερηθῶσα τοιοῦτον ἐπιτηδείου, οἶον ἐγὼ οὐδένα μὴ ποτέ εὑρήσω, ἔτι δὲ ὧδε καὶ πολλοὶς δόξω, οὐ ἔμε καὶ σὲ μὴ σαφῶς ἵσασιν, ὡς ὁίος τ' ὄν σε σάξειν, εἰ ἰθέλων ἀναλύσει κρήματα, ἀμελήσας ὁ καίτοι τίς ἄν αἰσχίνων εἴη ταύτης δόξα. — ἦ δοκεῖν χρήματα περὶ πλείωνος ποιεῖσθαι ἦ φίλους; οὐ γὰρ πεῦσονται οἱ πολλοὶ ὡς σὺ αὐτὸς οὖς ἰθέλησας ἀπιέναι ἐνθένδε, ἡμῶν

10 προθυμουμένων.

ΣΩ. Ἀλλὰ τῇ ἡμῖν, ὡς μακάριε Κρίτων, οὕτω τῆς τῶν πολ-

ἐθνος ὑπέρθων. Cf. Hor. Sat. i. 10. 32ff.—

Ατοποῦ γε αὐτοῦ Graecos facerem, natus mare estra,
Versiolem, retulit me tali voce Quirinus
Pastiamdam noctem visum, cum sonum agaena.

14. ἡματι κτλ.: quoted from Homer
I 363, ἡματι κε τριτάτῳ Φθίνην ἐρίβωλον ἰκόλων, in which Achilles tells Odysseus
that he expects to sail from Troy, and
to reach his home in Phthia on the
third day.

15. ἀτοποῦ κτλ.: sc. ἐστι, an ex-
clamation which nearly approaches the
form of a regular sentence. Cf. ὁμο-
βόλος βασιλεῖς, ἐτέλ οὐκοσμουσιν ἀνάσσεις
Homer A 291.

III. Crito not only mourns the loss
of his best friend but also fears the
shameful repute of not caring to use his
money for his friend’s safety, and he
begs Socrates to escape from the prison.

2. ἐτι καὶ νῦν: this gives a hint as
to what Crito has planned. It is de-
veloped later. — ὡς: causal, since.

3. ἴστιν: more vivid and natural
than ἐστι. — ἐστερηθῶσα: construed
with χωρίς.

4. οὐδένα μὴ ποτε: equivalent to οὐ
μὴ ποτε των, and so here with the future
indicative, I certainly shall never, etc.

5. ὡς οἱος τ' ὄν κτλ.: many will
think that though I was able to save
you, I neglected you. οἱος τ' ὄν σφίζειν
represents οἱος τ' ὄν σφίζειν, I might
have saved you, if I had wished.

7. ὡς δοκείν ... φίλους: explains
ταύτης.
44 e
λῶν δόξης μέλει; οἱ γὰρ ἐπιεικέστατοι, δὲν μᾶλλον ἄξιον φροντίζειν, ἥγησονται αὐτὰ οὕτω πεπράχθαι ὥσπερ ἂν πραχθῇ.

15 ΚΡ. Ἀλλ' ὁρᾶς δὴ ὅτι ἀνάγκη, ὃ Σῶκρατες, καὶ τῆς τῶν ἄπολλων δόξης μέλεων. αὐτὰ δὲ δὴ θαλα τὰ παρόντα νυνί, ὅτι οἶοι τ' εἰσὶν οἱ πολλοί οὐ τὰ σμικρότατα τῶν κακῶν ἐξ-εργαζεσθαι, ἀλλὰ τὰ μέγιστα σχεδὸν, ἐάν τις ἐν αὐτοῖς διαβεβλημένος ἦ.

20 ΣΩ. Εἰ γὰρ ὁφελον, ὃ Κρίτων, οἶοι τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργαζεσθαι, ἵνα οἶοι τ' ἔσαν καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἃν εἴχεν. νῦν δ' οὐδέτερα οἵοι τε οὕτε γὰρ φρόνιμον οὕτω ἄφρονα δυνατοὶ ποιήσαι, ποιοῦσι δὲ τοῦτο ὅ τι ἂν τύχωσιν.

IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἐχέτω. τάδε δ', ὃ Σώκρα-ε

13. ἀσπερ δὲν πράχθη: the aorist subjunctive is used with the force of the future perfect.
15. ὁρᾶς δὴ: Crito means to point at the case in hand. "The fact is that the many are really able, etc." Crito has profited little by what Socrates has said in the court-room. Cf. Ap. 30 a, 40 b.
16. δῆλα κτλ.: i.e. show clearly.
20. εἰ γὰρ ὁφελον κτλ.: a wish the object of which is not attained; and ἵνα οἶοι τ' ἔσαν expresses an unattained purpose depending on the preceding unfulfilled wish. SCG. 367; GMT. 333; H. 884.
22. καλῶς κτλ.: indeed (i.e. in this case) it would be well. — νῦν δὲ: introduces the fact. Supply ἐργάζεσθαι here, and ποιοῦσι with δ τι ἂν τύχωσιν. In hypothetical and relative sentences, τυχάνων may be used without the participle, which is always suggested by the leading clause.

IV. Perhaps Socrates hesitates to escape from prison because of his fear lest his friends should be brought into trouble for their connivance with his escape. But not very much money is required both to hire assistance for the escape, and to buy off the malicious accusers who might present themselves. Crito's means are sufficient, but if Socrates does not want to use these, Simmias has brought from Thebes enough for the purpose. Provision can be made easily, also, for a comfortable home for Socrates in Thessaly.

1. ταῦτα κτλ.: Crito cannot stop to discuss this point, and so is ready to grant it. — A like clause is often used to mark a transition.


tes, εἶπεν μοι· ἀρά γε μή ἐμοὶ προμηθεῖ καὶ τῶν ἄλλων ἐπι-
tηδείων, μή, ἐὰν σὺ ἐνθένδ' ἐξέλθης, οἱ συκοφάνται ἦμιν πράγματα παρέχοσιν ὡς σὲ ἐνθένδε εκκλέσασιν, καὶ ἀναγ-
5 κασθώμεν ἦ καὶ πᾶσαν τὴν οὐσίαν ἀποβαλεῖν ἦ συχνὰ χρήματα, ἦ καὶ ἄλλο τι πρὸς τούτοις παθεῖν; εἰ γάρ τι 
tοιοῦτον φοβεῖ, ἐαυτὸ χαίρειν· ημεῖς γάρ ποιν δὲ-45 καὶ ἐσμὲν σωσάντες σε κινδυνεύον τοῦτον τὸν κίνδυνον καὶ ἐὰν δέη ἐτί τοιοῦτον μεῖζω. ἀλλ' ἐμοὶ πείθου καὶ μὴ 
10 ἄλλως ποίει.

ΣΩ. Καὶ ταῦτα προμηθοῦμαι, ὧν Κρίτων, καὶ ἄλλα πολλά.

ΚΡ. Μήτε τούντων ταῦτα φοβοῦ· καὶ γὰρ οὐδὲ πολὺ τάργυ-
ριόν ἑστιν, ὃ θέλουσι λαβοῦντες τινὲς σῶσαι σε καὶ ἐξαγα-
γεῖν ἐνθένδε. ἔπειτα οὐχ ὅρας τούτους τοὺς συκοφάντας ὡς 
15 εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ ἄτοπος πολλοῦ ἄργυριον; οὐ 
δ' ὑπάρχει μὲν τά ἐμὰ χρήματα,—ὡς ἐγὼ σῖμαι, ἰκανά· 
bable ἐπείτα καὶ εἰ τι ἐμοῦ κηδόμενος οὐκ οἰεί δεῖν ἀναλίσκειν

2. ἀρά γε μή: like μή alone (Ἀρ. 25 a), ἀρά μή looks for a negative answer, but the connection may con-
voy an insinuation that in spite of the expected denial the facts really would 
justify an affirmative answer. You 
surely don't, though I imagine you do, 
is Crito's meaning.—The μή which 
follows προμηθεῖσ is obviously connected 
with the notion of anxiety in that 
verb. The same idea is again pre-
sented in φοβεῖ (are fearful) below. 
The subjunctive παρέχωσι conveys an 
idea of action indefinitely continued, 
whereas ἐξέλθης and ἀναγκασθώμεν de-
note simply the occurrence of the 
action.

9. ἀλλ' ἐμοὶ πείθου, μή... ποίει: 
no, no! so as I say. ἀλλά with the 
imperative introduces a demand or a 
request made in opposition to an ex-
pressed refusal, or to some unwilling-
ness merely implied or feared. This 
vigorous request is reinforced by the 
negative μή ποίει, do this and do not do 
that. Cf. 46 a.

12. μήτε: the second clause, which 
we miss here, appears below (b) in 
the resumptive statement ὁπερ λέγω, 
μήτε κτλ.—φοβεῖ: reiterates φοβεῖ 
above.

13. οὗ: object of λαβοῦντες.

14. τούτων: said with some con-
tempt.

16. ὡς ἐγὼ σῖμαι: said with refer-
cence to the appositive ἰκανά.

17. ο.getElementsByClassName: Crito recollects what 
Socrates had said (45 a, in connec-
tion with 44 e). See on οὗ φήτε Ἀρ. 
25 b.
45 ἄνταμα, ἦσθι ὦ ὅτι ἐνθαδ' ἑτούμει ἀναλίσκειν· εἰς δὲ καὶ κεκόμεν ἐπὶ αὐτὸ τοῦτο ἀργύριον ἰκανὸν, Συμμίας ὁ Θηβαῖος·
20 ἑτούμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνιν. ὡστε, ὅπερ λέγω, μήτε τάῦτα φοβοῦμεν ἀποκάμης σαυτῶν σῶσαι, 
μήθ' ὃ ἔλεγες ἐν τῷ δικαστηρίῳ δυσχερές σοι γενέσθω, ὅτι 
οὐκ ἄν ἔχοις ἐξελθὼν ὃ τι χρῶ σαυτῷ. πολλάχιον μὲν γὰρ 
καὶ ἄλλοτε ὃτι ἄν ἀφίκῃς ἀγατῆσοντες σε· ἐὰν δὲ βούλῃς 
25 εἰς Θεταλίαν ἦναί, εἰςῶν ἔμοι ἐκεῖ ἦλθοι, ὅτι σε περὶ πολλοῦ 
ποιήσονται καὶ ἀσφαλείαν σοι παρέξουσι ὡστε σε μηδένα 
λυπεῖν τῶν κατὰ Θεταλίαν.

5 ὡς Σώκρατες, οὐδὲ δίκαιον μοι δοκεῖς ἐπιχειρεῖν 
πράγμα. σαυτὸν προδοῦναι, ἔξον σωθῆναι· καὶ τοιαῦτα 
σπεύδεις περὶ σαυτὸν γενέσθαι, ἀπερ ἂν καὶ οἱ ἔχθροι 
σου σπεύσατέν τε καὶ ἔσπευσαν σε διαφθείραι βουλόμενοι. 

5 ἐὰν τούτοις καὶ τοὺς υἱές τοὺς σαυτοῦ ἔμοιγε δοκεῖς προδιδο-

21. μήτε ταῦτα: repeated from 1. 12. — ἀποκάμης σαυτῶν σῶσαι: get 
tired of trying, etc. Here is no implication that Socrates has already tried 
to get away. Crito only hints that any other course is nothing short of 
cowardice.

22. ὃ ἔλεγες: cf. ἀρ. 37 c d.

23. χρῶ: the optative represents 
the subjunctive of doubt.
σων· τεύκονται δ' ὡς τὸ εἰκός τοιούτων οὕτως εἰσθαί εἰσθε γίγνεσθαι εἰς ταῖς ὄρφανίαις περὶ τοὺς ὄρφανοὺς. ἣ γὰρ οὐ χρὴ 10 ποιεῖσθαι παῦει, ἢ συνδιασκελεστωρεῖν καὶ τρέφοντα καὶ παιδεύοντα· οὔ δὲ μοι δοκεῖς τὰ ῥαθυμότατα αἰρεῖσθαι· χρὴ δ', ἀπερ ἄν ἀνὴρ ἄγαθος καὶ ἄνδρειος ἔλοιπο, ταῦτα αἰρεῖσθαι, φάσκοντά γε δὴ ἀρετής διὰ πάντως τοῦ βίου ἐπιμελεῖσθαι· ὡς ἔγγογε καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν τῶν σῶν ε ἐπιτηδείων αἰσχύνομα, μὴ δόξῃ ἄπαν τὸ πράγμα τὸ περὶ σὲ ἀνανδρία τινὶ τῇ ἡμετέρᾳ πεπραχθαί, καὶ ἡ εἰσόδος τῆς δίκης εἰς τὸ δικαστήριον ὡς εἰσήλθεν ἔξω μὴ εἰσελθεῖν, καὶ αὐτὸς δ ἄγων τῆς δίκης ὡς ἐγένετο, καὶ τὸ τελευταῖον δὴ τούτῳ

9. ἡ γὰρ κτλ.: the γὰρ is connected with an unexpressed reproof.

13. φάσκοντά γε δὴ: particularly when one claims that he has, etc. Cf. ἀ γε δὴ Ἀρ. 40 α.

15. μὴ: see ἄρα γε ὡς 44 ε. The notion of fear is remotely implied. This construction is common in Plato. — ἂπαν τὸ πράγμα: in three divisions, — the entry of the suit, the conduct of the case, and the neglect of the opportunity to escape.

16. ἀνανδρία τινὶ κτλ.: some lack of manliness on our part. Notice here the emphasis given to τῇ ἡμετέρᾳ, for which we are responsible. If Crito and the rest, by showing more energy, by using all possible influence against Meletus and his accusers, had carried the day, they would have been more genuinely ἄνδρες in Crito's sense. — καὶ ἡ εἰσόδος, καὶ ὁ ἄγων: in opposition with ἂπαν τὸ πράγμα τὸ περὶ σὲ. On the meaning of the technical terms, see Introduction § 50 f. — Precisely how the trial of Socrates could have been avoided except by his flight from Athens is not clear. A wholly untrustworthy tradition says that Anytus offered him terms of compromise. Socrates's friends might have brought pressure to bear on the prosecutors to let the charge fall, even if these could not be bought off. The state had no regular prosecutor. Probably abundant means were at hand for raising legal technicalities, and for securing thus an indefinite delay. All that Crito necessarily suggests, however, is that flight was open to Socrates. At Athens, as at Rome, the law allowed a man to go into voluntary exile.

17. εἰσήλθεν: cf. Ἀρ. 29 ε.

18. ὁ ἄγων: the management of the case, when it came to trial, — that Socrates did not properly conciliate his judges. — τὸ τελευταῖον τούτο: the scene of this act is laid in the prison. The expression at first is indefinite,— whether death or escape from death, but at last refers to the present opportunity to leave the prison by the connivance of some official.
46 b
ŏsper katángelwos tῆς πράξεως kákia tivn kai ánavdría tῆ
20 ἡμετέρα διαπεφυγέναι ἡμᾶς δοκεῖν, oínves se ouxē ἐσώ 46
sămev oude ou σαυτόν, oívō t ὅν kai δυνατόν, ei ti kai mi-
kroún ἡμῶν ὄφελος ὡν. tauta ouv, ὃ Σώκρατες, ὅρα μὴ ἄμα
tῶ κακῶ και αἰσχρά ὡς σοί te kai ἡμῖν. ἀλλα βουλεύον,
mallón ὧ oude boulieusetai ēti ōra, ἀλλὰ βεβουλεύοσθαι.
25 μία δὲ βουλή: τῆς γὰρ ἐπιούσῃς νυκτὸς πάντα ταῦτα δὲ
pēprrάχθαι. ei δὲ ti pērīmenōmen, ἀδύνατον kai oukēti
ouv te. ἀλλὰ παντὶ τρόπῳ, ὃ Σώκρατες, πείθου μοι kai
μηδαμῶς ἄλλως ποιεῖ.

VI. Σ.Ο. ἡ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἄξια, b
ei metà twnos ὅρθοτητος εὖ: ei ὅ ἄν, ὅσῳ μείζων, τοσοῦτῳ

19. kатаγελωσ: in Crito's opinion, all who were involved made themselves a laughing-stock by their negligence and irresolution. In Crito's phraseology, the notion of acting a part on the stage before the Athenian public is prominent. — kákia kτλ.: in Crito's eyes this is the culmination of disgrace (connect with τὸ τελευταῖον) in a matter that has been disgracefully mismanaged. Here is a return to the leading thought and a departure from the regular grammatical sequence. The anacoluthon is most obvious in the repetition of δοκεῖν after δέξῃ.

20. διαπεφυγέναι ἡμᾶς: people will think that Socrates's friends allowed every opportunity, especially the possibility of escape, to pass unimproved. ήμᾶς is the object.

21. oude ou σαυτόν: sc. ἐσωσας. Crito hints at Socrates's part, then recurs to his own. The interjection of such a clause in a relative sentence is irregular, but not unnatural.

22. ἀμα τῶ κακῶ: equivalent to σὺ μὲν κακά, or the adverbial πρὸς, besides.

23. ἀλλὰ: cf. line 27, below, and ἀλλὲ ἐμοὶ πείθου 45 a.

25. τῆς ἐπιούσῃς: cf. 44 a. Crito shows no faith in Socrates's dream as a prediction, but his plans had been made before he heard it.

26. ei δὲ ti pērīmenōmen: this adverbial use of τί is developed out of the cognate accusative (kindred signification). Cf. the English idiom, "to delay somewhat (a bit)."

VI. "Let us be sure that we are right, before we go ahead," Socrates says. "I am ready to obey that principle which seems best. Now were we right in saying that we should pay attention to some opinions, and not to others?"

1. ὃ Κρίτων: note the "prepositive vocative." — ἄξια: sc. ἐστὶν, in spite of the optative in the protasis.

2. ei εὖ: not if it should be, but if it should prove to be. Cf. δεῦρα ἂν εἶν
χαλεπώτερα. σκοπεύονται οὖν χρή ἡμᾶς εἴτε ταῦτα πρακτεῖν εἴτε μή· ως ἐγὼ οὐ νῦν πρῶτον ἄλλα καὶ ἀεὶ τοιοῦτος οἷς τῶν ἐμῶν μηδενὶ ἄλλῳ πείθομαι ἢ τῷ λόγῳ ὃς ἄν μοι λογιζομένῳ βελτιστότες φαίνεται. τοὺς δὲ λόγους οὓς ἐν τῷ ἐμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδὴ μοι ἢ δὴ ἢ τύχη γέγονεν, ἄλλα σχέδον τι ὄμοιοι φαίνονται μοι, καὶ τοὺς αὐτοὺς πρεσβεύω καὶ τιμῶ οὐσπερ καὶ πρότερον. ὅπως ἐὰν μῆ c 10 βελτίων ἔχωμεν λέγειν ἐν τῷ παρώντι, εὖ ἦσθι ὅτι οὐ μὴ σου συγχωρήσω, οὔτ' ἂν πλείω τῶν νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὀσπερ παῖδας ἡμᾶς μορμολύτητιαν, δεσμοὺς καὶ βανάτους ἐπιπέμπεισα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριῶτατα σκοπούμεθα αὐτά; εἰ πρῶτον μὲν τοῦτον 15 τῶν λόγων ἀναλάβομεν, οὐ σὺ λέγεις περὶ τῶν δοξῶν, πό-

εἰργασμένος Ἀρ. 28 δ. For the present, Socrates does not decide whether Crito’s zeal is right or wrong.

3. σκοπεύονται: takes up the βουλεύονται, for which Crito says there is no time.

4. οὐ νῦν κτλ.: Socrates maintains that “truth is truth to the end of reckoning.” He has always held the view which he maintains now. For a collocation similar to this combination of νῦν and ἀεὶ, cf. 49 e.

5. τῶν ἐμῶν: τὰ ἐμά includes all the faculties and functions both of body and of mind, but very likely friends, as well. Among these λόγος is included as his wisest counselor. Cf. εἰς τι τῶν τοῦ ἀπειθοῦντος 47 c and δὲ τι ποτ’ ἐστὶ τῶν ἑμετέρων 47 e.—πείθομαι: for the infinitive with ὅπως, cf. Ἀρ. 31 a.

8. σχέδον τι: is used courteously, instead of some word like ἀξιόν or παντάπασι.—ομοίοι: not very different in sense from ὁ ἀντικ, and to be understood in the light of what immediately follows. Cf. καὶ πρῶτον 48 b. “They seem like what they formerly were.” Supply οὗτοι περ καὶ πρῶτον (from what follows) with διαμοι.

11. πλείω μορμολύτηται: μορμολύτητα has the double accusative like βλάπτειν τινά τι. Μορμώ was one of the fictitious terrors of the Greek nursery.—τῶν παρόντων: i.e. ἢ τὰ παρόντα.

12. δεσμοὺς καὶ βανάτους κτλ.: these are the usual punishments, to the harshest of which Socrates has been condemned. The plural is used to put an abstract idea vividly by a process of multiplication. Cf. the use of mortes, nées, and the common poetical use of βάναυσι to describe a violent and premature death.

14. πρῶτον μὲν: the second point is taken up at 48 b.

15. εἰ . . . ἀναλάβομεν: I think, if we should begin by taking up your point,
47 a
teroun kalwos elégeto ékástote h ou, óti taís mév dei twn
doξówn proséchei tôn ouon, taís d' ou' h prín mév éme deián a
ápolhνήσκεin kalwos elégeto, tôn de katádhlos ára égéneto
ótì állass évenka lógon elégeto, ën de pai diá kai filvaría òs
állhws; épithumw d' égaw' épiskéfassbai, ó Krítwn, kouν
meta sòu, ei tì mou álloiotréros faneitai, épieidh òd' éχw, h
ótì autós, kai éásomev xairéin h peisómeba autw. elégeto de
pws ós égyμai ékástote òd' upo twn olómeínwv ti légein,
òsper nýndh égaw elégon, óti twn doξówn a's oi anbwrópou
doxažousi déoi tâs mév peri polloú poieíntai, tâs de mý. e
 tônvo prós theón, ó Krítwn, ou dokei kalwos sou légestai;
ou γár òsa ge tânvrwstea éktos ei tou mélllewn ápolhνή-
skewn áýrion, kai oûc án se parakrhoúi h párhoúsa sým-
forá: skópea òh, oux íkanwos dokei sou légestai, óti ou
pássas xrh tâs dóξas twn anbwróptwv tymán, állass tâs mév,
tâs d' ou'; tì phi's; taûta oux kalwos légetai;
KR. Kalwos.

etc. That is, such thorough considera-
tion of Crito's point (òn ou légein, 44 b, 45 e) involves considering the
whole question whether, etc.

16. ékástote: i.e. whenever they
came to speak on this subject.

17. h prín mév ktl.: with h (an) a
second question is superadded, which
substantially forestalls the answer to the
first. Cf. Ap. 26 b. Cf. also 47 e,
below, and especially 50 e and 51 a,
where we find h prós mév éra sou twn
patéra . . . prós de tân patrídâ éra.—
deín ápolhνήσκεin: was condemned to
die.

19. állass: explained by what
follows. Cf. Phaedo 115 d.

21. ëxh: i.e. am in prison under
condemnation of death.

23. tì légein: the contradictory of
"to say something that can be de-
pended upon, that amounts to some-
thing." Cf. tì dokei Láchhs légein, ò
Nícia; òoke meνtou légein tì Láches
195 e, to which Nicias humorously
responds, kai γár légei γê tì, ou meνtou
álphes ge.

27. òsa: cf. òsa ge tâ vón éme
dokouínta 54 d.—Since Crito is not con-
demned to death, he should have the
same view as before, or at least should
be less biased than Socrates.

28. áýrion: Socrates's dream is
forgotten, or he is arguing from Crito's
position (cf. 46 a).

32. kalwos: Crito's answers are
brief. He cares for no discussion.
ΣΩ. Οὐκοῦν τὰς μὲν χρηστὰς τιμᾶν, τὰς δὲ πονηρὰς μή;
KR. Ναι.

ΣΩ. Χρησταὶ δ' οὐχ αἰ τῶν φρονίμων, πονηραὶ δ' αἰ τῶν ἀφρόνων;
KR. Πῶς δ' οὖ;

VII. ΣΩ. Φέρε δή, πῶς αὖ τὰ τοιαῦτα ἔλεγετο; γυμναζό-μενος ἁνὴρ καὶ τοῦτο πράττων πότερον παντὸς ἀνδρὸς ἐπαίνῳ καὶ ψόγῳ καὶ δόξῃ τὸν νοῦν προσέχει, ἢ ἐνὸς μόνον ἐκείνου ὁς ἄν τυγχάνῃ ιατρὸς ἢ παιδοτρίβης ὁυ;
KR. Ἐνὸς μόνου.

ΣΩ. Οὐκοῦν φοβείσθαι χρὴ τοὺς ψόγους καὶ ἄσπαξέσθαι τοὺς ἔπαινους τοὺς τοῦ ἐνὸς ἐκείνου, ἄλλα μὴ τοὺς τῶν πολλῶν.
KR. Δῆλα δή.

ΣΩ. Ταῦτη ἁρα αὐτῶ πρακτέον καὶ γυμναστέον καὶ ἐδε-

VII. If a man devotes himself to gymnastics, he must fear the blame and welcome the praise of the physician or the gymnastic trainer, and disregard the opinions of the masses,—or he will ruin his body. So in questions of what is just and honorable and good, a man must disregard the opinions of the masses, or he will ruin his soul.

1. πῶς αὖ ἔλεγετο: the imperfect because the new question (αὖ) involves a matter which has already been discussed.—τὰ τοιαῦτα: refers to what follows. The definite instance given is only one of many possible illustrations of the kind. For further examples of the inductive method, cf. Ap. 25 b. Cf. also Laches 184 c–185 b, where the same example is elaborated to establish the same principle, that approval and instruction alike, if we are to heed them, should come from the one man who has made himself an authority, ὃ μαθὼν καὶ ἐπιτηδεύσας, while the praise and the blame of the many are to be neglected.

2. τοῦτο πράττων: a man who makes this his work, and hence is earnest about it, one who wishes to make an athlete of himself.

4. ιατρὸς ἢ παιδοτρίβης: often coupled together as having special charge of bodily vigor and health. The ιατρὸς was expected to cure disease; the παιδοτρίβης professed and was expected (Gorg. 452 b) καλὸς τε καὶ ἱσχυρὸς ποιεῖν τοὺς ἀνθρώπους τὰ σώματα, i.e. to prevent disease. Thus ἡ γυμναστική had a higher aim than ἡ ιατρική. —For the thought, cf. also Ap. 25 b.

9. καὶ ἐδεστέον γε: γέ serves, where various points are enumerated, to mark a new departure; i.e. a fact different in kind from the preceding, and thus belonging to a new class.
PLATO’S CRITO

47 a
10 στέον γε καὶ ποτέον, ἃν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ καὶ ἐπαινοῦτε, μᾶλλον ἢ ἢ σύμπασι τοῖς ἄλλοις.

KR. Ἑστὶ ταῦτα.

ΣΩ. Εἰπεῖν. ἀπειθῆσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν ε δόξαν καὶ τοὺς ἐπαινοῦσας, τιμῆσας δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαινοῦτων, ἀρα οὐδὲν κακὸν πεῖστει;

KR. Πῶς γὰρ οὐ;

ΣΩ. Τί δ’ ἐστὶν τὸ κακὸν τοῦτο καὶ ποῖ τείνει καὶ εἰς τὶ τῶν τοῦ ἀπειθοῦντος;

KR. Ἀδινόν ὅτι εἰς τὸ σῶμα. τοῦτο γὰρ διόλλυσιν.

20 ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τὰλλα, ὥς Κρίτων, οὕτως, ἢν μὴ πάντα διώμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ δὲν νῦν ἡ βουλή ἡμῖν ἐστιν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἐπεσθαί, καὶ φοβείσθαι αὐτὴν, ἡ τῇ τοῦ ἔνος, εἰ τίς ἡ ἐστιν ἐπαίων, ὃν δεῖ καὶ αἰσχύνεσθαι καὶ φοβείσθαι μᾶλλον ἡ σύμπαντας τοὺς ἄλλους; ὃς εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκείνο καὶ λοβησόμεθα ὅ τῷ μὲν δικαίῳ βελτιον ἐγίγνετο, τῷ δ’ ἀδίκῳ ἀπόλλυτο. η οὐδέν ἐστὶ τοῦτο;

KR. Ὅμως ἔγωγε, ὥς Σώκρατες.

14. τοὺς λόγους: states collectively what has been subdivided into δόξα, φόνος, ἐπαινο. —πολλῶν...ἐπαινοῦν: of the masses, who have no special knowledge whatever. — καὶ is explicative, as in the second line above.

17. εἰς τὶ κτλ.: cf. τῶν ἡμῶν 46 b.

19. διόλλυσιν: sc. ὦ ἀπειθόν.

21. καὶ δὴ καὶ: introducing the particular point for the sake of which the illustration has been made. Cf. καὶ δὴ καὶ 18 a. Socrates has at last reached his goal; his point has been established by induction. Cf. 27 b. — Notice the doubly chiastic arrangement,
VIII. ΣΩ. Φέρε δή, έαν τό ὑπὸ τοῦ ὑγιεινοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσόδους δὲ διαφθείρομενον διολέσωμεν, πειθόμενοι μὴ τῇ τῶν ἐπαινόντων δόξῃ, ἄρα βιωτόν ἡμῖν ἔστι διεθηρμένου αὐτοῦ; ἔστι δὲ πον τούτο τὸ σώμα· ἦ εν ὦνει;

ΚΡ. Ναί.

ΣΩ. Ἀρ' οὖν βιωτόν ἡμῖν ἔστιν μετὰ μοχθηροῦ καὶ διεθηρμένου σώματος;

ΚΡ. Ούδαμώς.

ΣΩ. Ἀλλὰ μετ' ἐκείνων ἄρα ἡμῖν βιωτόν διεθηρμένου, ὥς τὸ ἀδικον μὲν λωβᾶται τὸ δὲ δίκαιον ὄνυμα; ἡ φανλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκείνο, ὃ τὶ ποτ' ἐστὶν τῶν ἡμετέρων, περὶ δ' ἡ τ' ἄδικια καὶ ἡ δικαιοσύνη ἔστιν;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ τιμιώτερον;

ΚΡ. Πολὺ γε.

ΣΩ. Οὐκ ἄρα, ὥς βέλτιοτε, πάνυ ἡμῖν οὕτω φροντιστέον,

VIII. Life is not worth living if a man has a diseased body, and so a man must obey the directions of a physician, an expert, and not follow the opinions of the masses. Is life worth living with a diseased soul? Should a man heed the opinions of the masses as to what is right and honorable?

3. πειθόμενον μὴ κτλ. : by its position μὴ contradicts τῇ ... δόξῃ, but not πειθόμενοι, and implies ἀλλὰ τῇ τῶν μὴ ἐπαινόντων δόξῃ. The effect of writing πειθόμενον μὴ instead of μὴ πειθόμενοι is to lay greater stress on both words, and the failure to say distinctly whose opinion it is which is obeyed leaves all the more stress on μὴ. — ἄρα βιωτὸν κτλ. : cf. ἀνεξέταστος βλοι Αρ. 38 α.

10. ἀλλὰ ... ἄρα : ironically opposed to the preceding negative statement, but at the same time expecting no for its answer. This last must be indicated by the tone in which the question is asked. — The argument is a minore ad maius.

11. οὐ : with both verbs, though οὐνάκα does not govern the dative. Cf. ὅτι ... έκτεινειν Αρ. 41 ε. Even λωβᾶσθαι usually takes the accusative.

12. ὅ τι ποτ' ἐστί : it was not specified above (ὁ), and consequently there is no reason for arguing about its name here.

17. οὐκ ἄρα οὕτω : here again Socrates takes the last step in a long induction.
48 b
ti érōsín oî polloi ἡμᾶς, ἀλλ' ὁ τι ὁ ἐπαίων περὶ τῶν δι-
καίων καὶ ἄδικων, ὁ εἷς, καὶ αὐτὴ ἡ ἀλήθεια. ὥστε πρῶτον
20 μὲν ταύτη ὡκ ὀρθῶς εἰσηγηθεί, εἰσηγούμενοι τῆς τῶν πολλῶν
dóξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ
ἀγαθῶν καὶ τῶν ἐναντίων. “Ἀλλὰ μὲν δή,” φαίη γ' ἄν τις,
“οἶοι τ' ἐσοῦν ἡμᾶς οἱ πολλοὶ ἀποκτεῖναι.”

ΚΡ. Δῆλα δή καὶ ταύτα· φαίη γάρ ἄν, ᾧ Σώκρατες.

25 ΣΩ. Ἀληθῆ λέγεις. ἀλλ', ὧ θαυμάσιε, οὕτως τ' ὁ λόγος
οὐν διεληλυθαμεν ἐμοιυε δοκεῖ ἐτι ὁμοίους εἶναι καὶ πρότερον·
cαι τόνδ' αὖ σκόπει εἰ ἐτι μένει ἡμῖν ἡ οὖ, ὅτι οὔ το ζήν περὶ
πλείστου ποιητέον, ἀλλὰ τὸ εὖ ζήν.

ΚΡ. Ἀλλὰ μένει.

30 ΣΩ. Τὸ δ' εὖ καὶ καλῶς καὶ δικαίως ὁτί ταύτων ἐστι, μένει
ἡ οὔ μένει;

ΚΡ. Μένει.

IX. ΣΩ. Οὐκοῦν ἐκ τῶν ὁμολογουμένων τούτο σκεπτεόν,
πότερον δίκαιον ἐμὲ ἐνθένδε πειράσθαι εξείναι μὴ ἀφιεντων

18. τι, ὁ τι: a not unusual com-
bination of the direct and indirect
forms of question.—The double ac-
cusative is as in κακὰ (κακῶς) λέγειν τινά.
—ἀλλά: a shift of construction, in-
stead of ὡς, correlative with οὕτω.
19. αὐτή ἡ ἀλήθεια: i.e. Truth,
speaking with the lips of ὁ ἐπαίων, or
appearing as the result of strict and
patient inquiry. The Laws are intro-
duced later as the final authority in
such matters. — ὧστε κτλ.: again Socrates reproves Crito, this time for his
appeal to the Athenian public (44 d).
22. μέν δή: nearly equivalent to
μή.
25. οὕτως τ' ὁ λόγος κτλ.: cor-
responds to καὶ τόνδ' αὖ, which might
have been καὶ ὧς αὖ δοκεῖ κτλ.—The
connection of thought would not hin-
der us from subordinating the first
clause: “as our discussion just closed
agrees with what we argued formerly
(when dealing with the same matter),
so, etc.”

28 b ff.

30. τὸ δ' εὖ κτλ.: this is needed
because of the confused ideas which
many associate with εὖ ζῆν, e.g. (1)plain
living and high thinking, or (2) high
living and no thinking.

IX. “In this case, then,” says Socrates,
“we are to disregard the opinions
of the masses, and to consider only
whether it is just or unjust, right or
wrong, for me to leave the prison with-
out the consent of the Athenians.”
Ἀθηναίων, ἣ οὐ δίκαιον· καὶ εἶ ἡ μὲν φαίνεται δίκαιον, πειρώμεθα, εἰ δὲ μὴ, ἐώμεν. ἂς δὲ οὖ λέγεις τὰς σκέψεις περὶ τ’ ἀναλογίως χρημάτων καὶ δόξης καὶ παίδων τροφῆς, μὴ ὡς ἀληθῶς ταῦτα, ὁ Κρίτων, σκέμματά ἦ τῶν ῥαδίως ἀποκτεινύσαν καὶ ἀναβιωσκόμενων γ’ ἂν, εἰ οἷοὶ τ’ ἠσαν, οὕδεν σὺν νῦ, τούτων τῶν πολλῶν. ἡμῖν δ’, ἑπειδὴ ὁ λόγος οὔτως αἴρει, μὴ οὖδέν ἄλλο σκεπτέοι ἥ ἡ ὅπερ νυν ἑλέγομεν, πότερον δίκαια πράξεων καὶ χρήματα τελοῦντες τούτων τῶν ἐμὲ ἐνθέατρο ἐξάδειον καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντες τε καὶ ἅ ἐξαγόμενοι, ἡ τ’ ἀληθείᾳ ἀδικήσωμεν πάντα ταῦτα πουθὲντες· κἂν φανωμέθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δὲν ὑπολογίζομεν, οὐτ’ εἰ ἀποθνῄσκειν δεὶ παραμένουσα καὶ ἥσυχαν ἂγοντας οὔτ’ ἄλλο ὠτιοῦν πάσχειν πρὸ τοῦ ἄδικεῖν.

ΚΡ. Καλῶς μέν μοι δοκεῖς λέγειν, ὃ Σώκρατες· ὅρα δὲ τί δρῶμεν.

ΣΩ. Σκοπᾶμεν, ὃ ἀγαθὲ, κοινὴ, καὶ εἴ τῇ ἔχεις ἀντιλέγειν

4. τὰς σκέψεις: drawn into the construction of the relative clause, to which precedence has been given, instead of αὐτοὶ αἱ σκέψεις, ἃς λέγεις, σκέμματα εἰσίν κτλ.—The article is commonly not retained in such a case, e.g. ὃς ἡ τόλης νομίζει θεοῦς οὐ νομίζων. The corresponding demonstrative ταῦτα goes into the gender of the predicate.

5 f. μὴ... ἡ: sc. ὅρα κτλ. Look to it, Crito, lest all this, at bottom, may prove to be, etc. A milder way of saying ταῦτα σκέμματα δυντα φαίνεται, strengthened by ὡς ἀληθῶς. Cf. μὴ οὐ τούτ’ ἥ Ἀρ. 39 a.

7. καὶ ἀναβιωσκόμενων γ’ ἂν: and would bring them to life again too. The ἂν forms with this participle the apodosis. Usually ἀναβιωσκόμεθα is intransitive, like ἀναβιῶμαι.

8. ὁ λόγος οὔτως αἴρει: the argument requires this.

11. καὶ αὐτοὶ: we ourselves, too, stands for Crito and Socrates. Crito is responsible, in the supposed case, not only for his expenditure of money (χρήματα τελοῦντες), but also for instigating the act of Socrates, or rather for persuading him to allow various things to be done for him. — ἐξάγοντες κτλ.: strictly Crito would be ὁ ἐξάγων, and Socrates ὁ ἐξαγόμενος.

13. ἄδικα: predicate.

15. οὖτε πάσχειν: sc. εἰ δὲ, to be supplied from the preceding clause. — πρὸ τοῦ ἄδικεῖν: cf. Ἀρ. 28 b d. “There must be no question about submitting to the uttermost (ὡτιοῦν πάσχειν) rather than committing unrighteousness.” See also 54 b.
49 a

εμοῦ λέγοντος, ἀντίλεγε, καὶ σοι πείσομαι· ei δὲ μή, παῦσαι ε ἡ δη, ὃ μακάριε, πολλάκις μοι λέγων τὸν αὐτὸν λόγον, ὃς χρῆ ἐνθένδε ἀκούσων Ἀθηναίων ἐμὲ ἀπείναι ὃς ἐγὼ περὶ πολ- λοῦ ποιοῦμαι πείσας σε ταῦτα πράττειν, ἀλλὰ μὴ ἄκοντος. ὡρα δὲ δὴ τῆς σκέψεως τῆς ἄρχην, εὰν σοι ἰκανῶς λέγηται, καὶ πειρῶ ἀποκρίνεσθαι τὸ ἐρωτώμενον ἢ ἄν μάλιστα οὔ.

25 КР. Ἀλλὰ πειράσομαι.

Χ. ΣΩ. Οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι, ἢ τινὶ μὲν ἀδικητέον τρόπῳ, τινὶ δ’ οὕ; ἢ οὔδαμως τὸ γ’ ἄδι- κείν οὐτ’ ἀγαθὸν οὕτε καλὸν, ὃς πολλάκις ἦμῖν καὶ ἐν τῷ ἐμπροσθεν χρόνῳ ὑμολογήθη; [οὔπερ καὶ ἄρτι ἐλέγετο.] ἢ 5 πᾶσαι ἦμῖν ἐκεῖναι αἱ πρόσθεν ὑμολογία ἐν ταῦτα ταῖς ὀλι-


22 ἀλλὰ μὴ ἄκοντος: not contrary to your will, opposed distinctly to πείσας σε, with your approval. Cf. 49 e fin. The vivid contrast of these two clauses makes the omission of σοῦ, the subject of ἄκοντος, the easier. Indeed, cases are common where a personal or a demonstrative pronoun or some vague general notion of persons or things is the subject implied.

23 ἢν λέγηται...: if haphly the statement may satisfy you. ἢν does not like ei (cf. 48 b) mean whether.—The subject of the dependent sentence is made by anticipation (prolepsis) the object of ἐπα. Cf. Milton, Somnet to Sir Henry Vane (xiv).

Besides, to know
Both spiritual power and civil, what each means,
What severs each, thou hast learned, which few have done.

Cf. below (49 d).—Socrates is earnestly enforcing a principle.

24 ἢ...οὔ: sc. κατὰ τὸ ἄλληθεν ἂν ἀποκρίνεσθαι τὸ ἐρωτώμενον.

Χ. If to do wrong is never right, then to return evil for evil is wrong, and one must never render ill for ill. Agreement on this fundamental principle is important. Few people hold it.

1. ἐκόντας: sc. ἡμῖς. The infinitive with a verbal often depends on an implied δὲ, even when no δὲ precedes. Cf. 51 c. Here ἀδικητέον is equivalent to δεῖ ἄδικείν. GMT. 923.

2. η οὔδαμως κτλ.: here the first member of the disjunctive question is resumed, so that the questioner gives notice to the questioned, as it were, of his opinion.—"Is this a relative or an absolute rule?"

3. ἦμῖν: equivalent to ἦθεν ἦμῖν.

5. ἢ πᾶσαι κτλ.: here and in the words ἢ πᾶσας μᾶλλον κτλ. below, we see that Crito does not assent readily. After each double question (1) οὐδὲν...ὑμολογήθη; (2) ἢ πᾶσαι...παντὶ τρόπῳ; Socrates has looked at Crito for an answer. Finally he extorts the
γαίς ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὡς Κρίτων, ἀρα τηλικοῖδε [ γέροντες] ἄνδρες πρὸς ἀλλήλους σπονδῇ διαλεγόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες; 

10 ἦν παντὸς μᾶλλον οὕτως ἔχει ὠσπερ τὸτ' ἐλέγετο ἡμῖν, εἰτε φασίν οἱ πολλοὶ εἰτε μή, καὶ εἰτε δεῖ ἡμᾶς ἐτι τῶν δηλεποτερα πάσχειν εἰτε καὶ πραότερα, ὡμοὶ τὸ γ' ἀδικεῖν τῷ ἀδικοῦντι καὶ κακὸν καὶ αἰσχρόν τυγχάνει ὅν παντὶ τρόπῳ; φαμὲν ἢ οὖ; 

ΚΡ. Φαμέν.

15 ΣΩ. Οὐδαμῶς ἀρα δεῖ ἀδικεῖν.

ΚΡ. Οὐ δῆτα.

ΣΩ. Οὐδὲ ἀδικούμενον ἀρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οὖνται, ἐπειδὴ γ' οὐδαμῶς δεῖ ἀδικεῖν.

ΚΡ. Οὐ φαίνεται.

