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Plato's Apology 17a to 42a: A New Translation with Text and Commentary

Edward H Campbell
Commentaries on Greek and Latin Literature

Plato’s Apology

The Apology of Socrates of Alopece

A New Translation, with Text, and Commentary

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SelectedWorks
To M. M. Bakhtin
In fora optima

semper Invidiam metuere.

But what kind of trial was that before those wise Athenian lawgivers, and teachers of every kind of knowledge? Not the old man of divine foresight—who’s wisdom above all mortals was preferred by the God of Delphi—being surrounded by the deceit and envy of the most worthless faction, as if he were the corruptor of the youth when he used to correct them with bridles and curbs, he was killed with a noxious potion of a pestilent herb, leaving behind a disgraced citizenry perpetually stained, when even now distinguished philosophers prefer his sacred method, and with the great happiness swear by his name? But indeed who shall restrain the vehemence of my indignation, let him thus on this reflect: “Lo! Shall we now endure an Ass to us philosophizing?” On the contrary, whence I departed, to the story I shall be returned.

Apuleius, Metamorphoses, 10.33

1 Apuleius, The Golden Ass, being the Metamorphoses of Lucius Apuleius, Stephen Gaselee, London: William Heinemann; New York: G.P. Putnam’s Sons: 1915. “Reference is frequently made to our romance by the alternative titles of Metamorphoses and The Golden Ass. The former is the title found in the manuscripts; the latter is attested by Augustine, who claims that Apuleius entitled his work Asinus aureus (CD 18.18) In that same passage, however, Augustine states that Apuleius is describing his own experience of being transformed into an ass; he is clearly speaking from memory, rather than citing a manuscript before him, which detracts from the reliability of his witness.” (P. G. Walsh, xix)
# Epitome

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**Sigla**

1st = First person  
2nd = Second person  
3rd = Third person  
Acc. = Accusative case  
Act. = Active voice  
Adv. = Adverb  
Adj. = Adjective  
Aeol. = Aeolic dialect  
Aor. = Aorist tense  
Art. = Article  
Att. = Attic dialect  
C. = Common gender  
Cf. = Confere, compare  
Comp. = Comparative  
Dat. = Dative case  
Dor. = Doric dialect  
Ep. = Epic dialect  
Epith. = Epithet  
Esp. = Especially  
Exclam. = Exclamation  
Fem. = Feminine gender  
Freq. = Frequently  
Fut. = Future tense  
Futperf. = Future Perfect tense  
Gen. = Genitive case  
Gk. = Greek  
Hom. = Homeric dialect  
I.e. = Id est, that is  
Ibid. = Ibidem, in the same place  
Il. = Iliad  
Imperf. = Imperfect tense  
Imper. = Imperative mood  
Ind. = Indicative mood  
Indecl. = Indeclinable  
Inf. = Infinitive mood  
Interrog. = Interrogative  
Ion. = Ionic dialect  
Irreg. = Irregular  
Lat. = Latin  
Lit. = Literally  
Masc. = Masculine gender  
Metaph. = Metaphor  
Mid. = Middle voice  
Mid./Pass. = Middle/Passive voice  
Neut. = Neuter gender  
Obj. = Object  
Opp. = Opposite  
Part. = Participle  
Partic. = Particle  
Pass. = Passive voice  
Perf. = Perfect tense  
Pl. = Plural number  
Pluperf. = Pluperfect tense  
Poet. = Poetic  
Postpos. = Postpositive  
Pres. = Present tense  
Pron. = Pronoun  
Proclit. = Proclitic  
Q.v. = Quod Vide, see this  
Reflex. = Reflexive  
Sing. = Singular number  
Subst. = Substantive  
Superl. = Superlative  
Viz. = Videre licet, it should be seen  
Voc. = Vocative case
Apology

First Speech 17α-35β

(17α) Ὅτι μὲν ὑμεῖς, ὥς ἄνδρες Αθηναίοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων, οὐκ οἶδα: ἐγὼ δ’ οὖν καὶ αὐτὸς ὑπ’ αὐτῶν ὁλίγου ἐμαυτοῦ ἐπελαθόμην, οὔτω πιθανῶς ἔλεγον. Καίτοι ἀληθεῖς γε ἐποκείμενοι πολλῶν ὁμών διευκόλυνσα τῶν πολλῶν ὁνὶς ἐφεύραντο, τούτῳ ἐν ὑμῖν ἔλεγον ὡς χρηματίζεται εὐλαβεῖσθαι ἐμὸς ἐξαπατηθήτει (17β) ὡς δεινοῦ ὄντος λέγειν.

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3 As a Causal Particle—for that, because, seeing that, inasmuch as (Liddell and Scott)
4 Pron., 2nd nom. pl. of σοῦ, you.
5 ὥς ἄνδρες Αθηναίοι = masc. voc. pl.
6 2nd pl. perf. act. ind. of πάσχω, to be affected.
7 Prep. + gen., by.
8 τῶν ἐμῶν κατηγόρων = Adjectival Clause, masc. gen. pl. = by my accusers.
9 1st sing. perf. act. ind. of οἴδα, to know.
10 Part., certainly, in fact.
11 Adj., masc. gen. pl. of αὐτός.
12 Adj., masc. gen. sing. of ὁλίγος, little, small.
13 Pron., masc. gen. sing. of ἐμαυτός, of me, of myself.
14 1st sing. aor. mid. ind. of ἐπιλαμβάνομαι (ἐπιλήθοι), to forget.
15 Adv., οὔτως, in this way.
16 Adv., πιθανός, persuasive, plausible.
17 1st sing. imperf. act. ind. of λέγω, to say, speak.
18 Partic., to mark and objection—and yet.
19 Adv., neut. sing. of ἀληθῆς, unconcealed, true.
20 Partic., enclitic, at least, at any rate; strengthening καίτοι.
21 Adv., so, thus; when.
22 neut. sing., word.
23 Att., επὶ, or Dor., aor. act. inf. of εἰπω, to speak, to say; to name, mention; or call.
24 Adv. neut. sing. of οὐδείς, not one, nothing.
25 3rd pl. perf. act. ind. of εἴπω, say, or speak.
26 Adv., superl. of μᾶλλον, more, rather.
27 Adv., neut. sing., word.
28 neut. sing. aor. act. part. of ὑμᾶς, of sounds, utter.
29 1st sing. aor. act. ind. of θαυμάζω, wonder, marvel, be astonished; to look on with wonder and amazement.
30 Adj. masc. gen pl. of πολύς, many.
31 Pron., neut. gen. pl. of ὃς, he, she, it; this, that.
32 3rd pl. aor. mid. ind. of ψεύδο, cheat by lies, beguile; to lie, or to deceive.
33 Pron. neut. dat. sing. of ὃς.
34 3rd pl. imperf. act. ind. of λέγω.
35 Att., επὶ, or Dor., pres. act. inf. of χαίρω, to declare, pronounce, or proclaim.
36 Pron. indeed, 2nd pl. acc. of σοῦ.
37 Att., or Ep., pres. mid./pass. inf. of εὐλαβέομαι, have a care, to be discreet, cautious, circumspect, to beware.
38 Conj., not.
39 Pron., 1st gen. sing. of ἐγώ, me.
40 Att., or Ion., 2nd pl. aor. pass. subj. of ἐξαπατάω, to thoroughly deceive.
41 Adj., neut. gen. sing. of δεινός, fearful, terrible, dreadful, dire; mighty, powerful; clever; awful.
42 neut. gen. sing. pres. act. part. of εἴμι, to be.
43 Att., or Ep., pres. act. inf. of λέγω.
How you on the one hand,\textsuperscript{44} O Athenian men,\textsuperscript{45} were affected by my accusers\textsuperscript{46} I know not,\textsuperscript{47} but I\textsuperscript{48} on the other hand had certainly forgotten myself a little,\textsuperscript{49} since I used to speak so persuasively\textsuperscript{50} about them,\textsuperscript{51} and yet\textsuperscript{52} they have said,\textsuperscript{53} so to speak,\textsuperscript{54} not one true thing.\textsuperscript{55} But the one thing uttered\textsuperscript{56} of their many lies\textsuperscript{57} that astonished me most\textsuperscript{58} was that one in which they spoke\textsuperscript{59} in a manner so as to tell you to beware\textsuperscript{60} so as not to be deceived by me\textsuperscript{61} on account of speaking \textit{terrible}.\textsuperscript{62}

