PLATO

APOLOGY OF SOCRATES AND CRITO

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

EDITED BY
LOUIS DYER

REVISED BY
THOMAS DAY SEYMOUR

WITH A VOCABULARY

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**LIST OF ABBREVIATIONS**

**USED IN THE**

**COLLEGE SERIES OF GREEK AUTHORS.**

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<td>c., cc.</td>
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<td>hist.</td>
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<td>hist. pres.</td>
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<td>ibid.</td>
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in. = ad initium.
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Intro. = Introduction.
Ion. = Ionic.
kß. = kai tà εξής.
kßλ. = kai tà λοιπά.
Kühner-Blass = third edition of the first part of the Grammatik, revised by F. Blass.
Kühner-Gerth = third edition of the second part of the Grammatik, revised by B. Gerth.
Lat. = Latin.
L. & S. = Liddell and Scott’s Lexicon, seventh and eighth editions.
l.c. = loco citato.
lit. = literal, literally.
masc. = masculine.
mid. = middle.
M. = Monro’s Grammar of the Homeric Dialect.
Ms., Mss. = manuscript, manuscripts.
n. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = which see.
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt’s Rhythmic and Metric.
sc. = sic et.
SCG. = Gildersleeve’s Syntax of Classical Greek, First Part.
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = sub voce.
trans. = transitive, transitively.
viz. = namely.
v.l. = varia lectio.
voc. = vocative.
§, §§ = section, sections.
Plurals are formed generally by adding s.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Г, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott’s practice is generally followed.
PREFACE

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

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

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

JOHN WILLIAMS WHITE
INTRODUCTION

1. Socrates stands at the very head and source of the history of philosophy in the modern sense. Not that all the ideas and the results of the researches of the earlier sages have come to naught, but for the most part they affect the later world only mediately, through Socrates and Plato. Socrates was the first to introduce scientific inductive argumentation, to form universal conceptions, to require precise definitions, and to study the principles of ethics. Formal logic began with him. Not that men before Socrates did not observe and reason, and define or describe, and take thought for virtue, but they had not studied carefully the laws of thought or the rational foundations of virtuous actions. Socrates was far from simply preaching the morality of his age and city. He insisted on an intellectual basis for moral principles. He would not separate knowledge from right action. The man who knows what is right, according to Socrates, will always do what is right. He who does what is right, however, without clear knowledge, is in danger at any moment of going wrong, and Socrates compares him to a blind man going along the right path. So Socrates contrasted knowledge (ἐπιστήμη) with right opinion (ἀληθὴς 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.
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 or Wise Men of Greece were not philosophers at all, in the modern sense. They were men of affairs, not of speculation. The traditions which we have in regard to them do not agree in every point, but are harmonious in representing them as rulers filled with practical wisdom. The wise Solon himself was neither a metaphysician nor a psychologist. He was a law-giver, and his thoughts were directed primarily toward means for securing a law-abiding and united spirit in the minds of the people of Athens. All the others of the Seven, according to Cicero, were rulers of their states, with the single exception of Thales, and he also, as Herodotus tells us, gave attention to political measures. The Seven Sages were said to have dedicated to Apollo at Delphi wise sayings, as an offering of their thoughts, — as Know thyself (γνῶθι σαντόν), Moderation

1 Τούτων ἦν καὶ Ἔλαθς ὁ Μῖλησιος καὶ Πιττακὸς ὁ Μυτιληναῖος καὶ Βιάς ὁ Πραγνεῦς καὶ Σῆλων ὁ ἡμέτερος καὶ Κλεσθεύως ὁ Λινδος καὶ Μύτων ὁ Χρεῦς, καὶ ἐξδομὸς ἐν τούτοις ἔλεγεν Λακεδαιμόνιος Σῆλω, Plato, Prot. 343 a. Cf. Ηίομνες πραετέρ Mǐlesium Θαλέως cīvitātibus suis praefuerunt, Cicero, de Orat. iii. 34.
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in all things, Nothing to excess (μηδὲν ἀγαν), Ruin is near to surety-
ship (ἐγγύα, πάρα δ' ἄτα). Of these the last is as severely practical as “He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure” (Proverbs xi. 15). The first two seem particularly Athenian, and were attributed to Solon. γνῶθι σαντών appears to have been the favorite maxim of Socrates: every man should learn what are his true powers and capacities, in order that he may undertake the work which is best fitted to his nature,— turning aside both from inferior occupations and from undertakings which are beyond his strength. Few faults seemed to Socrates worse than that of thinking one’s self to know what he does not know (Ap. 21 c, 29 b). When a man has learned what he can do, and what he cannot do, he is already well on the way to become most useful and most happy. These precepts clearly were not philosophical maxims in the modern sense, but wholly practical.

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

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

2 Pindar, Pyth. iv. 295, ἐν τε σοφῶι, among the singers; Pyth. i. 12, ἄμφι τε Λατόλδα σοφία, because of the song of the son of Leto; Plato, Rep. 365 c, ὡς δηλοῦσι μοι οἱ σοφοὶ, as the poets show to me; Xen. An. i. 2. 8, ἑνταῦθα λέγεται Ἀστόλλων ἐκδεῖ-
ραι Μαρσάν νικήσας ἐρίγοντά οἱ περὶ σοφίας, when he vied with him in musical skill.
5. The most noted group of pre-Socratic philosophers is known as the Ionian School, although no one of them had a school or was a teacher in the technical sense. Asia Minor was the home and birthplace of many ideas, as well as of the Homeric poems. Sappho and Alcaeus sung on Lesbos, and Anacreon was born on Teos. Hecataeus, the predecessor of Herodotus and the most important of the logographers or chroniclers, lived at Miletus. Men’s minds were active in that whole region, and we are not surprised to find this the home of the earliest Greek philosophy. Thales of Miletus has been recognized as the earliest philosopher. His time is fixed as early in the sixth century, if we accept both the statement of Herodotus (i. 74) that he predicted the eclipse of the sun which occurred at the time of a battle between the Lydians and the Medes, and also the computations of astronomers and chronologists that this was on May 28, 585 B.C. He is reported to have been a man of political and practical sagacity, though an old anecdote is told of a maidservant’s laughing at him for falling into a well while he was occupied with observing the heavens. His chief interest seems to have been in astronomy and the origin of the world. He believed water to be the first principle of the universe. — Only a few sayings are preserved of Anaximander of Miletus, who was born about 610 B.C. In his system, no material thing, but the infinite and eternal, was the first principle of the universe. “The earth is a heavenly body, controlled by no other power, and keeping its position because it is at the same distance from all things.” “Animals came into being through vapors raised by the sun.” “Man came into being from another animal, the fish.” To Anaximander was ascribed by some the invention of the sun-dial and of maps. — Anaximenes of Miletus, a follower of Anaximander, in the latter part of the sixth century B.C., believed air to be the first principle of the universe. — Heraclitus of Ephesus, at the opening of the fifth century B.C., was called “the obscure,” and he seems to deserve the name. His sayings are full of apparent contradictions. “All things are in motion” (πάντα ἁμέν), 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 (νοος) came and brought order into the universe. The Apology refers to his views of the sun and the moon (26 d).

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

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

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

9. The gist of pre-Socratic thought on life and the world cannot be condensed satisfactorily into a few paragraphs. But clearly
the early thinkers of Greece were striving to solve great problems before the preliminary problems had been solved, before adequate observations had been made or suitable instruments had been prepared. Their studies had slight connection with ordinary life, though 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 urbis conlocavit, et in domus etiam introduxit et coegit 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 96a*), 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 Zens, 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 μετέρων was chosen at first, doubtless, as a more modest epithet than σοφός, so Sophist seems to have meant originally a seeker after wisdom, as a Hellenist is one who walks in the ways of the Hellenes, or speaks their language. In the early part of the fifth century B.C., the word had no unpleasant associations, as it appears in literature; certainly it did not have the special meaning of "captious or fallacious reasoner." The Titan Prometheus is called a sophist (contriver, Aesch. Prom. 62). The term was applied to all poets and musicians (Athenaeus 632 e). The Seven Sages were called sophists by the orator Isocrates (xv. 235). The historian Herodotus calls Solon and Pythagoras sophists. Not only the comic poet Aristophanes but also the orator Aeschines (i. 173) calls Socrates a sophist, and doubtless public opinion justified this epithet. In a notable chapter of his History of Greece, Grote showed that the sophists had been maligned, — that they formed a profession rather than a sect, with varied aims and tastes and methods. They were the only professional teachers in Greece above the grade of the 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
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they were to speak; and if a man was to be ready, like Gorgias, at a moment's notice to speak on any subject, he must know something about everything. In other words, according to its votaries, rhetoric included all other arts and should be the queen of all. This was essentially the claim which was made by the sophists for their art. Both rhetoricians and sophists took pay for their instruction, and both sought to fit their pupils for public life in Greece. So far as this is concerned, scholars of to-day cannot criticise them. But the sophists, like the rhetoricians, gave more attention to manner than to matter. The chief end of both was to persuade, to please, and to teach how to please. In general they worked for immediate results, and cared less for objective truth than for the subjective appearance of truth,—less to be right than to seem right. To win the suit in the court and to gain the majority of votes in the public Assembly were the ends at which rhetoric aimed, and the sophists were satisfied with teaching the code of morality which existed in Greece. They sought for it no higher or firmer basis than its approval by the people. "Man was the measure of all things" according to Protagoras, and, as in the old Homeric days, custom made right. To them justice was what seemed just to the masses who had never seen justice itself. Their discussions tended to give skill in dialectics rather than to rouse men to search for truth. But we must remember that we have no picture of the work of the Sophists from one of their own number. The student of Plato needs to bear in mind that Gorgias and Protagoras would have appeared to posterity in a better light if they themselves had composed the dialogues in which they are presented.

12. Protagoras of Abdera in Thrace, Prodicus of Ceos, and Hippias of Elis are the best known of the sophists in the narrower sense. Gorgias of Leontini in Sicily and Thrasymachus of Chalcedon, opposite Byzantium, were rhetoricians of high importance in the development of the art of oratory, but were often classed with the sophists. Whether Euenus of Paros (Ap. 20 b) was more of a poet or a sophist, we cannot say. These all were contemporaries of Socrates,—Protagoras and Gorgias being about ten years older than he. Though from different lands, all found Athens their most
pleasant and profitable place of sojourn. Nowhere else was so much interest shown in their displays of technical skill. Protagoras, as we learn from the Platonic dialogue called by his name (317 c), frankly called himself a sophist, and according to Aristotle (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 ἄκειτε, 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,¹ 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 statury 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 Eréchtheum. The Parthenon was completed when he was thirty-one years old, and most of the young stone-cutters of Athens in his time must have had part in this work.

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

1 See Frazer, Pausanias ii, p. 268.
saved the life of Alcibiades; in the battle of Amphipolis, ten years later; and in the battle at Delium, 424 B.C. \textit{(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 \textit{(Ap. 34 d, Phaedo 116 b)}, — Lamprocles, Sophroniscus (named for the grandfather), and Menexenus, of whom the two latter were still children at the death of their father. Of these sons nothing is known, except that (according to Xenophon, \textit{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 \textit{Clouds}. Not understanding his search for truth, and seeing clearly that he had abandoned his work as a staturary 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 \textit{Symposium} of Xenophon (\textit{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 \textit{(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.
These had gained a notable victory over the Spartan enemy, yet (prevented by a storm, as they said) had not taken up the dead bodies for burial, and the masses desired to sentence these commanders to death, — a trebly irregular procedure. In spite of the noisy threats of the people, Socrates refused to put the question to a vote. In the Apology, Socrates distinctly declares that a man at Athens who works for the good of the people must labor in private rather than in public,— thus he excuses himself for taking no part in the public deliberations of the Assembly. In the Republic and the Gorgias he argues at length to the same end.

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

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

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

22. On the 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 δαίμων,—a personality. From his boyhood Socrates was conscious of a divine influence within him, frequently checking him, even in minor
matters, when he was about to act wrongly or unwisely, but never urging him forward. He calls it a voice (φωνή 31 d, cf. 40 b) from the gods. His accuser seems to have made his language concerning it the ground for the charge of introducing new divinities. Zeller calls it "a profound sense of a not uncommon phenomenon."

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

24. Socrates distinctly disavowed being any man's teacher (Ap. 33 a), and never spoke of his pupils, but of his associates (οἱ συνώντες). 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 καῦνα δαμόνια 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
sympathetic friends. Step by step, however, by natural transitions, we are led to the philosophical discussion. Similarly at the opening of the Republic the company comes to the home of Polemarchus for dinner, but gradually the conversation is led to the theme of justice, and then to the ideal State. But the tact of the Platonic Socrates restrains him from introducing abstruse themes at the banquet of Agatho.

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

26. The most noted of Socrates’s followers were Alcibiades and Critias, and emphasis was laid upon this in support of the charge that he corrupted the youth. 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. ὅμεις, ὃ ἀνδρεῖς Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστήν ἀπεκτείνατε ὅτι Κριτίαν ἐφάνη πεπαιδευκός, ἐνα τῶν Τιμίακων τῶν ἔφημον 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 Platonic Socrates in the *Republic* (539 b) admit explicitly that young men should not be encouraged in such disputations, and their principles should be well fixed before such edge-tools were furnished them as Socrates put into their hands. If the *Apology* had been written as late as the *Republic*, and out of his own head, Plato would not have thought it necessary to say anything here of the disputations of the pupils of Socrates.
28. Plato was of a wealthy and aristocratic family, claiming descent through his father from Codrus, the last of the line of kings of Athens. His father was Aristo. This was the short form of 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 (πλατύς) either of his chest, of his forehead, or of his style. His mother was Perictione, sister of Charmides and cousin of Critias. Of his parents, nothing further is known. 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.
INTRODUCTION

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 (μισθωτός). 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 (παιδιά).

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

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

\(^1\) Wilamowitz-Moellendorff, Antigonos von Karystos, Excurs 2, 1881; Ziebarth, Das griechische Vereinswesen, 1896, p. 71.
Apology he is treated with a measure of contempt. He was the son of an unimportant tragic poet, and is said to have been irritated by Socrates's criticisms of the poets (Ap. 22 a, 23 e). He led the prosecution, the other two being technically his συνήγοροι. The substantial man of the three, however, was Anytus (Ap. 29 c, 31 a), who had property and had repeatedly served as general of the Athenian armies. At this time he was popular because of his recent activity in expelling the Thirty Tyrants. His bitterness was uncompromising toward all sophists, and according to an anonymous ancient writer he was particularly irritated by Socrates's criticism of his putting his son into his works as a tanner, when the youth was capable of better things ([Xen.] Ap. 29). Of Lyco, little is known. He was charged by Eupolis, the comic poet, with being of foreign extraction, and his wife was ridiculed by the same poet. His poverty and effeminacy were referred to by the comic poet Cratinus, but he is named by Aristophanes (Wasps 1301) with Antiphon, Phrynichus, and other noted aristocrats.

37. The formal terms of the indictment submitted by Meletus to the ἀρχων βασιλεὺς, 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 ἦ πόλις νομίζει θεοὺς ὥς νομίζων), it certainly is difficult to see any fact to justify such an accusation, inasmuch as Socrates expressly recognized the law of the land (νόμος πόλεως) as the final arbiter in all that concerned the worship of the gods, and himself scrupulously observed all its requirements. The terms of the second and affirmative clause (ἕτερα δὲ καὶνά δαμοῦνα εἰσηγαγόμενος) refer to the much-mooted δαμοῦνα, — 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
FOOTHOOLD TO THE SUIT. FOR AMONG ALL KNOWN PROVISIONS OF ATHENIAN LAW THERE IS NONE UNDER WHICH SOCRRATES COULD HAVE BEEN PROSECUTED ON THE SECOND COUNT. THIS VIEW IS CONFIRMED BY THE DIFFICULTY WHICH EVEN THE THIRTY TYRANTS HAD IN INTERFERING OFFICIALLY WITH SOCRRATES'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 SOCRRATES'S SHARP CRITICISM OF THE WAY IN WHICH HE EDUCATED HIS SON. THE ACCUSER URGED THAT ALEIBIADIES AND CRITIAS, NOTORIOUS SCOURGES OF THE BODY POLITIC, WERE FOR SOME TIME THE COMPANIONS OF SOCRRATES. AND, THOUGH XENOPHON HAS ABUNDANTLY SHOWN THE INJUSTICE OF REMEMBERING THIS AGAINST SOCRRATES, 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 SOCRRATES'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. SOCRRATES MET THE CHARGE, AND APPEARED BEFORE THE COURT, WITH A CALM AND UNRUFFLED SPIRIT. HIS INWARD MONITOR HAD CHECKED HIM FROM PREPARING A FORMAL SPEECH IN HIS OWN DEFENSE, AND HE HELD THAT HE HAD MADE THE BEST PREPARATION TO MEET THE CHARGES BY DOING HIS DUTY AND SHUNNING EVIL DURING ALL HIS LIFE. ACCORDING TO CICERO AND DIogenES LAERTIUS, THE ORATOR LYSIAS COMPOSED A SPEECH FOR HIM TO DELIVER AT THIS TIME, BUT SOCRRATES DECLINED TO USE IT,—IT WAS A GOOD SPEECH, HE SAID, BUT IT DID NOT FIT HIM. SOCRRATES MADE NO "APOLOGY" IN THE ENGLISH SENSE. HE SET FORTH THE REASONS FOR HIS REPUTATION AS A WISE MAN, AND FOR THE PREJUDICE AGAINST HIM, OF WHICH HE WAS WELL AWARE. THEN HE SHOWED THAT MELETUS HAD NO

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

40. And so it came to pass that the judges brought in the verdict
of "guilty," but by no large majority (Ap. 36 a). In cases of this
nature the law did not fix the penalty beforehand, and Socrates had
still the right of rating his guilt at his own price, ἀντιτιμᾶσθαι, 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 counte-
nancing 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 re-
fusing 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 re-
pented, 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."
INTRODUCTION

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 criticised. The five natural heads of the argument are unmistakable.

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

(a) c. i. Introduction (προόμισος, exordium)
   = {principium.  
     insinuation (ἐφοδος).

(b) c. ii. Statement (πρόθεσις, proposition) 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 (παρέκβασις, digressio) on Socrates’s life.

(e) cc. xxiii, xxiv. Peroration (εἰλογος, 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*, εφοδος, a subtle process by which the speaker wins over the sympathies of his audience. He may do this (1) by attacking his opponent, (2) by conciliating his audience, (3) by strongly stating his personal hardship in the case, or (4) by putting concisely the difficulties involved in dealing with the facts. After the introduction follows (b) the statement, προθεσις. 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), and sometimes a *detailed account of topics* (expositio). Here, again, Socrates’s defense follows the rules of oratory. Next comes the most important part, the proof (πιστις, 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. 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 (e) the peroration is plainly marked. At this point the orator, and more

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

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

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

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

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

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

**CRITO**

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

Analysis of the Crito

(a) cc. i, ii. Prologue (προλογος). The characters and their mental situation (γνῶθι τέ 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 (ἐπιλογος). 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. δικασταί, 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 (baktηρία) corresponding in color to a sign over the door of his court. He also received a ticket (σὺμβολον), 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) γραφαὶ, public suits.

51. In the ordinary course of procedure, every plaintiff was required to present his charge (γραφὴ) in writing to the particular magistrate whose department included the matters involved. The first archon, called ὁ ἄρχων par excellence, dealt especially with charges involving family rights and inheritance; the second archon, called ἄρχων βασιλεῖς, 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 (μετοικοί) and foreigners; the remaining six archons, called the Thesmoθetae, 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 (κλητῆρες). 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 διωμοσία, 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 (βίσανος) 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 δικασταί assigned by lot (ἐπικεκληρωμένοι) to the case. Both parties to the suit, having been previously notified, were required to put in an appearance; if either were absent, the case went by default (δίκη 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 (εἰσαγωγεὺς). Only one day was allowed for the trial of even a capital case (Ἀπ. 37 a); whether two or three unimportant cases, in which the litigants were allowed less time for their speeches, were ever tried by the same court on the same day, is uncertain.

54. The law required that every man should conduct his own case in person, and hence those who were not themselves skillful pleaders often induced others to write for them speeches which they should pronounce. Still, the law permitted a man to appear in court accompanied by advocates (συνήγοροι), who came as his friends, and therefore were not supposed to be paid for their trouble. Sometimes, after a short speech from the principal, the most important part of his plea was made by one of his advocates; e.g. Demosthenes's
speech *On the Crown* was made by him as Ctesiphon's advocate. The water-clock (*κλέψωδρα*, sometimes called simply *τὸ ἐδώρ*) 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. Thejurymen 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 *Apoloogy*. 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 ἐρήμην κατηγορούντες, Ap. 18 c), and he was pronounced guilty in contumaciam. 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) ἄγωνες 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) ἄγωνες 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 ἀσέβειας 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 χρή παθεῖν ἡ ἀποτείχει, 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 Ἐνδέκα). 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. "O ti μὲν ύμεῖς, ὃ ἀνδρεὶς Ἀθηναῖοι, πεπόνθατε ὑπὸ αὐτῶν ἐμὸν κατηγόρων, οὐκ ὁδὰ: ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγον ἐμαντοῦ ἐπελαθόμην· οὖτω πιθανῶς ἔλεγον· καὶ τού ἀληθές γ', ὡς ἐπος εἰπεῖν οὔδὲν εἰρήκασιν. μᾶλιστα δ' αὐτῶν ἐν ἑθαύμασα τῶν πολλῶν οὖν ἔλεγον, τούτῳ ἐν ὑμῖν ἔλεγον ὡς χρή ύμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἔκπαθη-

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. ei μὲν δικαιοποιησόμενον οὐκ ὁδά, αληθεύομαι 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. ἔλεγον: cf. 22 a b. — ἔμαντοι: who I was, my own nature.

4. ὡς ἐπος 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 δ': refers to the passage where the statement was made.
... The proposition of that belief, indeed, is supported by an incontrovertible argument, which I claim to have. — Socrates

7. ὅτι κτλ.: object of αἰσχυνθήναι.
8. ἔξελεγξθήσονται: sc. ὅσα καθήγοροι, — convicted of lying in their own assertion that Socrates is dishonest in his testimony.
9. αὐτῶν: of them, i.e. of their statement; this word of theirs. Cf. Xen. Mem. i. 6. 1.
11. εἰ μὲν κτλ.: the supposition is restated.
12. οὐ κατὰ τοὺς: and not after their pattern, not in their class. This is explained by the following words.
13. ηῷ τῇ ηῷ οὐδέν: little or nothing. Cf. ἄναβεβήκε ηῖς τῖς ηpsilon κοὶ παρ᾽ ἡμᾶς αὐτῶν Hdt. iii. 140, hardly a single one of them has ever been here. — οὐδέσεσθε; instead of ἐμοὶ δ᾽ ἀκούσσεσθε. The position of ὁμᾶς suggests a contrast with οὗτος μὲν. The sense calls for ἐμοὶ δ᾽ ἀκούσσεσθε, in contrast with οὗτος. This collocation brings out clearly ἡ λήθεια with great prominence. For a similar shifting of emphasis, cf. κάγῳ δὲ, εἰ μὲν ὁμᾶς ἑθέλετε ἐξομαν ἐπὶ τιάτα, ἐπεσην ὡμῖν βοιλμαι, εἰ δ᾽ ὁμᾶς τάπτετε με ἡγεσθαι, οὗτος ἐπηφασίζωμαι τὴν ἀλήθειαν. οὐ μέντοι μᾶ Δία, ἀνдрέας Ἄθηναιοί, κεκαλλιεπτημένους γε λόγους, ὥσπερ οἱ τούτων, ἡμᾶς τε καὶ ὁμός οὐδέκεκοσμημένους, ἐνάκοισσεσθε εἰκῇ λέγουμεν τοῖς ἐπιτυχούσιν ὁµόσαιν πιστεῦω γὰρ ὅκια ἐναι ἀ λέγω. καὶ μηδεὶς ὠμῶν προσδοκησάτω ἄλλως: ὅτι δὴ γὰρ ἀν ἄνθυ πρέποι, ἀν ἄνδρες,
20. τίδε τῇ ἡλικίᾳ ὁσπερ μειρακίῳ πλάττοντι λόγους εἷς ὕμᾶς εἰσιέναι. καὶ μέντοι καὶ πάνω, ὥς ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρέμαι. εἰάν διὰ τῶν αὐτῶν λόγων ἀκούστε μου ἀπολογουμένου δι᾽ ὁσπερ εἰσθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἀλλοθε, μήτε θαυμάζειν μήτε θορυβεῖν τοῦτον ἔνεκα. ἐχει δὲ γὰρ οὕτωσι. νῦν ἑώρω πρῶτον ἐπὶ δικαστήριον ἁναβέβηκα, ἐκ δὲ γεγονός ἐβδομήκοντα. ἀτεχνῶς οὖν ξένως Ξχω τῆς ἐνθάδε λέξεως. ὁσπερ οὖν ἂν, ἐφ᾽ ὑπ᾽ ὑμῖν Ξένους ἐτύγχανον ἢν, συνεγγυνώσκετε δήπου ἂν μοι ἐφ᾽ ἐκείνη τῇ φωνῇ τε

21. εἰς ὑμᾶς: before you, sc. τοὺς δικαστάς, equivalent to eis tò δικαστήριον.

καὶ μέντοι: a rhetorical yes.

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

24. τραπεζῶν: the money-changers' and bankers' tables, as well as the shops near the market-place, were favorite lounging-places at Athens, and Socrates spent most of his time where many men were to be met. Cf. κάμοι μὲν τὰ προερχόμενα διελέκτω ἐπὶ τῇ Φιλίου τραπεζῇ Lys. ix. 6, now the facts just recited I gathered from a conversation at Philtus's bank. Cf. also Lys. xxiv. 19–20, where, to meet the charge that his shop is the resort of evil-minded persons without visible means of support, the defendant says: τωτα λέγων οὐδέν ἔμοι κατηγορεῖ μᾶλλον ἢ τῶν ἄλλων δοσι τέχνας ἐχουσί, (ὑπὸ follow trades), οὐδὲ τῶν ὃς ἔμε εἰσόντων (my customers) μᾶλλον ἢ τῶν ὃς τοὺς ἄλλους δημιουργοὺς (tradesmen). ἐκαστος γὰρ ὑμῶν εἶπται προσφοτάν (frequent, lounge in) ὁ μὲν πρὸς μυροπωλείουν (perfumer's), ὁ δὲ πρὸς κουρέων (barber-shop), ὁ δὲ πρὸς σκυτσαμομείον (cobbler's), ὁ δ' ὤποι ἀν τύχη, καὶ πλείστοι μὲν ὃς τοὺς ἐγγυτάω τῆς ἁγορᾶς κατασκευασμένους (keeping shop), ἔλαχαστο δὲ ὃς τοὺς πλείστον ἄπεχοντας αὐτὴς. On the last point, cf. Xen. Mem. iv. 2.1, where Socrates αἰσθανόμενος αὐτὸν (sc. τοῦ Εὐθόδου) διὰ νεοτητα (because he was so young) οὕτως εἰς τὴν ἀγορὰν εἰσώσα, ἐδὲ τι βούλιον διαπράξασθαι, καθίζοντας εἰς ἱματι-

26. ἐπὶ δικαστήριον: "the preposition has the notion of presenting one's self to the court; ἀναβέβηκα refers to the βία" or tribunal.

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

28. ἐνθάδε: i.e. ἐν τοῖς δικαστήριοι.

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

29. ἂν: for its repetition, see G. 1312; H. 864.
30. *ἐτεθράμμην*: had been brought up, belongs to the supposed case. See on ὡς ἐμέλλειν, 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.: οὕτω 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. nunč is used in the same way.


32. *ἴσως*: the reason urged is a general one.

34. *αὐτῇ*: in place of τοῦτο, by assimilation to the gender of the predicate ἀρετή. It refers to the preceding clause αὖτὸ...μῇ. — The emphasis of this sentence implies that this doctrine was needed at Athens.

II. I have had two sets of accusers, — not only Anytus, Meletus, and Lycon, at present before the court, with formal charges, but also a much more numerous company of accusers who years ago spread abroad the report that I was pursuing studies not suitable for men, and was making the worse appear the better reason. The earlier accusers must be answered first, particularly because the later accusers base their hopes of securing a verdict on the prejudice which the old stories have aroused.

4. *γὰρ*: introduces the reason why Socrates replies first πρὸς τὰ πρῶτα...κατηγόρους. — πρὸς ὕμας: construe with κατηγόροι γεγοναυ, which is equivalent to κατηγορήκασι.

5. *καὶ*: the first καὶ emphasizes πάλαι. — πάλαι, πολλὰ ἡδή ἔτη: two parallel statements; πάλαι goes back to the beginning of the accusations, while πολλὰ κτλ. follows out their long continuance. This accusation had been going on more than twenty years at the very least, for the Clouds was first
presented in 423, and Socrates was tried in 399 B.C.

6. τοὺς ἀμφὶ Ἀνυτον: 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, ψιῶν, 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. — ἐπειθοῦ κτλ.: continually prejudiced you against me by their accusations. κατηγοροῦντες ἐπείθον is expected, but coordination takes the place of subordination. κατηγοροῦν repeats more definitely the thought of ἐπειθοῦν, cf. 18 d.

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

10. σοφὸς ἀνήρ: these words are practically intended to mean a Sophist. "The title σοφὸς ἀνήρ would at 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 . . . ἀνεξητηκώς: 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. — φρονιστής: used here with accusative like φρονίσων. For a dative similarly governed, cf. τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν, 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 φρονιστής points to the Philosopher, the τὸν . . . ποιῶν to the Sophist." R.
11. τὸν ἣττῳ 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 Ἀγώς and the "Ἄδικος Ἀγώς" respectively. The two have an argument in which the "Ἄδικος Ἀγώς" wins. Cf. Cicero, Brut. 8, where the excellent Claudius says of the Sophists: docere se profitebantur quem admodum causa inferior (ita enim loquebantur) dicendo fieri superior posset. His opposuit sese Socrates, qui subtilitate quadem disputandi refellere eorum instituta solebat verbis.

13. οἱ δεινοὶ κατηγοροῦσι: in the predicate,—κατ' ἑξοχὴν δεινολ.

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

16. ἐν τῇ ἡλικίᾳ: logically construed with ὑμᾶς.

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

18. ἐρήμην κατηγοροῦντες: sc. δίκην. The accusative is cognate with κατηγοροῦντες. Cf. also the common law phrases διώκειν γραφὴν, prosecute an indictment, φεύγειν γραφὴν, am defendant in a suit. The sense of the whole is repeated in untechnical language by the appended ἀπολογομένου οὖθεν. "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 καταγιγνώσκει τινός, and the one of the two parties to the suit who
appeared ἐρήμην κρατεῖ οἳ ἐρήμην αἴρετ, sc. δίκην. In such a case a plaintiff, if present, ἐρήμην κατηγορεῖ (δίκην) and the absent defendant ἐρήμην φιλισκάνει δίκην.

19. ὁ δὲ πάντων κτλ. (ἔστι): appositive with the following sentence. II. 1009 a.

21. κομφόδοποίος: 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. — ὁ δὲν δὲ κτλ. : the clause οἱ δὲ καὶ αὐτὸι πεπεισμένοι enlarges the scope of φθόνο καὶ διαβολὴ χρώμενοι, for οὗτοι 23 includes both classes. Appended as an after-thought, in conversational style, the sense of ἀνέπειδων is casually reiterated in Ἀλκαίος πείδοντες. Strictly speaking, πεπεισμένοι is subordinated to πείδοντες. Logically the sense requires ὅσοι δὲ, οἱ μὲν φθόνῳ ... χρώμενοι, οἱ δὲ καὶ αὐτοὶ πεπεισμένοι, ὑμᾶς ἀνέπειδων, whether through envy and malice or through ignorance, being actually convinced. In both cases the result was the same.

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

25. σκιαμαχεῖν κτλ.: τε καὶ are used here to connect, not two different ideas, but two statements of the same idea, cf. ἐπειδὼν 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.— οἵθητε 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 ἐκεῖνος, 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 δὲ shows.
30 ἐκεῖνον πρῶτον μὲ ἀπολογητὴσσαθαὶ· καὶ γὰρ ὑμεῖς ἐκεῖνον πρῶτον ἥκούσατε κατηγοροῦνταν, καὶ πολὺ μᾶλλον ἡ τῶν υἱῶν τῶν ὦστερον.?

εἰεν· ἀπολογητέον δὴ, ὡς άνδρες Ἀθηναῖοι, καὶ ἐπιχειρητέον ὑμῶν ἔξελέσθαι τὴν διαβολήν, ἦν ὑμεῖς ἐν πολλῷ χρόνῳ 19 ἐσχετε, ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. Βουλούμην μὲν οὖν ἄν τοῦτο οὕτως γενέσθαι, εἰ τι ἀμεινον καὶ ὑμῖν καὶ ἔμοι, καὶ πλέον τι με ποιῆσαι ἀπολογούμενον· οἴμαι δ' αὐτῷ χαλεπόν εἶναι, καὶ οὐ πάνυ με λανθάνει οἶον ἔστιν. ὁμως δὲ τούτο μὲν ὑπ' ὁμη τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον.

31. ἀναλάβωμεν οὖν ἐξ ἀρχῆς, τίς ἡ κατηγορία ἔστιν ἐξ ἡς ἡ ἐμὴ διαβολὴ γέγονεν, ἢ δὴ καὶ πιστεύων Μέλητος με b

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

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

36. τοῦτο: refers to ὑμῶν ἔξελέσθαι 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. ἐξ ἡς: out of which. Cf. ἐκ τοῦ 23 e.—ἐμὴ: equivalent to t. objective genitive, against me, abo me. — ἡ: refers to ἡ ἐμὴ διαβολή.
4. ὠσπερ οὖν κτλ.: the formal charge of the accuser was read at the beginning of the trial. Since Socrates proposes to discuss first the informal charges, a definite statement of these is in place before his defense.

5. περιεργάζεται: cf. μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους 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 θεοῦ εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῆ βουλευόμενα (the unuttered 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's friends with heads bending over, toward the ground, searching into things below, while the rump, directed upward, is studying astronomy.

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

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

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

10. ὁν: referring to all statements of the sort above mentioned.—οὗτε μέγα οὗτε μικρὸν: a reënforcement of the οὗδέν, stated disjunctively. Cf. 21 b and 24 a, and τι ή οὗδέν 17 b.

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

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

13. μη...φύγομι: may I never, by any chance, be accused by Meletus of so great a wrong as deprising such knowledge. — δικαία is often best represented in translation by the singular. — For ἐπὶ with φεύγων, cf. ἐπὶ with πέπονθα

17 a. φύγομι here is used as the passive of διώκω. H. 820.

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

17. οἱ τοιούτων: 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 ἔμοι: 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 (οὐτε...ἔστιν), and the new departure begins with the emphatic οὗτος not. ἔστιν is equivalent to the following ἄλλως (ἔστιν). — εἰ τίνος κτλ.: if any one has told you.
ματα πράττομαι, ουδε τούτο ἄληθες. ἐπεί καὶ τούτο γε μοι ε
dοκεῖ καλὸν εἶναι, εἰ τις οἶδος τ᾽ εἰθ παιδεύειν ἀνθρώπουν

τοῦτον Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος ὁ Κεῖος καὶ
Ἰππίας ὁ Ἡλεῖος. τούτων γὰρ ἐκαστὸς, ὃ ἄνδρες, οἶδος τ᾽ ἔστιν

ιὼν εἰς ἐκάστην τῶν πόλεων τοὺς νέους, οἷς ἔξεστι τῶν ἐαυ-
tῶν πολιτῶν προῖκα συνεῖναι ὃ ἄν βούλωνται,— τούτους

πείθουσι τὰς ἐκείνων συννοσίας ἀπολύοντας σφόνι συμεῖναι

χρήματα διδόντας καὶ χάριν προσειδέναι. ἔπει καὶ ἄλλος ἀνήρ ἔστι Πάριος εὐθάδε σοφός, ὃν ἐγὼ ἐρημόμην ἐπιδημοῦντα. ἐτυχον γὰρ προσελθὼν ἄνδρι ὃς τετε-

λεκε χρήματα σοφιστάις πλείω ἥ σύμπαντες οἱ ἄλλοι, Καλ-

λία τῷ Ἰππούκου. τούτων οὖν ἀνηρόμην— ἐστόν γὰρ αὐτῶ.

δύο υὲι— "Ὤ Καλλία," ἥν δ’ ἐγώ, "εἰ μέν σου τῷ υὲι πῶλω

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

4. εἰ τις εἶη: the regular apodosis καλὸν ἄν εἶη is represented by its equivalent in sense, δοκεῖ καλὸν εἶναι.

6. τούτων γὰρ κτλ.: the ironical surprise of Socrates is reproduced by the anacoluthon in this sentence. With ὃδε τ᾽ ἔστιν the speaker apparently leads up to πείθειν, but the emphatic τοῦτων (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 συμεῖναι by being made an infinitive.

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

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

12. ἐρημόμην ἐπιδημοῦντα: for the supplementary participle, cf. ἐρημόμην οἰομένων 22 c.

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?"
17. *ós emellei* ktl.: who would, in the case supposed (ei... μυσθώσασθαι), proceed to make them, etc., — a present likelihood not realized. — *καλὸ κτλ.*: καλὸς καγαθὸς was a frequent Athenian designation for a gentleman. Cf. Xen. Mem. i. 1. 16.

18. *ἀρετήν*: a cognate accusative, which was becoming an accusative of specification. Cf. μέγα σοφὸς ὄν 21 b, καλὸν εἰδέναι 21 d, σοφὸς σοφίαν 22 e; but τὰ μέγιστα σοφότατος 22 d.


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. *Εὐνοο 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. — *πόσον*: 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 δῆσον.

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. περιττότες: what passes the limits of common men provokes suspicion. — That σοῦ πραγματευόμενον conveys a statement of fact, not a condition, is shown by οὐδέν, 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. εἰ μὴ κτλ.: a logical condition referring to continued action in past time. The conclusion might be expected in the form οὖν ἢν ἐγένετο κτλ.

8. τὸ ὄνομα καὶ τὴν διαβολὴν: i.e. σοφός λέγεται. 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. ἔσχηκα: I have become possessed of and still have. Cf. ἔσχετε 19 a.—ποιαν...ταύτην: this question follows the preceding sentence so closely that διὰ is not repeated. ποιαν is in the predicate; we might expand τὸ πολὺ οὐσία ἔστιν αὐτῇ δι ’ήν τοῦτο... ἔσχηκα.— ἦπερ: sc. διὰ ταῦτην τοῦτο... ἔσχηκα, ἦπερ κτλ., just that which.
14. οὗτοι δὲ: i.e. Gorgias etc., mentioned in the previous chapter.

15. η γάρ δὴ ἔγραψεν: Socrates implies that such wisdom is either superhuman or no wisdom at all. — To be construed closely with what follows.

17. τις: with dative of purpose.

18. μηθορυψήτε: do not interrupt me with noise, strictly referring to the moment fixed by ἐὰν δόξω κτλ. In 21 a and 30 c the less precise present is used, make no disturbance. — μέγα λέγειν: in the sense of μεγάληγορείν, just as μέγα φρονεῖ is equivalent to μεγαλοφρονεῖν. — οὐ γὰρ ἕμων κτλ.: a compressed form of statement, made effective with the audience by the allusion to certain Euripidean strains. Cf. Eur. Frg. 484, κοῦκ ἔμεος ὁ μῦθος ἄλλος ἔμης μητρὸς πάρα, ποτὶ μνέει τὸν χώρα. — Ι heard it from my mother; which is parodied in Symp. 177 a, ἂν μὲν μοι ἀρχή τοῦ λόγου ἐστιν κατὰ τὴν Εὐριπίδου Μελανίππην. "οὐ γὰρ ἕμως ὁ μῦθος ἄλλα" Πανθερίδος τοῦ. The same sentiment is found in Eur. 11κ. 513, λόγος γὰρ ἐστιν οὐκ ἔμοι, σοφῶν ὁ ἔτος, μὴ μνεῖς τὸν χώραν; by clerkly men ἦταν διήγημα κατὰ τὴν Εὐριπίδου Μελανίππην. For a simi- larly compressed statement, cf. ίκανον τὸν μάρτυρα 31 τ. "A predicate adjective or substantive is often a brief equivalent for one clause of a compound sentence," H. 618. ἐμῶν and ἀξίοχρεων are both predicate, and special point is given them by their position.

19. ὁν ἄν λέγω: equivalent to ἄν μὲλλω λέγειν, though it is formally a hypothetical relative clause with indefinite antecedent. — ἀξίοχρεων κτλ.: equivalent to ἀξίοχρεως ἐστιν ὁ λέγων.

20. άνοισον: often used of shifting responsibility. Cf. εἰς τὸν τρίακοστον ἀναφέρειν τὴν αἰτίαν Lys. xii. 28, τὰς ἀποδοχύλας εἰς ἑκείνον ἀναφερόμενα ib. 64. — τῆς γὰρ ἐμῆς, εἰ κτλ.: skill as well as modesty was required to avoid blunting out here with τῆς ἐμῆς σφιλας. The εἰ δὴ τῆς ἐστὶ interrupts just in time.

21. οἷα: goes back to πολιάν l. 12. — τὸν θεόν κτλ.: emphatic by its position.

22. Χαϊρεφώντα: certainly, if the Athenians did not know Chaos phon, many a joke of Aristophanes at Cit. Arephon’s expense was lost on them; see below on line 26. He is mentioned by Xenophon (Mem. i. 2. 48) as one of those friends of Socrates of ἑκείνως συνήκε—οὐχ ἦν δημηγορικοὶ γένους, ἀλλ’ ἦν καλὸς τε κάγαθος γένομενοι καὶ οἰκή καὶ
23. ύμών τῷ πλήθει: the ἡλιασταὶ are here taken as representing the whole people; and here, as often, πλῆθος is equivalent to ὀδός, and means democratic party. Cf. Lysias xii, xiii, passim. — ἕταρμος: cf. τῆς ὑπαρχόντως πολιτείας ἕταρμον εἶναι Corq. 510 a, to be a partisan of the government in power. — τὴν φυγήν ταύτην: an allusion, which no hearer could fail of understanding, to the exile from which all conspicuous democrats had returned only four years before (in 403 n. c.). The Thirty Tyrants were the authors of this banishment; cf. προείπον μὲν τοῖς ἔξω τοῦ καταλόγου (not registered on their catalogue of 3000 oligarchical sympathizers) μη ἔλειναι εἰς τὸ ἄστυ. φευγόντων δὲ εἰς τὸν Πειραιαῖ, καὶ ἐντεῦθεν πελλοῦς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Ὁμίας τῶν ὑπαχωρόντων Xen. Hell. i. 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. σφοδρὸς: Chaerophon was a born enthusiast. Cf. Χαιρεφῶν δὲ, ἄτε καὶ μακικός ὄν, ἀναπηθήσας ἕκ μέσων ἔθει πρὸς με Charm. 153 b. Aristophanes calls Chaerophon a bat (Birds 1564); Chaerophon and Socrates belong to the jaundiced barefoot brotherhood (Clouds 104). Browning, Aristophanes's Apology, . In me 'twas equal balanced flesh rebuked Excess alike in stuff-guts Glanketes Or starveling Chaerophon; I challenge both. — ὅμηρειεν: the optative indicates indefinite frequency of past action. — καὶ ἤ το ποτε καὶ κτλ.: cf. 18 a. A frequent way of introducing a particular instance of what has been stated generally. What Chaerophon did at Delphi was an instance of his σφοδρότης.

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

28. ἀνέιλεν οὖν ἡ Πυθία: the oracle in question is lost, but we have a very fair substitute in σοφὸς Σοφοκλῆς σοφῶτερος ἢ Εὐριπίδης, ἢ ἄνδρῳ δὲ πάντων (or ἄπαντων) Σωκράτης σοφῶτατος. — 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
much of at Delphi, γνώθι σαυτόν and μηδέν ἄγαν (self-knowledge and self-control), which make up Greek σωφροσύνη, may have been the basis of the story or of the response.

29. ὁ ἀδελφός: 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 ought to discover. So I tried to show that they could not be true in the ordinary sense.

1. μέλλω διδάξων: for μέλλω with future infinitive, see SCG. 273; GMT. 73. Cf. Phaedo 59 a.

2. οὖν: equivalent to ἐξ ἡς, of the source out of which the prejudice arose.

— ταῦτα: i.e. the response of the oracle.

3. τί ποτε αἰνίσσεται: through modesty Socrates assumes that this is "a dark saying." For a genuinely enigmatical oracle, cf. γίνεται δὲ τοῖς βασιλεῶν (Temenus and Cresphontes) αὐτῶν λόγων τόδε, ἡγεμόνα τῆς καθόδου ποιεῖναι τὸν τριφθαλλον, Paus. v. 3. 5, that they should take "the three-eyed" as leader of their return home. The "three-eyed" turned out to be Oxylus, son of Andraemon, whom they met riding on a one-eyed mule.

4. σώφροσύνη σοφὸς ὅν: for the supplementary participle, cf. 22 d. GMT. 908.

6. οὖ δήπον: of course I do not suppose. — Socrates's perplexity is dramatized. The hearer is reminded of the speaker's habit of discussion by question and answer. — οὖ 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 storytellers. Homer makes Zeus send a delusive dream to Agamemnon.

7. μόνος πάνω: qualifies ἐπειτα ἐτραπόμην, and repeats parenthetically the idea of πολύν χρόνον. For a similar parenthetical qualification, cf. οὗ κατὰ τοῦτον 17 b. For the position of πάνω, cf. οὗ πάνω 19 a.

8. αὐτῷ: i.e. τοῦ θεοῦ, equivalent to τοῦ χρησμοῦ. — τοιαύτην τινά: sc. ἡτησίν, purposely vague, "which I began in some such way as this." Cf. τοιαύτη τις 19 c.
9. ως ἀποφανῶν: believing that I should show. Cf. 22 b.

10. ἀποφανῶν τῷ χρησμῷ: the oracle is personified.

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

13. πρὸς ὁν ἔπαθον: cf. ὁμοίωσαν πᾶσιν πρὸς τοὺς φιλοσοφοῦντας ὡσπερ πρὸς τοὺς ψευδομένους καὶ παλξοντας Corg. 485 b, towards philosophers I feel just as I do towards people who lisp and are childish. Cf. the use of πρὸς in such expressions as πρὸς ἐμαυτὸν σκοπῶν, pondering in my mind; πρὸς ἀλλήλους σκοποῦμεν, we consider among ourselves; πρὸς ἐμαυτὸν ἐλογιζόμενον in d below.

14. καὶ διαλεγόμενον αὐτῷ: strictly speaking, this covers the same ground as διασκοπῶν τοῦτον, repeating the idea after the parenthetical remark. Socrates has no test except by conversing with his man. — ἐδοξέω μοι κτλ.: the construction is slightly changed. Cf. καὶ ἐνέκμενοι τῇ Ἀρτέμιδι ὀπίσων ἀν κατάκανοι τῶν πολεμίων τοσοῦτας χιμαλρας καταθέσεις τῇ θεῷ, ἐπεὶ οὐκ ἔχου ἰκανᾶς εὗρεις, ἐδοξέων αὐτῶς κατ' ἐκαντον πεντακοσίας θείων κτλ. Xen. An. iii. 2. 12; and καὶ ἐδοξέων αὐτῶς ἀποκτένα λ. . . ἐπικαλοῦντες τὴν ἀψόφασιν Thuc. iii. 36, taxing them with their revolt. SCG. 10.

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

25. ἐκεῖνον: the same as τοῦτον above.

VII. meta taût’ ouv ἤδη ἐφεξῆς ἃ aîstbavoméneos mév kai λυπούμενοι καὶ δεδιώσ ὅτι ἀπηχθανόμην, ὦμως δ’ ἀναγκαῖον ἐδόκει εἶναι τὸ τοῦ θεοῦ (περὶ πλείστου) ποιεῖσθαι. ἵτεον οὖν, σκοποῦντι τὸν χρησμὸν τἶ λέγει, ἐπὶ ἀπαντᾶς τοὺς τι δοκοῦν- δ’ τας εἰδέναι. καὶ νὴ τὸν κύνα, ὥ ἄνδρες Ἀθηναίοι, — δεὶ γὰρ 22 πρὸς ὑμᾶς τάληθη λέγειν, — ἢ μὴν ἐγὼ ἐπαθόν τι τοιοῦτον: οἱ μὲν μάλιστα εὐδοκιμοῦντες ἐδοξάν μοι ὀλίγον δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ἐκατ’ τὸν θέου ἀλλοι δὲ δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ 10 φρονίμοις ἔχειν. δεὶ δὴ ὑμῖν τὴν ἐμήν πλάνην ἐπιδείξαι

27. ἀπηχθόμην: cf. ἐμοι ὄργιζονται 23 ε.

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. δι’ (that) after αἰσθάνομαι is a rare construction, and possibly the particle is affected by the participles. — ὦμως δ’ ἐδόκει: correlative with αἰσθανόμενοι μέν, breaks away from the participial construction. This gives prominence to Socrates’s determination to do his duty. Cf. πῶς δύνασθε πιστεῦσαι, δόξαν παρ’ ἀλλήλων λαμβάνοντες, καὶ τὴν ὄδησιν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ἤπειρε St. John v. 44.

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

4. τὸν χρησμὸν τί λέγει: χρησμὸς might have been the subject of the interrogative clause, but is used proleptically. II. 878.

5. νὴ τὸν κύνα: this form of asseveration is a whim of Socrates, upon which the Scholiast says, 'Ραδαμάνθυνος ὄρκος οὕτως ὅ κατά κυνὸς ἧ χνῦν (goose) ἦ πλατάνου (plane-tree) ἦ κριοῦ (ram) ἦ τῶν ἀλλών τοιούτων: οῖς ἦν μέγιστος ὄρ- κος ἀπαντὶ λέγων κὼς, ἢ ἐπείτα χνῦν· θεοῦς δ’ ἐσγέν (they named no god), Κρατίνος Χείρων (i.e. in the Chironis). κατὰ τῶν δὲ νόμων ὄρμην ὑνα μὴ καὶ θαῦν οἱ ὄρκοι γίγνονται, τοιοῦτο δὲ καὶ οἱ Σωκρά- τους ὄρκοι. A humorous turn is given to this oath in μὰ τὸν κύνα τὸν Αλφιπτίων θέου Gorg. 482 b; Socrates might swear by the Egyptian god, but seldom by any of the gods whom he worshipped. νὴ τὴν "Ἠραν 24 ε is a woman’s oath; πρὸς Δίῳ 25 ε is solemn adjuration.

6. ἢ μὴν: the usual formula for beginning any affirmation prefaced by a solemn oath.

7. ὀλίγου δεῖν: cf. 17 a. The δεῖν seems to be used here with a play on πλείστου ἐνδεείς.
11. ὠσπερ πόνους τινὰς πονοῦντος: my Herculean labors, as I may call them. The genitive agrees with ἐμοὶ implied in its equivalent ἐμὴν.—Socrates compares his own intellectual encounters with the physical struggles of Heracles, and recounts in a half-tragic vein these "labors" imposed of God. — ἵνα μοι καὶ κτλ.: Socrates, assuming for the sake of his point an attitude of opposition, says that he thought he was refuting the oracle (cf. 21 c) while really he was proving it to be irrefutable. This achievement is stated as his real purpose.—The optative clause ἵνα γένσατο depends upon πονοῦντος, which represents the imperfect.

14. καὶ τοὺς ἄλλους: the κωμῳδιο-ποιοὶ are hardly included here. The idea that the true poet was endowed with exceptional wisdom was common in ancient times. Cf. φιλοσοφότερον (more philosophical) καὶ σπουδαίστερον (worthier) ποιήσει ἰστορίας (prose narrative of facts) ἐστίν Arist. Poet. 9. 3. In early Greek the poets were preeminently ὀι σοφοὶ (see Introduction § 3).

17. διηρώτων ἂν: for "the indicative with ἂν of habitual or intermittent action, ἂν being used without definite reference," see SCG. 431; GMT. 162; H. 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 βέλτιον.

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:
tes ὅσπερ οἱ θεομάντεις καὶ οἱ χρησμοῦδοι· καὶ γὰρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, ὅσασι δ' οὖν ὑπὸ λέγουσι·

25 τουτών τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπουθότες. καὶ ἀμα ἰσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τὰλλα σοφωτάτων εἶναι ἀνθρώπων, ἄν ὥσπερ καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενοι περιγεγονέαν ὅσπερ καὶ τῶν πολιτικῶν.

VIII. τελευτῶν οὖν ἐπὶ τοῦς χειροτέχνας ἦν. ἐμαυτῷ γὰρ συνήδη οὖν ἐπισταμένων ὥς ἔπος ἐπιέων, τούτους δὲ γὴ ἔδη ὃ ἐνεργοῦσι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὖν ἐφεύσθην, ἀλλ' ἡπίσταντο α ἐγὼ οὖν ἡπιστάμην, καὶ μου

by (grace of) nature. Here used to express what Plato elsewhere means by thea mòlra, by the grace of heaven. Acts done φοιεῖ are done unconsciously, are inspired by something below the surface of our everyday selves, whereas conscious acts, if right, are guided by τέχνη and σοφία, art and wisdom. Cf. πάντες γὰρ οἱ τῶν ἐπών ποιηταὶ (epic poets) οἱ ἁγαθοὶ οὖκ ἐκ τέχνης (out of knowledge of their art) ἀλλ' ἐνθεοὶ (inspired) ὄντες καὶ κατεχόμενοι (possessed) πάντα ταῦτα τὰ καλὰ λέγουσι ποιήματα, καὶ οἱ μελοποιοὶ (lyric poets) οἱ ἁγαθοὶ ὀφαντῖν... ἀτε οὖν οἱ τέχνη ποιοῦντες (writing poetry) ἀλλὰ θεία μοῖρα, τοῦτο μόνον οἶδα τὸ ἐκαστὸς ποιεῖν καλῶς, ἐφ' ὃ ἡ Μοῦσα αὐτῶν ἀρμόσην, ὃ μὲν διήθραμβοις (one can write dithyrambs), ὃ δὲ ἐγκώμια (hymns of praise), ὃ δὲ ὑπορχήματα (choral songs, accompanied by a lively dance), ὃ δ' ἐπη (epics), ὃ δ' ἰάμβοις (iambics) ... διὰ ταῦτα δὲ οἱ θεὸς ἐξαφορομενοὶ τούτων τῶν νόην (taking all reason out of them) τούτοις χρήται ὑπορητάς καὶ τοῖς χρησμοῦδοις καὶ τοῖς μάντεσι τοῖς θεοῖς Ion 533 e-534 c.

26. ἰσθόμην αὐτῶν οἰομένων: cf. ἀκούοντες ἐγείρασθομενον 23 c. The accusative occurs in ὃν ἰσθόμην ἐπισταμένωτα 20 a.—For the supplementary particle, cf. also 21 b.

27. σοφωτάτων: predicate agreeing with οἰομένων, which contains the subject of εἶναι. Cf. τῶν δοκοῦντων σοφῶν εἶναι 21 b.—ἀ οὖκ ἠσάν: sc. σοφοὶ. Cf. δ ἐπιστάται ἐκαστος, τοῦτο καὶ σοφὸς εἰσίν 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.

