PLATO

APOLOGY OF Socrates AND CRITO

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

EDITED BY
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REVISED BY
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WITH A VOCABULARY

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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 (ἀληθῆς 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 Fragmente der Vorsokratiker, 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.
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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 σαυτόν), Moderation.

\(^1\) Τούτων ἦν καὶ Θαλής ὁ Μιλήσιος καὶ Πιττακός ὁ Μυτιληναῖος καὶ Βίας ὁ Πρεσβύτερος καὶ Σόλων ὁ ἡμέτερος καὶ Κλέοσιος ὁ Λινδιός καὶ Μόσων ὁ Χανεῖος, καὶ ἐξηθομος ἐν τούτοις ἑλέγχοι λακεδαιμόνιος Χιλαν, Plato, Præf. 343 a. Cf. IIi omnes praeter Milesium Thalem civitatibus suis praefuerunt, Cicero, de Orat. iii. 34.
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in all things, Nothing to excess (μηδεν ἄγαν), Ruin is near to suretyship (ἐγγίε, πάρα δ' ἄνα). 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. γνώθι σεαυτόν 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 (A. p. 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 (σοφιά), 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 ἀνευ μαλακιάς, which Jowett translates "We cultivate the mind without loss of manliness.

2 Pindar, Pyth. iv. 295, ἐν τε σοφία, among the singers; Pyth. i. 12, ἀμφὶ τε Λατοῦδα σοφία, because of the song of the son of Leto; Plato, Rep. 365 c, ὃς δὴ λοιπὸν ματὶ οἱ σοφοὶ, as the poets show to me; Xen. An. i. 2. 8, ἐνταῦθα λέγεται Ἀπόλλων ἐκάθε-

rai Μαρσυάν νυκήσας ἐρίζοντα ὀi περί σοφία, 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 birth-
place of many ideas, as well as of the Homeric poems. Sappho and
Alcaeus sung on Lesbos, and Anacreon was born on Teos. Heca-
taeus, 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, 585 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 occu-
pied 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 pre-
served 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 Ἀόρατα), 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 (vôôs) 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 (Ελεία) 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 Xenophanes 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 conlocavit, et in domus etiam introduxit 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 questions 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 characteristic: "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 (contricer, 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 elementary schools, and the dignity of their position is shown by their association with the best men of the state. The enormous development of the democratic states of Greece in culture, wealth, and power gave new importance to the arts which fitted men for leadership. The difference between the rhetoricians and the sophists does not seem to have been great or clear, though some of the rhetoricians 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 include 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 Thrasytachus 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 (Rhet. 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 ἄειδε, θεά, — 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 courtesies 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 even 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. 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 Potidæa (about 432 B.C.), where he

1 See Frazer, Pausanias ii, p. 268.
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saved the life of Alcibiades; in the battle of Amphipolis, ten years later; and in the battle at Delium, 424 B.C. (Symp. 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, Spheroniseus (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 statuary 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 juryman, 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 juryman 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.
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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
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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 δαιμόνιον 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 δαιμονίον,—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 pupiIs, but of his associates (οἱ συνώνιτες). 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 kaiwá deamóvia 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 skillful 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 enigmatic 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 187e). 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. ὑμεῖς, ὃ ἀνδρεῖς Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνατε ὑπὶ Κριτίαν ἐφάνῃ πεπαίδευκώς, ἔνα τῶν Τριάκοντα τῶν τὸν ὀδὺν καταλυσάντων. Aeschines i. 173.
27. 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 Platonie Soerates 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 Soerates.
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, the name of Aristo'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 (πλατυς) 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. Aristo 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 youthful 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 ambitions 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,¹ 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.

¹ 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.
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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 (μοσθωτός). 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 (A.P. 17 d), Meletus, seconded by Anytus and Lyco, came forward with his accusation. In Plato's Enthypno Meletus is described as an insignificant youth, and in the

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 ἢ πόλις νομίζει θεοῦ οὐ νομιζον), 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 (Ἴτερα δὲ καὶνὰ δαιμόνια εἰςηγοῦμενος) 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
foothold 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 (ἁδίκει δὲ καὶ τοὺς νέους διαφθείρων). 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,¹ 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 (I. p. 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, ἀντιτυγκασθαι, 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 majority 1 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 I-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 criticized. The five natural heads of the argument are unmistakable.

Analysis of the First Part, or the Defense Proper, cc. I-XXIV

(a) cc. i. Introduction (προοίμιον, exordium)
    = (principium.
    (insinuatio (ἐφόδος).

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

(c) cc. iii-xv. Refutation (λύσις, confutatio) of former accusers, cc. iii-x.
    of Meletus, cc. xi-xv.

(d) cc. xvi-xxii. Digression (παοέκβασις, 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 (6) 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* (*partitio*), 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 *reënforcement* (*confirmatio*). The transition to (c) the peroration is plainly marked. At this point the orator, and more

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¹ *Rhet. ad Herenn. i. 10. 17*: Enumeratio utemur, cum dicemus numero quot de rebus dicturi sumus.

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 exaugendam et collocam Tletandam 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* (*σφύγμος*), 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 skilfully 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 sentence 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** (προλόγος). The characters and their mental situation (ἡθός 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** (ἐπιλόγος). 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. 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 δικαστής. δικασταὶ, 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, δικαστήριον 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 ἀρχηγὸς παρ excellence, dealt especially with charges involving family rights and inheritance; the second archon, called ἀρχηγὸς βασιλεύς, 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 (κλητηρίες). 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 δευμοσία, 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 δικασταὶ assigned by lot (ἐπικαλημένου) 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 ἐρήμη) 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 (Ἀρ. 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 (κλέψυρα, sometimes called simply τὸ ὑδὼρ) 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 ἐμπήνον κατηγοροῦντες, Ἀρ. 18 e), 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 τιμητοί, 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 ἀτιμητοί, 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 θῇ παθεῖν ἢ ἀποτέλεσαι, 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 Ἕβεκα). Ten men on this board were chosen by lot every year, one from each of the ten tribes; the eleventh was a scribe, γραμματεύς.
I. 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. "O ti mēν ύμεῖς, ἕγω δ': not ύμεῖς μέν, ἕγω δ', because the clauses as wholes, not ύμεῖς and ἕγω, are contrasted. — ὁ ἄνδρες Ἀθηναῖοι: instead of the more technical ὁ ἄνδρες δικασταῖ, which Socrates reserves for his closing words (40 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 ὁ 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 τοῦτον ὁκόδημος οὖν οἶδα, αἰρήσομαι δ' οὖν ύμᾶς κτλ. Xen. An. i. 3. 5, 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. — ἐμαυτοῦ: i.e. who I was, my own nature.

4. ὡς ἑπόσ εἰπεῖν: 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.
θήτε, ὡς δεινοῦ οὖντος λέγειν. τὸ γάρ μὴ αἰσχροθήναι ὅτι δὲ αὐτίκα ὑπ' ἐμοῦ ἐξελεγχθησονται ἐργοῖ, ἐπειδὴ μηδ' ὅπως-τιοῦν φαίνομαι δεινός λέγειν, τούτῳ μοι ἐδοξεῖν αὐτῶν ἀναι-10 σχιντότατον εἶναι, εἰ μὴ ἁρᾳ δεινοῦ καλοῦσιν οὕτωι λέγειν τὸν τάληθη λέγοντα. εἰ μὲν γὰρ τοῦτο λέγονσιν, ὁμολογοῦν ἀν ἐγωγ' οὐ κατὰ τούτους εἶναι ῥῆτωρ. οὕτωι μὲν οὖν, ὡσ-περ ἐγὼ λέγω, ἦ τι ἡ οὐδὲν ἀληθὲς εἰρήκασιν. ὑμεῖς δὲ μου ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν. οὐ μέντοι μὰ Δία, 15 ὡ ἀνδρεὶς 'Δθηναιοί, κεκαλλιεπημένους γε λόγους, ὡσπερ οἱ τούτων, ῥήμασι τε καὶ ὄνομασι οὐδὲ κεκοσμημένους, ε ἀλλ' ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὄνομασιν· πιστεῦν γὰρ δίκαια εἶναι ἀ λέγω· καὶ μηδεῖς ὑμῶν προσ-δοκησάτω ἄλλως: οὐδὲ γὰρ ἄν δῆτο πρέποι, ὡ ἀνδρεῖς,

7. ὁτι κτλ.: object of ἀισχροθήναι.  
8. ἐξελεγχθησονται: sc. οἱ καθήγοροι, — convicted of lying in their assertion that Socrates is δεινός λέγειν.  
9. αὐτῶν: 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. ἦ τι ἡ οὐδέν: little or nothing. Cf. ἀναβέβηκε ἦ τις ἡ οὐδέσις καὶ παρ' ἡμᾶς αὐτῶν Ἡδιτ. iii. 140, hardly a single one of them has ever been here. — ὑμεῖς δὲ μου ἀκούσεσθε: instead of ἐμοῦ δ' ἀκούσεσθε. The position of ὑμεῖς suggests a contrast with οὕτωι μέν. The sense calls for ἐμοῦ δ' ἀκούσεσθε, in contrast with οὕτωι. This collocation brings out πᾶσαν τῇν ἀλήθειαν with great prominence. For a similar shifting of emphasis, cf. κατ' ὃ δέ, εἰ μὲν ὑμεῖς θέλετε ἐξορμᾶν ἐπί τάφτα, ἐπεσθαὶ ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετε με ἡγεῖσθαι, οὐδὲν προ-φασίζωμαι τῇν ἡλικίαν Χεν. An. 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, how- however, appoint me to lead you, I make no excuse on the score of my age.  
16. κεκοσμημένους: arranged in careful order, contrasted with εἰκῇ, as the following ἐπιτυχοῦσιν ὄνομασιν is opposed to κεκαλλιεπημένους ῥήμασι κτλ.  
18. ἀ λέγω: refers to the speech which follows, my plea. — 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.  
20. τῇ δὲ τῇ ἡλικίᾳ ὀσπερ μειρακιώ πλάττοντι λόγους εἰς ὑμᾶς εἰσινεύα. καὶ μέντοι καὶ πάνυ, ὁ ἀνδρες Ἀθηναίοι, τούτο ὑμῶν δέομαι καὶ παρίεμα: ἕαν διὰ τῶν αὐτῶν λόγων ἀκούητε μου ἀπολογούμενου δι' ὀσπερ εἰσοθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ 25 ἀλλοθι, μὴ τιμάζειν μὴ τιμάζειν τούτον ἕνεκα. ἔχει ἐὰν γὰρ οὕτως· ὑν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβεβηκα, ἐτῇ γεγονώς ἐδομηκοίται· ἀτεχνῶς οὖν ἔσως ἔχω τῆς ἐνθάδε λέξεως. ὀσπερ οὖν ἄν, εἰ τῷ οὐτὶ ἔσως ἐνγχανον ὑν, συνεγίγνωσκε δήπου ἄν μοι εἰ ἐν ἑκείνῃ τῇ φωνῇ τε

follow trades), οὖθε τῶν ὁς ἐμὲ εἰσόντων (my customers) μᾶλλον ἃ τῶν ὁς τοὺς ἀλλοὺς δημιουργούσ (tradesmen). ἐκατός γὰρ ὑμῶν εἰσινεύα προσφατάν (frequent, lounge in) ὁ μὲν πρὸς μυρωπλεῖν (per- fumer’s), ὁ δὲ πρὸς κομβου (barber-shop), ὁ δὲ πρὸς σκυτοτομεῖν (cobbler’s), ὁ δ’ ὅποι ἀν τόχῳ, καὶ πλείστῳ μὲν ὁς τοῦς ἐγγυτάτω τῆς ἀγορᾶς κατασκευασμένης (keeping shop), ἐλάχιστοι δὲ ὁς τοῦς πλείστον ἀπέχοντας αὐτῆς. ἐν τοῖς last point, cf. Xen. Mem. iv. 2. 1, where Socrates ἀναθανάμενος αὐτῶς (sc. τὸν Ἑθύδημον) διὰ νεότητα (because he was so young) οὐτω εἰς τῆς ἀγορᾶς εἰσόντα, εἰ δέ τι βούλιν διαπραξάσθαι, καθίσοντα εἰς ἡμι- ποιεῖν τι (a harness-maker’s) τῶν ἐγγύς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτός ἦν κτλ.

26. ἐπὶ δικαστήριον: “the preposition has the notion of presenting one’s self to the court; ἀναβεβηκα refers to the βῆμα” or tribune.

27. ἀτεχνῶς: construe with ἔσως ἔχω, which is equiv. to ἔσως εἰμι (cf. 22a).

28. ἐνθάδε: i.e. ἐν τοῖς δικαστήριοι.

—λέξεως: genitive with the adverb, ἔσως. G. 1147; II. 750.

29. ἂν: for its repetition, see G. 1312; H. 864.
30 καὶ τῷ τρόπῳ ἐλεγον ἐν οἴσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν 18 τοῦτο ὡμῶν δέομαι δίκαιον, ὡς γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως εἶν, — ἵσως μὲν γὰρ χεῖρων, ἵσως δὲ βελτίων ἄν εἰη, — αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τοῦτο τὸν νῦν προσέχειν, εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὐτὴ ἄρετή, ῥήτορος δὲ τάληθη λέγειν.

11. πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογηθασθαί, ὁ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτα μοῦ ψευδὴ κατηγορημένα καὶ τοὺς πρῶτους κατηγόρους, ἐπειτα δὲ πρὸς τὰ ὑστερα καὶ τοὺς υστέρους. ἐμοῦ γὰρ πολλοί κατήγοροι γεγονασι πρὸς ἰγ 5 ύμᾶς καὶ πάλαι, πολλά ἡδὴ ἔτη, καὶ οὐδὲν ἄλθεσι λέγοντες,

30. ἐτεθράμμην: had been brought up, belongs to the supposed case. See on ὡς ἔμελλεν, 20 a. Foreigners were allowed to appear in court only in exceptional cases. Ordinarily their ξένος, guest-friend, or their πρόξενος. resident consul, represented them in court and was surety for them. — καὶ δὴ κτλ.: οὖτω 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. τούτο: 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 ἄρετή. It refers to the preceding clause αὐτὸ...μή. — The emphasis of this sentence implies that this doctrine was needed at Athens.

Π. 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. δίκαιός εἰμι: 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...κατηγορούσιν. — πρὸς ύμᾶς: construe with κατηγοροῦσι γεγονασί, which is equivalent to κατηγορηκασι.

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. τούς ἀμφὶ Ἀντόνον: Anytus was the most influential of the accusers, though not the technical head of the prosecution.

8. τοὺς πολλοὺς: this contrasts the majority of the hearers, who were early taught to abhor Socrates, with the few, implied in the partitive genitive, ὑμῶν, to whom this may not have happened. — παραλαμβάνοντες: this word is often used of one who takes charge of a child, for its education. But this sense may be too narrow for the present context. — ἐπειδὸν κτλ.: continually prejudiced you against me by their accusations. κατηγοροῦντες ἐπειδὸν is expected, but coordination takes the place of subordination. κατηγόρουν repeats more definitely the thought of ἐπειδὸν, cf. 18 d.

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

10. σοφὸς ἄνὴρ: these words are practically intended to mean a Sophist. "The title σοφὸς ἄνὴρ would at once 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." — τὰ τε μετέωρα . . . ἀνεξίτηκως: 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 τὰ 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 ἀπαντα adds a final touch of exaggeration. — Geology and paleontology of course were not studied in the modern sense. — φροντιστὴς: used here with accusative like φροντίζων. For a dative similarly governed, cf. τὴν ἐμὴν τῷ θεῷ ὑπερείη, 30 a. — "This 'accusation,' σοφὸς . . . ποιῶν, 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 φροντιστῆς points to the Philosopher, the τὸν . . . ποιῶν to the Sophist." R.
11. τὸν ἡττῳ 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 Λόγος and the "Δίκαιος Λόγος" respectively. The two have an argument in which the "Δίκαιος Λόγος" wins. Cf. Cicero, Brut. 8, where the excellent Claudius says of the Sophists:..."...the accusative is cognate with κατηγοροῦντες. Cf. also the common law phrases διώκειν γραφήν, prosecute an indictment, ἐρήμην κατηγοροῦντες. 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, ἐρήμην καταγεγραμμένοι τιμώς, and the one of the two parties to the suit who...
18 e

ἀπολογουμένου οὐδενός. ὃ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ
20 τὰ ὄνοματα οἴνον τ' αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἰ τις ἀ
κωμιδοποιῶς τυγχάνει οὖν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ
χρώμενοι ὑμᾶς ἀνέπειθον,—οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἀλ-
λος πείθοντες,—οὕτω πάντες ἀπορώτατοι εἰσιν. οὐδὲ γὰρ
ἀναβιβάσασθαι οἴνον τ' ἐστὶν αὐτῶν ἐνταυθοὶ οὐδ' ἐλέγξαι
25 οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὠσπερ σκιαμαχεῖν ἀπολογού-
μενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινομένον. ἀξιώσατε
οὖν καὶ ὑμεῖς, ὡσπερ ἐγώ λέγω, διπτοὺς μοι τοὺς κατηγό-
ρους γεγονέναι,—ἐτέρους μὲν τοὺς ἀρτι κατηγορήσαντας,
ἐτέρους δὲ τοὺς πάλαι οὖς ἐγὼ λέγω, καὶ οἶηθητε δεῖν πρὸς ε

appeared ἑρήμην κρατεῖ οὗ ἑρήμην αἴρει, sc. δίκην. In such a case a plaintiff, if
present, ἑρήμην κατηγορεῖ (δίκην) and
the absent defendant ἑρήμην ὄφλισκανει 

19. ὃ δὲ πάντων κτλ. (ἐστι): ap-
positive with the following sentence.
H. 1009 a.

21. κωμιδοποιῶς: 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.
—ὁσοι δὲ κτλ.: the clause οἱ δὲ καὶ αὐτοὶ
πεπεισμένοι enlarges the scope of φθόνῳ
καὶ διαβολῇ χρώμενοι, for οὕτω 23 in-
cludes both classes. Appended as an
after-thought, in conversational style,
the sense of ἀνέπειθον is casually reiter-
ated in ἄλλους πείθοντες. Strictly speak-
ing, πεπεισμένοι is subordinated to
πείθοντες. Logically the sense requires
ὅσοι δὲ, οἱ μὲν φθόνῳ . . . χρώμενοι, οἱ
dὲ καὶ αὐτοὶ πεπεισμένοι, υμᾶς ἀνέπε-
θον, whether through envy and malice
or through ignorance, being actually

convincing. In both cases the result was
the same.

24. ἀναβιβάσασθαι: contrast 24 ἃ,
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 dif-
ferent ideas, but two statements of
the same idea, cf. ἐπειδον 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. οὗς λέγω: sc. in b above.—
οἶηθητε 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 ἐκείνους, see
b above; notice that it refers to
ἐτέρους 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 τῶν ὄντως shows.
34. ἡν διαβολήν: the prejudice produced by the slanders just described.

35. ἐσχετε: acquired. Cf. ἐσχηκα 20 d, and cf. τὴν τυφανίδα οὕτω ἐσχον οἱ Μερμαναῖοι Hdt. i. 14. When ἐχω means am in possession, ἐσχον means came into possession. — ταύτην: resumptive after the interrupting clause of explanation introduced by ἤν. — οὕτως: sc. as is allowed, — the trial having to be completed in a single day. Cf. 24 a, 37 a.

36. τοῦτο: refers to ὡμών ἐξελέσθαι τὴν διαβολήν.

38. τοῦτο: 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.

III–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. ἡς ἡς: out of which. Cf. ἐκ τούτων 23 e.— ἡμή: equivalent to the objective genitive, against me, about me. — ἢ: refers to ἡ ἡμή διαβολή.
4. ὦσπερ ὧν 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. περιεργαζέται: cf. μηδὲν ἐργα-ζομένους ἀλλὰ περιεργαζόμενους 2 Thess. iii. 11.

6. οὐράνια: the article is omitted because ὑπὸ γῆς and οὐράνια are brought under one head. Cf. Σωκράτης δὲ πάντα ἡγεῖτο θεὸς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῆ βουλεύμενα (the unwritten plans in man’s thought) Xen. Mem. i. 1. 19. — In Prot. 315 c 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’ 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. ταῦτα γὰρ ἐωράτε: 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 ταῦτα. 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’ 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 περιφερῶ τὸν ἀλοκόντα, on air I tread and oversee the sun. — φάσκοντα κτλ.: subordinated to περιφερόμενον.

10. ὅν: referring to all statements of the sort above mentioned.—οὐτε μέγα οὔτε μικρόν: a reënforcement of the οὕδεν, stated disjunctively. Cf. 21 b and 24 a, and ἦ τι ἦ οὐδέν 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
IV. Ἀλλὰ γὰρ οὖτε τούτων οὐδὲν ἔστω, οὐδέ γ᾽ εἰ τινος ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρή-

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. μὴ...φύγομι: may I never, by any chance, be accused by Meletus of so great a wrong as depicting such knowledge. — δίκαιον is often best represented in translation by the singular. — For ὑπὸ with φέδρον, cf. ὑπὸ with πέπονθα 17 a. φύγομι here is used as the passive of διάκω. II. 820.

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

17. οἱ τοιοῦτοι: 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 chosen by Socrates for his conversations; cf. Mem. i. 1. 16. — περὶ ἐμοῦ: 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 (οὖτε...ἔστιν), and the new departure begins with the emphatic οὐδὲν nor. ἔστιν is equivalent to the following ἀληθὲς (ἔστιν). — εἰ τινος κτλ.: if any one has told you.
PLATO'S APOLOGY OF SOCRATES

20a

ματα πράπτομαι, οὗτε τοῦτο ἀληθές. ἐπεὶ καὶ τούτο γέ μοι ἐ
dokei kalon εἰναι, εἰ τις οἰός τ' εἴη παιδεύειν ἀνθρώπους
ο ὥσπερ Γοργίας τε ὁ Λεοντίνος καὶ Πρόδικος ὁ Κεῖος καὶ
Ἱππίας ὁ Ἴλείος. τούτων γὰρ ἐκαστὸς, ὁ ἄνδρες, οἶος τ' ἐστὶν
ἰῶν εἰς ἑκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἐαυ-
tῶν πολιτῶν προίκα συνεῖναι ὃ ἂν βούλωνται, — τούτους
πείθουσι τὰς ἑκείνων συνουσίας ἀπολιπόντας σφίσι συνεῖναι ἡ
χρήματα διδόντας καὶ χάριν προσειδέναι.

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

4. εἴ τις εἴη: the regular apodosis καλὸν ἂν εἴη is represented by its equivalent in sense, δοκεῖ καλὸν εἰναι.

6. τούτων γὰρ κτλ.: the ironical surprise of Socrates is reproduced by the anacoluthon in this sentence. With οἶος τ' ἐστὶν the speaker apparently leads up to πείθειν, but the emphatic τούτως (in which the clause τοὺς νέους, οἷς...βούλωνται is summed up) is followed by πείθουσι 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 ἂν βούλωνται. — συνεῖναι: Socrates would not allow that he was a teacher. His young friends were not his μαθηταί (cf. 33 a), but οἱ σὺνώντες. So he uses similar language in speaking of others. Cf. Xen. Mem. i. 6. 1.

11. ἐπεὶ καὶ ἄλλος: "the men just named are not the only ones, for also," etc.


13. Καλλία: 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?"
20 a


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

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

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

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

24. Εὔηνος κτλ.: not a word is wasted in this answer. Euenus is elsewhere mentioned as a teacher of oratory and a writer of elegiac verses. (Cf. Phaedo 60 d.) 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 Euenus, both of whom came from Paros and wrote elegiacs. If there were two, allusion is here made to the elder. — πόσου: genitive of price.

26. εἰ ἔχοι 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 Euenus 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 οὐ γάρ δήπον.

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. περιπτότερον: what passes the limits of common men provokes suspicion. — That σῶν πραγματευμένων conveys a statement of fact, not a condition, is shown by οὐδὲν, 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. εἶ μὴ κτλ.: a logical condition referring to continued action in past time. The conclusion might be expected in the form οὐκ ἀν ἐγένετο κτλ.

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

12. ἐσχηκα: I have become possessed of and still have. Cf. ἐσχετε 19 a.—ποίαν . . . ταῦτην: this question follows the preceding sentence so closely that διὰ is not repeated. ποίαν is in the predicate; we might expand τὸ ποία σοφία ἐστιν αὐτὴ δι' ἦν τούτῳ . . . ἐσχηκα. — ἤπερ: so. διὰ ταῦτην τοῦτο . . . ἐσχηκα, ἤπερ κτλ.; just that which.
14. οὕτω δὲ: i.e. Gorgias etc., mentioned in the previous chapter.

15. ἡ οὐκ ἔχω κτλ.: Socrates implies that such wisdom is either superhuman or no wisdom at all.—To be construed closely with what follows.

17. ἐπὶ: with dative of purpose.

18. μὴ θορυβήσπετε: do not interrupt me with noise, strictly referring to the moment fixed by εἶν ὁδὸς κτλ. In 21 α and 30 c the less precise present is used, make no disturbance.—μέγα λέγειν: in the sense of μεγαλογισμὸς, just as μέγα φρονεῖν is equivalent to μεγαλοφρονεῖν.—οὐ γὰρ ἐμὸν κτλ.: a compressed form of statement, made effective with the audience by the allusion to certain Euripidean strains. Cf. Eur. Frg. 484, κοῦκ ἐμὸς ὁ μῆθος ἀλλ' ἐμὸς μητρὸς πάρα, ὅτι μὴν τὸν χωρὶς ἐμὸν στερεῖ, τὸν Μήδα μια μήτερά μου τὴν εὐδοκίαν την ἐνικήσει Μελανίππην. "οὐ γὰρ ἐμὸς ὁ μῆθος ἀλλ’" Φαίδρου τοῦδε. The same sentiment is found in Eur. Hel. 513, ἔμοι γὰρ ἐστίν οὐκ ἐμὸς, σοφὸν ὁ ἐπος, not mine the word: by clerkly men 'twas spoken. Ilor. Sat. ii. 2. 2, nec meus hic sermo est sed quae praecepit Ofellus.—For a simi-

larly compressed statement, cf. ἱκανὸν τὸν μάρτυρα 31 c. "A predicate adjective or substantive is often a brief equivalent for one clause of a compound sentence," II. 618. ἐμὸν and ἀξιόχρεων are both predicate, and special point is given them by their position.

19. ὅν ἂν λέγω: equivalent to ὅν μέλλω λέγειν, though it is formally a hypothetical relative clause with indefinite antecedent.—ἀξιόχρεων κτλ.: equivalent to ἀξιόχρεως ἐστιν ὁ λέγων.

20. ἀνοιῶ: often used of shifting responsibility. Cf. εἰς τοὺς τριάκοντα ἀναφέρει τὴν αἰτίαν Λύσ. xii. 28, τὰς ἀπολογίας εἰς ἐκείνου ἀναφερομένας ib. 64.—τῆς γὰρ ἐμῆς, εἰ κτλ.: skill as well as modesty was required to avoid blurring out here with τῆς ἐμῆς σοφίας. The εἰ δὴ τίς ἐστί interrupts just in time.

21. οὗτα: goes back to πολλὰ 1. 12.—τὸν θεόν κτλ.: emphatic by its position.

22. Χαρεφῶντα: certainly, if the Athenians did not know Chaerephon, many a joke of Aristophanes at Chaerephon'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 of ἐκείνων συνήθων οὐχ ἴνα δημητρικοὶ γένοιτο, ἀλλ' ἱπταμοῦν καὶ καλοὶ τε κάγαθοι γενόμενοι καὶ ὁμοίως καὶ
21 a. 

υμῶν τῷ πλήθει ἐταῖρός τε καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' υμῶν κατήλθε. καὶ ἵστε δὴ ὅταν ἦν Χαιρεφῶν, ὡς σφοδρὸς ἔφ' ὄ τι ὀρμήσειν. καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τούτῳ μαντεύσασθαι· (καὶ, ὅπερ λέγω, μὴ θορυβεῖτε, ὥς ἀνδρές·) ἥρετο γὰρ δὴ εἰ τις ἐμοῦ ἔτη σοφώτερος. ἀνείλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. καὶ οἰκέται καὶ φίλοι καὶ πολεί καὶ πολίται δύναντο καλῶς χρήσθαι.

23. υμῶν τῷ πλήθει: the ἡλιακαὶ 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 υπαρχόντος πολιτείας ἐταῖρον εἶναι Gorg. 510 a, to be a partisan of the government in power. — τὴν φυγὴν 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 τὸν καταλόγου (not registered on their catalogue of 3000 oligarchical sympathizers) μὴ εἰσέλθων εἰς τὸ ἄστυ. φευγόντων δὲ εἰς τὸν Πειραιά, καὶ ἐστειλαν πολλοὺς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Ṫῆβας τῶν ὕποκροντων Χεν. 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: Chaerephon was a born enthusiast. Cf. Χαιρεφῶν δὲ, ἄτε καὶ μανικὸς ὦν, ἀναπηδήσας ἐκ μέσων ἔθει πρὸς με Charm. 153 b. Aristophanes calls Chaerephon a bat (Birds 1564); Chaerephon 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 Glanletes
Or starveling Chaerephon; 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 Chaerephon did at Delphi was an instance of his σοφώτης.

26. τοῦτο: cognate accusative after μαντεύσασθαι in anticipation of ἥρετο κτλ. For τοῦτο referring forward, see II. 606 a. — μαντεύσασθαι: the middle voice is used of the person who consults the oracle. — ὅπερ λέγω: 1 repeat, lit. just what I am saying. Cf. 17 c and 20 e.

28. ἀνείλεν οὖν ἡ Πυθία: the oracle in question is lost, but we have a very fair substitute in σοφὸς Σοφοκλῆς σοφώτερος δ' Ἐδρίπιδης, ἀνδρῶν δὲ πάντων (or ἀπάντων) Σωκράτης σοφώτατος. — Socrates must have become well known from his questionings before such a question would have been asked. Possibly the prominence given by Socrates to two precepts of the oracle, made
toútvon péri ὁ ἀδελφὸς ὑμῖν αὐτοῦ οὔτοσι μαρτυρήσει, ἐπειδὴ 
ἐκεῖνος τετελεύτηκεν.

VI. σκέψασθε δὲ ὃν ἑνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδάξειν ὅθεν 
σας ἐνεθυμούμην οὐτωσί. "Τι ποτε λέγει ὁ θεός, καὶ τι 
ποτε αἰνίττεται; ἐγὼ γὰρ δὴ ὤυτε μέγα ὤυτε σμικρὸν 
καὶ ἐμαυτῷ σοφὸς ὃν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφῶτατον 
ἐἶναι: οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις αὐτῷ.” καὶ 
πολὺν μὲν χρόνον ἥπορον τι ποτε λέγει· ἐπείτα 
ἱπτὶ ζήτησιν αὐτὸν τοιαύτην τινὰ ἐτραπόμην. ἡ ἡ ἡ

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

29. ὁ ἀδελφὸς: i.e. Chaerecrates.

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 sought 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. ὅθεν: equivalent to εἰ ὅ, of the 
source out of which the prejudice arose.
—ταῦτα: i.e. the response of the oracle.

3. τι ποτε αἰνίττεται: through 
modesty Socrates assumes that this is 
"a darksaying." For a genuinely enig-
matical oracle, cf. γίνεται δὲ τοῖς βα-
σιλεύσαιν (Temenus and Crespontes) 
αὐτῶν λόγων τόδε, ἡγεμόνα τῆς καθόδου 
pouēthai tòν τρόφθαλμον. 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 Andreaemon, whom they met 
riding on a one-eyed mule.

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

6. οὐ δήπου: of course I do not sup-
pose. — Socrates's perplexity is dramat-
ized. 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. μόνις πάνυ: qualifies ἔπειτα ἐτρα-
πόμην, and repeats parenthetically the 
idea of πολὺν χρόνον. For a similar 
parenthetical qualification, cf. ὦ κατὰ 
tούτων 17 b. For the position of πάνυ, 
cf. ὦ πάνυ 19 a.

8. αὐτοῦ: i.e. τοῦ θεοῦ, equivalent to 
tοῦ χρησιοῦ. — τοιαύτην τινὰ: sc. ζήτη-
σιν, purposely vague, "which I began 
in some such way as this." Cf. τοιαύτη 
τις 19 c.
21 d

\[ \delta \lambda \theta \nu \nu \varepsilon \iota \tau \iota \varsigma \tau \nu \delta \nu \kappa \omega \nu \varsigma \omega \nu \varepsilon \nu \alpha \nu , \omega \varepsilon \nu \tau \alpha \tau \theta \varsigma , o \]

10 eι πέρ που, ἐλέγξην τὸ μαντεῖον καὶ ἀποφανῶν τῷ χρήσμῳ ὁτι — "Οὐτοσὶ ἐμοῦ σοφότερος ἐστι, σὺ δ' ἐμὲ ἐφησῆτα." διασκοπῶν οὐν τοῦτον, — ὁνόματι γὰρ οὐδὲν δέομαι λέγειν, ἢν δὲ τὰς τῶν πολιτικῶν πρὸς ὃν ἔγω σκοπῶν τοιοῦτον τι ἐπαθον, ὥ άνδρες Ἀθηναῖοι, — καὶ διαλεγόμενος αὐτῷ, ἐδοξέ 15 μοι οὕτως ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἀλλοις τε πολλοῖς ἀνθρώποις καὶ μάλιστα ἐαυτῷ, εἶναι δ' οὖν. καπείτα ἐπειράμην αὐτῷ δεικνύειν ὁτι οὕτω μὲν εἶναι σοφὸς, εἰη δ' οὖν. ἐντεῦθεν ὁ οὐν τούτῳ τ' ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· πρὸς ἐμαυτὸν δ' οὖν ἀπὶ ὠλὸν ἐλογιζόμην ὁτι — "Τοῦτον μὲν τοῦ ἀν- 

20 θρώπου ἐγὼ σοφότερος εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν οὐδέ- 
teres o государств мὲν καλὸν κάγαθον εἰδέναι, ἀλλ' οὕτως μὲν οἴεται τι 
eiδέναι οὐκ εἰδώς; ἐγὼ δ', ὡσπερ οὖν οὐκ οἶδα. οὖν οἴομαι. 

25 ἐνωκά γ' οὖν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ σοφότερος 
eiναι, ὁτι α' μη οἶδα οὖν οἴομαι εἰδέναι." ἐντεῦθεν ἐπ' ἀλλον 

9. ως ἀποφανῶν: believing that I should show. Cf. 22 b.
10. ἀποφανῶν τῷ χρήσμῳ: the oracle is personified.
11. οτι: often, as here, introduces a direct quotation.
13. πρὸς ὑπ οὖς: cf. ὀμοίωταν πάσχω πρὸς τοὺς ψελλιζομένους καὶ παλιστας Gorg. 485 b, towards philosophers I feel just as I do towards people who slip and are childish. Cf. the use of πρὸς in such expressions as πρὸς ἐμαυτὸν σκοπῶν, pondering in my mind; πρὸς ἀλλὴν σκοποῦμεν, we consider among ourselves; πρὸς ἐμαυτὸν ἐλογιζόμην in d below.
14. καὶ διαλεγόμενος αὐτῷ: strictly speaking, this covers the same ground as διασκοπῶν τοῦτον. repeating the idea after the parenthetical remark. Socrates has no test except by con- 

versing with his man. — ἐδοξὲ μοι κτλ.: the construction is slightly changed. Cf. καὶ εἰδάμενοι τῇ Ἀρτέμιδι ὁπόσου ἀν κατακάνον τῶν πολεμίων τοσαῦτα χιμά- 

ῥας καταθάσεν τῇ θεῷ, ἐπεὶ οὖν εἶχον ἰκανὰς εὑρέθην, ἐδοξὲν αὐτοῖς κατ' ἐμαυτὸν πεντάκοσιάς ἔθεν κτλ. Xen. An iii. 2. 

12; and καὶ ἐδοξέν αὐτοῖς ἀποκτεῖναι... ἐπικαλοῦντες τήν ἀπόστασιν Thuc. iii. 36, 

taxing them with their revolt. SCG. 10.

23. αὐτῷ τούτῳ: in just this respect. 

This serves to prepare the way for the clause with δητη, which gives a detailed 
specification of what is intimated in σμικρῷ τινι (dative of degree of differ- 

ence).

25. ἵκελον: the same as οὕτως above
tauta edoxe: kai evtautheta kakeinw kai alloues polloi e apxthomyn.

VII. meta taun' onn ydhi efeziu yia aisthavomevos men kai litoymenos kai dediw oti apxthavomyn, omws d' anagkaion edokei einai to tov theou peri pleistou poieisthai. iteou onw, skopoyni ton xirismov ti legei, epa apanta toous ti dokouv-5 tas eidevn. kai vha ton kuna, o andres 'Athnaioi, — dei garp 22 prous ymaz talithi legevn. — yu men egoro espavo tis toiooton. ois mev malesta evdokimouites edoxan mou olignon deiv tov pleistou endeeis einai zetouni kat' tov theon, alloi de dokouvtes fauloteroi epitieksteroi einai andres prdov to 10 fronimos exewn. dei de ymiv tnu emn planyn eptidezi

27. apxthomyn: cf. emoi orgyontai 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. oti (that) after aisthavomeai is a rare construction, and possibly the particle is affected by the participles. — dmos

d' edokei: correlative with aisthavomevos men, breaks away from the participial construction. This gives prominence to Socrates's determination to do his duty. Cf. pws dynastei pisteunai, deivan par proallhion laimabantes, kai tnu deivan tnu parata tou mou theou ou ygeteite St. John v. 44.

3. to tov theou: the interest of the god, which required that Socrates should show the true meaning of the oracle. — iteov: sc. ynu mou.

4. ton xirismov ti legei: xirismos might have been the subject of the interrogative clause, but is used proleptically. II. 878.

5. vha ton kuna: this form of asseveration is a whim of Socrates, upon which the Scholast says, 'Radamanthous orkos oítos o kat' kavon y xipos (goose) y plantanos (plane-tree) y kroo (ram) y tinos alloi toiooton. ois yu megistos or- kos apantai logw kwn, | epiesta yhp y theois
d' esignov (they named no god), Kratinos Xeirosi (i.e. in the Chironis), kat' tov- ton de vados omnai eina mou kat' theov oi orkos elignontai, toiooton de kai oi Sxkrd- tous orko. A humorous turn is given to this oath in ma tov kuna ton Aivuplwn theon Gorg. 482 b; Socrates might swear by the Egyptian god, but seldom by any of the gods whom he worshiped. vha ton 'Ipan 24 e is a woman's oath; prdov Dais 25 e is solemn adjuration.

6. yu mun: the usual formula for begining any affirmation prefaced by a solemn oath.

7. olignou deiv: cf. 17 a. The deiv seems to be used here with a play on pleiston endeis.
11. ὠσπερ πόνους τινὰς ποιοῦντος ἤνα μοι καὶ ἀνέλεγκτος ἡ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικοὺς ἦτα ἐπὶ τοὺς ποιητὰς τοὺς τι τῶν τραγῳδίων καὶ τοὺς τῶν διηθράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ καταληψόμενος ήμεν ἐμαυτὸν ἀμαθέστερον ἐκεῖνων ὄντα. ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα α' μοι ἐδόκει μάλιστα πεπραγματεύσαμεν αὐτοῖς, δηηρώτων ἂν αὐτοὺς τί λέγοιεν. ἵν' ἀμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τἀληθῆ· ὅμως δὲ ῥητέον. ὡς ἐπος γὰρ εἰπεῖν ὄλγου αὐτῶν ἀπαντὴς οἱ παρόντες ἂν βελτιων ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιηκέσαν. ἔγνων οὖν αὖ καὶ περὶ τῶν ποιητῶν ἐν ὁλίγῳ τούτῳ, ὅτι οὐ σοφία ποιοῦεν ἄ ποιοῦεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζον-ε

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

17. δηηρώτων ἄν: for "the indicative with ἄν of habitual or intermittent action, ἄν being used without definite reference," see SCG. 431; GMT. 162; II. 835. — 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 αἰσχύνεσθαι 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 βελτιων.

20. αὐτοὶ: 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:
VIII. telευταυν ουν επι τους χειροτεχνας ήα. εμαυτω γαρ συνηδη ουδεν επισταμενων ως επος ειπειν, τουτους δε γε ηδη δ οτι ενρησουμι πολλα και καλα επισταμενους. και τουτου μεν ουκ εφευσθην, αλλ' επισταντο α' εγω ουκ επισταμην, και μου

by (grace of) nature. Here used to express what Plato elsewhere means by the μωρφα, by the grace of heaven. Acts done φυσει are done unconsciously, are inspired by something below the surface of our every-day selves, whereas conscious acts, if right, are guided by τεχνη and σοφια, art and wisdom. Cf. παντες γαρ οι των επων ποιηται (epic poets) οι αγαθοι ουκ εκ τεχνης (out of knowledge of their art) Δεν εθεμοι (inspired) δυνει και κατεχομενοι (possessed) παντα ταυτα τα καλα λεγουσι ποιηματα, και οι μελοποιοι (lyric poets) οι αγαθοι φωσαυτως ... ατε ουν ου τεχνη ποιουντες (writing poetry) άλλα θεια μωρφαι, τουτο μοινον ολοι τω έκαστοι ποιειν καλως, εφ ο η Μουρα αυτων άρισφας, ο μεν διαφαμαζουσ (one can write dihyrambs), ο δε εγκωμι (hymns of praise), ο δε υπορχηματα (choral songs, accompanied by a lively dance), ο δε επη (epics), ο δε ιαμβους (iambics) ... δια ταυτα δε ο theos εξαιρουμενοι τοιων των νοου (taking all reason out of them) τοιωσ χρηται υπηρεται και τοις χρημαμοιοι και τοις μαντεους τοις θειοι


27. σοφωτατων: predicate agreeing with οιομενων, which contains the subject of ειναι. Cf. των δοκουντων σοφων ειναι 21 b. — α ουκ ηθαν: sc. σοφοι. Cf. ο επισταται έκαστος, τοιτο και σοφος εστων 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. — α 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.


3 τοιτου: ablatival genitive. in this.
6. ὡς ἐπερ καί, καὶ οἱ κτλ.: this repetition of καί is idiomatic in correlative sentences, and both may be represented by one English word, also. With οἱ ποιηταὶ, ἔχειν is easily supplied from the ἔχειν of the leading clause.

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

8. τάλλα τὰ μέγιστα: refers to affairs of state and of the common weal. Anityus, 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. δεξαίμην ἂν: sc. if the choice were offered.

11. οὕτω ἔχειν: is explained by ὡς ἐπερ ἔχει, and this is explained by the following clause. — τά: at all.

IX. ἐκ ταυτηACES δὴ τῆς ἐξετάσεως, ὡς ἀνδρες Ἀθηναῖοι, πολλαὶ μὲν ἀπέγνωσι καὶ οἴαι χαλεπώταται καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ᾿ αὐτῶν γεγονέναι, ὁνόμα δὲ τούτο λέγεσθαι, σοφὸς εἶναι. οἴοντι γὰρ με ἐκά-

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

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

2. οὐλαί χαλεπώταται: sc. εἰσι. The idiom is explained by places where it is expanded, e.g. ἐμοὶ μὲν δὴ ἔδεικε [Σωκράτης] τοιοῦτος εἶναι οίος ἃν εἰπ’ ἀριστός τε καὶ εὔδαιμονέστατος Χεν. Μεμ. iv. 8. 11.

4. ὁνόμα δὲ τοῦτο λέγεσθαι: instead of ὁνόμα δὲ τοῦτο ἐλεγήμην, under the influence of the clause with ὥστε. — σοφὸς: introduced to explain precisely what is meant by ὁνόμα τοῦτο. It agrees with the subject of ἀπέγνωσι, which is in the speaker’s mind, though he said its equivalent, πολλαὶ ἀπέγνωσι καὶ γεγονέναι. — εἶναι: for this idiomatic use, see SCG. 66, which compares the English, “Paul, called to be an apostle.”
οι παρώντες ταῦτα αὐτὸν ἐναὶ σοφὸν ἂν ἄλλον ἔξελέγξῃ. τὸ δὲ κινδυνεύει, ὃ ἄνδρες, τῷ ὀντὶ θεὸς σοφὸς ἐναι, καὶ ἐν τῷ χρησμῷ τοῦτῳ τοῦτο λέγειν, ὅτι "Η ἀνθρωπίνη σοφία ὁλίγου τινὸς ἀξία ἐστὶ καὶ οὐδενὸς." καὶ φαίνεται τοῦτο λέγειν τὸν Σωκράτη, προσκεκρήσθη δὲ τῷ ἐμῷ ὑποματί, ἐμὲ παράδειγμα ποιούμενος, ὡσπερ ἂν εἶ οὐτοὶ ὅτι "Οὕτως ὑμῶν, ὃ ἀνθρωποὶ, σοφώτατος ἐστίν, ὡστε ὡσπερ Σωκράτης ἐγνωκέν ὅτι οὐδενὸς ἀξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν."

ταῦτ' οὖν ἐγὼ μὲν ἐτί καὶ νῦν περιμόν ἐξητὸ καὶ ἥρεννῳ κατὰ τὸν θεόν, καὶ τῶν ἀστῶν καὶ ἔξων ἂν τίνα οἴωμαι σοφὸν ἐναι, καὶ ἐπειδὰν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὕτε τι τῶν τῆς πόλεως πραξάει μοι σχολὴ γέγονεν ἀξιόν λόγου

5. ἂ ἂν κτλ.: sc. μὴ σοφὸν ὄντα.
6. τὸ δὲ: adverbial, "but the fact is." — τῷ ὄντι: points the contrast between the truth and the popular belief (ὁφονταί). It is equivalent to τῇ ἀληθείᾳ l. 12.
8. καὶ οὐδενὸς: brought in as a climax after ὁλίγου. Cf. ἦ δὲ δίανοι ταῦτα πάντα ἡγεσαμένη συμκρα καὶ οὐδὲν Θεατέλ. 173 e, but his (the philosopher's) mind regarding all this as little or nothing at all. — φαίνεται: sc. ὁ θεός.
9. τούτῳ λέγειν: sc. ὅτι σοφώτατος ἐστίν. — 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. ὡσπερ ἄντι: in this compressed idiom ἂν alone represents a whole clause, which the context readily suggests.
14. ταῦτα: 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 e. 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 γνῶθι σαυτόν.
17. ἀσχολίας: used here for the sake of the play on σχολή, below
οὔτε τῶν οἰκείων, ἀλλ' ἐν πενίᾳ μυρίᾳ εἰμὶ διὰ τήν τοῦ θεοῦ

20 λατρείαν.

X. πρὸς δὲ τούτων οἱ νέοι μοι ἐπακολουθοῦντες, οἷς
μάλιστα σχολή ἐστιν, οἱ τῶν πλούσιωτάτων, αὐτόματοι χαῖ-
ρουσι ἀκούοντες ἐξετάζομένων τῶν ἀνθρώπων. καὶ αὐτοὶ
πολλάκις ἐμὲ μιμοῦνται, εἰτ' ἐπιχειροῦσιν ἄλλους ἐξετάζειν.

5 καὶ πείτ' ὀνείμαι, εὐρύσκοις πολλῆς ἀφθονίας οἰομένων μὲν
εἰδέναι τι ἀνθρώπων, εἰδότων δὲ ὅλιγα ἡ οὐδεν. ἐντεῦθεν οὖν
οἱ νῦν αὐτῶν ἐξετάζομενοι ἐμοὶ ὁργίζονται, ἀλλ' οὐχ αὐτοῖς,
καὶ λέγοντιν ὡς "Σωκράτης τις ἐστὶ μιαρώτατος καὶ δια-

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

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

2. αὐτόματοι: construe with ἐπα-
κολουθοῦντες.

4. μιμοῦνται, εἰτ' ἐπιχειροῦσιν κτλ.: they imitate me, and then they under-
take, etc. No strict sequence in time
is here marked by εἰτα, although their
readiness to imitate must logically have
preceded the acts in which their imita-
tion consisted. For a lively description
of the symptoms of such imitators, cf.
Rep. vii. 539 b, where Socrates is re-
presented as disapproving of immature
young men's engaging in such dia-
lectics.

6. ὅλιγα ἡ οὐδέν.: cf. 17 b, 23 a.
7. ἀλλ' οὐ: equivalent to instead
of.

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

9. ὅ τι ποιῶν κτλ.: the participle
has the main idea,—"What does
he do?"
ινα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσοφοῦν-
των πρόχειρα ταῦτα λέγουσιν, ὥστε “τὰ μετέωρα καὶ τὰ ὑπὸ
γῆς” καὶ “θεοὺς μὴ νομίζειν” καὶ “τὸν ἦττω λόγον κρείττω
ποιεῖν.” τὰ γὰρ ἀληθῆ, οἴμαι, οὓς ἀν ἐθέλουν λέγειν, ὥστε
15 κατάδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες
δ’ οὐδὲν. ἅτε οὖν, οἴμαι, φιλότητι μὲν τινες καὶ σφοδροὶ καὶ ε
πολλοὶ καὶ συνυπακούσαις καὶ πιθανώς λέγοντες περὶ ἐμοῦ,
ἐμπεπλήκασιν ὑμῶν τὰ ὅτα καὶ πάλαι καὶ νῦν σφοδρῶς δια-
βάλλοντες. ἐκ τούτων καὶ Μέλητος μοι ἑπέθετο καὶ Ἀνυτος
20 καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν ἀχθόμενος,
Ἀνυτος δ’ ὑπὲρ τῶν δημιουργῶν καὶ τῶν πολιτικῶν, Λύκων
δ’ ὑπὲρ τῶν ῥητόρων. ὥστε ὑπὲρ ἀρχόμενος ἐγὼ ἔλεγον, 24
θαυμάζομ’ ἂν εἰ ὁδὸς τ’ εἴην ἐγὼ ὑμῶν ταῦτα τῆν διαβολὴν
ἔξελέσθαι ἐν οὕτως ὁλίγῳ χρόνῳ οὕτω πολλήν γεγονοῦν.
25 ταῦτ’ ἐστὶν ὑμῖν, οὐτί ἀνδρεῖς Ἀθηναῖοι, τάληθη, καὶ ὑμᾶς οὕτε

11. τὰ κατὰ πάντων κτλ.: ταῦτα means the familiar well-worn com-
monplaces. These may be found in the 
Clouids 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 
kοινὴ τοῖς φιλοσοφάς ὑπὸ τῶν πολλῶν ἐπι-
tιμώμενον ἐπιφέρων αὐτῷ Mem. i. 2. 31 
(Critias) making against him the charge 
made by the many against philosophers 
in general. Cf. 18 b c, 19 b.
12. ὅτι: videlicet.
14. τὸ ἀληθῆ: the truth, namely ὅτι 
kατάδηλοι κτλ. The English idiom re-
quires the singular of an abstract noun 
more frequently than the Greek, e.g. 
tαῦτα often means this. Cf. Phaedo 62 d.
15. γίγνονται: as passive of ποιεῖν.
20. ὑπὲρ τῶν ποιητῶν κτλ.: ὑπὲρ 
must not be pressed. The accusery
merely represented the feelings of their 
respective classes. The ῥήτορες have 
not been explicitly mentioned before.
For the ποιηταί, cf. 22 a; for the πολι-
tικοί, cf. 21 c; for the δημιουργοί, cf. 
22 d. The ῥήτορες were included in 
pολιτικοί. The line between men who 
habituall 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 
a tanner (βυρσοδέφυς), came into colli-
sion with the views of Socrates rather 
as a πολιτικός than as a δημιουργός.
25. ταῦτ’ ἐστὶν 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 (1) that I corrupt the youth, and (2) that I do not believe in the gods of the city.

2. αὕτη: viz. what has been said. The pronoun is attracted to the gender of the predicate. — πρὸς ὑμᾶς, πρὸς Μέλητον: cf. ἀπολογήσασθαι πρὸς τὰ ἑσπέρα (sc. κατηγορημένα) καὶ τοὺς ὑπότερους (sc. κατηγόρους) 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 ἀγαθὸν κτλ.: the addition of ὃς φησί suggests that few encourage Meletus in laying "this flattering unction" to his soul.

4 f. αὕτης, αὖ: 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. — ὁπερ ἐτέρων κτλ.: understanding that these are a second set of accusers.

5. láβωμεν τὴν ἀντωμοσίαν: as in 19 b of the accusations of the early accusers.
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 ini.


12. σπουδὴ χαριεντίζεται: this is an δέχωμαι, for χαριεντίζεθαι is akin to παίζεω, the substantive to which, παιδά, 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. — εἰς ἀγώνα καθιστᾶς: ἀγών is the usual word for a suit at law; hence the phrase ἀγωνίζεσθαι δίκην, contend in a lawsuit.

14. ὄν: construe with ἐμεληθην. ὀφεῖν is adverbial, not at all. — τούτῳ: shows more feeling than αὕτῳ.

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. — Τόν 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 οί 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. οὗ τοῦτο ἐρωτῶ: that is not my question.

12. ὅστιοι, οί δικασταί: these men, the judges. The οἳ which follows, strictly speaking, includes only the ἡλίασται 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. ἀλλ' ἄρα, μή: questions with μή take a negative answer for granted. The use of ἄρα here marks the last stage in Socrates's enumeration. Only
σία, οἱ ἐκκλησιασταὶ, διαφθείρουσι τοὺς νεωτέρους: ἦ κάκειν. 

νοὶ βελτίωσι ποιοῦσιν ἀπαντεῖς: "Κάκεινοι." Πάντες ἁρὰ, ὡς ἐξοικεῖ, Ἀθηναῖοι καλοὺς κἀκαθοῦς ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὔτω λέγεις: "Πάνυ σφόδρα ταῦτα λέγω." Πολλήν γ' ἐμοῦ κατέγνωκας δυστυχίαν. καὶ μοι ἀπόκριναι: ἦ καὶ περὶ ἵππους οὔτω σοι δοκεῖ ἐχεῖν: οἱ μὲν βελτίωσι b 

25 ποιοῦντες αὐτοὺς πάντες ἀνθρωποί εἶναι, εἰς δὲ τις ὁ διαφθείρων: η' τούναντίον τούτον πᾶν εἶς μὲν τις ὁ βελτίως οἶος τ' ὑπ' ποιεῖν ἡ πάνω ὀλίγοι, οἱ ἵππικοί· οἱ δὲ πολλοὶ, ἐάνπερ συνώσι καὶ χρωται ἵπποις, διαφθείρουσιν: οὐχ οὔτως ἐχει, ὁ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων ἀπαντῶν ἐφών;

30 πάντως δὴπο, (εάν τε σὺ καὶ Ἀνυτος οὐ φῆτε εάν τε φῆτε) 

πολλὴ γὰρ ἀν τις εὐδαμονία εἰπ' περὶ τούς νέους, εἰ εἶς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὡφελοῦσιν. ἀλλὰ γὰρ, καὶ Μέλητε, ἵκανως ἐπιδείκνυσαι ὅτι οὐδεπώποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαίνεις τὴν σαυτοῦ ἀμέλειαν, ὅτι

35 οὐδέν σοι μεμέληκε περὶ ὑν ἐμὲ εἰσάγεις.

the ἐκκλησιασταὶ 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 ἀρὰ Ἀθηναίοι κτλ.

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

24. περὶ ἵππους: 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 ποιοῦντες: sc. δοκοῦσιν.

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

35. οὐδέν 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
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 peri πολλοῦ ποιεῖ in 24 c, μέλον γε σοι and μεμέληκεν in 24 d) has paved the way. For similar plays upon words, cf. ὃ μηδὲν εἰδὼς Οἰδίπος Soph O. T. 397, Παισιάδι δὲ πανσαμένου 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. — peri ὄν: i.e. τοῦτων peri 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. ὁ πρὸς Δίος 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. ἀποκρίνοι: 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 διαφθειροῦτα.

11. τοσοῦτον σὺ κτλ.: τῆλικοῦτος and τῆλικόσδε, according to the context, mean indifferently so young or so
25. Explain that he believes the soul is immortal, for it is just as much at rest in death as it was in life, and this how one may define the soul. 16. For he himself says, "The soul is immortal." And it is just as much in pain as it was in life, and this is what one may define as suffering. 17. And in the same way the soul is free from suffering, just as much as it was in life. And this is what one may define as joy. 18. And in the same way the soul is free from suffering, just as much as it was in life. And this is what one may define as joy. 19. The verb is supplied from its subordinate clause, "for it is difficult to believe that all sin was involuntary, otho. 20. For he really knew what was right. Here the matter is treated from a strictly practical point of view.
26 c
25. δέιρο δ' εἰσάγεις, οὗ νόμος ἐστὶν εἰσάγειν τοὺς κολάσεως δειμένους, ἀλλ' οὐ μαθήσεως.

