

Plato's Apology

Greek Text with Facing Vocabulary and
Commentary

Geoffrey Steadman

Plato's Apology
Greek Text with Facing Vocabulary and Commentary

First Edition

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Table of Contents

	pages
Preface to the Series.....	v-vi
How to Use this Commentary.....	vii
Running Core Vocabulary (10 or more times)	ix-xii
Daily Review (Principal Parts for 32 Core Verbs and Grammar)	xiii-xx
Secondary Reading: Where to Start.....	xxi
Abbreviations.....	xxii
Greek-Only Text.....	105-141
Nouns, Pronouns, Correlatives.....	144-145
Synopses (λύω, οἶδα, εἰμί, ἔρχομαι)	146-148
Uses of Subjunctive and Optative.....	149-152
Uses of ἄν + Indicative and Conditions	153-154
Particles.....	155
The Athenian Court.....	157-160
Alphabetized Core Vocabulary (10 or more times)	161-164

Text and Commentary

I. Introduction (προοίμιον, <i>exordium</i>)	
17a-18a6.....	1-4
II. Statement (πρόθεσις, <i>propositio</i>) of the Case: Two Sets of Accusers	
18a7-19a7.....	4-8
III. Refutation (λύσις, <i>confutatio</i>)	
19a9-20c3 Refutation of Old Accusers.....	8-13
20c4-24b2 Narration (διήγησις, <i>narratio</i>): Delphic Oracle.....	13-29
24b3-28b2 Refutation of Present Accusers.....	29-48
IV. Digression (παρέκβασις, <i>digressio</i>) on Socrates' Divine Mission	
28b3-31c3 Reply to First Objection (Are you not ashamed to face death?)	
No Greater Good for you than my Service to God.....	48-61
31c4-34b5 Reply to Second Objection (Why then avoid public affairs?)	
My Divine Sign turns me from Wrong and Politics.....	61-73
V. Conclusion (ἐπίλογος, <i>peroratio</i>)	
34b6-35d8.....	73-79
VI. Second Speech	
35e1-38b9 Proposed Counter-Penalty.....	79-88
VII. Third Speech	
38c1-39d9 To Jurors who Voted to Condemn.....	88-94
39e1-42a5 To Jurors who Voted to Acquit.....	94-103

Preface to the Series

The aim of this commentary is to make Plato's *Apology* as accessible as possible to intermediate-level Greek readers so that they may experience the joy, insight, and lasting influence that comes from reading some of the greatest works in classical antiquity in the original Greek.

Each page of the commentary includes 9-10 lines of Greek, exactly one-third of a page from John Burnet's 1905 Oxford Classical Text, with all corresponding vocabulary and grammar notes arranged below. The vocabulary includes all words occurring nine times or fewer, organized alphabetically, while the grammatical notes are arranged according to line numbers. The advantage of this format is that it allows me to include as much information as possible on a single page and yet ensure that the commentary entries are distinct and readily accessible to readers.

To complement the vocabulary within the commentary, I have added a running list of words occurring 10 or more times in the preface and an alphabetized list of the same words in the glossary. Together, this book has been designed so that, once readers have mastered the core list, they will be able to rely solely on the Greek text and commentary and not need to turn a page or consult dictionaries as they read.

The grammatical notes are designed to help beginning readers read the text, and so I have passed over detailed literary and philosophical explanations in favor of short and concise entries that focus exclusively on grammar and morphology. The notes are intended to complement, not replace, an advanced-level commentary, and so I recommend that readers consult an advanced-level commentary after each reading from this book. Assuming that readers finish elementary Greek with varying levels of ability, I draw attention to subjunctive and optative constructions, identify unusual aorist and perfect forms, and in general explain aspects of the Greek that they should have encountered in first year study but perhaps forgotten. As a rule, I prefer to offer too much assistance rather than too little.

One of the virtues of this commentary is that it eliminates time-consuming dictionary work. While there are many occasions where a dictionary is absolutely necessary for developing a nuanced reading of the Greek, in most instances any

advantage that may come from looking up a word and exploring alternative meanings is outweighed by the time and effort spent in the process. Many continue to defend this practice, but I am convinced that such work has little pedagogical value for intermediate and advanced students and that the time saved by avoiding such drudgery can be better spent reading more Greek, reviewing morphology, memorizing vocabulary, mastering principal parts of verbs, and reading advanced-level commentaries and secondary literature.

As an alternative to dictionary work, this commentary offers two approaches to building knowledge of vocabulary. First, I isolate the words that occur 10 or more times and the principal parts for 32 verbs for immediate drilling and memorization. Second, I include the number of occurrences of each Greek word at the end of each definition entry. I encourage readers who have mastered the core vocabulary list and principal parts to single out, drill and memorize moderately common words (e.g. 6-9 times) as they encounter them in the reading and devote comparatively little attention to words that occur once or twice. Altogether, I am confident that readers who follow this regimen will learn the vocabulary more efficiently and develop fluency more quickly than with traditional methods.

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How to Use this Commentary

Research shows that, as we learn how to read in a second language, a combination of reading and direct instruction is statistically superior to reading alone. One of the purposes of this book is to encourage active acquisition of vocabulary and grammar.

1. Master the core words occurring 10 or more times before each reading.

Since most of these core words in the *Apology* are accessible to beginning readers, this task should be easy. As time and interest allows, single out and memorize words that occur 6 to 9 times as they appear in the corresponding vocabulary lists.

2. Review principal parts and Daily Review Boxes before each reading.

Develop a daily regimen for the systematic review of the principal parts of 32 core verbs and relevant grammar topics on pages 8-15. This review is designed to be completed during the first half of the *Apology*, so that you can devote time to philosophical, literary, or additional grammatical topics at your own discretion in the second half. The frequency of these forms in the *Apology* is marked prominently as a superscript to encourage you to master these forms as soon as possible.

3. Read actively and make lots of educated guesses

One of the benefits of traditional dictionary work is that it gives readers an interval between the time they encounter a questionable word or form and the time they find the dictionary entry. That span of time often compels readers to make educated guesses and actively seek out understanding of the Greek.

Despite the benefits of corresponding vocabulary lists there is a risk that without that interval of time you will become complacent in your reading habits and treat the Greek as a puzzle to be decoded rather than a language to be learned. *Your challenge, therefore, is to develop the habit of making an educated guess under your breath each time before you consult the commentary.* If you guess correctly, you will reaffirm your understanding of the Greek. If incorrectly, you will become aware of your weaknesses and more capable of correcting them.

4. Take notes as you read on the ancillary translation sheets.

5. Reread the passage immediately after you have finished

Repeated readings not only help you commit Greek to memory but also promote your ability to read the Greek as Greek. You learned to read in your first language through repeated readings of the same books. Greek is no different. Develop a habit of reviewing with the Greek-only pages to ensure that you have mastered the Greek.

6. Reread the most recent passage immediately before you begin a new one.

This additional repetition will strengthen your ability to recognize vocabulary, forms, and syntax quickly, bolster your confidence, and most importantly provide you with much-needed context as you begin the next selection in the text.

7. Consult an advanced-level commentary for a more nuanced interpretation

After your initial reading and as time permits, consult another commentary. Your initial reading will allow you to better understand the advanced commentary, which in turn will offer a more insightful literary analysis than is possible in this volume.

Plato's *Apology* Core Vocabulary (10 or more times)

The following is a running list of all 144 words that occur ten or more times in the *Apology*. An alphabetized list is found in the glossary. These words are not included in the commentary and therefore must be reviewed as soon as possible. The number of occurrences, indicated at the end of the dictionary entry, were tabulated by the author. The left column indicates the page number where the word first occurs.

- 01 Ἀθηναῖος, ὁ: an Athenian, 48
- 01 ἀληθής, -ές: true, 24
- 01 ἀνήρ, ἀνδρός, ὁ: a man, 90
- 01 αὐτός, -ή, -ό: he, she, it; same; -self, 102
- 01 γάρ: for, (yes) for; since, because, 125
- 01 γε: at least, indeed, at any rate, 43
- 01 δέ: but, and, on the other hand, 177
- 01 δεινός, -ή, -όν: skilled, clever, terrible, fearful, 11
- 01 δοκέω, δόξω, ἔδοξα, —, δέδογμαι, ἐδόχθην: to seem (good); think, decide, 48
- 01 ἐγώ: I, 294
- 01 εἰ: if, whether, 88
- 01 εἰμί, ἔσομαι: to be, exist, 282
- 01 εἷς, μία, ἓν: one, single, alone, 11
- 01 ἐμαυτοῦ, -ῆ, -οῦ: myself, 23
- 01 ἐμός, -ή, -όν: my, mine, 16
- 01 ἐν: in, on, among. (+ dat.), 55
- 01 καί: and; *adv.* also, too; in fact, actually 473
- 01 κατήγορος, ὁ: accuser, charge, 13
- 01 κατηγορέω: accuse, allege, charge, speak against (gen), 14
- 01 λέγω, ἐρέω (λέξω), εἶπον (ἔλεξα), εἶρηκα (εἶλοχα), λέλεγμαι, ἐλέχθην: say, speak, 144
- 01 μάλιστα: most of all; certainly, especially 11
- 01 μέν: on the one hand, 106
- 01 μή: not, lest, 64
- 01 ὁ, ἡ, τό: the, 612
- 01 οἶδα, εἶσομαι, ᾔδη: to know, 41
- 01 ὀλίγος -η, -ον: few, little, small, 14
- 01 ὅς, ἧ, ὅ: who, which, that, 98
- 01 ὅτι: that; because, 74
- 01 οὐ, οὐκ, οὐχ: not, 143
- 01 οὐδείς, οὐδεμία, οὐδέν: no one, nothing, 60
- 01 οὖν: and so, then; at any rate, certainly, 68
- 01 οὗτος, αὕτη, τοῦτο: this, these, 237
- 01 οὕτως: in this way, thus, so, 31
- 01 πάσχω, πείσομαι, ἔπαθον, πέπονθα: to suffer; allow, experience, 10
- 01 πολὺς, πολλά, πολὺ: much, many, 72
- 01 ὑμεῖς: you, 137

- 01 **ὑπό**: by, because of, under (gen.), 29
- 01 **ὦ**: O! oh! 106
- 01 **ὥς**: as, thus, so, that; when, since, 68
- 02 **ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, -, ἠκούσθην**: to hear, listen to, 26
- 02 **ἀλλά**: but, 93
- 02 **ἄν**: modal adv., 122
- 02 **δέω, δεῖσω, ἐδεήθην**: lack, need, *mid.* ask (gen.); **δεῖ**, it is necessary, lacks (inf.), 44
- 02 **δίκαιος, -α, -ον**: just, right, lawful, fair, 20
- 02 **ἐγώ γε**: I for my part; I indeed, 11
- 02 **εἰς**: into, to, against; in regard to (acc.), 16
- 02 **ἢ**: or (either...or); than, 87
- 02 **κατά**: down (along), according to, 16
- 02 **λόγος ὁ**: word, speech, account, 29
- 02 **μέντοι**: however; certainly, 13
- 02 **μηδείς, μηδεμία, μηδέν**: no one, nothing, 19
- 02 **ὅδε, ἦδε, τόδε**: this here, these here, 13
- 02 **ὄνομα, -ατος, τό**: name, (single) word, 10
- 02 **οὐδέ**: not even, nor, but not, 35
- 02 **πάνυ**: quite, entirely, exceedingly, 15
- 02 **πᾶς, πᾶσα, πᾶν**: every, all, the whole, 30
- 02 **τε**: and, both, 57
- 02 **τις, τι**: anyone, -thing, someone, -thing; a certain, a kind of, 121
- 02 **ὥσπερ**: just as (precisely as, exactly as), as if, as it were, 31
- 03 **ἀπολογέομαι**: to speak or say in defense, 12
- 03 **γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, -**: come to be, become, be born, 44
- 03 **δή**: exactly, precisely, just; accordingly, 59
- 03 **διά**: through (gen); on account of (acc), 16
- 03 **ἐάν**: εἰ ἄν, if (+ subj.), 18
- 03 **ἐκεῖνος, -η, -ον**: that, those, 22
- 03 **ἐπί**: upon (gen.), to, against, for (acc.), at, on (the condition) (dat.), 31
- 03 **ἔχω, ἔξω/σχήσω, ἔσχον, ἔσχηκα, ἐσχημαι, -**: have; be able; be disposed; know, 43
- 03 **ἵνα**: in order that, so that (subj.); where, 10
- 03 **μήτε**: and not; neither...nor, 20
- 03 **νῦν**: now; as it is, 24
- 03 **ὅσπερ, ἥπερ, ὅπερ**: the very one who/which, precisely who/which, 15
- 04 **ἄνυτος, ὁ**: Anytus, 12
- 04 **ἀρετή, ἡ**: excellence, goodness, virtue, 11
- 04 **δικαστής, οὔ, ὁ**: a juror, judge, 13
- 04 **ἤδη**: already, now, at this time, 14
- 04 **ἴσως**: perhaps, probably; equally, likely, 20
- 04 **μᾶλλον**: more, rather, 16
- 04 **πρός**: to, against, in regard to (acc.), near, (dat.), before, (gen.), 33
- 05 **ἐκ, ἐξ**: out of, out from, from (gen.), 21

- 05 ἡγέομαι, ἡγήσομαι, ἡγησάμην, -, ἡγῃμαι, ἡγήθην: to be a leader, lead (gen); believe 14
- 05 θεός, ὁ: god, goddess; divinity, 51
- 05 νομίζω, νομιέω, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην: believe, think, 28
- 05 πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην: persuade; *mid.* obey, trust (dat.), 27
- 05 ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποιήμαι, ἐποιήθην: to do, make; bring about, 48
- 05 σοφός, -ή, -όν: wise, skilled, 35
- 05 Σωκράτης, -εος, ὁ: Socrates, 18
- 05 χρόνος, ὁ: time, 16
- 06 ἄλλος, -η, -ο: other, one...another, 83
- 06 διαβολή, ἡ: slander, false accusation, 12
- 06 οἷος, -α, -ον: which sort, who, 26
- 06 ὅσος, -η, -ον: as much/many as; all who/that 10
- 07 ἀποκρίνομαι: to answer, reply, 13
- 07 βούλομαι, βουλήσομαι, -, -, βεβούλημαι, ἐβουλήθην: to wish, be willing, desire, 10
- 07 οἶομαι (οἶμαι), οἴησομαι, -, -, ᾤήθην: suppose, think, imagine, 53
- 08 ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδίκημαι, ἠδικήθην: be unjust, do wrong, wrong, 12
- 08 ἔρχομαι, εἶμι/ἐλεύσομαι, ἦλθον, ἐλήλυθα: to come or go, 21
- 08 Μέλητος, -ου ὁ: Meletus, 34
- 08 νόμος, ὁ: law, custom, 10
- 08 τίς, τί: who?, which?; why?, 49
- 09 αὖ: again, once more; further, moreover, 11
- 09 διδάσκω: to teach, instruct, 15
- 09 μέγας, μεγάλη, μέγα: big, great, important 12
- 09 οὔτε: and not, neither...nor, 41
- 09 περί: about, concerning (acc. gen.), 28
- 09 πώποτε: ever yet, ever, 11
- 09 τοιοῦτος, -αῦτη, -οὔτο: such, this sort, 32
- 09 τοσοῦτος, -αῦτη, -οὔτο: so great/many/much, 12
- 10 ἄνθρωπος, ὁ: human being, man, 36
- 10 καλός, -ή, -όν: beautiful, fair, noble, fine, 11
- 10 πράττω, πράξω, ἔπραξα, πέπραχα, πέπραγμαι, ἐπράχθην: do; exact (money), 22
- 10 χρῆμα, -ατος, τό: thing; money, property, 13
- 11 αὐτοῦ, -ῆς, -οῦ: himself, her-, it-, them-, 17
- 11 ἕκαστος, -η, -ον: each, every one, 10
- 11 νέος, -α, -ον: young; new; *subst.* youth, 22
- 12 ἀγαθός, -ή, -όν: good, brave, capable, 27
- 12 μέλλω: to be going to, intend to (+ fut. inf.) 13
- 12 σύ: you, 29
- 12 φημί, φήσω, ἔφησα: to claim, say, assert, 39
- 13 πρᾶγμα, τό: deed, act; business; matter; trouble, 12
- 14 εὖ: well, 10
- 14 ἡμεῖς: we, 14
- 14 ποτέ: ever, at some time, once, 10

- 14 σοφία, ἡ: wisdom, skill, intelligence, 12
- 15 μετά: with (gen.); after (acc.), 12
- 15 ὅστις, ἥτις, ὅ τι: whoever, whichever, anyone who, anything which, 21
- 16 οὗτοσί, αὐτῇ, τοῦτι: this here, these here, 16
- 17 ἐνταῦθα: here, there; at that time, then, 10
- 21 παρά: beside, at (dat.), from (the side of) (gen.), to (the side of); contrary to (acc.) 10
- 23 ὥστε: so that, that, so as to, 20
- 24 ἄξιος, -α, -ον: worthy or deserving of (gen) 10
- 25 ἐξετάζω, ἐξετάσω, ἐξήτασα, ἐξητακα, ἐξήτασμαι, ἐξητάσθην: examine, scrutinize, 11
- 25 πόλις, -εως ἡ: a city-state, city, 22
- 26 διαφθείρω -φθερῶ, -έφθειρα, -έφθαρκα, -έφθαρμαι, -εφθάρην: to corrupt, destroy, 21
- 31 ὅπως: how, in what way; (in order) that, 11
- 36 κακός, -ή, -όν: bad, base, cowardly, evil, 22
- 44 εἴτε: whether...or (both if...and if...), 14
- 45 εἴπερ: precisely if, if (and only if), if really, 14
- 48 ἀποθνήσκω, ἀποθανέομαι, ἀπέθανον, τέθνηκα, -, -: to die, perish, 22
- 49 ἀποκτείνω, ἀποκτενέω, ἀπέκτεινα, ἀπέκτονα: kill; condemn to death, 14
- 49 θάνατος, -ον: mortal, 25
- 55 ἐπιμελέομαι, -μελήσομαι, -, -μέλημαι, -εμελήθην: take care of, have concern for (gen), 9
- 60 βίος, ὁ: life, 10
- 64 τιμάω, τιμήσω, ἐτίμησα: to honor, value; *mid.* estimate/propose (as penalty), 15

Notes for pp. 1-2 (OCT p. 107)

λέγω¹⁰⁷, ἐρέω⁶, εἶπον²⁹ (ἔλεξα¹), εἶρηκα², λέλεγμαι, ἐλέχθην: say, speak, 144 (comp.²)
πάσχω, πείσομαι¹, ἔπαθον⁵, πέπονθα⁴: to suffer; allow, experience, 10

Particles: Review and be able to translate the following.

οὕτως⁶⁸ (1) *and so, then* (resumptive, often resuming or inferring from the previous clause)

(2) *certainly, at any rate, in fact* (confirmatory)

μὲν οὕτως⁸ *certainly* (often expressing positive certainty)

δ'οὕτως⁶ *but at any rate* (μὲν is not true but (δέ) at any rate this is the case)

γάρ¹²⁵ (1) *for, in fact* (causal or confirmatory, explains what precedes)

(2) *since* (anticipatory, explains the main clause that follows)

While English expresses an affirmative/negation and leaves out the causal conjunction (e.g. 'Are you leaving?' 'Yes, (for) I have to buy milk'), Greek often expresses just the conjunction γάρ (e.g. '(Yes), for I have to buy milk') and the confirmatory sense is assumed. In fact, it is common to translate γάρ '(yes), for' or '(no), for' in conversation.

Since English idiom needs that affirmation, confirmatory 'in fact' is often an acceptable and sometimes preferred translation for causal γάρ in English.

γέ³⁸ (1) *indeed, in fact* (intensive) The equivalent of italics or ALL CAPS in print, this particle is often expressed simply by raising the pitch and emphasizing of the preceding word.

(2) *at least, at any rate* (restrictive, e.g. ἔγωγε¹⁰ 'I at least' = 'I for my part')

καί⁴⁷³ (1) *and; both...and*, (conjunction)

(2) *also, too; actually, in fact* (adverb) The adverb is more common than the conjunction. καὶ αὐτὸς⁸ (adv. and intensive, often modifying a 1st or 2nd person subject, but often after a verb: e.g. ἐγώ...καὶ αὐτὸς 'I myself also')

Notes for pp. 3-5 (OCT p. 108)

δέω⁷, δεήσω¹, ἐδεήθην²: lack, need, *mid.*¹² ask (gen.); δεῖ²¹, it is necessary, lacks (inf.), 44

ἀκούω¹⁵, ἀκούσομαι, ἤκουσα⁶, ἀκήκοα⁵, -, ἠκούσθην: to hear, listen to, 26

γίγνομαι⁸, γενήσομαι¹, ἐγενόμην¹⁶, γέγονα²³, γεγέννημαι, ἐγενέσθην: come to be, become, be born, 44 (comp.⁴)

A. Three uses of δέω

(1) **Active δέω:** lack, need + genitive of separation

e.g. πολλοῦ δεῖ *it lacks from much* ('It is far from it.')

(2) **Middle δέομαι¹²:** ask + genitive of source

e.g. δέομαι ὑμῶν (17c6): *I ask from you*

(3) **Impersonal δεῖ²¹:** it is necessary + infinitive

e.g. δεῖ τάλιθθῃ λέγειν (22a2): *it is necessary to speak the truth*

Genitive of separation (thing) and genitive of source (person) are common with this verb, and both translate with the preposition 'from' in English. Note the common idioms πολλοῦ δεῖ⁴, 'far from it,' and πολλοῦ δέω², 'I am far from...'

B. ἀκούω + gen. of source

Just as δέομαι, ἀκούω regularly governs a genitive of source. Often, ἀκούω will govern an accusative object in addition to the genitive of source, as in the example below:

e.g. μου ἀκούσεσθε...ἀλήθειαν (17b7-8): *You will hear the entire truth from me*

C. ἔχω ('holds' or 'is disposed') + adverb¹⁴ is equivalent to εἶμι + predicate

e.g. ἔχει οὕτως (17d1): *it holds in just this way* → *it is just so*

Notes for pp. 6-8 (OCT p. 109)

οἶδα⁴³, εἴσομαι, ἤδη²: to know, 41 (comp.⁴)

πείθω¹⁹, πείσω¹, ἐπείσα⁴, πέπεικα, πέπεισμαι³, ἐπείσθην¹: persuade; *mid.* obey, trust (dat.), 27 (comp.¹)

A. Adverbial Accusatives πολύ¹⁰, οὐδέν¹² and τι³

Accusatives that behave as adverbs are common in the *Apology*. What readers may not realize is that there are several types of these accusatives. πολύ, οὐδέν, τι are common adv. accs. used in two distinct ways in the *Apology* but with the same English translations.

(1) Acc. of Extent in Degree with comparative adjectives and adverbs

πολύ ἄμεινον far/much better

οὐδέν ἄμεινον not at all/in no way better

τι ἄμεινον at all/somewhat/in some way better

(2) Inner (Internal) Acc. with a verb

πολύ βλάπτει ἐμέ *he harms me* much ('does much harm')

οὐδέν βλάπτει ἐμέ *he harms me* not at all/in no way ('does no harm')

τι βλάπτει ἐμέ *he harms me* at all/ somewhat/in some way ('does some harm')

B. οἷός τε εἶμι⁹ 'to be the sort' + inf. is often translated as 'be able' or 'be possible.' The τε is likely a connective and left untranslated (cf. ὥστε). This construction is used more often than similar constructions, ἔχω + inf.⁵ and δύναμαι⁵.

Notes for pp. 9-11 (OCT p. 110)

ἔχω⁴⁴, ἔξω³/σχίσω, ἔσχον⁸, ἐσχικα¹, ἐσχημαι, -: have, acquire; be able; be disposed; know, 43 (comp.¹³)

ἔρχομαι²⁴, εἶμι¹, ἦλθον¹², ἐληλυθα: to come or go, 19 (comp.¹⁸)

A. ὥς as a relative adverb or conjunction (Lat. ut)

1. Clause of Comparison¹⁷ ὥς οἶμαι as I was thinking

2. Superlative⁶ ὥς πλεῖστα as many as possible

3. Alleged Cause (pple)⁸ ὥς...όντος on the grounds of/since...being...

4. Purpose (fut. pple)² ὥς ἀκούσων so as going to hear → so as to hear/in order to hear

5. Indirect Discourse¹⁵ ἔλεγον ὥς χρῆν *I was saying* that (i.e. I was telling how...)

6. Exclamatory² ὥς σφόδρος... How impetuous he was!

B. ὥς as a demonstrative (Lat. sic)

7. Demonstrative³ ὥς ἀληθῶς Thus truly, so truly

The most common uses of ὥς that readers will encounter will be (1) clauses of comparison that are parenthetical (e.g. ὥς φῆς, 'as you say') and (2) indirect discourse, where ὥς is equivalent to ὅτι.

The remaining uses are easy to identify. ὥς + superlative is also a clause of comparison, but the verb is omitted (e.g. 'is possible,') and must be supplied in translation. Finally, ὥς + pple expresses a cause or purpose from a character's limited point of view.

Notes for pp. 12-14 (OCT p. 111)

λαμβάνω⁸, λήγομαι¹, ἔλαβον⁸, εἴληφα, εἴλημαι, ἐλήφθην: to receive, catch, grasp, 9 (comp.⁸)

ποιέω³⁹, ποιήσω⁵, ἐποίησα², πεποίηκα², πεποίημαι, ἐποιήθην: to do, make; bring about, 48

A. Dual Noun Endings: There are ten (10) nouns, pronouns, or adjectives with dual endings in 20a6-b3 (p. 12). Note that Nominative, Accusative, and Vocative have the same endings in each declension, and Genitive and Dative have the same endings.

	1 st decl. (-ᾱ, -αιν)	2 nd Decl. (-ῶ, -οιν)	3 rd decl. (-ε, -οιν)
N.A.V.	γλώττ-ᾱ <i>two tongues</i>	ἵππ-ῶ ⁷ <i>two horses</i>	υἱ ¹ (ὔε-ε) <i>two sons</i>
G. D.	γλώττ-αιν	ἵππ-οιν ²	υἱοῖν (ὔε-οιν)

B. καὶ γάρ⁸ (for in fact, and in fact) is a common formula translated interchangeably in two ways. Either καὶ is a conjunction, ‘and,’ and γάρ is a confirmatory adverb, ‘in fact,’ or καὶ is an adverb, ‘in fact/actually/even’ and γάρ is the conjunction ‘for.’

C. ἀλλὰ γάρ⁶ (but in fact; well, in fact) in the *Apology* often (a) raises an objection elliptically and γάρ explains it (‘but it is not the case for’ = ‘but in fact’), (b) raises an objection and anticipatory γάρ is used separately (‘but, since...’), or (c) turns abruptly to a new point and γάρ is confirmatory (‘well, in fact,’ cf. δ’οὖν).

Notes for pp. 15-17 (OCT p. 112)

δοκέω³⁶, δόξω¹, ἔδοξα¹⁰, —, δέδογμαί¹, ἐδόχθην: seem (good); think, decide, 48
τυγχάνω⁹, τεύξομαι, ἔτυχον⁴, τετύχηκα, —, —: to chance upon, happen; get, attain, 9(comp.⁴)

A. γὰρ δὴ⁸ (for...indeed), **δὲ δὴ⁸** (but/and...indeed), and **μὲν δὴ¹** (indeed): translate the particles separately. γάρ, δέ and μὲν are postpositive. δὴ is either an intensive modifying the initial word, resumptive (then), or ‘obvious and natural (indeed).

B. καὶ δὴ² (and indeed/and of course → above all) and **καὶ δὴ καὶ³** (and indeed also → in particular) build a climax as the initial words of a clause. The first καὶ is a conjunction, and the second is an adverb. δὴ expresses what Smyth describes as ‘obvious and natural’ (S2841), i.e. what would be generally agreed upon as true. The common translations of ‘indeed’ or ‘of course’ are appropriate.

C. Verbal Adjectives + εἰμί express necessity or obligation with a **dative of agent**. In the speech, this construction is always impersonal (e.g. ἀπολογητέον ἐστίν, ‘it must be defended’), and both ἐστίν and the dative of agent ἐμοί must be understood:

	+ ἐστίν and ἐμοί	translation made active	
ἀπολογητέον	(it is) to be defended (by me) →	<i>I must defend</i>	(p. 7, 18e4-5)
ἐπιχειρητέον	(it is) to be attempted (by me) →	<i>I must attempt</i>	(p. 7, 18e4-5)
πειστέον	(it is) to be obeyed (by me) →	<i>I must obey</i>	(p. 8, 19a6-7)
ἀπολογητέον	(it is) to be defended (by me) →	<i>I must defend</i>	(p. 8, 19a6-7)
ιτέον	(it is) to be gone (by me) →	<i>I must go</i>	(p. 19, 18e4-5)
ρήτέον	(it is) to be said (by me) →	<i>I must say</i>	(p. 21, 22b6)

Notes for pp. 18-20 (OCT p. 113)

εἰμί, ἔσομαι, ἐγένομην: to be, exist, 282 (entire synopsis on p. 148)

A. εἰμί and εἶμι: Review the forms and frequencies. Note that 1s impf. ἦα is used 7 times.

εἰμί, ἔσομαι: be			ἔρχομαι, εἶμι: go (future)		
Present					
1 st	εἰμί ⁹	ἐσμέν	<i>I am</i>	εἶμι ²	ἵμεν <i>I will go</i>
2 nd	εἶ ¹	ἐστέ ¹		εἶ	ἴτε
3 rd	ἐστί ⁸⁴	εἰσίν ¹³		εἶσι	ἴασιν
Imperfect					
1 st	ἦ(ν)	ἦμεν	<i>I was</i>	ἦα ⁷	ἦμεν <i>I went, was going</i>
2 nd	ἦσθα	ἦτε		ἦεισθα	ἦτε
3 rd	ἦν ¹⁴	ἦσαν ²		ἦειν	ἦσαν

B. Degrees of Adjectives: Before comparative and superlative endings, many 1st and 2nd decl. adjs. use the infix **-ω** (-ο, if the penult syllable is considered long) and 3rd decl. adjs. **-εσ**.

positive	comparative (+ τερος, α, ον)	superlative (+ τατος, η, ον)
δεινός, ή, όν <u>clever</u>	δεινότερος, α, ον <u>more clever</u>	δεινότατος, η, ον <u>most clever</u>
σόφος, η, ον <u>wise</u>	σοφώτερος, α, ον <u>wiser</u>	σοφώτατος, η, ον <u>wisest</u>
ἀμαθής, ές <u>ignorant</u>	ἀμαθέστερος, α, ον <u>more ignorant</u>	ἀμαθέστατος, η, ον <u>most ignorant</u>

Notes for pp. 21-23 (OCT p. 114)

εὐρίσκαω¹, εὐρήσσω⁵, ηὔρου², ηὔρηκα, ηὔρημαι, ηὔρέθην: to find, devise, invent, 7 (comp.¹)
γινώσκαω¹, γνώσομαι², ἔγνω³, ἔγνωκα³, ἔγνωσμαι, ἔγνώθην: to learn, realize; know, 6 (comp.³)

A. Irregular Degree of Adjectives: Review this list and frequencies thoroughly.

positive	comparative	superlative
ἀγαθός, ή, όν ²⁷ <i>good</i>	ἀμείνων, ἀμεινόν ⁶ <u>better</u> βελτίων, βέλτιον ⁸ <u>better</u> κρειττων, κρειττον ³ <u>stronger</u>	ἄριστος, η, ον ⁵ <u>best</u> (worth) βελτιστος, η, ον ⁶ <u>best</u> (morally) κράτιστος, η, ον ⁰ <u>strongest</u>
κακός, ή, όν ²² <i>bad</i>	κακίων, κάκιον ⁰ <u>worse</u> χειρών, χειρόν ² <u>worse</u> ἥττων, ἥττον ⁴ <u>weaker, less</u>	κάκιστος, η, ον ⁰ <u>worst</u> (morally) χειριστος, η, ον ⁰ <u>worst</u> (worth) ἥκιστος, η, ον ⁰ <u>weakest, least</u>
μέγας, μεγάλη, μέγα ¹² <i>great, big</i>	μεῖζων, μεῖζον ⁴ <u>greater, bigger</u>	μέγιστος, η, ον ⁷ <u>greatest, biggest</u>
σ μικρός/μικρός, α, ον ^{5,4} <i>small</i>	ἐλάττων, ἑλαττον ¹ <u>smaller, less</u>	ἐλάχιστος, η, ον ⁰ <u>smallest, least</u>
πολύς, πολλή, πολύ ⁷² <i>much, many</i>	πλείων, πλεῖον ⁵ <u>more</u>	πλεῖστος <u>very many, most</u>

B. Irregular Adverbs: Note, many adverbs are adverbial acc. forms of the adjective.

positive (-ώς/neut. sg.)	comparative (neut. sg.)	superlative (neut. pl.)
μικρόν <i>a little</i>	ἐλαττον <u>less</u>	ἐλάχιστα <u>least</u>

Notes for pp. 24-26 (OCT p. 115)

δείκνυμι⁶, δείξω, ἔδειξα⁵, δέδειχα, δέδειγμα, ἐδείχθη: to point out, show, 1 (comp.¹⁰)
 πράττω¹⁶, πράξω², ἐπραξα⁴, πέπραχα, πέπραγμα, ἐπράχθη: do; exact (money), 22

The postpositive particle δὴ marks something as **precise, evident, or at hand**. No single English word or two cover all of its uses, and its function in a sentence may be ambiguous and allow for multiple translations. Its original use is likely temporal and related to ἡδῆ, 'already.' In this commentary, 'just,' 'indeed,' and 'now' are default translations. The intensive use is easy to identify, but the remaining three are more difficult to distinguish.

(1) **Intensive (emphatic):** just, precisely, exactly (i.e. this right in front of us and no other)

This use makes pronouns, adverbs, and imperatives even more definite.

...with demonstratives, e.g. ταῦτα δὴ 'just these things' 'precisely these things'

...with interrogatives, e.g. τί δὴ 'Just what?' 'What exactly?'

...with relative pronouns, e.g. ἃ δὴ 'just which' 'exactly which' 'the very ones which'

...with adverbs, e.g. οὕτω δὴ 'in just this way' 'in exactly this way'

...with imperatives, e.g. εἰπε δὴ 'just say!' or temporal and emphatic 'say now'

(2) **Resumptive (inferential):** now, then, accordingly (i.e. this in front of us is clear)

This use is often found near the beginning of a sentence and resumes the thought or draws an inference from the previous clause. This use is just a weaker form of 'Obvious and Natural' below, and very often it is difficult to distinguish which use is appropriate.

(3) **Obvious and Natural (evidential):** indeed, of course, clearly, naturally

δὴ concerns what is clear, present at hand, and evident. And so this stronger form of the resumptive is necessary when a speaker wants to stress something that should be obvious and agreed by all.

(4) **temporal:** now, already While δὴ is sometimes a temporal particle, often the translation 'now' means 'at this point in the discussion' and is really resumptive/inferential in sense.

Notes for pp. 27-29 (OCT p. 116)

τίθηναι², θήσω, ἔθηκα⁴, τέθηκα¹, τέθειμαι, ἐτέθην: to set, put, place, arrange, 2 (comp.⁵)
 αἰρέω⁴, αἰρήσω, εἴλουν⁶, ἔρηκα¹, ἔρημαι, ἤρέθην: to seize, take; *mid.* choose, 7 (comp.⁴)

A. Object Clauses⁶ ὅπως (μῆ) + fut. (fut. opt. in secondary seq.)

Object and purpose clauses both express purpose, but, while the governing verb in a purpose clause states the specific action undertaken to accomplish that outcome, the governing verb of an object clause is often a vague *verb of effort* (e.g. sees to it that..., takes care that...) and does not include the specific action. Most instances in the *Apology* follow the verb ἐπιμελέομαι.

περὶ πλείστου ποιῇ ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται: (p. 31, 24d1)

do you consider of the greatest importance that the youth will be as good as possible?

B. Purpose (Final) Clauses⁸ ἵνα (μῆ) + subj. (opt. in secondary seq.)

Review four common ways of translating a purpose clause into English:

ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν (p. 27, 23d4)

(1) so that *so that they may not seem to be at a loss*

(2) in order that *in order that they may not seem to be at a loss*

(3) in order to *in order not to seem to be at a loss*

(4) to *not to seem to be at a loss*

Notes for pp. 30-32 (OCT p. 117)

μέλει³ (μελε-, μελήσει, ἐμέλησε², μεμέληκε²: there is a care for (dat.) for (gen.), 7
ἐπιμελέομαι⁹, -μελήσομαι, -, -μέλημα, -εμελήθην¹: take care of, have concern for (gen), 10

A. Complementary (Supplementary) Participle not in Indirect Discourse

These participles are predicative. While they modify the subject, their task is to complete (i.e. complement) the sense of the verb. Note the variation in translation.

τυγχάνω + pple ⁹	τυγχάνω ὦν	<i>I happen to be</i>
χαίρω + pple ³	χαίρω ἀκούων	<i>I enjoy hearing</i>
παύω + pple ³	παύομαι φιλοσοφῶν	<i>I cease from philosophizing</i>
διάγω + pple ¹	διάγω ἐξετάζων	<i>I keep on/pass time examining</i>

B. Complementary (Supplementary) Participle in Indirect Discourse

This noun + predicative pple construction is equivalent to indirect discourse and often identified as such. The pple agrees with the noun as object (gen., acc., dat.) or, in some instances, as the subject. In the *Apology*, the construction is found most often with οἶδα and ἀκούω, both of which can govern ὅτι clauses as well.

ἀκοῦητέ μου ἀπολογουμένου	<i>you hear me defending myself</i> → <i>you hear that I am defending myself</i>
(οὐ) σύννοια ἐμαυτῷ σοφὸς ὦν	<i>I am aware (not) being wise</i> → <i>I am aware that I am (not) wise</i>

Notes for pp. 33-35 (OCT p. 118)

ἄγω¹⁷, ἄξω, ἡγαγον², -ῆχα, ἡγμαι, ἡχθην: to lead, bring, carry, convey, 9 (comp.¹⁰)
διαφθείρω¹⁸, -φθερῶ, -έφθειρα, -έφθαρκα¹, -έφθαρμαι¹, -εφθάρην¹: to corrupt, destroy, 21

Circumstantial participles: Participles can be (1) attributive (i.e. used as adjectives following an article: ὁ φεύγων, 'the one defending'), (2) complementary (supplementary), or (3) circumstantial. Below are possible translations for circumstantial participles.

A. Uses: Subordinate conjunctions can be added in English to clarify the use of the participle.

	ποιήσας (ποιῶν)	
1. temporal	<u>when/after(while)</u> doing	
2. causal	<u>since/because/by</u> doing	
3. concessive	<u>although</u> doing	some scholars add #5
4. conditional	<u>if</u> doing	5. attendant circumstance <i>having done</i>

B. Particles are sometimes added in Greek to clarify the use of the participle.

ἅτε ³ ποιῶν	<u>inasmuch as (since)</u> doing (causal)
ὥς ⁸ ποιῶν	<u>on the grounds that/in the belief that (since)</u> doing (alleged cause)
ὥσπερ ² ποιῶν	<u>inasmuch as (since)</u> doing (causal, stronger than ὥς)
μὴ ¹ ποιῶν	<u>if not</u> doing (conditional)
καίπερ ¹ ποιῶν	<u>although</u> doing (concessive)

C. Aspect: The present denotes ongoing action, while the perfect indicates a resulting state.

Present	ἀποθνήσκων	<u>(while)</u> dying
Aorist	ἀποθάνων	<u>dying, having died</u>
Perfect	τεθνηκώς	<u>being dead</u> (having died and still in that state)

Notes for pp. 36-38 (OCT p. 119)

μανθάνω³, μαθήσομαι, ἔμαθον³, μεμάθηκα:: to learn, understand, 6
φεύγω⁴, φεύξομαι³, ἔφυγον³, πέφευγα³: to flee, avoid; defend in court, 4 (comp.⁹)

Comparative Clauses of manner with ὥς, ὥσπερ ⁴⁶

Elementary level readers know comparative clauses of degree introduced by the conjunction ἥ (e.g. σοφώτερος ἥ, ‘wiser than’) but less so comparative clauses of manner introduced by relative adverbs ὥς (how, in which way → as) and ὥσπερ (just how, in which very way → just as). Readers typically find these relative clauses of comparison difficult to identify because the antecedent is often missing (assume demonstrative adv. οὕτως), and the verb is omitted to avoid repetition with the verb in main clause.

A. Parenthetical ²⁵: Comparative clauses with verbs λέγω, φημί, οἶμαι, δοκέω, and ἔοικα are often parenthetical, where the entire main clause is assumed as indirect discourse in the comparison but omitted to avoid awkward repetition—both in Greek and in English.

ὥσπερ ἐγὼ λέγω *just as I am saying (that...)* (17b6-7)
ὥς φησι, *as he claims (that...)* (18a2)

B. ὥσπερ ἂν εἶ ⁴: Relative clauses of comparison can govern indicatives, subjunctives, optatives and even conditions (contrary to fact¹, fut. less vivid³, and fut. more vivid¹). As often, a verb is omitted and should be assumed from the main clause.

ὥσπερ ἂν εἶποι: *just as (he would), if he should say...* (17b6-7)

C. As if: This popular translation of the relative ὥσπερ is synonymous with ‘just as’ or ‘as’ and does not necessarily make the clause of comparison conditional in sense.

Notes for pp. 39-41 (OCT p. 120)

ὁράω⁵, ὄψομαι, εἶδον¹, ἑώρακα², ὥφθην: to see, look, behold, 9
βαίνω³, βήσομαι¹, ἔβην, βέβηκα⁵, βέβαιμαι, ἐβάθην: to step, walk, proceed, 0 (comp.⁹)

Sixteen Prepositions: Review the common uses of the prepositions below.

ἀμφί: around, about, regarding, (acc.), 1

ἀντί: instead of, in place of (gen.), 1

ἀπό: from, away from. (gen.), 6

διά: through (gen.)⁴; on account of (acc.)¹², 16

εἰς: into, to, against (acc.), 16

ἐκ, ἐξ: out of, out from, from (gen.), 21

ἐν: in, on, among. (dat.), 55

ἐπί: upon (gen.), to, against, for (acc.), at, on (the condition) (dat.), 31

κατά: according to, down (along), 16

μετά: with (gen.)⁶; after (acc.)⁶, 12

παρά: beside, at (dat.)¹, from³ (the side of) (gen), to² (the side of); contrary to⁴ (acc.), 10

περί: about, concerning (acc.)⁴ gen.²⁴), 28

πρό: before, in front; in place of (gen.), 2

πρός: to, against, in regard to (acc.)³¹, near, (dat.)¹, before, (gen.)¹, 33

ὑπέρ: on behalf of⁷, about¹ (gen.), 8

ὑπό: by, because of²⁷; under² (gen.), 29

Notes for pp. 42-44 (OCT p. 121)

οἶμαι⁴⁹ (οἶμαι), οἰήσομαι, -, -, ᾤθην⁴: suppose, think, imagine, 53
 ἀποκτείνω, ἀποκτενέω¹, ἀπέκτεινα³, ἀπέκτονα³: kill; condemn to death, 14

Independent Genitives:

1. Genitive of Possession	τὰ ἑαυτοῦ	<i>my own affairs</i>
2. Partitive Genitive	πολλοὶ ὑμῶν	<i>many of you</i>
3. Genitive of Source	ἀκούω ὑμῶν	<i>I hear from you</i>
4. Genitive of Separation	πολλοῦ δέω	<i>I am far from... (I lack from much)</i>
5. Genitive of Price	θανατοῦ τιμῶμαι	<i>I propose (a penalty) of death</i>
6. Genitive of Comparison	σοφώτερον ἐμοῦ	<i>wiser than me</i>
7. Genitive Absolute	μηδενὸς ἀποκρινομένου	<i>(while)sour no one is responding</i>
8. Objective Genitive	ἐμοῦ κατήγοροι	<i>my accusers (they accuse <u>me</u>)</i>
9. Subjective Genitive	τὴν Μελήτου γραφὴν	<i>Meletus' indictment (<u>Meletus</u> indicts me)</i>
10. Genitive of Characteristic ²	ἔστι παίζοντος	<i>it is (the work) of one playing</i>
11. Genitive of Charge ²	ἀσεβείας φεύγοντα	<i>defending (on the charge) of impiety</i>
12. Genitive of Time Within ¹	ἐκάστης ἡμέρας	<i>each day (during each day)</i>

Notes for pp. 45-47 (OCT p. 122)

ἀποθνήσκω, ἀποθανέομαι⁵, ἀπέθανον⁵, τέθνηκα¹², -, -: to die, perish, 12
 δέιδω, δείσω, ξδισα³, δέδιχα⁴ (δέδοικα): to fear, dread, 7

Uses of the Dative:

1. Dative Indirect Object	λέγε μοι	<i>tell to me</i>
2. Dative of Interest	ἐστὶν ἄμεινον μοι	<i>it is better for me</i>
3. Dative of Reference	τοῦτό μοι ἔδοξεν	<i>this seemed to me (point of view)</i>
4. Dative of Possession	ἔστι μοι χρήματα	<i>there is to me money/I have money</i>
5. Dative of Compound Verbs	συγγενέσθαι μοι	<i>to associate with (συγ) me</i>
6. Dative of Means	κεκαλλιεπημένους ῥήμασι	<i>embellished by phrases</i>
7. Dative of Cause	ὑβρεὶ γράψασθαι	<i>to indict because of arrogance</i>
8. Dative of Respect	διαφέρειν σοφία	<i>to be superior in wisdom</i>
9. Ethical Dative	ἐμμέναιτέ μοι	<i>please stay constant/stay for me</i>
10. Dative of Association	ἀλλήλοις διελέγμεθα	<i>we have conversed with one another</i>
11. Dative of Manner	καὶ ἰδίᾳ καὶ δημοσίᾳ	<i>both in private and in public</i>
12. Dative of Degree of Difference	ὅσῳ νεώτεροί εἰσι	<i>they are younger by how much</i>

Secondary Readings: Where to Start

Brickhouse, Thomas C. and Smith, Nicholas D. (1989) *Socrates On Trial*.

Contrary to what the authors view as the prevailing modern interpretation—namely that the *Apology* is Plato's own defense of the philosophical life—the authors argue that the *Apology* is an earnest attempt by the historical Socrates to defend himself against his accusers and win acquittal. On this view, Plato, who witnessed the trial, intended the speech to be an historically accurate document. The opinions in the speech are those of the historical Socrates, and the *Apology*, on this view, can be used to help readers of other dialogues distinguish the opinions of the historical Socrates from those of Plato's fictional Socrates, who over time became a mouthpiece for Plato's own views.

This commentary is written for a lay audience and is essential reading for Greek or non-Greek readers who want a clear and thorough examination of the *Apology*. Even if readers choose not to adopt the authors' interpretation, they will carry away a nuanced understanding of the speech and be better prepared to address the ever-increasing secondary literature on the *Apology*, Socrates, and Plato.

Nails, Debra (2009) "The Trial and Death of Socrates" in *A Companion to Socrates*. Eds. Sara Ahbel-Rappe and Rachana Kamtekar, 5-20.

The author offers a very clear and insightful account that traces the legal and historical threads of the trial through the five Platonic dialogues that are set during the indictment, trial, and execution of Socrates: *Theaetetus*, *Euthyphro*, *Apology*, *Crito*, and *Phaedo*. This article is highly recommended for any reader who wants an historical overview of the legal proceedings as well as a brief introduction to the dialogues that Plato chose to set dramatically before or after the *Apology*.

Ahbel-Rappe, Sara and Kamtekar, Rachana Eds. (2009) *A Companion to Socrates*.

This compilation of thirty articles from leading scholars examines the sources of our knowledge of Socrates and his reception from Plato, through Hellenistic philosophy, and to the Modern period. These 10-15 page articles, each with its own bibliography, are an excellent way to explore topics beyond the *Apology*.

Other Intermediate Level Student Commentaries

Helm, James J. (1994) *Plato: Apology*. Rev. Ed. Considered the standard student commentary since its publication in 1981, Helm's *Apology* includes vocabulary and notes below the text and on the facing page. The glossary has a comprehensive list of principal parts and sentence diagrams for a select number of difficult sentences.

Miller, Paul Allen and Platter, Charles (2010) *Plato's Apology of Socrates*. In addition to vocabulary and notes below the text on each page, the authors include 33 one-page essays to encourage readers to pause and reflect as they read the Greek.

Abbreviations

abs.	absolute	impf.	imperfect	pl.	plural
acc.	accusative	impers.	impersonal	plpf.	pluperfect
act.	active	ind.	indicative	pred.	predicate
adj.	adjective	ind.	indirect	prep.	preposition
adv.	adverb	inf.	infinitive	pres.	present
aor.	aorist	m.	masculine	reflex.	reflexive
dat.	dative	mid.	middle	rel.	relative
dep.	deponent	neut.	neuter	S1517	Smyth §1517
dir.	direct	nom.	nominative	seq.	sequence
disc.	discourse	obj.	object	sg.	singular
f.	feminine	opt.	optative	subj.	subject,
fut.	future	ppl	participle	subj.	subjunctive
gen.	genitive	pass.	passive	superl.	superlative
imper.	imperative	pf.	perfect	voc.	vocative

1s, 2s, 3s denote 1st, 2nd, and 3rd singular. 1p, 2p, 3p denote 1st, 2nd, and 3rd plural.

Stephanus Page Numbers

The universal method for referring to pages in any of Plato's dialogues is through Stephanus page numbers. This paging system was developed by Henri Estienne (Lat., *Stephanus*), who published a multi-volume edition of Plato's dialogues in 1578. Stephanus divided each page in his edition into roughly equal sections, which he labeled with the letters a, b, c, d, and e. This system allowed his readers to locate a particular passage not only by the page number but by the section letter as well (e.g. 17a, 17b, 17c, 17d, 17e, 18a...). Many modern editions, including the Greek text in this volume, have adopted this system and gone one step further by dividing the sections into individual lines (e.g. 17a1, 17a2, 17a3...). This paging system offers the same advantages as chapters and verses in the Hebrew Bible or Christian New Testament. Since most editions of Plato include the Stephanus page numbers in the margins of the text, a reader can pick up any volume of Plato—in Greek or in translation—and easily locate a particular passage in the dialogue.

Because Stephanus placed the *Apology* on pages 17-42 in his first volume of Plato, the *Apology* begins on Stephanus page 17a1 and ends on page 42a5. In this commentary all of the grammatical notes are arranged and labeled according to this paging system. Since most of the entries on a given page of commentary have the same Stephanus page number, I identify the page number and section letter only once and labeled all subsequent grammatical note entries by the line number (e.g. 17a, 2, 3...b1, 2, 3, 4...).

Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to majestic heights of understanding and brotherhood.

- Martin Luther King
Letter from the Birmingham Jail

A society grows great when the old plant trees in whose shade they know they shall never sit.

Apocryphal Greek proverb, but likely inspired by
'Serit arbores, quae alteri saeclo prosint.'

- Statius' *Synephebi* as quoted
in Cicero's *De Senectute* 24

To make the ancients speak, we must feed them with our own blood.

- von Wilamowitz-Moellendorff

ὅ τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν 17a
 ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν
 ὀλίγου ἐμαυτοῦ ἐπελαθόμεν, οὕτω πιθανῶς ἔλεγον. καίτοι
 ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα δὲ
 αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐφύεσαντο, τοῦτο ἐν ᾧ 5
 ἔλεγον ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε
 ὡς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ αἰσχυνηθῆναι ὅτι αὐτίκα b
 ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὴν μηδ' ὅπωςτιοῦν
 φαίνωμαι δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυνη-
 τότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν

αἰσχύνομαι: be ashamed, feel shame, 4
 ἀν-αἰσχυντος, -ον: shameless, impudent, 2
 ἄρα: it turns out, it seems; then, therefore, 9
 αὐτίκα: straightway, at once; presently, 3
 ἐξ-απατάω: to deceive, beguile, trick, 2
 ἐξ-ελέγξω: to refute; convict, 2
 ἐπειδάν: whenever, 5
 ἐπι-λανθάνομαι: to forget (gen), 2
 ἔπος, -εος τό: word; *pl.* poetry, verses, lines 3
 ἔργον, τό: deed, act; work; result, effect, 5

εὐλαβεόμαι: to be cautious, beware
 θαυμάζω: marvel at, amaze at, wonder, 4
 καί-τοι: and yet, and indeed, and further, 7
 καλέω: to call, summon, invite, 2
 μη-δέ: not even, nor; but not, 8
 ὅπωςτιοῦν: in any way whatever, 2
 πιθανῶς: persuasively, plausibly, 2
 φαίνω: show; *mid.* appear, seem, 7
 χρή: it is necessary, fitting; must, ought, 6
 ψεύδομαι: to deceive with lies; *mid.* lie, 6

a1 ὅ τι...πεπόνθατε: *whatever...*; ὅτι, neut.
 acc. relative ὅστις and 2p pf. πάσχω
 ὦ ἄνδρες Ἀθηναῖοι: voc. direct address;
 Socrates addresses the Athenian jurors
 2 ὑπό: *by...*, *because of...*; ὑπό+ gen.
 expressing agency or cause
 δι(ἐ) οὖν: *but at any rate* (S2959)
 καί: *also, even*; adv.
 αὐτὸς: intensive (-self) with 1s subject
 ὑπ(ὸ): *by...*; + gen, expressing agency
 3 ὀλίγου: *almost*; '(lacking) from a little,'
 adverbial (gen. of separation)
 ἐπελαθόμεν: 1s aor. mid.; often verbs of
 forgetting and remembering govern a gen.
 ἔλεγον: 3p impf.
 4 γε: intensive πάσχω
 ὡς ἔπος εἰπεῖν: *so to speak*; 'to speak the
 word thus,' inf. abs.: idiom found 70+ times
 in Plato limiting the force of οὐδὲν or πᾶς
 and equiv. to 'almost' or 'nearly' (S2012)
 εἰρήκασιν: 3p pf. λέγω (fut. ἐρέω)
 5 αὐτῶν: *from them*; i.e. from the accusers,
 gen. of source; or intensive adj. ('the very,'
 or -selves) modifying partitive gen. τῶν
 πόλλων (a neut. substantive: add 'things')
 ἔν: neut. acc. sg. εἷς
 ὧν: (*about*) *which...*; relative, neut. acc. pl.

ᾧ attracted into gen. of the antecedent
 τοῦτο: (*namely*) *this one*; appositive to ἐν
 ἐν ᾧ...: relative
 6 ὡς χρῆν...: *that...*; =χρή ἦν, ind. disc. with
 impersonal 3s impf. χρῆ
 μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε: *that...*; fearing
 clause, 2p aor. pass. subj. with ὑπό + gen.
 expressing agency
 b1 ὡς...ὄντος: *on the grounds of...in the
 belief that*; 'since,' ὡς + pple (here, εἰμί
 modifying ἐμοῦ) expresses alleged cause
 δεινοῦ: *clever*; i.e. skillful, but in a way that
 engenders mistrust; predicative adj. of pple
 λέγειν: *at...*; explanatory (epexegetical) inf.
 qualifying δεινόν: translate as gerund (-ing)
 τὸ...μὴ αἰσχυνηθῆναι: *not to...*; articular inf.
 aor. pass. dep. (mid. sense), subj of ἔδοξεν
 ὅτι...ἐξελεγχθήσονται...: *that...*; ind. disc.
 with fut. pass. (aor. pass. stem + σ)
 2 ἔργῳ: *in...*; dat. of manner
 ἐπειδάν...φαίνωμαι: *when...*; temporal
 equiv. to fut. more vivid condition (ἐάν
 subj., fut.); pres. subj.; takes μὴ not οὐ
 μηδέ: *not in the least*; 'not even' with adv.
 3 αὐτῶν: *from them*; accusers, gen. of source
 4 εἰ μὴ: *unless*
 καλοῦσιν: *call* (x) (y); double acc.

τάληθῃ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἄν 5
 ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ
 ἐγὼ λέγω, ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, ὑμεῖς δέ μου ἀκού-
 σεσθε πᾶσαν τὴν ἀλήθειαν—οὐ μέντοι μὰ Δία, ὦ ἄνδρες
 Ἀθηναῖοι, κεκαλλιεπημένους γε λόγους, ὥσπερ οἱ τούτων,
 ῥήμασί τε καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, ἀλλ' ἀκού- c
 σεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχούσιν ὀνόμασιν—πιστεύω
 γὰρ δίκαια εἶναι ἃ λέγω—καὶ μηδεὶς ὑμῶν προσδοκησάτω
 ἄλλως· οὐδὲ γὰρ ἄν δήπου πρέποι, ὦ ἄνδρες, τῇδε τῇ
 ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι. 5
 καὶ μέντοι καὶ πάννυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι

ἀλήθεια, ἡ: truth, 8

ἄλλως: otherwise, in another way, 3

δή-που: perhaps, I suppose, surely, 8

εἰκῇ: at random, without plan or purpose

εἰσ-έρχομαι: to go in, come to, enter, 3

ἐπι-τυγχάνω: chance upon, hit upon, attain

Ζεὺς, Διός, ὁ: Zeus, 5

ἡλικία, ἡ: age, time of life, 3

καλλιεπέομαι: to embellish

κοσμέω: to arrange, order

μά: (no) by + acc. (in an oath), 3

μειράκιον, τό: young man, juvenile, 3

ὁμο-λογέω: to agree, 2

πιστεύω: to trust, believe (dat), 3

πλάττω: to fabricate, make up; form

πρέπω: be fitting, be suitable, 4

προσ-δοκάω: to expect; suppose, think

ῥῆμα, -ατος, τό: phrase, saying; word

ῥήτωρ, ὁ: orator, (public) speaker, 4

5 τὸν...λέγοντα: *the one...*; pres. pple

τάληθῃ: τὰ ἀληθῇ (ἀληθέ-α); i.e. the truth

λέγουσιν: *mean*

ὁμολογοίην ἄν: *would...*; 1s potential opt.

6 κατὰ τούτους: *in the fashion of these*; 'in

the accordance with these,' i.e. the accusers

μὲν οὖν: *certainly*; 'at any rate,' μὲν οὖν

often expresses positive certainly (S2901)

7 ἢ...ἢ...: *either...or...*

τι: *something*; i.e. something important

εἰρήκασιν: 3p pf. λέγω (fut. ἐρέω)

μου: *from...*; gen. of source with ἀκούω

8 μὰ Δία: in exclamation; acc. sg. Ζεὺς

κεκαλλιεπημένους... ῥήμασί τε καὶ

ὀνόμασιν: pf. pass. pple and dat. of means;

ὄνομα here refers to individual words;

ῥῆμα to sayings and expressions

γε: *indeed*; emphatic, often expressed just

by raising pitch of the previous word

9 οἱ τούτων (λόγοι): *the (speeches)...*;

τούτων refers to the accusers

c1 κεκοσμημένους: pf. pass. pple; i.e. artfully

λεγόμενα: (*things*) *said...*; substantive

τοῖς ἐπιτυχούσιν ὀνόμασιν: dat. means;

aor. pple

3 δίκαια εἶναι ἃ λέγω: *that...*; ind. disc.

ἃ...: *what...*; (ταῦτα) ἃ, '(these things)

which,' relative with missing antecedent,

which is acc. subject of the inf.

προσδοκησάτω: *let...*; 3rd pers. aor.

imperative

4 οὐδὲ...δήπου: *Surely...not...*; 'not even...I

suppose,' in incredulity or surprise

ἄν πρέποι: *it would...*; impers. potential

opt.

τῇδε τῇ ἡλικίᾳ: *for...*; dat. of interest, i.e. a

man at Socrates' age

5 μειρακίῳ: *for...*; dat. of interest

εἰσιέναι: inf. εἰσέρχομαι; i.e. before the

court

6 καὶ μέντοι καὶ: *and certainly also*; the first

καὶ is a conjunction, the second is an adv.

ὑμῶν: gen. of source

δέομαι: *I ask*; mid., 'I lack for myself'

To distinguish the conjunction ὅτι⁷⁴, "that/because," which begins ind. disc. from the neuter pronoun ὅτι¹⁰, "what," (ὅστις, ἥτις, ὅτι) which introduces ind. questions and relative clauses, a space has been added to the relative pronoun (ὅτι → ὅ τι). Translate ὅ τι as neut. sg. ὅστις.

καὶ παρίεμαι· ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπο-
 λογουμένου δι' ὧν περ εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν
 τραπέζων, ἵνα ὑμῶν πολλοὶ ἀκηκόασιν, καὶ ἄλλοι, μήτε
 θαυμάζειν μήτε θορυβεῖν τούτου ἔνεκα. ἔχει γὰρ οὕτωςί. d
 νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγρονῶς
 ἑβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.
 ὥσπερ οὖν ἂν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὦν, συνεγιγνώ-
 σκετε δήπου ἂν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ 5
 ἔλεγον ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν τοῦτο ὑμῶν 18
 δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως

ἀγορά, ἡ: agora; market, assembly
 ἄλλο-θι: in another place, elsewhere
 ἀνα-βαίνω: to come up, climb, mount, 5
 ἀ-τεχνῶς: simply, absolutely, quite, 6
 δή-που: perhaps, I suppose, surely, 8
 δικαστήριον, τό: court, 3
 ἑβδομήκοντα: seventy
 εἴωθα: to be accustomed, 5
 ἔνεκα: for the sake of, for (+gen.), 5
 ἐνθάδε: hither, here; thither, there, 5
 ἔτος, -εος, τό: a year, 4
 θαυμάζω: marvel at, amaze at, wonder, 4
 θορυβέω: to make an uproar, disturbance, 7

7 παρίεμαι: pres. mid. παρ-ίημι
 ἐὰν...ἀκούητέ...μήτε θαυμάζειν μήτε
 θορυβεῖν: (namely) that if you listen to...,
 not to... nor to...; a variation of fut. more
 vivid (ἐάν subj., fut.) with infs. in the
 apodosis expressing ind. command (object
 infs., S1991) the infs. are in apposition to
 τοῦτο in c6 and are therefore governed by
 δέομαι and παρίεμαι; note that infs. in
 wishes govern μή not οὐ (S2719)
 διὰ τῶν αὐτῶν λόγων: in the attributive
 position, αὐτός means 'same'
 μου ἀπολογουμένου...: me...; gen. of
 source with ἀκούω and complementary
 ppl (equiv. to ind. disc.)
 8 δι(ὰ) ὧν περ (λόγων): through...; relative
 clause with ὅσπερ; εἴωθα is 1s pf.
 ἐπὶ τῶν τραπέζων: at..., in the presence
 of...; the tables are where banking was done
 in Athens
 ἵνα...ἀκηκόασιν: where...; relative clause,
 3p pf. with gen. of source
 μήτε θαυμάζειν μήτε θορυβεῖν: not to...;
 in apposition to τοῦτο in c6 (see note c7)
 d1 ἔχει γὰρ οὕτωςί: for it...; ἔχω ('holds' or

λέξις, -εως, ἡ: (type of) speaking, speech, 2
 ξένος, ὁ: guest-friend, foreigner, stranger, 4
 ξένως: strangely, in an unusual way
 οὕτωςί: in this here way, thus, so, 4
 παρ-ίημι: to pass over; mid. beg, entreat
 πρῶτος, -η, -ον: first, earliest, 8
 συγ-γιγνώσκω: agree/sympathize with (dat)
 τράπεζα, ἡ: table; (banker's) table, bank
 τρέφω: to rear, foster, nurture
 τρόπος, ὁ: manner, way; turn, direction, 5
 τυγχάνω: to chance upon, happen; attain; 9
 φωνή, ἡ: voice, dialect, speech, 3

'is disposed') + adv. is equiv. to εἰμί + pred.
 adj.; the deictic iota on the adv. οὕτως adds
 emphasis: 'just so' or 'in just this way'
 2 πρῶτον: adverbial acc.
 ἐπὶ: to...; acc. place to which
 ἀναβέβηκα: 1s pf.
 γεγρονῶς: pf. ppl γίγνομαι, 'be born'
 ἔτη ἑβδομήκοντα: ἔτε-α, acc. of extent
 3 οὖν: then, accordingly; inferential, as often
 ξένως ἔχω: see note for d1
 τῆς ἐνθάδε λέξεως: (concerning) this type
 of speaking here; objective gen. with ξένως
 4 ἂν εἰ...ἐτύγχανον ὦν, συνεγιγνώσκετε
 ἂν: if I happened to...you would...; contrary
 to fact condition (εἰ impf., impf.) with
 duplicated ἂν added for emphasis
 τῷ ὄντι: in reality; (ppl εἰμί), dat. manner
 ἐτύγχανον: happened to + ppl (nom. εἰμί)
 a1 ἔλεγον: 1s impf.
 ἐτεθράμμην: 1s plpf. pass. τρέφω
 καὶ δὴ καὶ νῦν: and in particular now; 'and
 indeed also now,' καὶ is conjunction & adv.
 2 δίκαιον: as just; predicative acc.
 ὥς γέ...: as at least; clause of comparison

ἐάν—ἴσως μὲν γὰρ χείρων, ἴσως δὲ βελτίων ἂν εἴη—αὐτὸ δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη ἀρετή, ῥήτορος δὲ 5 τάληθῇ λέγειν.

πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὦ ἄνδρες Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῇ κατηγορημένα καὶ τοὺς πρῶτους κατηγορούς, ἔπειτα δὲ πρὸς τὰ ὕστερον καὶ τοὺς ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασι πρὸς ὑμᾶς b καὶ πάλαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας

ἀμφί: around, about, regarding, (acc)

βελτίων, -ον (-ονος): better, 8

ἐάω: to permit, allow, let be

ἔπειτα: then, next, secondly, 7

ἔτος, -εος, τό: a year, 4

καί-περ: although

κατ-ηγورέω: accuse, charge, speak against (gen), 4

νοῦς, ὁ: mind, sense, attention, 3

3 τὸν μὲν...ἐάν: (*that you*)...; a lengthy obj. inf. for α-contract ἐάω as ind. command in apposition to τοῦτο, governed by δέομαι ἂν εἴη: *would*...; 3s potential opt. εἰμί αὐτὸ δὲ τοῦτο σκοπεῖν...προσέχειν: *and (that you)*...; parallel to ἐάν, obj. of δέομαι αὐτὸ τοῦτο: *this very thing*; i.e. the following thing; intensive

4 τούτῳ: *to*...; i.e. what follows, dat. of compound verb

τὸν νοῦν προσέχειν: i.e. pay attention

5 αὕτη (ἐστίν): *this (is)*; ellipsis

(ἡ ἀρετή) ῥήτορος (ἐστίν):: ellipsis

6 τάληθῃ: τὰ ἀληθῇ (ἀληθέ-α); i.e. the truth

7 πρῶτον...ἔπειτα: *first...next*...; Socrates will address the first group of accusations and accusers and then the second group δίκαιός: *justified, right*; + explanatory (epexegetical) aor. mid. inf.

8 πρὸς: *against*...

τὰ...ψευδῇ: *falsehoods*; ψευδέ-α, neut. pl.

πάλαι: long ago, for a long time, 5

προσ-έχω: to offer, provide; direct

πρῶτος, -η, -ον: first, earliest, 8

ῥήτωρ, ὁ: orator, (public) speaker, 4

σκοπέω: to examine, consider, look at, 4

ὕστερος, -α, -ον: later, last; *adv.* later, 5

φοβέω: frighten; *mid.* fear, be afraid, 4

χείρων, -ον, (-οντος): worse, inferior, 2

ψευδής, -ές: false, lying

substantive

μου: *against*...; obj. of pplle κατηγορημένα

9 τὰ ὕστερον (ψευδῇ κατηγορημένα):

those...; i.e. second group of accusations;

adverbial acc. in the attributive position

τοὺς ὑστέρους (κατηγόρους): *those*...

b1 ἐμοῦ: objective gen. with κατήγοροι

γεγόνασι: 3p pf. γίγνομαι

2 καί...καί...: *both...and*...; governed by

nom. pplle λέγοντες

πάλαι πολλὰ ἤδη ἔτη: *for*...; ἔτεα, acc. of duration

οὓς: relative, the antecedent is κατήγοροι

3 ἢ: *than*...; clause of comparison

τοὺς ἀμφὶ Ἄνυτον: *those*...; i.e. accusers,

ἀμφὶ Ἄνυτον is a prepositional phrase in the attributive position; Anytus is the leader of one group of accusers as well as an interlocutor in Plato's *Meno*

καίπερ ὄντας: *although*...; pplle εἰμί is

concessive in sense

ἄν + main verb – would: While there are many nuanced translations (see the glossary), when in doubt, translate ἄν + verb in a main clause (including in an apodosis) as 'would.'

1. Potential opt. (ἄν + opt.) ⁵⁶⁺¹²

ἄν ποιοῖς *you would do*

2. Contrary to Fact. (ἄν + ind.) ¹⁶

ἄν ἐποίεις (ἐποίησας) *you would do (would have done)*

3. Customary Past. (ἄν + ind.) ¹

ἄν ἐποίεις (ἐποίησας) *you would do (i.e. used to do)*

καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὧ ἄνδρες, οἱ
 ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἐπειθόν 5
 τε καὶ κατηγοροῦν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὥς ἔστιν τις
 Σωκράτης σοφὸς ἀνὴρ, τά τε μετέωρα φροντιστῆς καὶ τὰ
 ὑπὸ γῆς πάντα ἀνεζητηκῶς καὶ τὸν ἥττω λόγον κρείττω
 ποιῶν. οὗτοι, ὧ ἄνδρες Ἀθηναῖοι, <οἱ> ταύτην τὴν φήμην c
 κατασκεδάσαντες, οἱ δεινοὶ εἰσὶν μου κατήγοροι· οἱ γὰρ
 ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζειν.
 ἔπειτά εἰσιν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολὺν χρόνον

ἀνα-ζητέω: to investigate, search out

γῆ, γῆς ἢ: earth, land, ground, 4

ἔπειτα: then, next, secondly, 7

ζητέω: to seek, look for, investigate, 6

ἥττων, -ον: weaker, less, inferior, 4

κατα-σκεδάννυμι: to scatter, spread

4 καὶ: also; adv.

τούτους δεινούς: subj. and pred. of ὄντας

ἐκεῖνοι (εἰσὶν): supply 3p linking εἰμί

οἱ...: relative

5 ὑμῶν: partitive gen. with τοὺς πολλοὺς

ἐκ παίδων: from childhood

παραλαμβάνοντες: i.e. as if pulling
 someone aside for a private conversation

ἐπειθόν: tried to...; 3p conative impf.;

πεῖθω

6 κατηγοροῦν: kept...; κατηγορε-ον, 3p
 customary impf. with gen. obj.

μᾶλλον οὐδὲν ἀληθές: not at all more true;

i.e. false; οὐδὲν, 'not at all,' is a common
 adverbial acc. (acc. of extent in degree, i.e.

'more by nothing') modifying μᾶλλον

ὥς ἔστιν: (namely) that there is...; ind. disc.

τις: a certain...; Socrates distances himself
 from this image

7 τά τε μετέωρα: (about)...; 'in respect to'
 acc. of respect; i.e. heavenly bodies

τὰ ὑπὸ γῆς: things...; prepositional phrase
 in the attributive position

κρείττων, -ον: stronger, better, superior, 3

μετέωρον, τό: things in the air, 2

παῖς, παιδός, ὁ, ἡ: child, boy, girl; slave, 8

παρα-λαμβάνω: to take aside or to oneself

φήμη, ἡ: rumor, report; divine utterance, 2

φροντιστής, ὁ: thinker, ponderer

8 ἀνεζητηκῶς: nom. sg. pf. pple ἀνα-ζητέω

τὸν ἥττω(ν)α λόγον: the lesser argument;

ἥττω(ν)α is acc. sg. comparative

κρείττω: κρείττω(ν)α; predicative

9 ποιῶν: pple governing a double acc. (obj.
 and pred.)

c1 οὗτοι <οἱ>...κατασκεδάσαντες: these
 (ones)...; diamond brackets indicate that the
 text is not in the manuscripts but suggested
 by the editor

2 οἱ δεινοί...κατήγοροι: nom. pred.; again,
 δεινός means 'clever or 'skillful but often
 engenders mistrust: 'terrible' or 'dangerous'
 μου: objective gen. with κατήγοροι
 οἱ ἀκούοντες: those...

3 τοὺς...νομίζειν: that those...; ind. disc.;
 ταῦτα refers to b7-c1 above

οὐδὲ: not even; adv. modifying the inf.

νομίζειν: a challenging word to interpret
 without more context: perhaps not 'believe'
 but 'acknowledge,' 'honor,' or 'esteem'

4 εἰσιν: there are

πολὺν χρόνον: for...; acc. duration

ἄν + subordinate verb – ever : When in doubt, translate the generalizing ἄν in subordinate clauses as 'ever.' In a fut. more vivid condition (ἐάν subj., fut.), however, translate ἄν + subj. as present with future sense.

1. General Temporal Clause¹⁰ ὅταν ἄν ποιῇς

whenever you do...

2. General Relative Clause¹⁰ ἃ ἄν ποιῇς

whatever you do...

3. Pres. General Condition⁵ ἐάν ποιῇς, εὖ ποιεῖς.

if ever you do, you are doing well.

but 4. Future More Vivid¹⁷ ἐάν ποιῇς, εὖ ποιήσεις

if you do, you will do well

ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες 5
 πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε, παῖδες ὄντες ἔνιοι
 ὑμῶν καὶ μεράκια, ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολο-
 γουμένου οὐδενός. ὁ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ d
 κωμωδοποιὸς τυγχάνει ὦν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ
 χρώμενοι ὑμᾶς ἀνέπειθον—οἱ δὲ καὶ αὐτοὶ πεπεισμένοι
 ἄλλους πείθοντες—οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ 5
 ἀναβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ' ἐλέγξαι
 οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκιαμαχεῖν ἀπολογού-

ἄ-λογος, -ον: unreasonable, without reason
 ἀνα-βιβάζω: to bring forward, bring up, 3
 ἀνα-πειθω: persuade, convince
 ἀνάγκη, ἡ: necessity, force, 2
 ἄ-πορος, -ον: difficult, unmanageable
 ἄ-τεχνῶς: simply, absolutely, quite, 6
 ἐλέγχω: cross-examine, question; refute, 6
 ἔνιοι, -αι, -α: some
 ἐνταυθοῖ: here, to here, hither, 3
 ἔρημος, -ον: alone, desolate, bereft of (gen)
 ἔτι: still, besides, further; in addition, 8
 ἡλικία, ἡ: age, time of life, 3

5 κατηγορηκότες...λέγοντες...κατηγο-
 οῦντες: participial phrases all modifying
 κατηγοροί; pf. act. pple
 ἔτι δὲ: and in addition; 2nd participial phrase
 ἐν ταύτῃ τῇ ἡλικίᾳ: i.e. the jurors were
 approached at an age easy to manipulate
 6 ἐν ᾗ (ἡλικίᾳ): in which...; relative clause
 ἂν...ἐπιστεύσατε: you would (be likely
 to)...; ἂν + aor. ind. is either (a) contrary to
 fact (past potential) or, as here,
 (b) customary past (S1790); πιστεύω
 ὄντες ἔνιοι ὑμῶν: (since) some...; pple εἰμί
 is causal in sense, in apposition to the
 subject of ἐπιστεύσατε; παῖδες...καὶ
 μεράκια is the predicate
 7 ἐρήμην (δικήν) κατηγοροῦντες:
 prosecuting (the case) in absentia; ἐρήμη
 δική is a legal term for a case where the
 accused is not present to defend himself
 ἀπολογουμένου οὐδενός: gen. abs.
 8 (τοῦτ' ἔστιν) ὁ δὲ (ἔστιν): (this is) what
 is...; (this is that) which (is)...; ellipsis;
 relative clause with missing antecedent, or

κατ-ηγoreώ: accuse, charge, speak against
 (gen), 4
 κωμωδο-ποιός, ὁ: comic playwright
 μεράκιον, τό: young man, juvenile, 3
 παῖς, παιδός, ὁ, ἡ: child, boy, girl; slave, 8
 πιστεύω: to trust, believe (dat), 3
 πλὴν: except, but (gen.), 3
 σκια-μαχέω: fight with shadows/in the dark
 τυγχάνω: to chance upon, happen; attain; 9
 φθόνος, ὁ: envy, ill-will, 2
 χράομαι: to use, employ, experience (dat.), 2

or assume acc. of respect: 'as for what is...'
 ὅτι: (namely) that...; in apposition to τοῦτο
 οὐδὲ: not even; adv.
 d1 οἷόν τε (ἔστιν): (it is) possible; οἷός τε εἰμί
 'be to sort to' is a common idiom for 'be
 able' or 'be possible'
 αὐτῶν: i.e. accusers'; modifies ὀνόματα
 εἰδέναι καὶ εἰπεῖν: inf. οἶδα and aor. λέγω
 τις κωμωδοποιός: i.e. Aristophanes, who
 satirized Socrates in the *Clouds* (424 BC)
 2 τυγχάνει ὦν: happens to + pple (nom. εἰμί)
 ὅσοι δὲ...ἀνέπειθον: as many as tried to...;
 or 'all who...' relative cl.; conative impf.
 3 οἱ δὲ καὶ αὐτοὶ: and these themselves also...
 i.e. those persuaded in turn persuade others
 πεπεισμένοι: pf. pass. πείθω
 4 οὗτοι πάντες: all three groups of first
 accusers: (a) ὅσοι δὲ, (b) οἱ δὲ, (c) ἄλλους
 οὐδὲ...οὐδὲ: not even...nor...; adv. and conj.
 5 ἀναβιβάσασθαι: i.e. to the court
 οἷόν τ' ἐστὶν: see d1 above
 αὐτῶν: (any) of them; partitive
 6 ἀνάγκη (ἔστιν): (it is)...; impersonal

μενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινομένου. ἀξιῶσατε
οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω, διττοὺς μου τοὺς κατηγοροὺς
γεγονέναι, ἐτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἐτέρους δὲ
τοὺς πάλαι οὖς ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους
πρῶτόν με ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον
ἠκούσατε κατηγορούντων καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν
ὕστερον.