1. τελευτῶν: for its adverbial use, cf. ἀρχήμενος 24 a.—ἐμαυτῷ συνήδη: cf. 22 d.

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

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

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

10. δεξαίμην ἄν: sc. if the choice were offered.

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

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

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

2. οἷα χαλεπῶτατα: sc. εἰσι. The idiom is explained by places where it is expanded, e.g. εἰμι μὲν δή ἐδοξεῖ [Σωκράτης] τοῦτοις εἶναι οἷος ἂν ἐκ τῆς ἀριστοτελείας τε καὶ εὐθυμονεῖσιν ἔρχεται Xen. Mem. iv. 8. 11.

4. οὖνα δὲ τοῦτο λέγεσθαι: instead of οὖνα δὲ τοῦτο ἐλεγόμαι, under the influence of the clause with ὡστε. — σοφός: introduced to explain precisely what is meant by οὖνα τοῦτο. It agrees with the subject of ἀπέχθημα, which is in the speaker’s mind, though he said its equivalent, πολλαὶ ἀπέχθειαι μου γεγόνασι. — εἶναι: for this idiomatic use, see SCG. 66, which compares the English, “Paul, called to be an apostle.”
5 στοτε οἱ παρόντες ταύτα αὐτὸν ἔστιν σοφὸν ἃ ἄν ἄλλον ἔξε-
λέγω: τὸ δὲ κινδυνεύει, ὃ ἀνδρεῖς, τῷ ὄντι ὁ θεὸς σοφὸς ἔστιν,
καὶ ἐν τῷ χρησμῷ τοῦτῳ τούτῳ λέγειν, ὅτι “Ἡ ἀνθρωπίνῃ
σοφίᾳ ὅλγου τινὸς ἀξία ἐστὶν καὶ οὐδενός.” καὶ φαίνεται
tοῦτον λέγειν ὅτι Σωκράτης προσκέχρησθαι δὲ τῷ ἐμῷ ὄνο-

5. ἃ ἂν κτλ.: sc. μὴ σοφὸν ἔντα.
6. τὸ δὲ: adverbial, “but the fact
is.” — τῷ ὄντι: points the contrast be-
tween the truth and the popular belief
(σοφῶν). It is equivalent to τῇ ἀληθείᾳ
l. 12.
8. καὶ οὐδενός: brought in as a cli-
max after ὅλγου. Cf. ἦ δὲ διάνοια ταύτα
πάντα ἐγγραμμένη αμικρὰ καὶ οὐδὲν Θέατρη.
173 e, but his (the philosopher’s) mind
regarding all this as little or nothing at
all. — φαίνεται: sc. ὁ θεὸς.
9. τοῦτο λέγειν: sc. ὃτι σοφῶτάτος
ἐστὶν. — The argument runs thus:
“People credit me with knowing all
the things which I convict my neigh-
bors 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 Socra-
tes has any other than human wisdom.
He only uses the name ‘Socrates’ be-
cause he needs a particular instance.”
The double accusative with λέγειν
closely resembles the idiom κακὰ λέγειν
10. ἀφίσπερ ἄνελ: in this compressed
idiom ἄν alone represents a whole
clause, which the context readily
suggests.
14. ταύτα: adverb, therefore, as in
Homer.
15. τῶν κτλ.: for the grouping un-
der a single article, cf. 19 b.
16. τῷ θεῷ βοηθῶν: cf. ὑπὲρ τοῦ
χρησμοῦ 22 e. The service which Socra-
tes rendered to Apollo was in proving
his own wisdom, as compared with
that of others, and thus vindicating
the god’s truthfulness as shown in the
oracle, and in leading men to obey the
maxim γνώθι σαντις.
17. ἁσχολιάς: used here for the
sake of the play on σχολῆ, below.
19. ἐν πενίᾳ μυρίᾳ: in Xenophon's {OEcon. ii. 1–4, Socrates says that if he should find a liberal purchaser, his property might fetch five minas, or about $100. The possession of five minas placed Socrates in the lowest of the four classes established by Solon, that of the ὅτρες. Originally this lowest class had few political duties and no political rights; later on, a law proposed by Aristides gave them the same rights as the others. — Of course the purchasing power of money was five or even ten times as great in Socrates's time as in our own. — τῆν τοῦ θεοῦ λατρείαν: in the similar construction with ὑπηρεσία 30 a, the dative τῷ θεῷ takes the place of the objective genitive here. — Another reason for Socrates's abstention from public life is given in 31 e.

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

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

2. αὐτόματοι: construe with ἔπακολουθοῦντες.

4. μιμοῦνται, εἰτ' ἐπιχειροῦσιν κτλ.: they imitate me, and then they undertake, 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 imitation consisted. For a lively description of the symptoms of such imitators, cf. Rep. vii. 539 b, where Socrates is represented as disapproving of immature young men's engaging in such dialectics.

6. ἀλίγα ἥ οὐδέν: cf. 17 b, 23 a.

7. ἀλλ' οὔχ: equivalent to instead of.

8. Σωκράτης τίς: cf. τίς Σωκράτης 18 b.

9. ὃ τι ποιῶν κτλ.: the participle has the main idea, — "What does he do?"
11. τὰ κατὰ πάντων κτλ.: ταῦτα means the familiar well-worn commonplaces. These may be found in the Clouds of Aristophanes. Xenophon, referring specifically to the λόγων τέχνη, which is not lost sight of here, uses almost the words of our text in τὸ κοινῷ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ Mem. i. 2. 31 (Critias) making-against him the charge made by the many against philosophers in general. Cf. 18 b e, 19 b.

12. δότι: videlicet.

13. τὸ ἀλήθη: the truth, namely δι’ κατάδηλοι κτλ. The English idiom requires the singular of an abstract noun more frequently than the Greek, e.g. ταῦτα often means this. Cf. Phaedo 62 d.

15. γίγνονται: as passive of ποιεῖν.


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

25. ταῦτ’ ἐστιν 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. αὐτή: viz. what has been said. The pronoun is attracted to the gender of the predicate. — πρὸς ὑμᾶς, πρὸς Μέλητον: cf. ἀπολογήσασθαι πρὸς τὰ ἑστέρα (sc. κατηγορημένα) καὶ τοὺς ὑστέρους (sc. κατηγόρους) 18 a. The Greek idiom ἀπολογεῖσθαι πρὸς (1) τοὺς δικαστάς, (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 ὡς φησὶ suggests that few encourage Meletus in laying "this flatteringunction" to his soul.

XI. perὶ μὲν οὖν δὲν οἱ πρῶτοι μοι κατῆγοροι κατηγόρουν αὐτὴ ἐστὶν ἴκανη ἀπολογία πρὸς ὑμᾶς. πρὸς δὲ Μέλητον τὸν ἀγαθὸν τε καὶ φιλότολων, ὡς φησι, καὶ τοὺς ὑστέρους, μετὰ ταῦτα περάσομαι ἀπολογεῖσθαι. αὕθη γὰρ δὴ, ὥσπερ ἐπεὶ πρῶτων οὐτών κατηγόρων, λάβωμεν αὖ τὴν τούτων ἀντωνοματικαὶ ἵστησθε τὰῦτα, οὕτως εὑρῆσετε.

XI. The formal charges of the accusers before the court. Socrates avails himself of his right to examine his chief accuser, and thus to show (1) that Meletus had no right to bring the charge, and (2) that the charge was unreasonable.

XI-XV. These chapters answer the formal charges of the accusers before the court. Socrates avails himself of his right to examine his chief accuser, and thus to show (1) that Meletus had no right to bring the charge, and (2) that the charge was unreasonable.

24 b méga οὖτε μικρὸν ἀποκρυφάμενος ἐγὼ λέγω οὐδ’ ύποστειλάμενος. καίτοι γίνεται σχέδου ὅτι τοῖς αὐτοῖς ἀπεχθάνομαι. o kai tekmήριον ὅτι ἀληθῆ λέγω καί ὅτι αὐτὴ ἐστὶν ἡ διαβολὴ ἡ ἐμὴ καί τὰ αὐτία ταῦτα ἐστὶ. καὶ εἶαν τε νῦν εὰν τ’ αὕθες b εὐθύς εὑρῆσετε.

27. τοῖς αὐτοῖς: i.e. by the very words which he has uttered before the court.

28. τεκμήριον: this is not a proof, but it is a clear indication. Socrates would not have told them that which aroused their antagonism, if it had not been true. Similarly, in his private conversations with the Athenians.

28 f. αὐτή, ταῦτα: both are predicates. — The two ἃγ- clauses express the same idea, but the second as usual is the more precise.

30. οὕτως εὑρῆσετε: sc. ἐχοντα, — you will find it as I say. Cf. ταῦτα μὲν δὴ οὕτως Ἱππ. 360 d, sc. ἐχει. — Socrates is confident that at last, perhaps after his death, he will be understood.

XI-XV. These chapters answer the formal charges of the accusers before the court. Socrates avails himself of his right to examine his chief accuser, and thus to show (1) that Meletus had no right to bring the charge, and (2) that the charge was unreasonable.
muosian. εχει δε πως ωδε. Σωκρατη φησίν αδικειν τους τε νεονς διαφειροντα και θεους ους η πολις νομιζει ου νομιζοντα, έτερα δε δαιμονια καινα.

το μεν δη ἐγκλημα τοιουτον ἐστιν. τοιουτο δε του ἐγκληματος ἐν ἐκαστον ἐξετασμεν. φησι γαρ δη τους νεοσ άδικειν με διαφειροντα. ἐγω δε γ', οι άνδρες Ἀθηναιοι, αδικειν φηςι Μελητον, οτι σπουδη χαριεντιζεται βαδιως εις άγωνα καθιστας άνθρωπους, περι πραγματων προσποιουμενοι σπουδαιειν και κηδεσθαι διν ουδεν τοιτω πώποτε ἐμελησεν. ως δε τοιτο ουτος εχει πειρασμαι και υμιν ἐπιδειξαι.

XII. και μοι δευρο, ο Μελητε, ειπε. ἄλλο τι η περι πολλον ποιει οπως ως βελτιστοι οι νεωτεροι ἐσονται; "Εγωγς." 

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. Ηε gives a more serious reply in Chapter XXII. The other charge, also, is taken up in a playful way, while he shows his firm belief in the gods at XXIV fin. and XXXIII init.


12. σπουδη χαριεντιζεται: this is an αξιμαρον, for χαριεντιζεθαι is akin to παλιζειν, the substantive to which, παιδια, is the contradictory of σπουδη. "Meletus treats a serious business (an accusation involving life and death) as playfully as though the whole matter were a joke." Cf. 27 a. — εις άγωνα καθιστας: άγων is the usual word for a suit at law; hence the phrase άγωνιζεθαι δικην, contend in a lawsuit.

14. διν: construe with ἐμέλησεν. ουδεν is adverbial, not at all. — τουτο: shows more feeling than αυτω.

15. καλ ύμιν κτλ.: "that you too may see it," "that you may see it as I do."

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

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

5. ἐσάγεις: you summon into court, commonly with εἰς δικαστήριον or εἰς τὸν δικαστήρας, instead of which τοῦτοι is used. Sometimes also ἐσάγεις 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 ἐσάγεις, to bring into court, the suit.

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

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

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

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

18. ἀλλ’ ἀρα μή: questions with μή take a negative answer for granted. The use of ἀρα here marks the last stage in Socrates’s enumeration. Only
the ἐκκλησιασταί are left. “Somebody in Athens is corrupting the youth. We have seen that it is nobody else, I hope it is not these gentlemen!” But this suggestion is absurd, hence πάντες ἄρα Ἀθηναῖοι κτλ.

19. ὡς ἐκκλησιασταί: all Athenians, twenty years of age, in full standing (εἴτιμοι), were members of the public assembly (ἐκκλησία) at Athens.

24. πέρι ἰπποὺς: 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. — ὀι ποιοῦντες: sc. δοκοῦντι.

26. τοῦ ναυτίου 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. ὡς δὲ κτλ.: here the δὲ-clause is subordinate, and δὲ may be translated while.

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

35. ὡς 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 περὶ πολλοὶ ποιεῖ in 24 c, μέλον γέ σοι and μεμέληκεν in 24 d) has paved the way. For similar plays upon words, cf. ὁ μὴ δὲν εἰδὼς Οἰδίπους Σωφ. Ὀ. Τ. 397, Πανσανίου 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. — περὶ ὄν: i.e. τοῦτων περὶ ὄν.

XIII. The charge that I willingly corrupt my young associates cannot be true. I am experienced enough to know that if I should make them bad, I should myself suffer ill from them. So, if I corrupt them, I corrupt them unwillingly. In that case I should receive instruction, not cf. 19 d, 21 e.

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

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

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

10. ἐκόντα: construe with διαφθείρων.

11. τοσοῦτον σὺ χτλ.: τηλικοῦτος and τηλικόδες, according to the context, mean indifferently so young or so
eι τηλικούτου διότι τηλικόσδε ἄν, ὡστε σὺ μὲν ἐγνωκας ὅτι οἱ μὲν κακοὶ κακῶν τι ἐργάζονται ἀεὶ τοὺς μᾶλιστα πλησίον ἑαυτῶν, οἱ δὲ ἁγαθοὶ ἁγαθῶν· ἐγὼ δὲ δὴ εἰς τοσοῦτον ἁμα-ε. 15 θίασ ἦκω, ὡστε καὶ τοῦτο ἄγνω, ὅτι, ἐὰν τινα μοιχηρὸν ποιήσω τῶν συνόντων, κινδυνεύσω κακῶν τι λαβείν ἀπ’ αὐτοῦ, ὡστε τοῦτο τὸ τοσοῦτον κακῶν ἐκών ποιῶ, ὥς φης σύ; ταῦτα ἐγώ σοι ὑπὲρμαι, ὦ Μέλητε, ὦμαι δ’ οὐδ’ ἄλλον ἀνθρώ-πων οὐδένα· ἀλλ’ ἦ οὐ διαφθείρω, ἦ, εἰ διαφθείρω, ἄκων, 20 ὡστε σὺ γε κατ’ ἀμφότερα ζεύδει. εἰ δ’ ἄκων διαφθείρω, τῶν τοιούτων καὶ ἄκουσιῶν ἀμαρτημάτων οὐ δεύρο νόμος εἰσάγειν ἐστίν, ἀλλ’ ἰδία λαβόντα διδάσκειν καὶ νοῡθετείν· δῆλον γὰρ ὅτι ἐάν μάθω παύσομαι ὦ γ’ ἄκων ποιῶ. σὺ δὲ συγγενέσθαι μέν μοι καὶ διδάξαι ἐφυγες καὶ οὐκ ἡθέλησας,

old. Cf. below, 26 e fin., and νέος γάρ τις μοι φαίνεται καὶ ἀγνώς· ὄνομάζοντι μέντοι αὐτόν, ὥς ἐγώμαι, Μέλητον, ἐστὶ δὲ τὸν ὄμον Πιτθέας, εἰ τιν’ ἐν νῷ ἔχεις Πιτθέα Μέλητον, οἶνον τετανότριχα καὶ οὐ πάνω εὐγένειον, εὔγνωμον δὲ Ευθυφρον 2 b, a young person who, I conceive, is not much known: his name is Meletus and Pithos is his deme,—perhaps you remember a Meletus of Pithos, who has rather a beak, a scruffy beard, and lank long hair. — Notice the chiasitic order: σὺ — ἐμὸν τηλικοῦτον τηλικόσδε

12. σὺ μὲν κτλ.: this clause is subordinate in thought, — "while you have learned." Cf. εἰς μὲν κτλ. 25 b, δότε μὲν κτλ. 28 e.
14. ἀμαθίας: partitive genitive of degree, with τοσοῦτον.
15. ὁτί κτλ.: explains τούτο. Cf. 26 b.—μοιχηρόν: masculine,—a predicate object; not a cognate accusative like κακῶν τι l. 13.

18. οἴμαι οὐδένα: sc. πείθεσθαι.
19. ἦ, ἄκων: the verb is supplied from its subordinate clause, εἰ διαφθείρω. Socrates believed that all sin was involuntary, οὐδεὶς ἐκὼν ἀμαρτάνει. No man, in his view, would do wrong if he really knew what was right. Here the matter is treated from a strictly practical point of view.

21. καὶ ἄκουσιῶν: this explains τοιούτων. Cf. ἀδίκει καὶ περιεργάτεται 19 b, τῷ δὲ νόμῳ πειστέων καὶ ἀπολογηηθέντων 19 a, in which καὶ introduces a more distinct statement of the former idea. —ἀμαρτημάτων: genitive of the charge, with εἰσάγω. —οὐ δέιφυ κτλ.: for οὐ νόμος ἐστὶν δέιφυ εἰσάγειν.

23. παύσομαι κτλ.: from ποιῶ supply ποιῶ. Such an ellipsis as this is obvious, and therefore not uncommon.

24. συγγενέσθαι: see on συνείηαι 20 a.—ἐφυγες κτλ.: you declined. Socrates offered Meletus every opportunity, he would try effort.
XIV. Clearly Meletus has paid no attention to this subject, and I might demand that the case be thrown out of court on this plea. Yet, Meletus, how do you say that I corrupt the youth? By teaching them not to believe in the gods? You seem to forget that you have brought not Anaxagoras but Socrates to the bar of this court.

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

1. ἀλλὰ γὰρ: marks a transition.
2. ὅτι Μελήτῳ κτλ.: cf. 24 c, 25 c. 
   τούτων: for the genitive, cf. 24 c.—
   ἐνε μέγα κτλ.: cf. 19 d, 21 b.

4. ἡ δήλον ὅτι κτλ.: Socrates anticipates the answer.
5. διδάσκοντα: construe with μέ as subject of διαφθείρει νεώτερους.
6. ταῦτα: construe with διδάσκων, though ταῦτα in 1. 7 is object of λέγω.
7. πάνυ μὲν οὗν κτλ.: Meletus agrees, and asserts it with all energy.
8. ὅν ὁ λόγος: that is, οὗς λέγομεν.

A preposition is more usual, but compare τὸ Μεγαρέων ψήφισμα Thuc. 1. 140. 3 with τὸ περὶ Μεγαρέων ψήφισμα id. 139. 1. In many cases the genitive is used without a preposition, especially where περὶ would seem appropriate.

10. πότερον: the second member of the sentence begins with ἡ παντάπασι 1. 14.

13. τούτο: explained by ὅτι ἐτέρους (νομίζω).
15. τὲ: correlative with οὖτε.
17. οὔδε . . . οὐδὲ: 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 πανόπτης. Accordingly this appeal is constantly met with in the most moving situations created by tragedy. Ajax, when in despair he falls upon his sword, and outraged Prometheus from his rock, both cry out to the sun. Ion, before entering upon his peaceful duties in the temple, looks first with gladness toward the sun. Both Heracles and Agaue are saved from madness when they once more can clearly recognize the sun. That Socrates habitually paid reverence to this divinity not made by human hands is here suggested, and is still more plainly shown in Symp. 220 d.

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

20. Ἀναξαγόρου: Diogenes Laërtius, ii. 3. 4, reports that Anaxagoras declared τὸν ἥλιον μόδρον εἶναι διάπυρον (a red-hot mass of stone or iron) καὶ μείξω τῆς Πελοποννήσου. . . τῆν δὲ σελήνην οἰκήσεις ἔχειν καὶ λύθων 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 ως ἀληθῶς αἰτίας λέγειν, and really makes much less use of νοῦς than one would expect from his professions.

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

22. οὐκ εἰδέναι: οὐ is used because Socrates wishes to suggest the most positive form of statement, οὔτως ἀπε[α]. γραμμάτων εἰσίν ὃστε οὐκ ἦσαν ὅτι κ'—This vivid use of οὐ for μὴ in infinit
PLATO'S APOLOGE OF SOCRATES

27 a

Kla\z• meméiói gémei toutow tōn lágon; kai dé kai oi néoi taúta par' emoú manthánon; à éxiostin éniste, ei pánw pol-25 800, drachmís ek tis dráchstras príaaménoi Swkranóus kata-
eleáon, éan prospouíntai éautou éinaí, állos te kai oútos átopa ónta; ál l' w pròs Diós, oútwsí suí dokw oúdeva
nomízev theon éinaí; "Oú méntoi mà Di', ou'd' òpwsotuón."
'Apsiostós y' eí, ò Mélehte, kai taúta méntoí, òs émoi dokeís,
30 sanyto'. émoi mén gápar dokeí oútwsí, w åndres 'Athenaiou, pánu
éinaí úbristhí kai akoláastos, kai âteynos tivn gráphyn
taúthn úbri tiv kai akoláasía kai neótheti gráfassai.
èoike gápar ósper aúngima svntíthentí diapeirwméνa. "Ara 27
ynósetai Swkránthí di sófðs dé emoú xaríntzoménou kai

clauses after óste is not uncommon
where it is indifferent whether the ind-
dicative or infinitive is used.
23. kai dé kai: anow now you ex-
pect people to believe that it is from
me, etc.
24. ð... ek tis dráchstras pría-
ménoi: this passage has been inter-
preted by some scholars as referring
to the philosophical utterances of some
of the choral odes of tragedy (and the
drachme then would be the price of a
season-ticket to the theatre), but it is
more naturally understood as meaning
that Anaxagoras's book IIepi Fówos
was to be purchased not infrequently,
very likely second-hand, for a moderate
sum. It was not always in stock,
and the prices may have varied.
Then the dráchstra in mind, probably,
was not the orchestra of the great
theatre of Dionysus, but a part of the
agora. (See Dörpfeld, Das griechische
Theater. p. 8.)
25. For the use of ðk, instead of
óν tèi dráchstrai, cf. 32 b.

26. allwste kalktł.: "without tak-
even their singularity into account,
the youths must know well enough
that these are not my doctrines."
27. ál l' w pròs Diós: cf. ò pròs
ktł. 25 c. Socrates does not complete
his clause, being seemingly at a loss
for a suitable epithet.—This marks the
transition to a second argument against
the charge of atheism, and hence Me-
letus is made to repeat the charge.
Socrates has called attention to the
absurdity of the charge viewed as a
statement of fact. Now he considers
it as a statement of opinion (oútwsí suí
dokw'), and urges that Meletus cannot
really hold such an opinion because
it conflicts with another of Meletus's
own views.
29. ápsiostos ktl.: alludes to òd pei-
ðomaí 25 e.
33. ósper... svntíthentí: explains
diapeirwména.
34. sófðs dé: dé marks irony.—
xaríntzoménou: for the participle in
the genitive, cf. oíoménov 22 c.
35 ἐναντὶ ἐμαντῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἀλ-
λους τοὺς ἀκούοντας;" οὕτως γὰρ ἔμοι φαίνεται τὰ ἑνα-
tία λέγειν αὐτὸς ἑαυτῷ ἐν τῇ γραφῇ, ὥσπερ ἀν ἐι ἐιπον "Ἄδικεὶ Ἀσκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων." καίτοι τοῦτό ἐστι παῖζοντος.

XV. συνεπισκέψαθε δὴ, ὃ ἄνδρες, ἢ μοι φαίνεται ταῦτα λέγειν. οὐ δὴ ἡμῖν ἀπόκριναι, ὡς Μέλητε· ὑμεῖς δ', ὅπερ κατ' ἀρχὰς ὡς παρατηρήματα, μέμνησθε μοι ἡ θορυβεῖν, ἣ ἔαν ἐν τῷ εἰσωθότι τρόπῳ τοὺς λόγους ποιῶμαι.

5 ἐστὶ δὲν ὅστις ἄνθρωπων, ὡς Μέλητε, ἄνθρωπεα μὲν νομίζει πράγματ' εἶναι, ἄνθρωπους δ' οὐ νομίζει; — ἀποκρίνεσθα, ὡς ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω. ἑσθ' ὅστις ὑποσους μὲν οὐ νομίζει, ἑπικά δὲ πράγματα; ἢ ἀὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικά δὲ πράγματα; οὐκ ἐστιν, ὡς ἀριστε

10 ἄνδρῶν· ἢ μὴ σοῦ βούλει ἀποκρίνασθαι, ἐγὼ σοὶ λέγω, καὶ τοῖς ἄλλοις τοῦτοι. ἀλλὰ τὸ ἐπὶ τούτῳ γ' ἀπόκριναι.

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

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

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

1. ταῦτα: i.e. ἄδικεὶ Ἀσκράτης... 

3. παρατηρήματα: 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, here he uses three before he applies the principle to the case in hand.

7. ἄλλα καὶ ἄλλα κτλ.: be always disturbing in one way or another. The accusative is after the analogy of θρωβων θορυβεῖν, i.e. cognate.—Here Meletus makes no answer. Cf. 25 d. The words in c below, ὑπὸ τοῦτων 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. ἀριστε: cf. βέλτιστα 24 e.

11. τὸ ἐπὶ τούτῳ κτλ.: answer at least the next question.
27 d ἐσθ’ ὅστις δαίμονια μὲν νομίζει πράγματ’ εἶναι, δαίμονας ἐν δ’ οὐ νομίζει; “Οὐκ ἔστιν.” Ὡς ἐνησας ὅτι μόγις ἀπεκρίνω ὑπὸ τοὐτον ἀναγκαζόμενος. οὐκοῦν δαίμονα μὲν φής με καὶ νομίζειν καὶ διδάσκειν, εἴτ’ οὐν καὶνὰ εἴτε παλαιά· ἀλλ’ οὐν δαίμονιά γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἴ δ’ δαίμονια νομίζω, καὶ δαίμονας δήσου πολλὴ ἀνάγκη νομίζειν μὲ ἐστιν· οὐχ οὕτως ἔχει; ἔχει δὴ· τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνει. τοὺς δὲ δαίμονας οὐχὶ ήτοι θεοὺς γ’ ἡγούμεθα ἡ δ θεῶν παῖδας; φῆς η’ οὐ; “Πάνυ γε.” Οὐκοῦν εἶ πέρ δαίμονας ἡγούμαι, ὡς σῦ φῆς, εἰ μὲν θεοὶ τινὲς εἰσίν οἱ δαίμονες, τοῦτ’ ἀν εἴη ὃ ἐγὼ φημὶ σε αἰνίττεσθαί καὶ χαριεντίζεσθαί,

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

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

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

20. τοὺς δαίμονας κτλ.: the definition here given is consistent with Greek usage from Homer to Plato. In Homer theος 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 7th. He distinguishes between

21. φῆς η’ οὐ: yes or no?—εἶ πέρ δαίμονας κτλ.: a protasis with two subordinate alternative conditions, (1) εἶ μὲν θεοὶ εἰσὶν οἱ δαίμονες and (2) εἶ δ’ αὖ οἱ δαίμονες θεῶν παῖδες εἰσιν. The apodosis for the group is, θεοὺς ἡγούμαι εἶναι. — “If I believe in δαίμονες, I must believe in θεοὶ, for δαίμονες are either θεοὶ or παῖδες θεῶν.”

23. τοῦτ’ ἀν εἴη: to τοῦτο δ’ σε . . . χαριεντίζεσθαί is appended φάναι, which explains it, and has the same subject. All this points back to θεοὺς οὐ νομίζω ἀλλὰ θεοὺς νομίζων 27 a.—δ’: cognate accusative with αἰνίττεσθαί.
The text is a translation of a passage from Plato's Apology. The key points are:

26. ὅν: equivalent to ἦν ὄν, for "when the antecedent stands before the relative, a preposition belonging to both usually appears only with the first."

27. διῇ: you know.

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

32. ἡ ἀπορῶν ὁ τι κτλ.: this no doubt was Socrates's real view of the case of Meletus (cf. 23 d), whereas all that precedes is only to bring home to the court how foolish and self-contradictory the charge is. — ἐγκαλοῖς: the optative represents Meletus's original reflection τὶ 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 theos. The second τοῦ αὐτοῦ must be regarded as redundant. — ὅπως means how or by which, with μηχανή.

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

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

3. ἐν τοῖς ἐμπροσθεν: viz. at 18 a, 23 e.

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

7. δὴ: certainly. The allusion is to facts generally known and acknowledged, cf. 31 d. —πολλοὶς καὶ ἄλλοις καὶ ἀγαθοῖς: instead of καὶ ἄλλος πολλὸς καὶ ἀγαθὸς. The second καὶ is idiomatic, and joins πολλοὶ with a second adjective. Cf. πολλοὶ καὶ σοφὸς ἄνδρες.

8. οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοί 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' οὖκ αἰσχύνει κτλ.: a question of an imaginary interlocutor. εἰτα indicates impatience. The perversity of Socrates, in view of the fact just recited, seems unreasonable.


12. κίνδυνον τοῦ ζῆν 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.
tou ζην ἡ τεθνάαι ἀνδρα ὅτου τῷ καὶ σμικρὸν ὀφελός ἔστιν, ἀλλ' οὖν ἐκεῖνο μόνον σκοπεῖν, ὅταν πράττῃ, πότερα δίκαια ἡ ἄδικα πράττει καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἡ κακοῦ. φαύλοι γὰρ ἄν τῷ γε σῷ λόγῳ εἶν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ τετελευτηκόσιν, οἱ ἐὰν ἄλλοι καὶ οἱ τῆς Θέτιδος ὄνος, ὅς τοσοῦτον τοῦ κινδύνου κατεφρονήσε παρὰ τὸ αἰσχρὸν τῷ ὑπομείναι, ὥστε ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμομένη Ἕκτορα ἀποκτείνα, θεὸς οὖσα, οὐτωσὶ πῶς, ὡς ἐγὼ οἴμαι: "Ὡς παί, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τῶν φόνον καὶ Ἕκτορα ἀποκτείνας, αὐτὸς ἀποθανεῖ: αὐτίκα γὰρ τοῦ' φησί,' μεθ' Ἕκτορα πότιμος ἐτοίμος.' ὅ δὲ ταῦτα ἄκουσας τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ἁλιγφώσε, πολὺ δὲ μᾶλλον δείσας τὸ ζην κακὸς ὁν καὶ τοῖς φίλοις μὴ τιμωρέω, 'Αὐτίκα, δ φησί, 'τεθναῖη, δίκην ἐπιθεῖς τῷ ἀδικοῦντι, ἢν μὴ ἐνθάδε μὲν καταγέλαστος παρὰ νῆσοι κορωνίου ἀχθος ἀρουρῆς: μὴ αὐτὸν οἰεὶ φροντίςας θανάτου καὶ κινδύνου;"

14. ἀλλ' οὖκ: i.e. and not rather.  
16. ἀν εἶν: “must have been,” or “must be considered.” SCG. 437, 442. — τῶν ἡμιθέων: i.e. τῶν ἡρώων. Hesiod, Op. 158, calls the fourth race ἀνδρῶν ἡρώων θεῖον γένος οἱ καλεόνται ἡμίθεοι κτλ., and he counts among their number the heroes that laid siege to Thebes and Troy.  
17. ὁ τῆς Θέτιδος ὄνος: 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 οὖσα: 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 (οὐτωσὶ πῶς).  
23. ὁ δὲ ταῦτα ἄκουσας κτλ.: at this point ωστε is forgotten. The long speech and explanation given to Thetis makes this shift in the construction very natural. In fact, this clause is as independent as if a coordinate clause (with or without μὲν) had preceded it. — τοῦ θανάτου: notice the exceptional use of the article. Cf. 28 e, 29 a, 32 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 ὁν.
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. δεινὰ ἄν εἴην κτλ.: the protasis (limiting the apodosis δεινὰ ἄν εἴην 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. ἰταττόν: takes up τάξην and ταχθη above. —ὑμεῖς εἴλεσθε: the ἀδικαται 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. Perdicas, 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.—Deliun 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 Δηλω: for the gallantry of Socrates on the retreat, see Symp. 221 a.—In the Laches (181 b), the general who gives his name to that dialogue says that if the rest had been as brave as Socrates at Delium their city would not have been worsted.

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

5. τού δὲ θεού τάττοντος: i.e. now that my post is assigned me by the god, a circumstance of the supposition ἐλπιομι, which is repeated in ἐνταῦθα.—ὡς ἐγὼ φήμην τε καὶ ὑπέλαβον: as I thought and understood,—perhaps with special reference to the oracle which was given to Chaerophon.

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

8. ἱπτομι τήν τάξιν: so worded as to suggest ἱπτομαξίου γραφῆ, a technical phrase of criminal law. Any one convicted of ἱπτομαξία suffered ἀτίμια, i.e. forfeited his civil rights.

10. ὥσπερ καὶ ἄλλος τις: i.e. refers to the charge in 24 b.

11. ἱπτομενος σοφός κτλ.: refers to chapters VI–VIII.—This explains the preceding clause, δεδιως θάνατον, and both are subordinate to ἀπειθῶν τῇ μαντείᾳ.

13. οἶδε μὲν κτλ.: cf. 37 b, 40 c.

14. τὸν θάνατον οὖδ’ ἐλ: by prolepsis for οὐδ’ ἐλ ὁ θάνατος, not even
15 γιστον ὅν τῶν ἀγαθῶν, δεδίασε δὲ ὡς εὖ εἰδότες ὅτι μέγιστὸν τῶν κακῶν ἐστί. ἤαὶ τούτῳ πὼς οὐκ ἀμαθία ἐστὶν αὐτῇ ἡ ἐπονείδιστος ἡ τοῦ οἰεσθαί εἰδέναι ἀ οὐκ οἴδεν; ἐγὼ δ', ὁ ἀνδρες, τούτῳ καὶ ἐνταῦθα ἵσως διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφότερος τού φαΐςν ἐίναι, τούτῳ ἄν, ὅτι οὐκ εἰδώς ἵκανῶς περὶ τῶν ἐν Ἀινοῦ, οὔτω καὶ οἴσμαι οὐκ εἰδέναι· τὸ δ' ἄδικεῖν καὶ ἀπείθειν τῷ βελτίων, καὶ θεῖο καὶ ἀνθρώπῳ, ὅτι κακῶν καὶ αἰσχρῶν ἐστὶν οἶδα. πρὸ οὖν τῶν κακῶν ὃν οἴδα ὅτι κακά ἐστιν, ἀ μὴ οἴδα εἰ ἁγαθὰ οὕτα τυγχάνει) οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι.

25 ὠστ' οὖδ' εἰ με νῦν ὑμεῖς ἀφίετε, Ἀνύτῳ ἀπιστησάντες, ὅς ε ἐφῆ ἢ τὴν ἀρχὴν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσήλ—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 τοῦ ἀνάτομο 28 e for the use of the article.

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

16. τούτῳ: not in the gender of ἀμαθία. This makes a smoother sentence than ἀυτῇ πὼς οὐκ ἀμαθία ἐστὶν αὐτῇ ἡ κτλ., which was the alternative. — ἀυτῇ ἡ ἐπονείδιστος: limits ἀμαθία and recalls the whole statement made above, 21 b—23 e, — falling in a sort of apposition.

18 f. τούτῳ, τούτῳ ἄν: repeated for the greater effect. Both represent the same point of superiority, i.e. ὃτι 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. ἢ ... ἄκον 25 e.

19. δὴ: viz. as the oracle says.

20. οὐκ εἰδῶς, οὔτῳ: i.e. ὡστερ οὐκ οἴδα, οὔτω. οὔτω sums up a previous participial clause, and its force is nearly so likewise. Cf. παντὸς μάλλον αὐτὸς ἀπορῶν οὔτω καὶ τοὺς ἀλλοί ἀπορεῖν ποιῶ Meno 80 c.

23. κακῶν ἄν: a notable instance of assimilation, for τοῦτων ἀ οἶδα. Cf. ἂν εἶ οἶδ' ὅτι κακῶν ὑτων 37 b. κακά is related to ἄν as ἀγαθά in the next line is related to ἄ. — οἴδα εἰ: see on τοῦ ἀνάτομο l. 14.

25. οὐδέ: not even. This implies a conclusion in the form "would I accept it," — but this appears in l. 33, in changed form. — εἰ ἀφίετε, εἰ οὖν ἂφιοτε (34), εἴπομ' ἄν: the speaker adds the explanatory detail of εἰ μοι εἴποτε and various reiterations of the conditions upon which this release may be granted, until the weaker clause εἰ ἂφιοτε 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. οὐ δεῖν, οὖχ οἶδ' τ' ἐλναι: in the original form this would be οὐκ ἔδει and ὑωχ οἶδ' τ' ἐστιν. — δεύρο: i.e. into court.
θοιν, οὐχ οἷς τ' εἶναι τὸ μὴ ἀποκτείναι μὲ λέγων πρὸς ὑμᾶς ὦς, εἰ διαφευξομήν, "hound ἀν χρὴτον ὑμῶν οἱ ἔτη ἐπιτηδεύοντες ἁ Σωκράτης διδάσκει πάντες παντάπασιν διαφθαρήσονται," —

30 εἰ μοι πρὸς ταύτα εἴποιτε: "οἱ Σωκράτες, νῦν μὲν Ἀνύτῳ οὐ πεισόμεθα, ἀλλ' ἄφιεμέν σε, ἐπὶ τούτῳ μέντοι ἐφ' ἑτε μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ φιλοσοφεῖν. εἰν δ' ἄλος ἐτι τοῦτο πράττων, ἀποθανεί." εἰ οὖν μὲ, ἀπέρ εἶπον, ἐπὶ τού·

tois αφίοιτε, εἴποιμ' ἄν χρὴν ὀτι "Ἐγὼ υἱάς, ἄνδρες Ἀθηναῖοι,

35 ἀστάξωμαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ θεῷ ἡ υἱὼ, καὶ ἐωσπερ ἄν ἐμπνεῶ καὶ οἶδος τ' ᾧ, οὖ μὴ παῦσωμαι φιλοσοφῶν καὶ υἱῶν παρακελεύομενός τε καὶ ἐνδεκάνυμνος ὅτῳ ἄν ἄει ἐντυγχάνω υἱῶν, λέγων οἴαπερ εἰθα, ὅτι τοι Ἀριστοφανῶν, Ἀθηναίοις ὄν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτά-

40 της εἰς σοφίαν καὶ ἰσχύν, χρημάτων μὲν οὐκ οἰσχύνει ἐπιμε-

λοῦμενος (ὅπως σοι ἔσται ὁ πλεῖστα) καὶ δόξης καὶ τιμῆς, εἰ φρονὴσεως δὲ καὶ ἀληθείας καὶ τῆς ψυχῆς (ὅπως ὃς βελτίστη

—εἰσελθεῖν: 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. εἰ διαφευξομήν: future optative in indirect discourse.—ἀν διαφαρή-

σονται: a shift of construction, —when he said ἀν, the speaker expected to use the optative, but changed to the future. SCG. 432.

31. ἐφ' ἅτε: for construction with infinitive, see GMT. 610; H. 909 a.

33. οὖν: resumes after a digression.

35. πείσομαι: cf. ὃ δὲ Πετρὸς καὶ Ἰωάννης ἀποκριθέντες εἴπον πρὸς αὐτούς·

εἰ δικαίων ἐστιν ἐνώπιον (in the sight)

τοῦ θεοῦ, υἱῶν ἀκούειν μᾶλλον ἡ τοῦ θεοῦ κρίνατε Acts iv. 19, πειθαρχεῖν (obey) δὲ θεῷ μᾶλλον ἡ ἀνθρώπως ib. v. 29. Also Soph. Ant. 450 ff.

36. οὐ μὴ παῦσωμαι: for φῶς Μῆ with the subjunctive in strong denials, see GMT. 295; H. 1032. Cf. 28 b.

39. πόλεως: is in apposition with Ἀθηναῖον, which is implied in Ἀθηναίος. Cf. πολυντωσ in agreement with μοῦ implied in ἐμὴν 22 a.

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

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

45. ἐρήσομαι, ἔστασον, 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 (ἔστασόν), and generally ended by convicting (ἐλέγξα) of ignorance.

46. φάναι δὲ: while he claims it.

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

50. κελεύει ὁ θεός: cf. τοῦ δὲ θεοῦ τάττονται 1. 5, 28 a. In the earlier chapters Socrates seems to speak of his service of God as a quest in proof of the oracle (23 b), but here it is rather a reference to his vocation in general, as a teacher and admonisher of what is right.

52. τῷ θεῷ: dative of interest with the verbal idea in ὑπηρεσίαν. Cf. τὴν τοῦθεου δόσιν υμῖν in 3 below, and τὰ μετέωρα φροντιστὶς 18 b.

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

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

56. ἔς 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 ἀρετή (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. τοῖς ἀνθρώποις: construed with γίγνεται.

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

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

62. τεθνάναι: the absolute contradictory of ἔκειν, here used rather than the somewhat less emphatic ἀποθνῄσκειν, — a thousand times a dead man. This distinction, however, is not strictly maintained. Cf. 39 e, Crito 43 d; and τεθνάναι δὲ μνάκις κρείττον ἧ κολακείᾳ τι ποιῆσαι 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 ἐδεήθην: cf. 17 d, 20 e. This is explained by μὴ θορυβεῖν.

3 ff. καὶ γάρ, μέλλον γάρ, εὖ γάρ ἵστε: the first γάρ is closely connected with ἀκοινεῖν, 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) μέγατον, δεινότατον, also after σημεῖον δὲ, τεκμήριον δὲ, and other favorite idioms of like import in Plato and the orators.

6. οἶον: sc. ἐμὲ εἶναι.
7. oûte Mélhtos ktl.: this is more courteous than to continue the use of the second person.

10. átipmósiein: civil átipma involved the forfeiture of some or of all the rights of citizenship. In the latter case the átipma 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. tìn tou theou dòsin: explained in 31 a.—úmín: with the verbal idea in dòsin. Cf. 30 a.—katastashfismenoi: by condemning me. Coincident in time with the principal verb. Cf. Phaedo 60 c. GMT. 150.

18. el kai geloióteron elpeín: "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. úto múwpòs: the situation is met humorously (geloióteron). 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 múwpòs is ingeniously elaborated: "Socrates gives them no rest but teases them all day long (προσκαδίζων), and does not allow them even a nap; he bothers them incessantly when they are drowsing (αι νυστάζοντες). Then they make an impatient slap (κροήςαντες) at him which deprives them forever of his company."

21. oûon dî moi ktl.: 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 προσκέλεμενον [υπὸ τοῦ βεοῦ]. Avoid the awkwardness of too literal translation. Notice that ὅτα really refers not to the μῶφ simply, but to it as engaged in enlivening the horse. μῶφ also means spur, and in part of the passage this meaning seems to be in mind.

26 f. ἀν, ἂν, ἤν: for the repetition, cf. 17 d, 41 a. — ἐγειρόμενοι: i.e. ἐὰν ἐγείρωσται.


31. γὰρ: introduces the explanation of ὑπὸ τοῦ βεοῦ, l. 30. It needs no translation.

33. ἀμελουμένων: for the participle, cf. 23 c, 22 c.

35. πείθοντα: to persuade him.

37. εἰχὼν ἂν κτλ.: then at least I should have some reason. Cf. ἀνθρωπίνη ἔοικε 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.

39. κατηγοροῦντες: concessive.
40. ἀπανασχυντήσαι, παρασχόμενοι μάρτυρα, ως ἐγὼ ποτὲ τινα ε ἢ ἐπραξάμην μυσθον ἡ Ῥητήσα. ἰκανὸν γάρ, οἴμαι, ἐγὼ παρέχομαι τὸν μάρτυρα, ως ἀλήθη λέγω, τὴν πενίαν.

XIX. ἵσως ἄν οὖν δόξειν ἀτοπον εἶναι ὅτι δὴ ἐγὼ ἴδιά μὲν ταῦτα συμβουλεὺω περιου καὶ πολυπραγμονῳ, δημοσίᾳ δ' οὐ τολμῶ ἀναβαίνων εἰς τὸ πλήθος τὸ ὑμέτερον συμβουλεύειν τῇ πόλει. τούτον δ' αἰτίον ἔστω ὁ ἥμεις ἔμοι πολ-5 λάκις ἀκηκόατε πολλαχῶν λέγοντος, ὧτι μοι θείον τι καὶ

40. ἀπανασχυντήσαι κτλ.: the leading 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 δὲν παρέχομαι ἰκανὸς ἐστίν. Cf. 20 e. No special witness is needed on this point. — ἰκανὸν is used predicatively, and the necessity of the article is obvious. — πενίαν: 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), ἀξιόλογον μὲν ἄνδρα δύστα, ὄνομα τε προσέπνει τῷ δήμῳ (to address the people) καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖται. He pointedly asks Charmides: εἰ δὲ τις, δυνάτος ἄν τῶν τῆς πόλεως πραγμάτων ἐπιμελέσαι τὴν τε πόλιν αὔξειν (advance the common weal) καὶ αὐτῶς διὰ τοῦτο τιμᾶσθαι, ὄνομα δὴ τούτῳ πράττειν, οὐκ ἄν εἰκότως διᾶλος νομίζω; See also ib. i. 6. 15. — For Socrates's small experience in public life, cf. 32 b, Gorgias 473 fin.

2. πολυπραγμόνω: am a busybody. Cf. περιεργάζεται 19 b, τὰ ἐμοὶ πράττον-τος 33 a. Nothing short of a divine mission could justify this. Plato invariably uses the word in an unfavorable sense. Cf. ἀνδρὸς φιλοσόφου τὰ αὐτὸν πράξαντο καὶ οὐ πολυπραγμονήσαντος ἐν τῷ βιῷ Gorg. 526 c. There is a subtle irony in πολυπραγμόνω 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 Σωκράτης ἐπισκόπων (making fun of) τὴν αὐτοῦ ἀπραγμοσύνην (abstention from business), "Ἀλλ', ὦ θεοδότη," ἔφη, "οὐ πάντως μοι βδομὸν ἐστι σχολάσαι (be at leisure) καὶ γὰρ ἰδιὰ πράγματα πολλὰ καὶ δημοσίᾳ παρέχει μοι ἀσχολίαν (keep me busy)." Cf. 33 a b.

3. ἀναβαίνων: as in 17 d the prepo-
sition 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.
δαμόνον γίγνεται. [φωνῆ], ὁ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμῳ ὁ δῶν Μέλητος ἐγράψατο· ἐμοὶ δὲ τοῦτο ἐστιν ἐκ παιδὸς ἀρξάμενον φωνῆ τις γιγνομένη, ἣ ὅταν γένηται ἂεὶ ἀποτρέπει με τοῦτο ὁ ἄν μέλλω πρᾶττειν, προτρέπει δ’ οὕτως.

10 τοῦτο ἐστιν ὁ μοι ἐναντιώτατα τὰ πολιτικὰ πράττειν. καὶ παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· ἐβ γὰρ ἵστε, ὃ ἄνδρες Ἀθηναῖοι, εἰ ἔγω [πάλαι] ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἄν ἄπολολη καὶ οὐτ’ ἄν ὑμᾶς ὥφελῆκη οὐδὲν οὐτ’ ἄν ἐμαυτόν. καὶ μοι μὴ ἄχθεσθε λέγοντι τὰ·

15 ληθῇ· οὐ γὰρ ἐστιν ὅστις ἀνθρώπων σωθήσεται οὐθ’ ὑμῖν οὐτ’ ἀλλῳ πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακώλυσιν πολλὰ ἀδίκα καὶ παράνομα ἐν τῇ πόλει γίγνεσθαι, ἀλλ’ ἀναγκαῖον ἐστὶ τὸν τῷ οὖντι μαχουμένον ὑπὲρ τοῦ δι- 32 καίον, καὶ εἰ μέλλει ὑλίγον χρόνον σωθῆσθαι, ἰδιωτεύειν,

20 ἀλλὰ μὴ δημοσιεύειν.

XX. μεγάλα δ’ ἐγωγ’ ὑμῖν τεκμήρια παρέξομαι τοῦτων, οὐ λόγους, ἀλλ’ ὃ ύμεῖς τιμᾶτε, ἐργα. ἀκούστε δὴ μοι τὰ

6. δαμόνοιν: perhaps sc. σημεῖον. Cf. τὸ δαμύνον σημεῖον Rep. 476 e, referring to this inward monitor.— ἐπικωμῳδὼν: a reminder of the remark that Meletus was not in earnest.

8. φωνῆ: in apposition with τοῦτο.

9. τοῦτο: object of πράττειν.

13. ἀποφάσις: Plato used the old Attic forms of the pluperfect. Cf. ὥφελῆκη and ἦ.

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

16. διακωλυόμεν: conative.

19. καὶ εἰ: introduces an extreme form of supposition, implying that even then the conclusion is unassailable; 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 English idiom avoids the Greek abruptness. XX. Facts substantiate my last assertion. I opposed the democracy once, and the oligarchy on another occasion, —and on both occasions had right on my side, as all now agree, —and yet I nearly lost my life on each occasion.

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

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

3. οὖδ' άν ἐνί: more emphatic than οὔδένι 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 (προβούλεμα) 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.—ἐτυχεὶν . . . πρυτανεύουσα: 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 Ἀρτιοχίς. Notice the addition of Ἀρτιοχίς here without the article, and as an afterthought; ἡμῶν ἡ φυλή would have been sufficient, though less circumstantial.

8. οὖθ᾽ υμεῖς κτλ.: i.e. after the Athenian success off the Arginuseis 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 ἀνόμωσ (1) because judgment was passed upon them ἀθρόουσ, i.e. μαῦρηφρ ἀπαντα—this was irregular, since not only the general practice at Athens, but the decree of Canonnus (τὸ Καννωνόδ ψήφισμα) provided δίχα (apart) ἐκαστὸν κρίνειν, (2) because they had not reasonable time allowed them for preparing and presenting their defense, cf. βραχία ἐκαστὸς ἀπελογήσατο, οὐ γὰρ προωτέθη σφίσι λόγοι κατὰ τῶν νόμων Xen. Hell. i. 7. 5, and (3) because the popular assembly in strictness was not a court and had no right to condemn to death. See Xen. Hell. i. 6. 33 ff. and 7; Mem. i. 1. 18; iv. 4. 2. Xenophon says that the Athenians soon repented of their rash and illegal action: καὶ οὖ πόλλῳ χρῶν ὑπερον μετέμελε τοῖς Ἀθηναῖοι καὶ ἐπηφιασαντο, οἰτίνες τὸν δήμον ἐξηπάτησαν (deceived) προβολᾶς αὐτῶν εἶναι (their case was thus prejudiced by an informal vote of the assembly) καὶ ἐγγυνητᾶς καταστήσαι, ἦσον ἥν κριθοῦσιν Hell. i. 7. 36. The fate of these generals was remembered thirty years afterward by the Athenian admiral Chabrias. He won a great victory off Naxos (b.c. 376), but neglected the pursuit of the enemy, in order to save the men on the wrecks and bury the dead. — τοὺς δέκα στρατηγοὺς: the round number of all the generals is given here. One of the ten, 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, Erasinides, Aristocrates, and Thrasyllus, 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. Hell. i. 7. 11, παρῆλθε δὲ τις εἰς τὴν ἐκκλησίαν φάσκων ἐπὶ τεῖχοις ἀλφίτων (on a meal-barrel) σώθην: ἐπιστέλλειν (enjoined upon) δ' αὐτῷ τοὺς ἀπολλυμένους (those who were drowning), ἐὰν σωθῇ ἀπαγγέλαι τῷ δήμῳ, ὅτι οἱ στρατηγοὶ οὐκ ἀνελαντο (rescued) τῶν ἀράτων ὑπὲρ τῆς πατρίδος γενομένους. — For the use of ἐκ, cf. Xen. An. i. 2. 3, where τοὺς ἐκ τῶν πόλεως is equivalent to ἐκ τῶν πόλεων τοὺς ἐν ταῖς πόλεσι δοντας. Here the fuller expression might be οὐκ ἀνελαμένους ἐκ τῆς θαλάσσης τοὺς ἐν τῇ ναυμαχίᾳ ἀπολλωθάτας.

10. ἀθρόουσ: Xenophon’s expression is μαῦρηφρ.

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

12. καὶ ἐναντία ἐψηφισάμην: and I voted against it, i.e. allowing the question to be put. Socrates as ἐπιστάτης τῶν πρυτάνεων on this day followed up
μῶν ὄντων ἐνδεικνύοις μὲ καὶ ἀπάγεις τῶν ῥητόρων, καὶ ύμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου εἰς ὑμῶν μᾶλλον μὲ δεῖν διακινδυνεύειν ἢ μεθ ὑμῶν γενέσθαι μή δίκαια βουλευμένωσι, φοβηθέντα δεσμῶν ἢ θάνατον.

καὶ ταῦτα μὲν ἦν ἐπὶ δημοκρατουμένης τῆς πόλεως ἐπειδὴ δ’ ὁλιγαρχία ἐγένετο, οἱ Τριάκοντα αὐτῷ μεταπεμψάμενοι μὲ πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ Σα-λαμίνος Λέοντα τὸν Σαλαμίνων ἵνα ἀποθάνοι. οἷα δὴ καὶ ἀλλοι ἐκεῖνοι πολλοὶ πολλὰ προσέταττον βουλευμένου ὡς πλείστους ἀναπλήσας αἰτιῶν τότε μέντοι ἐγὼ οὐ λόγῳ ἀλλ’ ἔργῳ αὐτοῖς ἐνεδεικνύμεν, ὅτι ἔμοι θανάτον μὲν μέλει, εἷς μὴ ἀγροκότερον ἤν ἐπείν, οὐδ’ ὁποίον, τοῦ δὲ μὴν ἀδικον μηδὲν ἀνόσιον ἔργανεσθαί, τοῦτον δὲ τὸ πᾶν μέλει. ἐμὲ γὰρ ἐκεῖνη ἡ ἀρχὴ οὐκ ἐξεπλήθειν ὁποῖως ἰσχυρὰ ὀνόματι, ὡστ’ ἀδικόν τι ἐργάσασθαι, ἀλλ’ ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οἱ μὲν τέταρτες ψιχόντος εἰς Σαλαμίνα καὶ ἦγαγον Λέοντα, ἐγὼ δ’ ψιχόμην ἀπωλῶν οἴκαδε. καὶ ἦσως ἄν διὰ ταῦτ’ ἄπέθανον,
XXXI. ἂρ' οὖν ἂν μὲ οἴεσθε τοσάδε ἐτη διαγενέσθαι, εἰ ἐπραττον τὰ δημόσια καὶ πράττων ἄξιως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίως καὶ, ὥσπερ χρή, τούτο περὶ πλείστου ἐποιούμην; πολλοὶ γε δει, ὦ ἀνδρές Ἀθηναῖοι. οὐδὲ γὰρ ἂν ἄλλος ἀνθρώπων οὐδεὶς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε, εἰ πού τι ἔπραξα, τοιούτοις φανοῦμαι, καὶ ἱδία ὁ αὐτὸς οὔτος, οὐδεὶς πάσης συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον οὔτ' ἄλλῳ οὔτε τούτων οὐδενὶ, οὔς οἱ διαβάλλοντες ἐμὲ φασιν ἐμὸν μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πῶς τοῦ ἐγενόμην. εἰ δὲ τῆς μου λέγοντος καὶ τὰ ἐμαυτοῦ πράττοντος ἐπιθυμεῖ ἀκόμην, εἰτε νεώτεροι εἰτε πρεσβύτεροι, οὐδεὶς πώς τοῦ ἐφθόνησα, οὐδὲ χρήματα μὲν

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

31. μάρτυρες: possibly proceedings were here interrupted for these witnesses, though it seems quite as likely that Socrates is appealing to the 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. οὐδεὶς ἂν: sc. διεγένετο. — ἀλλ' ἐ-γώ: 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 ἔμαυτοῦ πράττοντος: cf. 31 c. — People generally gave it a different name.