\textsuperscript{44} ὅτι μὲν ὑμεῖς.
\textsuperscript{45} ὦ ἄνδρες Ἀθηναῖοι.
\textsuperscript{46} πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγόρων.
\textsuperscript{47} οὐκ οίδα.
\textsuperscript{48} ἐγὼ δ... καὶ αὐτός.
\textsuperscript{49} οὗν...αἰλίγων ἐμαυτῷ ἐπελαθόμην.
\textsuperscript{50} αὕτω πιθανός ἔλεγον.
\textsuperscript{51} ὑπ᾽ αὐτῶν.
\textsuperscript{52} καίτοι...γε ὡς.
\textsuperscript{53} εἰρήκασιν.
\textsuperscript{54} In parenthesis, ὡς ἐπος εἰπτεῖν = so to say, limiting a general statement. (Liddell and Scott)
\textsuperscript{55} ἀληθές...οὐδέν.
\textsuperscript{56} δὲ αὐτῶν ἐν.
\textsuperscript{57} αὐτῶν...τῶν πολλῶν ὄν ἐφεύσαντο.
\textsuperscript{58} μάλεστα...ἐβαθμίσα.
\textsuperscript{59} τοῦτο ἐν ὃ ἐλέγον
\textsuperscript{60} ὡς χρῆν ἡμᾶς εὐλαβεῖσθαι.
\textsuperscript{61} μὴ ὑπ᾽ ἐμοὶ ἐκπατηθῆτε.
\textsuperscript{62} ὡς δεινόν ὁντος λέγειν. “The Infinitive mood expresses the simple idea of the verb, without limitation of number or person. It has the force of a neuter verbal noun.” (Goodwin, 90)
Τὸ γὰρ μὴ αἰσχυνθῆναι ὑπὲρ ἐμοῦ ἔξελεγχθησονται ἔγρα, ἐπειδὰν μὴ ὀπωσιόν ἐργωμαι δεινὸς λέγει, τούτῳ μοι ἐδοξεῖν αὐτῶν ἀναισχυντότατον εἰναι, εἰ μὴ ἄρα δεινὸν καλοῦσιν οὕτως λέγειν τὸν τάληθς λέγοντα: εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῦσι ἄν ἐγὼς οὐ κατὰ τούτους εἰναι ὀήτωρ.
For it is not shameful, because they shall at once by me be refuted in action when, and not just in any way or other, I shall show myself to be speaking fearsome—this it seemed to me to be most shameless—unless these men are calling speaking true things speaking fearsome, for if they are saying that, I would agree that I, not them, am an Orator.

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91 τὸ γάρ μὴ αἰσχυνθῆναι.
92 ὅτι αὐτικὰ ὑπ’ ἐμοῦ ἐξελεγχόμενα ἔγρα.
93 ἐπειδὴν μὴ ὀποστιόν.
94 φαίνομαι δεινὸς λέγειν. “The Present Subjunctive denotes a continued or repeated action...In clauses denoting a purpose...it refers to time future relatively to that of the leading verb.” (Goodwin, 12)
95 τὸῦ μοι ἔδοξον αὐτῶν ἀναισχυντότατον εἶναι.
96 εἰ μὴ ἀρα...καλοῦσιν οὕτω. “In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is regularly introduced by the particle εἰ, if, negatively εἰ μὴ.” (Goodwin, 47)
97 τὸν ταληθῆ λέγοντα.
98 δεινὸν...Λέγειν.
99 εἰ μὲν γὰρ τοῦτο λέγουσιν.
100 ὀμαλογοῖς. “The Present Optative, when it is not in indirect discourse, denotes a continued or repeated action...In conditional sentences—in ordinary protasis (50.2), the Optative refers to the future.” (Goodwin, 13)
101 ἂν ἐγὼγε.
102 οὐ κατὰ τούτοις.
103 εἶναι ὑήτου.
Οὗτοι\textsuperscript{104} μὲν οὖν, ὦσπερ\textsuperscript{105} ἔγω λέγω, ἢ τι\textsuperscript{106} ὑ ὦσπερ\textsuperscript{107} ἀληθὲς\textsuperscript{108} εἰς ἡμᾶς ὑμᾶς\textsuperscript{109} δὲ μου\textsuperscript{110} ἀκούσασθε\textsuperscript{111} πάσαν\textsuperscript{112} τὴν ἀλήθειαν\textsuperscript{113}—οὐ μέντοι\textsuperscript{114} μά\textsuperscript{115} Δία,\textsuperscript{116} ὤ ἄνδρες Αθηναίοι, κεκαλλιεπτημένους\textsuperscript{117} γε λόγους,\textsuperscript{118} ὦσπερ οἱ τούτων,\textsuperscript{119} (17ξ) ὀήμασιν\textsuperscript{120} τε καὶ\textsuperscript{121} ὄνόμασιν\textsuperscript{122} οὔδε\textsuperscript{123} κεκοσμημένους,\textsuperscript{124} ἀλλ’\textsuperscript{125} ἀκούσασθε εἰκῆ\textsuperscript{126} λεγόμενα\textsuperscript{127} τοῖς ἐπιτυχοῦσιν\textsuperscript{128} ὄνόμασιν\textsuperscript{129}—πιστεύω\textsuperscript{130} γὰρ δίκαια\textsuperscript{131} εἶναι ἄ\textsuperscript{132} λέγω—καὶ μηδεις\textsuperscript{133} ὑμῶν\textsuperscript{134} προοδοκησάτω\textsuperscript{135} ἀλλας.\textsuperscript{136} οὔδε γὰρ ἀν δήποτε\textsuperscript{137} πρέπει,\textsuperscript{138} ὤ ἄνδρες, τήδε\textsuperscript{139} τῇ ἡλικίᾳ\textsuperscript{140} ὦσπερ μειωκίω\textsuperscript{141} πλάττοντι\textsuperscript{142} λόγους εἰς υμᾶς εἰσιέναι.\textsuperscript{143}

\textsuperscript{104} Adj., masc. nom. pl. of οὗτος.
\textsuperscript{105} Adv., like as, even as; since.
\textsuperscript{106} Pron. neut. sing. of τι, anything.
\textsuperscript{107} Adj. neut. sing. of οὔδεις, nothing.
\textsuperscript{108} Adj. neut. sing. of ἀληθές.
\textsuperscript{109} 3rd pl. perf. act. ind. of ἔρω.
\textsuperscript{110} Pron., 1st masc. gen. sing. of ἔγω, I, me.
\textsuperscript{111} 2nd pl. fut. mid. ind. of ἀκούσω, hear.
\textsuperscript{112} Adj., fem. acc. sing. of πᾶς, all.
\textsuperscript{113} fem. acc. sing. of αλήθεια, truth.
\textsuperscript{114} Partic., indecl., μὲν + τοι = indeed, to be sure, however; yet, nevertheless, of course. (Cf., Fobs)
\textsuperscript{115} a Particle used in strong protestations and oaths, followed by acc. of the deity or thing appealed to; in itself neither affirmative nor negative, but made so by prefixing να or ο, or by the context. (Liddell and Scott)
\textsuperscript{116} masc. acc. sing., indecl., Zeus, acc. Διά, rarer than Διῶς, Διί in Homer. (Liddell and Scott)
\textsuperscript{117} masc. acc. pl. perf. mid./pass. part. of καλλιεργοῦμαι, say in fine phrases.
\textsuperscript{118} masc. acc. pl. of λόγος.
\textsuperscript{119} Adj., masc. gen. pl. of οὗτος.
\textsuperscript{120} neut. dat. pl. of οῆμα, that which is said.
\textsuperscript{121} τε…τε or τε…κα ὁμοιότατων, that which is said.
\textsuperscript{122} ἀκούσασθε εἰκῆ λεγόμενα τοῖς ἐπιτυχοῦσιν—πιστεύω γὰρ δίκαια εἶναι ἄ λέγω—καὶ μηδεις ὑμῶν προοδοκησάτω ἀλλας. οὔδε γὰρ ἀν δήποτε πρέπει, ὤ ἄνδρες, τήδε τῇ ἡλικίᾳ ὦσπερ μειωκίω πλάττοντι λόγους εἰς υμᾶς εἰσιέναι.
\textsuperscript{123} masc. acc. pl. perf. mid./pass. part. of κοσμέω, order, arrange
\textsuperscript{124} Adv., but, otherwise.
\textsuperscript{125} Adv., without plan.
\textsuperscript{126} neut. pl. pres./mid. part. of λέγω.
\textsuperscript{127} Att., Ep., Dor., or Ion., neut. dat. pl. aor. act. part. of ἐπιτυχάνω, hit the mark.
\textsuperscript{128} neut. dat. pl. fut. act. part. of ἀληθεύω, speak of by name, call.
\textsuperscript{129} 1st sing. pres. act. ind. of πιστεύω, trust, put faith in, rely on.
\textsuperscript{130} Adj., neut. pl. of δίκαιος, observant of custom.
\textsuperscript{131} Pron. neut. acc. pl. of ὅ.
\textsuperscript{132} Adj., masc. nom. sing., not one, not even one, nobody.
\textsuperscript{133} Pron., masc. 2nd gen. pl. of σοῦ, you.
\textsuperscript{134} 3rd sing. aor. act. imper. of προοδοκάω, expect.
\textsuperscript{135} Adv., otherwise.
\textsuperscript{136} Partic., doubtless, I suppose, I presume, of course.
\textsuperscript{137} 3rd sing. pres. act. opt. of πρέπο, to be clearly seen, to be conspicuous; conspicuously fitting.
\textsuperscript{138} Pron., fem. dat. sing. of ὃ, this.
\textsuperscript{139} fem. dat. sing. of ἡλικία, time of life, age.
\textsuperscript{140} neut. dat. sing. of μειωκίω, a youth.
\textsuperscript{141} neut. dat. sing. pres. act. part. of πλάττω, form, mold.
\textsuperscript{142} pres. act. inf. of εἰςτεμί, enter, go into; of public speakers, to come into the assembly.
Those men have in fact, like I said, have said little or nothing true, but you shall hear the whole truth from me. And not to be sure, by God! O Athenian men, in the fine phrased speeches like theirs, and with the words and phrases unarranged, but will hear the things being said without plan called ‘hitting the mark.’ For I believe the things I say are just and let not one of you expect otherwise. For it ought to be clear, I suppose, O men, that at this age I should not come to your assembly like a child making speeches.