XIV. ἀλλὰ γὰρ, ὃ ἀνδρεῖς Ἀθηναίωι, τοῦτο μὲν δὴλον ὁ ἐγὼ ἔλεγον, ὅτι Μελήτῳ τούτων οὔτε μέγα οὔτε μικρὸν πώ· ἐποτ ἐμέλησεν. ὃμως δὲ δὴ λέγει ἡμῖν, πῶς με φήσι διαφθείρειν, ὃ Μέλητε, τοὺς νεώτερους; ἡ δὴλον δὴ ὅτι, κατὰ τὴν 5 γραφὴν ἢν ἐγράψας, θεοὺς διδάσκοντα μὴ νομίζειν οὐς ἡ πόλις νομίζει, ἔτερα δὲ δαιμόνια καὶνά. οὐ ταῦτα λέγεις ὅτι διδάσκων διαφθείρω; "Πάνυ μὲν οὖν σφόδρα ταῦτα λέγω." Πρὸς αὐτῶν τοίνυν, ὃ Μέλητε, τούτων τῶν θεῶν δὲν νῦν ὁ λόγος ἐστὶν, εἴπε ἐτὶ σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀνδράσι του·

10 τοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον λέγεις διδάσκειν σὲ με νομίζειν εἰναί τινας θεοὺς, καὶ αὐτὸς ἀρα νομίζω εἶναι θεοὺς, καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἄδικῳ, — οὐ μέντοι οὐσπέρ γ' ἡ πόλις, ἀλλ' ἕτεροις, καὶ τούτ' ἐστὶν ὁ μοι ἐγκαλείς, ὅτι ἕτεροις. ἡ παντάπασι μὲ φής οὔτ' αὐτῶν νομί-

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. ἀλλὰ γὰρ: marks a transition.

2. ὅτι Μελήτῳ κτλ.: cf. 24 c, 25 c.

— τοῦτων: for the genitive, cf. 24 c.—

οὔτε μέγα κτλ.: cf. 19 d, 21 b.

4. ἡ δῆλον ὅτι κτλ.: Socrates anticipates the answer.

5. διδάσκοντα: construe with μὲ as subject of διαφθείρειν νεώτερους.

6. ταῦτα: construe with διδάσκων, though ταῦτα in 1. 7 is object of λέγω.

7. πάνυ μὲν οὖν κτλ.: Meletus agrees, and asserts it with all energy.

8. ὃν ὁ λόγος: that is, οὖς λέγομεν. A preposition is more usual, but compare τὸ Μεγαρέων ψῆφισμα Thuc. i. 140. 3 with τὸ περὶ Μεγαρέων ψῆφισμα id. 130. 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 1. 14.

13. τοῦτο: explained by ὅτι ἕτεροις (νομίζω).
15. τέ: correlative with οὔτε.
17. οὖδε ... οὖδε: not even ... nor yet. — ἀρα: 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 ἥλιος πανάπτης. 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 Agamemnon 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 ἄνδρες δικαστάι: 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 ἄνδρες κτλ. 17 a.

20. 'Ἀναξαγόρος: Diogenes Laërtius, ii. 3. 4, reports that Anaxagoras declared τὸν ἥλιον μύθρον εἶναι διάπυρον (a reed-hot mass of stone or iron) καὶ μεῖζω τῆς Ἑλεσποννήσου ... τὴν δὲ σελήνην ὀίκησε 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 parenthetical refutation 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 c. - 99 d. The capital objection there made to Anaxagoras is that he unfolds his dogmatic views ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, and really makes much less use of νοῦς than one would expect from his professions.

21. οὖτω: qualifying ἀπείροι below as well as καταφρονεῖς. — γραμμάτων: γράμματα stand in the same relation to μαθήματα as litterae to disciplinae.

22. οὖκ εἰδέναι: οὐ is used because Socrates wishes to suggest the most positive form of statement, οὖτω ἀπείροι γραμμάτων εἰσὶν ὡστε οὖκ ἱσασὶ διὶ κτλ. This vivid use of οὖ for ὑ in infinitive
27 a

\[\text{Κλαξομενίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταύτα παρ' ἐμοὶ μανθάνουσιν, ὁ ἐξεστὼν ἐνίοτε, εἰ πάντα πολύς λοῦ, δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένους Σωκράτους κατα-ε γελάν, ἕαν προσποιηταί ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὔτως ἄτοπα ὄντα. ἄλλ' ὃ πρὸς Διός, οὔτωσι σοι δοκῶ οὐδένα νομίζειν θεόν εἶναι; "Οὐ μέντοι μὰ Δί', οὖδ' ὀπωσδιοῦν."}'

"Ἀπιστός γ' εἰ, ὧν Μέλητε, καὶ ταύτα μέντοι, ὃς ἐμοὶ δοκεῖς,

30 σαντῷ. ἐμοὶ μὲν γὰρ δοκεῖ οὔτοσι, ὃ ἀνδρὲς 'Αθηναῖοι, πάνω εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ ἀκολασία καὶ νεότητι γράφασθαι. ἐοικε γὰρ ὥσπερ αἰνύγμα συντιθέντι διαπειραμένω. ὁ' Ἀρα 27 γνώστεται Σωκράτης ὃ σοφὸς δὴ ἐμοὶ χαριεντιζομένου καὶ

26. ἄλλως τε καὶ κτλ.: "without taking even their singularity into account, the youths must know well enough that these are not my doctrines."

27. ἄλλ' ὃ 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 Meletus 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 (οὔτωσι 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 οὐ πείθομαι 25 e.

33. ὥσπερ ... συντιθέντι: explains διαπειραμένα

34. σοφὸς δῆ; δῆ marks irony. — χαριεντιζομένου: for the participle in the genitive, cf. οἰομένων 22 c.
70

35 ἐναντὶ ἐμαυτῷ λέγοντος, ἣ ἐξαπατήσω αὐτὸν καὶ τοὺς ἀλλοὺς τοὺς ἀκούόντας;” οὕτως γὰρ ἔμοι φαίνεται τὰ ἐναντία λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ, ὡσπερ ἄν εἰ εἴποι “Ἡ Ἀδικεῖ Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων.” καίτοι τοῦτό ἐστι παίζοντος.

ΧV. συνετισκέψεασθε δή, Ὑ ἄνδρες, ἣ μοι φαίνεται ταῦτα λέγειν· σοὶ δ’ ἡμῖν ἀπόκριναι, Ὡ Μέλητε· ύμεῖς δ’, ὅπερ κατ’ ἄρχας ὑμᾶς παρηγησάμην, μέμνησθε μοι μὴ θορυβεῖν, ἰ ἐὰν ἐν τῷ εἰσθότι τρόπῳ τοὺς λόγους ποιούμαι.

5 ἐστιν ὅστις ἄνθρωπων, Ὡ Μέλητε, ἄνθρώπεια μὲν νομίζει πράγματ’ εἶναι, ἄνθρωπους δ’ οὐ νομίζει· — ἀποκρινέσθω, ὡ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω· ἐσθ’ ὅστις ἰπποὺς μὲν οὐ νομίζει, Ἴπτικά δὲ πράγματα; ἣ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικά δὲ πράγματα: οὐκ ἐστιν, Ὡ ἄριστε ἄνδρὼν· εἰ μὴ σοὶ βούλει ἀποκρίνασθαι, ἐγὼ σοι λέγω, καὶ τοῖς ἄλλοις τοιτοῦτι. ἀλλὰ τὸ ἐπὶ τοῦτῳ 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.

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

1. ταῦτα: i.e. Ἀδικεῖ Σωκράτης . . . θεοὺς νομίζων.

3. παρηγησάμην: in 17 c.

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 a the case was so clear that he was satisfied with a single example, he uses three before he applies the principle to the case in hand.

7. ἀλλα καὶ ἄλλα κτλ.: be always disturbing in one way or another. The accusative is after the analogy of θόρυβον θορυβεῖν, i.e. cognate. — Here Meletus makes no answer. Cf. 25 ἄ. The words in c below, ὑπὸ τοιτων ἀναγκαζόμενος, 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.

9. ἄριστε: cf. βέλτιστε 24 e.

11. τὸ ἐπὶ τοῦτῳ κτλ.: answer at least the next question.
16. κατὰ τὸν σὸν λόγον: merely repeats φίς 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. ἐχε: repeated by way of answering yes, after οὕτως ἔχε. Similarly the simple verb is often repeated after a compound. Cf. Crito 44 d.

20. τοῖς δαῖμονας κτλ.: the definition here given is consistent with Greek usage from Homer to Plato. In Homer θεὸς 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 θεὸς, δαίμονες, and ἄρως, and this same distinction is attributed to Thales. On this Plato based the fancy expressed in the Symposium (202 ο): τῶν τὸ δαι-μόνιον μεταξὺ (intermediate) ἐστὶ θεὸν τε καὶ θνητὸν . . . ἐρυμηνεύων καὶ διαπορμευὸν (interpreting and convoying) θεῶν τὰ παρὰ ἄνθρωπων καὶ ἄνθρωπως τὰ παρὰ θεῶν τῶν μὲν τὰς δεησεις καὶ δυσίας, τῶν δὲ τὰς ἐπιτάξεις τε καὶ ἀμοίβας (commands and rewards) τῶν δυσίων.

21. φίς ἦ οὖ: yes or no?—ei per δαίμονας κτλ.: a protasis with two subordinate alternative conditions, (1) ei μὲν θεὸν εἰσίν οἱ δαίμονες and (2) ei δ' ἂν οἱ δαίμονες θεῶν παῖδες εἰσίν. The apodosis for the group is, θεῶν ἄγαμαι εἰναι. — "If I believe in δαίμονες, I must believe in θεῶν, for δαίμονες are either θεῶν or παῖδες θεῶν."

23. τοὐτ' ἂν εἴη: to τοῦτο δ σε . . . χαριεντίζεσθαι is appended φάναι, which explains it, and has the same subject. All this points back to θεῶν οὐ νομίζων ἀλλὰ θεῶς νομίζων 27 a.—5: cognate accusative with αἰνίττεσθαι.
26. δὲν: equivalent to ἐξ ὑπερ, for "when the antecedent stands before the relative, a preposition belonging to both usually appears only with the first."

27. δή: you know.

30. ημῶν: i.e. Socrates and the judges.

32. η ἀπορῶν ὑπὲρ τις κτλ.: this no doubt was Socrates's real view of the case of Meletus (cf. 23 δ), 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 τί ἐγκαλῶ; The subjunctive might have been retained.

33. ὅπως δὲ σὺ 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 δαιμόνια. Whoever believes in δαιμόνια must believe also in theol. The second τοῦ αὐτοῦ must be regarded as redundant. — ὅπως means how or by which, with μηχανῆ.

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; μέγιστον τῶν κακῶν τυγχάνει διὸ τῶν ἀδικεῖν Gorg. 469 b; and αὐτῷ μὲν γὰρ τὸ ἀποθνῄσκειν οὐδεὶς φοβεῖται, δέστι τί μὴ παντάπασιν ἄληθες τε καὶ ἀνανθές ἦστιν, τὸ δ' ἀδικεῖν 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. Ἀλλὰ γὰρ, ὃ ἀνδρεὶς Ἀθηναῖοι, ὡς μὲν ἐγώ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφήν, οὐ πολλὴς μοι δοκεῖ εἶναι ἀπολογίας, ἀλλὰ ἵκανα καὶ ταῦτα. ὃ δὲ καὶ ἐν τοῖς ἐμπροσθεν ἔλεγον, ὅτι πολλὴ μοι ἀπέχθεια γέγονε καὶ πρὸς πολλοὺς, ὃ εὑρίσκετε ὅτι ἄληθές ἐστι. καὶ τούτ' ἔστιν ὃ ἐμὲ αἱρήσει, ἐάν περ αἱρήσει, οὐ Μελήτους οὐδ' Ἀνυτος, ἀλλ' ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος. ὃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς ἀνδρας ἠρηκεν, οἵμαι δὲ καὶ αἱρήσεως. οὐδὲν δὲ δεινόν μὴ ἐν ἐμοὶ στῆ. ἦσος δ' ἄν οὐν εἶποι τις: "Εἰς οὐκ αἰσχύνει, ὃ Σωκράτης, τολούτοιν ἐπιτηδεύμα ἐπιτηδεύσας, έξ οὐ κινδυνεύεις νυνὶ ἀποθανεῖν," ἐγὼ δὲ τούτῳ ἄν δίκαιον λόγον ἀντείπομεν, ὅτι "Οὐ καλῶς λέγεις, ὃ ἀνθρωπε, εἴ οἶει δεινόν κινδυνον ὑπολογίζεσθαι

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

8. οὐδὲν δὲ δεινόν μὴ ἐν ἐμοὶ στῆ: the rule is in no danger of stopping with me; "I shall not be the last." Cf. οὐδὲν δεινὸν μὴ φοβηθῇ Phaedo 84 b, we need not apprehend that the soul will have to fear.

9. εἰτ' οὐκ αἰσχύνει κτλ.: a question of an imaginary interlocutor. εἰτα indicates impatience. The perspicacity of Socrates, in view of the fact just recited, seems unreasonable.


12. κινδυνον τοῦ ξῆν ἡ τεθνάναι: the question of life or death, danger to one's life. For the use and omission of the article, cf. 23 e, 24 b.
14. ἀλλ' οὐκ: i.e. and not rather.
16. ἂν εἶν: "must have been," or "must be considered." SCG. 437, 442.
— τῶν ἡμιθέων: i.e. τῶν ἡρωών. Hesiod, Op. 158, calls the fourth race ἄνδρῶν ἡρώων θεῶν γένους οἱ καλεόταί: ἡμιθέωι κτλ., and he counts among their number the heroes that laid siege to Thebes and Troy.
17. ὁ τῆς Θετίδος ὑσ: 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 οὐσα: 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 (οὐτωσι 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 phrase (with or without μὲν) had preceded it. — τοῦ θανάτου: notice the exceptional use of the article. Cf. 28 e, 29 a, 32 c, 38 c, 39 a b, Crito 52 c. For the article used as here, cf. 29 a, 40 d, 41 c, 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 ὁμν.
28. μὴ: see on ἀλλ' ἅρα, 25 a.
28 e

οὖτω γὰρ ἔχει, ὃ ἀνδρεῖς Ἀθηναίοι, τὴν ἀληθείαν: οὐ ἀν τις ἑαυτὸν τάξιν, ἡγησάμενος βέλτιστον εἶναι, ἢ ὧν ἄρχοντος ταχθῆ, ἐνταῦθα δεῖ, ὡς ἔμοι δοκεῖ, μένοντα κυνδυνεύων μὴ ὑπολογιζόμενον μήτε θάνατον μὴ ἀλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

XVII. ἐγὼ οὖν δεινά ἄν εἶπην εἰργασμένοις, ὃ ἀνδρεῖς Ἀθηναίοι, εἰ, ὅτε μὲν με ὀἱ ἄρχοντες ἑταττοῦν, οὐς ὑμεῖς εἶλεσθε ἐ 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 wonted occupations, I would say that I must continue to obey God.

1. δεινά ἄν εἶπην κτλ.: the protasis (limiting the apodosis δεινά ἄν εἶπην 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 μὲν, states (in the form of a supposition) well-known facts in the past; the other, distinguished by δὲ, states a supposed future case in connection with certain present circumstances. The outrageous conduct 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 μὲν and δὲ respectively is for the sake of clearness. 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. ἑταττοῦ: takes up τάξιν and ταχθῆ above.—ὑμεῖς εἶλεσθε: 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. Perdiccas, king of Macedonia, took advantage of this divided allegiance to persuade the Potidaeans to revolt from Athens, which they did in 432 B.C. The Potidaeans, with the reënforcements sent them by the Peloponnesians, 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 beleaguering 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 Δήλω: 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. ὡσπέρ 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 τάττοντος: i.e. now that my post is assigned me by the god, a circumstance of the supposition εἶ λεποιω, which is repeated in ἐνταύθα. — ὃς ἐγὼ φήμην τε καὶ ὑπέλαβον: as I thought and understood,—perhaps with special reference to the oracle which was given to Chaerephon.

6. δεῖν: depends on the force of saying implied in τάττοντος, and repeats the notion of commanding.—ἐξετάζοντα κτλ.: explains φιλοσοφοῦτα. Cf. ἄδικεν καὶ ἀπεθανεὶν 1. 21.

8. λεποιμὶ τῆν τάξιν: so worded as to suggest λιποταξία γραφή, a technical phrase of criminal law. Any one convicted of λιποταξία suffered ἀτυμία, i.e. forfeited his civil rights.

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

11. οἴόμενος σοφὸς κτλ.: refers to chapters VI—VIII. —This explains the preceding clause, δεῦτρων, and both are subordinate to ἀπεθανείν τῇ μαντείᾳ.

13. οἶδε μὲν κτλ.: cf. 37 b, 40 c.

14. τὸν θάνατον οὐδ' εἶ: by prolepsis for οὐδ' εἶ ο θάνατος, not even
29 c

15 γιστον ὅσ τῶν ἀγαθῶν, δεδιασι δ’ ὡς εὖ εἰδότες ὅτι μέγιστον

20 τῶν κακῶν ἐστι. καὶ τοῦτο πῶς ὅσ οὐκ ἀμαθία ἐστὶν αὐτή ἡ ἐπονείδιστος ἡ τοῦ οἰσθαί εἰδέναι ὅ οὐκ οἴδεν; ἐγὼ δ’, ὃ ἀνδρεῖ, τοῦτο καὶ ἐνταῦθα ἵσως διαφέρω τῶν πολλῶν ἀν-

25 θρώπων, καὶ εἰ δὴ τῷ σοφότερος τοῦ φαίνει εἶναι, τοῦτο ἂν, ὁτι οὐκ εἰδός ἢκανῷ περὶ τῶν ἐν Ἀιδο, οὖτω καὶ οἶδοι μεν εἰδέναι· τὸ δ’ ἄδικείν καὶ ἀπειθεῖν τῷ βελτίωνι, καὶ θεῷ καὶ ἀνθρώπῳ, ὁτι κακὸν καὶ ἀισχρόν ἐστιν οἶδα. πρὸ οὖν
toν κακῶν ὃν οἶδα ὃτι κακὰ ἐστιν, ἃ μὴ οἶδα εἰ ἀγαθά ὅντα

tυγχάνει οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι.

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 τοῦθανάτου 28 c

for the use of the article.

15. οὖν: here, as usual, in the gender of its predicate, μέγιστον τῶν ἀγαθῶν.

16. τοῦτο: not in the gender of ἀμαθία. This makes a smoother sentence than αὐτὴ πῶς οὐκ ἀμαθία ἐστιν αὐτὴ ἡ κτλ., which was the alternative. — αὐτὴ ἡ ἐπονείδιστος: limits ἀμαθία and recalls the whole statement made above, 21 b-23 e, — falling in a sort of apposition.

18 f. τοῦτῳ, τοῦτῷ ἄν: repeated for the greater effect. Both represent the same point of superiority, i.e. ὅτι κτλ. Notice the cleverness of the ellipsis after ἄν. Socrates thus evades any too circumstantial praise of himself, as in 20 e. For the ellipsis in the leading clause cf. ἣ... ἀκον 25 e.

19. θῇ: viz. as the oracle says.

20. οὖκ εἰδός, οὖτω: i.e. ὥσπερ ὅν καὶ οἶδα, οὖτω. οὖτω sums up a previous participial clause, and its force is nearly so likewise. Cf. παντὸς μᾶλλον αὐτὸς ἀπορῶν οὖτω καὶ τοὺς ἄλλους ἀπορεῖν ποιώ. Meno 80 c.

23. κακῶν ἄν: a notable instance of assimilation, for τοῦτων ἄ οίδα. Cf. ἄν ἐν οἴδ᾽ ὅτι κακῶν ὑπνιν 37 b. κακά is related to ἄν as ἀγαθά in the next line is related to ἂ. — οἶδα εἶ: see on τοῦθανάτου 1. 14.

25. οὐδὲ: not even. This implies a conclusion in the form “would I accept it,” — but this appears in 1. 33, in changed form. — εἶ ἀφίετε, εἶ οὖν ἀφιοίτε (34), εἰποιμ᾽ ἄν: the speaker adds the explanatory detail of εἶ μοι ἐλπίσαι and various reiterations of the conditions upon which this release may be granted, until the weaker clause εἶ ἀφιοίτε 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. οὗ δεῖν, οὔχ οἷον τ᾽ εἶναι: in the original form this would be οὐκ ἐδει and οὔχ οἷον τ᾽ ἐστιν. — δεῦρο: i.e. into court.
θον, όν χι οίν τ’ εἰναι τὸ μὴ ἀποκτεῖναι μὲ, λέγων πρὸς ύμᾶς ὡς, εἰ διαφεύγομην, ἦνδη ἀν υμῶν ὦς ἐπιτηδεύοντες ἀν Σωκράτης διδάσκει πάντες παντάπασι διαφθαρῆσονταί,” —

29 εἰ μοι πρὸς ταῦτα εἴποτε... Ω Σωκράτες, νῦν μὲν Ἀνυτῷ οὐ πεισόμεθα. ἀλλ’ ἀφιέμεν σε, ἐπὶ τοῦτο μὲντοι ἐφ’ ὑπερ μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν. εάν δ’ ἀλώς ἐτι τοῦτο πράττων, ἀποθανεῖ.” εἰ οὖν μὲν, ὦπέρ εἴπον, ἐπὶ τοῦτο τὸς ἀφίοιτε, εἴπομ’ ἀν υμῖν ὦτι... Ἐγὼ ύμᾶς, ἀνδρεῖς Αθηναίοι,

30 ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἡ ύμῖν, καὶ ἐωσπερ ἄν ἐμπνεῶ καὶ οἴς τ’ ὦ, οὐ μὴ παύσωμαι φιλοσοφῶν καὶ ύμῖν παρακελεύομένος τε καὶ ἐνδεκυμένος ὅτι ἀν ἂν ἐπιτρέψατε ὑμῖν παρακελεύειν, λέγων ὅπερ εἴσθα, ὅτι Ἄριστος ἀνδρῶν, Ἀθηναίοις ὄν, πόλεως γῆς μεγίστης καὶ εὐδοκιμώτατης εἰς σοφίαν καὶ ἵστοχυν, χρημάτων μὲν οὖν αἰσχύνει ἐπιμελόμενον (Ὅπως σοι ἐσται ὑπό πλείοστα) καὶ δόξης καὶ τιμῆς, ϕρονήσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς (Ὅπως ὃς βελτίστη

— ἐστελβεῖν: used as the passive of εἰσάγων 24 d. Cf. φύγομι 19 c.—

Anytus 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. ei diapheloqin: future optative in indirect discourse. — än diapharepi-sontau: a shift of construction, — when he said ἐς, the speaker expected to use the optative, but changed to the future. SCG. 432.

31. ἐφ’ ὤτε: for construction with infinitive. see GMT. 610; II. 999 a.

33. oûn: resumes after a digression.


36. ou mi pausomai: for ou mi with the subjunctive in strong denials, see GMT. 295; II. 1032. Cf. 28 b.

39. polews: is in apposition with Ἀθηναίων, which is implied in Ἀθηναίοι. Cf. πονοῦτος in agreement with μοῦ implied in ἐμὴν 22 a.

40. χρημάτων μὲν κτλ.: here, again, the μεν-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. frounitesew de: while, etc., as if opposed to an epimeleí, — a departure
from the participial construction. Cf. 21 e.

45. ἐρήσομαι, ἔξετάσω, 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 (ἔξετάσω), and generally ended by convicting (ἐλέγξω) of ignorance.

46. φάναι δὲ: while he claims it.

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

50. κελεύει ὁ θεός: cf. τοῦ δὲ θεοῦ τάτοντος l. 5, 28 e. 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.

52. τῷ θεῷ: dative of interest with the verbal idea in ὑπηρεσίαν. Cf. τῆς τοῦ θεοῦ δόσιν ὑμῖν in d below, and τὰ μετέωρα φροντιστήτης 18 b.

54. πρότερον: sc. ἡ τῆς ψυχῆς, which has to be supplied out of ὃς τῆς ψυχῆς, and which is governed by ἐπιμελεῖσθαι.

55. μὴδέ: is not a third specification with μήτε ... μήτε. It serves only to connect οὕτω σφόδρα with πρότερον, and is negative only because the whole idea is negative.

56. ἐξ ἀρετῆς χρήματα: the foundation of real prosperity is laid in the character; the best of windfalls is natural good sense sharpened by experience; this is the making of your successful man's character, and the mending of his fortunes; this is ἀρετῆ (skill in the art of right living), i.e. wisdom (σοφία). Such in substance is Socrates's theory of getting on in the
world which may be gathered from Xenophon's Memorabilia in many places.

57. τοίς ἄνθρώποις: construed with γίνεται.

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. ὡς ἐμὸν κτλ.: assured that I should never alter my ways.

62. τεθνάναι: the absolute contradictory of γίνω, here used rather than the somewhat less emphatic ἀποθνῄσκω, — a thousand times a dead man. This distinction, however, is not strictly maintained. Cf. 39 e, Crito 43 d; and τεθνάναι δὲ μνημάκις κρείττων ἡ κολακεία τι ποιήσαι Φιλίππου Dem. 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. οἷς ἐδείχθην: cf. 17 d, 20 e. This is explained by μὴ θορυβέων.

3 ff. καὶ γάρ, μέλλω γάρ, εἰ γὰρ ᾦςτε: the first γάρ is closely connected with ἀκούειν, 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 γάρ, now, is explanatory rather than causal, and merely points the new statement for which Socrates has been preparing the court. γάρ with this force is especially frequent after δὲ (τὸ δὲ) μέγιστον, δευτέρατον, also after σημείον δὲ, τεκμήριον δὲ, and other favorite idioms of like import in Plato and the orators.

6. οἷον: sc. ἐμὲ εἶναι.
βλάψετε ή ύμᾶς αυτούς· ἐμὲ μὲν γὰρ οὐδὲν ἀν βλάψειν οὔτε Μέλητος οὔτε Ἀνυτος· οὐδὲ γὰρ ἀν δύναμτο· οὐ γὰρ οἶομαι θεμιτὸν εἶναι ἢ ἀμείονι ἀνδρὶ ὑπὸ χείρονοι βλάπτεσθαι. ἀπὸ δὲ κτείνεις μεντάν ἴσως ἢ ἐξελάσσειν ἢ ἀτιμώσειεν· ἀλλὰ ταύτα ὦτος μὲν ἴσως οἴεται καὶ ἄλλος τίς ποινα μεγάλα κακά, ἐγὼ δ’ οὐκ οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἃ οὔτος νυνὶ ποιεῖ, ἀνδρὰ ἀδίκως ἐπιχειρεῖν ἀποκτεινύναι.

νῦν οὖν, ὦ ἄνδρες Ἀθηναῖοι, πολλοῦ δὲώ ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὡς τις ἀν οἴοιτο, ἄλλ’ ὑπὲρ μοῦν, μὴ τι ἐξαμάρτησες περὶ τὴν τοῦ θεοῦ δόσιν ύμῖν ἐμοὶ καταψηφισάμενοι. εἰν γὰρ ἐμὲ ἀποκτείνητε, οὐ πολίδιος ἄλλον τοιούτων εὐρήσετε, ε ἀτεχνῶς, εἰ καὶ γελοιότερον εἰπεῖν, προσκείμενον τῇ πόλει [ὑπὸ τοῦ θεοῦ], ὥσπερ ὕππω μεγάλῳ μὲν καὶ γενναῖῳ, ὑπὸ μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μισουσ τίνος· οἶνον 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. ἀτιμώσειεν: civil ἀτιμία involved the forfeiture of some or of all the rights of citizenship. In the latter case the ἀτιμία 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.

16. τὴν τοῦ θεοῦ δόσιν: explained in 31 a.—ὑμῖν: with the verbal idea in δόσιν. Cf. 30 a.—καταψηφισάμενοι: by condemning me. Coincident in time with the principal verb. Cf. Phaedo 60 c. GMT. 150.

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 μισουσ: 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 μισος is ingeniously elaborated: "Socrates gives them no rest but teases them all day long (προσκαθίζων), and does not allow them even a nap; he bothers them incessantly when they are drowsing (ὁ νυστάξοντες). Then they make an impatient slap (κροόσαντες) at him which deprives them forever of his company."

21. οἶνον δὴ μοι κτλ.: lit. in which capacity God seems to me to have fastened me upon the state,—such a one
(in fact) as never ceases, etc., a repetition of προσκελεμένων [υπὸ τοῦ θεοῦ]. Avoid the awkwardness of too literal translation. Notice that οἷον really refers not to the μῶψι simply, but to it as engaged in enlivening the horse. μῶψι also means spur, and in part of the passage this meaning seems to be in mind.

26 f. ἂν, ἂν, ἂν: for the repetition, cf. 17 d, 41 a. — ἐγείρομένοι: i.e. ἐὰν ἐγείρωνται.
31. γὰρ: introduces the explanation of ὑπὸ τοῦ θεοῦ, l. 30. It needs no translation.
33. ἀμελουμένων: for the participle, cf. 23 c, 22 c.
35. πείθοντα: to persuade him.
37. εἰχὼν ἃν κτλ.: then at least I should have some reason. Cf. ἀνθρωπίνῳ ἐσκε l. 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 because of his mischievous, spiteful spirit.
38. κατηγοροῦντες: concessive.
40. ἀπαινασχυντῆσαι κτλ.: the reading idea is in the participle, not in the infinitive. Cf. 28 b, 29 d, Crito 53 c.

42. τὸν μάρτυρα: i.e. παρέχομαι μάρτυρα καὶ ὁ μάρτυς ὃν παρέχωμαι ἵκανός ἦστιν. Cf. 20 ε. No special witness is needed on this point.—ἱκανὸς is used predicatively, and the necessity of the article is obvious.—πεινίαν: 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. ἵσως ἄν οὖν δόξειν κτλ.: that Socrates did not regard abstention from the public service as in itself commendable, is proved by his conversation with Charmides (Xen. Mem. iii. 7), ἀξίωσις μὲν ἄνδρα ὤν, ἀκούσα τε προσέγεν τῷ δήμῳ (to address the people) καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελέσαθα. He pointedly asks Charmides: εἰ δὲ τις, δυνάτος ὃν τῶν τῆς πόλεως πραγμάτων ἐπιμελέσας τὴν τε πόλιν αἴξειν (advance the common weal) καὶ αὐτὸς διὰ τούτο τιμᾶσθαι, ὄνομα δὴ τοῦτο πράττειν, οὐκ ἄν εἰκότως δεῖλος νομίζοιτο; See also ib. i. 6. 15. — For Socrates's small experience in public life, cf. 32 b, Gorgias 473 fin.

2. πολυπράγμων: am a busybody. Cf. περιεργάζεται: 19 b, τὰ ἐμὸν πράττοντες 33 a. Nothing short of a divine mission could justify this. Plato invariably uses the word in an unfavorable sense. Cf. ἄνδρος φιλοσόφος τα αὐτὸν πράξαντος καὶ οὐ πολυπραγμονήσαντος εὖ τῷ βίῳ Gorg. 526 c. There is a subtle irony in πολυπραγμονῆ as here used by Socrates. It was his business to mind other people's business, therefore he was far from being really πολυπράγμων. Cf. Xen. Mem. iii. 11. 16, καὶ ὁ Ἀτράχης ἐπισκόπων (making sure of) τὴν αὐτοῦ ἀπαγορευτῆν (abstention from business), "ΑΛΛ', ὥς θεόδωτη," ἐφη, "οὐ πάντως μοι ράδιον ἐστι σχολάσας (be at leisure) καὶ γὰρ ἔδω πράγματα πολλά καὶ δημοσία παρέχει μοι ἀσχολίαν (keep me busy)." (Cf. 33 a b.

3. ἀναβαίνων: as in 17 ὁ 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.
δαμόνιον γίγνεται. [φωνή], ὅ δῆ καὶ ἐν τῇ γραφῇ ἐπικωμῷ 10
dῶν Μέλητος ἐγράψατο: ἐμοὶ δὲ τούτο ἔστω ἐκ παιδείς
ἀρξάμενον φωνῇ τις γιγνομένη, ἥ ὅταν γένηται αἰὲ ἀπο-
τρέπει με τούτο ὅ ἀν μέλλω πράττειν, προτρέπει δ' οὐποτε.
15 τούτο ἔστω ὅ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν. καὶ
παγκάλως γε μοι δοκεῖ ἐναντιοῦσθαι: εὖ γὰρ ἰστε, ὅ ἀνδρεῖς
Ἀθηναίοι, εἰ ἐγὼ [πάλαι] ἐπεξείρησα πράττειν τὰ πολιτικὰ
πράγματα, πάλαι ἀν ἀπολογή καὶ οὔτ' ἀν ὑμᾶς ὀφελήκη
οὐδὲν οὔτ' ἀν ἐμαυτόν. καὶ μοι μη ἀχθεσθε λέγοντι τα-ε
ληθή: οὐ γὰρ ἔστω ἄττις ἀνθρώπων σωθῆσεται οὐθ' ὑμῖν
οὔτ' ἀλλο πλήθει οὐδενὶ γυναικώς ἐναντιούμενοι καὶ διακο-
λύων πολλὰ ἄδικα καὶ παράνομα ἐν τῇ πόλει γίγνεσθαι,
ἀλλ' ἀναγκαῖον ἔστι τὸν τῷ οὔτι μαχοῦμεν ὑπὲρ τοῦ δι-
καίου, καὶ εἰ μέλλει ὅλογον χρόνον σωθῆσεσθαι, ἰδιωτεύειν,
 Achilles 21 ἀλλὰ μὴ δημοστεύειν.

XX. μεγάλα δ' ἔγωγ' ὑμῖν τεκμήρια παρέξομαι τούτων,
οὐ λόγους, ἀλλ' ὅ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μον τὰ

6. δαμόνιον: perhaps sc. σημείων.
Cf. τὸ δαμόνιον σημείων Rep. 476 e, re-
ferring to this inward monitor.— ἐπι-
κωμῳδῶν: a reminder of the remark
that Meletus was not in earnest.
8. φωνῆ: in apposition with τούτο.
13. ἀπολογή: Plato used the old
Attic forms of the pluperfect. Cf.
ὡφελήκη and ἦ.
15 f. οὔ, οὔτε, κτλ.: a remarkable
sequence of negatives.— This thought
is resumed in 32 e.
16. διακολύων: conative.
19. καὶ εἰ: introduces an extreme
form of supposition, implying that
even then the conclusion is unassail-
able; εἰ καὶ (cf. 30 e) introduces a
condition which implies that in that
case, as in many others, the conclusion
remains.
20. ἀλλὰ μὴ: and not. The Eng-
lish idiom avoids the Greek abruptness.
XX. Facts substantiate my last as-
sertion. 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. τούτων: 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 repre-
senting 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. οὐδὲ ἂν ἔνι: 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 (προβούλευμα) 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 . . . πρυτανεύοντα: 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 πρυτάνεις 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 πρυτανεύουσα, and the ἐπιστάτης of the day, had the responsibility of putting to the vote (ἐπιψηφίζειν) 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 δήμος Ἀλωπεκή, in the φυλή Ἀντιοχίς. Notice the addition of Ἀντιοχίς here without the article, and as an after-thought; ἡμῶν ἡ φυλή would have been sufficient, though less circumstantial.

8. οὖν ὑμεῖς κτλ.: i.e. after the Athenian success off the Arginusae islands, in 406 B.C. This battle is also spoken of as ἦ περὶ Δέσδον 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 undoubtedly. The condemnation was ἄνωμος (1) because judgment was passed upon them ἄθρόους, i.e. μὴ ἴση ψήφῳ ἀπάντας. — this was irregular. since not only the general practice at Athens, but the decree of Cannons (τὸ Καννωνοῦ ψήφωμα) provided δίχα (apart) ἐκαστὸν κρίνειν, — (2) because they had not reasonable time allowed them for preparing and presenting their defense, cf. βραχία ἐκαστὸς ἀπελογηθαν, οὗ γὰρ προῦτηθη σφίζει λόγος κατὰ τὸν νόμον Χεν. Ἀλ. i. 7, 5, and (3) because the popular assembly in strictness was not a court and had no right to condemn to death. See Xen. Ἀλ. 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 οὖ πόλεμος χρόνῳ ὑπερεύρεται ἐκτὸς οἱ Ἀθηναίοι καὶ ἐψήφισαν, οὔτως τὸν δήμον ἐξηγάζαν (deceived) προβολὰς αὐτῶν εἶναι (their case was thus prejudiced by an informal vote of the assembly) καὶ ἐγγυητὰς καταστήσαει, ἐως ἀν κρυπτῶν Ἀλ. i. 7. 35. The fate of these generals was remembered thirty years afterward by the Athenian admiral Chabrias. He won a great victory off Naxos (μ. c. 376), but neglected the pursuit of the enemy, in order to save the men on the wrecks and bury the dead. — τοὺς δὲκα στρατηγοὺς: the round number of all the generals is given here. One of the ten, Archestratus, 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, Erasimides, 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. Xen. Ἀλ. i. 7. 11, ταμήλακα δὲ τῖς εἰς τὴν ἐκθέσιν φάσκων ἐπὶ τεχνῶν ἀλφίτως (on a meal-barrel) σωθήκαι: ἐπιστέλλειν ἐντολήν (enjoined upon) δ' αὐτῷ τοὺς ἀπολλυμένους (those who were drowning), ἕκαν σωθῆναι ἀπηγγέλλαι τῷ δήμῳ, ὅτι οἱ ὁπατηγοὶ οὐκ ἁνέλαβον (rescued) τοὺς ἀριστούς ὑπὲρ τῆς πατρίδος γενομένους. — For the use of ἐκ, cf. Xen. Λαμ. i. 2. 3, where τοὺς ἐκ τῶν πόλεων is equivalent to ἐκ τῶν πόλεων τῶν ἐν ταῖς πόλεοι δύναται. Here the fuller expression might be οὖν ἀνελομένους ἐκ τῆς βαλασίης τοὺς ἐν τῇ ναυμαχίᾳ ἀπολογίσταται.

10. ἄθρόους: Xenophon’s expression is μὴ ψήφῳ.

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

12. καὶ ἐναντία ἐψήφωσαμήν: and I voted against it, i.e. allowing the question to be put. Socrates as ἐπιστάτης τῶν ποιεῖν ἐν τῇ ναυμαχίᾳ οὐκ ἀπολογίσταται on this day followed up
μων οντων ενδεικνυαι με και απαγειν των ρητορων, και υμων κελεοντων και βοωτων, μετα του νομου και του δικαιου ς
ομη μαλλον με δειν διακυνυειν η μεθ' υμων γενεσθαι μη δικαια βουλευομενων, φοβηθεντα δεσμον η θανατον.
και ταυτα μεν ην ετι δημοκρατουμενης της πολεως. επειδη δ' ολυγαρχια εγενετο, οι Τριακοντα αυ δεταιμουμενοι με
πεμπτον αυτον εις την θολουν προσεταξαν αγαγειν εκ Σα-
λαμινος Λεοντα των Σαλαμινων ηνα αποθανοι. οια δη και
αλλοις εκεινοι πολλας πολλα προσετατου βουλομενοι ως
πλειστοις αναπλησαι αιτιων. τοτε μεντοι, έγω ου λογω α
αλλ' εργω αυ ενεδειξαμην, οτι έμοι θανατον μεν μελει, ει
μη άγροικότερον ην ειπειν, ουδ' οτιον, τον δε μηδεν άδικου
μη δ' ανοσιον εργαζεσθαι, τουτον δε το παν μελει. έμε γαρ
εκεινη η αρχη ουκ εξεπληξεν ουτως ισχυρα ουσα. ωστ' αδι-
κον τι εργασασθαι, αλλ' επειδη έκ της θολου εξηλθομεν, οι
μεν τεταρας ωχοντο εις Σαλαμινα και ηγαγον Λεοντα, έγω
δ' ωχομην απιων οικαδε. και έσως αν δια ταυτ' απεθανου,

this opposition, — manifested when in consultation with the other πρωταίες, — by absolutely refusing to put the
question to vote. — Cf. οτε εν ταις εκ-
kλησιαις επιστάτης γενομενοι ουκ επέτρεψε
τω δήμω παρά τοις νόμοις ψηφίσασθαι, Χεν.
Μεμ. iv. 4. 2.

13. 3ρητορων, άμων: observe the
chiasmus.

14. βοωτων: in his account of this
incident Xenophon says, το δε πληθος
εβδα δεινων εναι, ει μη τις έασει τον δήμω
πραττεν ενο βοληται Hell. i. 7. 12.

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

22. αναπλησαι 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. ει μη άγροικότερον κτλ: cf. 30 e.
A supposition contrary to fact, with
suppressed apodosis, is used by way of
showing hesitation.

25. τούτου δε: summarizes the
preceding clause. For the repetition
of δε, cf. 28 e.

26. ωστ: construe with εξεπληξεν.

28. ωχοντο, ωχόμην: the recurrence
of the same word only makes
more distinct the contrast between the
courses pursued. — According to Dio-
dorus xiv. 5, Socrates opposed actively
the execution of Theramenes by the
Thirty.
30 eι μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη: καὶ τούτων ὑμῶν ἐστονται εἰ πολλοὶ μάρτυρες.

XXI. ἀρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι, εἰ ἐπραττον τὰ δημόσια καὶ πράττων ἀξίως ἀνδρῶς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καὶ, ὡσπερ χρή, τοῦτο περὶ πλείστου ἐποιοῦμην; πολλοῦ γε δεῖ, ὃ ἀνδρές Ἀθηναῖοι οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδείς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε, εἰ ποὺ τι ἐπραξα, τοιοῦτος φανοῦμαι, καὶ ἰδία ὁ αὐτὸς οὖτος, οὐδενὶ πῶποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτ' ἄλλῳ οὔτε τούτων οὐδενὶ, οὐ; οἱ διαβάλλοντες ἐμὲ φασίν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενος πῶποτ' ἐγενόμην· εἰ δὲ τίς μοι λέγοντος καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμεῖ ἄκοινων, εἶτε νεωτέρος εἶτε πρεσβύτερος, οὐδὲν πῶποτ' ἐφθονήσας. 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 δικασταί 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. ἐπραττον: contrary to fact in past time, of continued action.

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

5. οὐδείς ἂν: sc. διεγένετο. — ἀλλ' ἐγώ: i.e. "however it may be with others, as for me, I, etc."

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

8. οὔτ' ἄλλῳ κτλ.: 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 μέν- and δέ-clauses.
XXII. ἀλλὰ διὰ τὸ δὴ ποτὲ μετ’ ἐμοὶ χαίρονσι τινες πολὺν

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

14. πένητι: the accuser seems to have made much of Socrates’s association with rich young men. Cf. 23 c.

15. ἀποκρινόμενος ἀκούειν: characteristic of the Socratic συνομιλία. — ἀκούειν: after παρέχω, this, like ἔρωταν 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 ἐγὼ κτλ.: ἐγὼ is placed next to τούτων for the sake of contrast, while τούτων, though it is governed by τίς, adheres to τὴν αἰτίαν ὑπέχουμ. This last corresponds, as a passive, to αἰτίαν ἐπιφέρειν ο ὀροστιθέναι. The notion of responsibility is colored, like the English “have to answer for,” with the implication of blame.

17. ὁν: partitive genitive with μηδενί. — ὑπερχόμην: 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 διδάσκειν and μαθάνειν 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 decline to become the tutor of Nicias’s son (Lach. 200 d). 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 conceited Ἐυβοῖην ό καλός, in Xen. Mem. iv. 2.

19. ἄλλοι πάντες: a complete antithesis to ὅσι, taking the place of the more usual δημοσίᾳ. Socrates calls attention to the publicity of the places where he talks (cf. 17 c) and to the opportunity of conversing with him offered to all alike.
χρόνον διατρίβοντες: ἀκηκόατε, ὥς ἄνδρες Ἀθηναῖοι. πάσαν ε ὑμῖν τὴν ἀλήθειαν ἐγώ εἴπον, ὅτι ἀκούοντες χαίροντες ἔξετα-ζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς. οὖσι δ' οὐ· ἔστι γὰρ οὐκ ἀνήδες. ἐμοὶ δὲ τοῦτο. ὥσ ἐγὼ φημί, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ εἰς ἐνυπνίων καὶ παντὶ τρόπῳ. ὥπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὁποῖον προσέταξε πράττειν.

taúta. ὡς Ἀθηναῖι, καὶ ἀλήθη ἐστι καὶ εὐδελγετα. εἰ γὰρ δὴ ἔγογγε τῶν νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διέφθαρ-κα, χρὴν δὴπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἐγνώσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγώ κακὸν πῶποτέ τι συνε-βούλευσα, νῦν αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἠθέλουν. τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφοὺς καὶ ἄλλους τοὺς προσήκον-γας, εἰ περ ὑπ' ἐμοῦ τι κακὸν ἐπεσόνθεσαν αὐτῶν οί οἰκείοι, νῦν μεμνησθαί [καὶ τιμωρεῖσθαι]. πάντως δὲ πάρεισιν αὐτῶν πολλοὶ ἐνταυθοὶ οὐς ἐγὼ ὀρῶ, πρῶτον μὲν Κρίτων οὕτωσί,

corrupted 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.


3. εἴπον κτλ.: the ὦτε-clause really answers δὰ τί... διατρίβοντες, but grammatically it is an appended explanation of τὴν ἀλήθειαν, and is governed by εἴπον.

6. ἐκ μαντείων: cf. 21 b. — ἐκ ἐνυπνίων: cf. Crito 44 a, Phaedo 60 e.

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 ἐγνώσαν, (2) εἰ δὲ μὴ αὐτοὶ ἠθέλουν. See on εἴπερ κτλ. 27 d. Instead of εἴτε... εἴτε we have εἴτε... εἰ δὲ (like ὦτε... oúde), 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 εἴπερ ἐπε-πώθεσαν.

13. ἀναβαίνοντας: 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. ἐνταυθοὶ: construed with πάρεισιν, which denotes the result of
20. **Αισχίνοι**: like Plato, Xenophon, and Antisthenes, Aeschines (surnamed ὁ 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 *Axiochus* or the treatise *peri ἀρετῆς*. Aeschines was unpractical, if we can trust the amusing account given by Lysias (Frg. 1) of his attempt to establish, with borrowed money, a τεχνη μωρεψική (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. **Ευπλεγόνοι**: the same whom Socrates saw νέον τε ὅτα καὶ τὸ σῶμα κακῶς ἔχοιτα (Xen. Mem. iii. 12), and reproached for not doing his duty to himself and to his country by taking rational exercise. — τοῖνν: 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. ὃ ἐκεῖ = ὅ ἐν Ἀιδοῦ, Θεόδοτος, named last, but the more remote. — αὐτοῦ: Νικοστράτος, of whom he is speaking. His brother being dead, Nicostratus will give an unbiased opinion. — καταδείκτης: sc. not to accuse Socrates.
25. Θεάγης: this brother of Parallicus is known through Rep. vi. 496 b, where Plato uses the now proverbial expression, ὁ τοῦ Θεάγους χαλινός, the bridle of Theages, i.e. ill health. Such was the providential restraint which made Theages, in spite of political temptations, faithful to philosophy; otherwise, like Democritus, his father, he would have gone into politics. Democritus is one of the speakers in the Theages, a dialogue attributed to Plato, but now regarded as spurious.

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

27. Ἀπολλόδωρος: surnamed ὁ μαυρακός because of his excitability. Cf. Symp. 173 d. This is nowhere better shown than in the Phaedo, 117 d, where he gives way to uncontrollable grief as soon as Socrates drinks the fatal hemlock. In the Symposium, 172 c, he describes with almost religious fervor his first association with Socrates. In the Απολογία Σωκράτους (28), attributed to Xenophon, he is mentioned as ἐπιθυμητής μεν ἃρομφῶς αὐτοῦ (Σωκράτους), ἄλλως δ’ εὐθηνής (a simpleton). Of the persons here mentioned, Nicostratus, Theodotus, Parallicus, and Aeantodorus are not elsewhere mentioned by Plato; of the eleven named as certainly present at the trial (there is doubt about Epigenes) only four (or five with Epigenes), Apollodorus, Crito, Crito-bulus, and Aeschines, are named as present at the death of Socrates.

30. ἐγὼ παραχωρῶ: parenthetical. Cf. παραχωρῶ σοι τοῦ βήματος, ἔως ἃν εἶπης Aeschi. iii. 165. Socrates offers to Meletus 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.——γάρ: “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 τοῦτων προσήκοντες: this participle, like ἀρχων and συνάρχων, by usage has become substantially a noun. The poets apparently were the first to use participles in this way. Cf. λόγων τοῖς τεκόσι Λεσχ. Pers. 245, ὁ ἐκείνων τεκὼν Eur. El. 335. The participial use and the use as a noun subsisted side by side.

37. ἄλλ' ἦ: 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. εἰκο δῆ: marks the close of the argument.

3. ἀναμνησθεὶς ἑαυτοῦ: i.e. remembering how he himself had striven to arouse the sympathy and pity of the 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. ἐλάττω ἄγωνα: the μέγιστος ἄγων was the one involving a man's franchise and his life. Cf. παιδία γὰρ παραστῆσαι καὶ κλαθεῖ καὶ τοῦτος αὐτὸν ἐξαιτῆσαι Dem. xxi. 99, and οἶδα τοῖν ὅτι τὰ παιδία ἔχων δὴρεται (the defendant will bring his children and burst into lamentations) καὶ πολλοῖς λόγοις καὶ ταπεινοῖς ἐρεὶ, δακρύσων καὶ ἐλευθεραίον ποιῶν αὐτῶν ib. 186.

6. ἐλευθεία: unbrokenenity.
ποιήσω, καὶ ταῦτα κινδυνεύων, ὡς ἄν δόξαμαι, τὸν ἐσχάτον κινδύνον. τάχ′ ὄντι ταῦτα ἐννοήσας αὐθαδέστερον ἄν πρὸς με σχοίη, καὶ ὄργυσθείς αὐτοῖς τούτοις θεῖτο ἂν μετ᾽ ὀργῆς τὴν ψήφον. εἰ δὴ τις ὑμῶν ὀφτως ἔχει, — οὐκ ἄξιῶ μὲν γὰρ ᾱ ἐγώγε· εἰ δ′ οὖν, — ἐπιεικὴ ἵν μοι δοκῶ πρὸς τούτον λέγειν λέγων ὅτι "Εμοὶ, ὦ ἄριστε, εἰσίν μὲν ποὺ τινες καὶ οἰκεῖοι: καὶ γὰρ τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ· ἀπὸ δρωὸς οὐδ' ἀπὸ πέτρης πέφυκα. ἀλλ' ἐς ἀνθρώπων, ὥστε καὶ οἰκεῖοι μοι εἰσὶ καὶ νεῖς, ὅ ἀνδρεὶς Ἀθηναῖοι, τρεῖς, εἰς μὲν μειράκιον ἡδη, δύο δὲ παιδία: ἀλλ' ὅμως οὐδένα αὐτῶν δεύτερο ἀναβιβασάμενος δεύτεροι οὐδέν ἀποφηψάσθαι." τι δὴ οὖν οὐδέν τούτων ποιήσω; οὐκ αὐθαδεστέρως, ὅ ἀνδρεὶς Ἀθηναῖοι. οὐδ' ὑμᾶς ἀτμαῖζων, ἀλλ' εἰ μὲν θαρραλέως ἐγώ ἐχω πρὸς θάνατον ἡ μή, ἐ ἀλλος λόγος, πρὸς δ′ οὖν δόξαν καὶ ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει οὐ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ

8. ὡς ἄν δόξαμαι: 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. — αὐθαδέστερον σχοίη: 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 τοῦτοις: causal. — ὀργῆς: the state of mind which results from ὄργυσθείς.

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

12. εἰ δ′ οὖν: resumptive.

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

14. τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου: this idiom (with the genitive of the proper name) is common in quotations. No verb is expressed, and the quotation is in apposition with τοῦτο etc. Cf. Symp. 221 b. — The reference is to οὗ γὰρ ἀπὸ δρωὸς ἐσι παλαιφάτων οὐδ' ἀπὸ πέτρης Hom. τ 163, — an old proverb used by Penelope in questioning the disguised Odysseus.

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

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

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

20. εἰ μὲν θαρραλέως ἐχὼ κτλ.: whether I can look death in the face or not. Grammatical consistency would require that ἄλα should be followed by a participle, but the construction is shifted. Cf ἡδοςκεια 21 e.
35 b

...from which it follows that, e.g., 'although i.e. 37.

speaking, i.e. here.

35. over OVTOL i believe.

4. cf. i.e. however 35. ovT0.

a used 33. /caitroduces partitive TrpoTfyois not

For the i.e. 34. 36. indicates this

what follows is quoted.

25. ámovn: partitive with oI dokou-
tes. — oI dokountes: here Socrates may
have had Pericles in mind, if Plutarch's
gossip is truth. Cf. 'Aepxalav mën o-men
ëxetítao, pollla páwv para tîn díkyn,
ôs Aícxhína fòroiin, áfeis ánter ãúthá
dákra kai deñeis tîn dikaostîn Pericl.
32. 3, he begged Aspasia off, though
Aeschines says it was by a flagrant dis-
regard of justice, by weeping for her
and beseeching the jurymen.

27. toioúto: i.e. such as are de-
cribed in 34 e, and below.

30. ádavatn xiomèvov: the sub-
ject of this genitive absolute is the same as that of ápodovntai. 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-
troduces an independent idea, it de-
pends on the leading clause for its
subject. Cf. kai oûn éfasan ínean, éan mh
this avtois chrîmata dîfì, áswter kai tois
protéroun metà Kýrou anabási... kai

12. — For the thought, cf. ò pe ton,
ei mën yar pôlemon peri tûndè phugyntes
aielè dé wleûmen ãýhtho t' ádavatn te | éso-
sesb', óute kev ãutois éni pròtoisí màxol-
myn Hom. M 322.

33. év taís àrxaìs: i.e. in bestow-
ing offices.

34. óutoi: a pointed reiteration.

35. ãmá: i.e. defendants.

36. dokountas kta.: cf. l. 28.

37. ãmás: i.e. the dikastai.
XXIV. χωρίς δὲ τῆς δόξης, ὃ ἄνδρες, οὐδὲ δίκαιον μοι
dokeί εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ε
ἀλλὰ διδάσκει καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δι-
kαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ᾽ ἐπὶ τῷ κρί-
τε νειν ταῦτα· καὶ ὦμῳκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ,
ἀλλὰ δικάσει κατα τούς νόμους. οὐκοιν χρὴ οὐθι ἡμᾶς ἐθύ-
ζειν ὑμᾶς ἐπιορκεῖν οὐθ ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἃν
ἡμῶν εὐσεβοῖεν. μὴ οὖν ἀξίοντέ με, ὃ ἄνδρες 'Ἄθηναιοι,
τοιαῦτα δεῖν πρὸς ὑμᾶς πράττειν, ἀ μηθ ήγοῦμαι καλά εἶναι
10 μήτε δίκαια μηθ' ὀσία, ἀλλὰς τε μέντοι νῇ Δία [πάντως] καὶ δ

39. εἰσάγοντος: a word borrowed from the theatre.
XXIV. But, reputation aside, it
is not just that the accused should ask
for pity. The court sits to dispense jus-
tice, 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 οὐδὲ (with ἀποφεύγειν) is merely
the correlative of the first; in the posi-
tive form of statement, καὶ would be
used.

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

4. ἐπὶ τῷ καταχαρίζεσθαι: this ex-
plains ἐπὶ τούτῳ. For ἐπὶ, cf. ἐπὶ δια-
βολὴ 20 e, ἐπὶ παρακελεύσει 36 d. Notice
the implication of κατά in composition,
and cf. καταδεσθείη 33 ο.

5. ὦμῳκεν: part of the oath taken
by the δικασταῖ was ἡς ἀφειούμαι κατὰ τοὺς
νόμους... καὶ οὕτε χάριτος ένεκ’ οὐθ ἐχ-
θρας... καὶ ἀκρόασμαι τοῦ τε κατηγόρου
καὶ τοῦ ἀπολογουμένου ῥόμῳς ἀμφότερον. The
orators often refer to this oath. oὐ is
used, not μή, in keeping the form of
the oath in indirect discourse.

7. ἐθίζεσθαι: allow yourselves to be
habituated.

8. ἡμῶν: includes both the speaker
and the court, referred to above by
ἥμας and ἡμᾶς respectively.

9. ἀ μηθ ήγοῦμαι: notice the order.
Socrates adds μηθ’ δοσι last because
he remembers the ἐπιορκεῖν above.

10. ἀλλὰς... καὶ: the hyperba-
ton (II. 1062) consists in interrupting
the familiar phrase ἀλλὰς τε καὶ, in
order to make room for μέντοι νή Δια, after which ἄλλως is forgotten and πάντως is brought in with καὶ.