12. οὐδέ: negatives the combination of μέν- and δέ-clauses.
13. οὐ: 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. ἀποκρίνομενος ἀκούειν: characteristic of the Socratic ἀνοιγμα. — ἀκούειν: after παρέχω, this, like ἐρωτῶν 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 τις, adheres to τὴν αἰτίαν ὑπέχουμ. This last corresponds, as a passive, to αἰτίαν ἐπιφέρειν or προστιθέναι. The notion of responsibility is colored, like the English "have to answer for," with the implication of blame.

17. δι: partitive genitive with μηδεν. — ὑπεσχόμεν: 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 Εὐθύδημος δ καλός, in Xen. Mem. iv. 2.

19. ἄλλα διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρονσι τινες πολὺν

XXII. ἄλλα διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρονσι τινες πολὺν

XXII. Why, then, do some young men like to spend much time with me? They enjoy listening to the examination of those who think themselves to be wise, though they are not. But if I have
χρόνον διατριβοῦντες, ἀκηκόατε, ὃ ἀνδρεὶς Ἀθηναῖοι. πάσαν ε ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον, ὅτι ἀκούοντες χαίροντες ἑξετα-ζομένοις τοῖς οἴομενοι μὲν εἶναι σοφοῖς, οὖν δ' οὐ̣· ἐστι γὰρ οὐκ ἀδέσ. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημὶ, προστετάκται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντεῖων καὶ ἐξ ἐννοιῶν καὶ παντὶ τρόπῳ, ὅπερ τίς ποτε καὶ ἄλλη θεία μοῖρα ἄνθρωπῳ καὶ ὑποῖν προσέταξε πράττειν.

tauta, ὃ Ἀθηναῖοι, καὶ ἀληθῇ ἔστι καὶ εὐθεία. εἰ γὰρ δὴ ἔγγοι τῶν νέων τοὺς μὲν διαφθείρω, τοὺς δὲ διεθθαρ-κα, χρὴν δὴπο, εἴτε τινες αὐτῶν πρεσβύτεροι γενόμενοι ἐγνωσαν ὅτι νέοις οὖν αὐτῶς ἐγὼ κακὸν πώποτε τι συνε-βούλεσα, νυνὶ αὐτῶς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι. εἰ δὲ μὴ αὐτοὶ θέλουν, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφοὺς καὶ ἄλλους τοὺς προσήκον-τας, εἰ περ ὑπ' ἐμοῦ τι κακὸν ἐπετόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι καὶ τιμωρεῖσθαι]. πάντως δὲ πάρεισιν αὐτῶν πολλοὶ ἐνταυθῷ οὖς ἐγὼ ὀρῶ, πρῶτον μὲν Κρίτων οὐσοὶ,
corrupted the youth, then some of these
men, — or their friends, — on becoming
closer and wiser, and learning that the
influence which they received from me
was bad, ought to join in the accusation
which Meletus brings.

2 f. ιατριβοῦντες, ἀκούοντες, ἑξετα-
ζομένοις: in close relation with χαίροντες.
Cf. the construction of the participles
in 23 c. GMT. 881.

3. εἶπον κτλ.: the δὲ-clause really
answers διὰ τὶ . . . διατριβοῦντες, but
grammatically it is an appended ex-
planation of τὴν ἀλήθειαν, and is gov-
erned by εἶπον.

6. εἰ μαντεῖων: cf. 21 b. — ἐξ ἐννο-
πιῶν: cf. Crito 44 a, Phaedo 60 e.

7. ταῦτα: 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) εἴ δὲ μὴ αὐτοὶ ἠθέλον.
See on εἴπερ κτλ. 27 d. Instead of εἴτε . . .
eἴτε we have εἴτε . . . εἴ καὶ (like οὐ̣ . . .
οὐ̣δὲ), which gives a certain independ-
ence to the second member. Hence
this is treated as a condition by itself,
and the leading protasis, εἴ διαφθείρω,
is substantially repeated in εἴπερ ἐπε-
τόνθεσαν.

13. ἀναβαίνοντας: cf. 17 d, 31 c.

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

18. ἐνταυθῷ: construed with πά-
ρεισιν, which denotes the result of
33 e  

émos hlikiwtis kai dhmohtis, Krithooulov toude pathir. e  

20 epieita Lusaniais o Sfhttios, Aifchivou toude pathir. eti 'Avtirwv o Kphisiwv ovtosi, 'Epignous pathir. alloi twv ovtwv ovtwv av oи adelphoi ev taufi t`i diatribh`i geyonasi, Nichostatos o Theozotidov, adelphos Theodotov, — kai o meν Theodotos tteleuthtevn, ovti` ouk av ekewns `y` avtou kadaythei,

parienai, and which might be called here the perfect of parienai. Cf. kal labontes ta depla parthen ei5 Sardheis Xen. An. i. 2. 2.

19. Krithooulov: although his father Crito modestly declares (Ethyd. 271 b) that he is thin (sklpfrvos) in comparison with his exquisite playmate Clinias (cousin of Alcibiades), Critobulus was famous for his beauty. See Xen. Symp. iv. 12 ff. He was one of Socrates’ most constant companions. The Oeconomicus of Xenophon is a conversation between Socrates and Critobulus. The affection between Socrates and Crito is best shown by the pains taken by the former in furthering Critobulus’ education. In the Memorabilia (i. 3. 8 ff.), Socrates indirectly reproves Critobulus by a conversation in his presence held with Xenophon. The same lesson he reinforces (ii. 6, esp. 31 and 32). That it was needed appears from the impetuous character shown by Critobulus in Xenophon’s Symposium. Cf. iii. 7, ti gar sv, evh, w Krithoule, epi tini megiston fwayne (of what are you proudest?) epi kallex, evh. That Critobulus perplexed his father is shown in Ethyd. 306 d, where, speaking of his sons, Crito says: Krithoulov o `h`ion hlikian evhei (is getting on) kal deital twv d`wv avtod outhei.

20. Aifchivou: like Plato, Xenophon, and Antisthenes, Aeschines (surnamed o Skwratikov) 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 pepl areth. Aeschines was unpractical, if we can trust the amusing account given by Lysias (Frg. 1) of his attempt to establish, with borrowed money, a techn mytheww (salveshop). 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. 'Epignous: the same whom Socrates saw v`ov te deita kal to svma kawos exwta (Xen. Mem. iii. 12), and reproached for not doing his duty to himself and to his country by taking rational exercise. — toivnu: marks a transition. The fathers of some have been named, now Socrates passes to the case of brothers.

24. ekeivno ye: he at least, i.e. o ekei = o ev "Aidov, Theodotos, named last, but the more remote. — avto: Nikostatos, of whom he is speaking. His brother being dead, Nicostratus will give an unbiased opinion. — katedethi: sc. not to accuse Socrates.
25 — καὶ Παράλυος ὁδὲ ὁ Δημοδόκου οὗ ἦν Θεάγης ἀδελφός· ὁδὲ δ’ Ἀδείμαντος ὁ Ἀρίστωνος οὗ ἀδελφὸς οὗτος Πλάτων, καὶ Αἰαντόδωρος οὗ Ἀπολλόδωρος ὦδ’ ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, διὸ τινα ἐχρήν μᾶλλον μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθητο, νῦν παρασχέσθω, ἐγὼ παραχωρῶ, καὶ λεγέτω, εἰ τι ἔχει τοιοῦτον. ἀλλὰ τοῦτον πᾶν τούναντίον εὑρήσετε, ὃ ἀνδρεῖς, — πάντας ἐμοὶ βοηθεῖν ἑτοίμους τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τούς οἰκείους αὐτῶν, ὃς φασὶ Μέλητος καὶ Ἀνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένου β

25. Θεάγης: this brother of Paralys is known through Rep. vi. 496 b, where Plato uses the now proverbial expression, ὃ τοῦ Θεάγους χαλώσ, 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 Demodocus, his father, he would have gone into politics. Demodocus is one of the speakers in the Theages, a dialogue attributed to Plato, but now regarded as spurious.

26. 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 μακάρις 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 Ἀπολογία Σωκράτους (28), attributed to Xenophon, he is mentioned as ἑκατομμύρην ἡμέρας αὐτοῦ (Σωκράτους), ἄλλου ὁ ἐφήβος (a simpleton). Of the persons here mentioned, Nicostratus, Theodotus, Paralys, and Aesantodorus 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, Critobulus, and Aeschines, are named as present at the death of Socrates.

30. ἐγὼ παραχωρῶ: parenthetical. Cf. παραχωρῶ σοι τοῦ βήματος, ἦσαν ἐν ἐπηρ Αesch. 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. μέν: the μέν-clause is subordinate. Cf. 34 c, 28 c.— γὰρ: “this fact proves innocence, how can you account for this?”
35. ὁ λόγον ἔχομεν: cf. 31 b. — They might not like to acknowledge that they had been corrupted.

36. οἱ τούτων προσήκοντες: this participle, like ἀρχῶν and συνάρχῶν, by usage has become substantially a noun. The poets apparently were the first to use participles in this way. Cf. ἄνων τῶν τεκνῶν: Aesch. Pers. 245, ὁ ἐκείνου τεκνῶν Eur. El. 335. The participial use and the use as a noun subsisted side by side.

37. ἀλλ' ἦ: cf. 20 a.

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 pitiful spectacle.

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

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

4. ἐλάττων ἄγων: the μέγιστος ἄγων was the one involving a man's franchise and his life. Cf. παῖδ᾽ ἑαυτὸς παρα-στήσεται καὶ κλαθεῖ καὶ τοῦτοι ἄνων ἐξαιτησεται Dem. xxii. 99, and ὁδα τοινυν ὅτι τα παῖδα ἔχων ὀδυρεῖται (the defendant will bring his children and burst into lamentations) καὶ πολλοὺς λόγους καὶ ταπείνους ἑρεί, δακρύων καὶ ὃς ἐλευθεραυόν τοιῶν αὐτῶν ib. 186.

6. ἔλεηθεν: awaken pity.
ποιήσω, καὶ ταῦτα κινδυνεύων, ὥς ἂν δόξαμι, τὸν ἐσχατὸν κίνδυνον. τάχ’ οὖν τις ταὐτα ἐννοήσας αὐθαδέστερον ἂν πρός 10 με σχοινί· καὶ ὄργισθεῖς αὐτοῖς τούτοις θείτο ἂν μετ’ ὄργης τὴν ψῆφον. εἰ δ’ ης τις υμῶν οὕτως ἔχει, — οὐκ ἄξιω μὲν γὰρ ἂν ἔγωγε· εἰ δ’ οὖν, — ἐπιεικὴ ἢ γαὶ μοι δοκῶ πρὸς τοῦτο λέγειν λέγων ὅτι "Ἐμοί, ὃ ἁρίστε, εἰσίν μὲν ποῦ τινες καὶ οἰκεῖοι· καὶ γὰρ τετού ἂυτὸ τὸ τοῦ Ἐμῆρου, οὐδ’ ἐγώ ἀπὸ δρυὸς οὐδ’ ἀπὸ 15 πέτρης πέφυκα, ἀλλ’ ἔξ ἀνθρώπων, ὡστε καὶ οἰκεῖοι μοι εἰσί καὶ υὲις, ὃ ἀνδρεὶς Ἀθηναίοι, τρεῖς, εἰς μὲν μειράκιον ἡδῆ, δύν ἐκ παιδία· ἀλλ’ ὁμως οὔδενα αὐτῶν δεύρο ἀναβιβασάμενος δεησομαι υμῶν ἀποψηφισασθαί." τί δ’ οὖν οὔδεν τοῦτων ποιήσω; οὐκ αὐθαδιζόμενος, ὃ ἀνδρεὶς Ἀθηναίοι, οὐδ’ υμᾶς 20 ἀτιμάζων, ἀλλ’ εἰ μὲν θαρραλέως ἐγώ ἔχω πρὸς θάνατον ἡ μῆ, ἐ ἄλλος λόγος, πρὸς δ’ οὖν δόξαν καὶ ἐμοὶ καὶ υμῖν καὶ ὅλη τῇ πόλει οὔ μοι δοκεῖ καλὸν εἶναι ἐμὲ τούτων οὔδεν ποιεῖν καὶ

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

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

10. αὐτοῖς τούτοις: causal. — ὄργη: the state of mind which results from ὄργισθεῖς.

11. γάρ: "(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. τούτῳ αὐτῷ τὸ τοῦ Ἐμῆρου: 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 ὁ γὰρ ἀπό δρυὸς ὅσι 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 καὶ means also, while the second introduces a particular case under οἰκεῖοι — yes, and s' ms.

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

17. οὔδενα: the negative applies to both the participle and δῆσομαι.

20. εἰ μὲν θαρραλέως ἐχω κτλ.: whether I can look death in the face or not. Grammatical consistency would require that ἀλλὰ should be followed by a participle, but the construction is shifted. Cf. ἐδίκει 21 e.
PLATO'S APOLOGY OF SOCRATES

35 b τηλικον्दὲ ὅντα καὶ τοῦτο τούνομα ἔχοντα, εἴτ' οὖν ἀληθὲς εἴτ' οὖν ψεύδος. ἀλλ' οὖν δεδογμένων γ' ἐετὶ τὸ Σωκράτης 25 διαφέρειν τινὶ τῶν πολλῶν ἀνθρώπων. εἰ οὖν ύμῶν ὁ δο-35 κοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία εἴτε ἀλλ' ἦτινοιν ἀρετῆς τοιούτω ἐσονται, αὐτῷρον ἢν εἴη· οἴονσπερ ἐγὼ πολλάκις ἐώρακά τινας, ὅταν κρίνωνται, δοκοῦντας μὲν τὴν, θαυμάσια δ' ἐργαζομένους, ὡς δεινὸν τι οἰομένους πείσετοι 30 εἰ ἀποθανοῦνται, ὡσπερ θανατώτων ἐσομένων, ἂν ημεῖς αὐτοὺς μὴ ἀποκτένητε· οἱ ἐμοὶ δοκοῦνσιν αὐσχύνην τῇ πόλει περι-ἀπτεων, ὡς 'ἂν τινα καὶ τῶν ἔξων ὑπολαβέων ὅτι οἱ διαφέ-ροντες Ἀθηναίων εἰς ἀρετήν, οὐς αὐτοὶ ἑαυτῶν ἐν τε ταῖς ᾳρχαῖς καὶ ταῖς ἄλλαις τιμαῖς προκρύνουσιν, οὕτω γυναικῶν οὐδὲν διαφέρουσιν: τάντα γὰρ, ὁ ἀνδρεῖς Ἀθηναῖοι, οὐθ' ἡμᾶς χρῆ ποιεῖν τοὺς δοκοῦντας καὶ ὁπιοῦν εἶναι, οὔτ' ἂν ημεῖς ποιῶμεν ὡμᾶς ἐπιτρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι

23. τοῦτο τούνομα: cf. 23 a.
24. ψεύδος: used as the contrary of the adjective ἀληθές. — ἀλλ' οὖν κτλ.: however that may be, people have come to believe. — τό: indicates that what follows is quoted.
25. ύμῶν: partitive with οἱ δοκοῦντες. — οἱ δοκοῦντες: here Socrates may have had Pericles in mind, if Plutarch's gossip is truth. Cf. 'Ἀσπασίαν μὲν οὖν ἐγγυήσατο, πολλὰ πάνω παρὰ τὴν δίκην, ὡς Αλεξίνης φηναι, ἀφέλε ὑπὲρ αὐτῆς δάκρυα καὶ δεσθές τῶν δικαστῶν Pericl. 32. 3, he begged Aspasia off, though Aeschines says it was by a flagrant disregard of justice, by weeping for her and beseeching the jurymen.
27. τοιοῦτοι: i.e. such as are described in 34 c, and below.
30. ἀθανάτων ἐσομένων: the subject of this genitive absolute is the same as that of ἀποθανοῦνται. This is not the regular construction, for usually the genitive absolute expresses a subordinate limitation, and clearness demands an independent subject. Here, and in many cases where it introduces an independent idea, it depends on the leading clause for its subject. Cf. καὶ οὐκ ἐφασαν λέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῷ, ὡσπερ καὶ ταῖς προτέροις μετὰ Κύρων ἀναβασί ... καὶ τάντα οὐκ ἐτι μάχην ἱδώνων Χεν. Ἀν. i. 4. 12. — For the thought, cf. ὁ πέτων, εἰ μὲν γὰρ πόλεμον περὶ τὸν δυνατὸν ἀλεί δὴ μέλλομεν ἀγήρα τ' ἀθανάτωτε ἐσο-σοῦ, οὔτε κεν αὐτὸς ἐνι πρώτῳ μαχομένην Hom. M 322.
33. ἐν ταῖς ἀρχαῖς: i.e. in bestowing offices.
34. οὕτοι: a pointed reiteration.
35. ἡμᾶς: i.e. defendants.
36. δοκοῦντας κτλ.: cf. 1. 28.
37. ύμᾶς: i.e. the δικασταὶ.
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 justice, not to award favors. If I should urge you to acquit me contrary to your oath, I should show that I do not believe the gods to exist and punish perjurers. But I believe in the gods, and am ready to leave the decision of my case to them and my judges.

1. χωρίς δὲ τὴς 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 οὖθε (with ἀποφεύγειν) is merely the correlative of the first; in the positive form of statement, καὶ would be used.

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


5. ὀμόμοιον: part of the oath taken by the δίκαιος was ψηφοφορία κατὰ τὸν νόμον . . . καὶ οὔτε χάριτος ἔνεκ’ οὐν’ ‘ἐχ-θρας . . . καὶ ἀκρόδοσομαι τοῦ τοῦ κατηγόρου καὶ τοῦ ἀπολογουμένου ὁμολογὸς ἄμφοιν. The orators often refer to this oath. οὐ is used, not μή, in keeping the form of the oath in indirect discourse.

7. ἐπιτιθείσθαι: allow yourselves to be habituated.

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

9. ἀμήθ’ ἡγοῦμαι: notice the order. Socrates adds μὴθ’ δισιά last because he remembers the ἐπιρροέων above.

10. ἄλλως . . . καί: the hyperbaton (H. 1062) consists in interrupting the familiar phrase ἄλλως τε καί, in
XXV. To μὲν μὴ ἀγανακτεῖν, ὥς ἀνδρες Ἀθηναίοι, ἐπὶ ε ὁ τούτῳ τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἀλλά τέ μοι ἔδωκαν συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονε τὸ γεγο-
nós touto, alla polú mállov thauµmáçw ékatetwv tón ψήφων τόν γεγονότα αριθµόν. ou γαρ φόµην ἐγωγ' οὔτω παρ' ὀλύγον ἔσεσθαι, ἀλλὰ παρὰ πολὺ: νῦν δ', ὡς ἐοικεν, εἰ τριάκοντα μόνας μετέπεσον τῶν ψήφων, ἀποπεφεύγη αὖν. Μέλητον μὲν οὖν, ὡς ἐµοὶ δοκῶ, καὶ νῦν ἀποπεφεύγα, καὶ οὐ μόνον ἀποπεφεύγα, ἀλλὰ παντὶ δῆλον τούτο γε, ὅτι, εἰ μὴ ἀνέβη Ἀνυτος καὶ Λύκων κατηγορήσοντες ἐµοῦ, κἀν ὡφλε χιλίας δραχµὰς οὐ μεταλαβών τὸ πέμπτον μέρος τῶν ψήφων.

XXVI. Γε τοῖς ὕµῖν µοι ὁ ἀνήρ θηατάτων. εἶν. ἐγὼ δὲ ὅτι τίνος ὑµίν ἀντιτιµήσοµαι, ὃ ἀνδρές Ἀθηναίοι; ᾧ δῆλον ὅτι τῆς ἀξίας; τί οὖν; τί ἀξίος εἰµι παθεῖν ἥ ἀποτείσαι, ὃ τι μαθῶν ἐν τῷ βίῳ οὐχ ἥσυχιαν ἢγον, ἀλλ' ἀµελήσας ὄντερ µέρος τῶν ψήφων: so close. οὔτω is separated from ὀλύγον by παρά, a case of apparent hyperbaton. See on ἀλλως τε κτλ. 35 d. The combination παρ' ὀλύγον 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 οὔτω. The ὀλύγον was sixty-one votes.—The subject of ἔσεσθαι, of course, is to be supplied from τῶν γεγονότα ἀριθµῶν.

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

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

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

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

2. ὕµιν: ethical dative.—ἡ: cf. 26 b.

3. παθεῖν κτλ.: see Introduction § 57.—ὁ τι µαθῶν: strictly speaking, this is the indirect form of τι µαθῶν, which hardly differs from τι παθῶν. GMT. 839; H. 968 c. Both idioms ask with surprise for the reason of an act. They resemble two English ways of asking "why?" "what possessed (µαθῶν) you?" "what came over (παθῶν) you?"

4. ἀµέλησας: 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. — ὁπερ ὁ πολλοὶ: sc. ἐπιμελοῦνται ἀμελήσας. — Socrates excuses himself for not taking part with the democracy against the Thirty.

6. ἄλλων ἄρχὼν κτλ.: ἄρχὼν 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 φήτορες.

10. ἐπὶ δὲ τὸ ἱδία κτλ.: but to benefiting privately individuals. This is strictly the completion of the thought introduced by ἄλλων ἀμελήσας, which, though ἐνταῦθα μὲν ὁ ὅμως ἰδία furnishes its verb, still requires a positive expression to explain ὁδὸς ἱσχύς ἱδία ἵστατα, as is often the case with ὁδὸς, is resumptive, and restates ἐπὶ δὲ τὸ ἱδία ἐκαστόν κτλ.

11. ἐπιχειρῶν: explains ἐνεργεῦται.

12. μὴ πρῶτερον κτλ.: cf. 30 a b.

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

15. τῶν τ’ ἄλλων: not a third specification in line with μὴτε ... μὴτε, but connected with the whole μὴ πρῶτερον ... πάλιν. — κατὰ τῶν αὐτῶν πρῶτον: repeats ἐκ παραλληλῶν the thought conveyed by ὠδος, which points back to μὴ πρῶτερον ... πρὶν, i.e. so that what was essential might not be neglected in favor of what is unessential.

16. τὸ ὄν κτλ.: a return to the question asked above, with omission of what does not suit the new connection. "What recompense should be given?"
19. ἀνδρὶ πένητι εὐεργέτῃ: a poor man who has well served the state. He is poor, and therefore needs the σέτισις, and he deserves this, because he is εὐεργέτης.

20. ἐτή: cf. 35 c.—μᾶλλον πρέπει οὕτως: with colloquial freedom Socrates combines two idioms ὅκε ἐσθ' ὂ τι μᾶλλον πρέπει ἡ καὶ ο ἐκεί πρέπει οὕτως ὑπερ ὑμών ἱπποῦ ἡ συνυφρίδι ἡ ἐμφανίζεται νενίκηκεν Ὑλομπίασιν. ὁ μὲν γὰρ ἴματος ποιεῖ εὐθαλάμων δοκεῖν εἶναι, ἐγὼ δ' εἶναι· καὶ ὁ μὲν τρεῖς φῆσιν οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. οἱ οὐν δεῖ με κατὰ τὸ δίκαιον τῆς ἄξιας τιμᾶσθαι, τούτων τιμῶμαι, ἐν πρυτανεῖσιν

XXVII. ίσως οὖν ὑμῖν καὶ ταύτῃ λέγων παραπλησίως δοκῶ λέγειν ὥστε περὶ τοῦ οὐκτοῦ καὶ τῆς ἀντιβολῆσεως,

22. ἐν πρυτανείοις σιτείσθαι: 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 θεσμοθέσιον, the prytanes in the rotunda or θέλος, 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.—ὑπὶς 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. εὐθαλάμων κτλ.: according to Thucydides (vi. 16), Alcibiades claimed that his appearance at the Olympian games in the time of the Peloponnesian War (420 b.c.) with seven four-horse chariots to compete for prizes,— and winning the first, second, and fourth prizes,— made a great impression on the other Greeks, and convinced them that the power of Athens was not, as they thought, nearly exhausted by the war.

25. οὐδὲν δεῖται: only rich men could afford to compete in such 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
37 e ἀπανθαδιζόμενος: τὸ δ’ οὐκ ἔστιν, ὡς Ἀθηναίοι, τοιοῦτον, ἀλλὰ τοιώνδε μᾶλλον: πέπεισμα ἐγὼ ἔκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ἦμάς τοῦτο οὐ πείθω. ὁ λίγον γὰρ χρόνον ἄλληλοις διειλεγμέθα: ἐπεί, ὥσ ἐγώμαι, εἰ ἦν ἦμῖν νόμος, ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν μόνον κρίνειν, ἀλλὰ πολλὰς ἐπείσθητε ἂν: νῦν δ’ οὐ βράδιον ἐν χρόνῳ ὁ λίγα μεγάλας διαβολὰς ἀπολύεσθαι. πε-38 πεισμένοις δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτόν γ’ ἀδικήσειν καὶ κατ’ ἐμαυτόν ἐρεῖν αὐτός, ὥσ ἐξίος εἰμί τοι κακοῦ, καὶ τιμήσεσθαι τοιοῦτον τινὸς ἐμαυτός: τι δεῖσται; ἢ μὴ πάθω τοῦτο οὐ Μέλητος μοι τιμᾶται, ὃ φημι οὐκ εἰδέναι οὔτ’ εἰ ἀγαθόν οὔτ’ εἰ κακὸν ἔστιν; ἀντὶ τούτου δὴ ἐλώμαι ὃν εἴ οἶδ’ ὅτι κακῶν οίτων, τούτων τιμησάμενος: πότερον δεσμοῦ; καὶ τί με ε δεῖ ζῆν ἐν δεσμωτηρίῳ, δουλεύοντα τῇ ἀεὶ καθισταμένῃ ἄρχῃ, τοῖς Ἐνδεκα; ἀλλὰ χρημάτων, καὶ δεδεσθαὶ ἐως ἀν ἐκτείνω; as well submit to the sentence proposed by Meletus.

3. ἀπανθαδιζόμενος: explains παραπλησίως κτλ. — For the facts, cf. 34 d. — τὸ δὲ: ὁ δὲ, ὦ 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 ἀπο τὸν ὁκτυον κτλ. For a different use of τὸ δὲ, cf. τὸ δὲ κινδυνεῖ 23 a.


5. ὀλίγον: i.e. only a short time.

6. ὡς ἐγώμαι: belongs to the principal clause.

7. ὠπέπερ καὶ ἄλλοις: for instance the Lacedaemonians.


14. ἐλώμαι ἄν... οίτων: a remarkable construction, arising from ἐλώμαι τι τούτων ἢ εἴ οἴδα κακὰ ἄντα, by the assimilation of τούτων ἢ to ἄν and of κακὰ δῦτα to κακῶν ἄντων, and the insertion of ὅτι after οἴδα. εἴ οἴδ’ ὅτι and οἴδ’ ὅτι occur frequently (in parenthesis) where ὅτι is superfluous. Cf. δὴ ὅτι Crito 53 a. — ἐλώμαι is subjunctive of deliberation.

15. τούτου κτλ.: a part (τι) of ἄν, by proposing a penalty of that.

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

17. τοῖς Ἐνδεκα: cf. oi ἄρχοντες 39 e. — ἀλλὰ χρημάτων: a negative answer to the preceding rhetorical question is here implied; otherwise ἢ might equally well have been used. The second ἀλλὰ introduces an objection, which answers the question
immediately preceding it. — καὶ δειθήσαι κτλ.: to remain 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).

18. ταυτόν: i.e. this proposition amounts to the other, — perpetual imprisonment.

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

21. εἰ... εἰμί: cf. 30 b, 25 b.

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

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

26. ὁ βίος: the article as here used has something of its original demonstrative force; accordingly ἐξελθόντι... ἐὰν 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 ἐξέχρωσθαι means go into exile; φεύγων, live in exile; and κατανεῖναι, come back from exile. — τηλικῶδες ἀνθρώπω: the common idiom would be τηλικῶς ἄντι. But cf. τηλικοῖδε ἀνδρεῖς Crito 49 b.

31. δι' αὐτοὺς τούτους: the involuntary cause in contrast to οὕτωι αὕτοι. 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. ήμιν: ethical dative. — ἐξέλθων ἕν: to live on in exile. This forms a unit to which σιγῶν and ἱστορίαν ἄγων are added by way of indicating the manner of life he will lead. The meaning of ἱστορίαν ἄγων is plain from 38 b. It is the opposite of πολυπράγμονών. If Socrates would so live, he would be unmolested at Thebes or at Corinth.

— τούτι δή: 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 (5). — πείσαι: expository infinitive. — τυνάς: Socrates probably means most of the Athenians.

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

9. ἀνεξάταστος: 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 ἐμαυτόν καὶ ἄλλους ἐξετάζοντος).

10. ταύτα δέ: this is the apodosis to ἐὰν τε ἀδ ἱστορίαν, with a shift of construction. — τὰ δέ: cf. τὸ δέ 37 a.

12 f. εἶ μὲν γὰρ ἥν κτλ.: γὰρ is related to the thought which lies unuttered in the previous explanation, — "not from love of money do I refuse to make a proposition." The apodosis includes δός ἐμελλὼν κτλ. Cf. δός ἐμελλεν 20 a.
14. *vìn ðè*, òu γáρ: *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 ἀργυρίων: about seventeen dollars. This is certainly small compared with the fines of fifty talents ($50,000) imposed in other cases, e.g. upon Miltiades, Pericles, Timotheus, and Demothenes.

20. αὐτοὶ δ’ ἐγγυάσθαι: sc. φασὶν, to be supplied from κελέυοντι (cf. δὲ ἐν 28 e). Their surety would relieve Socrates from imprisonment.

Here ends Socrates’s ἀντίπλησις, 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. ὄνομα κτλ.: cf. τὸ ὀνόμα καὶ τὴν διαβολὴν 20 d.— ὑπό: as if with ὄνομα ἐξετε κτλ. was often preferred by the Greeks to their somewhat cumbrous future passive. — λαοδορεῖν: Athens was not popular in Greece, and many were ready to criticise her.
δή σοφῶν εἶναι, εἰ καὶ μὴ εἰμί, οἱ βουλόμενοι ὑμῖν ὠνειδίζειν.
5 εἰ οὖν περιεμένατε ὅλγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἄν ὑμῶν τοῦτο ἐγένετο: ὦράτε γὰρ δὴ τὴν ἡλικίαν ότι πόρρω ἡδή ἐστὶ τοῦ βίου, θανάτου δὲ ἐγγύς. λέγω δὲ τούτῳ οὐ πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισμάτων θάνατον. 

λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς τούτους. ὑσως με 10 οἴσεσθε, ὦ ἄνδρες, ἀπορία λόγων ἐαλωκέναι τοιοῦτων, οἵ τινὶ ὑμᾶς ἐπεισά, εἰ ὡμῆν δεῖν ἀπαντα ποιεῖν καὶ λέγειν ὡστ' ἀποφυγεῖν τὴν δίκην. πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐαλωκα, οὐ μέντοι λόγων, ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οὐδ' ἄν ὑμῖν ἥδιστα ἦν ἀκούειν, θρηνοῦντός τε μου καὶ ὀδυρμένου καὶ ἄλλα ποιοῦντος καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγώ φημι. οἷα εἰ δή καὶ εἴθυσθε ὑμεῖς τῶν ἄλλων ἄκοεν. ἀλλ' οὔτε τότ' ὑήθην δεῖν ἕνεκα τοῦ κυνιδύνου. πρᾶξαί οὐδὲν ἀνελεύθερον, οὔτε νῦν μου μεταμελεῖ οὕτως ἀπολογησαμένω, ἀλλὰ πολὺ μᾶλλον 15 αἰροῦμαι ὡδ' ἀπολογησάμενος τεθναίναι ἡ ἔκεινως ζῆν· οὔτε γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ

5. εὶ οὖν: resumes 1. 1.
6. ὅτι πόρρω κτλ.: explains ἡλίκιαν. — πόρρω τοῦ βίου: far on in life. The genitive is local, not ablative.
7. θανάτου δὲ ἐγγύς: and near unto death. The contrast introduced by δὲ is often so slight that but overtranslates it; it here marks the contrast with βίου, with which μὲν might have been used.
13. τολμῆς: in its worst sense, like the Latin audacia. Cf. ἔαν τις τολμᾷ 39 a, below, and Crito 53 c.
15. θρηνοῦντος κτλ.: a development of the idea in τοιαῦτα, αὐτ' ἂν κτλ. Here is a transition from the accusative of the thing heard (θρηνοὺς καὶ ὀδυρμόδως) to the genitive of the person heard. — The thought refers to 34 c. — Cf. also Gorg.
crime.

25. 

30. 

35. 

XXX. (τὸ δὲ δὴ μετὰ τούτο) ἐπιθυμῶ ὑμῖν χρησμοφόρησαι,

22. 

27. 

28. 

29. 

30. 

32. 

33. 

34. 

35. 

XXX. You Athenians who have voted for my condemnation think that you will be freed henceforth from my reproaches. But others will arise to reproach you. The only honorable and effectual way to escape reproach, is by leading an upright life.

1. τὸ μετὰ τούτο: adverbial, like τὸ πρῶτον, τὸ νῦν, κτλ.; — χρησμοφόρησα: The Greek oracles were ordinarily in verse. Cf. χρησμοφόδος 22 c.
3. ἀνθρωποὶ χρησμωδοῦσιν κτλ.: Socrates has in mind such instances as Homer II 852 f., where Patroclus as he dies prophesies truly to Hector, οὐθὲν οὐδ' αὐτὸς δηρὸν βῇ, ἀλλὰ τοι ἦδη | ἄγχι παρέστηκεν βάναυς καὶ μάρα κραταὶ, and X 358 ff., where Hector’s last words foretell the killing of Achilles by Paris and Phoebus Apollo. Cf. Verg. Aen. x. 739,—

Ille autem exprans: Non me, quicumque es, inulto,
Victor, nec longum laetabere; te quoque fata prospectant paria, atque eadem mox arva tenebis. 

Cf. also Xen. Cyr. viii. 7. 21, ἢ δὲ τοῦ ἀνθρώπου ψυχῆς τὸτε (at the hour of death) δῆπος θειοτάτη καταφαίηται καὶ τὸτε τι τῶν μελλόντων προορᾶ· τὸτε γάρ, ὃς ἐσεκέ, μάλιστα ἐλευθεροῦτα. The same idea is found in many literatures. The dying patriarch Jacob “called unto his sons, and said, ‘Gather yourselves together that I may tell you that which shall befall you in the last days.’” Genesis xlix. 1. Cf. Brunhild in the song of Siegfried (Edda),—

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

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

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

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

6. οἶον 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 τιμωριάν τιμωρεῖσθαι τινα, without some reminiscence of which it would hardly occur to any one to say βάναυς ὑμεὶς ἀπεκτόνατε. ἀπεκτόνατε is substituted, as more vivid and concrete, for the expected τετμωρησθε. Similarly we have μάχην νικάν or ὡττάσθαι 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 ὕμιν ὁτι οὐκ ὁρθῶς ζήτε, οὐκ ὁρθῶς διανοεῖσθε. οὐ γὰρ ἔσθ' αὐτή ἡ ἀπαλλαγή οὔτε πάνιν δυνατή οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλιστή καὶ ράστη, μὴ τοὺς ἀλλοὺς κολούειν, ἀλλ' ἔαντον παρασκευάζειν ὅποις ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὕμιν τοῖς καταψηφισμένοις μαντευσάμενοι ἀπαλλάττομαι.

XXXI. Τοὺς δ' ἀποψηφισμένοις ἴδεως ἄν διαλεχθεῖν εὑπέρ τοῦ γεγονότος τοιτου πράγματος, ἐν δ' οἱ ἀρχοντες ἀσχολίαν ἁγονοι καὶ οὕπω ἐρχομαι οἱ ἑλθόντα με δεὶ τεθναναι. ἀλλὰ μοι, ὦ ἀνδρες, παραμείνατε τοσοῦτον χρόνων. 5 οὐδὲν γάρ κωλύει διαμυθολογησαι πρὸς ἀλλήλους ἐως ἔξεστιν· ὕμιν γάρ ὡς φίλους οὐσιν ἐπιδείξαι ἑθέλα τὸ νυνί μοι συμβεβηκός τί ποτε νοεῖς. ἐμοὶ γάρ, ὦ ἀνδρες δικασταί, — ὑμᾶς γὰρ δικαστάς καλῶν ὀρθῶς ἄν καλοίν, — θαυμάσιον

13. ἔσθ' αὐτή: the position of ἐστιν near ὁ at the beginning of the clause justifies the accent.

17. μαντευσάμενος 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. ὑπέρ: here equals πεπλ. 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 ἁγονοι: the officials were occupied with preparing the formal record of the judgment and the warrant for the death of Socrates.

4. ἀλλά: used frequently, for the sake of vivacity, before the imperative or subjunctive of command. Cf. ἀλλ' ἐμοι κτλ. Cr. 45 a.

5. οὐδὲν γάρ κωλύει κτλ.: indicates the calm self-ownership of Socrates, contrasted with the ordinary attitude of those under sentence of death. — διαμυθολογησαι: 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 c.

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

8. ὑμᾶς κτλ.: here, for the first time Socrates calls his hearers judges; until now he has addressed them simply as Athenian citizens.
9. γάρ: introduces not the single statement but the combination of statements. The θαυμάσιον τι is that now, when Socrates has such a fate before him, the voice is silent, while previously, etc.— η τοῦ δαμονίου: cf. 31 d.

10. πάντως ἐπὶ σμικροῖς: see on οὗτῳ παρ’ ὀλίγον 36 a.

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

14. ξείόντι 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 πράξειν: the trial, including everything that led up to it.

19. ἡμαντιότερα: ἡμαντιότερη was used above. Here the whole is included.— υπολαμβάνω: 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 διός, 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. έμελλον: refers definitely to past time but still contains the idea of continued action.
XXXII. ἐννοήσωμεν δὲ καὶ τῇ ὅποι ἐπὶς ἔστιν ἁγαθὸν αὐτὸ εἶναι. δυοίν γὰρ θάτερον ἔστι τὸ τεθνάναι. ἡ γὰρ οἶνον μηδὲν εἶναι μηδὲν ἀισθησιν μηδειμαν μηδενός ἔχειν τὸν τεθνεώτα, ἦ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει ὁ ὅμαι καὶ μετοικησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἀλλον τόπον. καὶ εἶτε μηδειμα ἀισθησις ἔστιν, ἀλλ' οἶνον ὑπνὸς ἐπειδάν τις καθεύδων μηδ' ὁναρ μηδὲν φρα, βαυμάσιον κέρδος ἢ εиде θάνατος. ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξά-

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

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

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

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

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

4. τὸν τεθνεώτα: the subject of ἔχειν, which is an afterthought; not of εἶναι. —κατὰ τὰ λεγόμενα: Socrates asso-

ciates his idea of the life hereafter with stories and traditions whose early stages are represented by Homer's utterances about the Ἡλώσιον πεδίον and Hesiod's account of the μακάρων νήσου. The later poets, e.g. Pindar, continued what Homer and Hesiod began. And Pindar incorporates into his descriptions of life after death Orphic and Pythagorean accounts of metempsy-

chosis. Here and in the Phaedo (70 c—72 a) Socrates appeals to a παλάδις λόγος. —τυγχάνει οὖσα: the subject is τεθνάναι, but the gender of the partici-
ple is attracted to that of the predicate, μεταβολή.

5. τῇ ψυχῇ: dative of interest. —τοῦ τόπου: limiting genitive with μετα-

βολή καὶ μετοικησις. Of these, the latter repeats the former in more specific form.—τοῦ ἐνθένδε: cf. τοὺς ἐκ τῆς ναυ-

μαχίας 32 b.

6. καὶ εἴτε κτλ.: takes up in detail ἦ γὰρ οἶνον κτλ. of 1. 3. The second alter-

native is introduced by ei 5' αὖ 1. 18.

—οἶνον ὑπνός: cf. καὶ τῇ γήμως ὑπνός ἐπὶ βλεφάραις ἐπήπτε ή μήρατος ἡδίαστος, βανάτῳ ἄγχιστα ἑωκώς Ὁμ. ν 79 f.

8. κέρδος: not ἁγαθὸν, because Socrates does not consider such a condition as in itself a good. —ἀν οἶμαι: ἄν
Plato's Apology of Socrates

41a

μενον δέοι ταύτην τὴν νύκτα, ἐν ἡ οὖτω κατέδαρθεν ὡστε

10 μηδ' ὀναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ

βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτη τῇ νυκτὶ δέοι σκεφά-

μενον εἰπεῖν πόσας ἀμενον καὶ ἤδιον ἡμέρας καὶ νύκτας

ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτῷ βίῳ, οἷμαι ἀν(μη-

&oacute;) ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαρθυμνότους ἀν

15 εὑρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. εἰ

οὐν τοιοῦτον ὁ θάνατός ἐστι, κέρδος ἐγώγε λέγω: καὶ γὰρ

(οὐδεν πλείω) ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἡ μία

νύξ. εἰ δ' αὖ οἷον ἀποδημήσαι ἑστιν ὁ θάνατος ἐνθένδε εἰς

ἀλλον τόπον, καὶ ἀληθῆ ἑστι τὰ λεγόμενα ὡς ἄρα ἐκεῖ ἐσιν

20 ἀπαντες οἱ τεθνεώτες, τί μείζον ἁγαθόν τούτον εἰη ἂν, ὁ

ἀνδρες δικασταί; εἰ γάρ τις ἀφικόμενος εἰς Ἀἰδοῦ, ἀπαλ-

λαγεῖς τοὺς τῶν φασκόντων δικαστῶν ἐμαι, εὑρήσει τοὺς

41 ἀληθῶς δικαστάς, οἰπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως

belongs to εὑρεῖν, and on account of the length of the protasis is repeated first.
with οἱμαί in l. 13, and again just before
the infinitive; similarly δέοι is twice
used in the protasis. See on ἵσως τάχ' ἀν
31 a.—εἰ τινα εἰκλεξάμενον δεόι... εἰπείν,
εναρθήσθων αὖ εὑρειν κτλ.—εἰκλεξάμενον
καὶ ἀντιπαραθέντα σκεφάμενον: the first
two participles coupled by καὶ are
subordinated to σκεφάμενον, just as
this in turn is subordinated to εἰπείν.
Cf. 21 e.

14. μη δοτι, ἀλλὰ κτλ.: not to speak
of any one in private station, no, not the
Great King, etc. ἀλλὰ here introduces
a climax. See II. 1035 a.

15. αὐτόν: 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. αὐτόν.—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. ἄρα: as they say, marks this as
the popular view.

22. δικαστῶν: predicate ablative
genitive.

23 f. Μίνως κτλ.: attracted from
the accusative in apposition with δι-
καστάς to the construction of the rela-
tive clause.—According to ordinary
Greek belief, a man's occupations after
death were much the same as before.
So Socrates assumes that Minos is a
ruler and judge, and that he himself
will continue his questionings.
25. ἐγένοντο: as aorist of εἰμι.
26. 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. 31 a.
30. ὅποτε: when (if at any time) I might meet.
31. εἰ τίς ἄλλος: i.e. whoever else.
32. ἀντιπαραβάλλοντι: asyndeton (H. 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 ἐμοιγέ. The action would be οὐκ ἄνδες. — For the participle, cf. Phaedo 114 d, and see GMT. 901.
33. οὐκ ἄνδες: repeats θαυμαστὴς l. 29. — καὶ δὴ τὸ μέγιστον: and what after all is the greatest thing. Then follows, in the form of an appositive clause, an explanation of the μέγιστον. The whole is equivalent to τὸ μέγιστον ἐστὶ τοῦτο, ἐξετάζοντα διάγειν (with an indefinite personal subject). See on οἷον μηδέν εἰναι 40 c.
37. ἄγοντα: represents ὃς ἤγε. This use of the imperfect instead of the aorist is not uncommon where extreme accuracy is not aimed at.
38. μυρίους ἄν τις εἴποι: escapes from the grammatical construction, — a not uncommon irregularity. — οἷος διαλέγεσθαι καὶ συνείναι 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.
XXXIII. All, and if, as they say, and others therein, even more than tongue can tell.

39. ἀμήχανον εὐδαμονίας: more blessed than tongue can tell.

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

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 τούτῳ: this one thing above all. The position of τοῦτο, coming as it does after instead of before ἐν τῷ, 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 ἀπηλλάξαθαι: 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 τούτο κτλ.: cf. 40 a c. Socrates argued from the silence of τὸ δαίμονον 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
Achilles in Hades is represented as holding a different view (A 489 ff.), and Euripides makes Iphigenia say *κακῶς ἔχειν χαλαρά* (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 ἐδοξεῖν 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 explanation of *τοσόνδε.*

12. **ἡβήσωσι:** for the aorist, see on ἐσχέτε 19 a. Cf. Hes. Op. 132, ἀλλ' ὅταν ἡβήσει καί ἡβής μέτρον ἰκανο. 15. **ονειδίζετε:** cf. ονειδίζων 30 ε. 18. **δίκαια πεπονθάωσ: fairly treated,** to be understood in the light of Chapters XVIII and XXVI. Socrates deserves what is good,—but death is good.—**αὐτὸς τε κτλ.: for ἐγὼ αὐτῶς κτλ.** Cf. Crito 50 ε.

20. **ἀλλὰ γὰρ ἥδη ὥρα ἀπιέναι, ἐμοὶ μὲν ἀποθανομένῳ, ύμῶν δὲ βιωσόμενοις: ὀπότεροι δ' ἡμῶν ἔρχονται ἐπὶ ἀμείνων πρᾶγμα, ἅδηλον παντὶ πλὴν ἦ τῷ θεῷ.**

22. **πλήν ἦ:** cf. ἀλλ' ἦ 20 d.
I. ΣΩΚΡΑΣ. Τί τηνικάδε ἀφίξαι, ὡς Κρίτων; ἡ οὖ πρὶν ἀ ἐτί ἐστίν;
ΚΡΙΤΩΝ. Πάντα μὲν οὖν.
ΣΩ. Πηνίκα μάλιστα;
ΚΡ. 'Ορθρος βαθύς.
ΣΩ. Θαυμάζω ὡς ήθέλησε σοι ὁ τοῦ δεσμωτηρίου φύλαξ ὑπακούσαι.
ΚΡ. Συνήθης ἥδη μοί ἐστιν, ὡς Σώκρατες, διὰ τὸ πολλάκις δεύρο φοιτᾶν, καὶ τί καὶ ἐφεργέτηται ὑπ’ ἐμοῦ.
ΣΩ. 'Αρτι δὲ ἥκες ἡ πάλαι;
ΚΡ. Ἐπιεικῶς πάλαι.
ΣΩ. Εἶτα πῶς οὖκ εὐθὺς ἐπηγειρᾶς με, ἀλλὰ συγὴ παρα- β κάθησαι;

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

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

5. ὁρθρός βαθύς: the expression means rather the end of night than the beginning of day. Cf. the time when the Protagoras begins (310 a), τίς παρελθοῦσης νυκτὸς ταυτησι, ἐτί βαθός δρόμον. The description of young Hippocrates feeling his way through the dark to Socrates's bedside, in the same dialogue, shows that ὁρθρός βαθύς means just before daybreak. Cf. Xen. An. iv. 3. 8 ff., where Xenophon dreams a dream, ἐπεὶ δὲ ὁρθρός ἦν ... διηγεῖται ... καὶ ὑς τάχιστα ἐως ὑπερφάνεν ἐθύνοντο. Here ὁρθρός means the dark before the dawn. Cf. also τῇ δὲ μαὰ τῶν σαββάτων ὁρθρόν βαθέως ἐπὶ τὸ μνήμα ἠλθον St. Luke xxiv. 1.

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

12. εἶτα: refers to ἐπιεικῶς πάλαι in a vein of slight wonder or perhaps of gentle reproof.
KR. Οὐ μᾶ τὸν Δία, ὃ Σῶκρατες, οὐδ’ ἂν αὐτὸς ἦθελον ἐν τοσαύτη τ’ ἁγρυπνίᾳ καὶ λύπῃ εἶναι. ἀλλὰ καὶ σοῦ πάλαι θαυμάζω αὐςθανόμενος ὡς ἤδεως καθευδεῖς· καὶ ἐπίτηδες σε οὐκ ἤγειρον, ἵνα ὡς ἤδιστα διάγγης· καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ἁγδαιμόνισα· τοῦ τρόπου, πολὺ δὲ μάλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πράως φέρεις.

ΣΩ. Καὶ γὰρ ἂν, ὃ Κρίτων, πλημμελεῖς εἰή ἁγανακτεῖν τηλικοῦτον οὖντα, εἰ δὲι ἦδη τελευτᾶν.

KR. Καὶ ἄλλοι, ὃ Σῶκρατες, τηλικοῦτοι ἐν τοιαύταις συμ-φοραῖς ἀλήσκονται, ἀλλ’ οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἥλικια τὸ 25 μὴ οὐχὶ ἁγανακτεῖν τῇ παρούσῃ τύχῃ.

ΣΩ. Ἐστι ταῦτα. ἀλλὰ τί δὴ οὕτω πρῶ ἀφίζαι;

KR. Ἀγγελίαι, ὃ Σῶκρατες, φέρων—χαλεπὴν οὐ σοὶ, ὡς ἐμοὶ φαίνεται, ἀλλ’ ἐμοὶ καὶ τοῖς σοῖς ἐπιτήδειοις πάσιν καὶ χαλεπὴν καὶ βαρείαν, ἢν ἐγὼ ὡς ἐμοὶ δοκῶ· ἐν τοῖς βαρύ-30 ταῖς ἂν ἐνέγκαμι.

14. οὐ μᾶ τὸν Δία: sc. ἐπ’ ἡγεῖρα. — The answer to Socrates’s question becomes categorical in καὶ ἐπιτήδες κτλ.

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

17. ἡγεῖρον: 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 ὅτι οὖντω) is introduced in place of the genitive.

21. πλημμελεῖς: cf. Λπ. 22 d and ἐμμελῶς Λπ. 20 c.

22. τηλικοῦτον: cf. τηλικόβδε 34 ε.

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

29. καὶ χαλεπὴν καὶ βαρείαν: an effective and almost pathetic reiteration of the first χαλεπὴν,—made all the stronger by the doubled καὶ. — ἐν τοῖς βαρύτασι ἂν ἐνέγκαμι: Herodotus, Thucydides, Plato, and later writers use ἐν τοῖς, about, idiomatically to limit the superlative. Originally in such an expression the participle was used, e.g. ἐν τοῖς βαρέως φέροντι κτλ. Thus ἐν τοῖς becomes an adverb, which describes not absolute precedence but a general superiority.
PLATO'S CRITO

44 a  

ΣΩ. Τῶν ταύτην; δ' τὸ πλοῖον ἀφίκται ἑκ Δῆλον, οὐ δέ ἀφικομένου τεθνάναι με;  

ΚΡ. Οὕτως δὴ ἀφίκται, ἀλλὰ δοκεῖ μὲν μοι ἦξεν τῆμερον ἐξ ὧν ἀπαγγέλλουσιν ἥκοντες τινες ἀπὸ Σουνίου καὶ καταλ- 

πότες ἐκεῖ αὐτό. δῆλον οὖν ἐκ τούτων [τῶν ἀγγέλων] ὃ ὦ ἦξει τῆμερον, καὶ ἀνάγκη δὴ εἰς αὖριον ἔσται, ὡς Σώκρατες, 

τὸν βίον σε τελευτάν.  

Π. ΣΩ. Ἀλλα, ὥς Κρίτων, τύχῃ ἄγαθη. εἰ ταύτη τοῖς θεοῖς 

φίλον, ταύτη ἔστω. οὐ μέντοι οἴμαι ἦξεν αὐτὸ τῆμερον.  

ΚΡ. Πάθεν τούτῳ τεκμαίρει;  

ΣΩ. Ἕμως σοι ἔρω. τῇ γαρ πον ὑστεραία δεῖ με ἀποθυ- 

5 σκεῖν ἢ ἢ ἄν ἐλθῇ τὸ πλοῖον.  

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.  

ΣΩ. Οὐ τούνυν τῆς ἐπιούσῃς ἡμέρας οἴμαι αὐτῷ ἦξειν, 

ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἐκ τινος ἐνυπνίου ὃ ἐβ- 

ρακα ὅλιγον πρότερον ταύτης τῆς νυκτὸς· καὶ κινδυνεύεις 

10 ἐν καιρῷ τῳδιὸν οὐκ ἐγείραί με.  

31. τίνα ταύτην: the construction of the previous clause is continued. Cf. πολαν σοφιαν ταύτην Ἀρ. 20 d. — 


32. τεθνάναι: cf. Ἀρ. 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 αὖριον: construe with τε- 

λευτάν.  

II. 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. ἀλλά: introduces the cheerful 

hope of Socrates in vivid contrast to 

Crito's despondency.  

4. τῇ γάρ πον κτλ.: this is the first 

premise that follows the conclusion 

stated above in οὐ μέντοι ἦξεν τῆμερον; 

the second is contained in the account 

of the dream.  

6. οἱ κύριοι: i.e. οἱ Ἐνδεκα.  

7. τῆς ἐπιούσῃς ἡμέρας: means the 

same as τῆμερον, for Socrates is now 

thinking of the fact that day has 

not yet dawned. See on ὅρθρος βα- 

θός 43 a.  

9. ταύτης τῆς νυκτὸς: temporal 

genitive, explaining πρότερον. The 

vision came after midnight, a circum- 

stance of the greatest importance 

according to Moschus, Ἰδγίλλ. ii. 2, 

νυκτὸς ότε τρίτατον λάχος ἑστιαί, ἐγνύθι 

ὁ ἡώς ... εὕτε καὶ ἀτρεκέων ποιμαίνεται
ΚΡ. ᾿Ην δὲ δὴ τί τὸ ἐνύπνιον;
ΣΩ. Ἐδοκεῖ τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδῆς,
λευκὰ ἰμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν. "ΣΩ Σῶκρατες, ᾿ήματι κεν τριτάτῳ Θήνῃ ἐρίβωλον ἵκουλ."
λῶν δόξης μέλει; οἱ γὰρ ἐπιεικεστάτου, ὥν μᾶλλον ἁξιον φροντίζειν, ηγήσονται αὐτὰ οὕτω πεπράχθαι ὡσπερ ἂν πράχθη.

15 ΚΡ. Ἀλλ' ὁρᾶς δὴ ὅτι ἀνάγκη, ὥ Σώκρατες, καὶ τῆς τῶν ἀπολλῶν δόξης μέλεών. αὐτὰ δὲ δῆλα τὰ παρόντα νῦν, ὅτι οὐκ ὑπὲρ οὐ τὰ σμικρότατα τῶν κακῶν ἐξ-ἐργάζεσθαι, ἀλλὰ τὰ μέγιστα σχεδόν, ἐὰν τις ἐν αὐτοῖς διαβεβλημένος ᾗ.