εἶεν· ἀπολογητέον δὴ, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἐπιχειρη-
τέον ὑμῶν ἐξελεῖσθαι τὴν διαβολὴν ἣν ὑμεῖς ἐν πολλῷ χρόνῳ 19
ἔσχετε ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. βουλοίμην μὲν οὖν

ἀξιῶ: deem right, think worthy of (gen), 6
ἀπο-λογητέος, -ον: to be defended, 2
ἄρτι: just, exactly; just now, 2
διττός, -ή, -όν: two; twofold; double
εἶεν: well then! (opt. εἰμί 'let them be so'), 4
ἐλέγχω: cross-examine, question; refute, 6
ἐξ-αιρέω: to take out, pick out; *mid.* choose, 2

d7 τε καὶ: joining the two infs.
μηδενὸς ἀποκρινομένου: gen. abs.
ἀξιῶσατε: aor. imperative
8 οὖν: inferential
καὶ: *also, too*
διττοὺς...γεγονέναι: *that there...*; ind.
disc. with pf. act. inf. γίγνομαι
μου: objective gen. with κατηγοροὺς
9 ἐτέρους μὲν...ἐτέρους δὲ: *some...others...*
τοὺς...κατηγορήσαντας: *those...*
e1 τοὺς πάλαι (κατηγορήσαντας): *those...*
οὖς ἐγὼ λέγω: (*about*) *whom...*; relative
οἰήθητε: 2p aor. pass. dep. imperative
οἶμαι
δεῖν...με ἀπολογήσασθαι: *that it...*; ind.
disc.; impersonal δεῖ
πρὸς: *against...*
2 πρῶτον: adverbial acc.
καὶ γὰρ: *for in fact*; καὶ is adv.
ἐκείνων...κατηγορούντων: *from...*; gen.
of source as obj. + pple
πρότερον: comparative adv.
πολὺ: *far*; 'much,'; adv. acc. (acc. of extent
in degree: 'more by much')
ἢ: *than*
τῶνδε τῶν ὕστερον (κατηγορούντων):

ἐπιχειρητέος, -όν: to be attempted or tried
ἕτερος, -α, -ον: other, one...other, different, 8
πάλαι: long ago, for a long time, 5
πρότερος, -α, -ον: previous, earlier, 4
πρῶτος, -η, -ον: first, earliest, 8
ὕστερος, -α, -ον: later, last; *adv.* later, 5

from...; gen. of source, comparative adv. in
attributive position; i.e. 2nd set of accusers
5 εἶεν: *well then!*; an exclamation originally
3p pres. opt. of wish, εἰμί: 'let them be so!'
ἀπολογητέον (ἔστιν)...ἐπιχειρητέον
(ἔστιν)...: *it must...it must ...*; '(it is) to...
and (it is) to...(by me)' impersonal verbal
adj. + missing ἔστιν express necessity;
often, these forms are translated actively:
'(I) must...'
δὴ: *now*; 'already,' temporal or resumptive
use (S2845)
19a1 ὑμῶν: *from...*; gen. separation
ἐξελεῖσθαι: aor. mid. inf. ἐξ-αιρέω (aor.
stem ἐλ-), i.e. remove
ἣν ὑμεῖς...ἔσχετε: *which you have acquired*
relative clause; 2s aorist ἔχω where English
expects a pf. (S1940)
ἐν πολλῷ χρόνῳ: *over...*
2 ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ: (*but*)
this...; demonstrative modifies διαβολὴν
but placed at the end to emphasize the
contrast with the relative clause
βουλοίμην...ἂν: *would...*; 1s potential opt.
μὲν οὖν: *certainly*; μὲν οὖν often expresses
positive certainly (S2901)

τοῦτο...ὅτι¹³ 'this...(namely) that...' At least 24 times indirect discourse is in apposition to a pronoun or noun (ὅτι¹⁶, ὥς³, acc. + inf.⁵), and a ὅτι clause is in apposition to τοῦτο in 13 of those instances. Add the adverb 'namely' in English to make the apposition clear.

ἀν τοῦτο οὕτως γενέσθαι, εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί,
καὶ πλεον τί με ποιῆσαι ἀπολογούμενον· οἶμαι δὲ αὐτὸ
χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἶόν ἐστιν. ὅμως 5
τοῦτο μὲν ἵτω ὅπη τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ
ἀπολογητέον.

ἀναλάβωμεν οὖν ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστὶν ἐξ ἧς
ἡ ἐμὴ διαβολὴ γέγονεν, ἥ δὴ καὶ πιστεύων Μέλητος με ἐγρά- b
ψατο τὴν γραφὴν ταύτην. εἰεν· τί δὴ λέγοντες διέβαλλον
οἱ διαβάλλοντες; ὥσπερ οὖν κατηγορῶν τὴν ἀντωμοσίαν
δεῖ ἀναγνῶναι αὐτῶν· “Σωκράτης ἀδικεῖ καὶ περιεργάζεται
ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἥττω λόγον κρεῖττω 5

ἀμείνων, -ον (-ονος): better, 6
ἀνα-γινώσκω: read; recognize, persuade
ἀνα-λαμβάνω: to take up or back, restore, 2
ἀντ-ωμοσία, ἡ: affidavit, sworn statement,
(made against another in court), 2
ἀπο-λογητέος, -ον: to be defended, 2
ἀρχή, ἡ: beginning; rule, office, 9
γῆ, γῆς ἡ: earth, land, ground, 4
γραφή, ἡ: indictment, prosecution, 7
γράφωμαι: indict, charge (acc.) with (acc), 5
δια-βάλλω: to slander; pass over, 4
εἶεν: well then! (opt. εἰμί ‘let them be so’), 4
ζητέω: to seek, look for, investigate, 6

ἥττων, -ον: weaker, less, inferior, 4
κατ-ηγορία, ἡ: accusation, charge
κρεῖττων, -ον: stronger, better, superior, 3
λανθάνω: to escape notice of (acc)
ὅμως: nevertheless, however, yet, 5
ὅπη: in which way or manner, how, 2
οὐράνιος, -α, -ον: in the sky, heavenly
πειστέος, -ον: to be persuaded
περι-εργάζομαι: to be a busybody; overdo
πιστεύω: to trust, believe (dat), 3
πλείων, πλέων (-ονος) ὁ, ἡ: more, 5
φίλος -η -ον: dear, friendly; friend, kin 5
χαλεπός, -ά, -όν: difficult, hard, harsh, 8

3 τοῦτο οὕτως γενέσθαι: *that...*; ind. disc.
aor. inf. γίγνομαι, ‘turn out’ i.e. to remove
the διαβολή
εἴ (ἐστίν)... ἄμεινον: *if (it is)...*; impersonal
τι: *at all*; or ‘somewhat’; adv. acc. (acc. of
extent in degree: ‘better by something’)
καί...καί...: *both for...and...*; dat. of interest
4 πλεον τί με ποιῆσαι: (*that*) *I succeed...*;
‘that I do something more,’ an idiom with
neut. comparative πολύ and aor. inf.
οἶμαι: οἶομαι
αὐτὸ χαλεπὸν εἶναι: *that it...*; ind. disc.
5 με λανθάνει: *it...*; impers., οἶόν ἐστιν is the
logical subject
οἶόν ἐστιν: *how it is*; ‘what sort it is’
6 ἵτω: *let...*; 3s pres. imperative ἔρχομαι
ὅπη τῷ θεῷ φίλον (ἐστίν): *in what way (it
is)...*; relative clause, add verb
τῷ δὲ νόμῳ πειστέον (ἐστίν): *it must be
obeyed to the law*; ‘it is to be...’ impersonal
verbal adj. + missing ἐστίν expressing
necessity with dat. ind. obj.; translate as

active: ‘(I) must obey the law’
ἀπολογητέον (ἐστίν)...: see above
8 ἀναλάβωμεν: *let...*; 1p hortatory subj.
τίς ἡ κατηγορία...: *what...*; ind. question
b1 ἐμῇ: *i.e. against me*; equiv. to obj. gen.
γέγονεν: pf. γίγνομαι
ἥ δὴ: *the very thing which*; ‘which indeed,’
intensive δὴ; διαβολή is the antecedent;
dat. ind. obj. of πιστεύων
καί: *in fact, actually*; adv.
ἐγράψατο τὴν γραφὴν: *brought this
indictment against me*; cognate acc.; the
verb governs two accusatives
εἶεν: *well then!*; an exclamation originally
3p pres. opt. of wish, εἰμί: ‘let them be so!’
2 τί δὴ: *just what...?*; ‘what precisely...?’
3 ὥσπερ οὖν κατηγορῶν τὴν ἀντωμοσίαν
δεῖ ἀναγνῶναι (τὴν γραφὴν) αὐτῶν: *and
so just as we must read the affidavit of the
accusers, (we must read) their (indictment)*
5 τά τε ὑπὸ γῆς καὶ οὐράνια: *matters...*
τὸν ἥττω(ν)α λόγον...: see note 18b8

ποιῶν καὶ ἄλλους ταῦτα ταῦτα διδάσκων.” τοιαύτη τίς ἐστίν· c
 ταῦτα γὰρ ἑωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ,
 Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν
 καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὣν ἐγὼ οὐδὲν οὔτε
 μέγα οὔτε μικρὸν περὶ ἐπαῖω. καὶ οὐχ ὥς ἀτιμάζων λέγω 5
 τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός
 ἐστίν—μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φεύγοιμι—
 ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστιν.
 μάρτυρας δὲ αὖ ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξιῶ d
 ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε

ἀερο-βατέω: to walk on air

ἀλλήλων: one another, 4

ἀξιῶ: deem right, think worthy of (gen), 6

Ἀριστοφάνης, -εος, ὁ: Aristophanes

ἀ-τιμάζω: to dishonor, insult, slight, 2

δίκη, ἡ: charge, case, trial; penalty; justice, 5

ἐκεῖ: there, in that place, 7

ἐπαῖω: to have knowledge, be an expert in

ἐπιστήμη, ἡ: knowledge, understanding

κωμῳδία, ἡ: comedy

μάρτυς, μάρτυρος. ὁ, ἡ: a witness, 6

μέτ-εστιν: there is a share of (gen) for (dat)

μικρός, -ά, -όν: small, little, insignificant, 4

ὁράω: to see, look, behold, 9

παρ-έχω: to provide, furnish, supply, 8

περι-φέρω: to carry around, bring about

πως: somehow, in any way, 3

φάσκω: to claim, say, affirm, 3

φεύγω: to flee, avoid; defend in court, 4

φλυαρέω: to talk nonsense, play the fool

φλυαρία, ἡ: nonsense, silly talk

φράζω: to point out, tell, indicate, 2

c1 ποιῶν: pple governing a double acc. (obj. and pred.)

ταῦτα ταῦτα: τὰ (α)ὐτὰ ταῦτα; crasis,

αὐτός in the attributive position is ‘same’

διδάσκων: with double acc. (person, obj.)

τοιαύτη τίς ἐστίν: *it is something...*; τις is indefinite; i.e. fem. sg. γραφή

2 ἑωρᾶτε: ἑωράετε, 2p. impf. ὁράω

καὶ αὐτοὶ: (you) yourselves also; intensive

Ἀριστοφάνους: Ἀριστοφάνε-ος, gen. sg.

Σωκράτη τινὰ ἐκεῖ περιφερόμενον:

(namely) a certain...; i.e. in a basket in the clouds (Aristophanes’ *Clouds* 424 BC); in apposition to ταῦτα; Σωκράτε-α is acc.

4 ὧν...περὶ: *about which...*; περὶ ὧν relative; the position of the accent on the 1st syllable indicates anastrophe (inverted word order), περὶ is far removed because the preceding adverbial acc. is considered as a single unit οὔτε μέγα οὔτε μικρὸν: *either much or little*; adverbial acc. (inner acc., ‘much/little knowledge’)

5 οὐχ ὥς ἀτιμάζων...τὴν τοιαύτην ἐπιστήμην: *not on the grounds of...*;

‘since,’ ὥς + pple (here εἰμι) expresses

alleged cause; the acc. is obj. of the pple

λέγω: *I say (this)*

7 μή...φεύγοιμι: *may I not have to defend myself from...*; neg. opt. of wish, 1s pres.

mid.; φεύγω means ‘defend’ in this context

ὑπὸ...: *by..., at the hands of...*; expressing

agency or cause

δίκας: *suits*

8 ἀλλὰ γὰρ: *but in fact*; ‘for on the contrary’ γὰρ explains the adversative: ‘but (it is not the case) for...’

οὐδὲν: *not at all*; adv. acc. (inner acc.: ‘no share’)

d1 μάρτυρας: *as...*; predicative acc.: ‘τοὺς πολλοὺς (to be) μάρτυρας’

δὲ αὖ: *but...once again*; adversative

2 ὑμᾶς ἀλλήλους διδάσκειν...φράζειν:

that...; ind. disc., ὑμᾶς is acc. subject

ἐμοῦ: gen. of source and obj. of main verb

οὔτε μέγα οὔτε μικρὸν⁵ ‘neither much/a lot nor a little’: These adjectives are not typical substantives (i.e. ‘a big thing’ or ‘a little thing’) but adverbial acc. (inner acc.: ‘much knowledge,’ or ‘a little knowledge’) found with both transitive and intransitive verbs.

ἀκηκόατε διαλεγόμενου—πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσιν—
φράζετε οὖν ἀλλήλοις εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ
τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγόμενου, καὶ ἐκ 5
τούτου γνῶσεσθε ὅτι τοιαῦτ' ἐστὶ καὶ τὰλλα περὶ ἐμοῦ ἃ οἱ
πολλοὶ λέγουσιν.

ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν, οὐδέ γ' εἴ τις
ἀκηκόατε ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα
πράττωμαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ e
καλὸν εἶναι, εἴ τις οἶός τ' εἴη παιδεύειν ἀνθρώπους ὥσπερ
Γοργίας τε ὁ Λεοντίνος καὶ Πρόδικος ὁ Κεῖος καὶ Ἱππίας ὁ

- ἀλλήλων: one another, 4
γιγνώσκω: to learn, realize; know, 6
Γοργίας, ὁ: Gorgias (ca. 483-375)
δια-λέγομαι: to converse with, discuss, 8
ἐπεὶ: when, after; since, because, 5
ἐπι-χειρέω: to attempt, try, put a hand on, 5
Ἱππίας, ὁ: Hippias (~ late 5th c.)
- 3 ἀκηκόατε: 2p pf. ἀκούω
διαλεγόμενου: mid. pplle modifying ἐμοῦ
4 φράζετε: 2p imperative
οὖν: *and so*; resumptive
ἀλλήλοις: dat. ind. obj.
ἢ μικρὸν ἢ μέγα: *either little or a lot*;
adverbial acc. (inner acc.)
5 ἐμοῦ...διαλεγόμενου: *from...*; gen. of
source and pplle with ἤκουσέ
ἐκ τούτου: i.e. *from what others have heard*
6 γνῶσεσθε: 2p fut. γιγνώσκω
ὅτι τοιαῦτ(α): *that...*; i.e. *equally baseless*;
ind. disc., neut. pl. subject with 3s verb
καὶ: *also*
τὰ (ἄ)λλα: neut. substantive (add 'things')
ἃ...λέγουσιν: *which...*; relative, neut. acc.
8 ἀλλὰ γὰρ: *but in fact*; 'for on the contrary'
γὰρ explains the adversative: 'but (it is not
the case) for...'
οὔτε...οὐδέν...οὐδέ γ(ε): *neither...any...
not even indeed...*; οὐδέ adds emphasis to
the alternative, and γε adds still more

- Κεῖος, -α, -ον: of Ceos
Λεοντίνος, -η, -ον: of Leontini (Sicily)
μικρός, -ά, -όν: small, little, insignificant, 4
παιδεύω: to educate, teach, 3
Πρόδικος, ὁ: Prodicus (ca. 465-395)
φράζω: to point out, tell, indicate, 2
- emphasis (S2949); ἐστίν here means 'are
the case' or 'are true'
τινος: *from...*; gen. of source, indefinite τις
9 ἀκηκόατε: 2p pf. ἀκούω
ὡς ἐγὼ...ἐπιχειρῶ: *that...*; ind. disc.
e1 χρήματα: *money*; obj. of pres. mid.
πράττω—mid. because Socrates allegedly
benefits himself from the teaching
τοῦτο (ἐστίν) ἀληθές: supply verb
ἐπεὶ: (*I say this*) *since*; Socrates explains
why he just said that he is not paid
καὶ τοῦτό γέ: *this indeed*; καὶ...γέ often
emphasize the intervening word (i.e. 'and
...indeed'); here, καὶ is adverbial
2 εἴ τις οἶός τ' εἴη: (*namely*) *if...should...*; in
apposition to τοῦτό in ind. disc.; 3s opt.
εἰμί in a mixed condition; οἶός τε εἰμί 'be to
sort to' is a common idiom for 'be able'
3 Γοργίας τε ὁ Λεοντίνος: *Gorgias of
Leontini*; i.e. *sophists of the late 5th century*
Πρόδικος ὁ Κεῖος: *Prodicus of Ceos*
Ἱππίας ὁ Ἡλεῖος: *Hippias of Elis*

Gorgias of Leontini, Sicily (483-375) was a prominent sophist and itinerant teacher of rhetoric, depicted in great detail in Plato's lengthy dialogue *Gorgias*. **Prodicus of Ceos (465-495)** came to Athens as an ambassador from Ceos and taught philosophy and linguistics as well as rhetoric. Plato often depicts him favorably and even claims that Prodicus instructed Socrates. **Hippias of Elis** (late 5th c.), a polymath who taught 'arithmetic, astronomy, geometry, music, and poetry' (Prt. 318e), is satirized by Plato in the *Protagoras*.

Ἡλείος. τούτων γὰρ ἕκαστος, ὧ ἀνδρες, οἷός τ' ἐστὶν ἰὼν
 εἰς ἐκάστην τῶν πόλεων τοὺς νέους—οἷς ἔξεστι τῶν ἑαυτῶν 5
 πολιτῶν προῖκα συνεῖναι ᾧ ἂν βούλωνται—τούτους πείθουσι
 τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσιν συνεῖναι χρή- 20
 ματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ ἄλλος ἀνήρ
 ἐστὶ Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἡσθόμην ἐπιδημοῦντα·
 ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς

αἰσθάνομαι: to perceive, feel, learn, realize, 3
 ἀπο-λείπω: to leave, quit, abandon, fail
 δίδωμι: to give, offer, grant, provide, 3
 Ἑλεῖος, -α, -ον: of Elis (place)
 ἐνθάδε: hither, here; thither, there, 5
 ἔξε-εστι: it is allowed, is possible, 3
 ἐπεὶ: when, after; since, because, 5
 ἐπι-δημέω: to be in town, live at home
 Πάριος, -α, -ον: of Paros, 2
 πολίτης, ὁ: citizen, 3
 προῖκα: freely

4 οἷός τ' ἐστὶν (πείθειν): add the inf. with
 τοὺς νέους as object; the construction
 changes abruptly mid-sentence; for οἷός τε
 εἰμί, see note for e2
 ἰὼν: pres. pple ἔρχομαι
 5 πόλεων: gen. pl. πόλις
 οἷς: for whom...; relative, dat. of interest
 τῶν...πολιτῶν: among...; partitive gen.
 best translated following the relative ᾧ
 below; ἑαυτῶν is gen. possession
 modifying τῶν πολιτῶν
 ᾧ ἂν βούλωνται (συνεῖναι): with
 whomever...; (τουτῷ) ᾧ, 'with (this
 one) with whomever,' a general relative
 clause with ἂν + subj. and dat. of
 compound verb; the missing antecedent
 would be dat. of compound verb συνεῖναι
 6 τούτους: i.e. τοὺς νέους; the sentence
 resumes with a new construction
 πείθουσι... συνεῖναι...καὶ...προσειδέναι:

προσ-έρχομαι: to come or go to, approach, 2
 πρόσ-οἶδα: to know, acknowledge in
 addition; + χάριν, be grateful
 σοφιστής, ὁ: sophist
 σύν-ειμι: to be with, associate with (dat.), 6
 συν-ουσία, ἡ: association, company
 σφεῖς: they
 τελέω: to pay; complete, accomplish
 τυγχάνω: to chance upon, attain; happen, 9
 χάρις, χάριτος, ἡ: gratitude, thanks, favor

main verb; Gorgias and the other sophists
 are the subject
 α1 ἀπολιπόντας: aor. pple with τούτους
 σφίσιν: with themselves; i.e. the sophists
 dat. pl of compound verb; σφεῖς is an ind.
 reflexive: used to refer to the subject within
 ind. disc. (used only once in this speech)
 χρήματα: money
 2 προσειδέναι: inf. + χάριν is an idiom for
 'be grateful'
 ἐπεὶ: (I say this) since; Socrates explains
 why he just said what he said
 καὶ: also; adv.
 ἐστὶ: there is
 3 ὃν: whom...; relative
 ἡσθόμην: 1s aor. mid.
 4 ἔτυχον: happened to + complementary
 pple; 3p aor. τυγχάνω
 ἀνδρὶ: to...; dat. of compound verb
 ὃς τετέλεκε: relative clause with pf. τελέω

φημί, φήσω ¹ , ἔφησα: to claim, 39				ἡμί: to say, 3 (used on pp. 12-13)			
Present		Imperfect		Present		Imperfect	
1 st	φημί ⁹	φαμέν	ἔφην ¹	ἔφαμεν	ἡμί	--	ἦν ²
2 nd	φῆς ⁷	φατέ	ἔφησθα ¹	ἔφατε	--	--	--
3 rd	φῆσιν ⁹	φασί(ν) ²	ἔφη ²	ἔφασαν	ἡσί	--	ἦ ¹
Pres Subj.		Pres. Opt.		Pres. inf.			
1 st	--	--	φαίην ²	--	φάναι ²	ἡμί is inserted in the middle of a clause to indicate direct speech. Note that φημί is used in the impf. but not in the aorist.	
2 nd	--	φητέ ²	--	--	--		
3 rd	φῆ ¹	--	--	--	--		

πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλία τῷ Ἱππονίκου· τοῦτον 5
 οὖν ἀνηρόμην—ἐστὸν γὰρ αὐτῷ δύο υἱεῖ—“ὦ Καλλία,” ἦν
 δ' ἐγώ, “εἰ μὲν σου τῷ υἱεῖ πῶλῳ ἢ μόσχῳ ἐγενέσθην,
 εἵχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ μισθώσασθαι ὃς
 ἔμελλεν αὐτῷ καλῶ τε κάγαθῶ ποιήσῃν τὴν προσήκουσαν b
 ἀρετὴν, ἦν δ' ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν·
 νῦν δ' ἐπειδὴ ἀνθρώπῳ ἐστὸν, τίνα αὐτοῖν ἐν νῷ ἔχεις
 ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης
 τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν; οἶμαι γὰρ σε ἐσκέφθαι 5
 διὰ τὴν τῶν υἱῶν κτήσιν. ἔστιν τις,” ἔφην ἐγώ, “ἢ οὐ;”

ἀν-έρομαι: to ask, inquire

ἀνθρώπινος, -ῆς, -όν: of a human, human, 4

γεωργικός, -ῆς, -όν: of farming; *noun* farmer

δύο: two, 3

ἐπει-δή: since, because, when, after, 7

ἐπιστάτης, ὁ: overseer (one standing over), 2

ἐπιστήμων, -οντος: knowing, skilled in +gen

ἡμί: to say, 3

ἵππικός, -ῆς, -όν: of a horse; *noun* horseman, 3

Ἱππονίκος, ὁ: Hipponicus

Καλλίας, ὁ: Callias, 2

κτήσις, -εως, ἡ: possession, acquisition, 2

λαμβάνω: to take, receive, catch, grasp, 9

μισθῶ, ὁ: to hire

μόσχος, ὁ: young bull, calf

νοῦς, ὁ: mind, sense, attention, 3

πλείων, πλέων (-ονος) ὁ, ἡ: more, 5

πολιτικός -ῆς, -όν: of a citizen; political, 7

προσ-ήκω: be fitting, be proper

πῶλος, ὁ, ἡ: foal, young horse; colt, filly

σκέπτομαι: to examine, consider, look at, 3

συν-πᾶς, -πᾶσα, -πᾶν: all together, whole

5 πλείω: πλείο(ν)α, modifies χρήματα

Καλλία τῷ Ἱππονίκου: *Callias, son of Hipponicus*; a wealthy Athenian; dat. in apposition to ἀνδρὶ

6 ἀνηρόμην: 1s aor.

ἐστὸν: *there are*; dual 3p. pres. εἰμί

αὐτῷ: dat. of possession, translate as a

simple dative or with the verb: ‘X has’

ὦ Καλλία: vocative, dir. address

ἦν: 1s impf. ἡμί

7 εἰ...ἐγενέσθην, εἵχομεν ἂν: *if...had been..., would...;* a mixed contrary to fact condition (εἰ aor., impf.); dual 3p aor. γίγνομαι, ‘be born,’ the dual ending is -σθην; ἔχω + inf. often means ‘is able’

τῷ υἱεῖ: υἱε-ε, dual nom. 3rd decl.

πῶλῳ ἢ μόσχῳ: dual nom. pred. 2nd decl.

8 αὐτοῖν: *over...;* dual dat. of compound adj.

or substantive: ‘the two’ or ‘them two’

ὃς ἔμελλεν ποιήσῃν: *who...;* μέλλω + fut.

inf. expressing purpose; fut. ποιήσῃν

should be translated as a pres. inf. and

governs a double acc.

b1 αὐτῷ: dual acc. obj.; see a8 for translation

καλῶ τε κα(ὶ) ἀγαθῶ: dual acc. predicate;

καλὸς κάγαθός, ‘the fine and the good,’ is a common expression used to describe the aristocratic ideal

τὴν προσήκουσαν ἀρετὴν: *in respect to...;* acc. of respect; pres. ppl which often means ‘fitting,’ ‘becoming,’ ‘appropriate’

2 ἦν δ' ἂν οὗτος: *and this one would be...;*

second verb in the apodosis of the contrary

to fact starting in a7; 3s impf. εἰμί

ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν

(τις): *either...or...;* both partitive gen.

3 νῦν δ(ὲ) *but, as it is*; a common adversative

following a contrary to fact condition

ἀνθρώπῳ ἐστὸν: *(the two)...*; dual nom.

pred. and dual 3p εἰμί

τίνα: *which...?;* interrogative, acc. τίς

αὐτοῖν: *over...;* dual dat. of compound

ἐπιστάτην or dat. of interest (for...)

ἐν νῷ: dat. place where, νοῦς

4 τῆς ἀνθρωπίνης...πολιτικῆς: in the

attributive position modifying ἀρετῆς

5 σε ἐσκέφθαι: *that...;* ind. disc., pf. mid. inf.

διὰ: *on account of...*

6 ἔφην: 1s impf. φημί

“πάνυ γε,” ἢ δ’ ὅς. “τίς,” ἦν δ’ ἐγώ, “καὶ ποδαπός, καὶ πόσου διδάσκει,” “Εὐήνος,” ἔφη, “ὦ Σώκρατες, Πάριος, πέντε μνών.” καὶ ἐγὼ τὸν Εὐήνον ἐμακάρισα εἰ ὡς ἀληθῶς ἔχοι ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν εἰ ἡπιστάμην ταῦτα· ἀλλ’ οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

ὑπολάβοι ἂν σὺν τις ὑμῶν ἴσως· “ἀλλ’, ὦ Σώκρατες, τὸ σὸν τί ἐστι πρᾶγμα; πόθεν αἱ διαβολαί σοι αὐται γεγόνασιν; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν,

ἀβρύνομαι: to live luxuriously, put on airs
ἀληθῶς: truly, 3

γοῦν (γε οὖν): at any rate; *reply*: yes, well, 3

δῆ-που: perhaps, I suppose, surely, 8

ἐμμελῶς: reasonably (priced), in tune

ἔπειτα: then, next, secondly, 7

ἐπίσταμαι: to know (how), understand. 7

Εὐήνος, ὁ: Evenus, 2

ἡμί: to say, 3

καλλύνω: to beautify; *mid.* pride oneself (in)

μακαρίζω: to deem blessed or happy

μνᾶ, μνᾶς, ἡ: mina (=100 drachmae), 3

7 πάνυ γε: *quite so*; very common reply

ἢ δ’ ὅς: 3s impf. ἡμί; ὅς is a demonstrative:

‘this/that one’ or just ‘he’ as it is in epic

ἦν: 1s impf. ἡμί

τίς...καὶ ποδαπός (ἐστίν): add verb

8 πόσου: *for...*; interrogative, gen. of price

ἔφην: 1s impf. φημί

9 πέντε μνών: *for...*; gen. of price

εἰ...ἔχοι: *if he had...*; pres. opt.; the verb

ἐμακάρισα implies ind. disc. (i.g. ‘deemed

that he was happy’) and a subordinate verb

in ind. disc. can become opt. in secondary

seq. (ἔχοι) or remain indicative (διδάσκει);

one expects both to be opt. or both to be

indicative but there is no parallelism here

ὡς ἀληθῶς: *truly*; lit. ‘thus truly’

καὶ αὐτὸς: adv. and 1s intensive

c2 ἐκαλλυνόμεν...ἡβρυνόμεν ἂν εἰ

ἡπιστάμην: *I would...would...if I knew...*;

contrary to fact (εἰ impf mid., ἂν impf mid.)

Πάριος, -α, -ον: of Paros, 2

πέντε: five

περιττός -ῆ -όν: extraordinary, remarkable

πο-δαπός: from what country?, whence?

πό-θεν: from where, whence

πόσος, -α, -ον: how much, many or great, 4

πραγματεύομαι: to exert oneself at, *pf.* be

labored at, worked out, 2

σός, -ή, -όν: your, yours, 3

τέχνη, ἡ: art, skill, craft, 2

ὑπο-λαμβάνω: to take up, reply; suppose, 5

φήμη, ἡ: rumor; divine utterance, 2

3 ἀλλ(ᾶ)...γάρ: *but in fact*; γάρ explains the adversative: ‘but (it is not the case) for...’

4 υπολάβοι ἂν: *would...*; potential aor. opt.;

i.e. ‘reply’ or ‘take up’ in a conversation

ἀλλὰ: *well*; often used at the beginning of

speeches in opposition to what was said

5 τί ἐστι (τὸ σὸν) πρᾶγμα: *what...*; τὸ σὸν

is placed at the beginning for emphasis

σοι: *against...*; ; dat. of compound noun or

simple dat. of interest (for...)

αὐται: intensive

γεγόνασιν: 3p pf. γίγνομαι

6 οὐ...δήπου: *surely...not*; ‘not... I suppose,’

in incredulity or surprise, as in 17c4

σοῦ γε...πραγματευομένου: gen. abs.; γε

is intensive emphasizing the entire abs.

οὐδὲν...περιττότερον: acc. obj. and

comparative adj.; τῶν ἄλλων is masc. gen.

of comparison (i.e. people, not things)

7 γέγονεν: pf. γίγνομαι

3 Idioms 1. ἔχω + adv.¹⁴ → to be + adj.

2. ἔχω + inf.⁵ → to be able

3. ἔχω + obj./inf.¹ → to know

οὕτως ἔχει it is so

ἔχω εἰπεῖν I am able to say

ἔχω τι λέγειν I know what I am saying

εἰ μή τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί. λέγε οὖν ἡμῖν τί
 ἐστίν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν". ταυτί μοι d
 δοκεῖ δίκαια λέγειν ὁ λέγων, κἀγὼ ὑμῖν πειράσομαι ἀπο-
 δεῖξαι τί ποτ' ἐστὶν τοῦτο ὃ ἐμοὶ πεποιήκεν τό τε ὄνομα
 καὶ τὴν διαβολήν. ἀκούετε δῆ. καὶ ἴσως μὲν δόξω τισὶν
 ὑμῶν παίζειν· εἰ μέντοι ἴσ τε, πᾶσαν ὑμῖν τὴν ἀλήθειαν 5
 ἐρώ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι' οὐδὲν ἄλλ' ἢ διὰ
 σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποῖαν δὲ σοφίαν
 ταύτην; ἥπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία· τῷ ὄντι γὰρ
 κινδυνεύω ταύτην εἶναι σοφός. οὔτοι δὲ τάχ' ἄν, οὓς ἄρτι

ἀλήθεια, ἡ: truth, 8

ἀλλοῖος, -α, -ον: of another kind, different
 ἀνθρώπινος, -η, -ον: of a human, human, 4
 ἀπο-δείκνυμι: to point out, demonstrate

ἄρτι: just, exactly; just now, 2

αὐτο-σχεδιάζω: to act or speak off-hand

8 εἰ μή τι ἔπραττες: *unless you were...*;
 protasis of a pres. contrary to fact (εἰ impf.)
 ἢ: clause of comparison as often follows
 forms of ἄλλος

λέγε: *keep..., continue...*; pres. imperative
 of continuous action

τί ἐστίν: ind. question

d1 ἵνα μὴ...αὐτοσχεδιάζωμεν: *so that we
 may...*; neg. purpose with 1p pres. subj.
 ταυτί: *these here things*; ταῦτα-ι, the
 deictic iota adds emphasis to the pronoun

2 ὁ λέγων: *the one...*; pple

κἀγώ: κα(ι) ἐγώ, crasis

ἀποδείξαι: complementary aor. inf.

πειράσομαι: fut. mid.

3 τί ποτ(έ): *what in the world...?*; a common
 idiom expressing impatience or surprise
 ἐμοί: *for...*; dat. interest

πεποιήκεν: 3s pf. ποιέω

τὸ ὄνομα: (*this*) reputation; 'name'

κινδυνεύω: run the risk of, be likely to (inf), 9

παίζω: to be playing, play, jest, 2

πειράω: to try, attempt, endeavor, 4

ποῖος, -α, -ον: of some sort or kind

τάχα: perhaps; quickly, 5

4 δῆ: *just*; typical emphatic with imperatives
 or possibly resumptive: 'now'
 τισίν: dat. pl. of reference (point of view);
 indefinite τις, 'some'

5 ἴστε: pl. imperative οἶδα

6 ἐρώ: ἐρέω, fut. λέγω

δι(ἄ) οὐδὲν ἄλλ(ὸ): *on account of...*

ἢ: clause of comparison as often follows
 forms of ἄλλος

τοῦτο τὸ ὄνομα: as in l. 3 above

7 ἔσχηκα: 1s pf. ἔχω, 'acquire'

δῆ: *just, precisely*; as often with pronouns
 ποῖαν δὲ σοφίαν ταύτην: nom. attracted
 into the acc. of the preceding σοφίαν; in
 translation add a linking verb ἐστίν

8 ἥπερ: *the very thing which...*; in reply
 τῷ ὄντι: *in reality*; dat. of manner

9 ταύτην: *in...*; acc. of respect

οὔτοι: such as Evenus noted in 20b7-c3

οὓς...: relative, acc. pl.

Irregular forms: Note in particular the aspirated accent on εἶς, the dual gen. δυοῖν, the masc. acc. sg. Σωκράτη, and neut. pl. ἀληθῆ.

	3-1-3 adj.	dual forms	3 rd decl. εσ-stem	3 rd decl. εσ-stem neuter adj.
Nom.	εἶς ⁴ μίαι ¹ ἓν	δύο ²	Σωκράτης ⁶	ἀληθές ² ἀληθῆς ⁵ (ε-α)
Gen.	ένός μιᾶς ένός	δυοῖν ¹	Σωκράτους ¹ (ε-ος)	ἀληθοῦς (ε-ος) ἀληθῶν
Dat.	ένί ¹ μιᾷ ένί	δυοῖν	Σωκράτει (ε-ι)	ἀληθεῖ (ε-ι) ἀληθέσι(ν)
Acc.	ἔνα ¹ μίαν ¹ ἔν ³	δύο	Σωκράτη ⁵ (ε-α)	ἀληθές ⁷ ἀληθῆ ¹⁰ (ε-α)
Voc.			Σώκρατες ⁶	

ἔλεγον, μείζω τινὰ ἢ κατ' ἄνθρωπον σοφίαν σοφοὶ εἶεν, ἢ ε
 οὐκ ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ'
 ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καὶ
 μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδ' εἰ δόξω τι
 ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, 5
 ἀλλ' εἰς ἀξιόχρεων ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ
 ἐμῆς, εἰ δὴ τίς ἐστὶν σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι
 τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἵστε που. οὗτος
 ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε 21
 καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε.

ἀνα-φέρω: to refer, attribute, report
 ἀξιό-χρεως, -εων: trustworthy, credible, 2
 Δελφοῖ, οἱ: Delphi, 2
 ἐπίσταμαι: to know (how), understand, 7
 ἐταῖρος, ὁ: comrade, companion, mate, 3
 θορυβέω: to make an uproar, disturbance, 7
 κατ-έρχομαι: come back or down, return
 μάρτυς, μάρτυρος. ὁ, ἡ: a witness, 6
 μείζων, μείζον: larger, greater, 4

e1 ἔλεγον: 1s
 μείζο(ν)α τινὰ (σοφίαν): *in some...*;
 acc. of respect with acc. sg. comparative
 ἢ (1): *than...*
 κατ' ἄνθρωπον: *in a human*
 (ἂν)...εἶεν: *would...*; 3p potential opt. εἰμί
 the ἂν occurs at the beginning of the clause
 ἢ (2): *or*
 2 ἔχω: *know*; 'grasp'
 τί λέγω: ind. deliberative question with 1s
 pres. subj.; deliberatives are often translated
 'I am to X' or 'I should X'
 δὴ: *certainly*; emphatic with οὐ
 ἔγω-γε: *I for my part, I at least*
 3 φησὶ: *claims (that I do)*; 3s pres. φημί
 ἐπὶ διαβολῇ τῇ ἐμῇ: *for...*; purpose
 4 μοι: *for...*; dat. of interest or ethical dat.
 to elicit the audience's interest: 'please'
 μὴ θορυβήσητε: *Don't...*; prohibitive subj.
 (μὴ + aor. subj.)
 μηδ(έ): *not even*; adv.
 εἰδὼ δόξω: *if...*; 1s aor. subj.; a fut. more
 vivid (εἰδὼ subj., fut.) where the apodosis is
 replaced with a prohibitive subj.
 τι μέγα: *something boastful*
 5 ἐρῶ: *έρεω*, fut. λέγω

μη-δέ: not even, nor; but not, 8
 παρ-έχω: to provide, furnish, supply, 8
 πλῆθος, -εος, τό: multitude; majority, 3
 που: anywhere, somewhere; I suppose, 7
 συν-φεύγω: to flee together or along with
 φυγῇ, ἡ: flight, escape, exile, 2
 Χαιρεφῶν, Χαιρεφῶντος, ὁ: Chaerephon, 2
 ψεύδομαι: to deceive with lies; *mid.* lie, 6

ἐμὸν (εἶναι) τὸν λόγον ὃν ἂν λέγω: *that*
the account...; ind. disc., ἐμὸν is a pred.
 ὃν ἂν λέγω: *whatever...*; general relative
 clause with ἂν + 1s pres. subj.
 6 εἰς ἀξιόχρεων ὑμῖν τὸν λέγοντα ἀνοίσω
 (τὸν λόγον): *I will refer (the account) to*
a speaker (being) trustworthy to you;
 ἀξιόχρεων is predicative acc.
 τῆς ἐμῆς (σοφίας): *of...*; object gen. with
 μάρτυρα
 7 εἰ δὴ τίς ἐστὶν σοφία καὶ οἷα: *whether*
indeed there is any wisdom and what sort (it
is); ind. question governed by μάρτυρα
 μάρτυρα: *as...*; predicative
 8 τὸν ἐν Δελφοῖς: prepositional phrase in the
 attributive position modifying τὸν θεόν; i.e.
 Apollo; (note: the city is pl. in form)
 ἵστε: 2s pf. οἶδα (pres. in sense)
 a1 ἦν: 3s impf. εἰμί
 ἐκ νέου: *from childhood*
 ὑμῶν τῷ πλήθει ἐταῖρός: *supporter of the*
democratic faction; 'a companion to the
 majority of you'
 2 τὴν φυγὴν: i.e. in exile when Sparta set up
 the rule of the 30 Tyrants in 404 BC
 κατήλθε: aor., i.e. from exile (403 BC)

καὶ ἵστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὃ τι ὁρμήσειεν.
καὶ δὴ ποτε καὶ εἰς Δελφοῦς ἐλθὼν ἐτόλμησε τοῦτο μαντεύ-
σασθαι—καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες—ἤρετο γὰρ 5
δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνείλεν οὖν ἡ Πυθία μηδένα
σοφώτερον εἶναι. καὶ τούτων περὶ ὁ ἀδελφὸς ὑμῖν αὐτοῦ
οὔτοσὶ μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

σκέψασθε δὴ ὧν ἔνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδά- b
ξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας
ἐνεθυμούμην οὕτως· “τί ποτε λέγει ὁ θεός, καὶ τί ποτε
αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν σύνοιδα

ἀδελφός, ὁ: brother, 8

ἀν-αίρέω: to take up, raise; destroy, 2

αἰνίττομαι: to pose a riddle/puzzle, hint at, 2

Δελφοῖ, οἱ: Delphi, 2

ἔνεκα: for the sake of, for (+gen.), 5

ἐν-θυμέομαι: to take to heart, ponder, 2

ἐπει-δή: since, because, when, after, 7

ἔρομαι: to ask, inquire, question, 2

θορυβέω: to make an uproar, disturbance, 7

μαντεύομαι: to prophesy, consult an oracle, 2

μαρτυρέω: to bear witness, give evidence

ὅ-θεν: from where, from which

ὁρμάω: to set in motion; set out, begin

οὕτως: in this here way, thus, so, 4

Πυθία, ἡ: Pythia (priestess of Apollo)

σκέπτομαι: to examine, consider, look at, 3

σμικρός, -ά, -όν: small, little, 5

σύν-οιδα: be conscious of, know with, 3

σφοδρός, -όν: impetuous, vehement, 2

τελευτάω: to end, complete, finish; die, 5

τολμάω: to dare, venture, endure, 3

Χαιρεφῶν, Χαιρεφῶντος, ὁ: Chaerephon, 2

a3 καὶ...δὴ: *and of course*; δὴ expresses what is natural and obvious (S2841)

ἵστε: 2s pf. οἶδα (pres. in sense)

ἦν: 3s impf. εἰμί

ὡς σφοδρὸς (ἦν): *how...*; ind. question

(or perhaps ind. exclamatory sentence);

ind. interrogative adv. ὡς, ‘how,’ modifies

σφοδρὸς; add a linking verb

ἐφ' ὃ τι ὁρμήσειεν: *for whatever...*; general

relative with 3s aor. opt. in secondary seq.;

ἐπί + neut acc. ὅστις

4 καὶ δὴ...καί: *in particular*; ‘and indeed also’

ἐλθὼν: aor. pplē ἔρχομαι

5 ὅπερ λέγω: *just as...*; ‘in respect to the

very thing which...’ relative, acc. of respect

μὴ θορυβεῖτε: neg. imperative

ἤρετο: aor. mid.; Chaerephon is subject

6 δὴ: *then, now*; resumptive

εἴ...εἴη σοφώτερος: *whether...was*; ind.

question, opt. replacing pres. ind. in

secondary seq.; here with gen. comparison

ἀνείλεν: aor. ἀν-αίρέω (ἐλ); i.e. in reply

μηδένα σοφώτερον εἶναι: *that...*; ind. disc.

μή is used instead of οὐ in ind. disc. making

an emphatic declaration

7 τούτων περὶ: περὶ τούτων, the position of

the accent on the first syllable indicates

anastrophe (inverted word order),

ὑμῖν: *for...*; dat. interest

αὐτοῦ: i.e. Chaerephon’s

8 οὔτοσ-ι: *this here*; the deictic iota suggests

that Socrates is pointing to this brother,

i.e. Chaerecrates, in the audience

ἐκεῖνος τετελεύτηκεν: i.e. Chaerephon;

pf. act.

b1 σκέψασθε: aor. imper.

δὴ: *just*; typical emphatic with imperatives

2 μοι: *for...*; dat. of interest

γέγονεν: pf. γίγνομαι

οὕτως-ι: *in just this way*

τί ποτε...λέγει: *what in the world...mean?*;

an idiom expressing impatience or surprise

3 δὴ: *indeed, of course*; emphatic with ἐγὼ

οὔτε μέγα οὔτε σμικρὸν: *neither much nor*

a little; adverbial acc.

σύνοιδα ἐμαυτῷ: *I am conscious that (I)*;

‘know with myself,’ dat. of compound verb;

οἶδα governs pplē εἰμί (equiv. to ind. disc.)

ἐμαντῶ σοφὸς ὢν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώ- 5
 τaton εἶναι; οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις
 αὐτῶ.” καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει·
 ἔπειτα μόγισ πάνυ ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπό-
 μην. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, ὥς
 ἐνταῦθα εἶπερ που ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῶ 6
 χρησμῶ ὅτι “οὐτοσί ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα.”
 διασκοπῶν οὖν τοῦτον—ὀνόματι γὰρ οὐδὲν δέομαι λέγειν,
 ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι

ἀ-πορέω: to be at a loss; be perplexed, 3
 ἀπο-φαίνω: to show, declare, present, 3
 δῆ-που: perhaps, I suppose, surely, 8
 δια-σκοπέω: to examine or consider well
 ἐλέγχω: cross-examine, question; refute, 6
 ἔπειτα: then, next, secondly, 7
 ζήτησις, -εως, ἡ: inquiry, investigation, 2
 θέμις, ἡ: right, righteous, custom
 μαντεῖον, τό: oracle, 2

5 τί...ποτε: *what in the world...?*; idiom,
 expressing impatience or surprise; once
 more, translate λέγει as ‘means’
 ἐμὲ σοφώτατον εἶναι: *that...; ind. disc.*
 6 οὐ...δήπου: *surely...not; ‘not... I suppose,’*
 in incredulity or surprise, as in 17c4, 20c6
 θέμις (ἐστίν): *(it is)...*; impersonal
 7 αὐτῶ: *for...; dat. interest, i.e. Apollo*
 πολὺν...χρόνον: *for...; acc. duration*
 ἠπόρουν: 1s impf.
 τί ποτε λέγει: see l. 5 above; ind. question
 8 πάνυ: modifying μόγισ
 ἐπὶ: *to...*
 αὐτοῦ: i.e. Apollo, objective gen.
 ἐτραπόμην: aor. mid. τρέπω
 9 ἦλθον: 1s aor. ἔρχομαι
 τῶν δοκούντων: *of (those)...*; pple
 ὥς...ἐλέγξων...ἀποφανῶν: *in order*

μόγισ: with difficulty, scarcely, hardly, 2
 πολιτικός -ῆ -όν: of a citizen; political, 7
 που: anywhere, somewhere; I suppose, 7
 σκοπέω: to examine, consider, look at, 4
 τρέπω: to turn, 2
 φάσκω: to claim, say, affirm, 3
 χρησμός, -οῦ, ὁ: oracle, oracular reply, 5
 ψεύδομαι: to deceive with lies; *mid. lie*, 6

to...; ‘so as intending to...’ ὥς + fut. pple
 (both nom. sg.) expressing purpose
 c1 ἐνταῦθα εἶπερ που: *there, if anywhere*
 2 οὐτοσί: *this here one; i.e. the person he is*
 examining
 ἐμοῦ: gen. of comparison
 δ(ἐ): *but; adversative*
 ἔφησθα: 2s impf. φημί
 3 τοῦτον: *this one; i.e. the τινα τῶν*
 δοκούντων σοφῶν εἶναι above
 ὀνόματι: *by...; dat. of respect*
 οὐδέν: *not at all; adv. acc. (inner acc. ‘have*
no need or want’)
 λέγειν: *to call (him)*
 4 ἦν δέ: *but he was...; impf.*
 πρὸς ὃν: *to...; relative clause*
 τοιοῦτόν τι: *a certain sort of thing; i.e. as*
 follows

Translate an optative either (1) with a modal verb (would, should, may, might) or (2) in the past tense (secondary sequence, past general). Present and aorist differ in aspect, not in tense.

Potential opt. (ἅν opt.) ⁵⁶	ἅν ποιοῖς	you <i>would/might/could</i> do
Future less vivid (εἰ opt., ἅν opt.) ¹²	εἰ ποιοῖς, εἴ ἅν ποιοῖς.	If you <i>should</i> do, you <i>would</i> do well.
Optative of wish ⁶	τοῦτο ποιοῖς	<i>May</i> you do/ <i>Would that</i> you do
Purpose in secondary seq. ⁴	ἵνα εὖ ποιοῖς	so that you <i>might</i> do well
<u>but</u> secondary seq. ¹⁰ & past general ⁵	ἔφη ὅτι εὖ ποιοῖς	she said that <i>he was doing</i> well
clauses (condition, relative, etc.)	εἰ ποιοῖς, εἴ ἐποιεῖς	If ever you <i>did</i> this, you <i>did</i> well.

ἐπαθον, ὦ ἄνδρες Ἀθηναῖοι, καὶ διαλεγόμενος αὐτῷ—ἔδοξε 5
 μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς
 ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κᾷπειτα ἐπειρώ-
 μην αὐτῷ δεικνύναι ὅτι οἶοιτο μὲν εἶναι σοφός, εἴη δ' οὐ.
 ἐντεῦθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· d
 πρὸς ἑμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι τούτου μὲν τοῦ
 ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν
 οὐδέτερος οὐδὲν καλὸν κἀγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν
 οἶεταί τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, 5
 οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ

ἀπ-έρχομαι: to go away, depart, 5

ἀπ-εχθ(άν)ομαι: to become hateful to (dat), 4

γοῦν (γε οὖν): at any rate; *reply*: yes, well, 3

δείκνυμι: to point out, show

δια-λέγομαι: to converse with, discuss, 8

ἐντεῦθεν: from here, hence; as a result, 4

ἔοικα: to seem, seem likely, be like (dat.), 5

5 ἐπαθον: 1s aor. πάσχω

αὐτῷ: *with*...; dat. of association

6 δοκεῖν μὲν...εἶναι δ': *to seem on the one hand...but to be on the other hand*...; μὲν...

δέ mark a strong contrast

ἄλλοις τε πολλοῖς ἀνθρώποις...ἑαυτῷ: *to*...; dat. of reference (i.e. in the eyes of...)

7 εἶναι δ' οὐ: ellipsis; assume ἔδοξε σοφός

κα(ι) ἔπειτα: crasis

ἐπειρώμην: *would*..., *used to*...; customary impf. mid. α-contract verb + pres. inf.

8 ὅτι οἶοιτο μὲν...εἴη δ': *that*...; ind. disc.

with opt. οἶομαι, εἴμ in secondary seq.

(translate as impf.); μὲν...δέ mark the same strong contrast as in line 6 above

d1 ἐντεῦθεν: *as a result*; 'hence'

τῶν παρόντων: *of (those)*...; partitive

gen. pple.

2 πρὸς ἑμαυτὸν: with ἐλογιζόμην

δ(έ) οὖν: *but at any rate*; or 'but anyhow,'

ἔπειτα: then, next, secondly, 7

κινδυνεύω: run the risk of, be likely to (inf), 9

λογίζομαι: to calculate, count, consider, 2

οὐδέτερος, -α, -ον: neither, not either, 2

πάρ-εimi: to be near, be present, be at hand, 4

πειράω: to try, attempt, endeavor, 4

σμικρός, -ά, -όν: small, little, 5

(S2959); οὖν is confirmatory in contrast to what was expressed in the previous line

2 ἀπιών: (*while*)...; pres. pple ἀπέρχομαι τούτου μὲν τοῦ ἀνθρώπου: *than*...; gen. of comparison

4 οὐδὲν: *anything*; positive after οὐδέτερος καλὸν κα(ι) ἀγαθόν: *fine and good*; a common expression for an aristocratic ideal εἰδέναι: inf. οἶδα

5 οὐκ εἰδώς: (*although*)...; nom. pple οἶδα ὥσπερ οὖν: *just as certainly*...; οὖν is confirmatory after the relative adv. (S2956)

6 οὐδὲ οἶομαι (εἰδέναι): *not even*...; adv., ellipsis (supply inf.)

τούτου: gen. of comparison, i.e. the interlocutor whom Socrates just left γε: *at least*; restrictive (i.e. not wiser than all but wiser than this guy at least)

σμικρῷ τινι αὐτῷ τούτῳ: *in this small thing itself*; dat. of respect; intensive

Articular infinitives²⁵ are substantives found only in the 2nd decl. neut. sg. and are translated as gerunds (verbal nouns) in English. The infinitive can be any tense, governs the negative μή, and can govern an acc. subject. In English, the subject of the gerund is a possessive.

Nom. τὸ λέγειν τὰ ἀληθῆ *speaking the truth*

Gen. τοῦ λέγειν τὰ ἀληθῆ *of speaking the truth*

Dat. τῷ λέγειν τὰ ἀληθῆ *by speaking the truth*

Acc. τὸ λέγειν τὰ ἀληθῆ *speaking the truth*

τὸ ἐμὲ λέγειν τὰ ἀληθῆ
my speaking the truth

σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι. ἐντεῦθεν
ἐπ’ ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι καί
μοι ταῦτα ταῦτα ἔδοξε, καὶ ἐνταῦθα κάκύνω καὶ ἄλλοις ε
πολλοῖς ἀπηχθόμην.

μετὰ ταῦτ’ οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν [καὶ]
λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμην, ὅμως δὲ ἀναγκαῖον
ἔδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιείσθαι—ἰτέον 5
οὖν, σκοποῦντι τὸν χρησμὸν τί λέγει, ἐπὶ ἅπαντας τοὺς τι
δοκούντας εἰδέναι. καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι— 22
δεῖ γὰρ πρὸς ὑμᾶς τάληθῇ λέγειν—ἡ μὴν ἐγὼ ἔπαθόν τι

αἰσθάνομαι: to perceive, feel, learn, realize, 3
ἀναγκαῖος, -α, -ον: necessary, inevitable, 2
ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
ἀπ-εχθ(άν)ομαι: to become hateful to (dat), 4
δεῖδω: to fear; δέδια (pf. with pres. sense), 7
ἐντεῦθεν: from here, hence; as a result, 4
ἐφεξῆς: in succession, in a row, in order
ἦ: in truth, truly (begins open question), 3
ἰτέος, -ον: to be advanced, to be gone

κύων, κυνός, ὁ: a dog
λυπέω: cause pain or grief; *mid.* grieve, 3
μῆν: truly, indeed, surely
νῆ: (yes) *by* + acc. (in an oath), 4
ὅμως: nevertheless, however, yet, 5
πλείστος, -η, -ον: most/very many/greatest, 7
σκοπέω: to examine, consider, look at, 4
χρησμός, -οῦ, ὁ: oracle, oracular reply, 5

7 ὅτι: (namely) *that*...; in apposition to dat.
ἂ μὴ οἶδα: *what*...; ‘(the things) which...’
(ταῦτα) ἂ; the missing antecedent is obj.
of εἰδέναι; μὴ is used instead of οὐ when
the antecedent is indefinite (S2507)
οὐδὲ: *not even*; adv., not a conjunction
εἰδέναι: inf. οἶδα
ἐντεῦθεν: *as a result*; ‘hence’

8 ἐπ(ί): *to*...

ἦα: 1s impf. ἔρχομαι

τῶν...δοκούντων σοφωτέρων εἶναι: *of*

(those)...; partitive gen., pple

ἐκείνου: gen. of comparison; i.e. the
interlocutor from whom he just left

e1 τ(ὰ) αὐτὰ ταῦτα: crasis; αὐτός in the
attributive position means ‘same;’ for
neut. pl. substantives, supply ‘things’

κα(ί) ἐκείνῳ καί: *both...and...*; crasis

2 μετὰ ταῦτ(α): *after*...

ἦα: *would*...; 1s customary impf. ἔρχομαι
[καί]: omit from translation; take the three
participles in a series

4 δεδιώς: pf. act. pple δεῖδω ; pf. denotes a
state rather than an activity: thus, ‘being
X’ rather than ‘having Xed’
τὸ τοῦ θεοῦ: *that of*...; i.e. the oracle
περὶ πλείστου ποιείσθαι: *to consider of the*
greatest (importance); idiom
ἰτέον (ἔστιν ἐμοί): *it must be*...; ‘(it is) to
be...’ impers. verbal adj. + εἰμί expresses
necessity with a dat. of agent (supply ἐμοί);
translate as active: ‘(I) must...’

5 σκοποῦντι: dat. sg. pple agrees with
the missing dat. of agent ἐμοί above

6 τὸν χρησμὸν: proleptic (anticipatory) acc.:
translate as subject of ind. question τί λέγει
ἐπὶ: *to*...

τοὺς τι δοκούντας: (those)...; pple

a1 νῆ τὸν κύνα: likely a euphemism similar
to ‘by Jove’ to avoid invoking an actual god
τάληθῇ: τὰ ἀληθῇ (ἀληθέ-α); i.e. the truth

2 ἡ μὴν: *truly indeed*; a common formula
of affirmation in an oath

ἔπαθον: 1s aor. πάσχω

A **Cognate Accusative** occurs when the object has the same origin as the verb. Often the translation is modified to avoid duplication in English: e.g. ἐγράψατο τὴν γραφὴν, ‘made an indictment,’ (19b1-2) and τι πάθος πεπονθότες ‘suffering such an experience’ (19c4, p. 21).

τοιούτων· οἱ μὲν μάλιστα εὐδοκμοῦντες ἔδοξάν μοι ὀλίγου
 δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν,
 ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες 5
 πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην
 ἐπιδείξαι ὥσπερ πόνους τινὰς πονοῦντος ἵνα μοι καὶ ἀν-
 ἔλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικούς ἦα
 ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγωδιῶν καὶ τοὺς τῶν
 διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ b
 καταληψόμενος ἑμαυτὸν ἀμαθέστερον ἐκείνων ὄντα. ἀνα-
 λαμβάνων οὖν αὐτῶν τὰ ποιήματα ἃ μοι ἔδοκει μάλιστα
 πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν,

ἀ-μαθής, -ές: ignorant, foolish, unlearned, 2
 ἀνα-λαμβάνω: to take up or back, restore, 2
 ἀν-ἔλεγκτος, -ον: irrefutable
 αὐτό-φωρος, -ον: red-handed, self-detected
 δι-ερωτάω: cross-question, cross-examine, 2
 διθυράμβος, ὁ: dithyramb
 ἐν-δεής, -ές: in need of, lacking, deficient
 ἐπι-δείκνυμι: show, demonstrate, point out 4
 ἐπι-εικής, -ές: honorable, reasonable, fair, 3
 εὐ-δοκίμω: to be of good repute, honored, 1
 ζητέω: to seek, look for, investigate, 6
 κατα-λαμβάνω: to seize, lay hold of, find
 μαντεία, ἡ: oracle, response of an oracle, 2

3 οἱ μὲν μάλιστα εὐδοκμοῦντες: *those...*
 ἔδοξάν: aor. δοκέω
 ὀλίγου δεῖν: *almost*; 'to lack from a little'
 inf. abs. (S2012d) (cf. ὡς ἔπος εἰπεῖν, 'so
 to speak'); often δεῖν is omitted to produce
 the common adv. ὀλίγου, 'almost' (17a3)
 4 τοῦ πλείστου: *very much*; 'from the most,'
 gen. of separation with ἐνδεεῖς
 ζητοῦντι: dat. pple modifying μοι
 κατὰ τὸν θεόν: *in accordance with...*
 5 ἄλλοι δὲ δοκοῦντες (εἶναι) φαυλότεροι...:
but other men...; ellipsis, the comparative
 adj. is the pred. of δοκοῦντες (εἶναι)
 (ἔδοξάν) ἐπιεικέστεροι εἶναι: ellipsis, this
 comparative adj. follows (ἔδοξάν) εἶναι
 6 πρὸς τὸ φρονίμως ἔχειν: *in regard to...*;
 articular inf.: translate as a gerund (-ing);
 ἔχω ('holds' or 'is disposed') + adv. is
 often equiv. to εἶμι + pred.
 δεῖ δὴ: δὴ is temporal, 'now,' but the pair
 of homonyms makes it intensive as well
 7 ὥσπερ πόνους τινὰς πονοῦντος: *as it*

πλάνη, ἡ: wandering, 1
 πλείστος, -η, -ον: most/very many/greatest, 7
 ποίημα, -ατος, τό: poem, creation; deed, act
 ποιητής, -οῦ ὁ: poet, creator, 5
 πολιτικός -ῆ -όν: of a citizen; political, 7
 πονέω: to work, toil
 πόνος, ὁ: work, toil
 πραγματεύομαι: to exert oneself, *pf.* be
 labored at, worked out, 2
 τραγωδία, ἡ: tragedy
 φαῦλος, -η, -ον: worthless, of low rank, 4
 φρονίμως: sensibly, prudently

were...; Socrates likens himself to Hercules,
 completing labors; a clause of comparison,
 gen. πονοῦντος agrees with possessive
 ἐμὴν; πόνου is the common word for labors
 ἵνα...γένοιτο: *so that...*; purpose with aor.
 opt. γίγνομαι in secondary seq.
 καὶ: *also*; adv.
 8 ἦα: 3s impf. ἔρχομαι
 ἐπὶ: *to...*
 τοὺς τε...καὶ τοὺς: *both those...and those...*
 in partitive apposition to ποιητὰς
 ὡς...καταληψόμενος: *in order to...*; 'so as
 intending...' ὡς + fut. pple indicates purpose
 b1 ἐπ(ί) αὐτοφώρῳ: *red-handed, in the act*;
 2 ἑμαυτὸν...ὄντα: obj. and complementary
 acc. pple εἶμι, equiv. to ind. disc.
 ἐκείνων: gen. of comparison
 4 αὐτοῖς: dat of agent with pf. pass.
 διηρώτων ἂν: *would/used to...*; ἂν + impf.
 is here customary impf.; 1s α-contract verb
 λέγοιεν: *mean*; ind. question with opt. in
 secondary seq.

ἵν' ἄμα τι καὶ μανθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν 5
 ὑμῶν εἰπεῖν, ὦ ἄνδρες, τάληθ' ὅμως δὲ ῥητέον. ὥς ἔπος
 γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν βέλτιον
 ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνω οὖν αὐτὸ καὶ
 περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, ὅτι οὐ σοφία ποιοῖεν
 ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζοντες ὥσπερ οἱ c
 θεομάντεις καὶ οἱ χρησμοδοί· καὶ γὰρ οὗτοι λέγουσι μὲν
 πολλὰ καὶ καλὰ, ἴσασιν δὲ οὐδὲν ὧν λέγουσι. τοιοῦτόν
 τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες, καὶ
 ἄμα ἡσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τᾶλλα 5

αἰσθάνομαι: to perceive, feel, learn, realize, 3
 αἰσχύνομαι: be ashamed, feel shame, 4
 ἄμα: at the same time; along with (dat.), 3
 ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
 βελτίων, -ον (-ονος): better, 8
 γιγνώσκω: to learn, realize; know, 6
 ἐν-θουσιάζω: to be inspired; inspire
 ἔπος, -εος τό: word; *pl.* poetry, verses, lines 3
 θεόμαντις, -εως, ὁ: seer
 μανθάνω: to learn, understand, 6

5 ἵν(α)...μανθάνοιμι: *so that...might*;
 purpose with 1s opt. in secondary seq.
 καί: also
 παρ(α): *from...*
 6 εἰπεῖν: aor. inf. λέγω
 τάληθ' ἢ: τὰ ἀληθῆ (ἀληθέ-α); i.e. the truth
 ῥητέον (ἔστιν ἐμοί): *it must be...*; '(it is) to
 be...' impers. verbal adj. + εἰμί expresses
 necessity with a dat. of agent (add ἐμοί);
 Translate in the active voice: "(I) must..."
 ὥς ἔπος εἰπεῖν: *so to speak*; 'to speak a
 word,' inf. abs.; a common idiom limiting
 the force of ὀλίγου and here equiv. to
 'almost' or 'nearly' (S2012, cf. 17a4)
 7 ὀλίγου: *almost*; '(to lack) from a little,'
 adv. (gen. of separation) with ἅπαντες
 αὐτῶν: *than...*; i.e. poets; gen. comparison
 ἂν...ἔλεγον: *would...*; ἂν + impf. here
 denotes customary action; 3p impf.
 βέλτιον: comparative adv.
 8 περὶ ὧν: *about which...*; περὶ (τούτων) ἃ,
 acc. attracted into gen. of the antecedent
 ἐπεποιήκεσαν: 3p plpf ποιέω
 ἔγνω: 1s aor.
 καί: also; i.e. both politicians and poets

ὅμως: nevertheless, however, yet, 5
 πάθος, -εος, τό: experience, suffering, 2
 πάρ-ειμι: to be near, be present, be at hand, 4
 ποίησις, -εως, ἡ: creation, creating, making
 ποιητής, -οῦ ὁ: poet, creator, 5
 ῥητέος, -ον: to be said or mentioned
 φαίνω: show; *mid.* appear, seem, 7
 φύσις, -εως ἡ: nature
 χρησμοδός, ὁ: soothe-sayer

9 ἐν ὀλίγῳ (χρόνῳ)
 ὅτι...ποιοῖεν: (*namely*) *that...*; ind. disc. in
 apposition to τοῦτο; 3s opt., secondary seq.
 σοφία: *by...* dat. of cause or means
 c1 ἃ ποιοῖεν: *whatever...*; (ταῦτα) ἃ, general
 relative with opt. in secondary seq.
 φύσει τινι: *by some nature*; dat. of cause;
 τινὶ makes φύσει even more indefinite
 καὶ ἐνθουσιάζοντες: *and by...*; pplē is
 causal in sense; καὶ joins the dat and pplē
 2 καὶ γὰρ: *for in fact*; καί is adv. or 'for...
 also' where adv. καί modifies οὗτοι
 3 πολλὰ καὶ καλὰ: two adjs. describing one
 and the same substantive, add 'things'
 ἴσασιν: 3p pf. οἶδα; translate as pres.
 ὧν: (*of the things*) *which*; (τούτων) ἃ,
 relative attracted into gen. of the antecedent
 τοιοῦτόν τι...πάθος: (*the same*) *certain*
sort of experience; cognate acc.
 4 ἐφάνησαν (παθεῖν): *were shown...*; ellipsis,
 3p aor. pass. + dat. of reference; supply aor.
 inf. πάσχω
 πεπονθότες: pf. act. pplē πάσχω
 5 αὐτῶν οἰομένων...: gen. obj. of ἡσθόμην
 καὶ τὰ (ἅ)λλα: *in other things also*; respect

σοφωτάτων εἶναι ἀνθρώπων ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι ὥπερ καὶ τῶν πολιτικῶν.

τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνας ἦα· ἐμαυτῷ γὰρ συνήδη οὐδὲν ἐπισταμένῳ ὡς ἔπος εἰπεῖν, τούτους δέ γ' ἤδη d ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους. καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ' ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην καί μου ταύτη σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι, ταυτόν μοι ἔδοξαν ἔχειν ἀμάρτημα ὅπερ καὶ οἱ ποιηταὶ καὶ 5 οἱ ἀγαθοὶ δημιουργοί—διὰ τὸ τὴν τέχνην καλῶς ἐξεργά-

ἀμάρτημα, -ατος, τό: failing, error, fault, 2
ἀπ-έρχομαι: to go away, depart, 5
δημιουργός, ό: craftsman, skilled worker, 2
ἐντεῦθεν: from here, hence; as a result, 4
ἐξ-εργάζομαι: perform, accomplish, work
ἐπίσταμαι: to know (how), understand. 7
ἔπος, -εος τό: word; *pl.* poetry, verses, lines 3
εὐρίσκω: to find, discover, devise, invent, 7
καλῶς: well, nobly, 3

6 σοφωτάτων...ἀνθρώπων: gen. pred. of
εἶναι and partitive gen. respective
ἃ οὐκ ἦσαν.: *in which...*; relative and acc.
of respect; antecedent τὰ ἄλλα; impf. εἰμί
ἀπῆα: 1s impf.
καί: also

7 τῷ αὐτῷ: *in...*; dat. of respect, αὐτός in
the attributive position means 'same;' as a
neut. substantive, supply the word 'thing'
περιγεγονέναι: pf.

ὥπερ καὶ τῶν πολιτικῶν: *in which very
thing (I had surpassed)...*; relative clause
and dat. of respect; the missing verb
governs a gen. of comparison obj.

9 τελευτῶν: a nom. pple which is often
translated adverbially: 'at last' or 'finally'
ἐπὶ: to
ἦα: 1s impf. ἔρχομαι
ἐμαυτῷ συνήδη: *I was conscious that (I);*
'knew with myself,' dat. of compound verb;
οἶδα governs a complementary pple in ind.
disc.; 1s plpf., but simple past in sense
d1 ὡς ἔπος εἰπεῖν: *so to speak*; 'to speak a
word,' inf. abs.; a common idiom limiting
the force of οὐδὲν and here equiv. to

περι-γίγνομαι: be superior, surpass; survive
ποιητής, -οῦ ό: poet, creator, 5
πολιτικός -ή -όν: of a citizen; political, 7
σύν-οἶδα: be conscious of, know with, 3
τελευτάω: to end, complete, finish; die, 5
τέχνη, ή: art, skill, craft, 2
χειρο-τέχνης, -ου, ό: handcraftsman, artisan
ψεύδομαι: to deceive with lies; *mid.* lie, 6

'almost' or 'nearly' (S2012, cf. 17a4, 22b6)
τούτους...γ': *these, at least*; i.e. craftsmen;
obj. of εὐρήσοιμι in emphatic position at
the beginning of the clause
δέ: *but...*; adversative
ἤδη: 1s plpf. οἶδα but simple past in sense
2 ὅτι εὐρήσοιμι: ind. disc. the 1s fut. opt.
replaces a fut. ind. in secondary seq.; the
verb governs a double acc. (obj. and pred.)
πολλὰ καὶ καλὰ: two adjs. describing one
and the same substantive, add 'things'
τούτου: *in this*; 'from this,' separation
3 ἐψεύσθην: 1s aor. pass.
ἀλλ(α)
ἃ...: *what...*; (ἐκεῖνα) ἃ, "(those things)
which,' relative with missing antecedent
4 μου: gen. comparison
ταύτη: *in...*; dat. of manner
τ(ό) αὐτόν...ἀμάρτημα: acc. αὐτός in
the attributive position means 'same;'
5 καί...καί...: *both...and...*
διὰ τὸ...ἐξεργάζεσθαι: *on account of...*;
articular inf.: translate as a gerund (-ing)
καλῶς: *well*; common translation for adv.

ζεσθαι ἕκαστος ἡξίου καὶ τὰλλα τὰ μέγιστα σοφώτατος
εἶναι—καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν
ἀποκρύπτειν· ὥστε με ἑμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ e
πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς
ὦν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμ-
φότερα ἂ ἐκείνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἑμαυτῷ
καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν. 5

ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι,
πολλὰ μὲν ἀπέχθεται μοι γεγόνاسι καὶ οἶαι χαλεπώταται 23

ἀ-μαθής, -ές: ignorant, foolish, unlearned, 2
ἀ-μαθία, ἡ: ignorance, folly, 3
ἀμφοτέρος, -α, -ον: both, each of two, 2
ἀν-ερωτάω: to ask, inquire
ἀξιόω: deem right, think worthy of (gen), 6
ἀπ-έχθεια, ἡ: hatred, enmity; *pl.* enmities, 2
ἀπο-κρύπτω: to hide, conceal (from), 2
δέχομαι: to accept, take, receive, 3

7 ἡξίου: ἡξί(ο-ε, 3s impf.
καὶ τὰ (ἅ)λλα τὰ μέγιστα: *also in respect*
to...; acc. respect; neut. pl. substantive
σοφώτατος εἶναι: *that (he)...*; ind. disc.
8 αὕτη: demonstrative
ἡ πλημμέλεια (ἐστίν): add linking verb
e1 ὥστε με ἑμαυτὸν ἀνερωτᾶν: *so that I...*;
result clause with ὥστε + inf. (α-contract
inf.); με is acc. subject
2 πότερα δεξαίμην ἂν...ἢ...: *whether I*
would...or...; ind. alternative question with
1s aor. potential opt.
οὕτως...ἔχειν: *that (I)...*; ἔχω ('holds' or
'is disposed')+ adv. is equiv. to εἰμί + pred.
ὥσπερ ἔχω: *as...*; relative clause; see
above for translation; οὕτως and ὥσπερ
are correlatives (demonstrative, relative)
μήτε...ὦν μήτε...: (*namely*) *neither...nor...*

ἐξετάσις, -εως ἡ: examination, cross-examining
λυσιτελέω: profit; λυσιτελεῖ it profits (dat)
μέγιστος, -η, -ον: greatest, most important, 7
πλημμέλεια, ἡ: error, fault, out-of-tuneness
πότερος, -α, -ον: whether, which (of two)? 7
ὑπὲρ: on behalf of, about (gen.); beyond, 8
χαλεπός, -ά, -όν: difficult, hard, harsh, 8
χρησμός, -οῦ, ὁ: oracle, oracular reply, 5

in apposition οὕτως...ἔχειν; pple εἰμί
τι: *at all*; 'somewhat,' adv. acc.
3 τὴν σοφίαν, : *in...*; acc. of respect
ἀμαθὴς (ὦν): nom. pred.; supply pple εἰμί
τὴν ἀμαθίαν: acc. of respect
(με) ἀμφοτέρα...ἔχειν: *that (I)...*; ind. disc.
4 ἑμαυτῷ καὶ τῷ χρησμῷ: dat. ind. obj.
5 ὅτι λυσιτελοῖ: *that it...*; ind. disc. with
impersonal opt. in secondary seq.
(οὕτως) ὥσπερ ἔχω ἔχειν: *to...*; see line 2
for translation: οὕτως is understood
6 ταυτησ-ι: *this here*; deictic iota adds
emphasis to the gen. sg. pronoun
δὴ: *just, precisely*; intensive with pronoun
a1 γεγόνασι: 3p pf. γίγνομαι + dat. interest
οἶαι (εἰσίν): *such as are...*; (τοιαῦται) οἶαι,
relative with the demonstrative antecedent
missing but understood

Impersonal Constructions other than δοκεῖ, ἐστίν, and impersonal verbal adjectives:

δεῖ ²³	<i>it is necessary</i>	ῥαδίον ἐστίν ²	<i>it is easier</i>
χρή ⁶	<i>it is necessary, ought</i>	χαλεπόν ἐστίν ²	<i>it is difficult</i>
μέλει ⁷	<i>it is a concern</i>	ἀδῆλόν ἐστίν ¹	<i>it is unclear</i>
δηλόν ἐστίν ⁴	<i>it is clear that</i>	ἀδύνατόν ἐστίν ¹	<i>it is impossible</i>
ἔοικε ⁴	<i>it seems, it is like</i>	ἄξιόν ἐστίν ¹	<i>it is worthwhile</i>
ἔξεστι ³	<i>it is allowed</i>	δεινόν ἐστίν ¹	<i>it is terrible</i>
ἄμεινόν ἐστίν ²	<i>it is better</i>	δηλὸν γίγνεται ¹	<i>it becomes clear that</i>
ἀναγκαῖόν ἐστίν ²	<i>it is necessary</i>	θέμις ἐστίν ¹	<i>it is righteous/right</i>
ἀνάγκη ἐστίν ²	<i>it is necessary</i>	λυσιτελεῖ ¹	<i>it profits</i>
ἄτοπόν ἐστίν ²	<i>it is absurd/strange</i>	ώρα ἐστίν ¹	<i>it is time</i>

καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι· οἴονται γὰρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν ἢ ἢ ἄλλον ἐξελέγξω. τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς 5 σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶν καὶ οὐδενός. καὶ φαίνεται τοῦτον λέγειν τὸν Σωκράτη, προσκεκρήσθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν b <εἰ> εἶποι ὅτι “οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἐγνωνεν ὅτι οὐδενὸς ἀξίός ἐστι τῇ

ἀνθρώπινος, -η, -ον: of a human, human, 4
ἀπό: from, away from. (+ gen.), 6

βαρύς, -εῖα, -ύ: heavy; grievous, grim, dire, 2
γινώσκω: to learn, realize; know, 6
ἐκάστ-οτε: each time, on each occasion
ἐξ-ελέγξω: to refute; convict, 2

2 βαρύταται: superlative

ὥστε...γεγονέναι...: *so that...* ; result clause; pf. inf. γίγνομαι

3 (με) ὄνομα δὲ τοῦτο λέγεσθαι: *and that (I) am called...*; still part of the result clause, ὄνομα τοῦτο is predicative
σοφὸς εἶναι: (namely) that (I) ...; ; ind. disc. in apposition to ὄνομα; σοφὸς is nom. where we expect an acc. pred.

ταῦτα: *in...*; acc. respect with σοφὸν

με...αὐτὸν εἶναι: *that I myself...*; ind. disc., intensive pronoun

ἢ ἢ...ἐξελέγξω: *in whatever...*; general relative clause with ἂν+ subj. (1s aor.); the relative pronoun is acc. of respect

ἄλλον: i.e. another interlocutor

5 τὸ δὲ: *but in this respect*; or ‘but in fact,’ τὸ is a demonstrative, more commonly used in epic, and acc. of respect

τῷ ὄντι: *in reality*; dat. of manner

6 λέγειν: *means*; also governed by κινδυνεύει
ὅτι...: (namely) that...; in apposition to

κινδυνεύω: run the risk of, be likely to (inf), 9

παράδειγμα, -ατος, τό: model, example

πάρ-ειμι: to be near, be present, be at hand, 4

προσ-χράομαι: to use in addition (+ dat.)

φαίνω: show; *mid.* appear, seem, 7

χρησμός, -οῦ, ὁ: oracle, oracular reply, 5

τοῦτο

7 ὀλίγου τινός...(ῆ) καὶ οὐδενός: *of little at all (or) even nothing*; τινός makes ὀλίγου more indefinite; καὶ is adverbial

8 φαίνεται τοῦτον λέγειν (εἶναι)...

ποιούμενος: (the god) appears to say that Socrates (is) this (i.e. wise) and to use my name, making me an example

ὥσπερ ἂν <εἰ> εἶποι: *just as (he would) if he should...*; fut. less vivid (εἰ opt., ἂν + opt.) aor. opt. λέγω with a suppressed apodosis, which is represented only by ἂν

(the apodosis is often omitted when it is the same verb as the protasis, S2351); diamond brackets indicate text not in the manuscript tradition but supplied by the editor

ὅτι: do not translate; often used before a direct quotation and equiv. to punctuation

3 ὅστις: *whoever...*; οὗτος is antecedent
ἐγνωνεν: pf.

ὅτι: *that (he)...*; ind. disc.

τῇ ἀληθείᾳ: dat. of respect as adverb

Coordinating Conjunctions

τε...καί⁴⁴ both...and...and καὶ ... καὶ (...καί)¹⁷ both...and (...and) are common, occasionally with a third καί. ἢ...ἢ¹² either...or and οὔτε...οὔτε¹⁴ (μήτε...μήτε¹⁰) neither...nor are used frequently, but οὔτε...τε both not...and and οὔτε...οὐδέ neither...nor even each occur once. οὐδέ... οὐδέ³ (μηδέ...μηδέ⁹) not even...nor (1st is an adv., 2nd is conjunction) is seldom used, but the single adverb οὐδέ²⁹ (μηδέ⁸), ‘not even,’ is very common. εἴτε...εἴτε⁴ (εἴτε...εἰ δέ²) and ἐάντε...ἐάντε³ whether...or...(both if...and if...) are protaseis in conditional sentences, but πότερον...ἢ³: whether...or is an interrogative used in both direct and indirect questions.