12. πείθομι κτλ.: this gives in brief Socrates’s objection to the practice of appeals for pity and mercy.—θεοῦς εἶναι: widely separated, giving great emphasis to both. This arrangement of words is intended to arrest the attention and thus prevent their meaning from being slighted. Here, of course, Socrates refers to Meletus’s charge of atheism, 24 b, 26 c.

16. ἐπιτρέπω: Socrates concludes his plea with words of submission.

XXV—XXVIII. Now that Socrates has been convicted what penalty is to be imposed? For a γραφή ἀσεβείας no definite penalty was prescribed by the law, but it was to be determined in each case by the court (Introd. § 56).—Since Chapter XXIV the judges have voted, and declared Socrates guilty, by a vote of 281 to 220; and Meletus has spoken, proposing and urging a sentence of death.

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. τῷ μὴ ἄγανακτεῖν: 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 συμβάλλειν. “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 τούτῳ τῷ γεγονότι.

3. καὶ... γέγονε: the important fact detaches itself from any connective like ὅτι. This is often the case in clauses connected with τῇ... καὶ, οὕτε... οὕτε, μὲν... δέ. Cf. ὃμως δ’ ἐδόκει 21 e, and διαφθείροντα 25 b.
νός τούτο, ἀλλὰ πολὺ μάλλον θαυμάζω ἐκατέρων τῶν ψήφων
5 τῶν γεγονότα ἀριθμόν. οὐ γὰρ φόμην ἔγωγ' οὖτω παρ᾽ ὀλ
γον ἔσεσθαι, ἀλλὰ παρὰ πολὺ· νῦν δ', ὡς ἔοικεν, εἰ τριάκοντα
μόναι μετέπεσον τῶν ψήφων, ἀποτεθεύγη ἀν. Μέλητον μὲν
οὖν, ὡς ἐμοὶ δοκῶ, καὶ νῦν ἀποτέθευγα, καὶ οὐ μόνον ἀπὸ
τεθεύγα, ἀλλὰ παντὶ δήλον τούτῳ γε, ὦτι. εἰ μή ἀνέβη Ἀνυτος
καὶ Λύκων κατηγορήσοντες ἐμοῦ, καὶ ὰφελε χιλίας δραχμὰς
οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν ψήφων.

XXVI. τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἶεν· ἔγω δὲ
dή τίνος ὕμιν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι: ἴ δήλον
ὅτι τῆς ἀξίας: τί οὖν; τί ἄξιος εἰμι παθεῖν ἢ ἀποτείσαι, ὦ τι
μαθῶν ἐν τῷ βίῳ ὦν ἦσυχιαν ἡγον, ἀλλ' ἀμελήσας ὄνπερ

5. οὖτω παρ᾽ ὀλίγον: so close. οὖτω is separated from ὀλίγον by παρά, a
case of apparent hyperbaton. See on ἀλλας τε κτλ. 35 d. The combination
παρ᾽ ὀλίγον 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 οὖτω. The
ὀλίγον was sixty-one votes. — The sub-
ject of ἔσεσθαι, of course, is to be sup-
plied from τῶν γεγονότα ἀριθμόν.

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

8. ἀπὸπέθευγα: the argument (which
Socrates could not have pressed seri-
ously) 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 accus-
sative is used, since the whole fifth is
needed.

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

2. ὑμῖν: ethical dative. — ἴ: cf.
26 b.

3. παθεῖν κτλ.: see Introduction
§ 57.—δ' τι μαθῶν: strictly speak-
ing, this is the indirect form of τι
μαθῶν, which hardly differs from τι
παθῶν. GMT. 839; H. 908 c. Both
idioms ask with surprise for the rea-
son of an act. They resemble two Eng-
lish ways of asking "why?" "what
possessed (μαθῶν) you?" "what came
over (παθῶν) you?"

4. ἀμελήσας: more fully explained
below by ἐνταῦθα οὐκ ἦν. For Socrates's
neglect of his private interests, cf. 31 b; for his abstention from public life, cf. 31 c.— ὑπερ οἱ πολλοὶ: sc. ἐπιμελεῖται ἀπὸ ἀμελήσας. — Socrates excuses himself for not taking part with the democracy against the Thirty.

6. ἄλλων ἄρχων 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 δημηγορία is not so, even in the case of the ἄρχων.

10. ἐπὶ δὲ τὸ ἴδια κτλ.: but to benefiting privately individuals. This is strictly the completion of the thought introduced by ἄλλος ἀμελήσας, which, though ἐνταῦθα μὲν οὐκ ἦν furnishes its verb, still requires a positive expression to explain οὐχ ἱσχύειν ἴταν. ἐνταῦθα, as is often the case with οὕτως, is resumptive, and restates ἐπὶ δὲ τὸ ἴδια ἐκαστὸν κτλ.

11. ἐπιχειρῶν: explains εὐργετεῖν.

12. μὴ πρότερον κτλ.: cf. 30 a b.

13. μηδενὸς: neuter. — πρὶν ἐπιμεληθείη: πρὶν takes the optative on the principle of oratio obliqua, since the tense of the leading verb (ἵνα) is secondary.

15. τῶν τ᾽ ἄλλων: not a third specification in line with μὴτε . . . μὴτε, but connected with the whole μὴ πρότερον . . . πολέως. — κατὰ τὸν αὐτὸν τρόπον: repeats ἐκ παραλλήλων the thought conveyed by οὕτω, which points back to μὴ πρότερον . . . 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?"
πάντως τι οὖν πρέπει ἀνδρὶ πένθι εὐεργέτη, δεομένῳ ἄγειν σχολήν
20 ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει: οὐκ ἔσθ’ ὁ τι μᾶλλον, ὃ ἄνδρες Ἀθηναίοι, πρέπει οὕτως, ὥς τὸν τοιούτον ἄνδρα ἐν πρυτανείῳ συνείσθαι, πολὺ γε μᾶλλον ἢ εἰ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ ζεύγει νευκήκεν Ὀλυμπίασιν. ὁ μὲν γὰρ ἰμάς ποιεῖ εὐδαίμονας δοκεῖν εἴναι, ἐγὼ δ’ εἶναι· καὶ ὁ μὲν τρο- θε 25 φῆς οὐδέν δεῖται, ἐγὼ δὲ δέομαι. εἰ οὖν δεῖ με κατὰ τὸ δῖκαιον τῆς ἁξίας τιμᾶσθαι, τοῦτον τιμῶμαι, ἐν πρυτανείῳ 37 σιτῆσεως.

**XXVII.** ἵσως οὖν ἰμῖν καὶ ταυτὶ λέγων παραπλησίως δοκῶ λέγειν ὅσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολῆσεως,

19. ἀνδρὶ πένθι εὐεργέτη: a poor man who has well served the state. He is poor, and therefore needs the σίτησις, and he deserves this, because he is a εὐεργέτης.

20. ἐπὶ: cf. 35 c. — μᾶλλον πρέπει οὕτως: with colloquial freedom Socrates combines two idioms οὐκ ἔσθ’ ὁ τι μᾶλλον πρέπει ἢ and ὃ τι πρέπει οὕτως ὃς.

22. ἐν πρυτανείῳ συνείσθαι: those entertained by the state (1) were invited once, or (2) were maintained permanently. Socrates is speaking of (2), i.e. maintenance in the prytaneum. The nine archons dined in the θεσμοθέσιων, 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 winning victories in the national games; others received it on account of their forefathers’ services to the state, e.g. the oldest living descendants of Harmodius and of Aristogeiton were thus honored. — ἵππῳ κτλ.: 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. οὐδέν δεῖται: only rich men could afford to compete in such contests, 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. ἀπανθαδιζόμενος: explains παραπλησίως κτλ. — For the facts, cf. 34 d. — τὸ δὲ: ὅ 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 περὶ τοῦ ὀ✤κτον κτλ. For a different use of τὸ δὲ, cf. τὸ δὲ κινδύνει ὧν 23 a.


5. ὀλίγον: i.e. only a short time.

6. ὡς ἐγγὺμαι: belongs to the principal clause.

7. ὦσπερ καὶ ἄλλοις: for instance the Lacedaemonians.


\(\text{Alla tauton moii estin opere vunidh' eleugon. ou gar esti moi chrappa opodeven ekteisw. alla de phughet simhoswmai: ious 20 gar an moi tou tou tmihsante. pollhe meniav me filotipxia ekoi, ei ouwos alugystos eimi ouste mu' dynasthai logizesthai, oti umeis men ouwes polita mou oux oioi t' egeneste enegkenin tas emas diatribas kai touz logous. alla umi barutepari gego-}
\(\text{nuasi kai epufhowneterai, ouste zetieter aitwv vuni apallag-25 vai. Alla de' alrap aitw tes oufoun radwso; pollou ge dei, o' Athetaioun. kalos ouw an mooi o bios eih' ezelhonti thlikoude an-}
\(\text{thropow allhnu e' alla philew aumebomevou kai ezelaunovenw xhn. eu gar ou'd ou. otopo an elhov, legoutos emou akroaousou-}
\(\text{tai oi neoi wosper enhade: kai men touzous apeilaunw, ousoi 30 eim aitwv ezelwos peithontes tous presbutterous. eiv ai de' mi}
\(\text{apeilaunw, ois touzov patereis te kai oikeoi de' aitwv sou touzous. e immediately preceding it. — kaix dele-
\(\text{sigma ktl.: toremain in prison. — Punishment by long imprisonment was rare at Athens, but occasionally a man was kept in prison for failure to pay a fine (cf. Ant. v. 63).}
\(\text{18. tauton: i.e. this proposition amounts to the other, — perpetual imprisonment.}
\(\text{19. ekteisw: for the future with relative, to denote purpose, see GMT.}
\(\text{565, II. 911.}
\(\text{21. el ... elmi: cf. 30 b, 25 b.}
\(\text{22. oti umeis mni: 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 era, will others then, etc., answered by pal-}
\(\text{23. barutepari: feminine because tas emas diatribas is the more important idea, tous logous being incidentally added by way of explanation.}
\(\text{26. o bios: the article as here used has something of its original demonstrative force; accordingly ezelhonti}
\(\text{... xhn 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 ezeres thalimous means go into exile; fevgen, live in exile; and kathetan, come back from exile. — thlikove anthetae: the common idiom would be thlikoude xhn. But cf. thlikoude anore Crito 49 a.}
\(\text{31. de' aitwv sou touzous: the involuntary cause in contrast to ouw vou aitw.}
\(\text{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. — ἔξελθὼν ἥν: to live on in exile. This forms a unit to which συγών and ἡσυχίαν ἁγών are added by way of indicating the manner of life he will lead. The meaning of ἡσυχίαν ἁγών is plain from 36 b. It is the opposite of πολυπραγμονῶν. If Socrates would so live, he would be unmolested at Thebes or at Corinth.

— τοῦτο δὴ: that is the thing of which, viz. that I cannot be silent.

3. χαλεπώτατον: two reasons follow in the form of a dilemma,— ἐὰν τε (3) and ἐὰν τε (δ).—πείγαι: explanatory infinitive.—πυνάς: Socrates probably means most of the Athenians.

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

9. ἀνεξήταστος: in which case a man examines neither himself nor others, that is, his life is unthinking. Verbal adjectives in -τος, especially with α- 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 ἐμαντὸν καὶ ἄλλους ἐξέταξον).
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XXIX. Où polloû γ' ēneka χρόνου, ὃ ἄνδρες 'Αθηναῖοι, ε

όνομα ἔξετε καὶ αἰτιάν ὑπὸ τῶν βουλομένων τὴν πόλιν λοιδο-

reîn, ὡς “Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν:” φήσουσι γὰρ

14. νῦν δὲ, οὗ γὰρ: but as it is (I cannot propose a fine), for money I have none. The connection is similar to ἀλλὰ γὰρ (19 d, 20 c), 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. μνᾶν ἀργυρίου: about seventeen dollars. This is certainly small compared with the fines of fifty talents (850,000) imposed in other cases, e.g. upon Miltiades, Pericles, Timotheus, and Demosthenes.

20. αὐτοὶ δ' ἐγγυάσθα: sc. φασίν, to be supplied from κελεύουσι (cf. δεῖν 28 e). Their surety would relieve Socrates from imprisonment.

Here ends Socrates’s ἀντίτιμησις, which was followed by the final vote of the court determining the penalty. The majority was much larger than before, — 360 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 οἶνομα καὶ τὴν διαβολὴν 20 d.— ὑπὸ: as if with ὄνο-

maσθήσεσθε καὶ ἀιτιασθήσεσθε. See on πεπώδησε οἶνομα 19 c. Some periphrasis like ὄνομα ἔξετε κτλ. was often preferred by the Greeks to their somewhat cumbersome future passive.— λοιδορεῖν: Athens was not popular in Greece, and many were ready to criticise her.
δή σοφὸν εἶναι, εἰ καὶ μὴ εἰμὶ, οἱ βουλόμενοι ύμῖν ὑνειδίζειν.
5 εἰ οὖν περιεμείνατε ὁλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἄν ὑμῖν τοῦτο ἐγένετο· ὀρᾶτε γὰρ δὴ τὴν ἥλικιάν ὅτι πόρρω ἥδη ἐστὶ τοῦ βίου, θανάτου δ’ ἐγγύς. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον. ἀ λέγω δὲ καὶ τὸδε πρὸς τοὺς αὐτοὺς τούτους. ῥήσως μὲ
10 οἶςθε, ὁ ἄνδρες, ἀπορία λόγων ἐαλωκέναι τοιοῦτων, οἴς ἄν υμᾶς ἐσπεισά, εἰ φύην δεῖν ἀπαντά ποιεῖν καὶ λέγειν ὥστ’ ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεί. ἀλλ’ ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμησι καὶ ἀναισχυντικός καὶ τοῦ ἔθελεν λέγειν πρὸς υμᾶς τοιαύτα, οἴ δ’ ἄν υμῖν ἔδιστα ἦν ἀκούειν, θρηνοῦντός τε μου καὶ ὀδυρομένου καὶ ἀλλα ποιοῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὥς ἐγὼ φημί· οἶα ε δὴ καὶ εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ’ οὔτε τότ’ φῆθην δεῖν ἐνεκα τοῦ κινδύνου πράξαι οὐδεν ἀνελέθερον, οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένω, ἀλλὰ πολὺ μᾶλλον
15 αἰροῦμαι ὅδ’ ἀπολογησάμενος τεθνάναι ἡ ἐκεῖνως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ’ ἐν πολέμῳ οὔτ’ ἔμε οὔτ’ ἄλλον οὐδένα δεῖ

5. εἰ οὖν: resumes l. 1.
6. ὅτι πόρρῳ κτλ.: explains ἥλικιαν.
— πόρρῳ τοῦ βίου: far on in life. The genitive is local, not ablatival.
7. θανάτου δ’ ἐγγύς: and near unto death. The contrast introduced by δὲ is often so slight that but overtranslates it; it here marks the contrast with βίον, with which μὲν might have been used.
13. τόλμησι: in its worst sense, like the Latin audacia. Cf. ἐὰν τίς τὸλμᾷ 39 a, below, and Crito 53 e.
15. θρηνοῦντος κτλ.: a development of the idea in τοιαύτα, οἳ ἄν κτλ. Here is a transition from the accusative of the thing heard (θρῆνους καὶ ὀδυρομένος) to the genitive of the person heard. — The thought refers to 34 c. — Cf. also Gorg.
522 d, where (evidently with reference to the point here made) Plato puts the following words into Socrates’s mouth: εἰ δὲ κολακικῆς ρητορικῆς (rhetorical flattery) ἐνδείᾳ τελευτήν ἔγωγε, εἰ οἶδα ὧτι ἰδιὸς ἦσος ἀν με φέροντα τὸν θάνατον.
17. τότε: i.e. at the time of his defense.
20. ὅδ’ ἀπολογησάμενος: in this way, etc., i.e. after such a defense. οὕτως above means as I have, and that idea is vividly repeated by ὅδε. Thus its contrast with ἐκεῖνως (sc. ἀπολογησάμενος) 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.
τότο μηχανάσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. 39
καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τὸ
γ' ἀποθανεῖν ἄν τις ἐκφύγω καὶ ὄπλα ἀφεῖς καὶ ἐφ' ἵκετειαν
25 τραπόμενοι τῶν διωκόντων· καὶ ἀλλαὶ μηχαναὶ πολλαὶ εἰσιν ἐν
ἐκάστοις τοῖς κινδύνοις ὡστε διαφεύγειν θάνατον, εάν τις
τολμᾷ πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ’ ἥ χαλέπον,
ὁ ἀνδρεις, θάνατον ἐκφυγεῖν. ἀλλὰ πολὺ χαλεπώτερον πονηρίαν: θάττων γὰρ θανάτου θεὶ. καὶ νῦν ἐγὼ μὲν ἀτε βραδὺς
30 ὃν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ’ ἐμοὶ
κατήγοροι ἀτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάττωνος, τῆς
κακίας. καὶ νῦν ἐγὼ μὲν ἀπειμὺ υψὸν θανάτου δίκην
ὀφλών. οὔτω δ’ ὑπὸ τῆς ἀληθείας ὥφληκότες μοχθηρίαν καὶ
ἀδικίαν. καὶ ἐγὼ τε τῷ τιμήματι ἐμμένω καὶ οὔτοι. ταῦτα μὲν
35 ποι ἵσως οὔτω καὶ ἔδει σχείν, καὶ οἴμαι αὐτὰ μετρίως ἔχειν.

XXX. τὸ δὲ δὴ μετὰ τούτο ἐπιθυμῶ ὑμῖν χρησμωδῆσαι,

22. μηχανάσθαι: cf. 28 b.
27. μὴ … ἤ: substituted rhetorically for a statement of fact. Cf. μὴ σκέμματα ἤ Κρίτων 48 c. For the idea of fearing implied, see GMT. 265; H. 807.
28. ἀλλὰ πολὺ κτλ.: fully expressed we should have ἀλλὰ μὴ πολὺ χαλεπώτερον ἤ πονηρίαν ἐκφυγεῖν.
29. θάττων 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 ὥφλῶν: with ὥφλακάνειν, 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 ἴμαυν.
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. ἔσχετε 19 a.

XXX. Ἔσον Ἀθήναι 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 τούτο: adverbial, like τὸ πρῶτον, τὸ νῦν, κτλ. — χρησμωδῆσαι: The Greek oracles were ordinarily in verse. Cf. χρησμωδές 22 c.
39 ὃ καταψηφισάμενοι μον. καὶ γάρ εἰμι ἡδὴ ἐνταῦθα, ἐν ὃς μάλιστ' ἀνθρωποι χρησμῳδοῦσιν. οταν μέλλωσιν ἀποθανεῖσθαι. φημὶ γάρ, ὃ ἀνδρες, οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὅ ὅμων ἥξειν εὐθὺς μετὰ τὸν θάνατον πολὺ χαλεπωτέραν νὴ Δία ἢ οἶαι ἐμὲ ἀπεκτόνατε. νῦν γὰρ τοῦτο εἰργάσασθε οἰόμενοι ἀπαλλάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δ' ὅμων πολὺ ἐναντίον ἀποβήσεται, ὥς ἐγὼ φημὶ. πλείους ἔσονται ὑμᾶς οἱ ἐλέγχουτε, οὗς νῦν ἐγὼ κατεῖχον, ὑμεῖς ὅ ὅλης ὑπάνεσθε. καὶ χαλεπώτεροι ἔσονται όσοι νεώτεροὶ ὃ εἴση, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἰεσθε ἀπο

See also John of Gaunt's dying speech

Richard II ii. 1,

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

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

6. οἶαι 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 οἵς τιμωρίαν ἐμὲ ἀπεκτόνατε. ἀπεκτόνατε is substituted, as more vivid and concrete, for the expected τιμωρεῖσθε. Similarly we have μάχην νικᾶν or ἡττᾶσθαι 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 ἐπισχήσειν τοῦ ὁνειδίζειν τινὰ ύμῖν ὅτι οὐκ ὀρθώς ἐπεί, οὐκ ὀρθῶς διανοεῖσθε. οὐ γὰρ ἔσθι αὕτη ἡ ἀπαλλαγή οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστῃ καὶ ρᾴστῃ, µὴ τοὺς ἄλλους κολούειν, ἀλλ' ἔαυτὸν παρασκενάζειν ὁπως ἔσται ὡς βέλτιστος. ταῦτα µὲν οὖν ύμῖν τοῖς καταψηφισμένοις μαντευόμενοι ἀπαλλάττομαι.

XXXI. Τοῖς δ' ἀποψηφισμένοις ἦδεως ἀν διαλέξθειν ε ὕπερ τοῦ γεγονότος τοιουτοί πράγματος, ἕν ᾧ οἱ ἄρχοντες ἀσχολίαν ἄγουσι καὶ οὕτω ἔρχομαι οἱ ἐλθόντα µὲ δεῖ τεθνα-

ναί. ἀλλὰ µου, ὧν ἄνδρες, παραμένωσθαι τοσοῦτον χρόνον. 5 οὐδὲν γὰρ κωλύει διαμυθολογῆσαι πρὸς ἀλλήλους ἐως ἐξ-

εστίν. ύμῖν γὰρ ὡς φίλους οὔσιν ἐπίδειξε ἡθέλω τὸ νυνὶ µοι 46 συμβεβηκός τί ποτε νοεῖ. ἐµοὶ γὰρ, ὧν ἄνδρες δικασταί, —

ὑμᾶς γὰρ δικαστάς καλῶν ὀρθῶς ἀν καλοῖν, —θαυμάσιον

13. ἔσθι αὕτη: the position of ἔστι near ὦ at the beginning of the clause justifies the accent.

17. μαντεύσαμενος 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 περὶ. 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 ἄγουσι: 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. — διαμυθολογῆσαι: 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. ύμᾶς κτλ.: here, for the first time Socrates calls his hearers judges; until now he has addressed them simply as Athenian citizens.
40 τι γέγονεν. ὡ γὰρ εἰωθυνά μοι μαντικὴ ἡ τοῦ δαίμονιον ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνῇ ἀεὶ ἦν καὶ πάνυ ἐπὶ σμικροῖς ἐναντιομένη, εἰ τι μέλλομι μὴ ὅρθως πράξειν· νυνὶ δὲ συμβεβηκέ μοι, ἀπερ ὅρατε καὶ αὐτοὶ, ταυτὰ ἃ γε δὴ οἰηθεὶς ἄν τις καὶ νομίζεται ἐσχάτα κακῶν εἶναι, ἔμοι δ’ οὗτ’ εξιόντι ἐσθεν οὐκοθεν ἡναντιώθη τὸ τοῖ θεοῦ σημεῖον, ἐν οὐθ’ ἴνικα ἀνέβαινον ἐνταύθῳ ἐπὶ τὸ δίκαιστήριον, οὔτ’ ἐν τῷ λόγῳ οὐδαμοῦ μέλλοστι τι ἑρεῖν· καὶ οὐκ ἐν ἄλλως λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νῦν δ’ οὐδαμοῦ περὶ ταύτην τὴν πράξιν οὔτ’ ἐν ἔργῳ οὐδεν οὔτ’ ἐν λόγῳ ἡναντίωταί μοι. τι οὗν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ υμῖν ἐρῶ· κινδυνεύει γὰρ μοι τὸ συμβεβηκός τοῦτο ἀγαθὸν γεγονέων, καὶ οὐκ ἔσθ’ ὅπως ἡμεῖς ὁρθῶς ὑπολαμβάνομεν ὅσοι οἴομεθα κακῶν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον τούτου ὁ γέγονεν· οὐ γὰρ ἔσθ’ ὅπως οὐκ ἡναντιώθη ἄν μοι τὸ εἰσώθος σημεῖον, εἰ μὴ τι ἐμελλὼν ἐγὼ ἄγαθον πράξεων.

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

10. πάνυ ἐπὶ σμικροῖς: see on οὔτω παρ’ ὅλγον 36 a.

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

14. ἔγοντι κτλ: 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. ταύτην τὴν πράξιν: the trial, including everything that led up to it.

19. ἡναντιώτατον: ἡναντιώθη 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. ἐμελλὼν: refers definitely to past time but still contains the idea of continued action.
XXXII. ἐννοῷςωμεν δὲ καὶ τῇδε ὡς πολλῇ ἐλπίς ἐστιν ἁγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστὶ τὸ τεθνᾶναι. ἢ γὰρ οἶον μηδὲν εἶναι μηδ’ αἰσθησιν μηδεμίαν μηδενὸς ἔχειν τὸν τεθνεώτα, ἢ κατὰ τὰ λεγόμενα μεταβολῆ τις τυγχάνει εὖ ὅσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἀλλὸν τόπον. καὶ εἴτε μηδεμία αἰσθησις ἐστιν, ἀλλ’ οἶον ἐ ὑπὸνος ἐπειδὰν τις καθεὐδῶν μηδ’ ὀναρ μηδὲν ὅρα, θαυμάσιον κέρδος ἄν εἰη ὁ θάνατος. ἐγὼ γὰρ ἄν οἶμαι, εἴ τινα ἐκλεξά-
PLATO'S APOLOGY OF SOCRATES 111

41 a

μενον δέοι ταύτην τήν νύκτα, ἐν ἣν οὕτω κατέδαρθεν ὡστε
μηδ' οὖσα ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ
βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι σκεφά-
μενον εἰπεῖν πόσας ἁμεινον καὶ ήδιον ἡμέρας· καὶ νύκτας
ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ
ὅτι ἰδώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν ε
15 εὑρέων αὕτω ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ
οὖν τοιούτον ὁ θάνατος ἐστί, κέρδος ἐγγινει λέγω· καὶ γὰρ
οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἡ μία
νύξ. εἰ δ' αὖ οἶνον ἀποδημηχαί ἐστιν ὁ θάνατος ἐνθένδε εἰς
ἀλλον τόπον, καὶ ἀληθῆ ἐστι τὰ λεγόμενα ὡς ἄρα ἐκεῖ εἴστω
20 ἄπαντες οἱ τεθνεότες, τί μείζον ἁγαθὸν τούτου εἴη ἂν, ὥ
ἄνδρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἀιδον, ἀπαλ-
λαγεῖς τοῦ τῶν φασκόντων δικαστῶν εἶναι, εὑρήσει τοὺς 41
ἀλήθῶς δικαστάς, οὕπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως

belongs to εὑρέων, and on account of the
length of the protasis is repeated first
with οἷμα in l. 13, and again just before
the infinitive; similarly δέοi is twice
used in the protasis. See on ἔως τάχ' ἂν
31 a.—εἰ τινα ἐκλεξάμενον δέοι... εἰπεῖν,
ἐναριθμήτους ἂν 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 διτ. ἄλλα κτλ.: not to speak
of any one in private station. no, not the
Great King, etc. ἄλλα here introduces
a climax. See II. 1035 a.

15. αὐτῶν: this gives a final touch
of emphasis to βασιλέα. 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. αὐτῶν.—καὶ γάρ
κτλ.: for thus the whole of time appears
no more than a single night, etc.

18. εἰ δ' αὖ: refers to l. 6.

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

22. δικαστῶν: predicate ablatival
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.
25. ἐγένοντο: as aorist of εἰμί.
27. ἐπὶ πόσῳ κτλ.: i.e. how much would one give? — ἄν, ἄν: the repetition of ἄν has an effect comparable to the repeated negation. The first ἄν is connected with the most important word of the clause, while the second takes the place naturally belonging to ἄν in the sentence. Cf. 31a.
30. ὅποτε: when (if at any time) I might meet.
31. εἷς τῶν ἄλλων: i.e. whoever else.
32. ἀντιπαραβάλλοντι: asyndeton (II. 1039), which occurs not infrequently where, as here, a sentence is thrown in by way of explanation, virtually in apposition with the preceding. μοι is easily supplied from the preceding ἐμοι. The action would be οὐκ ἀγάπης. — For the participle, cf. Phaedo 114 d, and see GMT. 901.
33. οὐκ ἀγάπης: 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 ἐστι τοῦτο, ἐξετάζοντα διάγειν (with an indefinite personal subject). See on οἶνον μηδὲν εἶναι 40 c.
37. ἄγοντα: represents ὅς ἂγε. This use of the imperfect instead of the aorist is not uncommon where extreme accuracy is not aimed at.
38. μυρίους ἄν τις εἶποι: escape, from the grammatical construction, — a not uncommon irregularity. — ὅς διαλέγεσθαι 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.
41 d
ékei διαλέγεσθαι καὶ συνεῖναι καὶ ἔχετάζειν ἀμήχανον ἀν εἰ ἐνδαιμονίας! πάντως οὐ δήπο τοῦτο γ’ ἕνεκα οἱ ἐκεῖ ἀποκτείνουσι τά τε γὰρ ἄλλα εὐδαιμονέστεροι εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἦδη τῶν λοιπῶν χρόνων ἄθανατοί εἰσιν, εἰ πέρ γε τὰ λεγόμενα ἁληθῆ.

XXXIII. ἀλλὰ καὶ ὑμᾶς χρῆ, ὦ ἀνδρές δικασταί, εὐέλπις εἰναι πρὸς τὸν θάνατον, καὶ ἐν τῷ τοῦτο διανοεῖσθαι ἁληθῆς, ὅτι οὐκ ἐστὶν ἄνδρι ἀγαθῷ κακὸν οὐδὲν οὔτε ζῴων οὔτε δ' ἀμελεῖται ὑπὸ θεῶν τὰ τοῦτο πράγματα.
5 οὐδὲ τὰ ἔμα νῦν ἀπὸ τοῦ ἀυτομάτου γέγονεν, ἀλλὰ μοι δῆλον ἐστὶ τοῦτο, ὅτι ἦδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμὸν ἀπέτρεψε τὸ

39. ἀμήχανον εὐδαιμονίας: more blessed than tongue can tell.
40. πάντως οὐ δήπο κτλ.: in any event, I am sure that they put no man to death there, etc. — τοῦτο γ’ ἑνεκα: 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 τῷ τοῦτο: this one thing above all. The position of τοῦτο, coming as it does after instead of before ἐν τί, is emphatic.

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

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. βέλτιον 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 τοῦτο κτλ.: cf. 40 a c. Socrates argued from the silence of τὸ δαμόνων 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 μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτη τῇ δια
νοίᾳ καταψηφίζοντο μου καὶ κατηγόρουν. ἀλλ’ οἶόμενοι βλά−
πετεῖν· τούτῳ αὐτοῖς ἄξιον μέμφεσθαι. τοσόνδε μέντοι δέομαι ε
αὐτῶν· τοὺς υὲίς μου ἑπειδὰν ἡβήσωσι τιμωρήσασθε, ὥ ἀν−
δρες, ταυτά ταύτα λυποῦντες ἀπερ ἐγὼ υμᾶς ἐλύποιν, ἐὰν
ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου τοῦ πρότερον ἐπιμε−
λεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσι τι εἶναι μηδὲν οὖντες, ὅνει−
δίζετε αὐτοῖς ὠσπερ ἐγὼ υμῖν, ὅτι οὐκ ἐπιμελοῦνταί ὑμὶν δεῖ,
καὶ οἶονταί τι εἶναι οὖντες οὐδενὸς ἄξιοι. καὶ ἐὰν ταῦτα
ποιήτε. δίκαια πεπονθῶς ἐγώ ἐσομαί υφ’ υμῶν, αὐτὸς τε καὶ 42
οἱ υὲίς.

20 ἀλλὰ γὰρ ᾧδη ὡρα ἀπειναί. ἐμοὶ μὲν ἀποθανομένως. υμῖν
δὲ βιωσομένως· ὀπότεροι δ’ ἠμῶν ἔρχονται ἐπὶ ἀμεινον
πράγμα. ἄδηλον παντὶ πλήν ἦ τῷ θεῷ.

Achilles in Hades is represented as holding a different view (Χ 489 ff.), and Euripides makes Iphigenia say κακῶς
ζῆν κρείσσον ἡ καλῶς βανεῖν (Iph. Aul. 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. τοῦτο . . . ἄξιον μέμφεσθαι: so far it is fair to blame them. Cf. τοῦτο
μοι ἔδοξεν αὐτῶν 17 b, this . . . about
them. They deserve blame for their malicious intention. — ἄξιον: 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. ἡβήσωσι: for the aorist, see on
ἔσχετε 19 a. Cf. Hes. Ορ. 132, ἀλλ’ ὅταν
ἡβήσει καὶ ἡβήσης μὲτρον ἰκαίο.

15. ὅνειδίζετε: cf. ὅνειδίζων 30 e.

18. δίκαια πεπονθῶς: fairly treated, to be understood in the light of Chap−
ters XVIII and XXVI. Socrates de−
serves what is good,—but death is
good. — αὐτὸς τε κτλ.: for ἐγὼ αὐτὸς
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. πλήν ἦ: cf. ἀλλ’ ἦ 20 ὁ.
ΠΛΑΤΩΝΟΣ ΚΡΙΤΩΝ

ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ

43 b

I. ΣΩΚΡΑΤΗΣ. Τι τηνικάδε ἀφίξαι, ὁ Κρίτων; ἦ οὐ πρῶ α ἐτι ἔστιν;

ΚΡΙΤΩΝ. Πάνω μὲν οὖν.
Σ. Πηνίκα μάλιστα;

5 ΚΡ. Ὄρθρος βαθὺς.
Σ. Θαυμάζω ὅπως ἥθελησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακούσαι.

ΚΡ. Συνήθης ἦδη μοί ἔστιν, ὁ Σώκρατες, διὰ τὸ πολλάκις δεύρο φοιτάν, καὶ τι καὶ εὐεργετήται ὑπ' ἐμοῦ.

10 Σ. Ἀρτι δὲ ἥκεις ἢ πάλαι;

ΚΡ. Ἐπιεικῶς πάλαι.
Σ. Εἴτε πῶς οὖν εὐθὺς ἐπήγειράς με, ἄλλα σιγῆ παρα- b κάθησαι;

I. 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 Sunium on its return, and is expected to reach the harbor of Athens to-day, and so Socrates will die on the morrow.

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

5. Ὅρθρος βαθὺς: the expression means rather the end of night than the beginning of day. Cf. the time when the Protagoras begins (310 a), τῷ παθελθαίνοι νυκτὸς ταυτησί, ἐτι βαθέος Ὅρθρον. The description of young Hippocrates feeling his way through the dark to Socrates’s bedside, in the same dialogue, shows that Ὅρθρος βαθὺς means just before daybreak. Cf. Xen. An. iv. 3. 8 ff., where Xenophon dreams a dream, επεὶ δὲ Ὅρθρος ἦν . . . διηγεῖται . . . καὶ ὑπὸ τάχιστα ἐως ἑπταμεινὸν ἑθύνοτο. Here Ὅρθρος means the dark before the dawn. Cf. also τῇ δὲ μὲν τῶν σαββατων Ὅρθρον βαθέως ἐπὶ τὸ μνήμα ἦλθον St. Luke xxiv. 1.

9. τι: equivalent to εὐεργεσίαν τινά (a tip).

12. εἴτα: refers to Ἐπιείκῶς πάλαι in a vein of slight wonder or perhaps of gentle reproof.
KP. Où μὰ τὸν Δία, ὃ Σώκρατες, οὐδ’ ἂν αὐτὸς ἔθελον ἐν 15 τοσαῦτῇ τ’ ἀγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι
θαυμάζω αὐτοθανόμενος ὡς ἠδέως καθεύδεις. καὶ ἐπίτηδες σε
οὐκ ἤγειρον, ἵνα ὡς ἡδωστα διάγγη. καὶ πολλάκις μὲν δή
σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ηὐδαίμονισα τοῦ τρόπου,
pολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὥς ῥαδίως
ἐμ αὐτὴν καὶ πρῶς φέρεις.

ΣΩ. Καὶ γὰρ ἂν, ὃ Κρίτων, πλημμελὲς εἶ ἁγανακτεῖν
τηλικοῦτον ὑπνα, εἰ δεῖ ἢδη τελευτᾶν.

KP. Καὶ ἄλλοι, ὃ Σώκρατες, τηλικοῦτοι ἐν τοιαύταις συμ-ε
φοραῖς ἀλισκονται, ἀλλ’ οὖδὲν αὐτοὺς ἐπιλύεται ἡ ἡλικία τὸ
25 μὴ οὐχὶ ἁγανακτεῖν τῇ παρούσῃ τύχῃ.

ΣΩ. Ἐστι ταῦτα. ἀλλὰ τί δή οὔτω πρῷ ἀφίξαι;

KP. Ἀγγελίαν, ὃ Σώκρατες, φέρων—χαλεπὴν οὐ σοί, ὡς
ἐμοὶ φαίνεται, ἀλλ’ ἐμοὶ καὶ τοῖς σοῖς ἐπιτηδείοις πᾶσιν καὶ
χαλεπὴν καὶ βαρεῖαν, ἣν ἐγὼ ὡς ἐμοὶ δοκῶ ἐν τοῖς βαρύ-
30 τατ’ ἄν ἐνέγκαιμι.

14. οὗ μὰ τὸν Δία: sc. ἐπίγεια. — The answer to Socrates’s question
becomes categorical in καὶ ἐπίτηδες κτλ.

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

17. ἤγειρον: 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 ἤτο σοί) is intro-
duced in place of the genitive.

21. πλημμελές: cf. Ἀρ. 22 d and ἐμελέως Ἀρ. 20 c.

22. τηλικοῦτον: cf. τηλικόνθε 34 ε.

25. τὸ μὴ οὐχὶ ἁγανακτεῖν: ἐπι-
lύεται is here qualified by οὐδέν, and is
used in the sense of preventing. Hence
the doubled negative.

21. καὶ χαλεπὴν καὶ βαρεῖαν: an
effective and almost pathetic reiteration
of the first χαλεπὴν,—made all the
stronger by the doubled καὶ.—ἐν τοῖς
βαρύτατ’ ἄν ἐνέγκαιμι: 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 φέρονσι κτλ. Thus ἐν
τοῖς becomes an adverb, which de-
scribes not absolute precedence but a
general superiority.
ΣΩ. Τίνα ταύτην; ἣ τὸ πλοῖον ἀφίκται ἐκ Δήλου, οὐ δεὶ ἀφικομένου τεθνάναι με;  
  
ΚΡ. Ὅτου δὴ ἀφίκται, ἀλλὰ δοκεῖ μὲν μοι ἦξειν τήμερον ἐξ ὧν ἀπαγγέλλουσιν ἦκοντες τινὲς ἀπὸ Σοῦνίου καὶ καταλίπτοντες ἐκεῖ αὐτὸ. δῆλον οὖν ἐκ τούτων [τῶν ἄγγελων] ὅτι ἦξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὐριον ἔσται, ὧν Σώκρατες τὸν βίον σε τελευτάν.  
  
Π. ΣΩ. 'Ἄλλ', ὅ Κρίτων, τύχη ἀγαθή. εἰ ταύτη ποὺς θεοὺς φίλον, ταύτη ἔστω. οὐ μέντοι οἶμαι ἦξειν αὐτὸ τήμερον.  
ΚΡ. Πόθεν τοῦτο τεκμαίρει;  
ΣΩ. Ἔγω σοι ἔρω. τῇ γάρ ποὺ ὑπετεραία δεὶ με ἀποθνῃσκόμενοι;  
ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριει.  
ΣΩ. Οὐ τοίνυν τῆς ἐπιούσης ἡμέρας οἶμαι αὐτὸ ἦξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δ' ἐκ τινος ἐνυπνίου ὁ ἐωράκα διάγων πρότερον ταύτης τῆς νυκτὸς καὶ κινδυνεύεις ἐν καιρῷ των οὐκ ἐγείραι με.  
  
32. τεθνάναι: cf. Αρ. 30 c fin.  
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 αὐριον: construe with τελευτάν.  
Π. Socrates does not think that the boat will arrive to-day, for a dream has intimated to him that he is to reach home on the third day.  
1. ἀλλὰ: introduces the cheerful hope of Socrates in vivid contrast to Crito's despondency.  
4. τῇ γάρ ποὺ κτλ.: this is the first premise that follows the conclusion stated above in οὐ μέντοι ἦξειν τήμερον; the second is contained in the account of the dream.  
6. οἱ κύριοι: i.e. οἱ 'Ενδεκα.  
7. τῆς ἐπιούσης ἡμέρας: means the same as τήμερον, for Socrates is now thinking of the fact that day has not yet dawned. See on ὁρῶς βαθὺς 43 a.  
9. ταύτης τῆς νυκτὸς: temporal genitive, explaining πρότερον. The vision came after midnight, a circumstance of the greatest importance according to Moschus, Ιδυλλ. Π. 2, νυκτὸς δὲ τρίτατον λάχος ἔσται, ἐγνύθη δ' ἦς... εἴτε καὶ ἄτρεκέων ποιμαίνεται.
KR. "Hv de δὴ τί τὸ ἐνύπνιον;
ΣΩ. Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδῆς, λευκὰ ἰμάτια ἔχουσα, καλέσαι με καὶ εἶπεῖν. "ΣΩ Ἐκκρατεῖς, ἢματί κεν τριτάτῳ Φθίην ἐρίβωλον ἰκονον."

15 KR. "Ἀτοπον τὸ ἐνύπνιον, ὧν Ἐκκρατεῖς.
ΣΩ. Ἐναργής μὲν ὦν ὡς γε μοι δοκεῖ, ὧν Ἐκκρατεῖς.

111. KR. Λίαν γε, ὡς ἐοίκεν. ἀλλ’, ὧ δαμόνει Ἐκκρατεῖς, ἐτι καὶ νῦν ἐμοὶ πείθων καὶ σώθητι. ὡς ἐμοί, ἐὰν σὺ ἀποθάνῃς, οὐ μία συμφορά ἐστιν, ἀλλά χωρὶς μὲν τοῦ ἐστερηθῆσαι τοιούτου ἐπιτηδείου, οἶνον ἕως οὐδένα μὴ ποτε ἐυρήσω, ἐτι δὲ καὶ πολλοίς δόξω, ὦ εἰ μὲ καὶ σε μὴ σαφῶς ἵσας, ὡς οἴος τ’ ὦν σε σοφεῖν, εἰ ἡθελον ἀναλισκεῖν χρήματα, ἀμελήσαι. εἰ καίτοι τίς ἄν αὐχεῖν εἰά ταύτης δόξα—ἡ δοκεῖν χρήματα περὶ πλείονος ποιεῖσθαι ἡ φίλους; οὐ γὰρ πείσονται οἱ πολλοὶ ὡς σὺ αὐτὸς οὐκ ἡθέλησας ἀπίειν ἐνθένδε, ἦμῶν προβυπομενῶν.

ΣΩ. Ἀλλὰ τι ἢμῖν, ὧ μακάριε Ἐκκρατεῖς, οὔτω τῆς τῶν πολ-

ἔθνων ὀνείρων. Cf. Ior. Sat. i. 10. 32 ff. — Ἀττε εγόν πρὸς Θεὸν μορφωμένου, ὡς ἐξίσον ἔσωσεν ἡμᾶς μετ᾿ ἐμαρτίαν.

Versicules, vextuit me tali voce Qurinum Post median mactem visitam, cum sanna vera.

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

15. ἄτοπον κτλ.: sc. ἐστὶ, an exclamation which nearly approaches the form of a regular sentence. Cf. δημο-

βόρος βασιλεὺς, ἐπεὶ οὐδάναυίων ἄνασει Homer A 231.

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. ἑτί καὶ νῦν: this gives a hint as to what Crito has planned. It is developed later. — ὡς: causal, siue.

3. ἐστὶν: more vivid and natural than ἐσται. — ἐστερηθῆσαι: construed with χωρὶς.

4. οὐδένα μὴ ποτε: equivalent to ὃ ἐπὶ ποτὲ τίνα, and so here with the future indicative, I certainly shall never, etc. Cf. Ap. 28 b. GMT. 295; II. 1032.

5. ὡς οἴος τ’ ὄν κτλ.: many will think that though I was able to save you, I neglected you. οἴος τ’ ὄν σφιξεν represents οἴος τ’ ἢν σφιξεν. I might have saved you, if I had wished.

7. ἡ δοκεῖν . . . φίλους: explains ταῦτα.
καὶ τῆς τῶν ἡμέρας κολλῶν δόξης μέλεως. αὐτὰ δὲ δῆλα τὰ παρόντα νυνὶ, ὅτι ὅσοι τ' εἰσίν οἱ πολλοὶ ὑπὸ τὰ σμικρῶτα τῶν κακῶν ἐξεργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδὸν, εἀν τις ἐν αὐτοῖς διαβεβλημένοι ἤ.

20  Ὁκρ. Ἐι γὰρ ὄψευν, ὁ Κρῖτων, οἵοι τ' εἰναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἵοι τ' ἤσαι καὶ ἁγαθὰ τὰ μέγιστα, καὶ καλῶς ἄν εἰχεν. νῦν δ' οὐδέτερα οἵοι τε. οὐτε γὰρ φρόνιμον οὔτ' ἄφρονον δύνατοι ποιῆσαι, ποιοῦσι δὲ τοῦτο ὁ τι ὑφ' ὑπόξωσιν.

IV. ΟΚΡ. Ταῦτα μὲν δὴ οὕτως εἶχεν. τάδε δ', ὁ Σώκρατες

13. ὁπερ ἰν πράξη: the aorist subjunctive is used with the force of the future perfect.

15. οἵοις δή: 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. Αρ. 30 δ, 40 ὑ.

16. δῆλα κτλ: i.e. show clearly.

20. εἰ γὰρ ὄψευν κτλ: a wish the object of which is not attained; and ἵνα οἵοι τ' ἤσαι expresses an unattained purpose depending on the preceding unfulfilled wish. SCG. 367; GMT. 333; H. 884.

21. ἐργάζεσθαι: serves as a repetition of ἐξεργάζεσθαι above. Such repetition of the simple verb is common. Cf. 49 εδ.

22. καλῶς κτλ: indeed (i.e. in this case) it would be well. — νῦν δέ: introduces the fact. Supply ἐργάζεσθαι here, and ποιῦσι with ὁ τι ὑφ' ὑπόξωσιν. In hypothetical and relative sentences, τονῆσαι 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. Socrates 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.
2. ἀρά γε μη: like μη alone (Ap. 25 a), ἀρα μη looks for a negative answer, but the connection may convey 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 μη which follows προμηθεῖ is obviously connected with the notion of anxiety in that verb. The same idea is again presented in φοβεῖ (are fearful) below. The subjunctive παρέχωσιν conveys an idea of action indefinitely continued, whereas ἔξηλθης and ἀναγκασθῶμεν denote simply the occurrence of the action.

9. ἀλλ’ ἐμοὶ πείθον, μη... ποιεῖ: νο, νο! do as I say. ἀλλά with the imperative introduces a demand or a request made in opposition to an expressed refusal, or to some unwillingness merely implied or feared. This vigorous request is reinforced by the negative μη ποιεῖ, 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 ὅπερ λέγω, μήτε κτλ. — φοβεῖ: reiterates φοβεῖ above.

13. ὃ: object of λαβόντες.

14. τούτοις: said with some contempt.

16. ὣς ἐγὼ οἶμαι: said with reference to the appositive ίκανά.

tάμα, ἔνοι οὗτοι ἐνθάδ' ἐτοιμοὶ ἀναλίσκεν· εἷς δὲ καὶ κεκόμικεν ἐπ' αὐτῷ τοῦτο ἀργύριον ἰκανόν, Συμμίας ο Θηβαῖος.

20 ἐτοιμὸς δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὡστε, ὅπερ λέγω, μήτε ταῦτα φοβοῦμενος ἀποκάμης σαυτὸν σώσαι, μήθ' ὦ ἐλεγες ἐν τῷ δικαστηρίῳ δυσχερές σοι γενέσθω, ὅτι σὺν ἂν ἔχοις ἐξελθὼν ὦ τι χρῶσαν σαυτῷ. πολλαχοῖς μὲν γὰρ καὶ ἄλλοσε ὅποι ἂν ἀφίκῃ ἀγαπήσουσί σε· ἐὰν δὲ βούλῃ εἰς Θεταλίαν ἔναι, εἰσὶν ἐμοὶ ἐκεῖ ἔνοι, οἳ σὲ περὶ πολλοῦ ποιήσονται καὶ ἀσφαλείαν σοι παρέξονται ὡστε σε μηδένα λυπεῖν τῶν κατὰ Θεταλίαν.

V. ἑτὶ δ', ὦ Σωκρατες, οὐδὲ δύκαιον μοι δοκεῖς ἐπιχειρεῖν πράγμα, σαυτὸν προδοῦναι, ἐξὸν σωθῆναι· καὶ τοιαῦτα σπεύδεις περὶ σαυτὸν γενέσθαι, ἀπερ ἂν καὶ οἱ ἐχθροὶ σου σπεύσαιεν τε καὶ ἐσπευσαν σὲ διαφθείραι βουλόμενοι. πρὸς δὲ τούτος καὶ τοὺς ὑέις τοὺς σαυτὸν ἐμοιγε δοκεῖς προδιδόναι, οὐς σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεύσαι ὀιχήσει d καταλιπών, καὶ τὸ σὸν μέρος, ὦ τι ἂν τύχωσι, τοῦτο πράξου·

18. ἔνοι οὗτοι: cf. ἄλλοι τοῖνυν οὗτοι ἀριθμ. 33 ε. The pronoun calls up the ἔνοι as present in Athens, and, for rhetorical purposes, within sight.

20. Κέβης: he also was from Thebes, and Cebes and Simmias play very important parts in the Phaedo. — ἄλλοι πολλοὶ πάνυ: the English idiom reverses the order.

21. μήτε ταῦτα: repeated from 1. 12. — ἀποκάμης σαυτὸν σώσαι: 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. ὦ ἐλεγες: cf. ἀριθμ. 37 c d.

23. χρῶσα: the optative represents the subjunctive of doubt.

24. ἄλλοσε: for ἀλλοθι, which we expect after πολλαχοῖς, on account of ὅποι. This is attraction, or inverse assimilation.—The μὲν-clause seems here less important than the δὲ-clause.

V. Crito urges that Socrates is not doing his duty either to himself or to his sons, in abandoning himself to his sentence. Having children, Socrates ought to care for them. The whole course of his case is likely to bring reproach as well as ill upon him and his friends.

4. σὲ διαφθείραι: σὲ is accented for emphasis and to disconnect it from ἐσπευσαν.

7. ὦ τι ἂν τύχωσι: σε. πράττοντες. Cf. 44 d. — τοῦτο πράξον: cf. εὐ. κακῆς, and even ἄγαθον (used adverbially) with πράττειν (ἀριθμ. 40 e)
9. ἡ γὰρ κτλ.: the γὰρ is connected with an unexpressed reproof.

13. φάσκοντά γε δή: particularly when one claims that he has, etc. Cf. ἄ γε δή Ap. 40 a.

15. μή: see on ἀρα γε μή 44 e. The notion of fear is remotely implied. This construction is common in Plato.—ἀπαν 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 τινι 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 abettors, had carried the day, they would have been more genuinely ἄνδρες in Crito’s sense.—καὶ ἡ εἰσοδός. καὶ ὁ ἀγών: in opposition with ἀπαν 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.


18. ὁ ἀγών: the management of the case, when it came to trial,—that Socrates did not properly conciliate his judges.—τὸ τελευταῖον τοῦτο: 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 conivance of some official.
PLATO'S CRITO

VI. Σ. Ω. Φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἀξία, ἐὰν μετὰ των ὀρθότητος εἴη: ἐὰν δὲ μὴ, ὅσῳ μείζων, τοσοῦτῳ

19. κατάγελως: 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. — κακία κτλ.: 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 δόξῃ.

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

21. οὕτως οὐ σαυτόν: sc. ἐσώσας. 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. ἅμα τῶ κακῶ: equivalent to ὅ ὑδὼν κακά, or the adverbial πρὸς, besides.

23. ἀλλὰ: cf. line 27, below, and ἀλλ' ἐμε! πείθον 45 a.

25. τῆς εἰπούσης: 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. εἰ δὲ τι περιμενοῦμεν: this adverbial use of τι 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. ὡς Κρίτων: note the "prepositive vocative." — ἀξία: sc. ἐσώσα, in spite of the optative in the protasis.

2. εἰ ἐν: not if it should be, but if it should prove to be. Cf. δεῦρα ἂν εἴη.
χαλεπωτέρα. σκοπείσθαι οὖν χρή ἡμᾶς εἴτε ταῦτα πρακτέων εἴτε μή: ὡς ἐγὼ οὖν νῦν πρῶτον ἀλλὰ καὶ ἂει τοιοῦτος ὦδος τῶν ἔμων μηδενὶ ἄλλῳ πείθεσθαι ἡ τῷ λόγῳ ὃς ἂν μοι λογιζομένῳ βέλτιστος φαῖνται. τοὺς δὲ λόγους οὓς ἐν τῷ ἐμπροσθεν ἔλεγον οὐ δύναμαι νῦν ἐκβαλεῖν, ἐπειδή μοι ἦδ' ἡ τύχη γέγονεν, ἀλλὰ σχεδὸν τι ὀνόμαι φαίνονται μοι, καὶ τοὺς αὐτούς πρεσβεύω καὶ τιμῶ οὕσπερ καὶ πρότερον· ὡν ἕαν μὴ ε'

10 βελτίων ἔχωμεν λέγειν εν τῷ παρόντι, εὐ ισθι ὅτι οὐ μὴ σοι συγχωρήσω, οὐδ' ἂν πλεῖον τῶν νῦν παρόντων ἡ τῶν πολλῶν δύναμις ὀσπερ παῖδας ἡμᾶς μορμολύττηται, δεσμοὺς καὶ θανάτους ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν ἂν μετριώτατα σκοποίμεθα αὐτά; εἰ πρῶτον μὲν τούτον τὸν λόγον ἀναλάβοιμεν, ὅν σὺ λέγεις περὶ τῶν δοξῶν, πό-

eἰργασμένον Ἀρ. 28 d. For the present, Socrates does not decide whether Crito's zeal is right or wrong.

3. σκοπείσθαι: takes up the ἰω-λεύσθαι, for which Crito says there is no time.

4. οὗ 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 ἂει, cf. 49 e.

5. τῶν ἔμων: 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 δι τι ποτ' ἐστι τῶν ἡμετέρων 47 e. — πείθεσθαι: for the infinitive with ὄδος, cf. Ἀρ. 31 a.

8. σχεδὸν τι: is used courteously, instead of some word like ἀτεχνῶς or παράπασα.— ὀμοιοι: not very different in sense from στὸσ ὤστοι, and to be understood in the light of what immediately follows. Cf. καὶ πρότερον 48 b. "They seem like what they formerly were." Supply οἷοι περ καὶ πρότερον (from what follows) with ὀμοιοι.

11. πλεῖον μορμολύττηται: μορμολύττεσθαι has the double accusative like βλάπτειν τινά τι. Μορμός was one of the fictitious terrors of the Greek nursery. — τῶν παρόντων: i.e. ἦ τὰ παρόντα.

12. δεσμοὺς καὶ θανάτους 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, neces, and the common poetical use of ὑματα to describe a violent and premature death.

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

15. εἰ... ἀναλάβοιμεν: I think, if we should begin by taking up your point.
47 a
teroun kalōs elégeto ékástote ἢ οὖ, ὃτι ταῖς μὲν δεἱ τῶν
doξῶν προσέχειν τὸν νοῦν, ταῖς δ' οὖ· ἡ πρὶν μὲν ἐμὲ δεὶν ἤ
ἀποθνήσκειν kalōs elégeto, νῦν δὲ κατάδηλος ἄρα εἶγεν ὅτι ἄλλως ἔνεκα λόγου εἶλέγετο, ἦν δὲ παιδιὰ καὶ φλυαρία ὡς
20 ἀληθῶς; ἐπιθυμῶ δ' ἐγώ· ἐπισκέψασθαι, ὡ Κρίτων, κοινῇ
μετὰ σοῦ, εἰ τί μοι ἀλλούστερος φανεῖται, ἐπειδῆ ὡδ' ἔχω, ἢ
ὁ αὐτὸς, καὶ εάσομεν χαίρειν ἢ πεισόμεθα αὐτῷ. elégeto δὲ
25 πως ὡς ἐγώ·μαι εἶκαστοτε ὡδ' ὑπὸ τῶν οἰομένων τι λέγειν,
ὡσπερ νυνὶ ἐγώ εἶλέγον, ὅτι τῶν δοξῶν ἄς οἱ ἀνθρωποὶ
doxázounsi δέοι τὰς μὲν περὶ πολλοῦ ποιεῖσθαι, τὰς δὲ μη. ε
tούτο πρὸς θεῶν, ὡ Κρίτων, οὐ δοκεὶ kalōs σοι λέγεσθαι;
οὐ γὰρ ὅσα γε ταῦθραπεία ἐκτὸς εἰ τοῦ μέλλειν ἀποθνή-
20 σκείν αὐριον, καὶ οὐκ ἂν σε παρακροῦι ἡ παροῦσα συμ-
φορά· σκόπει δη, οὐχ ἰκανός δοκεὶ σοι λέγεσθαι, ὅτι οὐ
30 πάσας χρῆ τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἄλλα τὰς μὲν,
tὰς δ' οὖ; τί φής; ταῦτα οὐχὶ kalōs λέγεται;

KR. Kalōs.