ΣΩ. Εἰ γὰρ ὄφελον, ὥ Κρίτων, οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἵνα οἰοί τ' ἱσαν καὶ ἄγαθὰ τὰ μέγιστα, καὶ καλῶς ἄν εἰχεν· νῦν δ' οὐδέτερα οἰοῖ τε· οὔτε γὰρ φρόνυμον οὕτ' ἀφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τούτο ὁ τι ἄν τύχωσιν.

IV. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἔχετω. τάδε δ', ὥ Σώκρατες

13. ὡσπερ ἂν πράχθη: the aorist subjunctive is used with the force of the future perfect.
15. ὁρᾶς δὴ: Crito means to point at the case in hand. “The fact is that the many are really able, etc.” Crito has profited little by what Socrates has said in the court-room. Cf. Ap. 30 d, 40 b.
16. δῆλα κτλ.: i.e. show clearly.
20. εἰ γὰρ ὄφελον κτλ.: a wish the object of which is not attained; and ἵνα οἰοῖ τ' ἱσαν expresses an unattained purpose depending on the preceding unfulfilled wish. SCG. 367; GMT. 333; II. 884.
21. ἐργάζεσθαι: serves as a repetition of ἐξἐργάζεσθαι above. Such repetition of the simple verb is common. Cf. 49 c d.
22. καλῶς κτλ.: indeed (i.e. in this case) it would be well. — νῦν δὲ: introduces the fact. Supply ἐργάζεσθαι here, and ποιοῦσι with ὁ τι ἄν τύχωσιν. In hypothetical and relative sentences, τυγχάνειν may be used without the participle, which is always suggested by the leading clause.

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

1. ταῦτα κτλ.: Crito cannot stop to discuss this point, and so is ready to grant it. — A like clause is often used to mark a transition.
2. ἀρά γε μή: like μή alone (Ap. 25 a), ἀρά μή 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 μή which follows προμηθεῖα 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 ἐξέλθηs and ἀναγκασθῶμεν denote simply the occurrence of the action.

9. ἀλλ' ἐμοὶ πείθου, μή... ποίει: no, no! 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 reënforced by the negative μή ποίει, do this and do not do that. Cf. 46 a.

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

13. ο: object of λαβόντες.

14. τούτους: said with some contempt.

16. ὡς ἐγὼ οἶμαι: said with reference to the appositive ἰκανά.

17. οὐκ οἶεί: Crito recollects what Socrates had said (45 a, in connection with 44 e). See on οὐ φήτε Ἀρ. 25 b.
45 a  

τάμα, ξένοι οὐτοί ἐνθάδ' έτοιμοι ἀναλίσκειν. εἰς δὲ καὶ κεκομικέν ἐπ' αὐτὸ τοῦτο ἀργύριον ἰκανόν, Σιμμίας ο Ὀηβαῖος.  

20. έτοιμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὥστε, ὅπερ λέγω, μήτε ταῦτα φοβοῦμενος ἀποκάμης σαυτόν σώσαι, μήθ' ὣ ἐλεγες ἑν τῷ δικαστηρίῳ δυσχέρες σοι γενέσθω, οτι οὐκ ἀν ἔχουσ ἐξελθὼν ὅ τι χρῶ σαυτῷ. πολλαχोῦ μὲν γὰρ καὶ ἄλλοσέ ὧποι ἀν ἄφικῃ ἀγαπήσουσί σε· ἐὰν δὲ βούληθεν  

25 εἰς Θετταλίαν λέναι, εἰσὶν ἐμοὶ ἐκεῖ ξένοι, οΐ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφαλεῖάν σοι παρέξονται ὥστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν. 

V. ἐτι δ', ὅ Σώκρατες, οὐδὲ δίκαιον μοι δοκεῖς ἐπιχειρεῖν πράγμα, σαυτόν προδοῦναι, ἐξόν σωθήναι· καὶ τοιαῦτα σπεύδεις περὶ σαυτόν γενέσθαι, ἀπερ ἄν καὶ οἴ ἔθροι σου σπεύσατε τε καὶ ἐσπευσάν (στὶ διαφθείραι βουλόμενοι) πρὸς δὲ τοῦτοι καὶ τοὺς ὑεῖς τοὺς σαυτὸν ἐμοιγε δοκεῖς προδιδόναι, (οὐς σοι ἐξόν καὶ ἔκθρεψαι καὶ ἐκπατείσαι) ὀνήσει πανταλιπῶν, καὶ τὸ σὸν μέρος, ὅ τι ἀν τύχωσιν, τοῦτο πράξον-

18. ξένοι οὐτοί: cf. ἄλλοι τοῖνυν οὐτοὶ Ἀρ. 33 e. The pronoun calls up the ξένοι 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 σαυτόν 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. ὁ ἐλεγες: cf. Ἀρ. 37 c d.  

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

24. ἄλλοσε: for ἄλλοθι, which we expect after πολλαχοῦ, on account of ὥστε. This is attraction, or inverse assimilation. — The μὲν-clause seems here less important than the ὥ-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 accentuated for emphasis and to disconnect it from ἐσπευσάν.  

7. ὅ τι ἀν τύχωσι: sc. πράττοντες. Cf. 44 d. — τοῦτο πράξουσιν: cf. ἐμ, κακῶς, and even ἀγαθῶν (used adverbially) with πράττειν (Ἀρ. 40 c)
9. ἢ γὰρ κτλ.: the γὰρ is connected with an unexpressed reproof.
13. φάσκοντά γε δή: particularly when one claims that he has, etc. Cf. ἀ γε δή Ἀρ. 40 α.
15. μὴ: see on ἀρα γε μὴ 44 ε. 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 τινὶ κτλ.: some lack of manliness on our part. Notice here the emphasis given to τῇ ἡμετέρᾳ, for which we are responsible. If Crito and the rest, by showing more energy, by using all possible influence against Meletus and his abettors, had carried the day, they would have been more genuinely ἄνδρες in Crito’s sense.—καὶ ἡ ἐσθοδός; καὶ ὁ ἄγων: 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.
17. ἐισηλθέν: cf. Ἀρ. 29 c.
18. ὁ ἄγων: the management of the case, when it came to trial,—that Socrates did not properly conciliate his judges.—τὸ τελευταῖον τουτί: the scene of this act is laid in the prison. The expression at first is indefinite,—whether death or escape from death, but at last refers to the present opportunity to leave the prison by the connivance of some official.
46 b  ὁσπερ κατάγελως τῆς πράξεως κακία τυν καὶ ἀνανδρία τῇ 20 ἡμετέρᾳ διαπεφευγέναι ἡμᾶς δοκεῖν, οὕτως σε οὐχι ἐσώ. 46 σαμεν οὐδὲ σὺ σαντόν, οἴον τ' ἀν καὶ δυνατον, εἰ τι καὶ μι- κρὸν ἡμῶν ὅφελος ἦν. ταύτα ὡν, ὄ Σῶκρατες, ὥρα μὴ ἀμα τῷ κακῷ καὶ αἰσχρᾷ ἵ σοι τε καὶ ἡμῖν. ἀλλὰ βουλευον, μᾶλλον δ' οὐδὲ βουλευσθαί ἐτι ἀρα, ἀλλὰ βεβουλεύσθαι.

25 μία δὲ βουλή: τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταύτα δεὶ πεπράχθαι. εἰ δὲ τι περιμενούμεν, ἀδύνατον καὶ οὐκέτι οἴον τε. ἀλλὰ παντὶ τρόπῳ, ὄ Σῶκρατες, πείθου μοι καὶ μηδαμῶς ἄλλως ποίει.

VI. ΣΩ. Ἡ φίλε Κρίτων, ἡ προθυμία σου πολλοῦ ἄξια, ἐὰν μετά τινος ὑρθότητος εἴῃ. εἰ δὲ μή, ὅσω μείζων, τοσοῦτοι

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 ἕξι

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

21. οὐδὲ σὺ σαντόν: sc. ἐσώ. Crito hints at Socrates's part, then recurs to his own. The interjection of such σ γ clause in a relative sentence is irregular, but not unnatural.

22. ἀμα τῷ κακῷ: equivalent to ὁ μὴν κακᾶ, or the adverbial πρός, besides.

23. ἀλλά: cf. line 27, below, and ἄλλα ἔμοι πείθου 45 a.

25. τῆς ἐπιούσης: 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 περιμενούμεν: 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. ὁ Κρίτων: note the "prepositive vocative." — ἄξια: sc. ἐσώτιν, in spite of the optative in the protasis.

2. εἰ εἴῃ: not if it should be, but if it should prove to be. Cf. δενα ἄν εἴῃ
χαλεπωτέρα. σκοπείσθαι οὖν χρῆ ἡμᾶς εἴτε ταύτα πρακτέον εἴτε μή: ως ἐγὼ οὐ νῦν πρῶτον ἄλλα καὶ ἀεὶ τοιοῦτος οἶος 
5 τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἡ τῷ λόγῳ ὅς ἂν μοι λογι-ζομένω βέλτιστος φαύνηται. τοὺς δὲ λόγους οὓς ἐν τῷ ἐμπροσθεν ἐλεγον οὐ δύναμαι νῦν ἐκβάλεων, ἐπειδή μοι (῾ηδ’ ἦ τύχη) 
γέγονεν, ἄλλα σχέδον τι ὁμοίου φαύνονται μοι, καὶ τοὺς αὐ-
τοὺς πρεσβεύω καὶ τιμῶ οὐστέρ καὶ πρότερον: ὃν ἐὰν μὴ 
10 βελτίω ἔχωμεν λέγειν ἐν τῷ παρόντι, εὖ ἵσθι ὅτι οὐ μὴ 
συγχωρήσω, οὐδ’ ἂν πλείω τῶν νῦν παρόντων ἤ τῶν πολλῶν 
δύναμις ὡστέρ παῖδας ἡμᾶς μορμολυττηται, δεσμοὺς καὶ 
θανάτους ἐπιπέμπουσα καὶ χρημάτων ἀφαιρέσεις. πῶς οὖν 
ἂν μετριώτατα σκοπούμεθα αὐτά; εἴ πρῶτον μὲν τούτον 
15 τῶν λόγων ἀναλάβωμεν, ὅν οὐ λέγεις περὶ τῶν δοξῶν, πό-

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

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

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

5. τῶν ἐμῶν: τὰ ἐμά includes all the 
faculties and functions both of body 
and of mind, but very likely friends, 
as well. Among these λόγος is included 
as his wisest counselor. Cf. εἰς τὰ τῶν 
tου ἀπειθεύων 47 c and δὲ τὰ ποτ’ ἐστι τῶν 
ἡμετέρων 47 ε.—πείθεσθαι: for the 
ininfinitive with ὁλος, cf. Αρ. 31 α.

8. σχέδον τι: is used courteously, 
instead of some word like ἀτεχνώ 
or παντάπασι.—ὁμοίοι: not very dif-
ferent in sense from οἱ ἀντοί, and to be 
understood in the light of what im-
mediately follows. Cf. καὶ πρότερον 
48 b. “They seem like what they 
formerly were.” Supply ὁλος περ 
cαι πρότερον (from what follows) with ὁλοι.

11. πλείω μορμολυττηται: μορμολυ-
tεσθαι has the double accusative like 
βλάπτειν τινα τι. Μορμῶ was one of 
the fictitious terrors of the Greek 
nursery.—τῶν παρόντων: i.e. ἡ 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 θάνατοι to describe a 
vilient and premature death.

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

15. εἰ... ἀναλάβωμεν: I ‘think, if 
we should begin by taking up your point,
PLATO'S CRITO

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о, ὅτι ταῖς μὲν δεὶ τῶν
dοξῶν προσέχειν τὸν νοῦν, ταῖς δ' οὖν. ἦ πρὶν μὲν ἐμὲ δεὶν ἂν
ἀποδηώνσκεν καλῶς ἠλέγετο, νῦν δὲ κατάδηλος ἄρα ἐγένετο
ὅτι ἄλλως ἔνεκα λόγου ἠλέγετο, ᾧ δὲ παῖδια καὶ φλυαρία ὡς
ていました; ἐπιθυμῶ δ' ἐγώ' ἐπισκέψαθαι, ᾧ Κρίτων, κοινῷ
μετὰ σοῦ, εἰ τί μοι ἀλλοιώτερος φανεῖται, ἐπειδὴ ᾧδ' ἔχω, ἦ
ὁ αὐτός, καὶ ἐάσομεν χαίρειν ἣ πεισόμεθα αὐτῷ. ἠλέγετο δὲ
πῶς ὃς ἐγὼ μαί ἐκάστοτε ᾧδ' ὑπὸ τῶν οἰομένων τι λέγειν,
αὕτερ πνυδή ἐγώ ἠλέγον, ὅτι τῶν δοξῶν ἂς οἱ ἀνθρώποι
25 δοξάζουσι δέοι τὰς μὲν περὶ πολλοὶ ποιεῖσθαι, τὰς δὲ μή.
τούτῳ πρὸς θεῶν, ᾧ Κρίτων, οὐ δοκεῖ καλῶς σοι λέγεσθαι;
οὐ γὰρ (ὅσα γε τάνθρωπεια) ἐκτὸς εἴ τοῦ μέλλειν ἀποδηώ
, σκειν αὐριον, καὶ οὐκ ἂν σε παρακρούοι ἥ παρούσα συμ-
47 φορά. σκόπει δή, οὐχ ἴκανῶς δοκεῖ σοι λέγεσθαι, ὅτι οὐ
20 πάσαις χρή τὰς δόξας τῶν ἀνθρώπων τιμᾶν, ἄλλα τὰς μὲν,
tὰς δ' οὖ; τί φήσ; ταῦτα οὐχί καλῶς λέγεται .

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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. τὸς 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, ὃ μαθὼν καὶ ἐπιτηδεύον, while the praise and the blame of the many are to be neglected.

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

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

9. καὶ ἔδεστέον γέ: γέ serves, where various points are enumerated, to mark a new departure; i.e. a fact different in kind from the preceding, and thus belonging to a new class.
10 στέον γε καὶ ποτέον, ἢ ἂν τῷ ἔνι δοκῇ τῷ ἐπιστάτῃ καὶ ἐπαίτητι, μᾶλλον ἢ ἡ σύμπασι τοῖς ἄλλοις. 

ΚΡ. "Εστι ταῦτα.

Σ. Ο. Εἰπεν. ἀπειθήσας δὲ τῷ ἔνι καὶ ἀτιμάσας αὐτοῦ τὴν ὑπὸ δόξαν καὶ τοὺς ἐπαίνους, τιμήσας δὲ τοὺς τῶν πολλῶν λόγους 15 καὶ μηδὲν ἐπαίτητον, ἄρα οὐδὲν κακὸν πείσεται;

ΚΡ. Πῶς γὰρ οὖ; 

Σ. Ο. Τί δ' ἐστὶ τὸ κακὸν τούτο καὶ ποί τείνει καὶ εἰς τί τῶν τοῦ ἀπειθοῦντος; 

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα τούτῳ γὰρ διόλλυσιν.

Σ. Ο. Καλῶς λέγεις. οὐκοῦν καὶ τάλλα, ὁ Κρίτων, οὕτως, ἦνα μὴ πάντα διώμεν, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἀδικών καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ δὲν νῦν ἢ βουλὴ ἢμῖν ἔστιν, πότερον τῇ τῶν πολλῶν δόξῃ δεῖ ἡμᾶς ἐπείσθαι, καὶ φοβεῖσθαι αὐτὴν, ἢ τῇ τοῦ ἔνοσ, εἰ τὸς δ' ἐστὶν ἐπαίτων, δὲν δὲ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἡ σύμπαντας τοὺς ἄλλους; ὃ εἰ μὴ ἀκολουθήσομεν, διαφθερᾶμεν ἐκεῖνο καὶ λαβηνοῦμεθα δ' τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τοῦ δ' ἀδικῷ ἀπόλλυτο. ἡ οὐδὲν ἐστὶ τούτῳ; 

ΚΡ. Οἶμαι ἐγώγε, ὁ Σώκρατες.

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

17. εἰς τί κτλ.: cf. τῶν ἐμῶν 46 b.

19. διόλλυσιν: sc. ὁ 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,

28. ἐγίγνετο, ἀπόλλυτο: i.e. γίγνεσθαι, ἀπόλλυσθαι ἐλέγετο, the so-called philosophical imperfect, which carries a statement of the admitted results of a previous discussion back to the well-remembered time when the facts stated were established in argument. "We saw that the soul is made better by justice." Cf. ἂλλ' ἢν ἐκείνη γ' (sc. ἡ μονική) ἀντιστροφὸς τῆς γυμναστικῆς, εἰ μέμνησαι Rep. 522 a, ἐν μέσῳ γὰρ αὐτῶν ὁ δημοτικὸς ἢν (sc. as we saw) Rep. 587 c. See GMT. 49; SCG. 228.
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. τειθόμενοι μη κτλ.: by its position μη contradicts τῇ ... δόξῃ, but not τειθόμενοι, and implies ἀλλὰ τῇ τῶν μη ἐπαύτων δόξῃ. The effect of writing τειθόμενοι μη instead of μη τειθόμενοι 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 μη.—ἀρα βιωτόν κτλ.: cf. ἀνεξήσταστος βλος Ap. 38 a.

10. ἀλλὰ ... ἀρα: 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. ὁ: with both verbs, though ὀνωνάι does not govern the dative. Cf. οἷς ... ἐξετάζειν Ap. 41 c. Even λαβάσθαι usually takes the accusative.

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

17. οὐκ ἀρα οὔτω: here again Socrates takes the last step in a long induction.
48 b

τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' οὐ, οὐ ὡς ἐπαύων περὶ τῶν δι-
καίων καὶ αδίκων, ὡς, καὶ αὐτῇ ἡ ἀλήθεια. ὥστε πρῶτον
μὲν ταύτῃ οὐκ ὁρθῶς εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν
doξῆς δεῖν ἡμᾶς φροντίζειν περὶ τῶν δικαίων καὶ καλῶν καὶ
ἀγαθῶν καὶ τῶν ἐναντίων. "Ἀλλὰ μὲν δή," φαίνῃ γ' ἂν τις,
"οἷοί τ' εἰσίν ἡμᾶς οἱ πολλοὶ ἀποκτεινώναι."

KP. Δήλα δή καὶ ταῦτα· φαίνῃ γὰρ ἂν, ὡς Σώκρατες.

25 Σ. Ἀλήθη λέγεις. ἀλλ', ὦ θαυμάστε, οὕτως τ' ὁ λόγος
ὅν διεληλύθαμεν εἴμοιγε δοκεῖ ἐτί ὁμοίος εἶναι καὶ πρότερον
καὶ τόνδ' αὖ σκότει εἴ έτι μένει ἡμῖν ἡ οὐ, οὖτί οὖ τῷ ζήν περὶ
πλεῖστον ποιητέον, ἀλλὰ τὸ εὖ ζῆν.

KP. Ἀλλὰ μένει.

30 Σ. Τὸ δ' εὖ καὶ καλῶς καὶ δικαίως οτι ταύτον ἐστι, μένει
ἡ οὐ μένει;

KP. Μένει.

IX. Σ. Οὐκοῦν εκ τῶν ὀμολογουμένων τούτο σκεπτέον,
πρότερον δίκαιον εμὲ ἐνθένδε πειρᾶσθαι ἐξιέναι μὴ ἀφιέντων

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

19. αὐτή ἡ ἀλήθεια: i.e. Truth, speaking with the lips of ὁ ἐπαύων, or appearing as the result of strict and patient inquiry. The Laws are introduced later as the final authority in such matters. — ὥστε κτλ.: again Socrates reproves Crito, this time for his appeal to the Athenian public (44 d).

22. μὲν δή: nearly equivalent to µήν.

25. οὖτος τ' ὁ λόγος κτλ.: corresponds to καὶ τόνδ' αὖ, which might have been καὶ δό' 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. τό δ' εὖ κτλ.: this is needed because of the confused ideas which many associate with εὖ ζῆν, e.g. (1) plain living and high thinking, or (2) high living and no thinking.

IX. "In this case, then," says Socrates, "we are to disregard the opinions of the masses, and to consider only whether it is just or unjust, right or wrong, for me to leave the prison without the consent of the Athenians."

'Athenaios, ἣ οὖν δίκαιον. καὶ ἐάν μὲν φαίνηται δίκαιον, πειρόμεθα, εἰ δὲ μη, ἐδωμεν. ἂς δὲ σὺ λέγεις τὰς σκέψεις περὶ τ' ἀναλώσεως χρημάτων καὶ δόξης καὶ παίδων τροφῆς, μή ός ἀληθῶς ταῦτα, ὥς Κρίτων, σκέψεισι ἤ τῶν ῥαδίως ἀποκτενώντων καὶ ἀναβιωσκομένων γ' ἀν, εἴ οίδαί τ' ἦσαν, οἴδειν σὺν νῷ, τούτων τῶν πολλῶν. ἤμιν δ', ἐπειδή ὁ λόγος οὕτως αἴρει, μὴ οὐδέν ἄλλο σκεπτέων ἢ ἦ ὁπερ νυνδὴ ἐλέγομεν,

10 πότερον δίκαια πράξομεν καὶ χρήματα τελοῦντες τούτων τοὺς ἐμὲ ἐνθέντι ἐξάζουσι καὶ χάριτας, καὶ αὐτοὶ ἐξάγοντές τε καὶ ἐξαγόμενοι, ἢ τῇ ἀληθείᾳ ἀδικήσομεν πάντα ταῦτα ποιοῦντες· κἀν φανώμεθα ἀδικα αὐτὰ ἐργαξόμενοι, μὴ οὐ δὲν ὑπολογίζουσι οὔτ' εἰ ἀποθνήσκειν δεὶ παραμένουσα καὶ ἦσυχιαν ἁγνοτας οὔτ' ἄλλο ὀτιοῦν πάσχειν πρὸ τοῦ ἀδικεῖν.

ΚΡ. Καλῶς μὲν μοι δοκεῖς λέγειν, ὃ Σώκρατες· ὅρα δὲ τί δρώμεν. 

ΣΩ. Σκοπῶμεν, ὃ ἀγαθεὶς, κοινή, καὶ εἴ πη ἔχεις ἀντιλέγειν

4. τὰς σκέψεις: drawn into the construction of the relative clause, to which precedence has been given, instead of αὐτοί αἱ σκέψεις, ἃς λέγεις, σκέψεισι ἐλεύν κτλ.—The article is commonly not retained in such a case, e.g. οὔτ' ἡ τόλμη νομίζει θεοὶ οὐ νομίζουσι. The corresponding demonstrative ταῦτα goes into the gender of the predicate.

5 f. μὴ ἦτο τί: sc. ὅρα κτλ. Look to it, Crito, lest all this, at bottom, may prove to be, etc. A milder way of saying ταῦτα σκέψεισι βντα φανερα, strengthened by ὡς ἀληθῶς. Cf. μὴ οὐ τοῦτ' ἢ ἀπ. 39 a.

7. καὶ ἀναβιωσκομένων γ' ἀν: and would bring them to life again too. The ἀν forms with this participle the apodosis. Usually ἀναβιωσκομέναι is intransitive, like ἀναβιώναι.

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

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

13. ἀδικα: predicate.

15. οὔτε πάσχειν: sc. εἰ δεῖ, to be supplied from the preceding clause. — πρὸ τοῦ ἀδικεῖν: cf. ἀπ. 28 b ἅ. "There must be no question about submitting to the uttermost (ὅτι οὖν πάσχειν) rather than committing unrighteousness." See also 54 b.

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

23. ἐὰν λέγηται...: if haply the statement may satisfy you. ἐὰν does not like εἰ (cf. 48 b) mean whether. — The subject of the dependent sentence is made by anticipation (prolepsis) the object of ὅρα. 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. ἤ... ὅ: sc. κατὰ τὸ ἀληθὲς ἄν ἀποκρίνεσθαι τὸ ἐρωτώμενον.

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. ἄκοντας: sc. ἴμας. The infinitive with a verbal often depends on an implied δεῖ, even when no δεῖ precedes. Cf. 51 c. Here ἄδικητέων is equivalent to δεῖ ἄδικεῖν. GMT. 923.

2. ἦν οὔδαμῶς 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. ἴμιν: equivalent to ὃφι ἴμων.

5. ἦ πᾶσαι κτλ.: here and in the words ἦ παντὸς μᾶλλον κτλ. below, we see that Crito does not assent readily. After each double question (1) oὐδὲν... ὡμολογήῃ; (2) ἦ πᾶσαι... παντὶ τρόπῳ; Socrates has looked at Crito for an answer. Finally he extorts the
briefest assent by the pointed φαινέω
ἡ οὖ; in line 13 below.

6. ἐκκεχυμέναι κτλ.: are thrown away. Cf. Henry VIII iii. 2, "Cromwell, I charge thee, fling away ambition." Similar is the Latin effundere gratiam, la borem. — καὶ πάλαξ κτλ.: διαφέρουσε forms the predicative complement of ἐλάθομεν (GMT. 887), and διαλεγόμενον indicates concession. The present tense tells of what was going on. GMT. 147. 2.

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

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

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

22. κακῶς κτλ.: if one is wronged. — ὡς οἱ πολλοὶ φασὶ: the English idiom puts this after δίκαιον. — That "doing harm to one’s enemies" was part and parcel of the popularly accepted rule of life is plain from many passages. Compare the character of Cyrus the younger: φανερὸς Ὁ ἦν, καὶ el tis τι
27. ἀληθῆ 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, ἄδικως is sometimes used like κακουργέω, for hurt, harm. Cf. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου Rev. ii. 11; καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικηθῇς 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 ὑμῖν λέγω τοῖς ἀκούοντες· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς St. Luke vii. 27.

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

31. ὀλίγοι: i.e. only to a few.

32. τούτους 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.
'ΑΛΛ' ανάγκη τούτους ἀλλήλων καταφρονεῖν, ὅρωντας τὰ ἀλλήλων βουλεύματα. σκόπει δὴ οὖν καὶ σὺ εὖ μάλα, πότερον 49 ΚΡ. ἐμένων τε καὶ συνδοκεὶ σοι καὶ ἀρχώμεθα ἐντεύθεν βουλευόμενοι, ὡς οὔδέποτ᾿ ὀρθῶς ἔχοντος οὔτε τοῦ ἀδικεῖν οὔτε τοῦ ἀνταδικεῖν οὔτε κακῶς πάσχοντα ἀμύνεσθαι ἄντιδροντα κακῶς: ἥ ἀφίστασαι καὶ οὐ κοινωνεῖς τῆς ἀρχῆς; ἐμοὶ μὲν γὰρ καὶ πάλαι οὔτω καὶ νῦν ἐτι δοκεῖ· σοὶ δὲ εἰ τῇ ἄλλῃ εἶ δέδοκται, λέγε καὶ δίδασκε. εἰ δὲ ἐμένεις τοὺς πρόσθε, τὸ μετὰ τοῦτο ἄκονεν.

ΚΡ. 'ΑΛΛ’ ἐμένων τε καὶ συνδοκεὶ μοι· ἄλλα λέγε.

Σ. Ο. Λέγω δὴ αὐτὸ τὸ μετά τοῦτο, μᾶλλον δ’ ἐρωτῶ· πότερον 45 ἀν τις ὀμολογήσῃ τῷ δίκαια ὑντα ποιητέον ἡ ἐξαπατητέον;

ΚΡ. Ποιητέον.

XI. Σ. Ο. Ἐκ τούτων δὴ ἀθρεῖ· ἀπιόντες ἐνθεῦδ’ ἤμείς μὴ πείσαντες τὴν πόλιν, πότερον κακῶς τινας πολλ' ὑμεν, καὶ ταύτα οὐς ἡκιστα δεῖ ἡ οὐ; καὶ ἐμένομεν οἷς ὀμολογήσαμεν δικαίως οὔσιν ἡ οὐ;

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

37. ἀνταδικεῖν: explained by the following.

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

39. καὶ πάλαι κτλ.: Cf. οὗ μόνον κτλ. 46 β.

44. ἡ ἐξαπατητέον: Socrates says this rather than ἡ οὐ ποιητέον because of the preceding ἀν τις ὀμολογήσῃ 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 accusative of the thing.

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

2. μὴ πείσαντες: cf. 51 β, and note, and πείσαντες αὕτην τὸ δίκαιον πέφυκε in 51 c.—τὴν πόλιν: i.e. τοὺς Ἀθηναίους.

3. οἷς ἡκιστα κτλ.: sc. κακῶς ποιεῖν. —οἷς οὔσιν: for τούτων ὁ ὀμολογήσαμεν δίκαια δήνα. ὀμολογήσαμεν would require the accusative as in 49 ε, above, but the dative is assimilated regularly to the omitted object of ἐμένομεν.
5. **お勧め** 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. **eιθ' ὁπως** κτλ.: this softening phrase is used out of consideration for Crito, who had said εἶτεναι. To use the word applied to runaway slaves might give him offense.

9. **τὸ κοινὸν τῆς πόλεως:** the commonwealth. Cf. Σπαρτητέων τῷ κοινῷ διατεμπομένους Hdt. i. 67, sent by the commonwealth of Sparta. So Cicero says commune Siciliae.—The personification of the state and the laws which here follows is greatly admired and has been abundantly imitated, e.g. by Cicero in his first Catilinarian Oration (7. 18).—The somewhat abrupt transition from ἡμῶν above to ὁ Σώκρατες 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 ἀνατετράφθαι, not to be utterly overturned, which follows.

17. **ρήτωρ:** "this would be a good theme for an eloquent speaker." — **ὑπὲρ τούτου τοῦ νόμου** κτλ.: on behalf of this law if its existence were in jeopardy. Cf. ἐπιχειρεῖς ἀπολλύναι ὃ below. This notion of threatened suffering is often attached to the present and imperfect of this verb. The wording of this passage recalls the Athenian usage which required that a law, if any one proposed to change or repeal it, should be defended by regularly appointed advocates (συνήγοροι), but the Laws here are thoroughly personified, as wronged persons.
mev πρὸς αὐτοὺς ὅτι ἧ τὴν δίκην ἐκρίνε;” ταῦτα ἡ τί ἐροῦμεν;

ΚΡ. Ταῦτα νὴ Δία, ὁ Σῶκρατες. ἢ

XII. ΣΩ. Τί οὖν, ἄν εἰπον τινὶ νόμοι. “’Ω Σῶκρατες, ἢ καὶ ταῦτα ὑπολόγιστο ἡμῖν τε καὶ σοί, ἢ ἐμμένειν ταῖς δίκαις ἀλήθειας ἢν ἡ πόλις δικάζῃ;” εἰ ὦν αὐτῶν βαθμάζομεν λεγόντων, ἵσως ἄν εἰποιν ὅτι “’Ω Σῶκρατες, μὴ βαθμάζε τὰ λεγόμενα, ἢ

καὶ ταῦτα. Ἡμῖν δέ τις δίκαις ἀλήθειας ἀν ἡ πόλις δικάζῃ;” εἰ ὦν αὐτῶν βαθμάζομεν λεγόντων, ἵσως ἄν εἰποιν ὅτι “’Ω Σῶκρατες, μὴ βαθμάζε τὰ λεγόμενα,

5 ἢ καὶ ταῦτα. Ἔπειδὴ καὶ εἰσέβας (χρῆσθαι τῷ ἐρωτήσει τε καὶ ἀποκρίνεσθαι) ψέφε γὰρ, τί ἐγκαλοῦν ἡμῖν καὶ τῇ πόλει ἐπι-δεχόμεσθαι οὐ πρῶτον ἐν τῇ εἰγεννήσιμου ἡμεῖς καὶ δι’ ἡμῶν ἐλάμβανεν τῇ μητέρᾳ σου ὁ πατὴρ καὶ ἓφυτευόταν σε; ἄραςον οὖν, τούτων ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους, μέμφει τι ὧς οὐ καλῶς ἔχουσιν;” “Οὐ μέμφομαι,” φαίην ἄν. “Ἀλλὰ τοῖς περὶ τὴν τοῦ γενομένου τροφήν τε καὶ παιδείαν, ἐν ἡ καὶ σὺ ἐπαιδεύετο; οὐ θεόν ἡμῶν προσέταττον ἡμῶν οι ἐπὶ τούτων τεταγμένοι νόμοι, παραγγελλόντες τῷ πατρὶ τῷ σῷ ἐν μουσικῇ καὶ γυμναστικῇ

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

2. καὶ ταῦτα: i.e. that in certain cases the sentence of the laws might be set at nought. — “Was this the agreement?” — ἡ ἐμμένειν: or (was the agreement between us) that you would abide, etc.

3. αἱ ἀν δικαία: cf. 50 b and 51 e.

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

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

10. ἔχουσιν: dative of participle.

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

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

**The Theory of Education in Plato’s Republic**, by Nettleship, in Hellenica, p. 88. — The Muses in Greece had a much wider field than is assigned them now.

17. **δοῦλος**: opposed to **δεσπότης**.

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

20. *ν πρὸς μεν . . . πρὸς δὲ κτλ.*: the first clause is logically subordinate. See on **δεινά ἄν εἴην** **Ap. 28 a**. — Notice the position of **σοι**, which is nevertheless not the emphatic word.

21. **ἡν**: opposed to the future (**ἐσται**).

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

23. **κακῶς ἀκούοντα ἀντιλέγειν**: equivalent to **λοιπονόμενον ἀντιλοιπονεῖν**.

24. *οὔτε . . . πολλά*: an explanation of **ὡστε . . . ἀντιποιεῖν**, in which the negative of **οὐκ ἔσοι** **ἡν** is repeated.

25. **ἐσται**: sc. **εἴς ἴσον τὸ δίκαιον**.

25 f. **ὡστε . . . καὶ σὺ δε ἐπιχειρήσεις**: so that you in your own turn will, etc. The dependent clause of result becomes independent. — **σῷ**, when expressed in Attic, has emphatic position. **καὶ** indicates equality.
δ' ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα (καθ' ὅσον δύνασαι) ἔπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν, δ' τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελήμενος; ἢ οὕτως εἶ σοφὸς, ὥστε λέληθέν σε ὅτι μητρός τε καὶ πατρός καὶ τῶν ἄλλων προγόνων ἀπάντων τιμώτερον ἔστιν ἡ πατρίς καὶ σεμνότερον καὶ ἀγωτέρων καὶ ἐν μείζονι μοίρᾳ καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώπως τοῖς νοῦν ἔχουσι καὶ σέβεσθαι δεί καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλέ-πανούσας ἡ πατέρα, καὶ ἡ πείθειν ἡ ποιεῖν ἡ ἂν κελεύῃ, καὶ πάσχειν, ἐάν τι προστάτη παθεῖν, ἡσυχίαν ἁγνοτα, ἐάν τε τύπτεσθαι ἐάν τε δείσθαι, ἐάν τ' ἐις πόλεμον ἁγν' τρωθησόμε-ντριάτη ἐνι μοιρῇ 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. σέβεσθαι κτλ.: the subject of σέβεσθαι is an implied τινά, not πατρίδα.

34. πατρίδα χαλεπαίνουσαν: the accusative follows σέβεσθαι (as a mortal to a divinity), ὑπείκειν (as a younger person), and θωπεύειν (as a slave), though ὑπείκειν should be followed by the dative. See on Ap. 41 c.

35. πείθειν: used absolutely, as in Ap. 35 c, to change her mind, to convert to your way of thinking.

36. ἡσυχίαν ἁγνοτα: i.e. without gainsaying or reproaches. — ἐάν τε, ἐάν τε: the first two ἐάν τε clauses (like εἴτε, ἐίτε, sive... sive) with προστάτη understood, are explanatory of ἐάν τι προστάτη παθεῖν, while the third takes a new verb with a new apodosis. The two former are specifications under πάσχειν, the third instances analogous cases where unqualified obedience to the state is necessary. The emergencies of war are taken as typical of a
PLATO'S CRITO

51 d

νον ἥ ἀποθανοῦμενον, ποιητέων ταῦτα, καὶ τὸ δίκαιον οὔτως ἔχει, καὶ οὐχὶ ύπειρτέον οὐδὲ ἀναχωρητέον οὔδὲ λειπτέον τὴν τάξιν, ἄλλα καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον ἀν ἐκ κελεύθη ἡ πόλις καὶ ἡ πατρίς, ἡ πείθεων αὐτήν εἶ ὑ τὸ δίκαιον πέφυκε, βιάζεσθαι δ' οὐχ ὦσιν οὔτε μητέρα οὔτε πατέρα, πολὺ δὲ τούτῳ ἢττο τῆν πατρίδα;” τὶ φήσομεν πρὸς ταῦτα, ὡς Κρίτων; ἀληθῆ λέγειν τοὺς νόμους ἡ οὖ; 45

KR. Ἐμοιγε δοκεῖ.

XIII. Σ.Ο. “Σκόπει τοῖνυν, ὡς Σώκρατες,” φαίειν ἄν ἵσως οἱ νόμοι, “εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς δρᾶν ἀ νῦν ἐπιχειρεῖς. ἡμεῖς γάρ σε γεννήσαντες, ἐκθρέψαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὄν οἷοῖ ὅ τ' ἡμεν καλῶν σοὶ καὶ τοῖς ἄλλοις πάσι πολίταις, ὅμως ἅ προαγερεύμενοι τῷ ἐξουσίαν πεποιηκέναι Ἀθηναίων τῷ βουλομένως, ἐπειδὰν δοκιμασθῇ καὶ ἵδη τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ὃ ἄν μὴ ἀρέσκομεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτῶν ἀποκλαίναι ὅποι ἄν βούληται. καὶ οὐδεὶς

host of others, and then with ἐν δικαστηρίῳ the argument is brought to a head. 39. λειπτέον κτλ.: cf. Αρ. 29 a. 41. πείθεων: with δει implied in the verbal. Cf. 49 a. 42. ἡ πέφυκε: an explanation of πείθεων, 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 particular instance.

2. διτ κτλ.: the relation of δίκαια to ἀ κτλ. is the same in which ἀληθῆ of the clause preceding stands to ταῦτα.—Supply an infinitive with ἄ as its object.

3. γεγονόσαντες: cf. 50 d.

4. οἷοὶ τε: sc. μεταδόται.


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. ἐξεῖναι: repeats ἐξουσίαν of l. 6. The Spartan had no such liberty.

9. λαβόντα: the dative might be used.
10 ἡμῶν τῶν νόμων ἐμποδών ἐστιν οὐδ' ἀπαγορεύει, εάν τε τις
βουληταὶ ὑμῶν εἰς ἀποκίναν ἴναι, εἰ μὴ ἀρέσκομεν ἡμεῖς
tε καὶ ἡ πόλις, ἐάν τε μετοικεῖν ἄλλοσε (ποι ἐλθὼν) ἴναι
ἐκεῖσ' ὅτι ἄν βουληταὶ ἔχοντα τὰ αὐτοῦ. ὅσ' ἀν ὑμῶν εἰ
παραμείνῃ, ὃρων ὃν τρόπον ἡμεῖς τάς τε δίκας δικάζομεν
15 καὶ τάλλα τὴν πόλιν διοικοῦμεν, ἥδη φαμέν τούτον ὁμολο-
γηκέναι ἐργῷ ἡμῖν ἃ ἄν ἡμεῖς κελεύωμεν ποιήσειν ταῦτα,
καὶ τὸν μὴ πειθόμενον τριχῇ φαμέν ἀδικεῖν, ὅτι τε γεννηταῖς
όσων ἡμῖν οὐ πείθεται, καὶ ὃτι τροφεύσῃ, καὶ ὃτι ὁμολογή-
σας ἡμῖν πείσεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, εἰ μὴ
20 καλῶς τι ποιοῦμεν,— προτιθέντων ἡμῶν καὶ οὐκ ἄγριώς
ἐπιταττόντων ποιεῖν ἃ ἄν κελεύωμεν, ἀλλὰ ἐφιέντων δυνῶν
θάτερα, ἡ πείθειν ἡμᾶς ἡ ποιεῖν, τούτων οὐδέτερα ποιεῖ.

XIV. "ταῦτας δὴ φαμεν καὶ σε, Σώκρατε, ταῖς αἰτίαις
ἐνέξεσθαι, εἰ περ ποιήσεις ἡ ἐπινοεῖς, καὶ οὐχ ἡκιστα Ἀθη-
ναίων σε, ἀλλ' ἐν τοῖς μάλιστα." εἰ οὖν ἐγὼ εἶπομι. "Διὰ τί
δὴ;" ἵσως ἂν μου δικαίως καθάπτοντο λέγοντες, ὅτι ἐν τοῖς
5 μάλιστα Ἀθηναίων ἐγὼ αὐτοῖς ὁμολογηκῶς τυγχάνω ταῦτην

11. εἰ μὴ ἀρέσκομεν κτλ.: repeats ὃ ἄν μὴ ἀρέσκομεν.
16. ἐργῷ: 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. ἀπερευν 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, τούτων οὐδέτερα ποιεῖ, a mere repetition of οὔτε πείθειν 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 παῖδεψονται 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. ἑνεχομένοις.
Cf. 43 c.
10. καὶ οὔτε . . . οὔτε: the prominence of the hypothetical expression (οὐ γὰρ ἂν κτλ.) grows less here, and completely disappears with οὔτε, as the contradictory ἀλλὰ plainly shows. Theoria 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. ἐλάττω ἀπεδήμησας 53 a.

12. εἰ μή τοι στρατευομένου: 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. τὸξων ἐν εἰδότες ἵππι 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. τά τ' ἄλλα καὶ: cf. ἄλλως τε καὶ. — καὶ . . . ἐποίησον: is freed from its connection with ὁμολόγεις, to which, however, τά τ' ἄλλα is still attached. Cf. καὶ . . . γέγονεν Ἀρ. 36 a. This irregularity was hardly avoidable, since a participle would have been clumsy, and the idea does not suit a clause with ὅτι. Accordingly it was hardly possible to subordinate it to πολιτεύεσθαι.

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

18. φυγῆς τιμήσασθαι: cf. Ἀρ. 37 c and τιμᾶται θανάτου Ἀρ. 36 b.

nun δ' οὖτ' ἐκεῖνος τοὺς λόγους αἰσχύνει, οὐθ' ἡμῶν τῶν νόμων ἐνταῦθε, ἐπιχειρῶν διαφθείραι, πράττεις τε ἀπερ ἀν ἄν δούλος φαυλότατος πράξειν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ 25 τὰς συνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἀς ἡμῖν συνέθου πολιτεύεσθαι. πρῶτον μὲν οὖν ἡμῖν τούτο αὐτὸ ἀπόκριμαι, εἰ ἀληθῆ λέγομεν φάσκοντές σε ὁμολογῆκέναι πολιτεύεσθαι καθ' ἡμᾶς ἐργω, ἀλλ' οὐ λόγῳ, ἡ οὐκ ἁληθῆ.' τί φῶμεν πρὸς ταῦτα, ἢ Κρίτων; ἀλλ' τι η' ὁμολογῶμεν;

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 ἐργω is connected appears from the context. Cf. 51 e.

33. ὁμολογήσας: concessive. The other participles of the sentence are subordinate to this.

34. ἐν ἔτεσιν ἐβδομήκοντα: cf. Ἀρ. 17 δ. 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, himself an ardent admirer of Sparta, reports various conversations where Socrates praises Dorian institutions. See (Mem. iii. 5 and iv. 4) his commendation of the strict obedience to law at Sparta and of the education which prepares men for it. The education 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, σὺ δὲ
40 καὶ τυφλοὶ καὶ οἱ ἀλλοι ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἥρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι — δῆλον ὅτι· τίνι γὰρ ἄν πόλις ἀρέσκοι ἄνευ νόμων; νῦν δὲ δὴ οὐκ ἔμμενες τοῖς ὀμολογημένοις; ἕαν ἡμῖν γε πεῖθη, ὦ Σῶκρατες· καὶ οὐ καταγέλαστός γ᾽ ἔσει ἐκ τῆς πόλεως

45 ἐξελθὼν.

XV. “σκότει γὰρ δῆ, ταῦτα παραβᾶς καὶ ἐξαμαρτάνων τι τούτων, τι ἀγαθὸν ἐργάστηκας σαυτὸν ἡ τοὺς ἐπιτηδείους τοὺς σαυτοῦ; ὅτι μὲν γὰρ κινδυνεύσαντι γέ σου οἱ ἐπιτηδείοι καὶ β αὐτοὶ φεύγων καὶ οὕτωι ἔσται, τι τῆς πόλεως ἡ τὴν οὐσίαν ἀπο- λέσαι, σχεδὸν τι δῆλον αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατα τινα πόλεων ἔλθης, ἡ Θήβας ἡ Μέγαραδέ, — εὐ- νομοῦνται γὰρ ἀμφότεραι, — πολέμως ἦσεις, ὦ Σῶκρατες, τῇ

44. καταγέλαστός: with reference to his preceding actions. Cf. σοῦ δὲ τότε 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 ὀπᾶς often is. Cf. 47 a.—ταῦτα: i.e. τὰ ὀμολογημένα.—παραβᾶ καὶ ἐξαμαρτάνων: i.e. ἐὰν παρα- βᾶς καὶ ἐξαμαρτάνης. The present tense marks the continuance of the action.

5. σχεδὸν τι: cf. 46 b. The adverbial use of τι is common with πάνω, σχεδὸν, πλέον, μᾶλλον and πολ. — πρῶ- τον μὲν: the corresponding clause follows below (d) in a different form. Cf. ἄλλα, 50 d.

7. εὐνομοῦνται: in Thebes, before and during the Peloponnesian War, a
moderate oligarchy ruled (δισυρχία λεόνεμος, different from the δυναστελα διλγων of the time of the Persian wars), in political sympathy with Sparta. Megara also had an oligarchical form of government, and had been, since the battle of Coroneia (447 B.C.), on the Spartan side.

8. τούτων: referring either to the cities (instead of εν τούτοις) or to their inhabitants.


14. ποιοῦντι: if you do this.

17. άξιον: neuter predicate.

19. ἄν φανεισθαί: ἄν with the fut. is very rare. — τὸ τοῦ Σωκράτους πράγμα: little more than a periphrasis for Σωκράτης. Cf. τὸ σῶν πράγμα Λρ. 20 c. — οἴεσθαι γε χρή: a common way of answering one’s own questions. Cf. 54 b.

20. μέν: repeats the μέν of l. 5.

21. τούς εξένους: sc. as suggested by Crito, 45 c. — ἐκεῖ γάρ δὴ κτλ.: Socrates speaks as if the fact were familiar to Crito. The nobles of Thessaly were rich and hospitable, and bore the reputation of being violent and licentious. Some light is thrown upon the subject by the character of Meno given by Xenophon, An. ii. 6. 21 ff.

23. σκευήν τέ τινα κτλ.: to this first clause the disjunctive ἦ δισθέραν ἦ ἄλα is subordinated. — The δισθέρα was, according to the Schol. on Ar.
periθέμενος, ἡ δυφθέραν λαβὼν ἡ ἀλλα οίδα δὴ εἰώθασιν
25 ἐνσκευάζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχήμα τὸ σαυ-
τοῦ μεταλλάξας. ὅτι δὲ γέρων ἀνήρ, σμικρὸν χρόνου τῷ
βίῳ λοιποῦ ὄντος ὅσ τὸ εἰκός, ἠτύλμησας οὕτως αὐχράδες ἐ
ἐπιθυμεῖν ἦν, νόμους τοὺς μεγίστους παραβάσας, οὗτος ὅς ἔδει ἐ
ἐρεῖ; ἵσως, ἄν μὴ τινα λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὡς Ἡσύκρα-
τες, πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενος δὴ βιώσει πάν-
tας ἀνθρώπους καὶ δουλεύων· τί ποιών ἡ εὐωχούμενος ἐν
Θετταλίᾳ, ώσπερ ἐπὶ δειπνον ἀποδεδημηκὼς εἰς Θετταλίαν;
λόγοι δὲ ἔκεινοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἀρετῆς
ποῦ ἦμῖν ἐσονται; ἀλλὰ δὴ τῶν παιδῶν ἑνεκα βουλεῖ ξῆν, 54

35 ἵνα αὐτοὺς ἐκθρέψης καὶ παιδεύσῃς; τί δὲ; εἰς Ἡσύκρα
αὐτοὺς ἀγαγῶν θρέψεις τε καὶ παιδεύσεις, ἐξόνοις ποιήσας,
ἵνα καὶ τοῦτο ἀπολαύσωσιν; ἥ τοῦτο μὲν οὗ, αὐτοῦ δὲ τρε-

Nub. 73, A πομενικαν περιβλαιον. σκεφη
and ἐνσκευάζεσθαι refer to change of
and are also used of the
the costumes of actors. σχήμα, on the
other hand, relates to the other
disguises of face and figure
is necessary to complete the transformation.

38 d.

28. οὔδες ὅς: will there be nobody to
say this? Here, as in many common
idioms, the verb "to be" is omitted.

29. ἵσωσ: the English idiom uses
a negative, perhaps not.—ἀκούσει . . .
ἀνάξια: like ἀκούσαν κακά (ὑπὸ τίνος),
the passive of λέγειν κακά. Cf. 50 e. The
καί between πολλά 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 under-
stood absolutely than with an implied
dative. Here we have a blunt state-
ment of the fact which Socrates had
in mind in saying ὑπερχόμενος.—τί ποιών
ἡ κτλ.: the participle goes with the verb
of the foregoing clause and has the chief
thought, —"what will you do?"

34. ἦμῖν: ethical dative.—ἀλλά
δὴ: a new objection raised and
answered by the Laws themselves in re-
spect to what Crito said, 45 c d.—
ἀλλά: relates to the preceding thought,
—"of course these sayings are
nowhere; but do you actually wish?"

37. ἵνα καὶ τοῦτο κτλ.: i.e. in addi-
tion to all other obligations. ἀπολαύ-
ειν often is, as here, used ironically.
How a Greek looked upon exile is
plain from passages in tragedy as well
as in Homer. Shakespeare shows the
same spirit in Richard II i. 3,

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

—αὐτοῦ: i.e. at Athens.
38. θρέψονται καὶ παιδεύονται: see on ἐνέξεσθαι 52 a.
39. τῶν . . . εἶναι: explanation of αὐτῶν. sol is not to be construed with φασκόντων.
43. οἰεσθαί γε χρή: cf. 53 d.
XVI. Socrates should take the advice of the Laws, and give the greatest honor to the right,—in order that he may have a better account of his life to offer to the rulers in Hades. He has been wronged by men, not by the Laws. But if he shall escape from prison, breaking his covenants with them, the Laws will be wroth with him while he lives, and when he dies, their brethren, the Laws in Hades, will not receive him with favor.

2. παιδας: Xanthippe is not thought to stand in such need of Socrates's care.

3. πρὸ: after περὶ πλείονος, cf. πρὸ τοῦ ἀδικείν 48 d.
4. ἀπολογήσαοῦν: a future judgment on the deeds done in the body is asserted by Socrates also at the close of the Gorgias.
5. ταύτα: i.e. that which Crito urges.
6. οὐδ' ἄλλῳ τῶν σῶν: for no one of your friends either. The Laws add this for Crito's benefit.
7. νῦν μὲν: assuming that Socrates has made up his mind not to take Crito's advice.
54 a

τάς πρὸς ἡμᾶς παραβάς, καὶ κακὰ ἐφαγασάμενος τούτους οὐς ἠκούσα ἐδεί,— σαντών τε καὶ φίλους καὶ πατρίδα καὶ ἡμᾶς, — ἡμεῖς τε σοι χαλεπανοῦμεν ζώντι, καὶ ἐκεῖ ὁ ἡμέτεροι ἀδελφοί, οἱ ἐν Ἀιδού νόμοι, οὐκ εἶμεν ὅσε σὺποδέχονται, 15 εἰδότες ὅτι καὶ ἡμᾶς ἐπεχείρησας ἀπολέσαι, τὸ σὸν μέρος. ἀλλὰ μὴ σε πείσῃ Κρίτων ποιεῖν ὃ λέγει μᾶλλον ἡ ἡμεῖς; * d

XVII. Ταῦτα, ὅ φιλε ἔταψε Κρίτων, εἵ ἵσθι ὅτι ἐγὼ δοκῶ ἀκούειν, ὥσπερ οἱ κορυβαντιῶντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἑμοὶ αὐτῇ ἡ ἥχη τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἀκούειν. ἀλλ' ἵσθι, 5 ὅσα γε τὰ νῦν ἑμοὶ δοκοῦντα, ἓναν λέγης παρὰ ταῦτα, μάτην ἑρεῖς. ὁμοὶ μὲν τοι εἴ τι οἰεὶ πλέον ποιήσειν, λέγε.

ΚΡ. 'Αλλ', ὅ Σώκρατες, οὐκ ἔχω λέγειν.

11. παραβάς, ἐφαγασάμενος: subordinated to the foregoing participles.
16. μὴ σε κτλ.: do not be persuaded.

XVII. The words of the Laws ring in Socrates's ears, so that he cannot listen to any others; but Crito may speak, if he has anything to say on the other side.

1. ὃ φιλε ἔταψε 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 κορυβαντιῶντες: 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. ὥσπερ οἱ κορυβαντιῶντες οὐκ ἐμφόρων ὄντες ὁρχοῦντα, ὡστε καὶ οἱ μελοσοικοὶ οὐκ ἐμφόρων ὄντες τὰ καλὰ μέλη ταῦτα 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 round; Then they, in hollowed caves, lithe-limbed, With drums, and, with the flute's shrill sound Full Phrygian, bacchic ditties hymned.


5. ὅσα γε κτλ.: a limitation added to soften the assertion. Cf. ὅσα γε τὰνθρώπεια 46 e. No object is needed with λέγης. λέγειν παρὰ κτλ. comes very near the meaning of ἀντιλέγειν. 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. εά: used absolutely with a following subjunctive or imperative to dismiss a matter that has been under discussion. Cf. εά, ἕν δ᾽ ἐγώ· μὴ γὰρ πώ τὸ ἐμὸi δοκοῦν σκοτώμεν, ἀλλ' ὁ σὺ λέγεις νῦν Charm. 163 ε; εά, ὁ Διονυσίδωρε, εὐφήμει καὶ μὴ χαλεπῶς με προδίδασκε Euthyd. 302 c.

9. ταύτη: the repetition of the same word is effective. — θεός: cf. τῷ θεῷ, Ap. 19 a. Socrates's belief in God's care is clear. — Here, as at the end of his defense proper, Ap. 35 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.
I. EXEKPATHΣ. Αὐτός, ὃς Φαίδων, παρεγένου Σωκράτει καὶ ἐκείνη τῇ ἡμέρᾳ, ἦ τὸ φάρμακον ἔπινεν ἐν τῷ δεσμωτηρίῳ, ἦ ἀλλοῦ του ἱκουσάς;  
ΦΑΙΔΩΝ. Αὐτός, ὃς Ἐχέκρατες.