20 ΣΩ. Τί δὲ δῆ; κακουργεῖν δεῖ, ὡς Κρίτων, ἢ οὖ; 

ΚΡ. Οὐ δεῖ δῆται, ὡς Σώκρατες.

ΣΩ. Τί δὲ; ἀντικακουργεῖν κακῶς πάσχοντα, ὡς οἱ πολλοὶ φασί, δίκαιον ἢ οὖ δίκαιον;

briefest assent by the pointed φαμὲν ἢ οὖ; in line 13 below.

6. ἐκκεχυμέναι κτλ.: are thrown away. Cf. Henry VII i. 2, "Cromwell, I charge thee, fling away ambition." Similar is the Latin effundere gratiam, laborem. — καὶ πάλαι κτλ.: διαφέροντες forms the predicative complement of ἐλάθομεν (GMT. 887), and διαλεγόμενοι indicates concession. The present tense tells of what was going on. GMT. 147. 2.

11. ὡμοὶ... παντὶ τρόπῳ: a more distinct reiteration of what ἦ παντὸς μᾶλλον κτλ. has already stated.

19. οὖ φαίνεται: plainly not. As οὖ φημι means I deny, rather than I do not assert, so οὖ φαίνεται means not it does not appear, but it does appear not.

20. κακουργεῖν: this, like κακὸς ποιεῖν, covers more cases than ἀδικεῖν — it includes ἀδικεῖν and also cases of harm done where little or no question of right and wrong is involved. Apparently, it was more commonly used in every-day matters than ἀδικεῖν.

22. κακῶς κτλ.: if one is wronged. — ὡς οἱ πολλοὶ φασί: the English idiom puts this after δίκαιον. — That "doing harm to one's enemies" was part and parcel of the popularly accepted rule of life is plain from many passages. Compare the character of Cyrus the younger: φανερῶς δ' ἤν, καὶ εἶ τίς τι
KR. ὸδαμῶς.

ΣΩ. Τὸ γὰρ ποῦ κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει.

KR. Ἀληθή λέγεις.

ΣΩ. Οὔτ’ ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ’ ἂν ὠτιόν πάσχῃ ὑπ’ αὐτῶν. καὶ ὅρα, ὦ Κρίτω, ταῦτα καθομολογῶν ὅπως μὴ παρὰ δόξαι ὁμολογῆσ. ὁ δὲ γὰρ ὁτί ὀλίγους τινὶ ταῦτα καὶ δοκεῖ καὶ δόξαι. οἷς οὖν οὔτω δέδοκται καὶ οἷς μὴ, τούτως οὔκ ἔστι καυτῇ βουλή,

ἀγαθὸν ἣ κακὸν ποιήσειν αὐτὸν, νικῶν περιφέρειος ετὸς. Χεν. Ἀρ. ι. 9. 11. Cf. also Meno's definition of virtue, αὔτη ἐστὶν ἀνδρὸς ἀρετή, ἦκαν τὰ τῆς πόλεως πράττειν, καὶ πράττοντα τοὺς μὲν φίλους οὐ ποιεῖν, τοὺς δ’ ἐχθρὸς κακῶς 71 e. Plato eloquently defends his more Christian view throughout the first book of the Republic, in the Gorgias, and elsewhere. That the many assert vengeance to be right, Socrates might say is proved by everyday experience in dealing with men. Many recognized authorities encouraged them in such a view. That the historical (in contrast to the Platonic) Socrates at least did not contradict this maxim of popular morality is argued from one place in Xenophon’s Memorabilia (ii. 6. 35), where, apparently with the ready approval of Crito-bulus, Socrates says, ὅτι ἠγερκαί ἄνδρας ἀρετῆν εἶναι νικῶν τοὺς μὲν φίλους ἐκ ποιεῖτα, τοὺς δ’ ἐχθρῶς κακῶς. This, however, does not make him responsible for the maxim, since he practically quotes it from the mouth of the Many. Indeed, the context has a playful color which ought to warn us not to take Socrates precisely at his word.

27. Ἀληθή λέγεις: not every Athenian would have granted this, but Crito was no Sophist, and had been long under the influence of Socrates. In the New Testament, ἀδικεῖν is sometimes used like κακοπρέπει, for hurt, ἁμαρτ. Cf. ὁ μικὰν οὐ μὴ ἐδικηθή ἐκ τοῦ θεοῦ τοῦ ἡμέραν τοῦ δεινότερον Ἑσ. ii. 11; καὶ τὸ ἔθνος καὶ τὸν ὅνοι μὴ ἐδικηθητε ib. vi. 6; ib. vii. 2 ff.

28. οὔτ’ ἄρα ετὸς: the completest presentation of this precept must be sought in the teaching of Christ. Cf. ἀλλὰ ἠμῶν λέγω τοῖς ἀκούσοντι ἐγαράτε τοὺς ἐχθρῶς ἠμῶν, κακῶς ποιεῖτε τοῖς μισοῦσιν ἡμᾶς St. Luke vi. 27.

30. καθομολογῶν, ὁμολογής: see on ἔργασεθα, 44 a.

31. ὀλίγοις: i.e. only to a few.

32. τούτως οὖκ ἔστι ετὸς ετὸς: this is strongly set forth in the Gorgias, where the Sophist and the true Philosopher represent respectively these two clashing theories. They have no common standing-ground. The one thinks the other foolish, and the other thinks the first immoral. Starting from different premises they were not likely to reach the same conclusion, and their discussions were futile.
ἀλλ' ἀνάγκη τούτως ἀλλήλων καταφρονεῖν, ὁρᾶντας τὰ ἀλλήλων βουλεύματα. ὅσα μὲν γὰρ καὶ ὑπὲρ μᾶλλα, πότερον κοινωνεῖς καὶ συνδοκεῖς σοι καὶ ἄρχωμεθα ἔντειθεν βουλεύομεν, ὡς οὐδὲν ὅρθως ἔχοντος οὔτε τοῦ ἄδικεῖν οὔτε τοῦ ἀνταδίκειν οὔτε κακῶς πάσχοντα ἀμώσησθαι ἀντιδρόντα κακῶς. ἦ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὕτω καὶ νῦν ἔτη δοκεῖ: σοὶ δὲ εἰ πη ἄλλη ἐστὶ δοκεῖ, λέγε καὶ δίδασκε. εἰ δ' ἐμένεις τοῖς πρόσθε, τὸ μετὰ τοῦτο άκονε. 

KR. 'Άλλ' ἐμένω τε καὶ συνδοκεῖ μοι. ἄλλα λέγε.

ΣΩ. Δέγω δὴ αὐ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ. πότερον ἃν τίς ὁμολογησῇ τῷ δίκαιῳ ὁντα ποιητέον ἡ ἕξαπατητεόν; 

KR. Ποιητέον.

XI. ΣΩ. 'Εκ τοῦτων δὴ ἀθρεί. ἀπίστατε ἐνθένδ' ἡμεῖς μὴ πείσαντες τὴν πόλιν, πότερον κακῶς τινας ποιοῦμεν, καὶ ταῦτα οὕς ἡκίστα δεῖ ἡ οὖ; καὶ ἐμένομεν οἷς ὁμολογησαμεν δικαίους οὕτων ἡ οὖ; 

36. ὡς οὐδέποτε κτλ.: a statement of what is involved in ἐντείθεν, which is equivalent to ἐκ τοῦτο τοῦ λόγου (setting out from this principle), τις with the genitive absolute is used in this same way also after λέγειν.

37. ἀνταδίκειν: explained by the following.

38. τῆς ἀρχῆς: cf. καὶ ἄρχωμεθα ἐντείθεν, above. ἀρχὴ is the starting-point of an investigation,—a principle, a conviction. Cf. 48 e.

39. καὶ πάλαι κτλ.: cf. οὐ μόνον κτλ. 46 b.

40. ἡ ἕξαπατητεόν: Socrates says this rather than ἡ φι ποιητέον because of the preceding ἃν τις ὁμολογήσῃ τῷ. Such an admission pledges a man to put his principie in practice. ἕξαπατάν is not only construed with an accusative of the person, here easily supplied from τις, but furthermore takes the accusative of the thing.

XI. If Socrates shall leave the prison without the consent of the Athenians, will he not overthrow the laws and the whole city, so far as lies in his power? And will he have any excuse to offer except that the city has wronged him?

2. μὴ πείσαντες: cf. 51 b, and note, and πείθειν αὐτὴν ἔτη δίκαιων πέφυκε in 51 a,—τὴν πόλιν: i.e. τοὺς Ἀθηναίους.

3. οἷς ἡκίστα κτλ.: οἰς κακῶς ποιοῖν. —οἷς οὕτως: ὅτι τοῦτοι ἐτοιμάσθησαν δικαίως ἤτο. ὁμολογησαμεν would require the accusative as in 49 e, above, but the dative is assimilated regularly to the omitted object of ἐμενομεν.
5. οὐκ ἔχω κτλ.: Crito seems afraid of understanding what is meant; the consequences alarm him. This natural state of mind on his part gives reason for a reconsideration of the whole subject from a new point of view.

8. εἰδ' ὅπως κτλ.: this softening phrase is used out of consideration for Crito, who had said ἔξεναι. To use the word applied to runaway slaves might give him offense.

9. τὸ κοινὸν τῆς πόλεως: the commonwealth. Cf. Σπαρτιτῶν τῷ κοινῷ διαπεμπόμενοι Hdt. i. 67, sent by the commonwealth of Sparta. So Cicero says commune Siciliae.—The personification of the state and the laws which here follows is greatly admired and has been abundantly imitated, e.g. by Cicero in his first Catilinarian Oration (7. 18).—The somewhat abrupt transition from ἡμᾶς above to ὁ Σώκρατες suggests the fact that in this matter Socrates considered himself alone responsible to the Laws.

10. μοί: one of the Laws acts as spokesman.

13. εἶναι: the attention is drawn to ἔξεναι, exist, by the negative statement of this idea in μὴ ἀνατεράφθαι, not to be utterly overturned, which follows.

17. ῥήτωρ: "this would be a good theme for an eloquent speaker." — ἔπερ τοῦτον τοῦ νόμου κτλ.: on behalf of this law if its existence were in jeopardy. Cf. ἐπιχειρεῖ ἀπολλυναί δ' below. This notion of threatened suffering is often attached to the present and imperfect of this verb. The wording of this passage recalls the Athenian usage which required that a law, if any one proposed to change or repeal it, should be defended by regularly appointed advocates (συνήγοροι), but the Laws here are thoroughly personified, as wronged persons.
meν πρὸς αὐτοὺς ὤτι "Ἡδίκει γὰρ ἤμασ ἡ πόλις καὶ οὐκ ὅρθως ἐν τῇ δίκῃν ἐκρίνε;" ταῦτα ἂ τί ἔρούμεν;

ΚΡ. Ταῦτα νῇ Δία, ὥ Σωκράτες.

ΧΙΙ. ΣΩ. Τῇ οὖν, ἂν εἴπωσιν οἱ νόμοι. "ὢ Σωκράτες, ἂ καὶ ταῦτα ὁμολόγητο ἢμῖν τε καὶ σοί, ἂ ἔμμενεν ταῖς δίκαιαις ἄν ἡ πόλις δικάζῃ;" εἰ οὖν αὐτῶν θαυμάζομεν λεγόντων, ἢσως ἂν εἴποιεν ὦτι "ὢ Σωκράτες, μῆ θαύμαζε τὰ λεγόμενα, ἄλλῃ ἀποκρίνου, ἐπειδὴ καὶ εἴσωσις χρῆσθαι τῇ ἐρωτᾶν τε καὶ ἀποκρίνεσθαι. φέρε γὰρ, τῇ ἐγκαλῶν ἢμῖν καὶ τῇ πόλει ἐπὶ ἄρχεις ἢμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σὲ ἐγεννήσαμεν ἢμεῖς καὶ δι’ ἢμῶν ἐλάμβανεν τὴν μητέρα σου ὁ πατήρ καὶ ἐφύτευσέν σε; φράσον οὖν, τούτως ἢμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμψει τὶ ὡς οὐ καλῶς ἔχουσιν;" "Ὅυ μέμφομαι," φαίην ἂν. "Ἄλλα τοῖς περὶ τὴν τοῦ γενομένου τροφῆν τε καὶ παιδείαν, ἐν ἂ καὶ σὺ ἐπαιδεύδῃς; ἂ οὐ καλῶς προσέτατον ἢμῶν οἱ ἐπὶ τούτους τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σὲ ἐν μουσικῆ καὶ γυμναστικῇ..."

XII. Does not Socrates owe to the laws his lawful birth, and his training of mind and body? Can it be that while he would not think of returning a blow which his father might give him, he yet thinks it right to return a wrong which the city may have done him? Is not the city more honored and more holy than father or mother?

2. καὶ ταῦτα: i.e. that in certain cases the sentence of the laws might be set at nought. — "Was this the agreement?" — ἂ ἔμμενεν: or was the agreement between us that you would abide, etc.

3. αἰσ ἄν δικάζῃ: cf. 50 b and 51 e.

5. χρῆσθαι κτλ.: you are accustomed to asking and answering.

9 f. τοῖς περὶ τοὺς γάμους: Socrates may have been thinking particularly of those laws regarding marriage which established the legitimacy (and thus the citizenship and rights of inheritance) of children (γνησίως).

10. ἔχουσιν: dative of participle.

11. ἅλλα: instead of ἐπείτα δὲ, which would have been written here to correspond to πρῶτον μὲν, if Socrates’s answer had not intervened. The English idiom might use or.

14. ἐν μουσικῇ καὶ γυμναστικῇ: these words cover the whole of education (παιδεία), as Plato says, ἐστὶ τοι ἢ μὲν ἐπὶ σώματι γυμναστικῇ, ἡ δ’ ἐπὶ ψυχῇ μουσικῇ Ἰερ. ii. 376 e. "The education of the average Greek gentleman, like that of the average English gentleman, comprised a certain amount of
mental cultivation and a certain amount of athletic exercise. The former, besides reading, writing, and some elementary mathematics, consisted mainly in the reciting and learning by heart of poetry, along with the elements of music, and sometimes of drawing. Perhaps because so much of the poetry was originally sung or accompanied, the word ‘music’ was sometimes applied to the education in literature as well as in music proper, and it is in this wider sense that Plato habitually uses it. Under the term ‘gymnastic’ was understood the whole system of diet and exercise which, varying with the customs of different states, had for its common object the production of bodily health and strength, and the preparation for military service.” The Theory of Education in Plato’s Republic, by Nettleship, in Hellenica, p. 88.—The Muses in Greece had a much wider field than is assigned them now.

17. δοῦλος: opposed to ἐπιστότη. 

—This high standard of obedience to the established law was familiar to the Athenians before Plato wrote. —αὐτός τε κτλ.: cf. Ἀρ. 42 a.

20. ἦ πρὸς μὲν ἢ πρὸς δὲ κτλ.: the first clause is logistically subordinate. See on δεινὰ ἄν ἐτῆν Ἀρ. 28 d.—Notice the position of σοι, which is nevertheless not the emphatic word.

21. ἦν: opposed to the future (ἐσται).

22. ἐπιστότη: cf. δοῦλος in l. 17, above. —αὕτε πάσχους: anything that was (at any time) done to you.

23. κακῶς ἀκούοντα ἀντιλέγειν: equivalent to λοιδοροῦμεν ἀντιλοιδορεῖν.

24. οὐτὲ ... πολλὰ: an explanation of ὡστε ... ἀντιποιεῖν, in which the negative of οὐκ ἐξ ἑπού ἦν is repeated.

25. ἐσται: οὐ, ἐξ ἑπού τοῦ δίκαιον.

25 f. ὡστε ... καὶ σοὶ δ’ ἐπικεφήσεις: so that you in your own turn will, etc. The dependent clause of result becomes independent.—σο, when expressed in Attic, has emphatic position. καὶ indicates equality.
δ’ ἡμᾶς τοὺς νόμους καὶ τήν πατρίδα καθ’ ὅσον δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταύτα ποιῶν δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελέμενος; ἦς οὖν ἡ σοφός, ὡστε λέληθεν σε ὃτι μητρός τε καὶ πατρός καὶ τῶν ἄλλων προγόνων ἀπάντων τιμωτέρον ἔστιν ἡ πατρίς καὶ σεμνότερον καὶ ἀγωτέρον καὶ ἐν μείζονι μοἰρὰ καὶ ἐν παρὰ θεῶς καὶ παρ’ ἀνθρώπως τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλε-
παίνουσαν ἡ πατέρα, καὶ ἡ πειθεῖν ἡ ποιῶν ἂν κελεύῃ, καὶ πάσχειν, ἐάν τι προστάτη παθέειν, ῥησυχίαν ἀγοῦτα, ἐάν τε τύπτεσθαι ἐάν τε δείσθαι, ἐάν τ’ ἐς πόλεμον ἁγή τρωβησόμε-
τριήτατη ἐνὶ μοῤῥ πομ. Ο 195, i.e. in the one of the three parts of the world allotted to him as one of the three sons of Cronus.
33. σέβεσθαι κτλ.: the subject of σέβεσθαι is an implied τῶν, not πατρίδα.
34. πατρίδα χαλεπαίνουσαν: the accusative follows σέβεσθαι (as a mortal to a divinity), ὑπείκειν (as a younger person), and θωπεύειν (as a slave), though ὑπείκειν should be followed by the dative. See on Ap. 41 c.
35. πειθεῖν: used absolutely, as in Ap. 35 c, to change her mind, to convert to your way of thinking.
36. ἑυχιὰν ἀγοῦτα: i.e. without gainsaying or reproaches. — ἐὰν τε, ἐάν τε: the first two ἐὰν τε clauses (like εἴτε... ἐίτε, sive... sive), with προσ-
tάτη παθέειν, while the third takes a new verb with a new apodosis. The two former are specifications under πάσχειν, the third instances analogous cases: where unqualified obedience to the state is necessary. The emergencies of war are taken as typical of a
PLATO'S CRITO

45 Κ.Ρ. "Εμοιγε δοκεί.

Χ.Π. III. Σ.Ω. "Σκόπει τοίνυν, ὦ Σώκρατε, " φαίνω ἃν ἵσως οἱ νόμοι, " εἰ ἡμέεις ταῦτα ἀλήθη λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δράν ὃ ἦν ἐπιχειρεῖς. ἡμέεις γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὁν οὗς τ' ἦμεν καλῶν σοι καὶ τοῖς ἄλλοις πᾶσιν πολίταις, ὅμως ἐπραγορεύομεν τῷ ἐξουσίαις πεποιηκέναι Ἀθηναίοις τῷ βουλομένῳ, ἐπειδὰν δοκιμασθηκαί καὶ ἵδη τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ὃ ἄν μὴ ἀρέσκομεν ἡμέες, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἀπείναι ὅποι ἄν βούληται. καὶ οὐδείς

host of others, and then with ἐν δικαστηρίῳ the argument is brought to a head.

41. πείθειν: with δέι implied in the verbal. Cf. 49 a.
42. ἢ πέφυκε: an explanation of πείθον, which implies διάσκειν.

XIII. The laws not only have cared for Socrates's birth and education, and given him a share in all the good things of life, but also have allowed him to take his family and property and seek another home if he chose. Since he has chosen to remain in Athens, he has agreed to obey the laws.

1. σκόπει τοίνυν κτλ.: an application of the universal truth to a particular instance.
2. δὲ κτλ.: the relation of δίκαια to ἄ κτλ. is the same in which ἀλήθη of the clause preceding stands to ταῦτα. — Supply an infinitive with ἄ as its object.
3. γεννήσαντες: cf. 50 d.
4. οὗ ἐν: sc. μεταδόται.
6. τῷ πεποιηκέναι: dative of means.
7. ἐπειδὰν δοκιμασθῆ: every youth's claim to be declared an Athenian citizen was strictly examined on the completion of his eighteenth year. If he proved of Athenian parentage, and otherwise qualified, he was declared of age, and enrolled on the register of his deme.
8. ἐξεῖναι: repeats ἐξουσίαν of 1. 6. The Spartan had no such liberty.
9. λαβόντα: the dative might be used.
10 ἡμῶν τῶν νόμων ἐμποδῶν ἔστιν οὐδ' ἀπαγορεύει, εάν τε τις βούληται ὑμῶν εἰς ἀποικίαν ἴσται, εἰ μὴ ἀρέσκομεν ἡμεῖς τε καὶ ἡ πόλις, εάν τε μετοικεῖν ἄλλοσ' ποι ἔλθων, ἴσται ἐκεῖσ' ὅποι ἄν βούληται ἔχουσα τὰ αὐτοῦ. ὃς δ' ἄν ὑμῶν ἐπαραμένη, ὅραν ἄν τρόπον ἡμείς τάς τε δίκαις δικαίωμεν καὶ τάλα τὴν πόλιν διοικοῦμεν, ἦδη φαμὲν τοῦτον ὁμολογηκέναι ἐργῷ ἡμῖν ἃ ἄν ἡμείς κελεύσωμεν ποιῆσειν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῇ φαμὲν ἀδικεῖν, ὅτι τε γεννηταῖς ὤσιν ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεύσει, καὶ ὅτι ὁμολογή- σας ἡμῖν πείθεται οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ καλῶς τι ποιοῦμεν,—προτιθέντων ἡμῶν καὶ ὄν τις ἀγρίως 52 ἐπιταττόντων ποιεῖν ἃ ἄν κελεύσωμεν, ἀλλὰ ἐφιέντων ὄντων θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τοῦτων οὐδέτερα ποιεῖ.

XIV. "ταύτας δὴ φαμὲν καὶ σέ, Σώκρατε, ταῖς αἰτίαις ἐνέξεσθαι, εἰ περ ποιῆσεις ἃ ἐπινοεῖς, καὶ σοὶ ἡκιστα Ἀθη- ναίων σέ, ἀλλ' ἐν τοῖς μάλιστα." εἰ οὖν ἔγω εἴπομι. "Διὰ τί δή;" ἵσως ἄν μου δικαίως καθάπτομα λέγοντες, ὅτι ἐν τοῖς 5 μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὁμολογηκὼς τυγχάνω ταύτην

11. εἰ μὴ ἀρέσκομεν κτλ.: repeats ὃ ἄν μὴ ἀρέσκομεν.
16. ἐργῷ: by his act,—in remaining in the city, cf. 52 a.
20. προτιθέντων ἡμῶν: ἢ πείθεται ἢ πείθων must be supplied from what precedes. The same idea is then expressed negatively, and once again positively. ἀρέσκον προτιθέναι is also used, meaning to leave a man free to choose. Socrates cannot repeat too often that the state is right, as against those who seek to evade the authority of its law. This fact accounts for the clause which follows, τοῦτων οὐδέτερα ποιεῖ, a mere repetition of οὔτε πείθεται οὔτε πείθει ἡμᾶς.

22. θάτερα: the notion of plurality has here practically disappeared, as is often true also in the case of ταύτα.

XIV. Socrates, above the other Athenians, has chosen to remain in the city, and thus has bound himself to live as the laws direct. He has not preferred Lacedaemon, Crete, or any other city, to Athens and her laws.

2. ἐνέξεσθαι: for the form, cf. ἔργονται καὶ παρέσχονται 54 a,—survivals of the ancient use of the future middle for the future passive. — καί: and what is more.

4. ἐν τοῖς μάλιστα: sc. ἐνεξουμένοις.
Cf. 43 c.
52 c

τὴν ὁμολογίαν. φαίην γὰρ ἂν ὃτι "Ὡς Σώκρατες, μεγάλα ἦμιν τούτων τεκμηρίᾳ ἐστιν, ὃτι σοι καὶ ἡμεῖς ἦρεσκομέν 10 καὶ ἡ πόλις. οὐ γὰρ ἂν ποτὲ τῶν ἄλλων Ἀθηναίων ἀπάντων διαφερόντως ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως ἡ ἔρεσκε, καὶ οὕτ' ἐπὶ θεωρίαιν πόσον ἐκ τῆς πόλεως ἐξῆλθε, [ὁτι μὴ ἀπαξ εἰς ἱσθμον.] οὕτ' ἄλλοστε οἰδαμόστε, εἰ μὴ ποι στρατευσόμενος, οὗτ' ἄλλην ἀποδημίαν ἐποιήσω πόσοτε ὦσπερ οἱ ἄλλοι ἄνθρωποι, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἐλαβεν εἰδέναι, ἀλλ' ἡμέν σοι ἴκανον ἴμεν 15 καὶ ἡ ἡμετέρα πόλις. οὕτω σφόδρα ἡμᾶς ἧροῦ καὶ ὀμολογεῖς καθ' ἡμᾶς πολιτεύσεσθαι τὰ τ' ἄλλα καὶ παῖδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκοῦσης σοι τῆς πόλεως. εἰ τοίνυν ἐν αὐτῇ τῇ δίκῃ ἐξήν σοι φυγῆς τιμήσασθαι, εἰ ἐβούλου, καὶ ὦσπερ νῦν ἀκούσης τῆς πόλεως ἐπιχειρεῖς, τόθ' ἐκουσῆς ποι- 20 ἦσαι. σὺ δὲ τότε μὲν ἐκαλλωπίζου ὡς οὐκ ἀγανακτῶν εἰ δέοι τεθνάναι σε, ἀλλ' ἤροῦ, ὡς ἔφησον, πρὸ τῆς φυγῆς θάνατον.

10. καὶ οὔτε ... οὔτε: the prominence of the hypothetical expression (οὐ γὰρ ἂν κτλ.) grows less here, and completely disappears with εἰδέ, as the contradictory ἀλλὰ plainly shows. θεωρία means not only a state embassy to games and festivals (cf. Phaedo 58 b), but also attendance at religious festivals, particularly at the great national games, on the part of private individuals. Cf. ἔλαστῳ ἀκαθάρμασι 53 a.

12. εἰ μὴ ποι στρατευσόμενος: for the campaigns of Socrates, see on Ap. 28 e.

14. εἰδέναι: added for the sake of clearness and precision. The result is that the preceding genitive seems to be a case of prolepsis. Cf. τὸξον εἰ εἰδότες ἰψ' μάχεσθαι Hom. B 720. —

The subject or object of the infinitive is often put by anticipation as the object of its governing verb, noun, or adjective.

16. τὰ τ' ἄλλα καὶ: cf. ἄλλως τε καλ. — καὶ ... ἐποιήσω: is freed from its connection with ὀμολογεῖς, to which, however, τὰ τ' ἄλλα is still attached. Cf. καὶ ... γέγονεν Ἀρ. 36 a. This irregularity was hardly avoidable, since a particle would have been clumsy, and the idea does not suit a clause with ὅτι. Accordingly it was hardly possible to subordinate it to πολιτεύσεσθαι.

17. ἐπὶ τοῖνυ: transition to a new point, which, however, remains closely connected with the leading idea.

18. φυγῆς τιμήσασθαι: cf. Ἀρ. 37 c and τιμᾶται θάνατον Ἀρ. 36 b.

νῦν δ’ οὖτ’ ἐκεῖνος τοὺς λόγους αἰσχύνει, οὐθ’ ἡμῶν τῶν νόμων ἐντρέπει, ἐπιχειρῶν διαφθέιραι, πράττεις τε ἀπερ ἄν δ’
δούλος φαινότατος πράξειν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ
26 τὰς συνθήκας τε καὶ τὰς ὁμολογίας, καθ’ ἃς ἡμῖν συνέθου
πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτο αὐτὸ ἀπόκρυναι,
εἰ ἀληθῆ λέγομεν φάσκοντες σε ὁμολογήκειν πολιτεύεσθαι
καθ’ ἡμᾶς ἔργῳ, ἀλλ’ οὖν λόγῳ, ἣς ὁμὸν ἀληθῆ.’’ τί φὰμεν
πρὸς ταῦτα, ὁ Κρίτων; ἀλλ’ τι ὁ ὀμολογῶμεν;
30 ΚΡ. ’Ανάγκη, ὁ Σώκρατες.
ΣΩ. “Αλλ’ τί οὖν’” ἄν φαίειν “ἡ συνθήκας τὰς πρὸς
ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης εἰ
ὁμολογήσας οὐδ’ ἀπατηθεῖς οὐδ’ ἐν ὀλίγῳ χρόνῳ ἀναγκα-
σθεὶς βουλεύσασθαι, ἀλλ’ ἐν ἔτεσιν ἐβδομήκοντα, ἐν οἷς
35 ἐξήν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς μηδὲ δίκαιαι ἐφαί-
νοντό σοι αἱ ὁμολογίας εἶναι; σοῦ δ’ οὔτε Λακεδαίμονα
προηγοῦ οὔτε Κρήτην, ἃς δὴ ἐκάστοτε φῆς εὐνομεῖσθαι,
οὔτ’ ἄλλης οὐδεμιᾶν τῶν Ἐλληνίδων πόλεων οὔδ’ τῶν βαρ-
βαρικῶν, ἀλλ’ ἐλάττω ἐξ αὐτῆς ἀπεδήμησας ὃι οἰ χωλοῖ τε 53

22. ἐκεῖνος τοὺς λόγους αἰσχύνει: not ashamed of those words, but,
shamed to face those words. The
words are personified and confront
him with his inconsistency. Cf. 46 b.
28. ἀλλ’ οὖ λόγῳ: not in mere
words. That ὁμολογηθεῖαι is the verb
with which ἔρημαι connected appears
from the context. Cf. 51 e.
33. ὁμολογηθεῖαι: concessive. The
other participles of the sentence are
subordinate to this.
34. ἐν ἔτεσιν ἐρεμήκοντα: cf. Αρ.
17 δ. Strictly, the time would be only
the fifty or fifty-two years since he
came of age.
37. ὁς δὴ ἐκάστοτε κτλ.: Plato,
like many others, often praises these
states, whose similar institutions were
all of them based upon the common
character due to their Dorian origin.
In his Memorabilia, Xenophon, him-
self an ardent admirer of Sparta, re-
ports various conversations where
Socrates praises Dorian institutions.
See (Mem. iii. 5 and iv. 4) his com-
memoration of the strict obedience to
law at Sparta and of the education
which prepares men for it. The edu-
cation of Spartan women was less
admired. — For ἐκάστοτε, cf. 46 d.
39. ἐλάττω ἀπεδήμησας: cf. where
Phaedrus says to Socrates, as they are
taking a walk in the country, οὐ δὲ
53 b

40 καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι. οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἥρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι — δῆλον ότι τινὶ γὰρ ἐν πόλει ἀρέσκει ἀνευ νόμων; νῦν δὲ δὴ οὐκ ἐμένεις τοῖς ὁμολογημένοις; ἐὰν ἡμῖν γε πείθη, ὦ Σώκρατες καὶ οὐ καταγέλαστός γ᾽ ἔσει ἐκ τῆς πόλεως ἔξελθών.

ΧV. "σκόπει γὰρ δὴ, ταύτα παραβάς καὶ ἐξαμαρτάνων τι τούτων, τί ἀγαθὸν ἐργάσει σαυτόν ἢ τοὺς ἐπιτηδείους τοὺς σαυτοῦ; ὅτι μὲν γὰρ κινδυνεύσουσι γε σοι οἱ ἐπιτηδεοί καὶ αὐτοὶ φεύγειν καὶ στερηθῆναι τῆς πόλεως ἢ τὴν οὐσίαν ἀπο- λέσαι, σχεδὸν τι δῆλον. αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τὸν ἐγγύτατά τινα πόλεων ἔλθης, ἢ Θῆβας ἢ Μέγαρα, — εὐ- νομοῦντα γὰρ ἀμφότεραι, — πολέμιος ἦς εἰς, ὦ Σώκρατες, τῇ

γε, ὦ θαυμάσει, ἀποτάστατος τοι φαίνει, ἀτεχνῶ ἐν αὐτοῖς ἐναντιομένω (a stranger come to see the sights in town) τινὶ καὶ οὐκ ἐν τῷ ἐνεκάστῳ οὔτως ἐκ τοῦ ἄστεως οὔτ᾽ εἰς τὴν ὑπεροπλαν (foreign parts) ἀποδημείς, οὔτ᾽ ἐξε τεῖχους ἐμογε δοκεῖς τὸ παράπαν ἐξείλαι. Socrates answers, συγγίγνωσκό μοι, ὦ ἄρατε, φιλόσοφε, γὰρ εἰμὶ τὰ μὲν οὖν χωρία καὶ τὰ δένδρα οὖν μεθελει διδάκτες, οἱ δὲ ἐν τῷ ἄστει ἄνθρωποι, Phaedrus 230 c — ἐλάττω: adverbial cognate accusative.

44. καταγέλαστος: with reference to his preceding actions. Cf. σὺ δὲ τότε μὲν κυρ. 52 c, above.

45. ἔξελθών: causal.

ΧV. If Socrates breaks his covenant with the Laws, all law-abiding men will look upon him with suspicion. If he goes to any well-ordered city, then, he will not be received with favor. If he goes to Thessaly, on the other hand, — what can he talk about there? He certainly cannot say there, after his flight, what he has been saying at Athens, without making himself ridiculous. The Thessalians might be amused by the story of his escape from prison; but if he offend any one there, he will hear unpleasant truths. But why should he go to Thessaly? If he takes his children with him, then these will be made aliens to Athens. But if he does not take his children with him, he might as well be in IIades as in Thessaly, so far as they are concerned.

1. σκόπει: prefixed to an independent sentence just as ὁς often is. Cf. 47 a.—παραβάς: i.e. τὰ ὁμολογημένα.—παραβάς καὶ ἐξαμαρτάνων: i.e. ἐὰν παραβάς καὶ ἐξαμαρτάνης. The present tense marks the continuance of the action.

5. σχεδὸν τι: cf. 46 b. The adverbial use of τι is common with παραβαίνεισ. σχεδὸν, πλέον, μᾶλλον and πολὺ.—πρῶτον μὲν: the corresponding clause follows below (d) in a different form. Cf. ἄλλα, 50 d.

7. εὐνομοῦντα: in Thebes, before and during the Peloponnesian War, a
πολιτεία, καὶ ὁσιοπερ ἑξονται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορέα ἡγούμενοι τῶν νόμων, καὶ βε-
βαιώσεις τοῖς δικαίωταῖς τήν δόξαν ὡστε δοκεῖν ὅρθως τήν ὅπως δικάσαι. ὅστις γὰρ νόμων διαφθορεύς ἔστι, σφόδρα ἐποιοῦν ποτὲ δόξην ἄν νέων γε καὶ ἀνοητῶν ἀνθρώπων διαφθορεύς εἶναι. πότερον οὖν φεύξει τάς τε εὐνομομένας πόλεις καὶ τῶν ἀνδρῶν τοὺς κοσμωτάτους; καὶ τοῦτο ποιοῦντι ἄρα

15 ἀξίους σοι ζῆν ἐσταί; ἥ πλησιάσεις τούτων καὶ ἀναίσχυν-
τήσεις διαλεγόμενος — τίνας λόγους, ὁ Σώκρατες; ἥ οὐσίαν ἐνθάδ', ὡς ἡ ἀρετή καὶ ἡ δικαιοσύνη πλείστου ἀξίου τῶν ἀν-
θρώπων, καὶ τὰ νόμιμα καὶ οἰ νόμοι; καὶ οὐκ οἴει ἄσχημον ἁν φανεῖσθαι τὸ τοῦ Σωκράτους πράγμα; ὦ ἐσθαί γε χρή. d

20 ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρέσ, ἥξεις δ' εἰς Θετα-
λιάν παρὰ τοὺς ξένους τοὺς Κριτώνος. ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἄκολος, καὶ ἴσως ἄν ἤδεις σοι ἄκοιοιν ὡς
γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδιδρασκείς, σκεινὴ τε τίνα

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moderate oligarchy ruled (ὀλιγαρχία ὑδόνεσ, different from the διαστεία ὑδογονος of the time of the Persian wars), in political sympathy with Sparta. Megara also had an oligarchical form of government, and had been, since the battle of Coroneia (447 b.c.), on the Spartan side.

8. τούτων: referring either to the cities (instead of ἐν τούτων) or to their inhabitants.

9. ὑποβλέψονται: the implication of suspicion is conveyed by the ὑπό as in ὑποφράν, ὑποφίλα, cf. oi δὲ "Ελληνες ὑποφράντες τούτων αὐτοὶ ἐφ' ἐαυτὸν ἐχώ-

9. ἐξοροῦσα ἐχοντες Χει. Ἀν. ii. 4. 10.

--- καὶ βεβαιώσεις κτλ.: "judieibus opinionem confirmabiles ut recte videantur tulisse sententiam."

Wolf.

14. ποιοῦντι: if you do this.

17. ἀξίου: neuter predicate.

19. ἀν φανείσθαι: ἀν with the fut. is very rare. — τὸ τοῦ Σωκράτους πρά-

— γμα: little more than a periphrasis for Σωκράτης. Cf. τὸ σὸν πράγμα Ἀρ. 20 ε. —σθαί γε χρή: a common way of an-

swering one's own questions. Cf. 54 b.

20. μέν: repeats the μέν of l. 5.

21. τοὺς ξένους: sc. as suggested by Crito, 45 ε.—ἐκεῖ γὰρ δὴ κτλ.: Socrates speaks as if the fact were familiar to Crito. The nobles of Thessaly were rich and hospitable, and bore the reputation of being violent and licentious. Some light is thrown upon the subject by the character of Meno given by Xenophon, Ἀν. ii. 6. 21 ff.

23. σκεψι τε τίνα κτλ.: to this first clause the disjunctive ἢ διαφθέρειν ἢ ἀλλὰ is subordinated. — The διαφθέρα was, according to the Schol. on Αρ.
peribèmenos, ἢ διφθέραν λαβὼν ἢ ἄλλα οἶα δὴ εἰώθαιν
25 ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα τὸ σαυτοῦ μεταλλάξας. ὦτι δὲ γέρων ἀνήρ, σμικροῦ χρόνου τῷ βίῳ λυποῦ ὁντος ὡς τὸ εἰκός, ἐτόλμησας οὖτως ἀσχρῶς εἰ ἐπιθυμεῖν ζῆν, νόμους τοὺς μεγόττους παραβᾶς, οὐδεὶς οὐ ἔρει; ἵωσ, ἄν μὴ τινα λυπῆ: εἰ δὲ μή, ἄκουσε, ὁ Σώκρατες, πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων. τί ποιῶν ἦ εὑροχύμενον ἐν Θεταλίᾳ, ὥσπερ ἐπὶ δείην ἀποδεδημηκώς εἰς Θεταλίαν; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς τοῦ ἡμῖν ἔσονται; ἀλλὰ δὴ τῶν παίδων ἕνεκα βουλεῖ ζῆν, 
30 ἰνα αὐτοὺς ἐκθρέψῃς καὶ παιδεύσῃς; τί δὲ; εἰς Θεταλίαν αὐτοὺς ἀγαγῶν θρέψεις τε καὶ παιδεύσεις, ἔννοις πονήσας, ἰνα καὶ τούτῳ ἀπολαύσωσιν; ἢ τούτῳ μὲν οὖ, αὐτοῦ δὲ τρε-
φόμενοι σοῦ ξώντος βέλτιον θρέφονται καὶ παιδεύονται, μη συνόντος σοῦ αὐτὸς; οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμελήσονται αὐτῶν. πότερον ἐὰν εἰς Θετταλίαν ἀποδημήσῃς ἐπιμελήσονται, εἰς δ’ εἰς Ἄιδον ἀποδημῆσῃς οὐχὶ ἐπιμελήσονται; εἰ πέρ γε τῇ ὀφελοσ αὐτῶν ἐστὶ τῶν σοὶ φασκόνων ἐπιτηδείων εἰναι, οἰεσθαί γε χρή.

XVI. ’’ἀλλ’, ὁ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεύσει, μήτε παίδας περὶ πλείονος ποιοῦ μήτε τὸ ξῆν μήτ’ ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἦν εἰς Ἄιδον ἐλθὼν ἔχῃς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν. οὔτε δ’ γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντες ἀμεινον εἶναι οὐδὲ δικαίωτερον οὐδ’ ὀσιώτερον, οὐδ’ ἄλλῳ τῶν σῶν ὦν οὐδενί, οὔτε ἐκεῖστε ἀφικομένω ἄμεινον ἔσται. ἀλλὰ νῦν μὲν ἡδικημένος ἀπει, ἐὰν ἀπίης, οὐχ ὑφ’ ἡμῶν τῶν νόμων ἀλλ’ ὑπ’ ἄνε θρώτων: ἐὰν δ’ ἔξελθῃς οὕτως αὐσχρῆς ἀνταδικήσας τε καὶ ἀντικακουργῆσας, τὰς σαυτοῦ ὀμολογίας τε καὶ συνθήκας

38. θρέφοντας καὶ παιδεύοντας: see on ἐνέξεσθαι 52 a.
42. τῶν . . . εἶναι: explanation of αὐτῶν. σοὶ is not to be construed with φασκόνων.
43. οἶεσθαί γε χρή: cf. 53 d.

XVI. Socrates should take the advice of the Laws, and give the greatest honor to the right,—in order that he may have a better account of his life to offer to the rulers in Hades. He has been wronged by men, not by the Laws. But if he shall escape from prison, breaking his covenants with them, the Laws will be wroth with him while he lives, and when he dies, their brethren, the Laws in Hades, will not receive him with favor.

2. παίδας: Xanthippe is not thought to stand in such need of Socrates's care.

3. πρὸ: after περὶ πλείονος, cf. πρὸ τοῦ ἄδικεὶν 48 d.
4. ἀπολογήσασθαι: a future judgment on the deeds done in the body is asserted by Socrates also at the close of the Gorgias.
5. ταῦτα: i.e. that which Crito urges.
6. οὐδ’ ἄλλῳ τῶν σῶν: for no one of your friends either. The Laws add this for Crito's benefit.
7. νῦν μὲν: assuming that Socrates has made up his mind not to take Crito's advice.
8. ἀπει: sc. to Hades. — ὑπ’ ἄνθρωπον: referring to the fallible mortals who act as guardians and representatives of the blameless laws. Cf. ἄνθρωπος, ἀδείς πρῶτον καὶ αὐτὸ τοῦτο οἴδε, τοὺς ἴδους Ἀρ. 24 e.
tás proís ἡμᾶς παραβάς, καὶ κακὰ ἐργασάμενος τούτως οὐς ἡκίστα ἔδει, — σαυτόν τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, — ἡμεῖς τέ σοι χαλεπανοῦμεν ξῶντι, καὶ ἐκεῖ οἱ ἡμέτεροι ἁδελφοὶ, οἱ ἐν Ἐλιδι νόμοι, οὐκ εὐμενῶς σε ὑποδέχονται, 15 εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι, τὸ σὸν μέρος. ἀλλὰ μὴ σε πείσῃ Κρίτων ποιεῖν αὐ̂ λέγει μᾶλλον ἡ ἡμεῖς.”

XVII. Ταύτα, ὁ φίλε ἑπαίρε Κρίτων, εὖ ἢσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιώντες τῶν αὐλῶν δοκοῦν ἀκούειν; καὶ ἐν ἐμοὶ αὐτὴ ἡ ἡχὴ τούτων τῶν λόγων βουμβεί καὶ ποιεῖ μὴ δυνασθαι τῶν ἄλλων ἀκούειν· ἀλλ' ἢσθι, 5 ὁσα γε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγης παρὰ ταύτα, μάτην ἔρεις. ὁμως μέντοι εἰ τι οἶει πλέον ποιήσεων, λέγε.

ΚΡ. 'Αλλ', ὁ Σώκρατες, οὐκ ἐχω λέγειν.