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

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

17. ἡ πρὶν μὲν κτλ.: with ἡ (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 ἡ πρὸς μὲν ἄρα σοι τὸν
πατέρα ... πρὸς δὲ τὴν πατρίδα ἄρα.—
δὲιν ἀποθνήσκειν: was condemned to
die.

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

21. ἰ' ἔχο: i.e. am in prison under
condemnation of death.

23. τὶ λέγειν: the contradictory of
"to say something that can be de-
pended upon, that amounts to some-
thing." Cf. τὶ δοκεῖ Λάχης λέγειν, ὡ
Nicias; ἐσθηκέν μὲν λέγειν τί Laches
195 c, to which Nicias humorously
responds, καὶ γὰρ λέγει γέ τι, οὐ μὲν
τού ἀληθές γε.

27. ὅσα: cf. ὅσα γε τὰ νῦν ἐμοὶ
δοκοῦντα 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. αὐριον: Socrates's dream is
forgotten, or he is arguing from Crito's
position (cf. 46 a).

32. καλῶς: Crito's answers are
brief. He cares for no discussion.


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. τῶς αὖ ἐλέγετο: the imperfect because the new question (αὖ) involves a matter which has already been discussed.—τὰ τοιαύτα: 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, ὁ μαθὼν καὶ ἐπιτηδεύσας, while the praise and the blame of the many are to be neglected.

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

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

9. καὶ ἰδεστεὸν γε: γε 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.
47 a

στέον γε καὶ ποτέον, ἥ ἂν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ καὶ ἐπαίοντι, μᾶλλον ἢ ὡς σύμπασι τοῖς ἄλλοις.

ΚΡ. Ἑστι ταῦτα.

ΣΩ. Εἶνε. ἀπειθήσασι δὲ τῷ ἐνὶ καὶ ἀτιμάσασι αὐτοῦ τὴν ε δόξαν καὶ τοὺς ἐπαίνους, τιμήσασι δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν ἐπαίοντων, ἀρα οὐδὲν κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὐ;

ΣΩ. Τί δ' ἐστὶ τὸ κακὸν τοῦτο καὶ ποῖ τείνει καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα. τοῦτο γὰρ διόλλυσιν.

20 ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τάλλα, ὃ Κρίτων, οὔτως, ἢν μὴ πάντα δίωμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδίκων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ όν νῦν ἢ βουλή ἢ μὲν ἐστὶν, πότερον τῇ τῶν πολλῶν δόξῃ δεὶ ἡμᾶς ἐπεσθαί, καὶ φοβείσθαι αὐτὴν, ἢ τῇ τοῦ ἐνός, εἰ τίς δ' ἐστιν ἐπαίων, δὲν δὲ καὶ αἰσχύνεσθαι καὶ φοβείσθαι μᾶλλον ἢ σύμπαντας τοὺς ἄλλους; ὃ εἰ μὴ ἀκολουθήσωμεν, διαφθεροῦμεν ἐκεῖνο καὶ λωβησόμεθα δ' τῷ μὲν δικαίῳ βέλτιον ἐγιγνετο, τῷ δ' ἀδίκῳ ἀπόλλυτο. ἢ οὐδὲν ἐστὶ τοῦτο;

ΚΡ. Ὅμιμα ἔγνως, ὃ Σώκρατες.

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

17. εἰς τἱ κτλ.: cf. τῇ ἐμῷ 46 b.
19. διόλλυσιν: sc. ὃ ἀπειθῶν.
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, ἐὰν τὸ ὑπὸ τοῦ ὑγειονοῦ μὲν βέλτιον γιγνόμενον, ὑπὸ τοῦ νοσόδους δὲ διαφθειρόμενον διολέσωμεν, πειθόμενοι μὴ τῇ τῶν ἐπαίοντων δόξῃ, ἄρα βιωτὸν ἦμῖν ἐστὶν διεφθαρμένου αὐτοῦ; ἐστὶ δὲ ποι τοῦτο τὸ σῶμα. ἦν οὐχί;

ΚΡ. Ναὶ.

ΣΩ. Ἄρ' οὖν βιωτὸν ἦμῖν ἐστιν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ἀλλὰ μετ' ἑκείνου ἄρα ἦμῖν βιωτὸν διεφθαρμένου, ὃ τὸ ἄδικον μὲν λωβᾶται τὸ δὲ δίκαιον ὑπόθησιν; ἂν φαύλοτερον ἡγούμεθα εἰναι τοῦ σώματος ἑκείνου, ὅ τι ποτ' ἐστὶ τῶν ἡμετέρων. περὶ δ' ἂν ἄδικία καὶ ἂν δικαιοσύνη ἐστίν;

ΚΡ. Οὐδαμῶς.

ΣΩ. Ὀνκ ἄρα, ὃ βέλτιστε, πάνυ ἦμῖν οὕτως 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. πειθόμενοι μὴ κτλ.: by its position μὴ contradicts τῇ ... δόξῃ, but not πειθόμενοι, and implies ἀλλὰ τῇ τῶν μὴ ἐπαίοντων δόξῃ. The effect of writing πειθόμενοι 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. ἀνεξατάστος βίος Δρ. 38 a.

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. ὃ: with both verbs, though ὄνυνάι does not govern the dative. Cf. οἷς ... ἐξετάζειν Αρ. 41 c. Even λωβᾶσθαι usually takes the accusative.

12. ὅ τι ποτ' ἐστί: it was not specified above (d), 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

τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' οἳ τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἄδικων, ὁ εἰς, καὶ αὐτή ἡ ἀλήθεια. ὡστε πρῶτον μὲν ταύτῃ οὐκ ὀρθῶς εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῦν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ ἀγαθῶν καὶ τῶν ἐναντίων. "Ἀλλὰ μὲν δὴ," φαίη γ' ἄν τις, "οἴοι τ' εἰσὶν ἡμᾶς οἱ πολλοὶ ἀποκτείνουν."

K.P. Δῆλα δή καὶ ταῦτα· φαίη γάρ ἂν, ὥ Σώκρατες.

25 Σ.Ω. Ἀληθῆ λέγεις. ἀλλ', ὁ θαυμάσιος, οὕτως τ' ὁ λόγος ὑπὲρ διεληλύθαμεν ἐμοιγε δοκεὶ ἐτί ὁμοίως εἶναι καὶ πρότερον καὶ τόνδ' αὖ σκόπει εἰ ἐτί μενεί ἡμὲν ἡ οὕ, ὅτι οὐ τὸ ᾦν περὶ πλείστου ποιητέον, ἀλλὰ τὸ εὖ ᾦν.

K.P. Ἀλλὰ μενεί.

30 Σ.Ω. Τὸ δ' εὖ καὶ καλῶς καὶ δικαίως ὅτι ταύτων ἐστὶ, μένει ἡ οὐ μένει;

K.P. Μένει.

IX. Σ.Ω. ὢκοῦν ἐκ τῶν ὁμολογουμένων τοῦτο σκέπτεον, πότερον δικαίον ἔμε ἐνθέντει πειρᾶσθαι εξείναι μὴ ἀφιέντων

18. τ. ο. τ.: a not unusual combination of the direct and indirect forms of question.—The double accusative is as in κακά (κακῶι) λέγειν τινά. —ἀλλά: a shift of construction, instead of ὡς, correlative with οὕτω.

19. αὕτη 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 introduced later as the final authority in such matters. —ὡστε κτλ.: again Socrates reproves Crito, this time for his appeal to the Athenian public (44 d).

22. μὲν δὴ: nearly equivalent to μὴν.

25. οὕτως τ' ὁ λόγος κτλ.: corresponds to καὶ τόνδ' αὖ, which might have been καὶ ὡδ' αὖ δοκεῖ κτλ. —The connection of thought would not hinder 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."


30. τὸ δ' εὖ κτλ.: this is needed because of the confused ideas which many associate with εὖ ᾦν, 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 without the consent of the Athenians."
Ἀθηναίων, ἢ οὖ δίκαιον: καὶ έὰν μὲν φαίνηται δίκαιον, πε- 
ερώμεθα, εἰ δὲ μῆ. εὖμεν. ἂς δὲ σὺ λέγεις τὰς σκέψεις περὶ 
τ’ ἀναλώσεως χρημάτων καὶ δόξης καὶ παίδων τροφῆς, μὴ 
ὡς ἀληθῶς ταῦτα, ὃς Κρίτων, σκέμματα ἃ τῶν ῥαδίως ἀπο- 
kεμνύστων καὶ ἀναβιωσκομένων γ’ ἂν, εἰ οἷον τ’ ἦσαν, οὐδενὶ 
σὺν νῷ, τούτων τῶν πολλῶν. ἥμιν δ’, ἐπειδὴ ὁ λόγος οὕτως 
αἴρεται, μὴ οὔδεν ἄλλο σκεπτέον ἢ ἢ ὁπερ νυνδή ἐλέγομεν,

10 πότερον δίκαια πράξει καὶ χρήματα τελοῦντες τούτους τοῖς 
ἐμὲ ἐνθέντ’ ἐξάκουσι καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντες 
ταῦτα παίντα πολοῦντες· 
καὶ φαινόμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δὲ 
ὑπολογίζα
tικαὶ ὑποθήσεις δεῖ παραμένοντας καὶ ἴσως ἰ

15 ἄγοντας οὐ’ ἄλλο ὅτιον πάσχειν πρὸ τοῦ ἄδικείν.

ΚΡ. Καλῶς μὲν μοι δοκεῖς λέγειν, ὃ Ὁσκρατεῖ. ὅρα δὲ 
tί δρόμεν.

ΣΩ. Σκοπῶμεν, ὃ ἄγαθέ, κοινή, καὶ εἰ δὲ ἔχεις ἀντιλέγειν

4. τὰς σκέψεις: drawn into the construction of the relative clause, to 
which precedence has been given, in- 
stead of αὐταί αἱ σκέψεις, αἱ λέγεις, 
σκέμματα εἰσίν κτλ.—The article is 
commonly not retained in such a case, e.g. οὐ περὶ ἡ ἁπλίν νομίζει θεοὺς οὐ νομίζουν. The 
corresponding demonstrative παῦτα 
goes into the gender of the predicate.

5 f. μὴ ... ἥ: sc. ὥς κτλ. Look 
to it. Crito, lest all this, at bottom, may 
prove to be, etc. A milder way of 
saying παῦτα σκέμματα δότα φαίνεται, 
strengthened by ὡς ἀληθῶς. Cf. μὴ οὐ 
tοῦτ’ ἢ ἤ Ἔρ. 39 a.

7. καὶ ἀναβιωσκομένων γ’ ἂν: and 
would bring them to life again too. The 
ἄν forms with this participle the 
apodosis. Usually ἀναβιώσκεσθαι is in- 
transitive, like ἀναβιώναι.

8. ὁ λόγος οὕτως αἴρεται: the argu-
ment requires this.

11. καὶ αὐτοί: 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 in-
stigating 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. οὐτε πάσχειν: sc. εἰ δὲ, to be 
supplied from the preceding clause. — 
πρὸ τοῦ ἄδικείν: cf. Ἔρ. 28 b d. "There 
must be no question about submitting 
to the uttermost (ὅτιον πάσχειν) rather 
than committing unrighteousness." 
See also 54 b.
PLATO'S CRITO

49 a
έμοι λέγοντος, ἀντὶλεγε, καὶ σοι πεισομαι: εἰ δὲ µὴ, παῦσαι ε ἡδη, ὃ μακάρε, πολλάκις µοι λέγων τὸν αὐτὸν λόγον, ὃς χρῆ εὖθενδε ἀκόντων 'Αθηναίων ἐµὲ ἀπιέναι: ὃς ἐγὼ περὶ πολ- λοῦ ποιοῦµαι πείσας σε ταύτα πράττειν, ἀλλὰ µὴ ἀκόντως.

20 φιλ. δὲ δὴ τῆς σκέφτεσθα τὴν ἀρχήν, εάν σοι ἱκανῶς λέγηται, καὶ πειρὺ ἀποκρίνεσθαι τὸ ἐρωτήµενον ἤ ἂν µάλιστα οἶη. 49

25 ΚΡ. Ἀλλὰ πειράςοµαι.

X. ΣΩ. Οὐδὲν τρόπῳ φαµὲν ἐκόντας ἀδικητέον εἶναι, ἢ τινὶ µὲν ἀδικητέον τρόπῳ, τινὶ δ' οὖ; ἢ οὐδαµῶς τὸ γ' ἀδι- κεῖν οὔτ' ἀγαθὸν οὔτε καλὸν, ὡς πολλάκις ἰµῖν καὶ ἐν τῷ ἐµπροσθεν χρόνῳ ὁµολογήθη; [ὁπερ καὶ ἄρτι ἐλέγετο.] ἢ 5 πᾶσαι ἰµῖν ἐκεῖναι αἱ πρόσθεν ὁµολογίαι ἐν ταύτῃ ταῖς ὀλυ-


22. ἀλλὰ µὴ ἀκόντως: not contrary to your will, opposed distinctly to πείται see. with your approval. Cf. 49 e fin. The vivid contrast of these two clauses makes the omission of σοῦ, the subject of ἀκόντως, 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. εάν λέγηται . . .: if haply the statement may satisfy you. εάν does not like εἰ (cf. 48 b) mean whether. — The subject of the dependent sentence is made by anticipation (prolepsis) the object of ὥρα. Cf. Milton, Sonnet 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 . . . οἶη: sc. κατὰ τὸ ἄλθησιν ἄν ἀποκρίνεσθαι τὸ ἐρωτήµενον.

X. 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. ἰµᾶς. The infinitive with a verbal often depends on an implied ἔτι, even when no ἔτι precedes. Cf. 51 c. Here ἀδικητέον is equivalent to ἔτι ἀδικεῖν. GMT. 923.

2. ἢ οὐδαμῶς 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. ἰµῖν: equivalent to ἐφ' ἰµῶν.

5. ἢ πᾶσαι κτλ.: here and in the words ἢ παντὸς µᾶλλον κτλ. below, we see that Crito does not assent readily. After each double question (1) οὐδὲν . . . ὁµολογήθη; (2) ἢ πᾶσαι . . . παντὶ τρόπῳ; Socrates has looked at Crito for an answer. Finally he extorts the
γας ἡμέρας ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὦ Κρῖτων, ἀρα
tηλικοῖδε [γέροντες] ἀνδρεὶς πρὸς ἄλληλους σπουδὴ διαλε-
γόμενοι ἐλάθομεν ἡμᾶς αὐτοὺς παιδῶν οὐδέν διαφέροντες; ἂ
ἡ παντὸς μᾶλλον οὔτως ἔχει ὅσπερ τὸ τέλεγον ημῶν, εἴτε
φαινέν οἱ πολλοὶ εἴτε μή. καὶ εἴτε δεὶ ἡμᾶς ἐτι τῶν διαλε-
γόμενοι εἰς τὰ πάντα πάσχειν εἴτε καὶ πραότερα, ὡμως τὸ γ' ἀδικεῖν ὑπὸ ἀδι-
kούτι καὶ κακῶν καὶ αἰσχρῶν τυγχάνει ὅν παντὶ τρόπῳ;
φαμέν ἡ οὐ;

ΚΡ. Φαμέν.

15 ΣΩ. Οὖδαμῶς ἀρα δεὶ ἄδικεῖν.

ΚΡ. Οὐ δήτα.

ΣΩ. Οὐδ' ἄδικούμενον ἀρα ἀνταδικεῖν, ὡς οἱ πολλοὶ οἴον-
tαι, ἐπειδὴ γ' οὐδαμῶς δεὶ ἄδικεῖν.

ΚΡ. Οὐ φαίνεται.

20 ΣΩ. Τί δὲ δή; κακουργεῖν δεὶ. ὃ Κρῖτων. ἡ οὐ;

ΚΡ. Οὐ δεὶ δήπον. ὃ Σώκρατες.

ΣΩ. Τί δὲ; ἀντικακουργεῖν κακῶς πάσχοντα, ὡς οἱ πολ-
λοί φασί, δίκαιον ἡ οὐ δίκαιον;

briefest assent by the pointed φαμέν
ἡ οὐ; in line 13 below.

6. ἐκκεχυμέναι κτλ.: are thrown away. Cf. Henry VIII iii. 2, "Cromw-
ell, I charge thee, fling away ambition." Similar is the Latin effunde
re gratiam, la borem.—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. ὡμως . . . παντὶ τρόπῳ: a more
distinct reiteration of what ἡ παντὸς
μᾶλλον κτλ. has already stated.

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

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

22. κακῶς κτλ.: if one is wronged.
—ὡς οἱ πολλοὶ φασι: the English idiom
puts this after δίκαιον. —That "do-
ing harm to one’s enemies" was part
and parcel of the popularly accepted
rule of life is plain from many pas-
sages. Compare the character of Cyrus
the younger: φανερῶς ὃ ἦν, καὶ ἐλ τίς ὁτ
PLATO'S CRITO

49 d

ΚΡ. Οúdeamóhs.

ΣΩ. Τὸ γὰρ ποὺ κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδέν διαφέρει.

ΚΡ. Ἀλήθη λέγεις.

ΣΩ. Οὔτ' ἄρα ἀνταδικεῖν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὔδ' ἄν ὅτιον πάσχῃ ὑπ' ἀυτῶν. καὶ ὅρα, ὦ Κρί.

25 30 τῶν, ταύτα καθομολογῶν ὅπως μὴ παρὰ δόξαι ὁμολογῆς. ἡ οἴδα γὰρ ὅτι ὀλίγοις τισὶ ταύτα καὶ δοκεῖ καὶ δόξει. οἷς οὖν οὔτω δέδοκται καὶ οἷς μὴ, τούτοις οὐκ ἔστι κοινὴ βουλή,

ἀγαθὸν ἢ κακὸν ποιήσειν αὐτόν, νικὰν περιώμενοι κτλ. Χει. Αν. ι. 9. 11. Cf. also Meno's definition of virtue, αὐτὴ ἔστιν ἀνδρὸς ἁρετῇ, ικανὸν εἶναι τὰ τῆς πόλεως πράττειν, καὶ πράττοντα τοὺς μὲν φίλους εἰς ποιεῖν, τοὺς δὲ ἐχθροὺς κακῶς Meno 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 Cratobulus, Socrates says, οτί ἐγνωκας ἀνδρὸς ἁρετὴν εἶναι νικὰν τοὺς μὲν φίλους εἰς ποιεῖτα, τοὺς δὲ ἐχθροὺς 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. Ἀλήθη 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, ἀδικέω is sometimes used like κακουργέω, for hurt, hurt. Cf. οὐ νικῶν οὐ μὴ ἀδικήσῃ εκ τοῦ θανάτου τοῦ δεύτερον Rev. ii. 11; καὶ τὸ ἔλαιον καὶ τὸν ὄμον μὴ ἀδικήσῃ ib. vi. 6; ib. vii. 2 ff.

28. οὐτ' ἄρα κτλ: the completest presentation of this precept must be sought in the teaching of Christ. Cf. ἀλλὰ υἱῶν λέγω τοῖς ἀκούσων: ἀγαπάτε τοὺς ἐχθροὺς υἱῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς St. Luke vi. 27.

30. καθομολογῶν, ὁμολογῆς: see on ἐργάζεσθαι 44 d.

31. ὀλίγοις: i.e. only to a few.

32. τούτοις οὐκ ἐστὶ κτλ: 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.
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21: κοινωνεῖς καὶ συνδοκεῖ σοι καὶ ἄρχιμεθα ἐντεύθεν βουλευό-
μενοί, ὅς οὐδεποτ' ὀρθῶς ἔχοντος οὔτε τοῦ ἄδικείν οὔτε τοῦ
ἀνταδικείν οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κα-
κῶς. η ἀφίστασαι καὶ οὐ κοινωνεῖς τής ἄρχης; ἐμοὶ μὲν
γὰρ καὶ πάλαι οὖτω καὶ νῦν ἔτι δοκεῖ· σοὶ δ' εἰ τῇ ἄλλῃ ε
δεδοκταί, λέγε καὶ δίδασκε. εἰ δ' ἐμμένεις τοῖς πρόσθε, τὸ
μετὰ τοῦτο ἄκουε.

ΚΡ. ἈΛΛ' ἐμμένω τε καὶ συνδοκεῖ μοι· ἄλλα λέγε.

ΣΩ. Λέγω δὴ αὖ τὸ μετὰ τοῦτο, μᾶλλον δ' ἐρωτῶ· πότερον
ἀν τις ὀμολογήσῃ τῷ δίκαιῳ οὖντα ποιητέον ἢ ἐξαπατητέον;

45 ΚΡ. Ποιητέον.

XI. ΣΩ. Ἐκ τούτων δὴ ἄθρει. ἀπίόντες ἐνθένδ' ἡμεῖς μὴ
πείσαντες τῇν πόλιν, πότερον κακῶς τινας ποιῶμεν, καὶ 50
ταῦτα οὕς ἥκιστα δεῖ· ή οὖ; καὶ ἐμμένομεν οἷς ὀμολογήσα-
μεν δικαίως οὕςων ἢ οὖ;

36. ὃς οὐδέποτε κτλ.: a statement of what is involved in ἐντεύθεν, which
is equivalent to ἐκ τούτοι τοῦ λόγου (setting out from this principle). ὃς
with the genitive absolute is used in this same way also after λέγει.

37. ἀνταδικείν: explained by the following.

38. τῆς ἄρχης: cf. καὶ ἄρχῳμεθα ἐντεύθεν, above. ἄρχη is the starting-
point of an investigation, — a prin-
ciple, a conviction. (Cf. 48 e.

39. καὶ πάλαι κτλ.: (Cf. οὗ μονὸν
κτλ. 46 b.

44. ἢ ἐξαπατητέον: Socrates says
this rather than ἢ οὗ ποιητέον because of the preceding ἢ ἐν τῗς ὀμολογη-
σῇ τῷ. Such an admission pledges a man to put
his principle in practice. ἐξαπατάν is
not only construed with an accusative
of the person, here easily supplied from
τῷ, but furthermore takes the accusa-
tive 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 πείσαντες αὐτήν γὰρ τῷ δίκαιον πέφυκε ἐν
51 c.—τῆν πόλιν: i.e. τοῖς Ἀθηναῖοις.

3. οὗ ἥκιστα κτλ.: sc. κακῶς ποιεῖν.
— οἷς οὕςων: for τοῦτοι ἄ ωμολογήσα-
μεν δικαίως οὖντα. ὀμολογήσαμεν would re-
quire the accusative as in 49 e, above,
but the dative is assimilated regularly
to the omitted object of ἐμμένομεν
50 b

5  KΡ. Οὐκ ἔχω, ὦ Σώκρατες, ἀποκρίνασθαι πρὸς ὃ ἐρωτᾶς·
où γὰρ ἐννοῶ.

ΣΩ. Ἀλλ' ὅπερ σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε εἴτε
ἀποδιδράσκειν, εἴθ' ὅπως δεῖ ὄνομάσαι τοῦτο, ἐλθόντες οἱ
νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες ἔρωτο. "Εἰπέ
10 μοι, ὦ Σώκρατες, τί ἐν νῦ ἔχεις ποιεῖν; ἀλλὰ τὶ ἦ τοῦτῳ τῷ
ἔργῳ ὑπὸ ἐπιχειρεῖς διανοεῖ τοὺς τε νόμους ἡμᾶς ἀπολέσαι καὶ ἡ
σύμπασαν τὴν πόλιν τὸ σὸν μέρος; ἦ δοκεῖ σοι οἶον τῇ ἐτὶ
ἐκείνῃ τὴν πόλιν εἶναι καὶ μὴ ἀνατετράβθαι, ἐν ἦ αἰ γενό-
μεναι δίκαι καὶ μηδὲν ἰσχύουσιν. ἀλλ' ὑπὶ ἰδιωτὸν ἀκυροὶ τε
15 γίγνονται καὶ διαφθείρονται;" τί ἐροῦμεν, ὦ Κρίτων, πρὸς
ταῦτα καὶ ἄλλα τοιαῦτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε
καὶ ῥήτωρ, εἴπειν ὑπὲρ τοῦτον τοῦ νόμου ἀπολλυμένου, ὅσ
τὰς δίκας τὰς δικασθείσας προστάτει κυρίας εἶναι. ἦ ἐροῦ-

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

9. τὸ κοινὸν τῆς πόλεως: the com-
monwealth. Cf. Σπαρτιητέων τὲς κοινὲς
διαπεμπτυόνας Hdt. i. 67, sent by the
commonwealth of Sparta. So Cicero
says commune Siciliae. — The per-
sonification 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 Ora-
tion (7. 18). — The somewhat abrupt
transition from ἡμῖν above to ὦ Σώ-
krates suggests the fact that in this
matter Socrates considered himself
alone responsible to the Laws.

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

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

17. ῥήτωρ: "this would be a good
theme for an eloquent speaker." —
ὑπὲρ τοῦτον τοῦ νόμου κτλ.: on behalf of
this law if its existence were in jeopardy.
Cf. ἐπιχειρεῖς ἀπολλύναι d below. This
notion of threatened suffering is often
attached to the present and imperfect
of this verb. The wording of this pas-
sage recalls the Athenian usage which
required that a law, if any one pro-
posed to change or repeal it, should be
defended by regularly appointed adva-
cates (συνήγοροι), but the Laws here are
thoroughly personified, as wronged per-
sons.
μεν πρὸς αὐτοὺς ὡτι "Ἡδίκει γὰρ ἡμᾶς ἡ πόλις καὶ οὐκ ὅρθως ε
τὴν δίκην ἐκρινε"; ταῦτα ἦ τι ἐρώμεν;

ΚΡ. Ταῦτα νὴ Δία, ὦ Σώκρατες.

ΧΙ. ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι· "ὡς Σώκρατες, ἦ
καὶ ταῦτα ὁμολόγητο ἡμῖν τε καὶ σοὶ, ἦ ἐμμένων ταῖς δίκαιαις
αἰσ ἄν ἡ πόλις δικάζῃ;" εἰ οὖν αὐτῶν θαυμάζομεν λεγόντων,
ὑσως ἂν εἴποιεν ὡτι "ὡς Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα,
5 ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἰωθάς χρήσθαι τῷ ἐρωτᾶν τε καὶ
ἀποκρίνεσθαι. φέρε γὰρ, τί ἐγκαλῶν ἡμῖν καὶ τῇ πόλει ἐπὶ-
α χειρεῖς ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσαμεν
ἡμεῖς καὶ δι' ἡμῶν ἐλάμβανε τὴν μητέρα σου ὁ πατὴρ καὶ
ἐφύτευσέν σε: φράσον οὖν, τούτοις ἡμῶν, τοῖς νόμοις τοῖς
10 περὶ τοὺς γάμους, μέμφει τι ως οὐ καλῶς ἔχουσιν;" "Οὐ
μέμφομαι," φαίην ἄν. "Ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου
τροφῆν τε καὶ παιδείαν, ἐν ἦ καὶ σὺ ἐπαιδεύθης: ἦ οὐ καλῶς
προσέτατον ἡμῶν οἱ ἐπὶ τούτοις τεταγμένοι νόμοι, παραγ-
γέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μονοσκῇ 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
we 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?" — ἦ ἐμμένων: or (was
the agreement between us) that you
would abide, etc.

3. αἰς ἄν δικάζῃ: cf. 50 b and 51 e.

4. χρήσθαι κτλ.: you are accus-
tomed to asking and answering.

5 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 inheri-
tance) of children (γνησιότης).

10. ἔχουσιν: dative of participle.

11. ἀλλὰ: instead of ἐπειτα δὲ,
which would have been written here
to correspond to πρῶτον μὲν, if Socra-
tes’s answer had not intervened. The
English idiom might use or.

14. ἐν μονοσκῇ καὶ γυμναστικῇ:
these words cover the whole of educa-
tion (παιδεία), as Plato says, ἐστιν οὗ ἡ
μὲν ἐπὶ σώματι γυμναστική, ἡ δ' ἐπὶ ψυχῇ
μονοσκῇ Rep. ii. 376 e. "The education
of the average Greek gentleman, like
that of the average English gentle-
man, 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 δεσπότης. — 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. ἕις πρὸς μὲν ... πρὸς δὲ κτλ.: the first clause is logically subordinate. See on δεινὰ ἄν εἰς Ἕν Ἀρ. 28 d. — Notice the position of σοι, which is nevertheless not the emphatic word.

21. ἔν: opposed to the future (ἔσται).

22. δεσπότης: cf. δοῦλος in l. 17, above. — ἀπερ πάσχοις: anything that was (at any time) done to you.

23. κακῶς ἀκοῦοντα ἀντιλέγειν: equivalent to λοιδοροῦμενον ἀντιλοιδορεῖν.

24. οὕτε ... πολλά: an explanation of ὡστε ... ἀντιποιεῖν, in which the negative of ὡς ἐξ ἵσου ἔν is repeated.

25. ἔσται: sc. ἐξ ἵσου τὸ δίκαιον.

25 f. ὡστε ... καὶ σοῦ δ’ ἐπιχειρήσεις: 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 τὴν πατρίδα καθ' ὅσον δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν, ὥστε λέληθεν ἐστιν ἡ πατρίς καὶ σεμνότερον καὶ ἀνατίποτον ἔστιν ἡ πατρίς καὶ παρὰ θεοῖς καὶ παρ' ἄνθρωποις τοῖς νοῦν ἔχουσι, καὶ σεβέσθαι δεῖ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλε-35 πάνωσαν ἡ πατέρα, καὶ ἡ πείθειν ἡ ποιεῖν ἃ ἂν κελεύῃ, καὶ πάσχειν, ἐάν τι προστάτη παθεῖν, ἡμιχιαν ἄγοντα, ἐάν τε τύπτεσθαι ἐάν τε δείσθαι, ἐάν τ' εἰς πόλεμον ἀγγὶ τρωθησόμε-30 ἦν εἰνάκη κτλ. ; in doing these things you were acting rightly.

29. ὡς ἐπιμελέμενος κτλ. : the irony comes out in οὕτως εἰ σοφός, ὥστε λέληθεν se. ἡ conveys the covert reproof of the question, are you really ?

30. ὅτι : all the rest of the quotation is subordinate. In English the conjunction that would be repeated before each principal division.

31. ἡ πατρίς : by the addition of the article the definite fatherland of each man is indicated. Cf. below, b, and 54 c. For the article. cf. Henry IV iv. 6, "He smiled me in the face." — On the facts, cf. Cicero, de Off. i. 17. 57, cari sunt parentes, cari liberis, propinquii, familiares; sed omnes omnium caritates patria una complexa est, propa quais bonus dubitet mortem oppetere, si ei sit profuturus? Cf. also Hector's els οἷον ψάρασ, ἀμφι-νεσθαι περὶ πάτρης. Hom. M 243.

32. ἐν μείζονι μοίρα: after the analogy of Homeric expressions like that used by Poseidon of Zeus, μελετω-τριτάτη ἐνι μοίρῃ Hom. O 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. σεβέσθαι κτλ. : the subject of σεβέσθαι is an implied τινά, not πατρίδα.

34. πατρίδα χαλεπαίνουσαν: the accusative follows σεβέσθαι (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. πείθειν: used absolutely, as in Ap. 35 c, to change her mind, to convert to your way of thinking.

36. ἡμιχιαν ἄγοντα: i.e. without gainsaying or reproaches. — έάν τε, έάν τε: the first two έάν τε clauses (like εἶτε . . . εἶτε, sive . . . sive), with προσ-τάτη understood, are explanatory of έάν τι προστάτη παθέν, 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
νον ἡ ἀποθανοῦμενον, ποιητέον ταύτα, καὶ τὸ δίκαιον οὕτως ἔχει, καὶ υἱὶ ὑπεικτέον οὐδ’ ἀναξωρητέον οὐδε λειπτέον τὴν
40 τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἄ ἀν κελευ̣η ἠ πόλις καὶ ἦ πατρίς; ἦ πείθειν αὐτὴν κ ἦ τὸ δίκαιον πέφυκε, βιαζεσθαί δ’ οὐχ ὃσιον οὔτε μητέρα οὔτε πατέρα, πολὺ δ’ τούτων ἤτ’ ήττον τὴν πατρίδα; ’τι φήσομεν πρὸς ταύτα, ὥ Κρίτων; ἀληθῆ λέγεω τοὺς νόμους ἦ οὐ;
45 Ἐμοιγε δοκεῖ.

XIII. ΣΩ. "Σκόπει τοῖνυν, ὥ Σώκρατες," φαίειν ἄν ἵσως οἱ νόμοι, "εἰ ἡμεῖς ταύτα ἀληθῆ λέγαμεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δράν ἂ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαν
tes, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ἄν οἶοι
5 τ’ ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πάσι πολίταις, ὦμως ἐν προαγορεύομεν τῷ ἐξουσίαν πεποιηκέναι Ἀθηναῖων τῷ βου-
λομένῳ, ἐπειδὰν δοκιμασθῇ καὶ ὅθη τὰ ἐν τῇ πόλει πράγματα
cαι ἡμᾶς τοὺς νόμους, ὃ ἂν μῇ ἀρέσκωμεν ἡμεῖς, ἔξειναι
laβόντα τὰ αὐτοῦ ἀπέιναι ὅποι ἄν βούληται. καὶ οὐδεὶς

host of others, and then with ἐν δικαστη-
ρίῳ the argument is brought to a head.
39. λειπτέον κτλ.: cf. Ἀρ. 29 a.
41. πείθειν: with δὲ implied in the
verbal. Cf. 49 a.
42. ἦ πέφυκε: an explanation of
πείθειν, which implies διδάσκειν.

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 τοῖνυν κτλ.: an application
of the universal truth to a par-
ticular instance.
2. ὅτι κτλ.: the relation of δίκαια to

Δκλ. is the same in which ἀληθῆ of the
clause preceding stands to ταύτα.—Sup-
ply an infinitive with ἄ as its object.
3. γεννήσαντες: cf. 50 d.
4. οἶοι τε: sc. μεταδοῦναι.
6. τῷ πεποιηκέναι: dative of means.
—τῷ βουλομένῳ: construe with ἐξου-
σίαν. It is resumed in ὃ ἂν μῇ ἀρέσκωμεν.
7. ἐπειδὰν δοκιμασθῇ: 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. ἔξειναι: repeats ἐξουσίαν of 1. 6.
The Spartan had no such liberty.
9. λαβόντα: the dative might be used.
10 ἡμῶν τῶν νόμων ἐμποδοῦν ἐστιν οὐδ’ ἀπαγορεύει, εάν τε τις
βούληται ὑμῶν εἰς ἀποκίαν ἴέναι, εἰ μὴ ἀρέσκομεν ἡμεῖς
tε καὶ ἡ πόλις, εάν τε μετοικεῖν ἄλλοσε ποι ἐλθὼν, ἴέναι
ἐκεῖσ’ ὅτι καὶ ἐν βούληται ἔχοντα τὰ αὐτοῦ. ὅς δ’ ἄν ὑμῶν εν
παραμείνῃ, ὃρὼν δὲν τρόπον ἡμεῖς τάς τε δίκας δικάζομεν
15 καὶ τάλλα τὴν πόλιν διουκόμεν, ἥδη φαμὲν τούτων ὠμολο-
γηκέναι ἐργὼ ἡμῖν ἄ ἄν ἡμεῖς κελεύωμεν ποιήσειν ταῦτα,
καὶ τὸν μὴ πειθόμενον τριχῇ φαμὲν ἀδίκειν, ὅτι τε γεννηταῖς
οὕσιν ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεύσει, καὶ ὅτι ὁμολογή-
σας ἡμῖν πείσεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ
20 καλῶς τι ποιοῦμεν,— προτιθέντων ἡμῶν καὶ οὐκ ἄγριῶς 52
ἐπιταττόντων ποιεῖν ἄ ἄν κελεύωμεν, ἀλλὰ ἐφιέντων δυοῖν
θάτερα, ἡ πείθειν ἡμᾶς ἡ ποιεῖν, τοῦτων οὐδὲτερα ποιεῖ.

XIV. "ταῦτας δὴ φαμεν καὶ σε, Σώκρατε, ταῖς αἰτίαις
ἐνέξεσθαι, εἰ περ ποιήσεις ἐπινοεῖς, καὶ οὕχ ἡκιστα Ἀθη-
ναίων σε, ἀλλ᾽ ἐν τοῖς μάλιστα." εἰ οὖν ἐγὼ ἐπιομι. "Διὰ τί
δὴ;" ἱσως ἄν μον δικαίως καθάπτοντο λέγοντες, ὅτι ἐν τοῖς
5 μάλιστα Ἀθηναιῶν ἐγὼ αὐτοῖς ὠμολογηκὼς τυγχάνω ταῦτην

11. εἰ μὴ ἀρέσκομεν κτλ.: repeats ἦ ἄν μὴ ἀρέσκομεν.
16. ἐργώ: by his act, — in remaining in the city, cf. 52 d.
20. προτιθέντων ἡμῶν: ἡ πείθεσθαι ἡ πείθειν must be supplied from what
precedes. The same idea is then expressed negatively, and once again
positively. άφιερων 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 οὐδὲτερα ποιεῖ, a mere repetition of οὔτε πείθει ἡμᾶς.

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

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. θέ-
ψονται καὶ παιδόσονται 54 a,—survi-
vals of the ancient use of the future
middle for the future passive. — καὶ:
and what is more.
4. ἐν τοῖς μάλιστα: sc. ἐνεχομένοις.
Cf. 43 c.
10. καὶ οὔτε ... οὔτε: the prominence of the hypothetical expression (οὐ γὰρ ἄν κτλ.) grows less here, and completely disappears with οὐδέ, 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. ἔλαιτω ἀπεδήμησας 53 a.

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

14. εἴδέναι: added for the sake of clearness and precision. The result is that the preceding genitive seems to be a case of prolepsis. Cf. τόδε ἐν εἰδότες ἢ 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 καὶ. — καὶ ... ἐποιήσω: is freed from its connection with ἀμολόγει, to which, however, τὰ τ' ἄλλα is still attached. Cf. καὶ ... γέγονεν Ap. 36 a. This irregularity was hardly avoidable, since a participle would have been clumsy, and the idea does not suit a clause with ἔτι. Accordingly it was hardly possible to subordinate it to πολιτείσθαι.

17. ἐτι τοῖνυν: transition to a new point, which, however, remains closely connected with the leading idea.


νῦν δ’ οὐτ’ ἐκεῖνος τούς λόγους αἰσχύνει, οὔθ’ ἡμῶν τῶν νόμων ἐντρέπει, ἐπιχειρῶν διαφθείραι, πράττεις τε ἀπερ ἀν ἄ
dούλος φαυλότατος πράξειν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ
tὰς συνθῆκας τε καὶ τὰς ὁμολογίας, καθ’ ἂς ἡμῖν συνέθουν
πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τοῦτο αὐτὸ ἀπόκριναι,
eἰ ἄληθῆ λέγομεν φάσκοντες σε ὀμολογηκέναι πολιτεύεσθαι
καθ’ ἡμᾶς ἔργῳ, ἀλλ’ οὗ λόγῳ. ἦ οὐκ ἄληθῆ.” τί φῶμεν
πρὸς ταῦτα, ὁ Κρίτων; ἀλλὸ τι ἡ ὁμολογώμεν;

Σ.Ο. "Ἀλλο τι οὖν" ἄν φαίειν "ἡ συνθῆκας τὰς πρὸς
ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης ἐ
ὁμολογήσας οὐδ’ ἀπατηθεὶς οὐδ’ ἐν ὁλίγῳ χρόνῳ ἀναγκα-
σθεὶς βουλεύσασθαι, ἀλλ’ ἐν ἐτεσιν ἐβδομήκοντα, ἐν οἷς
ἐξῆν σοι ἀπιέναι, εἰ μὴ ἡρέσκομεν ἡμεῖς μηδὲ δίκαιαι ἑφαί-
νοντό σοι αἱ ὁμολογίαι εἶναι; σοῦ δ’ οὐτε Λακεδαίμονα
προηροῦ οὔτε Κρήτην. ἂς δὴ ἐκάστοτε φῆς εὐνομεῖσθαι,
οὔτ’ ἄλλην οὐδεμίαν τῶν Ἑλληνίδων πόλεων οὐδὲ τῶν βαρ-
βαρικῶν, ἀλλ’ ἐλάττω εξ αὐτῆς ἀπεδήμησας ἦ οἱ χωλοὶ τε 52

22. ἐκεῖνος τοὺς λόγους αἰσχύνει: not ashamed of those words, but,
ashamed to face those words. The words are personified and confront
him with his inconsistency. Cf. 46 b.
28. ἀλλ’ οὗ λόγῳ: not in mere
words. That ὁμολογηκέναι is the verb
with which ἢργῳ is connected appears
from the context. Cf. 51 e.
33. ὁμολογηκέσας: concessive. The
other participles of the sentence are
subordinate to this.
34. εν ἐτεσιν ἐβδομήκοντα: cf. Ἀρ.
17 d. Strictly, the time would be only
the fifty or fifty-two years since he
came of age.
37. ἂς 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,
reports various conversations where
Socrates praises Dorian institutions.
See (Mem. iii. 5 and iv. 4) his com-
mandement 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. σῷ δὲ
40 καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι. οὕτω σου διαφερόντως τῶν ἄλλων Ἀθηναίων ἡρεσκεν ἡ πόλις τε καὶ ἥμεις οἱ νόμοι — δήλον ὅτι τίνι γὰρ ἄν πόλις ἁρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἐρμένεις τοῖς ὡμολογημένοις; ἐὰν ἡμῖν γε πείθῃ, ὦ Σῶκρατες: καὶ οὐ καταγέλαστός γ’ ἐσει ἐκ τῆς πόλεως ἐξελθὼν.

XV. "σκόπει γὰρ δή, ταῦτα παραβάς καὶ ἐξαμαρτάνων τι τούτων, τί ἀγαθὸν ἐργάσει σαυτὸν ἢ τοὺς ἐπιτηδείους τοὺς σαυτού; ὅτι μὲν γὰρ κινδυνεύσονσί γέ σου οἱ ἐπιτηδεῖοι καὶ τοι των ἀνθρώπων ηδόναι τῆς πόλεως ἢ τῆν οὐσίαν ἁπολείπεις, σχεδὸν τι δήλον. αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἐλθῆς, ἡ Θῆβας ἢ Μέγαράδε, — εὐνομοῦντα γὰρ ἀμφότεροι, — πολέμους ἥξεις, ὦ Σῶκρατες, τῇ γε, ὥσπερ ἠπαύγασε, ἀτοπώποτος τις φαίνει. ἄτεχνως γὰρ ἐξαγωγοῦν (a stranger come to see the sights in town) τινὶ καὶ οὐκ ἐπιχωρῆς ἕοικας: οὕτως ἐκ τοῦ ἀντεσθέν τιν’ εἰς τὴν ὑπορείαν (foreign parts) ἀποδημεῖς, οὐτ’ ἐξω τέχους ἐμοιγε δοκεῖς τὸ παράπαν ἐξελθείς. Socrates answers, ἀντιγλώσσα, οὕτως ἢ ἀριστε, φιλομαθῆς γὰρ εἶμι· τὰ μὲν οὖν χωρὶς καὶ τὰ διδάσκαλι οὐδὲν μ’ ἔθελεν διδάσκειν, οὐ δὲ ἐν τῷ ἄστει ἀνθρώποις. Phaedrus 230 c — ἐλάττω: adverbial cognate accusative.

44. καταγέλαστος: with reference to his preceding actions. Cf. σὺ δὲ τὸν μὲν κτλ. 52 c, above.

45. ἐξελθὼν: causal.

XV. 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 Hades as in Thessaly, so far as they are concerned.

1. σκόπει: prefixed to an independent sentence just as ἀρέσκει often is. Cf. 47 a.—ταύτα: i.e. τὰ ὡμολογημένα.—παραβάς καὶ ἐξαμαρτάνων: i.e. ἐὰν παραβημεταπητήσῃ καὶ ἐξαμαρτάνησῃ. The present tense marks the continuance of the action.

5. σχεδὸν τι: cf. 46 b. The adverbial use of τι is common with πάνω, σχεδὸν, πλέον, μᾶλλον and πολύ. — 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
toũτων πολιτείας. καὶ ὁσοιπερ κήδουται τῶν αὐτῶν πόλεων, ὑποβλέψονται σε διαφθορεὰ ἡγούμενοι τῶν νόμων, καὶ βε-
βαιώσεις τοῖς δικασταῖς τὴν δόξαν ὡστε δοκεῖν ὅρθως τὴν
dίκην δικᾶσαι. ὡστὶς γὰρ νόμων διαφθορεὺς ἐστι, σφόδρα ἐ
που δόξειν ἂν νέων γε καὶ ἀνοίητων ἀνθρώπων διαφθορεῖς
eἶναι. πότερον οὖν φεύξει τάς τ' εὐνομομένας πόλεις καὶ
tῶν ἀνδρῶν τους κοσμοωτάτους; καὶ τοῦτο ποιοῦτι ἄρα

dιαλέγομεν — τίνας λόγους, ὦ Σώκρατες; ἥ οὐσπερ ἐνθαῦτ', ὡς ἡ ἀρετὴ καὶ ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀν-
θρώποις, καὶ τὰ νόμμα καὶ οἱ νόμοι: καὶ οὐκ οἴει ἄσχημον
ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πράγμα; οἰσθαί γε χρῆ; ἀ

1. αξίων σοι ζῆν ἔσται; ἡ πλησιάσεις τοῦτοι καὶ ἀναισχυν-

2. ἂν ψήνεται, Ἢξεις δ' εἰς Θητα-

3. λίαν παρὰ τοὺς ξένους τοὺς Κριτῶνος. ἐκεῖ γὰρ ἡ πλεῖστη

4. άταξία καὶ ἀκολασία, καὶ ήσως ἂν ἥδεσι σοῦ ἀκοῦοιεν ὡς

5. γελοῖως ἐκ τοῦ δεσμωτηρίου ἀπεδιδρασκές, σκεύην τὲ τίνα

17. αξίων: neuter predicate.
19. ἂν φανεῖσθαι: ἂν with the fut.
20. μὲν: repeats the μὲν of l. 5.
21. τοὺς ξένους: sc. as suggested by
23. σκεύην τὲ τίνα κτλ.: to this

moderate oligarchy ruled (ὀλιγαρχία ἰσόνομος, different from the δυναστεία ὀλίγων 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 n.c.), on the Spartan side.

8. τοῦτων: referring either to the cities (instead of ἐν τοῦτοι) or to their inhabitants.
9. ὑποβλέψονται: the implication of suspicion is conveyed by the ὅπο as in ὑφόροι, ὑποψία, cf. οἱ δὲ Ἐλληνες ὑφορόντες τοῦτοι αὐτοὶ ἐφ' ἑαυτῶν ἐχὼ-

53 b

10. καὶ βεβαιώσεις κτλ.: "indicibus opinionem confirmabis ut recte videantur tulisse sententiam." Wolf.
11. τοιοῦντι: if you do this.
12. ἄξιον: τοῦ τοῦτοις, instead of τοῖς νόμοις.
13. ἂν: with the fut. is very rare. — τὸ τοῦ Σωκράτους πρά-

14. γίνεται: with the aor. of the

15. ἂν: neuter predicate.
16. ἐν τοῦτοις, different from the δυναστεία ὀλίγων of the Persian wars.
17. ἂν: neuter predicate.
perithēmenos, ἡ διαθέταν λαβὼν ἡ ἄλλα οἷα δὴ εἰώθασιν
25 ἐνσκευάζοντες οἱ ἀποδιδότας καὶ τὸ σχῆμα τὸ σαυτοῦ μεταλλάζας· ὦτὶ δὲ γέρων ἀνήρ, σμικρὸν χρόνον τῷ βίῳ λοιπὸν οὐντος ὡς τὸ εἰκός, ἑτολμησας οὕτως αὐσχρῶς ἐπιθυμεῖν ζῆν, νόμοις τοὺς μεγίστους παραβάς, οὗτος οὐς ἐρεῖ; ὑσώς, ἂν μὴ τινα λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὃ Σώκρατες, πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάντας ἀνθρώπους καὶ δουλεύων· τί ποιῶν ἡ εὐωχύμενος εἰς Θεττάλιαν, ὥσπερ ἐπὶ δειτουν ἀποδεδημηκός εἰς Θεττάλιαν; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνην τε καὶ τῆς ἄλλης ἀρετῆς ποῦ ἡμῖν ἔσονται; ἄλλα δὴ τῶν παιδῶν ἕνεκα βούλει ζῆν, 54 ἢν αὐτοῦς ἐκθρέψῃς καὶ παιδεύσῃς; τί δὲ; εἰς Θεττάλιαν αὐτοὺς ἁγαγόν ἥρείσεις τε καὶ παιδεύσεις, ἔζενους ποιήσας, ἢν καὶ τούτῳ ἀπολαύσωσίν; ἤ τούτῳ μὲν οὐ, αὐτοῦ δὲ τρε-

Nub. 73, a πομενικὸν περιβλαίου. σκενή and ἐνσκευάζοντες refer to change of costume, and are also used of the costumes of actors. σχῆμα, on the other hand, relates to the other disguises of face and figure necessary to complete the transformation.

27. ἑτολμησας: see on τόλμης, Ap. 38 d.

28. οὗτος ὦ: will there be nobody to say this? Here, as in many common idioms, the verb “to be” is omitted.

29. ὑσώς: the English idiom uses a negative, perhaps not. — ἀκούσει . . . ἀνάξια: like ἀκούσει κακά (ὑπὸ τινος), the passive of λέγειν κακά. Cf. 50 ε. The καί between πολλὰ and ἀνάξια should not be translated.

30. δὴ: accordingly. Socrates will have to make up his mind to it, he has no choice.

31. καὶ δουλεύων: better understood absolutely than with an implied dative. Here we have a blunt statement of the fact which Socrates had in mind in saying ὑπερχόμενος. — τί ποιῶν ἣ κτλ.: the participle goes with the verb of the foregoing clause and has the chief thought, — “what will you do?”

34. ἡμῖν: ethical dative. — ἄλλα δὴ: a new objection raised and answered by the Laws themselves in respect to what Crito said, 45 c d. — ἄλλα: relates to the preceding thought, — “of course these sayings are nowhere; but do you actually wish?”

37. ἢν καὶ τοῦτο κτλ.: i.e. in addition to all other obligations. ἀπολαύσω αὐτοῦ: i.e. at Athens.

What is my sentence then but speechless death,
Which robs my tongue from breathing native breath?

What, but the speechless death of him that is born of a woman?
φόμενοι σοῦ ζωντος βέλτιον θρέψονται καὶ παιδεύονται,
μη συνόντος σοῦ αὑτοῖς: οἱ γὰρ ἐπιτήδειοι οἱ σοὶ ἐπιμε-
λήσονται αὐτῶν. πότερον εὰν εἰς Θεταλίαν ἀποδημήσῃς
ἐπιμελήσονται, εὰν δ’ εἰς ’Αιδον ἀποδημήσῃς οὐχὶ ἐπιμελή-
σονται; εἰ πέρ γε τι ὁφελος αὐτῶν ἐστὶ τῶν σοι φασκοῦντων τ
ἐπιτήδειων εἶναι, οἰσθαί γε χρή.

XVI. ἀλλ’, ὁ Σώκρατες, πειθόμενος ἴμιν τοῖς σοῖς
τροφεύσει, μήτε παίδας περὶ πλείονος ποιοῦ μήτε τὸ ξῆν
μητ’ ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἕνα εἰς ’Αιδον ἐλθὼν
ἐχῆς πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ ἀρχουσιν. οὔτε
5 γὰρ ἐνθάδε σοι φαίνεται ταῦτα πράττοντι ἅμεον εἶναι οὐδὲ
δικαιότερον οὐδ’ ὁσίωτερον, οὔδ’ ἄλλῳ τῶν σῶν οὐδενί,
οὔτ’ ἐκείστε ἀφικομένῳ ἅμεον ἑσται. ἀλλὰ νῦν μὲν ἡδικη-
μένος ἀπει, εὰν ἀπίης, οὐχ ὑφ’ ἴμιν τῶν νόμων ἀλλ’ ὑπ’ ἀν-
θρώπων. εὰν δ’ ἐξέλθῃς οὕτως αἰτχρῶς ἀνταδικήσας τε καὶ
10 ἀντικακουργήσας, τὰς σαυτοῦ ὀμολογίας τε καὶ συνθήκας

38. θρέψονται καὶ παιδεύονται: see on ἐνεξεσθαι 52 a.
42. τῶν . . . εἶναι: explanation of αὐτῶν. σοὶ is not to be construed with
φασκοῦντων.
43. οἰσθαί γε χρή: cf. 55 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 wrath with him while he lives, and
when he dies, their brethren, the Laws in
Hades, will not receive him with favor.
2. παίδας: Xanthispe is not thought
to stand in such need of Socrates’s
care.

3. πρὸ: after περὶ πλείονος, cf. πρὸ
tοῦ ἀδεικυῖν 48 d.
4. ἀπολογήσασθαι: a future judg-
ment 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. οὔτ’ 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’ ἀνθρώ-
πον: referring to the fallible mortals
who act as guardians and representa-
tives of the blameless laws. Cf. ἀνθρώ-
πος, δότις πρῶτον καὶ αὐτὸ τοῦτο οἴδη,
tοὺς νόμους Ἀρ. 24 ε.
11. παραβάς, ἐργασάμενος: subordinated to the foregoing participles.

16. μή 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 ἔταιρε 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 κορυβαντίωντες: 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 Corybantian revels. Cf. ὡσπέρ οἱ κορυβαντίωντες οὐκ ἐμφόροντες ὑπὺς ὀρχοῦται, ὡσπέρ καὶ οἱ μελοποιοὶ οὐκ ἐμφόροντες τὰ καλὰ μὲλη τάντα ποιοῦσιν Ion 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 sound; Then they, in hollowed caves, lithe-limbed, With drums, and, with the flute’s shrill sound Full Phrygian, bacchic ditties hymned.


5. ὡςα γε κτλ.: a limitation added to soften the assertion. Cf. ὡςα γε ταύθρωπεια 46 ε. No object is needed with λέγεις. Λέγειν παρά κτλ. comes very near the meaning of ἄντιλέγειν. Cf. the omission of the object ἐμε with the preceding ποιεῖ μὴ δύνασθαι κτλ. — Grote 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, ἦν ὁ ἔγωγ. μή γάρ πω τὸ ἑμοὶ δοκοῦν σκοπῶμεν, ἀλλ᾽ ὅ σὺ λέγεις νῦν Charm. 163 e; ἐα, ὡς Διονυσίδωρε, εὐφημεί καὶ μὴ χαλεπῶς μὲ προδίδασκε Euthyd. 302 c.

9. ταύτῃ: the repetition of the same word is effective. — θεὸς: 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 d, and at the end of his closing words in court, Ap. 42 a, Socrates mentions ὁ θεὸς. 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 θεὸς translated into the language of the poet, “L’Amor che muove il Sole e l’altre stelle.” The love which moves the sun and the other stars.
Plato, Phaidon

Exekrates, Phaidon

57 b

I. Exekrates. Autos, o Phaidon, paregoun Swkratei ekewn t' hmera, t' to faramakon epiein en t' deisumothriw, h' allon tou h'kousas;

Phaidon. Autos, o 'Echocrates.

5 EX. Ti ouv d' estin atta eispev o anipr pro tou thanaton; kai pws eteleuta; hdeos gar an eyw akoynsai. kai gar outhe tow politow Phleiaswvn oudeis panyi ti etivkwaizei ta vyn 'Athenaze, outhe tis ezos afiktau chrjoun syxnon ekheven, b ostis an hmin saphes ti aggeila oidos t' hyn peri touton, plhn ge d' esti faramakon pion apodhavon. taw d' allon oudei eixein frapeive.

I—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.

I. 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. to faramakon: cf. 117 a.

4. autos: sc. paregenvmen.

6. eteleuta: for the imperfect, see SCG. 211. "Describe the closing scenes, give the details."

8. 'Athenaze: Phlius had been on the side of Sparta in the Peloponnesian War, and its relations to Athens were not close. — chrjoun: temporal genitive. Cf. etous l. 24.