144 οὗτοι μὲν οὖν.
145 ὄσπερ ἑγὼ λέγω.
146 ἢ τι ἢ οὐδὲν ἀληθὲς εἰρήκασιν. ἢ τι ἢ οὐδὲν = little or nothing. (Liddell and Scott)
147 ύμεῖς δέ μου αἰκούσατε πᾶσαν τὴν αλήθειαν.
148 οὐ μέντοι μὰ Δία.
149 ὢ ἀνδρεῖς Ἀθηναῖοι.
150 κεκαλλιεπημένους γε λόγους.
151 ὄσπερ οἱ τούτοις.
152 ὡςποτὲ καὶ οὐσίας οὐδὲ κεκοσμημένους.
153 ἀλλὰ αἰκούσατε εἰκῆ λεγόμενα τοῖς ἑπιτυχοῦσι οὐσίας.
154 πιστεύω γὰρ δίκαια εἶναι ἡ λέγω.
155 καὶ μὴν ὑμῖν προσδοκητῆσαι ἄλλως. “The second person of the Aorist Imperative is very seldom found in prohibitions; the third person is less rare.” (Goodwin, 86 n.1.b)
156 ὡςπερ ὁ δήποτε πρέπει.
157 ὢ ἀνδρεῖς.
158 τὴν τῇ ἡλικία.
159 οὐδὲ...εἰς ὑμᾶς εἰσέναι.
160 ὄσπερ μειρακίῳ πλάττοντι λόγους.
Καὶ μὲντοι καὶ πάντων, ὃς ἄνδρες Αθηναῖοι, τοῦτο ὑμῶν δέομαι καὶ παρίεμαι:
edan διά τῶν αυτῶν λόγων ἀκούῃτε μου ἀπολογομένου διʼ ὀντερε εἰσθα λέγειν καὶ ἐν ἄγορᾳ ἐπὶ τῶν τραπεζῶν, ἴνα ὑμῶν πολλοῖ ἀκηκόαν καὶ ἄλλοθι, μήτε (17δ) θαυμάζειν μήτε θορυβεῖν τοῦτο ἐνεκα. Ἐχει γαρ οὕτως. Νῦν ἐγὼ πρῶτον ἐπὶ δικαστήριον ἀναβέβηκα, ἐπὶ γεγονὼς ἐπὶ τὸν ἐπὶ δικαστήριον ἀναβέβηκα, ἐπὶ τῆς ἐνθάδε λέξεως.

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161 Adv., altogether.
162 1st sing. pres. mid./pass. ind. of δέω, beg a thing from a person.
163 1st sing. pres. mid./pass. ind. of παρίημι, allow to pass, admit; beg to be excused or let off something.
164 Conj., if.
165 Prep. + gen., through, by.
166 masc. gen. pl. of λόγος.
167 2nd pl. pres. act. subj. of ἀκούω.
168 masc. gen. sing. pres. mid./pass. part. of ἀπολογίομαι speak in defense, defend oneself.
169 Pron., masc. gen. pl. of ὃς.
170 1st sing. perf. act. ind. of ἔθω, to be accustomed, to be wont; as is the custom.
171 Att., or Ep., pres. act. inf. of λέγω.
172 Att., Dor., or Aeol., fem. dat. sing. of ἀγορά, marketplace.
173 fem. gen. pl. of τράπεζα, table; a money-changer's table, a bank.
174 Adv., there, in that place.
175 Adj., masc. nom. pl. of πολύς, many.
176 1st sing. perf. act. ind. of ἀκούω.
177 Adv., elsewhere.
178 Part., and not.
179 Att., or Ep., pres. act. inf. of θαυμάζω, wonder, marvel; be surprised.
180 Adj., neut. gen. sing. of οὕτως.
181 Prep. + gen., on account of.
182 3rd sing. pres. act. subj. of ἔχω, have.
183 Adv., strengthened form of οὕτως, in this way or manner, so, thus.
184 Adv., now.
185 Adv., neut. sing. of δικαστήριον, a court of justice.
186 1st sing. perf. act. ind. of αὐξανώ, to go up, mount, to go up to.
187 Adv., Ep., or Dor., neut. pl. of ἐτώς, year.
188 masc. nom. sing. perf. act. part. of γίγνομαι, come to be.
189 the numeral seventy.
190 Adv., simply, absolutely, completely.
191 Adv., to foreign, or to strange to a thing, ignorant of it.
192 1st sing. pres. act. ind. of ἔχω.
193 Adv. of circumstances.
194 Att., fem. gen. sing. of λέξις, a way of speaking, diction, style.
I both sincerely and wholeheartedly, O Athenian men, ask this of you: that I be excused if you should hear me defend myself through the same words as those I am accustomed to speak, in the Agora at the money-changers tables where there and elsewhere you have heard me many times and be neither surprised nor outraged on account of this. For it thus bears it. Coming to be seventy years old, now, for the first time, mounting a case in court, I may therefore have a completely foreign manner of speaking.
Ὦσπερ οὖν ἂν, εἰ τῷ ἐν τῷ ἐν τῷ τρόπῳ ὄντι ἐξένος ἤτοι, ἐπίγνωσκετε ὅποιον ἂν μοι εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἐλεγον ὅποιον οἶσπερ ἐτεθράμμην, καὶ δὴ καὶ νῦν τοῦτο ύμῶν δέομαι δίκαιον, ὡς γέ μοι δοκῶ, τὸν μὲν τρόπον τῆς λέξεως ἐγνατίσω μὲν γὰρ χείρων, ἵσως δὲ βελτίων ἂν εἰς—ἀυτὸ δὲ τοῦτο σκοπεῖν καὶ τοῦτο τοῦ νῦν προσέχειν, εἰ δίκαια λέγω ἢ μή: δικαστοῦ μὲν γὰρ αὑτὴ ἀρετή, ὁίτορος δὲ τάληθη λέγειν.
Then just as if I so happened to be someone foreign, certainly I suppose you would agree with me if I were speak in the manner, language, and style of those by whom I was taught. I now stand in need of this particular customary thing from you, and so I should at the very least expect to be permitted that style and that diction for they are in like manner better on the one hand, but worse on the other, and to consider this and focus the mind on this, whether I speak just things, or not—for it is the same virtue for a judge and an orator to speak truths.
Πρῶτον257 μὲν οὖν δίκαιός εἰμὶ ἀπολογήσασθαι,260 ὡς ἄνδρες Αθηναῖοι, πρὸς τὰ πρῶτα261 μου ψευδὴ κατηγορημένα263 καὶ τοὺς πρῶτους264 κατηγόρους,265 ἔπειτα266 δὲ πρὸς τὰ ύστερον267 καὶ τοὺς (18β) ύστερους.268 Εἴμοι γὰρ πολλοὶ269 κατηγοροῦσαν270 γεγονασι271 πρὸς ὑμᾶς καὶ πάλαι272 πολλὰ273 ἦδη274 ἐτη275 καὶ οὐδὲν ἀληθῆς276 λέγοντες,277 οὔ278 ἐγὼ μάλλον279 φοβοῦμαι280 ἡ281 τοὺς ἀμφὶ282 Ανυτον,283 καὶ περὶ284 ὅντας285 καὶ τοῦτος δεινοὺς:286