11. παραβάς, ἐργασάμενος: subordinated to the foregoing participle.

16. μὴ σε κτλ.: do not be persuaded.

XVII. The words of the Laws ring in Socrates's ears, so that he cannot listen to any others; but Crito may speak, if he has anything to say on the other side.

1. ὁ φίλε ἑπαίρε Κρίτων: Socrates speaks with tenderness in order to make his refusal the less hard to bear. The exceptional feature in this form of address lies in the mention of Crito's name at the end.

2. οἱ κορυβαντιώντες: here a species of madness seems to be indicated, under the influence of which men imagined that they heard the flutes that were used in Corybantic revels. Cf. ὥσπερ οἱ κορυβαντιώντες οὐκ ἔμφρονες ὄντες ὄρθονται, οὔτοι καὶ οἱ μελωτοὶ οὐκ ἔμφρονες ὄντες τὰ καλὰ μέλη ταύτα ποιήσειν Ιον. 534 a, and the song of the bacchanals in Eur. Bacch. 123-127,

Corybantes, wearing helms three-rimmed,
Stretched skins to make my drum's full round;
They, in hollowed caves, lithe-limbed,
With drums, and, with the flute's shrill sound
Full Phrygian, Bacchic ditties hymned.


5. ὅσα γε κτλ.: a limitation added to soften the assertion. Cf. ὅσα γε ταῦθρόπεια 46 e. No object is needed with λέγης. λέγειν παρὰ κτλ. comes very near the meaning of ἀντιλέγειν. Cf. the omission of the object ἐμὲ with the preceding ποιεῖ μὴ δύνασθαι κτλ.—
Groce calls attention to the fact that the argument of the Laws in the Crito represents feelings common to all loyal Athenians, not peculiar to Socrates, so that, in a way, the Crito is Plato's answer to the adverse criticisms of the many to whom Socrates's attitude in the Apology had appeared defiance of the laws.
8. ἐα: used absolutely with a following subjunctive or imperative to dismiss a matter that has been under discussion. Cf. ἐα, ἂν ὤ ἐγὼ· μὴ γὰρ πώ τὸ ἐμοὶ δοκοῦν σκοπῶμεν, ἀλλὰ ὅ σὺ λέγεις νῦν Charm. 163 e; ἐα, ὁ Διονυσίδωρε, εὐφήμει καὶ μὴ χαλεπῶς με προδίδασκε Euthyd. 302 c.

9. ταύτη: the repetition of the same word is effective. — θεός: cf. τῷ θεῷ, Ap. 19 a. Socrates's belief in God's care is clear. — Here, as at the end of his defense proper, Ap. 35 ἂ, and at the end of his closing words in court, Ap. 42 a, Socrates mentions ὁ θεός. Dante closes each one of the three parts of his great poem with a reference to the stars. This is no accident in either case, though Plato had a philosopher's reason which Dante could not give, except for the closing line of the Paradiso, which is ὁ θεός translated into the language of the poet, "L'Amor che mueve il Sole e l'altra stelle," The love which moves the sun and the other stars.
ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ

ΕΞΕΚΡΑΘΗΣ, ΦΑΙΔΩΝ:

1. ΕΞΕΚΡΑΘΗΣ. Αὐτὸς, ὁ Φαίδων, παρεγένου Σωκράτει τὴ ἡμέρα, ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλλου τοῦ ἕκουσας;

ΦΑΙΔΩΝ. Αὐτὸς, ὁ Ἐχέκρατες.

5 ἝX. Τὶ ὅν δὴ ἐστὶν ἄττα εἶπεν ὁ ἄνηρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; ἢ ὅδεως γὰρ ἄν ἐγὼ ἀκούσαμι. καὶ γὰρ ὁὐτὲ τῶν πολιτῶν Φλειασίων οὐδεὶς πάντως τῷ ἑπιχωρίαξε τὰ νῦν Ἀθήναξ, οὐτὲ τις ἔνωσ ἀφίκται χρόνον συνχρονὸν ἐκεῖθεν, ἢ ὅστις ἄν ἦμιν σαφὲς τὸ ἀγγεῖλαι οἶδος τῇ ἤν περὶ τούτων, πλὴν 10 γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι. τῶν δὲ ἄλλων οὐδὲν εἶχεν φράζειν.

1-ⅤII. Prologue in two scenes: Ⅰ-Ⅲ, Introductory. Ⅳ-ⅤII, Conversation of Socrates with his friends, gradually leading to the discussion of the immortality of the soul.

1. After the death of Socrates, in the spring of 399 B.C., his young friend Phaedo, returning to his home in Elis, falls in with Echecrates at Phlius, in Peloponnesus, a little southwest of Corinth. Echecrates had learned about Socrates’s trial, and is eager to hear the details of his death. In particular, why had Socrates been kept in prison for a month before he was put to death? This, Phaedo tells him, was because of a festival of Apollo at Delos: a boat with a festal embassy had been sent to Delos by the Athenians, and during its absence the city was to be kept ceremonially pure.

2. τὸ φάρμακον: cf. 117 a.

4. αὐτὸς: sc. παρεγένουσα.

6. ἐτελεύτα: for the imperfect, see SCG. 211. “Describe the closing scenes, give the details.”

8. Ἀθήναξ: Phlius had been on the side of Sparta in the Peloponnesian War, and its relations to Athens were not close. — χρόνου: temporal genitive. Cf. ἔτους l. 24.


10. εἶχεν: sc. ὁ ἔνωσ
ΦΑΙΔ. Ὅδε τὰ περὶ τῆς δίκης ἁρὰ ἐπίθεσθε ὁ ὑπὸ τὸν 58 ἐγένετο;

ΕΞ. Ναὶ, ταῦτα μὲν ἠμῖν ἠγγειλὲ τις, καὶ ἑθαναμάζομεν 15 γ’ ὅτι πάλαι γενομένης αὐτῆς πολλὴ ὕστερον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὥ Φαίδων;

ΦΑΙΔ. Τύχῃ τις αὐτῷ, ὥ Ἐξέκρατες, συνεβὴ. ἐτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρόμινα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δήλον Ἀθηναίοι πέμπουσιν.

ΕΞ. Τοῦτο δὲ δὴ τί ἐστιν;

ΦΑΙΔ. Τοῦτ’ ἐστι τὸ πλοῖον, ὡς φασίν Ἀθηναίοι, ἐν ὃ Ῥῆσεύς ποτ’ εἰς Κρήτην τοὺς “δίς ἐπτα” ἐκείνους ὢξετο ἄγων καὶ ἔσωσε τε καὶ αὐτὸς ἑσώθη. τῷ οὖν Ἀπόλλωνι ἦν ἡ ἔαντό, ὡς λέγεται, τότε, εἰ σωθεὶν, ἐκάστου ἔτους θεωρίαν 25 ἀπαξεῖν εἰς Δήλον. ἢν δὴ ἅει καὶ νῦν ἐτὶ εἴ ἐκείνου κατ’ ἐναυόν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξονται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσία μυθένα ἀποκτείνωμα, πρῶν ἄν εἰς Δήλον τ’ ἀφίκηται τὸ πλοῖον καὶ πάλιν δεύτερο τοῦτο δ’ ἐνιοτ’ ἐν

17. ἐτυχ.: resumes τύχῃ συνέβῃ.
18. ἐστεμμένη: sc. with laurel.
20. τοῦτο κτλ.: this question with its answers shows that Plato had in mind more than the Athenian reading public.
21. The ingenuity of the Athenians was puzzled by the question whether this was or was not the original boat. It had not been rebuilt at any time, yet the original timbers had gradually been replaced. This was the ancient form of the modern puzzle with regard to the boy’s jack-knife, which was the same knife, but had a new handle and a new blade.
22. δίς ἐπτα: according to the myth, the tribute of seven young men and seven maidens was required of Athens by King Minos of Crete. The young prince Theseus volunteered to be part of the tribute, and, winning the love and aid of Ariadne, Minos’s daughter, slew the Minotaur. A recently recovered dithyramb of Bacchylides (xvi) begins κυνόπτωφα (dark-pressed) μὲν ναὶς μεμέκτυντον (steadfast-in-conflict) | Ὀσελα δίς ἐπτα τ’ ἀγ- λαοις (splendidly) ἀγουσα | κόβρους ἱΔννην | Κρητηκόν τάμας πέλαγος.
29. δεῦρο: used as if the speaker were still in Athens. Possibly it was the expression of the law.
PLATO'S PHAEDO

58 e
30 πολλοὶ χρόνοι γίνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτῶν. ἀρχῇ δ' ἔστι τῆς θεωρίας, ἐπειδὰν ὁ ἱερεύς τοῦ Ἀπόλλωνος στέψη τὴν πρόμαχον τοῦ πλοίου· τούτῳ δ' ἐτυχεύν, ὥσπερ λέγω, τῇ προτεραιᾷ τῆς δίκης γεγονός. διὰ ταύτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ, ὁ με-35 ταξι πῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτῶν τὸν θανατον, ὁ Φαίδων; τί ἣν τὰ λεγόμενα καὶ πραξάμενα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἢ οὐκ εἰσὶν οἱ ἄρχοντες παρεῖναι, ἀλλ' ἐρήμος ἐτελεύτατο φίλων;

5 ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσαν τινες, καὶ πολλοὶ γε. ᾧ
EX. Ταῦτα δὴ πάντα προθυμήθητι ως σαφεστάτα ἦμιν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὖσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνημένον Σωκράτους καὶ αὐτὸν λέγοντα 10 καὶ ἄλλου ἀκούοντα ἐμοιγ' ἀεὶ πάντων ἡδίστων.

EX. Ἀλλὰ μὴν, ὁ Φαίδων, καὶ τοὺς ἀκούομενος γε τοιούτοις ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνη ἀκριβε-στατα διεξελθεῖν πάντα.

ΦΑΙΔ. Καὶ μὴν ἔγαγε θαυμάσια ἔπαθον παραγενόμενος. ε
15 οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος

31. αὐτοῦς: implied in πλοίων αὐτοῦ.
34. πολὺς χρόνος: a long time is a relative expression. In general at Athens the execution of a criminal convicted on a capital charge seems to have taken place on the day after the condemnation. Hence a delay of thirty days seemed long.

II. "But as to the death itself: who of his friends were present, and how did Socrates die?" Phaedo had a strange experience. Neither sadness nor pleasure completely filled his mind.

3. τῷ ἀνδρὶ: courteous. Cf. ἄνηρ, l. 16, and contrast 116 d, 117 e.
4. φίλων: ablativeal genitive with έρημος.
8. σχολάζω: replies to ἀσχολία. Cf. Αρ. 23 b.
12. τοιούτοις: predicate, of like mind. —This, with ἦμιν and ὑμῖν above, is the only indication of a group of listeners.
14. παραγενόμενος: coincident in time with ἔπαθον.
15. οὔτε: correl. with οὐτ' αὖ, l. 22.
εἰσήγει· εὐδαιμῶν γὰρ μοι ἀνὴρ ἐφαινοτο, ὁ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἄδεως καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκεῖνον παρίστασθαι μηδ’ εἰς Ἀϊδον ἵντα ἄνευ θείας μοίρας ἴναι, ἀλλὰ καὶ ἐκεῖσε ἄφικόμενον εἰ πράξεων,

20 εἰ πέρ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλευνὸν εἰσήγει, ὡς εἰκός ἄν δόξεων εἶναι παρόντι πένθει· οὔτ’ αὐτῇ ἡδονή ὡς ἐν φιλοσοφίᾳ ἡμῶν ὑμῖν, ὡσπερ εἰσθεμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοι τινες ἠσαν· ἀλλ’ ἀτεχνῶς ἀτοπὸν τί μοι πάθος παρῆν καὶ τις ἀήθης κρᾶτος ἀπὸ τῆς ἡδονῆς συγκεκραμένη ὑμῶν καὶ ἀπὸ τῆς λύπης, ἐνθυμομένως ὅτι αὐτίκα ἐκεῖνος ἐμελετε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδὸν τι οὕτω διεκείμεθα, ὥστε μὲν γελώντες, ἐνίοτε δὲ δακρύοντες, εἰς δ’ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οὕσθα γὰρ που τὸν ἀνδρὰ καὶ τὸν τρόπον αὐτοῦ.

30 ἜΧ. Πῶς γὰρ οὐ;

ΦΑΙΔ. Ἑκείνους τε τοιῶν παντάπασιν οὕτως εἶχεν, καὶ αὐτὸς ἐγὼ ἐτεταράγμην καὶ οἱ ἄλλοι.

EX. Ἐτυχὸν δ’, ὁ Φαίδων, τίνες παραγενόμενοι;

ΦΑΙΔ. οὕτως τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατήρ αὐτοῦ καὶ ἐτί Ἐρμογένης καὶ Ἐπιγένης καὶ Λισχάνης καὶ Ἀντισθένης· ὃν δὲ καὶ Κτῆσισ-

18. παρίστασθαι: ἐκεῖνον... ἴναι is subject.
19. θείας μοίρας: cf. θεία μοίρα, Ἀρ. 33 ε.
20. εἰ πέρ κτλ.: The English idiom does not use and or other, but throws all the stress on any one.
21. οὐδὲν ἐλεινόν: repeats οὕτως εἶχεν.
—πένθει: dative with περί in παρόντι, which in turn agrees with μοι or τιν, after εἰκός (εἰ τε παρελθεῖ τένθει).  
22. ἡδονή: sc. εἰσήγει, i.e. Phaedo did not find his usual pleasure in the philosophical discussions.
29. τοῦ τρόπου: cf. 117 d; in Symp. 173 d we hear that he was commonly called ὁ μανῆς.
33. ἐτυχὸν κτλ.: who were present? The English idiom throws little stress on this verb.
34. The personal friends and associates of Socrates are mentioned first.
—Xenophon at this time was in Asia Minor with Thibro.
59 d
πος ὁ Παιανεὺς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων. Πλάτων δ’ οἶμαι ἦσθέναι.
EX. Ξένοι δὲ τινὲς παρῆσαν;

40 ΦΑΙΔ. Ναί, Σιμμίας τέ γ’ ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδώνδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.
EX. Τί δέ; Ἀρίστιτπας καὶ Κλεόμμβροτος παρεγένοντο; ΦΑΙΔ. Οὐ δὴ τα· ἐν Αἰγύπτῳ γὰρ ἔλεγοντο εἴναι.
EX. Ἀλλος δὲ τις παρῆν;

45 ΦΑΙΔ. Σχεδὸν τι οἶμαι τούτους παραγενέσθαι.
EX. Τί οὖν δή; τίνες φης ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἡγὼ σοι εἶ ἄρχης πάντα πειράσομαι διηγήσασθαι. αἰεί γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰώθησαν φουδὲν καὶ ἐγὼ καὶ οἱ ἂλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἐωθεν εἰς τὸ δικαστήριον, ἐν δὲ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμωτηρίου. περιμενόμεν οὖν ἐκάστοτε, ἐώς ἀνοιξθεὶς τὸ δεσμωτήριον, διατρίβοντες μετ’ ἄλληλων· ἀνεφεγετο γὰρ οὐ πρῶτ. ἐπειδὴ δ’ ἀνοιξθεὶς, εἰσῆμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ’ αὐτοῦ. καὶ δὴ καὶ τὸτε πρωίτερον συνελέγημεν. τῇ γὰρ προτεραιᾷ [ἡμέρᾳ] ἐπειδὴ

38. Πλάτων: Plato names himself only here and Αρ. 34 a, 38 b. His illness at this time, according to tradition, was due to his grief. By his explicit statement of his absence, he relieves himself from responsibility for the exactness of the report.

39. Ξένοι: contrasted with ἐπιχωρίων.

42. Ἀρίστιτπας κτλ.: this seems to be intended as a reproach. These might have been present.

46. λόγοι: this refers to 59 a.

III. On each day of Socrates’s confinement in prison his companions had visited him, but this morning they met earlier than usual, since they had learned that the boat had arrived from Delos. As they enter his room, they find that he has just been released from fetters, and Xanthippe with their little boy is sitting beside him. Xanthippe is sent home. Socrates rubs his leg, where the fetter and pain have been, and remarks on the curious relation between pleasure and pain: either is wont to follow the other. If Aesop had observed this he would have made a fable of it.

2. καὶ τὰς κτλ.: cf. 1. 9.

7. ἀνοιξθεὶς: the optative indicates the indefinite frequency of the past action.

20 καὶ ἐκείνην μὲν ἀπήγγον τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτομένην. ὁ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τῇ 1 κλίκῃ συνέκαμψε τε τὸ σκέλος καὶ ἐξέτρωκε τῇ χειρί, καὶ τρίβων ἀμα, “Ὤς ἀτοπον,” ἔφη, “ὦ ἄνδρες, ἐσικε τι εἰναι τούτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ. ὃς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἰναι, τὸ λυπηρόν, τὸ ἄμα μὲν αὐτὸ μὴ θέλειν παραγιγνεσθαι τῷ ἄνθρωπῳ, εὰν δὲ τις διώκῃ τὸ ἔτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκύλεσθαι λαμβάνει καὶ τὸ ἔτερον, ὅσπερ ἐκ μᾶς κορυφῆς συνημμένω δὴ ὄντε. καὶ μοι δοκεῖ,” ἔφη, “εἰ ἐνερότησέν αὐτὰ Αἰσωπος, μῦθον ἀν συνθεῖναι, ὥς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἐδύνατο, συνήψεις εἰς τοῦτον αὐτοῖς τὸς κορυφᾶς, ἐστός 57 b.

25. τινὲς τῶν κτλ.: some of Crito’s attendants. An Athenian gentleman was accompanied by one or more body-servants wherever he went.
30. τὸ μὴ θέλειν: accusative of specification, — in that the two are unwilling.
80 e  
καὶ διὰ ταῦτα ὃ ἄν τὸ ἑτέρον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἑτέρον. οὕσπερ οὖν καὶ αὐτὸ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει τὸ ἀλγείνον, ἤκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἂδι.

IV. ὁ οὖν Κέβης ὑπολαβὼν "Νῇ τὸν Δία, ὁ Σώκρατες," ἔφη, "εὖ γ' ἐποίησας ἀναμνήσασα με. περὶ γὰρ τοῦ τῶν ποιητῶν μάτων δὲν πεποίηκας, ἐντείνας τοὺς τοῦ Ἀίστωπον λόγους καὶ τὸ εἰς τὸν Ἀπόλλων προοίμιον, καὶ ἄλλοι τινὲς με ἥδη ἰδοντο, 5 ἀτὰρ καὶ Εὐήνος πρώην, ὁ τί ποτε διανοηθεῖς, ἐπειδὴ δεῦρο ἐλθεῖς, ἐποίησας αὐτὰ, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐήνῳ ἀποκρίνασθαι, ὅταν μὲ αὐθαίρετα ἑρᾶται (εὖ οἴδα γὰρ ὅτι ἐρήσεται), εἰπέ, τί χρῆ λέγειν." "Λέγει τοίνυν," ἔφη, "αὐτῷ, ὁ Κέβης, τάληθη, ὅτι 10 οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτῶν ἀντίτεχνος εἶναι ἐποίησα ταῦτα. ἥδη γὰρ ὡς οὐ βάρδιον εἶ. εὖ ἄλλῳ ἐνυπνών τινῶν ἀποπειρώμενος τί λέγει, καὶ ἀφοσιώμενος, εἰ πολλάκις ταύτην τὴν μουσικήν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅτα τοιάδε: πολλάκις μοι φοιτῶ τὸ αὐτὸ ἐνυπνὼν ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὤμει φαινόμενον, τὰ αὕτα δὲ λέγον, ἴδιον Σώκρατες," ἔφη, 'μοουσικὴν ποιεῖ

40. ἐπακολουθοῦν: participle.
IV-VII. Second half of the prologue.
IV. The mention of Aesop reminds Cebes of Socrates's putting into verse, during his stay in the prison, some of Aesop's fables, and then of Euenus's question, why Socrates had composed these verses and a hymn to Apollo now, though never before had he written poetry.

2. ποιημάτων: the first verses of the fable and the hymn have been preserved by Diogenes Laërtius. The hymn began Διλή Ἀπόλλων χαῖρε καὶ 'Αρτεμί ταίδε κλεινόφ. The fable began 
нологῶν ποῖοι ἐλέειτε Κορίθων ἄστι νέμωσιν, μὴ κρίνειν ἀρετὴν λαοδίκη σφήνα. We have no reason to suppose that Socrates was greater as a poet than as a sculptor.

7. ἐμέ: subject of ἔχειν.
13. ἐπιστάται: sc. τὰ ἐνυπνα.
καὶ ἔργαξον. καὶ ἔγω ἐν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο ὑπελάμβανον αὐτὸ μοι παρακλείουσθαι τε καὶ ἐπὶ κελεύειν, ὡσπερ οἱ τοὺς θέους διακελεύομενοι, καὶ ἐμοὶ οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν, μονοτικὴν ποιέων, ὡς φιλοσοφίας μὲν οὐσίας μεγίστης μονοτικῆς, ἐμοὶ δὲ τοῦτο πράττοντος· νῦν δὲ ἐπείδη ἢ τε δίκη ἐγένετο καὶ ἦ τὸν θεοῦ ἑορτὴ διεκώλυε μὲ ἀποθηνήσειν, ἔδοξε χρὴναι, εἰ ἀρα πολλάκις μοι προστάτω τὸ ἐνύπνιον ταύτῃ τῇ δημώδῃ μονοτικῇ ποιέων, μὴ ἀπειθήσατι αὐτῷ, ἀλλὰ ποιέων. ἀσφαλέστερον γὰρ εἶναι μὴ ἀπείρατι πρὸς ἄφοσιοσάσθαι ποιήσαντα ποιήματα, πιθομένοι τῷ ἐνύπνιῳ. οὕτω δὴ πρῶτον μὲν εἰς τὸν θεοῦ ἐποίησα, οὐ ἐὰν ἡ παροῦσα θυσία· μετὰ δὲ τὸν θεοῦ, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἶ περ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους, ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἢ μυθολογικός, διὰ ταῦτα δὴ οὗς προχείρους ἔχον μύθους καὶ ἡπιστάμενην τοὺς Αἰσώπου, τούτους ἐποίησα, οἷς πρῶτοι ἐνέτυχον. Ψ. ταῦτα οὖν, ὦ Κέβης, Εὐήνῳ φράζε, καὶ ἐρρόσθαι καὶ, ἄν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἀπειμὶ δ', ὥς ἐοικε, τήμερον· κε· κε λεύσοις γὰρ Ἀθηναῖοι.”

καὶ ὁ Σιμμίας, “Οἶον παρακελεύει,” ἔφη, “τοῦτο, ὦ Σω-

19. θίνουσι: men shout “Run, run!” to the man who is running. Cf. Hom., Ψ 766 ἔλαχον δ' ἐπὶ πάντες Ἀχαιοὶ νίκης ἰεμένα, μάλα δὲ σπεύδοντες κέλευον.
20. μονοτικὴν ποιέων: in apposition with τοῦτο.
21. τοῦτο: i.e. φιλοσοφίαν.
24. δημώδη: almost contemptuous in contrast with ἡ μεγίστη μονοτική.
26. εἶναι: the construction with ἔδοξε is continued.
28. θυσία: equivalent to ἑορτή above. —μετὰ τὸν θεόν: i.e. after composing the hymn to Apollo.
32. τοὺς Ἀισώπου: in apposition with οὖς. Cf. τὰς σκέψεις Κρίτων 48 ε.
V. Socrates sends to Euenus the preceding explanation of his verses, with his greetings, and a bidding to follow him. At the last part of the message Cebes is surprised: Euenus is not likely to care to follow Socrates. But Socrates insists that a true lover of wisdom will be glad to die,—though he will not take his own life. Here the reader sees the first step toward the topic of philosophical discussion.
5 krates, Eunynw! polla gar 'hde entetuxhka to andre. sxe-
don oin eix dw egh 'hsthemai oud' opwstion sou ekouv einai
peisteiai. "Tie de;" "O de ois. "ou filosofos Eunynos;"
"Eemoige dokei, eph h Symmas. "Ebeleisai toinw kai
Eunynos kai pas' oth proxiou tou pragmatos metestin.
20 ou mventoi 'osos biastei auton. ou gar fasai themiton einai."
kal 'ama lengw tauna kathike ta skelh epi thn ghn, kai a kal-
thezomenos outos 'hde ta' loipata dielugeto. 'hreto oin auton
h Kebhs. "Pws touto lenges, o Zorkates, to mh themiton
einai eauhto biastei, thelw de an to aptovniskonti tout
15 filosofon epesethai;" "Tie de, o Kebhs; ouk aknikoate sou
te kai Symmas perio toin toiooton Philolaos sughgenvotes;"
"Ou'de ef sakhos, o Zorkates." "Allla mh kai egh eix
akoha perio auton lengw. a meu oin thgahaw akhoaw, pho-
nos oudeis lengw. kai gar 'isos kai malista prpepei mel-
20 louta ekiste apodhein diascopein te kai muthologein perie
the apodhemia [the ekhe], pouan tina autnh oimetha einai.
ti gar oin tis kai poiou allo en to mecherh hypwv dvmwv
xronw;"

9. pragmatos: i.e. filosofias.
11. kai ama lengon ktl.: this remark indicates the incidental
way in which the last clause was uttered. Socrates
has no thought that he is introducing
a philosophical discussion. In a similar
fashion in 60 b Socrates's casual move-
ment is mentioned and there gives rise
to the beginning of the conversation.
13. to mh einai: in apposition with
toito. For the articular infinitive as
representative of the indicative, see
SCG. 328.
16. Philolaw: a Pythagorean phi-
losopher, who was a native of Croton
or Tarentum. He appears to have lived
at Thebes many years. The first pub-
lication of the Pythagorean doctrines
is attributed to him. — sughgevonotes:
Socrates is about to talk with his friends,
— those who voted for his acquittal.
cf. 117 e.
22. thlou dvmwn: cf. 116 e. In
89 e Socrates will defend his point eis
etf phth etin. The civil day began and
ended at sunset. The condemned man
was allowed to live until the very close
of the day.
VI. "Κατὰ τί δὴ οὖν ποτε οὐ φασι θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτείνων, ὁ Σώκρατες; ἦδη γὰρ ἔγορε, ὅπερ νυνὶ οὖν ἦρον, καὶ Φιλολάος ἤκουσα, ὅτε παρ’ ἡμῖν διητᾶτο, ἦδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ δέοι τούτῳ ποιεῖν. σαφὲς δὲ περὶ αὐτῶν οὐδενὸς πῶς ποτε οὐδὲν ἀκήκοα.” "Αλλὰ προ-62 θυμεῖσθαι χρὴ," ἐφη: "τάχα γὰρ ἀν καὶ ἄκουσας. ἵσως μέντοι θαυμαστῶν σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων ἀπλοῦν ἐστιν καὶ οὐδέποτε τυχχάνει τῷ ἀνθρώπῳ, ὃσπερ καὶ τάλλα, ἐστὶν οτὲ καὶ οἷς βέλτιον ὃν τεθνάναι ἢ 10 ξῆν· οἷς δὲ βέλτιον τεθνάναι, θαυμαστῶν ἵσως σοι φαίνεται, εἰ τούτως τοῖς ἀνθρώποις μὴ ὄσιον αὐτοῦ ἑαυτὸς εἰπώς καὶ τῶν, ἀλλ’ ἄλλων δεῖ περιμένειν εὐργείην." καὶ ὁ Κέβης ἠρέμα ἐπιγελάσας, "’Ιππω Ζεύς,” ἐφη, τῇ αὐτοῦ φωνῇ εἰπὼν. "Καὶ γὰρ ἀν δόξειν," ἐφη ὁ Σωκράτης, "οὔτω γ’ εἶναι ἄλογον· ἢ 15 οὐ μέντοι ἀλλ’ ἵσως γ’ ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορρήτως λεγόμενοι περὶ αὐτῶν λόγος, ὡς ἐν τινὶ φρουρᾷ ἐσμέν

VI. Apparent Digression on Suicide. If death is not a good, then the philosopher will not care to die; but if it is a good, why is he not free to secure it for himself? Why does Socrates say that a man should not take his own life? We belong to the gods, and are their creatures. And just as we should be angry if one of our slaves killed himself, without consulting our wishes, so the gods might be angry if we should take our own lives, when they might have some work for us to do,—and if we should not wait for them to send death to us.

1. αὐτῶν ἑαυτῶν: the two words form a single reflexive. Cf. αὐτῶς ἑαυτῶς 62 a, αὐτὰ ἑαυτὸ 62 c, αὐτός γε αὐτὸν 62 d.
2. ὅπερ: as to that question of yours.

7. "Few rules are absolute, and very likely at some times (ἕστω ὅτε) and for some persons (ἕστω οἷς) death may be better than life."

8. ἀπάντων: partitive genitive with μόνον.

13. Ιππω Ζεύς: Cebes was a Theban, and the Boeotian dialect did not change ρηχ-τω to ιτω, as in Attic, but to ριτω or ιτω. In strictness, as a Theban, Cebes would have said ἦτοι Δεως, but our MSS. make him mix dialects.


15. ἵνα λόγον: cf. Ἰρ. 31 b.
16. ὡς κτλ.: explains ὁ λεγόμενος λόγος. — ἐν φρουρᾷ: cf. πισσομονίμβος retinendus animus est in custodia corporis nec iniussu eun
62d

οι ἄνθρωποι καὶ οὐ δεῖ δὴ ἔαυτὸν ἐκ ταύτης λύειν οὐδ’ ἀποδιδράσκειν, μέγας τε τίς μοι φαίνεται καὶ οὐ ρέδιος διδεῖν·

οὐ μέντοι ἀλλὰ τόδε γε μοι δοκεῖ, ὁ Κέβης, εὖ λέγεσθαι, τὸ 20 θεοὺς εἶναι ἥμων τοὺς ἐπιμελουμένους καὶ ἥμᾶς τοὺς ἄνθρω-

πους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι· ἡ σοὶ οὐ δοκεῖ ὁμώς;

“’Εμοιγε,” φησὶν ὁ Κέβης. “Οὐκοῦν,” ὃ δ’ ὃς, “καὶ σοῦ ἂν τῶν σαυτοῦ κτημάτων εἰ τι αὐτὸ ἐαυτὸ ἄποκτειν’

νῦν, μὴ σημήναντός σου ὅτι βούλει αὐτὸ τεθνάναι, χαλε-

πάνως ἂν αὐτῷ, καὶ εἰ τινὰ ἔχοις τιμωρίαν, τιμωροῦ ἄν;”

“Πάνυ γ’,” ἔφη. “’Ισως τούτων ταύτην οὐκ ἄλογον, μὴ πρό-

τερον αὐτὸν ἄποκτειν'ναι δεῖν, πρὶν ἂν ἀνάγκην τινὰ θεος

ἐπιπέμψῃ, ὀσπερ καὶ τὴν τῶν ἥμων παροῦσαν.”

VII. “’Αλλ’ εἰκός,” ἔφη ὁ Κέβης, “τοῦτο γε φαίνεται.

ὁ μέντοι νυνδή ἐλεγες, τὸ τούς φιλοσόφους ῥαδίως ἂν ἔθε-

λευ ἀποθη̄σκει, ἑοικεν τοῦτο, ὁ Σῶκρατες, ἀτόπῳ, εἰ περ ὁ α

νυνδὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεὸν τ’ εἶναι τὸν ἐπιμελού-

5 μενον ἥμων καὶ ἥμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ

ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας

ἀπίστας, ἐν ἐγιπτειταυς αὐτῶν οἴπερ ἀριστοὶ εἰσών τῶν

ὀντων ἐπιστάται θεοί, οὐκ ἔχει λόγον. οὐ γὰρ ποι αὐτῶς

γ’ αὐτοῦ οἴεται ἀμείνων ἐπιμελήσεσθαι ἐλευθερος γενόμενος.

a quo ille est vobis datus ex hominum vita migrandum est Cicero, de Rep. vi. 8.


26. ταύτῃ: opposed to οὕτω l. 14. — μὴ πρότερον κτλ.: i.e. should wait until God should send for him.

VII. This seems reasonable, but why should a lover of truth desire to die, and not prefer to remain here in the care of the gods, his good masters? And is

not Socrates unreasonable in his willingness to leave this present life? Socrates must defend himself against this charge.

2. τὸ . . . ἀποθη̄σκει: in apposition with the relative ὅ. Cf. the construction of τὸ θεὸν εἶναι two lines below.

3. ἑοικεν ἀτόπῳ: equivalent to ἑοικεν ἀτόπον εἶναι. Cf. Ἄρ. 31 b.

6. τὸ μὴ ἀγανακτεῖν: subject of ἔχει λόγον.


9. οἴεται: sc. ὁ φρονιμωτάτος, —
10 ἀλλ' ἄνοητος μὲν ἀνθρώπος τάχ’, ἀν οἰηθεῖη ταῦτα, [φευκτέον εἶναι ἀπὸ τοῦ δεσπότου], καὶ οὐκ ἂν λογίζοτο ὅτι οὐ δεὶ ἀπὸ εἰ ἐνε τοῦ ἀγαθοῦ φεύγειν, ἄλλ' ὅ τι μάλιστα παραμένεις, διὸ ἀλογιζότως ἄν φεύγοι, ὅ δὲ νῦν ἔχων ἐπιθυμοῖ ποῦ ἂν ἂε ἔναι παρὰ τῷ αὐτοῦ βελτίων. καίτοι οὕτως, ὁ Σώκρατες, 15 τοῦναντίον εἶναι εἰκός ἢ ὁ νυνὶ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν ἀποθνήσκοντας ορέσει, τοὺς δ' ἀφρονας χαίρειν." ἀκούσας οὖν ὁ Σωκράτης ἠσθήναι τέ μοι ἐδοξε τῇ τοῦ Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς ὡς "Ἀεὶ τοι," 63 ἐφη, ὁ Κέβης λόγους τινὰς ἀνερεννα, καὶ οὐ πάνω εὐθέως ἐθέλει πείθεσθαι ὁ τι ἂν τις εἶπη." Καὶ ὁ Σιμμίας "Ἀλλὰ μὴν," ἐφη, ὁ Σώκρατες, νῦν γε μοι δοκεῖ τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι ἄνδρες σοφοὶ ὡς ἄληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοις καὶ ῥαδίως ἀπαλλάττωντο αὐτῶν; καὶ μοι δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω 25 ῥαδίως φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθοὺς, ὡς αὐτῶς ὀμολογεῖς, θεοὺς." "Δίκαια," ἐφη, "λέγετε. οἴμαι γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι ἀσπερ ἐν δικαστηρίῳ." "Πάνυ μὲν οὖν," ἐφη ὁ Σιμμίας.

VIII. "Φέρε δή," ἤ δ' ὅς, "πειραθώ πιθανότερον πρὸς change from indefinite plural to the singular.

10. φευκτέον εἶναι: explains ταῦτα.
15. ἡ: than, after the comparative idea in τοῦναντίον.
22. ὡς ἄληθῶς: construe with σοφοῖ.
23. ῥαδίως: cf. 1. 2.
24. εἰς στέ: i.e. Cebes not only makes his point, but makes it against Socrates.

Here closes the prologue, which serves simply as a background for the scene of the dialogue, a setting for the argument. The companions of Socrates have gathered simply as friends, and for no philosophical discussion, but by degrees they have come to the consideration of the relation of the true lover of truth to death.

VIII. Introductory to the first topic, — why a philosopher should meet death with joy. Socrates has strong hopes that the dead have existence, and that the good have a happy existence. He expects to come to a company of good men, and certainly to come to good gods.

1. πιθανότερον: a humorous allusion to Socrates's failure to convince the court.
114. ημᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγώ γάρ,
ἐφι, "ὁ Συμμία τε καὶ Κέβης, εἰ μὲν μὴ ὄμην ἢξεν πρῶ-
τον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθοὺς, ἔπειτα
καὶ παρ’ ἀνθρώπους τετελευτηκότας ἀμείωνος τῶν ἐνθάδε,
ηδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ. νῦν δὲ εἴ ὦστε ὅτι
παρ’ ἀνδρας τ’ ἐλπίζω ἀφίξεσθαι ἀγαθοὺς. καὶ τούτῳ μὲν ε
οὐκ ἂν πάνω διουσχυρισάμην. ὅτι μέντοι παρὰ θεοὺς δεσπό-
tας πάνω ἀγαθοὺς [ἡξεν], εἴ ὦστε ὅτι, εἴ πέρ τι ἄλλο τῶν
τοιοῦτων, διουσχυρισάμην ἂν καὶ τοῦτο. ὦστε διὰ ταῦτα
οὐχ ὁμοίως ἀγανακτῶ, ἀλλ’ εὐελπίς εἰμι εἰναὶ τι τοῖς τετε-
λευτηκόσι καὶ, ὡσπερ γε καὶ πάλαι λέγεται, πολὺ ἀμείωνο
τοῖς ἀγαθοῖς ἢ ἄριστοι.

114a. "Τὸ μὲν οὖν ταῦτα διουσχυρισάμην οὐτὸς ἔχειν, ὃ
ὡς ἐγὼ διειλήλυθα, οὐ πρέπει νῦν ἔχοντι ἀνδρί. ὅτι μέντοι
ἡ ταῦτ’ ἐστὶν ἡ τοιαῦτ’ ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς
οἰκήσεις, ἐπείπερ ἄθανατον γ’ ἡ ψυχὴ φαίνεται οὖσα, τοῦτο

3. πρῶτον μὲν: as often, the form of the sentence is changed later.
6. ἡδίκουν ἂν: I should be wrong.
— νῦν δέ: contrasted with εἰ μὲν in 1. 3
above.
7. παρ’ ἀνδρας: cf. Ap. 41 a. — τοῦ-
tο μὲν: i.e. ἀφίξεσθαι κτλ. To this, μέν-
tοι is adversative.
11. ὁμοίως: sc. as I otherwise should.

In the first division of the argument, Socrates shows that pure, abso-
lute truth cannot be attained while the soul is hampered by the body. The
lover of truth, then, is ever eager to free his soul from the fettters
of the body. But this argument assumes the
immortality of the soul, and the latter
must be proved. — After his argument,
Socrates gives briefly his view of the
universe, — including Inferno, Purga-
torio, and Paradiso.

LXIII. Socrates would not insist
on the exactness of the lines of his pic-
ture of the life of the soul after death,
but believes that something like it is true.
The immortality of the soul has been
shown, and a good man may be of good
cheer as regards the future. Here So-
crates reverts to the situation at 63 b.

1. ταῦτα: subject of οὖν ἔχειν. —
tὸ διουσχυρισάμην: subject of πρέπει.
Cf. 63 c.
2. ὅτι κτλ.: this clause is resumed
by τοῦτο.
4. ἄθανατον: neuter predicate, in
spite of the gender of the subject.
5 καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἰομένῳ αὐτῶς ἔχειν· καὶ γὰρ ὁ κίνδυνος· καὶ χρῆ τὰ τοιαῦτα ὡσπερ ἐπάδευν ἐαυτῷ, διὰ δὴ ἔγνω καί πάλαι γνόμην τῶν μῦθων. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρῆ περὶ τῇ ἑαυτῶν ψυχῆ ἀνδρὰ ὑστὶ ἐν τῷ βίῳ τάς μὲν ἄλλας ἠδονάς τάς περὶ τό e σῶμα καὶ τοὺς κόσμους εἰασε χαῖρεν, ὡς ἀλλοτρίως ἐν τούτοις καὶ πλέον θάτερον ἤγησάμενος ἀπεργάζεσθαι, τάς δὲ περὶ τὸ μανθάνειν ἐσπούδασε τέ καὶ κοσμῆσαι τὴν ψυχήν ωὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν 115 εἰς Ἀιδοὺ πορείαν, ὡς πορευόμενος ὅταν η εἰμαρμένη καλῇ. ὑμεῖς μὲν οὖν," ἔφη, "واجب Σωμαία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰς αὐθίς ἐν τοῖς χρόνοις ἐκαστοῖς πορεύεσθαι· ἐμὲ δὲ νῦν ἦδη καλεῖ, φαίν μὲν ἀνὴρ τραγικός, ἡ εἰμαρμένη, καὶ σχεδόν τί μοι ὥρα τραπέζησθαι πρὸς τὸ λοιπόν· δοκεῖ γὰρ δὴ βέλτιον 20 εἶναι λουσάμενον πιεῖν τὸ φάρμακα καὶ μὴ τράγαμα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν."

LXIV. τὰ τά δὴ εἰπὼντος αὐτοῦ, ὁ Κρίτων, "Εἰεν," ἔφη, ὅ "واجب Σώκρατες· τί δὲ τούτως ἢ ἐμοὶ ἐπιστέλλεις ἢ περὶ τῶν

5. οἴομένῳ: has the main idea, — "it is worth while to believe, even at some risk."
7. ἐπάδειν: sc. to charm away the childish fear of death which remains in the soul.
9. περὶ τὸ σῶμα: equivalent to τοῦ σώματος. Cf. περὶ τὸ μανθάνειν, below.
10. τοῦς κόσμους: sc. τοῦ σώματος.
11. θάτερον: euphemistic for κακῶν.
14. ἀληθεία: This corresponds to what became the fourth cardinal virtue, —σοφία. The four, as they were generally accepted later, seem to have been enunciated first in Plato’s Republic.
15. ὡς πορευόμενος: ready to go.
18. τραγικός: Socrates is still in a playful mood.
20. λουσάμενον: the chief matter is expressed by the participle, “to bathe before I drink the drug.”

LXIV. What last instructions will Socrates give to his friends? What can they do to please him? Nothing new. Just what he is always saying, — that if they care for themselves, they will please
him even if they make no promises now.
—How shall they bury Socrates? They cannot bury Socrates, and they may do what they like with his body.

5. ūmōn ktl.: cf. Ἀρ. 29 e, 36 e.

12. tháptomev: deliberative subjunctive. Crito means to ask Socrates’s preference for cremation or immolation. Cf. Cum enim de immortalitate animorum disputavisset et iam moriendi tempus urgeret, rogatus a Critone quem ad mo-
dum sepeliri vellet, “Multam vero” inquit “operam, amici, frustra consumpsi. Critoni enim nostro non persuasi me hinc avolaturum neque me quicquam relicturum. Verum tamen, Crito, si me adsequi potueris aut sicubi nantet eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrum, cum hinc exessero, consequetur.” Cicero, Tusc. i. 103.
15. ōtus: contrasted with ēkeiōn, below.
18. tháπτη: the mood of direct quotation is retained. — ὅτι ktl.: resumed by taûta.
νίας, ταῦτα [μοι] δοκῶ αὐτῷ ἂλλως λέγειν, παραμυθούμενοι ἁμα μὲν ὑμᾶς, ἁμα δ’ ἐμαυτόν. ἐγγυνήσασθε οὖν με πρὸς Κρίτωνα, ἢ ἔφη, "τὴν ἐναντίαν ἐγγύην ἢ ἢν οὔτος πρὸς τοὺς δικαστὰς ἐγγυάτο. οὔτος μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δ’ ἢ μὴν μὴ παραμενεῖν ἐγγυνήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσονται ἀπίστων, ὡν Κρίτων ῥαον φέρη, καὶ μὴ ἐὁραῖ μου τὸ σῶμα ἢ καόμενον ἢ κατορυτόμενον ἀγανακτὴ ὑπὲρ ἔμοι ὡς δεινὰ πάσχοντος, μηδὲ λέγη ἐν τῇ ταφῇ ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύπτει. εὐ γὰρ ἃς ἢ ἄιθι, “ἕ' ἢ ἄις, “ὡς ἀριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακὸν τι ἐμποιεὶ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρῆ καὶ φάναι τούμον σῶμα θάπτειν, καὶ θάπτειν οὔτως ὅπως ἀν σοι φίλου ἢ καὶ μάλιστα 116 ἡγῆ νόμιμου εἶναι.”