10. eixe: sc. o ezos
FAID. Oúde tā peri tῆς δίκης ἂρα ἐπύθεσθε ὅν τρόπον 58 ἐγένετο:

EX. Ναί, ταῦτα μὲν ἡμῖν ἡγείλε τις, καὶ ἑθανμάζομέν εἰς ὑποκαταστάσεις αὐτῆς πολλῷ ὑστερον φαίνεται ἀποθανῶν. τί οὖν ἦν τούτο, ὁ Φαίδων;

FAID. Τύχη τις αὐτῶ, ὁ Ἔχεκρατες, συνέβη. ἔτυχε γὰρ τῇ προσεβείᾳ τῆς δίκης ἡ πρώμινα ἐστεμμένη τοῦ πλοίου δὲ εἰς Δῆλον Ἀθηναίοι πέμπουσιν.

20 EX. Τούτο δὲ δὴ τί ἔστων:

FAID. Τοῦτ’ ἔστι τὸ πλοίον, ὡς φασίν Ἀθηναίοι, ἐν ὧν Θησεύς ποτ’ εἰς Κρήτην τοὺς "δίς ἐπτά" ἐκείνους ὥστε ἄγων καὶ ἐσωστε τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ηὗ τι ξαντο, ὡς λέγεται, τότε, εἴ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον. ἦν δὴ ἂεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ’ ἐνι αυτῶν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἄρξωνται τῆς θεωρίας νόμος ἔστων αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσία μηδένα ἀποκτενώναι. πρὶν ἄν εἰς Δῆλον τ’ ἀφύκητα τὸ πλοίον καὶ πάλιν δεύρο. τοῦτο δ’ ἐνίστ’ ἐν

17. ἔτυχε: resumes τύχη συνέβη.
18. ἐστεμμένη: se. with laurel.
20. τούτῳκτλ.: 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 ἐπτά: 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 κυκλωπῶρρα (dark-proved) μὲν ναύς μενέκτυπον (steadfast-in-conflict) Ἡθόλα δίς ἐπτά τ’ ἀγ- λαόν (splendid) ἀγουσα κοβρῶν Ἰαώνων. Κρητικὸν τάμμα πέλαγος.
29. δεύρο: used as if the speaker were still in Athens. Possibly it was the expression of the law.
30 πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχῇ δ΄ ἐστὶ τῆς θεωρίας, ἐπειδὰν ὦ ἰερεύς τοῦ Ἐ. Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τούτῳ δὲ ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ, ὦ μεταξύ τῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θανάτον, ὦ Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραγμάτεια, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἦν οὖν εἰὼν οἱ ἀρχοντες παρεῖναι, ἀλλὰ ἐρήμος ἐτελεύτα φίλων;

5 ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρηγορῶν πτερες, καὶ πολλοὶ γε. d

EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἢμῖν ἀπαγγείλαι, εἰ μῆ τίς σοι ἀσχολία τυγχάνει οὖσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράζομαι ὠμὴν διηγήσασθαι· καὶ γὰρ τὸ μεμνησθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἀλλοῦ ἀκούοντα ἐμοίγει ᾧ τὰ πάντων ἡδιστον.

EX. Ἀλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἄκουσομένους γε τουούτους ἐτέρους ἐχεῖς· ἀλλὰ πειρῶ ὡς ἀν δὴν ἀκριβεστάτα διεξελθεῖν πάντα.

ΦΑΙΔ. Καὶ μὴν ἐγὼ γε θαυμάσια ἐπαθον παραγενόμενον e. e

15 οὔτε γὰρ ὡς θανάτῳ παρώντα με ἀνδρὸς ἐπιτηδείου ἐλεος

31. αὐτούς: implied in πλοῖον above.

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.

Π. "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 ἀνδρί: courteous. Cf. ἀνήρ, l. 16, and contrast 116 d, 117 e.

4. φίλων: ablative genitive with ἔρημος.

8. σχολάζω: replies to ἀσχολία. Cf. Ἄρ. 23 b.

12. τοιούτους: predicate, of like mind. — This, with ήμῖν and εἰῶν above, is the only indication of a group of listeners.

14. παραγενόμενον: coincident in time with ἐπαθον.

15. οὔτε: correl. with οὔτ' αὐ, l. 22.
εἰσήγηει· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὥς Ἐχέκρατες, καὶ
tοῦ τρόπου καὶ τῶν λόγων, ὥς ἀδεώς καὶ γενναίως ἐτελεύτα,
ὥστε μου ἐκείνον παρίστασθαί μηδὲ εἰς Ἀιδοὺ ἵντα ἄνευ
θείας μοίρας ἱέναι, ἀλλὰ καὶ ἐκείσε ἀφικόμενον εὐ πράξειν,
20 εἰ πέρ τις πώποτε καὶ ἄλλοις. διὰ δὴ ταῦτα οὐδὲν πάνυ μει
ἐλευνόν εἰσήγηει, ὥς εἰκὸς ἀν δόξειν εἶναι παρόντι πένθει·
οὔτ' αὐ ἡδονή ὡς ἐν φιλοσοφίᾳ ἡμών οὔτων, ὡσπερ εἰώθε-
μεν· καὶ γὰρ οἱ λόγοι τοιούτοι τūν 'ήσαν· ἀλλ' ἀτεχνῶς
ἀτοπόν τί μοι πάθος παρῆν καὶ τις ἄηθης κράσις ἀπὸ τε τῆς
25 ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμομένων
ὅτι αὐτίκα ἐκείνος ἔμελλε τελευτᾷν. καὶ πάντες οἱ παρόντες
σχεδόν τι οὔτως διεκείμεθα, ὡτε μὲν γελῶντες, ἐνιότε δὲ δα-
κρύοντες, εἰς δ' ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἶσθα
gάρ ποιν τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

30 EX. Πῶς γὰρ οὖ;

ΦΑΙΔ. Ἐκείνος τε τούνων παντάπασιν οὔτως εἶχεν, καὶ
αὐτὸς ἐγώ 'ετεταράγμην καὶ οἱ ἄλλοι.

EX. Ἐτυχον δ', ὥς Φαιδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὕτος τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν
35 καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ καὶ ἔτι Ἐρμογένης καὶ
Ἐπιγένης καὶ Δισχύνης καὶ Ἀντισθένης· ἥν δὲ καὶ Κτήσιν.

17. τοῦ τρόπου: for construction,
cf. Crito 43 b.
18. παρίστασθαί: ἐκείνον... ἱέναι
s subject.
:3 c.
20. εἷ πέρ κτλ.: The English idiom
does not use and or other, but throws
all the stress on any one.
—πένθει: dative with παρὰ in παρόντι,
which in turn agrees with μοι or τινὲι,
after eikόs (εἰ τίς παρείη πένθει).

22. ἡδονῆ: sc. εἰσήγηει, 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 μανίκος.
33. Ἐτυχον κτλ.: who were present?
The English idiom throws little stress
on this verb.
34. The personal friends and asso-
ciates of Socrates are mentioned first.
—Xenophon at this time was in Asia
Minor with Thibro.
ποι ο Παïæνιες καὶ Μενεξενος καὶ ἄλλοι τινες των ἐπιχωρίων. Πλάτων δ' οἴμαι ἡσθένει.

EX. Ξένοι δὲ τινες παρῆσαν;

40 ΦΑΙΔ. Ναι, Συμμίας τε γ' ο Ὺηβαῖος καὶ Κέβης καὶ Φαιδώνδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

EX. Τί δέ; Ἀριστιππός καὶ Κλεόμβροτος παρεγένοντο; ΦΑΙΔ. Οὐ δήτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

EX. Ἄλλος δὲ τις παρῆν;

45 ΦΑΙΔ. Ξεδών τι οἴμαι τούτους παραγενέσθαι.

EX. Τί οὖν δή; τινες φής ήσαν οἱ λόγοι;

ΠΙ. ΦΑΙΔ. Ἐγώ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέρας εἰσώθημεν φοιαν καὶ ἐγώ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συνλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν φ' καὶ ἡ δίκη ἐγένετο. πλησίον

5 γὰρ ἦν τοῦ δεσμωτηρίου. περιεμένομεν οὖν ἐκάστοτε, ἦς ἀνοιχθεὶ τὸ δεσμωτηρίον, διατριβοῦτες μετὰ ἀλλήλων· ἀνεφγετο γὰρ οὗ πρῶ· ἐπειδὴ δ' ἀνοιχθεὶ, εἰσῆμεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ δημερεύομεν μετὰ αὐτοῦ. καὶ δὴ καὶ τότε πρωιτέρων συνελέγημεν. τῇ γὰρ προτεραία [ἡμέρα] ἐπειδὴ

38. Πλάτων: Plato names himself only here and Ap. 34a, 38b. 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 ἐπιχωρίοι.

42. Ἀριστιππός κτλ.: this seems to be intended as a reproach. These might have been present.

46. λόγοι: this refers to 59a.

ΠΙ. 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. ἀνοιχθεὶ: the optative indicates the indefinite frequency of the past action.

10. ἐσπέρας: for the genitive, cf. étous 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.
καὶ διὰ ταῦτα ὃ ἂν τὸ ἔτερον παραγένηται ἑπακολουθεῖ ὡστερον καὶ τὸ ἔτερον. ἀσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει τὸ ἀλγευοῦν, ἦκεν ὃ δὴ φαίνεται ἑπακολουθοῦν τὸ ἡδῦ.

IV. ὁ οὖν Κέβης ὑπολαβὼν "Νη τὸν Δία, ὦ Σῶκρατες," ἐφη, "εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ἥν πεποίηκας, ἐντείνας τοὺς τοῦ Λισώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλων προσεύμιον, καὶ ἄλλοι τινὲς με ἡδῆ ἡροῦντο, ἀτὰρ καὶ Εὐήνως πρόην, ὃ τί ποτε διανοηθεῖς, ἐπειδῆ δεῦρο ἠλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πῶς ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχεων ἐμὲ Εὐήνῳ ἀποκρίνασθαι, ὡστὲν με αὔθις ἐρωτῶ (εὖ οἶδα γὰρ ὅτι ἐρήμηται), ἐπεῖ, τί χρῆ λέγειν." "Λέγε τούτων," ἐφη, "αὐτῷ, ὦ Κέβης, τάληθη, ὅτι οὖν ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα. ἦδη γὰρ ὡς οὐ ράδιον εἶναι ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγει, καὶ ἀφοσιούμενος, εἰ πολλάκις ταῦτην τὴν μουσικὴν μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἄτα τοιάδε: πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοι ἐν ἄλλῃ ὡς φαινόμενον, τὰ αὐτὰ δὲ λέγον, 'Ὤ Σῶκρατες,' ἐφη, 'μουσικὴν ποίει.

40. ἑπακολουθοῦν: 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 fable began Δῆλε Ἀπολλὸν χαῖρε καὶ "Ἀρτέμι παίδε κλεείνῳ. The fable began Ἀλεπότος ποτ' ἔλεξε Κορίνθιον ἀστὸ νέμον, μή κρίνειν ἄρετὴν λαοδίκης σοφίᾳ. We have no reason to suppose that Socrates was greater as a poet than as a sculptor.

7. ἐμί: subject of ἐχεῖν.
13. ἐπιτάττοι : sc. τὰ ἐνυπνία.
καὶ ἔργαζον. καὶ ἔγω ἐν γε τῷ πρόσθεν χρόνῳ ὀπερ ἐπρατ-
ton τοῦτο ὑπελάμβανον αὐτό μοι παρακελεύεσθαί τε καὶ ἐπι-
κελεύειν, ὥσπερ οἱ τοῖς θέουσι διακελεύομεν, καὶ ἐμοὶ οὔτω
20 τὸ ἐνύπνιον ὀπερ ἐπραττον τοῦτο ἐπικελεύειν, μονσικὴν ποιεῖν,
ὡς φιλοσοφίας μὲν οὐσίας μεγίστης μονσικῆς, ἐμοῦ δὲ τοῦτο
πράττοντος· νῦν δ' ἐπειδὴ ἢ τε δίκη ἐγένετο καὶ ἢ τοῦ θεοῦ
ἔφορὴ διεκώλυε μὲ ἀποθυμήσεις. ἔδοξε χρῆναι, εἰ ἠρα πολλά-
kις μοι προστάττοι τὸ ἐνύπνιον ταύτην τὴν δημώδη μονσικὴν
25 ποιεῖν. μὴ ἀπειθήσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστερον γὰρ
ἐναι μὴ ἀπείναι πρὶν ἀφοσιώσασθαι τοιχόσαντα τοιμάτα.
πιθόμενον τῷ ἐνυπνίῳ. οὔτω δὴ πρῶτον μὲν εἰς τὸν θεοῦ
ἐποίησα, οὐ ἢ ἢ παροῦσα θυσία: μετὰ δὲ τὸν θεόν, ἐνυοὴ-
σας ὅτι τὸν ποιητὴν δέοι, εἰ περ μέλλοι ποιητὴς εἶναι. ποιεῖν
30 μῦθους, ἀλλ' οὐ λόγους. καὶ αὐτὸς οὐκ ἢ μυθολογικός, διὰ
ταῦτα δὴ οὐς προχείρους εἶχον μῦθους καὶ ἡπιστάμην τοὺς
Λισσώπου, τούτους ἐποίησα, οἷς πρῶτοι ἐνέτυχον. Ν. ταῦτα
οὖν, ὧν Κέβης. Ἐνύνῳ φράξε, καὶ ἔρρωσθαι καὶ, ἄν σωφρονή,
ἐμὲ διώκεις ὡς τάχιστα. ἀπειμι δ', ὡς οὐκε, τήμερον· κε-κ
λένουσι γὰρ Ἀθηναίοι."
crates, Eú̂nyō! polla γαρ ἡδη ἐντετύχηκα τῷ ἀνδρί. σχέ-
δον οὖν ἔξι δὲν ἔγω ἡσθημαι οὖν ὀπωστιοῦν σοι ἐκὼν εἶναι πείσται." "Τί δέ;" ἦ δ' ὃς. "οὐ φιλόσοφος Εὐ̂νος;"
"Εμοιγε δοκεῖ," ἐφη ὁ Σιμμίας. "Ἐθελήσει τοίνυν καὶ Ἐυ̂νος καὶ πᾶς ὧν ἄξιως τοῦτον τοῦ πράγματος μέτεστιν.

οὐ μέντοι ὑσως βιάστει αὐτὸν· οὐ γάρ φασι θεμιτὸν εἶναι." καὶ ἀμα λέγων ταῦτα καθήκε τὰ σκέλη ἐπὶ τὴν γῆν, καὶ ἰ
καθεξόμενος οὕτως ἡδη τὰ λοιπά διελέγετο. ἦρετο οὖν αὐτὸν ὁ Κέβης. "Πῶς τούτο λέγεις, ὁ Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἕαντὸν βιάζεσθαι, ἐθέλεω δ' ἄν τῷ ἀποθνήσκοιτι τὸν

φιλόσοφον ἐπεσθαι;" "Τί δέ, ὁ Κέβης; οὐκ ἀκηκόατε σὺ τε καὶ Σιμμίας περὶ τῶν τουούτων Φιλολάφω συγγεγονότες;"
"Οὐδέν γε σαφῶς, ὁ Σώκρατες." "Ἀλλὰ μὴν καὶ ἐγὼ ἐξ ἀκοῆς περὶ αὐτῶν λέγω· ἂ μὲν οὖν τυγχάνω ἀκηκοῶ, φθο-

νως οὐδεὶς λέγειν. καὶ γὰρ ὑσως καὶ μάλιστα πρέπει μέλ-

20 λοντα ἐκεῖσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολογεῖν περὶ ἐ
tῆς ἀποθημίας [τῆς ἐκεῖ], ποίαν τινὰ αὐτὴν οἰόμεθα εἶναι·
tί γὰρ ἂν τις καὶ ποιῶ ἄλλο ἐν τῷ μέχρι ἡλίου δυσμῶν ἀρόνων;"

9. πράγματος: i.e. φιλόσοφος.
11. καὶ ἀμα λέγων κτλ.: 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. τὸ μὴ εἶναι: in apposition with τοῦτο. For the articular infinitive as

representative of the indicative, see SCG. 328.
16. Φιλολάφω: a Pythagorean phil-

osopher, 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.—συγγεγονότες:


Socrates is about to talk with his friends,

—those who voted for his acquittal.
21. ἀποδημίας: cf. Ap. 40 e.—ἐκεῖ:

cf. 117 e.
22. ἡλίου δυσμῶν: cf. 116 e. It

89 e Socrates will defend his point ἐστιν ἐστὶν τὸν ἡλίου. The civil day began and

ended at sunset. The condemned man

was allowed to live until the very close of

the day.

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. auton eauton: the two words form a single reflexive. Cf. avrovs eautos 62 a, autd eautd 62 c, autbs ye autou 62 d.

2. oper: us to that question of yours.

7. "Few rules are absolute, and very likely at some times (evten ote) and for some persons (evten ois) death may be better than life."

8. apantwv: partitive genitive with mouon.

13. Itpw Zeus: Cebes was a Theban, and the Boeotian dialect did not change fido to istw, as in Attic, but to fittw or itpw. In strictness, as a Theban, Cebes would have said itpw Deon, but our Mss. make him mix dialects.


16. ws ktl.: explains o lexomenos logos. — ev phourp: cf. piis omnibus retinendus animus est in custodia corporis nec in iussu eius
62 a

οἱ ἀνθρωποὶ καὶ οὐ δεῖ δὴ ἐαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τε τίς μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν. οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης, εὑ λέγεσθαι, τὸ 20 θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι. ἡ σοι οὐ δοκεῖ οὕτως;” "Ἐμογε," φησίν ὁ Κέβης. “Οὐκοῦν,” ἡ δ' ὅς, "καὶ σὺ ἀν τῶν σαυτοῦ κτημάτων εἰ τι αὐτὸ ἀποκτείνῃ νῦν, μὴ σημηναντῆς σου ὅτι βούλει αὐτὸ τεθνάναι, χαλε-25 παῖνος ἀν αὐτῷ, καὶ εἰ τινὰ ἔχους τιμωρίαν, τιμωροῖ τἄν;” "Πάνυ γ' ἐφη. "Ἰσως ταῖνων ταύτη ὅπι ἄλογον, μὴ πρότερον αὐτῶν ἀποκτείνωνας δεῖν, πρὶν ἀν ἀνάγκην τινὰ θεὸς ἐπιτέμψῃ, ὥσπερ καὶ τήν νῦν ἡμῖν παροῦσαν.”

VII. ‘‘Ἀλλ᾽ εἰκός,” ἐφη ὁ Κέβης, “τοῦτο γε φαίνεται. ο μέντοι νῦνδὴ ἐλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἀν ἐθέλειν ἀποθηγήσκειν, ἑοικεν τοῦτο, ὦ Σώκρατε, ἀτόπῳ, εἰ περ ὁ ἄ νυνδὴ ἑλέγομεν εὐλόγως ἔχει, τὸ θέον τ' εἶναι τὸν ἐπιμελού-5 μενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γάρ μη ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπίσταται, ἐν ἡ ἐπιστατούσων αὐτῶν οὐπερ ἄριστοι εἰσίν τῶν ὄντων ἐπιστάται θεοῖ, οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γ' αὐτῶν οἰεται ἁμεινον ἐπιμελησεσθαι ἐλεύθερος γενόμενος:

a quo ille est vobis datus ex hominum vita migrandum est Cicero, de Rep. vi. 8.


26. ταύτη: opposed to οὕτω 1.14. — 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, ana 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... ἀποθηγήσκειν: in apposition with the relative δ. Cf. the construction of τὸ θεὸν εἶναι two lines below.


6. τὸ μὴ ἀγανακτεῖν: subject of ἔχει λόγον.


9. οἴεται: sc. ὁ φρονιμωτάτος,—
10 ἀλλ' ἀνόητος μὲν ἀνθρωπος τάχ', ἀν οὐθείη ταῦτα, [φευκτέον εἶναι ἀπὸ τοῦ δεσπότου.] καὶ οὐκ ἂν λογίζοιτο ὦτι οὐ δεὶ ἀπὸ ὦ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὁ τι μάλιστα παραμένειν, διὸ ἀλογίστως ἂν φεύγοι, ὁ δὲ νοῦν ἐχὼν ἐπιθυμοὶ που ἂν ἂεί εἶναι παρὰ τῷ αὐτοῦ βελτίων. καίτοι οὕτως, ὦ Σώκρατες,

VIII. “Φέρε δὴ,” ἦ δ' ὦς, “πειραθῷ πιθανῶτερον πρὸς change from indefinite plural to the singular.

10. φευκτέον εἶναι: explains ταῦτα.
15. ἦ: than, after the comparative idea in τούναντιον.
21. τίληγεν: cf. οὐδὲν λέγειν, Λρ. 30 b.
22. ὥς ἄληθῶς: construe with σοφοῖ.
23. ράδιως: cf. 1, 2.
24. εἰς σὲ: 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. πιθανῶτερον: a humorous allusion to Socrates's failure to convince the court.
114a ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστὰς. ἐγὼ γὰρ,
ἐφη, "ὅ Σωμία τε καὶ Κέβης, εἰ μὲν μὴ ὥμην ἥξειν πρῶ-
τον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθοὺς, ἔπειτα
καὶ παρ’ ἀνθρώπους τετελευτηκότας ἀμείνους τῶν ἐνθάδε,
ηδίκοιν ἄν ὡς ἄγανακτῶν τῷ θανάτῳ. νῦν δ’ εὖ ἵστε ὅτι
παρ’ ἀνδράς τ’ ἐλπίξω ἀφίξεσθαι ἀγαθοὺς. καὶ τούτῳ μὲν εἰ
οὐκ ἂν πάνω διασχισάμην. ὅτι μέντοι παρὰ θεοὺς δεσπό-
tας πάνω ἄγαθοὺς [ἡξειν], εὖ ἵστε ὅτι, εἰ πέρ τι ἄλλο τῶν
tοιοῦτων, διασχισάμην ἄν καὶ τούτο. ὅστε διὰ ταῦτα
οὐχ ὁμοίως ἄγανακτῶ, ἀλλ’ ἐνελπίζει εἰμὶ εἰναί τι τοῖς τετε-
λευτηκόσι καὶ, ὡσπερ γε καὶ πάλαι λέγεται, πολὺ ἀμείνου
τοῖς ἄγαθοῖς ἢ τοῖς κακοῖς."

LXIII. "Τοῦ μὲν οὖν ταῦτα διασχισάμην οὕτως ἔχειν, ἃ
ὡς ἐγὼ διελήλυθα, οὐ πρέπει νοὺν ἔχοντι ἀνδρὶ. ὅτι μέντοι
ἡ ταῦτ’ ἐστὶν ἡ τοιαύτ’ ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς
οἰκήσεις, ἐπεῖπερ ἀθάνατον γ’ ἡ ψυχὴ φαίνεται οὕτα, τοῦτο

3. πρῶτον μὲν: as often, the form of
the sentence is changed later.

6. ηδίκοιν ἄν: I should be wrong.
SCG. 429.—ἀγανακτῶν: cf. Crito 43 c.
—νῦν δ’: contrasted with ἐι μὲν in l. 3
above.

7. παρ’ ἀνδράς: cf. Ap. 41 a.—τοῦ-
to μὲν: i.e. ἀφίξεσθαι κτλ. To this, μέν-
toι is adversative.


11. ὁμοίως: sc. as I otherwise should.

In the first division of the argu-
ment, 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 fetters 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 Soc-
crates reverts to the situation at 63 b.

1. ταῦτα: subject of οὕτως ἔχειν.—
tὸ διασχισάμην: subject of πρέπει.
Cf. 63 c.

2. ὅτι κτλ.: this clause is resumed
by τοῦτο.

4. ἀθάνατον: neuter predicate, in
soite of the gender of the subject.
5. οἶομένω: 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 τὸ σῶματος. Cf. περὶ τὸ μανθάνειν, below.

10. τοὺς κόσμους: sc. τὸ σῶματος.

11. θάτερον: euphemistic for κα-κών.

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,

   Book iv: σοφία, ἀνθρεπα, δικαιοσύνη, σοφροσύνη. — οὕτω: refers to κοσμήσας,
   above.

15. ώς πορευόμενος: ready to go.

18. τραγικός: Socrates is still in a playful mood.

20. λοιπάμενοι: the chief matter is expressed by the participle, “to bathe
   before I drink the drug.”

21. λοιμοί: explanatory infinitive;
   cf. Crito 45 ν.

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
Plato’s Phaedo

115d

παίδων ἣ περὶ ἄλλου του, ὅ τι ἂν σοι ποιεῖντες ἥμεις ἐν χάριτι μάλιστα ποιήμεν;" "Ἄπερ ἀεί λέγω," ἐφη, "ὁ Κρίτων, οὐδὲν καὶνότερον: ὅτι ὑμῶν αὐτῶν ἐπιμελεύμενοι ὑμεῖς, καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἀττ' ἄν ποιήτε, κἂν μὴ νῦν ὀμολογήσητε. ἦν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτη, καὶ μὴ 'θέλητε, ὕστερε κατ ἤχυ κατὰ τὰ νῦν τ' εἰρημένα καὶ τὰ ἐν τῷ ἐμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν

10 πολλὰ ὀμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον εἰ ποιήσετε." "Ταῦτα μὲν τοῖνυν προθυμησόμεθα," ἐφη, "οὔτω ποιεῖν· θάπτωμεν δὲ σε τίνα τρόπον;" ""Οπως ἂν," ἐφη, "βούλησθε, εάν πέρ γε λάβητε με καὶ μὴ ἐκφύγων ὑμᾶς." γελάσας δ' ἀμα ἢσυχή καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, "Οὐ

15 πείθω, ὃ ἀνδρες, Κρίτωνα, ὡς ἐγὼ εἰμὶ οὕτος ὁ Σωκράτης, ὁ νῦν διαλεγόμενος, καὶ διατάττων ἐκαστον τῶν λεγομένων, ἀλλ' οἴεται με ἐκείνων εἶναι, ὅν ὀφεται ὀλίγον ύστερον νεκρόν, καὶ ἐρωτά δή, πῶς με θάπτῃ. ὅτι δ' ἐγὼ πάλαι πολύν λόγον ἐπεοίημαι, ὡς, ἐπειδᾶν πίω τὸ φάρμακον, ὀνκείτι ὑμῖν παρα-20 μενω, ἀλλ' οὖχ ὑσσομαι ἀπιών εἰς μακάρων δὴ τινας εὐδαιμο-

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. ὑμῶν κτλ.: cf. Αρ. 29 e, 36 e.


12. θάπτωμεν: deliberative subjunctive. Crito means to ask Socrates's preference for cremation or inhumation. Cf. Cum enim de immortality animorum disputavisset et iam moriendi tempus urgeret, rogatus a Critone quem ad mo-

15. οὖτος: contrasted with ἐκείνων, below.

18. θάπτῃ: the mood of direct quotation is retained. — δὲ κτλ.: resumed by ταῦτα.
νίας, ταῦτα [μοι] δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθοῦμενος ἂμα μὲν ὑμᾶς. ἂμα δ' ἐμαυτόν. ἐγγυησάσθε οὖν με πρὸς Κρίτωνα,” ἐφη, “τὴν ἐναντίαν ἐγγύην ἢ ἢν οὗτος πρὸς τοὺς δικαστὰς ἠγγυάτο. οὗτος μὲν γὰρ ἡ μὴ παραμενεῖν· ὑμεῖς δ' ἢ μὴν μὴ παραμενεῖν ἐγγυησάσθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπόντα, ὡν Κρίτων βάων φέρη, καὶ μὴ ε ὅρων μοι τὸ σῶμα ἢ καόμενον ἢ κατορυτόμενον ἀγανακτῆ ὑπὲρ ἐμοῦ ὡς δεινά πάσχοντος, μηδὲ λέγη ἐν τῇ ταφῇ ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει. εὖ γὰρ ἂν ἤσθι,” ἢ δ' οὐ,” ὡ ἄριστα Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακὸν τι ἐμποτεὶ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρῆ καὶ φάναι τοῦτον σῶμα θάπτειν, καὶ θάπτειν οὕτως ὑπὸ τοῦ σιφόν ἢ καὶ μάλιστα 116 ἡγῆ νόμιμον εἶναι.”

I.XV. ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνύστατο εἰς οἰκήμα τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἰπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιμένομεν οὖν πρὸς ἡμᾶς αὐτὸς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτε δ' αὖ περὶ τῆς

21. ταῦτα: i.e. all the preceding argument.

24. ἠγγυάτο: 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 ἐμοῦ.

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.

I.XV. 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 λουσόμενος: saying that he was going to bathe. — περιμένειν: cf. 59 d.
5. ὁρφανὸς: predicate. The subject of the infinitive is subject also of 
περιεμένομεν.


7. γυναῖκες: among these, of course, Xanthippe is included. She returns to 
the prison in the afternoon, though 
she was conducted home in the morn-
ing (60 a). — Of Socrates’s other living 
kin, nothing is known.


20. τῶν ἀγαπό: partitive geni-
tive, — "of all whom I ever knew."


I, XVI. 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 Crito's personal attendant. Cf. 60 a.

3. τὸν μέλλοντα κτλ.: i.e. a specialist, who had charge of the execution. — τὸ φάρμακον: this is nowhere specified by Plato, but was κόμις, 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
107 a

Φέροντα τετραμμένων. ἵδιν δὲ ὁ Σωκράτης τὸν ἀνθρωπον,
117 Ἑλευ,” ἐφη, “ὡ βελτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί
χρή ποιεῖν;” Ὅυδὲν ἄλλο,” ἐφη, “ἡ πιόντα περιέναι, ἐως
ἀν σου βάρος ἐν τοῖς σκέλεσι γένηται, ἐπειτα κατακεισθαι· δὲ
καὶ οὐτως αὐτὸ ποιήσει.” καὶ ἀμα ὄφεξε τὴν κύλικα τῷ
Σωκράτει· καὶ ὃς λαβῶν καὶ μάλα ἱλεως, ὦ Ἐχέκρατες,

οὐδὲν τρέοτες οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ
προσώπου, ἀλλ’ ὡσπερ εἰώθει ταυρηδόν ὑποβλέψας πρὸς τὸν
ἀνθρωπον, “Τι λέγεις,” ἐφη, “περὶ τούτε τῶν πῶματος πρὸς
to ἀποσπεῖται τιν;” ἔξεστιν, ἢ οὖ; “Τοσοῦτον,” ἐφη,
“ὁ Σώκρατες, τρίβομεν, ὥσον οἷόμεθα μέτριον εἶναι πιεῖν.”

Μανθάνω,” ἢ δ’ ὅς· “ἀλλ’ εὐχεσθαί γε που τοῖς θεοῖς ἔξεστι ο
te καὶ χρή; τὴν μετοίκησιν τὴν ἐνθένε έκείσε εὕτυχη γενέ-
σθαι; ἃ δὴ καὶ ἐγώ εὐχομαί τε καὶ γένουτο ταύτη.” καὶ
ἀμ’ εἰπὼν ταῦτα ἐπισχόμενοι καὶ μᾶλα εὐχέρως καὶ εὐκόλως
ἔξεπιεν. καὶ ἠμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἴοι τε ἤσαν
20 κατέχειν τὸ μὴ δακρύειν, ὡς δὲ εἶδομεν πῦνοτά τε καὶ πεπω-
κότα, οὐκέτι, ἀλλ’ ἐμοῦ γε βία καὶ αὐτῷ ἀστακτὶ ἐξώρει τε
dάκρυνα, ὡστε ἐγκαλυπάμενος ἀπέκλασον ἐμαυτόν· οὐ γὰρ δὴ
ἐκείνον ἐγε, ἀλλὰ τὴν ἐμαντὸν τύχην, οἶνον ἄνδρος ἐταῖρον α
estepēmevοι εἴην. ὦ δὲ Κρίτων ἐτὶ πρότερος ἐμοῦ, ἐπειδῆ

been used at Athens first in the time
of the Thirty. According to Lysias
xii. 17, πίνειν κόνελον was the ordinary
παράγγελμα under their rule. Plato
once (Lysis 219 e) mentions this as a
poison for which wine was an anti-
dote. According to modern authori-
ties, the effects of this poison are much
more violent than would seem from
Plato’s story.

7. σον: construe with σκήλεσι.—
katakeištai: construe with χρή.
8. αὐτό: nominative, itself.

10. χρώματος: genitive with οὐδὲν
only as obj. of διαφθείρας, not as obj. of
tréosas.

13. τοσοῦτον: i.e. only so much.

17. γένοιτο ταύτη: so may it be.

20. τὸ μὴ δακρύειν: the negative
repeats that contained in κατέχειν.

21. ἐμοῦ γε καὶ αὐτοῦ: genitive with
βία.

22. ἐγκαλυπάμενος: sc. with a fold
of his mantle. Cf. l. 43.

23. οἶνον: an idea of thinking is
implied. II. 100Ω.
25 οὐχ οἵος τ’ ἂν κατέχειν τὰ δάκρυα, ἔξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἐμπροσθεν χρόνῳ οὐδέν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος [κλάων καί] ἀγανακτῶν οὐδένα οὕτων οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκρά-τους. ἐκεῖνος δὲ, “Οἶα,” ἐφη, “ποιεῖτε, ὦ θαυμάσιοι! ἐγὼ μέντοι οὐχ ἥκιστα τούτου ένεκα τὰς γυναῖκας ἀπέτεμψα, ών μὴ τοιαύτα πλημμελοἶεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημία χρῇ τελευτᾶν. ἀλλ’ ἥσυχίαν τε ἀγετε καὶ καρτερεῖτε.” καὶ ἐ ἠμεῖς ἀκούσαντες ἡσυχώθημεν τε καὶ ἐπέσχομεν τοῦ δακρύου. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἐφη τὰ σκέλη, κατε-κλίνη ὑπτιος· οὕτω γὰρ ἐκέλευεν ὁ ἀνθρωπος· καὶ ἀμα ἐθαπτόμενος αὐτοῦ [οὕτως ὁ δεύς τὸ φάρμακον] διαλύτων χρόνων ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, κατεπείτα σφόδρα πιέσας αὐτοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ’ οὐκ ἐφη· καὶ μετὰ τοῦτο αὖθις τὰς κνήμας· καὶ ἐπανεῖδεν ὦτώς ἡμῖν 117

40 επεδείκνυτο, ὅτι ψύχοτο τε καὶ πηγύτο. καὶ αὐτὸς ἔπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἦδη οὖν σχεδὸν τι αὐτοῦ ἂν τὰ περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐκκαλυψάμενος, ἐνεκεκάλυπτο γὰρ, εἶπεν, ὁ δὴ τελευταίον ἐφθέγξατο, “Ὤ Κρίτω, ἐφη, “τῷ Ἀσκλη-πιῶ ὁφείλομεν ἀλεκτρυώνα· ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελή-σητε.” ἀλλὰ ταῦτα,” ἐφη, “ἔσται,” ὁ Κρίτων· “ἀλλ’ ὀρα,

28. τῶν παρόντων: partitive with οὐδένα.
29. οἶα: cf. οἴον 61 c.
30. τούτου ένεκα: explained by the ἵνα clause.
31. εὐφημίᾳ κτλ.: a Pythagorean doctrine.
33. τοῦ δακρύου: ablative genitive.
35. ὑπτιος: predicate. To this, οὕτω refers.
40. πηγύτο: optative. The mode-sign ι is absorbed by the ν.
41. γένηται: the subject is implied in ψύχοτο κτλ.
43. ὁ 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.
e1 ti állo légeis." tauta eroménon autóu oudev eti apékri
vato, all' olyphon xronon dialip tôn ékynth te kai ó ánthr
pos exekállyven autón, kai o's ta òmmata ésthoen. idwv de
50 ó Krítwv sunnélabhe to ostatma kai tous ófthalmoús.

LXVII. Ἡδε ἡ τελευτή, ὃ Ἐχέκρατες, τοῦ ἔταιρον ἡμῖν
ἐγένετο, ἀνδρός, ὥς ἡμεῖς φαίμεν ἂν, τῶν τότε δὲ ἐπειράθη
μεν ἀρίστον καὶ [ἀλλω] φρονιμωτάτου καὶ δικαιοτάτου.

47. ei ti állo légeis: whether you
have anything else to say.

LXVII. 2. tōn tōte: of his time.
The expression is suited to the time
of composition of the dialogue. Cf.
seoro 58 b.

3. állovs: in general. — In this
praise, the narrator gives the impres-
sion of studied moderation. This is
consistent with Plato's practice of pre-
senting his portrait of Socrates without
comment or criticism.
XXXII. “Σωκράτης δ’ ἐγὼ ἑπανέων, ὦ ἄνδρες, οὕτως ἐπι-χειρήσω, δι’ εἰκόνων. οὕτως μὲν οὖν ἦσος οὐήσεται ἐπὶ τὰ γελοιότερα, ἐσται δ’ ἡ εἰκών τοῦ ἄληθος ἔνεκα, οὐ τοῦ γελοίου. φημὶ γὰρ δὴ ὀμοιότατον αὐτὸν εἶναι τοῖς σιλήνοις τούτοις τοῖς ἐν τοῖς ἐρμογυλυφείοις καθημένοις, οὕστινας ἐργάζονται οἱ δημιουργοὶ σύριγγας ἡ αὐλοῦς ἔχοντας, οἱ διότε διοιχθέντες φαίνονται εἰδοθεν ἀγάλματα ἔχοντες θεῶν. καὶ φημὶ αὖ ἐοικέναι αὐτὸν τῷ σατύρῳ τῷ Μαρσύα ὅτι μὲν οὖν τό γ’ εἴδος ὀμοίος εἰ τούτοις, ὁ Σώκρατες, οὐδ’ αὐτὸς ἂν ποι ἀμφισβητήσαις: ὃς δὲ καὶ τάλλα ἑοικας, μετὰ τούτω ἄκουε. ὑβριστῆς εἰ: ἦ οὖ: εὰν 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 Expedition, praises Socrates.

XXXII. Socrates is like one of the ugly images of a seated satyr, which, when opened, proves to contain a beautiful shrine and the figure of a god.

1. οὕτως: explained by δι’ εἰκόνων.

5. τούτοις: indicates the familiarity of such images. —καθημένοις: these figures generally represented Silenus in a sitting posture, playing the pipe.

6. αὐλοῦς: object of ἔχονται.

7. διοιχθέντες: se. 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 projecting eyes, and his thick lips, and finally as saying: ἐκεῖνο δ’ οὐδὲν τεκμήριον λογίζει ὡς ἐγὼ σοι καλλίων εἰμί, ὅτι καὶ Ναίδες θεαὶ οὗσαι τοὺς Σιλήνους ἐμοὶ ἀμοιστέρους τίκτονοιν ἡ σοι; (Sympr. v. 7). —the Naiad nymphs, goddesses, bear Silens, and these are more like to Socrates than to Critobulus.

11. ὑβριστῆς: a reference to his teasing irony. —ἡ οὖ: are you not?
215 e
γῆς, μάρτυρας παρέξωμαι. ἄλλ' οὐκ αὐλητής; πολὺ γε θανατισώτερος ἐκεῖνον. οὗ μὲν γε δ' ὄργανων ἐκήλει τοὺς ε ἀνθρώπους τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νυνὶ ὃς ἂν
15 τὰ ἐκεῖνον αὐλὴ (ἀ γὰρ "Ολυμπός ηῆλιε, Μαρσύνου λέγω, τοῦ διδάξαντος), — τὰ οὖν ἐκεῖνον εάν τ’ ἀγαθὸς αὐλητής αὐλὴ ἑάν τε φαῦλη αὐλητρίς, μόνα κατέχεσθαι ποιεῖ καὶ δηλοὶ
tοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους, διὰ τὸ θεῖα ἐίναι. σὺ δ' ἐκεῖνον τοσοῦτον μόνον διαφέρεισ, ὃτι ἄνευ ὄργανων
20 ψυλοίς λόγοις ταύτων τούτων ποιεῖς. ἡμεῖς γοῦν ὅταν μὲν τοῦ ἄλλου ἀκούωμεν ἔγοντος καὶ πάνυ ἀγαθοῦ ῥήτορος ἄλλους ἢ
λόγους, οὐδὲν μέλει, ὡς ἔπος ἐπείν, οὐδενί. ἐπειδὰν δὲ σοῦ
tις ἀκούῃ ἢ τῶν σῶν λόγων ἄλλου λέγοντος, κἂν πάνυ φαύ-
λος ἢ ὁ λέγων, ἑάν τε γυνὴ ἀκούῃ εάν τ' ἀνήρ ἑάν τε μει-
25 ράκιον, ἐκπεπληγμένοι ἐσμέν καὶ κατεχόμεθα.

"ἔγω γοῦν. ὃ ἄνδρες, εἰ μὴ ἐμελλὼν κομίδῃ δόξειν μεθύειν,
εἶπον ὀμόσας ἀν ὑμῖν, σία δὴ πέπονθα αὐτός ὑπὸ τῶν τούτων
λόγων καὶ πάσχω ἔτι καὶ νυνί. ὅταν γὰρ ἀκούω. πολὺ μοι
μᾶλλον ἢ τῶν κορυβαντιώντων ἢ τε καρδία πηδᾶ καὶ δάκρυα
30 ἐκχειται ὑπὸ τῶν λόγων τῶν τούτων. ὅρῶ δὲ καὶ ἄλλους
παμπόλλους ταύτα πάσχοντας. Περικλέους δ' ἀκούων καὶ
ἄλλων ἀγαθῶν ῥήτορῶν εὖ μὲν ἠγούμην λέγειν, τοιοῦτον

12. μάρτυρας παρέξωμαι: technical language, as if Alcibiades were conducting a case in court. Cf. Ap. 31 c.
13. ἐκεῖνον: i.e. Marsyas, who had vied with Apollo (Xen. An. i. 2. 8).
14. τῇ ἀπὸ κτλ.: i.e. just like Socrates.
15. τὰ ἐκεῖνον: sc. μέλην οὐκ αὐλητήσατα.
16. οὖν: resumptive.
20. ψυλοῖς λόγοις: repeats ἄνευ ὄργανων. — ταύτων τούτω: i.e. κατέχεσθαι κτλ.
22. λόγους: object of λέγοντος.
23. ἄλλου λέγοντος: sc. αὐτοῦ.
26. κομίδῃ: 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. εἰ λέγειν: supply αὐτόν or αὐτοῦ as subject.
δ' οὐδὲν ἐπασχον, οὐδ' ἐτεθορυβητό μου ἡ ψυχή οὐδ' ἡγανάκτει ὡς ἀνδραποδωδῶς διακειμένου. ἀλλ' ὑπὸ τοῦτοι τοὺς βιωτῶν εἶναι ἔχοντες ὡς ἔχω. καὶ ταῦτα, ὁ Σώκρατες, οὐκ ἔρεις ὡς οὗκ ἀληθῆ. καὶ ἔτι γε νῦν σύνοιδ' ἐμαυτῷ, ὅτι εἰ έθέλουμι παρέχειν τὰ ὃτα, οὐκ ἂν καρτερῆσαμι, ἀλλὰ ταῦτα ἂν πάσχομι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεής ὅν

35 Μαρσύου πολλάκις δὴ οὖτω διετέθην, ὥστε μοι δόξαι μη 216 βιωτῶν εἶναι ἔχοντες ὡς ἔχω. καὶ ταῦτα, ὁ Σώκρατες, οὐκ ἔρεις ὡς οὗκ ἀληθῆ. καὶ ἔτι γε νῦν σύνοιδ' ἐμαυτῷ, ὅτι εἰ έθέλουμι παρέχειν τὰ ὃτα, οὐκ ἂν καρτερῆσαμι, ἀλλὰ ταῦτα ἂν πάσχομι. ἀναγκάζει γάρ με ὁμολογεῖν, ὅτι πολλοῦ ἐνδεής ὅν

40 αὐτὸς ἐτι ἐμαυτῷ μὲν ἄμελῶ, τὰ δ' Ἁθηναίων πράττω. βια ὁν ὁς ὑπερ ἀπὸ τῶν Σειρήνων ἐπισκόπον τοὺς ὃτα οἶχομαι φεύγων, ἦν μη αὐτοῦ καθήμενος παρὰ τοῦτοι καταγγέλλω. πέπουθα δὲ πρὸς τοῦτοι μόνοι ἀνθρώπων, δ' οὐκ ἂν τις οἴοιτο ἐν ἐμοὶ ἐνείναι,—τὸ αἰσχύνεσθαι ὄντωνον. ἐγὼ δὲ τούτων μόνων αἰσχύνομαι. σύνοιδα γάρ ἐμαυτῷ ἀντιλέγειμεν μὲν οἱ δυναμένωσιν, ὡς οὐ δεῖ ποιεῖν αὐτοὺς κελεύει, ἐπειδὰν δ' ἀπέλθω, ἡττημένως τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. δραπετεύων οὐν αὐτόν καὶ φεύγω. καὶ ὅταν ἵω, αἰσχύνομαι τὰ ὁμολογημένα. ε καὶ πολλάκις μὲν ἠδέως ἂν ἰδοίμην αὐτόν μη ὅντα ἐν ἀνθρώ

50 ποις. εἰ δ' αὐτοῦ γένοιτο, εῦ ὁδα ὅτι πολὺ μεῖζον ἂν ἀριθμήμην. ὥστε οὐκ ἔχω ὅ τι χρῆσομαι τοῦτο τῇ ἀνθρώπῳ. XXXIII. "καὶ ὑπὸ μὲν δὴ τῶν αὐλημάτων καὶ ἐγὼ καὶ ἄλλοι πολλοὶ τοιαῦτα πεπόνθασιν ὑπὸ τοῦτο τοῦ σατύρου. ἀλλὰ δ' ἐμοὶ ἀκούσατε ὡς ὁμοίως τ' ἐστίν οἷς ἐγὼ ἤκασα

37. ἔτι γε νῦν: i.e. though Alcibiades was no longer young, but perhaps the most influential man in Athens.
44. τὸ αἰσχύνεσθαι: in apposition with δ'.
47. ὑπό: because of the verbal idea in τιμῆς, which is equivalent to τιμάσθαι. Cf. τὴν ὄδειν ἤμαν Ἅρ. 30 d.
48. τὰ ὁμολογημένα: for the construction, cf. Ap. 34 b. — 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.
220 a αὐτὸν, καὶ τὴν δύναμιν ὡς θαυμασίαν ἐχει. εὖ γὰρ ἤστε ὅτι
5 οὐδεὶς ὑμῶν τούτων γινενόσκει· ἀλλὰ ἔγω δηλώσω, ἐπείπερ ἢ
ηρξάμην. ὅρατε γὰρ ὅτι Σωκράτης ἐρωτικῶς διάκειται τῶν
καλῶν καὶ ἂεὶ περὶ τούτων ἓστιν καὶ ἐκπέπληκται, ὡς τὸ
σχῆμα αὐτοῦ. τοῦτο οὐ σιληνόδες; σφόδρα γε. τοῦτο γὰρ
οὕτων ἔξωθεν περιβέβληται, ὡςπερ ὁ γεγυμμένος σιληνός·
10 ἐνδοθεν δὲ ἀνοιχθεῖς πόσης οἴεσθε γέμει, ὃ ἂνδρες συμπόται,
σωφροσύνης; ἤστε ὅτι οὐτ' εἰ τις καλὸς ἐστι μέλει αὐτῷ
οὐδέν, ἀλλὰ καταφρονεῖ τοσοῦτον ὅσον οὐδ' ἂν εἰς οὐθετεί,
οὐτ' εἰ τις πλοῦσιος, οὔτ' εἰ ἄλλην τινὰ τιμὴν ἔχων τῶν ὑπὸ
επλήθους μακαριζομένων· ἥγειται δὲ πάντα ταῦτα ἡ κτή-
15 ματα οὐδένος ἄξια καὶ ἥμας οὐδέν εἶναι, ἵνα λέγω υμῖν, εἰρω-
νεύόμενος δὲ καὶ παῖζων πάντα τὸν βίον πρὸς τοὺς ἄνθρωπος
διατελεῖ. σπουδάσαντος δὲ αὐτοῦ καὶ ἀνοιχθέντος οὐκ οἶδα
εἰ τις ἐώρακεν τὰ ἐντὸς ἀγάλματα· ἀλλ' ἐγὼ ἡδίν ποτ' εἶδον,
κάμοι ἐδοξέειν οὕτω θεία καὶ χρυσὰ εἶναι καὶ πάγκαλα καὶ θαυ-
20 μαστά, ὥστε ποιητέον εἶναι ἐμβραχυ τὸ τε κελεύον Σωκράτης."’

XXXV. "καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτείδαιαν ε
ἐγένετο κοινὴ καὶ συνεστιτούμεν ἐκεῖ. πρῶτον μὲν οὖν ἐν
τοῖς πόνοις οὐ μόνον ἐμοῦ περιῆν, ἀλλὰ καὶ τῶν ἄλλων
ἀπάντων. ὅποτ' ἀναγκασθεῖμεν ἀποληφθέντες που, οἶα δὴ

6. καλῶν: construed with ἐρωτικῶς.
7. ὡς τὸ σχῆμα: to judge by his
bearing.
12. καταφρονεῖ: τῶν καλῶν, i.e. τοῦ
κάλλους.
15. οὐδέν: cf. 220 a, Ap. 30 b.—
ἳνα λέγω υμῖν: parenthetical.
16. εἰρωνεύόμενος: 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 Socras-
estes’s endurance and self-control when
on service in the army in Thrace.
2. συνεστιτούμεν: the two were not
of the same deme or phyle, so the messes
must have been formed unofficially.
—οἶα δή: sc. γίγνεται, as is wont to
happen.
5 ἐπὶ στρατείας. ἀσιτεῖν, οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερέν. ἐν τῷ αὐτῷ εὐνουχίας μόνος ἀπολαύειν οἶος τῇ ἁν τῇ ἄλλᾳ, καὶ πίνειν οὐκ ἐθέλων, ὅπωτε ἀναγκασθείη, πάντας ἐκράτει. καὶ ὁ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πόσοντε ἐώρακεν ἀνθρώπων. τούτου μὲν οὖν μοι δοκεῖ καὶ αὐτίκα ὁ ἐλεγχὸς ἐσεσθαί. πρὸς δ' αὐτῇ ταῦ τοῦ χειμῶνος καρτερήσεις. — δεινοὶ γὰρ αὐτόθι χειμῶνες, — θαυμάσια εἰργάζετο τά τῷ ἁλλα, καὶ ποτ' οὖν πάγου οἶον δεινότατον, καὶ πάντων ἡ οὐκ ἐξιόντων ἐνδοθεν, ἡ εἰ τις εξίοι, ἡμιφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πίλους καὶ ἀρνακίδας, οὖν δ' ἐν τούτοις ἐξηγεῖ ἐξών ἰμάτιον μὲν τοιούτων οἰόντερ καὶ πρότερον εἰώθει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥᾶν ἐπορεύετο ἡ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶται υπέβλεπον αὐτὸν ώς καταφρονοῦντα σφῶν.

5. οὐδὲν: predicate. Cf. 216 e.
7. τά τῷ ἁλλα 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. τούτου: 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. οἰον κτλ.: equivalent to τοιούτων οἰον δεινότατος. Cf. θαυμαστὰ δὴ, below, equivalent to θαυμαστὼν ἔστιν δη, and the use of ὃς with a superlative.
15. οὗτος δὲ: as if ἄλλω 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. Oi 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. Brasi- das might be compared with Achilles, and Pericles with Nestor and Antenor. But no such comparison could be found for Socrates.
XXXVI. "καὶ ταῦτα μὲν δὴ ταῦτα·

'οἷον δ' αὖ τὸδ' ἐρείξε καὶ ἔτηλη καρτέρος ἀνήρ'

εκεῖ ποτε ἐπὶ στρατιάς, ἄξιον ἀκοῦσαι. συννοήσας γὰρ
αὐτόθι ἐσθέν τι ἐιστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προῦχωρει
5 αὐτῷ, οὐκ ἂνει ἄλλα ἐιστήκει ζητῶν. καὶ ἥδη ἥν μεσημ-
βρία, καὶ ἄνθρωποι ἕσθανοντο, καὶ θαυμάζοντες ἄλλος ἄλλῳ
ἐλεγον ὁτι 'Σωκράτης ἐξ ἐωθινοῦ φροντίζων τι ἐστήκεν.'
teleuτῶντες δὲ τινες τῶν νέων, ἐπειδὴ ἕστηρα ἥν, δειπνήσαι-
tes; καὶ γὰρ θέρος τότε γ' ἦν, χαμεύνια εξενεγκάμενοι ἁμα d
10 μὲν ἐν τῷ ψύχει καθηῦδον, ἁμα δ' ἐφύλαττον αὐτῶν εἶ καὶ
τὴν νῦκτα ἐστήξοι. ὁ δ' ἐιστήκει μέχρι ἔως ἐγένετο καὶ ἦλιος
ἀνέσχειν. ἔπειτα ἄχετ' ἀπιὼν προσευξάμενος τῷ ἡλίῳ.

"εἰ δὲ βουλεσθε ἐν ταῖς μάχαις· τοῦτο γὰρ δὴ δικαίων
γ' αὐτῷ ἀποδοῦναι· ὅτε γὰρ ἡ μάχη ἦν, εξ ἦς ἔμοι καὶ
15 τάριστεία ἔδοσαν οἱ στρατηγοὶ, οὐδεὶς ἄλλος ἐμὲ ἐσωθεν
ἀνθρώπων ἢ σύντος, τετρωμένον οὐκ ἐθέλων ἀπολυπεῖν, ἄλλα ε
συνδιέσωσε καὶ τὰ ὁπλα καὶ αὐτῶν ἐμὲ. καὶ ἐγὼ μὲν, ὁ Σω-
κρατες, καὶ τότ' ἐκέλευνον σοι διδόναι τάριστεία τουσ στρατη-
γοὺς, καὶ τούτῳ γέ μοι οὔτε μέμβηι οὔτ' ἐρεῖς ὅτι ψεῦδομαι·

2. Quoted with slight change from Homer, ὁ 271, where Menelaus at
Sparta caps Helen’s story of Odysseus.
—οἷον... ἔτηλ: "the doings and sufferings." Cf. Phaedo 117 d.
4. προὐχώρει: sc. τὸ σκοπεῖν.
7. φροντίζων: cf. φρονιστῇς Λρ.18 b.
8. τελευτῶντες: cf. τελευτῶν Λρ. 22 c.
12. τῷ ἥλιῳ: cf. Λρ. 26 d, where
Meletus charges Socrates with lack of
respect for the sun. Socrates was punc-
tillosious in his observance of the ordinary
forms of worship and reverence.
13. εἴ δὲ βουλεσθε: the sentence is
not completed. The speaker has in
mind something like οἷος ἦν ἐν ταῖς
μάχαις ἐρῶ.
14. ἀποδοῦναι: Alcibiades would
give Socrates his due.—ἡ μάχη: sc.
at Potidaea, 432 B.C. See on Λρ. 28 e.
17. ἐγὼ μὲν: opposed to ἄλλα... ἀντός.
19. τούτῳ γέ: Socrates might blame
Alcibiades for much else, but not for
this.
22. ἡ σαυτόν: rather than yourself. autós 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 Potidaea at the beginning of his Charmides.

25. ἵππον ἔχων: at Potidaea, Alcibiades was a hoplite; cf. ὑπάλληλον above. — ἀνεχόμενοι: the singular shows that Laches is mentioned as an afterthought. Cf. ἀνερχέσθαι l. 37, below.

27. περιτυγχάνω: historical present.

30. ἐφ’ ἵππον: obviously a mounted man was more secure on a retreat.

31. τὸ ἐμφρῶν εἶναι: dative of respect. The case of ἐμφρῶν makes clear the subject of εἶναι.


33. βρενθομένος κτλ.: reference to ὁ βρέθηκε τ’ ἐν ταῖς ὀδοῖς, καὶ τῶ·-φθαλμῶ παραβάλλων, καίνυππόδητος κτλ. Clouds 332, 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.
oútw διακειμένων ἐν τῷ πολέμῳ οὐδ’ ἀπτούται, ἀλλὰ τοὺς προτροπάδην φεύγοντας διάκουσιν.

40 “πολλὰ μὲν οὖν ἂν τις καὶ ἄλλα ἔχου Σωκράτη ἐπαινέσαι καὶ θαυμάσια: ἀλλὰ τῶν μὲν ἄλλων ἐπιτηδευμάτων τὰ χ’ ἂν τις καὶ περὶ ἄλλου τοιαῦτα εἶποι, τὸ δὲ μηδενὶ ἀνθρώπων ὁμοίον εἶναι, μήτε τῶν παλαιῶν μήτε τῶν νῦν οὖντων, τούτο ἄξιον παντὸς θαύματος. οὗς γὰρ Ἀχιλλεὺς ἐγένετο, ἀπει-

45 κάσειν ἂν τις καὶ Βρασίδαν καὶ ἄλλους, καὶ οἷος αὐθ Περι-

κλῆς, καὶ Νέστορα καὶ Ἀντήνωρα, εἰσὶ δὲ καὶ ἔτεροι. καὶ ἄ

τους ἄλλους κατὰ ταὐτ’ ἂν τις ἀπεικάζου. οὗς δ’ οὕτωι γέγονεν τὴν ἀτοπίαν ἀνθρωπος, καὶ αὐτὸς καὶ οἱ λόγοι αὐτοῦ, οὐδ’ ἐγγὺς ἂν εὗροι τις ἤπτων, οὔτε τῶν νῦν οὔτε τῶν

50 παλαιῶν, εἰ μὴ ἄρα εἰ οἷς ἐγὼ λέγω ἀπεικάζοι τις αὐτὸν, ἀνθρώπων μὲν μηδενὶ, τοῖς δὲ σιλήνοις καὶ σατύροις, αὐτόν καὶ τοὺς λόγους.