ἀληθείᾳ πρὸς σοφίαν”. ταῦτ’ οὖν ἐγὼ μὲν ἔτι καὶ νῦν
 περιῶν ζῆτῶ καὶ ἐρευνῶ κατὰ τὸν θεὸν καὶ τῶν ἀστῶν καὶ 5
 ξένων ἂν τινα οἶωμαι σοφὸν εἶναι· καὶ ἐπειδάν μοι μὴ
 δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ
 ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πράξαι
 μοι σχολὴ γέγονεν ἄξιον λόγου οὔτε τῶν οἰκείων, ἀλλ’ ἐν
 πενίᾳ μυρία εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν. c

πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες—οἷς μά-
 λιστα σχολή ἐστιν, οἱ τῶν πλουσιωτάτων—αὐτόματοι,
 χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ

ἀλήθεια, ἡ: truth, 8

ἀστὸς, ὁ: townsman, citizen, 3

ἀ-σχολία, ἡ: business, occupation, 2

αὐτόματος, -η, -ον: of one's own will

βοηθέω: to help, come to aid, assist (dat), 5

ἐν-δείκνυμι: point out, show; inform against, 5

ἐπ-ακολουθέω: to follow after (dat.)

ἐπειδάν: whenever, 5

ἐρευνῶ: to seek for, search for, track, 2

ἔτι: still, besides, further; in addition, 8

ζητέω: to seek, look for, investigate, 6

λατρεία, ἡ: service

μυρίος, -η, -ον: countless, infinite, vast, 2

ξένος, ὁ: guest-friend, foreigner, stranger, 4

οἰκείος, -α, -ον: one's own; kin, related, 9

πενία, ἡ: poverty, need, 2

περι-έρχομαι: to go around, 3

πλούσιος, -η, -ον: wealthy, rich, 2

σχολή, ἡ: leisure, spare time, 3

χαίρω: to rejoice in, delight in (dat); greet, 3

4 πρὸς: in regard to...

ταῦτα: therefore, for these reasons; 'in respect to these things,' acc. of respect equiv. to διὰ ταῦτα (cf. τί, 'why?' which is originally an acc. of respect: 'in respect to what?')

καί: even; modifies νῦν

5 περιῶν: nom. pple περι-έρχομαι

κατὰ...: in accordance with...

τῶν ἀστῶν καὶ ξένων: partitive with τινα

(ἐ)άν...οἶωμαι: if ever...; protasis of a present general condition (ἐάν subj., pres.); 1s pres. subj.

τινα...σοφὸν εἶναι: that...; ind. disc.

6 ἐπειδάν...δοκῇ (σοφὸς εἶναι): whenever... general temporal clause with 3s pres. subj.

ὑπὸ: because of...; + gen. expressing cause

8 οὔτε τι τῶν τῆς πόλεως πράξαι οὔτε (τι) τῶν οἰκείων: to do neither any of the affairs of the city...nor (any) of my own; aor. inf. πράττω: either an inf. of purpose or an explanatory(epexegetical) inf. following σχολή (S2004-5)

9 γέγονεν: there has...; pf. γίγνομαι λόγου: of mention, of mentioning

c1 πρὸς: in addition to...

2 οἷς: for...; relative, dat. interest

3 οἱ τῶν πλουσιωτάτων: (those)...; in apposition to οἱ νέοι

4 χαίρουσιν: enjoy, delight in; governing a complementary pple

ἐξεταζομένων τῶν ἀνθρώπων: gen. of source and complementary pass. pple αὐτοὶ: (they)...; intensive; i.e. the οἱ νέοι

περ is an enclitic particle that, just as δῆ, is commonly intensive: i.e. this and no other. While the translation 'really' is suitable, 'precisely' 'exactly' and 'very' are often more appropriate.

ὅπερ, ἥπερ, ὅπερ¹⁵: the very one who/which, precisely who/which. who really

οἷοσπερ, οἷαπερ, οἷονπερ²: which very sort, precisely which (sort)

εἴπερ¹⁴ and ἐάν-περ²: precisely if, if (and only if), if really

ὥσπερ³¹: just as (precisely as, exactly as), as if

ἐπειδὴπερ: precisely since, for the very reason that, inasmuch as

ἕωσπερ: so long as (and no sooner), just as long as, while

πολλάκις ἐμὲ μιμῶνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν· 5
 κᾶπειτα οἶμαι εὐρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν
 εἰδέναι τι ἀνθρώπων, εἰδότες δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν
 οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται, οὐχ αὐτοῖς,
 καὶ λέγουσιν ὡς Σωκράτης τίς ἐστι μαρώτατος καὶ δια- d
 φθείρει τοὺς νέους· καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ ὃ τι ποιῶν
 καὶ ὃ τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν ἀλλ' ἀγνοοῦσιν,

ἀγνοέω: not know, be ignorant of, 2
 ἀ-φθονία, ἡ: abundance, plenty, 2
 εἴτα: then, next, and so, therefore, 2
 ἐντεῦθεν: from here, hence; as a result, 4
 ἐπειδάν: whenever, 5
 ἔπειτα: then, next, secondly, 7
 ἐπι-χειρέω: to attempt, try, put a hand on, 5

ἐρωτάω: to ask, inquire, question, 4
 εὐρίσκω: to find, discover, devise, invent, 7
 μαρός, -ή, -όν: repulsive, unpure, polluted
 μιμέομαι: to imitate, mimic
 ὀργίζω: make angry; *mid.* be angry at (dat) 2
 πολλάκις: many times, often, frequently, 6

6 κα(ι) ἔπειτα
 οἶμαι: parenthetical
 οἰομένων...ἀνθρώπων: *of...*; partitive
 7 εἰδέναι τι: inf. οἶδα; *ti* here means
 'something (important)'
 εἰδότες δέ: *but...*; gen. pf. ppl. οἶδα (pres.
 in sense)
 ἐντεῦθεν: i.e. as a result
 8 ὑπ' αὐτῶν: *by...*; ὑπό + gen, expressing
 agency
 αὐτοῖς: *at...*; ἐαυτοῖς, dat. pl. reflexive

d1 ὡς: *that...*; 'how,' ind. disc.
 τίς: *a certain*; indefinite before an enclitic,
 Socrates suggests that the one described is
 not who he is
 ἐπειδάν...ἐρωτᾷ: *whenever...*; general
 temporal clause with 3s pres. subj.
 2 ὃ τι... ὃ τι: *what...what...*; neut. acc.
 ind. interrogative ὅστις, obj. of pples
 3 ἔχουσι: + inf. (aor. λέγω) often means 'be
 able'

Uses of Infinitives in the Apology

1. Indirect Discourse	...ἐμὲ αὐτοὺς βελτίους ποιεῖν	<i>that I make them better</i>
2. Complementary Inf.	...μέλλω αὐτοὺς βελτίους ποιήσιν	<i>I intend to make them better</i>
3. Result Clause	...ὥστε αὐτοὺς βελτίους ποιεῖν	<i>so as to make them better</i>
4. Indirect Command (Object Inf.)	...δέομαι σε αὐτοὺς βελτίους ποιεῖν	<i>I ask that you make them...</i>
5. Explanatory Inf. (adj.+ inf.)	...δίκαιός αὐτοὺς βελτίους ποιεῖν	<i>right to make them better</i>
6. Infinitive of Purpose	...αὐτοὺς βελτίους ποιεῖν	<i>(in order) to make them better</i>
7. Articular Infinitive	...τὸ αὐτοὺς βελτίους ποιεῖν	<i>making them better</i>
8. Subjective Infinitive	...ἐστὶν ἄμεινον αὐτοὺς...ποιεῖν	<i>it is better to make them better</i>

Explanatory (Epexegetical) infinitives¹² are often translated as 'in/at' + gerund (-ing) and qualify, i.e. limit, the application of an adjective. The claim that Socrates is δεινός, 'clever,' is by itself too ambiguous: Is he clever at fighting? At mathematics? At shipbuilding? The infinitive qualifies the meaning and in doing so offers a clear explanation (Grk. ἐπεξηγήσις) for the use of the adjective: δεινὸς λέγειν, 'clever at speaking.'

ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσο-
 φούντων πρόχειρα ταῦτα λέγουσιν, ὅτι “τὰ μετέωρα καὶ 5
 τὰ ὑπὸ γῆς” καὶ “θεοὺς μὴ νομίζειν” καὶ “τὸν ἥττω
 λόγον κρείττω ποιεῖν.” τὰ γὰρ ἀληθῆ οἶμαι οὐκ ἂν
 ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται προσποιούμενοι
 μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἅτε οὖν οἶμαι φιλότιμοι
 ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ συντεταμένως καὶ πι- e
 θανῶς λέγοντες περὶ ἐμοῦ, ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ
 πάλαι καὶ σφοδρῶς διαβάλλοντες. ἐκ τούτων καὶ Μέλητος
 μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν

ἀ-πορέω: to be at a loss; be perplexed, 3

ἅτε: inasmuch as, since (pple.), 3

γῆ, γῆς ἢ: earth, land, ground, 4

δια-βάλλω: to slander; pass over, 4

ἐθέλω: to be willing, wish, want, 6

ἐμ-πίπλημι: to fill in

ἐπι-τίθημι: set upon, attack; impose on (dat) 2

ἥττων, -ον: weaker, less, inferior, 4

κατά-δηλος, -η, -ον: quite clear or visible

κρείττων, -ον: stronger, better, superior, 3

Λύκων, ὁ: Lycon, 3

μετέωρον, τό: things in the air, 2

οὔς, ὦτος, τό: ear

πάλαι: long ago, for a long time, 5

πιθανῶς: persuasively, plausibly, 2

προσ-ποιοῦμαι: lay claim to, pretend, 3

πρό-χειρος, -ον: at hand, ready

συντεταμένως: earnestly, eagerly

σφοδρός, -όν: impetuous, vehement, 2

σφοδρῶς: vehemently, strongly

ὑπέρ: on behalf of, about (gen.); beyond, 8

φιλο-σοφέω: pursue wisdom, philosophize, 4

φιλο-τιμος, -ον: ambitious, honor-loving

4 ἵνα δὲ μὴ δοκῶσιν: *so that...*; neg. purpose with 3p subj.

τὰ...πρόχειρα ταῦτα: *these commonplace things*; ‘these things at hand,’ as explained below

κατὰ...: *against*

5 ὅτι: do not translate; often used before a direct quotation and equiv. to punctuation

τὰ ὑπὸ γῆς: *things...*; prepositional phrase in the attributive position

θεοὺς μὴ νομίζειν: *not to...*; ind. command; use of μὴ rather than οὐ often indicates a wish or command rather than statement

6 τὸν ἥττω(ν)α λόγον: *the lesser argument*; ἥττω(ν)α is acc. sg. comparative

κρείττω: κρείττω(ν)α; acc. pred.

7 οἶμαι: parenthetical

τὰ...ἀληθῆ: ἀληθέα, i.e. the truth

ἂν ἐθέλοιεν: *would...*; 3p potential opt.

8 ὅτι...: (*namely*) *that...*; in apposition

9 εἰδέναι τι: inf. οἶδα

εἰδότες δὲ: *but...*; pf. pple οἶδα (pres. in sense)

ἅτε...ὄντες: *inasmuch as...*; ‘since...’ ἅτε + pple (here, εἰμί) indicates cause from the speaker’s point of view (contrast with ὥς + pple of alleged cause from a character’s point of view)

οἶμαι: parenthetical

e2 ἐμπεπλήκασιν: pf.

τὰ ὦτα: pl. οὔς

καὶ...καὶ...: *both...and...*

3 καὶ...καὶ...καὶ: *both...and...and...*

4 μοι: *upon...*; dat. of compound verb

ἐπέθετο: 3s aor. mid. with 3p subject

ποιητῶν ἀχθόμενος, Ἄνυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ 5
 τῶν πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ 24
 ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμι ἂν εἰ οἶός τ' εἴην ἐγὼ
 ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ χρόνῳ
 οὕτω πολλὴν γεγонуῖαν. ταύτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθη-
 ναῖοι, τάληθῇ, καὶ ὑμᾶς οὔτε μέγα οὔτε μικρὸν ἀποκρυψά- 5
 μενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος. καίτοι οἶδα σχεδὸν
 ὅτι αὐτοῖς τούτοις ἀπεχθάνομαι, ὃ καὶ τεκμήριον ὅτι ἀληθῇ
 λέγω καὶ ὅτι αὕτη ἐστὶν ἡ διαβολή ἡ ἐμὴ καὶ τὰ αἷτια
 ταῦτά ἐστιν. καὶ ἐάντε νῦν ἐάντε αὖθις ζητήσητε ταῦτα, b

ἀπ-εχθ(άν)ομαι: to become hateful to (dat), 4
 ἀπο-κρύπτω: to hide, conceal (from), 2
 ἄρχω: to begin; rule, be leader of (gen), 7
 αἴτιον, τό: cause, reason, 3
 αὖθις: again, once more, later, 2
 ἄχθομαι: to be annoyed, vexed at (dat), 3
 δημιουργός, ὁ: craftsman, skilled worker, 2
 ἐάντε...ἐάντε: if...and if, 6
 ἐξ-αίρέω: to take out, pick out; *mid.* choose, 2
 ζητέω: to seek, look for, investigate, 6
 θαυμάζω: marvel at, amaze at, wonder, 4

καί-τοι: and yet, and indeed, and further, 7
 Λύκων, ὁ: Lycon, 3
 μικρός, -ά, -όν: small, little, insignificant, 4
 ποιητής, -οῦ ὁ: poet, creator, 5
 πολιτικός -ῆ -όν: of a citizen; political, 7
 ῥήτωρ, ὁ: orator, (public) speaker, 4
 σχεδόν: nearly, pretty much, just about, 2
 τεκμήριον, τό: indication, evidence, sign, 4
 ὑπέρ: on behalf of, about (gen.); beyond, 8
 ὑπο-στέλλω: to refrain, draw back

a1 ὅπερ...ἔλεγον: *just as...*; 'which very thing...' the entire clause is antecedent
 ἀρχόμενος: *at the beginning*; translate a predicative pple adverbially; for similar wording as below, see 19a
 2 θαυμάζοιμι ἂν εἰ οἶός τ' εἴην: *if I should..., would...*; fut. less vivid (εἰ opt., ἂν opt.) with 1s opt.; οἶός τε εἰμί 'be to sort to' is a common idiom for 'be able' or 'be possible'
 3 ὑμῶν: *from...*; gen. of separation
 ἐξελέσθαι: aor. mid. inf. ἐξ-αίρέω (aor. stem ἐλ-), 'remove'
 4 οὕτω πολλὴν γεγонуῖαν: pf. pple γίγνομαι and pred. modifying διαβολὴν but placed at the end to stress the contrast with the previous prepositional clause
 ταύτ' ἔστιν ὑμῖν...τ(ᾶ) ἀληθῇ: *there you have the truth*; or 'there you have it...the truth,' dat. of possession or ethical dat. expressing the interest of the audience: e.g.

'this is, you know, the truth'
 5 οὔτε...οὔτε...: *neither a lot nor a little*; adverbial acc. (inner acc.)
 ἀποκρυψάμενος: governs a double acc. 'conceal (acc) from (acc)'
 6 οὐδ(ἐ): *not even*; adv.
 σχεδόν: *pretty much, just about*
 7 αὐτοῖς τούτοις: either (1) 'by these very things' (i.e. by my conduct) dat. means or (2) 'to these very people'
 ὃ (ἐστίν) καὶ τεκμήριον: *which...*; relative, the previous clause in antecedent; καί is adverbial
 ἀληθῇ: ἀληθέ-α, i.e. the truth
 8 ἡ ἐμὴ: *against me*; this possessive adj. in the attributive position behaves as an objective gen. (e.g. slander *me*)
 b1 ἐάντε...ἐάντε...ζητήσητε: *whether...or...*; 'both if...and if...' fut. more vivid (ἐάν + subj., fut.); 2p aor. subj.

Adverbs of Place: Note that ἐντεῦθεν⁴ often means 'as a result' (i.e. hence) in the speech.

ἐνθάδε ⁵ <i>here</i>	δεῦρο ⁶ <i>to here</i>	ἐνθενδε ³ <i>from here</i>
ἐνταῦθα ¹⁰ <i>here (there)</i>	ἐνταυθοῖ ¹⁰ <i>to here</i>	ἐντεῦθεν ⁴ <i>from here</i>
ἐκεῖ ⁷ <i>there (yonder)</i>	ἐκείσε ⁰ <i>to there</i>	(ἐ)κεῖθεν ⁰ <i>from there</i>

οὕτως εὐρήσετε.

περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατηγοροὶ κατηγοροῦν
αὕτη ἔστω ἱκανὴ ἀπολογία πρὸς ὑμᾶς· πρὸς δὲ Μέλητον
τὸν ἀγαθὸν καὶ φιλόπολιν, ὥς φησι, καὶ τοὺς ὑστέρους 5
μετὰ ταῦτα πειράσομαι ἀπολογήσασθαι. αὐθις γὰρ δὴ,
ὥσπερ ἐτέρων τούτων ὄντων κατηγορῶν, λάβωμεν αὖ τὴν
τούτων ἀντωμοσίαν. ἔχει δέ πως ὧδε· Σωκράτη φησὶν

ἀντ-ωμοσία, ἡ: affidavit, sworn statement, (made against another in court), 2

ἀπολογία, ἡ: a defense, verbal defense, 2

αὐθις: again, once more, later, 2

ἕτερος, -α, -ον: other, one...other, different, 8

εὐρίσκω: to find, discover, devise, invent, 7

ἱκανός, -ή, -όν: enough, sufficient; capable, 4

2 εὐρήσετε (ταῦτα): 2p fut.

3 περὶ ὧν: *concerning what...*; ‘concerning (these things) which,’ περὶ (τούτων) ἃ ; an acc. relative attracted into the case of the missing antecedent

μὲν οὖν: *and so*; ‘accordingly,’ μὲν οὖν, elsewhere expresses positive certainty (‘certainly’) but here indicates a transition, to a new subject, where each particle has its own force: hence, inferential οὖν (S2901c)3

4 ἔστω: *let...*; 3rd pers. imperative, εἰμί ;

αὕτη is a demonstrative attracted into the case of the pred.

ὥς φησι: *as...*; parenthetical, qualifying the previous remark; 3s φημί

τούς ὑστέρους (κατηγορούς): the 2nd set of accusers

6 μετὰ ταῦτα: i.e. next

λαμβάνω: to take, receive, catch, grasp, 9

πειράω: to try, attempt, endeavor, 4

πρῶτος, -η, -ον: first, earliest, 8

πως: somehow, in any way, 3

ὑστέρος, -α, -ον: later, last; *adv.* later, 5

φιλ-πολις, ὁ, ἡ: patriotic, loving one’s city

ὧδε: in this way, in the following way, 2

αὐθις...δὴ: *once more indeed, once again now*; δὴ is emphatic with αὐθις

γάρ: *that is to say*; explanatory γάρ (S2808) is not causal (‘for’) or anticipatory (‘since’) but here appositional (‘i.e.’ or ‘namely’) clarifying the previous promise

7 ὥσπερ ἐτέρων τούτων ὄντων κατηγορῶν: *on the very grounds that these...*; ὥσπερ + pple (gen. abs.) expresses alleged cause; here from an assumed case (i.e. assumed to be true, S2087)

λάβωμεν: *let...*; 1p hortatory subj.; cf. 19b

7 ἔχει δέ πως ὧδε: *it...*; ἔχω (‘holds’ or ‘is disposed’)+ *adv.* is equiv. to εἰμί + pred. adj.; i.e. in the following way

Σωκράτη: *that...*; Σωκράτε-α, acc. subj. φησιν: 3s φημί, Meletus is subject

Preliminaries to the Trial

In the presence of two witnesses, ὁ διώκων, ‘the plaintiff,’ made his accusation before ὁ φεύγων, ‘the defendant,’ and summoned him to appear before the appropriate official. Meletus’ case was not a δίκη, ‘private suit,’ but γραφή, ‘public indictment’ on the charge of ἀσεβεία, ‘impiety,’ and the official who oversaw such cases was the Ἄρχων Βασιλεὺς, Archon Basileus, who held office in the Στόα Βασιλῆος, ‘Royal Stoa,’ in the agora.

When both men appeared at the stoa, the archon determined whether the nature of the accusation was appropriate for his particular court. If so, the archon posted a copy of the accusation in a public place and set a time for both parties to appear before the archon for an ἀνάκρισις, ‘preliminary investigation.’ During the ἀνάκρισις, testimony and evidence were submitted, and both the plaintiff’s charge and the defendant’s response were each written up and submitted under oath in a sworn statement called an ἀντωμοσία. Socrates mentions and discusses Meletus’ ἀντωμοσία in 19b3 and again in the passage above (24b8).

ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ ἐγκλημα τοιοῦτόν ἐστιν· τούτου δὲ τοῦ ἐγκλήματος ἐν ἑκαστον ἐξετάσωμεν.

φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δέ γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον, ὅτι σπουδῇ χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς ἀνθρώπους, περὶ πραγμάτων προσποιούμενος σπουδάζειν καὶ κήδεσθαι ὧν οὐδὲν τούτῳ πώποτε ἐμέλησεν· ὡς δὲ τοῦτο οὕτως ἔχει, πειράσομαι

ἀγών, ἀγῶνος, ὁ: contest, lawsuit, 3
 δαιμόνιος, α, ον: divine; neut. divine being, 9
 ἐγκλημα, -ατος, τό: accusation, charge, 2
 ἕτερος, -α, -ον: other, one...other, different, 8
 καθ-ίστημι: to set; appoint; put into a state, 2
 καινός, -ή, -όν: new, novel, strange, 3
 κήδομαι: be concerned for, care for (gen.), 2

8 Σωκράτη ἀδικεῖν...: *that...*

θεοὺς...οὐ νομίζοντα: as in 18b3, νομίζειν is a challenging word to interpret without more context: perhaps not 'believe' but 'acknowledge,' 'honor,' or 'esteem'

c1 τὸ...ἐγκλημα

δὴ: *now, accordingly, then*; resumptive, not temporal; here, to draw a conclusion

2 ἐν ἑκαστον: *each part, each point*

3 ἐξετάσωμεν: *Let...*; 1p hortatory aor. subj.

4 φησὶ...δὴ: 3s φημί, Meletus is subject; δὴ is resumptive 'now,' 'accordingly,' 'then'

γάρ: *that is to say*; explanatory γάρ (S2808) is not causal ('for') or anticipatory ('since') but here appositional ('i.e.' or

μέλει: there is a care for (dat.) for (gen.), 7

πειράω: to try, attempt, endeavor, 4

προσ-ποιούμαι: lay claim to, pretend, 3

ῥαδίως: easily, 5

σπουδάζω: to be serious, be eager, hasten

σπουδή, ἡ: haste; earnestness, zeal, attention

χαριεντίζομαι: to jest, be witty, 3

'namely') clarifying the details promised in the previous statement; leave untranslated ἐγώ...γε: *but I for my part*; restrictive and emphatic γε

5 ὅτι: *because...*

σπουδῇ: *in...*; dat. of manner

καθιστὰς: nom. sg. aor. pple

7 ὧν: *for what...*; (τούτων) ὧν ('for those things) for which,' relative is gen. obj. and the missing antecedent is gen. obj.

οὐδὲν: *not at all*; inner acc. 'no care'

8 τούτῳ: i.e. for Meletus, dat. of interest

ὡς δὲ τοῦτο οὕτως ἔχει: *and that...*; 'how...' ind. disc.; ἔχω ('holds' or 'is disposed') + adv. is equiv. to εἶμι + adj.

Correlative Pronouns and Adverbs correspond to one other in form and meaning (see list on p. 145), but the term 'correlative' is often used today to describe the pairing of a demonstrative antecedent and corresponding relative that have a distinct translation when used together. These pairings are not common in the *Apology*, but readers should note that the relative is often translated as if the pairing exists but the antecedent demonstrative is missing but understood (e.g. ὅσος, 'as many as').

demonstrative	relative	paired
τοιοῦτος <i>such, this sort</i>	οἷος <i>which sort</i>	τοιοῦτος...οἷος <i>such...as</i>
τοσοῦτος <i>so much/many</i>	ὅσος <i>how much/many</i>	τοσοῦτος...ὅσος <i>as much/many...as</i>
οὕτως <i>so, in this way</i>	ὥσπερ/ὥς <i>as</i>	οὕτως...ὥσπερ/ὥς <i>so...as</i>

καὶ ὑμῖν ἐπιδείξαι. καὶ μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι ἢ
περὶ πλείστου ποιῇ ὅπως ὥς βέλτιστοι οἱ νεώτεροι ἔσονται; d
ἔγωγε.

ἴθι δὴ νυν εἰπὲ τούτοις, τίς αὐτοὺς βελτίους ποιεῖ;
δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι. τὸν μὲν γὰρ δια-
φθεύροντα ἐξευρών, ὥς φῆς, ἐμέ, εἰσάγεις τουτοισὶ καὶ κατη- 5
γορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα ἴθι εἰπὲ καὶ μῆνυσον
αὐτοῖς τίς ἐστιν.—ὀρᾷς, ὦ Μέλητε, ὅτι σιγᾷς καὶ οὐκ
ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι καὶ ἰκανὸν
τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ’

αἰσχρός, -ά, -όν: shameful, disgraceful, 5
βέλτιστος, -η, -ον: best, very good, 6
βελτίων, -ον (-ονος): better, 8
δεῦρο: here, to this point, hither, 6
δῆλος, -η, -ον: clear, evident, 8
εἰσ-άγω: to lead in, to introduce, bring in, 8
ἐξ-ευρίσκω: to find out, discover
ἐπι-δείκνυμι: show, demonstrate, point out 4
ἰκανός, -ή, -όν: enough, sufficient; capable, 4

καί-τοι: and yet, and indeed, and further, 7
μέλει: there is a care for (dat.) for (gen.), 7
μηνύω: to reveal, make known, inform
νυν: then, now (enclitic νυν is inferential)
ὀράω: to see, look, behold, 9
πλείστος, -η, -ον: most/very many/greatest, 7
σιγάω: to be silent, keep silent, 2
τεκμήριον, τό: indication, evidence, sign, 4

9 καὶ (1): *also, too*
ἐπιδείξαι: aor. inf.
καὶ (2): *just; ‘actually,’* emphatic with εἰπέ;
καὶ precedes while δὴ often follows
δεῦρο: *here now; ‘(come) here’*; drawing
attention to the imperative that follows
εἰπέ: aor. imper. λέγω
ἄλλο τι ἢ: *(is it) anything other than...;*
often introducing a question and
anticipating a ‘yes’ response

d1 περὶ πλείστου ποιῇ: *consider of the
greatest (importance);* idiom; ποιέ(σ)αι
is 2s pres. mid.

ὅπως...ἔσονται: *that...;* object clause with
fut. εἰμί

ὥς βέλτιστοι: ὥς + superlative is often
translated ‘as...as possible’

3 ἴθι δὴ νυν: *just come now;* sg. imperative
ἔρχομαι, here used to grab attention
preceding an imperative; δὴ is a common
emphatic with imperatives, and enclitic
νυν, ‘then, therefore’ is inferential (S2926)
εἰπέ: see e9; τούτοις refers to the jurors
βελτίους: βελτίο(ν)ας, acc. pl. comparative
ποιεῖ: *makes (x) (y);* a double acc. (obj. and
pred.)

4 δῆλον (ἐστίν)...ὅτι: *clearly; ‘(it is) clear*

that,’ construction often translated as adv.

οἶσθα: 2s οἶδα

μέλον: *it being...;* impersonal acc. abs.;

neut. pple μέλει; a play on Meletus’ name

τὸν...διαφθεύροντα: *(the one)...*

5 ἐξευρών: *by...;* aor. pple, causal in sense

ὥς φῆς: *as...;* parenthetical, 2s φημί

ἐμέ: object of the following verbs

τουτοισι: *before...;* dat. of compound verb;

deictic iota, ‘here,’ suggests that he is

pointing to the jurors as he speaks

6 τὸν δὲ δὴ (αὐτοὺς) βελτίους ποιοῦντα:

and now (the one)...; δὴ, ‘now,’ is here

resumptive; the pple governs a double acc.;

βελτίο(ν)ας is again acc. pl.

ἴθι εἰπὲ: see line d3 above

μῆνυσον: aor. imper.

8 ἔχεις: means ‘be able’ when governing an
inf.

οὐκ...δοκεῖ: *does it not...?;* question

9 οὗ δὴ: *of just what, of precisely what; ‘of
(that) which,’* (τούτου) ὅ; acc. relative is
attracted into gen. of the antecedent; δὴ is
intensive

ὅτι: *(namely) that...;* in apposition

οὐδὲν: *not at all;* inner acc. (‘not care’)

εἰπέ, ὦγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ;

10

οἱ νόμοι.

ἀλλ' οὐ τοῦτο ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, ε
ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους;

οὔτοι, ὦ Σώκρατες, οἱ δικασταί.

πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους παιδεύειν οἱοί
τέ εἰσι καὶ βελτίους ποιοῦσιν;

5

μάλιστα.

πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ;

ἅπαντες.

ἀμείνων, -ον (-ονος): better, 6

ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8

βέλτιστος, -η, -ον: best, very good, 6

βελτίων, -ον (-ονος): better, 8

ἐρωτάω: to ask, inquire, question, 4

10 εἰπέ: aor. imper. λέγω

ὦ (ἄ)γαθέ: *good man*; crasis; dir. address

ἀμείνο(ν)ας: acc. pl.

e1 τίς (ἔστιν) ἄνθρωπος

2 πρῶτον: adverbial acc.

καί: *actually, in fact*; adv. (S2886)

τοὺς νόμους: in apposition to αὐτὸ τοῦτο

4 πῶς λέγεις: translate λέγω as 'mean,' as often following πῶς

παιδεύω: to educate, teach, 3

πότερος, -α, -ον: whether, which (of two)? 7

πρῶτος, -η, -ον: first, earliest, 8

πῶς: how?, in what way?, 3

οἶδε: demonstrative, i.e. the jurors

οἱοί τέ εἰσι: οἶός τε εἰμί 'be to sort to' is a common idiom for 'be able' or 'be possible'

5 βελτίους: βελτίο(ν)ας, acc. pl.

7 πότερον...ἢ...: alternative question;

πότερον often goes untranslated; assume

τοὺς νέους παιδεύειν οἱοί τέ εἰσι as verb

οἱ μὲν..., οἱ δ'...: *some...others...*;

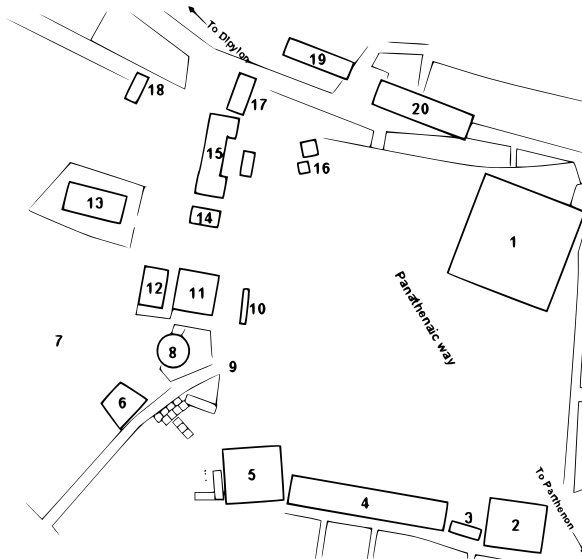


Fig. 1: The Agora of Athens

εὖ γε νῆ τὴν Ἥραν λέγεις καὶ πολλὴν ἀφθονίαν τῶν
ὠφελούντων. τί δὲ δῆ; οἱ δὲ ἀκροαταὶ βελτίους ποιοῦσιν 10
ἢ οὐ; 25

καὶ οὗτοι.

τί δέ, οἱ βουλευταί;

καὶ οἱ βουλευταί.

ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλη- 5
σιασταί, διαφθεύουσι τοὺς νεωτέρους; ἢ κακῆνοι βελτίους
ποιοῦσιν ἅπαντες;
κακῆνοι.

ἀκροατής, ὁ: hearer, listener (i.e. pupil)
ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
ἄρα: it turns out, it seems; then, therefore, 9
ἀ-φθονία, ἡ: abundance, plenty, 2
βελτίων, -ον (-ονος): better, 8
βουλευτής, ὁ: Bouleutai, member of the
Boule (council), 2

ἐκκλησία, ἡ: assembly
ἐκκλησιαστής, -οῦ, ὁ: assemblyman
Ἥρα, ἡ: Hera
νῆ: (yes) *by* + acc. (in an oath), 4
ὠφελέω: to help, benefit, improve, 4

9 εὖ γε: *well...!*; 'quite well,' γε is emphatic
and often translated with heightened
intonation on the preceding word; εὖγε is a
common exclamation for 'well said!' or
'well done!'

πολλὴν ἀφθονίαν: and such a great...!;
acc. of exclamation

τῶν ὠφελούντων.: *of those...;* pple,
partitive

10 τί δὲ δῆ: *Just what then?;* τί δέ: 'what
then?' or 'what about this?' expresses

surprise or incredulity; δῆ emphasizes the
pronoun

(τοὺς νέους) βελτίο(ν)ας ποιοῦσιν: verb
governs double acc. (obj. and pred.)

a3 τί δέ: *what?, what about...?;* see line 10

5 μὴ...διαφθεύουσι: *surely...not...?;* μὴ
introduces a yes/no question where a 'no'
reply is anticipated

6 τοὺς νεωτέρους: comparative of νέος but
here synonymous with τοὺς νέους
κα(ὶ) ἐκείνοι

Key to Figure 1 on p. 32

1 Square Peristyle, built early 4th c. BC

2 Mint, c. 400

3 SE Fountainhouse, c. 525

4 South Stoa I. c. 425

5 Aiakeion, early 5th c.

6 Strategeion, mid-5th c.

7 Stone benches of Agora Hill late 5th c.

8 Tholos (Prytaneion) c 470

9 Boundary stone, entrance to agora. c. 500

10 Monument of Eponymous Heroes, 4th c.

11 Metroon (Old Bouleuterion), late 5th c.

12 New Bouleuterion. late 5th c.

13 Hephaistion or Theseion, late 5th c.

14 Temple of Apollo Patroos late 4th c.

15 Stoa of Zeus Eleutherios, late 5th c.

16 Altar of the Twelve Gods, early 6th c. BC

17 Royal Stoa (Stoa Basileios), Built c. 500

18 Temple of Aphrodite Urania. late 6th c.

19 Painted Stoa (Stoa Poikile) early 5th c.

20 formerly identified as the Painted Stoa

The New Bouleuterion (Council house) housed the *Boule*, a council of 500 citizens called *Bouleutai* (see 25a3), who were chosen at random, 50 from each tribe, for one year of service.

The Tholos, also called Prytaneion, was a round building that housed the 50 *Prytaneis* (executive council). Each month, a different tribe from the *Boule* would serve as *prytaneis* and make day to day decisions when the *Boule* was not in session (cf. 32a-d). The *prytaneis* were served food here, and this is where Socrates suggests that he be fed at public expense (36d-e).

πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καγαθοὺς
ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις; 10
πάνυ σφόδρα ταῦτα λέγω.

πολλὴν γέ μου κατέγνωκας δυστυχίαν. καί μοι ἀπό-
κριναι· ἢ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν
βελτίους ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ b
τις ὁ διαφθείρων; ἢ τούναντίον τούτου πᾶν εἰς μὲν τις ὁ
βελτίους οἶός τ' ὦν ποιεῖν ἢ πάνυ ὀλίγοι, οἱ ἵππικοί, οἱ δὲ
πολλοὶ ἐάνπερ συνῶσι καὶ χρώνται ἵπποις, διαφθείρουσιν;
οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων 5

ἄρα: it turns out, it seems; then, therefore, 9
βελτίων, -ον (-ονος): better, 8
δυσ-τυχία, ἢ: bad luck, bad fortune
ἐάν-περ: precisely if, if really, 2
ἐναντίος, -α, -ον: opposite, contrary, 6
ἔοικα: to seem, seem likely, be like (dat.), 5
ἢ: in truth, truly (begins open question), 3
ἵππικός, -ή, -όν: of a horse; *noun* horseman, 3

9 ὥς ἔοικεν: *as...*; parenthetical
καλοὺς κα(ι) ἀγαθοὺς: *fine and good*; acc.
pred. a description of the aristocratic ideal
10 (τοὺς νέους) ποιοῦσι: add acc. obj.
λέγεις: *do you mean*; a question without an
interrogative particle expresses surprise
12 κατέγνωκας: pf.
ἀπόκριναι: aor. mid. imperative
13 καί: *also*
περὶ: *concerning...*, *about...* + acc.
οὕτω...ἔχειν: ἔχω ('holds' or 'is
disposed') + adv. is equiv. to εἰμί + pred.
b1 οἱ μὲν βελτίο(ν)ας ποιοῦντες αὐτοὺς
(δοκοῦσιν): *those...* ; i.e. the many; add a
main verb; note contrast between οἱ μὲν and
εἰς δέ
2 εἰς δέ τις ὁ διαφθείρων (δοκεῖ εἶναι): *but*

ἵππος, ὁ: a horse, 8
κατα-γινώσκω: condemn (gen) for (acc)
μόνος, -η, -ον: alone, only, solitary, 7
πλὴν: except, but (gen.), 3
σύν-ειμι: to be with, associate with (dat.), 6
σφόδρα: exceedingly, very (much), 3
χράομαι: to use, employ, experience (dat.), 2

a certain one...; add verb
ἢ τ(ὸ) ἐναντίον τούτου πᾶν: *or entirely...*;
both are adv. acc.
εἰς τις (δοκεῖ εἶναι): add verb; note again
the contrast between εἰς μὲν and οἱ δε
ὁ (ἵππους) βελτίο(ν)ας οἶός τ' ὦν ποιεῖν:
the one...; pple εἰμί in the attributive position
and subject of main verb; οἶός τε εἰμί 'be to
sort to' is a common idiom for 'be able' or
'be possible';
4 ἐάνπερ συνῶσι καὶ χρώνται: *if really...*;
present general condition (ἐάν subj., pres.)
σύνειμι
5 οὐχ οὕτως ἔχει: *Is...?*; ἔχω ('holds' or 'is
disposed' + adv. is equiv. to εἰμί + pred.;
the use of οὐχ anticipates a 'yes' reply

Independent Subjunctives are employed 12 times in five different ways in the dialogue.

- | | | |
|--|--------------|---|
| 1. Hortatory (1 st sg. or pl.) ⁵ times | ποιῶμεν | <i>Let us do it.</i> |
| 2. Deliberative (dir./ind. question) ³ | ποιῶμεν; | <i>Are we to do it?</i> |
| 3. Prohibitive (μὴ + 2s aor.) ² | μὴ ποιήσης | <i>Don't do it! (You should not do it!)</i> |
| 4. Doubtful Denial (μὴ οὐ + subj.) ¹ | μὴ οὐ ποιήῃς | <i>(Surely/ I suppose) you are not doing it</i> |
| 5. Emphatic Denial (οὐ μὴ + subj.) ¹ | οὐ μὴ ποιήῃς | <i>You will NOT do this.</i> |

Hortatory: pp., 8, 29, 30, 44, 97; Deliberative: 84, 85 (ind. question, 15); Prohibitive: 15, 58; Doubtful Denial: 91; Emphatic Denial: 54

ἀπάντων ζώων; πάντως δήπου, ἐάντε σὺ καὶ Ἄνυτος οὐ
 φῆτε ἐάντε φῆτε· πολλή γὰρ ἂν τις εὐδαιμονία εἴη περὶ
 τοὺς νέους εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι
 ὠφελούσιν. ἀλλὰ γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι c
 ὅτι οὐδεπώποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαί-
 νεις τὴν σαυτοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκεν περὶ ὧν
 ἐμέ εἰσάγεις.

ἔτι δὲ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, πότερόν ἐστιν 5
 οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ τάν, ἀπό-
 κριναι· οὐδὲν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ

ἀμείνων, -ον (-ονος): better, 6
 ἀ-μέλεια, ἡ: lack of concern, negligence
 ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
 ἀπο-φαίνω: to show, declare, present, 3
 δή-που: perhaps, I suppose, surely, 8
 ἐάντε...ἐάντε: if...and if, 6
 εἰσ-άγω: to lead in, to introduce, bring in, 8
 ἐπι-δείκνυμι: show, demonstrate, point out 4
 ἐρωτάω: to ask, inquire, question, 4
 ἔτι: still, besides, further; in addition, 8
 εὐ-δαιμονία, ἡ: happiness, good fortune, 2
 Ζεὺς, Διός, ὁ: Zeus, 5
 ζῶον, τό: animal
 ἱκανῶς: sufficiently, adequately, 2
 μέλει: there is a care for (dat.) for (gen.), 7

6 ἐάντε...ἐάντε: *whether...or...*; 'both if...and if' 'a present general condition with suppressed apodosis (supply οὕτως ἔχει from c5); 2p subj. φημί, which means 'claim' or 'assert as true' rather than just 'say'

7 οὐ φῆτε: *deny...*, *say that (it is) not...*; do not translate as 'do not say'
 ἂν...εἴη: *there would...*; potential opt. εἰμί
 c1 ἀλλὰ γάρ: *but in fact*; γάρ explains the adversative: 'but (it is not the case) for...'
 ἐπιδείκνυσαι: 2s pres. mid.

3 σαυτοῦ: *your own*; subjective gen.
 ὅτι...μεμέληκεν: *that...*; pf. act.
 οὐδέν: *not at all*; inner acc. ('no care')

μόνος, -η, -ον: alone, only, solitary, 7
 οἰκέω: to manage a household, inhabit, live
 πάντως: entirely, absolutely 4
 πολίτης, ὁ: citizen, 3
 πονηρός, -ά, -όν: wicked, bad, grievous, 3
 πότερος, -α, -ον: whether, which (of two)? 7
 σαυτοῦ, -ῆ, -οῦ: yourself, 2
 σαφῶς: clearly, distinctly, reliably, 2
 τάν (τάν): sir, my good friend (only in voc.)
 τοι: you know, let me tell you, surely, 3
 φροντίζω: consider, take thought of (gen), 3
 χαλεπός, -ά, -όν: difficult, hard, harsh, 8
 χρηστός, -ή, -όν: good, worthy, 2
 ὠφελέω: to help, benefit, improve, 4

περὶ ὧν: *concerning what*; (τούτων) περὶ ὧν; the missing antecedent is gen. obj. of the verb μεμέληκεν

5 εἰπέ: aor. imper. λέγω

πρὸς Διός: *before Zeus*; i.e. in the eyes of Zeus, in exclamation; πρὸς + gen. expresses point of view (S1695)

6 ἐστιν...ἄμεινον: *it is...*; impersonal

ἀπόκριναι: aor. mid. imperative

7 τοι: *you know*; originally an ethical dat. of συ (=σοι), this particle is used to secure the interest of the person addressed (S1486)

7 οὐχ οἱ μὲν πονηροὶ: *do...not...?*; a question anticipating a 'yes' response

κακὸν τι ἐργάζονται τοὺς αἰὲ ἐγγυτάτω αὐτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθὸν τι;

πάνυ γε.

10

ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι ἢ μᾶλλον ἢ ὠφελείσθαι; ἀποκρίνου, ὦ ἀγαθέ· καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται βλάπτεσθαι; οὐ δῆτα.

φέρει δὴ, πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς νέους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα; ἐκόντα ἔγωγε.

αἰ: always, forever; for the time being, 7
ἄκων, -ουσα, -ον: unwilling, against one's will, 5
βλάπτω: to harm, hurt, 7
δεῦρο: here, to this point, hither, 6
δῆτα: certainly, to be sure; then, in truth, 2
ἐγγύς: near to (gen.); adv. nearby, 3
εἰς-άγω: to lead in, to introduce, bring in, 8

8 ἐργάζονται: *do* (acc) *to* (acc); governs a double acc.
τοὺς...ὄντας: *those...*; ppl *εἰμί*
ἐγγυτάτω: irreg. superlative adv.
αὐτῶν: (ἐ)αὐτῶν; reflexive (note accent)
οἱ δ' ἀγαθοὶ ἀγαθὸν τι (ἐργάζονται τοὺς αἰὲ ἐγγυτάτω αὐτῶν ὄντας): ellipsis
7 πάνυ γε: *quite so*; common reply in Plato
d1 ἔστιν οὖν ὅστις: *is there then anyone who...?*; a question
ὑπὸ...: *by...*; ὑπό + gen, expressing agency
2 ἀποκρίνε(σ)ο: 2s pres. mid. imperative
ὦ ἀγαθέ: *good man*
καὶ γὰρ: *for in fact*; καί is adv.
3 ἔσθ': *is there...?*; ἔστ(ι) before an aspirated vowel

ἐκὼν, ἐκούσα, ἐκόν: willing, intentionally, 4
ἐργάζομαι: to do, work, accomplish, 8
κελεύω: to bid, order, command, 4
πονηρός, -ά, -όν: wicked, bad, grievous, 3
πότερος, -α, -ον: whether, which (of two)? 7
σύν-ειμι: to be with, associate with (dat.), 6
φέρω: to carry, bring; endure, bear, 3
ὠφελέω: to help, benefit, improve, 4

5 φέρε δῆ: *come now*; imper. often used to draw attention to an imperative or question
πότερον...ἢ...: alternative question; πότερον often goes untranslated
ὡς διαφθείροντα...: *on the grounds that..., in the belief that...*; 'since'; ὡς + ppl expresses alleged cause from a character's point of view
6 πονηροτέρους (τοὺς νέους) ποιοῦντα: governs a double acc.
7 ἐκόντα ἔγωγε: *willingly, I am*; ellipsis: assume the verb and participles from the previous question; yes/no replies in Greek often repeat the wording of the question (e.g. *Is she going to the store? She is.*)

Result (Consecutive) clauses with ὥστε²⁰ (so as, so that) can govern infinitives, indicatives, subjunctives or optatives, and are often introduced in the main clause by οὕτως (*so*), τοιοῦτος (*such, this sort*) or, most often in the *Apology*, τοσοῦτος (*so much/ many/great*).

1. Natural result: ὥστε (μή) + infinitive offers a result that is natural or likely to follow from the main clause. If there is an acc. subject, translate ὥστε as 'so that.'

ὥστε μὴ δύνασθαι λογίζεσθαι
ὥστε με ἑμαυτὸν ἀνερωτᾶν

so as not to be able to consider
so that I asked myself

(37c7)
(22e1)

2. Actual result: ὥστε (οὐ) + finite verb offers a result that is or will be produced from the main verb. Translate ὥστε as 'so that' or just 'that.'

ὥστε σὺ μὲν ἔγνωνκας

so that you have learned

(25d9)

τί δῆτα, ὦ Μέλῃτε; τοσοῦτον σὺ ἐμοῦ σοφώτερος εἰ τη-
 λικούτου ὄντος τηλικόσδε ὦν, ὥστε σὺ μὲν ἔγνωκας ὅτι οἱ
 μὲν κακοὶ κακὸν τι ἐργάζονται ἀεὶ τοὺς μάλιστα πλησίον 10
 ἑαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν, ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμα- e
 θίας ἤκω ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι ἐάν τινα μοχθηρὸν
 ποιήσω τῶν συνόντων, κινδυνεύσω κακὸν τι λαβεῖν ὑπ' αὐτοῦ,
 ὥστε τοῦτο <τὸ> τοσοῦτον κακὸν ἐκὼν ποιῶ, ὥς φῆς σύ;
 ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλῃτε, οἶμαι δὲ οὐδὲ ἄλλον 5
 ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω,
 ἅκων, ὥστε σύ γε κατ' ἀμφοτέρα ψεύδῃ. εἰ δὲ ἅκων δια-, 26

ἀγνοέω: not know, be ignorant of, 2

ἀεὶ: always, forever; for the time being, 7

ἅκων, -ουσα, -ον: unwilling, against one's will, 5

ἀμαθία, ἡ: ignorance, folly, 3

ἀμφοτέρος, -α, -ον: both, each of two, 2

γινώσκω: to learn, realize; know, 6

δῆτα: certainly, to be sure; then, in truth, 2

ἐκὼν, ἐκούσα, ἐκόν: willing, intentionally, 4

ἐργάζομαι: to do, work, accomplish, 8

ἤκω: to have come, be present, 2

κινδυνεύω: run the risk of, be likely to (inf), 9

λαμβάνω: to take, receive, catch, grasp, 9

μοχθηρός, -ή, -όν: wretched, worse-off

πλησίος, -ή, -ον: near, close to (gen.)

σύν-ειμι: to be with, associate with (dat.), 6

τηλικόσδε, -ήδε, -όνδε: of this age, 3

τηλικούτος, -αὔτη, -οὔτο: of this age

ψεύδομαι: to deceive with lies; *mid.* lie, 6

8 τί δῆτα: *What then? Just what then?*;

similar to τί δὲ (δῆ); τί δῆτα marks an inference or consequence that expresses surprise or incredulity (S2851)

τοσοῦτον: *are you so much...?*; adv. acc.

(acc. of extent in degree, i.e. 'wiser by so much') with the comparative

ἐμοῦ: gen. of comparison, modified by pple and pred. τηλικούτου ὄντος

εἶ: 2s pres. εἰμί

9 τηλικόσδε ὦν: nom. pple εἰμί

ὥστε σὺ μὲν ἔγνωκας: *that...*; result, pf.

10 ἐργάζονται: *do* (acc) *to* (acc); governs a double acc.

τοὺς μάλιστα πλησίον ἑαυτῶν (ὄντας): *those...*; supply pple εἰμί

e1 οἱ δὲ ἀγαθοὶ ἀγαθόν (τι ἐργάζονται ἀεὶ τοὺς μάλιστα πλησίον ἑαυτῶν ὄντας): heavy ellipsis

2 ἐγὼ δὲ δῆ: *but just I...*; i.e. I and not other; in contrast to σὺ μὲν above

εἰς τοσοῦτον: *to such a degree*

ὥστε καὶ τοῦτ(ο) ἀγνοῶ: *that...*; result clause parallel to l. 9; καὶ is adverbial

ὅτι: (*namely*) *that...*; in apposition

ἐάν...ποιήσω, κινδυνεύσω: *if...*; fut. more vivid (ἐάν subj., fut.); 1s aor. subj. ποιέω, which governs a double acc. (obj. and pred.)

3 τῶν συνόντων: *of associates*; partitive ὑπ' αὐτοῦ: *at the hands of, because of...*; gen. expressing cause

4 ὥστε...ποιῶ: *so that...*; result clause; diamond brackets indicate text not in the manuscript tradition but supplied by the editor

ὥς φῆς σύ: *as...*; parenthetical, 2s φημί

5 ταῦτα: *in...*; acc. respect

οὐδὲ ἄλλον ἀνθρώπων οὐδένα (σοὶ πειθεσθαι): *that not....either*; ind. disc., supply inf.; οὐδὲ is used to build a climax ('nor yet' or 'not...either') and οὐδένα is positive following the negation: 'any'

ἀλλ(ᾶ)

ἢ...ἢ...: *either...or...*

a1 ἅκων (διαφθείρω): ellipsis

σύ γε: *you for your part, you at least*; γε is restrictive and emphatic

κατ' ἀμφοτέρα: *in both options*; 'in accordance with both (options)'

ψεύδῃ: ψεύδε(σ)αι, 2s pres. *mid.*

φθείρω τῶν τοιούτων [καὶ ἀκουσίῳ] ἀμαρτημάτων οὐ δεῦρο νόμος εἰσάγειν ἐστίν, ἀλλὰ ἰδίᾳ λαβόντα διδάσκειν καὶ νοουθετεῖν· δῆλον γὰρ ὅτι ἐὰν μάθω, παύσομαι ὃ γε ἄκων ποιῶ. σὺ δὲ συγγενέσθαι μὲν μοι καὶ διδάξαι ἔφυγες καὶ οὐκ ἠθέλησας, δεῦρο δὲ εἰσάγεις, οἱ νόμος ἐστὶν εἰσάγειν τοὺς κολάσεως δεομένους ἀλλ' οὐ μαθήσεως.

ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν ἤδη δῆλον οὐγὰν ἔλεγον, ὅτι Μελήτω τούτων οὔτε μέγα οὔτε μικρὸν πώποτε ἐμέλησεν. ὅμως δὲ δὴ λέγε ἡμῖν, πῶς με φῆς

ἀκούσιος, -ον: unwilling, involuntary

ἄκων, -ουσα, -ον: unwilling, against one's will, 4

ἀμαρτημα, -ατος, τό: failing, error, fault, 2

δεῦρο: here, to this point, hither, 6

δῆλος, -η, -ον: clear, evident, 8

ἐθέλω: to be willing, wish, want, 6

εἰσ-άγω: to lead in, to introduce, bring in, 8

ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7

κόλασις, -εως, ὁ: correction, chastisement

λαμβάνω: to take, receive, catch, grasp, 9

2 τῶν τοιούτων...ἀμαρτημάτων: *for...*;

gen. of charge; square brackets indicates that the editor thinks the text should be omitted

νόμος...ἐστίν: *it is customary*; an idiom; assume people in general as obj. of εἰσάγειν

3 ἰδίᾳ: *privately*; dat. of manner as adv.

λαβόντα διδάσκειν καὶ νοουθετεῖν: *that (he) pulling (them aside)...*; ind. disc.

governed by νόμος ἐστίν; assume people in general as object of all verbs

4 δῆλον (ἐστίν) ὅτι: *clearly*; 'it is clear that'

ἐὰν μάθω, παύσομαι (ποιῶν): *if...*; fut.

more vivid (ἐὰν subj., fut.); 1s aor. subj.; add a complementary pple

ὃ: *what...*; (τοῦτο) ὃ, '(that) which,'

relative, the missing antecedent is obj. of main verb; γε emphasizes the entire clause

μάθησις, -εως, ἡ: learning

μανθάνω: to learn, understand, 6

μέλει: there is a care for (dat.) for (gen.), 7

μικρός, -ά, -όν: small, little, insignificant, 4

νοουθετέω: to put in mind; warn, admonish

οἷ: to where, 3

ὅμως: nevertheless, however, yet, 5

παύω: to stop, make cease; *mid.* cease, 3

πῶς: how?, in what way?, 3

συγ-γίγνομαι: to be with, associate with, 2

φεύγω: to flee, avoid; defend in court, 4

5 μοι: *with...*; dat. of compound verb

ἔφυγες: 2s aor. φεύγω, 'avoid' + aor. inf.

6 δεῦρο δὲ εἰσάγεις: acc. obj. in next clause

οἷ: relative adv.

νόμος ἐστίν: *it is customary*; an idiom

τοὺς...δεομένους: *those...*; pple δέομαι

7 κολάσεως, μαθήσεως: *from...*; separation

8 ἀλλὰ γάρ: *but in fact*; γάρ explains the adversative: 'but (it is not the case) for...'

τοῦτο (ἐστίν) δῆλον: add linking verb

b1 δ (ἐ)γώ ἔλεγον: *which...*; crasis, a relative clause with τοῦτο as antecedent

ὅτι...: (*namely*) *that...*; appositive to τοῦτο

οὔτε μέγα οὔτε σμικρόν: *neither a lot nor a little*; adverbial acc. (inner acc.

'neither a big care nor a little care')

2 δῆ: *now, then, accordingly*; resumptive

φῆς: 2s φημί

διαφθείρειν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι
κατὰ τὴν γραφὴν ἣν ἐγράψω θεοὺς διδάσκοντα μὴ νομίζειν
οὓς ἢ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά; οὐ ταῦτα 5
λέγεις ὅτι διδάσκων διαφθείρω;

πάνν μὲν οὖν σφόδρα ταῦτα λέγω.

πρὸς αὐτῶν τοῖνυν, ὦ Μέλητε, τούτων τῶν θεῶν ὧν νῦν
ὁ λόγος ἐστίν, εἰπέ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀν-
δράσιν τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον λέγεις c
διδάσκειν με νομίζειν εἶναί τινας θεοὺς—καὶ αὐτὸς ἄρα νομίζω
εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ

ἄ-θεος, -ον: godless

ἄρα: it turns out, it seems; then, therefore, 9

γραφὴ, ἡ: indictment, prosecution, 7

γράφομαι: to indict, 5

δαιμόνιος, α, -ον: divine; *neut.* divine being, 9

δῆλος, -ης, -ον: clear, evident, 8

δύναμαι: to be able, can, be capable, 5

ἕτερος, -α, -ον: other, one...other, different, 8

3 με διαφθείρειν: *that...*; ind. disc.

τοὺς νεωτέρους: comparative of νέος but
here synonymous with τοὺς νέους

δῆλον δὴ (ἐστίν) ὅτι: *quite clearly*; or 'it
is) quite clear that,' emphatic

4 κατὰ...: *according to...*

ἣν ἐγράψα(σ)ο: relative with 2s aor. mid.

διδάσκοντα: *by...*; ppl causal in sense,
agreeing with acc. subject με in previous
question; Socrates answers his own
question: '(you say that I corrupt the youth)
by...'

θεοὺς...μὴ νομίζειν: *not to...*; ind. command
governed by διδάσκοντα; μὴ rather than οὐ
indicates a wish or command rather than
statement

6 ταῦτα: obj. of διδάσκων

διδάσκων: *by...*; causal ppl

7 πάνν μὲν οὖν: *quite certainly*; μὲν οὖν
expresses positive certainty (S2901)

8 πρὸς...θεῶν: *in the eyes of...*; 'before...',
in exclamation; πρὸς + gen. expresses point

ἔτι: still, besides, further; in addition, 8

καινός, -ή, -όν: new, novel, strange, 3

μανθάνω: to learn, understand, 6

παράπαν: altogether, entirely, absolutely, 2

πότερος, -α, -ον: whether, which (of two)? 7

σαφής, -ές: clear, distinct, reliable

σφόδρα: exceedingly, very (much), 3

τοί-νυν: therefore, accordingly; well then, 2

of view (S1695); αὐτῶν is intensive

ὧν νῦν ὁ λόγος ἐστίν: (*about*) *which there
is a speech now*; this gen. pl. relative is
equiv. περὶ ὧν (S1380)

9 εἰπέ: aor. imper. λέγω

σαφέστερον: comparative adv.

καί...καί: *both...and*

c1 τουτοισί: *these here*; deictic iota suggests
that he is pointing to the jurors

μαθεῖν πότερον...ἢ...: *to understand
whether...or...*; ind. alternative question

with second half in c5; Socrates points out
the contradiction in Meletus' claim that
Socrates does not believe in gods but
believes in δαιμόνια

διδάσκειν με: *that I...*; ind. disc.

2 (τοὺς νέους) νομίζειν εἶναί τινας θεοὺς:

(*the youth*) *to believe that some gods exist*

καὶ αὐτός: *and (I) myself...*; 1s intensive

3 εἶναί θεοὺς: *that...*; ind. disc.

τὸ παράπαν: *altogether*; = παράπαν

ταύτῃ: *in this way*; dat. of manner

—οὐ μέντοι οὐσπερ γε ἡ πόλις ἀλλὰ ἐτέρους, καὶ τοῦτ' ἔστιν
ὁ μοι ἐγκαλεῖς, ὅτι ἐτέρους, ἢ παντάπασί με φῆς οὔτε 5
αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν.

ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεοὺς.

ὦ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον d
οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄν-
θρωποι;

μὰ Δί, ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον
φησὶν εἶναι, τὴν δὲ σελήνην γῆν. 5

Ἀναξαγόρου οἶε κατηγορεῖν, ὦ φίλε Μέλητε; καὶ οὕτω

Ἀναξαγόρας, ου, ὁ: Anaxagoras, 2
ἄρα: it turns out, it seems; then, therefore, 9
γῆ, γῆς ἢ: earth, land, ground, 4
ἐγ-καλέω: call (acc.) (a charge) upon (dat.), 2
ἐπεὶ: when, after; since, because, 5
ἕτερος, -α, -ον: other, one...other, different, 8
Ζεὺς, Διός, ὁ: Zeus, 5
ἥλιος, ὁ: sun, 2

θαυμάσιος, -α, -ον: strange, wonderful, 4
λίθος, ὁ: a stone
μὰ: (no) by + acc. (in an oath), 3
παντά-πασι: all in all, altogether, 2
παράπαν: altogether, entirely, absolutely, 2
σελήνη, ἡ: the moon, 2
φίλος -η -ον: dear, friendly; friend, kin 5

4 οὐσπερ γε ἡ πόλις (νομίζει): *the very ones which...*; θεοὺς is antecedent; supply verb,
γε adds to the emphasis placed by -περ
ὁ μοι ἐγκαλεῖς: *what...*; '(that) which' (ἐκεῖνο) ὁ the antecedent is missing
5 ὅτι ἐτέρους (νομίζω): *(namely) that...*; in apposition
ἢ: *or...*; second half of the πότερον...ἢ ind. question begun in c1 above
φῆς: 2s φημί
οὔτε...τε...: *both not...and*
με...αὐτὸν νομίζειν θεοὺς: *that I myself...*; intensive pronoun
6 (με αὐτὸν) ἄλλους ταῦτα διδάσκειν: *that...*; verb governs a double acc.
ὥς...: *(namely) that...*; in apposition
7 τὸ παράπαν: *altogether*; = παράπαν d1 ἵνα τί (γένηται): *Why...? To what end...?*

'in order that WHAT (may happen)?' a purpose clause suddenly changed into a direct question; the verb is often missing but understood (S2644)
2 οὐδὲ... οὐδὲ: *not even...nor*; adv and conj., it never translates as οὔτε...οὔτε...
4 μὰ Δί(α): *(No), by Zeus*; Meletus is speaking; μὰ is often used in a negative sense as understood from the context
ἐπεὶ: *(I say this) since*
5 φησὶν: 3s pres. φημί; Meletus is replying and refers to Socrates as 3s subject
6 οἶε: οἶε(σ)αι, 2s pres. mid. οἶομαι Ἀναξαγόρου: gen. obj. of the inf.; Anaxagoras of Clazomene (ca. 500-429 BC), who described the world as made up of imperishable material elements

Type of Condition	Protasis (if-clause)	Apodosis (then-clause)
Simple ⁰	εἰ + any indicative	any indicative
Present General (Indefinite) ⁵	εἰ + ἄν + subj. (<i>if ever</i>)	present ind.
Past General (Indefinite) ²	εἰ + optative (<i>if ever</i>)	past ind.
Future More Vivid ¹⁷	εἰ + ἄν + subjunctive	future ind.
Future Less Vivid ¹²	εἰ + optative (<i>should</i>)	ἄν + optative (<i>would</i>)
Contrary to Fact ¹⁵ present	εἰ + impf. ind. (<i>were</i>)	ἄν + impf. ind. (<i>would</i>)
past	εἰ + aor. ind. (<i>had</i>)	ἄν + aor. ind. (<i>would have</i>)

καταφρονεῖς τῶνδε καὶ οἷι αὐτοὺς ἀπείρους γραμμάτων εἶναι
 ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομε-
 νίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταῦτα παρ'
 ἑμοῦ μανθάνουσιν, ἃ ἔξεστιν ἐνίοτε εἰ πάνυ πολλοῦ δραχμῆς 10
 ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν e
 προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα;
 ἀλλ', ὦ πρὸς Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν
 εἶναι;

οὐ μέντοι μὰ Δία οὐδ' ὅπωςτιοῦν.

5

ἄλλως: otherwise, in another way, 3
 ἄ-πειρος, -ον: inexperienced in (gen)
 ἄ-τοπος, -ον: strange, odd, extraordinary, 3
 Ἀναξαγόρας, ου, ὁ: Anaxagoras, 2
 βιβλίον, τό: a scroll, book
 γέμω: to be full of (gen)
 γράμμα, γράμματος, τό: letter
 δραχμή, ἡ: drachma, 2
 ἐνι-οτε: sometimes, from time to time
 ἔξε-εστι: it is allowed, is possible, 3
 Ζεὺς, Διός, ὁ: Zeus, 5

κατα-γελάω: to laugh at, ridicule (gen.)
 κατα-φρονέω: think down on/despise (gen) 2
 Κλαζομενίος, -α, -ον: of Clazomenae
 μὰ: (no) by + acc. (in an oath), 3
 μανθάνω: to learn, understand, 6
 ὅπωςτιοῦν: in any way whatever, 2
 ὀρχήστρα, ἡ: orchestra
 οὕτωςί: in this here way, thus, so, 4
 πρίamai: to buy
 προσ-ποιεῖμαι: lay claim to, pretend, 3

7 τῶνδε: i.e. the jurors; gen. obj. of verb
 οἷι: οἷε(σ)αι, 2s pres. mid. οἷομαι
 αὐτοὺς ἀπείρους γραμμάτων εἶναι:
 that...; ind. disc., αὐτοὺς refers to the jurors
 8 ὥστε οὐκ εἰδέναι: so as...; result clause
 with inf. οἶδα
 9 τῶν λόγων: sayings, accounts
 καὶ δὴ καί: in particular; 'and indeed also'
 παρ' ἑμοῦ: from...
 10 εἰ πάνυ πολλοῦ: if for quite much;
 parenthetical, gen. of price; i.e. 'if you pay a
 high price' or 'at most'
 δραχμῆς: for...; gen. of price
 e1 ἐκ τῆς ὀρχήστρας πριαμένοις: for
 (those)...; pres. mid. pple, dat. interest with
 ἔξεστιν, Socrates suggests that Anaxagoras'
 work is popular and can easily be purchased
 from booksellers; the orchestra here is part
 of the agora, not the theatre

καταγελᾶν: α-contrast inf.; Σωκράτε-ος
 is gen.
 2 (ταῦτα) ἑαυτοῦ εἶναι: that (these
 matters)...; ind. disc. with gen. possession
 as predicate; Socrates is talking about
 himself in the 3rd pers.
 ἄλλως τε καί: especially; 'both otherwise
 and...'
 οὕτως ἄτοπα ὄντα: (while)...; neut. pple
 εἰμί modifies acc. subject ταῦτα above
 οὕτωςί: the deictic iota on the adv. οὕτως
 adds emphasis: 'just so' or 'in just this way'
 3 πρὸς Διός: in the eyes of Zeus; i.e. before
 Zeus, in exclamation; πρὸς + gen.
 expresses point of view (S1695)
 οὐδένα...θεὸν εἶναι: that no god exists;
 'that there is no god,' ind. disc.
 5 οὐ μέντοι: certainly not; 'No, certainly'
 Δία: acc. Zeus

ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ
δοκεῖς, σταντῶ. ἐμοὶ γὰρ δοκεῖ οὕτως, ὦ ἄνδρες Ἀθηναῖοι,
πάνυ εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γρα-
φὴν ταύτην ὑβρεῖ τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι.
ἔοικεν γὰρ ὥσπερ αἰνιγμα συντιθέντι διαπειρωμένῳ “ἄρα 27
γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ
ἐναντὶ ἐμαυτῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλ-
λους τοὺς ἀκούοντας;” οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία
λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ ὥσπερ ἂν εἴποι· “ἀδικεῖ 5
Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων.” καίτοι

ἀ-κολασία, ἡ: intemperance, licentiousness
αἰνιγμα, -ατος, τό: riddle
ἀ-κόλαστος, -ον: intemperate, licentious
ἄ-πιστος, -ον:, ὅ: notbelievable (dat.), 1
ἄρα: introduces a yes/no question, 3
ἀ-τεχνῶς: simply, absolutely, quite, 6
γινώσκω: to learn, realize; know, 6
γραφῇ, ἡ: indictment, prosecution, 7
γράφομαι: to indict, 5
δια-πειράομαι: to test, make trial of
ἐναντίος, -α, -ον: opposite, contrary (dat.), 6

ἐξ-απατάω: to deceive, beguile, trick, 2
ἔοικα: to seem, seem likely, be like (dat.), 5
καί-τοι: and yet, and indeed, and further, 7
νεότης, νεότητος, ἡ: youth
σαυτοῦ, -ῆ, -οῦ: yourself, 2
συν-τίθημι: to put together, combine
ὑβρις, ἡ: outrage, assault, insult, violence
ὑβριστής, -ές: overbearing, outrageous
φαίνω: show; *mid.* appear, seem, 7
χαριεντίζομαι: to jest, be witty, 3

6 γε: emphatic

εἶ: 2s εἰμί

καὶ ταῦτα μέντοι... (ἄπιστός εἰ)...: *and what is more moreover (you are not believable)...*; i.e. even you do not believe this; καὶ ταῦτα, ‘and what is more,’ is a common acc. of respect; μέντοι gives liveliness to the additional point
ὡς ἐμοὶ δοκεῖς: *as...*; parenthetical

7 οὕτως-ι: *this here one*; deictic iota

8 τὴν γραφὴν ταύτην...γράφασθαι: *to bring this indictment*; cognate acc.

ὑβρεῖ...νεότητι: *because of...*; dat. of cause

α1 ἔοικεν: Meletus is subject

ὥσπερ...διαπειρωμένῳ: *as if (one)...*; pres. mid. pple agreeing with the missing but understood dat. obj. of ἔοικεν

αἰνιγμα συντιθέντι: *by...*; dat. pres. pple is causal in sense

ἄρα γνώσεται Σωκράτης...: i.e. the αἰνιγμα; Socrates imagines Meletus saying these words to the jurors; fut. γινώσκω

2 δὴ: *quite*; intensive with σοφός

ἐμοῦ...λέγοντος: gen. abs.

3 ἐναντί(α) ἐμαυτῷ: (*things*)...; neut. pl. substantive, i.e. contradicting myself

4 τὰ ἐναντία: (*things*)...; another substantive

5 αὐτὸς ἐαυτῷ: intensive and reflexive pronouns juxtaposed for emphasis; dat. of special adj.

ὥσπερ ἂν εἴποι: *just as (he would) if he should...*; fut. less vivid (εἴ opt., ἂν + opt.) aor. opt. λέγω with a suppressed apodosis, which is represented only by ἂν (the apodosis is often omitted when it is the same verb as the protasis, S2351); for same construction, see 23a8

6 νομίζων: *by...*; both pples are causal

Future Passive⁴: aorist passive stem + σ + primary middle/passive endings

ὑπ' ἐμοῦ ἐξελεγχθήσονται (17b2)

πάντες...διαφθαρήσονται (29c3)

ὅστις...σωθήσεται (31e2)

εἰ μέλλει...σωθήσεσθαι (17b2)

they will be examined by me

all will be corrupted

anyone who will be saved

if he intends to be saved

τοῦτό ἐστι παίζοντος.

συνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνεται ταῦτα λέγειν· σὺ δὲ ἡμῖν ἀπόκριναι, ὦ Μέλητε. ὑμεῖς δέ, ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην, μέμνησθέ μοι μὴ θορυβεῖν ^b ἂν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς λόγους ποιῶμαι.

ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβείτω· ἔσθ' ὅστις ἵππους ⁵ μὲν οὐ νομίζει, ἵππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὦ ἄριστε

ἀνθρώπειος, -α, -ον: human, of a human
ἄριστος, -η, -ον: best, very good, noblest, 5
ἀρχή, ἡ: beginning; rule, office, 9
αὐλητής, -ου ὁ: a flute-player
αὐλητικός, -ή, -όν: of the flute
εἰωθα: to be accustomed, 5
θορυβέω: to make an uproar, disturbance, 7
ἵππικός, -ή, -όν: of a horse; *noun* horseman, 3

ἵππος, ὁ: a horse, 8
μιμνήσκω: to recall, remember, 2
παίζω: to be playing, play, jest, 2
παρ-αιτέομαι: to ask from, ask as a favor
συν-επι-σκέπτομαι: to join in examining
τρόπος, ὁ: manner, way; turn, direction, 5
φαίνω: show; *mid.* appear, seem, 7

7 παίζοντος: (*the work of one...*); ppl and gen. of characteristic as predicate of ἐστι
δὴ: *just, now*; intensive with an imperative
ἥ: *in what way*; or 'how,' relative adv.
9 ἀπόκριναι: aor. mid. imperative
ὅπερ: *the very thing which...*; relative, the antecedent is the entire main clause
b1 κατ' ἀρχὰς: *in the beginning*; i.e. 17c
μέμνησθέ: 2p pf. imperative: translate as present (S1946)
μοι: *for...*; dat. interest or ethical dat.
μὴ θορυβεῖν: *not to...*; as often, μὴ is used instead of οὐ in wishes and commands
2 ἂν...ποιῶμαι: *if...*; equiv. of fut. more vivid, but with imper. in place of the fut.; τοὺς λόγους ποιεῖσθαι an idiom for 'make conversation'

εἰωθότι: dat. sg. pf. pple
3 ἔστιν ὅστις: *is there anyone who...?*
4 ἀνθρώπους (εἶναι): *that...(exist)*; ind. disc.; the inf. must be added often below
ἀποκρινέσθω: *Let...*; 3rd person mid. imperative, sg.
μὴ...θορυβείτω: *Don't let...*; neg. 3rd person act. imperative, sg.
ἄλλα καὶ ἄλλα: *in one way and another*; inner acc. ('make one disturbance and another disturbance'); the plural suggests repeated action
5 ἔσθ' ὅστις: *is there anyone who...?*
ἵππους (εἶναι)...: *that...*; ellipsis, assume the inf. εἶναι, 'exist' throughout the passage
7 οὐκ ἔστιν: *there is not (anyone)*; Socrates answers his own questions

Passive Deponents have an aorist passive form but are active or middle in meaning (S811-6).

	<u>aor. dep.</u>		<u>as identified in the speech</u>
αἰσχύνομαι	ἡσχύνθην	<i>I felt ashamed</i>	αἰσχυνθῆναι
ἀνα-μιμνήσκω	ἀνεμνήσθην	<i>I recalled</i>	ἀναμνησθεῖς
δέομαι	ἐδεήθην	<i>I asked</i>	ἐδεήθην, ἐδεήθη, καταδεηθείη
δια-λέγομαι	διελέχθην	<i>I conversed</i>	διαλεχθείην
ἐναντιόομαι	ἠναντιώθην	<i>I opposed</i>	ἠναντιώθην, ἠναντιώθη, ἠναντιώθη
ἐπιμελέομαι	ἐπεμελήθην	<i>I cared for</i>	ἐπιμεληθείη
οἶομαι	ὥρήθην	<i>I thought</i>	ὥρήθην, ὥρήθην, οἰήθητε, οἰηθείη
φοβέω	έφοβήθην	<i>I feared</i>	φοβηθείς, φοβηθέντα

ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνεσθαι, ἐγὼ σοὶ λέγω καὶ τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι· ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαίμονας δὲ οὐ νομίζει;

οὐκ ἔστιν.

ὥς ὤνησας ὅτι μόγῃς ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζόμενος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδάσκειν, εἴτ' οὖν καινὰ εἴτε παλαιά, ἀλλ' οὖν δαιμονία γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δήπου

ἀναγκάζω: to force, compel, require
ἀντι-γραφῇ, ἡ: (defendant's) affidavit,
written reply to an indictment,
δαιμόνιος, α, ον: divine; *neut.* divine being, 9
δαίμων, -ονος, ὁ: a divine being or spirit, 8
δι-όμνυμι: to swear an oath

8 βούλει: βούλε(σ)αι, 2s pres. mid.
λέγω: *let...*; 1s hortatory subj.
τὸ ἐπὶ τούτῳ: *the next thing*; 'that in addition to this'
9 ἀπόκριναι: aor. mid. imperative
c1 ἔσθ' ὅστις: *is there anyone who...?*
δαιμόνια πράγματ'(α): *divine things*
δαίμονας (εἶναι): *that...*; ind. disc.
ὥς (ἐμὲ) ὤνησας: *how you...!*; i.e. Thank you!; an exclamatory sentence (S2682), 2s aor. ὀνίνημι; add an acc. obj.

4 ὅτι: *because...*
ἀπεκρίνα(σ)ο: 2s aor mid.
ὑπὸ τουτωνὶ: *by...*; gen. expressin agency; deictic iotas throughout suggest that Socrates is pointing or looking at the jurors as he speaks perfect

καινός, -ή, -όν: new, novel, strange, 3
μόγῃς: with difficulty, scarcely, hardly, 2
ὀνίνημι: to profit, benefit, benefit from, 2
οὐκοῦν: therefore, then, accordingly, 2
παλαιός, -ά, -όν: old, aged, ancient, 2
σός, -ή, -όν: your, yours, 3

5 φῆς: 2s φημί
καὶ...καὶ...: *both...and...*
6 εἴτ' οὖν...εἴτε: *whether at any rate...or...*; 'both if at any rate...or if...' Smyth suggests οὖν indicates the preferred option (S2961), but Denniston suggests that οὖν shows indifference to the two options (D418)
ἀλλ' οὖν...γε: *but at any rate...indeed*; οὖν is confirmatory and γε is emphatic (S2957)

7 κατὰ...: *according to...*
καὶ ταῦτα: *and what is more*; 'and in respect to these things,' acc. of respect
καί: *also*; adv.
διωμόσα(σ)ο: 2s aor. δι-όμνυμι (aor. stem: ομοσ-)

18 Common 2nd Aorist Stems found in the Apology

ἄγω	ἄγαγ ³	ἤγαγον	<i>I led</i>	λαμβάνω	λαβ ¹⁰	ἔλαβον	<i>I took</i>
αἶρω	ἔλ ⁶	εἶλον	<i>I took</i>	λέγω	εἶπ ²⁸	εἶπον	<i>I said</i>
ἀποθνήσκω	θάν ¹⁰	ἀπέθανον	<i>I died</i>	λείπω	λιπ ²	ἔλιπον	<i>I left</i>
βαίνω	βη ¹	ἔβην	<i>I walked</i>	μανθάνω	μαθ ⁴	ἔμαθον	<i>I learned</i>
γίγνομαι	γεν ¹⁷	ἐγενόμην	<i>I became</i>	πάσχω	παθ ⁵	ἔπαθον	<i>I suffered</i>
γινώσκω	γυν ³	ἔγνων	<i>I learned</i>	τυγχάνω	τυχ ⁴	ἔτυχον	<i>I happened</i>
ἔρχομαι	ἔλθ ¹²	ἤλθον	<i>I came</i>	φεύγω	φυγ ⁵	ἔφυγον	<i>I fled</i>
εὑρίσκω	εὗρ ²	ἤρουν	<i>I found</i>	ὄραω	ἰδ ¹	εἶδον	<i>I saw</i>
ἔχω	σχ ⁶	ἔσχον	<i>I held</i>	φέρω	ἐνέγκ ¹	ἤνεγκον	<i>I carried=</i>

πολλή ἀνάγκη νομίζω μέ ἐστιν· οὐχ οὕτως ἔχει; ἔχει δὴ·
 τίθημι γάρ σε ὁμολογούντα, ἐπειδὴ οὐκ ἀποκρίνη. τοὺς δὲ 10
 δαίμονας οὐχὶ ἤτοι θεοὺς γε ἡγούμεθα ἢ θεῶν παῖδας; φῆς δ
 ἢ οὐ;

πάνυ γε.