LXV. ταῦτ’ εἴπων ἐκεῖνος μὲν ἀνύιστατο εἰς οὐκημά τι ὡς λονσόμενος, καὶ ὁ Κρίτων εἴπετο αὐτῷ, ἡμᾶς δ’ ἐκέλευε περιμένειν. περιμένουμεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτε δ’ αὐ περὶ τῆς

21. ταῦτα: i.e. all the preceding argument.

24. ἐγγυάτο: the tense implies that the offer was not accepted. This cannot refer to the offer of surety for the payment of a fine (cf. παραμενεῖν), but suggests that Crito may have desired to relieve Socrates from the month’s imprisonment, by giving bonds for his appearance to meet his sentence.

27. τὸ σῶμα: in strong contrast with ἐμοῖ.

31. εἰς αὐτὸ τοῦτο: i.e. as being false.—πλημμελές: predicate.

34. νόμιμον: here, again, an indication of Socrates’s care to obey both written and unwritten laws.

LXV. Socrates leaves his friends in order to bathe, and then to converse with his family. When he returns to his friends, the day is far spent, and he says little more. The attendant of the Eleven comes to bid him farewell, sure that Socrates will not be angry with him for bringing the word of death. Socrates tells Crito to have the drug brought. Others may have delayed drinking the hemlock as long as a gleam of day lasted, but he has nothing to gain by drinking the drug a little later.

2. ὡς λονσόμενος: saying that he was going to bathe.—περιμένειν: cf. 59 d.
5 sumphorás dieiánheis, ósē ἡμῖν γεγονεῖνα εἰ, ἀτεχνῶς ἤγοι-

μενοι ὁσπερ πατρός στερηθέντες διάξειν ὁρφανοί τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἤνεχθη παρ’ αὐτὸν τὰ παιδία, δὲ — δύο γὰρ αὐτῷ νεῖς σμικροὶ ἦσαν, εἷς δὲ μέγας, — καὶ αἱ

οἰκεῖαι γυναῖκες ἀφίκοντο, ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς

10 τε καὶ ἐπιστείλας ἀττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδία ἀπείναι ἐκελεύσεν, αὐτὸς δὲ ἦκε παρ’ ἡμᾶς. καὶ ἦν

ἡδὴ ἐγγὺς ἡλίου δυσμῶν. χρόνον γὰρ πολὺν διέτριψεν ἑυδον.

ἐλθὼν δὲ ἐκαθέζετο λελουμένος, καὶ οὐ πολλὰ μετὰ ταῦτα διε-

λέχθη, καὶ ἤκεν ὁ τῶν ἐνδεκα ὑπηρέτης καὶ στὰς παρ’ αὐτὸν,

15 Ὅ χωκράτης, ἐφή, “οὐ καταγνώσομαι σοῦ ὀπερ ἄλλων ε

καταγιγνώσκω, ὅτι μοι χαλεπαῖνον καὶ καταρώνται, ἐπει-

dὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων

τῶν ἀρχόντων. σὲ δὲ εἰγὸ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῶ

χρόνῳ γενναίότατον καὶ προάτατον καὶ ἀριστοῦ ἄνδρα ὄντα

20 τῶν πῶποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὑ τοί ὅτι

ουκ ἔμοι χαλεπαίνεις, γεγιγνόσκεις γὰρ τοὺς αἰτίους, ἀλλὰ

ἐκεῖνους. νῦν, οἶσθα γὰρ ὃ ἡλθον ἄγγελλον, χαϊρέ τε καὶ

πειρῶ ὃς βαστὰ φέρειν τὰ ἀναγκαῖα.” καὶ ἄμα δακρύσας ἐ

μεταστρεφόμενος ἀπῆκ. καὶ ὁ χωκράτης ἀναβλέψας πρὸς


καὶ ἄμα πρὸς ἡμᾶς, “Ὡς ἀστείος,” ἐφή, “ὁ ἄνθρωπος: καὶ

20. τῶν ἀφικομένων: partitive genitive, — “of all whom I ever knew.”

22. ἐκεῖνος: the jailer assumes that

Socrates will be angry with some one, but believes that he will hold the right

persons responsible for his death. — ἀγγέλλον: expresses purpose. Cf. τε-

λὸν Ἀρ. 30 a.
καὶ ἦν ἄνδρῶν λύστος, καὶ νῦν ὡς γενναῖος με ἀποδακρύει.

30 ἂλλ’ ἀγε δή, ὦ Κρίτων, πειθόμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ
φάρμακον, εἰ τέτρυπται· εἰ δὲ μὴ, τριψάτω ὁ ἄνθρωπος.” καὶ
ὁ Κρίτων, “‘Ἀλλ’ οἶμαι,” ἐφη, “ἐγώγε, ὦ Σώκρατες, ἐτὶ ἦλιον ε
ἐῖναι ἐπὶ τοῖς ὀρεσίς καὶ οὔπω δεδυκέναι. καὶ ἀμα ἐγὼ οἶδα καὶ
ἀλλοις πάνυ ὄψε πίνοντας, ἐπειδὰν παραγγελθῆ αὐτοῖς,
δειπνήσαντάς τε καὶ πίόντας εὖ μάλα, καὶ συγγενομένους
γ’ ἐνίους ὄν ἀν τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγον,
ἐτι γὰρ ἐγχωρεῖ.” καὶ ὁ Σώκρατης, “Εἰκότως γε,” ἐφη, “ὁ
Κρίτων, ἐκεῖνοι τε ταῦτα ποιοῦσιν, οὐς σὺ λέγεις, οἴονται γὰρ
κερδανείν ταῦτα ποιήσαντες, καὶ ἐγώ γέτα ταῦτα [ἐκότως] οὐ
ποιήσων· οὐδὲν γὰρ οἶμαι κερδανείν ὁλίγον ύστερον πὼν

40 ἄλλο γε ἢ γέλωτα ὑφλῆσεν παρ’ ἐμαυτῷ, γλυχόμενος τοῦ
ζῆν καὶ φειδόμενος οὐδενός ἐτι ἐνόντος. ἀλλ’ ἦθι,” ἐφη, “πιθοῦ
καὶ μὴ ἄλλως ποιεῖ.”

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί πλησίον
ἐστῶτι, καὶ ὁ παῖς ἔξελθὼν καὶ συγρυπνόν χρόνον διατράβας
ἡκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι

31. ἦλιον: the day was not gone, while the sun’s light could be seen.
Cf. 61 e.

38. ταῦτα ποιήσαντες: by doing this.
40. παρ’ ἐμαυτῷ: in my own judgment. Cf. the proverb μὴ ἠδο φράμαω
παρ’ σεαυτῷ. Prov. iii. 7, cf. Rom. xii. 16.

41. φειδόμενος κτλ.: seems to be an allusion to Hesiod’s advice to use
the wine freely both when the jar was first opened, and when it was nearly
exhausted, but to be sparing of it the rest of the time. — πιθοῦ: cf. Crito
44 b. SCG. 403.

LXVI. The drug is brought. Socrates asks if he may pour a libation to
a god, but learns that only so much has been prepared as it is well for him to
drink. He prays, however, that his departure may be for his happiness. His
friends cannot restrain their tears when he drinks the drug, but he rebukes their
lamentations, and expresses his desire to die in peace.

1. τῷ παιδί: doubtless Críos’s personal attendant. Cf. 60 a.

3. τῶν μέλλοντα κτλ.: i.e. a specialist, who had charge of the execution.
— τὸ φάρμακον: this is nowhere specified by Plato, but was κάρυον,
or the seeds of the poison hemlock, which, as is seen, were prepared by
grinding or pounding in a druggist’s mortar. As a means of execution of
a sentence of death, this seems to have
117 α

φέροντα τετριμμένον· ἵδιων δὲ ὁ Σωκράτης τοῦ ἄνθρωπον,
5 "Εἰείν," ἐφή, "ὅ βέλτιστε, σοῦ γὰρ τούτων ἐπιστήμων, τί
χρῆ ποιεῖν;" "Οὔδεν ἄλλο," ἐφή, "ἡ πιόντα περιέχει, ἔως
ἂν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἐπειτὰ κατακείσθαι;" καὶ
οὐτοὺς αὐτὸ ποιήσει." καὶ ἄρα ἠρέξε τὴν κύλικα τῷ
Σωκράτει· καὶ ὅς λαβὼν καὶ μάλα ἴλεως, ὃ Ἐξέκρατες,
10 οὐδὲν τρέσας οὐδὲ διαφθέιρας οὕτε τοῦ χρώματος οὕτε τοῦ
προσώπου, ἀλλ’ ὁσπέρ εἰσί ταύρηδον ὑποβλέψας πρὸς τὸν
ἄνθρωπον, "Τί λέγεις," ἐφή, "περὶ τοῦτο τοῦ πόματος πρὸς
tὸ ἀποστεῖσαι των; ἔξεστιν, ἢ οὔ;" "Τοσοῦτον," ἐφή,
"ὅ Ὁ Ὅ μικράτες, τρίβομεν, ὅσον αἰώμεθα μέτριων εἶναι πιεῖν.
15 "Μανθάνω," ἢ ὅσι. "ἀλλ’ εὐχεσθαί γε τοῦ τοῦς θεοὺς ἔξεστιν
tε καὶ χρῆ, τὴν μετοίκησιν τὴν ἐνθένδε ἐκείσε εὐτυχῆ γενέ-
σθαι. ἡ δὴ καὶ ἐγὼ εὐχομαι τε καὶ γένοιτο ταύτη." καὶ
ἀμ’ εἰπὼν ταύτα ἐπισχόμενος καὶ μᾶλα εὐχρέως καὶ εὐκόλως
ἔξπειν. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπισκεϊκῶς οὐκε τῇ Ἡσαν
20 κατέχειν τὸ μὴ δακρύειν, ὅς δὲ εἰδομεν πίνοντα τε καὶ πεπω-
κότα, οὐκέτι, ἀλλ’ ἐμοὶ γε βία καὶ αὐτοῦ ἀστατή ἑξάρει τὰ
dάκρυα, ὡστε ἐγκαλυφάμενος ἀπέκλατον ἐμαυτὸν: οὐ γὰρ δὴ
ἐκείνον γε, ἀλλὰ τὴν ἐμαυτὸν τύχην, οἷον ἄνδρος ἑταῖρου ἄ
ἐστηριμένος εἴην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοὶ, ἐπειδὴ

been used at Athens first in the time of the Thirty. According to Lysias
12. 17, πίνειν κώνευν was the ordinary
passagelma under their rule. Plato
once (Lysias 219 e) mentions this as a
poison for which wine was an anti-
dote. According to modern autho-
ties, the effects of this poison are much
more violent than would seem from
Plato's story.
7. οὖ: construe with σκέλεσι. —
katakeίσθαι: construe with χρῆ.
8. αὐτὸ: nominative, itself.
10. χρώματος: genitive with οὐδὲν
only as obj. of διαφθέιρας, not as obj. of
τρέοντα.
13. τοσοῦτον: i.e. only so much.
17. γένοιτο ταύτη: so may it be.
20. τὸ μὴ δακρύειν: the negative
repeats what contained in κατέχειν.
21. ἐμοὶ γε καὶ αὐτοῦ: genitive with
βία.
22. ἐγκαλυφάμενος: sc. with a fold
of his mantle. Cf. l. 43.
23. οἷον: an idea of thinking is
implied. H. 1001.

28. τῶν παρόντων: partitive with οὐδένα.
29. οἶα: cf. ὦν 61 c.
30. τοῦτον ἐνεκα: explained by the ἐνα clause.
31. εἰφημία κτλ.: a Pythagorean doctrine.
33. τοῦ δακρύεων: ablative genitive.
35. ὑπίτιος: predicate. To this, οὔτω refers.
40. πηγνύτο: optative. The mode-sign is absorbed by the ὅ.
41. γένηται: the subject is implied in ψύχοιτο κτλ.
43. ᾱ κτλ.: and this was the last etc.
44. Ἀσκληπιῶ: a cock was an offering of thanksgiving to the god of health, for recovery from illness. This expression is no clinging to an old superstition in Socrates's last moments, but is his figurative way of saying that now he is freed from all the ills of the body.
ei ti ἄλλο λέγεις.” ταῦτα ἐρωμένου αὐτοῦ οὐδὲν ἐτι ἀπεκρίνατο, ἀλλ’ ὀλίγον χρόνον διαλύσων ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτὸν, καὶ ὅσ τὰ ὁμοματα ἐστησεν: ἰδὼν δὲ ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς ὀφθαλμοὺς.

Ι.Χ.Π. Ἡδε ἡ τελευτὴ, ὁ Ἐχέκρατε, τοῦ ἐταίρου ἦμων ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἂν, τῶν τότε δὲ ἐπειράθη μεν ἀρίστου καὶ [ἄλλως] φρονιμωτάτου καὶ δικαιοτάτου.

47. ei ti ἄλλο λέγεις: whether you have anything else to say.

1.Χ.Π. 2. τῶν τότε: of his time.
The expression is suited to the time of composition of the dialogue. Cf. δεύο 58 b.

3. ἄλλως: in general. — In this praise, the narrator gives the impression of studied moderation. This is consistent with Plato’s practice of presenting his portrait of Socrates without comment or criticism.
ΠΛΑΤΩΝΟΣ ΣΤΜΠΟΣΙΟΝ

(ALCIBIADES PRAISES SOCRATES)

XXXII. "Σωκράτη δ' ἐγὼ ἐπανεῖν, ὃ ἀνδρεῖς, οὕτως ἐπι-
χειρήσω, δι' εἰκόνων. οὕτως μὲν ὁδι' ἴσως οἴησται ἐπὶ τὰ
gελούτερα, ἔσται δ' ἡ ἐκὼν τοῦ ἀληθοῦς ἑνεκα, οὐ τοῦ
gελοίου. φημὶ γὰρ δὴ ὀμοίωτατον αὐτὸν εἶναι τοῖς σιληνοῖς
5 τούτων τοῖς ἐν τοῖς ἑρμογλυφείοις καθημένοις, οὕτων ἐ
ἔργάζονται οἱ δημούργοι σύριγγας ἡ αὐλοῦς ἐχοντας, οἱ
dιχάδε διοιχθέντες φαίνονται ἐνδόθεν ἀγάλματα ἐχοντες
θεῶν. καὶ φημὶ αὖ ἐοικέναι αὐτὸν τῷ σατύρῳ τῷ Μαρσύᾳ.
ὅτι μὲν οὖν τῷ γ' εἴδος ὁμοίος ἐῖ τούτως, ὡ Σώκρατες,
10 οὔδ' αὐτὸς ἂν ποῦ ἀμφισβητήσαις. ὡς δὲ καὶ τάλλα ἐοικας,
μετὰ τούτῳ ἄκοντε. υβριστής εἰ· ἦν οὖ; ἐὰν γὰρ μὴ ὀμολο-

At a feast held at the house of Agatho, the tragic poet, to celebrate
the victory which he had just won in
the Lenaean festival of 416 B.C., several
have spoken in praise of Love, and then
Alcibiades, who is now in his greatest
glory, just before the Sicilian Expedi-
tion, praises Socrates.

XXXII. Socrates is like one of the
ugly images of a seated satyr, which,
when opened, proves to contain a bea-
tiful shrine and the figure of a god.
1. οὕτως: explained by δι' εἰκόνων.
5. τούτως: indicates the familiarity
of such images.—καθημένοι: these
figures generally represented Silenus
in a sitting posture, playing the pipe.

6. αὐλοῦς: object of ἐχοντας.
7. διοιχθέντες: sc. as by the two
wings of a double door. Cf. 222 a.
9. εἴδος: in the Symposium of
Xenophon, Socrates is represented as
humorously urging the advantages of
his broad, turned-up nose, his project-
ing eyes, and his thick lips, and finally
as saying: ἐκεῖνο δ' οὗθεν τεκμήριον
λογίζει ὡς ἐγώ σου καλλίων εἰμι, ὅτι καὶ
Ναίδες θεαὶ οὕσι τοῖς Σιλήνους ἐμὸν
ἀμφισβητῶν τικτοῦσι ἡ σοί; (Symp.
v. 7), —the Naiad nymphs, goddesses,
bear Silens, and these are more like to
Socrates than to Critobulus.
11. υβριστής: a reference to his
teasing irony. — ἦ οὖ: are you not?
215 e
γῆς, μάρτυρας παρέδωκαί. ἄλλα οὖν αὐλητῆς; πολύ γε θαυμασσιώτερος ἐκέινος· ὁ μὲν γε δὲ ὠργάνων ἐκήλε τοὺς ε ἀνθρώπους τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νυνὶ ὦς ἂν τὰ ἐκεῖνον αὐλῆ (ἀ γὰρ Ὠλυμπος ἦλιεν, Μαρσύου λέγω, τοῦ διδάξαντος), — τὰ οὖν ἐκεῖνον εάν τ’ ἀγαθὸς αὐλητής αὐλή ἐόν τι φαύλη αὐλητρίς, μόνα κατέχεσθαι ποιεῖ καὶ δὴλοι τοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους, διὰ τὸ θεία εἶναι. οὐ δὲ ἐκεῖνο τοσούτον μόνον διαφέρεις, ὅτι ἄνθρωποι ψυλοὶ λόγους ταύτων τούτω ρητορές. ἤμεις γὰρ ὃταν μὲν τὸν ἄλλον ἀκούσας λέγοντος καὶ πάνω ἀγαθαὶ ῥήτορος ἄλλος λόγους, οὔδεν μέλει, ὥσ ἐπος εἰπεῖν, οὐδενί. ἐπεδῶν δὲ σύ τις ἁκούῇ ἢ τῶν σῶν λόγων ἄλλου λέγοντος, καὶ πάνω φαύλος ὃ ὁ λέγων, ἐάν τε γυνὴ ἁκούῃ ἐάν τ’ ἀνήρ ἐάν τε μειράκιον, ἐκπεπληγμένοι εἵμεν καὶ κατεχόμεθα.

"ἐγὼ γὰρ, ὦ ἄνδρες, εἰ μὴ ἐμελλὼν κομιδῆ δόξειν μεθύειν, εἶπον ὡμόσας ἃν ψωμίν, οἷα δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτων λόγων καὶ πάσχω ἐτι καὶ νυνὶ. ὃταν γὰρ ἀκούσας, πολὺ μοι ε μᾶλλον ἢ τῶν κοροβαντιώτων ἢ τε καρδία πηδᾶ καὶ δάκρυα ἐκχεῖται ὑπὸ τῶν λόγων τῶν τούτων. ὦρῳ δὲ καὶ ἄλλους παραπόλλους ταῦτα πάσχοντας. Περικλέους δ’ ἁκούσας καὶ ἄλλων ἁγαθῶν ῥητόρων εὖ μὲν ἡγούμην λέγειν, τοσοῦτον

12. μάρτυρας παρέδωκαί: technical language, as if Alcibiades were conducting a case in court. Cf. Ap. 31 e. — ἄλλα: or; cf. Ap. 37 e.
13. ἐκείνου: i.e. Marsyas, who had vied with Apollo (Xen. An. i. 2. 8).
14. τῇ ἀπὸ κτλ.: i.e. just like Socrates.
15. τὰ ἐκείνου: sc. μελήσα ἀυλήματα.
16. οὖν: resumptive.
20. ψυλοὶ λόγους: repeats ἄνευ ὠργανῶν. — ταύτων τούτω: i.e. κατέχεσθαι κτλ.
22. λόγους: object of λέγοντος.
23. ἄλλου λέγοντος: sc. αὐτῶς. When another repeats them.
26. κομιδῆ: Alcibiades does not claim to be quite sober at this moment, but elsewhere ascribes his present frankness to the wine which he has drunk.
32. εὐ λέγειν: supply αὐτῶν or αὐτῶς as subject.
δ' οὐδὲν ἐπασχον, οὔτ' ἐπεθορὐβητό μου ἢ ψυχή οὔτ' ἡγανάκτει ὡς ἀνδραποδῶδως διακειμένου. ἀλλ' ὑπὸ τουτοῦ τοῦ Μαρσύου πολλάκις δὴ οὐτω διετέθην, ὦστε μοι δοξαὶ μὴ 216 βιωτῶν εἶναι ἐχοντι ὡς ἔχω. καὶ ταῦτα, ὃ Σώκρατες, οὐκ ἔρεις ὡς οὐκ ἁληθῆ. καὶ ἔτι γε νῦν σύνοιδ' ἐμαυτῷ, ὅτι εἰ ἐθέλομη παρέχειν τὰ ὁτα, οὐκ ἀν καρτερῆσαιμ, ἀλλὰ ταῦτα ἂν πάσχωμι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεής ἂν αὐτῶς ἦτι ἐμαυτοῦ μὲν ἀμελῶ, τὰ δ' Ἀθηναίων πράττω. βίᾳ οὖν ὑσπερ ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὁτα οἴχομαι φεύγων, ἵνα μὴ αὐτοῦ καθήμενος παρὰ τούτω καταγράσω. πέτωσθα δὲ πρὸς τούτον μόνον ἀνθρώπων, δ' οὐκ ἀν τις οἴοιτο ἐν ἐμοὶ ἐνείναι,—τὸ αἰσχύνεσθαι ὄντων· ἐγὼ δ' τοῦτον μόνον αἰσχύνομαι. σύνοιδα γάρ ἐμαυτῷ ἀντιλέγειν μὲν οὐ δυναμένῳ, ὡς οὐ δεῖ ποιεῖν ὅ οὕτως κελεύει, ἐπειδὰν δ' ἀπέλθω, ἡττημένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. δραπετεύω οὖν αὐτῶν καὶ φεύγω, καὶ ὅταν ἔδω, αἰσχύνομαι τὰ ὁμολογημένα. καὶ πολλάκις μὲν ἥδεως ἄν ἱδομι αὐτὸν μὴ ὄντα ἐν ἀνθρώ- ποις· εἴ δ' αὐ τοῦτο γένοιτο, εὖ οἶδα ὅτι πολὺ μείζων ἄν ἁχθοίμην, ὦστε οὐκ ἔχω δ' τι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.

XXXIII. "καὶ ὑπὸ μὲν δὴ τῶν αὐλήματων καὶ ἐγὼ καὶ ἄλλοι πολλοὶ τωαῦτα πεπόνθασιν ὑπὸ τοῦ δέ τοῦ σατύρου: ἀλλὰ δ' ἐμοῦ ἀκούσατε ὡς ἀμοίῳ τ' ἔστιν οἷς ἐγὼ ἤκασα

36. βιωτῶν: cf. Ορίτος 47 ε.—ἐχοντι: equivalent to διακειμένου, above. Cf. Αρ. 22 ε.
37. ἔτι γε νῦν: i.e. though Alcibiades was no longer young, but perhaps the most influential man in Athens.
40. ἐμαυτοῦ ἀμελῶ: cf. Αρ. 29 δ ε.
44. τὸ αἰσχύνεσθαι: in apposition with δ.
46. δυναμένῳ: supplementary participle. Cf. Αρ. 34 β.
47. ὑπὸ: because of the verbal idea in τιμῆς, which is equivalent to τιμᾶσθαι. Cf. τὴν ὀδον ἤμιν Αρ. 30 δ.
48. τὰ ὁμολογημένα: for the construction, cf. Αρ. 34 β.—Alcibiades is obliged to confess himself convinced that he ought to lead a very different life from that which he leads.
XXXIII. Socrates cares nothing for beauty nor for wealth.
3. ἐμοὶ ἀκούσατε: let me tell you.
αὐτῶν, καὶ τὴν δύναμιν ὡς θαυμασίαν ἔχει. εἶ ὡρὰ ἵστε ὅτι
5 οὐδεὶς ἤμων τούτων γεγυνόσκει. ἀλλὰ ἐγὼ δηλῶσω, ἐπείπερ ἢ
ἡξάμην. ὀρᾶτε γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν
καλῶν καὶ ἂεi περὶ τούτων ἐστὶν καὶ ἐκπεπλήκται, ὡς τὸ
σχήμα αὐτῶν. τούτῳ οὐ σιληνώδες; σφόδρα γε. τούτῳ γὰρ
οὗτος ἐξωθεν περιβέβληται, ὥσπερ ὁ γεγυμμένος σιληνός.
10 ἔνδοθεν δὲ ἀνοιχθεῖσιν πόσης οἰεσθε γέμει, ῥ ἄνδρες συμπόται,
σωφροσύνης; ἵστε ὅτι οὔτε εἰ τις καλὸς ἐστι κέλει αὐτῷ
οὐδὲν, ἀλλὰ καταφρονεῖ τοσοῦτον ὅσοιν οὔτε ἄν εἰς οἰδήθη,
οὔτε εἰ τις πλοῦσιος, οὔτε εἰ ἄλλην τινὰ τιμήν ἔχων τῶν ὑπὸ θ
πλήθους μακαριζομένων. ἤγεται δὲ πάντα ταῦτα τὰ κτή-
15 ματα οὖν ἐξείς καὶ ἡμᾶς οὐδὲν εἶναι, ἵνα λέγω υἱῶν, εἰρω-
νεόμενοι δὲ καὶ παῖζον πάντα τῶν βίων πρὸς τοὺς ἀνθρώπους
diatelei. σπουδάσαντος δὲ αὐτοῦ καὶ ἀνοιχθέντος οὐκ οἴδα
εἰ τις ἐωρακές τα ἕντος ἀγάλματα· ἀλλ' ἐγὼ ἦδη ποτ' εἶδον,
κάμοι ἔδοξεν οὕτω θεία καὶ Χρυσαῖ εἶναι καὶ πάγκαλα καὶ θαυ-
20 μαστά, ὅπερ ποιητέων εἶναι ἐμβραχυ ο τι κελεύοι Σωκράτης.”

XXXV. “καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτείδαιαν ε
ἐγένετο κοινὴ καὶ συνεσιτούμεν ἐκεῖ. πρῶτον μὲν οὖν ἐν
τοῖς πόνοις οὐ μόνον ἐμοὶ περίη, ἀλλὰ καὶ τῶν ἄλλων
ἀπάντων. ὅπτ' ἀναγκασθεῖμεν ἀποληφθέντες ποι, οἰα δὴ 220

6. καλῶν: construed with ἐρωτικῶς.
7. ὡς τὸ σχῆμα: to judge by his
bearing.
12. καταφρονεῖ: τῶν καλῶν, i.e. τῶν
κάλλους.
15. οὕτω: cf. 220 a, Ap. 30 b.—
ἵνα λέγω υἱῶν: parenthetical.
16. εἰρωνεύομενοι: mainly by pre-
tense of ignorance in order to mislead
the interlocutor. Cf. Ap. 38 a. For
24 c.
17. σπουδάσαντος: inceptive.
XXXV. Alcibiades tells of Socra-
tes's endurance and self-control when
on service in the army in Thrace.
2. συνεσιτούμεν: the two were not of
the same deme or phyle, so the messes
must have been formed unofficially.
—οἰα δὴ: sc. γίγνεται, as is wont to
happen.
5 ἐπὶ στρατεύας, ἀσιτεῖν, οὔδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερέων. ἐν τῷ αὖ ταῖς εὐωχίαις μόνος ἀπολαυέων οἶος τῷ ἃ τὰ τῷ ἂλλα, καὶ πίνειν οὐκ ἔθελων, ὅποτε ἀναγκασθεῖν, πάντας ἔκρατει, καὶ ὁ πάντων θαυμαστότατον, Σωκράτης μεθύνου τὴν σωθείς πῶποτε ἑώρακεν ἀνθρώπων. τοῦτον μὲν οὖν μοι δοκεῖ
10 καὶ αὐτίκα ο ἐλέγχος ἐσεθαι: πρὸς δ' αὖ τὰς τοῦ χειμῶνος καρτερήσεις, — δεινοὶ γὰρ αὐτῶθι χειμῶνες, — θαυμάσια εἰργάξετο τὰ τῷ ἂλλα, καὶ ποτ' ὄντος πάγου οἶου δεινότατον, καὶ πάντων ὧν οὐκ ἔξιόντων ἔδοθεν, ἣ εἰ τις ἔξω, ἡμιφυλεῖς ἤν τὸ θαυμαστα δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνελλιγμένων υπὸ τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, οὗτος δ' ἐν τούτως ἔξυπνον ἢ ὄμοντοι μὲν τοιοῦτοι οἰοῦντες καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥάον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶτα ὑπέβεβλεπον αὐτὸν ὡς καταφρονοῦντα σφῶν.

5. οὔδεν: predicate. Cf. 216 e.
7. τὰ τῷ ἂλλα καί: and in particular. — πίνειν κτλ.: i.e., though Socrates did not care for wine, he could drink more than any one else, without being affected by it.
9. τούτον: i.e. of Socrates’s clear head, untroubled by wine. Alcibiades foresaw that much wine was likely to be drunk this night. — At the close of this Symposium, at daybreak, most of the rest are asleep, or go home to bed, but Socrates goes to the Lyceum (gymnasium), and spends the day according to his wont.
11. καρτερήσεις: plural with reference to repeated instances. — δεινοὶ χειμῶνες: according to Thucydides (ii. 70), the Athenian generals at last gave favorable terms of capitulation, in part, because of their men’s suffering from the winter.
12. οὗτος κτλ.: equivalent to τοιούτου οἷος δεινότατος. Cf. θαυμαστὰ δή, below, equivalent to θαυμαστῶν ὅσιν δή, and the use of ὡς with a superlative.
15. οὗτος δέ: as if ἄλλοι μὲν had preceded.
17. ἀνυπόδητος: cf. Xen. Mem. i. 6. 2.
18. ὑποδεδεμένοι: who had shoes.
19. καταφρονοῦντα: Socrates’s indifference to cold seemed a reflection on his comrades’ effeminacy.

XXXVI. Of Socrates’s power of concentration of thought, and his bravery in battle as shown at Potidaea and in the retreat from Delium. Such a man had never been before. Brasidas might be compared with Achilles, and Pericles with Nestor and Antenor. But no such comparison could be found for Socrates.
XXXVI. "καὶ ταύτα μὲν δὴ ταύτα·

'οἶνον δ' ἀὖ τόδ' ἔρεξε καὶ ἐτλη καρπερὸς ἀνήρ'

ἐκεῖ ποτε ἐπὶ στρατάς, ἄξιον ἄκοινοι. συννοήσας γὰρ
ἀυτόθι ἐωθέν τι εἰστήκηκε σκοπών, καὶ ἐπειδὴ οὐ προύχορεί
5 αὐτῷ, οὐκ ἀνέίη ἀλλὰ εἰστήκηκε ζητῶν. καὶ ἦδη ἦν μεσημ-
βρία, καὶ ἀνθρωποὶ ἰσθάνοντο, καὶ θαυμάζοντες ἄλλος ἄλλω
ἐλεγον ὅτι 'Σωκράτης εὖ ἐωθηνὸν φροντύζων τι ἔστηκεν'.
τελευτῶντες δὲ τινες τῶν νέων, ἐπειδὴ ἐστέρα ἦν, δευτυρη-
τες, καὶ γὰρ θέρος τότε γ' ἦν, χαμεύνια εξενεγκάμενοι ἀμα
10 μὲν ἐν τῷ ψυχει καθόδουν, ἀμα δ' ἐφύλαττον αὐτὸν ἐκαὶ
ημ' νῦκτα ἐστήξου. ὁ δ' εἰστήκει μέχρι ἐως ἐγένετο καὶ ἥλιος
ἀνέσχεν· ἑπείτα ὥραν ἀπιόν προσευχάμενος τῷ ἡλίῳ.
"ἐι δὲ δούλεσθαι ἐν ταῖς μάχαις· τοῦτο γὰρ δὴ δύκαιον
γ' αὐτῷ ἀποδοῦναι· ὅτε γὰρ ἡ μάχη ἦν, εὖ ἂς ἐμοὶ καὶ
15 τάριστεία ἔδοσαν οἱ στρατηγοί, οὐδὲις ἄλλος ἐμὲ ἐσωσεν
ἀνθρώπων ἡ ὀντος, τετραμένων οὐκ ἕθελον ἀπολυπεῖν, ἄλλα
συνδιέσωσε καὶ τὰ ὀπλα καὶ αὐτὸν ἐμε. καὶ ἐγὼ μὲν, ὁ Σώ-
κρατες, καὶ τότ' ἐκέλευν σοι διδόναι τάριστεία τους στρατη-
γοὺς, καὶ τούτο γε μοι οὐτε μέμψει οὐτ' ἔρεις ὅτι ψεῦδομαι:

2. Quoted with slight change from Homer, ὄ 271, where Menelaus at
Sparta caps Helen's story of Odysseus.
— οἶνον . . . ἡμή: "the doings and sufferings." Cf. Phaedo 117 d.
4. προφίλασιν: sc. τῷ σκοπεῖν.
Meletus charges Socrates with lack of
respect for the sun. Socrates was punc-
tilious in his observance of the ordinary
forms of worship and reverence.
13. εἰ δὲ δούλεσθαι: the sentence is
not completed. The speaker has in
mind something like οἴος ἦν ἐν ταῖς
μάχαις ἐρῶ.
14. ἀποδοῦναι: Alcibiades would
give Socrates his due.— ἡ μάχη: sc.
at Potidaea, 432 b.c. See on Ap. 28 e.
17. ἐγὼ μὲν: opposed to ἄλλα . . .
αὐτῶς.
19. τούτο γε: Socrates might blame
Alcibiades for much else, but not for
this.
20 ἀλλὰ γὰρ τῶν στρατηγῶν πρὸς τὸ ἐμὸν ἄξιωμα ἀποβλέποντων καὶ βουλομένων ἐμοὶ διδόναι τάριστεία, αὐτὸς προθυμότερος ἔγενον τῶν στρατηγῶν ἐμὲ λαβεῖν ἢ σαυτόν. ἐπὶ τῶν, ὃ ἄνδρες, ἄξιον ἰδίων θεάσασθαι Σωκράτη, ὅτι ἀπὸ Δηλίου φυγῇ ἀνεχόμερε τὸ στρατόπεδον. ἔτυχον γὰρ παραγενόμενον ἵππον ἐχὼν, οὕτως δ' ὅπλα. ἀνεχόμερε οὖν ἐσκεδασμένων ἦδη τῶν ἀνθρώπων οὕτως τ' ἀμα καὶ Δάχης· καὶ ἑγὼ περιτυγχάνω, καὶ ἰδὼν εὐθὺς παρακελεύομαι τ' αὐτῶν θαρρεῖν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτῶ. ἐνταῦθα δὴ καὶ κάλλιον ἑθεασάμην Σωκράτη ἢ ἐν Ποτειδαίᾳ· αὐτὸς γὰρ ἦττον ἐν φόβῳ δ' ἰδια τὸ ἐφ' ἵππον εἶναι· πρῶτον μὲν ὅσον περιήν Δάχητος τῷ ἐμφραῖν εἶναι· ἔπειτα ἐμοῦ γ' ἐδόκει, ὃς Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι ἀσπερ καὶ ἐνθάδε, ἐβεβεβήμενος καὶ τῷ βαλμῷ παραβάλλων, ἤρέμα παρασκοπῶν καὶ τοὺς φιλίους καὶ τοὺς πολεμίους, δὴ δὸς ἄν παντὶ καὶ πάνω πόρρωθεν, ὅτι εἰ τις ἄφεται τούτων τοῦ ἄνδρός, μάλα ἐρωμένως ἁμυνείται. διὸ καὶ ἀσφαλῶς ἀπῆκε καὶ οὕτως καὶ ὁ ἐταῖρος· σχέδουν γὰρ τι τῶν

22. ἡ σαυτόν: rather than yourself. aútós might have been used, but the accusative points the contrast.

24. ἀπὸ Δηλίου: sc. in 424 B.C. Plato refers to this event in Laches 181 b, and to the battle of Potidæa at the beginning of his Charmides.

25. ἵππον ἐχὼν: at Potidæa, Alcibiades was a hoplite; cf. ὅπλα above. —ἀνεχόμερε: the singular shows that Laches is mentioned as an afterthought. Cf. ἀπῆκα i. 37, below.

27. περιτυγχάνω: historical present.

30. ἐφ' ἵππον: obviously a mounted man was more secure on a retreat.

31. τῷ ἐμφραῖν εἶναι: dative of respect. The case of ἐμφραῖν makes clear the subject of εἶναι.

32. τὸ σὸν δὴ τοῦτο: cf. Ἄρ. 34 d.

33. βεβεβήμενος κτλ.: reference to ὅτι βεβεβήκεν τ' ἐν ταῖσ' ὀδοῖς, καὶ τῷ βαλμῷ παραβάλλειν, καὶ παρασκοπῶν κτλ. Clouds 302, where Aristophanes describes Socrates's manner on the streets of Athens. His bearing was the same in the midst of danger. The allusion to Aristophanes is not at all in the tone of one who believed that the comedy of the Clouds really had much influence in causing prejudice against Socrates. —παραβάλλων: explained by παρασκοπῶν.
ou'tw diakeime'nωn en tê polémw oûd' aπtontai, allà toûς protopospaîhâ phêgontas diákousin.

40 "polllâ mèn onûn ân tis kaî allâ exî Swokrâtî epainêsa kai thumâsia. allâ tòn mèn allôn epithtêmêmatwv tâx an tis kai peri' allon touiaûta eîpou, tò de mhêndi ánthrîpâwv ómioiv eînai, mhê tôn palaiâw mhê tôn vûn oûntw, toûto aûxion pântos thau'matos. oîs gâr 'Achilles eûnegêto, aûpeî-45 kâsieîn ân tis kai Braasîdan kai 'âllous, kai oîs aûh Periklêis, kai Nêstora kai 'Antî'nora, eîsî de kai eiteroi. kai di toûs 'âllous kata taun' ân tis aûpekâ'zoi. oîs ð' ouûsî gégonen tûn âtopian ánthrîpâs, kai aûtôs kai oi lôgoni aûton, ou'd' eûngês ân eûroi tis êtôiâ, ouûte tôn vûn ouûte tôn 50 palaiâw, eî mhê 'âra eî oûs eûgê lêgô aûpekâ'zoi tis aûton, ánthrîpâwv mèn mhêndi, toûs de sîlhnôis kai satûrous, aûtôn kai toûs lôgonus.

XXXVII. "kai gâr onûn kai toûto en toûs prôtoûs para- lýtou, ôti kai oi lôgoni aûton oûmorôtatoi eîsi toûs sîlhnôis toûs diougo'mênôis. eî gâr éthelois tis tôn Swokrátous akouîn e lôgwn, phanêiein ân gêloûi tò prôtoû touiaûta kai oûmâta 5 kai bî'mata eûxodoi periambâkountai, satûrou tîna õbrîsotôn xorâv. oûnous gâr kathîlîous lêgêi kai xalkêas tînâs kai sîkutotômous kai bûrosôdêmas, kai ðei dia tôn aûtôn tâ aûtâ

43. tò . . . eînai: resumed in toûto, subject of aûxôîn eônti. — oûmorô: masculine.

45. aûpekâ'seîn ktl.: by a slight shift, instead of toôwos ðw ktl. Similarly, below, after ouûsî.

46. kai eiteroi: sc. who might be compared with Pericles.

47. aûpekâ'zoi: sc. 'âllous.

XXXVII. Socrates's sayings themselves, too, are like these figures of satyrs. They are in unusual form, and an in-

considerate man might laugh at them. But of all sayings these are most divine, and contain the most images of virtue, and reach to all springs of human action.

1. toûto: refers to the following clause.

3. diougo'mênôis: that come open.


5. periambâkountai: the lôgai are personified, — like the nômos in the Crito, 51 c. Cf. 216 d.
φαίνεται λέγειν, ὃστ' ἀπειρος καὶ ἀνόητος ἄνθρωπος πᾶς ἂν τῶν λόγων καταγελάσειν. διοιγομένους δ' ἰδὼν δὴ τις καὶ
10 ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νοῦν ἔχοντας ἐνδον μόνους εὐρήσει τῶν λόγων, ἐπειτὰ θειοτάτους καὶ πλεῖστα ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλεῖστον τείνοντας, μᾶλλον δ' ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῷ κάγαθῳ ἐσεσθαί.
15 "ταῦτ' ἐστίν, ὃ ἄνδρες, ᾧ ἔγω Σωκράτη ἐπαίνω."
Πολλάκις ἑθαύμασα τίς ποτὲ λόγοι Ἀθηναῖοις ἔπεισαν 1 οἱ γραφάμενοι Σωκράτην ὡς ἀξιός εἰη θανάτου τῇ πόλει. ἦ μὲν γὰρ γραφή κατ' αὐτοῦ τοιάδε τις ἦν. "Ἀδικεῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἔτερα δὲ καὶνὰ 5 δαμόνια εἰσφέρων. ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὡς οἶκ ἐνόμιζεν οὖς ἡ πόλις νομίζει αὐτοὺς, ποῖς ποτ' ἐχρήσαντο τεκμηρίων; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἶκοι, πολλάκις δ' ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ ἀρώμενος οἶκ ἀφανῆς ἦν. 10 διεσθράλητο γὰρ ὡς φαίη Σωκράτης τὸ δαμόνιον ἐαυτῷ σημαίνειν. — ὦθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαμόνια εἰσφέρειν. ὦ δ' οὖθεν καὶνότε- ζ ρον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζοντες οἶωνοῖς

1 1. How could the court have been persuaded that Socrates was deserving of death? He worshipped the gods of Athens, and introduced new deities. All his actions were pious and reverent. (Xenophon, himself, of course, was in Asia Minor at the time of Socrates's trial, and did not hear the arguments.)

2. τῇ πόλει: dative of interest.

6. πρῶτον μὲν: correlative to the charge of corrupting the youth, in the second chapter.

7. θύων: supplementary participle with φανερὸς ἦν.

8. οἶκοι: every house was expected to have a family altar in the court.