257 Adj., superl., neut. sing. of πρότερος, first, first and foremost.
258 Adj., masc. nom. sing. of δίκαιος, of persons, observant of custom and social rule, well-ordered, civilised.
259 1st sing. pres. act. ind. of εἰμί.
260 aor. mid./pass. inf. of ἀπολογέομαι, to defend oneself.
261 Adj., neut. pl. of πρῶτος, first.
262 Adj., neut. pl. of ψευδής, lying, false, untrue.
263 neut. pl. perf. mid./pass. part. of κατηγορέω, speak against, to accuse.
264 Adj., masc. acc. pl. of πρῶτος.
265 Adj., masc. acc. pl. of κατήγορος, accuser.
266 Adv., thereupon, thereafter, then.
267 Adj., neut. pl. of ύστερος, latter, last.
268 Adj., masc. acc. pl. of ύστερος.
269 Adj., masc. nom. pl. of πολύς, many.
270 Adj., masc. nom. pl. of κατήγορος.
271 3rd pl. perf. act. ind. of γίγνομαι.
272 Adv., long ago, in olden time, in days of yore, in time gone by.
273 Adj., neut. pl. of πολύς, many.
274 Adv., already, by this time
275 Att., Ep., or Dor., neut. pl. of ἐτος.
276 Adj., neut. sing. of ἀληθῆς.
277 masc. nom. pl. pres. act. part. of λέγω.
278 Pron., masc. acc. pl. of ὦ.
279 Adv., comp. of μᾶλλα, very, exceedingly.
280 Att., Ep., or Dor., 1st sing. pres. mid./pass. ind. of φοβέω, fear.
281 Conj., than.
282 Prep., about, or for one.
283 Anytus.
284 Part., even, although, albeit.
285 masc. acc. pl. pres. act. part. of εἰμί.
286 Adj., masc. acc. pl. of δεινός.
First and foremost, as is customary, I shall speak in my defense, O Athenian men, to the first lies spoken against me and to the first accusers, and thereafter to the later lies and to the latest accusers. For my accusers happen to many, they spoke to you in the days of yore for many years already, and they said not one true thing. I fear those men more than Anytus, even though they are so clever.
Ἀλλ᾽ ἐκεῖνοι301 δεινότεροι302 ὁ ἄνδρες, οἱ ύμῶν τοὺς πολλοὺς ἐκ παιδῶν303 παραλαμβάνοντες304 ἔπειθόν305 τε καὶ κατηγόρουν306 ἐμοῦ307 μᾶλλον οὐδὲν ἄλληθές, ὡς: “Ἐστιν τις Σωκράτης σοφὸς ἀνήρ, τά τε μετέωρα308 φροντιστὴς309 καὶ τὰ ψυ ϑ310 πάντα311 ἀνεζητηκὼς312 καὶ τὸν ἣττα313 λόγον κρείττω314 (18ξ) ποιῶν.”315 Οὗτοι,316 ὁ ἄνδρες Αθηναῖοι, οἱ ταύτην317 τὴν φήμην318 κατασκεδάσαντες,319 οἱ δεινοὶ320 εἰσίν μου κατήγοροι:321 οἱ γὰρ ἀκούντες322 ἠγούνται323 τοὺς ταύτα324 ἠητούντας325 οὐδὲ326 θεοὺς327 νομίζειν.328

301 Adj., masc. nom. pl. of ἐκεῖνος, the person there, that person.
302 Adj., masc. nom. pl. of δεινός.
303 masc. gen. pl. of παις, child.
304 masc. nom. pl. pres. act. part. of παραλαμβάνω, to take, or receive.
305 3rd pl. imperfect act. ind. of πείθω, to prevail upon, win over, persuade; to mislead.
306 Att., Ep., or Dor., neut. sing. pres. act. part. of κατηγορέω, to accuse.
307 Pron., 1st. masc. gen. sing. of ἐγώ.
308 Adj., neut. pl. of μετέωρος, of persons, thoughtless, absent-minded.
309 masc. nom. sing. of ψυ ϑ, deep thinker.
310 Att., Ep., or Ion., fem. gen. sing. of γῆ, Earth.
311 Adj., neut. pl. of πᾶς, all.
312 masc. nom. sing. perf. act. part. of αναζητέω, investigate, search out, discover.
313 Adj., comp., Att., masc. acc. sing. of ἄποινο, inferior; esp. in force, weaker.
315 masc. nom. sing. pres. act. part. of ποιέω, make.
316 Adj., masc. nom. pl. of πᾶς, all.
317 Att., Ep., or Ion., fem. gen. sing. of γῆ, Earth.
318 masc. nom. sing. perf. act. part. of αναζητέω, investigate, search out, discover.
319 Adj., comp., Att., masc. acc. sing. of ἄποινο, inferior; esp. in force, weaker.
320 Adj., comp., Att., masc. acc. sing. of κρείσσων, stronger, mightier.
321 masc. nom. sing. pres. act. part. of ποιέω, make.
322 Adj., masc. nom. pl. of πᾶς, all.
323 Att., Ep., or Ion., Adj., fem. acc. sing. of ὕπατος.
324 Adj., Att., Ep., or Ion., fem. acc. sing. of φήμη, rumor.
325 masc. nom. pl. aor. act. part. of κατασκεδάζω, spread a report against one.
326 Adj., masc. nom. pl. of δεινός.
327 Adj., masc. nom. pl. of κατήγορος.
328 masc. nom. pl. pres. act. part. of αἰκόνω.
329 Att., Ep., or Dor., 3rd pl. pres. mid. ind. of ἡγέομαι, to suppose, believe, hold.
330 Adj., neut. pl. of ὕπατος.
331 Att., Ep., or Dor., masc. acc. pl. pres. act. part. of ἡγέομαι, search or inquire into, investigate, examine, of philosophical investigation.
332 Part., but not; and not yet, not as yet.
333 masc. acc. pl. of θρός, God.
334 Att., or Ep., pres. act. inf. of νομίζω, own, acknowledge, consider as, esteem, hold in honor, or to believe in.
And those terrible men, O men, took many of you aside and mislead you from childhood and prevailed upon you by accusing me with more than one untrue thing.

For instance: There is this someone, Socrates, a wise man, and a deep thinker of mindless things, who is investigating everything on Earth, and making the weaker argument stonger. Those men, O Athenian men, who spread this rumor, they are my clever accusers, and these hearing those things investigated will think those men do not believe in Gods.
Ἐπεὶ τά ἐστιν οὗτοι οἱ κατήγοροι πολloi καὶ πολὺν χρόνον ἦδη κατηγορηκότες, ἐτὶ δὲ καὶ ἐν τῇ ἡλικίᾳ λέγοντες, ὑμᾶς ἐν ἡμὶ ἀν μάλιστα ἐπιστεύσατε, παιδὲς ὑντες ἐν τῇ ἡλικίᾳ κατήγοροι πολλοὶ, καὶ μειράκια, ἀτεχνώς ἐρήμην κατηγορούντες ἀπολογουμένου οὐδενὸς. Ὅ δὲ πάντων ἀλογώτατον, ὅτι οὐδὲ τὰ (18δ) ὀνόματα οἴον τε αὐτῶν εἰδέναι καὶ εἰπεῖν, πλὴν εἰ τις κωμῳδοποιὸς τυγχάνει ὁμ. Καὶ τὰ ὁποῖα ἔχει εἰς τὸν πλῆθος τῆς πολιτείας, ήπιον, ἄλαστον, ἀλογονίαν καὶ σαφήνειαν.
There are, then, many of these accusers, and they have been accusing me already for a long time, and moreover they used to speak to you at this very young age when you were most likely to be convinced some of you being children and young men, simply accusing without principle with no one for a defense, and what is most unreasonable of all is that it is the sort of thing where there is no way to speak or even know the names of those men, unless you happen upon someone who is a writer of comedies.