XXXVII. “καὶ γὰρ οὖν καὶ τούτο ἐν τοῖς πρώτοις παρέ-

λιπον, ὅτι καὶ οἱ λόγοι αὐτοῦ ὁμοιότατοί εἰσι τοῖς σιλήνοις

toῖς διωγομένοις. εἰ γὰρ έθέλοι τις τῶν Σωκράτους ἄκοιεν ε

λόγων, φανεῖν ἂν γελοῖοι τὸ πρῶτον· τοιαῦτα καὶ ὄνοματα

5 καὶ βῆματα ἐξώθεθεν περιμπέχονται, σατύροι τινα ὑβριστοῦ

dοράν. οὖν γὰρ κανθήλιους λέγει καὶ χαλκέας τινὰς καὶ

σκυτότομους καὶ βυρσοδέμας, καὶ ἀεὶ διὰ τῶν αὐτῶν τὰ αὐτὰ

43. τὸ... εἶναι: resumed in τοῦτο, subject of ἄξιῶν ἐστι. — ὁμοίον: masculine.

45. ἀπεικάζουν κτλ.: by a slight shift, instead of τοιοῦτον ἂν κτλ. Similarly, below, after οὕτωι.

46. καὶ ἔτεροι: sc. who might be compared with Pericles.

47. ἀπεικάζοι: sc. ἄλλως.

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. τοῦτο: refers to the following clause.

3. διοιγομένοις: that come open.


5. περιμπέχονται: the λόγοι are personified, — like the νόμοι in the Crito, 51 c. Cf. 216 d.
φαίνεται λέγειν, ὥστ' ἀπειρος καὶ ἀνόητος ἀνθρώπος πᾶς ἂν τῶν λόγων καταγελάσειν. διουγομένους δ' ἰδὼν δὴ τις καὶ ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νοῦν ἔχοντας ἐνδον μόνους εὔρησε τῶν λόγων, ἐπείτα θειοτάτους καὶ πλείστα ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλείστον τείνοντας. μᾶλλον δ' ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῷ κἀγαθῷ ἔσεσθαι.

15 "ταῦτ' ἐστίν, ὃ ἄνδρες, ἃ ἐγὼ Σωκράτη ἐπαίνω." 

10. νοῦν ἔχοντας: predicate.
11. θειοτάτους: in the Clitophon, 407 a, Socrates with his admonitions for virtue is compared to ἔπι μήχανης τραγικῆς θεᾶς.
12. ἐπὶ πλείστον: i.e. the real bearing of Socrates’s discussions was not limited to ὅροι and χαλκεῖς. Cf. Mem. i. 1. 16. Laches 187 e, Introd. §§ 9 and 25.
15. ἐπαίνω: refers to 215 a.
Πολλάκις ἑδαύμασα τίσι ποτὲ λόγοις Ἀθηναίοις ἐπεισαν 1 οἱ γραφάμενοι Σωκράτην ὡς ἄξιος εἰς θανάτῳ τῇ πόλει. ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν. "Ἄδικεὶ Σωκράτης οὖς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζομεν, ἕτερα δὲ καὶ ἤν 2 δαιμόνια εἰσφέρων. ἅδικεὶ δὲ καὶ τοὺς νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεοὺς, ποῦ ποτὲ ἐξήγαγον τεκμηρίων: θύων τε γὰρ φανερῶς ἦν πολλάκις μὲν οἰκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ ξράμωνος οὐκ ἀφανῆς ἦν. 3 διεσθρόλητο γὰρ ὡς φαίη Σωκράτης τὸ δαιμόνιον ἑαυτῷ σημαίνειν.—ὁθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶ δαίμονα εἰσφέρειν. ὁ δὲ οὖν δεν καὶ γίνοτε- 4 ο ἐισέβερε τῶν ἄλλων, ὅσοι μαντικὴν νομίζουσιν οἰῶνοις

1. 1. How could the court have been persuaded that Socrates was deserving of death? He worshiped the gods of Athens, and introduced no new divinities. 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.)


3. τῇ πόλει: dative of interest.


5. πρῶτον μὲν: correlative to the charge of corrupting the youth, in the second chapter.

6. θύων: supplementary participle with φαινερὸς ἦν.

7. οἰκοι: every house was expected to have a family altar in the court.


9. ἀλλων: than the others, i.e. the rest do.
180 ΞΕΝΟΦΩΝΤΟΣ ἈΠΟΜΝΗΜΟΝΕΥΜΑΤΑ

η χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις. οὕτωι τε
15 γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὀρνίθας οὐδὲ τοὺς ἀπαντῶντας
eἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς
διὰ τούτων αὐτὰ σημαίνειν, κάκεινος δὲ οὕτως ἐνόμιζεν.
ἀλλ’ οἱ μὲν πλεῖστοι φασίν ὑπὸ τε τῶν ὀρνίθων καὶ τῶν
ἀπαντῶντων ἀποτρέπεσθαί τε καὶ προτρέπεσθαι. Σωκράτης
20 δ’ ὠσπερ ἐγίγνωσκεν, οὕτως ἔλεγε τὸ δαμόνιον γὰρ ἐφή
σημαίνειν. καὶ πολλοὶ τῶν συνόντων προηγόρευε τὰ μὲν
ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὥς τοῦ δαμονίου προσημαίνοντος.
καὶ τοὺς μὲν πειθομένοις αὐτῶ ςυνἐφερε, τοὺς δὲ μὴ πει-
θομένοις μετέμελε. καίτοι τις οὐκ ἄν ὁμολογήσειεν αὐτῶν
25 βούλεσθαι μήτε ἥλιθον μήτε ἀλαζόνα φαίνεσθαι τοῖς
συνὸνοι; ἐδόκει δ’ ἄν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ
φανομένα ψευδόμενο αἰφαίνετο. δήλον οὖν ὅτι οὐκ ἄν προ-
ελεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. ταῦτα δὲ τίς ἄν ἄλλω
πιστεύσειεν ἢ θεὸ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς
30 ἐνόμιζεν; ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους.
6 τὰ μὲν γὰρ ἀναγκαία συνεβούλευε καὶ πράττειν ὡς νομίζον
ἀριστ’ ἄν πραξθήναι, περὶ δὲ τῶν ἄδηλων ὅπως ἀποβήσωτο
μαντευομένους πέμπειν εἰ ποιητέα. καὶ τοὺς μέλλοντας οἰκοὺς
τέ καὶ πόλεις καλῶς οἰκήσειεν μαντικῆς ἐφη προσδέ-
35 σθαι. τεκτονικὸν μὲν γὰρ ἣ χαλκευτικὸν ἢ γεωργικῶν [ἡ
ἀνθρώπων ἄρχικόν] ἢ τῶν τοιούτων ἔργων ἔξεταστικῶν
ἡ λογιστικὸν ἢ ὁικονομικὸν ἢ στρατηγικῶν γενέσθαι. πάντα
tὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἴρετα ἐνόμιζεν

18. φασίν: contrasted with ὑπολαμ-
βάνονσιν.
26. ἐδόκει ἄν: contrary to fact in
past time. — ἀμφότερα ταῦτα: i.e. ἥλ-
θος and ἀλαζόν. For the gender, cf.
Symp. 220 d.
28. ἀληθεύσειν: should prove to
speak the truth. — ταῦτα: accusative
of specification, in these matters.
31. γὰρ: need not be translated.
32. ἄδηλων κτλ.: uncertain as to
their issue.
33. μαντευομένους: e.g. so Socrates
sent Xenophon to Delphi; Xen.
An. iii. 1. 5.—εἰ ποιητέα: whether
they should be done.
I. 1. 10

εἶναι: τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἐαυτοὺς ἡ
cataleipetoθαι, ὅν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε
gὰρ τῷ καλῶς ἀγρόν φυτευσαμένῳ δῆλον ὡς τίς καρπώσεται,
oὔτε τῷ καλῶς οίκιαν οἰκοδομησαμένῳ δῆλον ὡς τίς ἐνοική-
σει, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν,
oὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστα-
teiν, οὔτε τῷ καλὴν γῆμαντι, ἵν' εὑφραίνηται, δῆλον εἰ διὰ
tαύτην ἂναίστηται, οὔτε τῷ δυνατοῖς ἐν τῇ πόλει κηδεστὰς
λαβόντι δῆλον εἰ διὰ τούτοις στερησται τῆς πόλεως. τοὺς δὲ
οἱ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα
tῆς ἀνθρωπίνης γνώμης, δαιμονάν ἔφη· δαιμονάν δὲ καὶ

tοὺς μαντευομένους ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι
diaκρίνειν, — οἶνον εἰ τις ἐπερωτήμη πότερον ἐπιστάμενον ἡμι-
χειν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μη ἐπιστάμενον, ἢ πότε-
ρον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ
μη ἐπιστάμενον. — ἢ ἀ ἐξεστὶν ἀριθμήσαντας ἡ μετρήσαν-
tas ἡ στήσαντας εἰδέναι· τοὺς τὰ τοιούτα παρὰ τῶν θεῶν
πυθανομένους ἀθέμιστα ποιεῖν ἥγειτο· ἔφη δὲ δείκ, ἃ μεν
μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν, ἃ δὲ μη δῆλα
τοῖς ἀνθρώποις ἐστὶ, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν
πυθάνεσθαι· τοὺς θεοὺς γὰρ οῖς ἀν ὅσιν ἑλεκ σημαίνειν.

55 Ἀλλὰ μὴν ἐκεῖνός γε ἂεὶ μὲν ἴν ἐν τῷ φανερῷ· πρῶτι τε
gὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἢμει καὶ πληθοῦσις
ἀγορᾶς ἐκεὶ φανερὸς ἴν, καὶ τὸ λοιπὸν ἂεὶ τῆς ἡμέρας ἴν
ὅποι πλείστοις μέλλοι συνέσεσθαι· καὶ ἐλεγε μὲν ὡς τὸ

40. δῆλον εἶναι: infinitive of indirect discourse, in a subordinate clause.

46. εἰ ἀνάστηται: the English idiom introduces a negative, whether or not.


47. στερήσεται: for the future middle as passive, cf. Crito 54 a.

49. γνώμης: predicate genitive of possession.—δαιμοναν: Socrates did not disdain to play upon words.


60. ἂεὶ μὲν κτλ.: i.e. he was always in the public eye, yet no one ever, etc. (l. 65).
1. 1. 10

πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. οὔδείς δὲ πάποτε 11

65 Σωκράτους οὖδεν ἀσεβὲς οὔδε ἀνόσιον οὔτε πράττοντος εἶδεν
οὔτε λέγοντος ἦκουσεν. οὔδε γὰρ περὶ τῆς τῶν πάντων φύσεως
ὑπὲρ τῶν ἄλλων οἱ πλείστοι διελέγετο, σκοπῶν ὅπως ὁ καλοῦ-
μενος ὑπὸ τῶν σοφιστῶν κόσμος ἐφι καὶ τῶν ἀνάγκαις
10 τὰ τοιῶντα μωραίωντας ἀπεδείκνυεν. καὶ πρῶτον μὲν αὐτῶν 12
ἐσκόπει πότερα ποτε νομίσαντες ἱκανῶς ἢ ἡ τάνθρωπων εἰδέ-
ναι ἐρχόνται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν
ἀνθρώπεια παρέντες. τὰ δαμόνια δὲ σκοποῦντες, ἡγοῦνται
tα προσήκοντα πράττεν. ἐθαύμαζε δ' εί μὴ φανερὸν αὐτοῖς 13

75 ἔστιν ὅτι ταῦτα οὐ δυνατῶν ἔστιν ἀνθρώπως εὑρεῖν. ἐπεὶ
καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τοῦτων λέγειν οὐ
ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μανιομένοις ὁμοίως ἀνα-
κεῖσθαι πρὸς ἀλλήλους. τῶν τε γὰρ μανιομένων τοὺς μὲν 14
οὐδὲ τὰ δεινὰ δεδείναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι:

80 καὶ τοῖς μὲν οὐδὲν ὑπὸ ὀχλω δοκεῖν αἰσχρόν εἶναι λέγειν ἢ
ποιεῖν όπιούν. τοῖς δὲ οὐδὲν ἐξητέτεον εἰς ἀνθρώπως εἶναι
dοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ', ἀλλο τῶν
θεῶν οὐδέν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ

85 θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μερι-

86. τῶν πάντων: the universe.
88. σοφιστῶν: without unpleasant connotation.
70. πρῶτον μὲν: cf.1.89. — αὐτῶν: cf. 
Ap. 17 a. It refers to tois φροντίζοντας κτλ.
74. εί: with ἐθαύμαζε, instead of
78. τῶν μανιομένων: partitive geni-
tive. Parallel to τῶν μεριμνώντων 1. 84.
83. ξύλα τὰ τυχόντα: i.e. probably
fetiches, 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 ὄν: that which
is. the universe. — ἀπειρα: the doctrine
of the Atomists.
86. οὐδὲν κτλ.: the doctrine of
Zeno.
I. 1. 18

ποτε κινηθήναι· καὶ τοῖς μὲν πάντα γίγνεσθαί τε καὶ ἀπόλλυσθαί, τοῖς δ᾽ οὔτ᾽ ἀν γενέσθαι ποτὲ οὐδὲν οὔτ᾽ ἀπολέσθαι. ἔσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ὡςπερ οἱ τὰ ἀνθρώπων πει ζητοῦντες ἠγούνται τοῦθ᾽, ο้ τι ᾳ ἀνόμωσι, ἐαυτοῖς τε καὶ τῶν ἄλλων ὅτι ᾳ βούλωνται ποιήσειν, οὔτω καὶ οί τὰ θεία ζητοῦντες νομίζουσιν, ἐπειδὰν γνώσιν αἰς ἀνάγκαις ἐκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὑδατα καὶ ὣρας καὶ ὅτου ᾳ ἄλλου δεωνται τῶν τοιούτων, ἴ

93 τοιούτο μὲν οὐδὲν οὔτ᾽ ἐλπίζουσιν, ἀρκεῖ δ᾽ αὐτοῖς γνῶναι μόνον ᾳ τῶν τοιούτων ἐκαστα γίγνεται, ταῦτα πραγματευμένων τοιαῦτα ἐλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων αἰε διελέγετο, σκοπῶν τι εὐσεβεῖς, τι ἀσεβεῖς, τι καλὸν, τι αἰσχρόν, τι δίκαιον, τι ἁδικον, τι σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, α τοὺς μὲν εἰδότας ἥγετο καλοὺς κἀγαθοὺς εἶναι, τοὺς δ᾽ ἀγνοοῦντας ἀνδραποδώδεις ᾳ δικαίως κεκλησθαί.

"Οσα μὲν οὐν μὴ φανερὸς ᾳ ὅπως ἐγκακοσκεν, οὐδὲν 17

105 θαυμαστὸν ὑπὲρ τούτων περὶ αὐτῶν παραγνώναι τοὺς δικαστάς· οὐσα δὲ πάντες ἱδεσαν, οὐ θαυμαστὸν εἰ μὴ τούτων ἐνεθυμήθησαν; βουλεύσας γάρ ποτε καὶ τῶν βουλευτικῶν ὥρκων ὁμόσας, ἐν δ᾽ ᾳ κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δῆμῳ γενόμενος, ἐπιθυμήσαντος τῷ δήμῳ

110 παρὰ τοὺς νόμους [ἐννέα στρατηγοὺς] μιᾶς ἤφις τοὺς ἄμφι Θράσυλλον καὶ Ἐρασινίδην ἀποκτείναι πάντας, οὐκ ῥήλεγ-σεν ὁμολογοῦν ἐν αὐτῷ τῷ δήμῳ, πολλῶν δὲ καὶ δυνατῶν ἀπειλοῦντων· ἀλλὰ περὶ πλείονος ἐπονήσατο εὑρεκεῖν ἡ χαρίσσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλά-

87. πάντα κτλ.: the doctrine of Heraclitus.

96. περί μὲν κτλ.: transitional.

102. ἃ: object of εἰδότας.

105. ὑπὲρ: differs little from περί.

107. βουλεύσας: cf. Ἀρ. 32 ff.

108. ὥρκον: cognate accusative.

109. ἐν ψ.: cf. Ἀρ. 17 a.
115 ἔσαθαι τοὺς ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνο- 19 μὶζεν ἀνθρώπων, οὕτῳ θεοῖς ἤ ν γὰρ οἴσαται τοὺς θεοὺς τὰ καὶ θεοῖς εἰδέναι, τὰ δ᾿ οὐκ εἰδέναι. Ἀθηναίοι Σωκράτης δ᾿ ἦγεῖτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῆ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

2. Ἡθομάξω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναίοι Σωκράτην 20 περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβές μὲν οὐδὲν ποτὲ περὶ τοὺς θεοὺς οὔτ᾿ εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα [περὶ θεῶν], οίας ἂν καὶ λέγων καὶ πράττων εἰς τε καὶ νομίζοιτο εὐσεβέστατος.

122. At the conclusion of the passage, 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 because they really desired to live as he lived, but because they thought that he would make them able to speak and to 1ct. By his words and example, he kept them temperate while they remained with him, but after they had left him they forgot his lessons of life.

2. τὴν πόλιν: object of κακὰ ἐποιησάτην.
3. ὀλιγαρχία, 5. δημοκρατία: cf. the like contrast in Ap. 32 c.
7. εἰ ἐποιησάτην: a logical condition.
9. ἐγενέσθην μὲν: correlative with ἥδεσαν δὲ. below.
1.2. 18

πράττεσθαι καὶ πάντων ὅνομαστοτάτῳ γενέσθαι: ἦδεσαν δὲ Σωκράτην ἀπ’ ἑλαχίστους μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἱδουνών δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγο-

méνοις αὐτῷ πάσι χρώμενον ἐν τοῖς λόγοις ὅπως βούλειτο. 15

tαῦτα δ’ ὀρῶντε καὶ ὄντε οἶω προείρησθον, πάτερον τις αὐτῷ 15

φῇ τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύ-

νης ἢν ἔκεινος έἰχεν, ὁρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἥ νομί-

σαντε, εἰ ὀμιλησαίτην ἔκεινω, γενέσθαι ἄν ἰκανωτάτω λέγει

τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγούμαι, θεοῦ διδόντος αὐτῷν 16

ἡ ξῆν δόλων τοῦ βίου ὅπερ ζῶντα Σωκράτην ἑώρων, ἡ τεθνά-


ναι, ἐλέσθαι ἂν μᾶλλον αὐτῷ τεθνᾶναι. δήλο δ’ ἐγενέσθην

ἐξ ὧν ἐπραξάτην: ὡς γὰρ τάχιστα κρείττονε τῶν συγγενο-

μένων ἡγῆσάσθην εἶναι, εὐθὺς ἀποτηθήσαντε Σωκράτους

ἐπραττέτην τὰ πολιτικά, ὀντερ ἑνεκα Σωκράτους ὄρεξθήτην. 25

"Ἰσως οὖν εἰπον τις ἄν πρὸς ταῦτα, ὅτι ἔχρην τὸν Σωκρά-

τὴν μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς συνόντας ἡ

σωφρονείν: ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω. πάντας

dὲ τοὺς διδάσκοντας ὧρῳ αὐτοὺς δεικνύντας τε τοῖς μανθά-

νουσιν, ἤπερ αὐτοῖ ποιοῦσιν ἄ διδάσκουσι, καὶ τῷ λόγῳ προ-

βιβάζοντας. οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς συνούσιν

ἐαυτὸν καλὸν κἀγαθὸν ὄντα καὶ διαλεγόμενον κάλλιστα περὶ

ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. οἶδα δὲ κάκεινο σωφρο-

νοῦντε ἐστε Σωκράτει συνήστην, οὐ φοβουμένων μὴ ζημιοῦντο

ἡ παῖοντο ὑπὸ Σωκράτους, ἀλλ’ οἰομένω τότε κράτιστον εἶναι

35 τοῦτο πράττειν.

12. ἑλαχιστον: see Introd. § 17.

Ap. 31 c.

13. ἱδουνω: equivalent to ἐπιθυμών.

16. φῆ: deliberative subjunctive.

— ἐπιθυμήσαντε: causal.

19. διδόντος: conditional.

21. ἴν: construe with ἐλέσθαι.

30. καὶ Σωκράτην: Socrates, too,

— as well as other good teachers.

32. κάκεινο: they too.— as well as

other scholars,— obey their teachers.

33. φοβουμένω: causal.
"Ἄξιον δ' αὐτοῦ καὶ ἂ πρὸς 'Ἀντιφῶνα τὸν σοφιστὴν διε- λέχθη μὴ παραλιπέων. ὁ γὰρ 'Ἀντιφῶν ποτὲ βουλόμενος τοὺς συνονυμιαστὰς αὐτοῦ παρελεύσθαι προσελθὼν τῷ Σωκράτῃ παρόντων αὐτῶν, ἐλέγε τάδε: "ΤΩ Σωκράτες, ἐγὼ μὲν 2 όμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρήμαι γίγνε- σθαι: σὺ δὲ μοι δοκεῖς τάναντι τῆς φιλοσοφίας ἀπολελαυ- κέναι: ζήσ γοῦν ὄντως ὃς οὐδ' ἀν εἰς δούλος ὑπὸ δεσποτῆ διαιτώμενος μείνει. σιτά τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλό- τατα. καὶ ἰμάτιον ἡμιφέσαι οὐ μόνον φαύλον ἀλλὰ τὸ αὐτὸ 10 θέρων τε καὶ χειμώνος. ἀνυπόθητος τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματα γε οὐ λαμβάνεις, ἅ καὶ κτωμένους εὐφράι- νει καὶ κεκτημένους ἐλευθερώτερον τε καὶ ἥδιον ποιεῖ ζήν. εἰ 3 οὖν, ὃσπερ καὶ τῶν ἄλλων ἐργῶν οἱ διδάσκαλοι τοὺς μαθητὰς μιμητᾶς ἑαυτῶν ἀποδεικνύουσιν, ὄντω καὶ σὺ τοὺς συνοντας 15 διαθήσεις, νόμιζε κακοδαμονίας διδάσκαλος εἶναι." καὶ 4 ὁ Σωκράτης πρὸς ταῦτα εἶπε: "Δοκεῖς μοι, ὃ 'Ἀντιφῶν, ὑπεληφθέναι με οὕτως ἀναρρώς ζῆν ὡς τέτευσαι σὲ μᾶλλον ἀποθανεῖν ἂν ἔλεσθαι ἢ ζῆν ὃσπερ ἐγώ. ἦθι οὖν ἐπισκεψώ- μεθα τί χαλεπῶν ἡσθήσαι τοῦ ἐμοῦ βίου. πότερον, ὅτι τοῖς 5 μὲν λαμβάνονσιν ἀργύριον ἀναγκαῖον ἐστών ἀπεργάζεσθαι τούτῳ ἐξ' ὃ ἂν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ὃ ἂν μὴ βούλωμαι: ἡ τὴν διατάν 20 μεν λαμβάνονσιν τοῦ ἀργύριον ἀναγκαῖον ἐστών ἀπεργάζεσθαι τούτῳ ἐξ' ὃ ἂν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι ὃ ἂν μὴ βούλωμαι: ἡ τὴν διατάν

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.

7 ἀπολελαυκέναι: ironical. — ὡς: construe with διαιτώμενος

10. ἀνυπόθητος: cf. Symp. 220 b. — διατελεῖς: ὧν might have been added.
13 f. καὶ τῶν ἄλλων, καὶ σύ: cf. καὶ πράττειν i. 1. 6.
15. κακοδαμονίας: contrast with l. 5.
18. Cf. i. 2. 16.
μου φανέλεσις: ὡς ἔτην μὲν ἕγιενα ἐσθίοντος ἐμοῦ ἡ σοῦ; ἔτην δ’ ἵσχυν παρέχοντα; ἡ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἡ ὡς ἡδίω σοι ἀ ὑ παρασκευάζη ὡντα ἡ ἐμοὶ ἡ ἐγώ; οὐκ οἰσθ’ ὅτι ὁ μὲν ἡδίστα ἐσθίων ἥκιστα ὄφων δεῖται, ὁ δὲ ἡδίστα πῖνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτόν; τὰ γε μὴν ἴματα οἰσθ’ ὅτι οἱ μεταβαλλόμενοι ψύχοις καὶ θάλπος ἐνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι; ἡδή οὐν ποτε ὡσθον ἐμὲ ἡ διὰ ψύχος μᾶλλον τὸν ἐνδον μένοντα, ἡ διὰ θάλπος μαχόμενον τῷ περὶ σκιάς, ἡ διὰ τὸ ἁλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἄν βούλωμαι; οὐκ οἰσθ’ ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἵσχυροτάτων ἀμελησάντων κρείττους τε γίγνονται πρὸς ἂν μελετήσωσι καὶ ῥάων αὐτὰ φέρουσιν; ἐμὲ δὲ ἄρα οὐκ οἰεί, τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν, πάντα ῥαῶν φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δου-

λευεως γαστρὶ μηδ’ ὑπνῷ καὶ λαγνεία ὁεὶ τὶ ἄλλο αἰτιώτερον εἶναι ἡ τὸ ἑτερα ἐχειν τούτων ἡδίω, ἂν οὐ μόνον ἐν χρείᾳ ἐντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὡφελήσεων ἀεί; καὶ μὴν τοῦτο γ’ οἴσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δ’ ἡγούμενοι καλῶς προχωρεῖν ἐαυτοῖς ἡ γεωργίαν ἡ ναυκληρίαν ἡ ἄλλ’ ὁ τὶ ἀν τυγχάνονσιν ἐργαζόμενοι ὡς εὖ πράττοντες εὐφραίνονται. οἰεί οὖν ἄπο πάντων τοῦ τῶν τοσαύτην ἡδονῆν εἶναι ὡς ἀπὸ τοῦ ἑαυτῶν θ’ ἤγείσθαι βελτίως γίγνεσθαι καὶ φίλους ἀμείνους κτάσθαι; ἐγὼ τοίνυν

diatelo 

55. ράστος 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. —

αὐτός: construe with the subject of λέγειν, which is the same as the subject of ἔφη.

9. πράττων . . . ἀπεχόμενος: observe the chiasmus.
IV. 8.9

άδικούντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικούντας ἀπέλυσαν;" "Αλλὰ νῦ τὸν Διὰ," φάναι αὐτὸν, "ὅ ἐσμένες, ήδη μου ἐπιχειροῦσας φρονίσαι τῆς πρὸς τοὺς
dικαστὰς ἀπολογίας ἱματιώθη τὸ δαιμόνιον." καὶ αὐτὸς εἰπεὶν. "Θαναμαστὰ λέγεις:" τὸν δὲ, "Θαναμάζεις," φάναι,
"εἰ τῷ θεῷ δοκεῖ βελτιων εἶναι ἐμε τελευτᾶν τὸν βίον ἡδη; οὐκ οὖσθ' ἃτι μέχρι μὲν τοῦτο τοῦ ἱεροῦ ἔγω οὐδὲνι ἀνθρώπων ύφείμην ἀν οὕτε βελτιων οὔθ' ἡδιον ἐμοῦ βεβιώκεναι; ἄριστα μὲν γὰρ οἷμαι ζήν τους ἄριστα ἐπιμελομένους τοὺς ὡς βελτίστους γίγνεσθαι, ἂν ἴσωστα δὲ τοὺς μάλιστα αἰσθανομένους ὃτι βελτίους γίγνονται. ἂ ἐγὼ μέχρι τοῦτο τοῦ ἱεροῦ ἑσθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτῶν
τοῦ οὖτω διατετελέσα περὶ ἐμαυτοῦ γιγνώσκων. καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμέ, καὶ γὰρ ὁ [τοὺς] ἄλλους φιλούντες οὕτως ἂν εἶχον πρὸς τοὺς ἐαυτῶν φίλους, ἄλλα διόπερ καὶ αὐτὸι ἂν οἴονται ἐμοὶ συνούντες βελτίστους γίγνεσθαι. εἰ δὲ βιώσομαι πλεῖον ἱεροῦ, ὦσσως ἀναγκαῖον ἔσται τὰ τοῦ γῆρως ἐπιτελεῖσθαι, καὶ ὅραν τε καὶ ἀκούειν ἦττον, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαίνειν καὶ ἐπιληψμονέστερον, καὶ ὁν πρότερον βελτίων ἦν, τούτων χείρος γίγνεσθαι. ἀλλὰ μὴν ταῦτα γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἰη ὁ βίος, αἰσθανόμενον δὲ τῶς οὐκ ἀνάγκῃ χείρον τε καὶ ἀγδέστερον ζῆν; ἀλλὰ μὴν εἰ γ' ἀδίκως ἀπο- θανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν ἀισχρόν ἂν εἰη τοῦτο· ἐμοὶ δὲ τί αἰσχρόν τοῦ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μὴν γνῶναι μὴτε ποιήσαι;"

22. α': equivalent to καὶ ταῦτα.
31. τὰ τοῦ γῆρως: explained by the following infinitives.

33. ὁ: 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>I</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>&quot; &quot;</td>
</tr>
<tr>
<td>III</td>
<td>Parmenides</td>
<td>Philebus</td>
<td>Symposium</td>
<td>Phaedrus</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>IV</td>
<td>Alcibiades I</td>
<td>Alcibiades II</td>
<td>Hipparchus</td>
<td>Antistae</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>V</td>
<td>Theages</td>
<td>Charmides</td>
<td>Laches</td>
<td>Lysis</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>VI</td>
<td>Euthydemos</td>
<td>Protagoras</td>
<td>Gorgias</td>
<td>Meno</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>VII</td>
<td>Hippias maior</td>
<td>Hippias minor</td>
<td>Io</td>
<td>Menezenus</td>
<td>Venetus T</td>
</tr>
<tr>
<td>VIII</td>
<td>Clitophon</td>
<td>Republic</td>
<td>Timaeus</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>&quot; &quot;</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 afterwards became archbishop of Caesarea. Edward Daniel Clarke found this Ms. in October, 1801, in the library of a monastery on the island of Patmos. See M. Schanz, Nova Commentationes Platonicae, pp. 105–118; 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 f. 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 Platocodex 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 Thrasyllus, together with seven spurious dialogues. The Clitophon, with which it begins, is numbered twenty-nine. See Schanz, Studien zur Geschichte des Platonischen 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, perhaps 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 Proclus, was published 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 magnificent edition in three folio volumes, dedicated respectively to Queen Elizabeth, King James VI of Scotland, and the Consuls of the republic of Berne.
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

Platonis Dialogi ex recensione Imm. Bekker. Berolini, 1816–1823. (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 recognitione 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+.

IMPORrTANT EDITIONS OF THE APOLOGY AND CRITO


Platonis Apologia Socratis et Crito et Phaedo, editio quinta aliquranto auctior et emendatori 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 Verteidigungssrede 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 gymnasia 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, — ἀποκτείνωμή, ἀποκτάνυμί, — ἀποτείς, ἀποτέης, — ἀποτείς, ἀποτέης, — εἰν περ, εἰντερ, — εἰ περ, εἰπερ, — εἰς αὐθε, εἰςωτθε, — εἰωθεμεν, εἰωθεμεν. — εἰκτείς, εἰκτίς, — εἰκτείς, εἰκτίς, — εἰκτείς, εἰκτίς. — ἔλεονόν, ἔλεεινόν, — ἐβε'ει, ἐβε'ευν, — ἕ иδιμόνεσα, εἰδώμονεσα, — καύμενον, καύμενον, — κλάω and compounds, κλαώ, — κωμωδοποίως, κωμωδοποιώς, — νυνή, νυν δή, — ὁμοίως, ὁμοίως, — ὁ τι. ὑτι, — Παράλος, Πάραλος, — Ποτόθως, Ποτόθως, — πρωιμίτατα, πρωιμίτατα, — σβύ, and its compounds, for εὖν, as συνήδη for εὐνήδειν, — υε, νιε, — υός etc., υός, — δοκ, δοκ. The final ε of a conjunction has often been elided. In a critical edition perhaps elision should be carried much farther, and crisis might be marked more systematically. We do not suppose that Plato sometimes said ὁ ἀνήρ and a few lines later ἀνήρ.— and wrote τὰ αὐτά and ταῦτα 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 οὖν for γοῦν. 17 d πλαώ omitted. 18 b οὖν άληθὲς inserted. 22 b αὖ inserted. 23 e συντεταγμένως for συντεταγμένως. 27 e [οὖ] omitted. 30 b πούσαντος for πούσαντος. 32 a αὖ inserted. 35 b ἰμάς for ἰμάς. 37 d οὗτο inserted. 43 b νῦν πρώτον for μόνον νῦν. 48 b [τῷ] omitted.

In addition to the foregoing, note the following

DEVIATIONS FROM THE TEXT OF GERMAN EDITORS

In general: ἀνηφύμησα, ἀνεφύμησα, — ηδάμην, εἰδάμη, — πρωιμέτερον, πρωιμέτερον, — Φαιδώνις, Φαιδώνις.

APOLOGY AND CRITO — Cron-Uhle (1895)

APPENDIX


44 b 15 ᾿Ατοπον: ὃς ᾿Ατοπον. — 45 b 18 οὖτος: αὐ τοῦ. — 45 b 19 Συμμώς: 

57 a 7 Φλωσάσιν: Φλωσάσιν. — 59 d 10 τὲ γ' ὅ: γε ὅ. — 59 d 9 [ημέρα]: 

58 b 16 ζέλευσε: ζέλευσε. — 60 b 17 οῖ: τό ποτε: οῖ ποτε. — 60 b 13 εἰ πολλάκις: εἰ ἄρα πολλάκις. — 61 b 26 ποι- 


116 c 38 [εἰκότωs]: εἰκότωs. — 117 a 41 πιθοῦ: πιθοῦ. — 117 d 27 [κλάων καὶ]: κλάων καὶ. — 117 e 34 κατεκλήνη: κατεκλήνη. — 117 e 36 [οὗτοι ... φάρμακον]: οὗτος ... φάρμακον. — 118 a 3 [Ἄλλουs]: Ἀλλος.

SYMPOSIUM — Hug (1884)

215 c 30 ὑπὸ τῶν λόγων τῶν τούτων: [ὑπὸ τῶν λόγων τούτων]. — 216 a 36 ὣ 

Σωκράτες: Σωκράτες. — 216 d 7 ἐκπέπληκτα, ὡς: ἐκπέπληκτα, [καὶ ᾿αὐ ἀγνοεῖ 

πάντα καὶ οὔδὲν οὔδεν,] ὡς. — 216 e 15 ἔνα λέγω ἑμῖν: λέγω ἑμῖν. — 219 e 2 ἔν: 

<εν.> — 220 a 4 ἀναγκασθέθημεν: ἀναγκασθέθημεν. — 220 c 3 στρατιάς: στρα- 

tyas. — 221 b 37 ἑταῖρος: ἑτερος. — 222 a 9 δή: αὐ.

31 c 10 δεῖσθαι: δεῖσθαι. — 3 ρ. 9 τοῦτο: ἐμοὶ: τοῦτο: [ἐλ γὰρ τὸ ᾿αδικεῖν 

αἰσχρὸν ἑστι. πῶς οὖν αἰσχρόν καὶ τὸ ᾿αδικὸς ὁτιῶν ποιεῖν:] ἐμοὶ.
VOCABULARY

ά-βιωτός adj. (βίος): not to be lived, not worth living

ά-βρύνομαι: plume myself

άαιάδος adj.: good

άαβαλμα,-ατος n.: (delight), image

άαβαλμητέω fut. άαβαλμητήσω, aor. άαβαλμητήσα: am vexed, am irritated, am troubled, am angry, grieve

άαπαντάω, fut. άαπαντήσω: love, welcome

άαγαλμαία f.: message, tidings

άαγίλλω, aor. άαγίλλεια: report, announce

άαγέλος m.: messenger, reporter

άαγιώτερος comp. adj.: more holy

άαγνοέω (γνωστέω): am ignorant, do not know

άαγορά f. (άγερω): (place of assembly), market-place

άαγρίως adv.: (wildly), harshly, roughly

άαγριοκότερος comp. adj. (άγριος): (of the field), too boorish, too rude

άαγρό m. (acre): field

άαγρο-υπνιά f. (ὑπνιός): wakefulness

άαγω, aor. άαγαγων: lead, bring, fetch.

άαγε, as interjection, come! SCG. 411: GMT. 251

άαγών, -άνως m. (agony): contest, trial, suit, court

άαγωνίζομαι: contend, contest, struggle

Άαδείμαντος m.: Adimantus, brother of Plato. 34 a

Άαδελφός m.: brother

Άαδεός adv. (δέος): fearlessly

Άαδήνος adj.: hidden, obscure, concealed, dark

Άαδιά-φθαρτός adj. (φελτρω): uncorrupted, not ruined

Άαδικέω, fut. άαδικήσω, pf. pass. άαδικημαί, verbal άαδικήτεν (δίκη): am unjust (άδικος ειμι), am guilty, am wrong, do evil, act unjustly

Άαδίκημα, -ατος n.: unjust act, wrong deed

Άαδίκαλα f.: injustice, wrong

Άαδίκος adj.: unjust, unrighteous

Άαδίκος adv.: unjustly, unfairly

Άαδίνατος adj.: impossible

άεί adv.: always, ever, in every case, at each time, at any time, for the time being (25 c)

Άερο-πατέω (άήρ, βαίνω): walk the air, tread the air

Άα-άδιστετερον comp. adv.: with less pleasure

Άα-άδιος, -ες adj. (άδιος): unpleasant, uninteresting

Άα-άθης, -ες adj. (άθησ): unwonted, unusual

Άα-άθανατος adj.: immortal, undying, would never die

Άα-άθεμιστος (Themis): what is not allowed by the gods, Latin nefas

Άα-άθεος adj. (atheist): god-less, without gods

Άα-Άθηνάξε adv.: to Athens

Άα-Άθηναίος adj.: Athenian, man of Athens

Άα-Άθηνησι adv.: at Athens

άα-άαρέω: look, observe, regard

άα-άαρος adj.: together, all at once

Άαλακός m.: Aeacus, king of Aegina, and grandfather of Achilles and

197
Telemomian Ajax. He was made a judge in Hades after his death.

41a: Gorgias 523e

Alyanteiduros m.: Acantotodorus. 34a

Aias, antos m.: Ajax, the mightiest of the Achaeans; before Troy, after Achilles; but by unjust judgment the arms of Achilles, on the latter's death, were given to Odysseus. In his disappointment, Ajax went mad and killed himself.

41b

Algyn f.: Aegina, a large island, a dozen miles from the port of Athens. 59c

"Aldeis, ou m.: Hades. en Aidou, in (the realm of) Hades. 29b

alpha, atos n. (enigma): what is darkly indicated, a riddle

alinetimai: hint at, utter in a riddle

airetos verbal adj. (airetow): to be gained

aireiow, fut. airtos, aor. mid. eteimi, pf. erket, verbal airtos: take, secure (my) conviction, overcome, compel; mid. choose, elect

altheimai, aor. etheimai, pf. ethimai: perceive, feel

altheisis, etos f. (an-aesthesis, aesthetic): perception, sensation

Alkeneis, ou m.: Aeschines, a young companion of Socrates. 33e, 59b. (Not the orator, the rival and antagonist of Demosthenes.)

alkinon, antos comp. adj.: more shamefull

alkrophos adj.: disgraceful, shameful

alkrophos adv.: shamefully

alkynomai, aor. pass. eteyne (eteynai): am ashamed; with ace. am abashed before, respect

Akalwos m.: Aesop, the writer of fables, a Lydian contemporary of Croesus. 60c

alte, aor. etceta: ask, claim, demand

alito f.: responsibility, blame, charge

alitamos, aor. inf. aitidos: accuse, charge

alitov n.: cause

alitov adj.: responsible, to blame

alitwteros comp. adj.: rather the cause

akof f. (akow): hearing, hearsay. The (I) have heard

ako f.: wantonness, license

akolouthei, fut. akoloutheiow: follow

akoivos adj. (akoiv): unwilling, involuntary

akouw. fut. akousowai, aor. hkon, pf. akos (acoustics): hear, listen, am told. kakow, hear ill, i.e. am reproached, as passive of kakw, lege

akratetatos sup. adj. (krateos): most unrestrained

akribetata sup. adv.: most exactly, most accurately

akratoimai, fut. akroaimai: hear, listen

akratetis, ou m.: hearer, listener. of akroa, the audience-

akos adj.: of no effect, null and void

akon. antos adj. (kow): unwilling, unwillingly

alaow, antos m.: braggart, boaster

aleiowos adj.: painful, grievous

aleiow: suffer pain, ache

alektroin, antos m.: cock. 118a

aletheia f.: truth. Y aletheia, in truth

aleitheou, fut. aletheusow: speak the truth

aletheis, -es adj.: true. to aletheis, the truth

alethews adv.: truly. we alethews, in truth

aliskoimai, aor. elaiow, pf. elainka: am taken, am caught, am convicted

Alekbiadis, ou m.: Alcibiades, son of Clinias, born about 450 B.C., — the most brilliant of the young men of
VOCABULARY

Athens in Socrates’s time; but an unprincipled leader. Symp. 215; Xen. Mem. i. 2. 12

άλλα conj.: but. After a condition, sometimes it may be translated at any rate, at least. αλλ’ η, except, 20 ά, after a negative, seems to be due to a combination of οὐδὲν αλλά and οὐδὲν ἄλλο η.

άλληλων, άλληλοις, άλληλοις recip. pron. (άλλος): each other

άλλο τι η: originally, is anything else true than; it became a mere sign of a question implying the answer “yes,” like the Latin nonne,—doubtless; You do, do you not?

άλλο-θι adv.: elsewhere

άλλοιοσ adj.: of a different kind, different. Cf. οἶος, τοιοῦτος. Having a comparative idea, it may be followed by η.

άλλοιότερος comp. adj.: rather of a different kind

άλλος, -η, -ον indef. pron. (αλλίας): other (cf. ἕτερος)

άλλοσε adv.: elsewhither, elsewhere

άλλοτριος adj.: of another, alien, foreign to (my) nature

άλλος adv.: otherwise; otherwise than well, foolishly, vainly. ἀλλος τε καί, (both otherwise and), especially

ά-λόγιστος adj.: inconsiderate, unreasonable

ά-λογίστως adv.: inconsiderately

ά-λογος adj.: unreasonable

ά-λογώτατος sup. adj.: most unreasonable

άμαι adv.: at the same time. τρίβων αμα, as he rubbed (it)

ά-μαθεστερος comp. adj.: more ignorant, less learned

ά-μαθής, -ές adj. (μαθάων): ignorant, unlearned

ά-μαθία f.: ignorance, folly

άμάρτημα, -ατος n.: mistake, error, fault

άμεθομαι: change

άμεινων, -ονος comp. adj.: better. Cf. ἀγαθός.

ά-μελεία f.: lack of care, neglect

ά-μελίω, aor. ἡμελήσα, pf. ἡμέληκα : neglect, am careless, do not practice

ά-μήξανον n. (μηξανή): immeasurable degree, infinity

άμόνομαι, fut. ἀμόνοιμαι: avenge (my-) self, defend (my)self

άμφι prep.: about, around. οἱ ἄμφι

"Ἀμφιτορος, Ἀντύς and his associates

άμφι-γνωσ (know): am in doubt

άμφι-έννυμι, pf. pass. ἡμφίσσεμαι: clothe; pf. pass. am clad

Ἀμφιπόλις, -εως f.: Amphipolis, an Athenian colony in Macedonia, on the Strymon. The Athenians under Cleon sought vainly to recover it from the Spartan Brasidas in 422 B.C. 28 e

άμφιος-βητής, aor. ἡμφιεβήτησα: dispute

άμφιετερος adj. (ἀμβο, ἄμφι): both. κατ’ ἄμφιετερα, in either case

ἄν: for ἀν, εἰ ἀν, if, with subjunctive

ἄν modal adv.: with potential optative; in the conclusion of a condition contrary to fact; and with a past tense of the indicative, marking repetition of the action, as 22 b

ἄνα-βάλεω, aor. ἀνέβη, pf. ἀνεβάζηκα: come up (upon the tribune)

ἄνα-βατέω aor. mid. ἀνεβατάσαμεν (βατά- νω): bring up, cause to come up

ἄνα-βευτόκομαι (βίωσι): bring to life again

ἀνα-βλέπω, aor. ἀνέβλεψα: look up

ἄνα-βραχάμαι, aor. ἀνέβραχησάμεν: howl, bawl, cry out

ἀνα-γιγνώσκω, aor. ἀνέγγυς: read
VOCABULARY

άναγκάζω, aor. pass. ἰναγκάσθην: compel, require, constrain

άναγκαιός adj.: necessary, inevitable

άνάγκη f.: necessity, necessary, binding law

άνα-ζητέω, pf. ἰναζήτηκα: search out

άνα-αἱρέω, aor. ἰναλείπων: (take up), declare (of an oracle); mid. take up (for burial)

άν-αἰσχύντεω: have the shamelessness

άν-αἰσχύντια f.: shamelessness, effrontery

άν-αἰσχύντοτατος (αισχύνη) sup. adj.: most shameless, most impudent

άν-αἰσχύντως adv.: shamelessly

άν-καθίζομαι: sit up

άν-λαμβάνω, aor. ἰνέλαβον: take up

άν-αλλόκω: expend

άν-ἀλωσις, -εως f.: spending

άν-μιμνησκώ, aor. ἰμνημησα, pass. ἰμνημησθην: recall, remind, mid. remember

άν-ανδρία f. (ἀνήρ): unmanliness

Ἀναξιγόρας, -ου m.: Anaxagoras, a philosopher born at Clazomenae, near Smyrna, about 500 B.C.; died at Lampsacus about 428 B.C. Introd. § 5

άν-άξιος adj.: unworthy

άν-πείθω: persuade

άν-πηρος adj.: maimed, crippled, helpless

άν-πίμπλημι, aor. ἰπνηλήσα: infect, implicate

άν-ο-κοπτεω: consider anew

άν-τρέπω, pf. pass. ἰνατετράμαμαι: overturn, subvert, ruin

άν-φέρω, fut. ἰνοίσω: refer

άν-χορέω, verbal ἰναχορετέων: draw back, withdraw, retreat

άνδραποτόδης, -ες (εἶδος) adj.: slavish

άνδραποτόδως adv.: like a slave, slavishly

άνδρελα f. (ἀνήρ): manliness, bravery

άν-δρεῖος adj.: manly

άν-ἐλεγκτος adj. (ἐλέγχω): unrefuted, irrefutable

άν-ἐλεύθερος adj.: illiberal, unworthy of a free man

άν-ἐλπιστος adj. (ἐλπίς): unlooked-for, unexpected

άνεμος m.: wind

άν-ἐξ-ἐταστος adj.: without examination, without inquiry

άν-ερευνάω: search out, seek

άν-ἐρομαι: question, ask, inquire

άν-ἐρωτάω: question, ask again

ἀνευ improper prep.: without

άν-ἐνυφημέω, aor. ἰανυφημήσα: break the silence. cry aloud

άν-ἐχω, aor. ἰανέχων: hold up, mid. suffer, endure, with gen. and suppl. participle. ἡλίος ἰανεχεω, the sun rose

άνήρ, gen. ἰανρός, m.: man (Latin vir)

ἀνήρ: by crasis for ὁ ἀνήρ

άνθρωπειος adj.: belonging to men. ὅσα τάνθρωπεία, humanly speaking

άνθρώπινος adj.: human, of a man, attainable by man

άνθρωπος m. or f.: man (Latin homo)

ἀνιάμοια, fut. ἰανιάμοια: grieve, have grief

άνιάρως adv.: miserably

άν-ίημι: give up, relax (one's efforts)

άν-ισταμαι: rise, stand up

ά-νόητος adj.: thoughtless, witless

άν-οιγνυμή, impf. ἰναοιγνύμην, aor. pass. ἰανοιγνύθην: open

άν-όσιος adj.: unholy

άντ-αδικέω, aor. ἰανταδικήσα: do an unjust act in return, retaliate

άντ-ἀπόλλημι: destroy in return

άντ-εἶπον aor.: replied, answered

Ἀντήνωρ -ορος m.: Antenor, the wisest counselor of the Trojans. 221 c


\[ VOCABULARY \]

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\[ \text{ánti prep. with gen.: instead of, in place of} \]
\[ \text{ánti-bólησις, -ew f.: entreaty} \]
\[ \text{ánti-γραφή f.: written charge, indictment} \]
\[ \text{ánti-δράω: do in return, retaliate} \]
\[ \text{ánti-κακουργέω, aor. ántεκακουργησα: do harm in return} \]
\[ \text{ánti-λέγω: reply, speak back, say in return, gainsay} \]
\[ '\text{Αντιοχίς, -ίδος f.: Antiochis, the Athenian "tribe" of which Socrates was a member. 32 b} \]
\[ \text{ánti-παρα-βάλλω: place over against, compare} \]
\[ \text{ánti-παρα-τίθημι, aor. partic. ántεπαρα-θέσ: place alongside, compare with} \]
\[ \text{ánti-ποιέω: do in return} \]
\[ '\text{Αντισθένης, -ος m.: Antisthenes, founder of the school of Cynics. 59 b} \]
\[ \text{ánti-τέχνος m. (τέχνη): competitor, rival} \]
\[ \text{ánti-τιμάομαι, fut. ántετιμάομαι: propose as penalty on (my) part, — with gen.} \]
\[ \text{ánti-τύπτω: strike back, beat in turn} \]
\[ '\text{Αντιφόν, -ώντος m.: Antiphon, a sophist. 33 b; Xen. Mem. i. 6. (Not to be confounded with the orator of the same name.)} \]
\[ \text{ánti-ωμοσία f. (διανυμί): charge under oath, affidavit} \]
\[ \text{άν-υπό-δητος adj. (δέω): unshod, without shoes, barefoot} \]
\[ '\text{Ανυτος, -ου m.: Anytus, one of the accusers of Socrates. 18 b. Introd. § 30} \]
\[ \text{άξια f. (sc. τιμή): worth, deserts. κατά τὴν ἀξίαν, according to (my) deserts} \]
\[ \text{άξιος adj.: worthy of, deserving of, deserved, fitting, worth while. ἀξιον λόγου, worth mentioning. ἀξιον} \]
\[ \text{ἀκοώσαι, worth hearing. ἀξιος εἰμι, I deserve} \]
\[ \text{άξιο-χρεως, -ων, nom. pl. ἀξιόχρεω, adj.: responsible, worthy of credit, trust-worthy} \]
\[ \text{άξιος, aor. ἡξίωσα (ἀξιος): think fair, consider reasonable, count worthy of, suppose true, claim, ask as reasonable} \]
\[ \text{άξιωμα, -ατος n.: dignity, distinction} \]
\[ \text{άξίως adv.: worthily, in a manner worthy} \]
\[ \text{άπ-αγγέλλω, aor. ἀπήγγελα: report} \]
\[ \text{άπ-αγορεύω: forbid, warn off} \]
\[ \text{άπ-άγω: lead off (to prison, by summary process), take away, conduct. — ἀπαγωγή was allowed only when a man was taken in the act of crime.} \]
\[ \text{άπ-αίρω, fut. ἀπαρώ: remove from, depart from} \]
\[ \text{άπ-αλλαγή f.: relief, way of escape} \]
\[ \text{άπ-αλλάττω, fut. pass. ἀπαλλάξωμαι, pf. ἀπελλάγαμαι, aor. ἀπελλάγην: free from, release from; mid. take my leave, depart} \]
\[ \text{απ-αν-αισχυντέω, aor. ἀπανησχύντησα: have the shamelessness for} \]
\[ \text{απ-αντάω (ἀντα): meet} \]
\[ \text{άπαξ adv.: once} \]
\[ \text{άπας, ἀπασά, ἀπαν adj. (πᾶς): all} \]
\[ \text{άπατάω, aor. pass. ἄπατήθην (ἀπάτη): deceive, trick} \]
\[ \text{απ-αυθαδίζομαι: am self-willed} \]
\[ \text{α-πιθέω, aor. ἱπείθησα: am disobedient, do not obey} \]
\[ \text{απ-εικάξω, aor. ἀπήκασα: liken, compare} \]
\[ \text{απ-ειλέω: threaten} \]
\[ \text{απ-ειμι: go away, will go away, depart} \]
\[ \text{α-πειρος adj. (πέρα): boundless, unlimited} \]
\[ \text{α-πειρος adj. (πέρα): inexperienced, unacquainted with, ignorant. ἀπει-ρος γραμμάτων, unlettered} \]
āπ-ελαύνω: drive off, drive away
āπ-εργάζομαι (ἐργ.): work, effect, accomplish
āπ-έρχομαι, aor. ἀπήλθον: go away, depart
āπ-εχθάνομαι: am hated, make myself hated
āπ-έχθεια f.: enmity, hatred
āπ-έθθομαι (ἐθθος): am hated
āπ-έκχομαι: abstain from
āπ-ηλάχθαι: pf. pass. inf. of ἀπαλλάσσω
ἀ-πιστέω, aor. ἡπίστησα: disobey, doubt
ἀ-πιστος adj.: incredible, not to be believed
ἀ-πλοῦς adj.: simple, invariable, absolute
ἀπό prep. with gen. (a b): from
ἀπο-βαίνω, fut. ἀποβήσομαι: come off, become, result, prove
ἀπο-βάλλω, aor. ἀπέβαλλον: cast away, lose
ἀπο-βλέπω, aor. ἀπέβλεψα: look off, glance off, regard
ἀπο-δισκρίω: weep, grieve for
ἀπο-δείκνυμι and ἀπο-δεικνύω, aor. ἀπε-δείκα: demonstrate, prove, show, make
ἀπο-δημέω, aor. ἀπεδήμησα, pf. ἀπεδήμημαι: am absent, am abroad; depart, journey
ἀπο-δημία f.: departure, absence (from Athens)
ἀπο-διδόμενοι: run away, flee
ἀπο-διδώμι, aor. inv. ἀπόδοτε: pay, render
ἀπο-θησίκω, fut. ἀπωθανόμαι, aor. ἀπέθανον: die, am put to death
ἀπο-οικία f.: colony, settlement
ἀπο-κάμνω, aor. ἀπέκαμνον: am weary, hesitate
ἀπο-κλάω (κλάω): bewail

ἀπο-κρίνομαι, aor. ἀπεκρίναμην: answer, reply
ἀπο-κρύπτω, aor. mid. ἀπεκρυφάμην (apoecrypha): conceal, hide, put in the shade
ἀπο-κτείνω and ἀπο-κτείνυμι, fut. ἀπο-κτείνω, aor. ἀπέκτεινα, pf. ἀπέκτεινα: slay, kill, put to death
ἀπο-λαμβάνω, aor. ἀπέλαβον, aor. pass. ἀπελήφθην: take off, cut off, shut off, carry away
ἀπο-λαύω, pf. ἀπολλαυκά: enjoy, receive good from
ἀπο-λέιπω, fut. ἀπόλειψω, aor. ἀπέλειπον: leave at one side, abandon, forsake
Ἀπολλό-δωρος m.: Apollodorus, of Phalerum, an enthusiastic follower of Socrates. 34 a, 59 a, 117 d
ἀπο-όλλυμι, fut. mid. ἀπόλλυμαι, aor. ἀπόλλυμα, mid. ἀπόλλυμαι, pf. ἀπόλλωλα: destroy, lose; mid. go out of existence; aor. mid. perished; pf. have perished, am ruined
Ἀπόλλων-ωνος m.: Apollo. 60 d
ἀπο-λογέομαι, 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 apologo, which acknowledges an act, and regrets it. ἀπολογία denies the charge.)
ἀπο-λύω: release; mid. loose from (my)self, free (my)self from
ἀπο-πιεράζομαι: test, try, make experiment
ἀπο-πίμπω, aor. ἀπέπεμψα: send away, dismiss
ἀπο-πιδάω, aor. ἀπεπάθησα: leap away, hurry off
ἀ-πορέω: am at a loss, do not know, doubt
ἀ-πορία f.: lack, want
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Translation</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπόρρητος</td>
<td>adj. (ἐρήκα)</td>
<td>not to be spoken, secret, — perhaps referring to esoteric Orphic doctrines</td>
</tr>
<tr>
<td>ἀ-πορώτατος</td>
<td>sup. adj.</td>
<td>most difficult to meet (or to manage), most perplexing</td>
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<tr>
<td>ἀποσπέεισα</td>
<td></td>
<td>pour a libation (ἀπονήθη)</td>
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<tr>
<td>ἀποτίνω</td>
<td>aor. ἀπέτειασα</td>
<td>pay</td>
</tr>
<tr>
<td>ἀπο-τρέπω</td>
<td>aor. ἀπέτρεψα</td>
<td>turn away from, dissuade from</td>
</tr>
<tr>
<td>ἀποφαίνω, fuil. ἀποφανώ</td>
<td>show, make clear</td>
<td></td>
</tr>
<tr>
<td>ἀπο-φεύγω, fuil. ἀποφεύξομαι, aor. ἀπέφευ·</td>
<td>escape, am acquitted, — with direct object</td>
<td></td>
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<tr>
<td>ἀπο-ψηφίζομαι, aor. ἀπεψφησάμην (ψῆ-φος)</td>
<td>vote free, acquit, vote for (my) acquittal</td>
<td></td>
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<tr>
<td>ἀπτω, fuil. ἄψωμαι, pf. pass. ἄμμαι</td>
<td>fasten; mid. feel of, touch, lay hold of</td>
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<tr>
<td>ἀρα</td>
<td>inferential conj.</td>
<td>so, then, accordingly, as it seems, perchance</td>
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<tr>
<td>ἀργύριον</td>
<td>n.; silver, money</td>
<td></td>
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<tr>
<td>ἀρέσκω</td>
<td>please, gratify</td>
<td></td>
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<tr>
<td>ἀρετή</td>
<td>f.</td>
<td>virtue, excellence, first duty</td>
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<tr>
<td>ἀριθμῶ, aor. ἱριθμορᾶ</td>
<td>count</td>
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<tr>
<td>ἀριθμός</td>
<td>m.: number</td>
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<tr>
<td>ἀριστετόν</td>
<td>n. (ἀριστος): prize of bravery</td>
<td></td>
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<tr>
<td>Ἀριστιππος</td>
<td>m.: Aristippus, founder of the Cyrenaic school of philosophy, born about 435 B.C.</td>
<td>59 c</td>
</tr>
<tr>
<td>Ἀριστός</td>
<td>sup. adj.: best. Cf. ἀγαθός, βέλτιστος.</td>
<td></td>
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<tr>
<td>Ἀριστοφάνης, -οῦς</td>
<td>m.: Aristophanes, the chief comic poet of Greece; born about 444 B.C., and died about 386 B.C.</td>
<td>Socrates and his teaching were ridiculed in the Clouds of Aristophanes, presented in 423 B.C.</td>
</tr>
<tr>
<td>Ἀρίστων, -ωνος</td>
<td>m.: Aristo, Plato's father.</td>
<td>34 a</td>
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<tr>
<td>ἀρκεῖ</td>
<td>impers.: it is sufficient</td>
<td></td>
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<tr>
<td>ἀρκούντως</td>
<td>adv.: contentedly</td>
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<tr>
<td>ἀρνακλῆς, -ίδος f. (ἀρνεῖ): lamb-skin</td>
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<tr>
<td>ἀρουρα,</td>
<td>Homer. gen. ἀροῦρης: plowed land, land, earth</td>
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<tr>
<td>ἀρπά: adv.: just now, just</td>
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<tr>
<td>ἀρχή</td>
<td>f.: beginning, principle, premise. τὴν ἄρχην, at all. ἢ ἄρχης, from the beginning</td>
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<tr>
<td>ἄρχη</td>
<td>f.: office, government, rule, authority</td>
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<tr>
<td>ἄρχικος</td>
<td>aij.: skilled in ruling</td>
<td></td>
</tr>
<tr>
<td>ἄρχομαι, aor. ἡράκμην</td>
<td>begin. ἄρχω μενος, at the beginning; cf. τελευτῶν</td>
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<tr>
<td>ἄρχω, aor. ἄρεα</td>
<td>lead, command, rule, hold office. ὁ ἄρχων, the commander; οἱ ἄρχοντες, the rulers, magistrates</td>
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<tr>
<td>ἀ-σέβεια</td>
<td>f.: impiety</td>
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<tr>
<td>ἀ-σεβής, -εσ</td>
<td>adj.: impious</td>
<td></td>
</tr>
<tr>
<td>ἀ-σθενέστατος</td>
<td>sup. adj.: weakest</td>
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<tr>
<td>ἀ-σθενῶ (σθῆνος): am weak, am ill</td>
<td></td>
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<tr>
<td>ἀ-σιτήν</td>
<td>aij. (αἰτίος): am without food, fast.</td>
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<tr>
<td>Ἀσκληπιός</td>
<td>m.: Asclepius (Aesculapius), the god of healing. 118 a</td>
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<tr>
<td>ἀσπάζομαι</td>
<td>salute, have affection, esteem</td>
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<tr>
<td>ἀ-στακτί</td>
<td>adv.: not in drops, in streams</td>
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<tr>
<td>ἀστείος</td>
<td>aij. (ἀστείος): civil, courteous, polite</td>
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<tr>
<td>ἀστός</td>
<td>m. (ἀστή): man of the city, townsman, citizen</td>
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<tr>
<td>ἀ-σφάλεια</td>
<td>f. (σφάλλω): safety, security</td>
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<tr>
<td>ἀ-σφαλέστερος</td>
<td>comp. adj.: safer</td>
<td></td>
</tr>
<tr>
<td>ἀ-σφαλῶς</td>
<td>adv.: safely</td>
<td></td>
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<tr>
<td>ἀ-σχήμων, -οῖος</td>
<td>adj.: unseemly</td>
<td></td>
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<tr>
<td>ἀ-σχολία f. (σχολή): lack of leisure, occupation. ἀσχολίαν ἄγω, am busy, am occupied</td>
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<tr>
<td>ἀ-ταξία</td>
<td>f. (τάξις): disorder, misrule</td>
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<tr>
<td>ἄτε</td>
<td>aij. of a causal participle: since. ἄτε φιλότυμοι δρύτες, since they are ambitious</td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARY

átevnoς adv.: absolutely, completely, downright. átevnoς εὖν ἐχω, am an entire stranger. (To be clearly distinguished from átevnoς, "un-scientifically.")