EX. Τί οὖν δὴ ἐστὶν ἄττα ἐπεν ὁ ἄνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; ἠδέως γὰρ ἄν ἐγὼ ἀκούσαμι. καὶ γὰρ ὡς τὸν πολιτῶν Φλειασίων οὐδεὶς πᾶν τι ἐπιχωριάζει τὰ νῦν Ἀθηναῖος, οὔτε τις ἔννοι αἱκται χρόνου συχνοῦ ἐκεῖθεν, ὁ δὲ ἄν ἦμῖν σαφές τι ἀγγείλακι οἴος τε ἦν περὶ τούτων, πλὴν γε δὴ ὧτι φάρμακον πιῶν ἀποθάνων. τῶν δ᾽ ἄλλων οὐδὲν εἶχεν φράζειν.

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.

1. After the death of Socrates, in the spring of 399 B.C., his young friend Phaedo, returning to his home in Elis, falls in with Echecrates at Phlius, in Peloponnesus, a little southwest of Corinth. Echecrates had learned about Socrates's trial, and is eager to hear the details of his death. In particular, why had Socrates been kept in prison for a month before he was put to death? This, Phaedo tells him, was because of a festival of Apollo at Delos: a boat with a festal embassy had been sent to Delos by the Athenians, and during its absence the city was to be kept ceremonially pure.

2. τὸ φάρμακον: cf. 117 a.
4. αὐτός: sc. παρεγένουσαν.
6. ἐτελεύτα: for the imperfect, see SCG. 211. "Describe the closing scenes, give the details.”
8. Ἀθηναῖος: Phlius had been on the side of Sparta in the Peloponnesian War, and its relations to Athens were not close. —χρόνου: temporal genitive. Cf. ἕτοιμος l. 24.
10. εἶχεν: sc. ὁ ἔννοι
ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπίθεσθε ὅν τρόπον ἐγένετο;

EX. Ναί, ταῦτα μὲν ἡμῖν ἤγγειλέ τις, καὶ ἐθαυμάζομεν γ’ ὅτι πάλαι γενομένης αὕτης πολλῷ ύστερον φαίνεται ἀποθανόν. τί οὖν ἦν τούτο, ὡς Φαίδων;

ΦΑΙΔ. Τύχη τις αὐτῷ, ὡς Εὐχέρκρατες, συνέβη ἐνυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἡ πρύμνα ἐστεμμένη τοῦ πλοίου ὦ εἰς Δήλον Ἀθηναῖοι πέμπτουσιν.

EX. Τούτο δὲ δὴ τί ἔστω;

ΦΑΙΔ. Τοῦτ’ ἔστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ὧν ὡς Ὑπερβοῦσ ποτ’ εἰς Κρήτην τοὺς “δις ἐπτὰ” ἐκείνους ἄχετο ἁγὼν καὶ ἐσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ἦν δὲ ξαντῶ, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δήλον· ἦν δὴ ἀεὶ καὶ νῦν ἔτι εἴς ἐκείνου κατ’ ἐνιαυτῶν τῷ θεῷ πέμπτουσιν. ἐπειδὰν οὖν ἀρξώντα τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύει τὴν πόλιν καὶ δημοσία μηδένα ἀποκτείνων, πρὸν ἄν εἰς Δήλον τ’ ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ’ ἐνιότ’ ἐν

17. ἐνυχε: resumes τύχη συνέβη.
18. ἐστεμμένη: sc. with laurel.
20. τοῦτο κτλ.: this question with its answers shows that Plato had in mind more than the Athenian reading public.
21. The ingenuity of the Athenians was puzzled by the question whether this was or was not the original boat. It had not been rebuilt at any time, yet the original timbers had gradually been replaced. This was the ancient form of the modern puzzle with regard to the boy’s jack-knife, which was the same knife, but had a new handle and a new blade.
22. δις 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 κναοῦπτρωρα (dark-proved) μὲν ναὸς μενέκτυπνον (stead-fast-in-conflict) Ἰησά μὲς ἐπτά τ’ ἀγ- λαώσ (splendid) ἄγουσα καὶ κόλους Ἰασών· Κρητικὸν τάμνῃ πέλαγος.
29. δεῦρο: used as if the speaker were still in Athens. Possibly it was the expression of the law.
30 πολλοὶ χρόνιοι γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτοῦς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν ὁ ἱερεὺς τοῦ Ἐ' Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τούτῳ δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταύτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ, ὁ μεταξύ τῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θανάτον, ὁ Φαίδων; τί ἦν τὰ λεχθέντα καὶ πραξθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἄνδρί; ἦν οὐκ εἰὼν οἱ ἀρχόντες παρείναι, ἄλλ' ἔρημος ἐτελεύτατα φίλων;

5 ΦΑΙΔ. Οὖδαμῶς, ἀλλὰ παρηγόσαν τινὲς, καὶ πολλοὶ γε. EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἢ μήν ἀπαγγείλατο εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὖσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι καὶ γὰρ τὸ μεμνησθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλον ἀκούοντα ἐμοίγε, ἄει πάντων ἡδίστων.

EX. Αλλὰ μήν, ὁ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιοῦτοις ἔτεροις ἔχεισ, ἀλλὰ πειρῶ ὡς ἀν δύνῃ ἀκριβεστάτα διεξέλθειν πάντα.

ΦΑΙΔ. Καὶ μὴν ἐγώγε θαυμάσια ἐπαθον παραγενόμενος εἰς οὔτε γὰρ ὡς θανάτῳ παρόντα μὲ ἄνδρὸς ἐπιτηδείου ἔλεος

31. αὐτοὺς: implied in πλοίων 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.

II. "But as to the death itself: who of his friends were present, and how did Socrates die?" Phaedo had a strange experience. Neither sadness nor pleasure completely filled his mind.

3. τῷ ἄνδρὶ: courteous. Cf. ἄνηρ, 1. 10, and contrast 116 d, 117 e.
4. φίλων: ablatival genitive with ἔρημος.
8. σχολάζω: replies to ἀσχολία. Cf. Αρ. 23 b.
12. τοιούτως: predicate, of like mind. — This, with ἦμιν and ὑμῖν above, is the only indication of a group of listeners.
14. παραγενόμενος: coincident in time with ἐπαθόν.
15. οὔτε: correl. with οὐτ’ αὖ, 1. 22.
eis̄hēi: eüdai̇mōn gáρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐξέκρατε, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεως καὶ γενναίως ἔτελεύτα, ὡςτε μοι ἐκεῖνον παρίστασθαι μηδ’ εἰς 'Αἰδον ἵντα ἀνενθείας μοίρας ἴναι, ἀλλὰ καὶ ἐκεῖστε ἀφικόμενον εἴ πράξειν, εἰ πέρ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι εἰλευνὸν εἰσήγη, ὡς εἰκὸς ἀν δόξειν εἶναι παρόντι πένθει: οὔτ’ αὖ ἡδονή ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥστε εἰώθημεν· καὶ γὰρ οἱ λόγοι τοιοῦτοι τινες ἤσαν· ἀλλ’ ἀτεχνώς ἀτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης κρᾶσις ἀπὸ τῇ ἡδονῇς συγκεκραμένῃ ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμομένως ὦτι αὐτίκα ἐκεῖνος ἐμελλε τελευτάν. καὶ πάντες οἱ παρόντες σχέδον τι οὔτω διεκείμεθα, ὦτε μὲν γελώντες, ἐνίστε δὲ δακρύνοντες, εἰς δ’ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἰόθα γάρ ποι τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

EX. Πῶς γὰρ οὐ;

ΦΑΙΔ. Ἐκεῖνός τε τοῖνυν παντάπασιν οὔτως εἶχεν, καὶ αὐτὸς ἐγὼ ἐτεταράγμην καὶ οἱ ἄλλοι.

EX. Ἐνυχον δ’, ὦ Φαίδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὔτος τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ καὶ ἔτι Ἐρμογένης καὶ Ἐπιγένης καὶ Λισχύνης καὶ Ἀντιοχένης· ἣν δὲ καὶ Κτῆσιπ-

18. παρίστασθαι: ἐκεῖνον . . . ἴναι is subject.
20. εἴ πέρ κτλ.: The English idiom does not use and or other, but throws all the stress on any one.
21. οὐδὲν ἑλεύνον: repeats οὔτε ἑλεος.
   — πένθει: dative with ἐπάρ in παρύντι, which in turn agrees with μοι or τιν, after εἰκὸς (εἴ τις παρείη πένθει).
22. ἡδονή: sc. εἰσήγη, 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. Ἐνυχον κτλ.: who were present? The English idiom throws little stress on this verb.
34. The personal friends and associates of Socrates are mentioned first. — Xenophon at this time was in Asia Minor with Thibro.
59 d
ποσ ὁ Παυμεῦς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχερισμῶν. Πλάτων δ’ οἷμαι ἱσθένει.

EX. Ξένοι δὲ τίνες παρῆσαν;

40 ΦΑΙΔ. Ναὶ, Σιμμῖας τε γ’ ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδώνδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερψίων.

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

EX. Ἀλλος δὲ τις παρῆν;

45 ΦΑΙΔ. Σχέδου τι οἷμαι τοῦτος παραγενόσθαι.

EX. Τί οὖν δή; τίνες φῆς ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἔγω μόνον καὶ τὰς πρόσθεν ἡμέρας ἐιώθεμεν φοῦδαν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συνλεγόμενοι ἐσθεν εἰς τὸ δικαστήριον, ἐν ὧ καὶ η δίκη ἐγένετο. πλησίον 5 γὰρ ἦν τοῦ δεσμωτηρίου. περιπεπόθεμεν οὖν ἐκάστοτε, ἐως ἀνοιχθεῖ τὸ δεσμωτηρίον, διαστράβωντες μετ’ ἄλληλων· ἀνεώγετο γὰρ οὐ πρόειδὴ δ’ ἀνοιχθεῖ, ἐστημεν παρὰ τὸν Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ’ αὐτοῦ. καὶ δή καὶ τότε πρωιτερον συνελέγημεν. τῇ γὰρ προτεραῖα [ἡμέρα] ἐπειδή...
10 ἐξήλθομεν ἕκ τοῦ δεσμωτηρίου ἐσπέρας, ἐπιθύμομεθα οτι τὸ ε
πλοὶον ἕκ Δήλου ἀφιγμένον εἰη. παρηγγείλαμεν οὖν ἀλλή-
λοις ἢκεν ὡς πρωάτατα εἰς τὸ εἰωθός. καὶ ἦκομεν καὶ ἦμιν
ἐξελθόν ὁ θυρωρός, ὅσπερ εἰῶθει ὑπακούειν, εἶπεν περιμένειν
καὶ μὴ πρότερον παρίειν, ἐως ἂν αὐτὸς κελεύῃ “Δύονυσι
γάρ,” ἐφη, “οἱ Ἐυδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως
ἀν τῇ δι τῇ ἡμέρᾳ τελευτήσῃ.” οὐ πολὺν δ’ οὖν χρόνον
ἐπισχῶν ἢκεν καὶ ἐκέλευεν ἡμᾶς εἰσίναι. εἰσελθόντες οὖν
κατελαμβάνομεν τὸν μὲν Σωκράτη ἀρτί λειμένου, τῇ δὲ ἦ ἦ
Ἐανθίππην (γυνώσκεις γάρ) ἐχουσάν τε τὸ παιδίον αὐτοῦ
καὶ παρακαθήμενην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ἐανθίππη, ἀνή-
φύμησε τε καὶ τουαίτ’ ἄτα τοῖς, οἷα δη εἰὼθασιν αἱ γυναι-
κες, ὦτ. “Ὡ Σώκρατες, ὦστατον δη σε προσεροῦσι νῦν οἱ
ἐπιτήδειοι καὶ σοῦ τούτους.” καὶ ὁ Σωκράτης βλέψας εἰς τὸν
Κρῖτωνα, “Ὡ Κρῖτων,” ἐφη, “ἀπαγέτω τις αὐτὴν οὐκαδε.”
20 καὶ ἐκεῖνη μὲν ἀπῆγον τινες τῶν τοῦ Κρῖτωνος βωοσάν τε
καὶ κοπτομένην | ὅ δὲ Σωκράτης ἀνακαθιζόμενος εἰς τὴν
κλίνην συνέκαμψε τε τὸ σκέλος καὶ ἐξέτρυψε τῇ χερί, καὶ
τρίβων ἁμα, “Ὡς ἀτοποῦ,” ἐφη, “ὥ ἄνδρες, ἐοικε τι εἰναι
tοῦτο, ὁ καλοῦσιν οἱ ἄνθρωποι ἡδύ. ὡς θαμασίως πέφυκε
30 πρὸς τὸ δοκοῦν ἐναντίον εἰναι, τὸ λυπηρὸν, τὸ ἁμα μὲν αὐτὸ
μὴ θέλειν παραγίγνεσθαι τῷ ἄνθρωπῳ, εὰν δὲ τὶς διώκῃ τὸ
έτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζοσθαι λαμβάνειν καὶ
τὸ ἐτέρον, ὅσπερ ἐκ μιᾶς κορυφῆς συνημμένον δυ’ ὁντε. καὶ
μοι δοκεῖ,” ἐφη, “εἰ ἐνενοήσεν αὐτὰ Λύσωπος, μῦθον ἄν ὁ
35 συνθείναι, ὡς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα,
ἐπειδή οὐκ ἐδύνατο, συνήψεν εἰς ταύτῳ αὐτοῖς τὰς κορυφὰς,

10. ἐσπέρας: for the genitive, cf. ἔτους 57 b.
25. τινὲς τῶν κτλ.: some of Crito’s attendants. An Athenian gentleman
was accompanied by one or more body-servants wherever he went.
30. τὸ μὴ θέλειν: accusative of specific-
fication,—in that the two are unwilling.
kai dia tauta $\phi$ an to $\epsilon$teron paragenvetai epakolouthei
$\upsilon$teron kai to $\epsilon$teron. $\omega$sterer ouv kai autow moi eoukev,
epieidei upo tou deou hyn en t$\omega$ skellei to algeinon, hkein
40 dha faivetai epakolouththun to $\zeta$du.”

IV. o oiv Kebeis upolabow “$\Lambda$ $\eta$ ton Dia, o Sowkra'tes,”
efhi, “euv $\gamma$ epoiothesan anaumhsgas me. peri gar tou ton poie-
maton own peopoikas, enteinias tous tou Aisowtou logous kai
to eis ton ’Apollov prooi'mon, kai alloi twies me $\hat{\eta}$h $\hat{\eta}$rionto,
5 atar kai Euhyvos prfhen, o ti pot te dia'nothheis, epieidei deurop
$\eta$thes, epoiothes auta, proteron oudein pwpote poie'sas. ei
ouv ti sou meliei tou $\chi$hein eme Euhyvos apokrinasthai, otan
me authes erewtai (euv oida gar oti erhsetai), epie, ti chrh $\lambda$-
gein.” “$\Lambda$ge te toinov,” efhi, “autow, o Kebeis, talhth, $\hat{\eta}$ti
10 ouk $\epsilon$keinw boulomenos oude tois poie'masin autow an'ti-
technos einai epoiothesa tauta. $\hat{\eta}$h $\gamma$ar ws ou radion efhi
alle epuvnivn twv a'popeirwmenov ti lgei, kai $\alpha$fo'siou'me-
nos, ei pollakis taqyn thn mou'sikh $\mu$oi epita'ttoy poie'v.
hyn gar dh $\hat{\alpha}$ta toudh. pollakis $\mu$oi $\phi$outov to autov enn-
15 pionen ev t$\omega$ parelithonti biv, allhor ev allh $\delta$bei faivome-
nov, $\tau$ $\alpha$uta de $\lambda$geon, “$\Omega$ Sowkra'tes,” efhi, $\mu$ou'sikh poiei

40. epakolouthovn: participle.
IV–VII. Second half of the pro-
logue.
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. poimaton: the first verses of 
the fable and the hymn have been 
preserved by Diogenes Laertius. The 
hymn began $\Delta$li’ “$\$Apollon $\chi$aire kai
"Artemi $\tau$ade kleiwiw. The fable began
$\Delta$swtov $\tau$ot” $\chi$leke Korin'htovn $\alpha$tnu ne-
mou'sin, $\mu$h krinew $\alpha$retov laoidikes sof'li.
We have no reason to suppose that 
Socrates was greater as a poet than as 
as a sculptor.
on 1. 24.—$\delta$ ti dia'nothheis: cf. $\delta$ ti ma-
7. efhi: subject of $\chi$hein.
12. epuvnivn ktl.: prolepsis,—try-
ing the meaning of certain dreams.—
For Socrates's relation to dreams, cf.
Ap. 33 c, and Crito 44 a.
13. epita'ttoy: sc. ta enn'ia.
19. θέων: men shout "Run, run!" to the man who is running. Cf. Hom. Ψ 760 ταχον δ' ἐπὶ πάντες Ἀχαίοι | νίκης λεμένω, μᾶλα δὲ σπεύδω τι κέλευν.

20. μουσικὴν ποιεῖν: in apposition with τοῦτο.

21. τοῦτο: i.e. φιλοσοφιαν.

22. δῆμωδή: almost contemptuous

23. εἶναι: the construction with ἔδαξε is continued.

24. τοῦτο:  ἤ προείροντο δὲ τὸν θεὸν ἐποίησα, οὐ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν δέοι, εἰ περ μέλλου ποιήσῃ εἶναι, ποιεῖν μῦθους, ἀλλ' οὐ λόγους, καὶ αὐτὸς οὐκ ἡ μυθολογικός, διὰ ταῦτα δὴ οὐς προχέροιν εἶχον μῦθους καὶ ἡπιστάμην τοὺς Λιστάπου, τοῦτος ἐποίησα, οἶς πρώτοις ἐνέτυχον. Χ. ταῦτα οὖν, ὡς Κέβης, Ἑυήνω φράζε, καὶ ἔρρῳσθαι καὶ, ἄν σωφρονῇ, ἐμὲ διάκειν ὡς τάχιστα. ἀπειμί δ', ὡς ἔοικε, τῇμερον: κε- c λεύουσι γὰρ Ἀθηναῖοι."

καὶ ὁ Σιμμίας, "Οἶον παρακαλεῦει," ἐφη, "τοῦτο, ὡ Σω-

32. τοὺς Αλεξάπου: in apposition with οὖς. Cf. τάς σκέψεις Crito 48 c.

V. Socrates sends to Euenus the preceding explanation of his verses, with his greetings, and a bidding to follow him. At the last part of the message Cebes is surprised: Euenus is not likely to care to follow Socrates. But Socrates insists that a true lover of wisdom will be glad to die,—though he will not take his own life. Here the reader sees the first step toward the topic of philosophical discussion.

5 krateis, Evqinw! polla* gar 7ndh evetpyxhka to aqndri. *sche-
don ouv ew qv ev ithymai oud' opowstovn sou ekwn einai
peisetai." "Ti de?;" 7 d' os. "ou filosophos Evynos;"
Evynos kal pa$ otw ajwos tovto tov pragmatos metestin.
10 ou mevtois iswes viastetai avto$; ou gar fasi themiwv einai.
kal a$a legywv tauta kathke ta skelh epi tin ynh, kai d
kathetomenos ouwos yndh ta loupai dielegeto. *qretov ouv avtov
o Kebhs. "Pws touto legveis, w Sowkrates, to my themiwv
einai evauton viasthsai, ethleiv d' anw taw apothevskonti tov
15 philosophon epesethai;" "Ti de, w Kebhs; ouk akhekotape ou
te kal Symmias peri touton tovouton Philolaw synggevontes;"
"Oudex ge saphwos, w Sowkrates." "Alla myn kai evw eq
akoqis peri avtov legyw. a men ouv tynhano aqekhovos, fth-
16 vos oudevs legein. kal gar iswos kai malista prepe mel-
20 lounta ekiese apodhmein diaskopein te kai muholoein peri e
tis apodhmias [tis ekhei], poiaan tina avthn oimetheia einai
ti gar an tis kai poioi allo ev tw mexhr hilwv duwmwv
chrwv;" :

9. pragmatos: i.e. filosophias.
11. kal ama legwv kal: 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 60b Socrates's casual move-
ment is mentioned and there gives rise
to the beginning of the conversation.
13. to my einai: in apposition with
tutu. For the articular infinitive as
representative of the indicative, see
SCG. 328.
16. Philolaw: a Pythagorean phi-
losopher, who was a native of Croton
or Tarentum. He appears to have lived
at Thebes many years. The first pub-
lication of the Pythagorean doctrines
is attributed to him.— synggevontes:
Socrates is about to talk with his friends,
—those who voted for his acquittal.
21. apodhmias: cf. Ap. 40 e.— ekhe:
cf. 117 c.
22. hilaiv duwmwv: cf. 116 e. In
89 e Socrates will defend his point ev
eti phwstov. 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. αὐτὸν ἐαυτὸν: the two words form a single reflexive. Cf. αὐτοῦς ἐαυτοῦς 62 a, αὐτὸ ἐαυτό 62 c, αὐτός γε αὐτῶ 62 d.

2. διπερ: as to that question of yours.

7. “Few rules are absolute, and very likely at some times (ἐστιν ὅτε) and for some persons (ἐστιν οἷς) death may be better than life.”

8. ἀπάντων: partitive genitive with μόνον.

13. Ἴττω Ζέως: Cebes was a Theban, and the Boeotian dialect did not change φίδ-τω to ἰττω, as in Attic, but to ρίττω or Ἴττω. In strictness, as a Theban, Cebes would have said Ἴττω Δέως, but our Mss. make him mix dialects.


15. ἔχει λόγον: cf. Ἀρ. 31 b.

16. ὁς κτλ.: explains ὁ λεγόμενος λόγος. — ἐν φρονᾷ: cf. πισ omniibus retinendus animus est in custodia corporis nec inimissu eius
Plato's Phaedo

62a
oi ἀνθρώπωι καὶ οὐ δὲ έιτον ὡ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τε τίς μοι φαίνεται καὶ οὐ ράδιος διωδεῖν. οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὃ Κέβης, εὖ λέγεσθαι, τό 20 θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τοῖς κτημάτωι τοῖς θεοῖς εἶναι: ἢ σοι οὐ δοκεῖ οὔτως;" Ἐμοιγε, φησίν ὁ Κέβης. "Οὐκοὖν," ἢ δ' οὐς, "καὶ σὺ ἄν τῶν σαυτοῦ κτημάτων εἰ τι αὐτὸ ἐαυτὸ ἀποκτείνον, μὴ σημηναῖτο μόνον ὅτι βούλει αὐτό τεθνάναι, χαλεπῶς δὲν αὐτῷ, καὶ εἰ τινα ἔχωις τιμωρίαν, τιμωροῦ ἄν;" "Πάνυ γ'," ἔφη. "Ἰσως τοῖνυν ταύτην οὐκ ἄλογον, μὴ πρότερον αὐτὸν ἀποκτείνων άθεῖν, πρίν ἄν ἀνάγκην τινα θεοὶ ἐπιτείμησθη, ὦσπερ καὶ τὴν νῦν ἡμῶν παροῦσαν." Β. Ἰλλικός," ἔφη ὁ Κέβης, "τοῦτο γε φαίνεται. οὐ μέντοι νυνθῇ ἔλεγες, τὸ τούς φιλοσόφους ἁδίως ἀν ἐθέλειν ἀποθνῄσκειν, ἐοικεν τούτῳ, ὃ Σώκρατες, ἄτοπῳ, εἰ περ ο ἄν 25 νυνθῇ ἐλέγομεν εὐλόγως ἐμεῖ, τὸ θεόν τ' εἶναι τὸν ἐπιμελούντων ήμῶν καὶ ἡμᾶς ἐκείνον κτήματα εἶναι. τὸ γὰρ μὴ ἅγανακτεῖν τοὺς φρόνιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, εὖ ἐπιστατόσυν αὐτῶν οὐπέρ ἁριστοί εἰσιν τῶν ὄντων ἐπιστάται θεοί, οὔκ ἐμεῖ λόγον, οὐ γὰρ ποιν αὐτὸς γ' αὐτοῦ οἰεῖται ἀμεινον ἐμπελῆσεσθαι ἀλεύθερος γενόμενος.

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


26. ταυτη: opposed to οὕτω l. 14. —μὴ πρότερον κτλ.: i.e. should wait until God should send for him.

VII. This seems reasonable, but why should a lover of truth desire to die, and not prefer to remain here in the care of the gods, his good masters? And is not Socrates unreasonable in his willingness to leave this present life? Socrates must defend himself against this charge.

2. τὸ... ἀποθνῄσκειν: in apposition with the relative δ. Cf. the construction of τὸ θεόν εἶναι two lines below.


9. ὑπεραί: sc. ὃ φρονιμώτατος.
change from indefinite plural to the singular.

15. *ἡ* : than, after the comparative idea in *τούναντίον.*

VIII. “Φέρε δὴ,” ἡ δ’ ὡς, “πειραθῶ πιθανότερον πρὸς argument. The companions of Socrates have gathered simply as friends, and for no philosophical discussion, but by degrees they have come to the consideration of the relation of the true lover of truth to death.

VIII. Introductory to the first topic,—why a philosopher should meet death with joy. Socrates has strong hopes that the dead have existence, and that the good have a happy existence. He expects to come to a company of good men, and certainly to come to good gods.

1. *πιθανότερον* : a humorous allusion to Socrates’s failure to convince the court.
114d ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γὰρ," ἐφε, "ὡς Συμμία τε καὶ Κέβης, εἰ μὲν μὴ ἀμην ἦξειν πρῶτον μὲν παρὰ θεοὺς ἀλλοὺς σοφοὺς τε καὶ ἄγαθοὺς, ἐπειτα 5 καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείωνς τῶν ἐνθάδε, ἢδικοῦν ἄν οὐκ ἀγανακτῶν τῷ θανάτῳ. νῦν δ' εὖ ἵστε ὅτι παρ' ἀνδρας τ' ἐλπίζω ἀφίξεσθαι ἀγαθοὺς καὶ τοῦτο μὲν ε οὐκ ἄν πάνν δισχυρισάμην. ὅτι μέντοι παρὰ θεοὺς δεσπότας πάνν ἁγαθοὺς [ἡξειν], εὖ ἵστε ὅτι, εἴ πέρ τι ἄλλο τῶν 10 τοιούτων, δισχυρισάμην ἄν καὶ τοῦτο. ὅστε διὰ ταῦτα οὐχ ὀμοίως ἀγανακτῶ, ἀλλ' εὐελπίς εἰμι εἰναί τι τοῖς τετελευτηκόσι καὶ, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἀμείων τοῖς ἁγαθοῖς ἢ τοῖς κακοῖς."  

... ... 

LXIII. "Τὸ μὲν οὖν ταῦτα δισχυρίσασθαι οὔτως ἑξειν, ὥς ἐγὼ διελήμμενα, οὐ πρέπει νοῦν ἐχοντι ἀνδρί. ὅτι μέντοι ἢ ταῦτ' ἔστιν ἢ τοιαῦτ' ἀττα περὶ τᾶς ψυχᾶς ἡμῶν καὶ τᾶς οἰκήσεις, ἐπείπερ ἀθάνατον γ' ἡ ψυχὴ φαύνεται οὖσα, τοῦτο  

3. πρῶτον μὲν: as often, the form of the sentence is changed later.  
6. ἢδικοῦν ἄν: I should be wrong. SCG. 429. — ἀγανακτῶν: cf. Crito 43 c. — νῦν δὲ: contrasted with εἰ μὲν in l. 3 above.  
7. παρ' ἀνδρας: cf. Ap. 41 a. — τοῦτο μὲν: i.e. ἀφίξεσθαι κτλ. To this, μέντοι is adversative.  
9. εἴ πέρ κτλ.: cf. 59 a.  
11. ὀμοίως: sc. as I otherwise should.  

In the first division of the argument, Socrates shows that pure, absolute 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, Purgatorio, and Paradiso.  

LXIII. Socrates would not insist on the exactness of the lines of his picture 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 Socrates reverts to the situation at 63 b.  
2. ὅτι κτλ.: this clause is resumed by τοῦτο.  
4. ἀθάνατον: neuter predicate, in spite of the gender of the subject.
5 καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἴομένω ὦτως ἔχειν· καλὸς γὰρ ὁ κινδυνος· καὶ χρῆ τὰ τουαῦτα ὄσπερ ἐπάθειν ἐαυτῷ, διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μύθον. ἀλλὰ τούτων δὴ ἔνεκα θαρρεῖν χρῆ περὶ τῇ ἐαυτοῦ ψυχῇ ἀνδρά ὁστις ἐν τῷ βιω τάς μὲν ἄλλας ἡδονᾶς τάς περὶ τὸ ε
10 σῶμα καὶ τοὺς κόσμους εἰσαε χαίρειν, ώς ἄλλοτροίς τ᾽ ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνει έσπούδασε δε καὶ κοσμῆσας τὴν ψυχήν ύπκ ἄλλο- τρίω ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀνδρεία καὶ ἐλέουθερία καὶ ἀληθεία, οὕτω περιμένει τὴν
15 εἰς "Αἴδου πορείαν, ὡς πορευόμενος ὅταν ἡ εἰμαρμένη καλῆ.
ήμεισ μὲν οὖν," ἔφη, "ὁ Σιμμία τε καὶ Κέβης καὶ οἱ ἄλλοι, εἰς αὖθις ἐν τιν χρόνῳ ἐκαστος πορεύσεσθη· ἐμὲ δὲ νῦν ἡδη καλεί, φαίη ἃν ἀνήρ τραγικός, ἡ εἰμαρμένη, καὶ σχεδὸν τί μοι ώρα τραπέσθαι πρὸς τὸ λουτρόν. δοκεὶ γὰρ δὴ βέλτιον
20 εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν."

LXIV. ταῦτα δὴ εἴποντοι αὐτοῦ, ὁ Κρίτων, "Εἶεν," ἔφη, b
"ὁ Σώκρατες· τί δὲ τούτοις ἡ ἔμοι ἐπιστέλλεις ἡ περὶ τῶν

5. οἰομένω: has the main idea, —
"it is worth while to believe, even at some risk."
7. ἐπάθειν: sc. to charm away the childish fear of death which remains in the soul.
9. περὶ τὸ σῶμα: equivalent to τοῦ σώματος. Cf. περὶ τὸ μανθάνειν, below.
10. τοὺς κόσμους: sc. τοῦ σώματος.
11. θάτερον: euphemistic for κακόν.
14. ἀληθεία: This corresponds to what became the fourth cardinal virtue, —σοφία. The four, as they were generally accepted later, seem to have been enunciated first in Plato's Republic,

15. ὡς πορευόμενος: ready to go.
18. τραγικός: Socrates is still in a playful mood.
20. λουσάμενον: the chief matter is expressed by the participle, "to bathe before I drink the drug."

LXIV. What last instructions will Socrates give to his friends? What can they do to please him? Nothing new. Just what he is always saying,—that if they care for themselves, they will please
him even if they make no promises now. — How shall they bury Socrates? They cannot bury Socrates, and they may do what they like with his body.

5. ὤμων κτλ.: cf. Ap. 29 e, 36 c.
6. ἔμοις: masculine, cf. περὶ παίδων, above.


12. θάπτωμεν: deliberative subjunctive. Crito means to ask Socrates's preference for cremation or inhumation. Cf. Cum enim de immortalitate animorum disputavisset et iam moriendi tempus urgeret, rogatus a Critone quem ad modo sepeliri vellet, "Multam vero" inquit "operam, amici, frustra consumpsi. Critoni enim nostro non persuasi me hinc avolaturum neque mei quicquam relicturum. Verum tamen, Crito, si me adsequi potueris aut sicubi nactus eris, ut tibi videbitur, sepelito. Sed, mihi crede, nemo me vestrum, cum hinc exessero, consequetur." Cicero, Tusc. i. 103.

15. οὖτος: contrasted with ἐκεῖνον, below.

18. θάπτη: the mood of direct quotation is retained. — δὲ κτλ.: resumed by ταῦτα.
21. ταῦτα: i.e. all the preceding argument.

24. ἦγγυατο: 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 ἐμοὶ.

31. εἰς αὐτὸ τοῦτο: i.e. as being false. — πλημμελῆς: predicate.

34. νόμιμον: here, again, an indication of Socrates's care to obey both written and unwritten laws.

LXV. Socrates leaves his friends in order to bathe, and then to converse with his family. When he returns to his friends, the day is far spent, and he says little more. The attendant of the Eleven comes to bid him farewell, sure that Socrates will not be angry with him for bringing the word of death. Socrates tells Crito to have the drug brought. Others may have delayed drinking the hemlock as long as a gleam of day lasted, but he has nothing to gain by drinking the drug a little later.
5 συμφοράς διεξόντες, ὃς ἦμιν γεγονοῦσα εἴη, ἀτεχνῶς ἤγοιμενοι ὁστὲ πατρὸς στερθέντες διάξεν όρφανοι τὸν ἔπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἴνεχθη παρ᾽ αὐτὸν τὰ παιδία, ὅ—δυὸ γὰρ αὐτῷ νεῖς σμικρὸι ἦσαν, εἰς δὲ μέγας,—καὶ αἱ οἰκεῖαι γνωάκες ἀφίκοντο, έναντίον τοῦ Κρίτωνος διαλέχθείς τε καὶ ἐπιστειλάς ἀττα ἐβούλετο, τὰς μὲν γνωάκας καὶ τὰ παιδία ἀπειναὶ ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ᾽ ἡμᾶς. καὶ ἦν ἦδη ἔγγυς ἠλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἐνδον. ἐλθὼν δὲ ἐκαθέζετο λελουμένος, καὶ οὐ πολλὰ μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἐνδεκα ὑπηρέτης καὶ στὰς παρ᾽ αὐτῶν, 15 "Ὅ Σώκρατες," ἔφη, "οὐ καταγωγόσωμαι σοῦ ὅπερ ἄλλων εκαταγιγνώσκω, ὃτι μοι χαλεπαίνουσι καὶ καταρώνται, ἐπειδὰν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἄρχοντων. οὔ δὲ ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναίοτατον καὶ πραότατον καὶ ἀριστον ἄνδρα ὑμνα. 20 τῶν πῶςτε δεύτερο ἀφικομένων, καὶ δὴ καὶ νῦν εἰδ᾽ οὗτοι ἐμοὶ χαλεπάινεις, γιγνώσκεις γὰρ τοὺς αὐτίους, ἄλλα ἐκεῖνοι: νῦν, οἴσθα γὰρ ἄ ἡλθον ἀγγέλλων, χαίρε τε καὶ πειρῶ ὥς ράστα φέρειν τὰ ἀναγκαία." καὶ ἀμα δακρύσας ἀ μεταστρεφόμενοσ ἀπῆ. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς ἀυτόν, "Καὶ σὺ," ἔφη, "χαίρε, καὶ ἡμεῖς ταῦτα ποιήσομεν." καὶ ἀμα πρὸς ἡμᾶς, "Ὅς ἀστείος," ἔφη, "ὁ ἄνθρωπος καὶ παρὰ πάντα μοι τὸν χρόνον προσήκη καὶ διελέγετο ἐνίοτε

6. ὀρφανοὶ: predicate. The subject of the infinitive is subject also of περιεμένομεν.
9. γνωάκες: among these, of course, Xanthippe is included. She returns to the prison in the afternoon, though she was conducted home in the morning (60 a).— Of Socrates's other living kin, nothing is known.
18. ἄρχοντων: i.e. the Eleven. Cf. Ap. 39 e, and 44 a.—ἐν τούτῳ κτλ.: i.e. while Socrates was in prison.
20. τῶν ἀφικομένων: partitive genitive,—"of all whom I ever knew."
22. ἐκεῖνοι: the jailer assumes that Socrates will be angry with some one, but believes that he will hold the right persons responsible for his death.—ἀγγέλλων: expresses purpose. Cf. πειθοῦν Ap. 30 a.

LXVI/ Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παύδι πλησίον ἐστὼτι, καὶ ὁ παύς ἐξελθὼν καὶ συχνὸν χρόνων διατρίμασιν ἤκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι

31. ἡλιον: the day was not gone, while the sun’s light could be seen. Cf. 61 e.
38. ταῦτα ποιήσαντες: by doing this.
40. παρ’ ἐμαυτῷ: in my own judgment. Cf. the proverb μὴ ἵσθι φρόνιμος παρὰ σεαυτῷ, Prov. iii. 7, cf. Rom. xii. 16.
41. φειδόμενος κτλ.: seems to be an allusion to Hesiod’s advice to use the wine freely both when the jar was first opened, and when it was nearly exhausted, but to be sparing of it the rest of the time.—πιθό: cf. Crito
44 b. SCG. 403.

LXVI. The drug is brought. Socrates asks if he may pour a libation to a god, but learns that only so much has been prepared as it is well for him to drink. He prays, however, that his departure may be for his happiness. His friends cannot restrain their tears when he drinks the drug, but he rebukes their lamentations, and expresses his desire to die in peace.

1. τῷ παῦδι: 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 κόψειον, or the seeds of the poison hemlock, which, as is seen, were prepared by grinding or pounding in a druggist’s mortar. As a means of execution of a sentence of death, this seems to have
117 a

\[ \text{férionta tetrēmēnous:} \text{ ϊδὼν δὲ Ὁ Σωκράτης τὸν ἀνθρωπον,} \]


15 “Μανθάνω,” ἢ δ' ὁς, “ἀλλ' ἐνδεχόμεθα γέ ποι τοῖς θεοῖς ἐξεστι ε̣ te καὶ χρῆ, τὴν μετοίκησιν τὴν ἐνθένδε ἐκείσε εὐνυχὴ γενέσθαι. ἡ δ' καὶ ἔγω εὐχομαί τε καὶ γένοιτο ταύτῃ.” καὶ ἀμ' εἴπων ταῦτα ἐπισοχόμενοι καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπειν. καὶ ἧμών οἱ πολλοὶ τέως μὲν ἐπιεικῶς οὗι τε ᾧςαν 20 κατέχειν το μὴ δακρύειν, ὡς δὲ εἴδομεν πίνοντα τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὡστε ἐγκαλυφάμενοι ἀπέκλασαν ἐμαυτόν. οὐ γὰρ δὴ ἐκείνον γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἴου ἀνδρὸς ἐταϊροῦ ἐστερημένος εἶν. ὁ δὲ Κρίτων ἐτι πρότερος ἐμοῦ, ἐπειδὴ

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

7. σου: construe with σκέλεσι. — κατακείσθαι: construe with χρῆ.
8. αὐτό: nominative, itself.

10. χρώματος: genitive with οὐδὲν only as obj. of διαφθείρας, not as obj. of τρέσας.
13. τοσοῦτον: i.e. only so much.
17. γένοιτο ταύτῃ: so may it be.
20. τὸ μὴ δακρύειν: the negative repeats that contained in κατέχειν.
21. ἐμοῦ γε καὶ αὐτοῦ: genitive with βία.
22. ἐγκαλυφάμενος: sc. with a fold of his mantle. Cf. l. 43.
23. οἶνο: an idea of thinking is implied. H. 1001.
28. τῶν παρόντων: partitive with οὐδένα.

29. οἶα: cf. οἶον 61 c.

30. τούτου ἐνεκα: explained by the ἵνα clause.

31. εὐφημία κτλ.: a Pythagorean doctrine.

32. τοῦ δακρύων: ablative genitive.

33. ὑπόπτος: predicate. To this, οὔτω refers.

34. πηγνύτο: optative. The mode-sign is absorbed by the v.

35. γένηται: the subject is implied in ψύχοιτο κτλ.

36. δ κτλ.: and this was the last etc.

37. Ἀσκληπιός: 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.
118 a

εἴ τι ἄλλο λέγεις." ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρί-νατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρω- 
πος ἐξεκάλυψεν αὐτόν, καὶ ὦ τὰ ὅμματα ἔστησεν. ἰδὼν δὲ 
50 ὁ Κρίτων συνέλαβε τὸ στόμα καὶ τοὺς ὀφθαλμοὺς.

LXVII. Ἡδὲ ἡ τελευτὴ, ὁ Ἐχέκρατες, τοῦ ἐταῖρου ἡμῖν 
ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἂν, τῶν τότε ὅν ἐπειράθη- 
μεν ἀρίστον καὶ [ἄλλως] φρόνιμωτάτον καὶ δικαιοτάτον.

47. εἴ τι ἄλλο λέγεις: whether you 
have anything else to say.

LXVII. 2. τῶν τότε: of his time.
The expression is suited to the time 
of composition of the dialogue. Cf. 
δέμπο 58 b.

3. ἄλλως: 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 ὁ ἐγὼ ἐπαινεῖν, ὃ ἀνδρὲς, οὕτως ἐπι-χειρήσω, δ' εἰκόνων. οὕτως μὲν οὖν ὦσος οὐήσεται ἐπὶ τὰ γελοιότερα, ἔσται δ' ἡ ἐκὼν τοῦ ἄληθος ἕνεκα, οὐ τοῦ γελοίου. φημὶ γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς σιληνοῖς 5 τούτοις τοῖς ἐν τοῖς ἐρμογυλφεῖοις καθημένοις, οὕστηνα ἐργάζονται οἱ δημιουργοὶ σύριγγας ἡ αὐλοῦς ἔχοντας, οἱ διχάδε διοιχθέντες φαίνονται ἐνδοθεν ἀγάλματα ἔχοντες θεῶν. καὶ φημὶ ἂν ἐοικέναι αὐτὸν τῇ σατύρῳ τῷ Μαρσύᾳ. ὅτι μὲν οὖν τὸ γ' εἴδος ὁμοῖος εἰ τούτοις, ὡς Σωκρατεῖς, οὗτος αὐτὸς ἐν ποι ἀμφισβητήσαις, ὃς δὲ καὶ τάλλα ἐοικας, μετὰ τούτο ἄκοινε. ὡριστῇς εἰ· ἥ οὖ· ἐὰν γὰρ μὴ ὀμολο-
gam, μάρτυρας παρέξωμαι. ἄλλα οὖν αὐλητής; πολὺ γε θαυμασιώτερος ἔκεινο. ὁ μὲν γε δὴ ὄργανων ἐκήλει τοὺς ε ἄνθρωπον τῇ ἀπὸ τοῦ στόματος δυνάμει, καὶ ἔτι νῦν ὃς ἂν τὰ ἐκεῖνον αὐλη. (ἀ γὰρ Ὀλυμπος ἦλει, Μαρσύνου λέγω, τοῦ διδάξαντος),—τὰ οὖν ἐκεῖνον ἐάν τ' ἁγαθός αὐλητής αὐλη ἐάν τε φαύλη αὐλητρίς, μόνα κατέχεσθαι ποιεῖ καὶ δηλοῖ τοὺς τῶν θεῶν τε καὶ τελετῶν δεομένους, διὰ τὸ θεία εἶναι. οὐ δ' ἐκεῖνον τοσοῦτον μόνων διαφέρεισι, ὅτι ἀνευ ὄργανων ψυλεῖς λόγους ταύτων τούτω ποιεῖσι. ἡμεῖς γοῦν ὅταν μὲν τοῦ ἄλλου ἀκούσμεν λέγοντος καὶ πάνυ ἁγαθοῦ βήτορος ἄλλους λόγους, οὐδὲν μέλει, ὡς ἔπως εἰπεῖν, οὐδενί. ἐπειδὰν δὲ σοῦ τις ἀκούῃ ἡ τῶν σῶν λόγων ἄλλου λέγοντος, κἂν πάνυ φαύλος ἡ ὁ λέγων, ἐάν τε γυνή ἀκούῃ ἐάν τ' ἁνήρ ἐάν τε μειράκιον, ἐκπεπληγμένοι ἐσμὲν καὶ κατεχόμεθα.

"ἐγὼ γοῦν, ὦ ἄνδρες, εἰ μὴ ἔμελλον κομιδὴ δόξεων μεθύειν, εἶπον ὀμόσας ἀν ὑμῖν, οία δὴ πέπονθα αὐτὸς ὑπὸ τῶν τούτων λόγων καὶ πάσχω ἐτὶ καὶ νυνί. ὅταν γὰρ ἀκούω, πολὺ μοι ε μᾶλλον ἡ τῶν κορυβαντιῶντων ἡ τε καρδία πηδὰ καὶ δάκρυα ἐκχεῖται ὑπὸ τῶν λόγων τῶν τούτων. ὅρω δὲ καὶ ἄλλους παμπόλλους ταῦτα πάσχοντας. Περικλέους δ' ἀκούων καὶ ἄλλων ἁγαθῶν βητὸρων εὗ μὲν ἡγούμην λέγειν, τοιοῦτον πάσχοντας καὶ παμπόλλους ταὐτα πάσχοντας. Περικλέους δ' ἀκούων καὶ ἄλλων ἁγαθῶν βητὸρων εὗ μὲν ἡγούμην λέγειν, τοιοῦτον πάσχοντας καὶ παμπόλλους ταὐτα πάσχοντας."
δ’ οὐδὲν ἐπασχον, οὐδ’ ἐτεθορύβητο μου ἡ ψυχή οὐδ’ ἡγα
νάκτει ως ἀνδραποδωδῶς διακειμένου. ἀλλ’ ὑπὸ τοιουτού τοῦ
35 Μαρσύου πολλάκις δὴ οὐτω διετέθην, ὥστε μοι δόξας μή 2
βιωτόν εἶναι ἔχοντι ὡς ἐχω. καὶ ταῦτα, ὁ Σώκρατες, οὐκ ἔρεῖς
ὡς οὐκ ἀληθὴ. καὶ ἔτι ὦν τοιοῦτον ἐμαυτῷ, ὅτι εἰ ἔθελομι
παρέχειν τὰ ὅτα, οὐκ ἄν καρτερῆσαμι, ἀλλὰ ταῦτα ἄν πά-
σχοιμι. ἀναγκάζει γάρ με ὅμολογεῖν, ὅτι πολλοῦ ἐνδείξης ὄν
40 αὐτὸς ἐτί ἐμαυτοῦ μὲν ἀμελῶ, τὰ δ’ Ἀθηναίων πράττω. Βία
οὗν ὦσπερ ἀπὸ τῶν Σειρήνων ἐπισχόμενος τὰ ὅτα οἴχωμαι
φεύγων, ἵνα μὴ αὐτοῦ καθῆμενος παρὰ τούτῳ καταγγέιων.
πέπονθα δὲ πρὸς τούτοις μόνον ἀνθρώπων, ὁ οὐκ ἄν τις οἴσουτο 1
ἐν ἐμοὶ ἐνείναι,—τὸ αἰσχύνεσθαι ὑπνοῦντο. ἐγὼ δὲ τούτον
μόνον αἰσχύνομαι. σύνοιδα γάρ ἐμαυτῷ ἀντιλέγειν μεν οὐ
dυναμένοι, ὡς οὐ δεὶ ποιεῖν ἄ οὗτος κελεύει, ἐπειδὰν δ’ ἀπέλθω,
ἡμιμένῳ τῆς τιμῆς τῆς ὑπὸ τῶν πολλῶν. δραπετεύων οὖν
αὐτόν καὶ φεύγω, καὶ ὃταν ἵδω, αἰσχύνομαι τὰ ἡμολογημένα. ε
καὶ πολλάκις μὲν ἥδεως ἄν ἰδομί αὐτὸν μὴ ὄντα ἐν ἀνθρώ-
50 ποις. εἰ δ’ αὐ τοῦτο γένοιτο, εὖ οἴδα ὅτι πολὺ μείζων ἄν
ἀχθοίμην, ὥστε οὐκ ἐχω δ’ τι χρήσωμαι τούτῳ τῷ ἀνθρώπῳ.
XXXIII. “καί ὑπὸ μὲν δὴ τῶν αὐλημάτων καὶ ἐγὼ καὶ
ἀλλοι πολλοὶ τοιαῦτα πεπόνθασιν ὑπὸ τούτῳ τοῦ σατυροῦν·
ἀλλὰ δ’ ἐμοὶ ἀκούσατε ὡς ὂμολογήσεις ὑπὸ ἰδομί τ’ ἐστίν οἷς ἐγὼ ἦκασα

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. ὑπὸ: because of the verbal idea in τιμῆς, which is equivalent to τιμᾶσθαι. Cf. τὴν ὑπὸν ὑμῖν Ap. 30 d.
48. τὰ ἡμολογημένα: 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 ἔχει. εὕ γὰρ ἢστε ὦτι
5 οὐδεὶς ὑμῶν τούτων γιγνώσκει· ἀλλὰ ἐγὼ δηλῶσο, ἐπείπερ ἢ
ἡρξάμην. ὅρατε γὰρ ὅτι Σωκράτης ἑρωτικῶς διάκειται τῶν
καλῶν καὶ ἀεὶ περὶ τούτους ἑστίν καὶ ἐκπέπληκται, ὡς τὸ
σχῆμα αὐτοῦ. τοῦτο οὐ σιληνώδες; σφόδρα γε. τούτο γάρ
οὗτος ἔξωθεν περιβέβληται, ὦσπερ ὁ γεγυλμυμένος σιληνός.
10 ἐνδοθεὶς δὲ ἁνοιχθεὶς τόσης οἴσεθε γέμει, ὡς ἄνδρες συμπόται,
σωφροσύνης; ἢστε ὦτι οὔτ' εἰ τις καλὸς ἑστί μέλει αὐτῷ
οὔτε, ἀλλὰ καταφρονεῖ τοσοῦτον ὅσον οὔτ' ἂν εἰς οἰνθείη,
oūτ' εἰ τις πλούσιος, οὔτ' εἰ ἅλλην τινὰ τιμήν ἐχὼν τῶν ὑπὸ
πλῆθους μακαριζομένων. ἥγειται δὲ πάντα ταῦτα τὰ κτή-
ματα οὐδένος ἄξια καὶ ἡμᾶς οὔδεν εἶναι, ἵνα λέγω ὑμῖν, εἰρω-
νεύμενος δὲ καὶ παῖζων πάντα τὸν βίον πρὸς τοὺς ἀνθρώπους
dιατελεῖ. σπουδάσαντος δὲ αὐτοῦ καὶ ἁνοιχθέντος οὐκ ὀδα
εἰ τις ἐώρακεν τὰ ἐντὸς ἁγάλματα. ἀλλ' ἐγὼ ἦδη ποτ' ἐδον,
kάμοι ἐδοξέων οὕτω θεία καὶ χρυσᾶ εἶναι καὶ πάγκαλα καὶ θαν-
20 μαστά, ὥστε πουητέον εἶναι ἐμβραχύ ο τι κελευοί Σωκράτης.”

XXXV. “καὶ μετὰ ταῦτα στρατεία ἡμῖν εἰς Ποτειδαίαν εἰ
ἐγένετο κοινῆ καὶ συνειστούμεν ἐκεῖ. πρῶτον μὲν οὖν ἐν
τοῖς πόνοις οὐ μόνον ἐμοὺ περιῆ, ἀλλὰ καὶ τῶν ἄλλων
ἀπάντων. ὅποτ' ἀναγκασθεῖμεν ἀποληψάστες που, οἶα δὴ 2

4. δύναμιν: proleptic. — θαυμασί-
αν: predicate.
6. καλὼν: construed with ἑρωτικῶς.
7. ὡς τὸ σχῆμα: to judge by his
bearing.
12. καταφρονεῖ: τῶν καλῶν, i.e. τοῦ
κάλλους.
15. οὔτε: cf. 220 a, Ap. 30 b.—
ίνα λέγω ὑμῖν: parenthetical.
16. εἰρωνεύμενος: 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 Socrates's
endurance and self-control when
on service in the army in Thrace.
2. συνειστούμεν: the two were not of
the same deme or phyle, so the messes
must have been formed unofficially.
—οἶα δὴ: sc. γλύνεται, as is wont to
happen.
5. οὐδὲν: predicate. Cf. 216 e.
7. τὰ τ’ ἄλλα καὶ: 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. τοῦτον: 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. οὗτον κτλ.: equivalent to τοιοῦτον οἷον δευτέρατον. Cf. θαυμάστα ὅσα, below, equivalent to θαυμαστῶν ἄστιν ὅσα, and the use of ὡς with a superlative.
15. οὗτος δὲ: as if ἀλλοι μὲν had preceded.
17. ἀνυπόδητος: cf. Xen. Mem. i. 6. 2.
18. ὑποδεμένοι: who had shoes.
19. καταφρονοῦντα: Socrates’s indifference to cold seemed a reflection on his comrades’ effeminacy.

XXXVI. Of Socrates’s power of concentration of thought, and his bravery in battle as shown at Potidaea and in the retreat from Delium. Such a man had never been before. Brasidas might be compared with Achilles, and Pericles with Nestor and Antenor. But no such comparison could be found for Socrates.
XXXVI. "καὶ ταῦτα μὲν δὴ ταῦτα.

'ὁδον δ' αὖ τόδ' ἐρεῖε καὶ ἔτη καρτερὸς ἄνηρ'

ἐκεῖ ποτε ἐπὶ στραταῖς, ἀξίων ἀκοῦσαι. συννοησας γὰρ ἀυτῷ ἐωθέν τι εἰστήκει σκοπῶν, καὶ ἐπειδὴ οὐ προῦχωρει 5 αὐτῷ, οὐκ ἀνίει ἀλλὰ εἰστήκει ξητῶν. καὶ ἦδη ἦν μεσημβρία, καὶ ἄνθρωποι ἁσθάνοντο, καὶ θαυμάζοντες ἄλλοις ἄλλω ἐλεγον ὅτι 'Σωκράτης ἐξ ἐωθῖνοι φροντίζων τι ἔστηκεν.'

teleutώντες δὲ τινες τῶν νέων, ἐπειδὴ ἐστέρα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ' ἦν, χαμεύνια ἐξενεγκάμενοι ἀμα 10 μὲν ἐν τῷ ψυχει καθηδόν, ἀμα δ' ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἐστήξου. ὦ δ' εἰστήκει μέχρι ἐως ἐγένετο καὶ ἦλιος ἀνέσχεν. ἐπεστὰ ὥχετ' ἀπὸν προσευξάμενος τῷ ἦλιῳ.