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383 ἐπειτὰ εἰσὶν οὗτοι οἱ κατήγοροι πολλοί.
384 καὶ πολὺν χρόνον ἤδη κατηγορημένοι.
385 έτι δὲ καὶ ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς.
386 ἐν ᾗ ἂν μᾶλλον ἐπιστεῦσατε.
387 ἀτεχνῶς ἐσημὰν κατηγοροῦντες ἀπολογουμένου οὐδένος.
388 ὃ δὲ πάντων ἀληθεύσατον.
389 ὅτι οὐδὲ...οὖν.
390 τὰ ὄνόματα...τε αὐτῶν εἶδέναι καὶ εἰπεῖν.
391 πλὴν εἰ τις κομιδοστιός τυγχάνει ὄν. When πλὴν εἰ is used for εἰ μή, unless, there is an ellipsis of an apodosis after πλὴν: “it is not possible to know even their names, except (it is possible) in case one happens to be a comedian.” (Goodwin, 53n4)
Ὅσοι δὲ φθόνῳ καὶ διαβολῇ χρώμενοι ύμᾶς ἀνέπειθον—οἱ δὲ καὶ αὐτοὶ πεπεισμένοι ἄλλους πείθοντες—οὗτοι πάντες ἀπορώτατοι εἰσίν: οὐδὲ γὰρ ἀναβιβάσασθαι ὑμᾶς ἀνέπειθον. Ἅλλους πείθοντες—οὗτοι πάντες ἀπορώτατοι εἰσίν: ἐλέγξειν ὡσπερ σκιαμαχεῖν ἀπολογούμενόν τε καὶ ἐλέγχειν μηδενὸς ἀποκρινομένου.
But assailing me with such great slander and jealousy they convinced you,⁴¹³ and they themselves having been convinced convinced others⁴¹⁴—all these men are most hard to deal with.⁴¹⁵ For it is not possible to call those men here to be witnesses or to cross-examine anyone.⁴¹⁶ But to defend by shadow boxing is a simple necessity⁴¹⁷ and refuting when there is nobody to answer.
Ἀξιώσατε ὅμως ἐγώ λέγω, διττοὺς μου τοὺς κατηγόρους γεγονέναι, ἔτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἕτερους δὲ (18ε) τοὺς πάλαι οὖς ἐγὼ λέγω, καὶ οἰήθητε δειν πρὸς ἑκείνους πρῶτον μὲ ἀπολογήσασθαι καὶ γὰρ ὑμεῖς ἑκείνων πρότερον ἥκουσατε κατηγοροῦντων καὶ πολὺ μᾶλλον ἡ τώνδε τῶν ὑστερον.
Let you therefore agree,\textsuperscript{440} just as I say,\textsuperscript{441} my accusers happen to be twofold—\textsuperscript{442} I say—\textsuperscript{443} there are those accusing me right now,\textsuperscript{444} and there are those whom I say which were long ago.\textsuperscript{445} And as you might imagine,\textsuperscript{446} there is need for me to defend against those men first,\textsuperscript{447} for it was earlier that you heard from those accusers,\textsuperscript{448} and more often,\textsuperscript{449} than those later men.\textsuperscript{450}
Εἰεν ἀπολογητέον δὴ ὃ ἄνδρες Αθηναῖοι, καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ἣν ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρόνῳ. Βουλομήν μὲν ὁμοίως καὶ ἐπιχειρητέον (19α) ὑμῶν ἐξελέσθαι τὴν διαβολὴν ὧς ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτῃ ἐν οὕτως ὠλίγῳ χρό

451 Part., Att., Well!
452 Adj., masc. acc. sing of ἀπολογητέος, one must defend.
453 3rd sing. imperf. act. ind. of δεῖ, there is need.
454 Adj., masc. acc. of ἐπιχειρητέον, one must attempt.
455 aor. mid. inf. of ἐξαιρέω, in Mid. to deliver.
456 Att., Ep., or Ion., fem. acc. sing. of διαβολή.
457 Pron., Att., Hom., or Ion., fem. acc. sing. of ὅς.
458 Adj., masc. dat. sing. of πολύς.
459 masc. dat. sing. of χρόνος, time.
460 2nd pl. aor. act. ind. of ἔχω, have, hold; bear, carry, bring.
461 fem. acc. sing. of οὕτος.
462 Adv., with a diminishing power, so, merely so, simply.
463 Adv., masc./neut. dat. sing. of οἷός, little, small.
464 1st sing. pres. mid./pass. opt. of βούλομαι, will, wish, be willing.
465 aor. mid. inf. of γίγνομαι.
466 Conj., if.
467 Adj., comp., neut. sing. of ἀμείνων, better.
468 Pron., 2nd dat. pl. of σὺ.
469 Adj., comp., neut. sing. of πλείων, more.
470 Pron., neut. sing. of τις.
471 aor. act. inf. of τοιοῦ.
472 Att., Ep., or Dor., masc. acc. sing. pres. mid./pass. part. of ἀπολογέομαι.
473 1st sing. pres. mid./pass. ind. of οἴομαι.
474 Adj., neut. sing. of ἀμείνων, better.
475 Pron., neut. sing. of τις.
476 Adj., comp., neut. sing. of πλείων, more.
477 Adj., neut. sing. of τοιοῦ.
478 Adv., no truly, assuredly not, not however, for surely not.
479 Adv., altogether.
480 3rd sing. pres. act. ind. of λανθάνω, to escape notice, to be unknown, unseen, unnoticed.
481 Adv., altogether.
482 Adj., neut. sing. of οἷός, such as, of what sort.
Well! one must indeed defend,⁴⁷⁹ O Athenian men,⁴⁸⁰ and one must attempt to deliver you from the Devil,⁴⁸¹ from that which you held for a long time⁴⁸² in such little time.⁴⁸³ I certainly wish it would happen this way,⁴⁸⁴ if it were something better for both you and for me,⁴⁸⁵ and making my defense something greater,⁴⁸⁶ but I imagine it to be difficult,⁴⁸⁷ and it does not altogether escape me,⁴⁸⁸ such as it is.