οὐκοῦν εἴπερ δαίμονας ἡγούμαι, ὥς σὺ φῆς, εἰ μὲν θεοί
 τινές εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίτ- 5
 τεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι με
 θεοὺς αὖ ἡγεῖσθαι πάλιν, ἐπειδήπερ γε δαίμονας ἡγούμαι·
 εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδες εἰσιν νόθοι τινὲς ἢ ἐκ νυμ-

αἰνίττομαι: to pose a riddle/puzzle, hint at, 2
 ἀνάγκη, ἢ: necessity, force, constraint, 2
 δαίμων, -ονος, ὁ: a divine being or spirit, 8
 ἐπει-δή: since, because, when, after, 7
 ἐπειδήπερ: precisely since, inasmuch as
 ἢ-τοι: either, you know; either, truly
 νόθος, -η, -ον: low-born, illegitimate

9 ἀνάγκη...ἐστιν: *there is...*; impersonal
 οὐχ οὕτως ἔχει: *Is...?*; ἔχω ('holds' or 'is
 disposed') + adv. is equiv. to εἰμί + pred.;
 the use of οὐχ anticipates a 'yes' reply
 ἔχει δὴ: Socrates answers his own question;
 and δὴ, 'indeed' or 'of course,' emphasizes
 the reply

10 τίθημι: *I am putting you (down) as
 agreeing*; as if registering a vote; the pple is
 predicative
 ἀποκρίνε(σ)αι: 2s pres.

d1 οὐχί...ἡγούμεθα: *Do we not...?*; in
 anticipation of a 'yes' reply
 τοὺς δὲ δαίμονας (εἶναι)...παῖδας: *that...*;
 ind. disc, supply the inf.

ἤτοι...ἢ...: ἤτοι suggests that the first
 option is more likely; γε emphasizes the
 entire ἤτοι limb of the disjunction
 φῆς: 2s φημί

3 πάνυ γε: *quite so*; common reply
 δαίμονας (εἶναι)

4 ὥς σὺ φῆς: *as...*; parenthetical

5 ἂν εἴη: *would...*; potential opt. εἰμί

νυμφή, ἢ: nymph

ὁμο-λογέω: to agree, 2

οὐκοῦν: therefore, then, accordingly, 2

παῖς, παιδός, ὁ, ἡ: child, boy, girl; slave, 8

πάλιν: again, once more; back, backwards, 9

τίθημι: to set forth; put, place, 2

χαριεντίζομαι: to jest, be witty, 3

ὃ ἐγὼ φημί: *in respect to what...*; '(that) in
 respect to which'; (ἐκεῖνο) ὃ, relative and
 acc. of respect, the missing antecedent is
 predicative

σε αἰνίττεσθαι...: *that...*; ind. disc.

6 θεοὺς (εἶναι) οὐχ ἡγούμενον: *by not...*;
 mid. pple is causal in sense and modifies με,
 acc. subject within ind. disc.

(σε) φάναι με: (*namely*) *that (you) claim
 that I...*; ind. disc. in apposition to σε
 αἰνίττεσθαι

7 θεοὺς (εἶναι)

ἐπειδήπερ γε: *inasmuch as indeed*; 'for the
 very reason that indeed,' this is Meletus'
 reasoning, not Socrates, and repeats the
 protasis in d4 εἴπερ...ἡγούμαι; περ often
 emphasizes the connection between
 subordinate and main clauses (e.g. relative
 and antecedent); δὴ and γε add extra
 emphasis

7 δαίμονας (εἶναι)

8 παῖδες...νόθοι τινές: nom. pred.

ἢ...ἢ...: *either...or...*

φῶν ἢ ἔκ τινων ἄλλων ὧν δὴ καὶ λέγονται, τίς ἂν ἀνθρώ-
 πων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; ὁμοίως γὰρ 10
 ἂν ἄτοπον εἶη ὥσπερ ἂν εἴ τις ἵππων μὲν παῖδας ἡγοῖτο e
 ἢ καὶ ὄνων, τοὺς ἡμίονους, ἵππους δὲ καὶ ὄνους μὴ ἡγοῖτο
 εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν ὅπως σὺ ταῦτα οὐχὶ
 ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην ἢ ἀπορῶν
 ὃ τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα· ὅπως δὲ σὺ τινα πείθοις 5
 ἂν καὶ σμικρὸν νοῦν ἔχοντα ἀνθρώπων, ὥς οὐ τοῦ αὐτοῦ
 ἔστιν καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι, καὶ αὐ τοῦ αὐτοῦ μήτε
 δαίμονας μήτε θεοὺς μήτε ἥρωας, οὐδεμία μηχανή ἐστιν. 28

ἀ-δίκημα, -ατος, τό: injustice, wrongdoing
 ἀπο-πειράομαι: make trial of, test (gen.)
 ἀ-πορέω: to be at a loss; be perplexed, 3
 ἄ-τοπος, -ον: strange, odd, extraordinary, 3
 γραφή, ἡ: indictment, prosecution, 7
 γράφομαι: to indict, 5
 δαιμόνιος, α, ον: divine; neut. divine being, 9
 δαίμων, -ονος, ὁ: a divine being or spirit, 8
 ἐγ-καλέω: call (acc.) (a charge) upon (dat.), 2
 ἡμι-όνος: mule (half-donkey)

9 (ἔξ) ὧν: (from)....; relative; i.e. mothers
 other than nymphs; preposition is omitted
 δὴ: emphasizing pronoun
 (δαίμονες) λέγονται (εἶναι): divine spirits
 are said to exist
 ἂν...ἡγοῖτο: would....; potential pres. opt.
 10 θεῶν μὲν παῖδας...εἶναι: that...exist
 θεοὺς δὲ μή (εἶναι): but that...(exist)
 e1 ἂν ἄτοπον εἶη: it would....; impersonal
 potential opt.
 ὥσπερ ἂν (ἄτοπον εἶη) εἴ...ἡγοῖτο
 (εἶναι): as (it) would if...should....; ellipsis,
 fut. less vivid (εἰ opt., ἂν + opt.) opt.
 ἡγέομαι with a suppressed apodosis, which
 is represented only by ἂν (the apodosis is
 often omitted when it is the same as the
 protasis or, in this case, the same as the
 main clause) (S2351, cf. 23a8, 27a5)
 2 καὶ (1): also, even; adverbial
 τοὺς ἡμίονους: (namely)....; in apposition
 to παῖδας; mules are the hybrid offspring
 ἵππους δὲ...μὴ ἡγοῖτο: but should not....;
 second protasis of the condition
 3 οὐκ ἔστιν ὅπως: it is not possible that....;
 'there is not (a way) how' a common idiom
 in which the antecedent of the relative
 ὅπως is missing but understood (S2515)

ἥρως, ὁ: hero, warrior
 θεῖος, -α, -ον: holy, divine, sent by gods, 3
 ἵππος, ὁ: a horse, 8
 μηχανή, ἡ: means, way; contrivance, 2
 νοῦς, ὁ: mind, sense, attention, 3
 ὁμοίως: similarly, 2
 ὄνος, ὁ, ἡ: donkey, 2
 παῖς, παιδός, ὁ, ἡ: child, boy, girl; slave, 8
 σμικρός, -ά, -όν: small, little, 5

ταῦτα: in these matters; acc. of respect
 οὐχὶ ἀποπειρώμενος ἡμῶν: not intending
 to test us; pres. pple unusually expressing
 purpose (S2065); not the double negative
 4 ἐγράψα(σ)ο: 2s aor. mid. + cognate acc.:
 'bring this indictment'
 ἀπορῶν: by....; pple causal in sense and
 parallel to ἀποπειρώμενος explaining the
 cause of the indictment
 5 ὃ τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα: what
 true charge you are to....; ind. deliberative
 question with neut. acc. sg. ὅστις and opt.
 in secondary seq. (subj. in direct question)
 ὅπως δὲ...πείθοις ἂν: how...you could....;
 relative clause with potential opt.; the main
 clause οὐδεμία μηχανή ἐστιν, 'there is no
 way,' is introduced at the end in 28a1 for
 emphasis and rhetorical effect
 τινα...ἀνθρώπων: acc. obj., partitive gen.
 6 καὶ: even; adv. modifying σμικρὸν νοῦν
 ὥς οὐ τοῦ αὐτοῦ ἔστιν...: that it is not
 (characteristic) of the same person....; ind.
 disc., gen. of characteristic as predicate
 7 αὐ τοῦ αὐτοῦ (ἡγεῖσθαι): and in turn of
 the very same person (to believe) that....;
 a1 ἥρως: believed to be demi-gods

ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὡς μὲν ἐγὼ οὐκ ἀδικῶ
κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπο-
λογίας, ἀλλὰ ἱκανὰ καὶ ταῦτα· ὁ δὲ καὶ ἐν τοῖς ἔμπροσθεν 5
ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονεν καὶ πρὸς πολλούς,
εὖ ἴστε ὅτι ἀληθὲς ἐστίν. καὶ τοῦτ' ἐστίν ὁ ἐμὲ αἰρεῖ, ἐάν-
περ αἰρή, οὐ Μέλητος οὐδὲ Ἄνυτος ἀλλ' ἡ τῶν πολλῶν δια-
βολή τε καὶ φθόνος. ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς

αἰρέω: seize, take, convict; *mid.* choose, 7
ἀπ-έχθεια, ἡ: hatred, enmity; pl. enmities, 2
ἀπολογία, ἡ: a defense, verbal defense, 2
γραφή, ἡ: indictment, prosecution, 7

ἐάν-περ: precisely if, if really, 2
ἐμ-προσθεν: before, previous; earlier
ἱκανός, -ή, -όν: enough, sufficient; capable, 4
φθόνος, ὁ: envy, ill-will, 2

a2 ἀλλὰ γάρ: *but in fact*; γάρ explains the
adversative: 'but (there is no way) for...'
ὥς...γραφὴν: *that...*; ind. disc. and subject
of δοκεῖ

3 κατὰ τὴν Μελήτου γραφήν: *in*
accordance with...; with subjective gen.
πολλῆς ἀπολογίας: (*in need*) of...; gen. of
characteristic and pred. of εἶναι

4 ἱκανὰ καὶ (εἶναι) ταῦτα: *but (that) these*
things in fact (are) sufficient
δ...ἔλεγον: *but as for what...*; '(in respect
to that) which,' (τοῦτο) ὁ; relative obj.,
the missing antecedent is acc. of respect of
the main clause ('as for...' 'in respect to...')
ἐν τοῖς ἔμπροσθεν (λόγοις)

5 ὅτι...γέγονεν: (*namely*) *that...*; appositive,
pf. γίγνομαι
μοι: *for...*; dat. of interest
πρὸς πολλούς: *in the eyes of..., before...*
note the repetition of πολλή: the enmity is

both intense and widespread

6 εὖ ἴστε: 2p imper. οἶδα
ὅτι ἀληθὲς ἐστίν: the understood subject is
the clause ὅτι...πολλούς above
ὁ ἐμὲ αἰρεῖ: *what convicts me* '(that) which,'
(ἐκείνο) ὁ, the missing antecedent is nom.
pred.; if a prosecutor is a ὁ διώκων, 'the
one pursuing,' and the defendant is a ὁ
φεύγων, 'the one fleeing,' it is sensible
for αἰρέω, 'catch,' to mean 'convict' in this
context. ἀφίμῃ, 'let go,' will mean 'acquit.'
ἐάνπερ αἰρή: *if really...*; 3s pres. subj.
7 οὐ Μέλητος...φθόνος: in apposition to
τοῦτο
ἀλλ(ο) ἡ: *but...*; 'other than'
ἃ δὴ: *precisely what...*; 'precisely (these
things) which,' (ταῦτα) ἃ, the relative
defaults to neuter following fem. διαβολή
and masc. φθόνος; the missing antecedent is
subject of the main verb

Prolepsis¹¹

Prolepsis, "anticipation," is a common rhetorical term that refers to very specific aspects of Plato's style: (1) the positioning of a relative clause before its antecedent and, far more frequently, (2) the positioning of the subject of a subordinate clause before the subordinate clause itself. Consider the following examples:

σκοποῦντι τὸν χρησµὸν τί λέγει,	...examining the oracle, what it means	22e6
	→ ...examining what the oracle means	
οὐδεὶς οἶδε τὸν θάνατον...εἰ τυγχάνει	...no one knows death, whether it happens...	29a6
	→ ...no one knows whether death happens to...	

In both instances above, Plato draws the subjects out of the indirect questions and makes them the objects of the main clause. We call these objects 'proleptic accusatives.' If the object's case is genitive or dative, we identify those objects as 'proleptic genitive' or 'proleptic dative.'

ἄνδρας ἤρηκεν, οἶμαι δὲ καὶ αἰρήσει· οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στή.

ἴσως ἂν οὖν εἴποι τις· “εἴτ’ οὐκ αἰσχύνῃ, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας ἐξ οὗ κινδυνεύεις νυνὶ ἀποθανεῖν;” ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντείποιμι, ὅτι “οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶει δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ’ οὐκ ἐκείνῳ μόνον σκοπεῖν ὅταν πράττῃ, πότερον δίκαια ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι γὰρ ἂν τῷ γε σῶ λόγῳ εἰεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ

ἄ-δικος, -ον: unjust, wrong, 5
αἰρέω: to seize, take; *mid.* choose, 7
αἰσχύνομαι: be ashamed, feel shame, 4
ἀντι-λέγω: to speak in reply
εἴτα: then, next, and so, therefore, 2
ἐπιτήδευμα, τό: pursuit, practice, business
ἐπιτηδεύω: to pursue, practice, 2
ἔργον, τό: deed, act; work; result, effect, 5
ζάω: to live, 9
ἡμί-θεος, -ου, ὁ: half-god, demigod, hero, 2
ἵστημι: to make stand, set; stand, stop
καλῶς: well, nobly, 3
κινδυνεύω: run the risk of, be likely to (inf), 9

κίνδυνος, ὁ: risk, danger, venture, 7
μόνος, -η, -ον: alone, only, solitary, 7
νυν-ί: just now; as it is, 5
ὅταν: ὅτε ἂν, whenever, 4
ὄφελος, ὁ: value, benefit, advantage, use, 2
πότερος, -α, -ον: whether, which (of two)? 7
σκοπέω: to examine, consider, look at, 4
σμικρός, -ά, -όν: small, little, 5
σός, -ή, -όν: your, yours, 3
Τροία, ἡ: Troy, 2
ὑπο-λογίζομαι: to take into account, 2
φαῦλος, -η, -ον: worthless, of low rank, 4

b1 ἤρηκεν: 3s pf. αἰρέω, ‘convict’
οἶμαι: parenthetical
(ἐμὲ) αἰρήσει: 3s fut. with neut. pl. subject; supply the acc. obj.; καὶ is adverbial
οὐδὲν δὲ δεινὸν (ἐστίν): *but (there is) no danger/fear*; δεινός governs a fearing clause
μὴ ἐν ἐμοὶ στή.: *that it stops with me*; fearing clause with 3s aor. subj. ἵστημι
3 ἂν εἴποι: *could...*; potential aor. opt. λέγω
εἴτ(α)
αἰσχύνε(σ)αι: *Are you...*; 2s pres. mid.; a question anticipating a ‘yes’ reply
4 ἐξ οὗ: i.e. as a result of which
νυνί: deictic iota adds immediacy to νῦν
ἀποθανεῖν: aor. inf. ἀποθνήσκω
5 ἂν ἀντείποιμι: *would...*; potential aor. opt. ἀντιλέγω; τούτῳ is dat. ind. obj. and refers to the imaginary interlocutor
δίκαιον λόγον: i.e. a response
6 καλῶς: *well*; common translation for adv. οἶει: οἶε(σ)αι, 2s pres. mid. οἶομαι
δεῖν: *that it is...*; ind. disc., impersonal δεῖ
κίνδυνον ὑπολογίζεσθαι...ἄνδρα: *that a man...*

7 τοῦ ζῆν ἢ (τοῦ) τεθνάναι: *of...*; articular infs. and objective gen. following κίνδυνον; translate as gerunds (-ing); pf. ἀποθνήσκω
ὅτου τι καὶ σμικρὸν ὄφελός: *of whom there is even some small use/benefit*; alternative form for οὗτινος, gen. sg. ὅστις
ἀλλ(ὰ) οὐκ (ἄνδρα) σκοπεῖν: *and not rather (that the man) consider*; σκοπεῖν is parallel to ὑπολογίζεσθαι and governed by δεῖν; for ἀλλὰ οὐ, ‘and not rather,’ see (S2781b)
8 ὅταν πράττῃ: general temporal clause with 3s subj.
πότερον...ἢ...: ind. question
9 ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ: another ind. question with heavy ellipsis: (πότερον) ἀνδρὸς ἀγαθοῦ ἔργα ἢ (ἀνδρὸς) κακοῦ (ἔργα πράττει)
φαῦλοι ἂν...εἴεν: *would...*; 3p potential opt. εἰμί + nom. pred.: ὅσοι is subject
c1 τῷ γε σῶ λόγῳ: *by...at least*; restrictive ὅσοι: *all...who*; ‘as many as,’ relative, has no antecedent but governs a partitive gen.

τετελευτήκασιν οἱ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς
 τοσοῦτον τοῦ κινδύνου κατεφρόνησεν παρὰ τὸ αἰσχρόν τι
 ὑπομεῖναι ὥστε, ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμουμένῳ
 Ἔκτορα ἀποκτείνει, θεὸς οὖσα, οὕτωςί πως, ὥς ἐγὼ οἶμαι· 5
 ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον
 καὶ Ἔκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ—αὐτίκα γάρ τοι,
 φησί, ‘μέθ’ Ἔκτορα πότμος ἐτοῖμος’—ὁ δὲ τοῦτο ἀκούσας
 τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγώρησε, πολὺ δὲ μάλ-
 λον δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, d
 ‘αὐτίκα,’ φησί, ‘τεθναῖην, δίκην ἐπιθεῖς τῷ ἀδικούντι,

αἰσχρός, -ά, -όν: shameful, disgraceful, 5
 αὐτίκα: straightway, at once; presently, 3
 δέδωκα: to fear; δέδια (pf. with pres. sense), 7
 δίκη, ἡ: charge, case, trial; penalty; justice, 5
 Ἔκτωρ, Ἔκτορος, ὁ: Hector, 3
 ἐπει-δή: since, because, when, after, 7
 ἐπι-τίθημι: set upon, attack; impose on (dat) 2
 ἐταῖρος, ὁ: comrade, companion, mate, 3
 ἐτοῖμος, -η, -ον: ready, prepared, at hand, 3
 ζάω: to live, 9
 Θέτις, Θέτιδος, ἡ: Thetis (goddess)
 κατα-φρονέω: think down on/despise (gen) 2
 κίνδυνος, ὁ: risk, danger, venture, 7
 μήτηρ, ἡ: a mother

ὀλιγωρέω: regard little, take no account of (gen)
 παῖς, παιδός, ὁ, ἡ: child, boy, girl; slave, 8
 Πάτροκλος, ὁ: Patroclus
 πότμος, ὁ: fate, death
 προ-θυμέομαι: to be eager, zealous, ready
 πως: somehow, in any way, 3
 τελευτάω: to end, complete, finish; die, 5
 τιμωρέω: to avenge (dat); avenge (acc), 5
 τοι: you know, let me tell you, surely, 3
 υἱός (ύός), -οῦ ὁ: son, 8
 ὑπο-μένω: to endure, abide in
 φίλος -η -ον: dear, friendly; friend, kin 5
 φόνος, ὁ: murder, slaughter

c2 τετελευτήκασιν: pf.
 οἱ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός: in
 apposition; i.e. Achilles, whose mother was
 the goddess Thetis and father, mortal Peleus
 3 τοσοῦτον: *so much*; adv. acc. (inner acc.
 ‘have so much hate for’)
 παρὰ τὸ...ὑπομεῖναι: *compared to...*;
 ‘side by side with...’ + aor. articular inf.:
 translate as a gerund (-ing) + acc. obj.
 4 εἶπεν ἡ μήτηρ: i.e. Thetis, aor. λέγω
 αὐτῷ προθυμουμένῳ...ἀποκτείνει: i.e. to
 Achilles, who returned to battle in the *Iliad*
 to avenge the death of Patroclus at the
 hands of Hector; aor. inf.
 5 θεὸς οὖσα: pple and pred. with ἡ μήτηρ,
 θεός can, as here, refer to a ‘goddess’
 οὕτωςί: the deictic iota adds emphasis: ‘in
 just this way,’ i.e. as follows
 ὥς ἐγὼ οἶμαι: *as...*; parenthetical (clause
 of comparison); οἶμαι, ‘imagine’
 6 εἰ τιμωρήσεις...ἀποκτενεῖς, αὐτὸς
 ἀποθανῇ: *if you..., you will...*; emotional
 fut. more vivid (εἰ + fut., fut.), where a fut.

protasis expresses heightened emotion.
 (S2828). In English, a fut. protasis is
 translated as present with fut. sense.
 Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον: *the*
murder of Patroclus, (his) companion; dat.
 of possession
 7 αὐτὸς: *you yourself*; intensive
 ἀποθανέ(σ)αι: 2s fut. mid. ἀποθνήσκω
 (fut. stem θανε-)
 8 φησί: 3s φημί
 μετ(ά)
 πότμος (ἐστίν) ἐτοῖμος: (*your*)...; ellipsis
 ὁ δὲ: *and this one*; demon., i.e. Achilles
 9 πολὺ: *far*; ‘much,’ adv. acc. (acc. of extent
 in degree, i.e. ‘more by much’)
 d1 δείσας: *becoming...*; ingressive aor. pple
 κακὸς ὢν: (*while*)...; εἰμί, ‘cowardly’
 2 τεθναῖην: *May...*; 1s pf. opt. wish,
 ἀποθνήσκω
 δίκην: *justice, retribution, penalty*
 ἐπιθεῖς: nom. sg. aor. pple
 τῷ ἀδικούντι: *on the one...*; i.e. Hector,
 pres. pple and dat. of compound verb

ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν
ἄχθος ἀρούρης'. μὴ αὐτὸν οἶε φροντίσαι θανάτου καὶ
κινδύνου,"

5

οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὐδ' ἂν τις
ἐαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ' ἄρχοντος
ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν,
μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ
αἰσχροῦ. ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὦ ἄνδρες 10
Ἀθηναῖοι, εἰ ὅτε μὲν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἴλεσθε e

αἰρέω: seize, take, convict; *mid.* choose, 7
αἰσχρός, -ά, -όν: shameful, disgraceful, 5
ἀλήθεια, ἡ: truth, 8
ἄρουρα, ἀρούρης, ἡ: (tilled or arable) land
ἄρχω: to begin; rule, be leader of (gen), 7
ἄχθος, -εος, τό: weight
βέλτιστος, -η, -ον: best, very good, 6
ἐνθάδε: hither, here; thither, there, 5
ἐργάζομαι: to do, work, accomplish, 8
κατα-γέλαστος, -ον: laughable, ridiculous, 2
κινδυνεύω: run the risk of, be likely to (inf), 9

3 ἵνα μὴ...μένω: *so that...may*; neg. purpose
with 1p pres. subj.

νηυσί: dat. pl. νᾶυς

4 ἄχθος ἀρούρης: *a burden upon the earth*;
objective gen. (i.e. 'burdens the earth'), a
famous phrase from *Iliad* 18.104
μὴ οἶε: *Surely...not...?*; οἶε(σ)αι, 2s pres.
mid. οἶομαι; μὴ introduces a yes/no
question anticipating a 'no' reply
αὐτὸν φροντίσαι: *that...*; ind. disc. aor. inf

6 οὕτω γὰρ ἔχει: (*No*), *for...*; ἔχω ('holds,'
'is disposed') + adv. is equiv. to εἰμί + adj.

τῇ ἀληθείᾳ: *in...*; dat. of manner

οὗ ἂν τις ἐαυτὸν τάξῃ: *wherever...*;
general relative clause; 3s aor. subj.; i.e. a
hoplite soldier who must remain in position
in the phalanx throughout the battle

7 βέλτιστον εἶναι: *that (it)...*; ind. disc.

governed by aor. ppl, ἡγέομαι

ἢ...ταχθῇ: *or...*; 3s aor. pass. τάττω in
the same general relative clause;

ὑπὸ(δ) ἄρχοντος: *by a commander*; 'by a
leader,' ὑπό + gen. expressing agency

8 ὥς ἐμοὶ δοκεῖ: *as...*; parenthetical
μένοντα: (*while*)...; ppl modifying the
missing acc. subject; hoplite soldiers were

κινδυνος, ὁ: risk, danger, venture, 7
κορωνίς, κορωνίδος, ὁ, ἡ: curved, -beaked
μένω: to stay, remain, abide, 3

ναῦς, νεώς, ἡ: ship, boat

ὅτε: when, at some time, 2

οὗ: where, 2

πρό: before, in front; in place of (gen.), 2

τάξις, -εως, ἡ: post, position, station; order

τάττω: to station, post, order, 5

ὑπο-λογίζομαι: to take into account, 2

φροντίζω: consider, take thought of (gen), 3

trained to remain at station and not break
ranks at the risk of losing the battle

9 μηδὲν...μήτε...μήτε...μηδὲν: *not at all...
either...or...anything*; the first μηδὲν is an
adv. acc. (inner acc., 'taking no account
of'), whereas the second is an acc. object
τοῦ αἰσχροῦ: *shame*; substantive

10 ἐγὼ...ἂν εἶην εἰργασμένος... εἰ (ὅτε
μὲν... τότε μὲν...)(τοῦ δὲ θεοῦ τάττοντος

...ἐνταῦθα δέ)...λίπομι: this very long
sentence (7.5 lines) is fut. less vivid (ἂν

εἶην εἰργασμένος, εἰ...λίπομι) with
extended protasis that includes a duplicated
μὲν construction in a temporal clause (ὅτε
μὲντότε μὲν, *when...and then*) and
duplicated δέ (τοῦ δὲ θεοῦ... ἐνταῦθα δέ)

δείνὰ: *terrible things*; substantive

ἂν εἶην εἰργασμένος: *I would have...*; 1s
periphrastic pf. mid. opt. (pf. mid. ppl +
opt. εἶμι) apodosis in a fut. less vivid

e1 ὅτε μὲν... τότε μὲν: *when...and at that
time...*; extended temporal clause

οἱ ἄρχοντες: *commanders*; 'leaders'

οὓς ὑμεῖς εἴλεσθε: *whom...*; 2p aor. mid.

αἰρέω (aor. ἔλ), the mid., 'take for oneself,'
is, as often, translated as 'choose'

ἄρχειν μου, καὶ ἐν Ποτειδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ
 Δηλῷ, τότε μὲν οὐ ἐκείνοι ἔταττον ἔμενον ὥσπερ καὶ ἄλλος
 τις καὶ ἐκινδύνευον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὥς ἐγὼ
 ᾤκηθην τε καὶ ὑπέλαβον, φιλοσοφούντά με δεῖν ζῆν καὶ ἐξετά- 5
 ζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς ἢ θάνατον
 ἢ ἄλλ' ὅτιοῦν πρᾶγμα λίπομι τὴν τάξιν. δεινὸν τᾶν εἴη, καὶ 29
 ὥς ἀληθῶς τὸτ' ἂν με δικαίως εἰσάγοι τις εἰς δικαστήριον,
 ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ καὶ δεδιὼς
 θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὦν. τὸ γάρ τοι
 θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν 5

ἀληθῶς: truly, 3

Ἀμφιπόλις, ἡ: Amphipolis

ἀ-πειθέω: to be disobedient, disobey (dat), 3

ἄρχω: to begin; rule, be leader of (gen), 7

δεῖδω: to fear; δέδια (pf. with pres. sense), 7

Δήλιον, τό: Delium, 59

δικαίως: justly, rightly, lawfully, fairly, 2

δικαστήριον, τό: court, 3

εἰσ-άγω: to lead in, to introduce, bring in, 8

ζάω: to live, 9

κινδυνεύω: run the risk of, be likely to (inf), 9

λείπω: to leave, forsake, abandon

μαντεία, ἡ: oracle, response of an oracle, 2

μένω: to stay, remain, abide, 3

ὅστις-οὖν, ἥτις-οὖν: whatsoever, 4

οὗ: where, 2

Ποτειδαία, ἡ: Potidea

τάξις, -εως, ἡ: station, post

τάττω: to station, post, order, 5

τοί: you know, let me tell you, surely, 3

τότε: at that time, then, 6

ὑπο-λαμβάνω: take up, reply; suppose, 5

φιλο-σοφέω: pursue wisdom, philosophize, 4

φοβέω: terrify; *mid.* fear, be afraid, 4

2 ἐπὶ Δηλῷ: at Delos

τότε μὲν: (and) at that time...; a duplicated μὲν indicates that this clause is an extension of the ὅτε μὲν clause and not a main clause

3 οὐ ἐκείνοι (ἐμεῖ) ἔταττον: where...; relative ἔμενον...ἐκινδύνευον: would, used to...; 1s customary impf.

ὥσπερ καὶ ἄλλος τις: just as also...; clause of comparison with verb understood

4 ἀποθανεῖν: aor. inf. ἀποθνήσκω

τοῦ δὲ θεοῦ (ἐμεῖ) τάττοντος: but the god...; gen. abs. outside the temporal ὅτε clause but still in the protasis: this δέ responds to both the μὲν and duplicated μὲν in the ὅτε clause; the verb τάττω here means 'order' rather than 'station' above ὥς ἐγὼ ᾤκηθην τε καὶ ὑπέλαβον: as...; parenthetical (clause of comparison); 1s aor. pass. dep. οἶομαι and 1s aor. act., 'suppose'

5 φιλοσοφούντά με δεῖν ζῆν καὶ...

ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους: that it is necessary that I...; ind. disc. governed by τάττοντος; the first καὶ joins the acc. pples; ζῆν is α-contract inf.

6 ἐνταῦθα δὲ...λίπομι: (and) then I should abandon...; main verb in the protasis in the extended fut. less vivid (εἰ opt., ἂν opt.) started in d10; 1s aor. opt. λείπω; the duplicated δε extends the initial δε in the protasis in e4

φοβηθεὶς: by...; 'seized with fear of...' ingressive aor. pass. sense; dep. pple with acc. object, causal in sense

ἢ...ἢ...: either...or...

a1 δεινὸν τ(οι) ἂν εἴη: it would...; impersonal potential opt. recalling δεινὰ in d10

2 ὥς ἀληθῶς: truly; lit. 'thus truly'

ἂν...εἰσάγοι: would; potential opt.

3 ὅτι: because...

ἀπειθῶν...δεδιὼς...οἰόμενος: by...; nom. sg. pples causal in sense; pf. δείδω refers to the state rather than activity: 'being afraid'

4 οὐκ (σοφὸς) ὦν: (although)...; pple εἰμί concessive in sense

τὸ...δεδιέναι: articular pf. inf. δείδω; translate as a gerund (-ing)

5 ἢ: than...; clause of comparison after ἄλλο

εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν. οἶδε
 μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ
 πάντων μέγιστον ὃν τῶν ἀγαθῶν, δεδίασι δ' ὥς εὖ εἰδότες
 ὃ τι μέγιστον τῶν κακῶν ἐστὶ. καίτοι πῶς οὐκ ἀμαθία ἐστὶν **b**
 αὕτη ἡ ἐπονείδιστος, ἡ τοῦ οἴεσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ
 δ', ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολλῶν
 ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ
 ἄν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἄιδου οὕτω καὶ οἴομαι **5**
 οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι καὶ θεῷ
 καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρόν ἐστιν οἶδα. πρὸ οὖν τῶν

Ἄιδης, Ἄιδου, ὁ: Hades, 2

αἰσχρός, -ά, -όν: shameful, disgraceful, 5

ἀ-μαθία, ἡ: ignorance, folly, 3

ἀ-πειθέω: to be disobedient, disobey (dat), 3

βελτίων, -ον (-ονος): better, 8

δεῖδω: to fear; δέδια (pf. with pres. sense), 7

δια-φέρω: surpass, be superior to; differ, 5

6 μὴ (σοφὸν) ὄντα: (although)...; pple εἰμί
 concessive in sense

ἐστὶν: it is...; inf. οἶδα

ἃ οὐκ οἶδεν: what...; '(those things) which'
 (ταῦτα) ἃ, the antecedent is missing

τὸν θάνατον: proleptic (anticipatory) acc.
 which is best translated as subject in the
 ind. question that follows

7 οὐδ(ε) εἰ: not even whether...; ind. question,
 οὐδὲ is an adv.

τυγχάνει...ὄν: it happens to + pple (εἰμί);
 attracted into the neuter of τῶν ἀγαθῶν,
 'good things'

τῷ ἀνθρώπῳ: dat. of interest

8 δεδίασι: 3p pf. δεῖδω

ὥς εὖ εἰδότες: on the grounds that..., in the
 belief that...; 'since.'; ὥς + pple expresses
 alleged cause from the characters' point of
 view; pf. pple οἶδα (pres. in sense)

b1 ὃ τι: what...; neut. relative ὅστις
 τῶν κακῶν: of evils; 'of bad things'
 πῶς οὐκ ἀμαθία ἐστὶν αὕτη ἡ
 ἐπονείδιστος: how is this not the
 disgraceful ignorance of...

2 ἡ τοῦ οἴεσθαι: (namely) that of...; i.e. 'that
 (ignorance) of...' articular inf.—translate
 as a gerund (-ing)—in the attributive
 position modifying ἀμαθία

εἰδέναι ἃ οὐκ οἶδεν: see a6 above

3 τούτῳ: in...; ; dat. of respect; i.e. in what

ἐπ-ονείδιστος, -ον: shameful, disgraceful

ικανῶς: sufficiently, adequately, 2

καί-τοι: and yet, and indeed, and further, 7

μέγιστος, -η, -ον: greatest, most important, 7

πρό: before, in front; in place of (gen.), 2

πῶς: how?, in what way?, 3

τυγχάνω: to chance upon, happen; attain; 9

follows

καὶ ἐνταῦθα: also here; emphasizes τούτῳ
 τῶν πολλῶν ἀνθρώπων: from...; gen. of
 comparison

4 εἰ δὴ...φαίην, ἂν (εἶην): if indeed...should,
 I (would be); fut. less vivid (εἰ opt., ἂν opt)
 1s pres. opt. φημί, supply 1s opt. εἰμί

τῷ: in...; = τινι, dat. of respect of τις

του: than...; = τινος, gen. comparison, τις
 τούτῳ ἂν (σοφώτερός εἶην): (I would
 be)...; ellipsis; same dat. of respect as b3

5 ὅτι: (namely) that...; in apposition

εἰδὼς: pf. pple οἶδα

τῶν ἐν Ἄιδου: matters in (the house) of
 Hades; gen. Ἄιδου after ἐν is common
 καί: also; adv.

6 τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν...: articular inf.
 in the nom. can be translated as gerunds
 (-ing) or infinitives; proleptic acc. which is
 better translated as subject in the ὅτι clause
 τῷ βελτίονι: to one (being)...; substantive
 καὶ θεῷ καὶ ἀνθρώπῳ: both...and...; in
 apposition

7 ὅτι...ἐστίν: that...; ind. disc., the subject is
 the articular inf. τὸ ἀδικεῖν καὶ ἀπειθεῖν...
 πρὸ οὖν τῶν κακῶν: and so rather than
 the evils...; or Socrates is expressing a
 preference with πρὸ + gen.: to value 'X
 before Y' is equivalent to valuing 'X rather
 than Y'

κακῶν ὧν οἶδα ὅτι κακά ἐστιν, ἃ μὴ οἶδα εἰ καὶ ἀγαθὰ ὄντα
 τυγχάνει οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἴ
 με νῦν ὑμεῖς ἀφίετε Ἀνύτω ἀπιστήσαντες, ὅς ἔφη ἢ τὴν
 ἀρχὴν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ
 οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς εἰ
 διαφευξοίμην ἥδη [ἄν] ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ Σωκρά-
 τος διδάσκει πάντες παντάπασιν διαφθαρῆσονται,—εἴ μοι
 πρὸς ταῦτα εἵποιτε· “ὦ Σώκρατες, νῦν μὲν Ἀνύτω οὐ πει-

ἀ-πιστέω: to distrust, not believe (dat.)

ἀρχή, ἡ: beginning; rule, office, 9

ἀφ-ίημι: let go, release, acquit, send forth, 6

δεῦρο: here, to this point, hither, 6

δια-φεύγω: to slip through, flee away, 2

εἰς-έρχομαι: to go in, come to, enter, 3

ἐπει-δή: since, because, when, after, 7

ἐπιτηδεύω: to pursue, practice, 2

οὐδέ-ποτε: not ever, never

παντά-πασιν: all in all, altogether, 2

τυγχάνω: to chance upon, happen; attain; 9

υἱός (υἱός), -οῦ ὁ: son, 8

φεύγω: to flee, avoid; defend in court, 4

φοβέω: frighten; *mid.* fear, be afraid, 4

8 ὧν: *which...*; ἃ, neut. acc. obj. attracted into the gen. of the antecedent; a proleptic (anticipatory) acc. that is better translated as subject of the ὅτι clause that follows

ἃ μὴ οἶδα: *what...*; ‘(those) which,’ (ταῦτα) ἃ; a relative clause with indefinite antecedent (thus, μὴ not οὐ), the missing antecedent is obj. of the main verbs; the relative pronoun itself is a proleptic acc. (anticipatory) better translated as subject of the ind. equestion that follows

εἰ καὶ ἀγαθὰ ὄντα τυγχάνει: *whether they happen to...*; ind. question, τυγχάνω with complementary pple, εἰμί

9 οὐδέποτε...οὐδέ: *never...nor yet...*; with fut. mid. verbs

The following sentence extends with a period from 29b9 to 30a2 (24 lines). The initial protasis is restated in d1, and readers should view the following 9 lines (b9-d1) as an extended protasis

οὐδ' εἴ...ἀφίετε: *not even if...*; an extended protasis with 2s pres. ἀφίημι; just as αἰρέω, ‘catch,’ means ‘convict,’ in a legal context, so the verb ἀφίημι, ‘release,’ means ‘acquit’

c1 ἔφη: 3s impf. φημί

ἢ...ἢ...: *either...or...*

τὴν ἀρχὴν: *in the beginning*; adv. acc.

2 οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν: *that it is not...*;

ind. disc. with inf. of impersonal δεῖ

ἐπειδὴ...: *since...*; with 1s aor. εἰσέρχομαι

3 οὐχ οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με: *that...*; ind. disc., οἷός τε εἰμί ‘be to sort to’

is a common idiom for ‘is able’ or ‘it is possible;’ aor. articular inf. is acc. subject

λέγων πρὸς ὑμᾶς: i.e. saying in addition ὡς εἰ διαφευξοίμην... διαφθαρῆσονται:

that if I got away..., would be...; ind. disc., with an emotional fut. more vivid condition (εἰ fut., fut.) where a fut. opt. replaced fut. indicative in secondary seq.; 1s fut. mid. opt. and 3p fut. pass.

4 [ἄν]: square brackets indicates that the editor thinks the text should be omitted ἃ Σωκράτης διδάσκει: *what...*; ‘(those things) which,’ (ταῦτα) ἃ; the missing antecedent is obj. of ἐπιτηδεύοντες

-Everything that preceded (c1-c5) was part of a relative clause describing Anytus, Socrates. now continues with the thought posed in the protasis in d10 (εἴ...ἀφίετε)

5 εἴ μοι πρὸς ταῦτα εἵποιτε: *if...should...*; protasis of a fut. less vivid where the apodosis is omitted opt. λέγω πρὸς ταῦτα: i.e. in response to what Anytus says

πεισόμεθα: fut. mid. πείθω

σόμεθα ἀλλ' ἀφίμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι
 ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δὲ
 ἀλῶς ἔτι τοῦτο πράττων, ἀποθανῇ”—εἰ οὖν με, ὅπερ εἶπον, d
 ἐπὶ τούτοις ἀφίετε, εἵπομαι ἂν ὑμῖν ὅτι “ἐγὼ ὑμᾶς, ὦ ἄνδρες
 Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ
 θεῷ ἢ ὑμῖν, καὶ ἕωσπερ ἂν ἐμπνέω καὶ οἶός τε ὦ, οὐ μὴ
 παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ 5
 ἐνδεικνύμενος ὅτῳ ἂν αἰὲν ἐντυγχάνω ὑμῶν, λέγων οἰάπερ
 εἶωθα, ὅτι “ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς
 μεγίστης καὶ εὐδοκίμωντάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων

αἰ: always, forever; for the time being, 7
 ἀλίσκομαι: be taken/caught; be convicted, 4
 ἄριστος, -η, -ον: best, very good, noblest, 5
 ἀσπάζομαι: to welcome, embrace
 ἀφ-ίμι: let go, release, acquit, send forth, 6
 δια-τρίβω: to spend time, waste time, 2
 εἶωθα: to be accustomed, 5
 ἐμ-πνέω: to breathe in
 ἐν-δείκνυμι: point out, show; inform against, 5
 ἐν-τυγχάνω: to chance upon, meet (dat.), 3
 ἔτι: still, besides, further; in addition, 8
 εὐ-δόκιμος, -ον: well-reputed, well-respected
 ἕωσ-περ: so long as (and no sooner), while

6 ἀφίμεν: 1p pres. ἀφ-ίμι
 ἐπὶ τούτῳ: *on this condition*; ‘in terms of
 this’ not an uncommon use of ἐπὶ (cf. 35c2)
 ἐφ' ᾧτε: *on the condition that...*; ‘on which
 condition;’ ὅσ-τε, a proviso clause (S2279)
 which governs acc. + inf.
 μηκέτι (σε) διατρίβειν μηδὲ φιλοσοφεῖν:
that (you)...; supply the acc. subj.
 7 ἐὰν...ἀλῶς, ἀποθανῇ: *if...*, *you will*; fut.
 more vivid (ἐάν subj. fut.); 2s aor. subj.
 ἀλίσκομαι (aor. ἐάλων), equiv. to the pass.
 of αἰρέω; ἀποθανέ(σ)αι is 2s fut. mid.
 ἀποθνήσκω (fut. stem θανε-)

Socrates now restates the protasis from d10,
 and adds a length apodosis. There is still no
 full period until 30a2.

d1 εἰ...ἀφίετε, εἵπομαι(ι) ἂν: *if...should,*
would...; fut. less vivid (εἰ opt. ἂν opt.),
 ἀφ-ίμι and aor. λέγω
 ἐπὶ τούτοις: *on these conditions*

3 πείσομαι: fut. mid. πείθω + dat.

4 ἕωσπερ ἂν ἐμπνέω καὶ οἶός τε ὦ: *as long*

ζήτησις, -εως, ἡ: inquiry, investigation, 2
 ἰσχύς, ἰσχύος ὁ: strength, power, force
 μέγιστος, -η, -ον: greatest, most important, 7
 μη-δέ: not even, nor; but not, 8
 μη-κέτι: no longer, no more
 οἶοσπερ, οἶαπερ, οἷονπερ: which very sort,
 precisely which (sort), 2
 ὅσ-τε, ἡ-τε, ὅ-τε: who, which
 παρα-κελεύω: encourage, urge, order (dat), 2
 παύω: to stop, make cease; *mid.* cease, 3
 φιλέω: to love, befriend
 φιλο-σοφέω: pursue wisdom, philosophize, 4

as indeed...; anticipatory subjunctive with
 ἂν + subj. (here, 1s pres.); οἶός τε εἰμί, ‘be
 to sort to’ is a common idiom for ‘be able’
 or ‘be possible’

οὐ μὴ παύσωμαι: *I will NOT...*; emphatic
 denial with aor. subj. (S1804), governs
 a series of complementary pples

6 ἐνδεικνύμενος: the obj. is explained in the
 coming line

ὅτῳ ἂν αἰὲν ἐντυγχάνω ὑμῶν: *to*
whomever...; ὅτινι, general relative with
 pres. subj. and partitive gen.

οἰάπερ εἶωθα (λέγειν)

7 ὦ ἄριστε ἀνδρῶν: Socrates addresses
 an imaginary Athenian in the way that he is
 used to addressing interlocutors

Ἀθηναῖος ὢν: (*you*)...; pple εἰμί modifies
 the 2s subject

πόλεως τῆς μεγίστης καὶ εὐδοκίμωντάτης:
 in apposition to the implied gen. Ἀθηναῖος
 εἰς σοφίαν καὶ ἰσχύν: *for...*

χρημάτων: obj. of ἐπιμελούμενος

μὲν οὐκ αἰσχύνῃ ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλείστα,
καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς
ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελῇ οὐδὲ φροντί-
ζεις; ' καὶ ἐάν τις ὑμῶν ἀμφισβητήσῃ καὶ φῇ ἐπιμελεῖσθαι,
οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἄπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ
ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετὴν, 5
φάναι δέ, ὄνειδιώ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποι- 30
εῖται, τὰ δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρω
καὶ πρεσβυτέρω ὅτῳ ἂν ἐντυγχάνω ποιήσω, καὶ ξένῳ καὶ

αἰσχύνομαι: be ashamed, feel shame, 4

ἀλήθεια, ἡ: truth, 8

ἀμφο-βητέω: stand apart, disagree, dispute

ἄπ-ειμι: to be away, be absent

ἀφ-ίημι: let go, release, acquit, send forth, 6

βέλτιστος, -η, -ον: best, very good, 6

δόξα, ἡ: reputation; opinion, 3

ἐλάχιστος, -η, -ον: smallest, fewest, least

ἐλέγχω: cross-examine, question; refute, 6

ἐν-τυγχάνω: to chance upon, meet (dat.), 3

ἔρομαι: to ask, inquire, question, 2

εὐθύς -εἶα, -ύ: straight; *adv.* straight away, 2

9 αἰσχύνε(σ)αι: 2s pres. mid.

ὅπως σοι ἔσται ὡς πλείστα: *that it...*;

object clause with fut. εἰμί as second obj. of the pple (S2211); χρημάτων is a proleptic gen.: used as obj. of the pple but best translated as neut. pl. subject in obj. clause
ὡς πλείστα: ὡς + superlative is often translated 'as...as possible'

e1 καὶ δόξης καὶ τιμῆς: *reputation and honor as well*; parallel to χρημάτων; Socrates views all of these pursuits negatively.

φρονήσεως δὲ...καὶ τῆς ψυχῆς

but...; proleptic gen., used as obj. of 2s ἐπιμελῇ but best translated as subject in the object clause ὅπως...ἔσται

2 ὅπως...: *that...*; another object clause

ἐπιμελέε(σ)αι: 2s pres. mid., governs gen. and object clause

3 ἐάν...ἀμφισβητήσῃ, ἀφήσω: *if...*; fut.

κτάομαι: to acquire, gain; pf. possess

ξένος, ὁ: foreigner, stranger, guest-friend, 4

ὀνειδίζω: to object, reproach, rebuke (dat), 5

πλείστος, -η, -ον: most/very many/greatest, 7

πλείων, πλέων (-ονος) ὁ, ἡ: more, 5

πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8

τιμή, ἡ: honor, 2

φαίνω: show; *mid.* appear, seem, 7

φαῦλος, -η, -ον: worthless, of low rank, 4

φρόνησις, -εως ἡ: prudence, intelligence

φροντίζω: consider, take thought of (gen), 3

ψυχῇ, ἡ: soul, spirit; breath, life, 3

more vivid (ἐάν subj., fut.); Socrates shifts from 2s to 3s; 3s aor. subj., fut. ἀφ-ίημι

φῇ: 3s pres subj. φημί

4 ἄπειμι, ἐρήσομαι: fut. ἀπέρχομαι, ἔρομαι

5 ἐάν...δοκῇ, ὀνειδιώ: *if he does seem...*; fut.

more vivid (ἐάν subj., fut.);

κεκτῆσθαι: pf. mid. inf. κτάομαι

a1 φάναι δέ: *but he claims (to possess) it*; inf.

ὀνειδιώ: fut., the apodosis

πλείστου: *of the greatest value/importance*

περὶ ἐλαχίστου ποιεῖται: *he consider of the least (importance)*; idiom

2 περὶ πλείονος (ποιεῖται): see above

καί...καί...: *both...and...*; dat. of interest;

comparative, νέος, πρέσβυς

ὅτῳ ἂν ἐντυγχάνω: *to whomever...*;

ὅτινι, general relative with pres. subj.

καὶ ξένῳ καί...: *both...and...*; parallel to

above, dat. of interest

ἀστώ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρω ἐστὲ γένει.
 ταῦτα γὰρ κελεύει ὁ θεός, εἴ ἴστε, καὶ ἐγὼ οἶμαι οὐδέν πω 5
 ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ
 ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ
 πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωματῶν
 ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα b
 ὥς τῆς ψυχῆς ὅπως ὥς ἀρίστη ἔσται, λέγων ὅτι 'οὐκ ἐκ
 χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ
 ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδίᾳ καὶ δημοσίᾳ'.

ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
 ἄριστος, -η, -ον: best, very good, noblest, 5
 ἀστός, ὁ: townsman, citizen, 3
 γένος, -εος, ὁ: race, lineage, family; type
 δημόσιος, -α, -ον: public, δημοσίᾳ in public, 4
 ἐγγύς: near to (gen.); *adv.* nearby, 3
 ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7
 κελεύω: to bid, order, command, 4
 μείζων, μείζον: larger, greater, 4

4 μᾶλλον δέ: *but more...*; i.e. above all;
 still with dat. of interest
 ὅσῳ...ἐγγυτέρω ἐστὲ: *the nearer...*; 'by
 how much nearer...' the relative is dat. of
 degree of difference with comparative adv.;
 2p εἰμί
 γένει: *in...*; γένει-ι, dat. of respect
 5 ἴστε: pl. imperative οἶδα
 οὐδέν...μείζον ἀγαθὸν γενέσθαι: *that no
 greater good...*; or 'that nothing has come
 to be a greater good,' ind. disc., substantive
 6 ὑμῖν: *for...*; dat. interest
 7 ἢ: *than...*; clause of comparison after ἄλλο
 8 ὑμῶν καὶ νεωτέρους...ἐπιμελεῖσθαι:
that...; ind. disc.; ὑμῶν is partitive with the
 two comparative, νέος, πρέσβυς
 μήτε...μήτε: *neither...nor...*; gen. obj.
 πρότερον μηδὲ οὕτω σφόδρα: *before
 or as much as...*; one clause of comparison,
 πρότερον (ἢ) τῆς ψυχῆς 'sooner (than) the

μη-δέ: not even, nor; but not, 8
 περι-έρχομαι: to go around, 3
 πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8
 πρότερος, -α, -ον: previous, earlier, 4
 πω: yet, up to this time
 σφόδρα: exceedingly, very (much), 3
 σῶμα, -ατος, τό: body
 ὑπ-ηρεσία, ἡ: service
 ψυχὴ, ἡ: soul, spirit; breath, life, 3

soul,' is replaced with another clause of
 comparison, οὕτω σφόδρα ὥς, 'as very
 much as'
 2 ὥς τῆς ψυχῆς: *as...*; clause of comparison,
 obj. of a missing ἐπιμελεῖσθαι; verbs are
 often omitted in comparisons; οὕτω and ὥς
 are correlative advs. (demonstrative and
 relative)
 ὅπως ὥς ἀρίστη ἔσται: *how it...*; object
 clause with fut. εἰμί as another obj. of the
 inf.; ψυχῆς is a proleptic gen.: used as the
 obj. of the inf. but best translated as subject
 in the object clause
 ὥς ἀρίστη: ὥς + superlative is translated
 'as...as possible'
 4 ἀγαθὰ: *goods*; substantive
 τοῖς ἀνθρώποις: *for...*; dat. interest
 καὶ ἰδίᾳ καὶ δημοσίᾳ: *both in...and in...*;
 dat. of manner

εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη 5
 βλαβερά· εἰ δέ τίς μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν
 λέγει. πρὸς ταῦτα,” φαίην ἄν, “ὦ ἄνδρες Ἀθηναῖοι, ἢ
 πείθεσθε Ἀνύτῳ ἢ μή, καὶ ἢ ἀφίετέ με ἢ μή, ὡς ἐμοῦ οὐκ
 ἂν ποιήσαντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι.” c

μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι
 οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω ἀλλ' ἀκούειν·
 καὶ γάρ, ὡς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν
 ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ 5
 μηδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐάν με ἀποκτείνητε

ἀφ-ίημι: let go, release, acquit, send forth, 6
 βλαβερός, -ά, -όν: harmful
 βοάω: to cry aloud, shout, 2
 ἐμ-μένω: to abide in; stay with (dat)

θορυβέω: to make an uproar, disturbance, 7
 μηδαμῶς: in no way, not at all
 ὀνίνημι: to profit, benefit, benefit from, 2
 πολλάκις: many times, often, frequently, 6

- 5 οὖν: *then, therefore*; inferential
 ταῦτ(α) ἂν εἴη: *would...*; potential opt. εἰμί
 6 τις: indefinite, receiving the accent from με
 φησιν: 3s φημί
 ἢ: *than...*; following neut. pl. ἄλλος
 οὐδὲν: *nothing important*; as opposed to τι
 λέγει, 'says something (important)
 7 πρὸς ταῦτα: *in response to...*
 φαίην ἄν: *would...*; 1s potential opt. φημί
 ἢ... ἢ...: *either...or...*; 2p pres. ἀφίημι
 8 ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα: *on the
 grounds that...would...; 'since...would...'*
 ὡς + ppl expresses alleged cause from the
 characters' point of view; ἄν + aor. ppl is
 here equiv. to aor. potential opt. (S1848)
 c1 οὐδ(έ): *not even*; adv.
 τεθνάναι: pf. inf. ἀποθνήσκω
 2 μὴ θορυβεῖτε: neg. imperative
 ἐμμείνατέ: aor. imperative
 μοι: *for...*; dat. of interest or ethical dat.
 to elicit the audience's interest: 'please'
 3 οἷς ἐδεήθην ὑμῶν: *in what...*; '(in these
 things) which,' (τούτοις) ἃ; the relative is
 acc. obj. but attracted into the dat. (dat. of
 compound verb) of the missing antecedent;

- 1s aor. pass. dep. δέομαι, 'ask,' also
 governs a gen. of source
 μὴ θορυβεῖν: (*namely*) *not...*; or 'that (you)
 not...' ind. command in apposition to οἷς ;
 μή is used instead of οὐ with an inf.
 expressing a wish and command (S2719)
 ἐφ' οἷς ἂν λέγω: *at whatever...*; 'at (these
 things) which,' ἐπὶ (τούτοις) ἃ; another
 acc.. obj. attracted into the dat. of the
 missing antecedent; ἐπὶ + dat. gives the
 reason or motivation for the feeling
 (S1689.3.c)
 4 καὶ γὰρ: *for in fact*; καί is adv.
 ὡς ἐγὼ οἶ(ο)μαι: *as...*; parenthetical
 ὀνήσεσθε: 2p fut. mid. ὀνίνημι with a ppl
 causal in sense
 5 ἅττα: *some things*; alternative form for
 neut. pl. indefinite τινά
 ἐρεῖν: fut. λέγω
 ἐφ' οἷς ἴσως βοήσεσθε: *at which...*; 2p fut.
 βοάω; ἐπὶ + dat., as above, gives the
 motivation for a feeling (S1689.3.c)
 6 ἴστε: pl. imperative οἶδα
 ἐάν με ἀποκτείνητε... βλάψετε: *if...*; fut.
 more vivid (ἐάν subj., fut.)

τοιούτων ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάψετε ἢ
 ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάψειεν οὔτε Μέλητος
 οὔτε Ἄνυτος--οὐδὲ γὰρ ἂν δύναίτο--οὐ γὰρ οἶομαι θεμιτὸν
 εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε d
 μεντὰν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος
 μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ
 οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὐτοσί νῦν ποιεῖ, ἄνδρα
 ἀδίκως ἐπιχειρεῖν ἀποκτείνουσι. νῦν οὖν, ὦ ἄνδρες Ἄθη- 5
 ναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαντοῦ ἀπολογεῖσθαι, ὥς τις
 ἂν οἴοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητε περὶ τὴν τοῦ

ἄ-δικως: unjustly, wrongly

ἀμείνων, -ον (-ονος): better, 6

ἀ-τιμός: disenfranchise, remove civic rights

βλάπτω: to harm, hurt, 7

δύναμαι: to be able, can, be capable, 5

ἐξ-αμαρτάνω: err, make a mistake, do wrong

ἐξ-ελαύνω: to drive out; march out, 2

ἐπι-χειρέω: to attempt, try, put a hand on, 5
 θεμιτός, -ή, -όν: righteous, lawful (by gods
 and men)

μείζων, μείζον: larger, greater, 4

που: anywhere, somewhere; I suppose, 7

ὑπέρ: on behalf of, about (gen.); beyond, 8

χείρων, -ον, (-οντος): worse, inferior, 2

7 τοιούτων...οἷον (ἐμὲ εἶναι) ἐγὼ λέγω:

such (a man) as..., the sort (of man) as...;

ellipsis, correlatives (demonstrative and

relative); τοιούτων is a pred. following

pple εἰμί, and οἷον is pred. in ind. disc.

μείζον(α): *more*; neut. pl. comparative

adv. acc. (inner acc.: 'inflict greater harms

on'); note the same inner acc. in next line

8 ὑμᾶς αὐτούς: *yourselves*; reflexive

οὐδὲν: *not at all*; adv. acc. (inner acc.:

'inflict no harm on')

ἂν βλάψειεν: *would...*; 3s aor. potential opt.

agreeing with each subject considered

individually

9 ἂν δύναίτο: *one would...*; potential opt.;

3s because the two are considered

individually or Socrates is referring to

Meletus alone; or possibly impersonal: 'it

would be possible'

θεμιτὸν εἶναι: *that it is...*; impersonal

d1 ἀμείνονι ἀνδρὶ: *for...*; dat. interest

ὑπὸ χείρονος (ἀνδρός): *by...*; expressing

agency: the inf. is passive, not mid.

(ἐμὲ) ἀποκτείνειε ἄν...ἀτιμώσειεν: *one*

might...or...or...; series of aor. potential

opt. verbs; as above, Meletus is likely the

subject; aor. opt. ἐξ-ελαύνω (aor. stem,

ἐλα-)

2 μέντο(ι) ἂν: *crasis*

ταῦτα (εἶναι)...μεγάλα κακά: *that these*
(are) great evils; ind. disc.

οὗτος: i.e. Meletus

3 καὶ ἄλλος τις: a second subject for the 3s
 verb; note that τις is indefinite

ἐγὼ δ' οὐκ οἶομαι: *but I do not think so*

4 ἀλλὰ (οἶομαι) πολὺ μᾶλλον (εἶναι): *but (I*
think) that is a far greater (evil) is to...;

when a positive adj. (μεγάλα κακά)

precedes, μᾶλλον can stand alone in place

of the comparative adj. (μείζον κακόν)

(S1066); πολὺ is an adv. acc. (acc. of

extent in degree, i.e. 'more by much')

ἃ οὐτοσί νῦν ποιεῖ: *what...*; '(these things)

which,' (ταῦτα) ἃ; the missing antecedent

is obj. of ποιεῖν

ἄνδρα... ἐπιχειρεῖν ἀποκτείνουσι:

(namely) to...; inf. in apposition, ἄνδρα is

the obj. of the pres. inf. ἀποκτείνουσι,

which is an alternative form for ἀποκτείνω

6 πολλοῦ δέω: *I am far from + inf.*; idiom: 'I

am lacking from much,' gen. of separation

ὥς τις ἂν οἴοιτο: *as one might...*;

parenthetical with potential opt.

7 μὴ ἐξαμάρτητε: *Don't...*; prohibitive aor.

subj. expresses a neg. command

τι: *at all*; adv. acc. (inner acc.: 'make any

mistake')

περὶ: *concerning..., about...*

θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν γάρ με ἀπο-
 κτείνητε, οὐ ραδίως ἄλλον τοιοῦτον εὐρήσετε, ἀτεχνῶς—εἰ
 καὶ γελοιότερον εἰπεῖν—προσκειμένον τῇ πόλει ὑπὸ τοῦ θεοῦ
 ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθε-
 στέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος, οἷον δὴ
 μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθῆκεναι τοιοῦτόν τινα,
 ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὀνειδίζων ἕνα ἕκαστον
 οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων. 31

ἀ-τεχνῶς: simply, absolutely, quite, 6
 γελοῖος, -α, -ον: laughable, ridiculous
 γενναῖος, -α, -ον: noble, well-bred
 δόσις, -εως, ἡ: gift
 ἐγείρω: to wake up, rouse; awaken, 3
 εὐρίσκω: to find, discover, devise, invent, 7
 ἡμέρα, ἡ: day, 6
 ἵππος, ὁ: a horse, 8
 κατα-ψηφίζομαι: to vote against (gen.), 8
 μέγεθος, -εος, τό: size, length, magnitude

e1 θεοῦ: subjective gen. (i.e. ‘God gives’)
 ὑμῖν: dat. interest with τὴν δόσιν
 καταψηφισάμενοι: *by...*; aor. mid. pple
 causal in sense
 ἐὰν...ἀποκτείνητε,...εὐρήσετε: *if...*; fut.
 more vivid (ἐὰν subj. fut.), εὐρίσκω (εὐρε-)
 2 τοιοῦτον: *such man, sort of man*
 εἰ καὶ (ἐστίν) γελοιότερον εἰπεῖν: *even*
though it is rather laughable to say; a
 concessive clause; εἰ καὶ means ‘although,’
 while καὶ εἰ means ‘even if’ (S2369); with
 an explanatory (epexegetical) aor. inf.
 3 προσκειμένον: modifying τοιοῦτον
 ὑπὸ τοῦ θεοῦ: *by...*; expressing agency
 4 ὥσπερ ἵππῳ: *just as...*; the famous simile
 of the gadfly: a clause of comparison where
 the city, dat. τῇ πόλει, is likened to a horse
 μεγάλῳ μὲν καὶ γενναίῳ: *on the one*
hand...; the μὲν-δέ contrast is particularly
 strong in the simile

μύωψ, μύωπος, ὁ: gadfly
 νωθής, -ές: sluggish, slothful
 ὅλος, -η, -ον: whole, entire, complete, 2
 ὀνειδίζω: to object, reproach, rebuke (dat), 5
 παντα-χοῦ: everywhere, in all places
 παύω: to stop, make cease; *mid.* cease, 3
 προσ-καθίζω: to sit down by, sit down near
 προσ-κειμαι: to be attached to, added to (dat.)
 προσ-τίθημι: impose, add to, attach to (dat)
 ραδίως: easily, 5

ὑπὸ μεγέθους δὲ νωθεστέρῳ: *but on the*
other hand because of...; ὑπό+ gen.
 (μεγεθε-ος) expressing cause; translate the
 comparative as ‘rather X’
 5 δεομένῳ ἐγείρεσθαι: *needing...*; mid. pple
 ὑπὸ μύωπός τινος: *by...*; expressing
 agency
 οἷον δὴ...προστεθῆκεναι: *just which sort*
of man...; ‘precisely which sort...’ relative
 and acc. pred. modifying ἐμὲ within the
 relative clause (equiv. to ‘me (being) just
 which sort of man’)
 τῇ πόλει: *to...*; dat. of compound verb
 προστεθῆκεναι: pf. act inf.
 6 τοιοῦτόν τινα: *a certain sort of man...*; in
 apposition to the preceding relative clause
 7 ἕνα: acc. sg. εἷς
 a1 οὐδὲν: *not at all*; adv. acc.
 τὴν ἡμέραν ὅλην: *for...*; acc. of duration

τοιούτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὦ ἄνδρες,
 ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ'
 ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες
 ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν
 λοιπὸν βίον καθεύδοντες διατελοῖτε ἂν, εἰ μὴ τινα ἄλλον ὁ
 θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω
 ὦν τοιούτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθένδε
 ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν
 μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων
 ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον πράττειν αἰεί,

αἰεῖ: always, forever; for the time being, 7
 ἄ-μελέω: have no concern for, neglect (gen) 4
 ἄν-έχω: to endure, hold up
 ἀνθρώπινος, -η, -ον: of a human, human, 4
 ἀχθομαι: to be annoyed, vexed at (dat), 3
 δια-τελέω: continue, live; accomplish
 δίδωμι: to give, offer, grant, provide, 3
 ἐγείρω: to wake up, rouse; awaken, 3
 εἴτα: then, next, and so, therefore, 2
 ἐνθένδε: from here, from this place, 3
 ἔοικα: to seem, seem likely, be like (dat.), 5
 ἐπι-πέμπω: to send to or upon
 ἔτος, -εος, τό: a year, 4

καθ-εύδω: to lie down to sleep, sleep, 2
 κατα-νόεω: to understand, observe well
 κήδομαι: be concerned for, care for (gen), 2
 κρούω: to strike, slap, knock
 λοιπός, -ή, -όν: remaining, the rest,
 νυστάζω: to be sleepy, nap
 οἰκείος, -α, -ον: one's own; kin, related, 9
 ῥαδίως: easily, 5
 τάχα: perhaps; quickly, 5
 τυγχάνω: to chance upon, happen; attain; 9
 ὑμέτερος, -α, -ον: your, yours, 3
 φείδομαι: to spare, refrain from

2 γενήσεται: fut. γίγνομαι
 3 ἐὰν...πείθησθε, φείσεσθέ: *if...*; fut. more
 vivid (ἐάν subj., fut.); 2p
 μου: *from...*; gen. of separation
 ἴσως τάχ': words of equiv. meaning that
 enhance the possibility of the main verb
 4 ἂν...ἀχθόμενοι: first of two ἂν + pples
 equiv. to potential opt. (S1845): Plato could
 have made these parallel with the main verb
 but chose pples instead; translate in English
 as pple and leave ἂν untranslated; this is not
 merely duplicated ἂν
 4 ὥσπερ οἱ νυστάζοντες: *just as those...*;
 Socrates continues the simile of the gadfly
 κρούσαντες ἂν: see explanation in line 4
 5 (ἐμέ) ἂν ἀποκτείναιτε: *would...*; 2p
 potential opt.
 6 διατελοῖτε ἂν, εἰ μὴ...ἐπιπέμψειεν: *would,*
unless...should; fut. less vivid (εἰ opt., ἂν
 opt); 3s aor. opt.
 7 ὑμῖν: *to...*; dat. of compound verb
 ὅτι δ' ἐγὼ τυγχάνω ὦν τοιούτος: *that I*
happen to...; ind. disc.; τυγχάνω governs
 a complementary pple, εἰμί

8 οἷος...δεδόσθαι: *as to...*; 'which sort to...
 οἷος + inf. denoting result (S2497); the
 pf. pass. inf. δίδωμαι is an explanatory
 (exegetical) inf. with ind. obj.; τοιούτος,
 'this sort,' and οἷος, 'which sort,' are
 correlatives often translated 'such...as'
 ὑπὸ τοῦ θεοῦ: *by...*; expressing agency
 b1 ἂν κατανοήσαιτε: *would...*; potential opt.
 οὐ γὰρ ἀνθρωπίνῳ ἔοικε: *it does not seem*
like a human thing; Socrates is explaining
 the role of ὁ θεός; the adj. is a neut.
 substantive
 τὸ ἐμὲ μὲν...ἡμεληκέναι...ἀνέχεσθαι...
 πράττειν: *that I...*; articular inf. with three
 verbs as subject of ἔοικε; ἐμέ is acc. subject;
 pf. act. inf. ἀμελέω
 τῶν ἐμαυτοῦ πάντων: i.e. affairs
 2 τῶν οἰκείων ἀμελουμένων: *my household*
affairs...; gen. abs., neut. pl. can refer to
 family as well as possessions
 3 τοσαῦτα ἔτη: *for...*; acc. duration
 τὸ δὲ ὑμέτερον πράττειν αἰεῖ: *and always*
am doing your business; ἐμέ is still subject

ιδία ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύ-
 τερον πείθοντα ἐπιμελείσθαι ἀρετῆς. καὶ εἰ μὲν τι ἀπὸ 5
 τούτων ἀπέλαινον καὶ μισθὸν λαμβάνων ταῦτα παρεκε-
 λευόμεν, εἶχον ἄν τινα λόγον· νῦν δὲ ὁρᾶτε δὴ καὶ αὐτοὶ
 ὅτι οἱ κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατη-
 γοροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυνηταὶ
 παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ ἐπραξάμην c
 μισθὸν ἢ ἥτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν
 μάρτυρα ὡς ἀληθῆ λέγω, τὴν πενίαν.

ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅτι δὴ ἐγὼ ἰδίᾳ μὲν

αἰτέω: to ask, ask for, beg

ἀν-αἰσχυντος, -ον: shameless, impudent, 2

ἀπ-αναισχυντέω: be shameless enough to say or do

ἀπό: from, away from. (+ gen.), 6

ἀπολαύω: to have enjoyment/benefit of

ἄ-τοπος, -ον: strange, odd, extraordinary, 3

ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7

ἱκανός, -ή, -όν: enough, sufficient; capable, 4

λαμβάνω: to take, receive, catch, grasp, 9

4 ἰδίᾳ: *privately*; dat. manner as adv.

προσιόντα: pplē προσέρχομαι modifying ἐμέ; ἐκάστῳ is dat. of compound verb

5 εἰ ἀπέλαινον...παρεκελευόμεν, εἶχον ἄν: *and if I were...and I were..., I would have;* contrary to fact condition (ei impf., ἄν impf.)

6 μισθὸν λαμβάνων: i.e. as a teacher

τινα λόγον: i.e. justification

7 νῦν δέ: *but, as it is*; as often, after a contrary to fact

δὴ: *just*; emphatic with 2p imperative

καὶ αὐτοὶ: *you yourselves also*; 2p intensive

8 τ(ᾷ) ἀλλὰ πάντα: *in respect to...; acc. respect*

κατηγοροῦντες: (*although*)...; concessive in sense

τοῦτο γε...ἀπαναισχυνηταί: *to be shameless enough to do this at least*; aor.

μάρτυς, μάρτυρος. ὁ, ἡ: a witness, 6

μισθός, ὁ: fee, pay; wage, hire, 2

ὁράω: to see, look, behold, 9

παρα-κελεύω: encourage, urge, order (dat), 2

παρ-έχω: to provide, furnish, supply, 8

πατήρ, πατρός, ὁ: a father, 6

πενία, ἡ: poverty, need, 2

πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8

προσ-έρχομαι: to come or go to, approach, 2

inf.; τοῦτο is clarified by what follows; γε is intensive and restrictive

9 οἰοί τε ἐγένοντο: οἶός τε εἰμί 'be to sort to' is a common idiom for 'be able' and the same is true for οἶός τε γίγνομαι

c1 ὥς ἐγὼ ποτέ...ἢ...ἢ....: *that I ever either...or...; ind. disc. following μάρτυρα*

ἐπραξάμην: *exacted*; i.e. as payment; 1s

aor. mid. πράττω

ἥτησα: 1s aor. αἰτέω

2 οἶμαι: parenthetical

3 ὥς ἀληθῆ λέγω: *that...; neut. pl ἀληθέα, 'i.e. truth*

τὴν πενίαν: in apposition to μάρτυρα

4 ἄν...δόξειεν: *it would seem*; impersonal

3s aor. potential opt.

ὅτι δὴ....: (*namely*) *that indeed...; ind. disc.*

ἰδίᾳ: *privately*; dat. manner as adv.

ταῦτα συμβουλεύω περιῶν καὶ πολυπραγμονῶ, δημοσίᾳ δὲ 5
οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον συμβου-
λεύειν τῇ πόλει. τούτου δὲ αἴτιον ἔστιν ὃ ὑμεῖς ἐμοῦ
πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ
δαιμόνιον γίγνεται [φωνή], ὃ δὴ καὶ ἐν τῇ γραφῇ ἐπικω- d
μωδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ' ἔστιν ἐκ παιδὸς
ἀρξάμενον, φωνή τις γιγνομένη, ἣ ὅταν γένηται, αἰὲ ἀπο-
τρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε.
τοῦτ' ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν, καὶ 5

αἰ: always, forever; for the time being, 7
αἴτιον, τό: cause, reason, 3
ἀνα-βαίνω: to come up, climb, mount, 5
ἀπο-τρέπω: to turn away, avert, deter, 2
ἄρχω: to begin; rule, be leader of (gen), 7
γραφῇ, ἡ: indictment, prosecution, 7
γράφομαι: to indict, 5
δαιμόνιος, α, ον: spirit; *neut.* divine being, 9
δημόσιος, -α, -ον: public, δημοσίᾳ in public, 4
ἐναντιόομαι: to oppose, contradict (dat.), 9
ἐπι-κωμωδέω: to satirize, make fun of (in
comedy)
θεῖος, -α, -ον: holy, divine, sent by gods, 3
ὅταν: ὅτε ἂν, whenever, 4

5 περιῶν: ppl̄ περιέρχουαι
δημοσίᾳ: *in public, publicly*; dat. of manner
6 εἰς τὸ πλῆθος τὸ ὑμέτερον: *before your
(democratic) faction*; 'before your
majority,' see 21a1 for a similar reading of
πλῆθος.
τῇ πόλει: *with...*; dat. of compound
7 τούτου δὲ αἴτιον: *the reason for this*;
objective gen.; Socrates responds to the ind.
question
δ: ...ἀκηκόατε *what...*; '(that) which,'
(τοῦτο) δ; 2p pf.
ἐμοῦ...λέγοντος: gen. of source obj. of
verb
8 ὅτι...: (*namely*) *that...*; ind. disc., not
governed by λέγοντος but in apposition to
the αἴτιον.
μοι: dat. of interest
d1 [φωνή]: square brackets indicates that the

οὐ-ποτε: not ever, never
παῖς, παιδός, ὃ, ἡ: child, boy, girl; slave, 8
περι-έρχομαι: to go around, 3
πλῆθος, -εος, τό: multitude; majority, 3
πολιτικός -ή -όν: of a citizen; political, 7
πολλα-χοῦ: in many places, 2
πολλάκις: many times, often, frequently, 6
πολυ-πραγμονέω: be a busybody, meddle
προ-τρέπω: to urge on, turn forward
συμ-βουλεύω: consult/deliberate with, 3
τολμάω: to dare, venture, endure, 3
ὑμέτερος, -α, -ον: your, yours, 3
φωνή, ἡ: voice, dialect, speech, 3

editor thinks the text should be omitted
δ δὴ: *just what...*, *precisely what...*;
intensive and object. of ppl̄ ἐπικωμωδῶν
καὶ: *also*
2 ἔστιν...ἀρξάμενον: *is (a thing) beginning*;
'exists, beginning...' not a simple pres.
periphrastic
ἐκ παιδός: *from childhood*
3 φωνή τις γιγνομένη: in apposition to
τοῦτο
ἡ: *which...*
ὅταν γένηται: *whenever...*; general
temporal clause with ἂν + aor. subj.
4 ὃ ἂν μέλλω πράττειν: *whatever...*; general
relative with pres. subj.
5 δ: ... *what...*; '(that) which,' (τοῦτο) δ;
ἐναντιοῦται: ἐναντιό-εται
τὰ πολιτικὰ πράττειν: *to engage in
politics*; obj. of verb

παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εἰ γὰρ ἴστε, ὦ ἄνδρες
 Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ
 πράγματα, πάλαι ἂν ἀπολώλη καὶ οὗτ' ἂν ὑμᾶς ὠφελήκη
 οὐδὲν οὗτ' ἂν ἐμavτόν. καί μοι μὴ ἄχθεσθε λέγοντι τάληθῃ·
 οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε
 ἄλλω πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακωλύων
 πολλὰ ἄδικα καὶ παράνομα ἐν τῇ πόλει γίνεσθαι, ἀλλ'
 ἀναγκαῖόν ἐστι τὸν τῷ ὄντι μαχοῦμενον ὑπὲρ τοῦ δικαίου, 32
 καὶ εἰ μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν ἀλλὰ
 μὴ δημοσιεύειν.

ἄ-δικος, -ον: unjust, wrong, 5

ἀναγκαῖος, -α, -ον: necessary, inevitable, 2

ἀπ-όλλυμι: destroy, ruin, kill; *mid.* perish, 2

ἄχθομαι: to be annoyed, vexed at (dat.), 3

γνησίως: legitimately; lawfully (begotten)

δημοσιεύω: to be in public service

δια-κωλύω: to hinder, prevent

ἐναντιόομαι: to oppose, contradict (dat.), 9

ἐπι-χειρέω: to attempt, try, put a hand on, 5

ἰδιωτεύω: to be a private citizen

μάχομαι: to fight

παγκάλως: very well, beautifully, nobly

πάλαι: long ago, for a long time, 5

παράνομος, -ον: unlawful, contrary to law

πλήθος, -εος, τό: multitude; majority, 3

πολιτικός -ή -όν: of a citizen; political, 7

σώζω: to save, preserve, maintain, 3

ὑπὲρ: on behalf of, about (gen.); beyond, 8

ὠφελέω: to help, benefit, improve, 4

6 καὶ...γέ: *and...*; often emphasizing the
 intervening word often with heightened
 intonation placed on the intervening word
 παγκάλως: i.e. very successfully
 ἴστε: 2p imperative οἶδα

7 εἰ ἐπεχείρησα...ἂν ἀπολώλη...ἂν
 ὠφελήκη: *if I tried...I would have been
 killed...I would have been a benefit to...;*
 mixed contrary to fact (εἰ aor. ἂν plpf.), the
 two 1s plpf. verbs emphasize the
 completion of the act (cf. 36a5-6)

πράττειν τὰ πολιτικὰ πράγματα: *to
 engage in politics; 'public matters'*

e1 οὐδέν: *at all; adv. acc. (inner acc.: 'been
 any benefit');* positive after οὔτε...οὔτε
 οὗτ' ἂν ἐμavτόν: a duplicated ἂν with
 ὠφελήκη missing but understood; leave ἂν
 untranslated

μὴ ἄχθεσθε: imperative

τάληθῃ: τὰ ἀληθῇ (ἀληθέ-α); i.e. the truth

2 οὐ ἔστιν ὅστις: *there is not anyone who...*

σωθήσεται: fut. pass. σώζω

οὔτε...οὔτε...οὐδενί: *either...or any...;*

dat. obj. of pple

4 πολλὰ ἄδικα καὶ παράνομα: a neuter
 substantive: add 'things,'

γίνεσθαι: *from...*; as often, after a verb of
 hindering, translate the complementary inf.
 as 'from' + gerund (-ing)

a1 τὸν μαχοῦμενον...ἰδιωτεύειν...: *that the
 (one)...*; ind. disc.; τὸν μαχοῦμενον is the
 acc. subject

τῷ ὄντι: *in reality;* dat. of manner

τοῦ δικαίου: i.e. justice

2 καὶ εἰ: *even if*

ὀλίγον χρόνον: *for...*; acc. duration

σωθήσεσθαι: fut. pass. inf.; μέλλω usually
 governs a fut. inf. in a periphrastic fut.

μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ
 λόγους ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μοι τὰ 5
 συμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ' ἂν ἐνὶ ὑπείκῃσιν παρὰ
 τὸ δίκαιον δείσας θάνατον, μὴ ὑπέικων δὲ ἀλλὰ κἂν ἀπο-
 λοίμην. ἐρῶ δὲ ὑμῖν φορτικά μὲν καὶ δικανικά, ἀληθῆ δέ.
 ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν
 πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν b
 ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα ὅτε ὑμεῖς τοὺς δέκα
 στρατηγούς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας
 ἐβουλεύσασθε ἀθρόους κρίνειν, παρανόμως, ὥς ἐν τῷ ὑστέρω

ἀθρόος, -α, -ον: in mass, close together

ἀν-αίρέω: to take up, raise; destroy, 2

Ἀντιοχίς, ἡ: Antiochis (tribe name)

ἀπ-όλλυμι: destroy, ruin, kill; *mid.* perish, 2

ἀρχή, ἡ: beginning; rule, office, 9

ἄρχω: to begin; rule, be leader of (gen), 7

βουλεύω: deliberate, plan; serve in Boule, 3

δειδω: to fear; δέδια (pf. with pres. sense), 7

δέκα: ten

δικανικός, -ή, -όν: belonging to the courts

ἔργον, τό: deed, act; work; result, effect, 5

κρίνω: to choose, pick; decide, judge, 5

ναυ-μαχία, ἡ: sea battle

5 ὃ ὑμεῖς τιμᾶτε: *what...*; '(that) which,'
 (τοῦτο) ὃ; missing antecedent is acc. obj.

ἔργα: (*namely*)...; in apposition

δή: *just...*; emphatic with imperatives

τὰ συμβεβηκότα: *what happened*; 'things
 having...,' substantive, pf. act. συμβαίνω

6 ἵνα εἰδῆτε: *so that...*; purpose with 2p pf.
 subj. οἶδα (pres. in sense)

ἐνὶ: *one (person)*; dat. of compound, εἰς
 ἂν ὑπείκῃσιν: *would...*; aor. potential opt.

παρὰ: *contrary to...*

τὸ δίκαιον: *what is just*; 'the just'

7 δείσας: *becoming...*; ingressive aor. pple
 μὴ ὑπέικων δέ: *but if not...*; pple is
 conditional in sense

ἀλλὰ: *rather*; as often after a neg. clause

κα(ὶ) ἂν ἀπολοίμην: *would even...*; 1s aor.
 potential opt.

8 ἐρῶ: fut. λέγω

9 ἀρχὴν...ἤρξα: *held...office*; cognate acc.;
 1s aor. ἄρχω

ἐβούλευσα δέ: *but I served in the Boule*;

ὅτε: when, at some time, 2

παρ-έχω: to provide, furnish, supply, 8

παράνομως: unlawfully, illegally

πρυτανεύω: to be prytanis (president)

στρατηγός, -οῦ, ὁ: general

συμ-βαίνω: to happen, occur, result, 4

τεκμήριον, τό: indication, evidence, sign, 4

τυγχάνω: to chance upon, happen; attain; 9

ὑπ-εἰκω: to yield, submit (dat.), 2

ὑστερος, -α, -ον: later, last; *adv.* later, 5

φορτικός, -ή, -όν: common, coarse, vulgar

φυλή, ἡ: tribe

the Boule was a democratic assembly that Athenians were chosen at random to join
 b1 ἔτυχεν...πρυτανεύουσα: *happened to...*;
 aor. τυγχάνω + pple; the Boule had 500
 members (50 from each of the 10 tribes)
 who served for a year; each month a
 different tribe served as the prytany that led
 the Boule; Socrates happened to be in the
 tribe that was serving as prytany at this time
 ἡμῶν ἡ φυλὴ Ἀντιοχίς: i.e. Socrates' tribe;
 2 ὅτε...ἐβουλεύσασθε...κρίνειν: *when you
 deliberated to pass judgment on*; i.e. in the
 Boule, Socrates is part of this deliberation
 3 τοὺς οὐκ ἀνελομένους: *not...*; aor. mid.
 ἀν-αίρέω modifying στρατηγούς; the
 generals, who did not recover the dead after
 the battle at Arginusae, near Lesbos, in 406
 τοὺς ἐκ τῆς ναυμαχίας: *those (dead) from
 the sea-battle*

4 παρανόμως: i.e. to put the generals on trial
 en masse (ἀθρόος) rather than individually
 ὥς ἐν...: *as at a...*; clause of comparison

χρόνῳ πᾶσιν ὑμῖν ἔδοξεν. τότε ἐγὼ μόνος τῶν πρυτάνεων 5
 ἡναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους καὶ ἐναντία
 ἐψηφισάμην· καὶ ἐτοίμων ὄντων ἐνδεικνύναι με καὶ ἀπάγειν
 τῶν ῥητόρων, καὶ ὑμῶν κελεύοντων καὶ βοώντων, μετὰ τοῦ
 νόμου καὶ τοῦ δικαίου ᾧμην μᾶλλον με δεῖν διακινδυνεύειν c
 ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα
 δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης
 τῆς πόλεως· ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ

ἀπ-άγω: to lead away, carry off, arrest

βοάω: to cry aloud, shout, 2

βουλεύω: deliberate, plan; serve in Boule, 3

δεσμός, ὁ: imprisonment; *pl.* chains, bonds, 2

δημοκρατέομαι: to live in a democracy

δια-κινδυνεύω: to run all risks, make a desperate attempt

ἐναντιόομαι: to oppose, contradict (*dat.*), 9

ἐναντίος, -α, -ον: opposite, contrary (*dat.*), 6

ἐν-δείκνυμι: point out, show; inform against, 5

ἐπει-δή: since, because, when, after, 7

5 ἔδοξεν: i.e. it seemed to be illegal to try the generals en masse

πᾶσιν ὑμῖν: *dat.* reference, ὑμεῖς πάντες τότε(ε):

τῶν πρυτάνεων: partitive, Socrates was one of the 50 members of his tribe serving as prytaneis (presidents) over the Boule for this month of the year when the deliberation happened

6 ἡναντιώθην ὑμῖν μηδὲν ποιεῖν: *opposed for you to do anything...*; 1s aor. pass. dep., a redundant μή often follows negative verbs (S2740): translate μηδὲν positively as 'anything'

παρὰ...: *contrary to...*;

ἐναντία: *the opposite*; i.e. contrary to the other members of the prytanis; Socrates was one of the ἐπιστάτης τῶν πρυτάνεων presiding over the 50 on this day, so his vote prevented the trial from taking place

7 ἐτοίμων ὄντων...τῶν ῥητόρων: *the orators...*; *gen. abs.*

8 ὑμῶν κελεύοντων καὶ βοώντων: *gen. abs.*

c1 τοῦ δικαίου: *justice, what is just*; 'the just' ᾧμην: *impf. οἶμαι*

ἔτι: still, besides, further; in addition, 8

ἐτοῖμος, -η, -ον: ready, prepared, at hand, 3

κελεύω: to bid, order, command, 4

μόνος, -η, -ον: alone, only, solitary, 7

ὀλιγαρχία, ἡ: oligarchy, rule of the few πρυτάνις, -εως, ὁ: prytanis (president)

ρήτωρ, ὁ: orator, (public) speaker, 4

τότε: at that time, then, 6

τριάκοντα: thirty, 3

φοβέω: frighten; *mid.* fear, be afraid, 4

ψηφίζομαι: to vote

μᾶλλον...ἢ: *rather than*

με δεῖν διακινδυνεύειν: *that it was...*; *ind. disc., impersonal δεῖ*

2 μετ(ὰ) ὑμῶν (με) γενέσθαι: *that I be...*; the *inf.* is the object of comparison; the ὑμῶν refers to the other members of the Boule, who also happened to be in the jury μὴ δίκαια βουλευομένων: *not...*; δίκαια is neut. pl. acc. substantive φοβηθέντα: *fearing + acc.*; 'becoming afraid' ingressive aor. pass. dep. pplle modifying με

3 ταῦτα ἦν: i.e. the events described in the Boule; *impf. εἰμί*

ἔτι δημοκρατουμένης τῆς πόλεως: (*while*)...; *gen. abs.*; the generals abandoned the dead in 406 BC

4 ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο: *when...*; in 404 BC when the Spartans placed the Thirty Tyrants, a pro-Spartan oligarchy, in power over Athens

οἱ τριάκοντα: *the Thirty*; a proper name; i.e. the Thirty Tyrants

μεταπεμφόμενοι με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν 5
 ἀγαγεῖν ἐκ Σαλαμῖνος Λέοντα τὸν Σαλαμῖνιον ἵνα ἀποθάνοι,
 οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοῖς πολλὰ προσέταττον, βου-
 λόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν. τότε μέντοι ἐγὼ d
 οὐ λόγῳ ἀλλ' ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν
 μέλει, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδ' ὅτιοῦν, τοῦ δὲ μηδὲν
 ἄδικον μηδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει.
 ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως ἰσχυρὰ οὔσα,
 ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου 5
 ἐξήλθομεν, οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμῖνα καὶ ἡγαγον

ἄ-δικος, -ον: unjust, wrong, 5

ἄγροικος, -ον: uncultivated, rustic, rude

ἄγω: to lead, bring, carry, convey, 9

αἰτία, ἡ: cause, responsibility, blame, 3

ἀνα-πλήσσειν: fill up, fill full of (gen)

ἀν-όσιος, -ον: unholy, profane

ἀρχή, ἡ: beginning; rule, office, 9

ἐκ-πλήττω: frighten, astound, strike out of

ἐν-δείκνυμι: point out, show; inform against, 5

ἐξ-έρχομαι: to go out, come out, 4

ἐπει-δή: since, because, when, after, 7

ἐργάζομαι: to do, work, accomplish, 8

ἔργον, τό: deed, act; work; result, effect, 5

θόλος, ὁ: tholos (round building housing the prytaneis, near the Boule, in Athens), 2

5 πέμπτον αὐτόν: *myself, the fifth*; i.e. four others came along with Socrates

6 ἀγαγεῖν: i.e. arrest; aor. inf. ἄγω

ἵνα ἀποθάνοι: *so that...might...*; purpose with aor. opt. ἀποθνήσκω in secondary seq.

7 οἷα δὴ...πολλὰ: *precisely which sort often...*; relative and acc. object; δὴ emphasizes the antecedent just as -περ does πολλὰ suggests the frequency of the orders ἐκείνοι: i.e. the Thirty

8 ὥς πλείστους: ὥς + superlative is translated 'as...as possible,' acc. obj. ἀναπλήσσειν: aor. act. inf. governing a partitive gen.

d1 λόγῳ, ἔργῳ: *in..., in...*; dat. of manner ὅτι ἐμοὶ θανάτου μὲν μέλει...οὐδ' ὅτιοῦν: *that...*; the negative is far removed for emphasis; the θανάτου refers to Socrates' own death: i.e. 'my death'

ἰσχυρός, -ά, -όν: strong, powerful; severe

Λέων, Λέοντος, ὁ: Leon

μέλει: there is a care for (dat.) for (gen.), 7

μετα-πέμπω: to send after or for, summon, 2

μη-δέ: not even, nor; but not, 8

οἶχομαι: to go, go off, depart, 2

ὅστις-οὖν, ἥτις-οὖν, ὅτι-οὖν: whatsoever, 4

πέμπτος, -η, -ον: fifth, 2

πλείστος, -η, -ον: most/very many/greatest, 7

προσ-τάττω: to order, appoint (dat.), 4

Σαλαμῖνιος, -η, -ον: Salaminian, of Salamis

Σαλαμίς, Σαλαμῖνος, ἡ: Salamis (island), 2

τέτταρες, -α: four

τότε: at that time, then, 6

οὐδ' ὅτιοῦν: *not whatsoever*; adv. acc.

(inner: have no whatsoever care) with μέλει

2 εἰ μὴ ἀγροικότερον ἦν εἰπεῖν: *if it is not rather blunt to say*; a contrary to fact where

οὐδ' ὅτιοῦν is part of the suppressed apodosis: 'if it were not too rude to say, (I

would say that there was for me) not whatsoever (a concern).' Socrates notes that expressing a lack of concern for death may appear unseemly under these circumstances. τοῦ δὲ μηδὲν ἄδικον μηδ'...ἐργάζεσθαι:

but, of doing...; gen. sg. articular inf. and obj. of μέλει below

μηδὲν...μηδ(έ): *not anything...or even*

3 τούτου δέ: summarizing the articular inf.

τὸ πᾶν: *entirely*; adv. acc.

4 ἐκείνη ἡ ἀρχή: *that rule*; i.e. ἡ ὀλιγαρχία

οὔσα: (*although*)...; concessive pple

5 ὥστε ...: *so as to...*; result clause

ὥχοντο, ἡγαγον: impf. οἶχομαι and aor.

Λέοντα, ἐγὼ δὲ ὥχόμην ἀπιὼν οἴκαδε. καὶ ἴσως ἂν διὰ ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη. καὶ τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες.

e

ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ ἔπραττον τὰ δημόσια, καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαίοις καὶ ὥσπερ χρὴ τοῦτο περὶ πλείστου ἐποιούμην; πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος 5 ἀνθρώπων οὐδεὶς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ 33 τε εἴ πού τι ἔπραξα τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὗτος, οὐδενὶ πώποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον

ἀξίως: worthily, deservingly of (+ gen.)
ἀπ-έρχομαι: to go away, depart, 5
ἄρα: introduces a yes/no question, 3
ἀρχή, ἡ: beginning; rule, office, 9
βοηθέω: to help, come to aid, assist (dat), 5
δημόσιος, -α, -ον: public, δημοσίᾳ in public, 4
δια-γίγνομαι: to live, go through, pass
ἔτος, -εος, τό: a year, 4
ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7
κατα-λύω: to dissolve, break up, abolish
Λέων, Λέοντος, ὁ: Leon, 2

μάρτυς, μάρτυρος. ὁ, ἡ: a witness, 6
οἴκα-δε: homeward, home
οἴχομαι: to go, go off, depart, 2
πλείστος, -η, -ον: most/very many/greatest, 7
που: anywhere, somewhere; I suppose, 7
συγ-χωρέω: to yield, concede (dat)
ταχύς, -εῖα, -ύ: quick, swift, hastily
τοσόδε, -ήδε, -όνδε: so great, much, many
φαίνω: show; mid. appear, seem, 7
χρῆ: it is necessary, fitting; must, ought, 6

7 ὥχόμην: impf.
ἀπιὼν: pplc ἀπ-έρχομαι
ἂν ἀπέθανον, εἰ μὴ...κατελύθη: I would have..., if...had not...; contrary to fact condition (εἰ aor., ἂν aor.) ἀποθνήσκω. and aor. pass. κατα-λύω.
διὰ ταχέων: in haste
e1 ἔσονται: 3p fut. dep. εἰμί
ὑμῖν: dat. of possession, often translated with the verb εἰμί: 'you will have...'
2 οἴεσθε: Do...?; 2p pres. mid. οἶομαι
ἂν με...διαγενέσθαι, εἰ ἔπραττον... ἐβοήθουν...: that I...would have, if...I were...; ind. disc. with a contrary to fact (εἰ impf., ἂν aor.) with apodosis replaced with ἂν + aor. inf. δια-γίγνομαι
τοσάδε ἔτη: for...; acc. duration
3 τὰ δημόσια: i.e.. affairs or business
4 τοῖς δικαίοις: what is just; 'just things'
ὥσπερ χρῆ: almost parenthetical
τοῦτο περὶ πλείστου ἐποιούμην: I

considered this of the greatest (importance)
third verb in the protasis; γε is emphatic
5 πολλοῦ γε δεῖ: Far from it!; idiom, 'it is lacking from much' gen. of separation
οὐδὲ γὰρ ἂν (τοσάδε ἔτη διεγένετο) ἄλλος ἀνθρώπων οὐδεὶς: nor...; ellipsis, understand the apodosis from above
a1 δημοσίᾳ: in public; dat. of manner
2 εἴ...ἔπραξα, φανοῦμαι: mixed condition (εἰ aor., fut.), fut. mid. φαίνω, 'appear,' (fut. φανε-)
ἰδίᾳ: in private; dat. of manner
ὁ αὐτὸς οὗτος (φανοῦμαι): (I will appear)...; nom. pred.; explained in the next line; attributive αὐτὸς means 'same'
3 συγχωρήσας: (namely)...; nom. sg. aor. pplc, explaining τοιοῦτος and ὁ αὐτὸς οὐδέν: at all; adv. acc. (inner acc.: 'making no yield'), here made positive by οὐδενὶ παρὰ τὸ δίκαιον: contrary to what is just; 'the just'

οὔτε ἄλλω οὔτε τούτων οὐδενὶ οὓς δὴ διαβάλλοντες ἐμέ
 φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς 5
 πώποτ' ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ τὰ ἐμαυτοῦ
 πράττοντος ἐπιθυμοὶ ἀκούειν, εἴτε νεώτερος εἴτε πρεσβύτερος,
 οὐδενὶ πώποτε ἐφθόνησα, οὐδὲ χρήματα μὲν λαμβάνων διαλέ-
 γομαι μὴ λαμβάνων δὲ οὐ, ἀλλ' ὁμοίως καὶ πλουσίῳ καὶ b
 πένητι παρέχω ἐμαυτὸν ἐρωτᾶν, καὶ ἐάν τις βούληται
 ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ τούτων ἐγὼ εἴτε
 τις χρηστὸς γίγνεται εἴτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν
 ὑπέχοιμι, ὧν μῆτε ὑπεσχόμην μηδενὶ μηδὲν πώποτε μάθημα 5
 μῆτε ἐδίδαξα· εἰ δέ τίς φησι παρ' ἐμοῦ πώποτέ τι μαθεῖν ἢ

αἰτία, ἢ: cause, responsibility, blame, 3

δια-βάλλω: to slander; pass over, 4

δια-λέγομαι: to converse with, discuss, 8

διδάσκαλος, ὁ: teacher

δικαίως: justly, rightly, lawfully, fairly, 2

ἐπι-θυμέω: to desire, long for, 2

ἐρωτάω: to ask, inquire, question, 4

λαμβάνω: to take, receive, catch, grasp, 9

μάθημα, -ατος, τό: instruction, teaching

μαθητής, -οῦ ὁ: learner, student, pupil

μανθάνω: to learn, understand, 6

ὁμοίως: similarly, 2

παρ-έχω: to provide, furnish, supply, 8

πένης, πένητος, ὁ: poor (man), day-laborer, 2

πλούσιος, -ης, -ον: wealthy, rich, 2

πρεσβύτης, (πρέσβυς), ὁ: old (man), elder, 8

ὑπ-ίσχνομαι: to promise

ὑπ-έχω: to bear, suffer, undergo

φθονέω: begrudge, refuse (from ill-will)
(dat.)

χρηστός, -ή, -όν: good, worthy, 2

4 οὔτε ἄλλω οὔτε...οὐδενί: *neither... nor anyone...*; in apposition to οὐδενί in line 3

οὓς δὴ: *just whom...*, *precisely whom...*; relative is acc. subject of ἐμοὺς μαθητὰς εἶναι

5 φασιν: 3p pres. φημί

6 ἐγενόμην: *was*

εἰ...ἐπιθυμοί, ἐφθόνησα: *if ever...*; a past general condition (εἰ opt., aor.), translate the opt. as simple past

μου: gen. of source with complementary ppls

τὰ ἐμαυτοῦ: *my own (business)*

7 εἴτε ... εἴτε ...: *whether...or...*; in apposition to τις; comparative, νέος and πρέσβυς.

b1 μὴ (χρήματα) λαμβάνων δὲ οὐ (διαλέγομαι): *but if not...* I do not...; ellipsis; the pple is conditional (thus, μὴ rather than οὐ)

ἀλλὰ: *rather*; as often after neg. clause

2 ἐρωτᾶν...ἀκούειν: *to question and...to hear*; inf. of purpose (S2009) governed by

παρέχω

ἐάν τις βούληται (ἀκούειν) ἀποκρινόμενος *if...*; pres. general condition (ἐάν subj. pres.)

3 ὧν ἂν λέγω: *whatever...*; '(these things)

which,' (τούτων) ὅ; general relative clause, acc. obj. attracted into gen. of source of missing antecedent

τούτων: partitive with τις

εἴτε ... εἴτε ...: *whether...or...*

4 ἂν...ὑπέχοιμι: *would...*; potential opt.

5 ὧν: *of whom...*; partitive gen. and relative with τούτων as antecedent

μῆτε...μηδενὶ μηδὲν...μῆτε: *neither...to anyone anything...nor...*; an emphatic denial, while we expect the pronouns to be positive in English, preserving the negation conveys the force of Socrates' words: 'neither...to no one nothing...nor...'

ὑπεσχόμην: aor. ὑπ-ίσχνομαι

6 φησι: 3s pres εἰμί

παρ(ὰ) ἐμοῦ: *from...*; place from which

μαθεῖν: *that (he)...*; ind. disc., aor. inf.

ἀκούσαι ἰδίᾳ ὃ τι μὴ καὶ οἱ ἄλλοι πάντες, εἴ ἴστε ὅτι οὐκ ἀληθὴ λέγει.

ἀλλὰ διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρουσί τινες πολὺν χρόνον διατρίβοντες; ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι, πᾶσαν ὑμῶν τὴν ἀλήθειαν ἐγὼ εἶπον· ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὗσι δ' οὐ. ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκμαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ᾧπέρ τις ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσέταξε πράττειν. ταῦτα, ὦ ἄνδρες Ἀθηναῖοι,

ἀ-ηδής, -ές: unpleasant, disagreeable, 2
ἀλήθεια, ἡ: truth, 8

δια-τρίβω: to spend time, waste time, 2

ἐν-υπνίον, τό: dream, vision

θεῖος, -α, -ον: holy, divine, sent by gods, 3

ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7

7 ἀκούσαι: *that (he)...*; second verb in ind. disc., aor. inf.

ἰδίᾳ: dat. of manner

ὃ τι μὴ καὶ οἱ ἄλλοι πάντες (ἤκουσαν):

which...; relative clause with neut. acc. sg.

ὅστις with a missing verb that can be supplied from context; a relative with an indefinite antecedent takes μὴ instead of οὐ

ἴστε: 2p imperative, οἶδα

8 ἀληθῆ: ἀληθέ-α, i.e. the truth

9 διὰ τί: *on account of...?*; i.e. 'why?' a common interrogative

δὴ: *just, precisely*; intensive with τί

ποτε: *in the world*; τί ποτε is an idiom expressing impatience, incredulity, or surprise in the question

χαίρουσί: *enjoy* + complementary pple

πολὺν χρόνον: *for...*; acc. duration

c1 ἀηκόατε: 2p pf.

πᾶσαν...ἐγὼ εἶπον: 1s aor. λέγω; the lack of conjunction with the previous verb makes Socrates' claim more emphatically

2 ὅτι: (*it is*) *because...*; responding to διὰ τί

χαίρουσιν: *enjoy* + complementary pple

3 ἐξεταζομένοις...σοφοῖς: a gen. of source

μαντεῖον, τό: oracle, 2

μοῖρα, ἡ: fate, lot; providence, will

ὅστις-οὖν, ἥτις-οὖν, ὅτι-οὖν: *whatsoever*, 4

προσ-τάττω: to order, appoint (dat.), 4

τρόπος, ὁ: manner, way; turn, direction, 5

χαίρω: to rejoice in, delight in (dat); greet, 3

obj. of ἀκούοντες attracted into the dat. obj.

(dat. cause) usually found with χαίρουσιν

ἐξεταζομένοις...: (*when*)...; pass. pple modifying what follows

τοῖς οἰομένοις: (*those*)...; pple, οἶμαι

οὗσι δ' οὐ (σοφοῖς): *but...*; pple, εἰμί

4 ἐμοί: *for...*; dat. interest, emphatic by position

τοῦτο...πράττειν: *to do this*; subject inf.,

also made emphatic by hyperbaton

ὡς ἐγὼ φημι: *as...*; parenthetical

προστέτακται: pf. pass.

5 ὑπὸ τοῦ θεοῦ: *by...*; expressing agency

καί...καί...καί: *both...and...and...*

6 παντὶ τρόπῳ: *in...*; dat. manner

ᾧπέρ: *in which...*; relative, dat. manner

τίς ποτε καὶ ἄλλη: *at any time, any other...*

also; τις is indefinite, and καί is adverbial in the common phrase τις καὶ ἄλλος

θεία μοῖρα: *divine will*; μοῖρα is not an easy word to interpret

καὶ ὅτιοῦν: *whatsoever at all*; acc. obj.;

καί is adverbial (S2884); Socrates makes the clause as indefinite (general) as possible to cover every possible θεία μοῖρα

καὶ ἀληθὴ ἐστὶν καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων
 τοὺς μὲν διαφθείρω τοὺς δὲ διέφθαρκα, χρῆν δὴπου, εἴτε d
 τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν
 αὐτοῖς ἐγὼ κακὸν πώποτε τι συνεβούλευσα, νυνὶ αὐτοὺς
 ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ
 αὐτοὶ ἤθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ 5
 ἀδελφούς καὶ ἄλλους τοὺς προσήκοντας, εἴπερ ὑπ' ἐμοῦ τι
 κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκεῖοι, νῦν μεμνήσθαι καὶ
 τιμωρεῖσθαι. πάντως δὲ πάρεσιν αὐτῶν πολλοὶ ἐνταυθοῖ
 οὗς ἐγὼ ὀρώ, πρῶτον μὲν Κρίτων οὐτοσί, ἐμὸς ἡλικιώτης

ἀδελφός, ὁ: brother, 8

ἀνα-βαίνω: to come up, climb, mount, 5

γινώσκω: to learn, realize; know, 6

δὴ-που: perhaps, I suppose, surely, 8

ἐθέλω: to be willing, wish, want, 6

ἐνταυθοῖ: here, to here, hither, 3

εὐ-έλεγκτος, -ον: easy to refute, easy to test

ἡλικιώτης, -ου, ὁ: an equal in age, peer

Κρίτων, ὁ: Crito, 2

μιμνήσκω: to recall, remember, 2

νυν-ι: just now; as it is, 5

οἰκεῖος, -α, -ον: one's own; kin, related, 9

ὀράω: to see, look, behold, 9

πάντως: entirely, absolutely 4

πάρ-ειμι: to be near, be present, be at hand, 4

πατήρ, πατρός, ὁ: a father, 6

πρεσβύτες (πρέσβυς), ὁ: old (man), elder, 8

προσ-ήκων, -οντος, ὁ, ἡ: relative, kin, 2

πρῶτος, -η, -ον: first, earliest, 8

συμ-βουλεύω: consult/deliberate with, 3

τιμωρέω: to avenge, exact vengeance, 5

χρή: it is necessary, fitting; must, ought, 6

8 καὶ ἀληθέα...καὶ εὐέλεγκτα: *both...and...*

εἰ...δὴ: *if indeed*; emphatic, cf. εἴπερ

d1 τοὺς μὲν...τοὺς δὲ: *some...others...*

διέφθαρκα: 1s pf.

(ἂν) χρῆν..., εἴτε...ἔγνωσαν: *it would be necessary, if...; contrary to fact* (εἰ aor., ἂν impf.); ἂν may be omitted in the apodosis when the verb is impersonal impf. and expresses unfulfilled obligation or possibility (S2313); 3s impf. χρή; εἴ-τε is answered by εἰ δὲ below

2 τινὲς αὐτῶν: i.e. the οἱ νέοι noted above

πρεσβύτεροι: nom. pred. of aor. pple

ὅτι...συνεβούλευσα: ind. disc.

νέοις οὖσιν: (*while*)...; dat. pple εἰμί modifying αὐτοῖς

3 αὐτοῖς: *with...*; dat. of compound verb

νυνὶ αὐτοὺς,...τιμωρεῖσθαι: *that they...*;

governed by the apodosis χρῆν

4 ἐμοῦ: obj. of κατηγορεῖν

5 (χρῆν) τῶν οἰκείων τινὰς...μεμνήσθαι καὶ

τιμωρεῖσθαι: (*it would be necessary*) *that some...*; ind. disc. (acc. subj. and inf.) again governed by χρῆν

πατέρας...: in apposition to τινὰς

6 εἴπερ...ἐπεπόνθεσαν: *if really...*; 3p plpf.

πάσχω, expressing incredulity

ὑπ' ἐμοῦ: *by...*; gen. expressing agency or cause

7 αὐτῶν: i.e. the οἱ νέοι

μεμνήσθαι: pf. mid. inf. μιμνήσκω, see l. 5

8 πάρεσιν: 3p pres. πάρ-ειμι

αὐτῶν: i.e. the οἱ νέοι

9 πρῶτον μὲν: *first, first of all*; adv. acc.

οὐτοσ-ι: *this here one*; deictic iota;

Socrates is likely pointing in the crowd

καὶ δημότης, Κριτοβούλου τοῦδε πατήρ, ἔπειτα Λυσανίας ὁ e
 Σφήττιος, Αἰσχίνου τοῦδε πατήρ, ἔτι δ' Ἀντιφῶν ὁ Κηφι-
 σιεύς οὗτοςί, Ἐπιγένους πατήρ, ἄλλοι τοῖνυν οὗτοι ὧν οἱ
 ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασιν, Νικόστρατος
 Θεοζοτίδου, ἀδελφὸς Θεοδότου--καὶ ὁ μὲν Θεόδοτος τετε- 5
 λεύτηκεν, ὥστε οὐκ ἂν ἐκεῖνός γε αὐτοῦ καταδεηθείη—καὶ
 Παράλιος ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός· ὅδε δὲ
 Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὗτοςί Πλάτων, καὶ 34

Ἀδείμαντος, ὁ: Adeimantos

ἀδελφός, ὁ: brother, 8

Αἷσχιος, ὁ: Aeschines

Ἀντιφῶν, ὁ: Antiphon

Ἀρίστων, Ἀρίστωνος, ὁ: Ariston

Δημοδόκος, ὁ: Demodocus

δημότης, ὁ: fellow demesman (same deme)

δια-τριβή, ἡ: pastime; pursuit, 3

ἔπειτα: then, next, secondly, 7

Ἐπιγένης, -εος, ὁ: Epigenes

ἔτι: still, besides, further; in addition, 8

Θεάγης, ὁ: Theages

Θεόδοτος, ὁ: Theodotus, 2

Θεοζοτίδης, -ου, ὁ: Theozotides

κατα-δέομαι: overcome in entreaty (gen.)

Κηφισεύς, ὁ: of Cephisia (deme)

Κριτόβουλος, ὁ: Critobolus, 2

Λυσανίας, ὁ: Lysanias

Νικόστρατος, ὁ: Nicostratus

Παράλιος, ὁ: Paralus

πατήρ, πατρός, ὁ: a father, 6

Πλάτων, ὁ: Plato, 2

Σφήττιος, -α, -ον: of Sphettus (deme)

τελευτάω: to end, complete, finish; die, 5

τοί-νυν: therefore, accordingly; well then, 2

e1 πατήρ: in apposition to Κρίτων

τοῦδε...τοῦδε: ὅδε is used to point out

individuals in the court

Λυσανίας ὁ Σφήττιος: *Lysanias of*

Sphettus; as often, Athenians are identified by their name and their deme

2 πατήρ: in apposition to Λυσανίας

οὗτος-ι: *this here one*; deictic iota

3 Ἐπιγένους: Ἐπιγένης-ος, gen. sg.

ὧν...γεγόνασιν: *whose...*; relative is gen. possession, 3p pf. γίγνομαι

4 ἐν ταύτῃ τῇ διατριβῇ: i.e. philosophical conversations

5 (ὕός) Θεοζοτίδου: *(son) of...*

τετελεύτηκεν: pf.

6 ἂν ἐκεῖνός γε αὐτοῦ καταδεηθείη: *that one (Theodotus) at least could not overcome him (Nicostratus) with entreaties*; i.e.

Nicostratus came of his own will and was not compelled to do so by Theodotus; 3s aor pass. dep. potential opt.

7 ὁ (ὕός) Δημοδόκου: *(son) of...*

οὗ ἦν...: *whose...*; relative, impf. εἰμί ὅδε δὲ (ἔστιν)...:

a1 ὁ (ὕός) Ἀρίστωνος: *(son) of...*

οὗ ἀδελφός (ἔστιν)...: *whose...*

Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὁδε ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω—ἐγὼ παραχωρῶ—καὶ λεγέτω 5 εἴ τι ἔχει τοιοῦτον. ἀλλὰ τούτου πᾶν τοῖναντίον εὐρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοίμους τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον b ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι λόγον

ἀδελφός, ὁ: brother, 8

ἀδιάφθαρτος, ον: uncorrupted 1

Αἰαντόδωρος, -ου, ὁ: Aeantodorus

Ἀπολλόδορος, ὁ: Apollodorus, 2

βοηθέω: to help, come to aid, assist (dat), 5

ἐναντίος -α -ον: opposite, contrary (gen.), 6

ἐπι-λανθάνομαι: to forget, 2

ἐργάζομαι: to do, work, accomplish, 8

ἐτοίμος, -η, -ον: ready, prepared, at hand, 3

εὐρίσκω: to find, discover, devise, invent, 7

2 οὗ (ἐστίν)...ἀδελφός: *whose...*

3 ἔχω: *am able + inf.*

ὧν τινα...παρασχέσθαι Μέλητον: *one of whom...*; ind. disc.; Μέλητον is acc. subject of the aor. inf.

ἐχρῆν: *it...*; = χρῆν, impf. χρῆ (χρῆν is the contraction of χρῆ ἦν, 'it was necessary,' but the Greeks often failed to see the contraction and added the augment: ἐχρῆν) μάρτυρα: *as...*; predicative following τινα

4 εἰ δὲ τότε ἐπελάθετο: aor. mid.

παρασχέσθω: *let...*; 3rd pers. aor. imper.

add as object τινα μάρτυρα

λεγέτω: *let...*; 3rd pers. pres. imper.

6 τι: i.e. something important to say

εὐρήσετε: fut. (stem: εὔρε-)

πᾶν τ(ὸ) ἐναντίον: *entirely the opposite*; both are adverbial acc.

7 πάντας ἐμοὶ βοηθεῖν ἐτοίμους: *that...*;

ind. disc.

τῷ διαφθείροντι: *the one (supposedly)...*;

in apposition to ἐμοί; pres. pple; Socrates is

μάρτυς, μάρτυρος. ὁ, ἡ: a witness, 6

οἰκείος, -α, -ον: one's own; kin, related, 9

παρα-χωρέω: to yield, give way, concede

παρ-έχω: to provide, furnish, supply, 8

πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8

προσ-ήκων, -οντος, ὁ, ἡ: relative, kin, 2

τάχα: perhaps; quickly, 5

τότε: at that time, then, 6

χρή: it is necessary, fitting; must, ought, 6

not confessing to corrupting the young but merely mocking Meletus' accusation

τῷ ἐργαζομένῳ: *the one (supposedly)...*;

in apposition; the verb governs two acc.:

'do (acc) to (acc)' αὐτῶν refers to the πάντας ἐτοίμους

8 ὥς φασι: *as...*; parenthetical, 3p φημί

b1 αὐτοί: *themselves*; intensive

οἱ διεφθαρμένοι: *those...*; pf. pass. pple διαφθείρω.

ἂν λόγον ἔχοιεν: *might have a reason*; 3p potential opt.

2 βοηθοῦντες (ἐμοί)

οἱ δὲ ἀδιάφθαρτοι: *those...*; i.e. those around the corrupted young

πρεσβύτεροι ἄνδρες: in apposition

οἱ τούτων προσήκοντες: in apposition; τούτων refers to the οἱ νέοι

τίνα ἄλλον ἔχουσι λόγον: *what other...*; the sentence suddenly becomes an interrogative

βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον, ὅτι
συνίσασι Μελήτω μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι; 5

εἰεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμι ἂν ἀπολογεῖσθαι,
σχεδὸν ἐστί ταῦτα καὶ ἄλλα ἴσως τοιαῦτα. τάχα δ' ἂν τις
ὑμῶν ἀγανακτήσειεν ἀναμνησθεὶς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω c
τουτοῦ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ
ικέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδίᾳ τε
αὐτοῦ ἀναβιβασάμενος ἵνα ὅτι μάλιστα ἐλεηθῇ, καὶ ἄλλους
τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ οὐδὲν ἄρα τούτων 5
ποιήσω, καὶ ταῦτα κινδυνεύω, ὥς ἂν δόξαιμι, τὸν ἔσχατον

ἀγανακτέω: be annoyed, troubled, vexed, 3
ἀγῶνος, ὁ: contest, lawsuit, 3
ἀγωνίζομαι: to contend, compete, fight
ἀληθεύω: to speak the truth
ἀνα-βιβάζω: to bring forward, bring up, 3
ἀνα-μυμήσκω: remind; *mid.* recall,
remember (gen.)
ἄρα: it turns out, it seems; then, therefore, 9
βοηθέω: to help, come to aid, assist (dat), 5
δάκρυον, τό: tear
εἰεν: well then! (opt. εἰμί 'let them be so'), 4
ἐλάττω, -ον: smaller, fewer

4 ἀλλ(ο) ἢ

τὸν (λόγον) ὀρθόν τε καὶ δίκαιον

ὅτι: (namely) *that*...; in apposition

5 συνίσασι: 3s pf. σύν-οἶδα (pres. in sense)
Μελήτω: *along with*...; dat. of compound
μὲν ψευδομένῳ: *that (he)*...; ind. disc.:
complementary pple having the same force
as acc. + inf. (S2108)

ἐμοὶ δὲ ἀληθεύοντι: *and (along with) me*
that I...; dat. of compound and ind. disc.
(complementary pple) just as above (S2108)

6 εἰεν δὴ: *very well!*; exclamation originally
3p pres. opt. of wish, εἰμί: 'let them be so!'

ἃ μὲν ἐγὼ ἔχοιμι(ι) ἂν: *what I might be*
able...; + inf., (ταῦτα) ἃ, the missing neut.
pl. antecedent is subject of 3s ἐστί.

7 ἄλλα τοιαῦτα: substantive, add 'things'
ἂν ἀγανακτήσειεν: *would*...; aor. potential
opt.

c1 ἀναμνησθεὶς: (when)...; aor. pass. dep.
pple

ἑαυτοῦ: i.e. the jurors' own conduct in

ἐλεέω: to have pity, show mercy
ἔσχατος, -η, -ον: extreme, last, utmost, 2
ικετεύω: to beseech, beg
κινδυνεύω: run the risk of, be likely to (inf), 9
οἰκείος, -α, -ον: one's own; kin, related, 9
ὀρθός, -ή, -όν: straight, upright, right
παιδίον, τό: child, a little or young child, 2
σύν-οἶδα: be conscious of, know with, 3
σχεδόν: nearly, pretty much, just about, 2
τάχα: perhaps; quickly, 5
φίλος -η -ον: dear, friendly; friend, kin 5
ψεύδομαι: to deceive with lies; *mid.* lie, 6

this situation, as described below

εἰ ὁ μὲν...ἐδεήθη...ικέτευσε: *if he*...; 3s aor.
pass. dep. δέομαι; verbs of feeling, such as
ἀγανακτέω, often use εἰ/ἐάν instead of

ὅτι, 'because,' to state the cause (S2247)

καὶ ἐλάττω(ν)α...ἀγῶνα: *even a lesser*

law contest; cognate acc. sg. with pple

τουτοῦ τοῦ ἀγῶνος: gen. of comparison
4 αὐτοῦ: (ἐ)αυτοῦ, reflexive

ἵνα...ἐλεηθῇ: *so that...might*...; purpose
with 3s aor. pass. opt. in secondary seq.

ὅτι μάλιστα: just as ὥς, ὅτι + superlative
is equiv. to 'as...as possible'

6 καὶ ταῦτα: *and what is more*; 'and in
respect to these things,' acc. of respect
ὥς ἂν δόξαιμι: *as...might*...; parenthetical
and aor. potential opt. explaining what
follows

τὸν ἔσχατον κίνδυνον: i.e. death; cognate
acc. obj. of κινδυνεύω

κίνδυνον. τάχ' ἂν οὖν τις ταῦτα ἐννοήσας αὐθαδέστερον
 ἂν πρὸς με σχοίη καὶ ὀργισθεὶς αὐτοῖς τούτοις θεῖτο ἂν μετ'
 ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν οὕτως ἔχει—οὐκ ἀξιῶ d
 μὲν γὰρ ἔγωγε, εἰ δ' οὖν—ἐπιεικῇ ἂν μοι δοκῶ πρὸς τοῦτον
 λέγειν λέγων ὅτι “ἐμοί, ὦ ἄριστε, εἰσὶν μὲν πού τινες καὶ
 οἰκεῖοι· καὶ γὰρ τοῦτο αὐτὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ἀπὸ
 δρυὸς οὐδ' ἀπὸ πέτρης· πέφυκα ἀλλ' ἐξ ἀνθρώπων, ὥστε 5
 καὶ οἰκεῖοί μοι εἰσι καὶ ὑεῖς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἰς
 μὲν μαιράκιον ἤδη, δύο δὲ παιδιά· ἀλλ' ὅμως οὐδένα αὐτῶν

ἀξιῶ: deem right, think worthy of (gen.), 6

ἀπό: from, away from. (+ gen.), 6

ἄριστος, -η, -ον: best, very good, noblest, 5

αὐθάδης, -ες: stubborn, unfeeling, harsh

δρῦς, δρυός, ἡ: oak tree

δύο: two, 3

ἐν-νοέω: to have in mind, notice, 2

ἐπι-εικής, -ές: honorable, reasonable, fair, 3

κίνδυνος, ὁ: risk, danger, venture, 7

μειράκιον, τό: young man, juvenile, 3

οἰκεῖος, -α, -ον: one's own; kin, related, 9

Ὀμηρος, ὁ: Homer, 2

7 ἂν: duplicated ἂν, in anticipation of the use in the next line

αὐθαδέστερον: more...; comparative adv. with σχοίη

8 ἂν...σχοίη: might...; 3s aor. potential opt.;

ἔχω ('holds' or 'is disposed') + adv. is equiv. to εἰμί + pred. adj.

πρὸς με: toward...

αὐτοῖς τούτοις: dat. of means

θεῖτο ἂν: would...; aor. mid. potential opt.

τίθημι; i.e. cast a vote

d1 εἰ δὴ: if indeed...; expressing incredulity

οὕτως ἔχει: see note for line 8

2 εἰ δ(ὲ) οὖν: but at any rate, if so; Socrates imagines a situation he does not believe is true

ἐπιεικῇ: reasonable (things); ἐπιεικέ(α)

ἂν...λέγειν: that (I) would...; ind. disc.,

ἂν + inf. equiv. to potential opt.

πρὸς τοῦτον: toward...; i.e. the imaginary interlocutor

3 ἐμοί...εἰσὶν: dat. of possession: translate as either (1) 'there are to me' or (2) 'I have'

ὅμως: nevertheless, however, yet, 5

ὀργή, ἡ: anger

ὀργίζω: make angry; mid. be angry at (dat) 2

παιδίον, τό: child, a little or young child, 2

πέτρα, ἡ: rock

που: anywhere, somewhere; I suppose, 7

τάχα: perhaps; quickly, 5

τίθημι: to set forth; put, place, 2

τρεῖς, τρία: three

υἱός (υῖος), -οῦ ὁ: son, 8

φύω: to bring forth, beget, be by nature

ψῆφος, ὁ: vote; pebble (used to vote), 4

καί: also

4 καὶ γὰρ: for in fact; καί is adv.

τοῦτο αὐτὸ (ἐστίν) τὸ τοῦ Ὀμήρου: this itself (is) the (saying) of Homer; 'that of

Homer,' some interpret this expression as a single acc. of respect

οὐδ' ἐγὼ...πέφυκα: I too am born not...;

adv. οὐδέ is here equiv. to οὐ and adv. καί; 1s pf. φύω

5 'ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης': i.e. Socrates is human just as everyone else; the 2nd οὐδέ is the conjunction 'nor'; In *Odyssey* 19.163 Penelope uses these words in a question posed to the disguised Odysseus

6 καὶ (1): also; repeating the comment in d3

μοί εἰσι: again, dat. of possession

καὶ...γε: sons in fact, sons actually; in apposition to οἰκέοι; καὶ...γε often emphasizes the intervening word and καί is here an adv.: 'actually' 'in fact'

εἰς (ἐστίν)

7 δύο (εἰσίν)

δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι.” τί
 δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος, ὦ ἄνδρες
 Ἀθηναῖοι, οὐδ’ ὑμᾶς ἀτιμάζων, ἀλλ’ εἰ μὲν θαρραλέως ἐγὼ e
 ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς δ’ οὖν δόξαν καὶ
 ἐμοὶ καὶ ὑμῖν καὶ ὅλῃ τῇ πόλει οὗ μοι δοκεῖ καλὸν εἶναι ἐμὲ
 τούτων οὐδὲν ποιεῖν καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα
 ἔχοντα, εἴτ’ οὖν ἀληθὲς εἴτ’ οὖν ψεῦδος, ἀλλ’ οὖν δεδογμένον 5
 γέ ἐστί τῳ Σωκράτῃ διαφέρειν τῶν πολλῶν ἀνθρώπων. εἰ 35
 οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία
 εἴτε ἄλλῃ ἥτινισιν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχρὸν ἂν εἴη·

αἰσχρός, -ά, -όν: shameful, disgraceful, 5
 ἀνα-βιβάζω: to bring forward, bring up, 3
 ἀνδρεία, ἡ: manliness, bravery, courage
 ἀπο-ψηφίζομαι: vote (away) to acquit, 2
 ἀ-τιμάζω: to dishonor, insult, slight, 2
 αὐθαδιζομαι: to be stubborn, unfeeling, harsh
 δεῦρο: here, to this point, hither, 6

8 ἀναβιβασάμενος: (while)...; aor. mid. pple
 δεήσομαι: fut. δέομαι
 ὑμῶν: from...; gen. of source
 τί δὴ: just why?, precisely why?; ‘in respect
 to what?’ τί can mean ‘what?’ or as an acc.
 of respect often mean ‘why?’
 αὐθαδιζόμενος...ἀτιμάζων: because of...;
 pples are causal in sense

e1 εἰ μὲν...ἢ...: whether...or...; an indirect
 question that is subject of the sentence
 θαρραλέως...ἔχω: ἔχω (‘holds’ or ‘is
 disposed’) + adv. is equiv. to εἰμι + adj.

2 πρὸς...: in regard to...
 (ἐστίν) ἄλλος λόγος: nom. pred.; λόγος
 here mean ‘consideration,’ ‘matter,’ or
 ‘question’

πρὸς...δόξαν: in regard to reputation
 δ’ οὖν: but at any rate (S2959)

3 καὶ ἐμοὶ καὶ...καὶ...: both...and...and...; dat.
 of possession: possessives with δόξαν
 ἐμὲ τούτων οὐδὲν ποιεῖν: that...
 καὶ...ὄντα καὶ...ἔχοντα; (while) both...
 and...; pples modifying με

τ(ὸ) ὄνομα: (good) name; i.e. likely his
 reputation as a σοφός: ‘ὄνομα δὲ τοῦτο
 λέγεσθαι, σοφός εἶναι’ (23a3)

5 εἴτ(ε)... εἴτ(ε)...: whether...or...; οὖν,
 ‘indeed’ or ‘certainly’ is used to express the

δια-φέρω: surpass, be superior to; differ, 5
 δόξα, ἡ: reputation; opinion, 3
 θαρραλέως: confidently, audaciously
 ὅλος, -η, -ον: whole, entire, complete, 2
 ὅστις-οὖν, ἥτις-οὖν, ὅτι-οὖν: whatsoever, 4
 τηλικόσδε, -ήδε, -όνδε: of this age, 3
 ψεῦδος, τό: falsehood, lie

likely alternative, and so it is significant
 that Socrates uses οὖν with both options
 ἀλλ’ οὖν...γε: but at any rate...indeed;
 οὖν is confirmatory and γε is emphatic
 (S2957)

δεδογμένον ἐστί: it is thought, is reputed;
 periphrastic pf. pass. (pf. pass. pple + εἰμι)
 α1 τῳ: in something; = τινι, dat. of respect; it
 could be a dat. of reference, ‘to someone,’
 but the next sentence suggests dat. of
 respect

Σωκράτῃ διαφέρειν: that...; subject of the
 sentence; Σωκράτε-α is 3rd decl. acc. subj.
 the verb governs a gen. of comparison
 τῶν πολλῶν ἀνθρώπων: gen. of
 comparison (differing from = superior to...)

εἰ...ἔσονται,...ἂν εἴη : if...will, it would
 ...; an emotional fut. less vivid (εἰ + opt.,
 ἂν opt.), where a fut. replaces the opt. in the
 protasis and expresses heightened emotion
 (S2828); 3p fut. dep. and impers. opt. εἰμι

2 οἱ δοκοῦντες: those...; ὑμῶν is partitive
 εἴτε σοφία εἴτε... εἴτε...: whether in...or
 in...or in...; dat. of respect

3 τοιοῦτοι ἔσονται: i.e. breaking down into
 tears and bringing family members before
 the court to beg for mercy

οἷουσπερ ἐγὼ πολλάκις ἐώρακά τινας ὅταν κρίνονται, δο-
 κούντας μὲν τι εἶναι, θαυμάσια δὲ ἐργαζομένους, ὥς δεινόν 5
 τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων
 ἐσομένων ἂν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν
 αἰσχύνῃ τῇ πόλει περιάπτειν, ὥστ' ἂν τινα καὶ τῶν ξένων
 ὑπολαβεῖν ὅτι οἱ διαφέροντες Ἀθηναίων εἰς ἀρετήν, οὓς b
 αὐτοὶ ἐαυτῶν ἐν τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς
 προκρίνουσιν, οὗτοι γυναικῶν οὐδὲν διαφέρουσιν. ταῦτα γάρ,
 ᾧ ἄνδρες Ἀθηναῖοι, οὕτε ὑμᾶς χρή ποιεῖν τοὺς δοκούντας
 καὶ ὀπῆσθαι τι εἶναι, οὗτ', ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπι- 5

ἀ-θάνατος, -ον: undying, immortal, 2
 αἰσχύνῃ, ἡ: shame, disgrace, dishonor, 3
 ἀρχή, ἡ: beginning; rule, office, 9
 γυνή, γυναικός ἡ: woman, wife, 2
 δια-φέρω: surpass, be superior to; differ, 5
 ἐπι-τρέπω: to permit; turn to, entrust (dat), 2
 ἐργάζομαι: to do, work, accomplish, 8
 θαυμάσιος, -α, -ον: strange, wonderful, 4
 κρίνω: to choose, pick; decide, judge, 5
 ξένος, ὁ: guest-friend, foreigner, stranger, 4

4 οἷουσπερ...τινας: *these very sort (of men)*;
 'which very sort,' a possible connective
 relative with τοιοῦτοι as the antecedent:
 Socrates uses a relative pronoun where
 English may prefer a demonstrative. τινας
 emphasizes the indefiniteness of the
 pronoun.

ἐώρακά: 1s pf. ὁράω; main verb
 ὅταν κρίνονται: *whenever...*; i.e. in court;
 general temporal with 3p pres. pass. subj.

5 τι: *something (important)*; i.e. reputation
 θαυμάσια δὲ ἐργαζομένους: *but...*; i.e.
 acting disgracefully in court; add 'things'
 ὥς...οἰομένους: *on the grounds of..., in the
 belief that...*; 'since,' ὥς + pple expressing
 alleged cause from the character's, point of
 view; acc. pl. pple agrees with οἷουσπερ

6 πείσεσθαι: fut. mid. πάσχω
 εἰ ἀποθανοῦνται: fut. ἀποθνήσκω, an
 emotional fut. more vivid (εἰ + fut., fut.),
 expressing heightened emotion.
 ὥσπερ ἀθανάτων ἐσομένων...: *on the
 grounds that (they) will...*; ὥσπερ + fut.
 mid. pple εἰμί (gen. abs.) of alleged cause;
 7 (ἐ)άν...μὴ ἀποκτείνητε: *if...*; fut. more

οἷουσπερ, οἷαπερ, οἷονπερ: which very sort,
 precisely which (sort), 2
 ὀπῆ-σθαι: in any way whatsoever
 ὅταν: ὅτε ἂν, whenever, 4
 περι-άπτω: attach to, fasten upon, (dat)
 πολλάκις: many times, often, frequently, 6
 προ-κρίνω: pick before, prefer over (gen)
 τιμή, ἡ: honor, 2
 ὑπο-λαμβάνω: to take up, reply; suppose, 5
 χρή: it is necessary, fitting; must, ought, 6

vivid (ἐάν + subj., fut.) within the alleged
 cause; i.e. condemn them to death
 οἱ ἐμοὶ δοκοῦσιν: *these men seem...*; 'who
 seem,' another possible connective relative,
 8 ὥστ' ἂν...ὑπολαβεῖν: *so...would suppose*;
 result clause; ἂν + aor. inf. is equiv. to
 potential opt.; τινα τῶν ξένων is acc. subj.
 καὶ: *even*; an outsider would form the
 following opinion about the city of Athens
 b1 Ἀθηναίων: gen. comparison (differing
 from = superior to..., surpassing...)
 εἰς: *in..., in regard to...*
 οὓς αὐτοὶ...προκρίνουσιν: *whom they
 themselves...*; αὐτοὶ refers to ordinary
 Athenians and οὓς to those who excel
 ἐαυτῶν: gen. of comparison with verb
 2 ἐν ταῖς ἀρχαῖς: *in political offices*
 3 γυναικῶν: gen. of comparison (differ from)
 οὐδὲν: *not at all*; inner acc.: 'no difference'
 4 ὑμᾶς...τοὺς δοκούντας: *you, seeming...*
 pple in attributive position modifying ὑμᾶς
 5 τι εἶναι: see note for a5 above
 (ἐ)άν ἡμεῖς ποιῶμεν: *if...*; fut. more vivid
 with χρή replacing fut. in the apodosis
 ὑμᾶς ἐπιτρέπειν: *that you not permit (it)*

τρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον καταψηφιεῖσθε τοῦ τὰ ἔλαινά ταῦτα δράματα εἰσάγοντος καὶ καταγέλαστον τὴν πόλιν ποιούντος ἢ τοῦ ἡσυχίαν ἄγοντος.

χωρὶς δὲ τῆς δόξης, ὧ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κáθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα· καὶ ὁμώμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. οὐκ οὐκ χρὴ οὔτε ἡμᾶς ἐθίζειν

ἀγω: to lead, bring, carry, convey, 9
ἀπο-φεύγω: to be acquitted; flee, escape, 6
δικάζω: to pass judgment, decide, judge, 2
δόξα, ἡ: reputation; opinion, 3
δράμα, -ατος ὁ: deed, act; scene, stage-effect
ἐθίζω: to accustom; *mid.* be accustomed, 4
εἰσ-άγω: to lead in, to introduce, bring in, 8
ἐλαινός, -ή, -όν: piteous, pitiable
ἐν-δείκνυμι: point out, show; inform against, 5
ἡσυχία, ἡ: silence, quiet, stillness, rest, 4
κάθ-ημαι: to sit

6 τοῦτο αὐτό: acc. obj. explained below; intensive
ἐνδείκνυσθαι: still governed by χρῆ
ὅτι: (*namely*) *that*...; in apposition
πολὺν: *far*; 'much,' adv. acc. (acc. of extent in degree, i.e. 'more by much')

7 καταψηφιεῖσθε: fut.
τοῦ...εἰσάγοντος καὶ...ποιούντος...: *the (one)...*; extended participial phrase in the attributive position; ποιέω governs a double acc. (obj. and pred.)

8 ἢ: *than*
τοῦ ἡσυχίαν ἄγοντος: *the (one)...*; pple, an idiom that means 'keep quiet'

9 οὐδὲ...οὐδὲ...: *not even...nor...*; as often, adv. and conjunction
χωρὶς τῆς δόξης: *apart from reputation*; Socrates concludes the discussion of reputation that started in 34e2

c1 τοῦ δικαστοῦ: *from...*; gen. of source

2 ἐπὶ τούτῳ: *on this condition*; 'in terms of this' not an uncommon use of ἐπὶ (cf. 29c6)
κáθηται: i.e. in court

3 ἐπὶ τῷ καταχαρίζεσθαι: (*namely*) *on the condition of...*; in apposition; an articular

κατα-γέλαστος, -ον: laughable, ridiculous, 2
κατα-χαρίζομαι: judge...by showing favor
κατα-ψηφίζομαι: to vote against (gen.), 8
κρίνω: to choose, pick; decide, judge, 5
ὀμνυμι: to swear, take an oath, 2
οὐκ-οὐν: therefore not, at any rate...not
χαρίζομαι: to favor, gratify (dat.)
χρῆ: it is necessary, fitting; must, ought, 6
χωρὶς: separately; apart from, (gen)

inf., best translated as a gerund (-ing)
τὰ δίκαια: *matters of justice*; or 'what is just'

ἐπὶ τῷ κρίνειν: *on the condition of...*; see above; ταῦτα refers to τὰ δίκαια

4 ὁμώμοκεν: pf. ὀμνυμι; ὁ δικαστής remains the subject

χαριεῖσθαι...δικάσειν: *that (he)...*; fut.
οἷς ἂν δοκῇ αὐτῷ: *what...*; '(those things) which' (τούτοις) ᾧ; the neut. nom. pl. relative is attracted into the dat. of the missing antecedent

5 κατὰ: *according to...*

οὐκ οὐκ...οὔτε...οὔτε: *therefore not... either...or...*; note that οὐκ οὐκ, 'therefore not,' places the emphasis on the negative (literally and figuratively) whereas οὐκοῦν, 'therefore' 'accordingly,' places the stress on the inferential particle
ἡμᾶς ἐθίζειν: *that we...*; ; ind. disc.; the verb in the active is transitive (takes an acc. obj.) as well as a complementary inf. and means 'to accustom (acc.) to' or 'to make (acc) form the habit to...'

ὑμᾶς ἐπιорκεῖν οὐθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν
 εὖσεβοῖεν. μὴ οὖν ἀξιούτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα
 δεῖν πρὸς ὑμᾶς πράττειν ἃ μήτε ἡγοῦμαι καλὰ εἶναι μήτε
 δίκαια μήτε ὅσια, ἄλλως τε μέντοι νῆ Δία πάντως καὶ ἀσε- d
 βείας φεύγοντα ὑπὸ Μελήτου τουτουῖ. σαφῶς γὰρ ἂν, εἰ
 πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην ὁμωμοκότας, θεοὺς
 ἂν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολο-
 γούμενος κατηγοροίην ἂν ἑμαντοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ 5
 πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι,
 ὡς οὐδεὶς τῶν ἐμῶν κατηγορῶν, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ θεῷ

ἄλλως: otherwise, in another way, 3
 ἀξιόω: deem right, think worthy of (gen), 6
 ἀ-σεβεία, ἡ: impiety, ungodliness
 ἀ-τεχνῶς: simply, absolutely, quite, 6
 βιάζω: to force, overpower
 ἐθίζω: to accustom; *mid.* be accustomed, 4
 ἐπι-ορκέω: to break an oath, swear falsely
 ἐπι-τρέπω: to permit; turn to, entrust (dat), 2
 εὖ-σεβέω: to act piously

6 οὐθ': οὐτε
 (χρή) ὑμᾶς ἐθίζεσθαι (ἐπιορκεῖν): ellipsis,
 the inf. is *mid.*: 'become accustomed'
 ἂν εὖσεβοῖεν: *would...*; 3p potential opt.
 7 μὴ...ἀξιούτέ: neg. imperative
 με...δεῖν...πράττειν: *that it is...*; ind. disc.
 with impersonal inf. δεῖ
 8 μήτε...μήτε...μήτε...: *neither...nor...nor*
 dI ἄλλως τε...καὶ: *especially*; 'both
 otherwise...and'
 μέντοι: *indeed, certainly*
 Δία: acc. Ζεύς
 ἀσεβείας φεύγοντα: (*when*)...; acc. pple
 modifying με above; ἀσεβείας is gen. of
 charge ('on the charge of...')
 2 ὑπὸ Μελήτου τουτουῖ: *by...*, *at the hands*
of...; ὑπό + gen. expressing agency or
 cause; the deictic iota suggests that Socrates
 is pointing as he speaks
 ἂν: duplicated ἂν; the first one anticipates
 the second in the apodosis: do not translate
 εἰ πείθοιμι..., ἂν διδάσκοιμι: *if I should...*,

Ζεύς, Διός, ὁ: Zeus, 5
 νή: (*yes*) *by* + acc. (in an oath), 4
 ὀμνυμι: to swear, take an oath, 2
 ὁπότερος, -α, -ον: which (of two)
 ὅσιος, -α, -ον: pious, holy
 πάντως: entirely, absolutely 4
 σαφῶς: clearly, distinctly, reliably, 2
 φεύγω: to flee, avoid; defend in court, 4

would...; fut. less vivid (εἰ opt., ἂν opt.)
 3 τῷ δεῖσθαι: *by...*; dat. of means and
 articular inf: translate as gerund (-ing)
 (ὑμᾶς) ὁμωμοκότας: pf. act. ὀμνυμι
 θεοὺς...εἶναι: *that the gods exist*;
 hyperbaton (exaggerated word order)
 4 μὴ ἡγείσθαι ὑμᾶς: *that...*; ὑμᾶς is acc. subj.
 ἀπολογούμενος: *by...*; *mid.* pple, causal in
 sense
 5 κατηγοροίην ἂν: *I would...*; in the same
 fut. less vivid apodosis
 ὡς θεοὺς οὐ νομίζω: *that...*; ind. disc.
 6 πολλοῦ δεῖ: *it is far from* + inf. (translate
 as gerund -ing); idiom, 'it is lacking from
 much' gen. of separation
 οὕτως ἔχειν: ἔχω ('holds' or 'is disposed')
 + adv. is equiv. to εἰμί + pred.
 νομίζω (θεοὺς εἶναι)
 7 ὡς οὐδεὶς τῶν ἐμῶν κατηγορῶν
 (νομίζει): *as none of my accusers (do)*;
 ἐπιτρέπω: *entrust, turn to* + dat.

κρῖναι περὶ ἐμοῦ ὅπη μέλλει ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.

τὸ μὲν μὴ ἀγανακτεῖν, ὧ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ ε
τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἀλλὰ τέ μοι πολλὰ 36
συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονεν τὸ γεγονὸς
τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρων τῶν ψήφων
τὸν γεγονότα ἀριθμόν. οὐ γὰρ ὥόμην ἔγωγε οὕτω παρ'
ὀλίγον ἔσεσθαι ἀλλὰ παρὰ πολὺ· νῦν δέ, ὡς ἔοικεν, εἰ 5
τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἄν.
Μέλητον μὲν οὖν, ὡς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ

ἀγανακτέω: be annoyed, troubled, vexed, 3
ἀν-ἐλπιστος, -ον: unexpected; unhoped for
ἀπο-φεύγω: to be acquitted; flee, escape, 6
ἀριθμός, ὁ: number, amount, quantity
ἄριστος, -η, -ον: best, very good, noblest, 5
ἐκάτερος, -α, -ον: each of two, either
ἔοικα: to seem, seem likely, be like (dat.), 5
θαυμάζω: marvel at, amaze at, wonder, 4

9 κρῖναι: aor. inf.

μέλλει: (things) are going to...; assume a
general neut. pl. subject

There are two types of trials: (a) ἀγών
ἀτίμητος, where the jurors pass judgment
and the penalty is determined by law and (b)
ἀγών τίμητος, where the jurors pass
judgment and, if the defendant is found guilty,
the jurors must vote between the penalties
proposed by the prosecutor and defendant.
This current trial is the latter type.

Socrates has just been voted guilty by the
jurors, and the *Apology* picks up as Socrates
proposes a counter-penalty.

e1 τὸ μὲν (ἐμὲ) μὴ ἀγανακτεῖν: *My not being
troubled*; or 'that I am not troubled,' this
articular inf. is object of συμβάλλεται
ἐπὶ τούτῳ τῷ γεγονότι: *at this thing...*;
i.e. the verdict; ἐπὶ + dat. gives the
motivation for a feeling (S1689.3.c); pf. act.
pple γίγνομαι

a1 ὅτι...: (name) that...; in apposition
ἄλλα...πολλὰ: *many other things*; subject
μοι: dat. of interest

2 ἀνέλπιστόν: predicative, which can often
be translated as an adv. in English
γέγονεν: pf. γίγνομαι

κατα-ψηφίζομαι: to vote against (gen.), 8
κρίνω: to choose, pick; decide, judge, 5
μετα-πίπτω: to fall differently, change,
μόνος, -η, -ον: alone, only, solitary, 7
ὅπη: in which way or manner, how, 2
συμ-βάλλομαι: to contribute to (+ inf.)
τριάκοντα: thirty, 3
ψῆφος, ὁ: vote; pebble (used to vote), 4

τὸ γεγονὸς: *what happened*; 'the thing
having happened' substantive, neut. pf. pple

3 πολὺ: *far*; 'much,' adv. acc. (acc. of extent
in degree, i.e. 'more by much')

ἐκατέρων τῶν ψήφων: partitive, i.e. the
votes to acquit and the votes to convict

τὸν γεγονότα ἀριθμόν: i.e. the total vote
count that just took place; pf. γίγνομαι

4 ὥόμην: 1s impf. οἶομαι

οὕτω παρ(ὰ) ὀλίγον ἔσεσθαι: *that (the
vote) would be by so little (a margin)*; 'so
by a little' ind. disc. with fut. dep. εἰμί in
secondary seq.; assume τὸν γεγονότα
ἀριθμόν above as acc. subject

5 παρὰ πολὺ: *by...*; i.e. the margin between
votes to acquit and votes to convict

εἰ...μετέπεσον, ἀπεπεφεύγη ἄν: *if...had
...would have...*; contrary to fact (εἰ aor., ἄν
plpf.); 3p aor. μετα-πίπτω (aor. πεσ-) and
1s plpf. act.; the use of the plpf stresses the
completion of the act (cf. 31d7-6); if there
were 500 jurors and Socrates was convicted
by a 280-220 split, the change of 30 votes
would result in a tie in Socrates' favor

7 μὲν οὖν: *and so*; 'accordingly,' μὲν οὖν,
elsewhere expresses positive certainty
καὶ: *even*; adv. modifying νῦν
ἀποπέφευγα: pf., i.e. acquitted from...

οὐ μόνον ἀποπέφευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι εἰ μὴ
ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, κἂν ὦφλε
χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν **b**
ψήφων.

τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἰεν· ἐγὼ δὲ δὴ
τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι
τῆς ἀξίας; τί οὖν; τί ἄξιός ἐμι παθεῖν ἢ ἀποτεῖσαι, ὃ **5**
μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὥνπερ
οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν

ἄγω: to lead, bring, carry, convey, 9
ἀ-μελέω: have no concern for, neglect (gen) 4
ἀνα-βαίνω: to come up, climb, mount, 5
ἀντι-τιμάομαι: make a counter-proposal
ἀξία, ἡ: worth, value, desert, 2
ἀπο-τίνω: to pay back, pay in full, repay
ἀπο-φεύγω: to be acquitted; flee, escape, 6
δῆλος, -η, -ον: clear, evident, 8
δραχμή, ἡ: drachma, 2
εἰεν: well then! (opt. εἰμί 'let them be so'), 4
ἡσυχία, ἡ: silence, quiet, stillness, rest, 4
Λύκων, ὁ: Lycon, 3

8 οὐ μόνον...ἀλλὰ: *not only...but (also)...*;
adverbial acc.

ἀποπέφευγα: 1s pf.

δῆλον (ἐστίν) τοῦτό γε: *this at least...*;

ellipsis, γε is restrictive and emphatic

ὅτι: (*namely*) *that...*; in apposition

εἰ μὴ ἀνέβη..., καὶ(ι) ἂν ὦφλε: *if...had...;*
(*Meletus*) *would have...*; contrary to fact (εἰ
aor., ἂν aor.) 3s aor ἀναβαίνω, ὀφλισκάνω

b1 μεταλαβὼν: *by..., because of...*; aor.
pple causal in sense

τὸ πέμπτον μέρος: *one-fifth*; To discourage
frivolous suits, the Athenians penalized
accusers who did not persuade at least one-
fifth of the jurors to convict. If there were
500 jurors, Meletus had to persuade at least
100. Socrates suggests that between the 3
prosecutors, each persuaded only 93.33
votes on average, 280 altogether, and so
Meletus failed to persuade one-fifth.

3 τιμᾶται: *proposes (as a penalty)*; τιμῶμαι
is used very frequently below to describe
the accuser's proposed penalty, while ἀντι-
τιμῶμαι is used to describe the defendant's
counter-proposal

δ' οὖν: *but at any rate* (S2959)

μανθάνω: to learn, understand, 6
μέρος, -έος, τό: a part, share, portion
μετα-λαμβάνω: receive a share of, partake 1
μόνος, -η, -ον: alone, only, solitary, 7
οἰκονομία, ἡ: management of a household
ὀφλισκάνω: owe, be liable for (acc), 3
πέμπτος, -η, -ον: fifth, 2
στρατηγία, ἡ: office of general, command
χίλιοι, -αι, -α: a thousand
χρηματισμός, ὁ: money-making
ψῆφος, ὁ: vote; pebble (used to vote), 4

ὁ ἀνὴρ: likely Meletus

θανάτου: (*the penalty*) *of death*; gen. of
price (S1374)

εἰεν: *Well, then!*; exclamation originally
3p pres. opt. of wish, εἰμί: 'let them be so'

2 δῆ: *now, accordingly*; resumptive

4 τίνος: *What (penalty)...*?; gen., of price
δῆλον (ἐστίν) ὅτι: *clearly...*; 'Is it clear
that...?

5 (ἀντιτιμήσομαι): *τῆς ἀξίας: what I deserve*;
gen. of price with the verb understood from
the previous clause

τί οὖν: *What, then?*; resumptive,

παθεῖν ἢ ἀποτεῖσαι: explanatory
(exegetical) infs. qualifying ἀξίος;
aor. infs. πάσχω, ἀποτίνω

(μαθὼν) ὃ τι μαθὼν: (*knowing*) *what I*
know...; an idiom which many agree means
'because' (τί μαθὼν means 'why') but is
difficult to decipher; ὃ τι is neut. acc. ὅστις;
it is likely, as often, that an identical verb
has been omitted via ellipsis (cf. S2064a)

6 ἡσυχίαν ἦγον: an idiom that means 'keep
quiet,' 1s impf. ἀγώ

ὥνπερ (ἐπιμελοῦνται): *what...(care about)*
χρηματισμοῦ...: in apposition

καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ συνωμοσιῶν καὶ
 στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν
 τῷ ὄντι ἐπιεικέστερον εἶναι ἢ ὥστε εἰς ταύτ' ἰόντα σῶζεσθαι, c
 ἐνταῦθα μὲν οὐκ ἦα οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ ἔμελ-
 λον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν εὐεργε-
 τεῖν τὴν μεγίστην εὐεργεσίαν, ὡς ἐγὼ φημι, ἐνταῦθα ἦα,
 ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μήτε τῶν 5
 ἑαυτοῦ μηδενὸς ἐπιμελεῖσθαι πρὶν ἑαυτοῦ ἐπιμεληθείη ὅπως
 ὡς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πό-
 λεως, πρὶν αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν

ἀρχή, ἡ: beginning; rule, office, 9
 βέλτιστος, -η, -ον: best, very good, 6
 δημηγορία, ἡ: public speaking
 ἐπι-εικής, -ές: honorable, reasonable, fair, 3
 ἐπι-χειρέω: to attempt, try, put a hand on, 5
 εὐ-εργασία, ἡ: benefit, kindness, good deed
 εὐ-εργετέω: provide a benefit, benefit
 ἴδιος, -α, -ον: one's own; ἰδίᾳ, in private, 7
 μέγιστος, -η, -ον: greatest, most important, 7

- 8 τῶν ἄλλων ἀρχῶν: *other offices*
 τῶν ἐν τῇ πόλει γιγνομένων: pple in the
 attributive position modifying all the gen.
 forms above
 ἐμαυτὸν ἐπιεικέστερον εἶναι: *that I*
myself...; ind. disc. with comparative adj.
 τῷ ὄντι: *in reality*; dat. of manner
 c1 ὥστε εἰς ταύτ(α) ἰόντα σῶζεσθαι: *to...*;
 'so as to...' result clause; the pres. pple
 ἔρχομαι agrees with the missing acc.
 subject (ἐμαυτὸν); and ταῦτα refers to the
 list of genitives above
 2 ἦα: 1s impf. ἔρχομαι
 οἱ...: relative adv. modifying pple ἐλθῶν,
 the antecedent is ἐνταῦθα
 μήτε ὑμῖν μήτε ἐμαυτῷ: *for...*; dat. interest
 3 μηδὲν: *any*; positive in English after μήτε
 ἐπὶ...τὸ...εὐεργετεῖν...: *with the goal*
to..., for the purpose of...; extended
 articular inf.: translate as a gerund (-ing); all
 governed by the verb ἦα (S1689.3)
 ἰδίᾳ ἕκαστον ἰὼν: nom. sg. pple ἔρχομαι;
 ἕκαστον is acc. place to which; i.e. Socrates
 approaches people individually
 4 τὴν μεγίστην εὐεργεσίαν: cognate acc. of
 the articular inf.: 'provide...a benefit'
 rather than 'benefit...a benefit'

οἱ: to where, 3
 ὄφελος, ὅ: value, benefit, advantage, use, 2
 πρὶν: before (+ inf), until (+ subj.), 2
 πρότερος, -α, -ον: previous, earlier, 4
 στάσις, -εως, ἡ: faction, party, 2
 συν-ωμοσία, ἡ: sworn groups, pacts
 σῶζω: to save, preserve, maintain, 3
 φρόνιμος, -ον: sensible, prudent, intelligent

- ὡς ἐγὼ φημι: parenthetical
 ἦα: 1s impf. ἔρχομαι
 5 ἐπιχειρῶν: *by...*; pple causal in sense
 μὴ...ἐπιμελεῖσθαι: *not to...*; complementary
 inf., in wishes μὴ is used instead of οὐ
 πρότερον: *previously*; a common
 comparative adv. before πρὶν that is
 often left untranslated in English
 τῶν ἑαυτοῦ μηδενὸς: *for none of his own*
affairs; partitive, possessive, and obj. of inf.
 genitives respectively
 6 πρὶν...ἐπιμεληθείη: *before he...*; πρὶν + 3s
 aor. pass. dep. opt. (translate as simple past)
 in secondary seq. (in primary seq., this
 would be an anticipatory subj.)
 ὅπως...ἔσοιτο: *that...might...*; object
 clause, 3s fut. dep. opt. εἰμί in second. seq.
 7 ὡς βέλτιστος...: ὡς + superlative is
 translated 'as...as possible'
 μήτε τῶν τῆς πόλεως (ἐπιμελεῖσθαι):
nor...for (the affairs)...; ellipsis; gen. obj.
 of inf. and possessive respectively; assume
 the inf. from above
 8 πρὶν αὐτῆς τῆς πόλεως (ἐπιμεληθείη):
before...; ellipsis, add opt. verb from above
 τῶν τε ἄλλων οὕτω: *and thus for other*
things...; obj. of ἐπιμελεῖσθαι in next line

αὐτὸν τρόπον ἐπιμελείσθαι--τί οὖν εἰμι ἄξιος παθεῖν τοιοῦ- d
τος ὧν; ἀγαθὸν τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν
ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον
ὃ τι ἂν πρόπει ἐμοί. τί οὖν πρόπει ἀνδρὶ πένητι εὐεργέτη
δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμέτερα παρακελεύσει; οὐκ 5
ἔσθ' ὃ τι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρόπει οὕτως ὥς τὸν
τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε μᾶλλον ἢ
εἴ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπία-
σιν· ὁ μὲν γὰρ ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ
εἶναι, καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ e

ἄγω: to lead, bring, carry, convey, 9

ἀλήθεια, ἡ: truth, 8

ἀξία, ἡ: worth, value, desert, 2

εὐ-δαίμων, -ον: happy, fortunate, blessed, 2

εὐ-εργέτης, -ου, ὁ: benefactor

ζεύγος, -εος, τό: harnessed team, (4 horses)

ἵππος, ὁ: a horse, 8

νικάω: to conquer, defeat, win

Ὀλυμπίας, -ιάδος, ἡ: Olympic games

παρακελεύεις, -εως, ἡ: encouragement,

d1 κατὰ τὸν αὐτὸν τρόπον: *according to...*

αὐτός in the attributive position means
'same'

τί οὖν: *What, then...*; resumptive, repeating
the question from 36b5

παθεῖν: explanatory (exegetical) aor. inf.
πάσχω.

2 ἀγαθὸν τι: Socrates answers his own
question: εἰμι ἄξιος παθεῖν is understood
κατὰ...: *according to...*

3 τῇ ἀληθείᾳ: dat. of respect as adverb
καὶ ταῦτά γε: *and what is more*; 'and in
respect to these things indeed,' acc. of
respect: 'and what is more' is a common
translation for καὶ ταῦτά (cf. 27c7, 34c6)
ἀγαθὸν τοιοῦτον: in apposition to
ἀγαθὸν τι above

4 ὃ τι ἂν πρόπει ἐμοί: *which...would...*; neut.
sg. ὅστις, potential opt.