13. τῶν ἄλλων: than the others, i.e. than the rest do.
180 ΞΕΝΟΦΩΝΤΟΣ ΑΙΟΜΗΝΗΜΟΝΕΥΜΑΤΑ

1.1.3

te χρόνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὕτων τε 16 γὰρ ὑπολαμβάνοντις οὐ τοὺς ὄρνιθας οὖν τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευσμένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κάκεινος δ’ οὕτως ἐνόμιζεν. ἀλλ’ οἱ μὲν πλεῖστοι φασίν ὑπὸ τε τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι. Σωκράτης 20 δ’ ὤπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαμόνιον γὰρ ἐφὶ σημαίνειν. καὶ πολλοὶς τῶν συνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. καίτοι τίς οὐκ ἂν ὁμολογήσειν αὐτὸν 25 βουλέσθαι μὴν ἡλίθιον μὴν ἀλαζόνα φαίνεσθαι τοῖς συνοικοισίν; ἐδόκει δ’ ἂν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο. δῆλον οὖν ὅτι οὐκ ἂν προ- ἐλεγεν, εἰ μὴ ἐπίστευεν ἄλληθεύειν. ταῦτα δὲ τίς ἂν ἄλλῳ πιστεύσειν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς οὐκ εἰναι θεοὺς 30 ἐνόμιζεν; ἀλλὰ μὴν ἐποίηκαν καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν ὡς νομίζων ἀριστῇ ἄν πραχθῆναι, περὶ δὲ τῶν ἄδεηλων ὅπως ἀποβῆσοι το μαντευσμένοις πέμπτει εἰ θυητέα. καὶ τοὺς μελλόντας 7 οἴκους τε καὶ πόλεις καλώς οἰκήσειν μαντικῆς ἐφῃ προσδει- 35 σθαι· τεκτονικὸς μὲν γὰρ ἡ χαλκευτικὴ ἡ γεωργικὸν [ἡ ἀνθρώπων ἄρχικὸν] ἡ τῶν τοιούτων ἔργων ἐξεταστικὸν ἡ λογιστικὴ ἡ οἰκονομικὴ ἡ στρατηγικὴ γενέωθαι, πάντα τὰ τοιαύτα μαθήματα καὶ ἀνθρώπου γνώμης αἰρετὰ ἐνόμιζεν

18. φασίν: contrasted with ὑπολαμβάνοντις.
28. ἄληθεύειν: should prove to speak the truth. — ταῦτα: accusative of specification, in these matters.
31. γὰρ: need not be translated.
32. ἀδήλων κτλ.: uncertain as to their issue.
33. μαντευσμένος: e.g. so Socrates sent Xenophon to Delphi; Xen. An. iii. 1. 5. — εἰ ποιητέα: whether they should be done.
1.1.10

εἰναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτῶς 8
καταλείπεσθαι, ὥν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε
γὰρ τὸ καλὸς ἀγρὸν φυτευσαμένῳ δῆλον ὡστὶς καρπώσεται,
οὔτε τὸ καλὸς οἷκαν οἰκοδομησαμένῳ δῆλον ὡστὶς ἐνυκη-
σεῖ, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν,
οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστα-
τεῖν, οὔτε τῷ καλῷ γύμνῳ, ἵν' εὐφραίνηται, δῆλον εἰ διὰ
ταύτην ἀνιάσεται, οὔτε τῷ δυνατῷ ἐν τῇ πόλει κηδεστὰς
λαβόντι δῆλον εἰ διὰ τούτους στερήσεται τῆς πόλεως. τοὺς 9
δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαμόνον, ἀλλὰ πάντα
τῆς ἀνθρωπίνης γυμνόμης, δαμοσχάν ἐφη· δαμοσχάν δὲ καὶ
τοὺς μαντευομένους ἃ τοὺς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι
διακρίνειν,—οἶον εἰ τις ἐπερωτήθη πότερον ἐπιστάμενον ἡμο-
χεῖν ἐπὶ ζεύγους λαβείν κρείττον ἡ μὴ ἐπιστάμενον, ἡ πότε-
ρον ἐπιστάμενον κυβερνῶν ἐπὶ τὴν ναῦν κρείττον λαβεῖν ἡ
μὴ ἐπιστάμενον,—ἡ ἄ εξεστὶν ἀριθμήσαντας ἡ μετρήσαν-
55 τας ἡ στήσαντας εἰδέναι· τοὺς τὰ τοιαύτα παρὰ τῶν θεῶν
πυθαγομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἐφη δὲ δεῖν, ἃ μὲν
μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μαθαίνειν, ἃ δὲ μὴ δῆλα
toῖς ἀνθρώποις ἐστὶ, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν
πυθαγοῦσθαι· τοὺς θεοὺς γὰρ οἶς ἄν ὥσιν ἑλεύ σημαίνειν.

60 Ἀλλὰ μὴν ἐκείνος γε ἄεὶ μὲν ἢν ἐν τῷ φανερῷ· τρωῇ τε 10
γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἢεὶ καὶ πληθύνσις
ἀγορᾶς ἐκεὶ φανερὸς ἢν, καὶ τὸ λοιπὸν ἄεὶ τῆς ἡμέρας ἦν
ὁπον πλείστοις μέλλοι συνέσεθαι· καὶ ἔλεγε μὲν ὡς τὸ

40. δῆλον εἶναι· infinitive of indirect discourse, in a subordinate clause.
47. στερήσεται: for the future middle as passive, cf. Crito 54 a.
49. ἑριμής· predicate genitive of possession. — δαμοσχάν: Socrates did not disdain to play upon words.
60. ἄεὶ μὲν κτλ.: i.e. he was always in the public eye, yet no one ever, etc. (l. 65).
πολύ, τοῖς δὲ βουλομένοις ἔξην ἀκούειν. οὐδεὶς δὲ πώποτε ἢ
65 Σωκράτους οὐδὲν ἄσεβες οὐδὲ ἀνόσιον οὔτε πράττοντος οἴδην
οὔτε λέγοντος ἦκουσεν. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως
ὑπὲρ τῶν ἄλλων οἱ πλείστοι διελέγετο, σκοπῶν ὅπως ὁ καλού-
μενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφυ καὶ τίσιν ἀνάγκαις
ἐκαστα γίγνεται τῶν οὐρανῶν, ἀλλὰ καὶ τοὺς φροντίζοντας
70 ἡ τοιοῦτα μωραίονται ἀπεδείκνυν. καὶ πρῶτον μὲν αὐτῶν
ἐσκόπει πότερα ποτὲ νομίζοντες ἱκανὸς ἦδη τἀνθρώπων εἰδέ-
ναι ἐρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν
ἀνθρώπεια παρέντες, τὰ δαμόνα δὲ σκοποῦντες, ἥγουνται
τὰ προσήκοντα πράττειν. ἐθαύμαζε δὲ ἐὰν μὴ φανερόν αὐτοῖς
75 ἐστιν ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν. ἐπεὶ
καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τοῦτων λέγειν οὐ
tαῦτα δοξάζειν ἄλληλοις, ἀλλὰ τοὺς μανομένους ὅμοιος δια-
κεῖσθαι πρὸς ἄλληλους. τῶν τε γὰρ μανομένων τοὺς μὲν
80 οὐδὲ τὰ δεινὰ δεδείρα, τοὺς δὲ καὶ τὰ μῆ ἡ φοβερὰ φοβεῖσθαι.
καὶ τοὺς μὲν ὅποι ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ
ποιεῖν ὅτι οὐν, τοῖς δὲ οὐδ’ ἐξυπηρετέον εἰς ἀνθρώποις εἶναι
dokeîn. καὶ τοὺς μὲν οὐθ’ ἑρὸν οὔτε βωμὸν οὔτ’ ἄλλο τῶν
θεῶν οὐδέν τιμῶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ
θηρία σέβεσθαι. τῶν τε περὶ τῆς τῶν πάντων φύσεως μερι-
85 μανώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὅν εἶναι, τοῖς δ’ ἀπείρα
τὸ πλῆθος: καὶ τοῖς μὲν ἄεὶ πάντα κινεῖσθαι, τοῖς δ’ οὐδὲν ἂν

66. τῶν πάντων: the universe.
68. σοφιστῶν: without unpleasant connotation.
69. φροντίζοντας: cf. Αρ. 18 b.
70. πρῶτον μὲν: cf.I.89.—αὐτῶν: cf. Αρ.17 a. It refers to τῶν φροντίζοντας κτλ.
78. τῶν μανομένων: partitive genitive. Parallel to τῶν μεριμνῶν 1. 84.
83. ξύλα τὰ τυχόντα: i.e. probably fetishes, of which the worship in
Greece was more common than would be inferred from the higher literature.
85. ἐν μόνον: the doctrine of the
Eleatics (Monists). — τὸ ὅν: that which
is, the universe. — ἀπείρα: the doctrine
of the Atomists.
86. οὐδὲν κτλ.: the doctrine of
Zeno.
I. 1. 18

ποτε κωνθήναι· καὶ τοὺς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλυσθαι, τοὺς δ' οὔτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολείσθαι.

ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε: "Ἀρ', ὦσπερ οἱ τὰ ἀνθρώπων

πεια μανθάνοντες ἤγοινται τοῦθ', ὥ τι ἂν μάθωσιν, ἐαυτοῖς τε καὶ τῶν ἄλλων ὥσ' ἂν βουλωνται ποιήσων, οὔτω καὶ οἱ τὰ θεία ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν αἰ̂ς ἀνάγκαις ἐκαστα γίγνεται, ποιήσων, ὅταν βουλωνται, καὶ ἀνέμους καὶ ύδατα καὶ ἁρας καὶ ὅτου ἄν ἄλλου δέωνται τῶν τοιουτῶν, ἢ
tοιοῦτο μὲν οὐδέν οὔτ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνώναι μόνον ἢ τῶν τοιουτῶν ἐκαστα γίγνεται;" περὶ μὲν οὖν τῶν τῶν τοιουτῶν ἐφαγματευομένων τοιαῦτα ἐλεγεν· αὐτοῖς δὲ περὶ τῶν ἀνθρωπεῖων ἂεὶ διελέγετο, σκοπῶν τί εὐςεβές, τί ἄσεβες, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἁδικόν, τί σωφροσύνη,

τι μανία, τι ἀνδρεία, τι δειλία, τι πόλις, τι πολιτικός, τι ἀρχη ἀνθρώπων, τι ἀρχικός ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἢ τοὺς μὲν εἴδοτας ἥγειτο καλοὺς κἀγαθοὺς εἶναι, τοὺς δ' ἄγνοιτας ἀνδραποδώδεις ἄν δικαίως κεκλήσθαι.

"Οσα μὲν οὖν μὴ φανερὸς ἢν ὅπως ἐγνώσθηκεν, οὐδέν 17

θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγωνῶν τοὺς δικαστάς· ὀσα δὲ πάντες ἤδεσαν, οὐ θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν; βουλεύσας γάρ ποτε καὶ τὸν βουλευτικὸν 18

ὀρκον ὁμόσας, ἐν δ' ἂν κατὰ τοὺς νόμους βουλεῦσαν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσατο τοῦ δήμου

παρὰ τοὺς νόμους [ἐννέα στρατηγοὺς] μᾶ ἕσφερ τοὺς ἀμφὶ

Θράσυλλον καὶ Ἐρασίνιδην ἀποκτείνα τάντας, οὐκ ἡθελησήν ἐπιςήφισαι, ὀργιζόμενον μὲν αὐτῶ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπευλούντων· ἀλλὰ περὶ πλείονος ἐποίησατο εὐορκεῖν ἣ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλά-

87. πάντα κτλ.: the doctrine of Heraclitus.
96. περὶ μὲν κτλ.: transitional.
102. ἁ: object of εἰδότας.

105. ὑπὲρ: differs little from περὶ.
106. βουλεύσας: cf. Ἀρ. 32 ff.
108. ὀρκον: cognate accusative.
—ἐν δ': cf. Ἀρ. 17 a.
115 ξασθαί τούς ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνό-19
μὲν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν· οὕτωι
μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι.
Σωκράτης δὲ ἤγειτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα
καὶ πράττομεν καὶ τὰ σιγῆ βουλευόμενα, πανταχοῦ δὲ
120 παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπεῖων
πάντων.

Θαυμάζω οὖν ὅτις ποτὲ ἐπεισθησαν Ἀθηναίοι Σωκράτην 20
περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἁσεβὲς μὲν οὐδέν ποτὲ περὶ
τοὺς θεοὺς οὔτε ἐπίτοντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ
125 λέγοντα καὶ πράττοντα [περὶ θεῶν], οὐδὲ τὰς ἀν καὶ λέγων
καὶ πράττων οὐ τε καὶ νομίζοιτο εὐσεβέστατος.

"'Αλλ', ἕφη γε ὁ κατήγορος, "Σωκράτης ὁμιλητὰ γενο-2
μένων Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν
ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλυγαρχίᾳ πάντων
κλεπτιστάτος τε καὶ βιαίοτάτος καὶ φωνικότατος ἐγένετο,
5 Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέ-
στάτος τε καὶ υβριστότατος καὶ βιαίοτατος." ἐγὼ δ', εἰ μὲν 13
τι κακὸν ἐκεῖνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι·
τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν ὡς ἐγένετο διηγή-
σομαι. ἐγενέσθην μὲν γὰρ δὴ τῷ ἀνδρεί τούτω φύτει φιλο-14
τιμοτάτῳ πάντων Ἀθηναίων, βουλομένων τε πάντα δι' ἔαυτῶν

122. At the conclusion of the pas-
sage, the author returns to his first thought.
1. 2. 12–18. Critias and Alcibiades
were companions of Socrates, it is true.
These, however, came to him not be-
cause they really desired to live as he
lived, but because they thought that he
would make them able to speak and to
act. By his words and example, he
kept them temperate while they re-
mained with him, but after they had
left him they forgot his lessons of life.
2. τὴν πόλιν: object of κακὰ ἐποιη-
σάτην.
3. ὀλυγαρχία, 5. δημοκρατία: cf.
the like contrast in Ap. 32 c.
7. εἰ ἐποιησάτην: a logical condi-
tion.
9. ἐγενέσθην μὲν: correlative with
ὕστων δὲ, below.
πράττεσθαι καὶ πάντων ὀνομαστοτάτω γενέσθαι· ἦδεσαν δὲ ὲσκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκεστάτα ἐστιν, τῶν ἡδονῶν δὲ πασῶν ἐγκρατεστάτων οὖντο, τοῖς δὲ διαλεγόμενοι αὐτῷ πάσιν χρώμενον ἐν τοῖς λόγοις ὑπως βούλιοντο.

15 ταῦτα δὲ ὄρωντε καὶ οὕνε προείρησθο, πότερον τις αὐτῷ φῆ τοῦ βίου τοῦ ᾿Ιωκράτους ἐπιθυμήσαστε καὶ τῆς σωφροσύνης ᾗν ἐκείνους εἶχεν, ὄρεξασθαί τῆς ὁμιλίας αὐτοῦ, ἤ νομίσαστε, εἰ ὄμιλησαίνη ἐκείνω, γενέσθαι ἀν ἰκανωτάτω λέγειν τε καὶ πράττειν; ἔγω μὲν γὰρ ἥγοιμαι, θεοῦ διδόντος αὐτοῖν

20 ἢ ἤθην ὦνο τῶν βίων ὥσπερ ζώντα ᾿Ιωκράτην ἔστω, ἢ τεθνάναι, ἐλέσθαι αὐν μᾶλλον αὐτῷ τεθνάναι. δὴ λο ε级以上ενδὲ γενέσθην εξ ὧν ἐπραξάτην. ὡς γὰρ τάχιστα κραίττον τῶν συγγιγνομένων ἡγησάσθην εἶναι, εἰθὺς ἀποτηθήσαστε ᾿Ιωκράτους ἐπράττετήν τα πολιτικά, ἄντερ ἕνεκα ᾿Ιωκράτους ὧρεθήτην.

25 Ἰσως οὖν εἴποι τις ἀν πρὸς ταῦτα, ὅτι ἔχον τῶν ᾿Ιωκράτην τὴν μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἥ σωφρονεῖν· ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὅρω αὐτοῖς δεικνύτας τε τοῖς μανθάνοντοι, ἦπερ αὐτοῦ ποιοῦσιν ἀ διδάσκοντοι, καὶ τῷ λόγῳ προ-

30 βιβαζόντας. οἴδα δὲ καὶ ᾿Ιωκράτην δεικνύτα τοῖς συνόνωσιν ἐαυτὸν καλὸν κάγαθον οὕτα καὶ διαλεγόμενον κάλλιστα περὶ ἄρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. οἴδα δὲ κάκεινο σωφρόνοι 18 νοοῦν ἄπετε ᾿Ιωκράτει συνήστη, οὐ φοβουμένῳ μὴ ἕμπορον ὡς διδόντο ἐπὶ ᾿Ιωκράτους, ἀλλ' οἴομένω τότε κράτιστον εἶναι

35 τοῦτο πράττειν.

12. ἐλαχίστων: see Introd. § 17, Ap. 31 c.
13. ἡδονῶν: equivalent to ἐπιθυμῶν.
16. φῆ: deliberative subjunctive.
—ἐπιθυμήσαστε: causal.
19. διδόντος: conditional.
21. ἔν: construe with ἔσθαι.
30. καὶ ᾿Ιωκράτην: Socrates, too, —as well as other good teachers.
32. κάκεινο: they too,— as well as other scholars,— obey their teachers.
33. φοβουμένω: causal.
'Αξιον δ' αὐτοῦ καὶ ἃ πρὸς Ἀντιφόντα τὸν σοφιστὴν διε- 6
λέχθη μὴ παραλυπεῖν. ὁ γὰρ Ἀντιφῶν ποτε βουλόμενος
tὸν συνονοιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ Ἀντιφό-
ντας παρόντων αὐτῶν, ἔλεγε τάδε. "Ἡ Ὑφήθεντες, ἐγὼ μὲν 2
ἐφέμρυκεν τὸν φιλοσοφοῦντα εὐθαμονεστέρους χρήμα αἰ
χαίνεθαι· οὐ δὲ μοι δοκεῖς τἀναντία τῆς φιλοσοφίας ἀπολελα
κέναι· ξῆς γοῦν οὔτως ὡς οὐδ' ἄν εἰς δούλος ὑπὸ δεσπότη
διατηρῶμενος μείνειε· σίτα τε σιτὶ καὶ ποτὰ πίνεις τὰ φαυλο-
tατα, καὶ ἵματιν ἤμφησαί σοι μονον φαῦλον ἀλλὰ τὸ αὑτὸ
10 θέρων τε καὶ χειμῶνος, ἀνυπόδητος τε καὶ ἀχίτων διατελεῖς.
καὶ μὴν χρήματα γε οὐ λαμβάνεις, ἀ καὶ κτωμένους εὐφραί
νε με καὶ κεκτημένους ἐλευθεριωτέρον τε καὶ ἦδουν ποιεῖ ζήν.
ἐὶ οὖν, ὡσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς
μλητάς ἐαυτῶν ἀποδεικνύουσιν, οὕτω καὶ οὐ τοὺς συνόντας
15 διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι." καὶ 4
ὁ Ἀντιφόντας πρὸς ταῦτα ἔδεικε. "Δοκεῖσθε μοι, ἡ Ἀντιφῶν,
ὑπεληφθέναι με οὕτως ἀναρρόφηζον ζῆν ὥστε πέπεισμαι σὲ μᾶλλον
ἀποθανεῖν ἄν ἐλέουν ή ζῆν ὡσπερ ἐγώ. ἢθι οὖν ἐπισκεφώ
μεθα τι χαλεπῶν ἦσθησαι τοῦ ἐμοῦ βίου. πότερον, ὦτι τοῖς 5
20 μὲν λαμβάνονσιν ἀργύριον ἀναγκαῖον ἔστων ἀπεγράζεσθαι
tοῦτο ἐφ' ὃ ἄν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι
οὐκ ἀνάγκη διαλέγεσθαι ὃ ἄν μὴ βούλωμαι; ἡ τῇν διαιτήν

I. 6. 1–10. Philosophers ought to be happier than other men, but Anti-
phon thinks that Socrates is one of the most miserable of men. So Socrates
shows that his wants are supplied. To need nothing is to be like the gods; to
need as little as possible is to be near them.


— διατελεῖς: ὡς might have been added.

13 f. καὶ τῶν ἄλλων, καὶ σὺ: cf. καὶ πρῶτον i. 1. 6.
15. κακοδαιμονίας: contrast with l. 5.

18. Cf. i. 2. 16.

XENOPHON'S MEMORABILIA

1. 6. 9

μου φανλίζεις, ὃς ἕττον μὲν ὑγιεινὰ ἑσθίοντος ἐμοῦ ἦθυ, ἕττον δὲ ἵσχυν παρέχοντα; ἦ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαυτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἦ ὡς ἦδω διὰ σοῦ παρασκευάζῃ ὑπὲς ἦ ἐμοὶ & ἐγὼ; οὐκ οἴσθη ὅτι ὁ μὲν ἦδος ἑσθίων ἦκιστα ὑψου ἅπετα, ὃ δὲ ἦδος πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ, τὰ γε μὴ ἴματια οἴσθη ὅτι οἱ μεταβαλλόμενοι ψύχους εἰ 

καὶ θάλπους ἑνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδόνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἦδος οὖν ποτε ἕσθην ὡμὴ ἦ διὰ ψύχους μᾶλλον τὸν ἐνδον μένοντα, ἦ διὰ θάλπους μαχόμενον τῷ περὶ σκιάς, ἦ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἀν βουλομαι;

οὐκ οἴσθη ὅτι οἱ φύσεις ἀσθενεστάτοι τῷ σώματι μελετήσαντες τῶν ἵσχυροτάτων ἀμεληθάντων κρείττους τε γίγνοντα πρὸς ἄ ἄν μελετήσωσι καὶ ῥάν οἷα ἑροῦνσι; ἐμὲ δὲ ἄρα οὐκ οἰεῖ, τῷ σώματι ἅνετε τὰ συντυγχάνοντα μελετῶντα καρπεύει, πάντα ῥάν θέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ ὑπε

λεύειν γαστρὶ μηδ' ὑπνῷ καὶ λαγνεῖα οἰεῖ τὶ ἀλλοι αἰτίωτεροι εἶναι ἡ τὸ ἐτερα ἔχειν τούτων ἔδω, ἃ οὐ μόνον ἐν χρείᾳ ὑπέρανει, ἀλλὰ καὶ ἐπίδας παρέχοντα ωφελήσειν αἰεῖ; καὶ μὴν τοῦτο γ' οἴσθα, ὅτι οἱ μὲν οίομενοι μηδὲν εἰ πράττειν οὐκ εὐφραίνονται, οἱ δ' ἐγούμενοι καλῶς προχωρεῖν ἐαυτοῖς ἦ 

γεωργίαν ἡ ναυκληρίαν ἡ ἀλλ' ὅτι ἂν τυγχάνωσιν ἐργαζόμενοι ὡς εἰ πράττοντες εὐφραίνονται. οἰεῖ οὖν ἀπὸ πάντων τού- των τοσαῦτην ἱδροῦν ἑναι ὡς ἄντως τοῦ ἐαυτοῦ θ' ἡγεῖσθαι 

βελτίων γίγνεσθαι καὶ φίλους ἀμείλους κτάσθαι; ἐγὼ τοῖνυν

23. ὃς: on the ground that.
24. χαλεπώτερα: predicate. ὅτα is in mind.
32 ff. As in Symp. 220 b.
34. πόδας: accusative of specification.
35. τῷ σώματι: in body.—μελε-

τήσαντες: by practice.
36. παρέχοντα: causal.
38. ἀμείλους: predicate,—not only is Socrates himself becoming better, 

but his friends also are improving.
διατελώ ταῦτα νομίζων. έαν δε δή φιλους ἢ πόλιν ὤφε-
λεῖν δέη, ποτέρῳ ἡ πλείων σχολη τοῦτων ἐπιμελεῖσθαι, τῷ
ὡς ἐγὼ νῦν, ἢ τῷ ὡς σὺ μακαρίζεις, διαιτωμένῳ; στρα-
tεύοντο δε πότερος ἄν ῥάνον, ὁ μὴ δυνάμενος ἂνευ πολυτε-
λούς διαίτης ζῆν, ἡ δ’ τὸ παρὸν ἀρκοῦν; ἐκπολιορκηθείη δε
πότερος ἄν θάττων, ὁ τῶν χαλεπαστάτων εὑρεῖν δεόμενος, ἢ ὁ
55 τοὺς βάστοις ἐνυγχάνειν ἀρκούντως χρώμενος; ἔκακας, ὁ 10
’Αντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφῆν καὶ πολυτέλειαν
eῖναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θείου εἶναι, τὸ
δ’ ὃς ἐλαχίστων ἐγγυτάτω τοῦ θείου, καὶ τὸ μὲν θείου κράτι-
stον, τὸ δ’ ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.”

λέξω δὲ καὶ α’ Ἐρμογένους τοῦ Ἰππονίκου ἦκουσα περὶ 4
αὐτοῦ. ἔφη γάρ, ἢδη Μελητοῦ γέγραμμένοι αὐτὸν τὴν
gραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς
dύκης διαλεγομένου λέγειν αὐτῷ ὡς χρή σκοπεῖν ὃ τι ἄπο-
5 λογίστεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· “Οὐ γὰρ δοκῶ σοι
tοῦτο μελετῶν διαβεβιωκέναι;” ἐπεὶ δὲ αὐτὸν ἢρετο ὅπως,
eἰπεῖν αὐτὸν ὃτι οὐδέν ἀλλο ποιῶν διαγεγένηται ἢ διασκο-
pῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ
tῶν ἄδικων ἀπεχόμενος, ἦντερ νομίζει καλλύστην μελέτην
10 ἀπολογίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν· “Ὁὐχ ὄρας, ὃ Σῶ 5
κρατεῖ, ὅτι οἱ Αθήνησι δικασταὶ πολλοὺς μὲν ἢδη μηδὲν

55. βάστοις κτλ.: easiest to obtain.
58. τοῦ θείου: genitive with adverb of place.

IV. 8. 4–9. Not long before Socrates’s trial, Hermogenes asks him why he is not preparing his defense. Socrates replies, in the first place, he has been preparing his defense, his whole life long, by a just life, and in the second place his inward monitor has checked him when he has begun the preparation of a formal defense. Doubtless it is better for him to die before he loses his powers of thought and his memory.

3. γραφήν: cognate accusative. — αὐτὸς: construe with the subject of λέγειν, which is the same as the subject of ἔφη.

9. πράττων . . . ἀπεχόμενος: ob-
serve the ‘chiasmus.'
IV. 8. 9


“εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτάν τὸν βίον ἥδη; οὐκ οἶσθ᾽ ὅτι μέχρι μὲν τοῦτο τοῦ χρόνου ἐγὼ οὔδειν ἀνθρώπων ύφείμην ἀν οὔτε βέλτιον οὐθ᾽ ἡδίον ἐμοῖ βεβιωκεῖναι; ἀριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἀριστα ἐπιμελομένους τοῦ ὁς βελτίστους γίγνεσθαι, ἦδιστα δὲ τοὺς μάλιστα αἰσθανομένους ὅτι βελτίστους γίγνονται. ἀ ἐγὼ μέχρι τοῦτο τοῦ χρόνου ἡ ἰσθανόμην ἐμαιτῶ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαι

τὸν οὖτω διατετέλεα περὶ ἐμαυτοῦ γιγνώσκων. καὶ οὐ μῶνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὖτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν. οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ οἱ [τοὺς] ἄλλους φιλοῦντες οὔτως ἄν εἶχον πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτὸ ἄν οἴονται ἐμοὶ συνοντες βελτιστοὶ γίγνεσθαι. εἰ δὲ βιῶσομαι πλεῖο χρόνου, ἵστως ἀναγκαῖον ἔσται ἡ τὰ τοῦ γῆρως ἐπιτελεῖσθαι, καὶ ὅραν τε καὶ ἀκούει κῶ ἡττον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαίνειν καὶ ἐπιλησμονέστερον, καὶ ἄν πρότερον βελτίων ἢ, τούτων χείρω γίγνεσθαι. ἀλλὰ μὴν ταύτα γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἄν εἰπῃ ὁ βίος, αἰσθανόμενον δὲ τῶς οὐκ ἀνάγκη χειρόν τε καὶ ἀνδρότερον ἦν; ἀλλὰ μὴν εἰ γ᾽ ἀδικῶς ἀπὸ ἃθανόμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν ἄν εἰπῃ τοῦτο. ἐμοὶ δὲ τί αἰσχρόν τὸ ἐτέρως μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μῆτε γνώναι μῆτε ποιῆσαι;”

15. ἰδαντιώθη: cf. Λρ. 31 d, 40 a.
22. α: equivalent to καὶ ταῦτα.
31. τὰ τοῦ γῆρος: explained by the following infinitives.
33. ὅν: masculine.
34. μὴ αἰσθανομένῳ: i.e. if he were so dull as not to perceive this.
38. τοῦτο: i.e. Socrates’s death.
APPENDIX

MANUSCRIPTS

All the extant Mss. that contain any considerable portion of Plato’s works follow an arrangement of them into nine successive tetralogies or groups of four members each. Since this arrangement seems to be original with Thrasyllus (or if not original with him, adopted by him from a scholar only slightly earlier, perhaps Tyrannio, Cicero’s friend), and since Thrasyllus was instructor to the emperor Tiberius, it follows that the archetype of no Ms. now known to exist (except the papyri) can much antedate the Christian era. The following table exhibits Thrasyllus’s tetralogies, and also names the best Ms. in which each tetralogy is preserved:

<table>
<thead>
<tr>
<th></th>
<th>Euthyphro</th>
<th>Apology</th>
<th>Crito</th>
<th>Phaedo</th>
<th>Clarkianus (B)</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>Cratylus</td>
<td>Theaetetus</td>
<td>Sophist</td>
<td>Statesman</td>
<td>“”</td>
</tr>
<tr>
<td>III</td>
<td>Parmenides</td>
<td>Philebus</td>
<td>Symposium</td>
<td>Phaedrus</td>
<td>“”</td>
</tr>
<tr>
<td>IV</td>
<td>Alcibiades I</td>
<td>Alcibiades II</td>
<td>Hippiarchus</td>
<td>Antistae</td>
<td>“”</td>
</tr>
<tr>
<td>V</td>
<td>Theages</td>
<td>Charmides</td>
<td>Laches</td>
<td>Lysis</td>
<td>“”</td>
</tr>
<tr>
<td>VI</td>
<td>Euthydemus</td>
<td>Protagoras</td>
<td>Gorgias</td>
<td>Meno</td>
<td>“”</td>
</tr>
<tr>
<td>VII</td>
<td>Hippias maior</td>
<td>Hippias minor</td>
<td>L</td>
<td>Menexenus</td>
<td>Venetus T</td>
</tr>
<tr>
<td>VIII</td>
<td>Critophon</td>
<td>Republic</td>
<td>Timaicus</td>
<td>Critias</td>
<td>Parisinus A</td>
</tr>
<tr>
<td>IX</td>
<td>Minos</td>
<td>Laws</td>
<td>Epinomis</td>
<td>Letters</td>
<td>“”</td>
</tr>
</tbody>
</table>

Schanz constructs the pedigree of the existing Mss. of Plato, and traces them all to an archetype or parent Ms. which consisted of two volumes: Vol. I contained the first seven tetralogies; Vol. II contained the last two tetralogies, together with a number of works attributed with more or less confidence to Plato. The copies made of Vol. I were of two kinds, (1) incomplete, omitting the seventh tetralogy, and (2) complete. The codex Clarkianus, the capital authority for the first six tetralogies, represents an incomplete copy of Vol. I of the archetype. The complete copy of
Vol. I is represented by the less trustworthy codex Venetus T, the best 
authority for the seventh tetralogy. 

I. Codex Clarkianus, referred to by the single letter B because the 
Ms. is called also Bodleianus. It is now in the Bodleian Library at Oxford, 
and is "the fairest specimen of Grecian calligraphy which has descended 
to modern times." It was beautifully written on parchment, in the year 
895 A.D., by a skilful scribe, one Joannes, for the use of Arethas, who after- 
wards became archbishop of Caesarea. Edward Daniel Clarke found this 
Ms. in October, 1801, in the library of a monastery on the island of Pat- 
mos. See M. Schanz, Nova Commendationes Platonicae, pp. 106–118; and 
Clarke, Travels in Various Countries of Europe, Asia, and Africa, ii. 2. 348 ff. 
An admirable facsimile of this Ms. was published in two volumes at Leyden 
by Sijthoff, in 1898, 1899.

II. Codex Venetus T, Bekker’s ‘t. This Ms. is now in St. Mark’s 
Library in Venice, and is chiefly valuable where the Clarkianus fails, i.e. 
for the seventh tetralogy. For a detailed account of it, see Schanz, Ueber 
den Platócodex der Marcus-Bibliothek in Venedig, 1877, and the preface to 
Vol. IX of the same scholar’s critical edition of Plato’s works. The date 
of the significant parts of this Ms. falls in the twelfth century.

III. Parisinus A, No. 1807 (formerly 94 and 2087). This Ms. is now 
in the National Library at Paris; it was probably written early in the tenth 
century after Christ. It comprises the eighth and ninth tetralogies of 
Thrasyllos, together with seven spurious dialogues. The Cántophon, with 
which it begins, is numbered twenty-nine. See Schanz, Studien zur Ge-
schichte des Platónischen Textes, and the general introduction to his critical 
edition of Plato’s works.

IMPORTANT EDITIONS OF PLATO’S COMPLETE WORKS

The first printed edition of Plato’s works was published by Aldus at 
Venice, in 1513, with the aid of Marcus Musurus, formerly of Crete, per- 
haps the most scholarly of the Greeks of his age, and one of the most 
valuable associates of Aldus in the Aldine Academy.

An edition of Plato’s works, with the commentary of Proclins, was pub- 
lished at Basle in 1534, by Valder, with the aid of Simon Grynaeus.

In 1578, Henricus Stephanus (Henri Estienne, or Henry Stephens), 
aided by Joannes Serranus (Jean de Serre), published at Paris a magnifi- 
cent edition in three folio volumes, dedicated respectively to Queen Eliza- 
beth, King James VI of Scotland, and the Consuls of the republic of Berne.
APPENDIX

The pages were subdivided in five parts by letters ([a], b, c, d, e), and the paging and lettering of this edition are used in the margins of most modern editions, as the most convenient and definite basis of reference. The first real advance upon the text of Stephanus was in

(10 vols.) This edition was based on the collation of many Mss.
The most important complete edition with commentary is

Platonis Opera Omnia recensuit, prolegomenis et commentariis illustravit Stallbaum. 10 vols. (Gothae) Lipsiae, 1827 +. The commentary appears in a greatly improved form in the later editions of several of the volumes.

A convenient text edition is

Platonis Dialogi secundum Thrasylli tetralogias dispositi, ex recognitio C. F. Hermann. 6 vols. Lipsiae, 1851 +.
The most important (but still incomplete) critical edition is

Platonis Opera quae feruntur omnia ad codices denuo collatos edidit M. Schanz. Lipsiae, 1875 +.
The latest complete edition of the text, with brief critical apparatus, is

Platonis Opera recognovit, brevique adnotatione critica instruxit Ioannes Burnet. 5 vols. Oxonii, 1899 +.

IMPORTANT EDITIONS OF THE APOLOGY AND CRITO


Platonis Apologia Socratis et Crito et Phaedo, editio quinta aequant auctior et emendator quam curavit Wohlrab. Lipsiae, (1827,) 1877. (This is Vol. I, Sect. I, II, of Stallbaum's complete Plato, mentioned above, now published by Teubner.)

Platons Verteidigungsrede des Socrates und Kriton, erklärt von Christian Cron. Achte Auflage. Leipzig, 1882. (This edition was the basis of Professor Dyer's, and is the first part of an edition of the selected works of Plato, edited for the use of German gymnasias by Cron and Deuschle.)

CHANGES FROM PROFESSOR DYER'S TEXT

Partly on the authority of inscriptions, and partly as the result of further study of the Mss. and of the ancient grammarians, the spelling of the text has been revised. In the following list the first form of each pair
has replaced the other: ἀθρόος, ἀθρόος, — ἀποκτέινμι, ἀποκτέινμι, — ἀποτέισι, ἀποτέισι, — ἐὰν περ, ἐάνπερ, — εί περ, ἐπερ, — εἶς αἴδες, εἰςαἴδες, — εἰςθεμεν, εἰςθεμεν, — ἐκτείσι, ἐκτίσι, — ἐκτείσι, ἐκτίσι, — ἓλευν, ἕλευν, — ἓξει, ἓξει, — ἓξαίμονισα, ἓξαίμονισα, — καόμενον, καόμενον, — κλάω and compounds, κλάω, — κωμίδοθοι, κωμίδοθοι, — κνυδῆ, κνυδῆ, — κόμιος, κόμιος, — το το, τοτ, — Παράλος, Πάραλος, — Ποτίδαια, Ποτίδαια, — πρωπαίτα, πρωπαίτα, — στο, and its compounds, for ἕν, as συνῆδη for ἕων, — νεῖ, νεῖ, — νον, νον, — τὸ το, τοτ, and a few lines later τὸ τοτ, — and wrote τὰ αὐτὰ and ταὐτά in neighboring sentences.

The reviser hopes that the use of quotation marks will prove a reasonable convenience to the learner. In a few passages the punctuation has been changed, in order to make the grammatical construction more distinct, in accordance with English and American rules of punctuation. Several paragraphs have been divided, for the sake of making the rhetorical divisions clearer.

The text of the present edition differs from that of Professor Dyer’s edition also in the following readings: 17 b ὄν for γούν. 17 a πλεῖον omitted. 18 b οὐδὲν ἄλληθες inserted. 22 b αὐτ ἀποθεμένος inserted. 23 e σωντεταμένος for ἕως ἑωςγέμενος. 27 e [οὐ] omitted. 30 b ποιήσαντος for ποιήσαντος. 32 a ἀν inserted. 35 b ήμας for ἕμας. 37 d ὅτι inserted. 46 b τοῦ πρῶτον for μονον νῦν. 48 b [τα] omitted.

In addition to the foregoing, note the following

DEVIATIONS FROM THE TEXT OF GERMAN EDITORS

In general: ἀνυφήμησα, ἀνευφήμησα, — ἕξαίμην, εἰςαἴμην, — προφαίτερον, πρωπαίτερον, — Φαϊδώνιθης, Φαϊδωνίδης.

APOLOGY AND CRITO — Cron-Uhle (1895)


**Rhaedon — Wohlrab (1895)**


**Symposium — Hug (1884)**


**Memorabilia — Breitenbach-Mücke (1889)**

VOCABULARY

ά-βιωτός adj. (βίως): not to be lived, not worth living
άβρόνομαι: plume myself
άγαθος adj.: good
άγαλμα, -άτος n.: (delight), image
άγανακτεύω, fut. ἀγανακτήσω, aor. ἡγα
νάκτησα: am vexed, am irritated, am troubled, am angry, grieve
άγασάω, fut. ἀγασήσω: love, welcome
άγγελα f.: message, tidings
άγγελλω, aor. ἡγγέλα: report, announce
άγγελος m.: messenger, reporter
άγιότερος comp. adj.: more holy
ά-γινωκέ (γινώσκω): am ignorant, do not know
άγορά f. (άγυρω): (place of assembly), market-place
άγριος adv.: (wildly), harshly, roughly
άγριοκύτερος comp. adj. (άγριος): (of the field), too boorish, too rude
άγρος m. (acre): field
άγρυ-πνιά f. (ὑπνός): wakefulness
άγω, aor. ἡγηγοῦν: lead, bring, fetch.
άγε, as interjection, come! SCG 411; GMT 251
άγών, -άνος m. (agony): contest, trial, suit, court
άγωνιζομαι: contend, contest, struggle
'Άδειμαντός m.: Adimantus, brother of Plato. 34 a
άδελφός m.: brother
ά-δεώς adv. (δέως): fearlessly
ά-δήλος adj.: hidden, obscure, concealed, dark
ά-διάφθαρτος adj. (φθείρω): uncorrupted, not ruined
ά-δικέω, fut. ἀδικήσω, pf. pass. ἡδικημαı, verbal ἀδικητέον (δίκη): am unjust (ἀδίκος εἰμι), am guilty, am wrong, do evil, act unjustly
ά-δικημα, -άτος n.: unjust act, wrong deed
ά-δικλα f.: injustice, wrong
ά-δικος adj.: unjust, unrighteous
ά-δίκως adv.: unjustly, unfairly
ά-δύνατος adj.: impossible
ά-εί adv.: always, ever, in every case, at each time, at any time, for the time being (25 c)
άερο-βατεύω (ἄφρ, βαλω): walk the air, tread the air
ά-ηδέστερον comp. adv.: with less pleasure
ά-ηδής, -εί adj. (ηδός): unpleasant, uninteresting
ά-ήθης, -εί adj. (ήθος): unwonted, unusual
ά-θάνατος adj.: immortal, undying, would never die
ά-θέμιστος (Themis): what is not allowed by the gods, Latin nefas
ά-θεός adj. (atheist): god-less, without gods
'Αθήνας adv.: to Athens
'Αθηναῖος adj.: Athenian, man of Athens
'Αθήνης adv.: at Athens
άθροισθε: look, observe, regard
άθροισθε: together, all at once
Αιακός m.: Aeacus, king of Aegina, and grandfather of Achilles and
Telamonian Ajax. He was made a judge in Hades after his death.
41 a; Gorgias 523 e

Alaunó-đwos m.: Aeantodorus. 34 a

Alaš, -austos m.: Ajax, the mightiest of the Achaean warriors before Troy, after Achilles; but by an unjust judgment the arms of Achilles, on the latter’s death, were given to Odysseus. In his disappointment, Ajax went mad and killed himself.
41 b

Algíny f.: Aegina, a large island, a dozen miles from the port of Athens. 59 e

"Aidíg, -ou m.: Hades. év Aidou, in (the realm of) Hades. 29 b

Aínya, -atós n. (enigma): what is darkly indicated, a riddle

Alpérós verbal adj. (alpéos): to be gained

Alpéo, fut. alpésin, aor. mid. alpén, pf. ãlpýsin, verbal alpérós: take, secure (my) conviction, overcome, compel; mid. choose, elect

Alxthánomaí, aor. ãlphýn, pf. ãltýnmaí: perceive, feel.

Alxthópis, -ou s. (an-aesthesis, aesthetic): perception, sensation

Alxthíno, -ou m.: Aeschines, a young companion of Socrates. 33 e, 59 b. (Not the orator, the rival and antagonist of Demosthenes.)

Alxthorós comp. adj.: more shamefast

Alxthorós adj.: disgraceful, shameful

Alxthorós adv.: shamefully

Alxthónomaí, aor. pass. állyván (állyvnaí): am ashamed; with acc. am abashed before, respect.

Álousos m.: Aesop, the writer of fables, a Lydian contemporary of Croesus. 60 e

Áltèw, aor. ãltwá: ask, claim, demand

Áltía f.: responsibility, blame, charge

Áltpáomaí, aor. inf. áltássasber: accuse, charge

Áltpw n.: cause

Áltpus adj.: responsible, to blame

Áltpwteros comp. adj.: rather the cause

Ákoj f. (ákojw): hearing, hearsay. ìx ákoj, what I have heard

Á-kolastía f.: wantonness, license

Á-kolasthos adj. (kóláx): wanton

Ákoloutheó, fut. ákolouthós: follow

Ákousios adj. (ákoj): unwilling, involuntarily

Ákouw, fut. ákousmai, aor. ákouwsa, pf. ákýwosa (acoustics): hear, listen, am told. kakós ákow, hear ill, i.e. am reproached, as passive of kakós lýw
Á-krátéstatos sup. adj. (krátos): most unrestrained

Ákritédstatá sup. adv.: most exactly, most accurately

Ákroáomaí, fut. ákroumousai: hear, listen

Ákroátis, -ou m.: hearer, listener. Ía ákroástai, the audience

Á-kýros adj.: of no effect, null and void

Ákow, -ontos adj. (ékow): unwilling, unwillingly

Álaxów, -ónos m.: braggart, boaster

Álgeinos adj.: painful, grievous

Álgów: suffer pain, ache

Álektrwów, -ónos m.: cock. 118 a

Álèteia f.: truth, ti áltheia, in truth

Áltheow, fut. álthwos: speak the truth

Álthís, -ês adj.: true. to álthís, the truth

Álthwos adv.: truly. Ís álthwís, in truth

Álthkomaí, aor. álkoj, pf. álloka: am taken, am caught, am convicted

'Alkibiàdís, -ou m.: Alcibiades, son of Clinias, born about 450 B.C., the most brilliant of the young men of
Athens in Socrates’s time; but an unprincipled leader. Sym. 215; Xen. Mem. i. 2. 12

ἄλλα conj.: but. After a condition, sometimes it may be translated at any rate, at least. ἄλλος ἃ, except, 20 ἃ, after a negative, seems to be due to a combination of ὁδέρ ἄλλα and ὁδέρ ἄλλο ἃ.