á-timāw (tīmā): slight, treat without honor, dishonor, have lack of respect

á-timōw. a. n. ήτιμωσα: deprive of civil rights

á-topiā f.: strangeness, absurdity

á-topos adj. (tópos): (out of place). eccentric, extraordinary, singular

άττα: = τινά, n. pl. of τίς, some one

άττα: = ἄττα, n. pl. of ὀτίς

αὐ adv.: again, in turn, on the other hand

αὐθαδέστερον comp. adv.: more self-willed

αὐθαδίζομαι (αὐτός, ἄνδανω): am self-willed. αὐθαδίζομενος, out of self-will

αὐθις adv.: again. later, hereafter. εἰς αὐθις, at a later time

αὐλέω: play on the flute

αὐλημα. -ατος n.: flute-playing

αὐλητής. -οῦ m.: flute-player

αὐλητικός adj.: belonging to flute-players

αὐλητρίς. -ίδος f.: female flute-player, flute-girl

αὐλός m.: flute

αὐριον adv.: to-morrow. εἰς αὐριον, on the morrow; cf. εἰς αὐθις

αὐτ-άρκεστατα sup. adv. (αὐτός, ἀρκεῖ): most independently, most contentedly

αὐτικα adv.: straightway, forthwith, at once

αὐτόθι adv.: there

αὐτοῖς: for εαυτοῖς, reflexive pron., themselves

αὐτό-ματος adj. (antomaton): of (his) own motion, of (his) own impulse, by chance

αὐτός. -ἡ. -ὁ: self, himself. In the oblique cases, when standing by itself, as a personal pronoun, him, her. ὁ αὐτός, ταὐτόν. the same

αὐτο-σκεδαζω (σκεδα): form (my) own idea, judge off-hand, judge hastily

αὐτοῦ adv.: here

αὐτό-φυρος adj. (Latin fur): (as a very thief), caught in the act. εἷς αὐτο- φόρος, in the very act, manifestly

αφ-ἀφεσίς. -εως f.: taking away, confiscation

αφ-φανής. -ες adj. (φαίνω): unseen

αφ-φανία f. (φόνος): plenty, abundance

αφ-ήμι, fut. ἀφήσω, aor. partic. ἀφείς: let go, dismiss, abandon, throw away

αφ-ικνέομαι, fut. ἀφίξομαι, aor. ἀφίκο- μαι, pf. ἀφίγουμαι: come, arrive

αφ-ισταμαι: stand aloof, stand off, keep away

αφ-οσιόμαι, aor. ἀφωσισμαι (δόσις): clear (my)self of a scruple

αφ-φρων, -ον adj.: senseless, foolish

αχθομαι (ἀχθω): am burdened, grieve, am angry, am offended

αχθος. -ος n.: burden

Ἄχιλλευς. -εως m.: Achilles. 221 c; cf. 28 c

ἀ-χίτων, -ον adv. (cotton): without tunic

βαδίζω (βαίνω): walk, go

βαθύς, -εια, -ύ adj.: deep. ὑθρος βαθύς, early dawn

βαρβαρικός adj. (barbaric): outside of Greece

βάρος. -ος n.: heaviness

βαρνομαι: am heavy, am a burden

βαρύς, -εια, -ύ adj. (graveis): heavy, grievous

βαρύτατος sup. adj.: most grievous, most weighty

βαρύτερος comp. adj.: too heavy, too burdensome
VOCABULARY

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βασιλεύς. -έως m.: king

βεβαιόω, fut. βεβαιώσω: confirm, establish

βελτιωτός sup. adj.: best

βελτιών. -όνος (comp. of ἄγαθός, — cf. βελτίων): better

βιά adv.: by force, in spite of

βιάζομαι (βιά): use force (to), constrain, overpower

βιαίοτατος sup. adj.: most violent

βιβλίον n. (Bible): book

βίος m.: life

βίος, fut. βίωσω, pf. βιώκα: live

βιωτός verbal adj. (βίος): to be lived, (life) worth living

βλαβέρος adj.: harmful, injurious

βλάπτω, fut. βλάψω, aor. ἐβλάψα, aor. pass. ἐβλαβήν: injure, harm, hurt

βλέπω, aor. ἐβλέφα: look, see

βοάω, fut. βοήσωμαι: cry aloud, shout, raise a shout

βοηθέω: aid, come to the defense of, defend, — with dat.

βομβέω: ring, hum, buzz

βουλευμα, -ατος n.: consideration, argument, decision

βουλευτής. -οῦ m. (βουλή): member of the senate, senator

βουλευτικός adj.: senatorial

βουλέω, aor. ἐβουλεύσα, pf. mid. βεβουλεύμαι: am senator, act as senator; aor. was chosen to the senate; mid. deliberate, plan; aor. mid. decide

βουλή f.: deliberation, consideration, argument

βουλόμαι: wish, desire, choose. ὁ βουλόμενος, whoever desires

βραδύς, -εία, -ύ adj.: slow

βραδότερος comp. adj.: slower

Βρασίδας, -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.

221 c

βραχύς, -εία, -ύ adj. (brevis): brief. ἐν βραχεί, in short

βρενθόμαι: have proud mien, hold (my) head high

βυρσο-δέψης, -οu m.: tanner

βωμός m. (βαίνω): altar

γαμέω, aor. γάμμα: marry

γάμος m.: marriage

γάρ causal part. (γι, ἀρα): 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

γελάω, aor. γέλασα: laugh

γέλως, adj. (γέλως): laughable, ridiculous

γελοϊότερος comp. adj.: more laughable; too ridiculous

γελοιώς adv.: laughably

γέμω: am filled, teem

γενναίος adj. (γένος): noble, well-bred, splendid

γενναιότατος sup. adj.: noblest

γενναίως adv.: nobly, generously, bravely

γεννάω, aor. γέννησα: beget, give birth, bear, give life

γεννητής, -οῦ m.: parent, father

γένος, -ος n. (genus): race, stock, blood

γέρων, -οντος m.: old man; as adj. old

γεωργία f. (γῆ, ἔργον, George): farming

γεωργικός adj. as n. (Georgic): skilled in farming, farmer

γῆ f.: earth

γήρας. gen. γήρως, n.: old age

γέγονεμαι, aor. ἐγένομαι, pf. γέγονα (γέ- nos): am born. become. come. am
established, am formed, am made, take place, turn out; pf. am, have arisen

\[\text{γλισμα}:\text{ stick, cling, long for}\]

\[\text{γλυφω, pf. pass. γεγλυμα}:\text{ carve}\]

\[\text{γνησιως a le. (γενος): genuinely, nobly, honestly}\]

\[\text{γνώμη f.}:\text{ judgment}\]

\[\text{Γοργίας, οu m.:} Gorgias, a noted rhetorician from Leontini in Sicily; born about 490 B.C. and died about 380 B.C. The founder of the school of epideictic oratory. 19 e. Introd. § 12.\]

\[\text{γοῦν (γέ-ον):} now, at least, at any rate\]

\[\text{γράμμα. οτος n (γράφω): letter; pl. letters, literature}\]

\[\text{γραφή: writing, formal charge, indictment}\]

\[\text{γράφω, aor. mid. ἐγραφάμην, pf. mid. γέγραμμα: write; mid. present in writing, present, indict}\]

\[\text{γυμνάζομαι, verbal γυμναστήν (γυμνός): engage in gymnastic exercises, practice}\]

\[\text{γυμνάσιον n.: gymnasium}\]

\[\text{γυμναστική f.: gymnastics, bodily exercises, in body}\]

\[\text{γυνή, gen. γυναικός f. (queen): woman}\]

\[\text{δαιμονάω:} am insane, mad\]

\[\text{δαιμόνιον as n.: divine influence, divinity}\]

\[\text{δαιμόνιος adj. (δαίμων):} belonging to the gods, under the influence of the divinity, divine, superhuman, most excellent. δαιμόνιος, my dear sir}\]

\[\text{δαιμον, -ονος m. (demon):} divine being, divinity, god. Already this seems to be generally used of a lower order of divinities}\]

\[\text{δάκρυ, -υος n. (lacrima): tear}\]

\[\text{δακρώ, aor. ἐδάκρυσα: weep}\]

\[\text{δέδια pf. as pres.: fear}\]

\[\text{δει:} impersonal of δε, need, lack\]

\[\text{δείδω, aor. ἔδεισα (δέος): fear}\]

\[\text{δεικνύμι:} show, make clear\]

\[\text{δειλία f. (δέος): cowardice}\]

\[\text{δεινός adj. (δέος):} terrible, to be feared, dreadful, shameful, clever. δεινός λέγειν, a clever speaker, a skilled orator. ὀδέν δεινόν, no fear}\]

\[\text{δεινότατος sup. adj.:} most dreadful}\]

\[\text{δεινότερος comp. adj.:} more to be feared}\]

\[\text{δειπνώ, aor. ἔδειπνησα:} dine, sup}\]

\[\text{δειπνόν n.: dinner}\]

\[\text{δεκα numeral (decem): ten}\]

\[\text{Δίλφος m. pl.:} Delphi, the seat of the Pythian oracle. 20 e}\]

\[\text{δέομαι, fut. δέχομαι, aor. ἔδέχθην (δει): want, need, desire, ask, beg, implore}\]

\[\text{δεσμός m. (δε, bind): fetter, bonds, imprisonment}\]

\[\text{δεσμωτήριον n.: prison}\]

\[\text{δεσπότης, -ον m. (despot):} master, lord\]

\[\text{δεύο adv.:} hither; used in familiar tone as an impv. come here!}\]

\[\text{δέχομαι, aor. ἐδέχαμην: receive, accept, take, choose}\]

\[\text{δεώ (δει):} need, lack. πάλλω δεώ, I am far from. πολλού δεῖ, far from it. μη δένω, he ought not}\]

\[\text{δεώ, pf. pass. δέεμαι: bind, put in prison; pf. pass. am in prison}\]

\[\text{δῆ part.}: so, now, apparently, manifestly, really}\]

\[\text{Δήλιον n.:} Delium, sanctuary of Delian Apollo, on the Attic coast, near the Boeotian frontier. Scene of a battle in 424 B.C., in which the Athenians were defeated by the Boeotians. 28 e}\]
Δήλος f.: Delos, birthplace of Apollo.
43 c, 58 b
δήλος adj.: clear, open, manifest. δή-
λον δρι, evidently
δηλώ, fut. δηλώσω: show, make clear
δημ-γορία f.: addressing the people, public speech
δημουργός m. (δήμος, εργον): worker for the people, craftsman
Δημό-δοκος m.: Demodocus. 33 e
δημο-κρατέωμαι: am ruled by the people, am under a democracy
δημο-κρατία f. (κράτος): democracy
δημος m.: people, Assembly
δημοσία adv.: in public, by public process
δημοσιεύω: work as a public servant, am in public life
δημόσιος adj. (δήμος): of the people. τα δημόσια, the work of the state
δημότης, -ου m.: fellow-demesman, of the same deme
δημόθες, -ες adj. (δήμος): popular, in the ordinary sense
δή-που: doubtless, methinks, I am sure, of course
δήτα parl.: certainly, of course. τι δήτα expresses surprise, what is this?
διά prep.: with gen. through, across; by means of, using. δια τοῦ βλοῦ, through (my) life. δια ταχέων, quickly. With acc. because of, on account of, thanks to
δια-βάλλω, pf. pass. διαβέβλημαι: accuse (informally), create prejudice. Cf. διάβολος.
δια-βιώσω, pf. διαβεβίωσα: pass (my) life, live (my) whole life
διαβολή f. (διαβάλλω): hurt, prejudice, slander. ἡ διαβολή ἡ ἐμῆ, the prejudice against me
δια-γίγνομαι, aor. διεγίγνεται: come through, live through
δι-άγω, fut. διάξω: spend (my) time, lead (my life)
δια-φρολέω, μητ. pass. διεφθόλητο: noise abroad, report commonly
διαίητα f. (diet): manner of life
διαιτάρμαι, impf. διηλότα: sojourn, live
διαιτήμα, -ατος n.: food
διά-κειμαι: am disposed, am affected.
(Perfect passive of διαιτήμα.)
δια-κελεύσαι: shout encouragement
δια-κινδυνεύω: meet the danger, am in danger
δια-κρίνω: discern, determine
δια-κωλώ: prevent, hinder
δια-λέγομαι, pf. διελεγμαι, aor. διελέ-
χθν: converse, talk
δια-λείπω, aor. διέλιπον: leave a gap.
διαλειπόντω, after an interval of time
δι-αλλάττω, aor. διάλλαξα: reconcile
[διά-λογος m.: dialogue]
δια-μυθο-λογέω, aor. διεμύθοδολόγησα: talk familiarly, chat, converse
δια-νοέμαι, aor. διενόηθην (νοις): rea-
son, think, consider, plan
διάνοια f.: thought, plan, intent
δια-πειράματα: test, make trial, prove
δια-πορεύομαι: go on (my) way, march along
δια-σκοπέω: consider carefully, examine
δια-τάττω: arrange in order, guide
δια-τελέω, pf. διατελέσα (τέλος): con-
tinue (to the end)
δια-τίθημι, fut. διαθήσω, aor. pass. διετέ-
θην: dispose. Cf. διάκειμαι.
διατριβή f.: pastime, pursuit
δια-τρίβω, aor. διέτρυψα: pass (my) time, spend, converse
δια-φέρόντω adv.: differing from, more than, particularly, specially
δια-φέρω: differ from, surpass, excel, am superior
VOCABULARY

dia-φεύγω, fut. διαφεύγομαι, pf. διαπέ- 

φεύγα: fleec, escape, am acquitted

dia-φθείρω, fut. διαφθείρω. aor. διάφθειρα, 

pf. διάφθειρα, pass. διάφθειρα μαί, fut. 

diaφθείραμαι: corrupt, destroy, 

ruin; change

dia-φθορεύς, -εως m.: corrupter, de- 

stroyer

diδάσκαλος m.: teacher, master

diδάσκω, fut. διδάξω, aor. εδιδάξα: teach, 

instruct

diδομαι. fut. δόσω, aor. pl. έδόσαν, pf. 

pass. δέδομα (do): offer, give, pre- 

sent

dι-ειδον. inf. διείδειν, aor.: saw through

dι-ειμι: go through

dι-έξ-ειμι. aor. διέξηλθον: go through in 

detail. set forth, narrate, recount

dι-έρχομαι, pf. διέλημθα: go through, 

set forth in detail, discuss

dι-ερωτάω: question in detail

dι-ηγόμαι, fut. διηγήσομαι, aor. διηγη- 

σάμαι: narrate, tell (the) story

dι-ημερεύω (ημέρα): pass the day

dιθύραμβος m.: dithyramb, a kind of 

choral lyric poem

dι-ισχυρόμαι. aor. δισχύρισαμαι (ισχυ- 

ρη): insist, affirm confidently

dικάζω, fut. δικάζω, aor. εδικάζα, aor. 

pass. εδικάζηθην: judge, decide

dικαιος. -α. -ον (δίκη): just, right, right- 

eous, fair, reasonable. δικαιος είμι, it 

is just that I, I ought (cf. the Hiber- 
nian idiom, “You had a right to do 

it”). το δικαιον, justice

dικαιοσύνη f.: justice

dικαιότατος supl. adj.: most just

dικαιότερος comp. adj.: more just

dικαιως adv.: justly, with good reason

dικανικός adj.: (pertaining to the 

courts), such as one hears in courts, 

wearisome

dικαστήριον n.: court of justice

dικαστής, -οῦ m. (δικάζω): judge

dίκη f.: suit at law, case, charge, judg-

ment, justice

dιό conj. (δ' δ): wherefore

dι-οίγω. aor. pass. partic. διοξείδετι: 

open

dι-οικέω (οίκος): administer, manage

dι-όλλυμι. aor. διόλιεσα: ruin, utterly 

destroy

dι-όμηνυμι, aor. διομοισάμην: assert under 

oath, swear to

dι-όπερ conj.: just because

dις adv.: twice

dιττός adj. (δύο): twofold, of two kinds, 
of two classes

dιφθέρα f. (diphtheria): hide, animal’s 

skin, leather cloak (such as peasants 

wore)

dιχά-δε adv.: in two parts, asunder

dιώκω: pursue, follow

dοκέω, fut. δόξω, aor. εδοξα, pf. pass. δε- 

δογμαί (δόξα, dogma): think, think 

good; seem, seem true, am thought, 
am reputed. έδοξέ μοι, I came to 

think. δεδομένον, agreed, generally 

believed

dοκιμάζω. aor. pass. δοκιμάσαθην: prove, 

examine; receive to citizenship

dόξα f. (doxology, orthodox): reputa-

tion, glory, honor, opinion. παρά 

δόξαν (paradox), contrary to (my) 

real opinion

dόξαζω: opine, hold (an opinion)

dορά f. (δέλτα, flay): skin, hide

dοσίς, -εως f. (dose): gift

dουλεύω: am a slave, serve

dουλός m.: slave

dράμα, -ατος n.: drama, theatrical play, 

spectacle

dραπετεύω: run away from (as a slave 

might)

dραχμή f.: drachma. An Athenian sil-

ver coin, worth about seventeen cents
VOCABULARY

δράω (drama): do
δρύς, gen. δρύός, f.: oak
δύναμαι: am, able, can
δύναμις, -ας, f.: power, might, strength
δυνατός adj.: strong, powerful, effective, effective
δύω, gen. δύον, numeral (dual): two
δυσ-μαθέστερος comp. adj. (μανθάω): slower to learn
δύσμα πl. f.: settings, setting
δυσ-τυχ(α) f. (τύχη): misfortune
δυσ-χερής, -ές adj.: disagreeable, troublesome, hindrance
δύω, pf. δέθωκα: sink, set (of the sun)

έα inv. of εάω as interjection: ah!, let it pass
έλαων aor. of ἄληκομαί: was captured, was overtaken
έλαν = ei ᾶν: if, with subjunctive
έλαν τε...έλαν τε: whether...or
έαυτός, εαυτός, εαυτόν reflex. pron.: himself
έαυτών, εαυτώις reflex. pron.: themselves
eάω, fut. ἐάω, aor. είσα: permit, allow, disregard, dismiss. ὧν ἐάω, forbid
έβδομήκοντα (ἐπτά): seventy
έγγυάμαἰ, aor. ἐγγύασάμην: am surety, offer bonds
έγγυη f.: surety, bail
έγγυητης, -οῦ m.: surety, bondsman
έγγυς adv.: near, with genitive
έγγυτατα or έγγυτάτω sup. adv.: nearest, next
έγγυτέρω comp. adv.: nearer
έγειρω, aor. ἐγείρα: rouse, wake
έγ-καλέω: blame, censure, find fault, complain, accuse
έγ-καλύπτω, aor. mid. ἐγκαλυφάμην, pf. ἐγκαλύμμαι: cover up, conceal; mid. cover my face
έγ-κλημα, -άτος n.: charge, accusation, complaint
έγ-κρατέστατος sup. adj.: with greatest self-control in
έγ-χαρέπε impers.: it is possible, sc. to delay; there is still time
έγώμαι: by crisis for ἐγώ οίμαι
έδεστεν: verbal adj. of ἔσθιω, eat
έθελω, aor. ἠθέλησα: wish, desire, am willing, consent, am ready
έθιμω, pf. pass. είθισαι (έδος): accusate, use
ελ: if. ei δὲ μή, if not, otherwise. ει τέρ γε, at least if. εἰ τε...εἰ τε cond. part., whether...or. εἰ γάρ may introduce a wish
έδος. -εος n.: form, shape, appearance
έεν interj.: very well
έεκάγω, aor. έκάγα: liken, compare
έεκη adj.: at random, in chance order
έεκος, -ότος n.: probable, reasonable. ὦς τό εεκός, in all probability
έεκότος adv.: with good reason, naturally
έεκών, -όνος f. (icon): image, illustration, comparison, semblance
έεμαμένη f. pf. partic. (Μοίρα): fated, Fate
έεμι, impf. ἤ, inf. εέμαι, fut. εέμαι: am, exist. τῷ δντι, in truth. ἔστι ταῦτα, this is true. ὧν ἐστιν ὅτως οὐ, it is not possible that not, surely
έεμι, inv. τοι, inf. λέγει, partic. ιάν: go, come, will go. τοι is used as an interjection, Come!
έπον aor.: said, spoke
έερηκα pf. of φημί: have said, have spoken
έερημένα pf. partic. of φημί: said
έερονεύομαι (irony): jest, dissemble
είς: into, as regards. εἰς ὡμός, into your court, before you
είς, μία, εν numeral: one
έεσ-άγω: lead in, introduce, bring in (to court), bring to trial
Vocabulary

εἰσ-εἴμι: come in, enter
εἰσ-ηγόμαι: introduce, propose
εἰσ-ήλθον: came in, was brought into court. (Used as passive of εἰσάγω.)
εἰσ-οδός, f.: entrance, bringing in
εἰστήκα: plpf. of ἔστημι: stood
εἰσ-φέρω: bring in, introduce
ἐίτα adv.: then, and then
ἐίσωθα pf., plpf. εἰώθη (ἐθοι): am wont, accustomed. εἰσώθως, accustomed
ἐκ, ἐξ. prep.: out of, from, as a result of. ἐκ παιδῶν, from childhood, while children; ἐκ νεόν, from youth up. ἐκ τοῦτων, from this, in the light of this
ἐκαστος adj.: each, every one
ἐκάστοτε adv.: at each time, on each occasion
ἐκάτερος adj.: each of two
ἐκ-βάλλω, aor. ἐξέβαλον: cast out, reject, throw overboard
ἐκ-γονός m.: offspring, child
ἐκ adv.: there, yonder
ἐκείθεν adv.: thence, from there
ἐκείνος, ἐ. ὁ pron.: that, you
ἐκείνως adv.: in that way
ἐκείσε adv.: thither, there
ἐκ-καλύπτω, aor. ἐκάλυψα: uncover; mid. uncover (my) face
ἐκ-κλέπτω, aor. ἐκλέψα: steal away, steal out
ἐκκλησία f.: ecclesia, popular Assembly (of Athens)
ἐκκλησιαστής -οῦ m.: ecclesiast, member of the Assembly
ἐκ-λέγω, aor. mid. ἐξέλεγμην: select, pick out
ἐκ-παίδευσα, aor. ἐξεπαιδεύσα: educate, train up
ἐκ-πένω, aor. ἐξέπνων: drink off, quaff
ἐκ-πλήττω, aor. ἐξέπληττα, pf. pass. ἐκπλήτταμαι: amaze, dismay, distract by fear; pass. am beside (my) self, am dazed
ἐκ-πολιορκέω, aor. pass. ἐξεπολιορκήθην: take by siege
ἐκ-τίνω, fut. ἔκτεινω, aor. ἐκέτεινα: pay (the fine) in full
ἐκτός adv.: outside, out
ἐκ-τρέφω, aor. ἐξετρεφά, pass. ἐκτρέφάθην: bring up, rear
ἐκ-τρέβω, aor. ἐξέτρεψα: rub
"Εκτωρ, -ορος m.: Hector, the mightiest defender of Troy. 28 c
ἐκ-φέρω, aor. mid. ἐξήνεγκάμην: carry out, carry forth
ἐκ-φεύγω, aor. ἐξεφύγουν: escape, flee
ἐκ-χέω, pf. pass. ἐκκέχυμαι: pour out, cast out
ἐκὼν, -όντως adj.: willing, willingly, intentionally. With this, εἴναι is used loosely, so that ἐκὼν εἴναι does not differ materially from ἐκὼν. GMT.
ἐλάττων, -ον comp. adj.: less, of less consequence
ἐλάχιστος sup. adj.: least
ἐλεγχός m.: proof, test, account
ἐλέγχω, fut. ἐλέγξω, aor. ἠλέγξα: test, examine, prove, refute
ἐλέεω, aor. pass. ἐλέθην (Kyrie eleison): pity, have mercy
ἐλευνός adj.: pitiful, of pity
ἐλεος m.: pity
ἐλευθερία f.: liberty, freedom
ἐλευθεριώτερον comp. adv.: more freely
ἐλεύθερος adj.: free
Εὐλησίας -ιδος f. adj.: of Greece, Hellenic
ἐλπίς: hope
ἐλπίς -ιδος f.: hope
ἐμαυτό, ἐμαυτῷ, ἐμαυτόν reflexive pron.: myself
ἐμ-βραχυ adv. (brief): in short
ἐμμελῶς adv.: (in tune), suitably, reasonably. Nearly synonymous with ὀρθῶς. Its opposite is πλημμελῶς.
VOCABULARY

verb: from within, within
verb: within, in the inner room, at home
verb: am in
improper prep.: on account of, because
verb: wrap, roll up in
verb: am held in, am liable to
verb: hence, from this
noun: dress up in, array (myself in
noun: there, here, at this point
noun: here, hither
noun: stretch in, put into verse
noun: thence, from this, as a result of this
noun: inside, within
noun: regard, respect, am abashed before, with gcn.
noun: happen upon. fall in with, meet
noun: dream
prep.: out of. See εκ.
verb: lead forth, take out
prep.: out of, remove
VOCABULARY

εἰς·αμαρτάνω, aor. εἰςμαρτῶν: err, make a mistake
εἰς·αν·ιςτημι, aor. εἰσαντησθην: cause to rise; aor. arose and went out
εἰς·απατάω, fut. εἰςαπατήσω, aor. pass.
 εἰςπατήθην: verbal εἰςαπατήσων (ἀπάτη): deceive, beguile
εἰς·εἰμι, verbal εἰςεἰπέτεον: come out, go out
εἰς·εἰμι: see εἰςτι.
εἰς·ελαύνω, fut. εἰςελβώ, aor. εἰςάλασα: drive out (of the city), banish
εἰς·ελέγχω, aor. εἰςελέγξα, fut. pass. εἰς·ελεγχθῆσομαι (Εἰςελγχος): show up, refute, convict
εἰς·εργάξομαι (ἔργον): work out, accomplish, perform
εἰς·ερχόμαι, aor. εἰςέλθον: come out, go forth. εἰςελθόν, in exile
εἰς·εστι, partic. εἰς, inmpt.: it is permitted, it is granted, it is possible. οἰς εἰςεστὶ, who may. εἰςν, though it was possible
εἰς·ετάξω, fut. εἰςετάσω, aor. εἰςήτασα: examine, probe, scrutinize
εἰς·ετασις, ὑεσ.: examination, investigation
εἰς·εταστικός: skilled in examining
εἰς·ευρίσκω, aor. εἰςεύρηκα: find out, discover
εἰς·ετητέον: verbal of εἰςειμι
εἰς·όν: acc. abs., it being permitted. Cf. εἰςεστι.
εἷς·ουσία f. (εἷςετι): liberty, permission
εἷς·οικο adv.: without, outside
εἶκα pf.: seem, seem like, am likely
εἰρήτη f.: festival, feast
ἐπ·άδω (ἀείδω, ode): repeat as a charm
ἐπ·αινέω, aor. εἰπέμεσα: praise, commend
ἐπ·άνοιος m.: praise, approval
ἐπ·αίω: understand
ἐπ·ακολουθέω: follow, accompany
ἐπ·άν·ειμι: come up, move up
ἐπ·εγείρω, aor. ἐπήγειρα: rouse, waken
ἐπει or ἐπειδῆ conj.: since, because; when
ἐπείγομαι: hasten, am in haste
ἐπειδᾶν = ἐπειδὴ ἀν: when
ἐπειδῆ conj.: since; when
ἐπ·ειμι: come (on), approach. ὁ ἐπίων, the next
ἐπ·ειτα conj.: then, next, secondly. ὁ ἐπείτα βίος, the rest of (my) life
ἐπ·ερωτάω: ask, inquire
ἐπ·ἐχω, fut. ἐπισχήσω, aor. ἐπέχον: check, cease from, restrain, wait; mid. hold to (one’s lips), stop (one’s ears)
ἐπὶ prep.: (1) with gen., at. ἐπὶ τῶν τραπεζῶν, at the money-changers’ tables. ἐπὶ στρατείας, on a campaign. ἐφ’ ἐπ’ου, on horseback. (2) With acc., to, for, before, against. ἐπὶ δικαστήριον, before a court of justice. ἐπ’ αὐτό τοῦτο, for this very purpose. ἐπὶ τὰ γελοιότερα, to raise a laugh. (3) With dat., at, over, after. ἐπὶ Δηλίῳ, at Delium. ἐπὶ τούτοις, after these things, on these terms. ἐπὶ τὸσφατ, at what price? ἐπὶ τοῦτῳ, on this condition, for this purpose, over this. τὸ ἐπὶ τοῦτῳ, the thing after this, i.e. the next question. Of end, ἐπὶ διαλόγου τῷ ἐμῷ, to create a prejudice against me
ἐπι·βλέπω, aor. ἐπεβλέψα: glance at, look at
ἐπι·γελάω, aor. ἐπέγελάσα: laugh at
Ἐπιγένεσις -ους m.: Epigenes. 33 e, 59 b. Son of Antiphon of Cephisia
ἐπι·δεικνύμι, aor. ἐπέδειξα: display, set forth, make clear
ἐπι·δημεύω (δῆμος): am in town, stay at home
ἐπι·εἰκέστατος sup. adj.: most reasonable, best
VOCABULARY

ἐπι-εὐκέφαλος comp. adj.: more reasonably, too good
ἐπι-εὐκάρσις -εσ adj.: reasonable
ἐπι-εὐκόσι adv.: reasonably, consider-

nościably
ἐπι-θυμέω, aor. ἐπιθυμητά: desire
ἐπι-θυμία f.: desire, longing
ἐπι-κελέω: urge on, incite
ἐπι-κωμῳδέω (comedy): ridicule, make
fun of
ἐπι-λαυθάνομαι, aor. ἐπιλαυθήμην (λήθη):
forget
ἐπι-λεγομενοστέρος comp. adj. (λήθη):
more forgetful
ἐπι-λύομαι: free, release, save
ἐπι-μελέομαι and ἐπι-μέλομαι, fut. ἐπιμε-
λήσμαι, aor. ἐπιμελήθην: care for
ἐπι-νόο: think of, have in mind
ἐπι-ορκέω: commit perjury, forswear
(my)self, break (my) oath
ἐπι-πέμπω, aor. ἐπέμπα: send to
ἐπι-σκοτέω, aor. ἐπισκέφαμαι: exam-
ine, consider
ἐπιεσταμαι, impf. ἐπιστάμην: know, un-
derstand, have skill in, am familiar
with
ἐπι-στατέω: stand over, am master
ἐπιστάτης m. (_literals): overseer, master;
presiding officer (of the Assembly)
ἐπι-στέλλα, aor. ἐπιστέλλα (epistle): di-
rect, charge
ἐπιστήμη f.: knowledge, science
ἐπιστήμον, -ονος adj.: acquainted with,
skilled in, with gen.
ἐπι-σχόμενος: aor. partic. of ἐπίχω
ἐπι-τάττω: enjoin, command, order
ἐπι-τελέομαι (τέλος): perform
ἐπιτέθειος m.: connection, friend
ἐπιτηθίες adv.: expressly, on purpose
ἐπιτηθίεμα, -ατος n.: pursuit, occupa-
tion
ἐπιτηθεόω, aor. partic. ἐπιτηθεότας: pur-
sue, follow, practice
ἐπι-τίθημι, aor. ἐπιθέω, mid. ἐπιθέμην:
place upon, put upon; mid. set upon
ἐπι-τρέπω: permit, allow, commit
ἐπι-τυγχάνω, aor. ἐπέτυχον (τύχη):
chance upon, occur to
ἐπι-φθονώτερος comp. adj.: arousing too
much envy
ἐπι-χειρέω, fut. ἐπιχειρήσω, aor. ἐπιχει-
ρητά, verbal ἐπιχειρητά: at-
tempt, undertake, endeavor, try
ἐπι-χωρίαζω (χώρα): visit, go to
ἐπι-χώριος adj.: of the place. ὁ ἐπιχώ-
ροι, the townspeople
ἐπι-ψηφίζω, aor. ἐπιψήφισα: put the
question to vote
ἐπιομαι (sequor): follow
ἐπι-ονείδιστοσ adj. of two endings (βνι-
δος): reproached, shameful, disgrace-
ful
ἐπος, -εσ n.: word. ὁς ἐπος εἰπεῖν, so to
speak, as one may say; almost,—
qualifying a strong statement
ἐπτά numeral (septem): seven
ἐργάζομαι, fut. ἐργάζομαι, aor. ἐργάσα-
μην, pf. ἐργάσμαι (ἐργον): work, do,
make
ἐργόν (work): work, deed, act, fact
ἐρδω, Epic aor. έρεξε: do
ἐρεννάω: search out, inquire after
ἐρημός adj.: deserted, desolate, sepa-
rated from. δίκη ἐρήμη, a suit which
goes by default, undefended
ἐρβύλος adj.: fertile
Ἐρμογένης m.: Hermogenes. 59 b; 1
Xen. Mem. iv. 8. 4. Son of Hip-
ponicus, and brother of the rich Cal-
lias
ἐρμό-γλυφετον n. (Ἐρμῆς): statuary's
shop, where images of Hermes and
other gods were made and sold
ἐρομαι, impf. ἡρμην, fut. ἐρθόμαι: ask,
inquire
ἐρωμένως adv.: stoutly, vigorously
VOCABULARY

come, go

ask, inquire of

amorously

easily

scattered, "take care of (him)self." A familiar word (ἐρώσθαι) on parting

empties (vesper); benefactor, another to companion, most pious

fine-looking, esteem reasonably.

besides, pray, (Not straightway, silence, happiness, will act.

graciously, with benefit, most filled fortunate, come, keep (at) would ask, well,.

extreme, cheap, feast.

happier, thing, tune, familiar adv.

different, tisan adj.

adj.

tone, adj.

in.

adj.

adv.

adj.

duced, few in number

happier, more fortunate

ease, good fortune, joy

esteemed; C. ἀκαρδίς.

of happy divinity, happy, fortunate

am held in high esteem, am honored
VOCABULARY

εφ-άπτομαι: touch, feel of
εφ-εξῆς adv.: in order, one after another
εφ-ήμμι: permit, allow
εφ-ιστημι, aor. επέστην: set before; aor. took (my) stand before
εφ-ωτε (ος) as conj.: on condition that
εχθρός m.: (personal) enemy
εχρην (χρῆν, χρήν, with an inorganic augment prefixed): it were fitting
εχω, fut. εξω, aor. ἐσχον, pf. ἐσχήκα: have, possess, hold, am able. εχει with adv. = ειμι with pred. adj.; as εχει ούτος, so it is, is in this position. οὐσορ εχω εχειν, to be as I am. Inceptive (aor.) εσχε. received, and (pf.) ἐσχήκα, have received. οὐκ εχω, do not know
εωθεν adv.: at dawn, early in the morning, from the dawn
εωθυνος m. adj.: early morning
ἐως, εω f.: dawn, morning
ἐως conj.: until, as long as
ἐάω, inf. ἐν: live
ἐευγος, -εος n.: (span), four-horse chariot
ἐμμαω: punish
ἐπεω. aor. επέστησα: seek into, investigate, search out
ἐπιτησις, -εως f.: search, inquiry, investigation
ἐφων n. (zoology): living creature, animal

η: either, or. Or sometimes introduces a question, as 26 b, 36 b
η: than, after a comparative
η: mere sign of a question, at its head
η: impf. of ειμι, am, or of ημι, say
η μην particles: in very truth, indeed
η rel. adv. (?): in what way
ηα: impf. of ειμι, go

Ηβαω, aor. ἤβησα (Hebe): am in young manhood, aor. came to young manhood
Ηγέμομαι, fut. ἥγησομαι, aor. ἥγησαμην: consider, believe, think
ηδίως adv. (θεός): sweetly, gladly, pleasantly. ηδέως ον διαλεχείην, I should like to talk
ηδη adv.: already, before now, now, at once
ηδη plpf. as impf. (οίδα): knew
ηδιστος sup. adj.: sweetest, most delightful, with greatest pleasure
ηδιων, -ου comp. adj.: pleasantest
ηδομαι, aor. ἤδην: am pleased
ηδονη f.: pleasure, enjoyment
ηδος, -εια, -υ adj.: pleasant
ηκιστα adv.: least of all
ηκω, fut. ἠκω: have come, am come, come, return
Ηλειος adj.: Elean, of Elis (in western Peloponnesus)
ηλιθιος adj.: simple, silly
ηλικια f.: age, time of life
ηλικιωτης, -ου m.: contemporary, of the same age
ηλιος m.: sun
ημαρ. -ατος n. (ημέρα): day. Homicric word. 44 b
ημερα f.: day
ημετερος adj. (ημείς): our
ημι, impf. ἢν (cf. alt): say
ημι-θεος m.: demigod
ημι-όνος m.: (half-ass), mule
ημι-εσμένως: clad. See ἀμφιέννυμι.
ηνεχθην: aor. pass. of φέρω, bring
ηνικα rel. adv.: when, at what time
ηνι-οχεω (εχω): (hold the reins), drive
Ηρα f.: Hera (Juno)
Ηρεμα adv.: quietly
Ηρως, -ως m. (hero): demigod
Ησιόδος m.: Hesiod, author of the Theogony and Works and Days. 41 a
VOCABULARY

ηνυχι adv.: quietly
ηνυχία f.: peace, quiet. ηνυχίαν ἄγω. keep quiet
η-τοι . . . η.: either . . . or
ητρον n.: abdomen, groin
ηττάμαι, πφ. ηττημαί: am inferior to, am overcome by
ηττον comp. adv.: less, to a smaller degree
ηττων-,ον comp. adj.: weaker, worse, less
ηχή f. (echo): sound, noise

θάλασσας, -eos n.: warmth
θάνατος m.: death. περὶ θανάτον, in a case of life or death
θάπτω: bury
θαρράλεος adj. (θάρσος, dare): confident, in good cheer, cheerful
θαρρέω (dare): am of good cheer, have no fear
θάτερα or θάτερον (τὸ ἐτερόν) n.: one or other, either; the other (than well), i.e. harm
θάττον comp. adv.: more swiftly, sooner
θάττων, -ονος adj. comp. of τάχις: swift, quick
θαύμα, -ατος n.: wonder, admiration
θαύμαζω, aor. θαυμάζομαι (θαύμα, θέα): wonder, marvel, am surprised
θαυμάσιος adj.: wonderful, strange
θαυμασίως adv.: strangely
θαυμασιώτερος adj.: more wonderful
θαυμαστός adj.: strange, admirable, marvelous good
θαυμαστότατος sup. adj.: strangest
Θέαγης, -ους m.: Theaigs. 33 e
θέαμαι, aor. θεάμαθι: observe, see
θεῖος adj. (θεός): of the gods, divine
θείοτατος sup. adj.: most divine
θέμις, -ητος f.: divine right, according to divine law, Latin fas
θεμιτός adj.: according to divine will, holy

Θεό-δοτος m.: Theodotus. 33 e
Θεοζώτιδης-,ου m.: Theozotides. 33 e
θεο-μαντις, -εως m.: seer, inspired prophet
θεός m. or f.: god, goddess, divinity
θεραπεῖα f.: care
θέρας-,ους n. (thermometer): summer
Θέτις, -εος f.: Thetis, goddess of the sea; wife of Peleus and mother of Achilles. 28 e
Θεταλία: f. Thessaly. 45 e
θέω: run
θεωριά f. (θεόματι): sacred embassy. ἐπὶ θεωρία, to a festival
Θηβάξ: adv.: to Thebes
Θηβαϊς adj.: Theban, of Thebes
θηριόν: wild beast
Θησεύς, -εως m.: Theseus, mythical king of Athens. 58 a
(θεύσκω), πφ. τέθυκα and τέθηκα: die; pf. am dead, inf. death, being dead. ὁ τέθνεως, the dead man
θόλος f.: Rotunda, the seat of government of the Thirty Tyrants at Athens
θομβέω, aor. θομβάζωσα, pf. pass. θομβόριήματι (θόμβος): make a turmoil, clamor, raise a disturbance; pass. am thrown into confusion
θρήσκοι: fut. mid. of τρῆφω, bring up
θρηνώ: sing a dirge, wail
θυρ-ωρός m.: door-keeper, porter
θυσία f.: sacrifice
θυσίω: sacrifice
θωπεύω: fawn upon (as a slave), cajole, flatter

τάτρος m.: physician
τιθα fem. dat. as adv.: in private, privately
τιμωτέω: work as a private man
τιμωτής-,ου (idiot): private man, ordinary man
ιερόν n.: temple, sanctuary
καγώ: *ty crasis for* καὶ ἐγὼ
καθ-άπτομαι: lay hold of, reproach
καθαρέω: am pure, am clean
καθ-ήμαι: sit down
καθ-εὐθώ: sleep, slumber
καθ-ήμαι: sit, sit idle; am established, am appointed
καθ-ήμαι, aor. καθάκα: let down
καθ-ίστημι: establish, set, appoint, bring
καθ-ομολογέω: grant, concede, allow
καί conj.: and, even, also, too. καί ὥς καί, and in particular, and what is more. καί . . . καί, both . . . and. After a word of likeness, καί may be translated as *διόπως καί,* such as
κανόνος adj.: new, strange
κανύτερος comp. adj.: very new
καί-περ conj.: even. *Esp. with concessive participles,*—καί-περ ὄντες καί οὐ-τός, although these too are
καιρός m.: favorable time, fit time, season. ἐν καιρῷ, opportunely
καί-τοι part.: and yet
κακλά f.: evil, wickedness, vice, cowardice
κακο-δαίμονιά f.: ill-fortune
κακός adj.: bad, evil, wicked; coward
κακοφρύγεω (ἐργασάμενος): harm, injure
καλέω, aor. ἐκάλεσα, pf. pass. κέκλημαι: call
Καλλίας, -ου: Callias, a rich Athenian. 20 a
καλλι-επέω, pf. pass. κεκαλλιεπέμαι (κάλλ-λος, ἐπός): express beautifully, adorn artistically
κάλλιον comp. adv.: better
κάλλιοστος sup. adj.: most honorable
καλλόνομαι (κάλλος): pride myself
καλλι-ωπίστοι (ἀψ): put on airs, act proudly
καλός adj.: beautiful, excellent, honorable, noble. *καλόν,* a fine thing
VOCABULARY

καλῶς adj.: well, excellently. καλῶς λέγεις, quite right!

καθθῆλιος adj.: pack (asses), sumpter. 221 ε

καρδία f. (cor): heart

καρπόσωμαι, fut. καρπώσωμαι (καρπός, harvest): reap

καρτερέω, aor. ἐκαρτέρησα: am strong, endure

καρτέρησις, -έως f.: endurance

καρτέρός adj.: strong, mighty

κατά prep.: with gen., against. κατ' ἐμαυτόν, against myself. With acc., according to. κατά τούτους, after their pattern. κατὰ τῶν θεῶν, according to the oracle of the gods. κατ' ἀρχάς, at the beginning. κατὰ θεταλίαν, through Thessaly, in Thessaly. καθ' ὅσον, as far as

κατα-γέλαστος adj.: laughed at, a laughing-stock, ridiculous

κατά-γελάω, aor. κατέγελασα (γέλωσ): laugh at, deride

κατά-γελώσ, -ωτος m.: mockery, crowning absurdity

κατα-γηράκω, aor. κατεγηράσα: grow old, go down to old age

κατα-γιγνώσκω, fut. καταγιγνώσωμαι: condemn, think to (one’s) disadvantage

κατα-δαρθάνω, aor. κατέδαρθων: sleep

κατα-δεόμαι, aor. κατεδέηθην: beg, beseech, supplicate, overpersuade

κατά-δηλος adj.: manifest, evident

κατά-κειμαι: lie down, recline

κατα-κλάω, aor. κατέκλασα: break down

κατα-κλίνω, aor. pass. κατεκλίνην: recline, lie down

κατα-λαμβάνω, fut. καταλήψομαι: take, come upon, seize, find

κατα-λείπω, aor. κατέλειπον: leave behind; mid. reserve

κατα-λύω, aor. pass. κατελύθην: (loose), overthrow

κατα-νοεῖν, aor. κατενόησα: observe, perceive

κατα-ράομαι: curse

κατα-σκεδάννυμι, aor. κατεσκέδασα: scatter abroad, spread

κατα-φρονεῖν: despise, contemn

κατα-χαρίζομαι: give as a favor

κατα-ψηφίζομαι, fut. καταψηφίζωμαι, aor. κατεψηφίσαμεν: vote against, vote for (my) condemnation

κατ-έρχομαι, aor. κατήλθον: come down, return from exile

κατ-έχω: hold down, check, restrain, possess

κατηγορέω, fut. κατηγορήσαμεν, aor. κατηγόρησα, ἕκατηγορήσα, pass. κατηγόρησαμεν (κατηγόρος): accuse, make charges, with genitive. ἀ κατηγόρου, the charges which they brought

κατηγορία f.: accusation, charge

κατήγορος (ἀγόρα): accuser

κατ-ορίττω: sink in the earth, bury

κάω (καίω, caustic): burn

Κέβης, -ητος m.: Cebes (of Thebes) 45 b, 59 c

Κείος adj.: Cean, of (the island) Ceos. 19 ε

κελεύω, aor. ἐκλέεσα: bid, order, command

κέν (enclitic): epic modal adv. equiv. to Attic ἀν

κερδαίνω, fut. κερδάνω: gain

κέρδος.-eos n.: gain, profit, advantage

κηδεστῆς.-οῦ m.: connection by marriage

κήδομαι: care for

κηλέω: charm, bewitch, beguile

Κηφισιάς, -ίως m.: Cephisian, of the deme Cephisia (at the head-waters of the river Cephisus). 33 ε

κινδύνευω, fut. κινδύνεσω, aor. ἐκινδύνεσα: am in danger, meet danger, run a risk; may, very likely am
κινδύνος m.: danger, risk, chance, hazard
κίνω, aor. pass. as mid. ἐκκίνησα: move, stir
Κλαζομένος adj.: of Clazomenae (in Asia Minor, not far from Smyrna).
26 d
κλάω: wail, mourn, lament
Κλεόμβροτος m.: Cleombrotus. 59 c
κλεπτιστατος sup. adj. (κλέπτης): most thievish
κλίνη f.: couch, bed
κνήμη f.: lower leg
κοινή fem. dat. as adv.: in common with, together
κοινός adj.: common, public. τὸ κοινὸν, the community
κοινωνέω: am a partner (κοινωνέω), am in agreement, agree
κόλασις, -ος f.: chastisement, punishment
κολονύω: lop off, trim off, cut off, suppress
κομιδή fem. dat. as adv.: very, absolutely, exactly
κομίζω, pf. κεκόμικα: bring, provide
κόπτομαι: beat (my)self, beat (my) breast, mourn
κορυβαντίακ (Corybantes): am possessed, have the spirit of a Corybant. The Corybantes were priests of the Thrygian Cybele, whose orgiastic rites were accompanied by dances and deafening music.
κορυφή f.: crest, head
κορωνίς, -ίδος f. adj.: curved, beaked
κοσμέω, aor. ἐκκοσμήσα, pf. pass. κεκοσμήσα, μαι (κόσμος): order, arrange carefully, adorn
κοσμίωτατος sup. adj.: most orderly, most law-abiding
κόσμος m.: (order), array, ornament; cosmos, universe, world
κράσις, -ος f. (κεράννυμι): mixing, combination, union
κρατέω (κράτος): am strong, surpass, out-do
κράτιστος sup. adj. (κράτος): best
κρείττων, -ον comp. adj. (κράτος): stronger, better
Κρήτη f.: Crete. 52 e
κρίνω, aor. ἐκρίνα: judge, try, decide
κρίσις, -ος f. (crisis): decision, judgment
Κριτίας, -ος m.: Critias. son of Callaes-chrus, 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
Κριτό-βουλος: Critobulus. 33 e, 59 b
Κρίτων, -ώνος: Crito, an old friend of Socrates. 33 d
κρούω, aor. ἐκρούσα: strike, smite, slap
κρύσταλλος m. (crystal): ice
κτάμαι, pf. κέκτημαι: acquire, pf. possession
κτήμα, -ατος n.: possession
Κτήσιππος m.: Ctesippus. 59 b
κτήσις, -ος f.: acquisition, possession
κυβερνάω (gubernio): steer, command a ship
κύλις, -ικος f.: cup, drinking-cup
κύριος adj.: authoritative, supreme, enforced. ὁ κύριος, those who have charge
κυνός gen. κυνός, m. (c anis): dog
κωλύω: prevent, hinder
κωμῳδία f. (φιδί): comedy
κωμῳδοποιός adj. as noun: comic poet
λαγνεία f.: wantonness, lust
Δακεδαλύω, -όνος f.: Lacedaemon. 52 e
λαμβάνω. aor. ἐλαθών: take, receive, attain, secure, catch
λανθάνω, aor. ἐλάθωμεν, pf. λέληθα: escape (my) notice, elude
λατρεία f. (idolatry): service
Δάκης, ἡ-τος m.: Laches, one of the commanders of the first expedition sent by Athens to Sicily, 427 B.C.