τί οὖν: *What, then...*; resumptive, as above
ἀνδρὶ πένητι: *for...*; dat. interest; πένητι
is a noun used as an adj. in a construction
called attributive apposition (S986)
εὐεργέτη: *as...*; predicative, i.e. '(being) an
εὐεργέτη'

exhortation, cheering on, 1

πένης, πένητος, ὁ: poor (man), day-laborer, 2

πρόπει: be fitting, be suitable, 4

πρυτανεῖον, τό: prytaneum (town hall), 2

σιτέω: to take food, eat

συν-ωρίς, -ίδος, ἡ: a pair of horses; a pair

σχολή, ἡ: leisure, spare time, 3

τρόπος, ὁ: manner, way; turn, direction, 5

τροφή, ἡ: food; rearing, upbringing

ὑμέτερος, -α, -ον: your, yours, 3

5 ἄγειν: *to spend*; 'lead,' governed by pple
ἐπὶ...: *in...*

6 οὐκ ἔστι(ι) ὃ τι...: *there is not anything
which...*; relative clause with neut. sg. ὅστις
ὥς τὸν τοιοῦτον...σιτεῖσθαι: *as (that)
such a man...*; relative clause of comparison
(correlative with οὕτως); the acc. + inf.
construction is subject of the verb (πρόπει)
which, as often, is not repeated in
comparisons

7 πολὺ γε μᾶλλον (πρόπει) ἢ: *(and this)...*;
add a verb; the previous clause is subject
πολὺ: *far*; adv. acc. (acc. of extent in
degree, i.e. 'more by much'); emphatic γε

8 ἵππῳ ἢ...ἢ...: *in...or in...or in...*; dat. of
respect; i.e. a race with a single horse
νενίκηκεν: pf. νικάω

Ὀλυμπίασιν: locative, place where

9 ὁ μὲν: *that one...*; i.e. the Olympian victor
εὐδαίμονας: pred. following δοκεῖν εἶναι
ἐγὼ δὲ (ὑμᾶς ποιῶ εὐδαίμονας) εἶναι

e1 τροφῆς: *from...*; gen. separation
οὐδὲν: *not at all*; adv. acc. ('have no need')
δεῖται, δέομαι: here 'needs' or 'lacks'
rather than the more common mid. 'asks'

οὖν δέ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου
τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. 37

ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παραπλησίως δοκῶ λέγειν
ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως, ἀπαυθαδιζό-
μενος· τὸ δὲ οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, τοιοῦτον ἀλλὰ
τοιόνδε μᾶλλον. πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν 5
ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον
ἀλλήλοις διειλέγμεθα. ἐπεὶ, ὡς ἐγῶμαι, εἰ ἦν ὑμῖν νόμος,
ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν
μόνον κρίνειν ἀλλὰ πολλὰς, ἐπέισθητε ἄν· νῦν δ' οὐ ράδιον b

ἀλλήλων: one another, 4

ἀντι-βόλησις, -εως, ἡ: entreaty, prayer

ἀπ-αυθαδιζομαι: be stubborn or unfeeling

δια-λέγομαι: to converse with, discuss, 8

ἐκὼν, ἐκοῦσα, ἐκόν: willing, intentionally, 4

ἐπεὶ: when, after; since, because, 5

ἡμέρα, ἡ: day, 6

κρίνω: to choose, pick; decide, judge, 5

μόνος, -η, -ον: alone, only, solitary, 7

οἴκτος, ὁ: lamenting, compassion

παρα-πλησίως: similarly, equally as

πρυτανεῖον, τό: prytaneum (town hall), 2

ράδιος, -α, -ον: easy, ready, 2

σίτησις, -εως, ἡ: being fed, eating

τοιόσδε, -άδε, -όνδε: this here sort, such, the following sort

2 κατὰ: in accordance with...

τιμᾶσθαι: propose (as a penalty)

τῆς ἀξίας: what I deserve; 'gen. of price

τούτου: gen. of price

a1 ἐν πρυτανείῳ σιτήσεως: (namely) ...;
in apposition (S988)

2 ὑμῖν: dat. of reference (point of view) with
δοκῶ but placed at the beginning of the
sentence for greater emphasis

ταυτὶ: these here things; ταῦτα-ι, with a
deictic iota; i.e. what was said above

3 ὥσπερ περὶ...: just as...; relative clause of
comparison, παραπλησίως is antecedent,
as often, the verb δοκῶ λέγειν is omitted to
avoid repetition (cf. 34c)

ἀπαυθαδιζόμενος: (namely) ...; in
apposition to the comparison

4 τὸ δὲ: but this is...; τό is a demonstrative
(very common in epic, for example) and
subject (cf. 39c7)

5 τοιόνδε: i.e. what follows, not precedes
πέπεισμαι: 1s pf. pass. πείθω
ἐκὼν εἶναι: willingly; 'so as to be willing,'
a common inf. abs.: translate as an adv.

(ἐμαυτόν) μηδένα ἀδικεῖν ἀνθρώπων:

that (I myself) ...; ind. disc., the accusative
subject is missing but understood; μηδένα
is acc. masc. sg. obj.

6 πείθω: governing a double acc.: 'persuade
(acc) about (acc)'

ὀλίγον χρόνον: for...; acc. duration

7 διειλέγμεθα: pf. mid.

ἐπεὶ: (I say this) since...

ὡς ἐγὼ (οἶο)μαι: as...; crasis, parenthetical
εἰ ἦν... ἐπέισθητε ἄν: if there were...,
would have...; contrary to fact (εἰ impf., ἄν
aor.), 2p aor. pass. πείθω

ὑμῖν: dat. of possession or interest

8 καὶ: also

περὶ θανάτου μὴ...κρίνειν: not to...; in
apposition to νόμος

μίαν ἡμέραν...πολλὰς (ἡμέρας): for...; or
'over...' both are acc. duration

b1 μόνον: only, merely; adverbial acc.
νῦν δ(ε): but as it is; often following a
contrary to fact

ράδιον (ἔστιν): (it is) ...; impersonal

ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμέ-
 νος δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτὸν γε ἀδικήσειν
 καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτὸς ὡς ἄξιός εἰμί του κακοῦ καὶ
 τιμῆσεσθαι τοιούτου τινὸς ἐμαυτῷ. τί δέισας; ἢ μὴ πάθω 5
 τοῦτο οὗ Μέλητος μοι τιμᾶται, ὃ φημι οὐκ εἶδέναι οὐτ' εἰ
 ἀγαθὸν οὐτ' εἰ κακὸν ἐστίν; ἀντὶ τούτου δὴ ἔλωμαι ὧν εὖ
 οἶδά τι κακῶν ὄντων τούτου τιμησάμενος; πότερον δεσμοῦ;
 καὶ τί με δεῖ ζῆν ἐν δεσμοτηρίῳ, δουλεύοντα τῇ αἰεὶ καθι- c
 σταμένη ἀρχῇ, τοῖς ἔνδεκα; ἀλλὰ χρημάτων καὶ δεδέσθαι
 ἕως ἂν ἐκτίσω; ἀλλὰ ταῦτόν μοι ἐστίν ὅπερ νυνδὴ ἔλεγον·

αἰεῖ: always, forever; for the time being, 7
 αἰρέω: seize, take, convict; *mid.* choose, 7
 ἀντὶ: instead of, in place of (gen.)
 ἀπ-όλλυμι: destroy, ruin, kill; *mid.* perish, 2
 ἀρχή, ἡ: beginning; rule, office, 9
 δέιδω: to fear; δέδια (pf. with pres. sense), 7
 δεσμός, ὁ: imprisonment; *pl.* chains, bonds, 2
 δεσμοκτήριον, τό: prison
 δέω, δήσω: to bind, enchain

- 2 μεγάλας διαβολὰς ἀπολύεσθαι: pres.
mid. inf.; the accusatives are the obj.
 πεπεισμένος: pf. *mid./pass.* πείθω
 δὴ: *now, then*; resumptive
 (ἐμαυτὸν) μηδένα ἀδικεῖν: *that (I myself)...*
 3 πολλοῦ δέω: *I am far from* + *inf.*; idiom: 'I
 am lacking from much,' gen. of separation
 ἐμαυτὸν γε: object of fut. *inf.*
 4 κατ'(α) ἐμαυτοῦ: *against...*
 ἐρεῖν: fut. λέγω
 ὡς ἄξιός εἰμι...: *that...*; *ind. disc.*, ἄξιος
 + a gen. and explanatory (explanatory) *inf.*
 του: *τινος*, neut. gen. sg. τις
 5 τιμῆσεσθαι: *to propose (as a penalty)*
 τοιούτου τινὸς: gen. of price; indefinite τις
 δέισας: nom. sg. ingressive aor. pple (i.e.
 'becoming X,' 'struck with X for,' δέιδω)
 ἢ μὴ πάθω: (*is it*) *that I not...*?; or '(is it)
 lest I...' fearing clause with 1s aor. subj.
 πασχω in response to the question
 6 οὗ...μοι τιμᾶται: *which...*; relative and
 gen. of price with a dat. of interest
 ὃ: (*and*) *which...*; a second relative clause
 with τοῦτο as antecedent; a proleptic acc.
 (anticipatory), which is best translated as
 subject in the following *ind.* questions

- δουλεύω: to be a slave to (dat.)
 ἐκ-τίνω: to pay in full, pay off, 5
 ἔν-δεκα: the Eleven (in charge of prisoners)
 ἕως: until, as long as, 2
 ζάω: to live, 9
 ἢ: in truth, truly (begins open question), 3
 καθ-ίστημι: to set; appoint; put into a state, 2
 νυν-δὴ: just now
 πότερος, -α, -ον: whether, which (of two)? 7
 οὐ...οὔτε...οὔτε...: *not...either...or...*
 εἶδέναι: *inf.* οἶδα
 εἰ (ἐστίν) ἀγαθόν: *whether...*; *ind.* question
 7 δὴ: *just, precisely*; emphasizing τούτου
 ἔλωμαι...τι: *Am I to...*?; 1s deliberative
 aor. subj.; αἰρέω (stem ἐλ-); τι is object
 ὧν εὖ οἶδα...κακῶν ὄντων: *of what...*;
 (τούτων) ἃ εὖ οἶδα...κακὰ ὄντα; '(of
 these things) which...', acc. attracted into
 the partitive gen. of the missing antecedent;
 the acc. complementary pple εἰμί and pred.
 (attracted into gen.) are equiv. to *ind. disc.*
 τούτου τιμησάμενος: *by...*; causal *mid.*
 pple and gen. of price (the penalty)
 δεσμοῦ: gen. of price, assume the pple
 c1 τί: *why?*; 'in respect to what?' acc. respect
 τῇ αἰεὶ καθισταμένη ἀρχῇ: *to the office*
appointed for the time being
 2 τοῖς ἔνδεκα: *the Eleven*; in apposition
 ἀλλὰ χρημάτων: *well then, for money?*;
 gen. of price parallel to δεσμοῦ
 (με δεῖ) δεδέσθαι: pf. pass. *inf.* δέω, 'bind'
 3 ἕως ἂν ἐκτίσω: *until...*; general temporal
 clause; 1s aor. subj. ἐκτίνω
 τ(ὸ) αὐτόν: *the same thing*
 μοί: *for...*; dat. of interest

οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω. ἀλλὰ δὴ φυγῆς
 τιμήσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε. πολλή 5
 μεντᾶν με φιλοψυχία ἔχοι, ὦ ἄνδρες Ἀθηναῖοι, εἰ οὕτως
 ἀλόγιστός εἰμι ὥστε μὴ δύνασθαι λογιζέσθαι ὅτι ὑμεῖς μὲν
 ὄντες πολῖταί μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς
 διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι γεγόνασιν d
 καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆναι·
 ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως; πολλοῦ γε δεῖ, ὦ ἄνδρες
 Ἀθηναῖοι. καλὸς οὖν ἂν μοι ὁ βίος εἴη ἐξελθόντι τηλικῶδε
 ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ ἐξελαυνο- 5

ἀ-λογίστος, -ον: unreasonable, thoughtless
 ἀμείβομαι: to change, exchange; answer
 ἀπ-αλλάττω: to set free, release from, 5
 ἄρα: it turns out, it seems; then, therefore, 9
 βαρὺς, -εῖα, -ύ: heavy; grievous, grim, dire, 2
 δια-τριβή, ἡ: pastime; pursuit, 3
 δύναμαι: to be able, can, be capable, 5
 ἐκ-τίνω: to pay in full, pay off, 5
 ἐξ-ελαύνω: to drive out; march out, 2
 ἐξ-έρχομαι: to go out, come out, 4
 ἐπι-φθονός, -όν: hateful, arousing envy/hate

- 4 ἔστι μοι: dat. of possession: translate as either (1) 'there is to me' or (2) 'I have'
 ὁπόθεν ἐκτείσω: 1s fut. ἐκ-τίνω
 ἀλλὰ δὴ: *well then*; just as in 37c2, ἀλλὰ is used after a rejected suggestion to offer a new response and δὴ is resumptive
 φυγῆς τιμήσωμαι: *Am I to...*; deliberative aor. subj. and gen. of price
 5 ἂν τιμήσαιτε: *might...*; aor. potential opt. with gen. of price
 6 μέντο(ι) ἂν...ἔχοι: *would...*; potential opt.
 7 ὥστε μὴ δύνασθαι λογιζέσθαι: *so as not...*; result clause
 ὅτι...οἰοί τε ἐγένεσθε: *that...*; οἶός τε εἰμί 'be to sort to' is a common idiom for 'be able' and the same is true for οἶός τε γίγνομαι; cf. 31b9
 ἐνεγκεῖν: aor. inf. φέρω
 d1 ὑμῖν: dat. of interest
 γεγόνασιν: (they) turned out to be...; pf. γίγνομαι; often the comparative degree expresses excess and is translated 'too x'
 2 ὥστε ζητεῖτε: *so that...*; a result clause

ζητέω: to seek, look for, investigate, 6
 λογιζομαι: to calculate, count, consider, 2
 νυν-ί: just now; as it is, 5
 ὁπό-θεν: from where, from what place 1
 πολίτης, ὁ: citizen, 3
 ῥαδίως: easily, 5
 τηλικῶδε, -ήδε, -όνδε: of this age, 3
 φέρω: to carry, bring; endure, bear, 3
 φιλο-ψυχία, ἡ: love of life, desire for life
 φυγή, ἡ: flight, escape, exile, 2

- with 2p pres.
 αὐτῶν: *from...*; gen. separation; i.e. the διατριβαί
 ἀπαλλαγῆναι: aor. pass. inf.
 3 οἴσουσι: 3p fut. φέρω; the lack of interrogative in this question suggests surprise or, as here, incredulity
 πολλοῦ γε δεῖ: *Far from it!*; idiom, 'it is lacking from much' gen. of separation
 4 ἂν εἴη: *would...*; potential opt. εἰμί; Socrates is expressing sarcasm and does not believe this clause is true
 ἐξελθόντι... ζῆν: *to live (if)...*; an explanatory (epexegetical) inf. ζάω modifying καλὸς (note the hyperbaton) with a series of pples conditional in sense modifying μοι (equiv. to protasis in a fut. less vivid); aor. pple ἐξ-έρχομαι
 τηλικῶδε ἀνθρώπῳ: *as...*; predicative (equiv. to τηλικῶδε ἀνθρώπῳ ὄντι)
 5 ἄλλην (πόλιν)
 ἐξελαυνομένῳ: pres. pass. pple

μένω ζῆν. εἴ γὰρ οἶδ' ὅτι ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροάσονται οἱ νέοι ὥσπερ ἐνθάδε· κἂν μὲν τούτους ἀπελαύνω, οὗτοί με αὐτοὶ ἐξελῶσι πείθοντες τοὺς πρεσβυτέρους· ἐὰν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες δὲ καὶ οἰκεῖοι δι' αὐτοὺς τούτους.

ἴσως οὖν ἂν τις εἴποι· “σιγῶν δὲ καὶ ἡσυχίαν ἄγων, ὦ Σώκρατες, οὐχ οἶός τ' ἔσῃ ἡμῖν ἐξελθὼν ζῆν;” τουτὶ δὴ ἐστὶ πάντων χαλεπώτατον πείσαι τινας ὑμῶν. ἐάντε γὰρ 5

ἄγω: to lead, bring, carry, convey, 9
ἀκροάομαι: to listen to, hear, heed (gen.)
ἀπ-ελαύνω: to drive away, expel, 2
ἐάντε...ἐάντε: if...and if, 6
ἐνθάδε: hither, here; thither, there, 5
ἐξ-ελαύνω: to drive out; march out, 2
ἐξ-έρχομαι: to go out, come out, 4
ζάω: to live, 9

6 οἶδ(α)
ὅποι ἂν ἔλθω: general relative clause with 1s aor. subj. ἔρχομαι.
λέγοντος ἐμοῦ: gen. of source and obj. of verb
7 ὥσπερ ἐνθάδε: clause of comparison
κ(αί) ἐὰν ἀπελαύνω,...ἐξελῶσι: *and if...*;
a fut. more vivid (ἐάν subj., fut.);
ἐξελάουσι, 3p fut. ἐξελαύνω (fut. ἐλα-)
τούτους: i.e. οἱ νέοι
8 πείθοντες: (by)...; ppl causal in sense
τοὺς πρεσβυτέρους: *elders*
e1 οἱ...πατέρες δὲ καὶ οἰκεῖοι (με ἐξελῶσι):
supply fut. verb and object from above
δι(ὰ): *for the sake of...*; expressing purpose
rather than just cause ('on account of...')

ἡσυχία, ἡ: silence, quiet, stillness, rest, 4
οἰκεῖος, -α, -ον: one's own; kin, related, 9
ὅποι: to which place, whither
πατήρ, πατρός, ὁ: a father, 6
πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8
σιγάω: to be silent, keep silent, 2
χαλεπός, -ά, -όν: difficult, hard, harsh, 8

2 αὐτοὺς τούτους: i.e. οἱ νέοι, intensive
3 ἂν τις εἴποι: *might...*; potential aor. opt.
λέγω
σιγῶν...ἄγων: *if...*; pples conditional in
sense; ἡσυχίαν ἄγω means 'keep quiet'
4 οὐχ οἶός τ' ἔσῃ...: a question anticipating a
yes reply; ἔσῃ is ἔσε(σ)αι, 2s fut. mid. εἰμί;
and οἶός τε εἰμί, 'be to sort to' is a common
idiom for 'be able' or 'be possible'
ἡμῖν: *for us*; or 'please,' ethical dative
expressing strong personal interest
τουτ(ο)-ι δὴ: deictic iota and δὴ ('just,'
'precisely,') both emphasize the neut.
demonstrative
5 πείσαι: *to...*; explanatory (epexegetical)
aor. inf. πείθω qualifying χαλεπώτατον

λέγω ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστὶν καὶ διὰ τοῦτ' ἀδύνα-
τον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένοι· ἐάντ' 38
αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ
τοῦτο, ἐκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιείσθαι
καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγόμενου καὶ
ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ 5
βιωτὸς ἀνθρώπῳ, ταῦτα δ' ἔτι ἡττον πείσεσθέ μοι λέγοντι.
τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὦ ἄνδρες, πείθειν δὲ οὐ
ῥάδιον. καὶ ἐγὼ ἅμα οὐκ εἴθισμαι ἐμαυτὸν ἀξιούν κακοῦ
οὐδενός. εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρη- b

ἀ-δύνατος, -ον: incapable, impossible

ἄγω: to lead, bring, carry, convey, 9

ἅμα: at the same time; along with (dat.), 3

ἀν-εξέταστος, -ον: unexamined,

ἀξιόω: deem right, think worthy of (gen), 6

ἀ-πειθέω: to be disobedient, disobey (dat), 3

βιωτός, -όν: worth living

δια-λέγομαι: to converse with, discuss, 8

ἐάντε...ἐάντε: if...and if, 6

ἐθίζω: to accustom; be accustomed, 4

εἰρωνεύομαι: speak in jest, be sarcastic

ἔτι: still, besides, further; in addition, 8

ἡμέρα, ἡ: day, 6

ἡσυχία, ἡ: silence, quiet, stillness, rest, 4

ἡττων, -ον: weaker, less, inferior, 4

μέγιστος, -η, -ον: greatest, most important, 7

ῥάδιος, -α, -ον: easy, ready, 2

τυγχάνω: to chance upon, happen; attain; 9

6 ὅτι...τοῦτ(ο) ἐστὶν: *that this is...*

ἀδύνατον (ἐστὶν): (*it is*)...; impersonal

a1 πείσεσθέ: *believe...*, 2p fut. mid. πείθω, apodosis in a fut. more vivid

ὡς εἰρωνευομένοι: *on the grounds that..., in the belief that...; 'since';* ὡς + pplē expresses alleged cause from a character's, in this case the jurors', point of view

a1 ἐάντε αὖ λέγω..., πείσεσθέ: *if again...*; a second fut. more vivid with the same verbs

2 καὶ: *also*

τυγχάνει...ὄν: *happens to...*; governing a complementary pplē, neut. εἰμί

ἀνθρώπῳ: dat. interest

3 ἐκάστης... τοὺς λόγους ποιείσθαι:

(*namely*) *to make conversation...*; in extended apposition following τοῦτο ἐκάστης ἡμέρας: *each day; 'during each day,'* gen. of time within

4 καὶ (περὶ) τῶν ἄλλων: parallel to ἀρετῆς περὶ ὧν: *concerning what...; concerning (these things) which' περὶ (τούτων) ᾧ; an acc. relative attracted into the gen. of the missing antecedent*

5 ὁ δὲ ἀνεξέταστος βίος (ἐστὶν): *but...*; a new clause within the ὅτι clause

6 ταῦτα δ(ε): *these things on the other hand;* an apodotic δ(ε) (the presence of δ(ε) at the beginning of an apodosis) is unusual but draws attention to the contrast between this apodosis and the previous one in 38a1 ἡττον: comparative adv.

πείσεσθέ: *believe...*, 2p fut. mid. πείθω

7 τὰ δέ: i.e. ταῦτα

ἔχει οὕτως: ἔχω ('holds' or 'is disposed') + adv. is equiv. to εἰμί + pred. adj.

οὐ ῥάδιον (ἐστὶν): *it is...*; impersonal

8 εἴθισμαι: pf. mid. ἐθίζω

ἀξιούν: o-contract pres. inf.

οὐδενός: *any;* positive following οὐκ

b1 εἰ...ἦν, ἐτιμησάμην ἂν: *if there were, would have...; contrary to fact (εἰ impf., ἂν aor.),* 1s aor. mid.

γάρ: *that is to say;* explanatory γάρ (S2808) is not causal ('for') or anticipatory ('since') but here appositional ('e.g'), clarifying the previous statement. Socrates says above that he is not worthy of any evil, and points out in the example that he would pay a fine if he had money, because he does not consider such a fine to be a harm or evil to himself.

μάτων ὅσα ἔμελλον ἐκτείσειν, οὐδὲν γὰρ ἂν ἐβλάβην· νῦν δὲ οὐ γὰρ ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτείσειν, τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκτείσειν ὑμῖν που μὲν ἀργυρίου· τοσούτου οὖν τιμῶμαι. 5

Πλάτων δὲ ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσίν με τριάκοντα μνῶν τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου, ἐγγυηταὶ δὲ ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιοχρεῶ.

οὐ πολλοῦ γ' ἔνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, ὄνομα c

ἀξιο-χρεῶς, -εων: trustworthy, credible, 2
 Ἀπολλόδορος, ὁ: Apollodorus, 2
 ἄρα: it turns out, it seems; then, therefore, 9
 ἀργύριον, τό: silver piece, silver coin, 2
 βλάπτω: to harm, hurt, 7
 δύναμαι: to be able, can, be capable, 5
 ἐγγυᾶω: to pledge, promise, guarantee
 ἐγγυητής, -οῦ, ὁ: guarantor
 ἐκ-τίνω: to pay in full, pay off, 5

- 2 ἐκτείσειν: fut. inf. ἐκ-τίνω
 οὐδὲν: *not at all*; adv. acc. (inner acc.: 'done no harm')
 ἂν ἐβλάβην: *would have...*; ἂν + 1s aor. pass. in the same contrary to fact
 νῦν δὲ: *but as it is*
 3 οὐ γὰρ ἔστιν (χρήματα): *since...*; anticipatory γὰρ (S2811)
 εἰ μὴ... βούλεσθέ: *unless...*
 ὅσον ἂν ἐγὼ δυναίμην ἐκτείσειν, τοσούτου: *as much as...*; 'so much...how much...' correlatives, τοσούτου is gen. of price and antecedent of the relative ὅσον; potential opt. and aor. inf. ἐκ-τίνω
 4 τιμῆσαι: aor. act. inf.
 ἐκτείσειν: aor. inf. ἐκ-τίνω
 5 τιμῶμαι: τιμάομαι; pres. indicative
 7 τριάκοντα μνῶν: gen. of price
 αὐτοὶ δ(ὲ) (λέγουσιν) ἐγγυᾶσθαι: *and*

ἔνεκα: for the sake of, for (+gen.), 5
 κελεύω: to bid, order, command, 4
 Κριτόβουλος, ὁ: Critobolus, 2
 Κρίτων, ὁ: Crito, 2
 μνᾶ, μνᾶς, ἡ: mina (=100 drachmae), 3
 Πλάτων, ὁ: Plato, 2
 που: anywhere, somewhere; I suppose, 7
 τριάκοντα: thirty, 3

they themselves...; ind. disc. with mid. inf. supply a main verb

- 9 ἔσονται: fut. dep. εἰμί
 τοῦ ἀργυρίου: *for...*; objective gen.
 οὗτοι ἀξιοχρεῶ: i.e. men; ἀξιοχρεῶ is a 2nd decl. nom. pl. adjective (S238)

The jurors choose between the two penalties, and the majority vote for execution. At this moment Socrates responds. It is unknown whether either accusers or defendants had an opportunity to speak after the penalty was selected.

- c1 οὐ πολλοῦ γ' ἔνεκα χρόνου: *for the sake of not a long time*; i.e. in return for cutting my life short just a little
 ὄνομα: i.e. reputation

ἐξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λοιδορεῖν
 ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν—φήσουσι γὰρ δὴ
 σοφὸν εἶναι, εἰ καὶ μὴ εἰμι, οἱ βουλόμενοι ὑμῖν ὀνειδίζειν—
 εἰ γοῦν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν 5
 ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω
 ἤδη ἐστὶ τοῦ βίου θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ
 πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισα- d
 μένους θάνατον. λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς
 τούτους. ἴσως με οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι, ἀπορίᾳ λόγων

αἰτία, ἡ: cause, responsibility, blame, 3

ἀπό: from, away from. (+ gen.), 6

ἀ-πορία, ἡ: being at a loss; confusion, 2

αὐτομάτου, τό: mere chance; on its own, 2

γοῦν (γε οὖν): at any rate; *reply*: yes, well, 3

ἐγγύς: near to (gen.); *adv.* nearby, 3

ἡλικία, ἡ: age, time of life, 3

2 ἐξετε: fut. ἐχω

αἰτίαν: *blame*

ὑπὸ: *by those...*; + gen. expressing agency

3 ὡς Σωκράτη ἀπεκτόνατε: (*namely*) *that...*

ind. disc. in apposition to ὄνομα καὶ αἰτίαν
 with 2p pf.; Σωκράτε-α is acc. sg.

φήσουσι: fut. φημί; with intensive δὴ

γάρ: (*I say this*) *for...*

4 (με) σοφὸν εἶναι: *that...*

εἰ καὶ: *although...*; εἰ καὶ means ‘although,’
 while καὶ εἰ means ‘even if’ (S2369)

οἱ βουλόμενοι: *those...*;

5 εἰ περιεμείνατε, ἂν ἐγένετο: *if...had...,
 would have...*; contrary to fact condition (εἰ
 aor., ἂν aor.); τοῦτο refers to Socrates’
 death

κατα-ψηφίζομαι: to vote against (gen.), 8

λοιδορέω: to abuse, rail against, revile

ὀνειδίζω: to object, reproach, rebuke (dat), 5

ὁράω: to see, look, behold, 9

περι-μένω: to wait around for, await

πόρρω: far along in, further in (gen); forward

ὀλίγον χρόνον: *for...*; acc. duration

ἀπὸ τοῦ αὐτομάτου: *by chance, on its’
 own, idiom*

6 δὴ: *just...*; emphatic with 2p imperative

τὴν ἡλικίαν: proleptic (anticipatory) acc.
 that is best translated as subject of the
 following ind. disc.

πόρρω... τοῦ βίου

7 θανάτου... ἐγγύς

d1 τοὺς ἐμοῦ καταψηφισαμένους: *those...*

2 τόδε: i.e. what follows; καὶ is adv.

τοὺς αὐτοὺς τούτους: *these very men*

3 οἴεσθε: 2p οἶομαι

ἀπορίᾳ: *because of...*; dat. of cause,
 governing λόγων as a gen. of separation

ἐαλωκέναι τοιούτων οἷς ἂν ὑμᾶς ἔπεισα, εἰ ᾧμην δεῖν
 ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν τὴν δίκην. 5
 πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων,
 ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ μὴ ἐθέλειν λέγειν
 πρὸς ὑμᾶς τοιαῦτα οἷ ἂν ὑμῖν μὲν ἡδιστα ἦν ἀκούειν—
 θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιούντος καὶ
 λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι, οἷα δὴ καὶ e
 εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότε ᾧήθη
 δεῖν ἔνεκα τοῦ κινδύνου πρᾶξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν
 μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον

ἀλίσκομαι: be taken/caught; be convicted, 4
 ἀν-αισχυντία, ἡ: shamelessness
 ἀν-άξιος, -ον: unworthy/undeserving (gen)
 ἀν-ελεύθερος, -ον: unworthy of a free man
 ἅπας, ἅπασα, ἅπαν: every, all, quite all, 8
 ἀ-πορία, ἡ: being at a loss; confusion, 2
 ἀπο-φεύγω: to be acquitted; flee, escape, 6
 δίκη, ἡ: charge, case, trial; penalty; justice, 5
 ἐθέλω: to be willing, wish, want, 6

4 με...ἐαλωκέναι: *that...*; pf. ἀλίσκομαι, 'be convicted,' This verb is often used as the passive of αἰρέω, which often means 'convict' in the speech.

τοιούτων: modifying λόγων

οἷς: *by which...*; relative and dat. of means, λόγων is antecedent

ἂν...ἔπεισα, εἰ ᾧμην: *would have...if...*; contrary to fact (εἰ impf., ἂν aor.); πείθω, οἶμαι

δεῖν ἅπαντα ποιεῖν...: *that it was...*; ind. disc. with impersonal δεῖ

5 ὥστε: *so as to...*; result

6 πολλοῦ γε δεῖ: *Far from it!*; idiom, 'it is lacking from much' gen. of separation

ἀπορία: *because of...*; dat. of cause, clarified in the next clause

ἐάλωκα: 1s pf., see note for line 4 above
 λόγων, τόλμης, ἀναισχυντίας: all gen. of separation with ἀπορία

7 τοῦ μὴ ἐθέλειν: *of...*; articular inf. and gen. of separation; translate as a gerund (-ing)

8 τοιαῦτα οἷ(α): *such things as...*; 'these

ἐθίζω: to accustom; be accustomed, 4

ἔνεκα: for the sake of, for (+gen.), 5

ἡδιστος, -α, -ον: most pleasant, sweetest

θρηνέω: to wail, bewail; sing a dirge,

κίνδυνος, ὁ: risk, danger, venture, 7

μεταμέλει: it makes (dat) feel regret

ὀδύρομαι: lament, bewail

τόλμη, ἡ: daring, boldness, recklessness

τότε: at that time, then, 6

sort of things... which sort...' correlatives
 ἂν...ἦν: *would be...*; ἂν + impf. is contrary to fact (unreal potential)

ἀκούειν: *to...*; explanatory (epexegetical) inf. qualifying ἡδιστα

9 θρηνοῦντός τέ μου...: *me...*; not gen. abs. but obj. (gen of source) of ἀκούειν and complementary pples

e1 πολλὰ καὶ ἀνάξια: omit καὶ; the two adjs. describe one and the same object

ὡς ἐγὼ φημι: parenthetical

δὴ: *just, precisely*; intensive with pronoun καὶ: *also*

2 εἴθισθε: 2p pf. mid. ἐθίζω

τῶν ἄλλων: *from...*; gen. source

ᾧήθη: 1s aor. pass. dep. οἶμαι

3 δεῖν...ἀνελεύθερον: *that it...*; ind. disc. with impers. δεῖ

πρᾶξαι: aor. inf.

4 πολὺ: *far*; 'much,' adv. acc. (acc. of extent in degree, i.e. 'more by much')

αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν. οὔτε 5
 γὰρ ἐν δίκη οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ
 τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. 39
 καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τό γε
 ἀποθανεῖν ἄν τις ἐκφύγοι καὶ ὅπλα ἀφείς καὶ ἐφ' ἱκετεῖαν
 τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ πολλαί εἰσιν 5
 ἐν ἐκάστοις τοῖς κινδύνοις ὥστε διαφεύγειν θάνατον, ἐάν τις
 τολμᾷ πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπόν,
 ὦ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονη-
 ρίαν· θάττον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς b

αἰρέω: seize, take, convict; *mid.* choose, 7

ἀπο-φεύγω: to be acquitted; flee, escape, 6

ἄτε: inasmuch as, since (+ pple.), 3

ἀφ-ίημι: let go, release, acquit, send forth, 6

βραδύς, -εῖα, -ύ: slow, 2

δῆλος, -η, -ον: clear, evident, 8

δια-φεύγω: to slip through, flee away, 2

δίκη, ἡ: charge, case, trial; penalty; justice, 5

διώκω: to pursue, follow; prosecute

ἐκείνως: in that way, in that case

ἐκ-φεύγω: to flee out away, escape, 2

ζάω: to live, 9

θάττων, θάττον: faster, quicker, swifter, 2

θεῖω: to run

ἱκετεία, ἡ: supplication, begging mercy

κίνδυνος, ὁ: risk, danger, venture, 7

μάχη, ἡ: battle, fight, combat

μηχανάομαι: to devise, contrive

μηχανή, ἡ: means, way; contrivance, 2

ὄπλον, τό: arms; shield

πόλεμος, ὁ: war

πολλάκις: many times, often, frequently, 6

πονηρία, ἡ: wickedness, vice

τολμᾶω: to dare, venture, endure, 3

τρέπω: to turn, 2

χαλεπός, -ά, -όν: difficult, hard, harsh, 8

ὧδε: in this way, in the following way, 2

5 αἰροῦμαι: *mid.*

τεθνάναι: pf. inf. ἀποθνήσκω

ἐκείνως (ἀπολογησάμενος)

ζῆν: inf. ζάω

οὔτε...οὔτε...οὔτε...οὔτε...οὐδένα:

neither...nor...(that) either...or...anyone...;

ἐμὲ, ἄλλον οὐδένα are acc. subj. of inf.

6 ἐν δίκη: in court

a1 ὅπως ἀποφεύξεται: so that...; object clause with fut. *mid.*

πᾶν ποιῶν: doing any and everything; this phrase, just as the term παν-οὔργος,

'rascal,' refers to people who are willing to do anything shameless to achieve their goal

2 καὶ γὰρ: for in fact; καί is adv.

δῆλον γίγνεται: it...; impersonal

τό γε ἀποθανεῖν: articular aor. inf.:

translate as a gerund (-ing)

ἄν...ἐκφύγοι: might...; potential aor. opt.

3 καὶ... καί...: both by...and by...; aor. pples causal in sense: aor. act. ἀφ-ίημι and aor.

mid. τρέπω; It was considered shameful to drop one's shield and turn to run in retreat.

Socrates modifies this imagery to fit his current situation by having the shameful one turn to the enemy and plead for mercy.

ἐπ(ί) ἱκετεῖαν...τῶν διωκόντων: for..., for the purpose of...; here with objective gen.

4 εἰσιν: there are

5 ἐν ἐκάστοις τοῖς κινδύνοις: in each and all dangers, in individual dangers

ὥστε: so as to...; + inf. result clause

6 ἐάν...τολμᾷ: if ever...; 3s pres. subj. in a

present general condition (ἐάν subj. pres.)

πᾶν ποιεῖν καὶ λέγειν: see note for 39a1

μὴ οὐ τοῦτ' ἦ χαλεπόν: Surely this is not difficult, 'μὴ οὐ + pres. subj. (3s εἰμι) expressing a doubtful denial (S1801)

7 θάνατον ἐκφυγεῖν: (namely)...; apposition

πολὺ χαλεπώτερον (ἐστὶν ἐκφυγεῖν)

πονηρίαν: (it is)...; impersonal; πολὺ is

adv. acc. (acc. of extent in degree: 'far')

b1 θάττον: comparative adv.

θανάτου: gen. of comparison

ἄτε: inasmuch as...; see note on next page

ὦν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ
κατήγοροι ἅτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάπτονος, τῆς
κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην
ὀφλῶν, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν 5
καὶ ἀδικίαν. καὶ ἐγὼ τε τῷ τιμῆματι ἐμμένω καὶ οὗτοι.
ταῦτα μὲν πού ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ
μετρίως ἔχειν.

τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησιμωδῆσαι, ὃ κατα- c
ψηφισάμενοί μου· καὶ γὰρ εἰμι ἤδη ἐνταῦθα ἐν ᾧ μάλιστα

ἀ-δικία, ἡ: wrong-doing, injustice

ἀλήθεια, ἡ: truth, 8

ἀλίσκομαι: be taken/caught; be convicted, 4

ἀπ-έρχομαι: to go away, depart, 5

ἅτε: inasmuch as, since (+ pple.), 3

βραδύς, -εῖα, -ύ: slow, 2

δίκη, ἡ: charge, case, trial; penalty; justice, 5

ἐμ-μένω: to abide by or in; remain fixed

ἐπι-θυμέω: to desire, long for, 2

θάττων, θάττων: faster, quicker, swifter, 2

2 ἅτε...ὦν...: *inasmuch as...*; 'since,' ἅτε +
pple εἰμί, expressing cause from the
narrator's point of view (cf. ὥς + pple of
alleged cause)

ὑπὸ τοῦ βραδυτέρου: *by (someone)...*; i.e.
θάνατος; expressing agency with a verb
act. in form but passive in meaning
ἐάλων: 1s aor. ἀλίσκομαι, often used as
the passive of αἰρέω, which means
'convict' in the speech.

ἐμοί: dat. of possession

3 ἅτε...ὄντες: *inasmuch as...*; 'since,' ἅτε +
pple εἰμί expressing cause from the
narrator's point of view

ὑπὸ τοῦ θάπτονος (ἐάλων): (*are caught*)
by (someone)...; ellipsis; see b2; ἐάλα-ον,
1s and 3p aor. ἀλίσκομαι are the same form
τῆς κακίας: in apposition

4 ἄπειμι: fut. ἀπ-έρχομαι

ὑπ(ὸ) ὑμῶν: *because of..., by...*; expressing
cause or agency

5 ὀφλῶν: nom. sg. aor. pple ὀφλισκάνω

κακία, ἡ: vice, wickedness, cowardice

κατα-ψηφίζομαι: to vote against (gen.), 8

μετρίος, -α, -ον: fair, moderately, reasonable

μοχθηρία, ἡ: depravity, badness

ὀξύς, -εῖα, -ύ: sharp, keen

ὀφλισκάνω: owe, be liable for (acc), 3

που: anywhere, somewhere; I suppose, 7

πρεσβύτης (πρέσβυς), ὁ: old (man), elder, 8

τίμημα, -ατος, τό: penalty, punishment

χρησιμωδέω: to deliver an oracle/prophecy, 2

a verb often used to describe one who has
lost a suit; δίκην here means 'penalty'

ὑπὸ: *because of..., by...*; expressing cause
ὠφληκότες: pf. act. pple ὀφλισκάνω

6 τῷ τιμῆματι: *in...*; dat. of compound verb
καὶ οὗτοι: *and those (do in theirs)*; ellipsis,
τῷ τιμῆματι ἐμμένονσι is understood

7 ταῦτα οὕτως...σχεῖν: *that...*; ind. disc.
governed by ἔδει; aor. inf. ἔχω ('holds' or
'is disposed')+ adv. is equiv. to εἰμί + adj.

αὐτὰ μετρίως ἔχειν: *that they...*; see above

c1 τὸ μετὰ τοῦτο: *as for the next thing*; 'in
respect to that after this' acc. of respect
δὲ δὴ: *and now*; δὴ is temporal, resumptive

ὦ καταψηφισάμενοί: *O (you)...*; vocative,
direct address; aor. mid. pple

2 καὶ γὰρ: *for in fact*; καί is adv.

ἐνταῦθα: *at that time*; here indicating time
rather than place

ἐν ᾧ: *in...*; relative

ἄνθρωποι χρησμοδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημί
 γάρ, ὦ ἄνδρες οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξειν εὐθύς
 μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νῆ Δία ἢ οἶαν 5
 ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἵργασθε οἴομενοι μὲν ἀπαλ-
 λάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν πολὺ
 ἐναντίον ἀποβήσεται, ὥς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς
 οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἦσθά- d
 νεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροί εἰσιν, καὶ
 ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀποκτείνοντες
 ἀνθρώπους ἐπισχῆσιν τοῦ ὀνειδίζειν τινὰ ὑμῖν ὅτι οὐκ

ἀγανακτέω: be annoyed, troubled, vexed, 3
 αἰσθάνομαι: to perceive, feel, learn, realize, 3
 ἀπο-αλλάττω: to set free, release from, 5
 ἀπο-βαίνω: to turn out, result; disembark
 δίδωμι: to give, offer, grant, provide, 3
 ἔλεγχος, ὁ: account, examination, scrutiny
 ἐλέγχω: cross-examine, question; refute, 6
 ἐναντίος, -α, -ον: opposite, contrary (dat.), 6
 ἐπί-σχω (ἐπ-έχω): to keep, prevent from
 ἐργάζομαι: to do, work, accomplish, 8
 εὐθύς -εἶα, -ύ: straight; *adv.* straight away, 2

3 ὅταν μέλλωσιν: general temporal clause
 with 3p pres. subj.

ἀποθανεῖσθαι: fut. mid. ἀποθνήσκω (fut.
 stem θανε-)

4 ἀπεκτόνατε: pf. ἀποκτείνω, 'condemn' or
 'kill'; 2p because the antecedent of the
 relative is voc. direct address

τιμωρίαν ὑμῖν ἤξειν: *that...*; fut. ἤκω

5 πολὺ: *far*; 'much,' *adv.* acc. (acc. of extent
 in degree, i.e. 'more by much')

χαλεπωτέραν: modifying τιμωρίαν

Δία: acc. Ζεύς

οἶαν ἐμὲ ἀπεκτόνατε: *which you have
 condemned me...*; the antecedent is
 τιμωρίαν

6 εἵργασθε: pf. ἐργάζομαι

7 τοῦ διδόναι: *from...*; gen. separation and
 articular inf.: translate as gerund (-ing)

τὸ δὲ: *but this...*; τό is a demonstrative
 (very common in epic, for example) and

Ζεύς, Διός, ὁ: Zeus, 5

ἤκω: to have come, be present, 2

κατ-έχω: hold back, hold fast; possess

νή: (yes) *by* + acc. (in an oath), 4

ὀνειδίζω: to object, reproach, rebuke (dat), 5

ὅταν: ὅτε ἂν, whenever, 4

πλείων, πλέων (-ονος) ὁ, ἡ: more, 5

τιμωρία, ἡ: retribution, vengeance

χαλεπός, -ά, -όν: difficult, hard, harsh, 8

χρησμο-φθέω: deliver an oracle/prophesy, 2

subject (cf. 37a4)

8 ἀποβήσεται: fut. mid.; ἐναντίον is the
 nom. pred.

ὥς ἐγὼ φημι: *as...*; parenthetical

πλείο(ν)ες: nom. pl

ἔσονται: fut. mid. εἰμί

d1 κατεῖχον: impf.

ἦσθάνεσθε: impf.

2 ὅσῳ νεώτεροί εἰσιν: *the younger...*; 'by
 how much younger...', dat. of degree of
 difference

3 οἴεσθε: 2p οἴομαι

ἀποκτείνοντες...: *by...*; pple, causal
 (ὑμᾶς) ἐπισχῆσιν ...τινὰ: *that (you)...*;
 ind. disc. with fut. inf.; τινὰ is acc. obj.

τοῦ ὀνειδίζειν: *from...*; gen. separation and
 articular inf.: translate as gerund (-ing)

ὅτι: *because*

ὀρθῶς ζῆτε, οὐ καλῶς διανοοίσθε· οὐ γάρ ἐστ' αὕτη ἡ ἀπαλ- 5
λαγὴ οὔτε πάνυ δυνατὴ οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη
καὶ ῥάστη, μὴ τοὺς ἄλλους κολοῦειν ἀλλ' ἑαυτὸν παρασκευά-
ζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς
καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθείην ὑπὲρ τοῦ e
γεγονότος τουτουῖ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν
ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ
μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ
κωλύει διαμυθολογήσαι πρὸς ἀλλήλους ἕως ἔξεστιν. ὑμῖν 5

ἄγω: to lead, bring, carry, convey, 9

ἀλλήλων: one another, 4

ἀπ-αλλαγὴ, ἡ: escape; relief, release

ἀπ-αλλάττω: to set free, release from, 5

ἀπο-ψηφίζομαι: vote (away) to acquit, 2

ἄρχω: to begin; rule, be leader of (gen.), 7

ἀ-σχολία, ἡ: business, occupation, 2

βέλτιστος, -η, -ον: best, very good, 6

δια-λέγομαι: to converse with, discuss, 8

δια-μυθολογέω: converse

δια-νοέομαι: to think, consider, 2

δυνατός, -ή, -όν: possible; capable, strong

ἔξ-εστι: it is allowed, is possible, 3

ἕως: until, as long as, 2

ζάω: to live, 9

ἡδέως: pleasantly, gladly, sweetly

κάλλιστος, -η, -ον: most noble or beautiful

καλῶς: well, nobly, 3

κατα-ψηφίζομαι: to vote against (gen.), 8

κολοῦω: cut short, curtail, suppress

κωλύω: to hinder, prevent

μαντεύομαι: to prophesy, consult an oracle, 2

οἷ: to where, 3

ὀρθῶς: rightly, correctly, 4

οὐ-πω: not yet

παρα-μένω: to abide, stay near

παρα-σκευάζω: to get ready, prepare

ῥάστος, -η, -ον: easiest, very easy

ὑπέρ: on behalf of, about (gen.); beyond, 8

5 ἐστ(ιν)

αὕτη ἡ ἀπαλλαγή: *this (mode) of escape, this (kind) of relief*; i.e. what was just explained, the former

6 ἐκείνη (ἡ ἀπαλλαγή ἐστίν): *that (mode of escape is)*; i.e. the latter, explained below

7 μὴ τοὺς ἄλλους κολοῦειν: (*namely*) *not to...;* in apposition to ἐκείνη

8 ὅπως ἔσται ὡς βέλτιστος: *so that (one)...*; obj. clause with fut.

ὡς βέλτιστος...: ὡς + superlative is translated 'as...as possible'

οὖν: *and so, accordingly*

9 μαντευσάμενος: governs an acc. obj. and dat. ind. obj.

ἀπαλλάττομαι: *I am leaving*; 'I release myself' a common translation for the mid. voice, which is reflexive in sense

e1 τοῖς δὲ ἀποψηφισαμένοις: *with (those)...*; dat. of association with main verb

ἂν διαλεχθείην: *would...*; potential opt., 1s

aor. pass. dep.

ὑπέρ: *about...*; here equiv. to περί

2 γεγονότος: gen. pf. act. pple γίγνομαι, 'happen'

ἐν ᾧ: *while...*; 'in which (time)'

οἱ ἄρχοντες: *leaders*; i.e. the Eleven, mentioned in 37c2, who will oversee the detention and execution

ἄγουσι: *manage, carry out*

3 οἱ ἐλθόντα με δεῖ τεθνάναι: *to where...*; relative adv. with the aor. pple ἔρχομαι

τεθνάναι: pf. inf. ἀποθνήσκω

4 μοι: *with...*; or 'along with...' dat. of compound verb

τοσοῦτον χρόνον: *for...*; acc. duration

5 κωλύει (ἡμᾶς): verb governs acc. obj. and inf., supply the obj.

διαμυθολογήσαι: *from...*; complementary inf. (aor.) after a verb of hindering is often translated as a gerund (-ing)

ὑμῖν: *to...*; dat. ind. obj.

γὰρ ὡς φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι συμβεβη- 40
 κὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί—ὕμᾶς γὰρ
 δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην—θαυμάσιόν τι γέγονεν.
 ἡ γὰρ εἰωθυῖά μοι μαντική ἡ τοῦ δαιμονίου ἐν μὲν τῷ
 πρόσθεν χρόνῳ παντὶ πάνυ πυκνὴ ἀεὶ ἦν καὶ πάνυ ἐπὶ 5
 σμικροῖς ἐναντιούμενη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξαι.
 νυνὶ δὲ συμβέβηκέ μοι ἅπερ ὁρᾶτε καὶ αὐτοί, ταυτὶ ἃ γε δὴ
 οἰηθείη ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι· ἐμοὶ δὲ
 οὔτε ἐξιώντι ἔωθεν οἴκοθεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, b

ἀεὶ: always, forever; for the time being, 7
 δαιμόνιος, α, ον: divine; *neut.* divine being, 9
 ἐθέλω: to be willing, wish, want, 6
 εἴωθα: to be accustomed, 5
 ἐναντιόομαι: to oppose, contradict (*dat.*), 9
 ἐξ-έρχομαι: to go out, come out, 4
 ἐπι-δείκνυμι: show, demonstrate, point out 4
 ἔσχατος, -η, -ον: extreme, last, utmost, 2
 ἔω-θεν: from dawn, at dawn
 θαυμάσιος, -α, -ον: strange, wonderful, 4
 καλέω: to call, summon, invite, 2
 μαντική (τέχνη), ἡ: prophetic art, prophecy

- α1 ὡς φίλοις οὖσιν: *on the grounds that...*,
in the belief that...; 'since'; ὥς + pplē εἰμί
 τὸ...συμβεβηκός: *what happened*; 'the
 thing having happened,' a proleptic acc.
 (anticipatory) best translated as subject of
 the following clause; a substantive formed
 from the *neut.* pf. act. of συμβαίνω
 2 τί ποτε: *what in the world...?*; common
 idiom in an ind. question where one expects
 the ind. interrogative pronoun ὅ τι
 ὦ ἄνδρες δικασταί: Socrates has not
 addresses the jurors as δικασταί up to this
 point
 3 καλῶν: (*if*)...; pplē governing a double acc.
 (obj. and pred.), conditional in sense
 ἂν καλοῖην: *would...*; potential opt.
 γέγονεν: pf. γίγνομαι
 4 εἰωθυῖά: fem. nom. pf. act. pplē
 ἡ τοῦ δαιμονίου: in the attributive position
 modifying μαντική
 5 ἦν: impf. εἰμί
 καὶ πάνυ ἐπὶ σμικροῖς: *even in quite small*

νοέω: mean, signify
 νυν-ι: just now; as it is, 5
 οἴκο-θεν: from home
 ὁράω: to see, look, behold, 9
 ὀρθῶς: rightly, correctly, 4
 πρόσ-θεν: before, previous
 πυκνός ἡ, ὄν: frequent; crowded
 σημεῖον, τό: sign, 3
 σμικρός, -ά, -όν: small, little, 5
 συμβαίνω: to happen, occur, result, 4
 φίλος -η -ον: dear, friendly; friend, kin 5

- matters*
 6 ἐναντιούμενη (μοι): object is assumed
 εἴ τι μέλλοιμι: *if ever...*; a past general
 condition (εἴ opt., impf.); translate the opt.
 as simple past; μέλλω governs fut. inf.
 μὴ: modifies ὀρθῶς
 7 συμβέβηκέ: pf. συμβαίνω; ταυτὶ subject
 ἅπερ ὁρᾶτε καὶ αὐτοί: *the very things*
which...; ταυτὶ is antecedent; αὐτοί is 2p
 intensive and καί is an adv.
 ταυτὶ: *these here things*; ταῦτα-ι, with
 deictic iota; *neut. pl.* subject of 3s main verb
 ἃ γε δὴ...εἶναι: *which certainly in fact*; γε
 δὴ together are strongly emphatic (S2828,
 D245)
 8 οἰηθείη ἂν: *would...*; potential opt. aor.
 pass. dep. οἶομαι
 νομίζεται: *is...*; pres. pass.
 b1 οὔτε ἐξιώντι ἔωθεν οἴκοθεν: *neither*
(while)...; *dat. pplē* ἐξ-έρχομαι
 ἡναντιώθη: 3s aor. pass. dep.: translate act.

οὔτε ἡνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτε ἐν
 τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν. καίτοι ἐν ἄλλοις λόγοις
 πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ
 περὶ ταύτην τὴν πράξιν οὐτ' ἐν ἔργῳ οὐδενὶ οὐτ' ἐν λόγῳ 5
 ἡναντιώταί μοι. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ
 ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν
 γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν,
 ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον c
 τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ
 εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξαι.

αἴτιον, τό: cause, reason, 3

ἀνα-βαίνω: to come up, climb, mount, 5

δικαστήριον, τό: court, 3

εἴωθα: to be accustomed, 5

ἐναντιόομαι: to oppose, contradict, 9

ἐνταυθοῖ: here, to here, hither, 3

ἐπ-έχω (ἐπί-σχω): to keep, prevent from

ἔργον, τό: deed, act; work; result, effect, 5

ἡνίκα: at which time, when, since

καί-τοι: and yet, and indeed, and further, 7

2 ἐν τῷ λόγῳ οὐδαμοῦ: i.e. during the
 speech

3 μέλλοντί τι ἐρεῖν: pple modifying ἐμοὶ with
 fut. inf. λέγω

ἐν ἄλλοις λόγοις: i.e. previous
 conversations

4 δῆ: quite; intensive with adv.

λέγοντα μεταξύ: i.e. in the middle of

5 περὶ ταύτην τὴν πράξιν: concerning... ;
 i.e. the trial and speeches
 οὐτ(ε)...οὐδενὶ οὐτ(ε): either...any...or...;
 positive following οὐδαμοῦ

6 ἡναντιώταί: 3s pf. mid., τὸ σημεῖον
 above is understood subject

τί οὖν: What then...; resumptive; acc.
 subject; αἴτιον is pred.

7 ἐρῶ: fut. λέγω

τὸ...συμβεβηκὸς τοῦτο: what happened

κινδυνεύω: run the risk of, be likely to (inf), 9

μεταξύ: between, inbetween

ὀρθῶς: rightly, correctly, 4

οὐδαμοῦ: nowhere, in no way, 3

πολλα-χοῦ: in many places, 2

πράξις, -εως, ἡ: a action, deed, transaction

σημεῖον, τό: sign, 3

συμ-βαίνω: to happen, occur, result, 4

τεκμήριον, τό: indication, evidence, sign, 4

ὑπο-λαμβάνω: to take up, reply; suppose, 5

here; neut. pf. act. of συμβαίνω

8 γεγονέναι: pf. inf. γίγνομαι

οὐ ἔστ(ι) ὅπως: it is not possible that;
 'there is no way how'

c1 ὅσοι: all of us who...; relative, the
 antecedent is the 1p subject

κακὸν εἶναι τὸ τεθνάναι: that...; ind. disc.
 articular inf. pf. ἀποθνήσκω: translate as a
 gerund (-ing)

μοι...γέγονεν: I come to have; 'there has
 come to be to me,' dat. of possession

2 οὐ...ἔστ(ι) ὅπως: it is not possible that;
 'there is no way how'

ἡναντιώθη: 3s aor. pass. dep.: translate act.

3 εἰωθός: neut. sg. pf. pple εἴωθα

εἰ μὴ...: unless...; μέλλω governs fut. inf.;
 the object is τι ἀγαθόν

ἐννοήσωμεν δὲ καὶ τῇδε ὡς πολλὴ ἐλπίς ἐστὶν ἀγαθὸν
 αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι· ἢ γὰρ 5
 οἷον μηδὲν εἶναι μηδὲ αἰσθησὶν μηδεμίαν μηδεὶνός ἔχειν τὸν
 τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει
 οὐσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς
 ἄλλον τόπον. καὶ εἴτε δὴ μηδεμία αἰσθησίς ἐστιν ἀλλ’
 οἷον ὕπνος ἐπειδάν τις καθεύδων μηδ’ ὄναρ μηδὲν ὄρα, θαν- d
 μάσιον κέρδος ἂν εἴη ὁ θάνατος--ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα
 ἐκλεξάμενον δέοι ταύτην τὴν νύκτα ἐν ᾗ οὕτω κατέδαρθεν
 ὥστε μηδὲ ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας

αἰσθησις, -εως, ἡ: perception, 2

δυο: two, 3

ἐκ-λέγω: to pick out, select, choose

ἐλπίς, -ιδος, ἡ: hope, expectation

ἐνθένδε: from here, from this place, 3

ἐν-νοέω: to have in mind, notice, 2

ἐπειδάν: whenever, 5

ἕτερος, -α, -ον: other, one...other, different, 8

ἡμέρα, ἡ: day, 6

θαυμάσιος, -α, -ον: strange, wonderful, 4

καθ-εύδω: to lie down to sleep, sleep, 2

κατα-δαρθάνω: to fall asleep

4 ἐννοήσωμεν: *let...*; hortatory aor. subj.

τῇδε: *in the following way*; ‘in this way’

ὥς...: *that...*

ἀγαθὸν αὐτὸ εἶναι: in apposition to ἐλπίς

5 δυοῖν: dual. partitive gen.

θάτερόν: τὸ ἕτερον; crasis, nom. pred.

τὸ τεθνάναι: articular inf. pf. ἀποθνήσκω;

the pf. denotes a state: ‘being Xed’

ἢ... ἢ...: *either...or...*

(ἐστίν) οἷον μηδὲν εἶναι: (*it is*) *such as to*

be nothing...; acc. of respect (‘in respect to

such’) + inf. is a result clause (S2497),

some make τὸν τεθνεῶτα the acc. subject

μηδὲ...μηδεμίαν μηδεὶνός...ἔχειν τὸν

τεθνεῶτα: *and such that...not... any...of*

anything...; a second inf. with acc. subject

governed by οἷον expressing result (S2497)

τὸν τεθνεῶτα: *the one...*; pf. ἀποθνήσκω

7 κατὰ: *according to...*

τυγχάνει οὐσα: *happens to...*; + pple εἰμί

8 καὶ μετοίκησις: the addition of a second

subject with a 3s verb suggests that the

subjects are one and the same in Socrates’

κέρδος, -εος, τό: gain; advantage, profit, 2

μετα-βολή, ἡ: change

μετ-οίκησις, -εως, ἡ: migration

μη-δέ: not even, nor; but not, 8

νύξ, νυκτός, ἡ: a night, 7

ὄναρ, τό: a dream, vision in sleep, 2

ὄράω: to see, look, behold, 9

τόπος, ὁ: place, region, 3

τυγχάνω: to chance upon, happen; attain; 9

ὕπνος, ὁ: sleep, slumber

ψυχή, ἡ: soul, spirit; breath, life, 3

mind and the second clarifies the first

τῇ ψυχῇ: dat. of interest

τοῦ τόπου τοῦ ἐνθένδε: *from...*; gen.

separation; ἐνθένδε modifies τόπου

εἴτε δὴ: *if indeed...*; emphatic; instead of

a corresponding εἴτε, there is εἰ δ’ αὖ in e4

d1 οἷον: *such as, like*; ‘in respect to such,’

often used as ‘for example’ or ‘for instance’

ἐπειδάν...ὄρα: *whenever...*; general

temporal clause with 3s pres. subj.

μηδ(ἐ)...μηδὲν: *not even any...*

2 ἂν εἴη: *would...*; potential opt. εἰμί

ἐγὼ γὰρ...οἶμαι: *for as I suppose*;

parenthetical, do not translate the duplicated

ἂν which looks forward to ἂν εὐρεῖν in e1

εἰ...δέοι...ἂν εὐρεῖν: *if it should be...*;

impers. opt. δεῖ in extended fut. less vivid

τινα ἐκλεξάμενον...εἰπεῖν: *that someone...*;

ind. disc. governed by δέοι

3 ταύτην τὴν νύκτα: *for...*; acc. of duration

4 ὥστε μηδὲ...: *so as not even...*; result with

aor. inf. ὄράω, a dreamless sleep

τὰς ἄλλας νύκτας: *for...*; acc. duration

τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι 5
 σκεψάμενον εἰπεῖν πόσας ἄμεινον καὶ ἥδιον ἡμέρας καὶ
 νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι
 ἂν μὴ ὅτι ιδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμή-
 τους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ e
 νύκτας--εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε
 λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω
 δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον ἀποδημῆσαί ἐστιν ὁ
 θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθῆ ἐστιν τὰ 5

ἀμείνων, -ον (-ονος): better, 6

ἀντι-παρα-τίθημι: compare (acc) with (dat),
 place over and against

ἀπο-δημέω: to go abroad; be away

βασιλεύς, -έως ὁ: king, chief

βίω: to live, 2

ἐνθένδε: from here, from this place, 3

εὐ-αριθμήτος, -ον: easy to count (i.e. few)

εὐρίσκω: to find, discover, devise, invent, 7

ἥδιον, ἥδιον: more pleasant, sweeter

ἡμέρα, ἡ: day, 6

ιδιώτης, -ου ὁ: private citizen (non-political)

κέρδος, -εος, τό: gain; advantage, profit, 2

νύξ, νυκτός, ἡ: a night, 7

πλείων, πλέων (-ονος) ὁ, ἡ: more, 5

πόσος, -α, -ον: how much, many or great, 4

σκέπτομαι: to examine, consider, look at, 3

τόπος, ὁ: place, region, 3

φαίνω: show; mid. appear, seem, 7

5 τὰς τοῦ βίου τοῦ ἑαυτοῦ: *of his own life*;

i.e. while awake; in the attributive position

modifying νύκτας and ἡμέρας

ἀντιπαραθέντα: aor. act. ppl. modifying

acc. subj. τινα; the acc. object is τὰς ἄλλας

νύκτας τε καὶ ἡμέρας...τοῦ ἑαυτοῦ

ταύτῃ τῇ νυκτὶ: *with...*; dat. of compound

i.e. the night of dreamless sleep

δέοι: leave untranslated, the verb is repeated

from d3 because it is so far removed from

the inf.

6 σκεψάμενον: (*after*)...; aor. mid. modifying
 acc. subj. τινα in d2

εἰπεῖν: aor. inf. λέγω governed by δέοι

πόσας ἡμέρας καὶ νύκτας: *for how*

many...; ind. question with acc. of duration

ἄμεινον καὶ ἥδιον...βεβίωκεν: comparative
 advs. with 3s pf.

7 ταύτης τῆς νυκτὸς: gen. of comparison

οἶ(ο)μαι ἂν ...ιδιώτην...ἂν εὐρεῖν: *I*

believe that...a private citizen...would

find...; the apodosis of the lengthy protasis

above (c9-d7) is in ind. disc. governed by

οἶομαι; this second duplicated ἂν

anticipates ἂν εὐρεῖν and should be left

untranslated; ἂν + aor. inf. is equiv. to ἂν +
 opt. in a fut. less. vivid

8 μὴ ὅτι...ἀλλὰ: *not only...but (even)...*; or
 'not to mention...but' μὴ ὅτι is likely
 elliptical expression with omitted verb
 equiv. to μὴ (λέγωμεν) ὅτι, 'let us not
 mention that'

τὸν μέγαν βασιλέα...αὐτόν: *the Great*

King of Persia himself, acc. subject

εὐαριθμήτους ἂν εὐρεῖν...ταύτας: *would*

find (x) (y); aor. inf. εὐρίσκω governs a

double acc. (obj. and pred.)

e1 πρὸς...: *compared to...*; 'in regard to...'

2 (θάνατον εἶναι) κέρδος: ellipsis

καὶ γὰρ: *for in fact*; καί is adv.

ὁ πᾶς χρόνος: *all of time*

4 δὴ: *just, precisely*; intensive with οὕτω ;

ἢ: *than...*; clause of comparison

εἰ δ' αὖ: *if again on the other hand...*;

corresponding to εἴτε in c9

οἶον: *such as, like*; an acc. of respect ('in

respect to such')

ἀποδημῆσαί: aor. inf.

5 ἀληθῆ: ἀληθέ-α, neut. nom. pl.

λεγόμενα, ὡς ἄρα ἐκεῖ εἰσι πάντες οἱ τεθνεώτες, τί μείζον
 ἀγαθὸν τούτου εἴη ἂν, ὦ ἄνδρες δικασταί; εἰ γάρ τις
 ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγείς τουτωνὶ τῶν φασκόντων 41
 δικαστῶν εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ
 καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ραδάμανθυς καὶ
 Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι
 ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἴη ἡ ἀποδημία; 5
 ἢ αὖ Ὀρφεὶ συγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ
 Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ
 πολλάκις ἐθέλω τεθνάναι εἰ ταῦτ' ἔστιν ἀληθῆ. ἐπεὶ

Αἰακός, ὁ: Aeacus

Ἄιδης, Ἄιδου, ὁ: Hades, 2

ἀληθῶς: truly, 3

ἀπο-αλλάττω: to set free, release from, 5

ἀπο-δημία, ἡ: being abroad, going abroad

ἄρα: introduces a yes/no question, 3

ἄρα: it turns out, it seems; then, therefore, 9

ἀφ-ικνέομαι: to come, arrive, 5

δέχομαι: to accept, take, receive, 3

δικάζω: to pass judgment, decide, judge, 2

ἐθέλω: to be willing, wish, want, 6

ἐκεῖ: there, in that place, 7

ἐπεὶ: when, after; since, because, 5

εὐρίσκω: to find, discover, devise, invent, 7

6 τὰ λεγόμενα: *the things said*

ὡς...εἰσι: (*namely*) *that...*; in apposition

οἱ τεθνεώτες: *those...*; pf. ἀποθνήσκω; pf. denotes a state: 'being Xed'

7 τούτου: gen. of comparison

εἴη ἂν: *would...*; potential opt. εἰμί

a1 εἰς Ἄιδου: *at (the house) of Hades*; 'at Hades'

this gen. is common after εἰς

ἀπαλλαγείς: nom. sg. aor. pass. pple

τουτωνὶ τῶν φασκόντων: *from...*; i.e. the jurors, gen. of separation

δικαστῶν εἶναι: *that...*; the pred. is attracted into the case of τουτωνὶ

2 εὐρήσει: fut.

ὡς ἀληθῶς: *truly*; lit. 'thus truly'

5 ἄρα...ἂν εἴη: *would...*?; potential opt. εἰμί;

ἡμί-θεος, -ου, ὁ: half-god, demigod, hero, 2

Ἡσιόδου, ὁ: Hesiod

μείζων, μείζον: larger, greater, 4

Μίνως, ὁ: Minos

Μούσαιος, -ου, ὁ: Musaeus

Ὀμηρος, ὁ: Homer, 2

Ὀρφεύς, ὁ: Orpheus

πολλάκις: many times, often, frequently, 6

πόσος, -α, -ον: how much, many or great, 4

Ῥαδάμανθυς, ὁ: Rhadamanthus

συν-γίγνομαι: to be with, associate with, 2

Τριπτόλεμος, ὁ: Triptolemus

φάσκω: to claim, say, affirm, 3

φαῦλος, -η, -ον: worthless, of low rank, 4

ἄρα, untranslated, introduces a yes/no question

6 συγγενέσθαι: *to associate with...*+ dat. of compound verbs; inf. of purpose (S2009) with a verb of receiving: δέξαιτο

ἐπὶ πόσῳ: *for how much...?*; 'on how great a condition,' an interrogative introducing a question; this use of ἐπὶ is used elsewhere in the speech (e.g. ἐπὶ τούτῳ: 'on this condition,' 29c6) and is equiv. to gen. of price πόσου (cf. 20b8)

7 ἂν δέξαιτ(ο): *would receive (in exchange)*; aor. potential opt.

τεθνάναι: pf. inf. ἀποθνήσκω

8 ἀληθῆ: ἀληθέ-α, neut. pl.

ἐπεὶ: (*I say this*) *since...*

ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἴη ἡ διατριβὴ αὐτόθι, ὅποτε
 ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις
 ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθνηκεν, ἀντιπαρα-
 βάλλοντι τὰ ἔμμαντοῦ πάθη πρὸς τὰ ἐκείνων—ὡς ἐγὼ οἶμαι,
 οὐκ ἂν ἀηδὲς εἴη—καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα
 καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός
 ἐστὶν καὶ τίς οἶεται μὲν, ἔστιν δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις,
 ὦ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα
 τὴν πολλὴν στρατιὰν ἢ Ὀδυσσεά ἢ Σίσυφον ἢ ἄλλους
 μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς ἐκεῖ

ἄγω: to lead, bring, carry, convey, 9

ἄ-δικος, -ον: unjust, wrong, 5

ἀ-ηδής, -ές: unpleasant, disagreeable, 2

Αἴας, -αντος, ὁ: Ajax

ἀντι-παρα-βάλλω: compare (acc) to (acc),
 compare, place over and against

αὐτό-θι: there, in that very spot

γυνή, γυναικός ἡ: woman, wife, 2

δέχομαι: to accept, take, receive, 3

δι-άγω: to live, pass time, keep on (+ pple)

δια-τριβή, ἡ: pastime; pursuit, 3

ἐκεῖ: there, in that place, 7

ἐν-τυγχάνω: to chance upon, meet (dat.), 3

ἐρευνάω: to seek for, search for, track, 2

b1 ἔμοι-γε καὶ αὐτῷ: dat. of reference (point
 of view), καὶ is adverbial, and intensive
 αὐτῷ modifies ἔμοιγε

ἂν εἴη: *would...*; potential opt. εἰμί

ὅποτε ἐντύχοιμι...: *whenever I should...*;

otherwise a past general temporal clause
 with aor. opt. (translate as simple past) but
 here equiv. to a protasis in a fut. less vivid:
 'if ever I should...'

2 τῷ Τελαμῶνος: (son) of Telamon; gen. in
 the attributive position

εἴ τις ἄλλος: i.e. whosoever else

3 τέθνηκεν: 3s pf. ἀποθνήσκω

ἀντιπαραβάλλοντι: pple agrees with dat.
 ἔμοι-γε

4 πρὸς τὰ ἐκείνων (πάθη): ellipsis, πάθε-α
 ὡς ἐγὼ οἶμαι: parenthetical

5 οὐκ ἂν ἀηδὲς εἴη: *it would...* impersonal

potential opt.; ἀηδὲς is neut. nom. pred.

καὶ δὴ: *and indeed*; 'and above all,' setting
 up a climax (S2847); compare καὶ δὴ καὶ,
 'and in particular' ('and indeed also')

θαυμαστός, -ή, -όν: wonderful, marvelous

κρίσις, -εως, ἡ: judgment, decision

μέγιστος, -η, -ον: greatest, most important, 7

μυρίος, -η, -ον: countless, infinite, vast, 2

Ὀδυσσεύς, ὁ: Odysseus

ὅποτε: when, at what time 1

πάθος, -εος, τό: experience, suffering, 2

παλαιός, -ά, -όν: old, aged, ancient, 2

Παλαμῆδης, ὁ: Palamedes

πόσος, -α, -ον: how much, many or great, 4

Σίσυφος, ὁ: Sisyphus

στρατιά, ἡ: army

Τελαμών, Τελαμῶνος, ὁ: Telamon

Τροία, ἡ: Troy, 2

τὸ μέγιστον (ἐστίν) διάγειν: *the greatest
 thing (is) to...*

τοὺς ἐκεῖ: *those...*; adv. in the attributive
 position; obj. of pple

ἐξετάζοντα, ἐρευνῶντα complementary
 pples of διάγειν ('keep on/pass time' +
 pple) modifying the missing acc. subj. ἐμέ

6 τοὺς ἐνταῦθα: *those...*; attributive position
 τίς... τίς...: ind. questions governed by both
 pples above

7 τίς οἶεται μὲν (σοφός εἶναι), ἔστιν δ' οὐ
 (σοφός): ellipsis

ἐπὶ πόσῳ... ἂν δέξαιτο: *for how much...*
would...?; a repeated question from 41a6-7

8 ἐξετάσαι: *to...*; aor. inf.

τὸν... ἀγαγόντα: *the one...*; aor. pple ἄγω
 i.e. Agamemnon

ἐπὶ: *against...*

c2 (ἐ)άν τις εἴποι: *if one might mention*;

crasis, parenthetical

καὶ... καὶ: *both...and*; appositive to μυρίους

οἷς: *with whom*; relative, dat. of association

διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἴη
 εὐδαιμονίας; πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ
 ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ 5
 τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ
 γε τὰ λεγόμενα ἀληθῆ.

ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι
 πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι
 οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευ- d
 τήσαντι, οὐδὲ ἀμελεῖται ὑπὸ θεῶν τὰ τούτου πράγματα·

ἀ-θάνατος, -ον: undying, immortal, 2

ἀ-μελέω: have no concern for, neglect (gen) 4

ἀ-μήχανος, -ον: impossible, inconceivable

δή-που: perhaps, I suppose, surely, 8

δια-λέγομαι: to converse with, discuss, 8

δια-νοέομαι: to think, consider, 2

ἐκεῖ: there, in that place, 7

ἔνεκα: for the sake of, for (+gen.), 5

ἐνθάδε: hither, here; thither, there, 5

εὐ-δαιμονία, ἡ: happiness, good fortune, 2

εὐ-δαίμων, -ον: happy, fortunate, blessed, 2

εὐ-έλπις, -ιδος, ὁ, ἡ: hopeful, cheerful

ζάω: to live, 9

λοιπός, -ή, -όν: remaining, the rest,

πάντως: entirely, absolutely 4

σύν-εimi: to be with, associate with (dat.), 6

τελευτάω: to end, complete, finish; die, 5

χρή: it is necessary, fitting; must, ought, 6

3 ἀμήχανον ἂν εἴη εὐδαιμονίας: *it would be an inconceivable (amount) of happiness; impersonal with partitive gen.*

4 οὐ δήπου: *surely...not; 'not...I suppose,' as on early occasions, expressing surprise or incredulity*

τούτου γε ἔνεκα: *i.e. philosophical conversations outlined in c3 above*

οἱ ἐκεῖ: *those...; adv. in attributive position*

5 τά...ἄλλα: *in other respects; acc. respect εἰσιν: 3p εἰμί*

6 τῶν ἐνθάδε: *those...; gen. of comparison, as above, adv. in the attributive position*

τὸν λοιπὸν χρόνον: *for...; i.e. the future, acc. of duration*

εἴπερ γε: *if really indeed...*

7 τὰ λεγόμενα (ἐστίν): *the things...; neut. substantive, supply verb*

8 καί: *also; adv. with ὑμᾶς*

ὑμᾶς...εἶναι...καὶ...διανοεῖσθαι: *that...; ind. disc. governed by χρή; διανοεῖσθαι governs a double acc. (obj. and pred.)*

9 πρὸς: *in regard to...*

ἔν τι τοῦτο: *neut. εἷς; first of double acc.*

ὅτι...ἔστιν: *(namely) that there is...*

d1 οὐκ...οὐδὲν οὔτε...οὔτε: *not...any... either...or...; the series of negatives adds emphasis that is difficult to replicate*

ἀνδρὶ ἀγαθῷ: *dat. interest*

2 ὑπὸ θεῶν: *by...; expressing agency*

τὰ τούτου πράγματα: *i.e. of a good man, nom. subj.*

οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι
 δῆλόν ἐστι τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πρα-
 γμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν ⁵
 τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς
 κατηγοροῖς οὐ πάνυ χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ
 κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἰόμενοι βλάπτειν·
 τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. τοσόνδε μέντοι αὐτῶν ⁶
 δέομαι· τοὺς ὑεῖς μου, ἐπειδὴν ἡβήσωσι, τιμωρήσασθε, ὦ
 ἄνδρες, ταῦτά ταῦτα λυποῦντες ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν
 ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπι-

ἀπ-αλλάττω: to set free, release from, 5
 ἀπο-τρέπω: to turn away, avert, deter, 2
 ἀπό: from, away from (+ gen.), 6
 αὐτομάτον, τό: mere chance; on its own, 2
 βελτίων, -ον (-ονος): better, 8
 βλάπτω: to harm, hurt, 7
 δῆλος, -η, -ον: clear, evident, 8
 διάνοια, ἡ: thought, intention, purpose
 ἐπειδάν: whenever, 5
 ἡβᾶω: to grow up, attain puberty; be young
 καί-τοι: and yet, and indeed, and further, 7

3 τὰ ἐμὰ (πράγματα): *my own affairs*
 ἀπὸ τοῦ αὐτομάτου: *by chance, on their own*; an idiom
 γέγονεν: pf. γίγνομαι
 4 ὅτι...βέλτιον ἦν: (*namely*) *that it...*; in apposition to τοῦτο
 τεθνάναι: inf. pf. ἀποθνήσκω; denoting a state rather than activity: 'to be Xed'
 ἀπηλλάχθαι: pf. pass. with gen. of separation
 5 καί: *in fact, actually*; adv.
 6 τοῖς καταψηφισαμένοις μου: *at those...*; verbs of feeling often govern a dat. of cause
 7 ταύτῃ τῇ διανοίᾳ: *with...*; dat. of cause in contrast with οἰόμενοι βλάπτειν
 8 οἰόμενοι βλάπτειν (ἐμέ): *by...*; ppl. is cause in sense; add obj.
 εἰ τοῦτο αὐτοῖς...μέμφεσθαι: *to...*; logical subject inf. governing an acc. and dat.; τοῦτο refers to οἰόμενοι βλάπτειν (ἐμέ)

κατα-ψηφίζομαι: to vote against (gen.), 8
 λυπέω: cause pain or grief; *mid.* grieve, 3
 μέφομαι: to blame (acc) on (dat), blame οὐδαμοῦ: nowhere, in no way, 3
 πρότερος, -α, -ον: previous, earlier, 4
 σημεῖον, τό: sign, 3
 τιμωρέω: to avenge, exact vengeance, 5
 τοσόσδε, -ῆδε, -όνδε: so great, much, many
 υἱός (ύός), -οῦ ὁ: son, 8
 χαλεπαίνω: be difficult, sore, angry at (dat)

ἄξιον (ἐστίν): (*it is*)...; impersonal
 τοσόνδε: *this much*; i.e. what follows
 αὐτῶν: *from...*; abl. of source, i.e. those who voted against him
 2 ἐπειδάν ἡβήσωσι: general temporal clause, 3p aor. subj.
 τιμωρήσασθε: aor. imperative
 3 τ(ᾶ) αὐτά ταῦτα: *these same pains*; inner acc., αὐτός in the attributive position means 'same'
 ἅπερ...: relative and inner acc. of ἐλύπουν
 ἐλύπουν: *would..., used to...*; customary impf.
 ἐὰν...δοκῶσιν: *if...*; 3p subj. in the equiv. of a fut. more vivid with the apodosis replaced by an imperative
 4 ἢ...ἢ...: *either...or...*; gen. obj. of the inf. του: *something*; τινος, neut. gen. sg. τις πρότερον...ἢ: *before, earlier than...*; i.e. in preference to...; comparative adv.

μελείσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες, 5
 ὀνειδίζετε αὐτοῖς ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν
 δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν
 ταῦτα ποιήτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός 42
 τε καὶ οἱ υἱεῖς. ἀλλὰ γὰρ ἤδη ὦρα ἀπιέναι, ἐμοὶ μὲν
 ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν
 ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἀδελον παντὶ πλὴν ἢ
 τῷ θεῷ.