ἄλληλον, ἄλληλοι, ἄλληλοις, ἄλληλοισ reciprocal pron. (ἄλλοι): each other

ἄλλο τι ὢ: originally, is anything else than; it became a mere sign of a question implying the answer “yes,” like the Latin nōn nē, — doubtless;

You do, do you not?

ἄλλο-θι adv.: elsewhere

ἄλλοις adj.: of a different kind, different. Cf. ὁδέρ, ὁδέρος. Having a comparative idea, it may be followed by ὢ.

ἄλλομέτερος comp. adj.: rather of a different kind

ἄλλος, -ῆς, -ον indef. pron. (αἷος): other (cf. ἄρσις)

ἄλλος adv.: elsewhere, elsewhere

ἄλλοτρος adj.: of another, alien, foreign to (my) nature

ἄλλως adv.: otherwise; otherwise than well, foolishly, vainly. ἄλλως τε καὶ, (both otherwise and), especially

ἀ-λόγιστος adj.: inconsiderate, unreasoning

ἀ-λογιστῶς adv.: inconsiderately

ἀ-λόγος adj.: unreasonable

ἀ-λογιστής τοσο adj.: most unreasonable

ἀμα adv.: at the same time. τρίβων ἂς, as he rubbed (11)

ἀ-μάθεστερος comp. adj.: more ignorant, less learned

ἀ-μαθής, -ἐς adj. (μαθάω): ignorant, unlearned

ἀ-μάθια f.: ignorance, folly

ἀμάρτημα, -άτος n.: mistake, error, fault

ἀμείβομαι: change

ἀμείνων, -ονος comp. adj.: better. Cf. ἀγαθός.

ἀ-μέλεια f.: lack of care, neglect

ἀ-μέλεω, aor. ἡμέλησα, πφ. ἡμέληκα: neglect, am careless, do not practice

ἀ-μήχανος n. (μηχανή): immeasurable degree, infinity

ἀμύνομαι, fut. ἀμύνεσαι: avenge (my-)

self, defend (myself)

ἀ-μψήλατος (μψήλατος) aor. ἡμψήλαμαι: go up (upon the)

tribune)

ἀ-μψάζω aor. n. id. ἀνψάζων (βαίνω): bring up, cause to come up

ἀμψάσκομαι (βλύν): bring to life again

ἀ-μπάσβω, aor. ἀμπάσβεσια: look up

ἀ-μβραχόμαι, aor. ἁμβραχησάμην: howl, howl, cry out

ἀμ-ψυχεύω, aor. ἀμ-ψύχομαι: read


άναγκάζω, aor. pass. ἀναγκάσθην: compel, require, constrain
άναγκαίος adj.: necessary, inevitable
άνάγκη f.: necessity, necessary, binding law
άνα-ζητέω, πρ. ἄνεζητήκα: search out
άν-αιρέω, aor. ἀνείρηκα: (take up), declare (of an oracle); mid. take up (for burial)
άν-αισχυντέω: have the shamelessness
άν-αισχυντὰ f.: shamelessness, effrontery
άν-αισχυντότατος (αἰσχύνη) sup. adv.: most shameless, most impudent
άν-αισχυντὸς adv.: shamelessly
άν-καθίζομαι: sit up
άν-λαμβάνω, aor. ἀνέλαβον: take up
άν-ἀλίσκω: expend
άν-άλογος, -eos f.: spending
άν-μίμνησκο, aor. ἀνεμνήστηκα, pass. ἀνεμνήσθη: recall, remind, mid. remember
άν-ἀνδριὰ f. (ἀνὴρ): manliness, bravery
άνδρεία f. (ἀνήρ): manliness, bravery
άνδρείος adj.: manly
άν-ἐλεγκτός adj. (ἐλέγχω): unfuted, irrefutable
άν-ἐλεύθερος adj.: illiberal, unworthy of a free man
άν-ἐλπιστός adv. (ἔλπις): unlooked-for, unexpected
άνεμος m.: wind
άν-εξ-έστατος adv.: without examination, without inquiry
άν-ερευνάω: search out, seek
άν-έρομαι: question, ask, inquire
άν-ερωτάω: question, ask again
ἀνευ improper prep.: without
άν-εὐφημέω, aor. ἀνευφήμησα: break the silence, cry aloud
άν-έχω, aor. ἀνέχομαι: hold up, mid. suffer, endure, with gen. and suppl. participle. ἤκειν ἀνέχετο, the sun rose
άνήρ, gen. ἀνήρας, m.: man (Latin vir)
άνηρ: by crasis for ἄνὴρ
άνθρωπος adj.: belonging to men. ἣς ἁνθρώπους, humanly speaking
άνθρωπος adj.: human, of a man, attainable by man
άνθρωπος m. or f.: man (Latin homo)
άνάσομαι, fut. άνασομαί: grieve, have grief
άνάρας adv.: miserably
άν-ήμι: give up, relax (one's efforts)
άν-ισταμαι: rise, stand up
άν-νόητος adj.: thoughtless, witless
άν-οίγνημι, ἅμφ. ἀνέφημην, aor. pass. ἀνεφήνη: open
άν-όρος adj.: unholy
άντ-αδικέω, aor. ἀνταδίκηκα: do an unjust act in return, retaliate
άντ-απολλάμαι: destroy in return
άντ-εἰπόν aor.: replied, answered
'Αντίναρος m.: Antenor, the wisest counselor of the Trojans. 221 c
ἀντι prep. with gen.: instead of, in place of
ἀντιβόλησις, -ως f.: entreaty
ἀντιγραφή f.: written charge, indictment
ἀντι-δράω: do in return, retaliate
ἀντι-κακουργεῖν, aor. ἀντεκακουργήσα: do harm in return
ἀντι-λέγω: reply, speak back, say in return, gainsay
Ἀντιοχίς, -δος f.: Antiochis, the Athenian "tribe" of which Socrates was a member. 32 b
ἀντι-παρα-βάλλω: place over against, compare
ἀντι-παρά-τίθημι, aor. part. ἀντιπαράθησι: place alongside, compare with
ἀντι-ποιεῖ: do in return
Ἀντισθένης, -ους m.: Antisthenes, founder of the school of Cynics. 59 b
ἀντι-τέχνος m. (τέχνη): competitor, rival
ἀντι-τιμῶμαι, fut. ἀντιτιμήσωμαι: propose as penalty on (my) part, — with gen.
ἀντι-τύπτω: strike back, beat in turn
Ἀντιφῶν, -ῶν m.: Antiphon, a sophist. 33 e; Xen. Mem. i. 6. (Not to be confounded with the orator of the same name.)
ἀντίωμοσία f. (ὀμομοι): charge under oath, affidavit
ἀν-υπό-δητος adj. (δέω): unshod, without shoes, barefoot
"Ἀνυστας, -ου m.: Anytus, one of the accusers of Socrates. 18 b. Introd. § 36
ἄξια f. (sc. τιμη): worth, deserts. κατὰ τὴν ἄξιαν, according to (my) deserts
ἀξίος adj.: worthy of, deserving of, deserved, fitting, worth while. ἄξιον λόγον, worth mentioning. ἄξιον
ἀκοόσαι, worth hearing. ἄξιός εἰμι, I deserve
ἀξιό-χρως, -ως, nom. pl. ἄξιο-χρεῖς, adj.: responsible, worthy of credit, trustworthy
ἀξίωμα, aor. ἄξιώμα (ἄξιω): think fair, consider reasonable, count worthy of, suppose true, claim, ask as reasonable
ἀξίωμα, -ατος n.: dignity, distinction
ἀξίως adv.: worthily, in a manner worthy
ἀπ-αγγέλλω, aor. ἀπήγγειλα: report
ἀπ-αφορέω: forbid, warn off
ἀπ-άγω: lead off (to prison, by summary process), take away, conduct. — ἀπαγωγή was allowed only when a man was taken in the act of crime.
ἀπ-αίρω, fut. ἀπαρῶ: remove from, depart from
ἀπ-ἀλλαγή f.: relief, way of escape
ἀπ-ἀλλάττω, fut. pass. ἀπαλλάσσωμαι, pf. ἀπὶ ἀλλαγμα, aor. ἀπαλλάξῃ: free from, release from; mid. take my leave, depart
ἀπ-αν-αισχυντέω, aor. ἀπανασχύντησα: have the shamelessness for
ἀπ-αντάω (ἐντα): meet
ἀπαξ adv.: once
ἀπασ, ἀπάσα, ἀπάν adj. (πάς): all
ἀπασάω, aor. pass. ἄπασῆν (ἄπατη): deceive, trick
ἀπ-αυθαδίζομαι: am self-willed
ἀ-πειθέω, aor. ἡπειθήσα: am disobedient, do not obey
ἀπ-εικάζω, aor. ἀπεικόσα: liken, compare
ἀπειλέω: threaten
ἀπ-εμι: go away, will go away, depart
ἀ-πειρός adj. (πεῖρα): boundless, unlimited
ἀ-πειρός adj. (πεῖρα): inexperienced, unacquainted with, ignorant. ἀπειρός γραμμάτων, unlettered
απο-κρίνομαι: aor. ἀπεκρίναμην: answer, reply

ἀπο-κρύπτω, aor. μείω. ἀπεκρύψαμην
(apoecrypha): conceal, hide, put in the shade

ἀπο-κτείνω and ἀπο-κτείνυμι, fut. ἀποκτείνω, ἀπεκτείνα, ἔψ. ἀπέκτεινα: slay, kill, put to death

ἀπο-λαμβάνω, aor. ἀπέλαβον, aor. pass. ἀπέλαβησα: take off, cut off, shut off, carry away

ἀπο-λαύω, pf. ἀπολέλαυκα: enjoy, receive good from

ἀπο-λείπω, fut. ἀπολείψα, aor. ἀπέλιπον: leave at one side, abandon, forsake

Ἀπολλό-δορος m.: Apollodorus, of Phalerum, an enthusiastic follower of Socrates. 34 a, 59 a, 117 d

ἀπ-όλλυμι, fut. μείω. ἀπολύω, aor. ἀπόλυσα, μείω. ἀπολύσημην, ἔψ. ἀπόλυσα: destroy, lose; mid. go out of existence; aor. mid. perished; pf. have perished, am ruined

Ἀπόλλων, -ών m.: Apollo. 60 d

ἀπο-λογόσωμαι, fut. ἀπολογήσομαι, aor. ἀπολογήσαμην, verbal ἀπολογητέον: make (my) defense, defend (my)self, reply

ἀπολογία (λέγω): defense, reply. (Never used in the sense of the English apology, which acknowledges an act, and regrets it. ἀπολογία denies the charge.)

ἀπο-λύω: release; mid. loose from (my)self, free (my)self from

ἀπο-περάσομαι: test, try, make experiment

ἀπο-πέμπτω, aor. ἀπεπέμψα: send away, dismiss

ἀπο-παίδαω, aor. ἀπεπάθησα: leap away, hurry off

ἀ-πορέω: am at a loss, do not know, doubt

ἀ-πορία f.: lack, want
ἀπό-ρρητος adj. (εἴρηκα): not to be spoken, secret,—perhaps referring to esoteric Orphic doctrines

ἀ-πορώτατος sup. adj.: most difficult to meet (or to manage), most perplexing

ἀπο-σπέυδω, aor. ἀπέσπευσα: pour a libation (πονέῃ)

ἀπο-τέλω, aor. ἀπέτειλα: pay

ἀπο-τρέπω, aor. ἀπέτρεψα: turn away from, dissuade from

ἀπο-φαίνω, fut. ἀποφαίνω: show, make clear

ἀπο-φεύγω, fut. ἀποφεύξωμαι, aor. ἀπέφειν-γον, ἔφ. ἀπεφέεγα: escape, am acquitted,—with direct object

ἀπο-ψηφίζωμαι, aor. ἀπέψηφισάμην (ψηφ-φος): vote free, acquit, vote for (my) acquittal

ἀπτω, fut. ἄφωμαι, ἔφ. pass. ἃμμαι: fasten; mid. feel of, touch, lay hold of

ἀρα inferential conj.: so, then, accordingly, as it seems, perchance

ἀρα: introduces a question. Cf. ἥ.

ἀργυρόν n.: silver, money

ἀρίστος n.: please, gratify

ἀρετή f.: virtue, excellence, first duty

ἀριθμός n.: number

ἀριστεύον n. (ἀριστος): prize of bravery

Ἀρίστειππος m.: Aristippus, founder of the Cyrenaic school of philosophy, born about 435 B.C. 59 c

Ἀριστεύτης sup. adj.: best. Cf. ἄγαθος, βέληστος.

Ἀριστοφάνης, -οῦς m.: Aristophanes, the chief comic poet of Greece; born about 444 B.C., and died about 385 B.C. Socrates and his teaching were ridiculed in the Clouds of Aristophanes, presented in 423 B.C.

Ἀριστότων, -ωνος m.: Aristo, Plato's father. 34 a

Ἀρκεῖ imper.: it is sufficient

Ἀρκοῦντως adv.: contentedly

Ἀρνακίς, -ίδος f. (ἀρνες): lamb-skin

Ἀροφάρα, Homeric gen. ἀροφής: plowed land, land, earth

Ἀρτι adv.: just now, just

Ἀρχή f.: beginning, principle, premise. τήν ἀρχήν, at all. ἔτοι ἀρχής, from the beginning

Ἀρχή f.: office, government, rule, authority

Ἀρχικός adj.: skilled in ruling

Ἀρχομαι, aor. ἡράκμων: begin. ἀρχό-μενος, at the beginning; cf. τελευ-τῶν

Ἀρχω, aor. ἢρκα: lead, command, rule, hold office. ὁ ἀρχων, the commander; oi ἀρχοντείς, the rulers, magistrates

Ἀ-σέβεια f.: impiety

Ἀ-σεβής, -ές adj.: impious

Ἀ-σθενότατος sup. adj.: weakest

Ἀ-σθενῆς (σθενος): am weak, am ill

Ἀ-στής (στής): am without food, fast

Ἀσκληπιός m.: Asclepius (Aesculapius), the god of healing. 118 a

Ἀσπαζόμαι: salute, have affection, esteem

Ἀ-στακτί adv.: not in drops, in streams

Ἀστέος adj. (ἀστῷ): civil, courteous, polite

Ἀστός m. (ἀστῦ): man of the city, townsmen, citizen

Ἀ-σφάλεια f. (σφάλλω): safety, security

Ἀ-σφαλέστερος comp. adj.: safer

Ἀ-σφαλός adv.: safely

Ἀ-σχήμων, -όνος adj.: unseemly

Ἀ-σχολά f. (σχολή): lack of leisure, occupation. ἄσχολον ἄγω, am busy, am occupied

Ἀ-ταξία f. (τάξις): disorder, misrule

Ἀτε adjunct of a causal participle: since. ἄτε φιλότιμοι ἐντεσι, since they are ambitious
άτεχνως adv.: absolutely, completely, downright. άτεχνως έκνως έκνω, am an entire stranger. (To be clearly distinguished from άτεχνως, "un-scientifically".)

ά-τιμάξω (τιμή): slight, treat without honor, dishonor, have lack of respect

ά-τιμος, aor. ήτιμωσα: deprive of civil rights

ά-τοπία, f.: strangeness, absurdity

ά-τόπος adj. (τόπος): (out of place), eccentric, extraordinary, singular

άττα: = τίνα, n. pl. of τίς, some one

άττα: = ἀτίνα, n. pl. of ὀσίς

αὖ adv.: again, in turn, on the other hand

αὐθαδεστερον comp. adv.: more self-willed

αὐθαδίζομαι (αὐτὸς, αὐθάνω): am self-willed. αὐθαδιζόμενοι, out of self-will

αὔθις adv.: again, later, hereafter. εἰς αὔθις, at a later time

αὔλεω: play on the flute

αὔλημα, -ατος n.: flute-playing

αὔλητης, -ατος m.: flute-player

αὔλητικός adj.: belonging to flute-players

αὔλητρις, -ιδος f.: female flute-player, flute-girl

αὔλος m.: flute

αὔρων adv.: to-morrow. εἰς αὔρων, on the morrow; cf. εἰς αὔθις

αὐτ-αρκίστατα sup. adv. (αὐτός, ἀρκεῖ): most independently, most contentedly

αὐτίκα adv.: straightway, forthwith, at once

αὐτόθι adv.: there

αὐτοῖς: for εὐαὐτοῖς, reflexive pron., themselves

αὐτό-ματος adj. (automaton): of (his) own motion, of (his) own impulse, by chance

αὐτός, -ή, -ό: self, himself. In the oblique cases, when standing by itself, as a personal pronoun, him, her. ὁ αὐτός, ταύτη, the same

αὐτο-σχεδίαξω (σχέδια): form (my) own idea, judge off-hand, judge hastily

αὐτοῦ adv.: here

αὐτό-φάρος adj. (Latini f. u r): (as a very thief), caught in the act. ἐπ' αὐτο-φάρῳ, in the very act, manifestly

α-φαιρέσις, -εσις f.: taking away, confiscation

α-φανής, -ες adj. (φανῶ): unseen

α-φθονία f. (φθόνος): plenty, abundance

α-φωνεῖμι, fut. ἀφῆσον, aor. partic. ἀφέλης: let go, dismiss, abandon, throw away

α-φικόμαι, fut. ἀφίκησα, aor. ἀφικό-μην, pf. ἀφίγημα: come, arrive

α-φισταμαι: stand aloof, stand off, keep away

α-φωσισμόμαι, aor. ἀφωσισμόν (θεῖος): clear (my)self of a scruple

α-φρων, -ος adj.: senseless, foolish

α-χωμαι (α-χως): am burdened, grieve, am angry, am offended

α-χως, -εσις n.: burden

Ἀχιλλεύς, -εύς m.: Achilles. 221 c.; cf. 28 ε

α-χίτων, -ον adv. (totton): without tunic

βαδίζω (βαλω): walk, go

βαθύς, -ία, -υ adj.: deep. ἥρπος βαθύς, early dawn

βαρβαρίκος adj. (barbaric): outside of Greece

βάρος, -εσις n.: heaviness

βαρόνομαι: am heavy, am a burden

βαρύς, -ία, -υ adj. (gravis): heavy, grievous

βαρύτατος sup. adj.: most grievous, most weighty

βαρύτερος comp. adj.: too heavy, too burdensome
VOCABULARY

βασιλεύς, -έως m.: king
βεβαιοῦ, fut. βεβαιώσω: confirm, establish
βέλτιστος sup. adj.: best
βελτίων, -ονος (comp. of ἀγαθός, —cf. βοολομα): better
βδ. adv.: by force, in spite of
βιάζομαι (βία): use force (to), constrain, overpower
βιαστατος sup. adj.: most violent
βιβλίον n. (Bible): book
βίος m.: life
βίω, fut. βιώσωμαι, pf. βιώκα: live
βιωτός verbal adj. (βιωτ): to be lived, (life) worth living
βλαβερός adj.: harmful, injurious
βλάπτω, fut. βλάψω, aor. βλάψα, aor. pass. βλάπτησα: injure, harm, hurt
βλέπω, aor. βλέψα: look, see
βόσω, fut. βόσγισαι: cry aloud, shout, raise a shout
βοήθω: aid, come to the defense of, defend, —with dat.
βουβέω: ring, hum, buzz
βουλευμα, -ατος n.: consideration, argument, decision
βουλευτής, -ος m. (βουλή): member of the senate, senator
βουλευτικός adj.: senatorial
βουλέω, aor. βουλεύσα, pf. mid. βουλεύμα: am senator, act as senator; aor. was chosen to the senate; mid. deliberate, plan; aor. mid. decide
βουλή f.: deliberation, consideration, argument
βουλομαι: wish, desire, choose. ὦ βουλομένος, whoever desires
βραδύς, -εια, -ώ adj.: slow
βραδύτερος comp. adj.: slower

Brασίδας, -ου m.: Brasidas, the chief Spartan general in the first part of the Peloponnesian War; he fell in the defense of Amphipolis, in 422 B.C.

βραχύς, -εια, -ώ adj. (brevis): brief. ἐν βραχεῖ, in short
βρενθόμας: have proud mien, hold (my) head high
βυρσο-δέησης, -ου m.: tanner
βωμός m. (βαυμω), altar

γαμέω, aor. γημα: marry
γάμος m.: marriage
γάρ causal part. (γὰρ, &πα): for. Not always to be translated at the beginning of a narrative. It may indicate surprise, and be equivalent to why :

γαστήρ, gen. γαστρός f. (gastric): belly, appetite
γέλαω, aor. γέλασα: laugh
γέλως, adj. (𝑔έλως): laughable, ridiculous
γελοιότερος comp. adj.: more laughable, too ridiculous
γελοιος adv.: laughably
γέμω: am filled, teem
γεναιός adj. (γένος): noble, well-bred, splendid
γεναιότατος sup. adj.: noblest
γεναιός adv.: nobly, generously, bravely
γενάω, aor. γέννησα: beget, give birth, bear, give life
γεννητής, -ος m.: parent, father
γένος, -εος n. (genreus): race, stock, blood
γέραω, -ονος m.: old man; as adj. old
γεωργιά f. (γῆ, ἐργός, George): farming
γεωργικός adj. as n. (Georgico): skilled in farming, farmer
γῆ f.: earth
γήρας, gen. γήρως, n.: old age
γέγονοι, aor. γέγονα, pf. γέγονα (γένοι): am born, become, come, am
established, am formed, am made, take place, turn out; pf. am, have arisen
γνώσκω, fut. γνώσκωμαι, aor. γνώνω, pf. γνωσκα (know): know, judge; fut., aor., and pf. come to know, learn, find out
γλύφω, pf. pass. γέγλυφμαι: carve
γνήσιος adv. (γένος): genuinely, nobly, honestly
γνώμη f.: judgment
Γοργίας, -ου m.: Gorgias, a noted rhetorician from Leontini in Sicily; born about 490 B.C. and died about 380 B.C. The founder of the school of epicodie oratory. 19 e. Introd. § 12.
γοῦν (γέ-οῦ): now, at least, at any rate
γράμμα, -ατος n. (γράφω): letter; pl. letters, literature
γραφή: writing, formal charge, indictment
γράφω, aor. mid. γραφήμαι, pf. mid. γέγραμμαι: write; mid. present in writing, present, indict
γυμνάσκω, verbal γυμναστήν (γυμνός): engage in gymnastic exercises, practice
γυμνάσιον n.: gymnasium
γυμναστική f.: gymnastics, bodily exercises, in body
γυνή, gen. γυναικός f. (queen): woman
δαιμονάω: am insane, mad
δαιμόνιον as n.: divine influence, divinity
δαιμόνιος adj. (δαιμων): belonging to the gods, under the influence of the divinity, divine, superhuman, most excellent. δαιμόνιος, my dear sir
δαιμόνιος m. (demon): divine being, divinity, god. Already this seems to be generally used of a lower order of divinities
δάκρυ, -ος n. (lacrima): tear
δάκρυσω, aor. εδάκρυσα: weep
δέος pf. as pres.: fear
δεί: impersonal of δέω, need, lack
δείδω, aor. εδείδω (δέως): fear
δείκνυμι: show, make clear
dείλα f. (δέος): cowardice
dεινός adj. (δέος): terrible, to be feared, dreadful, shameful, clever. δεινός λεγειν, a clever speaker, a skilled orator. οὐδέν δεινόν, no fear
δεινότατος sup. adj.: most dreadful
δεινότερος comp. adj.: more to be feared
dειπνέω, aor. εδειπνήσα: dine, sup
dειπνον n.: dinner
δέκα numeral (decem): ten
Δελφοί m. pl.: Delphi, the seat of the Pythian oracle. 20 e
δέομαι, fut. δείσωμαι, aor. εδείχθην (δεί): want, need, desire, ask, beg, implore
δημός m. (δεί, bind): fetter, bonds, imprisonment
δημοτήριον n.: prison
δεσπότης, -ου m. (despot): master, lord
dεύρω adv.: either; used in familiar tone as an inv. come here!
δέχομαι, aor. εδέχάμην: receive, accept, take, choose
δέω (δεί): need, lack. πολλοῦ δέω, I am far from. πολλοῦ δεί, far from it. μὴ δείν, he ought not
δέω, pf. pass. δέεμαι: bind, put in prison; pf. pass. am in prison
δῆ part.: so, now, apparently, manifestly, really
Δήλον n.: Delium, sanctuary of Delian Apollo, on the Attic coast, near the Boeotian frontier. Scene of a battle in 424 B.C., in which the Athenians were defeated by the Boeotians. 28 e
Δήλος f.: Delos, birthplace of Apollo.

δήλος adj.: clear, open, manifest. δῆλον ὅτι, evidently

δηλῶ, fut. δηλάω: show, make clear

δημ-ηγορία f.: addressing the people, public speech

δημοσιογός m. (δῆμος, ἔργον): worker for the people, craftsman

Δημό-δοκος m.: Demodocus. 33 e

δημο-κρατέομαι: am ruled by the people, am under a democracy

δημο-κράτια f. (κράτος): democracy

δῆμος m.: people, Assembly

δημοσια adv.: in public, by public process

δημοσιεύω: work as a public servant, am in public life

δημόσιος adj. (δῆμος): of the people. τὰ δημόσια, the work of the state

δημότης, -ον m.: fellow-demesman, of the same deme

δημόδης, -ες adv. (δῆμος): popular, in the ordinary sense

δή-πον: doubtless, methinks, I am sure, of course

δήτα part.: certainly, of course. τι δήτα expresses surprise, what is this?

διά prep.: with gen. through, across; by means of, using. διὰ τοῦ βίου, through (my) life. διὰ ταχέως, quickly. With acc. because of, on account of, thanks to

δια-βάλλω, pf. pass. διαβέβλημαι: accuse (informally), create prejudice. Cf. διάβολος.

δια-βιώ, pf. διαβίω: pass (my) life, live (my) whole life

διαβολή f. (διαβάλλω): hurt, prejudice, slander. ἡ διαβολὴ ἡ ἐμῆ, the prejudice against me

δια-ψάρμοι, aor. διεγενόμην: come through, live through

δι-άγω, fut. διάκω: spend (my) time, lead (my life)

δια-θρυλέω, pthf. pass. διεθρυλήτο: noise abroad, report commonly

διατα f. (diet): manner of life

διεπάσμαι, impf. διητάτο: sojourn, live

διειλήμμα, -ετος n.: food

διά-κειμαι: am disposed, am affected.

(Perfect passive of διατιθήμα.)

δια-κελεύομαι: shout encouragement

δια-κινδύνεω: meet the danger, am in danger

δια-κρίνω: discern, determine

δια-κωλύω: prevent, hinder

δια-λέγομαι, pf. διελέγω, aor. διελέχθην: converse, talk

δια-λειτω, aor. διέλειτο: leave a gap. διαιτητῶν χρόνων, after an interval of time

δια-αλλάττω, aor. διάλλαξα: reconcile [διά-λογος m.: dialogue]

δια-μυθο-λογέω, aor. διεμύθολογησα: talk familiarly, chat, converse

δια-νοέομαι, aor. διενόθην (νοῦς): reason, think, consider, plan

διάνοια f.: thought, plan, intent

δια-πειράσμαι: test, make trial, prove

δια-πορέμοι: go on (my) way, march along

δια-ποιοέω: consider carefully, examine

δια-πάττω: arrange in order, guide

δια-τέλεω, pf. διατέλεσα (τέλος): continue (to the end)

δια-τίθημι, fut. διαθήσω, aor. pass. διετιθήμη: dispose. Cf. διάκειμαι.

διατρίβη f.: pastime, pursuit

δια-τρίβω, aor. διέτρεψα: pass (my) time, spend, converse

δια-φερόντως adv.: differing from, more than, particularly, specially

δια-φέρω: differ from, surpass, excel, am superior
διαφεύγω, fut. διαφεύγωμαι, pf. διαφέγηγα: flee, escape, am acquitted

διαφέρω, fut. διαφέρω, aor. διεφθείρα, pf. διεφθεράκα, pass. διεφθεράμαι, fut. διεφθεράγμα: corrupt, destroy, ruin; change

διαφόρεσται, -εστὶ n.: corrupter, destroyer

διδάσκαλος m.: teacher, master

διδάσκω, fut. διδάξω, aor. διδάξα: teach, instruct

δίδωμι, fut. δίδωσι, aor. μελ. δίδωσιν, pf. pass. δίδομαι (δω): offer, give, present

διδοὺ, inf. διδεῖν, aor.: saw through

διέπομαι, πρότερον διέπομαι: go through

διέγομαι, aor. διέγαλθον: go through in detail, set forth, narrate, recount

διέρχομαι, pf. διέλθηκα: go through, set forth in detail, discuss

διερωτάω: question in detail

διηγομαι, fut. διηγήσομαι, aor. διηγησάμην: narrate, tell (the) story

διημερεύω (ἡμέρα): pass the day

διθύραμβος m.: dithyramb, a kind of choral lyric poem

δισθηρίζομαι, aor. δισθηρισάμην (σημέρος): insist, affirm confidently

δικαίω, fut. δικάσω, aor. δικάσα, aor. pass. δικαίοσθην: judge, decide

δικαίος, -α, -ον (δικη): just, right, righteous, fair, reasonable. δικαίος είμαι, it is just that I, I ought (cf. the Hibernian idiom, "You had a right to do it"). το δικαιον, justice

δικαιοσύνη f.: justice

δικαιότατος sup. adj.: most just

δικαιότερος comp. adj.: more just

δικαιώσ adv.: justly, with good reason

δικαινικός adj.: (pertaining to the courts), such as one hears in courts, wearsome

δικαστήριον n.: court of justice

δικαστής, -ον m. (δικάς): judge

δίκη f.: suit at law, case, charge, judgment, justice

διώ conj. (δι' ὧ): wherefore

διογέω, aor. pass. partic. διαγέντες: open

διοικέω (εἰκος): administer, manage

διολλέω, aor. διωλέω: ruin, utterly destroy

διομένυμι, aor. διομένευμι: assert under oath, swear to

διό-περ conj.: just because

δίς adv.: twice

δίττος adj. (δις): twofold, of two kinds, of two classes

διφθέρα f. (diphtheria): hide, animal’s skin, leather cloak (such as peasants wore)

διξά-δε adv.: in two parts, asunder

διύκω: pursue, follow

δοκεῖ, fut. δοικώ, aor. δοκέω, pf. pass. δοκομαί (δοκέω, dogma): think, think good; seem, seem true, am thought, am reputed. δοκέω μοι, I came to think. δοκομάναν, agreed, generally believed

δοκιμάζω, aor. pass. δοκιμασάθην: prove, examine; receive to citizenship

δόξα f. (doxology, orthodoxy): reputation, glory, honor, opinion. παρά δόξαν (paradox), contrary to (my) real opinion

δοξάζω: opine, hold (an opinion)

δορά f. (δείρω, flay): skin, hide

δόσις, -ες f. (dose): gift

δουλεύω: am a slave, serve

δουλος m.: slave

δράμα, -ατος n.: drama, theatrical play, spectacle

δραπέτευω: run away from (as a slave might)

δραχμή f.: drachma. An Athenian silver coin, worth about seventeen cents
δράω (drama): do
δρύς, gen. δρυός, f.: oak
δύναμαι: am able, can
δύναμις, -ος f.: power, might, strength
dυνατός adj.: strong, powerful, effectual, effective
δύο, gen. διόν, numeral (dýo): two
dυσ-μαθήτερος comp. adj. (μαθάρω): slower to learn
dύσημα pl. f.: settings, setting
dυσ-τυχία f. (τυχή): misfortune
dυσ-χήρης, -ές adj.: disagreeable, troublesome, hindrance
dώ, p.f. δέδω: sink, set (of the sun)

έα inv. of ἐλαῖον: as interjection: ah!, let it pass
έάλων aor. of ἀλίσκομαι: was captured, was overtaken
έάν = εἰ ἄν: if, with subjunctive
έάν τε . . . έάν τε: whether . . . or
έαυτός, εαυτῷ, εαυτόν reflex. pron.: himself
έαυτών, εαυτοῖς reflex. pron.: themselves
έαω, fut. εάεω, aor. εάσα: permit, allow, disregard, dismiss. οὐκ εάω, forbid
έβδομήκοντα (έπτά): seventy
έγγυάμαι, aor. ἐγγυάσαμαι: am surety, offer bonds
έγγυή f.: surety, bail
έγγυητής, -οῦ m.: surety, bondsman
έγγυσ adv.: near, with genitive
έγγυτάτα ὥσ εγγυτάτω sup. adv.: nearest, next
έγγυτέρω comp. adv.: nearer
έγερω, aor. ἐγέρα: rouse, wake
έγ-καλέω: blame, censure, find fault, complain, accuse
έγ-καλύπτω, aor. mid. ἐγκαλυφάμην, p.f. ἐγκάλυψαμαι: cover up, conceal; mid. cover my face
έγ-κλήμα, -ατος n.: charge, accusation, complaint
έγ-κρατέστατος sup. adj.: with greatest self-control in
έγ-χωρεῖ impers.: it is possible, sc. to delay; there is still time
έγ-ψαμαι: be crass for ἔγοψ ἀμαι
έδεστέων: verbal adj. of ἔσιθα, eat
έθελω, aor. ἠθέλησα: wish, desire, am willing, consent, am ready
έθελον, p.f. pass. ἠθέλομαι (θέλο): accustom, use
ἐ: if. ἐ ἐ ὡ, if not, otherwise. ἐ τέρ στε, at least if. ἐ τε . . . ἐ τε cond. part., whether . . . or. ἐ γάρ may introduce a wish
έδος, -ος n.: form, shape, appearance
έλευ interj.: very well
έλκάω, aor. ἠκάσα: liken, compare
έκη adv.: at random, in chance order
έκός, -ότος n.: probable, reasonable.
ως το εκός, in all probability
έκότως adv.: with good reason, naturally
έκόν, -όνος f. (icon): image, illustration, comparison, semblance
έκαρμενη f. pf. partic. (Μοῖρα): fated, Fate
έλμι, impf. ἐ, inf. ελνα, fut. ἐσομαι: am, exist. τῷ ὄντι, in truth. ἐστι τὰ τρα, this is true. οὐκ ἐστιν ὅσω ὁ, it is not possible that not, surely
έλμι, inv. θο, inf. ἐλνα, partic. ἐκ: go, come, will go. θο is used as an interjection, Come!
έπον aor.: said, spoke
έπηκα ppf. of φηκα: have said, have spoken
έπηκενα ppf. partic. of φηκα: said
έπωνέσθαι (irony): jest, dissemble
ές: into, as regards. ἔς υμᾶς, into your court, before you
ές, μία, ἐν numeral: one
ένε-άγω: lead in, introduce, bring in (to court), bring to trial
εἰσ-εἴμι: come in, enter
εἰσ-γέιμα: introduce, propose
εἰσ-ήλθον: came in, was brought into court. (Used as passive of εἰσάγω.)
εἰσ-όδος f.: entrance, bringing in
εἰστήκει plpf. of άστηκε: stood
εἰσ-φέρω: bring in, introduce
ἐίται adv.: then, and then
ἐλήθη pf., plpf. ελῶθη (ἐθός): am wont, accustomed. ελῶθως, accustomed
ἐκ, ἐκ prep.: out of, from, as a result of. ἐκ παιδῶν, from childhood, while children; ἐκ νόμων, from youth up. ἐκ τῶν ἄλλων, from this, in the light of this
ἐκαστός adj.: each, every one
ἐκάστοτε adv.: at each time, on each occasion
ἐκάτερος adj.: each of two
ἐκ-βάλλω, aor. ἐβάλαλον: cast out, reject, throw overboard
ἐκ-γόνος m.: offspring, child
ἐκ adv.: there, yonder
ἐκεῖθεν adv.: thence, from there
ἐκεῖνος, -η, -ον pron.: that, yon
ἐκεῖνος adv.: in that way
ἐκεῖσον adv.: thither, there
ἐκ-καλύπτω, aor. ἐκάλυψα: uncover; mfd. uncover (my) face
ἐκ-κλέπτω, aor. ἐκλέφη: steal away, steal out
ἐκκλησία f.: ecclesia, popular Assembly (of Athens)
ἐκκλησιαστής, -οῦ m.: ecclesiast, member of the Assembly
ἐκ-λέγω, aor. mfd. ἐκλέγειμαι: select, pick out
ἐκ-παιδέω, aor. ἐπαιδεύεται: educate, train up
ἐκ-πιένω, aor. ἐπέπινον: drink off, quaff
ἐκ-πλήττω, aor. ἐπλήπτηκα, pl. pass. ἐπεπλήττημαι: amaze, dismay, distract by fear; pass. am beside (my)self, am dazed
ἐκ-πολιορκέω, aor. pass. ἐπεπολιορκηθέν: take by siege
ἐκ-τίνω, fut. ἐκτείω, aor. ἐξέτεια: pay (the fine) in full
ἐκτός adv.: outside, out
ἐκ-τρέφω, aor. ἐκτρέφεται, pass. ἐκτρέφεται: bring up, rear
ἐκ-τρίβω, aor. ἐκτέρψα: rub
"Εκτωρ-, ὁρός m.: Hector, the mightiest defender of Troy. 28c
ἐκ-φέρω, aor. mfd. ἐκφέρεικαμήν: carry out, carry forth
ἐκ-φεύγω, aor. ἐκφεύγων: escape, flee
ἐκ-χέω, pf. pass. ἐκέχυμαι: pour out, cast out
ἐκών, ἐκώνos adj.: willing, willingly, intentionally. With this, ἐλαῖος is used loosely, so that ἐκών ἐλαῖος does not differ materially from ἐκών. GMT. 780
ἐλάττων, -αν comp. adj.: less, of less consequence
ἐλάχιστος sup. adv.: least
ἐλεγχος m.: proof, test, account
ἐλέγχω, fut. ἐλέγξω, aor. ἐλέγξα: test, examine, prove, refute
ἐλέω, aor. pass. ἐλέον (Kyrie eleison): pity, have mercy
ἐλενόσ adj.: pitiful, of pity
ἐλεος m.: pity
ἐλευθερία f.: liberty, freedom
ἐλευθερώτερον comp. adv.: more freely
ἐλευθερός adv.: free
Ἐλλήνης, -ίδος f. adj.: of Greece, Hellenic
ἐλπίς: hope
ἐλπίς, -ίδος f.: hope
ἐλαυτός, ἐλαυτός, ἐλαυτόν reflexive pron.: myself
ἐμ-βραχύ adv. (brief): in short
ἐμέλώς adv.: (in tune), suitably, reasonably. Nearly synonymous with ὀρθῶς. Its opposite is ἀπομελῶs.
**VOCABULARY**

ἐμ-μένω, fut. ἐμμενῶ, aor. ἐνέμαινα: remain in, abide by

ἐμός, ἕν possess, pron. (meus): my, mine, of me. ἕμη διαβολή, the prejudice against me

ἐμ-πιμπλημι, pf. ἐμπεπλήκασιν: fill

ἐμ-πνεό: breathe, have breath, live

ἐμ-ποδόν adv. (ποεί): in the way, a hindrance

ἐμ-ποιῶ: work in, do in, cause

ἐμ-προσθεν adv.: before, former. ἐν τοίς ἐμπροσθεν, in the former part of my speech

ἐμ-φρον, -ον adj. (φρή): possessed of his senses, with presence of mind, intelligent

ἐν prep. with dativus: in, among, in the midst of. ἐν τοίς (among these) may strengthen a superlative, as ἐν τοῖς βαρύτατοι, with greatest sadness. 43 c. Cf. δόκιμος ὑμοί τῷ μάλιστα Hdt. vii. 118.

ἐν-ἀντία and ἐν-ἀντίλον adv.: against, opposite, contrary, in the presence of. τοῦνατίλον, just the opposite. ἐναντία λέγειν, contradict

ἐν-ἀντίος adj.: opposite, contrary

ἐναντίω, aor. pass. as n. τὸν ἄντιφθιν, πρὶν ἡναντίωμαι: oppose

ἐν-ἀργής, -ές adj.: clear, distinct, plain

ἐν-δεής, -ές (δέω): needy, in lack, deficient

ἐν-δεικνύμι, aor. ἐνδεικνύμην: point out, indicate, show; indict, impeach. — ἐνδείκνυμι was a form of indictment, usually laying information against one who discharged functions or exercised rights for which he was legally disqualified.

ἐνδέκα numeral: eleven. of ἐνδέκα, “the Eleven,” had charge of the prisons of Athens, and the punishment of criminals. — Introd. § 57.

ἐνδο-θεν adv.: from within, within

ἐνδον adv.: within, in the inner room, at home

ἐν-εμι: am in

ἐνεκα improper prep.: on account of, because

ἐν-ελαττω, pf. pass. ἐνελαττωμα: wrap, roll up in

ἐν-έχομαι, fut. ἐνέχομαι: am held in, am liable to

ἐνθά-δε adv.: here

ἐνθέν-δε adv.: hence, from this

ἐνθουσιάζω (ἐν, θεός — enthusiasm): am possessed by the divinity, am inspired

ἐν-θυμόμαι, aor. ἐνθυμήθην (θυμος): ponder, reflect, consider in soul

ἐναυτός m.: year. καὶ ἐναυτόν, yearly

ἐν-οι (ἐστιν οι, cf. sunt qui) adj.: some

ἐν-οτε adv.: sometimes, at times

ἐν-νοέω, aor. ἐννοησα (νοεί): notice, observe, consider

ἐν-οικέω, fut. ἐνοικήσω: dwell in, inhabit

ἐν-σκευάζομαι (σκευή): dress up in, array (myself) in

ἐνταῦθα adv.: there, here, at this point

ἐνταύθωι adv.: here, hither

ἐν-τεῖνω, aor. ἐν-τείνω: stretch in, put into verse

ἐντεύθεν adv.: thence, from this, as a result of this

ἐντός adv.: inside, within

ἐν-τρέπομαι: regard, respect, am abashed before, — with gen.

ἐν-τυγχάνω, aor. ἐντυγχάνω, pf. ἐντυγχάνω-κα: happen upon, fall in with, meet ἐν-ὑπνιον (ὑπνος) n.: dream

ἐξ prep.: out of. See ἔκ.