"εἰ δὲ βούλεσθε ἐν ταῖς μάχαις: τοῦτο γὰρ δὴ δίκαιον γ' αὐτῷ ἀποδοῦναι. ὅτε γὰρ ἡ μάχη ἦν, εὖ ἦς ἔμοι καὶ τάριστεία ἐδοσαν οἱ στρατηγοὶ, οὐδεὶς ἄλλος ἐμὲ ἐσωσεν ἄνθρωπων ἡ οὔτος, τετρωμένον οὐκ ἠθέλων ἀπολύσειν, ἄλλα συνδεσώσαι καὶ τὰ ὁπλα καὶ αὐτὸν ἐμέ. καὶ ἐγὼ μὲν, ὦ Σώκρατε, καὶ τὸτ' ἐκέλευον σοι διδόναι τάριστεία τοὺς στρατηγοὺς, καὶ τοῦτό γέ μοι ὀυτε μέμπει οὐτ' ἐρεῖς ὅτι ψεῦδομαι·

2. Quoted with slight change from Homer, δ 271, where Menelaus at Sparta caps Helen’s story of Odysseus.

—οἶον... ἔτηπα: "the doings and sufferings." Cf. Phaedo 117 d.
4. προὐχώρει: sc. τὸ σκοπεῖν.
7. φροντίζων: cf. φροντιστής Λρ.18 b.
8. τελευτώντες: cf. τελευτῶν Λρ. 22 c.
12. τῷ ἥλιῳ: cf. Λρ. 26 δ, where Meletus charges Socrates with lack of respect for the sun. Socrates was punc-

tilious in his observance of the ordinary forms of worship and reverence.
13. εἰ δὲ βούλεσθε: the sentence is not completed. The speaker has in mind something like ὁλος ἦν ἐν ταῖς μάχαις ἐρω.
14. ἀποδοῦναι: Alcibiades would give Socrates his due. — ἡ μάχη: sc. at Potidaea, 432 B.C. See on Λρ. 28 ε.
15. ἐγὼ μὲν: opposed to ἀλλὰ... αὐτός.
19. τοῦτο γε: Socrates might blame Alcibiades for much else, but not for this.
20 ἀλλὰ γὰρ τῶν ὑποτατηγῶν πρὸς τὸ ἐμὸν ἀξίωμα ἀποβλεπόντων καὶ βουλομένων ἐμοὶ διδόναι τάριστεία, αὐτὸς προθυμότερος ἐγένος τῶν ὑποτατηγῶν ἐμε λαβεῖν ἡ σαυτόν. ἐτὶ τούσιν, ὡς ἄνδρες, ἄξιον ἃν θεάσασθαι Σωκράτη, ὥστε ἀπὸ Δηλίου φυγῇ ἀνεχώρει τὸ ὑποτέτον· ἐτυχὸν γὰρ παραγενόμενος ἢππον ἔχων, οὕτως δ' ὅπλα. ἀνεχώρει οὕν ἐσκεδασμένων ἡδὴ τῶν ἀνθρώπων οὖτὸς τ' ἄμα καὶ Λάχης· καὶ ἐγὼ περιτυγχάνω, καὶ ἰδὼν εὐθὺς παρακελεύμαι τ' αὐτοῦθα θαρρεῖν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτῷ. ἐνταῦθα δὴ καὶ κάλλιον ἑθεασάμην Σωκράτη ἣ ἐν Ποτείδαια· αὐτὸς γὰρ ἢπτον ἐν φόβῳ ἢ διὰ τὸ ἐφ' ἢππον ἔιναι· πρῶτον μὲν ὅσον περιήν Λάχητος τῷ ἐμφρῶν ἔιναι· ἐπειτα ἐμοὺ' ἐδόκει, ὡς ἀριστόφανος, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διατορεύσθαι ὥσπερ καὶ ἐνθάδε, 'βρενθυόμενος καὶ τῷ φθαλῳ παραβάλλον, ἥρέμα παρασκοπῶν καὶ τοὺς φιλίους καὶ τοὺς πολεμίους, δῆλος ὅν παντὶ καὶ πάννι πόρρωθεν, ὅτι εἰ τις ἀφεται τοῦτον τοῦ ἄνδρός, μάλα ἐρρομένων ἀμυνεῖται. διὸ καὶ ἄσφαλῶς ἀπῆκι καὶ οὕτως καὶ ὃ ἐταῖρος· σχεδὸν γὰρ τι τῶν

22. ἡ σαυτόν: rather than yourself. αὐτὸς 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. ἢππον ἔχων: at Potidaea, Alcibiades was a hoplite; cf. ὅπλα above. —ἀνεχώρει: the singular shows that Laches is mentioned as an afterthought. Cf. ἄπης: l. 37, below.

27. περιτυγχάνω: historical present.

30. ἐφ' ἢππον: obviously a mounted man was more secure on a retreat.

31. τῷ ἐμφρῶν ἔιναι: dative of respect. The case of ἐμφρῶν makes clear the subject of ἔιναι.

32. τὸ σὸν δὴ τοῦτο: cf. Ἀρ. 34 d.

33. βρενθυόμενος κτλ.: reference to ὅτι βρενθῇ ὁ ὀδός, καὶ τῷ φθαλῳ παραβάλλεις, | κανυπόθετος κτλ. Clouds 362, 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.
43. τὸ... εἶναι: resumed in τοῦτο, subject of ἔξων ἐστὶ. — ὁμοιον: masculine.

45. ἀπεικάσεων κτλ.: by a slight shift, instead of τοιοῦτος ἢν κτλ. Similarly, below, after οὕτωι.

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

47. ἀπεικάζοι: sc. ἄλλοι.

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. περιμαίπεχονται: the λόγοι are personified, — like the νόμοι in the Crito, 51 c. Cf. 216 d.
φαίνεται λέγειν, οὖσ' ἄπειρος καὶ ἀνόητος ἀνθρωπός πᾶς ἄν τῶν λόγων καταγελάσειν. διοικομένους δ' ἵδ' ὅ τις καὶ 222

10 ἐντὸς αὐτῶν γιγνόμενος πρῶτον μὲν νόν ἔχοντας ἐνδον μόνους εὑρήσει τῶν λόγων, ἐπειτα θειοτάτους καὶ πλείστα ἀγάλματ' ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλεῖστον τεῖνουτας, μᾶλλον δ' ἐπὶ πᾶν ὅσον προσήκει σκοπεῖν τῷ μέλλοντι καλῷ κἀγαθῷ ἔσεσθαι.

15 "ταῦτ' ἐστίν, ὁ ἄνδρες, ἃ ἕγω Σωκράτη ἐπαινῶ."
I. 1. 3

Πολλάκις ἑθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν 1 οἱ γραφάμενοι Σωκράτην ὡς ἄξιος εἰ ἡθανάτου τῇ πόλει. ἢ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν· "'Αδικεί Σωκράτης οὔς μὲν ἡ πόλις νομίζει θεοῦς οὐ νομίζων, ἐτερα δὲ καὶ ναὶ 5 δαιμόνια εἰσφέρων· ἀδικεὶ δὲ καὶ τούς νέους διαφθείρων."

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὔς ἡ πόλις νομίζει 2 θεούς, ποίῳ ποτὲ ἐχρήσαντο τεκμηρίως; θύων τε γὰρ φανερὸν ἦν πολλάκις μὲν οἶκοι, πολλάκις δ' ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικὴ χρώμενος οὐκ ἁφανῆς ἦν. 10 διετεθρύλητο γὰρ ὃς φαίνη Σωκράτης τὸ δαιμόνιον ἐαυτῷ σημαίνειν. — ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αιτιάσασθαι καὶ ναὶ δαιμόνια εἰσφέρειν. ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὁσοὶ μαντικὴν νομίζοντες οἰωνοῖς εἰσέφερε τῶν ἄλλων, ὁσοὶ μαντικὴν νομίζοντες οἰωνοῖς 5

1. Ἀθηναίους: equivalent to δικαστάς. Cf. Λπ. 17 c.
2. τῇ πόλις: dative of interest.
3. ἢ μὲν γραφὴ: contrasted with the arguments in its support.— Cf. Λπ. 24 b.
4. πρῶτον μὲν: correlative to the charge of corrupting the youth, in the second chapter.
5. θύων: supplementary participle with φανερὸν ἦν.
6. οἴκοι: every house was expected to have a family altar in the court.
7. ὃς κτλ.: subject of διετεθρύλητο.
8. δαιμόνιον: cf. Λπ. 31 d.
9. τῶν ἄλλων: than the others, i.e. than the rest do.
τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὕτωι τε
15 γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὀρνίθας οὕτε τοὺς ἀπαντῶντας
εἰδέναι τὰ συμφέροντα τοὺς μαντευομένους, ἀλλὰ τοὺς θεούς
dιὰ τοῦτων αὐτὰ σημαίνειν, κάκεινος δ᾽ οὕτως ἐνόμιζεν.
ἀλλ᾽ οἱ μὲν πλείοτοι 'φασίν ὑπὸ τε τῶν ὀρνίθων καὶ τῶν
ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι. Σωκράτης
20 δ᾽ ὠσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαμόνιον γὰρ ἐφι
σημαίνειν. καὶ πολλοὶ τῶν συνόντων προηγόρευε τὰ μὲν
ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαμονίου προσημαίνοντος·
καὶ τοὺς μὲν πειθομένους αὐτῷ συνεφερε, τοῖς δὲ μὴ πει-
θομένους μετέμελε. καίτοι τίς οὐκ ἂν· ὁμολογήσειν αὐτῶν
25 βούλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζώνα φαίνεσθαι τοῖς συνού-
σιν; ἔδοκε δ᾽ ἂν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ
φαινόμενα ψευδόμενος ἐφαίνετο. δὴν οὖν ὁτι οὐκ ἂν προ-
ἐλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύεσθαι. ταῦτα δὲ τίς ἂν ἀλλῷ
πιστεύσειν ἢ θεώ; πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοῖς
30 ἐνόμιζεν· ἀλλὰ μὴν ἔποιεί καὶ τάδε πρὸς τοὺς ἐπιτηδείους·
tὰ μὲν γὰρ ἀναγκαία συνεβούλευε καὶ πράττειν ὡς νομίζοιε
ἔριστ' ἂν πραξῆναι, περὶ δὲ τῶν ἀδήλων ὁποῖς ἀποβήσοιτο
μαντευσομένους πέμπειν εἰ ποιητέα. καὶ τοὺς ἑλλοντας ι
οίκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἐφι προσδεῖ-
35 σθαί· τεκτονικὸν μὲν γὰρ ἡ χαλκευτικὴ ἡ γεωργικὴ {[ἡ}
ἀνθρώπων ἀρχικὸν] ἡ τῶν τοιούτων ἐργῶν ἐξεταστικὸν
ἡ λογιστικὴ ἡ οἰκονομικὴ ἡ στρατηγικῆς γενέσθαι, πάντα
tὰ τοιαύτα μαθήματα καὶ ἀνθρώπου γνώμη αἱρετὰ ἐνόμιζεν

18. φασίν: contrasted with ὑπολαμ-
βάνουσιν.
26. ἐδοκεὶ ἂν: contrary to fact in
past time. — ἀμφότερα ταῦτα: i.e. ἡλ-
θος and ἀλαζών. For the gender, cf.
Symp. 220 a.
28. ἀληθεύειν: 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. μαντευσομένους: e.g. so Socra-
tes sent Xenophon to Delphi; Xen.
Ἀ. iii. 1. 5. — εἰ ποιητέα: whether
they should be done.
1. elvai
2. 1.10
3. 10
4. Katαλείπεσθαι, ών ούτεν δῆλον εἶναι τοὺς ἀνθρώπους. οὔτε γὰρ τῷ καλῶς ἀγρόν φυτευσαμένῳ δῆλον ὡς τις καρπώσεται, οὔτε τῷ καλῶς οἶκιαν οἰκοδομησαμένῳ δῆλον ὡς τις ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει στρατηγεῖν, οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς πόλεως προστατεῖν, οὔτε τῷ καλήν γῆμαντι, ἵνα εὑφραίνηται, δῆλον εἰ διὰ ταύτην ἀνιάσται, οὔτε τῷ δυνατοῖς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον εἰ διὰ τούτους στερησθαι τῆς πόλεως. τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπῖνης γνώμης, δαμονᾶν ἐφή· δαμονᾶν δὲ καὶ τοὺς μαντευομένους ἄ τοῖς ἀνθρώποις ἐδωκαί οἱ θεοὶ μαθοῦσι διακρίνειν,—οἷον εἰ τις ἐπερωτήσῃ πότερον ἐπιστάμενον ἱμω- χεῖν ἐπὶ ξενίοις λαβεῖν κρείττον ἢ μὴ ἐπιστάμενον, ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναών κρείττον λαβεῖν ἢ μὴ ἐπιστάμενον,—ἡ ἡ ἐξέστων ἀριθμήσασθαι ἢ μετρήσασ- τας ἢ στησάσας εἰδέναι· τοὺς τὰ τοιαύτα παρὰ τῶν θεῶν πυνθανομένους ἄθεμιστα ποιεῖν ἥγειτο· ἐφη δὲ δεῖν, ἢ μὲν μαθόντας ποιεῖν ἐδωκαί οἱ θεοὶ, μανθάνειν, ἡ δὲ μὴ δήλα τοῖς ἀνθρώποις ἐστί, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἶς ἀν ὅσιν ἠλευ σημαίνειν.

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


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

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


60. ἀεὶ μὲν ὡς: i.e. he was always in the public eye, yet no one ever, etc. (l. 65).
66. τῶν πάντων: the universe.
68. σοφιστῶν: without unpleasant connotation.
74. κτλ.: with θαυμάζε, instead of δη. Cf. l. 105, iv. 8. 6.
78. τῶν μανικέμων: partitive genitive. Parallel to τῶν μεριμνῶντων l. 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 ὅν: that which is, the universe. — ἀπειρα: the doctrine of the Atomists.
86. οὐδὲν κτλ.: the doctrine of Zeno.
I. 1. 18

tote kynēthnai: kai tois mēn pānta gývenethai te kai apōλ-
lythei, tois δ' ou't' an geneštai tote ou'dēn ou't' apoleišthei.
ēskopēi de peri autōn kai tāde. "?Ar', ὄσπερ οἱ tā anbρo- 15
πεια μαβλάνοντες ἤγουνται τοῦθ', ο̣ τι ἀν μάθωσιν, έαυτοῖς
τε καὶ τῶν ἄλλων ὡτὶ ἄν βούλωνται ποιήσειν, οὐτω καὶ οἱ
τὰ θεῖα ἵοτοιντες νομίζουσιν, ἐπειδὰν γνώσιν αἰς ἁνάγκαις
ἐκαστὰ γύνεται, ποιήσειν, ὡτὶ βούλωνται, καὶ ἀνέμους καὶ
ὑδατα καὶ ὦρας καὶ ὡτὶ ἄν ἄλλου δέωνται τῶν τοιούτων, ἦν
τοιοῦτο μὲν οὐδὲν οὐδ' ἔλπίζουσιν, ἀρκεὶ δ' ἀυτοῖς γυναῖ
μόνον ἥ τῶν τοιούτων ἐκαστὰ γύνεται;” peri mēn oụn tōn 16
ταῦτα πραγματευομένων τοιαύτα ἔλεγεν: autōs de peri tōn
ἀνθρωπείων αἰς διελέγετο, σκοπῶν τὶ εὐσεβεῖς, τὶ ἀσεβεῖς, τὶ
καλὸν, τὶ αἰσχρὸν, τὶ δίκαιον, τὶ ἄδικον, τὶ σωφροσύνη,
100 τὶ μανία, τὶ ἀνδρεία, τὶ δειλία, τὶ πόλις, τὶ πολιτικός, τὶ
ἀρχὴ ἀνθρώπων, τὶ ἀρχικὸς ἀνθρώπων, καὶ peri tōn
ἀλλων, ᾧ τοὺς μὲν εἰδότας ἥγειτο καλοὺς κἀγαθοὺς εἶναι,
toụs δ' ἀγνοοῦντας ἀνδραποδώδεις ἄν δικαίως κεκληθαί.
"Ósa mēn oụn μὴ φανερὸς ἥν ὅπως ἐγίγνωσκεν, οὐδὲν 17
105 θαυμαστὸν ὑπὲρ τούτων peri autōn paraγωνών tōn δικα-
στάς: osa de pántes ἤδεσαν, oụn θαυμαστὸν eι μὴ τούτων
ἐνεπωμήθησαν; βουλεύσας γάρ ποτε καὶ τόν βουλευτικόν
18 ὅρκον ὀμόσας, εν ϕ ἥν κατὰ tōs νόμουs βουλεύσειν, ἐπι-
στάτηs ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου
παρά tōs νόμουs [ἐνεέα στρατηγοῦς] μιὰ ψήφῳ tōs ἀμφὶ
Θράσυλλον καὶ Ἐρασινίδην ἀποκτείναι πάντας, οὐκ ἡθέλη-
σειν ἐπιτηφίσαι, ὄργιομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν
dē kai δυνατῶν ἀπειλούντων: ἀλλὰ peri πλείονος ἐποιήσατο
ἐυορκεῖν ἣ χαρίσαςθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλά-

87. πάντα kτλ.: the doctrine of Heraclitus.
96. περί μὲν kτλ.: transitional.
102. ἃ: object of eἰδότας.
105. ὑπέρ: differs little from περί.
108. ὅρκον: cognate accusative.
115 ἔσασθαι τοὺς ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνὸ-1
μὲν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζονσιν· οὕτω
μὲν γὰρ οἶονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ ὤν εἰδέναι.
Σωκράτης δὲ ἤγειτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ
πραττόμενα καὶ τὰ σιγῆ βουλευόμενα, πανταχοῦ δὲ
120 παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων
πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναίοι Σωκράτην 2
περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσέβης μὲν οὐδέν ποτὲ περὶ
tοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα, τουαῦτα δὲ καὶ
125 λέγοντα καὶ πράττοντα [περὶ θεῶν], οἶα τις ἄν καὶ λέγων
καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

“Αλλ’,” ἐφη γε ὁ κατήγορος, “Σωκράτης ὁμιλητὰ γενο-
μένω Κριτίας τε καὶ Ἀλκιβιάδης πλέιστα κακὰ τὴν πόλιν
ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὅλγαρχίᾳ πάντων
κλεπτιστάτος τε καὶ βιαίότατος καὶ φωνικώτατος ἐγένετο,
5 Ἀλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατε-
στάτος τε καὶ ἱβριστότατος καὶ βιαίότατος.” ἔγω δ', εἰ μὲν 1
τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογησόμαι·
tὴν δὲ πρὸς Σωκράτην συνυσσίαν αὐτόν ὡς ἐγένετο διηγή-
σομαι. ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρει τούτῳ φύσει φιλο-
10 τιμοτάτω πάντων Ἀθηναίων, βουλομένω τε πάντα δι’ ἐαυτῶν

122. At the conclusion of the pas-
sage, the author returns to his first
thought.

I. 2. 12–18. Critias and Alcibiades
were companions of Socrates, it is true.
These, however, came to him not be-
cause they really desired to live as he
lived, but because they thought that he
would make them able to speak and to
say. By his words and example, he
kept them temperate while they re-
mained with him, but after they had
left him they forgot his lessons of life.
2. τὴν πόλιν: object of κακὰ ἐποι-
ησάτην.
3. ὅλγαρχίᾳ. 5. δημοκρατίᾳ: cf.
the like contrast in Ap. 32 c.
7. εἰ ἐποιησάτην: a logical condi-
tion.
9. ἐγενέσθην μὲν: correlative with
ἐδεσαν δέ, below.
I. 2. 18

πράττεσθαι καὶ πάντων ὀνομαστοτάτῳ γενέσθαι. ἦδεσαν δὲ Σωκράτην ἀπ’ ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ἔστεντα, τῶν ἠδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πάσι χρώμενον ἐν τοῖς λόγοις ὅπως βουλεύοιτο.

15 ταῦτα δ’ ὀρῶντε καὶ ὄντε οἶῳ προείρησθον, πότερον τις αὐτῷ φη τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης ἢν ἐκεῖνος ἔχεν, ὁρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε, εἶ ὀμιλησάτην ἐκεῖνῳ, γενέσθαι ἄν ἰκανωτάτω λέγειν τε καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν ἡ ἦξιν ὁλον τοῦ βίου ὡσπερ ἔστεν τοῦ Σωκράτην ἐώρων, ἡ τεθνάναι, ἑλέσθαι ἄν μᾶλλον αὐτῷ τεθνάναι. δὴ λο ὅ ἐγενέσθην ἦξ ὡν ἐπραξάτην. ὃς γὰρ τάχιστα κρείττονε τῶν συγγεγυγυ-

μένων ἡγησάσθην εἶναι, εὔθυς ἀποπηδήσαντε Σωκράτους ἐπραττήσθην τὰ πολιτικά, ὄντερ ἑνεκα Σωκράτους ὥρεχθητην. 25 Ἐσως οὖν εἴτε τις ἂν πρὸς ταῦτα, ὅτι ἐχρῆν τὸν Σωκρά- 17 τν ἡ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν οὖκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὅρω αὐτοὺς δεικνύντας τε τοῖς μανθάνουσιν, ἦπερ αὐτοῖ ποιοῦσιν ἄ διδάσκοντι, καὶ τῷ λόγῳ προ-

βιβάζοντας. οἶδα δὲ καὶ Σωκράτην δεικνύντα τοὺς συνόντων ἐαυτὸν καλὸν κάγαθον ὄντα καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. οἶδα δὲ κάκεινον σωφρο- 18 νοῦντε ἐστε Σωκράτεις συνήστην, οὐ φοβομένω μὴ ζημιοῦντο ἡ παίοντο ὑπὸ Σωκράτους, ἀλλ’ οἴομένω τότε κράτιστον εἶναι

35 τούτῳ πράττειν.

12. ἐλαχίστων: see Introd. § 17, Ap. 31 c.
13. ἠδονῶν: equivalent to ἐπιθυμῶν.
16. φῆ: deliberative subjunctive.
19. διδόντος: conditional.
21. ἦν: construe with ἐλέοθαι.
30. καὶ Σωκράτην: Socrates, too,
— as well as other good teachers.
32. κάκεινον: they too,— as well as
other scholars,— obey their teachers.
33. φοβομένω: causal.
'Αξιον δ' αυτου καὶ ᾧ προς Ἀντιφώντα τὸν σοφιστήν διε- 6 λέξῃ μὴ παραλιπέναι. ὁ γὰρ Ἀντιφῶν ποτὲ βουλόμενος τοὺς συνονυμιστὰς αὐτοῦ παρελεύθαι προσέλθων τῷ Σωκρά- 
τει παρόντων αὐτῶν, ἔλεξε τάδε: "Ὡ Σωκράτης, ἐγὼ μὲν 2 
φώνη τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρήναι γίγνε- 
σθαι: σὺ δὲ μοι δοκεῖς τὰνανία τῆς φιλοσοφίας ἀπολελαυ- 
κέναι. ξῆς γοῦν οὕτως ὃς οὐδ' ἂν εἰς δούλου ὑπὸ δεσπότη 
διαιτώμενος μείνει: σοίτα τε σιτῇ καὶ ποτὰ πίνεις τὰ φανλό- 
tατα, καὶ ἰμάτιον ἡμίφεσαι οὐ μόνον φάυλον ἄλλα τὸ αὐτὸ 
θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 
καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἀ καὶ κτωμένους εὑφραί- 3 
νει καὶ κεκτημένους ἑλευθερώτερον τε καὶ ἦδιον ποιεῖ ζῆν. εἰ 
οὖν, ὦσπερ καὶ τῶν ἁλλών ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς 
μυθητάς εαυτῶν ἀποδεικνύοντως, οὕτω καὶ σὺ τοὺς συνόντας 
15 διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι." καὶ 4 
ὁ Σωκράτης πρὸς ταῦτα ἐπε: "Δοκεῖς μοι, ὦ Ἀντιφῶν, 
ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν ὡστε πέπεισμα σὲ μᾶλλον 
ἀποθανεῖν ἄν ἐλέσθαι η ζῆν ὦσπερ ἐγώ. ἢδ' οὖν ἐπισκεψό- 
μεθά τι χαλεπὸν ἠσθησαι τοῦ ἐμοῦ βίου. πότερον, ὦτι τοὺς 5 
μὲν λαμβάνουσιν ἀργὐρίων ἀναγκαῖον ἔστων ἀπεργάζεσθαι 
tοῦτο ἐφ' ὦ ἀν μισθὸν λάβωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι 
οὐκ ἀνάγκη διαλέγεσθαι ὃ ἂν μὴ βούλωμαι; η τὴν διατάν 

I. 6. 1–10. Philosophers ought to be happier than other men, but Antiphon thinks that Socrates is one of the most miserable of men. So Socrates shows that his wants are supplied. To need nothing is to be like the gods; to need as little as possible is to be near them.

— διατελεῖς: ὦν might have been added.
13 f. καὶ τῶν ἁλλων, καὶ σὺ: cf. καὶ πράττειν i. 1. 6.
15. κακοδαιμονίας: contrast with I. 5.
18. Cf. i. 2. 16.
I. 6. 9 μον φανλίζεις; ὡς ἢττον μὲν ὑγιεῖνα ἐσθίοντος ἐμοῦ ἢ σοῦ, ἢττον δ' ἵσχυν παρέχοντα; ἡ ὡς χαλεπώτερα πορίσασθαι 25 τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἡ ὡς ἢδίω σοι ἀ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἄ ἐγὼ; οὐκ οἷοθ' ὅτι ὦ μὲν ἢδίστα ἐσθίων ἢκιστα ὄφον δεῖται, ὦ δὲ ἢδίστα πῶς ἢκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; τὰ γε μὴν ἰμάτια οἷοθ' ὅτι οἱ μεταβαλλόμενοι ψύχοις 6 καὶ θάλπους ἑνεκα μεταβάλλονται, καὶ ὑποδήματα ὑποδοῦνται ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἡδὴ οὐν ποτε τὴν θουν ἐμὲ ἢ διὰ ψύχος μᾶλλον τοῦ ἐνδον μένοντα, ἡ διὰ θάλπος μαχόμενον τῷ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα ὅπου ἄν βούλωμαι; 30 οὐκ οἷοθ' ὅτι οἱ φύσει ἀσθενεύστατοι τῷ σώματι μελετήσαντες τῶν ἵσχυροτάτων ἀμελησάντων κρείττους τε γίγνονται πρὸς ἀ ἄν μελετήσωσι καὶ βάσον αὐτά φέρουσι; ἐμὲ δὲ ἄρα οὐκ οἰεῖ, τῷ σώματι ἄει τὰ συντυγχάνοντα μελετῶντα καρτερεῖν, πάντα βάσον φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δου- 40 λεύειν γαςτρι' μηδ' ὑπνῷ καὶ λαγνεῖα οἰεῖ τι ἀλλο αὐτιώτερον εἶναι ἢ τὸ ἐτερὰ ἔχειν τοῦτων ἢδίω, ἢ οὐ μόνον ἐν χρείᾳ ὑπτα εὑφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὀψειςει ἄει; καὶ μὴν τοῦτο γ' οἴσθα, ὅτι οἱ μὲν οἴσμενοι μηδὲν εὕ πράττεων οὐκ εὑφράινονται, οἱ δ' ἠγούμενοι καλῶς προχωρεῖν ἐαυτοῖς ἢ γεωργίαι ἢ ναυκληρίαι ἢ ἄλλ' ὅ τι ἀν τυγχάνωσιν ἔργαζόμε- νοι οὐς εὗ πράττοντες εὑφράινονται. οἰεὶ οὖν ἀπὸ πάντων τοὺ- 45 τῶν τοσαύτην ἢδων ἐσιν ὅς τιν ἐπὶ τοῦ ἐαυτοῦ θ' ἤγείσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοῖνων

23. ὡς: on the ground that.
24. χαλεπώτερα: predicate. ὄντα is in mind.
32 ff. As in Symp. 220 b.
34. πόδας: accusative of specification.
35. τῷ σώματι: in body.—μελε- 
42. τῆσαντες: by practice.
48. ἀμείνους: predicate,—not only is Socrates himself becoming better, but his friends also are improving.
διατελὼ ταύτα νομίζων. ἕαν δὲ δὴ φίλους ἢ πόλιν ὁφει-λέων δὲν, ποτέρω ἡ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ως ἐγώ νῦν, ἢ τῷ ως σὺ μακαρίζεις, διαιτωμένω; στρα-τεύοιτο δὲ πότερος ἀν ῥάου, δὴ δυνάμενος ἄνευ πολυτε-λούς διαίτης ζήν, ἢ ὁ τὸ παρὸν ἀρκοίη; ἐκπολυρκηθείη δὲ πότερος ἀν θάττου, ὁ τῶν χαλεπωτάτων εὑρείω δεόμενος, ἢ ὁ τοῖς πάρστοις ἐνυγχάνειν ἀρκούντως χρώμενος; ἐοικας, ὃ 10 'Ἀντιφῶν, τὴν εὐδαμονίαν οἰομένω τρυφήν καὶ πολυτέλειαν εῖναι: ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θείου εἶναι, τὸ δ' ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου, καὶ τὸ μὲν θείου κρατιστοῦ, τὸ δ' ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατιστοῦ." . . . . . . .

λέξω δὲ καὶ ἂ 'Ερμογένους τοῦ 'Ἰππονίκου ἦκουσα περὶ αὐτοῦ. ἐφη γὰρ, ἢδη Μελήτου γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ ὡς χρῆ σκοπεῖν ὧ τι ἀπο-5 λογήσεται, τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν. "Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι;" ἐπεὶ δὲ αὐτὸν ἤρετο ὁπως, εἰπεῖν αὐτὸν ὥς οὐδὲν ἄλλο ποιῶν διαγεγένηται ἡ διασκο-πὼν μὲν τὰ τε δίκαια καὶ τὰ ἀδίκα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἦσσερ νομίζω Καλλίστην μελέτην ἀπολογίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν. "Οὐχ ὦρᾶς, ὃ Σω-5 κρατεῖ, ὅτι οἱ 'Αθήνησι δικασταὶ πολλοὺς μὲν ἢδη μηδὲν

55. πάρστοις 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 ἐφη.

9. πράττων . . . ἀπεχόμενος: observe the 'chiasmus.'
IV. 8. 9

ἀδικοῦντας λόγῳ παραχθείντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν;” “Ἀλλὰ νὴ τὸν Δία,” φάναι αὐτὸν, “ὦ Ἑρμόγενεσ, ἡδὴ μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας ἡμαντιώθη τὸ δαμόνιον.” καὶ αὐτὸς εἶπεν: “Θαυμαστὰ λέγεις.” τὸν δὲ, “Θαυμάζεις,” φάναι, “εἰ τῷ θεῷ δοκεῖ βελτιων εἶναι ἐμὲ τελευτᾶν τὸν βίον ἡδῆ; οὐκ οἶσθ’ ὅτι μέχρι μὲν τούτες τοῦ χρόνου ἑγὼ οὐδὲν ἀνθρώπων ὑφείμην ἀν οὔτε βελτιων οὐθ’ ἠδὼν ἐμὸν βεβιωκὲν; ἀριστα μὲν γὰρ οἶμαι ξῆν τοὺς ἀριστα ἐπιμελομένους τοὺς ἕως βελτίστους γίγνεσθαι, ἥδυστα δὲ τοὺς μάλιστα αἰσθανομένους ὅτι βελτίστους γίγνονται. ἅ ἐγὼ μέχρι τούτες τοῦ χρόνου ἡ σθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνοις καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὔτω διατετελεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὔτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμὲ, καὶ γὰρ οἱ [τοὺς] ἄλλους φιλούντες οὔτως ἂν εἶχον πρὸς τοὺς ἐαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν οἶονται ἐμοὶ συνὸντες βελτίστοι γίγνεσθαι. εἰ δὲ βιώσομαι πλεῖον χρόνον, ἵσως ἀναγκαῖον ἔσται τὰ τοῦ γῆρως ἐπιτελεῖσθαι, καὶ ὅραν τε καὶ ἄκουειν ἀπ᾿ τοῦ, καὶ διανοεῖσθαι χεῖρον, καὶ δυσμαθεστερον ἀποβαίνειν καὶ ἐπιλησμονέστερον, καὶ ἂν πρότερον βελτίων ἤ, τούτων χείρω γίγνεσθαι· ἀλλὰ μὴν ταῦτα γε μὴ αἰσθανομένῳ μὲν ἀβίωτος ἂν εἰη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἄναγκη χεῖρον τε καὶ ἀγθέστερον ἦ; ἀλλὰ μὴν εἰ γ᾿ ἀδίκως ἀποθανοῦμαι, τοὺς μὲν ἀδίκως ἐμὲ ἀποκτείνωσιν αἰσχρὸν ἂν εἰη τούτο· ἐμοὶ δὲ τί αἰσχρόν τοῦ ἐτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι μήτε ποιήσαι;”

15. ἡμαντιώθη: cf. Ἀρ. 31 a, 40 a.
22. ἃ: equivalent to καὶ ταῦτα.
31. τὰ τοῦ γῆρως: explained by the following infinitives.
33. ὥν: masculine.
34. μὴ αἰσθανόμενῳ: 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 Thrasylus (or if not original with him adopted by him from a scholar only slightly earlier, perhaps Tyrannio, Cicero’s friend), and since Thrasylus 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 Thrasylus’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>“ “</td>
</tr>
<tr>
<td>III</td>
<td>Parmenides</td>
<td>Philebus</td>
<td>Symposium</td>
<td>Phaedrus</td>
<td>“ “</td>
</tr>
<tr>
<td>IV</td>
<td>Alcibiades I</td>
<td>Alcibiades II</td>
<td>Hipparchus</td>
<td>Anterastae</td>
<td>“ “</td>
</tr>
<tr>
<td>V</td>
<td>Theages</td>
<td>Charmides</td>
<td>Laches</td>
<td>Lysis</td>
<td>“ “</td>
</tr>
<tr>
<td>VI</td>
<td>Euthydemus</td>
<td>Protagoras</td>
<td>Gorgias</td>
<td>Meno</td>
<td>“ “</td>
</tr>
<tr>
<td>VII</td>
<td>Hippias maior</td>
<td>Hippias minor</td>
<td>Io</td>
<td>Menexenus</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>“ “</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 skillful 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, Novae 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 t. This Ms. is now in St. Mark's Library in Venice, and is chiefly valuable where the Clarkianus fails, i.e. for the seventh tetralogy. For a detailed account of it, see Schanz, Ueber den 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 +.

IMPORTANT EDITIONS OF THE APOLOGY AND CRITO


Platonis Apologia Socratis et Crito et Phaedo, editio quinta auctior et emendatior quam curavit Wohlrab. Lipsiae, (1827,) 1877. (This is Vol. I, Sect. I, II, of Stallbaum’s complete Plato, mentioned above, now published by Teubner.)

Platons Verteidigungsrede des Socrates und Kriton, erklärt von Christian Cron. Achte Auflage. Leipzig, 1882. (This edition was the basis of Professor Dyer’s, and is the first part of an edition of the selected works of Plato, edited for the use of German 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: ἄθρος, ἄθρος, — ἀποκτείνωμι, ἀποκτίνυμι,— ἀποτείσαι, ἀποτύσαι,— ἐάν περ, ἐάνπερ,— εἴ περ, εἴπερ,— εἰς αὐθις, εἰσαὐθις,— εἰόθεμεν, εἰώθεμεν,— ἐκτείσω, ἐκτίσω,— ἐκτείσεως, ἐκτίςεως,— ἐκτείσαι, ἐκτίσαι,— ἐλεινόν, ἐλεεινόν,— ἐξήει, ἐξήειν,— ἦδαιμόνισα, ἦδαιμόνισα,— καύμενον, καύμενον,— κλάω and compounds, κλαίω,— κωμιδοποῖος, κωμιδοποῖος,— νυνιῇ, νῦν δή,— ὀμοίους, ὀμοίος,— ὁ τι, ὁτί,— Παράλλως, Πάραλος,— Ποτείδων, Ποτείδαω,— πρωκαίτατα, πρωκαίτατα,— σύν, and its compounds, for είν, as συνηδία for ξυνηδείν, — τεί, τιέει,— τός etc., τιός,— ὁδε, ὕδε.

The final ε of a conjunction has often been elided. In a critical edition perhaps elision should be carried much farther, and crasis might be marked more systematically. We do not suppose that Plato sometimes said δ ἀνήρ and a few lines later ἀνήρ,— and wrote τά αὐτά and ταύτα 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 ὅν for γοῦν. 17 d πλείω omitted. 18 b οἴδεων ἀληθὶς inserted. 22 b αὐτό inserted. 23 e συντεταμένως for ξυντεταγμένος. 27 e [οὕ] omitted. 30 b ποιήσαντος for ποιήσαντος. 32 a ἄν inserted, 35 b ἡμᾶς for ὑμᾶς. 37 d ὅποι inserted. 46 b νῦν πρῶτον for μόνον νῦν. 48 b [τῷ] omitted.

In addition to the foregoing, note the following

DEVIATIONS FROM THE TEXT OF GERMAN EDITORS

In general: ἀνηφήμησα, ἀνευφήμησα,— ηὐξάμην, εὐξάμην,— πρωκαίτερον, πρωκαίτερον,— Φαιδώνυῆς, Φαιδωνίδης.

APOLOGY AND CRITO — Cron-Uhle (1895)

APPENDIX


PHAEDO — Wohlrab (1895)


SYMPOSIUM — Hug (1884)


MEMORABILIA — Breitenbach-Mücke (1889)

VOCABULARY

ά-βιωτός adj. (βίος): not to be lived, not worth living
άβρόνομαι: plume myself
άγαθός adj.: good
άγαλμα, -ατος n.: (delight), image
άγανακτέω, fut. ἀγανακτήσω, aor. ἀγα-νάκτησα: am vexed, am irritated, am troubled, am angry, grieve
άγαπάω, fut. ἀγαπήσω: love, welcome
άγγειλα f.: message, tidings
άγγελλω, aor. ἄγγειλα: report, announce
άγγελος m.: messenger, reporter
άγιώτερος comp. adj.: more holy
ά-γνωσ (γνωστός): am ignorant, do not know
άγορά f. (ἀγειρω): (place of assembly), market-place
άγρίως adv.: (wildly), harshly, roughly
άγριοκότερος comp. adj. (άγριος): (of the field), too boorish, too rude
άγρυς m. (acre): field
άγρυ-υπνία f. (ὑπνός): wakefulness
άγω, aor. ἄγαγων: lead, bring, fetch.
άη, as interjection, come! SCG. 411; GMT. 251
άγών, -ώνος m. (agon): contest, trial, suit, court
άγωνιζομαι: contend, contest, struggle
Άδειμαντός m.: Adimantus, brother of Plato. 34 a
άδελφος m.: brother
ά-δεδω adv. (δέος): fearlessly
ά-δηλος adj.: hidden, obscure, concealed, dark
ά-διά-φθαρτός adj. (φθέρω): uncorrupted, not ruined
ά-δικέω, fut. ἀδίκησω, pf. pass. ἀδίκημαι, verbal ἀδίκητεν (δίκη): am unjust (ἀδικός εἰμι), am guilty, am wrong, do evil, act unjustly
ά-δίκημα, -ατος n.: unjust act, wrong deed
ά-δικία f.: injustice, wrong
ά-δίκος adj.: unjust, unrighteous
ά-δίκως adv.: unjustly, unfairly
ά-δύνατος adj.: impossible
άει adv.: always, ever, in every case, at each time, at any time, for the time being (25 c)
άερο-βατέω (ἀέρ, βατινω): walk the air, tread the air
ά-ηδέοτερον comp. adv.: with less pleasure
ά-ηδής, -ές adj. (ηδός): unpleasant, uninteresting
ά-ηθης, -ές adj. (ηθός): unwonted, unusual
ά-θάνατος adj.: immortal, undying, would never die
ά-θεμιστος (Themis): what is not allowed by the gods, Latin nefas
ά-θεός adj. (atheist): god-less, without gods
Άθήνα adv.: to Athens
Άθηναῖος adj.: Athenian, man of Athens
Άθηναίοι adv.: at Athens
άθρεω: look, observe, regard
άθρός adj.: together, all at once
Άλακός m.: Aeacus, king of Aegina, and grandfather of Achilles and
Telamonian Ajax. He was made a judge in Hades after his death. 41 a; Gorgias 523 e

Aeschines, suffer am but hearer, of Hades. more am Aeantodorus. true. responsible, follow cause unwilling, to truly. disgraceful, hint ask, hear, rather what Aesop, Alcibiades, truth, accuse, painful, wantonness, 'Ait's, Al<rxCvT)s, at(rxto>v, al<r6dvo|jLai, aipco), alpcT6s altrxp^s aor. \(\alpha\tau\omicron\pi\omicron\upsilon\zeta\omicron\upsilon\sigma\varsigma\), atavTo-Swpos 198

perceive, onist companion mid.

(A)or. \(\alpha\theta\iota\upsilon\varsigma\sigma\nu\), aor. \(\eta\kappa\omega\upsilon\varsigma\), pf. \(\alpha\kappa\kappa\omicron\sigma\alpha\), (acoustics): hear, listen, am told. kak\(\circ\)s \(\alpha\kappa\kappa\omicron\), hear ill, i.e. am reproached, as passive of \(\kappa\kappa\omicron\circ\)s \(\lambda\gamma\omega\)

al-krat\(\epsilon\omicron\omega\tau\alpha\tau\omicron\sigma\varsigma\)s sup. adj. (kr\(\acute{a}\)tos): most unrestrained

\(\alpha\kappa\rho\iota\delta\omega\tau\alpha\tau\omicron\sigma\varsigma\)a sup. adv.: most exactly, most accurately

\(\alpha\kappa\rho\alpha\omicron\omicron\omicron\omicron\omicron\omicron\omicron\), fut. \(\alpha\kappa\rho\alpha\omicron\omicron\omicron\omicron\omicron\omicron\): hear, listen

\(\alpha\kappa\rho\alpha\omicron\omicron\omicron\omicron\omicron\omicron\omicron\), -ou m.: hearer, listener. oi \(\alpha\kappa\rho\alpha\omicron\omicron\omicron\omicron\omicron\omicron\), the audience

\(\alpha\kappa\rho\iota\upsilon\varsigma\), -ou m.: cock. 118 a

\(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\alpha\), fut. \(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\alpha\), in truth

\(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\alpha\), fut. \(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\alpha\), speak the truth

\(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\), -es adj.: true. to \(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\), the truth

\(\alpha\lambda\theta\iota\epsilon\omicron\varsigma\) aor. am modest, in truth

\(\alpha\lambda\iota\kappa\omicron\omicron\omicron\omicron\omicron\omicron\), aor. \(\epsilon\delta\lambda\omicron\omega\nu\), pf. \(\epsilon\delta\lambda\omega\kappa\alpha\): am taken, am caught, am convicted

'A\(\lambda\kappa\iota\beta\iota\alpha\delta\eta\), -ou m.: Alecbiades, son of Clinias, born about 450 B.C., — the most brilliant of the young men of
Athens in Socrates’s time; but an unprincipled leader. *Symp.* 215;
Xen. *Mem.* i. 2. 12

**állá conj.:** but. *After a condition, sometimes it may be translated at any rate, at least. állaxiā, except, 20 d, after a negative, seems to be due to a combination of οὐδὲν állá and οὐδὲν állá ἦν.**

**állēlon, állēlois, állēlous recip. pron. (állois):** each other

**álllo to ἦν:** 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?

**álllo-thi adv.:** elsewhere

**álllois adj.:** of a different kind, different. Cf. oios, τοιοῦτος. *Having a comparative idea, it may be followed by ἦν.*

**állloúteros comp. adj.:** rather of a different kind

**álllos, -η, -ον indef. pron. (alius):** other (cf. etéros)

**állose adv.:** elsewhither, elsewhere

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

**állos adv.:** otherwise; otherwise than well, foolishly, vainly. *Allós te kai,* (both otherwise and), especially

**á-lógyous adj.:** inconsiderate, unreasonable

**á-lógiōtus adv.:** inconsiderately

**á-logos adj.:** unreasonable

**á-logóttauos sup. adj.:** most unreasonable

**áma adv.:** at the same time. τριβὼν áma, as he rubbed (it)

**á-mathéteros comp. adj.:** more ignorant, less learned

**á-mathés, -ēs adj. (μαθᾶνω):** ignorant, unlearned

**á-mathia f.:** ignorance, folly

**á-martēma, -atōs n.:** mistake, error, fault

**á-meisbomai: change**

**á-meinon, -onos comp. adj.:** better. Cf. á-gathos.

**á-méleia f.:** lack of care, neglect

**á-melēw, aor. ήμέλησα, pf. ήμελήκα:** neglect, am careless, do not practice

**á-mē̂chanon n. (μηχανή):** immeasurable degree, infinity

**á-múnɔmai, fut. á μῦνωμαι: avenge (my-)**

**self,** defend (my)self

**á-φι prep.:** about, around. *οἱ áμφι*

"Ἀντων, Anytus and his associates

**á-φι-γνωεῖ (know):** am in doubt

**á-φι-γινυμι, pf. pass. ήμφελωμαι: clothe;**

pf. pass. am clad

"Άμφιτολις, -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

**á-μφισο-βητέω, aor. ήμφεσβήτησα: dispute**

**á-μφιτερός adj. (αμβο, áμφι):** both.

κατ´ áμφιτερα, in either case

**άν: for έαν, ει, if, with subjunctive**

**άν 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**

**άνα-βαίνω, aor. ά νέβην, pf. ά ναβέβηκα: come up (upon the tribune)**

**άνα-βιβάζω aor. mid. άνεβιβάζαμαι (βαίνω): bring up, cause to come up**

**άνα-βισκόμαι (βίος): bring to life again**

**άνα-βλέπω, aor. ά νέβλεψα: look up**

**άνα-βρύχομαι, aor. ά νεβρύχησαμαι: howl, bawl, cry out**

**άνα-γιγνώσκω, aor. άνέγνων: read**
VOCABULARY

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

άναγκαίος adj.: necessary, inevitable

άνάγκη f.: necessity, necessary, binding law

άν-ήτεως, pf. ἀνέχθηκα: search out

άν-αρέω, aor. ἀνέιλον: (take up), declare (of an oracle); mid. take up (for burial)

άν-αἰσχυντέω: have the shamelessness

άν-αἰσχυντέω f.: shamelessness, effrontery

άν-αἰσχύντοτας (αἰσχύνη) sup. adj.: most shameless, most impudent

άν-αἰσχύντως adv.: shamelessly

άνα-καθίσσω: sit up

άνα-λαμβάνω, aor. ἀνέλαβον: take up

άν-ἀλακω: expend

άν-ἀλωσις, -ως f.: spending

άνα-μηνυσκόμοι, aor. ἀνέμυνμος, pass. ἀνεμυνθήθην: recall, remind, mid. remember

άν-ἀνδρία f. (ἀνήρ): unmanliness

'Αναξαγόρας, -ου m.: Anaxagoras, a philosopher born at Clazomenae, near Smyrna, about 500 B.C.; died at Lampeacus about 428 B.C. Introd.

§ 5

άν-άλοιος adj.: unworthy

άνα-πείθω: persuade

άνα-πηνδός adj.: maimed, crippled, helpless

άνα-πιστῆμι, aor. ἀνέπιστημα: infect, implicate

άνα-σκόπω: consider anew

άνα-τρέπω, pf. pass. ἀνατρέπομαι: overturn, subvert, ruin

άνα-φέρω, fut. ἀνάλοσ: refer

άνα-χερώ, verbal ἀναχεροτένται: draw back, withdraw, retreat

άνδραποδόδης, -ες (eldős) adj.: slavish

άνδραποδικός adv.: like a slave, slavishly

άνδρεία f. (ἀνήρ): manliness, bravery

άνδρείος adj.: manly

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

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

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

άνέμος m.: wind

άν-εξ-ἐταστός adj.: without examination, without inquiry

άν-ερευνάω: search out, seek

άν-ἐρομαί: question, ask, inquire

άν-ἐρωτάω: question, ask again

άνεπ improper prep.: without

άν-ἐφημένω, aor. ἀνέφημημα: break the silence, cry aloud

άν-ἐξω, aor. ἀνέσχων: hold up, mid. suffer, endure, with gen. and suppl. participle. ἦλως ἀνέσχεν, the sun rose

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

άνήρ: by crasis for ὁ ἄνήρ

άνθρώπειος adj.: belonging to men. ήσα τάνθρώπεια, humanly speaking

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

άνθρωπος m. or f.: man (Latin homo)

άνουμαι, fut. ἀνάσωμα: grieve, have grief

άναιρός adv.: miserably

άν-ημι: give up, relax (one’s efforts)

άν-ισταμαι: rise, stand up

ά-νόητος adj.: thoughtless, witless

άν-οίγμι, impf. ἀνοίγομαι, aor. pass. ἀνοίγθηθην: open

άν-όσιος adj.: unholy

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

άντ-ἀπόλλυμι: destroy in return

άντ-εἶπον aor.: replied, answered

'Αντήνωρ, -ορος m.: Antenor, the wisest counselor of the Trojans. 221 c
VOCABULARY

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ἀντι prep. with gen.: instead of, in place of

ἀντι-βάλλοντις, -ων f.: entreaty

ἀντι-γραφή f.: written charge, indictment

ἀντι-δράω: do in return, retaliate

ἀντι-κακονομία, aor. ἀντικακονομίας: do harm in return

ἀντι-λέγω: reply, speak back, say in return, gainsay

'Ἀντιοχίς, -ίδος f.: Antiochis, the Athenian "tribe" of which Socrates was a member. 32 b

ἀντι-παρα-βάλλω: place over against, compare

ἀντι-παρα-θθήμι, aor. partic. ἀντιπαρά-θθῆμι: place alongside, compare with

ἀντι-ποιεῖ: do in return

'Ἀντισθένης, -ους m.: Antisthenes, founder of the school of Cynics. 59 b

ἀντι-τέχνος m. (τέχνη): competitor, rival

ἀντι-τίμασαι, fut. ἀντιτίμασαι: propose as penalty on (my) part, — with gen.

ἀντι-τύπτω: strike back, beat in turn

'Ἀντιφῶν, -ῶν m.: Antiphon, a sophist. 33 c; Xen. Mem. i. 6. (Not to be confounded with the orator of the same name.)

ἀντι-ωμοσία f. (δυνμι): charge under oath, affidavit

ἀν-υπό-δητος adj. (δέω): unshod, without shoes, barefoot

"Ἀνυπότος, -οῦ m.: Anytus, one of the accusers of Socrates. 18 b. Introd. § 36

ἀξιά f. (sc. τιμη): worth, deserts. κατὰ τὴν ἀξιάν, according to (my) deserts

ἀξίος adj.: worthy of, deserving of, deserved, fitting, worth while. ἀξιόν λόγου, worth mentioning. ἀξιόν ἀκοῦσαι, worth hearing. ἀξιός εἰμι, I deserve

ἀξιό-χρεως, -ων, nom. pl. ἀξιό-χρεως, adj.: responsible, worthy of credit, trustworthy

ἀξίωμα, -ατος n.: dignity, distinction

ἀξίως adv.: worthily, in a manner worthy

ἀπ-αγγέλλω, aor. ἀπήγγελτο: report

ἀπ-ἀφορέω: forbid, warn off

ἀπ-ἀγω: lead off (to prison, by summary process), take away, conduct. — ἀπαγωγή was allowed only when a man was taken in the act of crime.

ἀπ-αἱρο, fut. ἀπαραί: remove from, depart from

ἀπ-ἀλλαγή f.: relief, way of escape

ἀπ-ἀλλάττω, fut. pass. ἀπαλλάττωμαι, pf. ἀπηλλαγμαι, aor. ἀπηλλάγην: free from, release from; mid. take my leave, depart

ἀπ-αν-αισχυντέω, aor. ἀπαινοσχύντησα: have the shamelessness for

ἀπ-αντάω (Ἀντα): meet

ἀπαξ adv.: once

ἀπᾶς, ἀπασ, ἀπαν adj. (πᾶς): all

ἀπατάω, aor. pass. ἡπατάθην (Ἀπάτη): deceive, trick

ἀπ-ανδαίσομαι: am self-willed

ἀ-πεθέω, aor. ἤπεθεσα: am disobedient, do not obey

ἀπ-αικάξω, aor. ἀπαικάσα: liken, compare

ἀπειλέω: threaten

ἀπ-εμι: go away, will go away, depart

ἀ-πειρός adj. (πείρα): boundless, unlimited

ἀ-πειρός adj. (πείρα): inexperienced, unacquainted with, ignorant. ἀπειρός γραμματῶν, unlettered
άπ-ελαύω: drive off, drive away
άπ-εργάτομαι (ἔργον): work, effect, accomplish
άπ-έχομαι, aor. ἀπῆλθον: go away, depart
άπ-εχθάνομαι: am hated, make myself hated
άπ-ἐχθεία f.: enmity, hatred
άπ-ἐχθομαι (ἐχθος): am hated
άπ-ἐχόμαι: abstain from
άπ-ηλλάχθαι: pf. pass. inf. of ἀπαλλάττω

άπ-πιστέω, aor. ἰπίστησα: disobey, do not believe
ά-πιστος adj.: incredible, not to be believed
ά-πλοῦς adj.: simple, invariable, absolute
άπ prép. with gen. (a.b): from
άπ-βαλλω, fut. ἀποβάλλω: come off, become, result, prove
άπ-βάλλω, aor. ἀπέβαλλον: cast away, lose
άπ-βλέπω, aor. ἀπέβλεψα: look off, glance off, regard
άπ-δικρῶ: weep, grieve for
άπ-δεικνύμιν and ἀπ-δεικνύω, aor. ἀπέδειξα: demonstrate, prove, show, make
άπ-δημέω, aor. ἀπεδήμησα, pf. ἀποδημή-ησα: am absent, am abroad; depart, journey
άπ-δημία f.: departure, absence (from Athens)
άπ-διδράσκω: run away, flee
άπ-δίδωμι, aor. inv. ἀπόδοτε: pay, render
άπ-θήνυκα, fut. ἀπόθηνυκαί, aor. ἀπέθανον: die, am put to death
άπ-οικία f.: colony, settlement
άπ-κάμνω, aor. ἀπέκαμνον: am weary, hesitate
άπ-κλάω (κλάω): bewail

άπο-κρίνομαι, aor. ἀπεκρίναμην: answer, reply
άπο-κρύπτω, aor. mid. ἀπεκρύψαμην (apocrypha): conceal, hide, put in the shade
άπο-κτείνω and ἀπο-κτείνυμι, fut. ἀπο-κτείνω, aor. ἀπέκτεινα, pf. ἀπέκτονα: slay, kill, put to death
άπο-λαμβάνω, aor. ἀπέλαβον, aor. pass. ἀπελήφθην: take off, cut off, shut off, carry away
άπο-λαύω, pf. ἀπολλαύκα: enjoy, receive good from
άπο-λείπω, fut. ἀπολέιψω, aor. ἀπέλειπον: leave at one side, abandon, forsake

Ἄπολλός-δὼρος m.: Apollodorus, of Phalerum, an enthusiastic follower of Socrates. 34 a, 59 a, 117 d
άπ-όλλυμι, fut. mid. ἀπολύωμαι, aor. ἀπόλλυσα, mid. ἀπόλλυμι, pf. ἀπόλυτα: destroy, lose; mid. go out of existence; aor. mid. perished; pf. have perished, am ruined

Ἄπόλλων, -ωνος m.: Apollo. 60 d

—άπο-λογέομαι, fut. ἀπολογήσομαι, aor. ἀπελογησάμην, verbal ἀπολογητέων: make (my) defense, defend (my)self, reply

ἄπολογία (ἀλάμ): defense, reply. (Never used in the sense of the English apology, which acknowledges an act, and regrets it. ἀπολογία denies the charge.)