5

ἄ-δηλος, -ον: unclear, unknown, obscure
 ἀμείνων, -ον (-ονος): better, 6
 ἀπ-έρχομαι: to go away, depart, 5
 βιόω: to live, 2
 ὀνειδίζω: to object, reproach, rebuke (dat), 5

ὁπότερος, -α, -ον: which (of two)
 πλὴν: except, but (gen.), 3
 υἱός (υἱός), -οῦ ὁ: son, 8
 ὦρα, ἡ: season, time, period of time

5 ἐὰν δοκῶσιν: *if...*; i.e. the sons, as before, equiv. of a fut. more vivid with the fut. apodosis replaced by an imperative
 τι: *something*; i.e. worth something, something important or worthwhile; again the contrast between being and seeming
 μηδὲν ὄντες: (*while*)...; pple εἰμί concessive in sense; i.e. worth nothing, nothing important

6 ὥσπερ ἐγὼ (ὀνειδίζω) ὑμῖν: as often in clauses of comparison, the repeated verb is omitted

ὅτι: *because...*

ὧν δεῖ: *what...*; '(those things) which,' (τούτων) ὧν; the missing antecedent is gen. obj. of ἐπιμελοῦνται while the relative is gen. obj. of the missing inf. ἐπιμελεῖσθαι in the relative clause

7 τι: see note for e5 above

ὄντες οὐδενὸς ἄξιοι: (*while*)...; concessive

pple, see note for e5

ἐὰν ποιήτε,... πεπονθὼς ἔσομαι: *if...*; fut. more vivid (εἰ subj., fut. pf.)

a1 πεπονθὼς ἔσομαι: *I will have...*; periphrastic fut. pf. act., πάσχω (pf. act. pple + fut. εἰμί) (S600)

ὑπ(ὸ) ὑμῶν: *by...*, *at the hands of...*; expressing agency

αὐτός: *I myself*; note that the subject is 1p while the verb is 1s, as if the sons are an afterthought: 'and my sons as well'

2 ἀλλὰ γάρ: *but since...*; anticipatory γάρ

ὦρα (ἐστίν): (*it is*)...; impersonal

ἐμοὶ μὲν... ὑμῖν δ: *for...*; both dat. interest, both participles are fut. expressing purpose

4 ἐπὶ ἄμεινον πρᾶγμα: *to a better situation, to better circumstances, to a better lot*

ἀδελον (ἐστίν): *it is...*; impersonal

παντὶ: i.e. to people

πλὴν ἢ: *except*; ἢ adds nothing to the sense

Greek Text

For Classroom Use

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ

ὅ τι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν 17a
ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν
ὀλίγου ἐμαυτοῦ ἐπελαθόμην, οὕτω πιθανῶς ἔλεγον. καίτοι
ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. μάλιστα δὲ
αὐτῶν ἐν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο, τοῦτο ἐν ᾧ 5
ἔλεγον ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε
ὡς δεινοῦ ὄντος λέγειν. τὸ γὰρ μὴ αἰσχυνθῆναι ὅτι αὐτίκα b
ὑπ' ἐμοῦ ἐξελεγχθήσονται ἔργῳ, ἐπειδὰν μηδ' ὅπωςτιοῦν
φαίνωμαι δεινὸς λέγειν, τοῦτό μοι ἔδοξεν αὐτῶν ἀναισχυν-
τότατον εἶναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὗτοι λέγειν τὸν
τὰληθῆ λέγοντα· εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοίην ἂν 5,
ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ. οὗτοι μὲν οὖν, ὥσπερ
ἐγὼ λέγω, ἥ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν, ὑμεῖς δέ μου ἀκού-
σεσθε πᾶσαν τὴν ἀλήθειαν—οὐ μέντοι μὰ Δία, ὦ ἄνδρες
Ἀθηναῖοι, κεκαλλιπημένους γε λόγους, ὥσπερ οἱ τούτων,
ῥήμασί τε καὶ ὀνόμασιν οὐδὲ κεκοσμημένους, ἀλλ' ἀκού- c
σεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασιν—πιστεύω
γὰρ δίκαια εἶναι ἃ λέγω—καὶ μηδεὶς ὑμῶν προσδοκησάτω
ἄλλως· οὐδὲ γὰρ ἂν δήπου πρέποι, ὦ ἄνδρες, τῇδε τῇ
ἡλικίᾳ ὥσπερ μειρακίῳ πλάττοντι λόγους εἰς ὑμᾶς εἰσιέναι. 5
καὶ μέντοι καὶ πάννυ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο ὑμῶν δέομαι

καὶ παρίεμαι· ἐὰν διὰ τῶν αὐτῶν λόγων ἀκούητέ μου ἀπο-
 λογουμένου δι' ὧν περ εἴωθα λέγειν καὶ ἐν ἀγορᾷ ἐπὶ τῶν
 τραπεζῶν, ἵνα ὑμῶν πολλοὶ ἀκηκόασι, καὶ ἄλλοθι, μήτε
 θαυμάζειν μήτε θορυβεῖν τούτου ἕνεκα. ἔχει γὰρ οὕτωςί. d
 νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἔτη γεγονὼς
 ἑβδομήκοντα· ἀτεχνῶς οὖν ξένως ἔχω τῆς ἐνθάδε λέξεως.
 ὥσπερ οὖν ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὢν, συνεγιγνώ-
 σκετε δήπου ἄν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ 5
 ἔλεγον ἐν οἷσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν τοῦτο ὑμῶν 18
 δέομαι δίκαιον, ὥς γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως
 εἶναι—ἴσως μὲν γὰρ χείρων, ἴσως δὲ βελτίων ἂν εἴη—αὐτὸ
 δὲ τοῦτο σκοπεῖν καὶ τούτῳ τὸν νοῦν προσέχειν, εἰ δίκαια
 λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη ἀρετή, ῥήτορος δὲ 5
 τὰ ληθῇ λέγειν.

πρῶτον μὲν οὖν δίκαιός εἰμι ἀπολογήσασθαι, ὦ ἄνδρες
 Ἀθηναῖοι, πρὸς τὰ πρῶτά μου ψευδῇ κατηγορημένα καὶ τοὺς
 πρῶτους κατηγοροὺς, ἔπειτα δὲ πρὸς τὰ ὕστερον καὶ τοὺς
 ὑστέρους. ἐμοῦ γὰρ πολλοὶ κατήγοροι γεγόνασιν πρὸς ὑμᾶς b
 καὶ πάσαι πολλὰ ἤδη ἔτη καὶ οὐδὲν ἀληθὲς λέγοντες, οὓς
 ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καί περ ὄντας
 καὶ τούτους δεινούς· ἀλλ' ἐκεῖνοι δεινότεροι, ὦ ἄνδρες, οἱ
 ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν 5
 τε καὶ κατηγοροῦν ἐμοῦ μᾶλλον οὐδὲν ἀληθές, ὥς ἔστιν τις
 Σωκράτης σοφὸς ἀνὴρ, τά τε μετέωρα φροντιστὴς καὶ τὰ
 ὑπὸ γῆς πάντα ἀνεξηγηκὼς καὶ τὸν ἥττω λόγον κρείττω
 ποιῶν. οὗτοι, ὦ ἄνδρες Ἀθηναῖοι, <οἱ> ταύτην τὴν φήμην c
 κατασκεδάσαντες, οἱ δεινοὶ εἰσὶν μοι κατήγοροι· οἱ γὰρ
 ἀκούοντες ἡγοῦνται τοὺς ταῦτα ζητοῦντας οὐδὲ θεοὺς νομίζουσιν.
 ἔπειτά εἰσιν οὗτοι οἱ κατήγοροι πολλοὶ καὶ πολλὸν χρόνον

ἤδη κατηγορηκότες, ἔτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες 5
 πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε, παῖδες ὄντες ἔνιοι
 ὑμῶν καὶ μειράκια, ἀτεχνῶς ἐρήμην κατηγοροῦντες ἀπολο-
 γουμένου οὐδενός. ὁ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ d
 ὀνόματα οἷόν τε αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἴ τις
 κωμωδοποιὸς τυγχάνει ὦν. ὅσοι δὲ φθόνῳ καὶ διαβολῇ
 χρώμενοι ὑμᾶς ἀνέπειθον—οἱ δὲ καὶ αὐτοὶ πεπεισμένοι
 ἄλλους πείθοντες—οὗτοι πάντες ἀπορώτατοί εἰσιν· οὐδὲ γὰρ
 ἀναβιβάσασθαι οἷόν τ' ἐστὶν αὐτῶν ἐνταυθοῖ οὐδ' ἐλέγξει 5
 οὐδένα, ἀλλ' ἀνάγκη ἀτεχνῶς ὥσπερ σκριαμαχεῖν ἀπολογού-
 μενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινομένου. ἀξιώσατε
 οὖν καὶ ὑμεῖς, ὥσπερ ἐγὼ λέγω, διττοὺς μου τοὺς κατηγοροὺς
 γεγονέναι, ἐτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἐτέρους δὲ
 τοὺς πάλαι οὖς ἐγὼ λέγω, καὶ οἰήθητε δεῖν πρὸς ἐκείνους e
 πρῶτόν με ἀπολογήσασθαι· καὶ γὰρ ὑμεῖς ἐκείνων πρότερον
 ἠκούσατε κατηγορούντων καὶ πολὺ μᾶλλον ἢ τῶνδε τῶν
 ὕστερον.

εἰεν· ἀπολογητέον δὴ, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἐπιχειρη-
 τέον ὑμῶν ἐξελέσθαι τὴν διαβολὴν ἣν ὑμεῖς ἐν πολλῷ χρόνῳ 19
 ἔσχετε ταύτην ἐν οὕτως ὀλίγῳ χρόνῳ. βουλοίμην μὲν οὖν
 ἂν τοῦτο οὕτως γενέσθαι, εἴ τι ἄμεινον καὶ ὑμῖν καὶ ἐμοί,
 καὶ πλεόν τί με ποιῆσαι ἀπολογούμενον· οἶμαι δὲ αὐτὸ
 χαλεπὸν εἶναι, καὶ οὐ πάνυ με λανθάνει οἷόν ἐστιν. ὅμως 5
 τοῦτο μὲν ἵτω ὅπῃ τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ
 ἀπολογητέον.

ἀναλάβωμεν οὖν ἐξ ἀρχῆς τίς ἡ κατηγορία ἐστὶν ἐξ ἧς
 ἡ ἐμὴ διαβολὴ γέγονεν, ἥ δὴ καὶ πιστεύων Μέλητος με ἐγρά- b
 ψατο τὴν γραφὴν ταύτην. εἰεν· τί δὴ λέγοντες διέβαλλον
 οἱ διαβάλλοντες; ὥσπερ οὖν κατηγορῶν τὴν ἀντωμοσίαν
 δεῖ ἀναγνῶναι αὐτῶν· “Σωκράτης ἀδικεῖ καὶ περιεργάζεται
 ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἥττω λόγον κρείττω 5

ποιῶν καὶ ἄλλους ταῦτὰ ταῦτα διδάσκων.” τοιαύτη τίς ἐστίν· c
 ταῦτα γὰρ ἐωρᾶτε καὶ αὐτοὶ ἐν τῇ Ἀριστοφάνους κωμῳδίᾳ,
 Σωκράτη τινὰ ἐκεῖ περιφερόμενον, φάσκοντά τε ἀεροβατεῖν
 καὶ ἄλλην πολλὴν φλυαρίαν φλυαροῦντα, ὧν ἐγὼ οὐδὲν οὔτε
 μέγα οὔτε μικρὸν περὶ ἐπαῖω. καὶ οὐχ ὥς ἀτιμάζων λέγω 5
 τὴν τοιαύτην ἐπιστήμην, εἴ τις περὶ τῶν τοιούτων σοφός
 ἐστίν—μή πως ἐγὼ ὑπὸ Μελήτου τοσαύτας δίκας φεύγοιμι—
 ἀλλὰ γὰρ ἐμοὶ τούτων, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν μέτεστιν.
 μάρτυρας δὲ αὖ ὑμῶν τοὺς πολλοὺς παρέχομαι, καὶ ἀξιῶ d
 ὑμᾶς ἀλλήλους διδάσκειν τε καὶ φράζειν, ὅσοι ἐμοῦ πώποτε
 ἀκηκόατε διαλεγόμενου—πολλοὶ δὲ ὑμῶν οἱ τοιοῦτοί εἰσιν—
 φράζετε οἷον ἀλλήλοις εἰ πώποτε ἢ μικρὸν ἢ μέγα ἤκουσέ
 τις ὑμῶν ἐμοῦ περὶ τῶν τοιούτων διαλεγόμενου, καὶ ἐκ 5
 τούτου γνῶσεσθε ὅτι τοιαῦτ’ ἐστὶ καὶ τᾶλλα περὶ ἐμοῦ ἃ οἱ
 πολλοὶ λέγουσιν.

ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστίν, οὐδέ γ’ εἴ τις
 ἀκηκόατε ὥς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους καὶ χρήματα
 πράττομαι, οὐδὲ τοῦτο ἀληθές. ἐπεὶ καὶ τοῦτό γέ μοι δοκεῖ e
 καλὸν εἶναι, εἴ τις οἷός τ’ εἴη παιδεύειν ἀνθρώπους ὥσπερ
 Γοργίας τε ὁ Λεοντῖνος καὶ Πρόδικος ὁ Κείος καὶ Ἰππίας ὁ
 Ἡλείος. τούτων γὰρ ἕκαστος, ὦ ἄνδρες, οἷός τ’ ἐστὶν ἰὼν
 εἰς ἐκάστην τῶν πόλεων τοὺς νέους—οἷς ἕξεσσι τῶν ἑαυτῶν 5
 πολιτῶν προῖκα συνεῖναι ᾧ ἂν βούλωνται—τούτους πείθουσι
 τὰς ἐκείνων συνουσίας ἀπολιπόντας σφίσιν συνεῖναι χρή- 20
 ματα διδόντας καὶ χάριν προσειδέναι. ἐπεὶ καὶ ἄλλος ἀνὴρ
 ἐστὶ Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἠσθόμην ἐπιδημοῦντα·
 ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεκε χρήματα σοφισταῖς

πλείω ἢ σύμπαντες οἱ ἄλλοι, Καλλία τῷ Ἱππονίκου· τοῦτον 5
οὖν ἀνηρόμην—ἐστὸν γὰρ αὐτῷ δύο ὑεῖ—“ὦ Καλλία,” ἦν
δ’ ἐγώ, “εἰ μὲν σου τῷ ὑεῖ πῶλῳ ἢ μόσχῳ ἐγενέσθην,
εἵχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν καὶ μισθώσασθαι ὃς
ἐμελλεν αὐτῷ καλῶ τε καὶ ἀγαθῶ ποιήσῃν τὴν προσήκουσαν b
ἀρετήν, ἦν δ’ ἂν οὗτος ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν·
νῦν δ’ ἐπειδὴ ἀνθρώπῳ ἐστὸν, τίνα αὐτοῖν ἐν νῷ ἔχεις
ἐπιστάτην λαβεῖν; τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης
τε καὶ πολιτικῆς, ἐπιστήμων ἐστίν; οἶμαι γάρ σε ἐσκέφθαι 5
διὰ τὴν τῶν ὑέων κτήσιν. ἔστιν τις,” ἔφην ἐγώ, “ἢ οὐ;”
“πάνυ γε,” ἦ δ’ ὅς. “τίς,” ἦν δ’ ἐγώ, “καὶ ποδαπός, καὶ
πόσου διδάσκει;” “Εὐῆνος,” ἔφη, “ὦ Σώκρατες, Πάριος,
πέντε μνῶν.” καὶ ἐγὼ τὸν Εὐῆνον ἐμακάρισα εἰ ὥς ἀληθῶς
ἔχοι ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει. ἐγὼ c
γοῦν καὶ αὐτὸς ἐκαλλυνόμεν τε καὶ ἡβρυνόμεν ἂν εἰ ἡπιστάμην
ταῦτα· ἀλλ’ οὐ γὰρ ἐπίσταμαι, ὦ ἄνδρες Ἀθηναῖοι.

ὑπολάβοι ἂν οὖν τις ὑμῶν ἴσως· “ἀλλ’, ὦ Σώκρατες,
τὸ σὸν τί ἐστὶ πρᾶγμα; πόθεν αἱ διαβολαὶ σοι αὐταὶ γεγό- 5
νασιν; οὐ γὰρ δήπου σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον
πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν,
εἰ μὴ τι ἔπραττες ἄλλοιον ἢ οἱ πολλοί. λέγε οὖν ἡμῖν τί
ἐστίν, ἵνα μὴ ἡμεῖς περὶ σοῦ αὐτοσχεδιάζωμεν”. ταντί μοι d
δοκεῖ δίκαια λέγειν ὁ λέγων, καὶ γὰρ ὑμῖν πειράσομαι ἀπο-
δείξαι τί ποτ’ ἐστὶν τοῦτο ὃ ἐμοὶ πεποιήκεν τό τε ὄνομα
καὶ τὴν διαβολήν. ἀκούετε δῆ. καὶ ἴσως μὲν δόξω τισὶν
ὑμῶν παῖξιν· εἰ μὲντοι ἴστε, πᾶσαν ὑμῖν τὴν ἀλήθειαν 5
ἐρῶ. ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, δι’ οὐδὲν ἄλλ’ ἢ διὰ
σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα. ποίαν δῆ σοφίαν
ταύτην; ἥπερ ἐστὶν ἴσως ἀνθρωπίνη σοφία· τῷ ὄντι γὰρ
κινδυνεύω ταύτην εἶναι σοφός. οὗτοι δὲ τάχ’ ἄν, οὓς ἄρτι

ἔλεγον, μείζω τινὰ ἢ κατ' ἄνθρωπον σοφίαν σοφοὶ εἶεν, ἢ e
 οὐκ ἔχω τί λέγω· οὐ γὰρ δὴ ἔγωγε αὐτὴν ἐπίσταμαι, ἀλλ'
 ὅστις φησὶ ψεύδεται τε καὶ ἐπὶ διαβολῇ τῇ ἐμῇ λέγει. καί
 μοι, ὦ ἄνδρες Ἀθηναῖοι, μὴ θορυβήσητε, μηδ' εἰ δόξω τι
 ὑμῖν μέγα λέγειν· οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον ὃν ἂν λέγω, 5
 ἀλλ' εἰς ἀξιώχρεων ὑμῖν τὸν λέγοντα ἀνοίσω. τῆς γὰρ
 ἐμῆς, εἰ δὴ τίς ἐστιν σοφία καὶ οἷα, μάρτυρα ὑμῖν παρέξομαι
 τὸν θεὸν τὸν ἐν Δελφοῖς. Χαιρεφῶντα γὰρ ἵστε που. οὗτος
 ἐμός τε ἐταῖρος ἦν ἐκ νέου καὶ ὑμῶν τῷ πλήθει ἐταῖρός τε 21
 καὶ συνέφυγε τὴν φυγὴν ταύτην καὶ μεθ' ὑμῶν κατήλθε.
 καὶ ἵστε δὴ οἷος ἦν Χαιρεφῶν, ὡς σφοδρὸς ἐφ' ὃ τι ὀρμήσειεν.
 καὶ δὴ ποτε καὶ εἰς Δελφοὺς ἐλθὼν ἐτόλμησε τοῦτο μαντεύ-
 σασθαι—καί, ὅπερ λέγω, μὴ θορυβεῖτε, ὦ ἄνδρες—ἤρετο γὰρ 5
 δὴ εἴ τις ἐμοῦ εἴη σοφώτερος. ἀνείλεν οὖν ἡ Πυθία μηδένα
 σοφώτερον εἶναι. καὶ τούτων πέρι ὁ ἀδελφὸς ὑμῖν αὐτοῦ
 οὕτοσί μαρτυρήσει, ἐπειδὴ ἐκεῖνος τετελεύτηκεν.

σκέψασθε δὴ ὧν ἔνεκα ταῦτα λέγω· μέλλω γὰρ ὑμᾶς διδά- b
 ξειν ὅθεν μοι ἡ διαβολὴ γέγονεν. ταῦτα γὰρ ἐγὼ ἀκούσας
 ἐνεθυμούμην οὕτως· “τί ποτε λέγει ὁ θεός, καὶ τί ποτε
 αἰνίττεται; ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν σύνοιδα
 ἐμαυτῷ σοφὸς ὦν· τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώ- 5
 τατον εἶναι οὐ γὰρ δήπου ψεύδεται γε· οὐ γὰρ θέμις
 αὐτῷ.” καὶ πολὺν μὲν χρόνον ἠπόρουν τί ποτε λέγει·
 ἔπειτα μόγισ πάνν ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινὰ ἐτραπό-
 μην. ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, ὡς
 ἐνταῦθα εἶπερ που ἐλέγξων τὸ μαντεῖον καὶ ἀποφανῶν τῷ c
 χρησμῷ ὅτι “οὕτοσί ἐμοῦ σοφώτερός ἐστι, σὺ δ' ἐμὲ ἔφησθα.”
 διασκοπῶν οὖν τοῦτον—ὀνόματι γὰρ οὐδὲν δέομαι λέγειν,
 ἦν δέ τις τῶν πολιτικῶν πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτόν τι

ἔπαθον, ὦ ἄνδρες Ἀθηναῖοι, καὶ διαλεγόμενος αὐτῷ—ἔδοξέ 5
 μοι οὗτος ὁ ἀνὴρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς
 ἀνθρώποις καὶ μάλιστα ἑαυτῷ, εἶναι δ' οὐ· κᾷπειτα ἐπειρώ-
 μην αὐτῷ δεικνύναι ὅτι οἶοιτο μὲν εἶναι σοφός, εἶη δ' οὐ.
 ἐντεύθεν οὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων· d
 πρὸς ἑμαυτὸν δ' οὖν ἀπιὼν ἐλογιζόμην ὅτι τούτου μὲν τοῦ
 ἀνθρώπου ἐγὼ σοφώτερός εἰμι· κινδυνεύει μὲν γὰρ ἡμῶν
 οὐδέτερος οὐδὲν καλὸν κάγαθὸν εἰδέναι, ἀλλ' οὗτος μὲν
 οἶεται τι εἰδέναι οὐκ εἰδώς, ἐγὼ δέ, ὥσπερ οὖν οὐκ οἶδα, 5
 οὐδὲ οἶομαι· ἔοικα γοῦν τούτου γε σμικρῷ τινι αὐτῷ τούτῳ
 σοφώτερος εἶναι, ὅτι ἂ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι. ἐντεύθεν
 ἐπ' ἄλλον ἦα τῶν ἐκείνου δοκούντων σοφωτέρων εἶναι καί
 μοι ταῦτά ταῦτα ἔδοξε, καὶ ἐνταῦθα κάκείνω καὶ ἄλλοις e
 πολλοῖς ἀπηχθόμην.

μετὰ ταῦτ' οὖν ἤδη ἐφεξῆς ἦα, αἰσθανόμενος μὲν [καὶ]
 λυπούμενος καὶ δεδιώς ὅτι ἀπηχθανόμην, ὅμως δὲ ἀναγκαῖον
 ἐδόκει εἶναι τὸ τοῦ θεοῦ περὶ πλείστου ποιεῖσθαι—ἰτέον 5
 οὖν, σκοποῦντι τὸν χρησμὸν τί λέγει, ἐπὶ ἅπαντας τοὺς τι
 δοκούντας εἰδέναι. καὶ νῆ τὸν κύνα, ὦ ἄνδρες Ἀθηναῖοι— 22
 δεῖ γὰρ πρὸς ὑμᾶς τάληθῇ λέγειν—ἡ μὴν ἐγὼ ἔπαθόν τι
 τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες ἔδοξάν μοι ὀλίγου
 δεῖν τοῦ πλείστου ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν,
 ἄλλοι δὲ δοκούντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες 5
 πρὸς τὸ φρονίμως ἔχειν. δεῖ δὴ ὑμῖν τὴν ἐμὴν πλάνην
 ἐπιδείξαι ὥσπερ πόρους τινὰς πονοῦντος ἵνα μοι καὶ ἀν-
 ἔλεγκτος ἢ μαντεία γένοιτο. μετὰ γὰρ τοὺς πολιτικούς ἦα
 ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγωδιῶν καὶ τοὺς τῶν
 διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπ' αὐτοφώρῳ b
 καταληψόμενος ἑμαυτὸν ἀμαθέστερον ἐκείνων ὄντα. ἀνα-
 λαμβάνων οὖν αὐτῶν τὰ ποιήματα ἃ μοι ἐδόκει μάλιστα
 πεπραγματεῦσθαι αὐτοῖς, διηρώτων ἂν αὐτοὺς τί λέγοιεν,

ἴν' ἅμα τι καὶ μαυθάνοιμι παρ' αὐτῶν. αἰσχύνομαι οὖν 5
 ὑμῖν εἰπεῖν, ὦ ἄνδρες, τὰληθῆ· ὅμως δὲ ῥητέον. ὥς ἔπος
 γὰρ εἰπεῖν ὀλίγου αὐτῶν ἅπαντες οἱ παρόντες ἂν βέλτιον
 ἔλεγον περὶ ὧν αὐτοὶ ἐπεποιήκεσαν. ἔγνω οὖν αὖ καὶ
 περὶ τῶν ποιητῶν ἐν ὀλίγῳ τοῦτο, ὅτι οὐ σοφία ποιοῖεν
 ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ καὶ ἐνθουσιάζοντες ὥσπερ οἱ c
 θεομάντεις καὶ οἱ χρησμοῦδοί· καὶ γὰρ οὗτοι λέγουσι μὲν
 πολλὰ καὶ καλά, ἴσασιν δὲ οὐδὲν ὧν λέγουσι. τοιοῦτόν
 τί μοι ἐφάνησαν πάθος καὶ οἱ ποιηταὶ πεπονθότες, καὶ
 ἅμα ἡσθόμην αὐτῶν διὰ τὴν ποίησιν οἰομένων καὶ τᾶλλα 5
 σοφωτάτων εἶναι ἀνθρώπων ἃ οὐκ ἦσαν. ἀπῆα οὖν καὶ
 ἐντεῦθεν τῷ αὐτῷ οἰόμενος περιγεγονέναι ὥπερ καὶ τῶν
 πολιτικῶν.

τελευτῶν οὖν ἐπὶ τοὺς χειροτέχνους ἦα· ἐμαυτῷ γὰρ
 συνήδη οὐδὲν ἐπισταμένῳ ὥς ἔπος εἰπεῖν, τούτους δὲ γ' ἥδη d
 ὅτι εὐρήσοιμι πολλὰ καὶ καλά ἐπισταμένους. καὶ τούτου
 μὲν οὐκ ἐψεύσθην, ἀλλ' ἡπίستانτο ἃ ἐγὼ οὐκ ἡπιστάμην
 καὶ μοι ταύτῃ σοφώτεροι ἦσαν. ἀλλ', ὦ ἄνδρες Ἀθηναῖοι,
 ταῦτόν μοι ἔδοξαν ἔχειν ἀμάρτημα ὅπερ καὶ οἱ ποιηταὶ καὶ 5
 οἱ ἀγαθοὶ δημιουργοί—διὰ τὸ τὴν τέχνην καλῶς ἐξεργά-
 ζεσθαι ἕκαστος ἡξίου καὶ τᾶλλα τὰ μέγιστα σοφώτατος
 εἶναι—καὶ αὐτῶν αὕτη ἢ πλημμέλεια ἐκείνην τὴν σοφίαν
 ἀποκρύπτειν· ὥστε με ἐμαυτὸν ἀνερωτᾶν ὑπὲρ τοῦ χρησμοῦ e
 πότερα δεξαίμην ἂν οὕτως ὥσπερ ἔχω ἔχειν, μήτε τι σοφὸς
 ὢν τὴν ἐκείνων σοφίαν μήτε ἀμαθὴς τὴν ἀμαθίαν, ἢ ἀμ-
 φότερα ἃ ἐκεῖνοι ἔχουσιν ἔχειν. ἀπεκρινάμην οὖν ἐμαυτῷ
 καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοῖ ὥσπερ ἔχω ἔχειν. 5

ἐκ ταυτησὶ δὴ τῆς ἐξετάσεως, ὦ ἄνδρες Ἀθηναῖοι,
 πολλοὶ μὲν ἀπέχθειά μοι γεγόνασι καὶ οἶαι χαλεπώταται 23

καὶ βαρύταται, ὥστε πολλὰς διαβολὰς ἀπ' αὐτῶν γεγονέναι, ὄνομα δὲ τοῦτο λέγεσθαι, σοφὸς εἶναι· οἴονται γάρ με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφὸν ἢ ἢ ἄλλον ἐξελέγξω. τὸ δὲ κινδυνεύει, ὦ ἄνδρες, τῷ ὄντι ὁ θεὸς 5 σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λέγειν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστὶν καὶ οὐδενός. καὶ φαίνεται τοῦτον λέγειν τὸν Σωκράτη, προσκεχρησθαι δὲ τῷ ἐμῷ ὀνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν b <εἰ> εἴποι ὅτι “οὗτος ὑμῶν, ὦ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις ὥσπερ Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἀξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν”. ταῦτ' οὖν ἐγὼ μὲν ἔτι καὶ νῦν περιῶν ζητῶ καὶ ἐρευνῶ κατὰ τὸν θεὸν καὶ τῶν ἀστῶν καὶ 5 ξένων ἂν τινα οἶμαι σοφὸν εἶναι· καὶ ἐπειδάν μοι μὴ δοκῇ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὅτι οὐκ ἔστι σοφός. καὶ ὑπὸ ταύτης τῆς ἀσχολίας οὔτε τι τῶν τῆς πόλεως πρᾶξαί μοι σχολὴ γέγονεν ἀξιὸν λόγου οὔτε τῶν οἰκείων, ἀλλ' ἐν πενίᾳ μυρία εἰμὶ διὰ τὴν τοῦ θεοῦ λατρείαν. c

πρὸς δὲ τούτοις οἱ νέοι μοι ἐπακολουθοῦντες—οἷς μάλιστα σχολή ἐστίν, οἱ τῶν πλουσιωτάτων—αὐτόματοι, χαίρουσιν ἀκούοντες ἐξεταζομένων τῶν ἀνθρώπων, καὶ αὐτοὶ πολλάκις ἐμὲ μιμοῦνται, εἴτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν· 5 κᾶπειτα οἷμαι εὐρίσκουσι πολλὴν ἀφθονίαν οἰομένων μὲν εἰδέναι τι ἀνθρώπων, εἰδόντων δὲ ὀλίγα ἢ οὐδέν. ἐντεῦθεν οὖν οἱ ὑπ' αὐτῶν ἐξεταζόμενοι ἐμοὶ ὀργίζονται, οὐχ αὐτοῖς, καὶ λέγουσιν ὡς Σωκράτης τίς ἐστι μαρώτατος καὶ δια- d φθείρει τοὺς νέους· καὶ ἐπειδάν τις αὐτοὺς ἐρωτᾷ ὅ τι ποιῶν καὶ ὅ τι διδάσκων, ἔχουσι μὲν οὐδὲν εἰπεῖν ἀλλ' ἀγνοοῦσιν,

ἵνα δὲ μὴ δοκῶσιν ἀπορεῖν, τὰ κατὰ πάντων τῶν φιλοσο-
 φούντων πρόχειρα ταῦτα λέγουσιν, ὅτι “τὰ μετέωρα καὶ 5
 τὰ ὑπὸ γῆς” καὶ “θεοὺς μὴ νομίζειν” καὶ “τὸν ἥττω
 λόγον κρείττω ποιεῖν”. τὰ γὰρ ἀληθῆ οἶμαι οὐκ ἂν
 ἐθέλοιεν λέγειν, ὅτι κατάδηλοι γίνονται προσποιούμενοι
 μὲν εἰδέναι, εἰδότες δὲ οὐδέν. ἄτε οὖν οἶμαι φιλότιμοι
 ὄντες καὶ σφοδροὶ καὶ πολλοί, καὶ συντεταμένως καὶ πι- e
 θανῶς λέγοντες περὶ ἐμοῦ, ἐμπεπλήκασιν ὑμῶν τὰ ὦτα καὶ
 πάλαι καὶ σφοδρῶς διαβάλλοντες. ἐκ τούτων καὶ Μέλητος
 μοι ἐπέθετο καὶ Ἄνυτος καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν
 ποιητῶν ἀχθόμενος, Ἄνυτος δὲ ὑπὲρ τῶν δημιουργῶν καὶ 5
 τῶν πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ῥητόρων· ὥστε, ὅπερ 24
 ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμι ἂν εἰ οἶός τ' εἶην ἐγὼ
 ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὀλίγῳ χρόνῳ
 οὕτω πολλὴν γεγонуῖαν. ταῦτ' ἔστιν ὑμῖν, ὦ ἄνδρες Ἀθη-
 ναῖοι, τὰληθῆ, καὶ ὑμᾶς οὔτε μέγα οὔτε μικρὸν ἀποκρυψά- 5
 μενος ἐγὼ λέγω οὐδ' ὑποστειλάμενος. καίτοι οἶδα σχεδὸν
 ὅτι αὐτοῖς τούτοις ἀπεχθάνομαι, ὃ καὶ τεκμήριον ὅτι ἀληθῆ
 λέγω καὶ ὅτι αὕτη ἐστὶν ἡ διαβολὴ ἡ ἐμὴ καὶ τὰ αἷτια
 ταυτὰ ἐστίν. καὶ ἐάντε νῦν ἐάντε αὖθις ζητήσητε ταῦτα, b
 οὕτως εὐρήσετε.

περὶ μὲν οὖν ὧν οἱ πρῶτοί μου κατήγοροι κατηγόρουν
 αὕτη ἔστω ἱκανὴ ἀπολογία πρὸς ὑμᾶς· πρὸς δὲ Μέλητον
 τὸν ἀγαθὸν καὶ φιλόπολιν, ὥς φησι, καὶ τοὺς ὑστέρους 5
 μετὰ ταῦτα πειράσομαι ἀπολογήσασθαι. αὖθις γὰρ δῆ,
 ὥσπερ ἐτέρων τούτων ὄντων κατηγόρων, λάβωμεν αὖ τὴν
 τούτων ἀντωμοσίαν. ἔχει δέ πως ὧδε· Σωκράτη φησὶν

ἀδικεῖν τοὺς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις
νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά. τὸ μὲν δὴ c
ἔγκλημα τοιοῦτόν ἐστιν· τούτου δὲ τοῦ ἐγκλήματος ἐν
ἑκαστον ἐξετάσωμεν.

φησὶ γὰρ δὴ τοὺς νέους ἀδικεῖν με διαφθείροντα. ἐγὼ δέ
γε, ὦ ἄνδρες Ἀθηναῖοι, ἀδικεῖν φημι Μέλητον, ὅτι σπουδῇ 5
χαριεντίζεται, ῥαδίως εἰς ἀγῶνα καθιστὰς ἀνθρώπους, περὶ
πραγμάτων προσποιούμενος σπουδάζειν καὶ κήδεσθαι ὧν οὐδὲν
τούτῳ πώποτε ἐμέλησεν· ὥς δὲ τοῦτο οὕτως ἔχει, πειράσομαι
καὶ ὑμῖν ἐπιδείξαι. καί μοι δεῦρο, ὦ Μέλητε, εἰπέ· ἄλλο τι ἢ
περὶ πλείστου ποιῇ ὅπως ὥς βέλτιστοι οἱ νεώτεροι ἔσονται; d
ἔγωγε.

ἔθι δὴ νυν εἰπέ τούτοις, τίς αὐτοὺς βελτίους ποιεῖ;
δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι. τὸν μὲν γὰρ δια-
φθείροντα ἐξευρών, ὥς φῆς, ἐμέ, εἰσάγεις τουτοισὶ καὶ κατη- 5
γορεῖς· τὸν δὲ δὴ βελτίους ποιοῦντα ἔθι εἰπέ καὶ μήνυσον
αὐτοῖς τίς ἐστιν.—ὁρᾷς, ὦ Μέλητε, ὅτι σιγᾷς καὶ οὐκ
ἔχεις εἰπεῖν; καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανὸν
τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν; ἀλλ'
εἰπέ, ὦγαθέ, τίς αὐτοὺς ἀμείνους ποιεῖ; 10

οἱ νόμοι.

ἀλλ' οὐ τοῦτο ἐρωτῶ, ὦ βέλτιστε, ἀλλὰ τίς ἄνθρωπος, e
ὅστις πρῶτον καὶ αὐτὸ τοῦτο οἶδε, τοὺς νόμους;

οὗτοι, ὦ Σώκρατες, οἱ δικασταί.

πῶς λέγεις, ὦ Μέλητε; οἶδε τοὺς νέους παιδεύειν οἰοί
τέ εἰσι καὶ βελτίους ποιοῦσιν; 5

μάλιστα.

πότερον ἅπαντες, ἢ οἱ μὲν αὐτῶν, οἱ δ' οὐ;

ἅπαντες.

εὖ γε νῆ τὴν Ἥραν λέγεις καὶ πολλὴν ἀφθονίαν τῶν
ὠφελούντων. τί δέ δή; οἱ δὲ ἀκροαταὶ βελτίους ποιοῦσιν 10
ἢ οὐ; 25

καὶ οὗτοι.

τί δέ, οἱ βουλευταί;

καὶ οἱ βουλευταί.

ἀλλ' ἄρα, ὦ Μέλητε, μὴ οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλη- 5
σιασταί, διαφθείρουσι τοὺς νεωτέρους; ἢ καὶ κεῖνοι βελτίους
ποιοῦσιν ἅπαντες;

καὶ κεῖνοι.

πάντες ἄρα, ὥς ἔοικεν, Ἀθηναῖοι καλοὺς καὶ γαθοὺς
ποιοῦσι πλὴν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. οὕτω λέγεις; 10
πάνυ σφόδρα ταῦτα λέγω.

πολλὴν γέ μου κατέγνωκας δυστυχίαν. καί μοι ἀπό-
κριναι· ἢ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν; οἱ μὲν
βελτίους ποιοῦντες αὐτοὺς πάντες ἄνθρωποι εἶναι, εἰς δέ b
τις ὁ διαφθείρων; ἢ τὸνναντίον τούτου πᾶν εἰς μὲν τις ὁ
βελτίους οἶός τ' ὦν ποιεῖν ἢ πάνυ ὀλίγοι, οἱ ἵππικοί, οἱ δὲ
πολλοὶ ἑάνπερ συνῶσι καὶ χρώνται ἵπποις, διαφθεύουσιν;
οὐχ οὕτως ἔχει, ὦ Μέλητε, καὶ περὶ ἵππων καὶ τῶν ἄλλων 5
ἀπάντων ζώων; πάντως δήπου, ἑάντε σὺ καὶ Ἄνυτος οὐ
φῆτε ἑάντε φῆτε· πολλὴ γὰρ ἂν τις εὐδαιμονία εἴη περὶ
τοὺς νέους εἰ εἰς μὲν μόνος αὐτοὺς διαφθεῖρει, οἱ δ' ἄλλοι
ὠφελούσιν. ἀλλὰ γάρ, ὦ Μέλητε, ἱκανῶς ἐπιδείκνυσαι c
ὅτι οὐδεπώποτε ἐφρόντισας τῶν νέων, καὶ σαφῶς ἀποφαί-
νεις τὴν σαυτοῦ ἀμέλειαν, ὅτι οὐδέν σοι μεμέληκεν περὶ ὧν
ἐμὲ εἰσάγεις.

ἔτι δέ ἡμῖν εἰπέ, ὦ πρὸς Διὸς Μέλητε, πότερόν ἐστιν 5
οἰκεῖν ἄμεινον ἐν πολίταις χρηστοῖς ἢ πονηροῖς; ὦ τάν, ἀπό-
κριναι· οὐδέν γάρ τοι χαλεπὸν ἐρωτῶ. οὐχ οἱ μὲν πονηροὶ

κακόν τι ἐργάζονται τοὺς ἀεὶ ἐγγυτάτῳ αὐτῶν ὄντας, οἱ δ' ἀγαθοὶ ἀγαθόν τι;

πάνυ γε.

10

ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι d
μᾶλλον ἢ ὠφελεῖσθαι; ἀποκρίνου, ὦ ἀγαθέ· καὶ γὰρ ὁ νόμος
κελεύει ἀποκρίνεσθαι. ἔσθ' ὅστις βούλεται βλάπτεσθαι;

οὐ δῆτα.

φέρε δῆ, πότερον ἐμὲ εἰσάγεις δεῦρο ὡς διαφθείροντα τοὺς 5
νέους καὶ πονηροτέρους ποιοῦντα ἐκόντα ἢ ἄκοντα;

ἐκόντα ἔγωγε.

τί δῆτα, ὦ Μέλητε; τοσοῦτον σὺ ἐμοῦ σοφώτερος εἶ τη-
λικούτου ὄντος τηλικόσδε ὦν, ὥστε σὺ μὲν ἔγνωκας ὅτι οἱ
μὲν κακοὶ κακόν τι ἐργάζονται ἀεὶ τοὺς μάλιστα πλησίον 10
ἐαυτῶν, οἱ δὲ ἀγαθοὶ ἀγαθόν, ἐγὼ δὲ δὴ εἰς τοσοῦτον ἀμα- e
θίας ἤκω ὥστε καὶ τοῦτ' ἀγνοῶ, ὅτι ἐάν τινα μοχθηρὸν
ποιήσω τῶν συνόντων, κινδυνεύσω κακόν τι λαβεῖν ὑπ' αὐτοῦ,
ὥστε τοῦτο <τὸ> τοσοῦτον κακὸν ἐκὼν ποιῶ, ὡς φῆς σύ;
ταῦτα ἐγὼ σοι οὐ πείθομαι, ὦ Μέλητε, οἶμαι δὲ οὐδὲ ἄλλον 5
ἀνθρώπων οὐδένα· ἀλλ' ἢ οὐ διαφθείρω, ἢ εἰ διαφθείρω,
ἄκων, ὥστε σύ γε κατ' ἀμφοτέρα ψεύδῃ. εἰ δὲ ἄκων δια- 26
φθείρω τῶν τοιούτων [καὶ ἀκουσίων] ἀμαρτημάτων οὐ δεῦρο
νόμος εἰσάγειν ἐστίν, ἀλλὰ ἰδίᾳ λαβόντα διδάσκειν καὶ νου-
θετεῖν· δῆλον γὰρ ὅτι ἐὰν μάθω, παύσομαι ὃ γε ἄκων ποιῶ.
σὺ δὲ συγγενέσθαι μὲν μοι καὶ διδάξαι ἔφυγες καὶ οὐκ 5
ἠθέλησας, δεῦρο δὲ εἰσάγεις, οἱ νόμος ἐστίν εἰσάγειν τοὺς
κολάσεως δεομένους ἀλλ' οὐ μαθήσεως.

ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο μὲν ἤδη δῆλον
οὐ γὰρ ἔλεγον, ὅτι Μελήτῳ τούτων οὔτε μέγα οὔτε μικρὸν b
πώποτε ἐμέλησεν. ὅμως δὲ δὴ λέγε ἡμῖν, πῶς με φῆς

διαφθείρειν, ὦ Μέλητε, τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι
κατὰ τὴν γραφὴν ἣν ἐγράψω θεοὺς διδάσκοντα μὴ νομίζειν
οὓς ἢ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινά; οὐ ταῦτα 5
λέγεις ὅτι διδάσκων διαφθείρω;

πάνυ μὲν οὖν σφόδρα ταῦτα λέγω.

πρὸς αὐτῶν τοίνυν, ὦ Μέλητε, τούτων τῶν θεῶν ὧν νῦν
ὁ λόγος ἐστίν, εἰπέ ἔτι σαφέστερον καὶ ἐμοὶ καὶ τοῖς ἀν-
δράσιν τουτοισί. ἐγὼ γὰρ οὐ δύναμαι μαθεῖν πότερον λέγεις c
διδάσκειν με νομίζειν εἶναι τινας θεοὺς--καὶ αὐτοὺς ἄρα νομίζω
εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν ἄθεος οὐδὲ ταύτῃ ἀδικῶ
—οὐ μέντοι οὕσπερ γε ἡ πόλις ἀλλὰ ἐτέρους, καὶ τοῦτ' ἔστιν 5
ὁ μοι ἐγκαλεῖς, ὅτι ἐτέρους, ἢ παντάπασί με φῆς οὔτε
αὐτὸν νομίζειν θεοὺς τοὺς τε ἄλλους ταῦτα διδάσκειν.

ταῦτα λέγω, ὡς τὸ παράπαν οὐ νομίζεις θεοὺς.

ὦ θαυμάσιε Μέλητε, ἵνα τί ταῦτα λέγεις; οὐδὲ ἥλιον d
οὐδὲ σελήνην ἄρα νομίζω θεοὺς εἶναι, ὥσπερ οἱ ἄλλοι ἄν-
θρωποι;

μὰ Δί', ὦ ἄνδρες δικασταί, ἐπεὶ τὸν μὲν ἥλιον λίθον
φησὶν εἶναι, τὴν δὲ σελήνην γῆν. 5

Ἀναξαγόρου οἶε κατηγορεῖν, ὦ φίλε Μέλητε; καὶ οὕτω
καταφρονεῖς τῶνδε καὶ οἶε αὐτοὺς ἀπείρους γραμμάτων εἶναι
ὥστε οὐκ εἰδέναι ὅτι τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομε-
νίου γέμει τούτων τῶν λόγων; καὶ δὴ καὶ οἱ νέοι ταῦτα παρ'
ἐμοῦ μανθάνουσιν, ἃ ἔξεστιν ἐνίοτε εἰ πάνυ πολλοῦ δραχμῆς 10
ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελᾶν, ἐὰν e
προσποιῆται ἑαυτοῦ εἶναι, ἄλλως τε καὶ οὕτως ἄτοπα ὄντα;
ἀλλ', ὦ πρὸς Διός, οὕτωςί σοι δοκῶ; οὐδένα νομίζω θεὸν
εἶναι;

οὐ μέντοι μὰ Δία οὐδ' ὅπωςτιοῦν. 5

ἄπιστός γ' εἶ, ὦ Μέλητε, καὶ ταῦτα μέντοι, ὥς ἐμοὶ
δοκεῖς, σαυτῷ. ἐμοὶ γὰρ δοκεῖ οὕτοσί, ὦ ἄνδρες Ἀθηναῖοι,
πάνυ εἶναι ὑβριστῆς καὶ ἀκόλαστος, καὶ ἀτεχνῶς τὴν γρα-
φὴν ταύτην ὕβρει τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι.
ἔοικεν γὰρ ὥσπερ αἰνιγμα συντιθέντι διαπειρωμένῳ “ἄρα 27
γνώσεται Σωκράτης ὁ σοφὸς δὴ ἐμοῦ χαριεντιζομένου καὶ
ἐναντὶ ἐμαντῷ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἄλ-
λους τοὺς ἀκούοντας;” οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἐναντία
λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ ὥσπερ ἂν εἰ εἴποι· “ἀδικεῖ 5
Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων.” καίτοι
τοῦτό ἐστι παίζοντος.

συνεπισκέψασθε δὴ, ὦ ἄνδρες, ἥ μοι φαίνεται ταῦτα
λέγειν· σὺ δὲ ἡμῖν ἀπόκριναι, ὦ Μέλητε. ὑμεῖς δέ, ὅπερ
κατ' ἀρχὰς ὑμᾶς παρητησάμην, μέμνησθέ μοι μὴ θορυβεῖν b
ἐὰν ἐν τῷ εἰωθότῳ τρόπῳ τοὺς λόγους ποιῶμαι.

ἔστιν ὅστις ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει
πράγματ' εἶναι, ἀνθρώπους δὲ οὐ νομίζει; ἀποκρινέσθω, ὦ
ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω· ἔσθ' ὅστις ἵππους 5
μὲν οὐ νομίζει, ἵππικὰ δὲ πράγματα; ἢ αὐλητὰς μὲν οὐ
νομίζει εἶναι, αὐλητικὰ δὲ πράγματα; οὐκ ἔστιν, ὦ ἄριστε
ἀνδρῶν· εἰ μὴ σὺ βούλει ἀποκρίνεσθαι, ἐγὼ σοὶ λέγω καὶ
τοῖς ἄλλοις τουτοισί. ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι·
ἔσθ' ὅστις δαιμόνια μὲν νομίζει πράγματ' εἶναι, δαίμονας δὲ c
οὐ νομίζει;

οὐκ ἔστιν.

ὥς ὤνησας ὅτι μόγις ἀπεκρίνω ὑπὸ τουτωνὶ ἀναγκαζό-
μενος. οὐκοῦν δαιμόνια μὲν φῆς με καὶ νομίζειν καὶ διδά- 5
σκειν, εἴτ' οὖν καινὰ εἴτε παλαιά, ἀλλ' οὖν δαιμόνιά γε
νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω ἐν τῇ
ἀντιγραφῇ. εἰ δὲ δαιμόνια νομίζω, καὶ δαίμονας δήπου

πολλή ἀνάγκη νομίζειν μέ ἐστιν· οὐχ οὕτως ἔχει; ἔχει δὴ·
 τίθημι γάρ σε ὁμολογοῦντα, ἐπειδὴ οὐκ ἀποκρίνη. τοὺς δὲ 10
 δαίμονας οὐχὶ ἦτοι θεοὺς γε ἡγούμεθα ἢ θεῶν παῖδας; φῆς d
 ἢ οὐ;

πάνυ γε.

οὐκοῦν εἶπερ δαίμονας ἡγοῦμαι, ὥς σὺ φῆς, εἰ μὲν θεοί
 τινές εἰσιν οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε αἰνίτ- 5
 τεσθαι καὶ χαριεντίζεσθαι, θεοὺς οὐχ ἡγούμενον φάναι με
 θεοὺς αὖ ἡγεῖσθαι πάλιν, ἐπειδήπερ γε δαίμονας ἡγοῦμαι·
 εἰ δ' αὖ οἱ δαίμονες θεῶν παῖδες εἰσιν νόθοι τινές ἢ ἐκ νυμ-
 φῶν ἢ ἐκ τινων ἄλλων ὧν δὴ καὶ λέγονται, τίς ἂν ἀνθρώ-
 πων θεῶν μὲν παῖδας ἡγοῖτο εἶναι, θεοὺς δὲ μή; ὁμοίως γὰρ 10
 ἂν ἄτοπον εἴη ὥσπερ ἂν εἴ τις ἵππων μὲν παῖδας ἡγοῖτο e
 ἢ καὶ ὄνων, τοὺς ἡμιόνους, ἵππους δὲ καὶ ὄνους μὴ ἡγοῖτο
 εἶναι. ἀλλ', ὦ Μέλητε, οὐκ ἔστιν ὅπως σὺ ταῦτα οὐχὶ
 ἀποπειρώμενος ἡμῶν ἐγράψω τὴν γραφὴν ταύτην ἢ ἀπορῶν
 ὃ τι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἀδίκημα· ὅπως δὲ σὺ τινα πείθοις 5
 ἂν καὶ σμικρὸν νοῦν ἔχοντα ἀνθρώπων, ὥς σὺ τοῦ αὐτοῦ
 ἔστιν καὶ δαιμόνια καὶ θεῖα ἡγεῖσθαι, καὶ αὖ τοῦ αὐτοῦ μήτε
 δαίμονας μήτε θεοὺς μήτε ἥρωας, οὐδεμία μηχανή ἐστιν. 28

ἀλλὰ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ὥς μὲν ἐγὼ οὐκ ἀδικῶ
 κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπο-
 λογίας, ἀλλὰ ἱκανὰ καὶ ταῦτα· ὃ δὲ καὶ ἐν τοῖς ἔμπροσθεν 5
 ἔλεγον, ὅτι πολλή μοι ἀπέχθεια γέγονεν καὶ πρὸς πολλοὺς, s
 εἷ ἵστε ὅτι ἀληθὲς ἐστιν. καὶ τοῦτ' ἔστιν ὃ ἐμὲ αἰρεῖ, ἐάν-
 περ αἰρῇ, σὺ Μέλητος οὐδὲ Ἄνυτος ἀλλ' ἢ τῶν πολλῶν δια-
 βολή τε καὶ φθόνος. ἃ δὴ πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς

ἄνδρας ἤρηκεν, οἶμαι δὲ καὶ αἰρήσει· οὐδὲν δὲ δεινὸν μὴ ἐν b
ἐμοὶ στή.

ἴσως ἂν οὖν εἴποι τις· “εἴτ’ οὐκ αἰσχύνῃ, ὦ Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας ἐξ οὗ κινδυνεύεις νυνὶ ἀπο-
θανεῖν;” ἐγὼ δὲ τούτῳ ἂν δίκαιον λόγον ἀντίειποιμι, ὅτι “οὐ 5
καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἶει δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα ὅτου τι καὶ σμικρὸν ὄφελός ἐστιν, ἀλλ’ οὐκ ἐκεῖνο μόνον σκοπεῖν ὅταν πράττῃ, πότερον δίκαια ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἔργα ἢ κακοῦ. φαῦλοι γὰρ ἂν τῷ γε σῶ λόγῳ εἰεν τῶν ἡμιθέων ὅσοι ἐν Τροίᾳ c
τετελευτήκασιν οἳ τε ἄλλοι καὶ ὁ τῆς Θέτιδος υἱός, ὃς τοσοῦτον τοῦ κινδύνου κατεφρόνησεν παρὰ τὸ αἰσχρόν τι ὑπομεῖναι ὥστε, ἐπειδὴ εἶπεν ἡ μήτηρ αὐτῷ προθυμουμένῳ Ἔκτορα ἀποκτείνειν, θεὸς οὖσα, οὕτωςί πως, ὥς ἐγὼ οἶμαι· 5
‘ὦ παῖ, εἰ τιμωρήσεις Πατρόκλῳ τῷ ἐταίρῳ τὸν φόνον καὶ Ἔκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῇ—αὐτίκα γάρ τοι,’ φησί, ‘μεθ’ Ἔκτορα πότμος ἐτοῖμος’—ὁ δὲ τοῦτο ἀκούσας τοῦ μὲν θανάτου καὶ τοῦ κινδύνου ὠλιγόρησε, πολὺ δὲ μᾶλλον δείσας τὸ ζῆν κακὸς ὢν καὶ τοῖς φίλοις μὴ τιμωρεῖν, d
‘αὐτίκα,’ φησί, ‘τεθναίνην, δίκην ἐπιθεῖς τῷ ἀδικούντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος παρὰ νηυσὶ κορωνίσιν ἄχθος ἀρούρης”. μὴ αὐτὸν οἶει φροντίσαι θανάτου καὶ κινδύνου;” 5

οὕτω γὰρ ἔχει, ὦ ἄνδρες Ἀθηναῖοι, τῇ ἀληθείᾳ· οὗ ἂν τις ἐαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ’ ἄρχοντος ταχθῇ, ἐνταῦθα δεῖ, ὥς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογιζόμενον μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ. ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος, ὦ ἄνδρες 10
Ἀθηναῖοι, εἰ ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἵλεσθε e

ἄρχειν μου, καὶ ἐν Ποτειδαίᾳ καὶ ἐν Ἀμφιπόλει καὶ ἐπὶ
 Δηλῷ, τότε μὲν οὐδ' ἐκείνοι ἔταπτον ἔμενον ὥσπερ καὶ ἄλλος
 τις καὶ ἐκινδύνεον ἀποθανεῖν, τοῦ δὲ θεοῦ τάττοντος, ὡς ἐγὼ
 ᾤηθην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δεῖν ζῆν καὶ ἐξετά- 5
 ζοντα ἑμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον
 ἢ ἄλλ' ὅτιοῦν πρᾶγμα λίπομι τὴν τάξιν. δεινὸν τᾶν εἴη, καὶ 29
 ὡς ἀληθῶς τὸτ' ἂν με δικαίως εἰσάγοι τις εἰς δικαστήριον,
 ὅτι οὐ νομίζω θεοὺς εἶναι ἀπειθῶν τῇ μαντείᾳ καὶ δεδιῶς
 θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὢν. τὸ γάρ τοι
 θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν 5
 εἶναι μὴ ὄντα· δοκεῖν γὰρ εἰδέναι ἐστὶν ἃ οὐκ οἶδεν. οἶδε
 μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ
 πάντων μέγιστον ὄν τῶν ἀγαθῶν, δεδίασι δ' ὡς εὖ εἰδότες
 ὅ τι μέγιστον τῶν κακῶν ἐστὶ. καί τοι πῶς οὐκ ἀμαθία ἐστὶν b
 αὕτη ἢ ἐπονείδιστος, ἢ τοῦ οἶεσθαι εἰδέναι ἃ οὐκ οἶδεν; ἐγὼ
 δ', ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως διαφέρω τῶν πολλῶν
 ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ
 ἂν, ὅτι οὐκ εἰδὼς ἱκανῶς περὶ τῶν ἐν Ἄιδου οὕτω καὶ οἶομαι 5
 οὐκ εἰδέναι· τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι καὶ θεῷ
 καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρὸν ἐστὶν οἶδα. πρὸ οὖν τῶν
 κακῶν ὧν οἶδα ὅτι κακά ἐστιν, ἃ μὴ οἶδα εἰ καὶ ἀγαθὰ ὄντα
 τυγχάνει οὐδέποτε φοβήσομαι οὐδὲ φεύξομαι· ὥστε οὐδ' εἰ
 με νῦν ὑμεῖς ἀφίετε Ἀνύτῳ ἀπιστήσαντες, ὃς ἔφη ἢ τὴν c
 ἀρχὴν οὐ δεῖν ἐμὲ δεῦρο εἰσελθεῖν ἢ, ἐπειδὴ εἰσῆλθον, οὐχ
 οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με, λέγων πρὸς ὑμᾶς ὡς εἰ
 διαφευξοίμην ἤδη [ἂν] ὑμῶν οἱ ὑεῖς ἐπιτηδεύοντες ἃ Σωκρά-
 τῆς διδάσκει πάντες παντάπασι διαφθαρῆσονται,—εἴ μοι 5
 πρὸς ταῦτα εἵποιτε· “ὦ Σώκρατες, νῦν μὲν Ἀνύτῳ οὐ πει-

σόμεθα ἀλλ' ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ὧτε μηκέτι
 ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν· ἐὰν δὲ
 ἀλῶς ἔτι τοῦτο πράττων, ἀποθανῇ”—εἰ οὖν με, ὅπερ εἶπον, d
 ἐπὶ τούτοις ἀφίετε, εἵπομι' ἂν ὑμῖν ὅτι “ἐγὼ ὑμᾶς, ὦ ἄνδρες
 Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ μᾶλλον τῷ
 θεῷ ἢ ὑμῖν, καὶ ἕωςπερ ἂν ἐμπνέω καὶ οἶός τε ὦ, σὺ μὴ
 παύσωμαι φιλοσοφῶν καὶ ὑμῖν παρακελευόμενός τε καὶ 5
 ἐνδεικνύμενος ὅτῳ ἂν αἰὲν ἐντυγχάνω ὑμῶν, λέγων οἷάπερ
 εἶωθα, ὅτι “ὦ ἄριστε ἀνδρῶν, Ἀθηναῖος ὢν, πόλεως τῆς
 μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἰσχύν, χρημάτων
 μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὅπως σοι ἔσται ὡς πλείστα,
 καὶ δόξης καὶ τιμῆς, φρονήσεως δὲ καὶ ἀληθείας καὶ τῆς e
 ψυχῆς ὅπως ὡς βελτίστη ἔσται οὐκ ἐπιμελῇ οὐδὲ φροντί-
 ζεις;” καὶ ἐάν τις ὑμῶν ἀμφισβητήσῃ καὶ φῇ ἐπιμελεῖσθαι,
 οὐκ εὐθὺς ἀφήσω αὐτὸν οὐδ' ἅπειμι, ἀλλ' ἐρήσομαι αὐτὸν καὶ
 ἐξετάσω καὶ ἐλέγξω, καὶ ἐάν μοι μὴ δοκῇ κεκτῆσθαι ἀρετὴν, 5
 φάναι δέ, ὀνειδιῶ ὅτι τὰ πλείστου ἄξια περὶ ἐλαχίστου ποι- 30
 εῖται, τὰ δὲ φαυλότερα περὶ πλείονος. ταῦτα καὶ νεωτέρῳ
 καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυγχάνω ποιήσω, καὶ ξένῳ καὶ
 ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς, ὅσῳ μου ἐγγυτέρω ἔστέ γένει.
 ταῦτα γὰρ κελεύει ὁ θεός, εὖ ἴστε, καὶ ἐγὼ οἶομαι οὐδέν πω 5
 ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ἢ τὴν ἐμὴν τῷ θεῷ
 ὑπηρεσίαν. οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι ἢ
 πείθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων
 ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μηδὲ οὕτω σφόδρα b
 ὡς τῆς ψυχῆς ὅπως ὡς ἀρίστη ἔσται, λέγων ὅτι ‘οὐκ ἐκ
 χρημάτων ἀρετὴ γίγνεται, ἀλλ' ἐξ ἀρετῆς χρήματα καὶ τὰ
 ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἅπαντα καὶ ἰδία καὶ δημοσία’.

εἰ μὲν οὖν ταῦτα λέγων διαφθείρω τοὺς νέους, ταῦτ' ἂν εἴη 5
βλαβερά· εἰ δέ τίς μέ φησιν ἄλλα λέγειν ἢ ταῦτα, οὐδὲν
λέγει. πρὸς ταῦτα,” φαίην ἄν, “ὦ ἄνδρες Ἀθηναῖοι, ἢ
πείθεσθε Ἀνύτῳ ἢ μή, καὶ ἢ ἀφίετέ με ἢ μή, ὥς ἐμοῦ οὐκ
ἂν ποιήσαντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι.” c

μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, ἀλλ' ἐμμείνατέ μοι
οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ' οἷς ἂν λέγω ἀλλ' ἀκούειν·
καὶ γάρ, ὥς ἐγὼ οἶμαι, ὀνήσεσθε ἀκούοντες. μέλλω γὰρ οὖν
ἅττα ὑμῖν ἐρεῖν καὶ ἄλλα ἐφ' οἷς ἴσως βοήσεσθε· ἀλλὰ 5
μῆδαμῶς ποιεῖτε τοῦτο. εὖ γὰρ ἴστε, ἐάν με ἀποκτείνητε
τοιούτου ὄντα οἷον ἐγὼ λέγω, οὐκ ἐμὲ μείζω βλάβετε ἢ
ὑμᾶς αὐτούς· ἐμὲ μὲν γὰρ οὐδὲν ἂν βλάβειεν οὔτε Μέλητος
οὔτε Ἄνυτος--οὐδὲ γὰρ ἂν δύναίτο--οὐ γὰρ οἶομαι θεμιτὸν
εἶναι ἀμείνονι ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι. ἀποκτείνειε d
μεντὰν ἴσως ἢ ἐξελάσειεν ἢ ἀτιμώσειεν· ἀλλὰ ταῦτα οὗτος
μὲν ἴσως οἶεται καὶ ἄλλος τίς που μεγάλα κακά, ἐγὼ δ' οὐκ
οἶομαι, ἀλλὰ πολὺ μᾶλλον ποιεῖν ἢ οὗτοσὶ νῦν ποιεῖ, ἄνδρα
ἀδίκως ἐπιχειρεῖν ἀποκτείνουσαι. νῦν οὖν, ὦ ἄνδρες Ἀθη- 5
ναῖοι, πολλοῦ δέω ἐγὼ ὑπὲρ ἐμαυτοῦ ἀπολογεῖσθαι, ὥς τις
ἂν οἶοιτο, ἀλλὰ ὑπὲρ ὑμῶν, μὴ τι ἐξαμάρτητε περὶ τὴν τοῦ
θεοῦ δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. ἐὰν γὰρ με ἀπο- e
κτείνητε, οὐ ραδίως ἄλλον τοιούτου εὐρήσετε, ἀτεχνῶς—εἰ
καὶ γελοιότερον εἰπεῖν—προσκέμενον τῇ πόλει ὑπὸ τοῦ θεοῦ
ὥσπερ ἵππῳ μεγάλῳ μὲν καὶ γενναίῳ, ὑπὸ μεγέθους δὲ νωθε-
στέρῳ καὶ δεομένῳ ἐγείρεσθαι ὑπὸ μύωπός τινος, οἷον δὴ 5
μοι δοκεῖ ὁ θεὸς ἐμὲ τῇ πόλει προστεθηκέναι τοιούτόν τινα,
ὃς ὑμᾶς ἐγείρων καὶ πείθων καὶ ὀνειδίζων ἕνα ἕκαστον
οὐδὲν παύομαι τὴν ἡμέραν ὅλην πανταχοῦ προσκαθίζων. 31

τοιοῦτος οὖν ἄλλος οὐ ῥαδίως ὑμῖν γενήσεται, ὦ ἄνδρες,
 ἀλλ' ἐὰν ἐμοὶ πείθησθε, φείσεσθέ μου· ὑμεῖς δ' ἴσως τάχ'
 ἂν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες
 ἂν με, πειθόμενοι Ἀνύτῳ, ῥαδίως ἂν ἀποκτείναιτε, εἴτα τὸν 5
 λοιπὸν βίον καθεύδοντες διατελοῖτε ἄν, εἰ μὴ τινα ἄλλον ὁ
 θεὸς ὑμῖν ἐπιπέμψειεν κηδόμενος ὑμῶν. ὅτι δ' ἐγὼ τυγχάνω
 ὦν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθὲνδε
 ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν b
 μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων
 ἀμελουμένων τοσαῦτα ἤδη ἔτη, τὸ δὲ ὑμέτερον πράττειν αἰεὶ,
 ἰδίᾳ ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύ-
 τερον πείθοντα ἐπιμελεῖσθαι ἀρετῆς. καὶ εἰ μὲν τι ἀπὸ 5
 τούτων ἀπέλαυνον καὶ μισθὸν λαμβάνων ταῦτα παρεκε-
 λευόμην, εἶχον ἂν τινα λόγον· νῦν δὲ ὁράτε δὴ καὶ αὐτοὶ
 ὅτι οἱ κατήγοροι τᾶλλα πάντα ἀναισχύντως οὕτω κατη-
 γοροῦντες τοῦτό γε οὐχ οἰοί τε ἐγένοντο ἀπαναισχυντῆσαι
 παρασχόμενοι μάρτυρα, ὥς ἐγὼ ποτέ τινα ἢ ἐπραξάμην c
 μισθὸν ἢ ἥτησα. ἱκανὸν γάρ, οἶμαι, ἐγὼ παρέχομαι τὸν
 μάρτυρα ὥς ἀληθῆ λέγω, τὴν πενίαν.

ἴσως ἂν οὖν δόξειεν ἄτοπον εἶναι, ὅ τι δὴ ἐγὼ ἰδίᾳ μὲν
 ταῦτα συμβουλεύω περιωὼν καὶ πολυπραγμονῶ, δημοσίᾳ δὲ 5
 οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμέτερον συμβου-
 λεύειν τῇ πόλει. τούτου δὲ αἰτιὸν ἐστίν ὁ ὑμεῖς ἐμοῦ
 πολλάκις ἀκηκόατε πολλαχοῦ λέγοντος, ὅτι μοι θεῖόν τι καὶ
 δαιμόνιον γίγνεται [φωνή], ὁ δὴ καὶ ἐν τῇ γραφῇ ἐπικω- d
 μωδῶν Μέλητος ἐγράψατο. ἐμοὶ δὲ τοῦτ' ἔστιν ἐκ παιδὸς
 ἀρξάμενον, φωνὴ τις γιγνομένη, ἣ ὅταν γένηται, αἰεὶ ἀπο-
 τρέπει με τοῦτο ὃ ἂν μέλλω πράττειν, προτρέπει δὲ οὐποτε.
 τοῦτ' ἔστιν ὃ μοι ἐναντιοῦται τὰ πολιτικὰ πράττειν, καὶ 5

παγκάλως γέ μοι δοκεῖ ἐναντιοῦσθαι· εἴ γὰρ ἴστε, ὦ ἄνδρες Ἀθηναῖοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἐμαυτόν. καί μοι μὴ ἄχθεσθε λέγοντι τάληθῃ·
 οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλω πλήθει οὐδενὶ γνησίως ἐναντιούμενος καὶ διακωλύων πολλὰ ἄδिका καὶ παράνομα ἐν τῇ πόλει γίνεσθαι, ἀλλ' ἀναγκαῖόν ἐστι τὸν τῷ ὄντι μαχούμενον ὑπὲρ τοῦ δικαίου,
 καὶ εἰ μέλλει ὀλίγον χρόνον σωθήσεσθαι, ἰδιωτεύειν ἀλλὰ μὴ δημοσιεύειν.

μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγους ἀλλ' ὃ ὑμεῖς τιμᾶτε, ἔργα. ἀκούσατε δὴ μοι τὰ
 συμβεβηκότα, ἵνα εἰδῆτε ὅτι οὐδ' ἂν ἐνὶ ὑπεικάθοιμι παρὰ
 τὸ δίκαιον δέισας θάνατον, μὴ ὑπείκων δὲ ἀλλὰ κἂν ἀπο-
 λοίμην. ἐρῶ δὲ ὑμῖν φορτικὰ μὲν καὶ δικανικά, ἀληθῆ δέ.
 ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν
 πώποτε ἦρξα ἐν τῇ πόλει, ἐβούλευσα δέ· καὶ ἔτυχεν ἡμῶν
 ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα ὅτε ὑμεῖς τοὺς δέκα
 στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας
 ἐβουλεύεσασθε ἀθρόους κρίνειν, παρανόμως, ὥς ἐν τῷ ὑστέρω
 χρόνῳ πᾶσιν ὑμῖν ἔδοξεν. τότε ἐγὼ μόνος τῶν πρυτάνεων
 ἠναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους καὶ ἐναντία
 ἐψηφισάμην· καὶ ἐτοίμων ὄντων ἐνδεικνύμαι με καὶ ἀπάγειν
 τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ
 νόμου καὶ τοῦ δικαίου ὥμην μᾶλλον με δεῖν διακινδυνεύειν
 ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων, φοβηθέντα
 δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἔτι δημοκρατουμένης
 τῆς πόλεως· ἐπειδὴ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὖ

μεταπεμφθέντες με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν 5
 ἀγαγεῖν ἐκ Σαλαμῖνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάνῃ,
 οἷα δὴ καὶ ἄλλοις ἐκείνοι πολλοῖς πολλὰ προσέταττον, βου-
 λόμενοι ὥς πλείστους ἀναπλῆσαι αἰτιῶν. τότε μέντοι ἐγὼ
 οὐ λόγῳ ἀλλ' ἔργῳ αὖ ἐνεδειξάμην ὅτι ἐμοὶ θανάτου μὲν d
 μέλει, εἰ μὴ ἀγροικότερον ἦν εἰπεῖν, οὐδ' ὅτι οὖν, τοῦ δὲ μηδὲν
 ἄδικον μὴδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει.
 ἐμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξέπληξεν, οὕτως ἰσχυρὰ οὔσα,
 ὥστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου 5
 ἐξήλθομεν, οἱ μὲν τέτταρες ὥχοντο εἰς Σαλαμῖνα καὶ ἤγαγον
 Λέοντα, ἐγὼ δὲ ὠχόμην ἀπιὼν οἴκαδε. καὶ ἴσως ἂν διὰ
 ταῦτα ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη. καὶ
 τούτων ὑμῖν ἔσονται πολλοὶ μάρτυρες. e

ἄρ' οὖν ἂν με οἴεσθε τοσάδε ἔτη διαγενέσθαι εἰ ἔπραττον
 τὰ δημόσια, καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν
 τοῖς δικαίοις καὶ ὥσπερ χρὴ τοῦτο περὶ πλείστου ἐποιούμην;
 πολλοῦ γε δεῖ, ὦ ἄνδρες Ἀθηναῖοι· οὐδὲ γὰρ ἂν ἄλλος 5
 ἀνθρώπων οὐδεὶς. ἀλλ' ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ 33
 τε εἴ ποῦ τι ἔπραξα τοιοῦτος φανοῦμαι, καὶ ἰδίᾳ ὁ αὐτὸς
 οὗτος, οὐδενὶ πώποτε συγχωρήσας οὐδὲν παρὰ τὸ δίκαιον
 οὔτε ἄλλῳ οὔτε τούτων οὐδενὶ οὕς δὴ διαβάλλοντες ἐμέ
 φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς 5
 πώποτ' ἐγενόμην· εἰ δέ τίς μου λέγοντος καὶ τὰ ἐμαυτοῦ
 πράττοντος ἐπιθυμοὶ ἀκούειν, εἴτε νεώτερος εἴτε πρεσβύτερος,
 οὐδενὶ πώποτε ἐφθόνησα, οὐδὲ χρήματα μὲν λαμβάνων διαλέ-
 γομαι μὴ λαμβάνων δὲ οὐ, ἀλλ' ὁμοίως καὶ πλουσίᾳ καὶ b
 πένητι παρέχω ἐμαυτὸν ἐρωτᾶν, καὶ ἐάν τις βούληται
 ἀποκρινόμενος ἀκούειν ὧν ἂν λέγω. καὶ τούτων ἐγὼ εἴτε
 τις χρηστὸς γίγνεται εἴτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν
 ὑπέχοιμι, ὧν μήτε ὑπεσχόμην μηδενὶ μηδὲν πώποτε μάθημα 5
 μήτε ἐδίδαξα· εἰ δέ τίς φησι παρ' ἐμοῦ πώποτέ τι μαθεῖν ἢ

ἀκούσαι ἰδίᾳ ὃ τι μὴ καὶ οἱ ἄλλοι πάντες, εἶ ἴστε ὅτι οὐκ ἀληθῆ λέγει.

ἀλλὰ διὰ τί δὴ ποτε μετ' ἐμοῦ χαίρουσί τινες πολὺν χρόνον διατρίβοντες; ἀκηκόατε, ὦ ἄνδρες Ἀθηναῖοι, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐγὼ εἶπον· ὅτι ἀκούοντες χαίρουσιν ἐξεταζομένοις τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὖσι δ' οὐ. ἔστι γὰρ οὐκ ἀηδές. ἐμοὶ δὲ τοῦτο, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ᾧπέρ τις ποτε καὶ ἄλλη θεία μοῖρα ἀνθρώπῳ καὶ ὅτιοῦν προσέταξε πράττειν. ταῦτα, ὦ ἄνδρες Ἀθηναῖοι, καὶ ἀληθῆ ἐστίν καὶ εὐέλεγκτα. εἰ γὰρ δὴ ἔγωγε τῶν νέων τοὺς μὲν διαφθείρω τοὺς δὲ διέφθαρκα, χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι συνεβούλευσα, νυνὶ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν καὶ τιμωρεῖσθαι· εἰ δὲ μὴ αὐτοὶ ἤθελον, τῶν οἰκείων τινὰς τῶν ἐκείνων, πατέρας καὶ ἀδελφούς καὶ ἄλλους τοὺς προσήκοντας, εἶπερ ὑπ' ἐμοῦ τι κακὸν ἐπεπόνθεσαν αὐτῶν οἱ οἰκείοι, νῦν μεμνήσθαι καὶ τιμωρεῖσθαι. πάντως δὲ πάρευσιν αὐτῶν πολλοὶ ἐνταυθοῖ οὓς ἐγὼ ὀρώ, πρῶτον μὲν Κρίτων οὔτοσί, ἐμὸς ἡλικιώτης καὶ δημότης, Κριτοβούλου τοῦδε πατήρ, ἔπειτα Λυσανίας ὁ Σφήττιος, Αἰσχίνου τοῦδε πατήρ, ἔτι δ' Ἀντιφῶν ὁ Κηφισιεὺς οὔτοσί, Ἐπιγένους πατήρ, ἄλλοι τοίνυν οὗτοι ὧν οἱ ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασιν, Νικόστρατος Θεοζοτίδου, ἀδελφὸς Θεοδότου--καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν, ὥστε οὐκ ἂν ἐκεῖνός γε αὐτοῦ καταδεσθείη—καὶ Παράλιος ὅδε, ὁ Δημοδόκου, οὗ ἦν Θεάγης ἀδελφός· ὅδε δὲ Ἀδείμαντος, ὁ Ἀρίστωνος, οὗ ἀδελφὸς οὔτοσί Πλάτων, καὶ

Αἰαντόδωρος, οὗ Ἀπολλόδωρος ὅδε ἀδελφός. καὶ ἄλλους πολλοὺς ἐγὼ ἔχω ὑμῖν εἰπεῖν, ὧν τινα ἐχρῆν μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι Μέλητον μάρτυρα· εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω—ἐγὼ παραχωρῶ—καὶ λεγέτω 5 εἴ τι ἔχει τοιοῦτον. ἀλλὰ τούτου πᾶν τὸυναντίον εὐρήσετε, ὦ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοιμούς τῷ διαφθείροντι, τῷ κακὰ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὥς φασι Μέλητος καὶ Ἄνυτος. αὐτοὶ μὲν γὰρ οἱ διεφθαρμένοι τάχ' ἂν λόγον b ἔχοιεν βοηθοῦντες· οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἤδη ἄνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν τε καὶ δίκαιον, ὅτι συνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι; 5

εἰεν δὴ, ὦ ἄνδρες· ἃ μὲν ἐγὼ ἔχοιμ' ἂν ἀπολογεῖσθαι, σχεδὸν ἐστὶ ταῦτα καὶ ἄλλα ἴσως τοιαῦτα. τάχα δ' ἂν τις ὑμῶν ἀγανακτήσειεν ἀναμνησθεὶς ἑαυτοῦ, εἰ ὁ μὲν καὶ ἐλάττω c τουτουῖ τοῦ ἀγῶνος ἀγῶνα ἀγωνιζόμενος ἐδεήθη τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδίᾳ τε αὐτοῦ ἀναβιβασάμενος ἵνα ὅτι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλούς, ἐγὼ δὲ οὐδὲν ἄρα τούτων 5 ποιήσω, καὶ ταῦτα κινδυνεύων, ὥς ἂν δόξαιμι, τὸν ἔσχατον κίνδυνον. τάχ' ἂν οὖν τις ταῦτα ἐννοήσας αὐθαδέστερον ἂν πρὸς με σχοίῃ καὶ ὀργισθεὶς αὐτοῖς τούτοις θείτο ἂν μετ' ὀργῆς τὴν ψῆφον. εἰ δὴ τις ὑμῶν οὕτως ἔχει—οὐκ ἀξιώ d μὲν γὰρ ἔγωγε, εἰ δ' οὖν—ἐπιεικῇ ἂν μοι δοκῶ πρὸς τοῦτον λέγειν λέγων ὅτι “ἐμοί, ὦ ἄριστε, εἰσὶν μὲν πού τινες καὶ οἰκείοι· καὶ γὰρ τοῦτο αὐτὸ τοῦ Ὀμήρου, οὐδ' ἐγὼ ‘ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης’ πέφυκα ἀλλ' ἐξ ἀνθρώπων, ὥστε 5 καὶ οἰκεῖοί μοι εἰσι καὶ υἱεῖς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἰς μὲν μειράκιον ἥδη, δύο δὲ παιδίᾳ· ἀλλ' ὅμως οὐδένα αὐτῶν

δεῦρο ἀναβιβασάμενος δεήσομαι ὑμῶν ἀποψηφίσασθαι.” τί
 δὴ οὖν οὐδὲν τούτων ποιήσω; οὐκ αὐθαδιζόμενος, ὦ ἄνδρες
 Ἀθηναῖοι, οὐδ’ ὑμᾶς ἀτιμάζων, ἀλλ’ εἰ μὲν θαρραλέως ἐγὼ e
 ἔχω πρὸς θάνατον ἢ μή, ἄλλος λόγος, πρὸς δ’ οὖν δόξαν καὶ
 ἐμοὶ καὶ ὑμῖν καὶ ὅλη τῇ πόλει οὗ μοι δοκεῖ καλὸν εἶναι ἐμέ
 τούτων οὐδὲν ποιεῖν καὶ τηλικόνδε ὄντα καὶ τοῦτο τοῦνομα
 ἔχοντα, εἴτ’ οὖν ἀληθὲς εἴτ’ οὖν ψεῦδος, ἀλλ’ οὖν δεδογμένον 5
 γέ ἐστὶ τῷ Σωκράτῃ διαφέρειν τῶν πολλῶν ἀνθρώπων. εἰ 35
 οὖν ὑμῶν οἱ δοκοῦντες διαφέρειν εἴτε σοφία εἴτε ἀνδρεία
 εἴτε ἄλλη ἡτινιοῦν ἀρετῇ τοιοῦτοι ἔσονται, αἰσχροὺς ἂν εἴῃ·
 οἷον σπερ ἐγὼ πολλάκις ἐώρακά τινας ὅταν κρίνωνται, δο-
 κοῦντας μὲν τι εἶναι, θαυμάσια δὲ ἐργαζομένους, ὡς δεινόν 5
 τι οἰομένους πείσεσθαι εἰ ἀποθανοῦνται, ὥσπερ ἀθανάτων
 ἐσομένων ἂν ὑμεῖς αὐτοὺς μὴ ἀποκτείνητε· οἱ ἐμοὶ δοκοῦσιν
 αἰσχύνῃ τῇ πόλει περιάπτειν, ὥστ’ ἂν τινὰ καὶ τῶν ξένων
 ὑπολαβεῖν ὅτι οἱ διαφέροντες Ἀθηναίων εἰς ἀρετὴν, οὓς b
 αὐτοὶ ἐαυτῶν ἔν τε ταῖς ἀρχαῖς καὶ ταῖς ἄλλαις τιμαῖς
 προκρίνουσιν, οὗτοι γυναικῶν οὐδὲν διαφέρουσιν. ταῦτα γάρ,
 ὦ ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς χρή ποιεῖν τοὺς δοκοῦντας
 καὶ ὀπιοῦν τι εἶναι, οὔτ’, ἂν ἡμεῖς ποιῶμεν, ὑμᾶς ἐπι- 5
 τρέπειν, ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, ὅτι πολὺ μᾶλλον
 καταψηφιεῖσθε τοῦ τὰ ἐλεῖνὰ ταῦτα δράματα εἰσάγοντος καὶ
 καταγέλαστον τὴν πόλιν ποιούντος ἢ τοῦ ἡσυχίαν ἄγοντος.