ἐξ-άγω, fut. ἔταξω, aor. ἔταξα: lead forth, take out

ἐξ-αἰρέω, aor. mid. ἐξαιρήμην: take out of, remove


**VOCABULARY**

εξ-αμαρτάνω, aor. εξήμαρτον: err, make a mistake
εξ-αν-ιστημι, aor. εκανέσθη: cause to rise; aor. arose and went out
εξ-απατάω, fut. εξαπατήσω, aor. pass. εξαπατήσας, verbal εξαπατητέον (ἀπατή): deceive, beguile
εξ-ειμι, verbal έκειτείον: come out, go out
εξ-ειμι: see εξεστι.
εξ-ελαύνω, fut. εξελάω, aor. εξήλασα: drive out (of the city), banish
εξ-ελέγχω, aor. εξήλεγκα, fut. pass. εξελέγχθησα (ἐλέγχω): show up, refuse, convict
εξ-εργάζομαι (ἔργον): work out, accomplish, perform
εξ-έρχομαι, aor. εξήλθομ: come out, go forth. εξέλθων, in exile
εξ-εστι, partic. εξήν, imperf.: it is permitted, it is granted, it is possible. ois εξεστι, who may. εξήν, though it was possible
εξ-ετάσω, fut. εξητάσω, aor. εξήτασα: examine, probe, scrutinize
εξ-ετάσις, -εως f.: examination, investigation
εξ-εταστικός: skilled in examining
εξ-ευρίσκω, aor. εξήρυσα: find out, discover
εξ-υτητέον: verbal of εξειμι
εξ-όν: acc. abs., it being permitted. Cf. εξεστι.
εξ-ουσία f. (έκεστι): liberty, permission
εξ-ωθεν adv.: without, outside
εσικα γι.: seem, am like, am likely
εστή γι.: festival, feast
έπ-όω (διόω, ode): repeat as a charm
έπ-αινέω, aor. επήγεσα: praise, commend
έπ-αινος m.: praise, approval
έπ-αίω: understand
έπ-ακολουθέω: follow, accompany
έπ-άν-ειμι: come up, move up
έπ-εγείρω, aor. επήγειρα: rouse, waken
έπει or έπειδή conj.: since, because; when
έπείγομαι: hasten, am in haste
έπειδήν = έπειδή ἄν: when
έπειδή conj.: since; when
έπ-ειμι: come (on), approach. ὁ επίω, the next
έπ-ετα conj.: then, next, secondly. ὁ επίτα βίος, the rest of (my) life
έπ-ερωτάω: ask, inquire
έπ-έχω, fut. έπεισχόμ, aor. έπέσχω: check, cease from, restrain, wait; mid. hold to (one's lips), stop (one's ears)
έπι prep.: (1) with gen., at. έπι τῶν τραπεζῶν, at the money-changers' tables. έπι στρατείας, on a campaign. έπι πτωμον, on horseback. (2) With acc., to, for, before, against. έπι δικαστήριον, before a court of justice. έπι άρτο τοῦτο, for this very purpose. έπι τά γελοiotera, to raise a laugh. (3) With dat., at, over, after. έπι Δηλίῳ, at Delium. έπι τοῦτο, after these things, on these terms. έπι πόσῳ, at what price? έπι τοῦφ, on this condition, for this purpose, over this. έπι τοῦτο, the thing after this, i.e. the next question. Of end, έπι διαβολῆ τῆς έμη, to create a prejudice against me
έπι-βλέπω, aor. επέβλεψα: glance at, look at
έπι-γελάω, aor. επέγέλασα: laugh at
Επιγένης, -ους m.: Epigones. 33 e, 59 b. Son of Antiphon of Cephisia
έπι-δεικνύμι, aor. επέδειξα: display, set forth, make clear
έπι-δημέω (δημω): am in town, stay at home
έπι-εκέστατος sup. adj.: most reasonable, best
VOCABULARY

ἐπι-εικέστερος adj.: more reasonable, too good
ἐπι-εικής, -ής adj.: reasonable
ἐπι-εικώς adv.: reasonably, considerably
ἐπι-θυμέω, aor. ἐπεθύμησα: desire
ἐπι-θυμα f.: desire, longing
ἐπι-κελέω: urge on, incite
ἐπι-κομιδέω (comedy): ridicule, make fun of
ἐπι-λανθάνομαι, aor. ἐπελαθήμην (λήθη): forget
ἐπι-λησμονέστερος comp. adj. (λήθη): more forgetful
ἐπι-λύομαι: free, release, save
ἐπι-μελέομαι aná ἐπι-μέλεομαι, fut. ἐπιμελήσαμαι, aor. ἐπιμελήθην: care for
ἐπι-νοέω: think of, have in mind
ἐπι-ορκέω: commit perjury, forswear
ἐπι-πέμπω, aor. ἐπέστειμα: send to
ἐπι-σκοπέω, aor. ἐπεσκεφάσθην: examine, consider
ἐπιστάμαι, ἐμφ. ἡπιστάμην: know, understand, have skill in, am familiar with
ἐπι-στατέω: stand over, am master
ἐπιστάτης m. (ἰστήμη): overseer, master; presiding officer (of the Assembly)
ἐπι-στέλλω, aor. ἐπέστειλα (epistle): direct, charge
ἐπιστήμη f.: knowledge, science
ἐπιστήμον, -ονος adj.: acquainted with, skilled in, with gen.
ἐπι-σχόμενος: aor. partic. of ἐπέσχω
ἐπι-τάττω: enjoin, command, order
ἐπι-τελέομαι (τέλος): perform
ἐπιτήδειος m.: connection, friend
ἐπιτιθέβαι adv.: expressly, on purpose
ἐπιτιθέμενα, -ατος n.: pursuit, occupation
ἐπιτιθέμενος, aor. partic. ἐπιτιθέμενος: pursue, follow, practice
ἐπι-τίθημι, aor. ἐπέθην, mid. ἐπεθήμην: place upon, put upon; mid. set upon
ἐπι-τρέπω: permit, allow, commit
ἐπι-τυγχάνω, aor. ἐπέτυχον (τύχη): chance upon, occur to
ἐπι-φθανόντερος comp. adj.: arousing too much envy
ἐπι-χειρέω, fut. ἐπιχειρήσομαι, aor. ἐπεχείρησα, verbal ἐπιχειρητέον (χειρ): attempt, undertake, endeavor, try
ἐπι-χωρίαζω (χώρα): visit, go to
ἐπι-χώριος adj.: of the place. oi ἐπιχώριοι, the townpeople
ἐπι-ψηφίζω, aor. ἐπεψήφισα: put the question to vote
ἐπομαι (sequor): follow
ἐπ-ονεῖδος adj. of two endings (ονεί-δος): reproached, shameful, disgraceful
ἐπος, -eos n.: word. ὁ ἐπος εἰπέω, so to speak, as one may say; almost,—qualifying a strong statement
ἐπτά numeral (σεπτεμ): seven
ἐργάζομαι, fut. ἐργάζόμην, aor. ἐργάσατο, μην, pf. ἐργάσαμαι (ἐργαν): work, do, make
ἐργον (work): work, deed, act, fact
ἐρδώ, Epic aor. ἐρεξε: do
ἐρευνάω: search out, inquire after
ἐρήμος adj.: deserted, desolate, separated from. δικὴ ἐρήμη, a suit which goes by default, undefended
ἐρ-βωλος adj.: fertile
Ἐρμογένης m.: Hermogenes. 59 b; Xen. Mem. iv. 8. 4. Son of Hipponicus, and brother of the rich Callias
ἔρμος-γλυφεῖον n. (Ἐρμής): statuary's shop, where images of Hermes and other gods were made and sold
ἐρομαι, ἐμφ. ἐρημην, fut. ἐρησμαί: ask, inquire
ἐρρωμένως adv.: stoutly, vigorously


**Vocabulary**

ερρώσθαι: pf. pass. inf. of ἑρρώσω: to be strong, "take care of (him)self." A familiar word (ἐρρωσο) on parting

ἐρχομαι, aor. ἐρχόμου: come, go

ἐρω fut.: I will say, — followed by two accs., one of the person, the other of the thing said

ἐρωτάω: ask, inquire of

ἐρωτικῶς adv.: amorously

ἐσθίω, verbal ἐσθίειν (e d o): eat

ἐσκιδασμένα: scattered, pf. pass. of σκιδάσσω

ἐσπέρα f. (vesper): evening

ἐστε rel. adv.: as long as

ἐστεμένη: pf. pass. of στήνω, crown

ἐστιν: would stand, fut. pf. of ἐστήμη

ἐστίν ὥστε: (at) some times. 62 a

ἐσχάτος adj.: extreme, the last

ἐταῖρος m.: companion, comrade, partisan

ἐπερος adv.: one or other of two, other, different, second. ἐπερος μέν, ... ἐπερος δὲ, one, ... another

ἐπι adv.: besides, still, further, in addition, again

ἐπίμοιος adv. (with Homeric accent, ἐπιμοιο-) ready, prepared, in readiness

ἐπος, -εως n. (vet us): year

e σ adv.: well. ε σ λέγεω, you say what I am glad to hear; good news! ε σ ποιοω, benefit

ευ-αριθμητος adj. (ἀριθμος): easily numbered, few in number

ευ-δαιμονέστερος comp. adj.: happier, more fortunate

ευ-δαιμονικός, aor. δαιμονίκων: esteem happy. Cf. μασαρίγω

ευ-δαιμονικός, -ονος adj.: of happy divinity, happy, fortunate

ευ-δοκιμέω: am held in high esteem, am honored
VOCABULARY

εὐ-άπτομαι: touch, feel of
εὐ-ἐξῆς adv.: in order, one after another
εὐ-ὕμι: permit, allow
εὐ-ιστημι, aor. ἐπέστην: set before; aor. took [my] stand before
εὖ ὁτε (ὅτε) as conj.: on condition that
ἐὐδρός m.: (personal) enemy
ἐὐρήν (χρῆ ὑν, χρῆν, with an inorganic object prefixed): it was fitting
ἐξω, fut. ἔξω, aor. ἔσχεω, pf. ἐσχηκα: have, possess, hold, am able. ἔχει with adv. = εἰμι with pred. adj.; as ἔχει ὦνας, so it is, in this position. ὠσπερ ἐξω ἔχειν, to be as I am. Inceptive (aor.) ἔχε, received, and (pf.) ἐσχηκα, have received. ὥσκ ἔχω, do not know
ἐωθεν adv.: at dawn, early in the morning, from the dawn
ἐωθίνος m. adj.: early morning
ἐως, ἔω f.: dawn, morning
ἐως conj.: until, as long as

ζαόμι, inf. ζαῦ: live
ζεῦγος, -εος n.: (span), four-horse chariot
ζημιάω: punish
ζητέω, aor. ἐζήτησα: seek into, investigate, search out
ζήτησις, -εος f.: search, inquiry, investigation
ζων n. (zoology): living creature, animal

ἡ: either, or. Or sometimes introduces a question, as 23 b, 36 b
ἡ: than, after a comparative
ἡ: mere sign of a question, at its head
ἡ: impf. of εἶμι, am, or of ἦμι, say
ἡ μὴν particles: in very truth, indeed
ἡ rel. adv. (ὅτι): in what way
ἡα: impf. of ἥμι, go

ἡβάω, aor. ἡβησα (Hēbe): am in young manhood, aor. came to young manhood
ἡγεμονι: fut. ἡγησομαι, aor. ἡγησάμην: consider, believe, think
ἡδέως adv. (ἥδε): sweetly, gladly, pleasantly. ἥδεως ἐν διαλεξθέντι, I should like to talk
ἡδη adv.: already, before now, now, at once
ἡδη plpf. as impf. (ὁδη): knew
ἡδιστος sup. adj.: sweetest, most delightful, with greatest pleasure
ἡδιστον, -ου comp. adj.: pleasanter
ἡδομαι, aor. ἡδησαν: am pleased
ἡδονή f.: pleasure, enjoyment
ἡδος, -εια, -ιο adj.: pleasant
ἡμετα adv.: least of all
ἡκω, fut. ἡκω: have come, am come, come, return

Ἑλειος adj.: Elean, of Elis (in western Peloponnesus)

ἡλίδος adj.: simple, silly
ἡλικία f.: age, time of life
ἡλικώτης, -ον m.: contemporary, of the same age
ἡλιος m.: sun
ἡμαρ, -ατος n. (ἡμέρα): day. Homeric word. 44 b
ἡμέρα f.: day
ἡμέτερος adj. (ἡμείς): our
ἡμι, impf. ἥμι (cf. ait): say
ἡμι-θεος m.: demigod
ἡμι-ονός m.: (half-ass), mule
ἡμι-εμένος: clad. See ἑμένωμεν.
ἡνεχθην: aor. pass. of φέρω, bring
ἡνικα rel. adv.: when, at what time
ἡνι-οχέω (ἔχω): (hold the reins), drive

Ἡρα f.: Hera (Juno)
ἡριμα adv.: quietly
ἡρως, -ως m. (hero): demigod

Ἡσιόδος m.: Hesiod, author of the Theogony and Works and Days. 41 a
Vocabulary

Hisuchy: quietly
Hisuchia: f.: peace, quiet. Hisuchian &; keep quiet
H-Too... H: either... or
Htren: n.: abdomen, groin
Httaomaï, pf. Httaumai: am inferior to, am overcome by
Httov comp. adv.: less, to a smaller degree
Httov, -ov comp. adj.: weaker, worse, less
Hoxí f. (echo): sound, noise

Thalpos, -eos n.: warmth
Thanatos m.: death. peri Thnatos, in a case of life or death
Thapto: bury
Tharraleos adj. (Tharros, Darc): confident, in good cheer, cheerful
Tharreo (Darc): am of good cheer, have no fear
Thatera or Thaterov (to eterov) n.: one or other, either; the other (than well), i.e. harm
Thattov comp. adv.: more swiftly, sooner
Thattov, -ovos adj. comp. of tachys: swift, quick

Thauma, -atos n.: wonder, admiration
Thaumáxw, aor. Thauma (thaum, thea): wonder, marvel, am surprised
Thaumáspos adj.: wonderful, strange
Thaumastwos adv.: strangely
Thaumastwteros adj.: more wonderful
Thaumastatos adj.: strange, admirable, marvelous good
Thaumastótaos sup. adj.: strangest

Theagnes, -ous m.: Theages. 33 e
Theomai, aor. Theomai: observe, see
Theios adj. (theos): of the gods, divine
Theistatos sup. adj.: most divine
Theus, -itos f.: divine right, according to divine law, Latin fas
Theutos adj.: according to divine will, holy

Theodotos m.: Theodotus. 33 e
Theozotides, -ou m.: Theozotides. 33 e
Theomai, -eis m.: seer, inspired prophet
Theos m. or f.: god, goddess, divinity
Theopetla f.: care
Theros, -ous n. (thermometer): summer
Thetis, -idos f.: Thetis, goddess of the sea; wife of Peleus and mother of Achilles. 28 c

Thecalia f.: Thessaly. 45 c
Theow: run

Theoria f. (Theomai): sacred embassy.

Thebaste adv.: to Thebes

Thebanos adj.: Theban, of Thebes

Thersien: wild beast

Theseus, -os m.: Theseus, mythical king of Athens. 58 a

(Thynksw), pf. Tis and Tis: die; pf. am dead, inf. deitai, being dead.

Thelos f.: Rotunda, the seat of government of the Thirty Tyrants at Athens

Thourbèw, aor. Thourfésa, pf. pass. Thourfémata (Thurbes): make a turmoil, clamor, raise a disturbance; pass. am thrown into confusion

Therfomaï: fut. mid. of therfow, bring up

Therwn: sing a dirge, wail

Theros: aor. Therfésa, pf. pass. Therfémata (Therbes): make a turmoil, clamor, raise a disturbance; pass. am thrown into confusion

Threphon: fawn upon (as a slave), cajole, flatter

Tetrus m.: physician

Thetia fem. dat. as adv.: in private, privately

Thetion: work as a private man

Thetos, -ouv (idiot): private man, ordinary man

Téron n.: temple, sanctuary
ικανός adj.: sufficient, adequate
ικανώς adv.: sufficiently, fully, satisfactorily
ικανότατος sup. adj.: most able
ικετεῖα f. (ικέτης): supplication, entreaty
ικνόμαι, aor. ικνόω: come to, reach
ιλέως, nom. pl. ιλέω adj.: gracious(ly), cheerful(ly)
ιμάτιον n.: garment, cloak, pl. raiment
ινα adv.: where
ινα final conj.: in order that. ενα ρί (sc. γένησαι), why, wherefore? GMT 331
Ιππίας, -ου: Hippias, a noted Sophist of Elis. 19 e. Introd. § 12
ιππικός adj. as n. (ιππος): belonging to horses, horse man
Ιππόνικος, -ου: Hipponicus, a rich Athenian. 20 a
Ιππος m.: horse
Ισασιν: 3 pl. of ιδα, know
Ισθμιός f.: Isthmus, sc. of Corinth, where the Isthmian Games were held.
52 b
Ισος adj.: equal. έξ ισων, on an equality, on equal terms
Ιστημι, 1 aor. εστησα, 2 aor. εστην, pf. εστηκα, fut. pf. εστήσω (stw): set, stand; weigh; 2 aor. and pf. system intrans. stand, stop. ος τα διματα εστησεων, his eyes were set
Ισχυρός adj.: strong, powerful
Ισχύροτατος sup. adj.: strongest
Ισχύς, -ύος f.: strength, power
Ισχύω: am strong, have force
Ισως adv.: (equally), possibly, perhaps, very likely
Ιτέω: verbal adj. of είμι, go
Ιττω: Boeotian form of ιττω, inv. of οίδα, know, am witness
Ιτω: inv. of είμι, go
Ιχνος, -ος n.: step, trace, pl. track, path
κάγω: by crasis for καί ἐγώ
καθ-άπτομαι: lay hold of, reproach
καθαρεύω: am pure, am clean
καθ-έξομαι: sit down
καθ-εὖδω: sleep, shudder
καθ-ήμαι: sit, sit idle; am established, am appointed
καθ-ίημαι, aor. καθήκα: let down
καθ-ίστημι: establish, set, appoint, bring
καθ-ομολογέω: grant, concede, allow
καί conj.: and, even, also, too. καί δή καί, and in particular, and what is more. καί . . . καί, both . . . and. After a word of likeness, καί may be translated as: διός καί, such as
καλνός adj.: new, strange
καλνότερος comp. adj.: very new
καί-περ conj.: even. Εσπ. with concessive participles, — καίπερ δυτε καί οὖτο, although these too are
καιρός m.: favorable time, fit time, season. έν καιρό, opportunely
καί-τοι part.: and yet
κακία f.: evil, wickedness, vice, cowardice
κακο-δαιμονία f.: ill-fortune
κακός adj.: bad, evil, wicked; coward
κακουργέω (εργω): harm, injure
καλεώ, aor. εκάλεσα, pf. pass. κέκλημαι: call
Καλλιάς, -ου: Callias, a rich Athenian. 20 a
καλλι-επέω, pf. pass. κεκαλλιέτηκαι (κάλλος, επέω): express beautifully, adorn artistically
κάλλιον comp. adv.: better
κάλλιστος sup. adj.: most honorable
καλλίνομαι (κάλλος): pride myself
καλλι-αποίσομαι (ύφ): put on airs, act proudly
καλός adj.: beautiful, excellent, honorable, noble. καλόν, a fine thing
καλῶς adv.: well, excellently. καλῶς λέγεις, quite right!
κανθάλιος adj.: pack (asses), sumpter. 221 e
καρδιά f.: heart
καρπόσωμα, fut. καρπωσόμαι (καρπός, harvest): reap
καρπερέω, aor. ἐκαρπέρησα: am strong, endure
καρπέρησις, -ῶς f.: endurance
καρπέρος adj.: strong, mighty
κάτα prep.: with gen., against. κατ’ ἑαυτόν, against myself. With acc., according to. κατὰ τόπων, after their pattern. κατὰ τὸν θεόν, according to the oracle of the god. κατ’ ἄρχον, at the beginning. κατὰ Θεσσαλίαν, through Thessaly, in Thessaly. καθ’ ὑστον, as far as
κατα-γλαστός adj.: laughed at, a laughing-stock, ridiculous
κατα-γλαῦ, aor. καταγλαῦσα (γλάῦ): laugh at, deride
κατά-γλεσσος, -οτος m.: mockery, crowning absurdity
κατα-γναθόκος, aor. καταγναθόσα: grow old, go down to old age
κατα-γνώκος, fut. καταγνώσομαι: condemn, think to (one's) disadvantage
κατα-δορᾶνω, aor. καταδορᾶνον: sleep
κατα-δόμαι, aor. καταδέχονται: beg, beseech, supplicate, overs persuade
κατά-δηλος adj.: manifest, evident
κατά-κειμαι: lie down, recline
κατα-κλάω, aor. κατακλάσα: break down
κατα-κλίνω, aor. pass. κατακλίνην: recline, lie down
κατα-λαμβάνω, fut. καταλαμβάνομαι: take, come upon, seize, find
κατα-λέιπο, aor. καταλέιπον: leave behind; mid. reserve
κατα-λῶ, aor. pass. καταλέθην: (loose), overthrow
κατα-νοέω, aor. κατενόησα: observe, perceive
κατα-αράομαι: curse
κατα-σκεδάννυμι, aor. κατεσκέδάσα: scatter abroad, spread
κατα-φρονέω: despise, contemn
κατα-χαρίζω, aor. καταχαιρίζομαι, aor. καταχαίρισαμην: vote against, vote for (my) condemnation
κατα-ἐχθρομαι, aor. κατάθελθον: come down, return from exile
κατ-έχω: hold down, check, restrain, possess
κατηγορέω, fut. κατηγορήσω, aor. κατηγόρησα, πρ. κατηγόρηται, pass. κατηγόρημαι (κατήγορος): accuse, make charges, with genitive. α κατηγόρουν, the charges which they brought
κατηγορία f.: accusation, charge
κατήγορος (ἀγορά): accuser
κατ-ορύστω: sink in the earth, bury
κάω (καῦ, caustic): burn
Κέβης, -ητος m.: Cebes (of Thebes). 45 b, 59 c
Κέσος adj.: Cean, of (the island) Ceos. 19 c
κελέω, aor. ἐκλεεψα: bid, order, command
κίν (enclitic): epic modal adv. equiv. to ἄτοι τιν
κερδάινω, fut. κερδάνω: gain
κέρδος, -εος m.: gain, profit, advantage
κηδεστής, -οῦ m.: connection by marriage
κήδομαι: care for
κηλέω: charm, bewitch, beguile
Κηφίσειος, -ῶς m.: Cephisian, of the deme Cephisia (at the head-waters of the river Cephissus). 33 e
κυνδενεώ, fut. κυνδενέως, aor. ἐκκυνδενεύς: am in danger, meet danger, run a risk; may, very likely am
κλίνων m.: danger, risk, chance, hazard
κινέω, aor. pass. as mid. ἐκινήθην: move, stir
Κλαξομένιος adj.: of Clazomenae (in Asia Minor, not far from Smyrna). 26 d
κλάω: wall, mourn, lament
Κλεόμβροτος m.: Cleombrotus. 59 e
κλεπτιστάτας sup. adj. (κλέπτης): most thievish
κληνή f.: couch, bed
κνήμη f.: lower leg
κοινή fem. dat. as adv.: in common with, together
κοινός adj.: common, public. τὸ κοινόν, the community
κοινωνεῖ: am a partner (κοινωνεῖ), am in agreement, agree
κόλαις, ἐως f.: chastisement, punishment
κολούω: lop off, trim off, cut off, suppress
κοριδή f. fem. dat. as adv.: very, absolutely, exactly
κομίζω, pf. κεκομίκα: bring, provide
κόπτομαι: beat (my)self, beat (my) breast, mourn
κορυφαντία (Corybantes): am possessed, have the spirit of a Corybant. The Corybantes were priests of Phrygian Cybele, whose orgiastic rites were accompanied by dances and deafening music.
κορνφή f.: crest, head
κορονίς, -ίδος f. adj.: curved, beaked
κοσμέω, aor. ἐκοσμήσα, pff. pass. κεκοσμή̃μαι (κόσμως): order, arrange carefully, adorn
κοσμιώτατος sup. adj.: most orderly, most law-abiding
κόσμος m.: (order), array, ornament; cosmos, universe, world
κράζω, -εως f. (κεράννυμι): mixing, combination, union
κράτεω (κράτος): am strong, surpass, outdo
κράτιστος sup. adj. (κράτος): best
κρείττων, -ον comp. adj. (κράτος): stronger, better
Κρήτη f.: Crete. 52 e
κρίνω, aor. ἐκρίνα: judge, try, decide
κρίσις, -έως f. (crisis): decision, judgment
Κρυτίδας, -ου m.: Critias, son of Callaeschrus, of an old and prominent Athenian family, — chief leader of the Thirty. He fell in battle against the democracy in 404 B.C. Xen. Mem. i. 2. 12
Κριτο-βούλω: Critobulus. 33 e, 59 b
Κρίτων, -ός: Crito, an old friend of Socrates. 33 d
κρουω, aor. ἐκροοῦσα: strike, smite, slap
κρύσταλλος m. (crystal): ice
κτάμαι, pf. κέκτημαι: acquire, pf. possess
κτήμα, -ατος n.: possession
Κτήσιππος m.: Ctesippus. 59 b
κτήσις, -έως f.: acquisition, possession
κυβερνάω (guberno): steer, command a ship
κύλις, -ίκος f.: cup, drinking-cup
κύριος adj.: authoritative, supreme, enforced. οἱ κύριοι, those who have charge
κυών, gen. κυνός, m. (canis): dog
κυλίω: prevent, hinder
κυμβίλαι. f. (κύμη): comedy
κυμβοθοποιος adj. as noun: comic poet
λαγνεία f.: wantonness, lust
Δακδαλίμων, -ός f.: Lacedaemon. 52 e
λαμβάνω, aor. ἐλαβόν: take, receive, attain, secure, catch
λαθάνω, aor. ἐλαθόμεν, pf. λάθη: escape (my) notice, elude
λατρεία f. (idolatry): service

Δάχνης, -ητος m.: Laches, one of the commanders of the first expedition sent by Athens to Sicily, 427 B.C.

λέγω, aor. ἔλεγον or ἔλεξε, pf. εἶρηκα (verbum), aor. pass. ἔλεξθην: say, speak, tell, mean. μέγα λέγω, utter a proud word. οὐδὲν λέγω, talk nonsense

λείπω, aor. ἔλιπον, verbal λειπτέλων: leave, forsake, abandon

λέξις, ἔως f. (λέγω): speaking, manner of speech

Δεοντίνος adj.: Leontine, of Leontini (in Sicily, on the east coast, north of Syracuse)

λευκός adj.: white

Δέων, -ωντος m.: Leon (of Salamis), an upright and well-known citizen, put to death by the Thirty Tyrants.

λίαν adv.: exceedingly, very

λίθος, -ου m. (lithography): stone

λογίσκομαι: calculate, reckon, consider

λογιστικός: skilled in calculation

λόγος m. (λέγω): word, statement, discussion, argument, talk, saying, story, speech, matter; doctrine, principle, cause, reason. λόγους ποιεῖσθαι, speak, talk

λοίδορόω: revile, abuse, rail at

λοιπός adj. (λείπω): remaining, rest of

λοιπόν n.: bath

λύω, fut. τūδ. λύομαι, aor. ἔλυσάμην, pf. λύομαι: wash, bathe

Δύκων, -ωνος m.: Lyco, one of the accusers of Socrates.

λυπέω: pain, grieve, trouble

λυπη f.: pain, grief

λυπηρός adj.: painful

Αὐσανίας, -ου m.: Lysanias.

λύσι-τελεί: impers.: it is well, it is of advantage, it is profitable

λῶ, pf. pass. λέλυμαι: loose, release

λωβάομαι, fut. λωβῆσομαι: ruin

λὕστος adj.: best

μὰ asseverative particle, with acc., implying a negation: (no) by. μὰ Δία, no, by Zeus

μάθημα, -ατος n.: instruction, teaching, lesson, matter of learning

μάθησις, -εως f. (μαθάνω): learning, teaching

μαθητής, -οῦ m.: pupil, scholar

μαλνομαι (mania): am mad

μάκαρ, -ος adj.: blessed, happy

μακάριος, aor. ἐμακάρισα (μάκαρ): esteem blessed, count happy

μακάριος adj.: blessed, happy

μάλα adv.: very

μάλιστα superl. adv.: especially, most of all, certainly. μάλιστα μὲν, if possible. πηνίκα μάλιστα; about what time?

μάλλον comp. adv.: rather. παρὸς μᾶλ- λον, by all means, absolutely, above all

μανθάω, aor. ἐμαθῶν: learn, am taught, get an idea, understand

μανία f. (mania): madness

μαντεία f.: oracle, response of the god

μαντεῖων n.: oracle, oracular response

μαντεύομαι, fut. μαντεύομαι, aor. ἐμαντεύσαμην (μάντις): consult the oracle, inquire of the oracle, predict, deliver an oracle

μαντική f. (strictly, adj. sc. φωνή or τε- χνη): prophetic power, prophecy, divination

Μαρσύας m.: Marsyas. A Phrygian follower of Bacchus, who with his flute vied with Apollo's lyre, and was flayed by him.

μαρτυρέω, fut. μαρτυρῆσω: am witness, testify
mártus, -uros m. (martyr): witness
máthē adv.: in vain, idly
máxhē f.: fight, battle
máxomai, fut. máxōmēai: fight, contend, battle
Mégara-βε adv.: to Megara, a town on the coast, about half way between Athens and Corinth (strictly, Mégara is here acc., with the suffix -βε, towards)
Mεγαρό-θεν adv.: from Megara
mégas, megálē, mégα (much): great, much, deep. mégα λέγω, utter a proud word
mégēdhos, -eos n.: greatness, size, bulk
mégisostos superl. adj.: greatest
mēdō (mead, a-methyst): am drunk
mēziōn, -ou comp. adj.: greater
mērakion n.: lad, youth, boy, stripling
mēle, partic. mēlon, aor. ε̣μέλησα, με- mēlēken, impers.: it is a care, with gen. ὁν ὅθεν τοῦτῳ ἐμέλησα, for which he had no care. mēlon γέ σοι, you being interested in the matter
mēletāw, aor. ε̣μελήτησα: practice, exercise
mēlētē f.: practice, study
Mēlon m.: Melethus, the chief accuser of Socrates. 19 c; Introd. § 36
mēlo w: am about to, will, shall,—used in forming a periphrastic future
mēlos, -eos n. (melody): tune
mēnēmē, μῆ of μμήσκω: remember
mērōmōai, fut. mērōmōi: blame, find fault
Mēnēxēnous m.: Menexenus. 59 b
mēntān: for mēntai ἄν
mēν-το adv. adversative adv.: however, but, in truth
mēnum, aor. ε̣μενα: remain, am unchanged
mērmānā: have anxious thought
mēros, -eos n.: part, portion. το σὸν μέ- roς, so far as you are concerned
mērmβριά f. (μέρας): mid-day, noon
mēt prep.: with gen., with, together with. μετ’ ὀργῆς, in anger. With acc., after. μεθ’ Ἐκτορα, after Hector, i.e. after slaying Hector. τὸ μετ’ τοῦτο, the next thing, next (cf. τὸ ἐπὶ τοῦτῳ
mēt-βάλλω: change
mēt-βολή f.: change
mēt-δίδωμι, aor. partic. μεταδίδωτες: give a share
mēt-λαμβάνω, aor. μετέλαβον: partake, receive
mēt-αλλάττω, aor. metǎllaxe: change, alter
mētα-μέλει imper.: like Latin poeni-te. μοι μεταμέλει, I regret
mētαξύ adv.: in the midst, between. λε- γόντα μεταξύ, while speaking. GMT, 858
mētα-πέμπομαι, aor. μετεπέμψαμι: send for, summon
mētα-πίπτω: (change in falling), fall differently, am cast in the other (urn)
mētα-στρέφομαι: turn about
mēt-εμί: am among. Impers. μέτεστι μοι, I have a part.
mētēwros (mēτα, ἄρα, meteor) adj.: in mid air, above the earth
mēt-οικέω: change (my) home, remove, reside in a foreign city
mēt-οικησις, -eos f. (οἶκος): change of habitation, transmigration
mētrēa, aor. ε̣μέτρησα: measure
mētrōs adj.: moderate, well, fair
mētrōwos adv. (mētron): reasonably, fairly. mētrōw ἔχει, it is fair and right
mētrietērata supers. adv.: most reasonably
mētēr prep.: until, up to
mή negate particle: not. In a ques-tion this implies a negative answer (Latin nūm). μή δι, not to speak of, not to say
μηδ—αμός adv.: in no way, by no means
μη—δέ conj.: but not, neither, nor, not even
μηδέλις, μηδεμία, μηδέννυμ adj.: no one
μηκτή adv.: no longer
μηκόνω: lengthen, lengthen out, prolong
μηνύω, aor. ἐμηνύσα: inform, lodge information. (A technical legal term.)
μήτηρ, μητρός f. (mater): mother
μηχανόμαι: contrive, devise
μηχανή f. (machine, mechanik): device, contrivance, way
μαρώτατος sup. adj.: (defiled with blood), most vile, abominable
μίκρός adj.: small, little
μιμέω (mime): imitate
μιμητής, -οῦ m.: imitator
μιμητικός, pf. μεμημηκαί: recall, pf. remember
Μίνως,-ως m.: Minos, son of Zeus and Europa, king of Crete; judge in Hades after his death. Ap. 41 a; Λ 568; Gorgias, 523 e
μισθόμαι, aor. ἐμισθωσάμην: hire
μωσός m.: pay, wages
μών, gen. μῶν: mina (100 drachmae, about §17)
μόνας adv.: with difficulty, after a struggle, reluctantly, barely
μόρφα f.: fate, portion. ἐν μείζων μορφαί, have larger place, am in higher esteem. θελα μορφα, divine will; blessing of the gods
μόνος adj. (monotone): only, alone
μορμο—λύτρομαι: frighten with hobbolins, scare
μόσχος m.: calf
Μοσχώς m.: Musaeus, a mythical Greek bard. 41 a
μουσική f. (sc. τέχνη) (Μοῦσα): music, mental discipline, in mind
μοιχηρία f.: wickedness
μοιχήτρος adj.: evil, bad, base
μοιθο—λογέω: talk familiarly, talk
μοιθο—λογικός adj.: gifted in story-telling
μοῖθος m.: myth, story, fable, tale
μύριος adj. (myriad): countless, untold, boundless
μύωψ, -ωπός m.: gadfly, spur
μωραίνω (sophomore?): am foolish
ναυ—κληρία f.: shipping
ναυ—μαχαῖ f.: naval battle, sea-fight
ναῦς, gen. νεώι, Homeric dat. pl. νησί (navis): ship
νεκρός m.: dead body, corpse
νέος adj. (novus): new, young. οἱ νέοι, the youths, young men. ἐκ νέου, from youth
νεότης, -ητος f.: youth, youthful bravery
Νέστωρ, -ορος m.: Nestor, the oldest, wisest, and most eloquent of the Greeks before Troy. 221 c
νέω, aor. ἐνέωσα: nod
νέοτερος comp. adj.: younger
νή: particle of asseveration, with the accusative, by
νίκαω, pf. νικήκεν: conquer, win a victory
Νίκό—στρατός m.: Nicostratus. 33 c
νοέω: mean, think, indicate. τί νοεῖ, what is the meaning
νόθος adj. illegitimate, of unequal parentage
νομίζω, aor. ἐνόμισα (νόμοι): consider, think, believe in
νόμιμος adj.: lawful, established
νόμος m.: law
νοσώδης, -ες adj. (νόσος): diseased, unwholesome
νου—θετεῖ (τίθημι): admonish, warn
νοῦς, gen. νοῦ, dat. νο, m.: mind, thought, reason
νύμφη f.: nymph
νῦν, νῦν·νῆ, or νῦν·λι: now. τὰ νῦν, nowadays. Sometimes opposed to a hypothetical case rather than to time past or future
νυξ, gen. νυκτὸς, f. (νοξ): night
νυστάζω: am sleepy
νωθέστερος comp. adj.: rather lazy, too sluggish

Ἢανθηπην� f.: Xanthippe, wife of Socrates. 60 a.; Introd. § 16
ξένος m.: stranger, foreigner, alien, from out of town, guest-friend, friend
ξένως adv.: as a stranger
ξύλον n.: wood
ξύν: see σύν

ὁ, ἡ, τὸ article: the. τὸ δὲ, but on the other hand, but the truth is. τὰ μὲν ... τὰ δὲ, some things ... others
οδε, ὲδε, τῶδε dem. pron.: this, this here. As an adv. of place, Πλάτων ὦδε, Plato here. τῶδε, in this way
οδύρωμα: mourn, moan, grieve
Οδυσσεύς, -έως m.: Odysseus (Ulysses).
41 c
οῦθεν rel. adv.: whence. Cf. πόθεν.
οι rel. adv.: whither
οία: as, adv. acc. of οἶο
οίδα, ἰῶτα, ἰνθ, ἰδέων, ἰπηφ. as ἰγηφ. ὑδώ (wit): know
οίκα-δε (οίκος): homeward, to (my) home, home
οἴκειος adj. (οίκος): of (my) house, of (my) family, (my) own. οἱ οἰκεῖοι, (my) relations, kinsfolk
οἶκω (οίκος): live, dwell; administer
οἶκημα n.: room, chamber
οἰκήσις, -εως f.: dwelling
οἰκία f.: house
οἰκο-βομέμαται, aor. ὑκαδομησάμην (timber): build a house
οἰκο-θεν adv. (οίκος): from (my) house, from home
οἰκοι loc. adv.: at home
οἰκο-νομια f. (economy): management of (my) household affairs
οἰκο-νομικός adj.: skilled in managing a house
οἰκτός m.: lamentation, grief
οἰμαί (or ούμα), fut. οὐθομαί, aor. φης-θην: think, suppose
οίς rel. pron.: of what sort (= quaevis), correlative to τοῖς such. οἶν ἐστιν, its nature. οἰς τε, able; οἶν τε, possible. οἶν δή, as for example. οἶν δή, as may happen. In an exclamation, οἶν ποιεῖτε, what are you doing!
οἰχομαί, fut. οἰχήσομαι: go off, go, depart. οἰχομαί φεύγω, flee away
οἰωνός m.: bird, bird ofomen
ὁλγαρχια f. (ἀρχι): oligarchy
ὁλγοσ, -ης, -εν: small, little. ὀλγο (sc. ὁις) almost. ἐν ὀλγῷ (sc. χρώνῳ), in a little time, soon
ὁλγ-αρχεῖ, aor. ἀλγάρχησα: make light of, think little of
ὁλος adj.: whole, entire. τὴν ἡμέραν ἐλην, all day long
"Ολυμπίασην (adv., old locative pl.): at Olympia, in the Olympian games
"Ολυμπίπος m.: Olympus, the most noted flute-player of antiquity. Very ancient melodies were ascribed to him. 215 c
"Ομηρος m.: Homer. 41 a
ὁμιλέω, aor. ὑμιλησα (homily): associate with
ὁμιλητής, -οι m.: associate
ὁμιλία f. (homily): society, association
ὁμονύμι, aor. ὑμοσα, pf. ὑμώμακα: swear, take an oath
ὁμονος adj.: of like kind, alike
ὁμοɨτατος sup. adj.: most like
όμοιος adj.: in like manner, just as
όμο-λογέω, aor. ωμολόγησα, pf. ωμολό-
γησα, pass. ωμολόγησα, aor. pass. ωμολο-
γήσαν (λόγος): agree to, promise, acknowledge, confess. τά ωμολο-
γήσαν, the premisses
όμο-λογία f.: agreement, compact
όμοσ adv.: together
όμος conj.: yet, however, nevertheless
όναρ n.: dream
όνειδίκος, fut. ὅνειδικός: rebuke, reprove
όντινημι, fut. ὄντινομαι, aor. ὄντινσα: bene-
fit, oblige. ὡς ὄντινες, how you
obliged me! Thank you
όνομα, -aτος n. (nomen): name, word
όνομάζω: name, call
όνομαστάτατος sup. adj.: most re-
nowned
όνος m.: ass. 27 e
όξις, -εία, -ύ adj. (oxide): keen
όπη rel. adv.: where, in what way, as
όπλα n. pl.: arms, esp. shield; heavy
arms
όπαθεν rel. adv.: from which
όποι rel. adv.: whither, to what place
όποτε rel. adv.: when
όπότερος rel. adj.: which of (us) two
όποιος rel. adv.: where
όπως rel. adv.: how, in what way, in
order that. ὡς ἐκεῖ ὀπως ὡς, it is not
possible that it would not, i.e. surely
όπωσ-τι-ων: (how-so-ever), in any way
soever, in the least, at all. G. 432. 1;
H. 285
όραω, ἵμψω. ἐώρων, fut. ὄψαι, aor. ἐ-
δων, pf. ἔωρακα: see, behold
όργανον n. ( órgon, organ): instrument
όργή f.: anger, wrath, spirit
όργυγμα, aor. ὀργυγίζην (ográfη): am
angry
όργυγω, aor. ὀργύγω, aor. pass. as mid.
ὁργύγησαν: extend, offer; mid. reach
after, desire
ὁρθός adj.: straight, right
ὁρθότης, ὁτός f.: rightness, right
ὁρθος m. (ὁρνημ): dawn
ὁρθῶς adv.: rightly
ὁρκος m.: oath
ὁρμάω, aor. ὠρμήσα: set out for, under-
take
ὁρυνος, -θεός m.: bird
ὁρος, -εος n.: mountain
ὁρφανία f.: orphanshood
ὁρφανός m. (ὁρόν): orphan
Ὀρφεύς, ὅς m.: Orpheus, the most
famous mythical bard of antiquity,
who was able by his song to charm
wild beasts and trees. 41 a
ὁρχήστρα f. (orchestra): dancing-place.
26 à
ὁς, ἤ, ὁ rel. pron.: who, which, what.
In ὢς ὤς, said he, and in καὶ ὤς, and
he, ὤς has its early demonstrative
force.—ἦσεν ἕλεγον, what I said, i.e.
as I said
ὁσίος adj.: holy
ὁσίωτερος comp. adj.: more holy
ὁσός rel. pron.: as much as (= quan-
tus), pl. as many as, all who. ὡς, by
as much as. ὀσον, how far, how much
ὁσος-περ, ὁσο-περ: see ὦσ and περ
ὁστε rel. pron.: in ὑπερώτερον, on condition
that, with the infinitives. 29 c
ὁσιός, ἡ τις, ὁ τις, gen. ὅσον, indef. rel.:
whoever, whatever, who, what
ὁσιός-σων κτλ. indef. rel. as indef.
pron.: any one soever
ὁτε rel. adv.: when
ὁτε indenf. adv.: at some time. ὁτε κερ
at one time
ὁτι conj.: that, because. Sometimes
this is used to introduce a direct quota-
tion, when it simply serves as quo-
tation-marks (as 23 b). ὅτι μὴ = ἐν
μη, 52 b. ὅτι καλότα (quam max-
time), as much as possible. Cf. ὥς.
VOCABULARY

ότι-οὖν indef. rel. as indef. pron.: anything whatsoever. Cf. ὁπωσιοῦν.

ότου, ὅτῳ: gen. and dat. of ὅστις, whoever

οὐ adv.: where

οὐγώ: for ὦ ἐγώ

οὐδ-αμόσε adv.: to no place

οὐδ-αμόου adv.: nowhere

οὐδ-αμῶσ adv.: in no way, by no means, under no circumstances

οὐ-δὲ conj.: but not, neither, nor, not even

οὐδ-εἰς, οὐδεμία, οὐδέν num. adv.: no one, nothing. οὐδεὶς δετὶς οὐ, equip. to πᾶς, every one

οὐδέ-ποτε adv.: never

οὐδέ-πώ-ποτε adv.: never in the world

οὐδέ-έτερος adv.: neither of two

οὖν conj.: so, now, then, therefore, at any rate. δ' οὖν, however that may be

οὐράνιος adj. (οὐρανός): belonging to the heavens, heavenly

οὖς, gen. οὖς, n. (ontology): ear

οὐσία f. (ὁν): (existence), property

οὔτος, αὕτη, τούτο dem. pron.: this, that. ταύτα (23 b) may be used adverbially as in Homer, therefore. ταύτη, in this respect. καὶ ταύτα and καὶ τούτο, and that too (Latin id quæ). The Greek sometimes uses the demonstrative pron. as an adv., as ἄλλοι οὖτοι, others are here. This is the general demonstrative, which may be used either of what is near or of what is remote, if this is only thought of as at hand.