221 a
λέγω, aor. ἔλεγεν or ἔλεγε, πφ. εἰρήκα (verbum), aor. pass. ἔλεχθην: say, speak, tell, mean. μέγα λέγω, utter a proud word. οὐδὲν λέγω, talk nonsense
λεῖπω, aor. ἔλειπον, verbal λειπτέον: leave, forsake, abandon
λέξις-εως 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. 32 c
λίαν adv.: exceedingly, very
λίθος-ου m. (lithography): stone
λογιστικός: skilled in calculation
λόγος m. (λέγω): word, statement, discussion, argument, talk, saying, story, speech, matter; doctrine, principle, cause, reason. λόγους ποιεῖται, speak, talk
λαδορέω: revile, abuse, rail at
λοιπός adj. (λείπω): remaining, rest of
λυτρόν n.: bath
λυώ, fut. mid. λυόσομαι, aor. λυόσαμην, πφ. λύομαι: wash, bathe
Δύκων-ωνος m.: Lyc. one of the accusers of Socrates. 23 e; Introd. § 36
λεπέω: pain, grieve, trouble
λυπη f.: pain, grief
λυπηρός adj.: painful
Δυσανίας-ου m.: Lysanias. 33 e
λύσι-τελεί impers.: it is well, it is of advantage, it is profitable
λύω. pf. pass. λελυμαι: loose, release
λωβάσομαι. fut. λωβάσσομαι: ruin
λυστός adj.: best
μά asseverative particle, with acc., implying a negation: (no) by. μά Δία, no, by Zeus
μάθημα-ατος n.: instruction, teaching, lesson, matter of learning
μάθησις, -εως f. (μαθάνω): learning, teaching
μαθητής-ού m.: pupil, scholar
μαίνομαι (mania): am mad
μάκαρ-ος adj.: blessed, happy
μακάριος, aor. έμακάρισα (μάκαρ): esteem, respect, count happy
μακάριος aij.: blessed, happy
μάλα aij.: very
μάλιστα superl. adv.: especially, most of all, certainly. μάλιστα μέν, if possible. πηνίκα μάλιστα; about what time?
μάλλον comp. adv.: rather. παντὸς μᾶλλον by all means, absolutely, above all
μανθάνω, aor. έμαθον: learn, am taught, get an idea, understand
μανία f. (mania): madness
μαντεία f.: oracle, response of the god
μαντεύων n.: oracle, oracular response
μαντεύομαι. fut. μαντεύσομαι. aor. έμαντεύσαμην (μάντεις): consult the oracle, inquire of the oracle, predict, deliver an oracle
μαντική f. (strictly, adj. σε. φωνή or τέχνη): 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. 215 b. Cf. Xen. An. l. 2. 8
μαρτυρέω, fut. μαρτυρήσω: am witness, testify
μάρτυς. -υρος m. (martyr): witness
μάτην adv.: in vain, idly
μάχη f.: fight, battle
μάχομαι. fut. μαχομαι: fight, contend, battle
Μέγαρα-δε adv.: to Megara, a town on the coast, about half way between Athens and Corinth (strictly. Μεγαρα is here acc., with the suffix δε, towards)
Μεγαρωθεν adv.: from Megara
μέγας. μεγάλη, μέγα (much): great, much, deep. μέγα λέγειν, utter a proud word
μέγεθος,-εος n.: greatness, size, bulk
μέγυστος superl. adj.: greatest
μεθύν (mead, a-methyst): am drunk
μείζων, -ον comp. adj.: greater
μειράκιον n.: lad, youth, boy, stripling
μέλει, partic. μέλαν, aor. μέλησεν, pf. με-μεληκεν, impers.: it is a care, with gen. ούν οὐδὲν τούτω ἐμέλησεν, for which he had no care. μέλον γ' σοι, you being interested in the matter
μελετάω, aor. μελέτησα: practice, exercise
μελέτη f.: practice, study
Μελητός m.: Melētus, the chief accuser of Socrates. 19 c; Introd. § 36
μέλλω: am about to, will, shall, — used in forming a periphrastic future
μέλος,-εος n. (melody): tune
μέμηναι. pf. of μνημόσω: remember
μέμφομαι, fut. μεμψομαι: blame, find fault
Μενέδεξην m.: Menexenus. 59 b
μεντάν: for μέντοι ἄν
μέν-τοι adversative adv.: however, but, in truth
μένω, aor. μενέω: remain, am unchanged
μεμιμνάω: have anxious thought
μέρος,-εος n.: part, portion. τὸ σὸν μέ-ρος, so far as you are concerned
μεσημβρία f. (ἡμέρα): mid-day, noon
μετά prep.: with gen., with, together with. μετ’ ὀργής, in anger. With acc., after. μεθ’ Ἐκτόρα, after Hector, i.e. after slaying Hector. τὸ μετὰ τοῦτο, the next thing, next (cf. τὸ ἐπὶ τοῦτον)
μετα-βάλλω: change
μετα-βολή f.: change
μετα-διδώμι, aor. partic. μεταδώτες: give a share
μετα-λαμβάνω, aor. μετέλαβον: partake, receive
μετα-αλλάττω, aor. μετῆλαξα: change, alter
μετα-μελεί impers.: like Latin poenitet. μοι μεταμελεί, I regret
μεταξύ adv.: in the midst, between. Χέ-γοντα μεταξύ, while speaking. GMT. 858
μετα-πίμπομαι, aor. μετέπεμψάμην: send for, summon
μετα-πίπτω: (change in falling), fall differently, am cast in the other (urn)
μετα-στρέφομαι: turn about
μέτ-ειμι: am among. Impers. μέτεστι μοι. I have a part
μετέωρος (μετά, ἄρη, meteor) adj.: in mid air, above the earth
μετ-οικέω: change (my) home, remove, reside in a foreign city
μετ-οίκησις, -εως f. (aikos): change of habitation, transmigration
μετρέω, aor. ἐμέτρησα: measure
μέτριος adj.: moderate, well, fair
μετρίως adv. (μέτρον): reasonably, fairly, λέγειν, it is fair and right
μετριώτατα sup. adv.: most reasonably
μέχρι prep.: until, up to
μη negative particle: not. In a ques-
tion this implies a negative answer (Latin nūm). μὴ δὲν, not to speak or, not to say
μηδ-αμώς *adv.: in no way, by no means*
μηδ-δέ *conj.: but not, neither, nor, not even*
μηδ-εὶς, μηδεμία, μηδέν *num. adj.: no one*
μηκέτη *adv.: no longer*
μηκόνω: lengthen, lengthen out, prolong
μηνώ, *aor. ἐμῷροσ: inform, lodge information.* (A technical legal term.)
μήτηρ,-τρός *f. (matter): mother*
μηχανάμαι: contrive, devise
μηχανή: (machine, mechanic): device, contrivance, way
μιαρώτατος *sup. adj.: (defiled with blood), most vile, abominable*
μικρός *adj.: small, little*
μίμω (mime): imitate
μιμητής, -οῦ *m.: imitator*
μιμητικός, *pf. μέμητικα: recall, pf. remember*
Μίνως, -ώς *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. ἐμισθωτάμην: hire*
μισθός *m.: pay, wages*
μνά, *gen. μνᾶς: mina (100 drachmae, about §17)*
μάγις *adv.: with difficulty, after a struggle, reluctantly, barely*
μαίρα *f.: fate, portion. ἐν μείζον μοίρα εἰλι, have larger place, am in higher esteem. θεία μοίρα, divine will; blessing of the gods*
μόνον *adj. (monotone): only, alone*
μορμο-λιττόμαι: frighten with hobgoblins, scare
μόσχος *m.: calf*
Μουσαϊός *m.: Musaeus, a mythical Greek bard. 41 a*
μουσική *f. (sc. τέχνη) (Μουσά): music, mental discipline, in mind*
μυχοπρία *f.: wickedness*
μοχθηρός *adj.: evil, bad, base*
μύθο-λογίς *f.: talk familiarly, talk*
μύθο-λογικός *adj.: gifted in story telling*
μύθος *m.: myth, story, fable, tale*
μύριος *adj. (myriad): countless, untold, boundless*
μύρω, -ωτός *m.: gadfly, spur*
μυραίνω (sophomore?): am foolish
ναυ-κληρία *f.: shipping*
ναυ-μαχία *f.: naval battle, sea-fight*
ναῦς, *gen. νεός, Homeric dat. pl. ναυσ* (ναβις): ship
νεκρός *m.: dead body, corpse*
νέος *adj. (νοῦς): new, young. οἱ νέοι, the youths, young men. ἐκ νέων, from youth*
νεότης, -ντος *f.: youth, youthful bravado*
Νέστωρ, -ορος *m.: Nestor, the oldest, wisest, and most eloquent of the Greeks before Troy.* 221 e
νεύω, *aor. ἐνέροσ: nod*
νεώτερος *comp. adj.: younger*
νή: *particle of asseveration, with the accusative, by*
νίκα, *pf. νικηκεύ: conquer, win a victory*
Νίκο-στρατός *m.: Nicostratus.* 33 e
νοεω: *mean, think, indicate. τί νοεῖ, what is the meaning*
νόθος *adj.: illegitimate, of unequal parentage*
νομίζω, *aor. ἐνόμισα (νόμος): consider, think, believe in*
νόμιμος *adj.: lawful, established*
νόμος *m.: law*
νοσόδης, -ις *adj. (νόσος): diseased, unwholesome*
νομ-θετέω (τιθημι): admonish, warn*
νοῦς, *gen. νοῦ, dat. νοῦ, m.: mind thought, reason*
νύμφη *f.: nymph*
Vocabulary

νῦν, νῦνδή, or νῦνι: now. τὰ νῦν, nowadays. Sometimes opposed to a hypothetical case rather than to time past or future

νύξ, gen. νυκτός, f. (n o x): night

νυστάω: am sleepy

νωθίστερος comp. adj.: rather lazy, too sluggish

Ξανθίππη 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

δ, ή, τό article: the. τὸ δέ, but on the other hand, but the truth is. τὰ μὲν ... τὰ δέ, some things ... others

δοῦ, ἡ δε, τὸ δε dem. pron.: this, this here. As an adv. of place, Πλάτων ὄδε, Plato here. τὸ δέ, in this way

δοῦρομαι: mourn, moan, grieve

Οδυσσεύς, -ώς m.: Odysseus (Ulysses). 41 c

ὁθεν rel. adv.: whence. Cf. πόθεν

ὁι rel. adv.: whither

οί as, adv. acc. of οἶος

οἶδα, inv. ἵπτε, inf. εἶδεναι, πληρ. as ἵπταν. ἵπτα: know

οἰκα-δε (οἰκός): homeward, to (my) home, home

οἰκεῖος adj. (οἰκός): of (my) house, of (my) family, (my) own. οἱ οἰκεῖοι, (my) relations, kinsfolk

οἶκω (οἰκός): live, dwell; administer

οἶκημα n.: room, chamber

οἶκησις, -εως f.: dwelling

οἰκία f.: house

οἰκο-δομέμαι, aor. ὧκοδομησάμην (timber): build a house

οἰκό-θεν adv. (οἰκός): from (my) house, from home

οἰκιακ 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

οἰσμα (or οἴσμαι), fut. οἰσμοι, aor. ὧίσμη-θην: think, suppose

οἶος rel. pron.: of what sort (= quail), correlative to τοῖς such. οἶος ἐστιν, its nature. οἶος τε, able; οἶον τε, possible. οἶον δή, as for example. οῖα δή, as may happen. In an exclamation, οἶα ποιεῖτε, what are you doing!

οἰχομαί, fut. οἰχήσαι: go off, go, depart. οἰχομαί φεύγων, flee away

οἰωνός m.: bird, bird of omen

οἶλογ-αρχιά f. (ἀρχή): oligarchy

οἵλος, -η, -ον: small, little. ὦλγον (sc. δε) almost. ἐν ὦλγῃ (sc. χρόνῳ), in a little time, soon

οἷλογ-ωρέω, aor. ὦλγωρήσα: make light of, think little of

οἷος adj.: whole, entire. τὴν ἡμέραν ὀλὴν, all day long

'Ολυμπίασιν (adv., old locative pl.): at Olympia, in the Olympic games

'Ολυμπιος m.: Olympus, the most noted flute-layer of antiquity. Very ancient melodies were ascribed to him. 215 c

'Ομηρος m.: Homer. 41 a

ὁμιλέω, aor. ὧμιλησα (homily): associate with

ὁμιλητής, -οῦ m.: associate

ὁμιλία f. (homily): society, association

ὁμοῦμι, aor. ὧμοσα, pf. ὧμωσοκα: swear, take an oath

ὁμοιός adj.: of like kind, alike

ὁμοιότατος sup. adj.: most like
όµολος adv.: in like manner, just as
όµο-λογέω, aor. ωµολογήσα, pf. ωµολο-
γηκα, pass. ωµολογήσαμαι, aor. pass.
ρωµολογήθην (λόγος): agree to, prom-
ise, acknowledge, confess. τὰ ωµολο-
γόµενα, the premises
όµο-λογία f.: agreement, compact
όµοι adv.: together
όµως conj.: yet, however, nevertheless
όναρ n.: dream
όνειδίω, fut. ονείδιὼ: rebuke, reproach
όνλημα, fut. ονήσωμαι, aor. ονήσα: bene-
fit, oblige. ως ονήσας, how you
obliged me! Thank you
όµομα, -ατος n. (nomen): name, word
όµονάµα: name, call
όµομαστότατος sup. adj.: most re-
nowned
όνος m.: ass. 27 e
όξυς, -εια, -ύ adj. (oxide): keen
όητη rel. adv.: where, in what way, as
όπλα n. pl.: arms, esp. shield; heavy
arms
όποθεν rel. adv.: from which
όπως rel. adv.: whither, to what place
όπωτε rel. adv.: when
όπωτερος rel. adj.: which of (us) two
όπως rel. adv.: where
όπως rel. adv.: how, in what way, in
order that. ὥσκ ἐστ’όπως ὦ, it is not
possible that it would not, i.e. surely
όπως-ιτι-ούν: (how-so-ever), in any way
soever, in the least, at all. G. 432. 1;
H. 285
όραω, imf. f. εώρων, fut. ορώμαι, aor. εἰ-
δον. pf. εώρακα: see, behold
όργανον n. (organ): instrument
όργη f.: anger, wrath, spirit
όργίζομαι. aor. ργίζοσθαι (οργῆ): am
angry
όρόσιος, aor. ἐρέξα, aor. pass. as mid.
ἐρέχθην: extend, offer; mid. reach
after, desire
όρθός adj.: straight, right
όρθάτης. -ητος f.: rightness, right
όρθρος m. (ορνοῦ): dawn
όρθως adv.: rightly
όρκος m.: oath
όρμα, aor. ὠρμήσα: set out for, under-
take
όρισι. -θος m.: bird
όρος, -εος n.: mountain
όρφανία f.: orphanhood
όρφανος m. (ορθος): orphan
'Ορφεύς, -έως m.: Orpheus, the most
famous mythical bard of antiquity,
who was able by his song to charm
wild beasts and trees. 41 a
όρχηστρά f. (orchestra): dancing-place.
26 d
ός, ἦ, Ὕ rel. pron.: who, which, what.
In ἦ δές, said he, and in κατ δές, and
he, ὦς has its early demonstrative
force.—δέ τε ἔλεγον, what I said, i.e.
as I said
ός-ενος adj.: holy
όςιώτερος comp. adj.: more holy
όςος rel. pron.: as much as (= quan-
tus), pl. as many as, all who. δσφ, by
as much as. δσον, how far, how much
ός-περ, ἦ-περ, ὦ-περ: see ὦς and πέρ
όστε rel. pron.: in ἐφ φτε, on condition
that, with the infinitive. 29 e
ός-τις, ἦ τις, ὁ τι. gen. ἄτον. indef. rel.:
whoever, whatever, who, what
ός-τοις-ούν κτλ. indef. rel. as indef.
pron.: any one soever
ότε rel. adv.: when
ότε indef. adv.: at some time. οτὲ μὲν,
at one time
ότι conj.: that, because. Sometimes
this is used to introduce a direct quo-
tation, when it simply serves as quo-
tation-marks (as 23 b). οτι μη = ει
μη, 52 b. δτι μάλιστα (quam max-
time), as much as possible. Cf. ως.
VOCABULARY

ότι-οὖν indef. rel. as indef. pron.: anything whatsoever. Cf. ὅτιος τοῦν.

ότου, ὅτε: gen. and dat. of ὅστις, whoever

ὄδι adv.: where

ὄδυγος, ὅδυγος: for ὅ ἐγὼ

οὔ-αμός adv.: to no place

οὔ-αμόσ adv.: nowhere

οὔ-άμως adv.: in no way, by no means, under no circumstances

οὔ-δε conj.: but not, neither, nor, not even

οὔ-είς, οὔςείμι, οὔδεν num. adj.: no one, nothing. οὔδείς ὅστις οὖ, equiv. to πᾶς, every one

οὔ-δε-πότε adv.: never

οὔ-δε-πώ-πότε adv.: never in the world

οὔ-έτερος adj.: neither of two

οὔν conj.: so, now, then, therefore, at any rate. δ’ οὖν, however that may be

οὔρανίος adj. (οὐρανός): belonging to the heavens, heavenly

οὔς, gen. ὄτος, n. (otology): ear

οὔστα f. (ὁν): (existence), property

οὔτος, άυτη, τοῦτο dem. pron.: this, that.

ταύτα (23 b) may be used adverbially as in Homer, therefore. ταύτη, in this respect. καὶ ταύτα καὶ τοῦτο, and that too (Latin idque). The Greek sometimes uses the demonstrative pron. as an adv., as ἄλλοι οὕτωι, 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 οὐτωσι, deictic) dem. adv.: thus, so. ἐξεί οὔτωςι, the case is like this

ὁφελω, aor. ὧφελων; oxe. ὧφελον, they ought (implying “I wish they could”)

ὁφελος n.: advantage, aid, use, good.

ὁφθαλμός m.: eye

ὁφλισκάω, fut. ὧφλησα, aor. ὧφλων, ppf. ὧφληκα: lose a fine, am fined, am mulcted, am sentenced to, incur

ὁχλος m.: throng, crowd

ὁψί adv.: late

ὁψις, -έως f. (ὁψομαι): vision, appearance, form

ὁψον n.: sauce, relish

πάγ-καλος adv.: altogether well

πάγος m.: frost, freezing

πάθος, -έως n.: suffering, affection, experience

Παιανιεύς, -έως m.: Paeanian. The deme of Paenia (that of the orator Demosthenes) lay on the eastern slope of Mt. Hymettus. 59 b

παιδία f.: education, training

παιδεύω, fut. παιδεύσα, aor. ἐπαιδεύσα, pass. ἐπαιδεύθην, fut. pass. παιδεύσομαι (παισι): teach, educate, train

παιδία f.: child’s play, play

παιδίον n. (παιν): child, little child

παιδο-τρίβης, -ου m.: (rubber), gymnastic trainer

παιζω (παιν): play, jest

παις, gen. παιός, m. or f.: child, offspring; servant. ἐκ παιδών or ἐκ παι-δός, from childhood, from boyhood. Cf. ἐκ νέου.

παῖω: strike, flog

πάλαι adv. (palae-ontology): formerly, long ago. πάλαι βαμμάζω, I long have wondered

παλαιός adj.: ancient, old, man of old

Παλαιμήδης, -έως m.: Palamedes. Mythical inventor of the alphabet, arithmetic, and many other devices. Unjustly slain by the Achaeans before Troy. 41 b
VOCABULARY

πάλιν adv.: again
πάμ-πολυς, pl. πάμπολλοι, adj.: pl. very many
παντά-παις adv. (πᾶς): absolutely
πανταχόο adv.: everywhere
πάντως adv. (πᾶς): by all means, surely, certainly, in fact
πάννυ adv. (πᾶν): entirely, completely, very, earnestly, greatly, certainly. οὔ πᾶν, not very
παρα 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. παρὰ τῶν νόμων, contrary to the laws. παρὰ τὸ δίκαιον, contrary to justice. παρὰ τῶν ἐξώνυμων, to the home of the friends. παρὰ τὸν χρόνον, during the time. παρ' ὀλίγον, by a small majority
παρα-βαίνω: transgress, break
παρα-βάλλω: cast to one side. τῶν βαλα- 

μῶ παραβάλλων, glancing one side
παρα-γγέλλω, aor. παρῇγείλα, aor. pass. παρηγέλλην: pass the word along (as in a line of soldiers), give the word, direct
παρα-γίγνομαι, aor. παρεγένθης: come along, am present
παρα-γιγνώσκω: judge wrongly
παρ-άγω, aor. pass. παρῆχθην: lead aside, lead astray
παρα-δειγμα, -ατος n. (paradigm): example
παρα-θεωρέω (theory): observe in comparison
παρα-αίρεω, aor. παρέλθησ: mid. draw away (to one's self)
παρα-αιτέω, aor. mid. παρητησάμην: beg, entreat
παρα-κάθ-ημαι: sit by, sit beside
παρα-κελεύομαι: urge, exhort
παρα-κέλευσις, -εως f.: exhortation. ἐπὶ τῆς ὀμητέρα παρακελεύσαι, that I may urge you (to your duty)
παρα-κροίνω: 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.: Paralias. (He was treasurer of temple funds in 390 B.C., according to an inscription.) 33 ε
παρα-μένω, fut. παραμενῶ, aor. παρέ- 

μενα: remain by (my) side, remain (with)
παρα-μιθησομαι: comfort, encourage
παρα-νομος adv.: lawless, unlawful
παρα-νόμως adv.: contrary to the law
παρά-παν adv. (πᾶς): absolutely, entirely. With το, like τὸ νῦν, τὸ πρῶ- 

τον
παρα-πλησίως adv.: in like manner, in much the same way
παρα-σκευάζω: prepare
παρα-σκοπέω: observe
παρα-χωρέω: make way, yield the floor
πάρ-ειμι: am present. τι παρένετε, the bystanders, those who (are) present. ἐν τῷ παρόντι, at present, now
πάρ-ειμι, aor. παρηθάλων: pass along, enter. παρελθανός, past life
παρ-έχω, fut. παρέξοιμαι, aor. mid. παρε- 

χάμην: present, furnish, produce, offer, cause
παρ-έμαι: entreat, request earnestly. 

Equiv. to παρατέσσαμαι
παρ-ήμι, aor. partic. παρέισ: allow to pass, neglect
Πάριος adj.: Parian, from (the island) Paros. 20 α
παρ-ίστημι, pf. partic. παρεστώς: set beside, present; pf. intrans. stand beside, am present
VOCABULARY

πάς, πᾶσα, πᾶν adj.: all, every, the whole
πάντως, fut. πέλεσαι, aor. ἐπάθον, pf. πέταινα (πάδος): suffer, am affected, have experience, experience
πατήρ, ἀτύρος m. (pater): father
πατρίς, ἰδος f. (patria): fatherland
Πάτροκλος m.: Patroclus, friend of Achilles, slain by Hector. 28 c
παύω, fut. παύσω, aor. mid. ἐπαυσάμην: stop, cease
πείθω, aor. ἐπισά, mid. ἐπισάμην, pf. pass. πείθεσαι, fut. πείσσαι, aor. ἐπισάθης, verbal πειστέν: persuade, convince; mid. and pass. am persuaded, obey, believe, take (my) advice. πείθει, with (your) consent or approval
πειράμοι, fut. πειράσσαι, aor. ἐπιράθης: attempt, try, endeavor; have experience of, know
πέμπτος adj. (πέντε): fifth. πέμπτος αὖτος, with four others
πέμπτω: send
πένης, -ητος m.: poor man
πένθος, -εις n. (πάθος): sorrow, mourning
πενία f. (penuria): poverty, need
πέντε (quinque): five
πέρ (πέρι): enclitic strengthening suffix. el περ expresses a doubt
περί prep.: with gen., about, around, concerning, in regard to. With dat., in regard to. With acc., in regard to. τὸ περὶ σέ, nearly equiv. to τὸ σοῦ. πείρα τούς νέους, for the youth. When it follows its noun or pronoun, it has the accent upon the first syllable. περὶ πλείστου, of highest importance. περὶ πολλοῦ, of great importance
περι-αμπέχομαι: clothe, throw about (as a garment)
περι-άπτω: wrap about, cloak
περι-βάλλω, pf. pass. περιβέβλημαι: clothe; pass. am clad, cloaked
περι-γίγνομαι, pf. περιγένονα: surpass, excel, am superior
περι-εύμι (eil): surpass, excel
περι-εύμι, partic. περιών (eil): go around, go about, walk around
περι-εργάζομαι (ἐργω): am a busybody, meddle with what does not concern (me)
περι-έρχομαι, aor. περιέλθον: go around, walk about
Περικλῆς, -ῆς 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. περιμένω, aor. περιέμενα: wait, tarry, wait about, await
περι-πατῶς m. (Peripatetic): (walk-about), colonnade
περι-τίθημι, aor. partic. περιτέθημος: put about, wrap around
περιττότερος 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
πή enclitic: in any way
πῆγγυμαι: grow stiff
πηδάω: leap, bound
πηνικα adv.: when, at what time? (Cf. πότε.)
πίέζω, aor. ἐπίσα: press
πιθανός adj. (πείθω): persuasive, plausible
πιθανός adv.: persuasively, plausibly
πιθανώτερον comp. adv.: more persuasively
πίλος m.: felt
VOCABULARY

πίνω, aor. ἐπικρ. πέτωκα, verbal πο-
τέων (ποτίο): drink
πιστεύω (πέθω), aor. ἐπιστεῦσα: believe,
trust, have confidence, rely on; aor.
put confidence
πλάνη f. (planet): wandering, going to
and fro
πλάττω (plastic): mold, make up
Πλάτων, -ωνος m.: Plato. 34 a, 38 b,
59 b. Introd. §§ 28 f.
πλεῖστος sup. of πολὺς: most, greatest
πλεῖων (or πλέων), -ονος, nom. pl. πλεῖ-
ους (comp. of πολύς): more, more nu-
merous. πλέων ποιεῖν, accomplish
somethings, gain anything
πλῆθος, -ος n. (plēbs): multitude.
mass, people, populace, democracy
πλῆθος: am full
πλημμέλεια f. (μελός): false note, mis-
take
πλημμέλεω: strike a false note, err
πλημμελής, -ές adj.: mistaken, unreas-
sonable. πλημμέλεις, a false note, mis-
take, error
πλὴν conj. and prep.: except, but. πλὴν
ἐλ, equiv. to ei μή, unless
πλησίασω, fut. πλησίασω: approach
πλησίον adv.: near, with gen.
πλοῖον n. (πλέω): boat, ship
πλούσιος adj.: rich, wealthy
πλουσιώτατος sup. adj.: richest, most
wealthy
ποδαπός adj.: of what land?
ποθεῖν adv.: whence, from what source?
πόι adv.: whither, to what?
ποί enrol. adv.: somewhither, some-
where
ποιεῖω, fut. ποιήσω, aor. ἐποίησα. pf. πε-
οίκεια, verbal ποιητέω: make, act,
do, compose. ποιεῖω κακῶς, injure.
πλέων τι ποιήσαι, accomplish some-
thing, gain anything. περὶ πλεῖστον
ποιεῖθαι, count of highest impor-
tance. ἄ πεποίηκας, the poems which
they have composed. πουδύμαι τοῦ
λόγους, make my talk, speak. πουδύ-
μαι παιδέσ, beget children, have a fam-
ily. εὖ ἐποίησας, you did well, I am
glad that you. εὖ ποιεῖν, benefit
ποίημα, -ατος n. (ποιέω): poem
ποίησις, -έως f. (poesy): poetry
ποιητέας: verbal adj. of ποιεῖν, do
ποιητής, -οῦ m. (ποιέω): (maker), poet
ποῖος adj.: of what kind?
πολεμέω: am at war. contend
πολέμιος adj.: public enemy, enemy
πόλεμος m.: war, battle
πόλις, -έως f.: city, state
πολιτεία f.: state, constitution
πολιτεύομαι, fut. πολιτεύσομαι: live as
citizen
πολιτής, -ου (πόλις): man of the city,
citizen, fellow-citizen
πολιτικός adj. (πολίτης): political, of a
citizen. As noun, statesman, public
man. τὰ πολιτικὰ, 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, πολλής, πολύ adj.: much, abun-
dant, great, large, long, many. οἱ
πολλοί, the many, the most, the
masses. πολὺς, (by) much. τὰ πολ-
λά ὡς τὸ πολὺ, for the most part,
generally
πολυ-τέλεια f.: expense
πολυ-τέλεστερος comp. adj.: more ex-
pensive
πολυ-τέλης, -ές adj. (τέλοι): expensive
πονέω: labor, toil
πονηρία/. f.: evil, wickedness, sin
πονηρός adj.: bad, evil
πονηρότερος comp. adj.: worse
πόνος m.: labor, toil, task
πορεία f. (πόρος): journey, going
πορέομαι, fut. πορεύομαι: journey, go, walk
πορίζω, aor. mid. ἐπορίζων: provide, procure
πόρρω adv.: advanced, far on
πόρρωθεν adv.: at a distance, from afar
πόσος interrog. adj.: how much, how great? pl. how many? Cf. ὁσος, θοσοῦτος. πόσου, for how much?
ποτε encl. adv.: at one time, once. τί ποτε, whatever, what in the world?
Ποτείδαια f.: Potidaea, on the isthmus 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?
πότις m.: fate, destiny, death
ποτόν n. (ποτίο, πίνω): drink
πού adv.: where?
πού encl. adv.: somewhere, anywhere, somehow, I presume
ποὺς, gen. ποὺς m. (πες): foot
πράγμα, -ατος n. (πράττω): doing, affair, interest, work, business, thing, trouble, case
πράγματεια f.: activity, insistence
πράγματεύομαι, pf. pass. πεπράγματευ-μαι: occupy (my)self, busy (my)self about, labor; pf. pass. perfected, polished
πράξις, -εως f.: action, matter, affair
πράσινος sup. adj.: most gentle, meekest
πράσινος comp. adj.: more gentle
πράττω, fut. πράξω, aor. ἐπράξα, μετ. pass. πεπράξαμαι, aor. ἐπράξαθην, verbal πρακτόν: act, do, make, attend to, fare; mid. exact. χρήματα πράτ-τομαι, charge for services. εἰ πράττω, fare well, am happy. τὰ Ἀθηναίων πράττω, do the work of the Athenians, am in public life
πράσω adv.: meekly, mildly
πρέπει: fit, suit. πρέπει imper., it is fitting
πρεσβευώ: rank first, revere
πρεσβύτερος comp. adj.: older, elder
πρεσβύτης, -ου m. (priscius): old man
πρίαμαι: buy, purchase
πρίν adv.: before
πρό prep. with gen.: before, in preference to
πρό-αγορέω: declare beforehand, give notice
πρό-αφεόμαι: choose deliberately, prefer
πρό-βιβαζω (βιβαίνο): lead forward
πρό-γονος m.: ancestor, forbear, forefather
πρό-διδωμι, aor. inf. προδοῦναι: give up, abandon, desert
Πρόδικος m.: Prodicus, a noted rhetorician and sophist from Ceos. 19 e. Introd. § 12
πρό-θυμόμαι, fut. προθυμήσωμαι: am eager, am pleased, strive
πρό-θυμία f.: zeal, good will, eagerness
πρό-θυμότερος comp. adj.: more eager, more zealous
προϊκα adv.: freely, without charge, without expense
προ-κρίνω: judge superior, prefer
προ-λέγω, pf. pass. προειρημαι: say beforehand, foretell
προ-μηθέομαι: have forethought for, have regard for, with gen.
VOCABULARY

προ-οίμον n.: (procinium), hymn
πρόσ prep.: with gen., before. πρός τῶν θεῶν, in the name of the gods. πρός Δώσ, in the name of Zeus. With dat., in addition to. πρός τοῦτος, in addition to this. With acc., to, towards, before, with reference to, as regards, in view of, in relation to, in comparison with

προ-δύομαι: need in addition
προσ-δοκάω, aor. προσδόκησα (δόξα): expect, await
πρόσ-ευμι: come to, go, approach, meet
προσ-έχομαι, aor. προσήλθον: come to, approach, meet
προσ-ήκω: hold towards, direct
προσ-ήκω: come to. Imperfs. προσήκει, it is fitting, προσήκων, fitting, appropriate. οἱ προσήκοντες, the kinsmen, relatives
προ-σημαίνω: show beforehand
πρόσθεν adv.: before, former
προσ-καθ-τω: sit by, settle down upon
πρόσ-κειμαι: lie next, am attached (as pf. pass. of προστίθημι, place upon, attach, give to)
προσ-οίδα, inf. προσείδεναι: know in addition. χάριν προσείδεναι, give thanks in addition
προσ-ποιόμαι: claim, pretend
προ-στατέω (ὑστημι): am leader, lead
προσ-τάττω, aor. προστάταξα, pfs. pass. προστάταγμαί: enjoin upon, direct
προσ-τίθημι, pfs. προστίθεικα: place upon, give
πρόσ-φημι, fut. προσφέρω: address
προσ-χράομαι, pfs. προσκέχρημαί: use in addition, use
πρόσ-ωπον n.: countenance, feature; (theatrical mask), person
προτεραίος 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 ε
προ-τρέπω: turn forward, urge on
προ-τροπά-δην adv. (πράτω): headlong
πρό-χειρος adj. (χείρ): ready, at hand
προ-χωρέω: advance, go forward. προ-χώρει αὐτῷ, he succeeded
πρύμνας f.: stern
πρυτανεῖον n.: Prytanēum, the hall at Athens in which guests of the city dined. 36 d
πρυτανεώ: have the prytyany. 32 b
πρύτανις, -ων m.: prytyanis
προί or πρώι adv. (πρό): early in the morning
πρωίτατα sup. adv.: earliest
πρωϊτέρου comp. adv.: earlier
πρωinson adv.: the other day, day before yesterday
πρώτον sup. adv.: for the first time, firstly
πρώτος sup. adv. (πρό-ατος ?): first, earliest
Πυθιά f.: Pythian priestess. 21 a
πυκνός adj.: close, frequent, constant
πυθάνομαι, aor. ἐπυθάνειν: inquire, learn by inquiry, learn
πῶλος m. (foal): colt
πῶλμα, -ατος n. (πόλιο): draught
πώ-ποτε adv.: ever yet
πῶς adv.: in what way, how? How is it that, why? πῶς γὰρ οὖ, certainly, of course
πῶς encl. adv.: in any way, in some way, substantially

'Ραδάμανθος, -νος m.: Rhadamanthys, brother of king Minos of Crete, and one of the judges in the lower world. 41 a; cf. Σ 322; Gorgias 523 ε
ρέδιος adj.: easy
ρέδιος adv.: easily, readily, lightly, without good reason
ρεθύμοτατος sup. adj. (θυμός): easiest, laziest
ράσων comp. adv.: more easily
ράστος sup. adj.: easiest
ρέμα, -ατος n. (ἐρήμα): phrase, expression
ρητέον verbal of φημί: it must be said
ρήτωρ, -ορος (ἔρημα): speaker, rhetorician, orator. of ῥήτορας, the public men
ρώμυον, pf. pass. έρρωμαι: make strong, strengthen. ερρωσθαί: to be strong, “to take care of himself,” —in greeting, like the Latin valeo

Σαλαμίνιος adj.: Salaminian, of Salamis
Σαλαμίς, -ίνος f.: Salamis, an island near the harbor of Athens. 32 c
σάτυρος m.: Satyrus, satyr. 215 b
σαυτός, σαυτόν reflex. prn.: thyself
σαφέστατα sup. adv. (σαφής): most clearly
σαφέστερον comp. adv.: more clearly
σαφής, -ές adj.: clear, distinct, definite
σαφώς adv.: clearly, distinctly, openly
σέβομαι: revere, worship
Σειρήνες f. pl.: Sirens, who beguiled mariners to their destruction. 216 a;
cf. Homer μ 167 ff.
σαλήνη f.: moon
σεμνότερος comp. adj. (σέβομαι): more august, more reverend
σημαίνω, aor. ἐσήμανα (σήμα): show, indicate
σημείων n.: sign, token
σίγαω: am silent, am still
σιγή f.: silence. σιγή, in silence
Σιληνός m.: Silenus, foster-father and companion of Dionysus. 215 a,

Σιληνώδης, -ές adj.: Silen-like
Συμμύλας, -ου m.: Simmias. 45 b, 59 c
Σίνυφος m.: Sisyphus. 41 c; cf. Homer Z 153; λ 598
σιτεόμαι (σῖτος): am fed, eat
σίτησις, -εως: feeding, dining
σίτων n.: food
σκεδάνυω, pf. pass. ἕσκεδασμαί: scatter
σκέλος, -εως n. (iso-seeles): leg
σκέμμα, -ατος n.: consideration, speculation
σκεπτέον: verbal of σκοπέω
σκευή f.: costume, attire, contrived apparel
σκέψις, -εως f.: consideration, question
σκία f.: shade
σκιά-μαχέω: fight with shadows, “fight in the dark,” “beat the air”
σκοπέω, aor. ἐσκόπημα, pf. ἐσκόμμα, verbal σκεπτέον: consider, examine, look at
σκύτο-τόμος m. (τέμω): shoemaker
σμίκρος adj. (μικρός): small, little
σφς, σῆ, σέν possessive pron. (tūs): thine
Σούνιον n.: Sunium, the southern promontory of Attica. 43 d
σοφία f.: wisdom
σοφιστής, -οῦ m. (σοφός): sophist, philosopher, rhetorician
σοφός adj.: wise
σοφότατος sup. adj.: wisest
σοφότερος comp. adj.: wiser
σπανίότερος comp. adj.: more rare
σπεύδω, aor. ἐσπεύδα (studiwm): hasten, strive for
σπουδάζω, aor. ἐσπούδασα: am in earnest, am serious, am eager for
σπουδή adv.: in earnest, seriously, in a serious matter
στάσις, -εως f. (στήμα): faction, party
στέρμα, pf. pass. ἐστέρημα, fut. στερή-σμαί, aor. ἐστερήθην: am deprived, lose
VOCABULARY

στέφω. aor. ἐστεψα, pf. pass. ἐστεμμαί: crown
στόμα. -ατος n.: mouth, lips
στρατεία f.: military expedition, campaign
στρατεύομαι, fut. στρατεύσομαι: 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
στρατάτης f.: army, expedition
στρατιώτης: -ου m.: soldier
στρατ-πέδν: camp, army
συγ-γίγνομαι, aor. συγενισμην, pf. συγγέγονα: come to be with, associate with, have intercourse with
συγ-γιγνώσκω: have sympathy with, am indulgent to
συγ-κάμπτω, aor. συνκαμπίσα: bend
συγ-κεράννυμι, pf. συγκεράμαι: mix, combine, unite
συγ-χωρέω, aor. συνεχώρησα: concede, yield
συκο-φάντης. -ου m.: (sycophant), malicious accuser. (Never used like modern "sycophant")
συλ-λαμβάνω, aor. συνελαβον: take together, close
συλ-λέγω, aor. pass. συνελέγην: collect
συμ-βαίνω, pf. συμβαίνα: befall, happen. τά ἐμοι συμβεβηκατα, my experience
συμ-βάλλομαι: bring together, contribute
σύμ-βολον n. (βάλλω, symbol): (chance) meeting
συμ-βουλεύω, aor. συνεβουλεύσα: give advice, counsel, advise
συμ-πᾶς, σύμπᾶσα, σύμπαν: all together
συμ-πότης, -ου m. (πίνω): fellow banqueter
συμ-φέρω: (bring together), am of advantage
συμ-φεύγω. aor. συμφεύγον: flee with, go into exile with, am banished with
συμ-φορά f.: misfortune
συν-άπτω, aor. συνάφσα, pf. pass. συνάφμαι: fasten together
συν-δια-σφίζω, aor. συνδιώσωςε: aid in saving
συν-δια-τάλανπωρίω: continue the toil with (the rest of parents)
συν-δοκεί imper. pers.: it seems good to (you) too
σύν-ειμί, fut. συνέσομαι: am with, associate with, have to do with. οι συνώιτες, (my) associates
συν-επι-σκοπέω, aor. συνεπισκέψάμην: consider with (me), examine with (me)
συν-ήθες. -ες adj.: accustomed, familiar
συν-θήκη f. (τιθημι): covenant, agreement, contract
συν-νοέω, aor. συνενόσα: have a thought, aor. partic. taking up a thought
σύν-οιδα pf. as pres.; pl. as impf., συνίδη: am conscious, know very well, — with dat. after συν-
συν-ουσία f. (όσεμι): association
συν-ουσιαστής, -οῦ m.: associate
συν-τεταμένος adv. (τάττω): in array, with definite agreement
συν-τεταμένως adv. (τένω): vehemently
συν-τίθημι, aor. inf. συνθέναι, aor. mid. συντεθήμην: put together, compose; mid. covenant, agree together
συν-τυγχάνω: happen
συν-ωμοσία f. (δωμοι): conspiracy, club
συν-ωρία, -ιδος f.: pair of horses
σφριγξ, -γος f. (σρινξ). shepherd's pipe
συσ-στίεω eat together, am messmate
συχνός adj.: much. συχνόυ χρόνον, in a long time
Σφήττιος adj.: Sphettian, of the deme Sphettos (of the tribe Acamantis).
33 e
σφόδρα adv.: earnestly, seriously, exceedingly
σφωδρός adj.: earnest, enthusiastic, impetuous
σφωδρῶς adv.: violently, vehemently
σφῶν gen. of refl. pron.: themselves
σχέδιον adv. (ἐχω): nearly, almost, about
σχήμα, -ατος (ἐχω, scheme) n.: appearance, bearing. (Cf. habitus.)
σχολάζω: am at leisure
σχολή f. (school): leisure. σχολήν ἄγω, have leisure. Cf. ἡσυχίαν ἄγω.
σώζω, aor. ἑσώζω, fut. pass. σωθήσομαι, aor. ἑσώθην: save, keep in safety; aor. pass. returned in safety
Σωκράτης, -ους m.: Socrates. (The best Mss. of Xenophon treat this as of the first declension.) Introd. §§ 13 f.
σώμα, -ατος n.: body
σωφροσύνη (σωφρόνω, — σώς, φρήν): am of sound mind, am sensible
σωφροσύνη f.: temperance, self-control
τάληθη: for τὰ ἀληθῆ
tάλλα: for τὰ ἄλλα
tάν: for τοῖς ἀν. 29 a
τάν in ὧ τάν (ἐτης?): my friend, my good man
τάξις, -έως f. (τάττω): post, station
ταράττω, pf. pass. τεταραγμαί: trouble, confuse, disturb
tάριστεια: for τὰ ἄριστεια, the meed of bravery
tάττω, aor. ἐταξά, pf. pass. τεταγμαί, aor. ἐτάχθην (tactics): station, place, set, appoint
tαυρηνόν adv.: like a br'+

tαυτή adv. (αῖτος): in this respect, thus, so, in this point

tαὐτόν: for τὸ αὐτό, the same
tαφή f.: burial, funeral
tάχα adv.: perhaps, possibly
tάχιστα sup. adv.: most quickly
tαχύς, ταχεία, ταχύ adj.: swift. διὰ ταχύων, quickly
tείνω: tend, extend, direct
tεκμαρω: infer, gather
tεκτόνην n.: sign, indication, bit of instant evidence
tεκτονικός adj. (τέκτον): skilled in carpentry
Τελαμών, -όνος m.: Telamon. 41 b
tελετή f.: initiation, mystic rite
tελευταῖος adj.: last
tελευτάω, aor. ἐτελεύτησα, pf. τετελεύτησα: end, die. τελευτῶν, at last
tελευτή f. (τέλος): end, completion, death
tελέω, pf. τετέλεκα (τέλος): pay
Τερψίων, -ώνος m.: Terpsio. 59 e
tέτταρες num. (quattuor): four
tέχνη f. (technical): art
tέως adv.: till then. Cf. ἔως.
tήδε adv. of ὅδε: thus, in the following way

tηλικόσδε adj.: at (your) age
tηλικούτος adj.: at (my) age
tήμερον adv. (ἡμέρα): to-day
tηνικάδε: at this hour
tήθημι, aor. mid. ηθήμην: place, set, count; cast (of a vote)
tίμια, aor. ἔτιμησα, fut. mid. τίμησομαι, aor. ἔτιμησάμην (τιμή): honor, esteem, fix a penalty; mid. propose as a penalty, with gen. of price
τιμή f.: honor
tιμήμα, -ατος n.: assessment, award, judgment
tιμιώτερος comp. adj. (τιμή): more precious
tīμωρεῖν, fut. tīμωρῆσω, aor. mid. ἐτίμωρησάμην: avenge, gain satisfaction; punish

τίμωρία f.: punishment, vengeance

tis, gen. τινός or τῶν, dat. τῷ, n. pl. acc. ἄττα, (encl.) indef. pron.: some one, a certain, one, many a one, some.

η τι η οὐδέν, little or nothing

tis, τί, gen. τίνος, interrog. pron.: who? what?

τυρώσκω, pf. pass. τέτρωμαι, fut. pass. τρωθόσομαι: wound

(τλάω), aor. ἔτλην (τόλμη): dare

tol: = σοι, in a Homeric quotation.

28 c. Generally a weak ethical dative, you know, doubtless, you see
tολίννυν inferential particle: well then, well, often used in a transition
tουσδε dem. pron.: such as this, like this

tουστος, τουαύτη, τουστό dem. pron. (τόσος): such, of this kind. It may refer to what follows (as 47 a).
tολμᾶω, aor. ἕτολμησα: dare, have the heart

tόλημα f.: daring, assurance, effrontery
tόπος m. (topography): place, region
tοσός, τοσήδε, τοσόνδε: so much, so great; pl. so many
tοσοῦτος, τοσαύτη, τοσότο (τόσος): so great, so heavy, so much; pl. so many. ἐς τοσοῦτον, to such a pitch
tότε adv.: then
tότε adv.: at one time. τοτε ὅ' αὖ, but again

tὸν encl.: gen. of τίς
tοῦναντίον: for τό ἐναντίον, the opposite
tοῦνομα: for τὸ ὅνομα, the name

τραγικός adj.: tragic

τραγῳδία (τράγος, ψφή) f.: tragedy

τράπεζα f. (trapeze; τέτραπεζη, τοῦ): table, bank, money changer’s

τρεῖς numeral (τρεῖς): three

τρέπω, 2 aor. ἐτραπέζην (τρόποι): turn

τρέφω, fut. ἐτρέφω, fut. pass. ἐτρέφοντα, pf. pass. τέτραμαι: bring up, nurture

τρέω, aor. ἔτρεσα: tremble

τριάκοντα num.: thirty. orte Τράκοντα, “The Thirty Tyrants,” who ruled Athens from June, 404, to February, 403 B.C.

τρίβω, aor. ἐτρίψα, pf. pass. τέτριμμαι: 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

τρίτατος adj. (τρεῖς): third

τριχή adv.: in three ways

Τροία f.: Troy, the Troad. 41 b

τρόπος m. (τρέπω): manner, way. παντὶ τρόπῳ, by all means. ὃν τρόπον, in what way, as

τροφεύς, -έως m. (τρέφω): foster father, who brought (him) up

τροφή f. (τρέφω): food, support, nurture

τροφή f.: luxury

τρωθησόμενος: fut. pass. partic. of τυρώσκω

τυχάνω, fut. τευχαίμαι, aor. ἔτυχον (τύχη): chance, happen. With suppl. participle, which often has the greater importance; τυχάναι δὲ, happens to be, is. τὰ τυχάντα, chance, common. With gen., happen upon, receive

τύπτω: strike, smite

τυφλός adj.: blind

τύχη f.: fortune. τύχη ἀγαθή, God’s will be done, as God pleases, “all for the best.” This phrase is set at the head of many Attic inscriptions, like Θεό, “In God’s name,” “God save the State.”

τό encl.: = τοῖς, dat. of τίς
VOCABULARY

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<th>Term</th>
<th>Meaning</th>
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<tr>
<td>ὑδωρ, gen. ὑδατος (wet)</td>
<td>water. Pl. rain</td>
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<tr>
<td>ὑδως, -οῦ</td>
<td>see ὑδος, son</td>
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<tr>
<td>ὑμείς, ὑμῶν pers. pron.: you</td>
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<tr>
<td>ὑμέτερος adj.: your, of you. τὸ ὑμέτερον, your work</td>
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<tr>
<td>ὑδός, -οῦ nom. dual ὑδί, pl. ὑδίς, gen. pl. ὑδῶν m. (ὑδός): son</td>
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<td>ὑπ-ακούω, aor. ὑπήκουσα: give ear to listen, i.e. answer, open the door</td>
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<tr>
<td>ὑπ-άρχω: am in readiness</td>
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<tr>
<td>ὑπ-εικάδω (εἰκάω, weaken): yield</td>
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<tr>
<td>ὑπ-είκω, verbal ὑπεικέω: yield, as a younger to an older p. son</td>
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<td>ὑπέρ prep. (super): with gen., on behalf of, on the part of, in regard to</td>
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<tr>
<td>ὑπ-ερχομαι: creep before, fawn upon, cringe to</td>
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<tr>
<td>ὑπ-εύχομαι: bear, suffer, am subject to</td>
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<tr>
<td>ὑπ-ηρετά f.: service</td>
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<tr>
<td>ὑπ-ηρέτης, -οῦ m.: servant, attendant</td>
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<tr>
<td>ὑπ-ισχυόμαι, aor. ὑπεσχύμην: promise</td>
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<tr>
<td>ὑπνος m. (somnus): sleep</td>
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<tr>
<td>ὑπό prep. (sub): with gen., under, by, because of</td>
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<tr>
<td>ὑπ-ο-βλέπω, fut. ὑποβλέψομαι, aor. ὑπε-βλέψα: look from under the brows, look with suspicion, look askance</td>
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<tr>
<td>ὑπ-ο-δέχομαι: receive</td>
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<tr>
<td>ὑπ-ο-δέω, pf. pass. ὑποδέδεω: bind under, bind on; pf. pass. am shod</td>
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<td>ὑπ-ο-δημα, -ατος n.: sandal</td>
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<tr>
<td>ὑπ-ο-λαμβάνω, aor. ὑπέλαβον, pf. ὑπε-ληφα: interpose, suppose; aor. came to believe</td>
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<tr>
<td>ὑπ-ο-λαγίζομαι: take into account, calculate, consider</td>
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<tr>
<td>ὑπ-ο-μένω. aor. ὑπέμενα: endure. submit to</td>
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<tr>
<td>ὑπο-στέλλω, aor. mid. ὑπεστειλάμην: hold back, withhold, dissemble</td>
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<td>ὑπτίος adj. (ὑπό): supine, upon (my) back</td>
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<tr>
<td>ὑστατον sup. adv.: for the last time</td>
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<tr>
<td>ὑστεραίος adj.: later, following. τῇ ὑστεραίᾳ, on the next day, on the day after</td>
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<tr>
<td>ὑστερεν comp. adv.: later</td>
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<tr>
<td>ὑστερος comp. adj.: later</td>
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<tr>
<td>ὑφ-ηγόμαι: lead the way, lead on</td>
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<tr>
<td>ὑφ-ημι, aor. opt. mid. ὑφέμην: yield, concede</td>
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Φαίδων, -ωνος 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.

Φαίδωνής, -οῦ m.: Phaedondes. 59 ε ἕφαινο, fut. pass. ἕφαινα, aor. ἔφανην: show; pass. appear, am found, seem. ὑν ἕφανα, plainly not

ἵναρος adj.: manifest, seen, open

φάρμακον n. (pharmacy): drug,—euphemistic for poison

καταφεύσει (φημι): assert, say, declare, claim

καυλίζω: disparage

καῦλος adj.: worthless, mean, insignificant

καυλότατος sup. adj.: meanest

καυλότερος comp. adj.: of less importance

φείδομαι, fut. φείδομαι: spare

φέρω, fut. ἔφησα, aor. ἔφηγα, aor. pass. ἔφηγην: bear, bring

φεῦσω, fut. φεῦσα, 2 aor. ἐπεύγων, verbal φεικτέων (φυγή): (1) flee, avoid, shun; (2) am charged, am defendant in a suit at court,—(treated as a passive
verb, am accused, with ἐν and gen. of agent); go into exile, am banished

φήμη f. (fama): report, saying (esp. chance saying)
φήμι, inf. φάνω, fut. φήσω and ἐρῶ, aor. εἶπον, pf. εἶρηκα, pass. εἶρημαι, verbal ἤτέων: say, assert. οὐ φήμι, deny, say no

φθειγγομαι, aor. ἐφθειγγάμην: utter a sound

Φθιη f.: Phthia, home of Achilles in Thessaly. 44 b

φθονέω, aor. ἐφθονησα: envy, grudge, begrudge

φθένος m.: envy, grudge, malice

φιλίω: love

φιλος adj.: friendly

Φιλο-λαος m.: Philolaeus, a distinguished Pythagorean philosopher. 61 d. Introd. § 6

φιλό-πολις adj.: city-lover, patriotic

φιλος adj.: dear, pleasing, friendly; as n-nn, friend

φιλο-σοφία (σοφός): love wisdom, seek truth

φιλο-σοφία f. (philosophy): search for truth

φιλό-σοφος m.: lover of truth

φιλό-τιμος adj.: lover of honor, ambitions

φιλο-τιμότατος sup. adj.: most ambitious

φιλο-ψύχια f.: love of life

Φιλειστικος m. pl.: Phliasians, people of a small country west of Corinth. 57 a

φλαρέω: babble, talk nonsense

φλαρία f.: babbling, nonsense

φοβέομαι, fut. φοβέσιμαι, aor. ἐφοβήθηκα: fear, am afraid of, dread

φοβερός sup. adj.: fearful, to be feared

φόβος m.: fear

φοιτάω: frequent, come often

φωνικώτατος adj.: most bloodthirsty

φόνος m.: slaughter, slaying, death

φορέω: wear. Frequentative of φέρω

φορτικός adj. (φέρω, φόρτος, burden): (burdensome), vulgar, commonplace

φράζω, aor. ἐφράσα: point out, tell, declare

φρονέω (φην): think. μέγα φρονώ, am proud

φρόνησις, -ώς f.: intelligence, wisdom, prudence

φρόνιμος adj.: intelligent, reasonable, wise

φρόνιμως adv.: wisely, sensibly. φρονίμως ἐχειν, to be wise

φρονιμωτάτος sup. adj.: wisest, most intelligent

φροντίζω, aor. ἐφροντίσα, verbal φροντιστέον: think of, consider

φροντιστής, -ος m. (φροντίζω): thinker, speculator, student of. (Followed by an acc., as if it were φροντίζω.)

φρουρά f.: guard, prison

φυγή f.: flight, retreat; exile, banishment

φύλαξ, -ακος m.: guard, keeper

φυλαττω: guard, watch; mid. guard (my)self against

φυλή f.: phyle, tribe,—one of the ten chief political divisions of the Athenians

φύσις, -εως f.: nature, natural endowment

φυτεύω, aor. ἐφτευσα: plant, beget. ὃ φυτεύσας, (your) father

φύω, aor. ἐφυ, pf. πεφυκα (cf. Latin fnus): spring, come into existence, am born; pf. am, am by nature

φωνή f. (-phone): voice, dialect, speech

Χαιρεφών, -τός m.: Chaerephon, a friend of Socrates. 20 e
χαίρω: take pleasure, rejoice, delight, fare well. ἐάω χαίρεων, suffer it to say "farewell," think no more of it

χαλέπανω, fut. χαλεπανᾶ: am angry

χαλέπος adj.: difficult, hard, sad, grievous, fierce

χαλεπότατος sup. adj.: hardest, fiercest, hardest to bear

χαλεπάτερος comp. adj.: more difficult, harder to bear, worse

χαλκεύς, -έως m. (χαλκός): blacksmith

χαλκευτικός adj.: skilled in smith's work

χαμένον n. (χαμαί, ἐβνη): ground-bed, i.e. blankets, for sleeping on the ground

χαριντίζωμαι (χάρει): jest, sport

χαρίζωμαι, fut. χαριζομαί, aor. ἱχαρισάμην: gratify, oblige

χάρις, -τως f.: gratitude, favor, thanks. ἐν χάριτι, as a favor, to please

χειμών, -ώνος m. (hiemis): cold storm, winter

χειρο-τέχνης, -ου m.: artisan, craftsman

χείρων, -ονος (comp. of κακος): worse

χίλιοι pl. adj.: one thousand

χράσαι, aor. ἱχρησάμην: use. φθεῖρον χρησάμενον, through envy, under the influence of envy. χρησάμενον εὐμαυτῷ, do with myself

χρεῖα f.: use

χρή (sc. ἐστίν): it is necessary, needful, fitting; one must, one ought

χρήμα, -άτος n.: thing; pl. property, money. τιμῶμαι χρηματῶν, propose a fine

χρηματισμὸς m.: making of money

χρύν (χρύς ἤν): it were fitting. χρυν ἄδοτοι κτλ., they ought, etc.

χρησμός m.: response of an oracle, oracle

χρησμωδέω, aor. ἱχρησμωδήσα: deliver an oracle, foretell the future

χρησμωπόδεω m. (ἀείωδος): oracle singer, fortune-teller, prophet

χρηστός adj. (χράομαι): good, excellent

χρόνος m.: time

χρέως adj.: golden

χρώμα, -άτος (chrome): color

χωλός adj.: lame

χωρέω: proceed, flow

χωρίς adv.: apart from, not to speak of

ψευδής, -ές adj.: false

ψεύδω μαί, aor. pass. ἐψεύδοθη: lie, speak falsely, deceive

ψεύδος, -εως n.: falsehood

ψηφίζωμαι (ψήφος): vote, cast (my) vote

ψήφος, -οῦ f.: (pebble), vote

ψιλός adj.: bare, simple

ψόγος m.: blame

ψύχη f.: soul

ψύξαμαι: become cold

ψύχες, -εως n.: cold, cool

ωγάθε: for ὠ ἀγάθε. 24 d

ἀδε adv. of δι: thus, in this way

ἀπα f. (hour): season, time

ὡς adv.: as, how, that, since. In ὡς ἀληθῶς, it is the adv. of the article,—in truth. ὡς with the participle indicates the action as thought or said; ὡς ἐλέγει, with the expectation that I should prove; ὡς διαφθείρομαι, with the statement that I corrupt. ὡς with the superl., like Latin quam, ὡς βελτίστη, as good as possible; ὡς τάχιστα, as quickly as possible

ὡς-περ adv.: as, just as, like

ὡςτε conj.: with inf., so that; therefore

ὡτα: pl. of ὤτα, ear

ὡφελέω, fut. ὡφελήσω, pf. ὡφέληκα: benefit, help, profit, am of advantage
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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.

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