άπο-λω: release; mid. loose from (my)self, free (my)self from

άπο-πειράμαι: test, try, make experiment

άπο-πέμπω, aor. ἀπέμπεψα: send away, dismiss

άπο-πηδάω, aor. ἀπεπήδησα: leap away, hurry off

ἄ-πορός: am at a loss, do not know, doubt

ἄ-πορά f.: lack, want


VOCABULARY

άπό-ρητος adj. (ἐρηκα): not to be spoken, secret, — perhaps referring to esoteric Orphic doctrines

ά-πορώτατος sup. adj.: most difficult to meet (or to manage), most perplexing

άπο-σπένω, aor. ἀπέσπεσα: pour a libation (σπουνή)

άπο-τίνω, aor. ἀπέτεισα: pay

άπο-τρέπω, aor. ἀπέτρεψα: turn away from, dissuade from

άπο-φαίνω, fut. ἀποφανῶ: show, make clear

άπο-φεύγω, fut. ἀποφεύξομαι, aor. ἀπέφυγον, pf. ἀποφέθεγκα: escape, am acquitted, with direct object

άπο-ψηφίζομαι, aor. ἀπεψηφισάμην (ψῆφος): vote free, acquit, vote for (my) acquittal

άπτω, fut. ἀφόμαι, pf. pass. ἠθμαι: fasten; mid. feel of, touch, lay hold of

άρα inferential conj.: so, then, accordingly, as it seems, perchance

άρα: introduces a question. Cf. ἢ.

άργυρον n.: silver, money

άρέσκω: please, gratify

άρετή f.: virtue, excellence, first duty

άριθμεῖ, aor. ἱριθμησα: count

άριθμός m.: number

άριστειον n. (ἄριστος): prize of bravery

'Αριστίππος m.: Aristippus, founder of the Cyrenian school of philosophy, born about 435 n.c. 59 c

άριστος sup. adj.: best. Cf. ἄγαθος, βέλτιστος.

'Αριστοφάνης, -ους m.: Aristophanes, the chief comic poet of Greece; born about 444 n.c., and died about 385 n.c. Socrates and his teaching were ridiculed in the Clouds of Aristophanes, presented in 423 n.c.

Αρίστων, -ονος m.: Aristo, Plato’s father. 34 a

άρκει impers.: it is sufficient

άρκοντας adv.: contentedly

άρνακας, -ίδος f. (ἀρνει): lamb-skin

άρουρα, Homeric gen. ἀρουρῆς: plowed land, land, earth

άρτι adv.: just now, just

άρχή f.: beginning, principle, premise. τὴν ἀρχὴν, at all. ἐξ ἀρχῆς, from the beginning

άρχη f.: office, government, rule, authority

άρχικός adj.: skilled in ruling

άρχομαι, aor. ἡρξαμην: begin. ἀρχάμενοι, at the beginning; cf. τελευτών

άρχω, aor. ἡρξα: lead, command, rule, hold office. ὁ ἀρχων, the commander; οἱ ἀρχωτες, the rulers, magistrates

ά-σέβεια f.: impiety

ά-σεβής, -ἐς adj.: impious

ά-σεντατος sup. adj.: weakest

ά-σενεω (σένεω): am weak, am ill

ά-σετέω (σετεω): am without food, fast

Ασκληπιός m.: Asclepius (Aesculapius), the god of healing. 118 a

άσπάζομαι: salute, have affection, esteem

ά-στακτ adv.: not in drops, in streams

άστειος adj. (ἀστυ): civil, courteous, polite

άστος m. (ἀστυ): man of the city, townsman, citizen

ά-σφαλεια f. (σφαλλω): safety, security

ά-σφαλέτερος comp. adj.: safer

ά-σφαλῶς adv.: safely

ά-σχήμων, -ονος adj.: unseemly

ά-σχολίσ f. (σχολή): lack of leisure, occupation. ἄσχολον ἄγω, am busy, am occupied

ά-ταξία f. (τάξις): disorder, misrule

άτε adjunct of a causal participle: since. ἀτε φιλότιμοι ἄντες, since they are ambitious


VOCABULARY

Achilles.
depri
senseless,
taking
strangeness,
straightway,
self,
belonging
again,
flute-playing
heaviness
to-morrow,
slight,
flute
am
play
flute-player
there
female
Stand
most
cf.
burden
=here
deep.
again,

αὐτός, -η, -ό: self, himself. In the oblique cases, when standing by itself, as a personal pronoun, him, her. ὁ αὐτός, ταύτην, the same

αὐτό-σχεδιάζω (σχεδιά): form (my) own idea, judge off-hand, judge hastily

αὐτοῦ adv.: here

αὐτό-φωρος adj. (Latin f ur): (as a very thief), caught in the act. ἑτ' αὐτο-φώρῳ, in the very act, manifestly

ἀφ-αἴρεσις, -έως f.: taking away, confiscation

ἀ-φανῆς. -ές adj. (φανω): unseen

ἀ-φθονία f. (φθόνος): plenty, abundance

ἀ-φθιμή, fut. ἀφθίσω, aor. partic. ἀφεῖς: let go, dismiss, abandon, throw away

ἀφ-ικνέομαι, fut. ἀφίκομαι, aor. ἀφικμ-μην, pp. ἀφηκμαί: come, arrive

ἀφ-ισταμαι : stand aloof, stand off, keep away

ἀφ-οσιόμαι, aor. ἀφωσιωσάμην (δσιος): clear (my)self of a scruple

ἀ-φρων, -ον adj.: senseless, foolish

ἀχθομαι (ἀχθω): am burdened, grieve;
am angry, am offended

ἀχθος. -έως n.: burden

Ἀχιλλεύς, -έως m.: Achilles. 221 c;
cf. 28 c

ἀ-χιλων, -ον adj. (cotton): without tunic

βαδίζω (βαίνω): walk, go

βαθός, -εία, -ύ adj.: deep. ὅθρος βαθός, early dawn

βαρβαρικός adj. (barbaric): outside of Greece

βάρος, -έως n.: heaviness

βαρύνομαι: am heavy, am a burden

βαρύς, -εία, -ύ adj. (gravis): heavy, grievous

βαρύτατος sup. adj.: most grievous, most weighty

βαρύτερος comp. adj.: too heavy, too burdensome
βασιλέως, -ος m.: king
βεβαιώ, fut. βεβαιόω: confirm, establish
βέλτιστος sup. adj.: best
βελτίων, -ον πρός (comp. of γεμίζει, — cf. βο- βολαμα) : better
βιά adv.: by force, in spite of
βίαμα (βία): use force (to), constrain, overpower
βιαιότατος sup. adj.: most violent
βιβλίον n. (Bible): book
βίος m.: life
βίων, fut. βίωνοι, pf. βίωκα: live
βίωτός verbal adj. (βιως): to be lived, (life) worth living
βλαβερός adj.: harmful, injurious
βλάπτω, fut. βλάπτω, aor. ἐβλάπτα: injure, harm, hurt
βλέπω, aor. ἐβλέπα: look, see
βοάω, fut. βοήσαμαι : cry aloud, shout, raise a shout
βοηθέω: aid, come to the defense of, defend, — with dat.
βομβέω: ring, hum, buzz
βουλεύμα, -ατος n.: consideration, argument, decision
βουλευτής, -ος m. (βουλή): member of the senate, senator
βουλευτικός adj.: senatorial
βουλεύω, aor. ἐβουλεύα, pf. mid. βε-
βουλεύμα: am senator, act as senator; aor. was chosen to the senate; mid. deliberate, plan; aor. mid. de-
cide
βουλή f.: deliberation, consideration, argument
βουλόμα: wish, desire, choose. ὁ βου-
λόμος, whoever desires
βραδύς, -εία, -ό adj.: slow
βραδύτερος 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.
βραχύς, -εία, -ό adj. (brevis): brief.
ἐν βραχεί, in short
βρενθόμα: have proud mien, hold
(ψ) ψαλτής, ψαλτής, ψαλτής)
βυρσο-δέης, -ου m.: tanner
βωμός m. (βαίνω): altar
γαμεω, aor. ἐγγυα: marry
γάμος m.: marriage
γάρ causal part. (γε, ἀρα): for. Not al-
ways to be translated at the beginning
of a narrative. It may indicate sur-
prise, and be equivalent to why!
γαστήρ, gen. γαστρός f. (gastric): belly, appetite
γελάω, aor. ἐγέλαα : laugh
γέλασις, adj. (γέλως): laughable, ridicule-
ous
γελουότερος comp. adj.: more laughable, too ridiculous
γελουόως adv.: laughably
γέμιον: am filled, teem
γεναιός adj. (γένος): noble, well-bred, splendid
γεναιώς adv.: nobly, generously, bravely
γεννάω, aor. ἐγένναα : beget, give birth, bear, give life
γεννητής, -ου m.: parent, father
γένος, -εος n. (genus): race, stock, blood
γέρον, -οντος m.: old man; as adj. old
γεωργία f. (γῆ, ἐγραν, George): farm-
ing
γεωργικός adj. as n. (Georgic): skilled
in farming, farmer
γῆ f.: earth
γῆρας, gen. γῆρων, n.: old age
γεγονόμαι, aor. ἐγεγομέν, 5f. γέγονα (γέ-
γος): am born, become, come, am
established, am formed, am made, take place, turn out; *pf.* am, have arisen

 yıvıwɔsike, fut. yıvıwɔsama, aor. yıvıw, *pf.* yıwaka (know): know, judge; fut., aor., and *pf.* come to know, learn, find out

γλίχομαι: stick, cling, long for

γλύφω, *pf.* pass. γέγλυμμαι: carve

γνησίως adv. (γένος): genuinely, nobly, honestly

γνώμη f.: judgment

Γοργίας,-ou 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.

γούν (γέ-οῦν): now, at least, at any rate

γράμμα, -atos n. (γράφω): letter; *pl.* letters, literature

γραφή: writing, formal charge, indictment

γράφω, aor. mid. γραφάμην, *pf.* mid. γέγραμαι: write; mid. present in writing, present, indict

γυμναστική f.: gymnastics, bodily exercises, in body

γυνή, gen. γυναῖκς f. (queen): woman

δαιμονώ: am insane, mad

δαιμόνιος as n.: divine influence, divinity

δαιμόνιος adj. (δαίμων): belonging to the gods, under the influence of the divinity, divine, superhuman, most excellent. δαίμονε, my dear sir

δαίμων, -όνος m. (demon): divine being, divinity, god. Already this seems to be generally used of a lower order of divinities

δάκρυ, -ος n. (lacrīma): tear

δακρύω, aor. ἀδάκρυσα: weep

δέδοι *pf.* as *pres.*: fear

δε: impersonal of δέω, need, lack

δέω, aor. ἄδεω (δέος): fear

δείκνυμι: show, make clear

δειλία f. (δέος): cowardice

δεινός adj. (δέος): terrible, to be feared, dreadful, shameful, clever. δεινός λέγειν, a clever speaker, a skilled orator. οὐδὲν δεινόν, no fear

δεινότατος sup. adj.: most dreadful

δεινότερος comp. adj.: more to be feared

δείπνευο, aor. δείπνηγα: dine, sup

δείπνον n.: dinner

δέκα numeral (decem): ten

Δελφοί m. pl.: Delphi, the seat of the Pythian oracle. 20 e

δεμαι, fut. δεσμαίμαι, aor. δεσμήσαν (δεῖ): want, need, desire, ask, beg, implore

δεσμός m. (δέω, bind): fetter, bonds, imprisonment

δεσμωτήριον n.: prison

δεσπότης, -ou m. (despot): master, lord

δεύρο adv.: hither; *used in familiar tone as an intro. come here!*

δέχομαι, aor. δέξαμαι: receive, accept, take, choose

δεώ (δεῖ): need, lack. πολλοῦ δέω, I am far from. πολλοῦ δεῖ, far from it. μὴ δεῖν, he ought not

δέω, *pf.* pass. δέεμαι: bind, put in prison; *pf.* pass. am in prison

δῆ part.: so, now, apparently, manifestly, really

Δήλον n.: Delium, sanctuary of Delian Apollo, on the Attic coast, near the Boeotian frontier. Scene of a battle in 424 b.c., in which the Athenians were defeated by the Boeotians. 28 e
Δήλος f.: Delos, birthplace of Apollo. 43 c, 58 b
dήλος adj.: clear, open, manifest. δή-λον ὅτι, evidently
dηλόω, fut. δηλάω: show, make clear
dημ-νορία f.: addressing the people, public speech
dημιουργός m. (δῆμος, ἔργον): worker for the people, craftsman
Δημό-δοκος m.: Demodocus. 33 e
dημο-κρατέομαι: am ruled by the people, am under a democracy
dημο-κρατία f. (κράτος): democracy
dήμος m.: people, Assembly
dημοσία adv.: in public, by public process
dημοσιεύω: work as a public servant, am in public life
dημόσιος adj. (δῆμος): of the people. τὰ δημόσια, the work of the state
dημότης, -ου m.: fellow-demesman, of the same deme
dημώδης, -ες adj. (δῆμος): popular, in the ordinary sense
dή-που: doubtless, methinks, I am sure, of course
dήτα part.: certainly, of course. τι δήτα expresses surprise, what is this?
dία prep.: with gen. through, across; by means of, using. διὰ τοῦ βίου, through (my) life. διὰ ταχέων, quickly. With acc. because of, on account of, thanks to
dια-βάλλω, pf. pass. διαβέβλημαι: accuse (informally), create prejudice. Cf. διάβολος.
dιαι-βίω, pf. διαβεβίωκα: pass (my) life, live (my) whole life
dιαβολή f. (διαβάλλω): hurt, prejudice, slander. ἡ διαβολή ἡ ἐμῆ, the prejudice against me
dια-γίγνομαι, aor. διαγενόμην: come through, live through
dιά-άγω, fut. διάξω: spend (my) time, lead (my life)
dιά-θρυλέω, pf. pass. διατρύλησα: noise abroad, report commonly
dιαφαίνει f. (diet): manner of life
dιαπάγομαι, impf. διαπάγατο: sojourn, live
dιαίτημα, -ατος n.: food
dιά-κειμαι: am disposed, am affected. (Perfect passive of διαίτημα.)
dια-κελέυομαι: shout encouragement
dια-κοινωνεύω: meet the danger, am in danger
dια-κρίνω: discern, determine
dια-κολαύω: prevent, hinder
dια-λέγομαι, pf. διαλέγομαι, aor. διαλέ-χον: converse, talk
dια-λέιπω, aor. διάλειπω: leave a gap. διάλειπων χρόνων, after an interval of time
dιά-αλλάττω, aor. διάλλαξα: reconcile
διά-λογος m.: dialogue
δια-μυθο-λογέω, aor. διευθύλογεσσα: talk familiarly, chat, converse
dια-νοέομαι, aor. διενοήθην (νοís): reason, think, consider, plan
διάνοια f.: thought, plan, intent
dια-πειράμαι: test, make trial, prove
dια-πορεύομαι: go on (my) way, march along
dια-σκοπέω: consider carefully, examine
dια-τάττω: arrange in order, guide
dια-τελέω, pf. διατελέσκα (τέλος): continue (to the end)
dιατριβή f.: pastime, pursuit
dια-τρίβω, aor. διετρίψα: pass (my) time, spend, converse
dια-φερόντως adv.: differing from, more than, particularly, specially
dια-φέρω: differ from, surpass, excel, am superior
<table>
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<tr>
<th>Greek Word</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>δια-φεύγω, fut. διαφεύγομαι, pf. διαφέφεψεν</td>
<td>flee, escape, am acquitted</td>
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<tr>
<td>δια-φθέρω, fut. διαφθέρω, aor. διαφθείρα, pf. διαφθαρκά</td>
<td>corrupt, destroy, ruin; change</td>
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<tr>
<td>δια-φθορεύς, -εως m.: corrupter, destroyer</td>
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<tr>
<td>διδάσκαλος m.: teacher, master</td>
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<tr>
<td>διδάσκω, fut. διδάξω, aor. διδάξα</td>
<td>teach, instruct</td>
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<tr>
<td>διδόμενον, aor. διδοσαν, pf. pass. δεδομαι (do): offer, give, present</td>
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<td>δι-είδον, inf. διείδαν, aor.: saw through</td>
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<tr>
<td>δι-εμψεω</td>
<td>go through</td>
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<td>δι-εξεμψευ</td>
<td>go through in detail, set forth, narrate, recount</td>
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<td>δι-έρχομαι, pf. διέρθυμαι: go through, set forth in detail, discuss</td>
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<td>δι-ερωτάω</td>
<td>question in detail</td>
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<tr>
<td>δι-ηγομαι, fut. διηγήσωμαι, aor. διηγήσαμαι</td>
<td>narrate, tell (the) story</td>
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<td>δι-ημερεύω (ήμερα): pass the day</td>
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<tr>
<td>διθύραμβος m.: dithyramb, a kind of choral lyric poem</td>
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<tr>
<td>δι-ισχυρίζομαι, aor. διωσχυρίσαμαι (ισχυρ-</td>
<td>insist, affirm confidently</td>
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<tr>
<td>δικαίω, fut. δικάσω, aor. δίκασα, aor. pass. δικάσαθην: judge, decide</td>
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<td>δικαίως, -α, -αν (δίκη): just, right, righteous, fair, reasonable. δικαίως είμι, it is just that I, I thought (cf. the Hibernian idiom, “You had a right to do it”). τὸ δίκαιον, justice</td>
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<tr>
<td>δικαίοσύνη f.: justice</td>
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<tr>
<td>δικαιότατος sup. adj.: most just</td>
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<tr>
<td>δικαιότερος comp. adj.: more just</td>
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<tr>
<td>δικαίως adv.: justly, with good reason</td>
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<td>δικαίνικος adj.: (pertaining to the courts), such as one hears in courts, wearsome</td>
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<tr>
<td>δικαστήριον n.: court of justice</td>
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<td>δικαστής, -οῦ m. (δικάςω): judge</td>
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<tr>
<td>δίκη f.: suit at law, case, charge, judgment, justice</td>
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<td>δίω conj. (δι): wherefore</td>
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<tr>
<td>δι-οίγω, aor. pass. partic. διοίχεστες: open</td>
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<tr>
<td>δι-οικέω (οικος): administer, manage</td>
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<td>δι-άλληλον, aor. διώλεσα: ruin, utterly destroy</td>
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<td>δι-όμνυμη, aor. διωμόσαμην: assert under oath, swear to</td>
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<tr>
<td>δι-ό-περ conj.: just because</td>
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<tr>
<td>δίς adv.: twice</td>
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<td>διττός adj. (διδο): twofold, of two kinds, of two classes</td>
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<td>διφθέρα f. (diphtheria): hide, animal’s skin, leather cloak (such as peasants wore)</td>
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<tr>
<td>διχά-δε adv.: in two parts, asunder</td>
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<td>διώκω: pursue, follow</td>
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<tr>
<td>δοκέω, fut. δόξω, aor. δόξα, pf. pass. δε- δογμαί (δόξα, dogma): think, think good; seem, seem true, am thought, am reputed. ἐδοξά κατα, I came to think. δεδογμένον, agreed, generally believed</td>
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<tr>
<td>δοκιμάζω, aor. pass. ἐδοκιμάσθην: prove, examine; receive to citizenship</td>
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<tr>
<td>δοξά f. (doxology, orthodox): reputation, glory, honor, opinion. παρὰ δοξάν (paradox), contrary to (my) real opinion</td>
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<tr>
<td>δοξάζω: opine, hold (an opinion)</td>
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<td>δορά f. (δέρω, flay): skin, hide</td>
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<td>δόσις, -εως f. (dose): gift</td>
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<tr>
<td>δουλεύω: am a slave, serve</td>
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<tr>
<td>δοῦλος m.: slave</td>
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<td>δράμα, -ατος n.: drama, theatrical play, spectacle</td>
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<td>δραπετευόμαι: run away from (as a slave might)</td>
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<tr>
<td>δραχμή f.: drachma. An Athenian silver coin, worth about seventeen cents</td>
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δράω (drāō): do
δρύς, gen. δρύος, f.: oak
δύναμις: am able, can
δύναμις, -εως f.: power, might, strength
δυνατός adj.: strong, powerful, effective, effective
δύο, gen. δύον, numeral (duo): two
δυσ-μαθήσετες comp. adj. (μαθάω): slower to learn
δύσμα pl. f.: settings, setting
δυσ-τυχί (α f. (τοχη): misfortune
δυσ-χερής, -ές adj.: disagreeable, troublesome, hindrance
δύω, pf. δέδωκα: sink, set (of the sun)

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<thead>
<tr>
<th>Greek</th>
<th>English</th>
<th>Notes</th>
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<tbody>
<tr>
<td>ἐὰν inv. of ἔως as interjection: ah!, let it pass</td>
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<tr>
<td>ἐάλων aor. of ἐλικομαί: was captured, was overtaken</td>
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<td>ἐὰν = ei ἂν: if, with subjunctive</td>
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<tr>
<td>ἐὰν τε ... ἐὰν τε: whether ... or</td>
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<tr>
<td>ἑαυτός, ἑαυτῷ, ἑαυτόν reflex. pron.: himself</td>
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<tr>
<td>ἑαυτῶν, ἑαυτοῖς reflex. pron.: themselves</td>
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<tr>
<td>ἐάω, fut. ἐάω, aor. ἐάσα: permit, allow, disregard, dismiss. ὅπε ἔαω, forbid</td>
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<td>ἐβομμίκοντα (ἐπτά): seventy</td>
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<tr>
<td>ἐγνάσαι, aor. ἐγνάσασθαι: am surety, offer bonds</td>
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<tr>
<td>ἐγγύη f.: surety, bail</td>
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<tr>
<td>ἐγγυπτής, -οῦ m.: surety, bondsman</td>
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<td>ἐγγύς adv.: near, with genitive</td>
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<tr>
<td>ἐγγύτατα or ἐγγύτατω sup. adv.: nearest, next</td>
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<td>ἐγγυτερω comp. adv.: nearer</td>
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<tr>
<td>ἐγείρω, aor. ἐγέρα: rouse, wake</td>
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<tr>
<td>ἐγκαλέω: blame, censure, find fault, complain, accuse</td>
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<td>ἐγκαλύπτω, aor. mid. ἐγκαλύφαμην, pf. ἐγκαλύφαμαι: cover up, conceal; mid. cover my face</td>
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<tr>
<td>ἐγκλῆμα, -ατος n.: charge, accusation, complaint</td>
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<td>ἐγκρατέστατος sup. adj.: with greatest self-control in</td>
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<td>ἐγχωρεῖ imper.: it is possible, sc. to delay; there is still time</td>
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<tr>
<td>ἐγγύμαι: by crisis for ἔγω ὀλμαί</td>
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<tr>
<td>ἐδειστέον: verbal adj. of ἐδοθώ, eat</td>
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<tr>
<td>ἐθέλω, aor. ἠθέλησα: wish, desire, am willing, consent, am ready</td>
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<tr>
<td>ἐθῆκω, pf. pass. ἐθῶσα (ἐδος): accustom, use</td>
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<td>εἰ: if. ei δὲ ὡς, if not, otherwise. ei πέρ γε, at least if. ei τε ... ei τε cond. part., whether ... or. ei γάρ may introduce a wish</td>
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<tr>
<td>εἴδος, -εως n.: form, shape, appearance</td>
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<td>εἰν interj.: very well</td>
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<td>εἰκάζω, aor. ἐκάζα: liken, compare</td>
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<td>εἰκῆ adv.: at random, in chance order</td>
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<tr>
<td>εἰκός, -ότος n.: probable, reasonable. ὅπε το εἰκός, in all probability</td>
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<td>εἰκότως adv.: with good reason, naturally</td>
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<td>εἰκάν, -όνος f. (icon): image, illustration, comparison, semblance</td>
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<tr>
<td>εἰμαμενή f. pf. partic. (Μοῦρα): fated, Fate</td>
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<tr>
<td>—εἰμι, impf. ἦ, inf. εἴναι, fut. ἐσμαί: am, exist. τῷ ὦντι, in truth. ἐστι τὰῦτα, this is true. ὅπε ἐστιν ἐσμοῖ σο, it is not possible that not, surely</td>
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<tr>
<td>εἰμι, inv. θα, inf. ἐνα, partic. ἑώ: go, come, will go. θα is used as an interjection, Come!</td>
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<td>εἴπον aor.: said, spoke</td>
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<td>εἴρηκα pf. of φημι: have said, have spoken</td>
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<tr>
<td>εἴρημένα pf. partic. of φημι: said</td>
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<tr>
<td>εἴρωνεόμαι (irony): jest, dissemble</td>
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<td>εἰς: into, as regards. εἰς ὄνας, into your court, before you</td>
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<td>εἷς, μία, εἶνumeral: one</td>
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<tr>
<td>εἰς-ἄγω: lead in, introduce, bring in (to court), bring to trial</td>
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</table>
ek-s-ειμι: come in, enter
ek-νηγόμαι: introduce, propose
ek-νήλθον: came in, was brought into court. (Used as passive of ekδραγω.)
ek-οδος f.: entrance, bringing in
ειστήκηαι plpf. of εισημεν: stood
εισ-φέρω: bring in, introduce
είναι adv.: then, and then
είωθα pf., plpf. είοθη (ἐ: am wont, accustomed. ειωθός, accustomed
ἐκ, ἐκ, prep.: out of, from, as a result of. ἐκ παιδών, from childhood, while children; ἐκ νέου, from youth up. ἐκ τούτων, from this, in the light of this
ἐκαστός adj.: each, every one
ἐκάστοτε adv.: at each time, on each occasion
ἐκάτερος adj.: each of two
ἐκ-βαλλω, aor. ἐκβαλλον: cast out, reject, throw overboard
ἐκ-γονος m.: offspring, child
ἐκεῖ adv.: there, yonder
ἐκείθεν adv.: thence, from there
ἐκεῖνος, -η, -ο pron.: that, yon
ἐκείνως adv.: in that way
ἐκείσε adv.: thither, there
ἐκ-καλύπτω, aor. ἐκκάλυπτα: uncover; mid. uncover (my) face
ἐκ-κλέπτω, aor. ἐκκλέπτα: steal away, steal out
ἐκκλησία f.: ecclesia, popular Assembly (of Athens)
ἐκκλησίαστης, -οῦ m.: ecclesiast, member of the Assembly
ἐκ-λέγω, aor. mid. ἐκλέγαμην: select, pick out
ἐκ-παλαίθω, aor. ἐκπαλαιθεσα: educate, train up
ἐκ-πίνω, aor. ἐκπίνον: drink off, quaff
ἐκ-πλήττω, aor. ἐκπλήττα, pf. pass. ἐκπλήττων: amaze, dismay, distract by fear; pass. am beside (my)self, am dazed
ἐκ-πολιορκέω, aor. pass. ἐκ-πολιορκήθησα: take by siege
ἐκ-τίνω, fut. ἐκτέλεω, aor. ἐκτείνα: pay (the fine) in full
ἐκτός adv.: outside, out
ἐκ-τρέφω, aor. ἐκτρέφεσα, pass. ἐκτρέφην: bring up, rear
ἐκ-τρίβω, aor. ἐκτρίβεσα: rub
"Etherop.-oρος m.: Hector, the mightiest defender of Troy. 28 c
ἐκ-φέρω, aor. mid. ἐφέργαμην: carry out, carry forth
ἐκ-φέγυω, aor. ἐκφεγγυον: escape, flee
ἐκ-χέω, pf. pass. ἐκκέχυμαι: pour out, cast out
ἐκόνων, -ώντος adj.: willing, willingly, intentionally. With this, ἐλαι is used loosely, so that ἐκόν ἐλαι does not differ materially from ἐκών. GMT. 780
ἐλάττων, -ον comp. adj.: less, of less consequence
ἐλαχιστος sup. adj.: least
ἐλεγχος m.: proof, test, account
ἐλέγχω, fut. ἐλέγξω, aor. ἐλέγξα: test, examine, prove, refute
ἐλέω, aor. pass. ἐλέθην (Kyrie eleison): pity, have mercy
ἐλευνός adj.: pitiful, of pity
ἐλεος m.: pity
ἐλευθερία f.: liberty, freedom
ἐλευθερώτερον comp. adv.: more freely
ἐλευθερος adj.: free
Ἐλληνις, -ίδος f. adj.: of Greece, Hellenic
ἐλπίς: hope
ἐλπίς, -ίδος f.: hope
ἐμαυτοῦ, ἐμαυτῷ, ἐμαυτόν reflexive pron.: myself
ἐμ-βραχυ adv. (brief): in short
ἐμμελώς adv.: (in tune), suitably, reasonably. Nearly synonymous with ὀρθῶς. Its opposite is πλημμελώς.
inhabit, main, abide by, within, in the inner room, mine, of me, my, possess, own (us): my, at home

main, in, abide by, within, in the inner room, mine, of me, my, possess, own (us): my, at home

main, in, abide by, within, in the inner room, mine, of me, my, possess, own (us): my, at home
VOCABULARY

ἐξ-αμαρτάνω, aor. ἐξαμαρτοῦν: err, make a mistake
ἐξ-αν-ιστήμη, aor. ἐξανιστήνῃ: cause to rise; aor. arose and went out
ἐξ-απατάω, fut. ἐξαπατήσω, aor. pass. ἐξαπατήθην, verbal ἐξαπατητέον (ἀπάτη): deceive, beguile
ἐξ-εμί, verbal ἐξετήτεον: come out, go out
ἐξ-εμί: see ἔξετη.
ἐξ-ελαύνω, fut. ἐξελῶ, aor. ἐξελάσα: drive out (of the city), banish
ἐξ-ἐλέγχω, aor. ἐξέλεγξα, fut. pass. ἐξέλεγχθέμαι (ἐλέγχος): show up, refute, convict
ἐξ-ἐργάζομαι (ἐργον): work out, accomplish, perform
ἐξ-ἐρχομαι, aor. ἐξῆλθον: come out, go forth. ἐξελθῶν, in exile
ἐξ-ἐστι, partic. ἔστιν, impers.: it is permitted, it is granted, it is possible. ὁς ἔστι, who may. ἔστον, though it was possible
ἐξ-ἐτάξω, fut. ἐξέτάσω, aor. ἐξέτασα: examine, probe, scrutinize
ἐξέτασις, -εως f.: examination, investigation
ἐξεταστικός: skilled in examining
ἐξ-ἐυρίσκω, aor. ἐξεύρηκα: find out, discover
ἐξ-ὑπήμον: verbal of ἔχεω
ἐξ-όν: acc. abs., it being permitted. Cf. ἔκεστι.
ἐξ-ο-ν-στά f. (ἐκεστί): liberty, permission
ἐξ-ο-θεν adv.: without, outside
ἐοικα γς: seem, am like, am likely
ἐορτή f.: festival, feast
ἐπ-αδώ (ἀείδω, ode): repeat as a charm
ἐπ-ανέω, aor. ἐπάνεσα: praise, commend
ἐπ-ανος m.: praise, approval
ἐπ-ἀξω: understand
ἐπ-ακολουθέω: follow, accompany
ἐπ-ἀν-εμί: come, love up
ἐπ-εγείρω, aor. ἐπήγειρα: rouse, awaken
ἐπεῖ τὸ ἐπείδη conj.: since, because; when
ἐπείγομαι: hasten, am in haste
ἐπείδαν = ἐπείδῇ ἄν: when
ἐπείδη conj.: since; when
ἐπ-εμί: come (on), approach. ὃ ἐπιών, the next
ἐπ-είτα conj.: then, next, secondly. ὃ ἐπιείτα βίος, the rest of (my) life
ἐπ-ερωτάω: ask, inquire
ἐπ-έχω, fut. ἐπιέχεω, aor. ἐπέσχον: check, cease from, restrain, wait; mid. hold to (one’s lips), stop (one’s ears)
ἐπί prep.: (1) with gen., at. ἐπί τῶν τραπεζῶν, at the money-changers’ tables. ἐπὶ στρατείας, on a campaign. ἐπί ἐπιπον, on horseback. (2) With acc., to, for, before, against. ἐπί δικαστήριον, before a court of justice. ἐπὶ αὐτὸ τῶν, for this very purpose. ἐπὶ τὰ γελοιότερα, to raise a laugh. (3) With dat., at, over, after. ἐπὶ Δηλο, at Delium. ἐπὶ τοῦτοι, after these things, on these terms. ἐπὶ πόσῳ, at what price? ἐπὶ τοῦτῳ, on this condition, for this purpose, over this. τὸ ἐπὶ τούτῳ, the thing after this, i.e. the next question. Of end, ἐπὶ διαβολή τῇ ἔμη, to create a prejudice against me
ἐπί-βλέπω, aor. ἐπέβλεψα: glance at, look at
ἐπί-γελάω, aor. ἐπεγέλασα: laugh at
ἐπιγενής, -ους m.: Epigenes. 33 e, 59 b. Son of Antiphon of Cephasia
ἐπί-δεικνύμι, aor. ἐπέδειξα: display, set forth, make clear
ἐπί-δημος (δῆμος): am in town, stay at home
ἐπί-εὐκάστατος sup. adj.: most reasonable, best
έπι-εκέκης, ύς adj.: reasonable
έπι-εκέκως adv.: reasonably, consider-
ably
έπι-θυμέω, aor. ἐπέθυμησα: desire
έπι-θυμία f.: desire, longing
έπι-κέλευον: urge on, incite
έπι-κομιδὼν (comedy): ridicule, make
fun of
έπι-λανθάνομαι, aor. ἐπελαθόμην (λήθη):
forget
έπι-ληπμονότερος comp. adj. (λήθη):
more forgetful
έπι-λύματι: free, release, save
έπι-μελέομαι and ἐπι-μελέομαι, fut. ἐπιμε-
λήσσωμαι, aor. ἐπιμελήσθην: care for
έπι-νοέω: think of, have in mind
έπι-ορκέω: commit perjury, forswear
(my)self, break (my) oath
έπι-πέμπω, aor. ἐπέμεινα: send to
έπι-σκοπέω, aor. ἐπισκεφήμην: examine,
consider
έπισταμαι, impf. ἐπιστάμην: know, un-
derstand, have skill in, am familiar with
έπι-στάτω: stand over, am master
έπιστάτης m. (ἱστήμη): overseer, master;
presiding officer (of the Assembly)
έπι-στέλλω, aor. ἐπιστέλλει (epistle): di-
rect, charge
έπιστήμη f.: knowledge, science
έπιστὴμην, -ονος adj.: acquainted with,
skilled in, with gen.
έπι-σχόμενοι: aor. partic. of ἐπέχω
έπι-τάττω: enjoin, command, order
έπι-τελέομαι (τέλος): perform
έπιτήδειος m.: connection, friend
έπιτηδεῖος adv.: expressly, on purpose
έπιτήδειμα, -ατος n.: pursuit, occupa-
tion
έπιτηδεύω, aor. partic. ἐπιτηδεύομαι: pur-
sue, follow, practice
έπι-τίθημι, aor. ἐπέθηκα, mid. ἐπεθέκημη:
place upon, put upon; mid. set upon
έπι-τρέπω: permit, allow, commit
έπι-τυγχάνω, aor. ἐπέτυχον (τύχη):
chance upon, occur to
έπι-φθονότερος comp. adj.: arousing too
much envy
έπι-χειρέω, fut. ἐπιχειρήσω, aor. ἐπεχει-
ρέσα, verbal ἐπιχειρηστέον (χείρ): at-
tempt, undertake, endeavor, try
έπι-χορίαζω (χώρα): visit, go to
έπι-χώριος adj.: of the place. οἱ ἐπιχώ-
ροι, the townspeople
έπι-ψηφίζω, aor. ἐπεψήφισα: put the
question to vote
έπομαι (sequ. or): follow
έπι-ονείδιστος adj. of two endings (ὅνε-
dos): reproached, shameful, disgrace-
ful
έπος, -εος n.: word. ὡς ἔπος εἶπεῖ·, so to
speak, as one may say; almost,—
qualifying a strong statement
έπτα numeral (septem): seven
έργάζομαι, fut. ἐργάζομαι, aor. εἰργαζό-
μην, pf. εἰργαζόμαι (ἐργον): work, do,
make
έργον (work): work, deed, act, fact
έρδο, Epic aor. ἔρεξε: do
έρευνάω: search out, inquire after
έρημος adj.: deserted, desolate, separa-
ted from. δική ἐρήμη, a suit which
goes by default, undefended
ἐρι-βολός adj.: fertile
Ἐρμογένης m.: Hermogenes. 59 b;
Xen. Mem. iv. 8. 4. Son of Hippo-
nicus, and brother of the rich Call-
lias
ἔρμο-γλυφεῖον n. (Ἐρµής): statuary’s
shop, where images of Hermes and
other gods were made and sold
έρωμαι, impf. ἔρωμη, fut. ἐρήσομαι: ask,
inquire
ἔρωμένως adv.: stoutly, vigorously
VOCABULARY

έρρωσθαι pf. pass. inf. of ἔρωσ: to be strong, “take care of (him)self.” A familiar word (ἐρρώσο) on parting

έρχομαι, aor. ἥλθον: come, go

έρω fut.: I will say,—followed by two accs., one of the person, the other of the thing said

έρωτάω: ask, inquire of

έρωτικός adv.: amorously

ἔσθια, verbal ἑδεστέον (εδο): eat

ἐκεδασμένα: scattered, pf. pass. of σκέ-

dάνυμι

ἐσπέρα f. (vesper): evening

ἐστε rel. adv.: as long as

ἐστεμέναι: pf. pass. of στέφω, crown

ἐστήσατο: would stand, fut. pf. of ἵστημι

ἐστίν ὅτε: (at) some times. 62 a

ἐσχάτος adv.: extreme, the last

ἐνίπος m.: companion, comrade, partisan

ἐτερος adv.: one or other of two, other, different, second. ἐτέρος μέν, . . . ἐτέρος δέ, one, . . . another

ἐτώ adv.: besides, still, further, in addition, again

ἐτοιμός adj. (with Homeric accent, ἐτοι-μας): ready, prepared, in readiness

ἐτός, -εος n. (vetus): year

εὖ adv.: well. εὖ λέγεις, you say what I am glad to hear; good news! εὖ ποίειν, benefit

εὖ-αριθμητός adj. (ἀριθμός): easily numbered, few in number

εὖ-δαιμονετέρος comp. adj.: happier, more fortunate

εὖ-δαιμονία f.: happiness, good fortune, joy


εὖ-δαιμων, -όνοι adv.: of happy divinity, happy, fortunate

εὖ-δοκιμέω: am held in high esteem, am honored

εὖ-δοκιμώτατος sup. adj.: most renowned

εὖ-ειδῆς, -ές adj.: fine-looking, comely

εὖ-ἐλεγκτός: easy to be tested, easily proved

εὖ-ἐλπίς, -ίδος adj.: filled with good hope, hopeful

εὖ-ἐργεσία f.: benefit, good deed

εὖ-ἐργετέω, pf. pass. ἐργετήμαι: benefit. ἐργετήμαι τι, he has received something (from me), I have done something for him

εὖ-ἐργετής, -ου m. (ἔργον): benefactor, well-doer

Εὔηνος, -ου: Euenus (of Paros). 20 b, 60 a. A sophist and poet of no great distinction

Εὔθεως or εὖθύς adv.: straightforward, at once

Εὔκλείδης, -ου m.: Euclid (of Megara). 59 c. (Not the great mathematician.)

εὖ-κόλως adv.: with good temper, blithely

εὖ-λαβέομαι (λαμβᾶνω): am on my guard, am cautious

εὖ-λόγως adv.: reasonably. εὐλόγως

ἐχει, it is reasonable

εὖ-μενώς adv.: graciously, kindly

εὖ-νομέομαι (νόμος): have good laws

εὖ-ορκέω: keep (my) oath

εὖ-ρίσκω, fut. εὐρίσκω, aor. ηὐρίσκω (ευ- reka!): find

εὖ-σεβέστατος sup. adv.: most pious

εὖ-σεβέω: act piously

εὖ-σεβής, -ές adj.: pious

εὖ-τελής, -ές adj.: cheap, easily bought

εὖ-τυχής, -ές adj.: fortunate, happy

εὖ-ὑμιά f.: silence, peace

εὖ-φραίνω (φρήν): cheer

εὖ-χερός adv.: easily

εὖ-χομαι, aor. ηὐχάμην: pray, vow

εὖ-ωχέομαι: feast

εὖ-ωχία f.: feast
**VOCABULARY**

εφ. ἀπτομαῖ: touch, feel of
εφ-ἐξῆς adv.: in order, one after another
εφ-ἵημι: permit, allow
εφ-ϊστημι, aor. επέστην: set before; aor. took (my) stand before
εφ ὁδε (ὅδε) as conj.: on condition that
ἐγθοῦς m.: (personal) enemy
ἐχρῆν (ἐχρῆ Ἰν, ἐχρῆν, with an inorganic augment prefixed): it were fitting
ἐξω, fut. ἔξω, aor. ἔσχον, pf. ἐσχηκα: have, possess, hold, am able. ἐχει with adv. = ἑι with pred. adj.; as ἐχει ὄντως, so it is, is in this position.
ὡσερ ἐξω ἐχειν, to be as I am. Inceptive (aor.) ἐσχε, received, and (pf.) ἐσχηκα, have received. ὅκ ἐχω, do not know
ἐωθεν adv.: at dawn, early in the morning, from the dawn
ἐωθίνως m. adj.: early morning
ἐως, ἐω f.: dawn, morning
ἐως conj.: until, as long as

ζαώ, inf. ἥν: live
ζεῦγος, -eos n.: (span), four-horse chariot
ζημιάω: punish
ζητεῖω, aor. ζητησα: seek into, investigate, search out
ζητησα, -εως f.: search, inquiry, investigation
ζώον 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 εἰμι, am, or of ἦμι, say
η μῆν particles: in very truth, indeed
η rel. adv. (ὅτι): in what way
ηα: impf. of εἰμι, go

ηβάω, aor. ηβησα (Hebe): am in young manhood, aor. came to young manhood
ηγεόμαι, fut. ηγήσομαι, aor. ηγησάμην: consider, believe, think
ηδεῖω adv. (ἡδεῖω): sweetly, gladly, pleasantly. ηδεῖως ἀν διαλέξασθην, I should like to talk
ηδη adv.: already, before now, now, at once
ηδη plnf. as impf. (οἶδα): knew
ηδιστος sup. adj.: sweetest, most delightful, with greatest pleasure
ηδίων, -ον comp. adj.: pleasanter
ηδομαί, aor. ἦσθην: am pleased
ηδονή f.: pleasure, enjoyment
ηδύς, -εώ, -υ adj.: pleasant
ηκιστα adv.: least of all
ηκο, fut. ἥκω: have come, am come, come, return

Ἡλεῖος adj.: Elean, of Elis (in western Peloponnesus)

ηλιθις adj.: simple, silly
ηλικία f.: age, time of life
ηλικιώτης, -ου m.: contemporary, of the same age

ηλιος m.: sun
ημαρ.-ατος n. (ἡμέρα): day. Homeric word. 44 b
ημέρα f.: day
ημέτερος adv. (ἡμεῖς): our
ημι, impf. ἦν (cf. ait): say
ημι-εος m.: demigod
ημι-ονος m.: (half-ass), mule
ημιφι-ερμινος: clad. See ἀμφιεννυμ.
ηνεκθην: aor. pass. of φέρω, bring
ηνικα rel. adv.: when, at what time
ηνι-οξεω (ἐξω): (hold the reins), drive "Ἡρά f.: Heira (Juno)
ηρίμα adv.: quietly
ηρος, -ως m. (hero): demigod

Ἡσίοδος m.: Hesiod, author of the Theogony and Works and Days. 41 a
VOCABULARY

adv.: quietly
peace, quiet. keep quiet
either ... or
am: Thetis, abdomen, groin
am inferior to, am overcome by
comp. adv.: less, to a smaller degree
comp. adj.: weaker, worse, less
(echo): sound, noise
warmth
death. in a case of life or death
bure
(dare): confident; in good cheer, cheerful
(dare): am of good cheer, have no fear
one or other, either; the other (than well), i.e. harm
more swiftly, sooner
adj. comp. of ταχέος: swift, quick
wonder, admiration
wonder, marvel, am surprised
wonderful, strange
strangely
more wonderful
adj.: strange, admirable, marvelous good
sup. adj.: strangest
m.: Theaeges. e
observe, see
(thead): of the gods, divine
sup. adj.: most divine
divine right, according to divine law, Latin fas
according to divine will, holy
m.: Theodotus. e
m.: Theozotides. e
m.: seer, inspired prophet
god, goddess, divinity
care
m. or f.: god, goddess, divinity
f.: care
m. (thermometer): summer
: Thetis, goddess of the sea; wife of Peleus and mother of Achilles. c
f.: Thessaly. c
run
(f.: sacred embassy.
, to a festival
to Thebes
adj.: Theban, of Thebes
wild beast
m.: Theseus, mythical king of Athens. a
or τέθνα and τεθνηκα: die; am dead, inf. death, being dead.
the dead man
f.: Rotunda, the seat of government of the Thirty Tyrants at Athens
f.: struck, make a turmoil, clamor, raise a disturbance; pass. am thrown into confusion
f.: sing a dirge, wail
m.: door-keeper, porter
f.: sacrifice
sacrifice
fawn upon (as a slave), cajole, flatter
m.: physician
fem. dat. as adv.: in private, privately
: work as a private man
(idiot): private man, ordinary man
n.: temple, sanctuary
Callias, ill-fortune.

By Hipponicus, bad, most coward equal, Boeotian strong, lay strength, come Kal, supplication, sit horse am step, sufficiently, new, in Isthmus, and, where am pride verbal am and, garment, establish, most strongest imv. Hippias, sit, even. evil, grant, better sufficient, put let very

VOCABULARY

κάγω: by crasis for καί ἔγω
καθ-άπτομαι: lay hold of, reproach
καθαρεώ: am pure, am clean
καθ-έφοραι: sit down
καθ-έποιδο: sleep, slumber
καθ-ημαί: sit, sit idle; am established, am appointed
καθ-ημαί, aor. καθήκα: let down
καθ-ίστημι: establish, set, appoint, bring
καθ-ομο-λογέω: grant, concede, allow
καὶ conj.: and, even, also, too. καὶ δὴ καὶ, and in particular, and what is more. καὶ . . . καὶ, both . . . and. After a word of likeness, καὶ may be translated as: δωμοι καὶ, such as
κανίνος adj.: new, strange
cαινότερος comp. adj.: very new
cαι-περ conj.: even. Esp. with concessive participles, — καὶ περ ὄντες καὶ οὖν, although these too are
cαιρός m.: favorable time, fit time, season. ἐν καιρῷ, opportunely
cαι-τοι part.: and yet
cακλα f.: evil, wickedness, vice, cowardice
cακο-δαμονία f.: ill-fortune
cακός adj.: bad, evil, wicked; coward
cακογρεύω (ἐγρεύω): harm, injure
cαλέω, aor. ἐκάλεσα, pf. pass. κέλευμαι: call
Καλλιασ, -ου: Callias, a rich Athenian.
καλλι-επέω, pf. pass. κεκαλλιεπτημαί (καλλι- λος, ἐπός): express beautifully, adorn artistically
καλλιών comp. adv.: better
καλλιστος sup. adj.: most honorable
καλλόνοια (κάλλος): pride myself
καλλ-ωπίζομαι (δύψ): put on airs, act proudly
καλός adj.: beautiful, excellent, honorable, noble. καλύς, a fine thing
καλῶς adv.: well, excellently. καλῶς λέγεις, quite right!
κανθήλιος adj.: pack (asses), sumpter. 221 e
καρδία f. (c or): heart
καρπόσομαι, fut. καρπώσομαι (καρπός, harvest): reap
καρπέρεω, aor. εκαρπέρεσα: am strong, endure
καρτέρησις, -ως f.: endurance
καρπέρος adj.: strong, mighty
κάτα prep.: withgen., against. κατ' ἐμαντοῦ, against myself. With acc., according to. κατὰ τοῦτον, after their pattern. κατὰ τῶν θεῶν, according to the oracle of the god. κατ' ἀρχάς, at the beginning. κατὰ Θεσσαλίαν, through Thessaly, in Thessaly. καθ' ὄνην, as far as
κατα-γέλαστος adj.: laughed at, a laughing-stock, ridiculous
κατ-γελάω, aor. κατεγέλασα (γέλει): laugh at; deride
κατ-γελώσ, -ωσ m.: mockery, crowning absurdity
κατα-γηράσκω, aor. καταγηράσα: grow old, go down to old age
κατα-γιγνώσκω, fut. καταγνώσομαι: condemn, think to (one's) disadvantage
κατα-δαρθάνω, aor. κατέδαθαν: sleep
κατα-δέομαι, aor. κατέδεοσα: beg, beseech, supplicate, overpersuade
κατά-δηλος adj.: manifest, evident
κατά-κεμαι: lie down, recline
κατα-κλάω, aor. κατέκλασα: break down
κατα-κλίνω, aor. pass. κατεκλίνην: recline, lie down
κατα-λαμβάνω, fut. καταλαμβάνομαι: take, come upon, seize, find
κατα-λείπω, aor. κατέλειπον: leave behind; mid. reserve
κατα-λθώ, aor. pass. κατελθόντα: (loose), overthrow
κατα-νοεώ, aor. κατενόσα: observe, perceive
κατ-αράμαι: curse
κατα-σκεδάνυμι, aor. κατασκεύασα: scatter abroad, spread
κατα-φρονέω: despise, contemn
κατα-χαρίζομαι: give as a favor
κατα-ψηφίζομαι, fut. καταψηφίζομαι, aor. καταψηφίζομαι: vote against, vote for (my) condemnation
κατ-ἐρχομαι, aor. κατέλθον: come down, return from exile
κατ-ἐχω: hold down, check, restrain, possess
καταγγορέω, fut. καταγγόρῃσα, aor. καταγγέλασα, pf. καταγγόρησα, pass. καταγγέλησα (καταγγόρησα): accuse, make charges, with genitive. ἄ καταγγόρην, the charges which they brought
καταγγορία f.: accusation, charge
κατηγορος (ἀγορά): accuser
κατ-ορυττα: sink in the earth, bury
καώ (καῦς, caustic): burn
Κέβης, -ητος m.: Cebes (of Thebes). 45 b, 59 c
Κεῖος adj.: Cean, of (the island) Ceos. 19 e
κελεύω, aor. ἐκέλευσα: bid, order, command
κέν (enclitic): epic modal adv. equiv. to ἀττικ ἐν
κέρδαινω, fut. κερδανώ: gain
κέρδος, -εος n.: gain, profit, advantage
κηδεστής, -οῦ m.: connection by marriage
κήδομαι: care for
κηλείω: charm, bewitch, beguile
Κηφισίεως, -εως m.: Cephisian, of the deme Cephisia (at the head-waters of the river Cephisus). 33 e
κινδυνεύω, fut. κινδύνεψα, aor. ἐκινδύνεψα: am in danger, meet danger, run a risk; may, very likely am
κίνδυνοσ m.: danger, risk, chance, hazard
κίνεω, aor. pass. as mid. ἐκίνησαν: move, stir
Κλαζομένιος adj.: of Clazomenae (in Asia Minor, not far from Smyrna).
κλάω: wail, mourn, lament
Κλεομπροτος m.: Cleombrotus. 59 c
κλεπτίστατος sup. adj. (κλεπτής): 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
κοινονέω: am a partner (κοινόνος), am in agreement, agree
κόλασις, -ως f.: chastisement, punishment
κολούω: lop off, trim off, cut off, suppress
κομιδή fem. dat. as adv.: very, absolutely, exactly
κομίζω, pf. κοκίμα: bring, provide
κόπτωμαι: beat (my)self, beat (my) breast, mourn
κορυβαντιάω (Corybantes): am possessed, have the spirit of a Corybant. The Corybantes were priests of Phrygian Cybele, whose orgiastic rites were accompanied by dances and deafening music.
κορυφή f.: crest, head
καρφίνις, -ίδος f. adj.: curved, beaked
κοσμέω, aor. ἐκόσμησα, pf. pass. κεκόσμημαι (κόσμος): order, arrange carefully, adorn
κοσμιώτατος sup. adj.: most orderly, most law-abiding
κόσμος m.: (order), array, ornament; cosmos, universe, world
κράτις, -ως f. (κεράννυμι): mixing, combination, union
κράτεω (κράτος): am strong, surpass, outdo
κράτιστος sup. adj. (κράτος): best
κραίττων, -ον comp. adj. (κράτος): stronger, better
Κρήτη f.: Crete. 52 e
κρίνω, aor. ἐκρίνα: judge, try, decide
κρίσις, -ως f. (crisis): decision, judgment
Κριτίας, -ου 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, -ωνος: Crito, an old friend of Socrates. 33 d
κρόω, aor. ἐκρώσα: strike, smite, slap
κρύσταλλος m. (crystal): ice
κτάμαι, πφ. κέκτημαι: acquire, pf. possession
κτήμα, -ατος n.: possession
Κτήςιττος m.: Ctesippus. 59 b
κτήσις, -ως f.: acquisition, possession
κυβερνάω (guberno): steer, command a ship
κύλις, -ίκος f.: cup, drinking-cup
κύριος adj.: authoritative, supreme, enforced. οἱ κύριοι, those who have charge
κυνός, gen. κυνός, m. (canis): dog
κωλήω: prevent, hinder
κωμιδία f. (φοί): comedy
κωμαξοποίος adj. as noun: comic poet
λαγνεία f.: wantonness, lust
Δακεδαλον, -ονος f.: Lacedaemon. 52 e
λαμβάνω, aor. ἐλαβόν: take, receive, attain, secure, catch
λανθάνω, aor. ἐλάθωμεν, pf. ἠλθεία: escape (my) notice, elude
λατρεία f. (idolatry): service

Δάχης, -ητος m.: Laches, one of the commanders of the first expedition sent by Athens to Sicily, 427 B.C.

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-λέγω, aor. εἶπον or εἶξε, pf. εἶρηκα (verbum), aor. pass. ἐλέχθην: say, speak, tell, mean. μεγά λέγω, utter a proud word. οὐδὲν λέγω, talk nonsense

λείπω, aor. ἔλαπνον, verbal λειτέων: 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

Δέον, -ωντος m.: Leon (of Salamis), an upright and well-known citizen, put to death by the Thirty Tyrants. 32c

λάν adv.: exceedingly, very

λίθος, -ου m. (lithography): stone

λογικόμαι: calculate, reckon, consider

λογιστικός: skilled in calculation

λόγος m. (λέγω): word, statement, discussion, argument, talk, saying, story, speech, matter; doctrine, principle, cause, reason. λόγοις ποιεώθαι, speak, talk

λοιδορέω: revile, abuse, rail at

λοιπός adj. (λείπω): remaining, rest of

λοιπόν n.: bath

λούω, fut. mid. λούσομαι, aor. λούσαμην, pf. λευμαί: wash, bathe

Δύκαν, -όνος m.: Lyco, one of the accusers of Socrates. 23e; Introd. §36

λυπέω: pain, grieve, trouble

λυπη f.: pain, grief

λυπηρός adj.: painful

Δυσάνθας, -ου m.: Lysanias. 33e

λύσι-τελει: impers.: it is well, it is of advantage, it is profitable

λῶ, pf. pass. λευμαί: loose, release

λαβδόμαι, fut. λαβήσομαι: ruin

λύστος 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. (μαθᾶν) : learning, teaching

μαθήτης, -οῦ m.: pupil, scholar

μάνομαι (mania): am mad

μάκαρ, -ος adj.: blessed, happy

μακάριος m.: happy

μακάριος adj.: blessed, happy

μάλα adv.: very

μάλιστα superl. adv.: especially, most of all, certainly. μάλιστα μὲν, if possible. ποίησα μάλιστα; about what time?