οὔτως (or οὔτω, deictic) dem. adv.: thus, so. ἔχει οὔτως, the case is like this

ὁφείλω, aor. ὁφέλαν: owe. ὁφέλον, they ought (implying "I wish they could")

ὁφέλος n.: advantage, aid, use, good. οὔτω τι ὁφέλος, who is worth anything

ὁφθαλμός m.: eye

ὁφλισκάνω, fut. ὁφλῆσαν, aor. ὁφλήσαν, pf. ὁφλησκα: lose a fine, am fined, am mulcted, am sentenced to, incur

ὁχλός m.: throng, crowd

ὁψέ adv.: late

ὁψις, -ος f. (ὁφροις): vision, appearance, form

ὁψιν n.: sauce, relish

πάγ-καλος adj.: all-beautiful

παγ-κάλως adv.: altogether well

πάγος m.: frost, freezing

πάθος, -ος n.: suffering, affection, experience

Παιανίδης, -ῆς m.: Paeanian. The deme of Παεανία (that of the orator Demosthenes) lay on the eastern slope of Μt. Ηυμηττος. 59 b

παιδεία f.: education, training

παιδεύω, fut. παιδεύσα, aor. ἐπαιδεύσα, μαθαίνω, ἐπαιδεύθην, fut. pass. παιδεύσαμαι (παῖς): teach, educate, train

παιδιὰ f.: child's play, play

παιδίον n. (παῖς): child, little child

παιδο-τρέφης, -ον m.: (rubber), gymnastic trainer

παίζω (παῖς): play, jest

παῖς, gen. παιδός, m. or f.: child, offspring; servant. ἐκ παιδῶν or ἐκ παι-δός, from childhood, from boyhood. Cf. ἐκ νέων.

παίω: strike, flog

πάλαι adv. (palae-ontology): formerly, long ago. Πάλαι θαυμάζω, I long have wondered

παλαιός adj.: ancient, old, man of old

Παλαμήδης, -ος m.: Palamedes. Mythical inventor of the alphabet, arithmetic, and many other devices. Unjustly slain by the Achaeans before Troy. 41 b
πάλιν adv.: again
πάμπολυς, pl. πάμπολλοι, adj.: pl. very many
παντάπάσι adv. (πάς): absolutely
πανταχοῦ adv.: everywhere
πάντως adv. (πάς): by all means, surely, certainly, in fact
πάνυ adv. (πάν): entirely, completely, very, earnestly, greatly, certainly. οὐ πάνυ, not very
παρά prep.: with gen., from, by the side of, by. With dat., with, in the judgment of. παρ’ ἡμῖν, in our town. With acc., along, during; by the side of, to the side of, in comparison with, contrary to. παρά τοῖς κρίμοις, contrary to the laws. παρά τὸ δίκαιον, contrary to justice. παρά τοῖς ξένοις, to the home of the friends. παρά τὸν χρόνον, during the time. παρ’ ὅλγοιν, by a small majority
παραβαίνω: transgress, break
παραβέλλω: cast to one side. τῷ φθαλμῷ παραβάλλων, glancing one side
παραγγέλλω, aor. παραγγείλα, aor. pass. παραγγελθήν: pass the word along (as in a line of soldiers), give the word, direct
παραγγειλείμαι, aor. παραγγελθημένη: come along, am present
παραγγειλόσκω: judge wrongly
παράγω, aor. pass. παράγχθην: lead aside, lead astray
παράδειγμα, -ατος n. (paradigm): example
παράθεωρώ (theory): observe in comparison
παρααιρέω, aor. παραειλόμην: mid. draw away (to one’s self)
παραίτεω, aor. mid. παραιτηθήμην: beg, entreat
παρακάθημαι: sit by, sit beside
παρακέλεομαι: urge, exhort
παρακέλευσις, -εως f.: exhortation. ἐπὶ τῇ ἱερείᾳ παρακελεύει, that I may urge you (to your duty)
παρακρόω: strike one side (a figure from the palestra), turn aside, deceive
παρα-λαμβάνω: receive, take in charge
παρα-λείπω, aor. παρέλιπον: pass by, pass over
Παρ-άλιος m.: Paralius. (He was treasurer of temple funds in 390 B.C., according to an inscription.) 33 ε παρα-μένω, fut. παραμενόω, aor. παρέμενα: remain by (my) side, remain (with)
παρα-μυθέομαι: comfort, encourage
παρά-νομος adj.: lawless, unlawful
παρά-νόμος adv.: contrary to the law
παρά-παν adv. (πάν): absolutely, entirely. With τὸ, like τῷ ἕν, τὸ πρῶτον
παρα-πλησίως adv.: in like manner, in much the same way
παράσκευάξω: prepare
παρα-σκοτείω: observe
παρα-χωρέω: make way, yield the floor
πάρα-ειμί: am present. οὗ παράτετοι, the bystanders, those who (are) present. ἐν τῷ παράτετοι, at present, now
πάρα-ειμί, aor. παρελθὼν: pass along, enter. παρελθὼν βίος, past life
παρά-έσω, fut. παρέσκευαι, aor. mid. παρέσχωμαι: present, furnish, produce, offer, cause
παρα-έμαι: entreat, request earnestly. Equiv. to παρατέμαι
παρα-ήμι, aor. partic. παρείη: allow to pass, neglect
Παρήος adj.: Parian, from (the island) Paros. 20 a
παρα-ιστάμην, pp. partic. παρείστως: set beside, present; pp. intrans. stand beside, am present
πᾶς, πᾶσα, πᾶν adj.: all, every, the whole
πάσχω, fut. πέσωμαι, aor. ἐπέθνη, pf. πέπονθα (πάθω): suffer, am affected;
have experience, experience
πατήρ, -τός m. (pater): father
πατρίς, -ίδος f. (patris): fatherland
Πάτροκλος m.: Patroclus, friend of Achilles, slain by Hector. 28 e
παῦω, fut. πάνσω, aor. mid. ἐπανεσάμην: stop, cease
πέθω, aor. ἐπίθω, mid. ἐπιθώμην, pf.
pass. πέπεσαμαι, fut. πέλωσοι, aor. ἐπεθέσαμην, verbal πειστέαν: persuade, convince; mid. and pass. am persuaded, obey, believe, take (my) advice. πεισα, with (your) consent or approval
πειράμαι, fut. πειράσομαι, aor. ἐπειρά-
θην: attempt, try, endeavor; have experience of, know
πέμπτος adj. (πέντε): fifth. πέμπτος αὐ-
τός, with four others
πέμπτος: send
πένθης, -ητος m.: poor man
πένθος, -εος n. (πάθος): sorrow, mourn-
ing
πενία f. (penuria): poverty, need
πέντε (quinque): five
πέρ (πέρι): enclitic strengthening suffix.
ei περ expresses a doubt
περ prep.: with gen., about, around, concerning, in regard to. With dat., in regard to. With acc., in regard to. τὸ χεῖρ, near, equin. to το χεῖρ. περί τοῖς νέοις, for the youth. When it follows its noun or pronoun, it has the accent upon the first syllable. περί πελικαίων, of highest importance. περί σολλοί, of great importance
περι-αμφ-έχομαι: clothe, throw about
(as a garment)
περι-άπτω: wrap about, cloak
περι-βάλλω, pf. pass. περιβέβλημαι: clothe; pass. am clad, cloaked
περι-γίνομαι, pf. περιγέγοσα: surpass, excel, am superior
περι-εύμ (εύμ): surpass, excel
περι-εύμ, partic. περιεύμ (εύμ): go around, go about, walk around
περι-εργάζομαι (ἐργαν): am a busybody,
meddle with what does not concern
(me)
περι-έρχομαι, aor. περιέλθων: go around, walk about
Περικλῆς, -έους m.: Pericles, the greatest statesman of Athens, who appeared in public life first (so far as is known) as the choregos for the Persians of Aeschylus in 472 B.C., and died in 429 B.C. 215 e
περι-μένω, fut. περιμενό, aor. περιέμειν: wait, tarry, wait about, await
περι-πατος m. (Peripatetic): (walk-
about), colonnade
περι-πίθημι, aor. partic. περιπέμεινος: put about, wrap around
περιπτότερος comp. adj. (περι): more than, unusual
περι-τυγχάνω: fall in with, happen to meet
περι-φέρω: bear about, carry about
πέτρα, Homeric gen. πέτρης, f. (Peter):
rock, stone
πη enclitic: in any way
πήγαμμα: grow stiff
πηδάω: leap, bound
πηνίκα adv.: when, at what time? (Cf.
πότε.)
πιετω, aor. ἐπετεια: press
πιθανός adj. (πειθω): persuasive, plausi-
ble
πιθανός adv.: persuasively, plausibly
πιθανότερον comp. adv.: more persuas-
ively
πιλος m.: felt
πίνω, aor. ἔπινα, pf. πέπωκα, verbal πο·
τέων (ποτίο): drink
πιστεύω (πείθω), aor. έπιστεύεσα: believe,
trust, have confidence, rely on; aor. put confidence
πλάνη f.: wandering, going to and fro
πλάττω (plastic): mold, make up
Πλάτων, -ων m.: Plato. 34 a, 38 b,
59 b. Introd. §§ 28 f.
πλείστος sup. of πολύς: most, greatest
πλεῖων (or πλέων), -ωνος, nom. pl. πλεί-
ους (comp. of πολύς): more, more nu-
merous. πλέον ποιέων, accomplish some-
thing, gain anything
πλῆθος, -ος n. (πλῆθος): multitude, 
mass, people, populace, democracy
πλήθω: am full
πλημμέλεια f. (μέλος): false note, mis-
take
πλημμελέω: strike a false note, err
πλημμελής, -ής adj.: mistaken, unreas-
onable. πλημμελές, a false note, mis-
take, error.
πλέννconj. and prep.:. except, but. πλήν
εἰ, equív. to ei μη, unless
πλησιάω, fut. πληνίασω: approach
πλησίον adv.: near, with gen.
πλοίον n. (πλέω): boat, ship
πλούσιος adj.: rich, wealthy
πλουσιώτατος sup. adj.: richest, most 
wealthy
ποδαπός adj.: of what land?
ποθεν adv.: whence, from what source?
ποι adv.: whither, to what?
ποι conj. adv.: somewhither, some-
where
ποιέω, fut. ποιήσω, aor. ἐποίησα, pf. πε·
ποιήκα, verbal ποιήτων: make, act,
do, compose. ποιέω κακός, injure.
πλέων τι ποιήσαν, accomplish some-
thing, gain anything. περι πλείστον 
ποιείσθαι, count of highest impor-
tance. ἀ πεποίηκασι, the poems which 
they have composed. ποιοῦμαι τοῦ 
λόγους, make my talk, speak. ποιοῦ-
μαι παιδας, beget children, have a fam-
ily. εὖ ἐποίησας, you did well, I am 
glad that you. εὖ ποιέων, benefit
πολίματα, -ατος n. (πολίω): poem
πολησίας, -εως f. (poesy): poetry
ποιητέως: verbal adj. of ποιέω, do
ποιητής, -ος m. (ποιέω): (maker), poet
ποιός adj.: of what kind?
πολέμαω: am at war, contend
πολέμιος adj.: public enemy, enemy
πολέμος m.: war, battle
πόλις, -εως f.: city, state
πολιτεία f.: state, constitution
πολιτεύομαι, fut. πολιτεύσωμαι: live as 
citizen
πολίτης, -ου (πόλις): man of the city,
citizen, fellow-citizen
πολιτικός adj. (πολίτης): political, of a 
citizen. As noun, statesman, public 
man. τὰ πολιτικά, the work of the 
city, affairs of state
πολλά adv.: often. τὰ πολλά, for the 
most part
πολλάκις adv.: often, frequently, again 
and again, at many times; perchance,
possibly
πολλαχοῦ adv.: in many places, often
πολύ adv.: far, by far
πολυ-πραγμονέω: am a busybody, inter-
fere, meddle
πολύς, πολλή, πολύ adj.: much, abun-
dant, great, large, long, many. οἱ 
πολλοί, the many, the most, the 
masses. πολλῷ, (by) much. τὰ πολ-
λά οὐ ώς τὸ πολὺ, for the most part, 
generally
πολυ-τέλεια f.: expense
πολυ-τελεύτηρος comp. adj.: more ex-
pensive
πολυ-τελής, -ής adj. (τελός): expensive
πονέω: labor, toil
πονηρία f.: evil, wickedness, sin
πονηρός adj.: bad, evil
πονηρότερος comp. adj.: worse
πόνος m.: labor, toil, task
πορεία f. (xhros): journey, going
πορεύομαι, fut. πορεύομαι: journey, go, walk
πορίζω, aor. mid. έπορεύσῃ: provide, procure
πορρω adv.: advanced, far on
πόρρω-θεν adv.: at a distance, from afar
πόσος interrog. adj.: how much, how great? pl. how many? Cf. ὅσος, τὸ-σοῦτος. πόσον, for how much?
ποτέ excl. adv.: at one time, once. τί ποτε, whatever, what in the world?
Ποτίδαια f.: Potidaea, on the ishman of Pallene, on the shore of Thrace.
28 e, 219 e
πότερα and πότερον adv.: whether?
(Not always does it need to be translated.)
πότερος adj.: which of (the) two?
πότμος m.: fate, destiny, death
ποτόν n. (ποτίο, πίνω): drink
πού adv.: where?
πού excl. adv.: somewhere, anywhere, somewhere, I presume
πούς, gen. ποῦς m. (pes): foot
πράγμα, -ατος n. (πράττω): doing, affair, interest, work, business, thing, trouble, case
πράγματελα f.: activity, insistence
πράγματισθώμαι, pf. pass. πεκράματε-μαι: occupy (my)self, busy (my)self about, labor; pf. pass. perfected, polished
πράγματις, -εως f.: action, matter, affair
πράγματας sup. adj.: most gentle, meekest
πράγματος comp. adj.: more gentle
πράττω, fut. πράξω, aor. ἐπράξα, ἐπι- pass. πέπραξα, aor. ἐπράξην, verbal πράκτον: act, do, make, attend to, fare; mid. exact. χρηματα πράτ- τωμαι, charge for services. εἰ πράτω, fare well, am happy. τὰ Ἀθηνῶν πράττω, do the work of the Athenians, am in public life
πράως adv.: meekly, mildly
πρέπω: fit, suit. πρέπει ἵππες., it is fitting
πρέπειω: rank first, revere
πρέπειτερος comp. adj.: older, elder
πρεβυτης, -ου m. (nrisicus): old man
πρεμαί: buy, purchase
πρίν adv.: before
πρό prep. with gen.: before, in preference to
προ-αγορεύω: declare beforehand, give notice
προ-αιρέομαι: choose deliberately, prefer
προ-βιβάζω (βαίνω): lead forward
προ-γονος m.: ancestor, forebear, forefather
προ-δίδωμι, aor. inf. προδίδωμι: give up, abandon, desert
Πρόδικος m.: Prodicus, a noted rhetorician and sophist from Ceos. 19 e. Introd. § 12
προ-θυμέομαι, fut. προθυμήσωμαι: am eager, am pleased, strive
προ-θυμία f.: zeal, good will, eagerness
προ-θύμοτερος comp. adj.: more eager, more zealous
προκα adv.: freely, without charge, without expense
προ-κρίνω: judge superior, prefer
προ-λέγω, pf. pass. προληπτομαι: say beforehand, foretell
προ-μηθέωμαι: have foresight for, have regard for, with gen.
προ-οίμιον n.: (prooemium), hymn
πρός prep.: with gen., before. πρός τῶν θεῶν, in the name of the gods. πρός Διός, in the name of Zeus. With dat., in addition to. πρός τούτοις, in addition to this. With acc., to, towards, before, with reference to, as regards, in view of, in relation to, in comparison with
προσ-δέομαι: need in addition
προσ-δοκάω, aor. προσέδοκησα (δόξα): expect, await
πρόσ-εμι: come to, go to
προσ-έρχομαι, aor. προσήλθον: come to, approach, meet
προσ-ερώ fult.: will address
προσ-έχομαι, aor. προσήχαμην: pray to, worship
προσ-έχω: hold towards, direct
προσ-ήκω: come to. Imperis. προσήκει, it is fitting. προσήκων, fitting, appropriate. o' προσήκοντες, the kinsmen, relatives
προ-σημαίνω: show beforehand
πρόθε(ν) adv.: before, former
προσ-καθ-ίσω: sit by, settle down upon
πρός-κειμαι: lie next, am attached (as pf. pass. of προστίθημι, place upon, attach, give to)
πρός-οίδα, inf. προσείδεναι: know in addition. χάριν προσείδεναι, give thanks in addition
προσ-ποιεύμαι: claim, pretend
προ-στατέω (προτημ): am leader, lead
προσ-τάτω, aor. προστάταξα, pf. pass. προστάταγμα: enjoin upon, direct
προσ-τίθημι, pf. προστίθεισα: place upon, give
πρός-φημι, fut. προσφέρω: address
προσ-χράομαι, pf. προσκέραμαι: use in addition, use
πρός-οποιο n.: countenance, feature; (theatrical mask), person
προστεραῖος adj.: on the day before
πρότερον comp. adv.: sooner, formerly
πρότερος comp. adv.: before
προ-τιθήμι: lay before, propose; mid. lay out, of the πρόθεσις of the dead body before burial. 115 e
προ-τρέπω: turn forward, urge on
προ-τροπά-δην adv. (τρέπω): headlong
πρό-χειρος adv. (χεῖρ): ready, at hand
προ-χωρεῖν: advance, go forward. προ-χώρειν αὐτῷ, he succeeded
πρύμνα f.: stem.
πρυτανείον n.: prytaneum, the hall at Athens in which guests of the city dined. 36 d
πρυτανεύω: have the prytany. 32 b
πρύτανες, -ως m.: prytanis
πρό or πρῶi adv. (πρό): early in the morning
πρωίτατα sup. adv.: earliest
πρωίτερον comp. adv.: earlier
πρώην adv.: the other day, day before yesterday
πρωτόν sup. adv.: for the first time, firstly
πρώτος sup. adv. (πρῶτος ?): first, earliest
Πύθία f.: Pythian priestess. 21 a
πυκνός adj.: close, frequent, constant
πυκνάμαι, aor. ἐπυκνάμην: inquire, learn by inquiry, learn
πῶλος m. (foal): colt
πῶμα, -ατος n. (πότιο): draught
πῶ-ποτε adv.: ever yet
πῶς adv.: in what way, how? How is it that, why? πῶς γὰρ οὖ, certainly, of course
πῶς adj., adv.: in any way, in some way, substantially
Ραδάμανθος, -υος m.: Rhadamanthys, brother of king Minos of Crete, and one of the judges in the lower world. 41 a; cf. Ζ 322; Gorgias 523 e
VOCABULARY

ράδιος adj.: easy
ράδιως adv.: easily, readily, lightly, without good reason
ρά-θυμότατος sup. adj. (θυμός): easiest, laziest
ῥαθωρ adv.: more easily
ῥατός sup. adj.: easiest
ῥήμα, -ατος n. (ἐπικα): phrase, expression
ῥητέον verbal of φημί: it must be said
ῥήτωρ, -ορος (ἐπικα): speaker, rhetorician, orator. οἱ ῥήτορες, the public men
ῥόνυμι, πρ. pass. ἔρωμαι: make strong, strengthen. ἐρωσθαί, to be strong, "to take care of himself," — in greeting, like the Latin valeo

Σαλαμίνιος adj.: Salaminian, of Salamis
Σαλαμίς, -αι f.: Salamis, an island near the harbor of Athens. 32 c
σάτυρος m.: Satyrus, satyr. 215 b
σαντί, σαντίν reflex. pron.: thyself
σαφέστατα sup. adv. (σαφής): most clearly
σαφέτερον comp. adv.: more clearly
σαφής, -ῆς adj.: clear, distinct, definite
σαφώς adv.: clearly, distinctly, openly
σέβομαι: revere, worship
Σειρῆνες f. pl.: Sirens, who beguiled mariners to their destruction. 216 a, cf. Homer μ 167 ff.
σελήνη f.: moon
σεμνότερος comp. adj. (σέβομαι): more august, more reverend
σήμαινο, aor. ἔσημαι (σήμα): show, indicate
σημείον n.: sign, token
σταγά: am silent, am still
στηγή f.: silence. στηγή, in silence
Σιλήνος m.: Silenus, foster-father and companion of Dionysus. 215 a, 216 a

Σιλήνωδης, -ῆς adj.: Silen-like
Σιμμάης, -ου m.: Simmias. 45 b, 59 c
Σίσυφος m.: Sisyphus. 41 c; cf. Homer Ζ 153; λ 593
σιτεμαι (σῖτος): am fed, eat
σίτησις, -εως: feeding, dining
σίτον n.: food
σκεδάνυμι, πρ. pass. ἐκέδοςμαι: scatter
σκέλος, -ος n. (Iso-colles): leg
σκέμα, -ατος n.: consideration, speculation
σκηπτέον: verbal of σκοτέω
σκουή f.: costume, attire, contrived apparel
σκέψις, -εως f.: consideration, question
σκιά f.: shade
σκια-μαχέω: fight with shadows, "fight in the dark," "beat the air"
σκοπέω, aor. ἐσκόπαμην, πρ. ἐσκόπει: verbal σκηπτέον: consider, examine, look at
σκύττο-τόμος m. (τόμω): shoemaker
σμίκρος adj. (μικρός): small, little
σύς, σή, σόν possessive pron. (tuus): thine
Σούνιον n.: Sunium, the southern promontory of Attica. 43 d
σοφία f.: wisdom
σοφιστής, -ού m. (σοφός): sophist, philosopher, rhetorician
σοφός adj.: wise
σοφάτατος sup. adj.: wisest
σοφότερος comp. adj.: wiser
σκανίότερος comp. adj.: more rare
σκέδω, aor. ἑσκέδω (studium): hasten, strive for
σπουδάζω, aor. ἑσπουδάσα: am in earnest, am serious, am eager for
σπουδή adv.: in earnest, seriously, in a serious matter
στάσις, -εως f. (ιστημί): faction, party
στέρομαι, πρ. pass. ἐστέρημαι, fut. ἑστερήσωμαι, aor. ἑστερήθην: am deprived, lese
στέφω, aor. ἔστεψα, pf. pass. ἐστεμμαί: crown
στόμα, -ατος n.: mouth, lips
στρατεία f.: military expedition, campaign
στρατεύομαι, fut. στρατεύομαι: serve in the army
στρατ-ηγέω: am general
στρατ-ηγία f. (strategy): generalship, command of an army
στρατ-ηγικός adj. (strategic): skilled in generalship
στρατ-ηγός m.: general, commander
στρατά f.: army, expedition
στρατιώτης, -ου m.: soldier
στρατό-πεδον n.: camp, army
συγ-γίγνομαι, aor. συνεγινόμην, pf. συγ-γέγονα: come to be with, associate with, have intercourse with
συγ-γιγνώσκω: have sympathy with, am indulgent to
συγ-κάμπτω, aor. συνέκαμψα: bend
συγ-κεράνυμι, pf. συγκέραμαι: mix, combine, unite
συγ-χωρέω, aor. συνεχώρησα: concede, yield
σύκο-φάντης, -ου m.: (sycophant), malicious accuser. (Never used like modern "sycophant."
συλ-λαμβάνω, aor. συνέλαβον: take together, close
συλ-λέγω, aor. pass. συνέλεγνην: collect
συμ-βαίνω, pf. συμβεβήκα: befall, happen. τά ἔμοι συμβεβηκότα, my experience
συμ-βάλλομαι: bring together, contribute
σύμ-βολον n. (βάλλω, symbol): (chance) meeting
συμ-βουλεύω, aor. συνεβούλευσα: give advice, counsel, advise
σύμ-πάσι, σύμπασα, σύμπαν: all together
συμ-πότης, -ου m. (πίνω): fellow banqueter
συμ-φέρω: (bring together), am of advantage
συμ-φεύγω, aor. συνέφυγον: flee with, go into exile with, am banished with
συμ-φοβά f.: misfortune
συν-άπτω, aor. συνάπτα, pf. pass. συνάπτομαι: fasten together
συν-δια-σφίζω, aor. συνδέσωσε: aid in saving
συν-δια-ταλαιπωρεώ: continue the toil with (the rest of parents)
συν-δοκεί imper.: it seems good to (you) too
σύν-εμμ, fut. συνέσομαι: am with, associate with, have to do with. οἱ συνώνετε, (my) associates
συν-επι-σκοπεώ, aor. συνεπισκόπημαι: consider with (me), examine with (me)
συν-ήθης, -εs adj.: accustomed, familiar
συν-θήκη f. (τίθημι): covenant, agreement, contract
συν-νοέω, aor. συνενόησα: have a thought, aor. partic. taking up a thought
σύν-οίδα pf. as pres.; pf. as impf., συνόδη: am conscious, know very well, — with dat. after συν-
συν-ουσία f. (σύνεμμ): association
συν-ουσιαστής, -οu m.: associate
συν-τεταγμένωs adv. (τάττω): in array, with definite agreement
συν-τεταμένωs adv. (τελώ): vehemently
συν-τίθημι, aor. inf. συνθέωνα, aor. mid. συνθέμενη: put together, compose; mid. covenant, agree together
συν-τυγχάνω: happen
συν-ώμοσία f. (ὁμομύμ): conspiracy, club
συν-ωρίς, -ός f.: pair of horses
σύριγξ, -γυς f. (συρίγξ): shepherd’s pipe
σύρ-σίτεω: eat together, am messmate
συχνός adj.: much. συχνὸς χρῶμα, in a long time
Σφήττειας adj.: Sphettian, of the dene Sphettos (of the tribe Acamantis).
σφοδρά adv.: earnestly, seriously, exceedingly
σφοδρός adj.: earnest, enthusiastic, impetuous
σφοδρός adv.: violently, vehemently
σφων gen. of refl. pron.: themselves
σχεδόν adv. (ἐχω): nearly, almost, about
σχῆμα, -ατος (ἐχω, scheme) n.: appearance, bearing. (Cf. habitus.)
σχολάζω: am at leisure
σχολή f. (school): leisure. σχολὴν ἁγω, have leisure. Cf. ἑαυτίαν ἁγω.
σφάω, aor. ἐσωσά, fut. pass. σωθήσωμαι, aor. ἐσωθήνω: save, keep in safety; aor. pass. returned in safety
Σωκράτης, -ῶν m.: Socrates. (The best Mss. of Xenophon treat this as of the first declension.) Introd. §§ 13 f.
σώμα, -ατος n.: body
σω-φροσύνη (σωφρονω, -σως, φρήν): am of sound mind, am sensible
σω-φροσύνη f.: temperance, self-control
τάληθη: for τα ἐληθή
tάλλα: for τα ἀλλα
tάν: for τοι ἀν. 29 a
tάν in δ τάν (ἐτημέν): my friend, my good man
τάξις, -ῶς f. (τάττω): post, station
ταράττω, pf. pass. τετάραται: trouble, confuse, disturb
τάρατσια: for τα ἀρατσία, the meed of bravery
τάττω, aor. ἐτατά, pf. pass. τετάραται: station, place, set, appoint
ταυρηθόν adv.: like a bull
ταυτή adv. (ὁδος): in this respect, thus, so, in this point
ταυτόν: for τὸ αὐτό, the same
ταφή f.: burial, funeral
τάξια adv.: perhaps, possibly
τάχιστα sup. adv.: most quickly
ταχύς, ταχεῖα, ταχύ adv.: swift. διὰ ταχεύω, quickly
τείνω: tend, extend, direct
τεκμηρίων n.: sign, indication, bit of circumstantial evidence
τεκτονικός adj. (τεκτων): skilled in carpentry
Τελαμών, -ῶν m.: Telamon. 41 b
tελετή f.: initiation, mystic rite
tελευταῖος adj.: last
tελευτάω, aor. ἔτελευτησα, pf. ἔτελευτησάω: end, die, τελευτάω, at last
tελευτή f. (τελός): end, completion, death
tελέω, pf. τελέσακα (τελέοι): pay
Τερψίων, -ῶν m.: Terpsio. 59 c
tέτταρες num. (quattuor): four
tέχνη f. (technical): art
tέως adv.: till then. Cf. ἐως.
τῇδε adv. of ὅτι: thus, in the following way
τηλικός ειδος adj.: at (your) age
τηλικοῖται adj.: at (my) age
τήμερον adv. (ἤμερα): to-day
τημικάδε: at this hour
τῆθημι, aor. mid. ἔθημην: place, set, count; cast (of a vote)
τίμαω, aor. ἐτίμησα, fut. mid. τίμησομαι, aor. ἐτιμήσαμην (τιμή): honor, esteem, fix a penalty; mid. propose as a penalty; with gen. of price
τίμη f.: honor
τίμημα, -ατος n.: assessment, award, judgment
τιμώτερος comp. adj. (τιμή): more precious
VOCABULARY

τίμωρεω, fut. τίμωρησα, aor. mid. τίμωρησαμεν: avenge, gain satisfaction; punish

τίμωρια f.: punishment, vengeance

τίς, gen. τίνος or τιου, dat. τι, n. pl. acc. τίτι, (encl.) indef. pron.: some one, a certain, one, many a one, some.

ἡ τι ἡ οὐδέν, little or nothing

τίς, τί, gen. τίνας, interrog. pron.: who? what?

τιτράσκω, pf. pass. τέτρωμαι, fut. pass. τρωθόμασα: wound (τλάω), aor. ἑτλην (τλῆν): dare

toι: = σοι, in a Homeric quotation. 28 c. Generally a weak ethical dative, you know, doubtless, you see

τοι-νυν inferential particle: well then, well, often used in a transition

τοιόνοδε dem. pron.: such as this, like this

τοιούτος, τοιαύτη, τοιούτο dem. pron. (τοίος): such, of this kind. It may refer to what follows (as 47 a).

τολμάω, aor. ἑτλησα: dare, have the heart

τόλμη f.: daring, assurance, effrontery

tόπος m. (topography): place, region

tοσοῦδε, τοσηδέ, τοσοῦδε: so much, so great; pl. so many

tοσοῦτος, τοσαύτη, τοσοῦτο (τόσος): so great, so heavy, so much; pl. so many. εἰς τοσοῦτον, to such a pitch

tότε adv.: then

tότε adv.: at one time. τότε δ' αὖ, but again

τοῦ encl.: gen. of τις

τούναντιον: for τὸ ἐναντίον, the opposite
tούνομα: for τὸ ὅνομα, the name

τραγικός adj.: tragic

τραγοδία (τράγων, φόη) f.: tragedy

τρά-πεζα f. (trapeze; τετταρες, τοις): table, bank, money changer's

τρεῖς numeral (tres): three

τρέπω, 2 aor. ἱπατόμην (τρόπος): turn

tρέφω, fut. θρέφω, fut. pass. θρέφονται, pf. pass. τέθραμμαι: bring up, nurture

tρέω, aor. ἔτρεσα: tremble

τριάκοντα num.: thirty. οἱ Τριάκοντα,

"The Thirty Tyrants," who ruled Athens from June, 404, to February, 403 B.c.

τρίβω, aor. ἔτριψα, pf. pass. τέτρωμαι: rub, prepare by rubbing

Τρι-πτόλεμος m.: Triptolemus, a mythical hero of Eleusis. He was a favorite of Demeter, and received from her a winged chariot, with which he drove over the earth, making known the blessing of agriculture. 41 a

τριτάτος adj. (τρεῖς): third

τριχή adv.: in three ways

Τροια f.: Troy, the Troad. 41 b

τρόπος m. (τρόπω): manner, way. παντὶ τρόπῳ, by all means. ὅν τρόπον, in what way, as

τροφεύς, -ασ m. (τρέφω): foster father, who brought (him) up

τροφή f. (τρέφω): food, support, nurture

τροφή f.: luxury

τρωθόμασαν: fut. pass. particl. of τιτράσκω

τυχανόω, fut. τεύχομαι, aor. ἑτυχον (τύ-χη): chance, happen. With swsp. participle, which often has the greater importance; τυχάνει δι', happens to be, is. τὰ τυχόντα, chance, common.

With gen., happen upon, receive

τυπτω: strike, smite

τυφλός adj.: blind

τύχη f.: fortune. τύχη ἄγαθη, God's will be done, as God pleases, "all for the best." This phrase is set at the head of many Attic inscriptions, like Θεοί, "In God's name," "God save the State."

τῷ encl.: = τῷ, dat. of τις
VOCABULARY

ὕβρις, -ώς f. : insolence
ὕβριστής, -οῦ m. : insolent
ὕβριστάτατος sup. adj. : most insolent
ὕγιεινός adj. : healthful, wholesome
ὕδωρ, gen. ὕδατος (wet) : water. Pl. rain
ὐός, -οῦ : see ὕς, son
ὑμεῖς, ὑμῶν pers. pron. : you
ὑμέτερος adj. : your, of you. τὸ ὑμέτερον, your work
ὑός, -οῦ nom. dual ὕη, pl. ὑεῖς, gen. pl. ὕεων m. (ὑός) : son
ὑπ-ακόου, aor. ὑπ-ἀκουσα : give ear to, listen, i.e. answer, open the door
ὑπ-ἀρχα : am in readiness
ὑπ-εικάθω (ἐκα, weaken) : yield
ὑπ-εικέω, verbal ὑπεικότων : yield, as a younger to an older person
ὑπερ prep. (super) : with gen., on behalf of, on the part of, in regard to
ὑπ-έρχομαι : creep before, fawn upon, eringe to
ὑπ-έχω : bear, suffer, am subject to
ὑπ-πρεσεῖα f. : service
ὑπ-ηρέτης, -οῦ m. : servant, attendant
ὑπ-συχνόμαι, aor. ὑπεσχέμαι : promise
ὑπνος m. (somnia) : sleep
ὑπό prep. (sub) : with gen., under, by, because of
ὑπο-βλέπω, fut. ὑποβλέψαμαι, aor. ὑπε-βλέψα : look from under the brows, look with suspicion, look askance
ὑπο-δέχομαι : receive
ὑπο-δέω, pf. pass. ὑποδέδημαι : bind under, bind on; pf. pass. am shod
ὑπό-δημα, -άτος n. : sandal
ὑπο-λαμβάνω, aor. ὑπέλαβον, pf. ὑπελ-λήφα : interpose, suppose; aor. came to believe
ὑπο-λογίζομαι : take into account, calculate, consider
ὑπο-μένω, aor. ὑπέμενα : endure, submit to
ὑπο-στέλλω, aor. mid. ὑπεστελλάμην : hold back, withhold, dissemble
ὑππτιός adj. (ὑπτιό) : supine, upon (my) back
ὑπτατόν sup. adv. : for the last time
ὑπτεραῖος adj. : later, following. τῇ ὑπτεραίᾳ, on the next day, on the day after
ὑπτερον comp. adv. : later
ὑπτερος comp. adj. : later
ὑφ-ηγόμαι : lead the way, lead on
ὑφ-ήμι, aor. opt. mid. ὑφέμην : yield, concede

"Φαίδων, -ώνος m. : Phaedo. 57 a. He was a well-to-do young citizen of Elis,—but was brought to Athens as a prisoner of war, and sold as a slave. Socrates took interest in him and secured his freedom, and he became a devoted follower of Socrates."

Φαιδώνης, -οῦ m. : Phaedous. 59 c
φαινω, fut. pass. φαινομαι, aor. ἐφάνην : show; pass. appear, am found, seem. od φανεραί, plainly not
φανερός adj. : manifest, seen, open
φάρμακον n. (pharmacy) : drug, —euphemistic for poison
φάσκω (φισά) : assert, say, declare, claim
φαυλάζω : disparage
φαυλός adj. : worthless, mean, insignificant
φαυλότατος sup. adj. : meanest
φαυλότερος comp. adj. : of less importance
φέβομαι, fut. φέβομαι : spare
φέρω, fut. εσάω, aor. ἐφέγγα, aor. pass. ἐφέχθην : bear, bring
φένω, fut. φένομαι, παρ. ἐφ' ἑνών, verbal φεντέλω (φέγγη) : (1) flee, avoid, shun; (2) am charged, am defendant in a suit at court, — (treated as a passive
verb, am accused, with inō and gen. of agent); go into exile, am banished

φήμη f. (fama): report, saying (esp. chance saying)

φημιν., inf. φανι, fut. φησω and ἰπ, aor. εἶπον, pp. εἰποκα, pass. εἰπομαι, verbal ἐπετέως: say, assert. οὐ φημι, deny.

φθέγγομαι, aor. ἐφθηγ XHTML: ξήμην: utter a sound

Φθίη f.: Phthia, home of Achilles in Thessaly. 44 b

φθονέω, aor. ἐφθονήγα: envy, grudge, begrudge

φθόνος m.: envy, grudge, malice

φιλέω: love

φίλιος adj.: friendly

Φιλό-λάος m.: Philolaos, a distinguished Pythagorean philosopher. 61 d. Introd. § 6

φιλό-πολις adj.: city-lover, patriotic

φίλος adj.: dear, pleasing, friendly, as noun, friend

φιλο-σοφέω (σοφάς): love wisdom, seek truth

φιλο-σοφία f. (philosophy): search for truth

φιλό-σοφος m.: lover of truth

φιλό-τιμος adj.: lover of honor, ambitious

φιλο-τιμότατος sup. adj.: most ambitious

φιλο-ψυχιά f.: love of life

Φιλείσιοι m. pl.: Phleians, people of a small country west of Corinth. 57 a

φλαμιέω: babble, talk nonsense

φλαλάρια f.: babbling, nonsense

φοβέραι, fut. φοβησόμαι, aor. ἐφοβήθην: fear, am afraid of, dread

φοβερός sup. adj.: fearful, to be feared

φόβος m.: fear

φοιτάω: frequent, come often

φοινικάτατος adj.: most bloodthirsty

φόνος m.: slaughter, slaying, death

φορέω: wear. Frequentative of φέρω

φορτικός adj. (φέρω, φόρτως, burden): (burdensome), vulgar, commonplace

φράξω, aor. ἐφρασά: point out, tell, declare

φρονέω (φηρήν): think. μέγα φρονω, am proud

φρονήσεις, -εως f.: intelligence, wisdom, prudence

φρονιμος adj.: intelligent, reasonable, wise

φρονίμως adv.: wisely, sensibly. φρονίμως ἐξευ, to be wise

φρονιμώτατος sup. adj.: wisest, most intelligent

φροντίζω, aor. ἐφρονίτησα, verbal φροντιστέων: think of, consider

φροντιστής, ὧ m. (φροντίζω): thinker, speculator, student of. (Followed by an acc., as if it were φροντίζων.)

φυλαρχα f.: guard, prison

φυγή f.: flight, retreat; exile, banishment

φύλαξ, -ακος m.: guard, keeper

φυλαττω: guard, watch; mēd. guard (my)self against

φιλή f.: phyle, tribe,—one of the ten chief political divisions of the Athenians

φύσις, -εως f.: nature, natural endowment

φυτεύω, aor. ἐφυτεύσα: plant, beget. ὕ φυτεύσα, (your) father

φῶς, aor. ἐφυε, pp. πέφυκα (cf. Latin fui): spring, come into existence, am born; pp. am, am by nature

φωνή f. (-phone): voice, dialect, speech

Χαρεφθῶν, -τος m.: Chaerephon, a friend of Socrates. 20 e
VOCABULARY

χαλέω: take pleasure, rejoice, delight, fare well. ἐὼ χαλέερ, suffer it to say "farewell," think no more of it
χαλεπαίνω, fut. χαλεπαῖν: an angry
χαλεπός adj.: difficult, hard, sad, grievous, fierce
χαλεπώτατος sup. adj.: hardest, fiercest, hardest to bear
χαλεπώτερος comp. adj.: more difficult, harder to bear, worse
χαλκός, -ῶς m. (χαλκός): blacksmith
χαλκευτικός adj.: skilled in smith's work
χαμάλον n. (χαμαλ, εἴνη): ground-bed, i.e. blankets, for sleeping on the ground
χαρενελόμαι (χάρεις): jest, sport
χαριζομαι, fut. χαρισθώμαι, aor. χαρισάμην: gratify, oblige
χάρις, -ης f.: gratitude, favor, thanks. ἐν χάρις, as a favor, to please
χειμών, -ῶν m. (χιεμών): cold, storm, winter
χειρο-τέχνης, -ου m.: artisan, craftsman
χέλας, -ον (comp. of κακός): worse
χίλιος pl. adj.: one thousand
χρόμαι, aor. ἐχρόμησα: use. φθόγγον, χρωμενον, through envy, under the influence of envy. χρώμαι ἐμαυτῷ, do with myself
χρεῖα f.: use
Χρῆ (sc. ἔστι): it is necessary, needful, fitting; one must, one ought
χρήμα, -ατος n.: thing; pl. property, money. τιμῶμαι χρημάτων, propose a fine
χρηματισμός m.: making of money
χρήν (χρῆ ἤμ): it were fitting. χρηναίτως κτλ., they ought, etc.
χρησίμος m.: response of an oracle, oracle
χρησμο-, ωθεω, aor. χρησμοῦσσα: deliver an oracle, foretell the future
χρησμο-φθός m. (δελώ): oracle-singer, fortune-teller, prophet
χρηστός adj. (χρέσιμα): good, excellent
χρόνος m.: time
χρύσεος adj.: golden
χρώμα, -ατος (chrome): color
χωλός adj.: lame
χωρίω: proceed, flow
χωρίς adv.: apart from, not to speak of
ψευδής, -ῆς adj.: false
ψευδ. μακ, aor. pass. ἐψευδόμην: lie, speak falsely, deceive
ψευδός, -ος n.: falsehood
ψηφικομαι (ψήφος): vote, cast (my) vote
ψήφος, -ου f.: (pebble), vote
ψίλος adj.: bare, simple
ψόγος m.: blame
ψυχή f.: soul
ψύχωμαι: become cold
ψύχος, -ος n.: cold, cool

ἀγαθε: for ἀ ἀγαθε. 24 d
διε adv. of διε: thus, in this way
ἀνά f. (hour): season, time

ἄσ adv.: as, how, that, since. In ἦς ἄληθες, it is the adv. of the article,—in truth. ἦς with the participle indicates the action as thought or said: ἦς ἐλεγέω, with the expectation that I should prove; ἦς διαφθείρω, with the statement that I corrupt. ἦς with the superl., like Latin quām, ἦς βέλτιστη, as good as possible; ἦς ráχιστα, as quickly as possible

ἄν-περ adv.: as, just as, like

ἄντε conj.: with inf., so that; therefore

ἀντα: pl. of οὐς, ear

ἀφελέω, fut. ἀφελήσω, pf. ἀφελήκα: benefit, help, profit, am of advantage
GREEK INDEX

The Indexes have been prepared by Miss Elizabeth Seymour and aim to present the main points elucidated by the editor in the Introduction and Notes; on some of these points further information may be found in the Vocabulary.

Light figures refer to pages of this edition, heavy figures to sections of the Introduction.

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