⁴⁷⁹ ἐὰν ἀπολογητέον δή.
⁴⁸⁰ ὦ ἀνδρεῖς Ἀθηναῖοι.
⁴⁸¹ καὶ ἐπιχειρήσειν ὑμῶν ἐξελέσθαι τὴν διαβολὴν.
⁴⁸² ἢν ὑμεῖς ἐν πολλῷ χρόνῳ ἔσχετε ταύτην.
⁴⁸³ ἐν οὕτως ὀλίγῳ χρόνῳ.
⁴⁸⁴ βουλοίμην μὲν αὐτὸ ὡς ἀὕτως γενέσθαι.
⁴⁸⁵ εἰ τί ἀμείνοι καὶ ὑμῖν καὶ ἐμοὶ.
⁴⁸⁶ καὶ πλέον τί με ποιήσαι ἀπολογούμενον.
⁴⁸⁷ οἴμαι δὲ αὐτὸ χαλέτον εἶναι.
⁴⁸⁸ καὶ οὐ πάνυ μὲ λανθανεῖ.
Ὅμως τούτο μὲν ἵπτω ὅπη τῷ θεῷ φίλον, τῷ δὲ νόμῳ πειστέον καὶ ἀπολογητέον. ἀναλάβωμεν οὖν ἐξ ἄρχης τίς ἡ κατηγορία ἔστιν ἐξ Ἡς (19β) ἡ ἐμὴ διαβολὴ γέγονεν, ἤ δὴ καὶ πιστεύων Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην. Εἰεν: τί δὴ λέγοντες διέβαλλον ὡσπερ οὖν κατηγόρων τὴν ἀνταμοισίαν δεῖ ἀναγιγνώσκει τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἡττω λόγον κρείττω (19ξ) ποιῶν καὶ ἄλλους ταύτα ταῦτα διδάσκιτων.”
All the same, let it on the one hand go according to God’s plan, and on the other hand, let it be be both persuasive and defensive according to custom. Therefore we should take it up from the beginning: What is the accusation, and from whence did my calumny come arise? and whither indeed Meletus putting his trust wrote this indictment against me. Well, what in fact is the slander being spoken by the slanderers? In so far as there is need to know with certainty the affidavit of the accusers themselves: “Socrates is a wrongdoer and a busybody seeking after things under the Earth and in the skies and is making weaker arguments stronger arguments and is teaching the same things to others.”
Τοιαύτη ἡ τίς ἐστιν: ταῦτα γὰρ ἑωράτε καὶ αὕτοι ἐν τῇ Αριστοφάνου κωμῳδίᾳ. Ἅλλην ἡ τις περιέχει τε περιφερόμενον, φάσκοντα τε ἀεροβατεῖν καὶ ἄλλην πολλήν ἡ φλυαρίαν ἡ φλυαροῦντα, ἐν τῇ Ἀριστοφάνου κωμῳδίᾳ, τινὰ εκπεριστήμην, οὕτως ἀτιμάζων Λέγω τὴν τοιαύτην ἐπιστήμην, εἰς τις περι τῶν τοιούτων οὐκ ἐν τῇ Αθηναίοι, οὐδὲν μέτεστιν.
It is something such as that,\(^{572}\) and you and they themselves saw these things\(^{573}\) in the comedy of Aristophanes some Socrates being carried around there\(^{574}\) saying things\(^{575}\) and walking on air,\(^{576}\) and talking a lot of other nonsense,\(^{577}\) I shall cry over not one of those things—neither big nor small.\(^{578}\) And I say that not so as to disparage such knowledge,\(^{579}\) if someone is wise about such matters\(^{580}\)—not that I would escape from the great vengeance of Meletus\(^{581}\) by that means\(^{582}\)—but otherwise\(^{583}\) not one thing among those things\(^{584}\) is for me,\(^{585}\) O men of Athens.\(^{586}\)
(19d) Μάρτυρας587 δὲ αὐτῷ υμῶν τοὺς πολλοὺς παρέχομαι,589 καὶ ἀξιῶ590 υμᾶς ἀλλήλους591 διδάσκειν,592 τε καὶ φράζειν,593 ὅσοι594 ἐμὸν πώποτε595 ἀκηκόατε596 διαλεγομένου597—πολλοὶ δὲ υμῶν οἱ τοιοῦτοι598 εἰσὶν599—φράζετε596 οὐν ἀλλήλους591 εἰ πώποτε ἡ μικρὸν ἢ μέγα ἣκουσέτε592 τις υμῶν ἐμὸν περὶ τῶν τοιοῦτων διαλεγομένου, καὶ ἐκ τοιοῦτο593 γνώσεσθε604 ὅτι τοιαύτ595 ἐστὶ καὶ τάλλα606 περὶ ἐμοῦ ἅ607 οἱ πολλοὶ λέγουσιν.608 Ἀλλὰ609 γὰρ οὐτε τούτων οὐδὲν ἐστὶν, οὐδὲ γ᾽ ἐι τινος610 ἀκηκόατε611 ὅς612 ἐγὼ παιδεύειν613 ἐπιχειρῶ614 ἄνθρωπους καὶ χρῆματα615 (19e) πράττομαι,616 οὐδὲ τούτῳ ἀληθές.617

587 masc. acc. pl. of μάρτυς, a witness, or a martyr.
588 Adv., furthermore, moreover, besides.
589 1st sing. pres. mid./pass. ind. of παρέχω, furnish, supply, allow; grant; produce a person on demand.
590 1st sing. pres. act. ind. of ἀξιόω, think fit, expect, consent, resolve.
591 Adj., masc. acc. pl. of ἀλλήλων, of one another, to one another, one another.
592 Att., or Ep., pres. act. inf. of διδάσκω.
593 Att., or Ep., pres. act. inf. of φράζω, point out, show, indicate, show forth, tell, declare.
594 Adj., masc. nom. pl. of ὁσς.
595 Adv., ever.
596 2nd pl. perf. act. ind. of ἀκούω.
597 masc. gen. sing. pres. mid./pass. part. of διαλέγω, in Philosophy, practice dialectic, elicit conclusions by discussion, to engage in dialogue.
598 Adj., masc. nom. pl. of τοιοῦτος, such as this.
599 3rd pl. pres. act. ind. of ἐσμί.
600 2nd pl. pres. act. imper. of φράζω.
601 Adj., masc. dat. pl. of ἀλλήλων, of one another, to one another, one another.
602 Att., Ep., or Ion., 3rd sing. aor. act. ind. of ἀκούω.
603 Adj., neut. gen. sing. of ὁσς.
604 2nd pl. fut. mid. ind. of γιγνώσκω, to learn, to know, or to perceive.
605 Adj., neut. pl. of τοιοῦτος.
606 Adj., neut. pl. of ἄλλος, other, another.
607 Pron., neut. pl. of ὁς.
608 3rd pl. pres. act. ind. of λέγω.
609 Adv., otherwise.
610 Pron., gen. sing. of τις, anyone, anything.
611 Att., 2nd pl. perf. act. ind. of ἀκούω.
612 Pron., masc. acc. pl. of ὁς.
613 Att., or Ep., pres. act. ind. of παιδεύω, to train, teach, educate.
614 Att., Ep., or Dor., 1st sing. pres. act. ind. of ἐπίχειρον, generally to earn wages.
615 neut. pl. of χρῆμα, goods, property, money.
616 Att., 1st sing. pres. mid./pass. ind. of πράττω, to achieve, to bring about, to effect, or to accomplish.
617 Adj., neut. sing. of ἀληθής.
And I furthermore produce many witnesses for you,618 and I expect you to instruct one another and to point it out to one another,619 all of you who have ever heard my dialogues620—and there are621 many men of such kind among you622—now tell one another if any one of you ever heard either a little or a lot about such matters in my dialogues,623 and you will learn from this624 it is these things, and other such things, that many men are saying about me.625 But it is nothing of that,626 and it is not, at any rate, if anyone of heard that I earn wages, or negotiate for money, teaching men627—and that is not true.628

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618 μάρτυρας δὲ αὕτων οὖν τοὺς πολλοὺς παρέχομαι.  
619 καὶ αξιόν ὑμᾶς ἀληθῶς διδάσκειν τε καὶ φράζειν.  
620 ὅσοι εἰμοὶ πώποτε αἰσχρῶς διαλεγομένου.  
621 δὲ...εἰς εἰς.  
622 πολλοί... ὑμῶν οἱ τοιοῦτοι.  
623 φράζετε οὖν ἀληθῶς εἰ πώποτε ἢ μικρὸν ἢ μέγα ἢ χαίροντες τις ὑμῶν εἰμοὶ περὶ τῶν τοιούτων διαλεγομένου.  
624 καὶ ἐκ τούτου γνώστεθε.  
625 ὅτι τοιαῦτ' ἐστὶν καὶ τάλα περὶ ἑμοῦ ὁ οἱ πολλοὶ λέγουσιν.  
626 ἀλλὰ γὰρ οὔτε τούτον οὔτε εὑρίσκειν  
627 οὐδὲ γ' εἰ τινὸς ἀστεῖον ὡς ἐγὼ παραδείγματε ἑπιχειρεῖν ἀνθρώπος καὶ χρήματα πράττει.  
628 οὐδὲ τοῦτο αληθές.
Ἐπει629 καὶ τούτο γέ630 μοι δοκεῖ631 καλὸν632 εἶναι, εἰ τις οἶος τ’633 εἰ634 παιδεύειν635 ἀνθρώπος ὡσπερ Γοργίας τε ὁ Λεοντίνος636 καὶ Πρόδικος ὁ Κεῖος637 καὶ Ἡππίας ὁ Ἡλείος.638 Τοῦτων γὰρ ἐκαστός,639 ὁ ἄνδρες, οἴος τ’ ἕστιν ἰῶν640 εἰς641 ἐκάστην642 τῶν πόλεων643 τοὺς νέους644—οῖς645 ἔξεστι646 τῶν ἑαυτῶν647 πολιτῶν648 προῖκα649 συνεῖναι650 ὧ651 ἄν652 βοῦλωνται653—τούτους654 πείθουσι655 (20α) τὰς656 ἐκείνων657 συνουσίας658 ἀπολιπόντας659 σφίσιν660 συνεῖναι χρήματα διδόντας661 καὶ χάριν662 προσειδέναι.663