μάλλον comp. adv.: rather. παντὸς μᾶλλον, by all means, absolutely, above all

μάρτυς, -ορος: learn, am taught, get an idea, understand

μανίδ f. (mania): madness

μαντεῖα f.: oracle, response of the god

μαντεύον n.: oracle, oracular response

μαντεύομαι, fut. μαντεύσομαι, aor. μαντεύσαμην (μαντεύς): consult the oracle, inquire of the oracle, predict, deliver an oracle

μαντική f. (strictly, adj. sc. φωνή or ῥή-χρη): 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. 215b. Cf. Xen. An i. 2. 8

μαρτυρεῖω, fut. μαρτυρήσοω: am witness, testify
μάρτυς, -ιος m. (martyr): witness
μάτην adv.: in vain, idly
μάχη f.: fight, battle
μάχομαι, fut. μαχόμαι: fight, contend, battle
Μέγαρα-δε adv.: to Megara, a town on the coast, about half way between Athens and Corinth (strictly, Μέγαρα is here acc., with the suffix δε, towards)
Μεγαρό-θεν adv.: from Megara
μέγας, μεγάλη, μέγα (much): great, much, deep. μέγα λέγειν, utter a proud word
μέγεθος, -εος n.: greatness, size, bulk
μέγιστος superl. adj.: greatest
μεθύω (mead, a-methyst): am drunk
μείζων, -on comp. adj.: greater
μειράκιον n.: lad, youth, boy, stripling
μέλει, partic. μέλων, aor. ἐμέλησεν, pf. μελέθηκεν, impers.: it is a care, with gen. ὑπὸν οὐδὲν τοῦτῳ ἐμέλησεν, for which he had no care. μελαν γέ σοι, you being interested in the matter
μελετάω, aor. ἐμελετήσα: practice, exercise
μελέτη f.: practice, study
Μέλητος m.: Melétus, 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
μέμνημαι, pf. of μιμηθοκ: remember
μέμφομαι, fut. μέμφομαι: blame, find fault
Μενέκκενος m.: Menexenus. 59 b
μεντάν: for μέντοι ἀν
μέν-τοι adversative adv.: however, but, in truth
μένω, aor. ἔμενα: remain, am unchanged
μεριμνάω: have anxious thought
μέρος, -εος n.: part, portion. τὸ σὸν μέρος, so far as you are concerned
μεσημβρία f. (ἡμέρα): mid-day, noon
μετά prep.: with gen., with, together with. μετ' ὀργῆς, in anger. With acc., after. μεθ’ Ἑκτορά, after Hector, i.e. after slaying Hector. τὸ μετὰ τοῦτο, the next thing, next (cf. το ἔπι τοῦτο)
μετα-βάλλω: change
μετα-βολή f.: change
μετα-δίδωμι, aor. partic. μεταδότες: give a share
μετα-λαμβάνω, aor. μετέλαβον: partake, receive
μετα-αλλάττω, aor. μετῆλλαξα: change, alter
μετα-μέλει imper.: like Latin poenitet. μοι μεταμελεῖ, I regret
μεταξύ adv.: in the midst, between. λέγοντα μεταξύ, while speaking. GMT. 858
μετα-πέμπομαι, aor. μετεπεμψάμην: 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. μέτεστιν μοι, I have a part
μετέωρος (μετά, ἄρρη, meteor) adj.: in mid air, above the earth
μετ-οίκεω: change (my) home, remove, reside in a foreign city
μετ-οίκησις, -εως f. (οίκος): change of habitation, transmigration
μετρέω, aor. ἐμετρήσα: measure
μέτριος adj.: moderate, well, fair
μέτριος adv. (μέτρον): reasonably, fairly. μετρίως ἐχει, it is fair and right
μετριώτατα sup. adv.: most reasonably
μέχρι prep.: until, up to
μή negative particle: not. In a question this implies a negative answer (Latin nunc). μὴ δι, not to speak of, not to say
Vocabulary

μηδ-αμῶς adv.: in no way, by no means
μη-δέ conj.: but not, neither, nor, not even
μηδέ-εις, μηδεμία, μηδέν num. adj.: none
μηκέτι adv.: no longer
μηκόνω: lengthen, lengthen out, prolonged
μηνύεσ, aor. ἐμηνύεσα: inform, lodge information. (A technical legal term.)
μήτηρ, -τρός f. (mater): mother
μηχανόμαι: contrive, devise
μηχανή f. (machine, mechanic): device, contrivance, way
μιαράτατος sup. adj.: (defiled with blood), most vile, abominable
μίκρος adj.: small, little
μίμεω (mime): imitate
μιμήτης, -ου m.: imitator
μιμήρος adj., pf. μέμηροι: recall, pf. remember
Μίνως, -ως m.: Minos, son of Zeus and Europa, king of Crete; judge in Hades after his death. Ap. 41 a; λ 568; Gorgias, 523 e
μισθόμαι, aor. ἐμισθωσάμην: hire
μισθός m.: pay, wages
μνά, gen. μνᾶς: mina (100 drachmae, about $17)
μόγις adv.: with difficulty, after a struggle, reluctantly, barely
μοῖρα f.: fate, portion. ἐν μεῖζον μοῖρα εἰσί, have larger place, am in higher esteem. θέλα μοῖρα, divine will; blessing of the gods
μόνος adj. (monotone): only, alone
μορμο-λύττομαι: frighten with hobgoblins, scare
μόσχος m.: calf
Μουσαίος m.: Musaeus, a mythical Greek bard. 41 a
μουσική f. (sc. τέχνη) (Μοῦσα): music, mental discipline, in mind
μοχθηρία f.: wickedness
μοχθηρός adj.: evil, bad, base
μυθο-λογέω: talk familiarly, talk
μυθο-λογικός adj.: gifted in story-telling
μύθος m.: myth, story, fable, tale
μύριος adj. (myriad): countless, untold, boundless
μύωψ, -ωπος m.: gadfly, spur
μωραίνω (sophomore?): am foolish
ναυ-κληρία f.: shipping
ναυ-μαχία f.: naval battle, sea-fight
ναῦς, gen. νεῶς, Homeric dat. pl. νωμί: ship
νεκρός m.: dead body, corpse
νέος adj. (νοῦς): new, young. οἱ νέοι, the youths, young men. ἐκ νέου, from youth
νεότης, -ητος f.: youth, youthful bravado
Νέστωρ, -ορος m.: Nestor, the oldest, wisest, and most eloquent of the Greeks before Troy. 221 c
νέιο, aor. ἐνέιο: nod
νέωτερος comp. adj.: younger
νή: particle of asseveration, with the accusative, by
νίκᾶ, pf. νικήκατε: conquer, win a victory
Νικό-στατος m.: Nicostratus. 33 e
νοεῖ: mean, think, indicate. τί νοεῖ, what is the meaning
νόθος adj.: illegitimate, of unequal parentage
νομίζω, aor. ἐννοίω (νόμος): consider, think, believe in
νόμμως adj.: lawful, established
νόμος m.: law
νοσώδης, -ες adj. (νόσος): diseased, unwholesome
νοο-θετέω (τιθημι): admonish, warn
νοῦς, gen. νοῦ, dat. νῷ, m.: mind, thought, reason
νυμφή f.: nymph
vūν, vūνδη, or vūνι: now. τὰ νῦν, now-days. Sometimes opposed to a hypothetical case rather than to time past or future
νυξ, gen. νυκτός, f. (νοξ): night
νυστάξω: am sleepy
νωθέστερος 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
ξένος adv.: as a stranger
ξύλον n.: wood
ξύν: see σύν

ό, ἕ, τὸ article: the. τὸ δὲ, but on the other hand, but the truth is. τὰ μέν . . . τὰ δὲ, some things . . . others
οδε, ἕδε, τὸδε dem. pron.: this, this here. As an adv. of place, Πλάτων ὤδε, Plato here. τῷδε, in this way
οδόρομαι: mourn, moan, grieve
Οδύσσεις, -ῶς m.: Odysseus (Ulysses). 41 c

οδ-θέν rel. adv.: whence. Cf. πόθεν.
οί rel. adv.: whither
οἶα: as, adv. acc. of οἷς
οἶδα, inv. ταίτα, inf. εἰδέναι, plpf. as impf. ἤδη (wit): know
οἶκα-δε (οἶκος): homeward, to (my) home, home
οἶκειος adj. (οἶκος): of (my) house, of (my) family, (my) own. οἶ oikeiō, (my) relations, kinsfolk
οἶκεω (οἶκος): live, dwell; administer
οἶκημα n.: room, chamber
οἶκημος, -εως f.: dwelling
οἰκία f.: house
οἰκο-δομόμαι, aor. φυκοδομησάμην (timber): build a house
οἰκο-θέν adv. (οἶκος): from (my) house, from home
οἰκοι loc. adv.: at home
οἰκο-νομιὰ f. (economy): management of (my) household affairs
οἰκο-νομικός adj.: skilled in managing a house
οἴκτος m.: lamentation, grief
οἶχοι (οἱ οἴχοι), fut. οἰχῆσομαι, aor. φη-θην: think, suppose
οἶος rel. pron.: of what sort (= quail), correlative to τοῖος such. οἶον ᾧτιν, its nature. οἶον τε, able; οἶον τε, possible. οἶον δὴ, as for example. οἷα δὴ, as may happen. In an exclamation, οἷα ποιεῖτε, what are you doing!
οἴχοι, fut. οἰχῆσομαι: go off, go, depart. οἴχοι, φεῦγων, flee away
οἶλονδός m.: bird, bird of omen
οἶλιγ-αρχία f. (ἀρχί): oligarchy
οἶλιγος, -η-, -ος: small, little. οἶλιγον (sc. δεῖ) almost. ἐν οיךγο (sc. χρόνῳ), in a little time, soon
οἶλιγ-ωρέω, aor. ὀίλιγώρησα: make light of, think little of
οἶλος adj.: whole, entire. τὴν ἤμαραν ὀιλη, all day long

'Ολυμπίασιν (adv., old locative pl.): at Olympia, in the Olympian games
"Ολυμπός m.: Olympus, the most noted flute-player of antiquity. Very ancient melodies were ascribed to him. 215 c

"Ομήρος m.: Homer. 41 a
ομιλέω, aor. ὀμιλησά (homily): associate with
ομιλητῆς, -οῦ m.: associate
ομιλία f. (homily): society, association
ομνύμι, aor. ὀμοσά, pf. ὀμώμοκα: swear, take an oath
ομοιος adj.: of like kind, alike
ομοιότατος sup. adj.: most like
adv.: in like manner, just as

-ολογόω, aor. ωμολόγησα, pf. ωμολό-

γιακα, pass. ωμολόγησα, aor. pass. ωμολο-

γήθην (λόγος): agree to, promise, acknowledge, confess. τα δομο-

λογομενα, the premises

-ολογία f.: agreement, compact

-ομω adv.: together

-ομης conj.: yet, however, nevertheless

-άρη n.: dream

-ειδίζω, fut. ονειδιῶ: rebuke, reproach

-νιμμα, fut. ονήσωμα, aor. ονήσα: bene-

fit, oblige. ἦς ὠνήσας, how you

obliged me! Thank you

-νομα, -ατος n. (nomen): name, word

-νομάξω: name, call

-νοματότατος sup. adj.: most re-

nowned

-νος m.: ass. 27 ἐ

-δύσ, -εία, -ει adj. (oxide): keen

-τη rel. adv.: where, in what way, as

-πλα n. pl.: arms, esp. shield; heavy

arms

-πόθεν rel. adv.: from which

-ποι rel. adv.: whither, to what place

-πότε rel. adv.: when

-πότερος rel. adj.: which of (us) two

-πού rel. adv.: where

-πως rel. adv.: how, in what way, in order that. οὐκ ἐσθ' ὁπως ὅβ, it is not

possible that it would not, i.e. surely

-πως-τι-ούν: (how-so-ever), in any way

soever, in the least, at all. G. 432. 1;

H. 285

-ράω, imprf. ἐώρων, fut. ἄρομαι, aor. el-

δον, pf. ἄρωκα: see, behold

-ργανον n. (ἐργον, organ): instrument

-ργή f.: anger, wrath, spirit

-ργύςμαι, aor. ἀργύςθην (ἀργή): am

angry

-ρέγω, aor. ἀρέξα, aor. pass. as mid. ἀρέξην: extend, offer; mid. reach

after, desire

-ρθός adj.: straight, right

-ρθότης, -ητος f.: rightness, right

-ρθοσ m. (ὁρνία): dawn

-ρθῶς adv.: rightly

-ρκος m.: oath

-ρκάω, aor. ὀρκύσα: set out for, undertake

-ρνις, -ίδος m.: bird

-ροσ, -εος n.: mountain

-ρφαντα f.: orpanhood

-ρφανός m. (ὀρφαν): orphan

Ὀφεύς, ἐως m.: Orpheus, the most famous mythical bard of antiquity,

who was able by his song to charm

wild beasts and trees. 41 a

-ρχήστρα f. (orchestra): dancing-place.

26 d

-δς, ἂ, ἀ rel. pron.: who, which, what.

In ἂ ἀ δς, said he, and ἀδς, and he, ἡ ἀ has its early demonstrative

force.—σπερ ἐλεγον, what I said, i.e.

as I said

-σος adj.: holy

-σώτερος comp. adj.: more holy

-σος rel. pron.: as much as (= quant-

us), pl. as many as, all who. ὅσε, by

as much as. ὁσον, how far, how much

-σε-περ, ἂ-περ, ἀ-περ: see ὅς and περ

-στε rel. pron.: in ἐφ' ὅτε, on condition

that, with the infinitive. 29 c

-στ-τις, ἂ τις, ὅ τι, gen. δειον, indef. rel.:

whoever, whatever, who, what

-στ-τι-οῦν κτλ. indef. rel. as indef.

pron.: any one soever

-τε rel. adv.: when

-τε indef. adv.: at some time. ὅτε μεν,

at one time

-τί conj.: that, because. Sometimes

this is used to introduce a direct quo-

tation, when it simply serves as quo-

tation-marks (as 23 b). ὅτι μή = εἰ

μη, 52 b. ὅτι μάλιστα (quam ma-

xime), as much as possible. Cf. ὅς.
ότι-οὖν indef. rel. as indef. pron.: anything whatsoever. Cf. ὁπωσοῦν.

οὗτος, ὅτως: gen. and dat. of ὅστις, whoever

οὖ adv.: where

οὖγω: for ὅ ἐγώ

οὖδ-αμάσε adv.: to no place

οὖδ-αμοῦ adv.: nowhere

οὖδ-αμῶς adv.: in no way, by no means, under no circumstances

οὖ-δὲ conj.: but not, neither, nor, not even

οὖδ-εἰς, οὐδεμία, οὐδὲν num. adj.: no one, nothing. οὐδὲς δεῖς οὐ, equív. to πᾶς, every one

οὐδὲ-ποτε adv.: never

οὐδὲ-πώ-ποτε adv.: never in the world

οὖν conj.: so, now, then, therefore, at any rate. ὅν, however that may be

οὐδράνιος adj. (οὐδράνος): belonging to the heavens, heavenly

οὖς, gen. ὄτις, n. (otology): ear

οὐσία f. (ὦν): (existence), property

οὕτως, ὧτη, τοῦτο dem. pron.: this, that. τοῦτο (23b) may be used adverbially as in Homer, therefore. τοῦτο, in this respect. καὶ τοῦτα and καὶ τούτω, and that too (Latin idque). The Greek sometimes uses the demonstrative pron. as an adv., as ἄλλοι οὖν, 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.

οὐτω(σ) (or οὔτωσι, deictic) dem. adv.: thus, so. ἓξει οὔτωσι, the case is like this

ὀφελώ, aor. ὧφελὼν: owe. ὧφελὼν, they ought (implying “I wish they could”)

ὀφέλος n.: advantage, aid, use, good.

ὁφθαλμός m.: eye

ὁφλικάνω, fut. ὠφλίκω, aor. ὠφλέων, pf. ὠφλίκα: lose a fine, am fined, am mulcted, am sentenced to, incur.

ὁχλος m.: throng, crowd

ὁψι adv.: late

ὁφίς, -ῶς f. (ὄφιμαι): vision, appearance, form

ὁψον n.: sauce, relish

πάγ-καλος adj.: all-beautiful

παγ-κάλως adv.: altogether well

πάγος m.: frost, freezing

πάθος, -εος n.: suffering, affection, experience

Παιανεύς, -έως m.: Paeanian. The deme of Paeania (that of the orator Demosthenes) lay on the eastern slope of Mt. Hymettus. 59b

παιδέα f.: education, training

παιδεύω, fut. παιδεύω, aor. παιδεύει, pass. παιδεύθην, fut. pass. παιδεύσομαι (παις): teach, educate, train

παιδία f.: child’s play, play

παιδίον n. (παῖς): child, little child

παιδο-τρίβης, -ου m.: (rubber), gymnastic trainer

παίζω (παίς): play, jest

παῖς, gen. παῖδος, m. or f.: child, offspring; servant. ἐκ παιδῶν or ἐκ παι-δός, from childhood, from boyhood. Cf. ἐκ νέου.

παίω: strike, flog

πάλαι adv. (palae-ontology): formerly, long ago. πάλαι ἑπαμάζω, I long have wondered

παλαίως adj.: ancient, old, man of old

Παλαμήδης, -eos m.: Palamedes. Mythical inventor of the alphabet, arithmetical, and many other devices. Unjustly slain by the Achaeans before Troy. 41b
VOCABULARY

πάλιν adv.: again
πάμ-πολυς, pl. πάμπολλοι, adj.: pl. very many
παντά-πασι adv. (πᾶσι): absolutely
πανταχόν adv.: everywhere
πάντως adv. (πᾶς): by all means, surely, certainly, in fact
πάνυ adv. (πᾶν): entirely, completely, very, earnestly, greatly, certainly. οὐ πάνυ, not very
παρά prep.: with gen., from, by the side of, by. With dat., with, in the judgment of. παρ’ Ἰμιὼν, in our town. With acc., along, during; by the side of, to the side of, in comparison with, contrary to. παρά τοὺς ἱσωμούς, contrary to the laws. παρά τὸ δίκαιον, contrary to justice. παρὰ τῶν ξένων, 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. τῷ φθαλ-μῷ παραβάλλων, glancing one side
παρα-αγγέλλω, aor. παραγγέλλα, aor. pass. παραγγέλλαν: pass the word along (as in a line of soldiers), give the word, direct
παρα-γίγνομαι, aor. παρεγίγνοσαν: come along, am present
παρα-γιγνώσκω: judge wrongly
παρ-άγω, aor. pass. παρήχθην: lead aside, lead astray
παρά-δειγμα, -ατος n. (paradigm): example
παρα-θεωρέω (theory): observe in comparison
παρα-αιρέω, aor. παρείλθην: mid. draw away (to one’s self)
παρα-αιτέω, aor. mid. παρηγτῆσάμην: beg, entreat
παρα-κάλ-ημαι: sit by, sit beside
παρα-κελέομαι: urge, exhort
παρα-κέλευσις, -εως f.: exhortation. ἐπὶ τῇ ὑμετέρᾳ παρακελεθεὶς, that I may urge you (to your duty)
παρα-κρούω: strike one side (a figure from the palestra), turn aside, deceive
παρα-λαμβάνω: receive, take in charge
παρα-λέπτω, aor. παρέλπτων: pass by, pass over
Παρ-άλιος m.: Paralius. (He was treasurer of temple funds in 390 b.c., according to an inscription.) 33 ε
παρα-μένω, fut. παραμενῶ, aor. παρέ-μενα: remain by (my) side, remain (with)
παρα-μυθέομαι: comfort, encourage
παρά-νομος adj.: lawless, unlawful
παρα-νομός adv.: contrary to the law
παρά-παν adv. (πᾶς): absolutely, entirely. With τὸ, 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-εμι: am present. οἱ παρόντες, the bystanders, those who (are) present. ἐν τῷ παρόντι, at present, now
πάρ-εμι, aor. παρῆκα: pass along, enter. παρελθὼν βίος, past life
παρ-έχω, fut. παρέχομαι, aor. mid. παρε-χόμητον: present, furnish, produce, offer, cause
παρ-έμαι: entreat, request earnestly. Equiv. to παρατέθομαι
παρ-έμι, aor. partic. παπέλοι: allow to pass, neglect
Πάριος adj.: Parian, from (the island) Paros. 20 a
παρ-ίτιμος, pf. partic. παρεστῶς: set beside, present; pf. intrans. stand beside, am present
πᾶς, πᾶσα, πᾶν adj.: all, every, the whole
πᾶςχω, fut. πέλεσμαι, aor. ἐπαθον, pf. πέπνυνα (πάλος): suffer, am affected, have experience, experience
πατήρ, -τός m. (pater): father
πατρίς, -ίδος f. (patria): fatherland
Πάτροκλος m.: Patroclus, friend of Achilles, slain by Hector. 28 c
παύω, fut. παύσω, aor. ἐπανάσμην: stop, cease
πέλθω, aor. ἐπεσα, mid. ἐπιθύμην, pf. pass. πέπεσμαι, fut. πέλεσμαι, aor. ἐπείσθην, verbal πειστῶν: persuade, convince; mid. and pass. am persuaded, obey, believe, take (my) advice. πείσας, with (your) consent or approval
πειράσμαι, fut. πειράσμαι, aor. ἐπειράθην: attempt, try, endeavor; have experience of, know
πέμπτος adj. (πέντε): fifth. πέμπτος αὐτός, with four others
πέμπτω: send
πένης, -ῆτος m.: poor man
πένθος, -εος n. (πάθος): sorrow, mourning
πενία f. (penuria): poverty, need
πέντε (quinque): five
πέρ (πέρι): enclitic strengthening suffix. el πέρ expresses a doubt
πέρι prep.: with gen., about, around, concerning, in regard to. With dat., in regard to. With acc., in regard to. τό πέρι σέ, nearly equi. to τό σοῦ. πέρι τῶν νέων, for the youth. When it follows its noun or pronoun, it has the accent upon the first syllable. πέρι πλείοντον, of highest importance. πέρι πολλοί, of great importance
περι-αμπ-έχομαι: clothe, throw about (as a garment)
περι-άπτω: wrap about, cloak
περι-βάλλω, pf. pass. περιβέβλημα: clothe; pass. am clad, cloaked
περι-γίγνομαι, pf. περιγέγονα: surpass, excel, am superior
περι-ειμι (ειμί): surpass, excel
περι-είμι, partic. περιών (είμι): go around, go about, walk around
περι-εργάζομαι (ἐγγόν): am a busybody, meddle with what does not concern (me)
περι-έρχομαι, aor. περιήλθον: go around, walk about
Περικλῆς, -έως 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. περιμενῶ, aor. περιέμενα: wait, tarry, wait about, await
περι-πατος m. (Peripatetic): (walk-about), colonnade
περι-τίθημι, aor. partic. περιθέμενος: put about, wrap around
περιπτώτερος comp. adj. (περιλ): 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
πῇ enclitic: in any way
πήγνυμαι: grow stiff
πηδάω: leap, bound
πηνίκα adv.: when, at what time? (Cf. πότε.)
πιέζω, aor. ἐπίεσα: press
πιθανός adj. (πέθω): persuasive, plausible
πιθανός adv.: persuasively, plausibly
πιθανώτερον comp. adv.: more persuasively
πίλος m.: felt
πίνω, aor. ἐπινόω, pf. πεπωκα, verbal ποτέων (ποτίο): drink
πιστεύω (πείλω), aor. ἐπιστευεσα: believe, trust, have confidence, rely on; aor. put confidence
πλάνη f. (planet): wandering, going to and fro
πλάττω (plastic): mold, make up
Πλάτων, -ων m.: Plato. 34 a, 38 b, 59 b. Introd. §§ 28 f.
πλείστως sup. of πολύς: most, greatest
πλείσων (or πλέων), -ων, nom. pl. πλείσων (comp. of πολύς): more, more numerous. πλέον ποιείν, accomplish something, gain anything
πλήθος, -εσ n. (πλῆθος): multitude, mass, people, populace, democracy
πλῆθοι: am full
πλημμέλεια f. (μέλος): false note, mistake
πλημμέλεω: strike a false note, err
πλημμέλης, -ες adj.: mistaken, unreasonable. πλημμέλετο, a false note, mistake, error
πλην conj. and prep.: except, but. πλήν el. equív. to el μὴ, unless
πλησίασω, fut. πλησίασω: approach
πλησίον adv.: near, with gen.
πλοῦτος n. (πλῶς): boat, ship
πλουσίος adj.: rich, wealthy
πλουσιώτατος sup. adj.: richest, most wealthy
ποδαπός adj.: of what land?
πόθεν adv.: whence, from what source?
ποί adv.: whither, to what?
ποί encl. adv.: somewhat, somewhere
ποίεω, fut. ποίησω, aor. ἐποίησα, pf. πει-ποίηκα, verbal ποιητέω: make, act, do, compose. ποιεόν κακῶς, injure. πλέον τι ποιήσαι, accomplish something, gain anything. περὶ πλείστον ποιεῖσθαι, count of highest impor-
tance. ἀ πεποιήκασι, the poems which they have composed. ποιοῦμαι τοῦς λόγους, make my talk, speak. ποιοῦ-
μαι πάδας, beget children, have a family. εἴ ἐποίησας, you did well, I am glad that you. εἴ ποιεῖν, benefit
πολύμα, -ατος n. (ποιεώ): poem
ποίησις, -εσ f. (poesy): poetry
ποιητέως verbal adj. of ποιεῖν, do
ποιητής, -ου m. (ποιεώ): (maker), poet
ποίος adj.: of what kind?
πολεμεώ: am at war, contend
πολέμος adj.: public enemy, enemy
πόλεμος m.: war, battle
πόλις, -εσ f.: city, state
πολιτεία f.: state, constitution
πολιτεύομαι, fut. πολιτεύσομαι: live as citizen
πολίτης, -ου (πόλις): man of the city, citizen, fellow-citizen
πολιτικός adj. (πολιτής): political, of a citizen. As noun, statesman, public man. τὰ πολιτικά, the work of the city, affairs of state
πολλά adv.: often. τὰ πολλά, for the most part
πολλάκτις 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, interfere, meddle
πολύς, πολλή, πολύ adj.: much, abundant, great, large, long, many. ὅ πολλοι, the many, the most, the masses. πολλῷ, (by) much. τὰ πολ-
lά or ὡς τὸ πολύ, for the most part, generally
πολυ-τέλεια f.: expense
πολυ-τελέστερος comp. adj.: more expensive
πολυ-τελής, -εσ adj. (τέλος): 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
πορεύομαι, fut. πορεύομαι: journey, go, walk
πορίζω, aor. mid. ἐποριζόμην: provide, procure
πόρρω adv.: advanced, far on
πόρρω-θεν adv.: at a distance, from afar
πόσος interrog. adj.: how much, how great? pl. how many? Cf. δῶς, το-σόντος. πόσον, for how much?
ποτέ encl. adv.: at one time, once. τι ποτε, whatever, what in the world?
Ποτίδαια 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?
πότμος m.: fate, destiny, death
ποτόν n. (ποτίο, πίνω): drink
πού adv.: where?
πού encl. adv.: somewhere, anywhere, somehow, I presume
ποῦς, gen. ποῦς m. (pous): foot
πράγμα, -ατος n. (πράττω): doing, affair, interest, work, business, thing, trouble, case
πράγματελα f.: activity, insistence
πράγματευομαι, pf. pass. πεπράγματευ-μαι: occupy (my)self, busy (my)self about, labor; pf. pass. perfected, polished
πράξις, -εως f.: action, matter, affair
πράξότατος sup. adj.: most gentle, mekest
πράξότερος comp. adj.: more gentle
πράττω, fut. πράξω, aor. ἐπράξα, pf. pass. πέρασαμαι. aor. ἐπράξηθη, verbal πράκτων: act, do, make, attend to, fare; mid. exact. χρήματα πράτ-τομαι, charge for services. ἐν πράττω, fare well, am happy. τὰ Ἀθηναῖον πράττω, do the work of the Athenians, am in public life
πράως adv.: meekly, mildly
πρέπει: fit, suit. πρέπει imper. is, it is fitting
πρεσβεύω: rank first, revere
πρεσβύτερος comp. adj.: older, elder
πρεσβύτηρος, -ου m. (priscus): old man
πρίλαιμαι: buy, purchase
πρίν adv.: before
πρό prep. with gen.: before, in preference to
προ-αγορεύω: declare beforehand, give notice
προ-αἱρέομαι: choose deliberately, prefer
προ-βιβάζω (βαίνω): lead forward
πρό-γονος m.: ancestor, forbear, forefather
προ-διώκω, aor. inf. προδότων: give up, abandon, desert
Πρόδικος m.: Prodicus, a noted rhetori- cian and sophist from Ceos. 19 e
Introd. § 12
προ-θυμέομαι, fut. προθυμήσομαι: am eager, am pleased, strive
προ-θυμιά f.: zeal, good will, eagerness
προ-θυμότερος comp. adj.: more eager, more zealous
προῖκα adv.: freely, without charge, without expense
προ-κρίνω: judge superior, prefer
προ-λέγω, pf. pass. προειρήμαι: say beforehand, foretell
προ-μηθέομαι: have forethought for, have regard for, with gen.
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προ-οίμον n.: (prooemium), hymn
πρός prep.: with gen., before. πρός τῶν θεῶν, in the name of the gods. πρός Δίως, in the name of Zeus. With dat., in addition to. πρός τοῦτοι, in addition to this. With acc., to, towards, before, with reference to, as regards, in view of, in relation to, in comparison with

προσ-δέομαι: need in addition
προσ-δοκάω, aor. προσεδόκησα: expect, await
πρόσ-ειμι: come to, go to
προσ-έρχομαι, aor. προσήλθον: approach, meet
προσ-ερῶ fut.: will address
προσ-εύχομαι, aor. προσήξημην: pray to, worship
προσ-έχω: hold towards, direct
προσ-ήκω: come to. Impers. προσήκει, it is fitting. προσήκων, fitting, appropriate. οἱ προσήκοντες, the kinsmen, relatives

προσ-σήμανω: show beforehand
πρόσθεν(v) adv.: before, former
προσ-καθ-έχω: sit by, settle down upon
πρόσ-κείμαι: lie next, am attached (as pf. pass. of προστίθημι, place upon, attach, give to)
πρόσ-οιδα, inf. προσείδειναι: know in addition. χάριν προσείδειναι, give thanks in addition
προσ-πολεύμαι: claim, pretend
προσ-στατέω (στημι) am leader, lead
προσ-τάττω, aor. προστάταξα, pf. pass. προστάταγμαί, join upon, direct
προσ-τίθημι, pf. προστίθεικα: place upon, give
πρόσ-φημι, fut. προσφερό: address
προσ-χρόμαι, pf. προσκέχρυμαι: use in addition, use
πρόσ-ωπον n.: countenance, feature; (theatrical mask), person

προτεραῖος adj.: on the day before
πρότερον comp. adv.: sooner, formerly
πρότερος comp. adv.: before
προ-τίθημι: lay before, propose; mid. lay out, of the προθέσεις of the dead body before burial. 115 e

προ-τρέπω: turn forward, urge on
προ-τροπά-δην adv. (πρέπων): headlong
πρό-χειρος adv. (χειρό): ready, at hand
προ-χωρέω: advance, go forward. προ-χωρεῖν αἷτιν, he succeeded
πρόμνα f.: stern
πρυτανεῖον n.: prytanēum, the hall at Athens in which guests of the city dined. 36 d

πρυτανεῖο: have the prytany. 32 b
πρυτανις, -ως m.: prytanis

πρῶ or πρῶi adv. (πρό): early in the morning
πρωφαίτατα sup. adv.: earliest
πρωφαιτερον comp. adv.: earlier
πρωφήν adv.: the other day, day before yesterday

πρῶτον sup. adv.: for the first time, firstly
πρῶτος sup. adv. (πρῶ-ατος?): first, earliest

Πυθία f.: Pythian priestess. 21 a

πυκνός adj.: close, frequent, constant
πυκνάνωμαι, aor. ἐνυδημόν: inquire, learn by inquiry, learn

πῦλος m. (foal): colt
πῦμα, -ατος n. (ποτίο): draught
πῦ-ποτε adv.: ever yet
πὺς adv.: in what way, how? How is it that, why? πὺς γὰρ οὖ, certainly, of course

πῶς excl. adv.: in any way, in some way, substantially

'Ραδάμανθες, -ος m.: Rhadamanthys, brother of king Minos of Crete, and one of the judges in the lower world. 41 a; cf. Ξ 322; Gorgias 523 e
ρέδωσ adj.: easy
ρέδοσ adv.: easily, readily, lightly
without good reason
ρη-θυμότατος sup. adj. (θυμός): easiest
laziest
ρένου comp. adv.: more easily
ρηστος sup. adj.: easiest
ρήμα, -ατος n. (ερήμο): phrase, expression
ρητεύω verbal of φημί: it must be said.
ρήτωρ, -ος (ερήμο): speaker, rhetorician, orator.
οι ρήτορες, the public men
ράννυμι, pf. pass. ἐρρωμαί: make sturdy, strengthen. ἐρωσθαι, to be strong,
"to take care of himself,"—in prayer ing, like the Latin valeo.

Σαλαμίνιος adj.: Salaminian, of Salamis
Σαλαμίς, -ίων f.: Salamis, an island near the harbor of Athens. 32 c
σάτυρος m.: Satyrus, satyr. 215 b
σανεύτω, σανεύν reflex. pron.: thyself
σαφιστατα sup. adv. (σαφῆς): most clearly
σαφέστερον comp. adv.: more clearly
σαφῆς, -ης adj.: clear, distinct, definite
σαφῶς adv.: clearly, distinctly, openly
σέβομαι: revere, worship
Σειρήνες f. pl.: Sirens, who beguiled mariners to their destruction. 216 a;
cf. Homer μ 167 ff.
στήνη f.: moon
σεμνότερος comp. adj. (σέβομαι): more august, more reverend
σήμαινο, aor. ἐσήμαινα (σήμα): show, indicate
σημεῖον n.: sign, token
στιγάω: am silent, am still
στύγη f.: silence. στυγῆ, in silence
Σίληνος m.: Silénus, foster-father and companion of Dionysus. 215 a,
216 d

Σιληνώδης, -ης adj.: Silen-like
Σιμμίας, -ου m.: Simmias. 45 b, 59 c
Σίδηρος m.: Sisyphus. 41 c; cf. Homer Ξ 158; ζ 593
σιδέρωμαι (σίδοις): am fed, eat
σιδεριν, -ίως adj.: feeding, dining
στορν n.: food
σιδηρύνυμι, pf. pass. ἐσκέδασμαι: scatter
σίδηρος, -εως n. (iso-sceles): leg
σιδέρωμα, -ατος n.: consideration, speculation
σκεπτεύω: verbal of σκοπέω
σκεψις, -έως f.: consideration, question
σκέπα f.: shade
σκύλα-μαχεω: fight with shadows, "fight in the dark," "beat the air"
σκοπέω, aor. ἐσκεφαλίην, pf. ἐσκεμμαί, verbal σκεπτεύω: consider, examine, look at
σκύτος-τόμος m. (τέμω): shoemaker
σκικρός adj. (μυρός): small, little
σός, σή, σόν possessive pron. (tun): thine
Σούνιον n.: Sunium, southern promontory of Attica. 43 d
σοφία f.: wisdom
σοφιστής, -ου m. (σοφός): sophist, philosopher, rhetorician
σοφός adj.: wise
σοφότατος sup. adj.: wisest
σοφώτερος comp. adj.: wiser
σοφώτερος comp. adj.: more rare
σπεύδω, aor. ἐσπεύσα (studium): hasten, strive for
σπονδάω, aor. ἐσπόνδασα: am in earnest, am serious, am eager for
σπονδῆ adv.: in earnest, seriously, in a serious matter
στάσεις, -έως f. (στάσις): faction, party
στέρμα, pf. pass. ἐστέρησα, fut. στέρησομαι, aor. ἐστερήθην: am deprived, lose
στέφω, aor. ἔστεφα, pf. pass. ἔστεφαμαι: crown
στόμα, -ατος n.: mouth, lips
στρατεία f.: military expedition, campaign
στρατεύομαι, fut. στρατεύομαι: set out to
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
στρατιά f.: army, expedition
στρατιώτης, -ου m.: soldier
στρατό-πεδον n.: camp, army
συγ-γίγνομαι, aor. συγγίγνομαι, pf. συγ-
γίγνα: come to be with, associate with, have intercourse with
συγ-γινώσκω: have sympathy with, am indulgent to
συγ-κάμπτω, aor. συγκάμπτω: bend
συγ-κεράνψυμ, pf. συγκεράνψυμ: mix, combine, unite
συγ-χωρέω, aor. συγχωρέω: concede, yield
σύκο-φάντης, -ου m.: (sycophant), malicious accuser. (Never used like modern "sycophant.")
συλ-λαμβάνω, aor. συλλαμβάνω: take together, close
συλ-λέγω, aor. pass. συνελέγην: collect
συμ-βαίνω, pf. συμβαίνηα: befall, happen. τά εἰμι συμβαίνηα, my experience
συμ-βάλλομαι: bring together, contribute
συμ-βολόν n. (βάλλω, symbol): (chance) meeting
συμ-βουλεύω, aor. συμβουλεύομαι: give advice, counsel, advise
σύμ-πάς, σύμ-πάσα, σύμπαν: all together
συμ-πότης, -ου m. (πίω): fellow ban-
quetter
συμ-φέω: (bring together), am of ad-
vantage
συμ-φέγω, aor. συμφέγγω: flee with, go into exile with, am banished with
συμ-φορά f.: misfortune
συμ-πάπτω, aor. συμπάπτω, pf. pass. συμ-
πάπτω: fasten together
συμ-πά-σω, aor. συμπά-σω: aid in
-saving
συμ-ταλαιπώρεω: continue the toil
with... (the rest of parents)
συμ-βολικά imperps.: it seems good to
συμ-βολικά too
συμ-εμί, fut. συμεμει: am with, associate with, have to do with. οἱ συμεμεῖ-
τες: (my) associates
συμ-επι-σκοπέω, aor. συμεπισκοπέω: consider with (me), examine with (me)
συμ-ήθις, -ες adj.: accustomed, familiar
συμ-θήκη f. (τιθήκη): covenant, agreement, contract
συμ-νοεω, aor. συμνοεω: have a thought, aor. partic. taking up a thought
συμ-νοία pf. as pres.; pfyf. as impf., συμνοη: am conscious, know very
well, — with dat. after συ-
συμ-νοημα f. (σύνεμα): association
συμ-νοιαστής, -οῦ m.: associate
συμ-νοημένως adv. (τάττω): in array, with definite agreement
συμ-νοημένως adv. (τείω): vehemently
συμ-τιθήμη, aor. inf. συμτιθήμαι, aor. mid. συμτιθήμης: put together, compose; mid. covenant, agree together .
συμ-τυγχάνω: happen
συμ-ωμοσία f. (ὁμωμία): conspiracy, club
συμ-ωρίσ-ίδος f.: pair of horses
σύριγγες. -γος f. (syrinx): shepherd’s pipe
συν-σίτεω: eat together, am messmate
συχνός adj.: much. συχνοῦ χρόνου, in a long time
Σφήττος adj.: Sphettian, of the deme Sphettos (of the tribe Acamantis).
33 e
σφόδρα adv.: earnestly, seriously, exceedingly
σφόδρος adj.: earnest, enthusiastic, impetuous
σφόδρος adv.: violently, vehemently
σφων gen. of refl. pron.: themselves
σχεδόν adv. (ἐχώ): nearly, almost, about
σχήμα, -ατος n.: body
σω-φρονέω (σώφρων, — σώσ, φρήν): am of sound mind, am sensible
σω-φροσύνη f.: temperance, self-control

τάληθη: for τὰ ἀλήθη
tάλλα: for τὰ ἀλλα
tάν: for τὸν ἀν. 29 a
tάν in ὧ τάν (ἐτης?): my friend, my good man
tάξις, -εως f. (τάττω): post, station
tαράττω, pf. pass. τετάραγμαι: trouble, confuse, disturb
tάριστεια: for τὰ ἀριστεῖα, the meed of bravery
tάττω, aor. ἔταξα, pf. pass. τετάγμαι, aor. ἐτάχθην (tactics): station, place, set, appoint
tαυρηθὸν adv.: like a bull

ταύτη adv. (οὖτος): in this respect, thus, so, in this point
ταύτον: for τὸ αὐτὸ, the same
ταφή f.: burial, funeral
τάχα adv.: perhaps, possibly
tάχιστα sup. adv.: most quickly
tαχύς, ταχεία, ταχύ adj.: swift. διὰ τα- χεώς, quickly
tέλων: tend, extend, direct
tεκμαλώ: infer, gather
tεκμήριον n.: sign, indication, bit of circumstantial evidence
tεκτονικός adj. (τέκτων): skilled in carpentry

Τελαμον, -ών m.: Telamon. 41 b
tελετή f.: initiation, mystic rite
tελευταῖος adj.: last
tελευτάω, aor. ἐτελεύτησα, pf. τετελεύ- τηκα: end, die. τελευτῶν, at last
tελευτή f. (τέλος): end, completion, death
tελέω, pf. τετελέκα (τέλος): pay
Τερψίων, -ωνος m.: Terpsio. 59 c
tετταρεῖς num. (quattuor): four
tεχνή f. (technical): art
tέως adv.: till then. Cf. ἔως.
tηδε adv. of δδε: thus, in the following way

τηλικόσδε adj.: at (your) age
τηλικούτος adj.: at (my) age
τήμερον adv. (ἡμέρα): to-day
τηνικάδε: at this hour
τίθημι, aor. mid. θέλων: place, set, count; cast (of a vote)
tίμιον, aor. ἐτίμησα, fut. mid. τίμησομαι, aor. ἐτίμησαμ (τιμή): honor, esteem, fix a penalty; mid. propose as a penalty, with gen. of price
tιμή f.: honor
τιμημα, -ατος n.: assessment, award, judgment
τιμιώτερος comp. adj. (τιμή): more precious
VOCABULARY

τιμωρέω, fut. τιμωρήσω, aor. mid. τιμωρήσαμιν: avenge, gain satisfaction; punish

τιμωρία f.: punishment, vengeance

τίς, gen. τιβος or τίον, dat. τίς, n. pl. acc. ὁτά, (encl.) indef. pron.: some one, a certain, one, many a one, some. ἦ τί ἦ οὐδέν, little or nothing

τίς, τί, gen. τίνος, interrog. pron.: who? what?

τιτρώσκω, pf. pass. τέτρωμαι, fut. pass. τρωθόμαι: wound

τλάω, aor. ἔτην (τόλυμ): dare
tol: = σοI, in a Homeric quotation.
28 c. Generally a weak ethical dative, you know, doubtless, you see
tοι-νυν inferential particle: well then, well, often used in a transition
tοιόνδε dem. pron.: such as this, like this
tοιοῦτος, τοιαύτη, τοιοῦτο dem. pron. (τόοις): such, of this kind. It may refer to what follows (as 47 a).

tολμάω, aor. ἕτολμησα: dare, have the heart

tόλμη f.: daring, assurance, effrontery
tόπος m. (topography): place, region
tοσόνδε, τοσήδε, τοσόνδε: so much, so great; pl. so many
tοσοῦτος, τοσαύτη, τοσοῦτο (τόσοις): so great, so heavy, so much; pl. so many. eis tosoûtov, to such a pitch
tότε adv.: then
tοτέ adv.: at one time. τοτε σ`α', but again

tοῦ encl.: gen. of τίς

τούναντιον: for τοῦ εὐναντιον, the opposite

tούνομα: for τοῦ δυνομα, the name

τραγικός adj.: tragic

τραγῳδία (τράγος, φόδη) f.: tragedy

τρά-πεζα f. (trapeze; τέτταρες, ποὺς): table, bank, money changer's

τρις numeral (tres): three

τρέπω, 2 aor. ἑτραπέζην (τρότος): turn

τρέφω, fut. θρέφω, fut. pass. θρέφονται, pf. pass. τέθραμμαι: bring up, nurture

τρέω, aor. ἔτρησα: tremble

τριάκοντα num.: thirty. ol Τριάκοντα, “The Thirty Tyrants,” who ruled Athens from June, 404, to February, 403 B.C.

τρίβω, aor. ἕτρησα, 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

τριχὴ adv.: in three ways

Τροια f.: Troy, the Troad. 41 b

τρόπος m. (τρέπω): manner, way. παντι 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

τρωδησόμενος: fut. pass. partic. of τιτρώ-σκω

-τυχάνω, fut. τεύχομαι, aor. ἐτυχόν (τυχ-χη): chance, happen. With suppl. participle, which often has the greater importance; τυχάνει ὲν, happens to be, is. τὰ τυχόντα, chance, common. With gen., happen upon, receive

τύπτω: strike, smite

τυφλὸς adj.: blind

τύχη f.: fortune. τυχή ἄγαθη, God's will be done, as God pleases, “all for the best.” This phrase is set at the head of many Attic inscriptions, like Θεος, “In God's name,” “God save the State.”

τῷ encl.: = τίν, dat. of τίς
VOCABULARY

υβρισ, -ewos f.: insolence
υβριστής, -ou m.: insolent
υβριστότατος sup. adj.: most insolent
υψελνύς adj.: healthful, wholesome
υδώφ, gen. υδατός (wet): water. Pl. rain
υλός, -ωύ: see ὅς, son
υμείς, ὑμῖν pers. pron.: you
υμέτερος adj.: your, of you: τὸ υμέτερον, your work
υός, -ου nom. dual βη, pl. βεῖς, gen. pl. βέων m. (υός): son
υπ-ακούω, aor. υπήκουσα: give ear to, listen, i.e. answer, open the door
υπ-άρχω: am in readiness
υπ-εικάδω (εἰκώ, weaken): yield
υπ-εικώ, verbal υπεικέταιν: yield, as a younger to an older person
υπέρ prep. (super): with gen., on behalf of, on the part of, in regard to
υπ-έχομαι: creep before, fawn upon, cringe to
υπ-έχω: bear, suffer, am subject to
υπ-ηρετά f.: service
υπ-ηρέτης, -ου m.: servant, attendant
υπ-ισχύομαι, aor. υπεσχύμην: promise
υπνός m. (somnus): sleep
υπό prep. (sub): with gen., under, by, because of
υπο-βλέπω, fut. υποβλέψομαι, aor. υπέ-βλεψα: look from under the brows, look with suspicion, look askance
υπο-δέχομαι: receive
υπο-δέω, pf. pass. υποδέδεμαι: bind under, bind on; pf. pass. am shod
υπό-δημα, -ατος n.: sandal
υπο-λαμβάνω, aor. υπέλαβον, pf. υπε-λήφα: interpose, suppose; aor. came to believe
υπο-λογίζομαι: take into account, calculate, consider
υπο-μένω, aor. υπόμενα: endure, submit to
υπο-στέλλω, aor. mid. υπεστελλόμην: hold back, withhold, dissemble
υππίτος adj. (ὑπό): supine, upon (my) back
υπσατόν sup. adv.: for the last time
υπτραῖος adj.: later, following. τῆς ὑπτραίας, on the next day, on the day after
υπτερόν comp. adv.: later
υπτερος comp. adj.: later
υφ-ηγέραμαι: lead the way, lead on
υφ-ημι, aor. opt. mid. υφέμην: yield, concede

Phiádno, -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.

Φαίδονδης, -ου m.: Phaecondes. 59 c

-φαινω, fut. pass. φανοῦμαι, aor. ἐφάνην: show; pass. appear, am found, seem. od φανεραί, plainly not

φανερός adj.: manifest, seen, open

φάρμακον n. (pharmacy): drug,—ephemistic for poison

φάσκω (φημι): assert, say, declare, claim

φανιξω: disparage

φαύλος adj.: worthless, mean, insignificant

φαύλοτατος sup. adj.: meanest

φαύλοτερος comp. adj.: of less importance

φεῖδομαι, fut. φείσομαι: spare

φέρω, fut. ἔφευ, aor. ἔφεγκα, aor. pass. ἔφεχθην: bear, bring

φέσω, fut. φέσομαι, 2 aor. ἐφίσω, verbal φεστάνω (φυγή): (1) flee, avoid, shun; (2) am charged, am defendant in a suit at court,—(treated as a passive
verb, am accused, with in δ and gen.
of agent); go into exile, am banished

φήμη f. (fama): report, saying (esp.
chance saying)

φημι, inf. φάναι, fut. φήσω and ἐρώ, aor.
εἶπον, pf. ἐφήκα, pass. ἐφημεῖ, verbal
ρήτην: say, assert. οὐ φημι, deny, say no

φθέγγομαι, aor. ἐφθεικάμην: utter a
sound

Φθίη f.: Phthia, home of Achilles in
Thessaly. 44 b

θινέω, aor. ἐφθίνησα: envy, grudge,
be grudge

θένος m.: envy, grudge, malice

φίλεω: love

φιλός adj.: friendly

Φιλό-λάος m.: Philolaus, a distinguished
Pythagorean philosopher. 61 d. In-
trod. § 6

φιλό-πολις adj.: city-lover, patriotic

φιλος adj.: dear, pleasing, friendly; as
noun, friend

φιλο-σοφός (σοφός): love wisdom, seek
truth

φιλο-σοφία f. (philosophy): search for
truth

φιλό-σοφος m.: lover of truth

φιλό-τίμος adj.: lover of honor, ambi-
tious

φιλό-τιμότατος sup. adj.: most ambi-
tious

φιλο-ψυχία f.: love of life

Φιλέασθαι m. pl.: Phliasians, people of
a small country west of Corinth.

57 a

φλαξέω: babble, talk nonsense

ϕλαξία f.: babbling, nonsense

φοβέομαι, fut. φοβήθημαι, aor. ἐφοβήθην:
fear, am afraid of, dread

φοβερός sup. adj.: fearful, to be feared

φόβος m.: fear

φοντάω: frequent, come often

φονικότατος adj.: most bloodthirsty

φόνος m.: slaughter, slaying, death

φορέω: wear. Frequentative of φέρω

φορτικός adj. (φέρω, φόρτους, burden):
(burdensome), vulgar, commonplace

φράζω, aor. ἔφρασα: point out, tell, de-
clare

φρονέω (φήν): think. μέγα φρονή, am
proud

φρόνησις, -εως f.: intelligence, wisdom,
prudence

φρόνιμος adj.: intelligent, reasonable,
wise

φρονίμως adv.: wisely, sensibly. φρον-
ιμως ἐκεῖν, to be wise

φρονιμώτατος sup. adj.: wisest, most
intelligent

φροντίζω, aor. ἐφρονίζω, verbal φροντι-
ζέω: think of, consider

φροντιστής, -οῦ m. (φροντίζω): thinker,
speculator, student of. (Followed by
an acc., as if it were φροντίζων.)

φροφάρα f.: guard, prison

ϕυγή f.: flight, retreat; exile, banish-
ment

ϕυλαξ,-ακος m.: guard, keeper

φυλάττω: guard, watch; mid. guard
(my)self against

ϕυλή f.: phyle, tribe,—one of the ten
chief political divisions of the Athe-
nians

φύσις, -εως f.: nature, natural endow-
ment

ϕυτεύω, aor. ἐφύτευσα: plant, beget. ὁ
ϕυτεύος, (your) father

φύω, aor. ἐφύω, pf. πεφύκα (cf. Latin
fui): spring, come into existence, am
born; pf. am, am by nature

ϕωνή f. (-phone): voice, dialect, speech

Χαιρεφών,-τος m.: Chaerephon, a friend
of Socrates. 20 e
χαίρω: take pleasure, rejoice, delight, fare well. ἔδω χαίρεν, suffer it to say "farewell," think no more of it
χαλεπαίνω, fut. χαλεπαῖνω: am angry
χαλεπός adj.: difficult, hard, sad, grievous, fierce
χαλεπώτατος sup. adj.: hardest, fiercest, hardest to bear
χαλεπώτερος comp. adj.: more difficult, harder to bear, worse
χαλκεύς, -έως m. (χαλκός): blacksmith
χαλκευτικός adj.: skilled in smith's work
χαμ-εύνων n. (χαμαλ, εύνη): ground-bed, i.e. blankets, for sleeping on the ground
χαριντίζομαι (χάρις): jest, sport
χαρίζομαι, fut. χαριζόμην, aor. ἐχαρίσαμην: gratify, oblige
χάρις, -ης f.: gratitude, favor, thanks. ἐν χάριν, as a favor, to please
χειμών, -ῶνος m. ( hindi m): cold, storm, winter
χειρο-τέχνης, -ου m.: artisan, craftsman
χείρων, -ους (comp. of κακός): worse
χίλιος pl. adj.: one thousand
χράομαι, aor. ἐχρασάμην: use. φθόνος χρώμενον, through envy, under the influence of envy. χρώμαι ἐμαυτῷ, do with myself
χρεῖα f.: use
χρή (sc. ἔστι): it is necessary, needful, fitting; one must, one ought
χρήμα, -ατος n.: thing; pl. property, money. τιμῶμαι χρημάτων, propose a fine
χρηματισμός m.: making of money
χρήν (χρῆν ὑπ' ή): it were fitting. χρῆν αὐ-τοὺς κτλ., they ought, etc.
χρησιμός m.: response of an oracle, oracle
χρησμοφθέω, aor. ἐχρησμοφόθησα: deliver an oracle, foretell the future
χρησμο-φόθος m. (δείδω): oracle-singer, fortune-teller, prophet
χρηστός adj. (χράομαι): good, excellent
χρόνος m.: time
χρόνες adj.: golden
χρώμα, -ατος (chrome): color
χωλός adj.: lame
χωρέω: proceed, flow
χωρίς adv.: apart from, not to speak of
ψεύδης, -ές adj.: false
ψεύδεμαι, aor. pass. ἐψεύδθην: lie, speak falsely, deceive
ψεύδος, -έως n.: falsehood
ψηφίζομαι (ψήφος): vote, cast (my) vote
ψήφος, -ου f.: (pebble), vote
ψιλός adj.: bare, simple
ψύγος m.: blame
ψυχή f.: soul
ψυχικά: become cold
ψυχός, -έως n.: cold, cool

ώγαθε: for ὤ γάθε. 24 d

ἀρε adv. of δόε: thus, in this way

ὁμα f. (hour): season, time

ὡς adv.: as, how, that, since. In ὡς ἀληθος, it is the adv. of the article,—in truth. ὡς with the participle indicates the action as thought or said; ὡς ἐλέγξων, with the expectation that I should prove; ὡς διαφθειροῦντα, with the statement that I corrupt. ὡς with the superl., like Latin quam, ὡς βελτιστά, as good as possible; ὡς τάχωστα, as quickly as possible

ὡσ-περ adv.: as, just as, like

ὡστε conj.: with inf., so that; therefore

ὁτα: pl. of ὁς, ear

ὁφέλω, fut. ὁφέλησω, πσ. ὁφεληκα: 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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