χωρὶς δὲ τῆς δόξης, ὦ ἄνδρες, οὐδὲ δίκαιόν μοι δοκεῖ
 εἶναι δεῖσθαι τοῦ δικαστοῦ οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ c
 διδάσκειν καὶ πείθειν. οὐ γὰρ ἐπὶ τούτῳ κἀθηται ὁ δικα-
 στής, ἐπὶ τῷ καταχαρίζεσθαι τὰ δίκαια, ἀλλ’ ἐπὶ τῷ κρίνειν
 ταῦτα· καὶ ὁμῶμοκεν οὐ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ
 δικάσειν κατὰ τοὺς νόμους. οὐκ οὐκ χρή οὔτε ἡμᾶς ἐθίζειν 5

ὑμᾶς ἐπιiorκεῖν οὐθ' ὑμᾶς ἐθίζεσθαι· οὐδέτεροι γὰρ ἂν ἡμῶν
 εὐσεβοῖεν. μὴ οὖν ἀξιούτέ με, ὦ ἄνδρες Ἀθηναῖοι, τοιαῦτα
 δεῖν πρὸς ὑμᾶς πράττειν ἢ μήτε ἡγοῦμαι καλὰ εἶναι μήτε
 δίκαια μήτε ὅσια, ἄλλως τε μέντοι νῆ Δία πάντως καὶ ἀσε- d
 βείας φεύγοντα ὑπὸ Μελήτου τουτουῖ. σαφῶς γὰρ ἄν, εἰ
 πείθοιμι ὑμᾶς καὶ τῷ δεῖσθαι βιαζοίμην ὁμωμοκότας, θεοὺς
 ἂν διδάσκοιμι μὴ ἡγείσθαι ὑμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολο- 5
 γούμενος κατηγοροίην ἂν ἑμαντοῦ ὡς θεοὺς οὐ νομίζω. ἀλλὰ
 πολλοῦ δεῖ οὕτως ἔχειν· νομίζω τε γάρ, ὦ ἄνδρες Ἀθηναῖοι,
 ὡς οὐδεὶς τῶν ἐμῶν κατηγορῶν, καὶ ὑμῖν ἐπιτρέπω καὶ τῷ
 θεῷ κρίναι περὶ ἐμοῦ ὅπῃ μέλλει ἐμοί τε ἄριστα εἶναι καὶ ὑμῖν.

τὸ μὲν μὴ ἀγανακτεῖν, ὦ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ e
 τῷ γεγονότι, ὅτι μου κατεψηφίσασθε, ἄλλα τέ μοι πολλὰ 36
 συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονεν τὸ γεγονὸς
 τοῦτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω ἐκατέρων τῶν ψήφων
 τὸν γεγονότα ἀριθμόν. οὐ γὰρ ὥόμην ἔγωγε οὕτω παρ'
 ὀλίγον ἔσεσθαι ἀλλὰ παρὰ πολὺ· νῦν δέ, ὡς ἔοικεν, εἰ 5
 τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἄν.
 Μέλητον μὲν οὖν, ὡς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ
 οὐ μόνον ἀποπέφευγα, ἀλλὰ παντὶ δῆλον τοῦτό γε, ὅτι εἰ μὴ
 ἀνέβη Ἄνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, κἂν ὦφλε
 χιλίας δραχμάς, οὐ μεταλαβὼν τὸ πέμπτον μέρος τῶν b
 ψήφων.

τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου. εἰεν· ἐγὼ δὲ δὴ
 τίνος ὑμῖν ἀντιτιμήσομαι, ὦ ἄνδρες Ἀθηναῖοι; ἢ δῆλον ὅτι
 τῆς ἀξίας; τί οὖν; τί ἀξιός εἰμι παθεῖν ἢ ἀποτεῖσαι, ὃ τι 5
 μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἦγον, ἀλλ' ἀμελήσας ὦνπερ
 οἱ πολλοί, χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν

καὶ δημηγοριῶν καὶ τῶν ἄλλων ἀρχῶν καὶ συνωμοσιῶν καὶ
στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγησάμενος ἐμαυτὸν
τῷ ὄντι ἐπικεικότερον εἶναι ἢ ὥστε εἰς ταῦτ' ἰόντα σῶζεσθαι, c
ἐνταῦθα μὲν οὐκ ᾔστα οἱ ἐλθὼν μήτε ὑμῖν μήτε ἐμαυτῷ ἔμελ-
λον μηδὲν ὄφελος εἶναι, ἐπὶ δὲ τὸ ἰδίᾳ ἕκαστον ἰὼν εὐεργε-
τεῖν τὴν μεγίστην εὐεργεσίαν, ὥς ἐγὼ φημι, ἐνταῦθα ᾔστα,
ἐπιχειρῶν ἕκαστον ὑμῶν πείθειν μὴ πρότερον μήτε τῶν d
ἑαυτοῦ μηδεὶν ἐπιμελείσθαι πρὶν ἑαυτοῦ ἐπιμεληθείη ὅπως
ὥς βέλτιστος καὶ φρονιμώτατος ἔσοιτο, μήτε τῶν τῆς πό-
λεως, πρὶν αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν
αὐτὸν τρόπον ἐπιμελείσθαι--τί οὖν εἰμι ἄξιος παθεῖν τοιοῦ- d
τος ὧν; ἀγαθόν τι, ὦ ἄνδρες Ἀθηναῖοι, εἰ δεῖ γε κατὰ τὴν
ἀξίαν τῇ ἀληθείᾳ τιμᾶσθαι· καὶ ταῦτά γε ἀγαθὸν τοιοῦτον
ὅ τι ἂν πρέποι ἐμοί. τί οὖν πρέπει ἀνδρὶ πένητι εὐεργέτη
δεομένῳ ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει; οὐκ 5
ἔσθ' ὅ τι μᾶλλον, ὦ ἄνδρες Ἀθηναῖοι, πρέπει οὕτως ὥς τὸν
τοιοῦτον ἄνδρα ἐν πρυτανείῳ σιτεῖσθαι, πολὺ γε μᾶλλον ἢ
εἴ τις ὑμῶν ἵππῳ ἢ συνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπία-
σιν· ὁ μὲν γὰρ ὑμᾶς ποιεῖ εὐδαίμονας δοκεῖν εἶναι, ἐγὼ δὲ
εἶναι, καὶ ὁ μὲν τροφῆς οὐδὲν δεῖται, ἐγὼ δὲ δέομαι. εἰ e
οὖν δεῖ με κατὰ τὸ δίκαιον τῆς ἀξίας τιμᾶσθαι, τούτου
τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. 37

ἴσως οὖν ὑμῖν καὶ ταυτὶ λέγων παραπλησίως δοκῶ λέγειν
ὥσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολήσεως, ἀπαυθαδιζό-
μενος· τὸ δὲ οὐκ ἔστιν, ὦ ἄνδρες Ἀθηναῖοι, τοιοῦτον ἀλλὰ
τοιόνδε μᾶλλον. πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν 5
ἀνθρώπων, ἀλλὰ ὑμᾶς τοῦτο οὐ πείθω· ὀλίγον γὰρ χρόνον
ἀλλήλοις διεiléγεμθα. ἐπεὶ, ὥς ἐγὼμαι, εἰ ἦν ὑμῖν νόμος,
ὥσπερ καὶ ἄλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν
μόνον κρίνειν ἀλλὰ πολλὰς, ἐπέισθητε ἄν· νῦν δ' οὐ ράδιον b

ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι. πεπεισμέ-
 νος δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῦ δέω ἐμαυτὸν γε ἀδικήσῃν
 καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτὸς ὡς ἄξιός εἰμί του κακοῦ καὶ
 τιμῆσθαι τοιούτου τινὸς ἐμαυτῷ. τί δείσας; ἢ μὴ πάθω 5
 τοῦτο οὐ Μέλητός μοι τιμᾶται, ὃ φημι οὐκ εἰδέναι οὔτ' εἰ
 ἀγαθὸν οὔτ' εἰ κακόν ἐστιν; ἀντὶ τούτου δὴ ἔλωμαι ὧν εὖ
 οἶδά τι κακῶν ὄντων τούτου τιμησάμενος; πότερον δεσμοῦ;
 καὶ τί με δεῖ ζῆν ἐν δεσμωτηρίῳ, δουλεύοντα τῇ αἰὲ κατι- c
 σταμένη ἀρχῇ, τοῖς ἔνδεκα; ἀλλὰ χρημάτων καὶ δεδέσθαι
 ἕως ἂν ἐκτείσω; ἀλλὰ ταυτόν μοι ἐστιν ὅπερ νυνδὴ ἔλεγον·
 οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω. ἀλλὰ δὴ φυγῆς
 τιμήσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε. πολλή 5
 μεντὰν με φιλοψυχία ἔχοι, ὦ ἄνδρες Ἀθηναῖοι, εἰ οὕτως
 ἀλόγιστός εἰμι ὥστε μὴ δύνασθαι λογιζέσθαι ὅτι ὑμεῖς μὲν
 ὄντες πολῖταί μου οὐχ οἰοί τε ἐγένεσθε ἐνεγκεῖν τὰς ἐμὰς
 διατριβὰς καὶ τοὺς λόγους, ἀλλ' ὑμῖν βαρύτεραι γεγόνασιν d
 καὶ ἐπιφθονώτεραι, ὥστε ζητεῖτε αὐτῶν νυνὶ ἀπαλλαγῆναι·
 ἄλλοι δὲ ἄρα αὐτὰς οἴσουσι ῥαδίως; πολλοῦ γε δεῖ, ὦ ἄνδρες
 Ἀθηναῖοι. καλὸς οὖν ἂν μοι ὁ βίος εἴη ἐξελθόντι τηλικῶδε
 ἀνθρώπῳ ἄλλην ἐξ ἄλλης πόλεως ἀμειβομένῳ καὶ ἐξελαυνο- 5
 μένῳ ζῆν. εὖ γὰρ οἶδ' ὅτι ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ
 ἀκροάσονται οἱ νέοι ὥσπερ ἐνθάδε· κἂν μὲν τούτους ἀπ-
 ελαύνω, οἷτοί με αὐτοὶ ἐξελῶσι πείθοντες τοὺς πρεσβυτέρους·
 ἐὰν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες δὲ καὶ οἰκεῖοι δι' e
 αὐτοὺς τούτους.

ἴσως οὖν ἂν τις εἴποι· “σιγῶν δὲ καὶ ἡσυχίαν ἄγων, ὦ
 Σώκρατες, οὐχ οἰός τ' ἔση ἡμῖν ἐξελθὼν ζῆν;” τουτὶ δὴ
 ἐστι πάντων χαλεπώτατον πείσαι τινὰς ὑμῶν. ἐάντε γὰρ 5

λέγω ὅτι τῷ θεῷ ἀπειθεῖν τοῦτ' ἐστὶν καὶ διὰ τοῦτ' ἀδύνα-
τον ἡσυχίαν ἄγειν, οὐ πείσεσθέ μοι ὡς εἰρωνευομένῳ· ἐάντ' 38
αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπων
τοῦτο, ἐκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι
καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ
ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ 5
βιωτὸς ἀνθρώπων, ταῦτα δ' ἔτι ἦττον πείσεσθέ μοι λέγοντι.
τὰ δὲ ἔχει μὲν οὕτως, ὡς ἐγὼ φημι, ὦ ἄνδρες, πείθειν δὲ οὐ
ράδιον. καὶ ἐγὼ ἅμα οὐκ εἴθισμαι ἐμαυτὸν ἀξιῶν κακοῦ
οὐδενός. εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτιμησάμην ἂν χρη- b
μάτων ὅσα ἔμελλον ἐκτεῖσαι, οὐδὲν γὰρ ἂν ἐβλάβην· νῦν
δὲ οὐ γὰρ ἔστιν, εἰ μὴ ἄρα ὅσον ἂν ἐγὼ δυναίμην ἐκτεῖσαι,
τοσούτου βούλεσθέ μοι τιμῆσαι. ἴσως δ' ἂν δυναίμην ἐκ-
τεῖσαι ὑμῖν που μὲν ἀργυρίου· τοσούτου οὖν τιμῶμαι. 5

Πλάτων δὲ ὅδε, ὦ ἄνδρες Ἀθηναῖοι, καὶ Κρίτων καὶ
Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσί με τριάκοντα μνῶν
τιμῆσασθαι, αὐτοὶ δ' ἐγγυᾶσθαι· τιμῶμαι οὖν τοσούτου,
ἐγγυηταὶ δὲ ὑμῖν ἔσονται τοῦ ἀργυρίου οὗτοι ἀξιόχρεοι.

οὐ πολλοῦ γ' ἔνεκα χρόνου, ὦ ἄνδρες Ἀθηναῖοι, ὄνομα c
ἔξετε καὶ αἰτίαν ὑπὸ τῶν βουλομένων τὴν πόλιν λαιδορεῖν
ὡς Σωκράτη ἀπεκτόνατε, ἄνδρα σοφόν—φήσουσι γὰρ δὴ
σοφὸν εἶναι, εἰ καὶ μὴ εἰμι, οἱ βουλόμενοι ὑμῖν ὀνειδίζειν—
εἰ γοῦν περιεμείνατε ὀλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου ἂν 5
ὑμῖν τοῦτο ἐγένετο· ὁρᾶτε γὰρ δὴ τὴν ἡλικίαν ὅτι πόρρω
ἤδη ἐστὶ τοῦ βίου θανάτου δὲ ἐγγύς. λέγω δὲ τοῦτο οὐ
πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισα- d
μένους θάνατον. λέγω δὲ καὶ τόδε πρὸς τοὺς αὐτοὺς
τούτους. ἴσως με οἴεσθε, ὦ ἄνδρες Ἀθηναῖοι, ἀπορία λόγων

ἐάλωκέναι τοιούτων οἷς ἂν ὑμᾶς ἔπεισα, εἰ ᾧμην δεῖν
 ἅπαντα ποιεῖν καὶ λέγειν ὥστε ἀποφυγεῖν τὴν δίκην. 5
 πολλοῦ γε δεῖ. ἀλλ' ἀπορία μὲν ἐάλωκα, οὐ μέντοι λόγων,
 ἀλλὰ τόλμης καὶ ἀναισχυντίας καὶ τοῦ μὴ ἐθέλειν λέγειν
 πρὸς ὑμᾶς τοιαῦτα οἷ ἂν ὑμῖν μὲν ἥδιστα ἦν ἀκούειν—
 θρηνοῦντός τέ μου καὶ ὀδυρομένου καὶ ἄλλα ποιῶντος καὶ
 λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι, οἶα δὴ καὶ e
 εἴθισθε ὑμεῖς τῶν ἄλλων ἀκούειν. ἀλλ' οὔτε τότε ᾤήθη
 δεῖν ἔνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελεύθερον, οὔτε νῦν
 μοι μεταμέλει οὕτως ἀπολογησαμένῳ, ἀλλὰ πολὺ μᾶλλον
 αἰροῦμαι ὧδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ζῆν. οὔτε 5
 γὰρ ἐν δίκῃ οὔτ' ἐν πολέμῳ οὔτ' ἐμὲ οὔτ' ἄλλον οὐδένα δεῖ
 τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον. 39
 καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δῆλον γίγνεται ὅτι τό γε
 ἀποθανεῖν ἂν τις ἐκφύγοι καὶ ὅπλα ἀφείς καὶ ἐφ' ἱκετεῖαν
 τραπόμενος τῶν διωκόντων· καὶ ἄλλαι μηχαναὶ πολλαὶ εἰσιν
 ἐν ἐκάστοις τοῖς κινδύνοις ὥστε διαφεύγειν θάνατον, ἐάν τις 5
 τολμᾷ πᾶν ποιεῖν καὶ λέγειν. ἀλλὰ μὴ οὐ τοῦτ' ἦ χαλεπόν,
 ὧ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονη-
 ρίαν· θάπτον γὰρ θανάτου θεῖ. καὶ νῦν ἐγὼ μὲν ἄτε βραδὺς b
 ὢν καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλων, οἱ δ' ἐμοὶ
 κατήγοροι ἄτε δεινοὶ καὶ ὀξεῖς ὄντες ὑπὸ τοῦ θάπτοντος, τῆς
 κακίας. καὶ νῦν ἐγὼ μὲν ἄπειμι ὑφ' ὑμῶν θανάτου δίκην
 ὀφλῶν, οὗτοι δ' ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν 5
 καὶ ἀδικίαν. καὶ ἐγὼ τε τῷ τιμῆματι ἐμμένω καὶ οὗτοι.
 ταῦτα μὲν που ἴσως οὕτως καὶ ἔδει σχεῖν, καὶ οἶμαι αὐτὰ
 μετρίως ἔχειν.

τὸ δὲ δὴ μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησμοδεῖσαι, ὧ κατα- c
 ψηφισάμενοί μου· καὶ γὰρ εἰμι ἤδη ἐνταῦθα ἐν ᾧ μάλιστα

ἄνθρωποι χρησμοδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι. φημί
 γάρ, ὦ ἄνδρες οἱ ἐμὲ ἀπεκτόνατε, τιμωρίαν ὑμῖν ἤξειν εὐθὺς
 μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νῆ Δία ἢ οἶαν 5
 ἐμὲ ἀπεκτόνατε· νῦν γὰρ τοῦτο εἵργασθε οἰόμενοι μὲν ἀπαλ-
 λάξεσθαι τοῦ διδόναι ἔλεγχον τοῦ βίου, τὸ δὲ ὑμῖν πολὺ
 ἐναντίον ἀποβήσεται, ὡς ἐγὼ φημι. πλείους ἔσονται ὑμᾶς
 οἱ ἐλέγχοντες, οὓς νῦν ἐγὼ κατεῖχον, ὑμεῖς δὲ οὐκ ἡσθά- d
 νεσθε· καὶ χαλεπώτεροι ἔσονται ὅσῳ νεώτεροί εἰσιν, καὶ
 ὑμεῖς μᾶλλον ἀγανακτήσετε. εἰ γὰρ οἴεσθε ἀποκτείνοντες
 ἀνθρώπους ἐπισχῆσειν τοῦ ὀνειδίξειν τινὰ ὑμῖν ὅτι οὐκ
 ὀρθῶς ζῆτε, οὐ καλῶς διανοεῖσθε· οὐ γάρ ἐσθ' αὕτη ἡ ἀπαλ- 5
 λαγὴ οὔτε πάννυ δυνάτη οὔτε καλή, ἀλλ' ἐκείνη καὶ καλλίστη
 καὶ ῥάστη, μὴ τοὺς ἄλλους κολουεῖν ἀλλ' ἑαυτὸν παρασκευά-
 ζειν ὅπως ἔσται ὡς βέλτιστος. ταῦτα μὲν οὖν ὑμῖν τοῖς
 καταψηφισαμένοις μαντευσάμενος ἀπαλλάττομαι.

τοῖς δὲ ἀποψηφισαμένοις ἡδέως ἂν διαλεχθεῖην ὑπὲρ τοῦ e
 γεγονότος τουτοῦ πράγματος, ἐν ᾧ οἱ ἄρχοντες ἀσχολίαν
 ἄγουσι καὶ οὐπω ἔρχομαι οἱ ἐλθόντα με δεῖ τεθνάναι. ἀλλὰ
 μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτον χρόνον· οὐδὲν γὰρ
 καλῶς διαμυθολογῆσαι πρὸς ἀλλήλους ἕως ἔξεστιν. ὑμῖν 5
 γὰρ ὡς φίλοις οὖσιν ἐπιδείξαι ἐθέλω τὸ νυνὶ μοι συμβεβη- 40
 κὸς τί ποτε νοεῖ. ἐμοὶ γάρ, ὦ ἄνδρες δικασταί—ὑμᾶς γὰρ
 δικαστὰς καλῶν ὀρθῶς ἂν καλοῖην—θαυμάσιόν τι γέγονεν.
 ἡ γὰρ εἰωθυῖά μοι μαντική ἡ τοῦ δαιμονίου ἐν μὲν τῷ
 πρόσθεν χρόνῳ παντὶ πάννυ πυκνὴ ἀεὶ ἦν καὶ πάννυ ἐπὶ 5
 μικροῖς ἐναντιουμένη, εἴ τι μέλλοιμι μὴ ὀρθῶς πράξειν.
 νυνὶ δὲ συμβέβηκέ μοι ἅπερ ὁρᾶτε καὶ αὐτοί, ταυτὶ ἄ γε δὴ
 οἰηθεῖν ἂν τις καὶ νομίζεται ἔσχατα κακῶν εἶναι· ἐμοὶ δὲ
 οὔτε ἐξιόντι ἔωθεν οἴκοθεν ἡναντιώθη τὸ τοῦ θεοῦ σημεῖον, b

οὔτε ἡνίκα ἀνέβαινον ἐνταυθοῖ ἐπὶ τὸ δικαστήριον, οὔτε ἐν τῷ λόγῳ οὐδαμοῦ μέλλοντί τι ἐρεῖν. καίτοι ἐν ἄλλοις λόγοις πολλαχοῦ δὴ με ἐπέσχε λέγοντα μεταξύ· νῦν δὲ οὐδαμοῦ περὶ ταύτην τὴν πρᾶξιν οὔτ' ἐν ἔργῳ οὐδενὶ οὔτ' ἐν λόγῳ 5 ἡναντιώταί μοι. τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ· κινδυνεύει γάρ μοι τὸ συμβεβηκὸς τοῦτο ἀγαθὸν γεγονέναι, καὶ οὐκ ἔσθ' ὅπως ἡμεῖς ὀρθῶς ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. μέγα μοι τεκμήριον c τούτου γέγονεν· οὐ γὰρ ἔσθ' ὅπως οὐκ ἡναντιώθη ἂν μοι τὸ εἰωθὸς σημεῖον, εἰ μὴ τι ἔμελλον ἐγὼ ἀγαθὸν πράξειν.

ἐννοήσωμεν δὲ καὶ τῇδε ὡς πολλὴ ἐλπίς ἐστίν ἀγαθὸν αὐτὸ εἶναι. δυοῖν γὰρ θάτερόν ἐστιν τὸ τεθνάναι· ἢ γὰρ 5 οἶον μηδὲν εἶναι μηδὲ αἴσθησιν μηδεμίαν μηδενοὺς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ τις τυγχάνει οὔσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε δὴ μηδεμία αἴσθησις ἐστίν ἀλλ' οἶον ὕπνος ἐπειδάν τις καθεύδων μηδ' ὄναρ μηδὲν ὀρᾷ, θαν- d μάσιον κέρδος ἂν εἴη ὁ θάνατος--ἐγὼ γὰρ ἂν οἶμαι, εἴ τινα ἐκλεξάμενον δέοι ταύτην τὴν νύκτα ἐν ἣ οὔτω κατέδαρθεν ὥστε μηδὲ ὄναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας τε καὶ ἡμέρας τὰς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραθέντα ταύτῃ τῇ νυκτὶ δέοι 5 σκεψάμενον εἰπεῖν πόσας ἄμεινον καὶ ἥδιον ἡμέρας καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμή- τους ἂν εὐρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ e νύκτας--εἰ οὖν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἔγωγε λέγω· καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὔτω δὴ εἶναι ἢ μία νύξ. εἰ δ' αὖ οἶον ἀποδημησαί ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον, καὶ ἀληθῆ ἐστὶν τὰ 5

λεγόμενα, ὥς ἄρα ἐκεῖ εἰσι πάντες οἱ τεθνεώτες, τί μείζον
 ἀγαθὸν τούτου εἶη ἄν, ὦ ἄνδρες δικασταί; εἰ γάρ τις
 ἀφικόμενος εἰς Ἄιδου, ἀπαλλαγείς τουτωνὶ τῶν φασκόντων 41
 δικαστῶν εἶναι, εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, οἵπερ
 καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ραδάμανθς καὶ
 Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιοι
 ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἂν εἶη ἡ ἀποδημία; 5
 ἢ αὖ Ὀρφει συγγενέσθαι καὶ Μουσαίῳ καὶ Ἡσιόδῳ καὶ
 Ὀμήρῳ ἐπὶ πόσῳ ἂν τις δέξαιτ' ἂν ὑμῶν; ἐγὼ μὲν γὰρ
 πολλάκις ἐθέλω τεθνάναι εἰ ταῦτ' ἔστιν ἀληθὴ. ἐπεὶ
 ἔμοιγε καὶ αὐτῷ θαυμαστὴ ἂν εἶη ἡ διατριβὴ αὐτόθι, ὅποτε b
 ἐντύχοιμι Παλαμῆδει καὶ Αἴαντι τῷ Τελαμῶνος καὶ εἴ τις
 ἄλλος τῶν παλαιῶν διὰ κρίσιν ἄδικον τέθηκεν, ἀντιπαρα-
 βάλλοντι τὰ ἑμαυτοῦ πάθη πρὸς τὰ ἐκείνων—ὥς ἐγὼ οἶμαι,
 οὐκ ἂν ἀηδὲς εἶη--καὶ δὴ τὸ μέγιστον, τοὺς ἐκεῖ ἐξετάζοντα 5
 καὶ ἐρευνῶντα ὥσπερ τοὺς ἐνταῦθα διάγειν, τίς αὐτῶν σοφός
 ἐστίν καὶ τίς οἶεται μὲν, ἔστιν δ' οὐ. ἐπὶ πόσῳ δ' ἂν τις,
 ὦ ἄνδρες δικασταί, δέξαιτο ἐξετάσαι τὸν ἐπὶ Τροίαν ἀγαγόντα
 τὴν πολλὴν στρατιὰν ἢ Ὀδυσσέα ἢ Σίσυφον ἢ ἄλλους c
 μυρίους ἂν τις εἴποι καὶ ἄνδρας καὶ γυναῖκας, οἷς ἐκεῖ
 διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἂν εἶη
 εὐδαιμονίας; πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ
 ἀποκτείνουσι· τά τε γὰρ ἄλλα εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ 5
 τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοί εἰσιν, εἴπερ
 γε τὰ λεγόμενα ἀληθῆ.

ἀλλὰ καὶ ὑμᾶς χρή, ὦ ἄνδρες δικασταί, εὐέλπιδας εἶναι
 πρὸς τὸν θάνατον, καὶ ἔν τι τοῦτο διανοεῖσθαι ἀληθές, ὅτι
 οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευ- d
 τήσαντι, οὐδὲ ἀμελείται ὑπὸ θεῶν τὰ τούτου πράγματα·

οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν, ἀλλὰ μοι
 δηλὸν ἐστὶ τοῦτο, ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πρα-
 γμάτων βέλτιον ἦν μοι. διὰ τοῦτο καὶ ἐμὲ οὐδαμοῦ ἀπέτρεψεν 5
 τὸ σημεῖον, καὶ ἔγωγε τοῖς καταψηφισαμένοις μου καὶ τοῖς
 κατηγοροῖς οὐ πᾶν χαλεπαίνω. καίτοι οὐ ταύτῃ τῇ διανοίᾳ
 κατεψηφίζοντό μου καὶ κατηγοροῦν, ἀλλ' οἰόμενοι βλάπτειν·
 τοῦτο αὐτοῖς ἄξιον μέμφεσθαι. τοσόνδε μέντοι αὐτῶν e
 δέομαι· τοὺς ὑεῖς μου, ἐπειδὰν ἡβήσωσι, τιμωρήσασθε, ὦ
 ἄνδρες, ταῦτά ταῦτα λυποῦντες ἅπερ ἐγὼ ὑμᾶς ἐλύπουν, ἐὰν
 ὑμῖν δοκῶσιν ἢ χρημάτων ἢ ἄλλου του πρότερον ἐπι- 5
 μελεῖσθαι ἢ ἀρετῆς, καὶ ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες,
 ὀνειδίζετε αὐτοῖς ὥσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται ὧν
 δεῖ, καὶ οἴονται τι εἶναι ὄντες οὐδενὸς ἄξιοι. καὶ ἐὰν 42
 ταῦτα ποιῇτε, δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτός
 τε καὶ οἱ ὑεῖς. ἀλλὰ γὰρ ἤδη ὥρα ἀπιέναι, ἐμοὶ μὲν
 ἀποθανουμένῳ, ὑμῖν δὲ βιωσομένοις· ὁπότεροι δὲ ἡμῶν
 ἔρχονται ἐπὶ ἄμεινον πρᾶγμα, ἄδηλον παντὶ πλὴν ἢ
 τῷ θεῷ.

5

Glossary

Declensions

ή κρήνη, τῆς κρήνης - spring		ὁ ἀγρός, τοῦ ἀγροῦ - field		ὁ παῖς, τοῦ παιδός - child	
Nom. ἡ κρήνη	αἱ κρήναι	ὁ ἀγρός	οἱ ἀγροί	ὁ παῖς	οἱ παῖδ-ες
Gen. τῆς κρήνης	τῶν κρηνῶν	τοῦ ἀγροῦ	τῶν ἀγρῶν	τοῦ παιδ-ός	τῶν παιδ-ων
Dat. τῇ κρήνῃ	ταῖς κρήναις	τῷ ἀγρῷ	τοῖς ἀγροῖς	τῷ παιδ-ί	τοῖς παι-σί(ν)
Acc. τὴν κρήνην	τὰς κρήνας	τὸν ἀγρόν	τοὺς ἀγρούς	τὸν παιδ-α	τοὺς παιδ-ας
Voc. ὦ κρήνη	ὦ κρήναι	ὦ ἀγρέ	ὦ ἀγροί		

Personal Pronouns

Nom.	ἐγώ	I	ἡμεῖς	we
Gen.	ἐμοῦ μου	my	ἡμῶν	our
Dat.	ἐμοί μοι	to me	ἡμῖν	to us
Acc.	ἐμέ	me	ἡμᾶς	us
Nom.	σύ	you	ὕμεῖς	you
Gen.	σοῦ σου	your	ὕμῶν	your
Dat.	σοί σοι	to you	ὕμῖν	to you
Acc.	σέ	you	ὕμᾶς	you
Nom.	αὐτός (himself)	αὐτή (herself)	αὐτό (itself)	
Gen.	αὐτοῦ his	αὐτῆς her	αὐτοῦ its	
Dat.	αὐτῷ to him	αὐτῇ to her	αὐτῷ to it	
Acc.	αὐτόν him	αὐτήν her	αὐτό it	
Nom.	αὐτοί (themselves)	αὐταί (themselves)	αὐτά (themselves)	
Gen.	αὐτῶν their	αὐτῶν their	αὐτῶν their	
Dat.	αὐτοῖς to them	αὐταῖς to them	αὐτοῖς to them	
Acc.	αὐτούς them	αὐτάς them	αὐτά them	

Relative Pronoun – who, which, that

	m.	f.	n.	m.	f.	n.
Nom.	ὅς	ἥ	ὅ	οἷ	αἷ	ἃ
Gen.	οὗ	ῆς	οὗ	ῶν	ῶν	ῶν
Dat.	ᾧ	ῇ	ᾧ	οῖς	αῖς	οῖς
Acc.	ὃν	ἣν	ὃ	οὓς	ἃς	ἃ

Indefinite Relative Pronoun – whoever, anyone who; whatever, anything which

Nom.	ὅστις	ἥτις	ὅτι (ὅ τι)
Gen.	οὗτινος (ὅτου)	ἥστινος	οὗτινος (ὅτου)
Dat.	ὧτινι (ὅτῳ)	ἥτινι	ὧτινι (ὅτῳ)
Acc.	ὧτινα	ἥτινα	ὅτι (ὅ τι)
Nom.	οἵτινες	αἵτινες	ἅτινα
Gen.	ῶντινων (ὅτων)	ῶντινων	ῶντινων (ὅτων)
Dat.	οἷστινι (ὅτοις)	αἷστινι	οἷστινι (ὅτοις)
Acc.	οὓστινας	ἅστινας	ἅτινα

Correlative Adverbs and their Frequencies in the *Apology*

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative
ποῦ <i>where?</i>	που ⁷ <i>somewhere</i> <i>(I suppose)</i>	ἐνθάδε ⁵ <i>here</i> ἐνταῦθα ¹⁰ <i>here</i> ἐκεῖ ⁷ <i>there</i>	οὗ ² <i>where</i>	ὅπου <i>where(ver)</i>
ποῖ <i>to where?</i>	ποι <i>to somewhere</i>	δεῦρο ⁶ ἐνταυθοῖ ¹⁰ <i>to here</i> ἐκείσε <i>to there</i>	οἷ ³ <i>to where</i>	ὅποι ¹ <i>to where(ver)</i>
πόθεν ¹ <i>from where?</i>	ποθεν <i>from anywhere</i>	ἐνθενδε ³ ἐντεῦθεν ⁴ <i>from here</i> (ἐ)κεῖθεν <i>from there</i>	ὅθεν ¹ <i>from where</i>	ὅπόθεν <i>from where(ver)</i>
πότε <i>when?</i>	ποτέ ¹⁰ <i>at some time</i> <i>ever, then</i>	τότε ⁶ <i>at that time,</i> <i>then</i>	ὅτε ² <i>when</i> ὅταν ⁴ <i>whenever</i>	ὅποτε ¹ <i>when(ever)</i>
πῇ <i>which way?</i>	πῇ <i>some way</i>	τῇ τῇδε ¹ ταύτῃ ² <i>in this way</i>	ἣ <i>in which way</i>	ὅπῃ ² <i>in which way</i> ὅπῃ-οὖν ¹ <i>in whichever way</i>
πῶς ³ <i>how?</i>	πῶς ³ <i>somehow</i>	ὥδε ² , οὕτως ³¹ <i>thus, so</i> <i>in this way</i>	ὥς ⁶⁸ <i>how, as</i> ὥσπερ ³¹ <i>just as, as</i>	ὅπως ¹¹ <i>how(ever)</i> ὅπωςοῦν ² <i>howsoever</i>

Correlative Pronouns and their Frequencies in the *Apology*

Interrogative	Indefinite	Demonstrative	Relative	Indefinite Relative
τίς, τί ⁴⁹ <i>who, what?</i>	τις, τι ¹²¹ <i>someone/thing</i> <i>anyone/thing</i>	ὅδε ¹³ οὗτος ²³⁷ <i>this</i> (ἐ)κεῖνος ²² <i>there</i>	ὅς, ἡ, ὃ ⁹⁸ <i>who, which</i>	ὅστις, ἥτις, ὃ τι ¹¹ <i>anyone who,</i> <i>whoever</i> ὅστις-οὖν ⁴ <i>whosoever, what-</i>
πότερος ⁷ <i>which of two?</i>	ποτερος <i>one of two</i>	ἕτερος ⁸ <i>one (of two)</i>	ὁπότερος ¹ <i>which of two</i>	ὁπότερος <i>whichever of two</i> ὁπότερος-οὖν ¹ <i>whichever of two</i>
πόσος ⁴ <i>how much?</i>	ποσός <i>of some amount</i>	τοσόδε ¹ <i>so much/many</i> τοσοῦτος ¹¹ <i>so much/many</i>	ὅσος ¹⁰ <i>as much/</i> <i>many as</i>	ὁπόσος <i>of whatever size/</i> <i>number</i>
ποῖος ¹ <i>of what sort?</i>	ποιός <i>of some sort</i>	τοιόσδε ¹ <i>such, this sort</i> τοιοῦτος ³² <i>such</i>	οἷος ²⁶ <i>of which sort,</i> <i>such as, as</i> οἷοσπερ ² <i>which very sort</i>	ὁποῖος <i>of whatever sort</i>
πῆλικος <i>how old/large?</i>	πῆλικος <i>of some age,</i> <i>size</i>	τῆλικόσδε ³ τῆλικούτος ¹ <i>of such an age,</i> <i>size</i>	ἡλικός <i>of which age,</i> <i>size</i>	ὁπῆλικός <i>of whatever age/</i> <i>size</i>

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην: loosen, ransom

	PRESENT		FUTURE		
	Active	Middle/Pass.	Active	Middle	Passive
Primary Indicative	λύω λύεις λύει λύομεν λύετε λύουσι(ν)	λύομαι λύε(σ)αι λύεται λύόμεθα λύεσθε λύονται	λύσω λύσεις λύσει λύσομεν λύσετε λύσουσι(ν)	λύσομαι λύσε(σ)αι λύσεται λύσόμεθα λύσεσθε λύσονται	λυθήσομαι λυθήσε(σ)αι λυθήσεται λυθησόμεθα λυθήσεσθε λυθήσονται
Secondary Indicative	ἔλυον ἔλυες ἔλυε(ν) ἐλύομεν ἐλύετε ἐλυον	ἐλύομην ἐλύε(σ)ο ἐλύετο ἐλύόμεθα ἐλύεσθε ἐλύοντο			
Subjunctive	λύω λύης λύῃ λύωμεν λύητε λύωσι(ν)	λύωμαι λύῃ λύηται λύώμεθα λύησθε λύωνται			
Optative	λύοιμι λύοις λύοι λύοιμεν λύοιτε λύοιεν	λυοίμην λύοιο λύοιτο λυοίμεθα λύοισθε λύοιντο	λύσοιμι λύσοις λύσοι λύσοιμεν λύσοιτε λύσοιεν	λυσοίμην λυσοιο λυσοιτο λυσοίμεθα λυσοισθε λυσοιντο	λυθησοίμην λυθησοιο λυθησοιτο λυθησοίμεθα λυθησοισθε λυθησοιντο
Imp	λύε λύετε	λύε(σ)ο λύεσθε			
Pple	λύων, λύουσα, λύον	λυόμενος, λυομένη, λυόμενον	λύσων, λύσουσα, λύσον	λυσόμενος, λυσομένη, λυσόμενον	λυθησόμενος, λυθησομένη, λυθησόμενον
Inf.	λύειν	λύεσθαι	λύσειν	λύσεσθαι	λυθήσεσθαι

2nd sg. mid/pass -σ is often dropped except in pf. and plpf. tenses: ἐ(σ)αι → η,ει ἐ(σ)ο → ου

AORIST			PERFECT		
Active	Middle	Passive	Active	Middle/Passive	
			λέλυκα λέλυκας λέλυκε λελύκαμεν λέλύκατε λελύκασι(ν)	λέλυμαι λέλυσαι λέλυται λελύμεθα λελύσθε λελύνται	Primary Indicative
ἔλυσα ἔλυσας ἔλυε(ν) ἐλύσαμεν ἐλύσατε ἔλυσαν	ἐλυσάμην ἐλύσα(σ)ο ἐλύσατο ἐλυσάμεθα ἐλύσασθε ἐλύσαντο	ἐλύθην ἐλύθης ἐλύθη ἐλύθημεν ἐλύθητε ἐλύθησαν	ἐλέλυκη ἐλελύκης ἐλελύκει ἐλελύκεμεν ἐλελύκετε ἐλελύκεσαν	ἐλέλυμην ἐέλυσο ἐέλυτο ἐλελύμεθα ἐλελύσθε ἐέλυντο	Secondary Indicative
λύσω λύσης λύση λύσωμεν λύσητε λύσωσι(ν)	λυσώμαι λύση λύσηται λυσώμεθα λύσησθε λυσώνται	λυθῶ λυθῆς λυθῇ λυθώμεν λυθῆτε λυθῶσι(ν)	λελύκω λελύκης λελύκη λελύκωμεν λελύκητε λελύκωσι(ν)	λελυμένος ὦ —— ῆς —— ῆ —— ὶμεν —— ῆτε —— ῶσιν	Subjunctive
λύσαιμι λύσαις λύσαι λύσαιμεν λύσαιτε λύσαιεν	λусаίμην λύσαιο λύσαιτο λусаίμεθα λύσαισθε λυσαιντο	λυθείην λυθείης λυθείη λυθεῖμεν λυθεῖτε λυθεῖεν	λελύκοιμι λελύκοις λελύκοι λελύκοιμεν λελύκοιτε λελύκοιεν	λελυμένος εἶην —— εἶης —— εἶη —— εἶμεν —— εἶητε —— εἶσαν	Optative
λύσον λύσατε	λύσαι λύσασθε	λύθητι λύθητε		λέλυσο λέλυσθε	Imp
λύσᾱς, λύσᾱσα, λύσαν	λυσάμενος, λυσάμενη, λυσάμενον	λύθεις, λυθείσα, λυθέν	λελυκῶς, λελυκυῖα λελυκός	λελυμένος, λελυμένη λελυμένον	Pple
λύσαι	λύσασθαι	λυθῆναι	λελυκέναι	λελύσθαι	Inf.

Adapted from a handout by Dr. Helma Dik (<http://classics.uchicago.edu/faculty/dik/niftygreek/>)

οἶδα: to know (pf. with pres. sense) ^{41 times}

	Perfect	Pluperfect	Future
Active	οἶδα ⁸ ἴσμεν οἶσθα ¹ ἴστε ² οἶδε ⁴ ἴσασι ¹	ἤδη ¹ ἤσμεν ἤδησθα ἤστε ἤδει ἤσαν	εἴσομαι εἰσόμεθα εἴσῃ εἴσεσθε εἴσεται εἴσονται
Imp	ἴσθι ἴστε ⁶		
Pple	εἰδώς, εἰδυῖα, εἰδός ⁵ εἰδότος, εἰδυῖας, εἰδότος		
Inf.	εἰδέναι ¹²		
subj/opt	εἰδῶ εἰδῶμεν εἰδῆς εἰδῆτε ¹ εἰδῇ εἰδῶσι	εἰδείην εἰδείμεν εἰδείης εἰδείτε εἰδείη εἰδείεν	

εἰμί: to be, exist ²⁸²

	Present	Imperfect	Future
Active	εἰμί ⁹ ἐσμέν εἶ ¹ ἐστέ ¹ ἐστίν ⁸⁴ εἰσίν ¹³	ἦ, ἦν ἦμεν ἦσθα ἦτε ἦν ¹⁴ ἦσαν ²	ἔσομαι ¹ ἐσόμεθα ἔσῃ ἐσεσθε ἔσται ⁴ ἔσονται ⁶
Imp	2 nd ἴσθι ἔστε 3 rd ἔστω ¹		
Pple	ὢν, οὔσα, ὄν ⁵¹ ὄντος, οὔσης, ὄντος		ἐσόμενος, η, ον ¹
Inf.	εἶναι ⁶⁹		ἔσεσθαι ¹
subj/op	ῶ ¹ ὦμεν ῆς ῆτε ῇ ὦσιν	εἶην ² εἶμεν εἶης ¹ εἶτε εἶη ¹⁸ εἶεν ³	

ἔρχομαι, εἶμι, ἦλθον¹²: to go ^{21 + 18 in compounds}

	Present	Imperfect	Future
Active	ἔρχομαι ² ἐρχόμεθα ἔρχεαι ἐρχεσθε ἔρχεται ἐρχονται ¹	ἦα ⁷ ἦμεν ἦεισθα ἦτε ἦειν ἦσαν	εἶμι ² ἵμεν εἶ ἴτε εἶσι ἱᾶσιν
Imp	2 nd ἴθι ² ἴτε 3 rd ἴτω ¹		
Pple	ἰών, ἰούσα, ἰόν ⁹ ἰόντος, ἰούσης, ἰόντος		
Inf.	ἰέναι ²		
subj/opt	ἴω ἴωμεν ἴης ἴητε ἴη ἴωσιν	ἴοιμι ἴοιμεν ἴοις ἴοιτε ¹ ἴοι ἴοιεν	

Uses of the Subjunctive in Plato's *Apology*

There are 63 subjunctive constructions identified in the commentary. Most dependent uses are future more vivid, where the subjunctive is translated in the present (with future sense), or generalizing clauses where the verb is translated in the present and ἄν, if translated, is often translated as “ever.”

- 5 hortatory (main verb, 1s or 1p)
- 3 deliberative (main verb in a question)
- 2 prohibitive (main verb, μή + aor. subj.)
- 1 doubtful assertion/denial (main verb, μη (οὐ) + pres. subj.)
- 1 emphatic denial (main verb, οὐ μή + aor. subj.)

- 17 future more vivid condition (εἰ ἄν + subj., fut.)
- 10 general (indefinite) temporal clauses (ἄν + subj.)
- 10 general (indefinite) relative clause (ἄν + subj.)
- 5 present general condition (εἰ ἄν + subj., pres.)
- 5 purpose clauses (ἵνα + subj.)
- 3 fearing clauses (μή + subj.)
- 1 anticipatory subjunctive (ἕως, πρίν+ subj.)

Hortatory Subjunctive ^{5 times}

The most common independent subjunctive in the dialogue is a form of command (Lat. hortārī: *urge*) employed in the 1st person singular or plural:

ΤΟΥΤΟ ΠΟΙΩΜΕΝ *Let us do this! We should do this!*

Deliberative Subjunctive ³

Used in questions without ἄν, the deliberative expresses a question still under active consideration. Translate as ‘am I to...?’ or ‘are we to...?’.

ΤΟΥΤΟ ΠΟΙΩΜΕΝ; *Are we to do this?*

Prohibitive Subjunctive ²

Introduced by μή + aor. subj., the prohibitive subj. is a common way to form a negative command in the 1st or 2nd person.

μή τοῦτο ποιήσης *Don't do this! You should not do this!*

Doubtful Assertion or Denial ¹

Introduced by μή (neg. μη οὐ) + pres. subj. (note: the prohibitive subj. is aor. subj.), this subjunctive suggests that the speaker is uncertain:

μή τοῦτο ποιῇς *I suspect/surely you are doing this.*

μή οὐ τοῦτο ποιῇς *I suspect/surely you are not doing this.*

Type of Condition	Protasis (if-clause)	Apodosis (then-clause)
Present General	εἰ ἄν + subjunctive (<i>if ever</i>)	present indicative
Future More Vivid	εἰ ἄν + subjunctive	future indicative

Future More Vivid Condition^{17 times} and Present General Condition⁵

In a future more vivid condition (ἐάν subj., fut.) the subjunctive is typically translated in the present with future sense. ἄν is often left untranslated.

ἐάν...ποιῇς, εὖ ποιήσεις. *If you do this, you will do well.*

A present general condition (ἐάν subj., pres.), however, expresses a conclusion that holds true at any or all time. As all general clauses, this subjunctive takes a generalizing μή and is often translated with ‘ever.’

ἐάν...ποιῇς, εὖ ποιεῖς. *If (ever) you do this, you are doing well.*

General (Indefinite) Temporal Clauses¹⁰

A temporal clause with ἄν + subjunctive in primary sequence expresses either (a) a repeated action (equiv. to pres. general condition) or (b) a future action (equiv. to future more vivid). Translate ἄν as ‘ever.’

ὅταν τοῦτο ποιῇς *whenever you do this...*

General (Indefinite) Relative Clauses¹⁰

When the antecedent of a relative clause is indefinite, the relative clause may govern ἄν + subjunctive in primary sequence. This clause takes a generalizing μή instead of οὐ and is translated with the adverb ‘ever.’

ἃ ἄν ποιῇς *whatever you do...*

Purpose Clauses⁵

Introduced by ἵνα in the *Apology*, purpose clauses govern a subjunctive in primary sequence and, as a type of wish, governs a μή instead of οὐ.

ἵνα τοῦτο ποιῇς *so that/in order that you may do this*

Fearing Clause³

This clause follows a verb of fearing and is introduced by μή or neg. μή οὐ. Translate the initial μή as “lest” or “that.”

μή τοῦτο ποιῇς *(I fear) lest/that you may do this.*

Anticipatory Subjunctive¹

Introduced by ἕως/πρίν, this ἄν + subjunctive, is often future in sense.

ἕωσπερ ἄν τοῦτο ποιῇς *As long as you do this*

All Uses of the Subjunctive **Hortatory:** p. 8, 29, 30, 44, 97; **Deliberative:** 84, 85 (ind. question, 15); **Prohibitive:** 15, 58; **Doubtful Denial:** 91; **Emphatic Denial:** 54; **Future More Vivid:** 3, 15, 28, 37, 38, 43, 54, 55, 57, 60, 76, 76, 86; **General Temporal:** 1, 25, 26, 48, 62, 76, 84, 93, 97, 102; **General Relative:** 11, 15, 24, 50, 50, 54, 55, 62, 68, 86; **Purpose:** 14, 27, 40, 50, 64; **Present General:** 25, 34, 35, 68, 91; **Fearing:** 1, 48, 84; **Anticipatory:** 54

Uses of the Optative in Plato's *Apology*

There are at least 97 optative constructions identified in the commentary: 62 are independent verbs, and 35 are dependent constructions. Most independent optatives are potential optatives (*would/might*) and most dependent optatives are future less vivid (*should..., would...*) or optatives in secondary sequence replacing subjunctive and indicative verbs (translate as simple past).

- 56 potential optatives (main verb, with ἄν)
- 6 optatives of wish (main verb, without ἄν) εἴεν ⁴
- 12 future less vivid conditions (εἰ opt., ἄν + opt.)
- 10 secondary sequence (ind. discourse or ind. question)
- 4 purpose clauses, secondary sequence
- 3 mixed conditions
- 2 past general conditions (εἰ opt., indicative)
- 2 general (indefinite) relative clauses, secondary sequence
- 1 general (indefinite) temporal clause, secondary sequence
- 1 emotional fut. less vivid (εἰ fut., ἄν + opt.)

Potential Optative ^{56 times}

Potential optatives are often the main verb. They (a) may be included in short or long clauses, (b) employ an ἄν, and (c) govern οὐ instead of μή.

ἄν τοῦτο ποιοῖς	<i>You would/might/could do this.</i>
οὐ ἄν τοῦτο ποιοῖς	<i>You would/might/could not do this.</i>

Optative of Wish ⁶

Optatives of wish are easy to identify because, in addition to being the main verb, they (a) do not employ ἄν and (b) govern μή instead of οὐ. Four the six instances are εἴεν 'let them be so,' which is often translated as 'well then.'

τοῦτο ποιοῖς	<i>May/Would that you do this!</i>
μή τοῦτο ποιοῖς	<i>May/Would that you not do this!</i>

Future Less Vivid ¹²

This condition (εἰ opt., ἄν opt.) employs a pair of optatives. The protasis is an optative of wish, which governs μή instead of οὐ, while the apodosis is a potential optative, which governs οὐ instead of μή. While we label the entire construction as future less vivid, knowing that one optative is a wish and the other expresses potential will help you explain the uses of οὐ and μή:

εἰ ποιοῖς, εὔ ἄν ποιοῖς.	<i>If you should do this, you would do well.</i>
εἰ μή ποιοῖς, οὐ εὔ ἄν ποιοῖς.	<i>If you should not do this, you would not do well.</i>

Secondary Sequence ^{10 times}

In secondary sequence, an optative may replace any indicative or subjunctive in indirect discourse and indirect questions. Translate as simple past.

ὅ τι ποιοῖς ...*what you did.*

Purpose (Final) Clause, Secondary Sequence ⁴

In secondary sequence, an optative often replaces a subjunctive in purpose clauses. In the *Apology*, there are four purpose clauses with an optative:

ἵνα τοῦτο ποιοῖς ...*so that you might do this.*

Type of Condition	Protasis (if-clause)	Apodosis (then-clause)
Simple	εἰ + any indicative	any indicative
Present General	εἰ ἄν + subjunctive (<i>if ever</i>)	present indicative
Past General	εἰ + optative (<i>if ever</i>)	past indicative
Future More Vivid	εἰ ἄν + subjunctive	future indicative
Future Less Vivid	εἰ + optative (<i>should</i>)	ἄν + optative (<i>would</i>)
Contrary to fact	εἰ + imperfect ind. (<i>were</i>)	ἄν + imperfect (<i>would</i>)
Contrary to fact	εἰ + aorist ind. (<i>had</i>)	ἄν + aorist (<i>would have</i>)

Past General Condition ²

A past general condition (εἰ opt., past indicative) expresses a conclusion that holds true at any time in the past. As all general clauses, this subjunctive takes a generalizing μή and is often translated with ‘ever.’

εἰ...ποιοῖς, εὔ ἔποιεῖς. *If (ever) you did this, you were doing well.*

General (Indefinite) Relative Clauses, Secondary Sequence ²

When the antecedent of a relative clause is indefinite, the relative clause may govern ἄν + subj. in primary sequence (equiv. to a pres. general condition) and opt. without ἄν in secondary sequence (equiv. to past general condition). Translate the opt. in the simple past and add “ever” to the relative pronoun.

ἅ ποιοῖς ...*whatever you did*

General/Indefinite Temporal Clauses, Secondary Sequence ¹

A general/indefinite temporal clause governs ἄν + subjunctive in primary sequence and optative without ἄν in secondary sequence. Translate the optative in the simple past and add the adverb “ever” to the main clause:

ὅταν τοῦτο ποιοῖς *whenever you did this...*

All Uses of the Optative Potential Opt.: p. 2, 2, 4, 7, 13, 15, 23, 27, 35, 45, 46, 46, 46, 48, 48, 48, 51, 51, 57, 57, 58, 58, 58, 58, 58, 58, 60, 60, 61, 64, 64, 71, 72, 73, 73, 74, 74, 74, 76, 78, 82, 85, 85, 85, 86, 88, 91, 94, 95, 95, 97, 99, 99, 99, 100, 100; Optative of wish: 7, 8, 9, 49, 73, 80; Future Less Vivid: 24, 28, 42, 46, 50, 52, 53, 54, 60, 78, 97, 100; Secondary Sequence: 13, 16, 18, 20, 21, 22, 23, 46, 53, 81; Purpose: 20, 21, 66, 73; Mixed Condition: 10, 12, 68; Past General Condition: 68, 95; General Relative: 16, 21; General Temporal: 100; Emotional Future Less Vivid: 75
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Uses of ἄν and Past Indicative in Plato's *Apology*

There are 17 instances of ἄν with imperfect, aorist, and pluperfect indicative.

- 4 present contrary to fact condition (εἰ + impf., ἄν + impf.)
- 3 past contrary to fact condition (εἰ + aor., ἄν + aor.)
- 8 mixed contrary to fact condition
- 1 present unreal potential (ἄν + impf. indicative)
- 0 past unreal potential (ἄν + aor. indicative)
- 1 customary past (ἄν + past indicative)

Type of Condition	Protasis (if-clause)	Apodosis (then-clause)
Simple	εἰ + any indicative	any indicative
Present General	εἰ ἄν + subjunctive (<i>if ever</i>)	present indicative
Past General	εἰ + optative (<i>if ever</i>)	past indicative
Future More Vivid	εἰ ἄν + subjunctive	future indicative
Future Less Vivid	εἰ + optative (<i>should</i>)	ἄν + optative (<i>would</i>)
Contrary to fact (present)	εἰ + imperfect ind. (<i>were</i>)	ἄν + imperfect (<i>would</i>)
Contrary to fact (past)	εἰ + aorist ind. (<i>had</i>)	ἄν + aorist (<i>would have</i>)

Contrary to Fact (Contrafactual) Conditions ^{15 times}

There are traditionally two conditions that employ ἄν + past indicative: a present contrary to fact (εἰ impf., ἄν + impf.), called the ‘were-would’ condition, and a past contrary-to-fact (εἰ aor., ἄν + aor.), called the ‘had-would have’ condition. Mixed conditions contain variations of both tenses.

εἰ ἐποίεις, εὖ ἄν ἐποίεις. *If you were doing this, you would do well.*

εἰ ἐποίησας, εὖ ἄν ἐποίησας. *If you had done this, you would have done well.*

Contrary to fact conditions are also called ‘contrafactual conditions.’

Present Unreal Potential ¹

ἄν + imperfect indicative denotes a possible action in the *present* that is not in fact occurring. This is often called ‘contrary to fact,’ but is not a conditional sentence. Use the modal verbs “would” with the imperfect and “would have” with the aorist:

ἄν τοῦτο ἐποίεις *You would do this.*

ἄν τοῦτο ἐποίησας *You would have done this.*

Conditions in Plato's *Apology*

There are 56 conditional sentences identified in the *Apology*:

17	future more vivid
12	future less vivid
15	contrary to fact (pure and mixed)
5	present general
4	emotional (more/less vivid)
2	mixed
2	past general

While ἄν + subj. is often translated as present with future sense, ἄν + opt. and ἄν + impf. use the modal 'would,' and ἄν + aor. often uses the modal verbs "would have."

In an emotional less vivid or emotional more vivid the protasis is replaced with a future indicative to expressed heightened emotions.

Type of Condition	Protasis (if-clause)	Apodosis (then-clause)
Simple	εἰ+ any indicative εἰ τοῦτο ποιεῖς, <i>if you are doing this,</i>	any indicative εὖ ποιεῖς. <i>you are doing well.</i>
Present General (Indefinite)	εἰ + ἄν + subj. (<i>if ever</i>) εἰ ἄν τοῦτο ποιῇς, <i>if (ever) you do this,</i>	present indicative εὖ ποιεῖς. <i>you are doing well.</i>
Past General (Indefinite)	εἰ + optative (<i>if ever</i>) εἰ τοῦτο ποιοῖς <i>if (ever) you did this,</i>	past indicative εὖ ἐποίησας. <i>you did well.</i>
Future More Vivid	εἰ + ἄν + subjunctive εἰ ἄν τοῦτο ποιῇς <i>if you do this,</i>	future indicative εὖ ποιήσεις. <i>you will do well.</i>
Future Less Vivid	εἰ+ optative εἰ τοῦτο ποιοῖς <i>if you should do this,</i>	ἄν + optative εὖ ἄν ποιοῖς. <i>you would do well.</i>
Present Contrary to Fact	εἰ + impf. indicative εἰ ἄν τοῦτο ἐποίεις <i>if you were doing this,</i>	ἄν + impf. indicative εὖ ἐποίεις. <i>you would do well.</i>
Past Contrary to Fact	εἰ + aor. indicative εἰ ἄν τοῦτο ἐποίησας <i>if you had done this,</i>	ἄν + aor. indicative εὖ ἐποίησας. <i>you would have done well.</i>

Future More Vivid: 3, 15, 28, 37; 38, 43, 54, 55, 55, 57, 60, 76, 76, 86; **Future Less Vivid:** 24, 28, 42, 46, 50, 52, 53, 54, 60, 78, 97, 100; **Contrary to Fact (pure, mixed):** 3, 12, 13, 61, 63, 66, 67, 67, 70, 79, 80, 83, 87, 89, 90; **Present General Condition:** 25, 34, 35, 68, 91; **Emotional More/Less Vivid:** 49, 53, 75, 76; **Mixed:** 10, 12; **Past General Condition:** 68, 95

A Few Common Particles in the *Apology*

- ἀλλά**⁹³ (1) *but* (adversative after a positive clause)
 (2) *rather, but (rather), on the contrary* (adversative after a negative clause)
 (3) *well, well then* (in reply or an objection raising another point)
 (4) *come!* (preceding an imperative)
- ἀλλὰ γὰρ**⁶ *but in fact; well, in fact*
- ἀλλὰ δὴ**¹ *well then* (objection and resumptive)
- δή** (1) *just, precisely, exactly, very* (intensive)
 ...with demonstratives, e.g. ταῦτα δὴ 'just these things' 'precisely these things'
 ...with interrogatives, e.g. τί δὴ 'Just what?' 'What exactly?'
 ...with relative pronouns, e.g. ἃ δὴ 'just which' 'exactly which' 'the very ones which'
 ...with adverbs, e.g. οὕτω δὴ 'in just this way' 'in exactly this way'
 ...with imperatives, e.g. εἶπε δὴ 'just say!' or temporal and emphatic 'say now'
 (2) *now, then, accordingly* (resumptive/inferential)
 (3) *indeed, of course, clearly, naturally* (obvious and natural/evidential)
 (4) *now, already* (temporal)
- γὰρ δὴ**⁸ *for... indeed*
- δὲ δὴ**⁸ *but/and... indeed*
- μὲν δὴ**¹ *indeed*
- δήπου**⁸ *perhaps, I suppose, surely* (δὴ makes πού more indefinite)
- γάρ**¹²⁵ (1) *for, in fact* (causal and/or confirmatory, explains what precedes)
 (2) *since* (anticipatory, explains the main clause that follows)
 (3) *that is to say, namely, for example* (appositional)
- Note that γάρ answers yes/no questions but not 'why?' questions. This is one reason that we say γάρ is causal AND confirmatory.
- γε** (1) *indeed, in fact* (intensive, often left untranslated and expressed by using italics or ALL CAPS in print or changing the intonation of the preceding words in speech)
 (2) *at least, at any rate* (restrictive, e.g. ἔγωγε¹⁰ 'I at least' = 'I for my part')
 (3) *yes; indeed* (in replies, affirmative)
- πανύ γε**³ *quite so, yes quite*
- καί**⁴⁷³ (1) *and; both...and*, (conjunction)
 (2) *also, too; actually, in fact* (adverb)
- καὶ δὴ**² *and indeed, and of course*
- καὶ δὴ καί**³ *and in particular, and indeed also*
- καὶ γὰρ**⁸ *for in fact, and in fact*
- καί...γε**³ *and...indeed; ...actually; yes, and...* (emphasizes the intervening word)
- καὶ μέντοι καί**¹ *and certainly also*
- οὖν**⁶⁸ (1) *and so, then* (resumptive, often resuming or inferring from the previous clause)
 (2) *certainly, at any rate, in fact* (confirmatory)
- μὲν οὖν**⁸ *certainly* (often expressing positive certainty)
- δ'οὖν**⁶ *but at any rate* (μὲν is not true but (δέ) at any rate this is the case)
- γούν (γε οὖν)**³ *at any rate; yes, well...*
- οὐκοῦν**² *therefore, then, accordingly* (note accent on οὖν)
- οὐκ οὖν**¹ *therefore not, at any rate...not* (note accent on οὐκ)
- περ**⁶⁷ *really, precisely, exactly, very* (intensive)
- τοί**³ *you know, let me tell you* (originally, ethical dat. σοι/τοι)

Dyer and Seymour's The Athenian Court¹

48. Six thousand Athenian citizens were entrusted 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 δικάστης. δικάσταί, *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,' δικάστήριον 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.

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 jurymen received as the badge of his office a staff (βακτηρία) corresponding in color to a sign over the door of his court. He also received a ticket (σύμβολον), by showing which he secured his fee after his day's service. A fee of one obol for every day's session was introduced by Pericles, and afterwards trebled by Cleon.

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

51. In the ordinary course of procedure, every plaintiff was required to present his charge (γραφή) in writing to the particular magistrate whose department included the matters involved. The first archon, called ἄρχων *par excellence*, dealt especially with charges involving family rights and inheritance; the second archon, called ἄρχων

¹ Reprinted from Dyer, Louis. 1908. *Apology of Socrates and Crito, with Extracts from the Phaedo and Symposium and from Xenophon's Memorabilia*. Revised by Thomas Day Seymour, 31-36. Boston and New York: Ginn & Co.

βασιλεύς, dealt with charges involving the regulations and requirements of religion and public worship; the third archon, called **πολέμαρχος**, dealt with most cases involving foreign-residents (**μέτοικοι**) and foreigners; the remaining six archons, called the *Thesmothetae*, dealt with most cases not specially assigned to the first three.

52. The accusation was made in the presence of the accused, who had previously been served with notice to appear. Legal notice required the presence of two *witnesses to the summons* (**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 (**βάσανος**) by slaves, which had been taken and written down in the presence of witnesses. The magistrate fixed his official seal upon all the documents thus submitted, and took charge of them against the day when the case was to be tried. The person charged with an offense was not arrested and put in prison unless he was taken in the very act of crime. Strong efforts were made to settle mere disputes by arbitration.

53. On the day (**ἡ κυρία**) when a court was to sit upon any case, the magistrate who had presided over the preliminary investigation proceeded to the appointed courtroom, 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* (**γραμματέυς**) 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* (**εἰσαγωγή τῆς δίκης**) by the magistrate (**εἰσαγωγεύς**). Only one day was allowed for the trial of even a capital case (*Ap.* 37a); 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* (κλέψυδρα sometimes called simply τὸ ὕδωρ) was used to measure the time allotted to each for pleading before the court. When called for, the written documents offered in evidence were read by the clerk, and meanwhile the flow of water was stopped. By way of precaution, the witnesses whose depositions were read were required to be present in court and acknowledge their testimony; but no opportunity was given for cross-examination. While making his plea a man was protected by law from interruption by his opponent, and the law required his opponent to answer his questions. Such an examination occupied part of the time allotted for the speech. The opponent was not put under oath for this examination, and was not liable to punishment for false statements. The jurymen might interrupt the speaker if in their opinion he was off the point, or if they required fuller explanation on any point, but the extant orations do not show that the judges often did so interrupt the speaker. The presiding magistrate acted simply as a chairman; he did not interpret the law, or even call attention to any misstatements of it. Indeed, Socrates does not appeal to the presiding officer of the court to maintain order, but asks the jurymen not to make a disturbance. In an Athenian court, equity was much more important than justice; harmony with the letter of the law was insufficient to win a case. Of course, frequent attempts were made to prejudice the jurymen instead of enlightening them, and nothing was commoner than to make appeal to their sympathies. A defendant often appeared in court with his wife and children, or with infirm and helpless parents, and sometimes with friends of great popularity or of high character; he depended upon these to act as his intercessors with the court. Such practices, though manifestly tending to disarm the severity of the law and to defeat the ends of justice for which the court was organized, seem not to have been prohibited in any court except that of Areopagus.

No witnesses seem to be introduced in the *Apology*. Possibly the testimony of Chaerephon's brother was read after *Ap.* 21a; 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 *ψηφοί*. 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) 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 κατηγοροῦντες*, *Ap.* 18c), 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) *ἀγῶνες 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) *ἀγῶνες ἀτίμητοι*, in which, after deciding against the defendant, the court had no further decision to make, because the penalty was fixed by law. In cases of the former kind, if they were public suits—like the *γραφὴ ἀσεβείας* brought against Socrates—the accuser proposed the penalty which he considered adequate, and the accused, if convicted, might make a counterproposition. 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 ἢ ἀποτεῖσαι*, *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 ἑνδεκά*). Ten men on this board were chosen by lot every year, one from each of the ten tribes; the eleventh was a *scribe*, *γραμματεὺς*.

Plato's *Apology* Alphabetized Core Vocabulary (10 or more times)

The following is an alphabetized list of all 144 words that occur ten or more times in the *Apology*. A running list is found in the introduction. These words are not included in the commentary and therefore must be reviewed as soon as possible. The number of occurrences, indicated at the end of the dictionary entry, were tabulated by the author. The left column indicates the page number where the word first occurs.

- ἀγαθός, -ή, -όν: good, brave, capable, 27
 ἀδικέω, ἀδικήσω, ἡδίκησα, ἡδίκηκα, ἡδίκημαι, ἡδικήθην: be unjust, do wrong, wrong, 12
 Ἀθηναῖος, ὁ: an Athenian, 48
 ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, -, ἠκούσθην: to hear, listen to, 26
 ἀληθής, -ές: true, 24
 ἀλλά: but, 93
 ἄλλος, -η, -ο: other, one...another, 83
 ἄν: modal adv., 122
 ἀνὴρ, ἀνδρός, ὁ: a man, 90
 ἄνθρωπος, ὁ: human being, man, 36
 ἄνυτος, ὁ: Anytus, 12
 ἄξιος, -α, -ον: worthy or deserving of (gen) 10
 ἀποθνήσκω, ἀποθανέομαι, ἀπέθανον, τέθνηκα, -, -: to die, perish, 22
 ἀποκρίνομαι: to answer, reply, 13
 ἀποκτείνω, ἀποκτενέω, ἀπέκτεινα, ἀπέκτονα: kill; condemn to death, 14
 ἀπολογέομαι: to speak or say in defense, 12
 ἀρετή, ἡ: excellence, goodness, virtue, 11
 αὖ: again, once more; further, moreover, 11
 αὐτός, -ή, -ό: he, she, it; same; -self, 102
 βίος, ὁ: life, 10
 βούλομαι, βουλήσομαι, -, -, βεβούλημαι, ἐβουλήθην: to wish, be willing, desire, 10
 γάρ: for, (yes) for; since, because, 125
 γέ: at least, indeed, at any rate, 43
 γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, -: come to be, become, be born, 44
 δέ: but, and, on the other hand, 177
 δεινός, -ή, -όν: skilled, clever, terrible, fearful, 11
 δέω, δεήσω, ἐδεήθην: lack, need, *mid.* ask (gen.); δεῖ, it is necessary, lacks (inf.), 44
 δῆ: exactly, precisely, just; accordingly, 59
 διά: through (gen); on account of (acc), 16
 διαβολή, ἡ: slander, false accusation, 12
 διαφθείρω -φθερῶ, -έφθειρα, -έφθαρκα, -έφθαρμαι, -εφθάρην: to corrupt; destroy, 21
 διδάσκω: to teach, instruct, 15
 δίκαιος, -α, -ον: just, right, lawful, fair, 20
 δικαστής, οὗ, ὁ: a juror, judge, 13
 δοκέω, δόξω, ἔδοξα, —, δέδογμαι, ἐδόχθην: to seem (good); think, decide, 48
 ἐάν: εἰ ἂν, if (+ subj.), 18

- ἑαυτοῦ, -ῆς, -οῦ: himself, her-, it-, them-, 17
 ἐγώ: I, 294
 ἔγωγε: I for my part; I indeed, 11
 εἰ: if, whether, 88
 εἶμι, ἔσομαι: to be, exist, 282
 εἴπερ: precisely if, if (and only if), if really, 14
 εἷς, μία, ἓν: one, single, alone, 11
 εἴτε: whether...or (both if...and if...), 14
 εἰς: into, to,; in regard to (acc.), 16
 ἐκ, ἐξ: out of, out from, from (gen.), 21
 ἕκαστος, -η, -ον: each, every one, 10
 ἐκεῖνος, -η, -ον: that, those, 22
 ἑμαυτοῦ, -ῆ, -οῦ: myself, 23
 ἐμός, -ή, -όν: my, mine, 16
 ἐν: in, on, among. (+ dat.), 55
 ἐνταῦθα: here, there; at that time, then, 10
 ἐξετάζω, ἐξετάσω, ἐξήτασα, ἐξητακα, ἐξήτασμαι, ἐξητάσθην: examine, scrutinize, 11
 ἐπί: upon (gen.), to, against, for (acc.), at, on (the condition) (dat.), 31
 ἐπιμελέομαι, -μελήσομαι, -, -μέλημαι, -εμελήθην: take care of, have concern for (gen), 10
 ἔρχομαι, εἶμι/ἐλεύσομαι, ἦλθον, ἐλήλυθα: to come or go, 21
 εὖ: well, 10
 ἔχω, ἔξω/σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, -: have; be able; be disposed; know, 43
 ἤ: or (either...or); than, 87
 ἡγέομαι, ἡγήσομαι, ἡγησάμην, -, ἡγημαι, ἡγήθην: to be a leader, lead (gen); believe 14
 ἤδη: already, now, at this time, 14
 ἡμεῖς: we, 14
 θάνατος, -ον: mortal, 25
 θεός, ὁ: god, goddess; divinity, 51
 ἵνα: in order that, so that (subj.); where, 10
 ἴσως: perhaps, probably; equally, likely, 20
 καί: and; *adv.* also, too; in fact, actually 473
 κακός, -ή, -όν: bad, base, cowardly, evil, 22
 καλός, -ή, -όν: beautiful, fair, noble, fine, 11
 κατά: down (along), according to, 16
 κατηγορέω: accuse, allege, charge, speak against (gen), 14
 κατηγορος, ὁ: accuser, charge, 13
 λέγω, ἐρέω (λέξω), εἶπον (ἔλεξα), εἶρηκα (εἶλοχα), λέλεγμαι, ἐλέχθην: say, speak, 144
 λόγος ὁ: word, speech, account, 29
 μάλιστα: most of all; certainly, especially 11
 μᾶλλον: more, rather, 16
 μέγας, μεγάλη, μέγα: big, great, important 12
 Μέλητος, -ου ὁ: Meletus, 34
 μέλλω: to be going to, intend to (+ fut. inf.) 13

- μέν:** on the one hand, 106
μέντοι: however; certainly, 13
μετά: with (gen.); after (acc.), 12
μή: not, lest, 64
μηδείς, μηδεμία, μηδέν: no one, nothing, 19
μήτε: and not; neither...nor, 20
νέος, -α, -ον: young; new; *subst.* youth, 22
νομίζω, νομίζω, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην: believe, think, 28
νόμος, ὁ: law, custom, 10
νῦν: now; as it is, 24
ὁ, ἡ, τό: the, 612
ὅδε, ἧδε, τόδε: this here, these here, 13
οἶδα, εἴσομαι, ἤδη: to know, 41
οἶμαι (οἶμαι), οἰήσομαι, -, -, ᾤθην: suppose, think, imagine, 53
οἶος, -α, -ον: which sort, who, 26
ὀλίγος -η, -ον: few, little, small, 14
ὄνομα, -ατος, τό: name, (single) word, 10
ὅπως: how, in what way; (in order) that, 11
ὅς, ἡ, ὅ: who, which, that, 98
ὅσος, -η, -ον: as much/many as; all who/that 10
ὅσπερ, ἥπερ, ὅπερ: the very one who/which, precisely who/which, 15
ὅστις, ἥτις, ὅ τι: whoever, whichever, anyone who, anything which, 21
ὅτι: that; because, 74
οὐ, οὐκ, οὐχ: not, 143
οὐδέ: not even, nor, but not, 35
οὐδείς, οὐδεμία, οὐδέν: no one, nothing, 60
οὖν: and so, then; at any rate, certainly, 68
οὔτε: and not, neither...nor, 41
οὗτος, αὕτη, τοῦτο: this, these, 237
οὕτοσί, αὕτῃ, τοῦτι: this here, these here, 16
οὕτως: in this way, thus, so, 31
πάνυ: quite, entirely, exceedingly, 15
παρά: beside, at (dat.), from (the side of) (gen), to (the side of); contrary to (acc.) 10
πᾶς, πᾶσα, πᾶν: every, all, the whole, 30
πάσχω, πείσομαι, ἔπαθον, πέπονθα: to suffer; allow, experience, 10
πειθω, πείσω, ἔπεισα, πέπεικα, πέπειμαι, ἐπείσθην: persuade; *mid.* obey, trust (dat.), 27
περί: about, concerning (acc. gen.), 28
ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποιήθην: to do, make; bring about, 48
πόλις, -εως ἡ: a city-state, city, 22
πολύς, πολλά, πολύ: much, many, 72
ποτέ: ever, at some time, once, 10
πράγμα, τό: deed, act; business; matter; trouble, 12
πράττω, πράξω, ἔπραξα, πέπραχα, πέπραγμαι, ἐπράχθην: do; exact (money), 22

πρός: to, against, in regard to (acc.), near, (dat.), before, (gen.), 33

πώποτε: ever yet, ever, 11

σοφία, ή: wisdom, skill, intelligence, 12

σοφός, -ή, -όν: wise, skilled, 35

σύ: you, 29

Σωκράτης, -εος, ό: Socrates, 18

τε: and, both, 57

τιμάω, τιμήσω, έτίμησα: to honor, value; *mid.* estimate/propose (as penalty), 15

τίς, τί: who?, which?, why?, 49

τις, τι: anyone, -thing, someone, -thing; a certain, a kind of, 121

τοιούτος, -αύτη, -ούτο: such, this sort, 32

τοσούτος, -αύτη, -ούτο: so great/many/much, 12

ύμεις: you, 137

ύπό: by, because of, under (gen.), 29

φημί, φήσω, έφησα: to claim, say, assert, 39

χρήμα, -ατος, τό: thing; money, property, 13

χρόνος, ό: time, 16

ώ: O! oh! 106

ώς: as, thus, so, that; when, since, 68

ώσπερ: just as (precisely as, exactly as), as if, as it were, 31

ώστε: so that, that, so as to, 20