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629 Conj., after that, since, when; seeing that, in as much as, although.
630 at least, at any rate, namely, that is.
631 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of δοκέω.
632 Adj., neut. sing. of καλὸς, in moral sense, beautiful, noble.
633 Pron., Dor., 2nd acc. sing. of εἰμὶ.
634 3rd sing. pres. act. opt. of εἰμὶ.
635 Att., or Ep., pres. act. inf. of παιδεύω.
636 Gorgias of Leontini.
637 Prodicus of Ceos.
638 Hippias of Elis.
639 Adj., masc. nom. sing. of ἐκαστός, each.
640 masc. nom. sing. pres. act. part. of εἰμὶ, to go.
641 Prep. + acc., to, into.
642 Adj., Att., Ep., or Ion., fem. acc. sing. of ἐκαστός.
643 Adj., masc. gen. pl. of πολύς.
644 Adj., masc. acc. pl. of νέος, young, youthful; the youth.
645 Pron., masc. dat. pl. of ὁ.
646 3rd sing. pres. act. ind. of ἔξεστι, it is allowed, or it is possible.
647 Adj., masc. gen. pl. of ἑαυτῶν, themselves.
648 masc. gen. pl. of πολίτης, citizen.
649 fem. acc. sing. of προῖκα, gift, present
650 pres. act. inf. of συνεῖμι, to have intercourse with a person.
651 Pron., masc./neut. dat. sing. of ὁ.
652 Conj., ἐάν, if.
653 3rd pl. pres. mid./pass. subj. of βοῦλουμαι.
654 Adj., masc. acc. pl. of οὕτως.
655 Att., Ep., Dor., or Ion., masc. dat. pl. pres. act. part. of πείθω, persuade.
656 Art., fem. acc. pl. of ὁ.
657 Adj., masc. gen. pl. of ἐκείνως.
658 fem. acc. pl. of συνουσία, to have intercourse with a teacher.
659 masc. acc. pl. aor. act. part. of ἀπολιπάμαν, to leave, to forsake, or to quit home.
660 Pron., masc. dat. pl. of σφές, they.
661 masc. acc. pl. pres. act. part. of δίδομι, to give.
662 fem. acc. sing. of χάρις, grace; be grateful.
663 perf. act. inf. of προσοιῶθαι, to know besides.
Although it seems to me to be a noble thing if someone such as you were able to teach men like Gorgias of Leontini, or Prodicus of Ceos, or Hippias of Elis.\footnote{ἐπεὶ καὶ τούτο γέ μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶος τ᾽ εἶπ̄ παιδεύειν ἄνθρωποις ὡσπερ Γοργίας τῆς Ὁ λεόντινας καὶ Πρόδικος ὁ Ἰππίας ὁ Ἑλιδῆς.} For each of them, O men, is the sort of man\footnote{τούτων γὰρ ἔκαστος ὁ ἄνδρες οἶος τ᾽ ἐστί.} who goes to the youth in each of the towns\footnote{ἰὼν εἰς ἑκατοτήν τῶν πόλεων τούς νέους.} — for whom it is permissible for each of the citizens, if he wants, to have sex with him as a gift\footnote{οἷς ἐξεστὶ τῶν ἑαυτῶν πολιτῶν συνεῖναι ὡς ἀν βουλοῦνται.} — for the purpose of persuading each of these men to leave home in order to to have sex with a teacher,\footnote{τούτων πείθουσι τὰς ἑκεῖνοι συνοισίας ἀπαλλάσσωσαι.} they having sex\footnote{χρήματα διδόντας.} give money\footnote{καὶ χάριν προσειδέναι.} and show gratitude besides.\footnote{καὶ χάριν προσειδέναι.}
Ἐπεὶ καὶ ἄλλος ἄνηρ ἐστὶ Πάριος ἐνθάδε σοφὸς ὄν ἔγω ἡσθόμην ἐπιθημοῦντα. ἐνθάδε γὰρ προσελθὼν ἄνδρι ὄς τετέλεκε χρήματα σοφισταῖς πλείω ἡ 683 ὑπέμπαντες οἱ ἄλλοι, Καλλία τῷ Ἰππονίκου. τούτον οὖν ἄνηρόμην ἐστὶν Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἄνδρι ἐγὼ, Εἰ μὲν σου τῷ ὑπὲρ καὶ μισθώσασθαι ὁς καὶ μισθώσασθαι ὁς κἀγαθῷ τῷ ἔμελλεν ἀυτῷ καλῷ τῷ καγαθῷ ποιῆσει.
And on top of that there is another man here, a Parian wise man, whom I heard has come from foreign lands,\textsuperscript{708} for I happened upon the man who, having sex with Sophists, has spent more money than all other men combined\textsuperscript{709}—Callias son of Hipponicus. I therefore asked this man—for he has two sons—\textsuperscript{710} O Callias,\textsuperscript{*} I asked, if your two sons happened to be colts or calves\textsuperscript{711} we would have to get an overseer for them\textsuperscript{712} and hire he who is likely to make them both honorable and good\textsuperscript{713}.

\textsuperscript{708} Ἐπεῖ καὶ ἄλλος ἄνηρ ἔστι Πάριος ἐνθάδε σοφὸς ὃν ἐγὼ ἠμαθήμην ἐπιδημοῦντα.
\textsuperscript{709} ἔτυχον γὰρ προσελθὼν ἀνδρὶ ὃς τετέλεικε χρήματα σοφιστῶν πλέον ὡς συμπαντες οἱ ἄλλοι.
\textsuperscript{710} τοῦτον οὖν ἀνθρώπην ἐμπότιν γὰρ αὐτῷ δύο γέλιη.
\textsuperscript{*} "Stream of consciousness is a narrative device widely used in contemporary fiction. A similar technique, of much older origin, is the interior monologue...Stream of consciousness is traditionally presented without quotation marks. Perhaps because interior monologue is more closely related to stream of consciousness than to brief and occasional snatches of interior discourse...Interior monologue differs from the brief interior discourse...in that it is more sustained, extending over several sentences or several paragraphs. If both interior monologue and brief bits of interior discourse are employed in the same work, both should be treated in the same way, that is, all in quotation marks or all without. Needless to say, interior monologue sometimes intrudes into stream of consciousness. It is, in fact, often difficult to distinguish one from the other or to detect at what point the merge. In any case, when they occur conjoined, both are presented without quotation marks."
\textsuperscript{(Op. Cit., Chicago Manual of Style, 10.45-10.47)}
\textsuperscript{711} εἰ μὲν σοι τῷ ὑπὲρ πῶλον ἡ μόσχῳ ἐγενέσθην.
\textsuperscript{712} εἴχομεν ἀν αὐτῶν ἐπιστάσθην λαβεῖν.
\textsuperscript{713} καὶ μισθοπασθήσατε ἃς ἔμελλεν αὐτῷ καλῶ τε καγαθῶ ποιήσειν.
τὴν προσήκουσαν ἃρετήν; ἦν δ’ ἂν οὕτως ἢ τῶν ἵππικῶν τις ἢ τῶν γεωργικῶν. νῦν δ’ ἐπείδη ἀνθρώπως ἐστόν, τίνα αὐτοῖν ἐν νῷ ἔχει ἐπιστάτην λαβεῖν. Τίς τῆς τοιαύτης ἃρετής, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμων ἔστιν; Οἶμαι γὰρ σέ ἐσκέψεθαι διὰ τὴν τῶν ύεὼν κτήσιν. Ἐστίν τις, ἐφη, Ἑκάτερος.
appropriate to excellence. But this man would be an equestrian or a farmer, but now, since they are both men, whom do you have in mind to get to set over them both? Who is wise in the kind of excellence suitable for both men and citizens? For I suppose you have considered, on account of your sons, that acquisition. Is there someone, I asked, or not?
Πάνυ 746 γε, ἦ 747 δ’ ὦς. Τίς, ἦν 748 δ’ ἐγώ, Καὶ ποδαπός, 749 καὶ πόσου διδάσκει; 751 Εὐηνος, 752 ἐφη, 753 Ὁ Σώκρατες, Πάριος, 754 πέντε 755 μνῶν. 756 Καὶ ἐγώ τὸν Εὐηνον ἐμακάρισα 757 εἰ ὡς ἀληθώς 758 (20ξ) ἔχοι 759 ταύτην 760 τὴν τέχνην 761 καὶ οὕτως ἐμμελῶς διδάσκει. 762 Ἐγώ γούν πον καὶ αὐτὸς ἐκαλλυνόμην 763 τε καὶ ἡβρυνόμην 764 ἃν εἰ ἡπιστάμην ταύτα: ἀλλ’ οὐ γὰρ ἐπίσταμαι, 765 ὡς ἄνδρες Αθηναίοι. Ὡπολάβοι 766 ἃν οὐν τις ύμων ἱσως; 770 Αλλ’, ὡ Σώκρατες, τὸ σοῦ 771 τί ἐστι πράγμα; 772

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746 Adv., altogether, in affirmative answers, by all means, no doubt.
747 Att., 3rd sing. imperf. act. ind. of ἐμι, to say.
748 Att., 1st sing. imperf. act. ind. of ἐμι.
749 Adv., masc. nom. sing., from what country, where from?
750 Adv., masc. gen. sing. of πόσος, how much?
751 3rd sing. pres. act. ind. of διδάσκω.
752 masc. nom. sing., Evenus.
753 3rd sing. imperf. act. ind. of φημί.
754 Adj., masc. nom. sing., a Parian.
755 the numeral five.
756 1st sing. aor. act. ind. of μνᾶς, minae. One mna = one hundred drachmae.
757 1st sing. aor. act. ind. of μακαρίζω, to pronounce blessed. (Cunliffe)
758 Adv., truly.
759 3rd sing. pres. act. opt. of ἐχω.
761 Att., Ep., or Ion., fem. acc. sing. of τέχνη, art, skill, craft; technique.
762 Adv., Att., Ep., or Dor., harmoniously, elegantly, suitably, effectively.
763 3rd sing. pres. act. ind. or 2nd pres. mid./pass. ind. of διδάσκω.
764 Adv., certainly, in fact, confirming something, freq. in contrast with something which is not confirmed, (Liddell and Scott) (Cf., Autenrieth, γούν = γ’ οὔν)
765 1st sing. imperf. mid./pass. ind. of καλλύνω, in Mid. to pride oneself in a thing.
766 Att., Ep., or Ion., 1st sing. imperf. mid./pass. ind. of ἀβρύνω, in Mid. or Pass. give oneself airs.
767 1st sing. imperf. mid./pass. ind. of ἐπίσταμαι, to know, to know how to do, to be able to do, to understand.
768 1st sing. pres. mid./pass. ind. of ἐπίσταμαι.
769 3rd sing. aor. act. opt. of ὑπολαμβάνω, take up, seize upon.
770 Adv., equally, in like manner, probably, perhaps.
771 Adv, neut. sing. of σός, your.
772 neut. sing., deed, act, a thing of consequence or importance.
Yes in fact there is, he replied. And then I asked: Who is he, and from what land comes he, and for how much teach he? Evenus, O Socrates, he said. A Parian, for five mna. And I called Evenus blessed, as if he truly had this skill, and could teach it so effectively. I certainly would be proud of myself, and would be taking on airs, if I were to know such things, but I know them not, O Athenian men. But of course anyone of you might in like manner seize upon this: But what, O Socrates, is this act of yours?

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773 πάνυ γε.
774 ἦ δ’ ὡς.
775 ἦν δ’ ἐγώ.
776 τίς.
777 καὶ ποδαπός.
778 καὶ πόσον διδάσκει.
779 Εὔηνος, ἐφη, Ὦ Σώκρατες.
780 Πάριος, πέντε μν.
781 καὶ ἐγώ τὸν Εὔηνον ἐμακάρισα.
782 εἰ ὡς ἀληθῶς.
783 ἔχω ταῦτην τὴν τέχνην. The principles which apply to dependent clauses of indirect discourse (74.1 and 2) apply also to any dependent clause in a sentence of any kind...if such a clause expresses indirectly the thought of any other person than the speaker, or even a former thought of the speaker himself. After primary tenses this never affects the construction; but after secondary tenses such a clause may either take the Optative, in the tense in which the thought would have been originally conceived, or retain both the mood and the tense of direct discourse. (Goodwin, 77) “I congratulated him, if he really had this art (as he thought).” (Goodwin, 77.1c)
784 καὶ ὠς ἐμμελῶς διδάσκει.
785 ἐγὼ γονόν καὶ αὐτός ἐκαλλυνόμην τε καὶ ηὐχούνομην ἄν εἰ ἤπιστήμην ταῦτα.
786 ἄλλ’ οὖ γὰρ ἐπίσταμαι ὃ ἁνδρεῖς Αθηναῖοι.
Πόθεν\(^{787}\) αἱ διαβολαι\(^{788}\) σοι\(^{789}\) αὕται\(^{790}\) γεγόνασιν,\(^{791}\) Οὐ γὰρ δὴ που σοῦ\(^{792}\) γε\(^{793}\) οὐδὲν τῶν ἄλλων περιττότερον\(^{794}\) πραγματευομένου,\(^{795}\) ἐπείτα\(^{796}\) τοσαύτη\(^{797}\) φήμη\(^{798}\) τε καὶ λόγος γέγονεν,\(^{799}\) εἰ μὴ τὶ ἐσπράττες\(^{800}\) ἄλλοιον,\(^{801}\) ἢ οἱ πολλοί. Λέγε\(^{802}\) οὖν ἡμί\(^{803}\) τί (208) ἐστὶν, ἵνα\(^{804}\) μὴ ἡμεῖς\(^{805}\) περὶ σοῦ αὐτοσχεδιάζωμεν.\(^{806}\) Ταύτι\(^{807}\) μοι δοκεῖ\(^{808}\) δίκαια\(^{809}\) λέγειν\(^{810}\) ὁ λέγων,\(^{811}\) κἀγὼ\(^{812}\) ύμίν\(^{813}\) πειράσομαι\(^{814}\) ἀποδείξει\(^{815}\) τί ποτέ\(^{816}\) ἐστὶν τούτῳ ὁ ἐμοὶ πεποίηκεν\(^{817}\) τὸ τε ὅνομα\(^{818}\) καὶ τὴν διαβολὴν.\(^{819}\)

\(^{787}\) Adv., whence.
\(^{788}\) fem. nom. pl. of διαβολή.
\(^{789}\) Pron., 2nd dat. sing. of σοῦ.
\(^{790}\) Adj., fem. nom. pl. of οὗτος.
\(^{791}\) 3rd pl. perf. act. ind. of γίγνομαι.
\(^{792}\) Adj., masc. gen. sing., your.
\(^{793}\) Partic., at least, except.
\(^{794}\) Adj., comp., Att., masc. gen. sing., excessive and odd.
\(^{795}\) masc. gen. sing. pres. mid./pass. part. of πραγματεύομαι, busy oneself, take trouble.
\(^{796}\) Adv., then, thereupon, after that, afterwards.
\(^{797}\) Adj., Att., Ep., or Ion., fem. nom. sing. of τοσοῦτος, a strengthened form of τόσος, such in number or quantity, such in importance or weight, so great to such a great extent. (Cunliffe)
\(^{798}\) Att., Ep., or Ion., fem. nom. sing. of φήμη, rumor; something said which bears a significance of which the speaker is unconscious, or a speech that serves as an omen. (Cunliffe)
\(^{799}\) 3rd sing. perf. act. ind. of γίγνομαι.
\(^{800}\) Att., 2nd sing. imperf. act. ind. of πράσσω, to be busy with.
\(^{801}\) Adj., neut. sing. of ἄλλους, of another sort or kind, different.
\(^{802}\) 2nd pres. act. imper. of λέγω.
\(^{803}\) Pron., 1st masc. dat. pl. of ἐγὼ.
\(^{804}\) final Conj., in order that. (Goodwin and Gulick 1371)
\(^{805}\) Pron., masc. nom. pl. of ἐγὼ.
\(^{806}\) 1st pl. pres. act. subj., of αὐτοσχεδιάζω, to act or speak off-hand.
\(^{807}\) Adj., neut. pl. of οὗτος.
\(^{808}\) 3rd sing. pres. act. ind. of δοκεῖον.
\(^{809}\) Adj., neut. pl. of δίκαιος, conforming to the traditional order of society, observing the usages common to civilized men, civilized; acting with due regard to what is right, upright, and honorable. (Cunliffe)
\(^{810}\) 3rd sing. perf. act. ind. of λέγω.
\(^{811}\) Pron., 1st masc. nom. sing. of ἐγὼ. καὶ ἢν = καὶ ἡγῳ. (Cf., Liddell and Scott)
\(^{812}\) Pron., 2nd dat. pl. of σοῦ.
\(^{813}\) 1st sing. fut. mid. ind. of πειράω (πειράζω), attempt, endeavor, try; make proof.
\(^{814}\) aor. act. inf. ἀποδείκνυμι, to point out, shew forth, exhibit, make known, by deed or word.
\(^{815}\) Partic., ποτέ, at some time or other, ever, once.
\(^{816}\) 3rd sing. perf. act. ind. of ποιέω.
\(^{817}\) neut. sing., name.
\(^{818}\) fem. acc. sing. of διαβολή.
Wherefrom have these slanders against you arisen? For indubitably it is about nothing except your odd busying about with others, afterwards such a great big rumor and the case would not have happened if you were not busy with something other than the many. Tell us then what it is, so that we do not do something off-hand to you. It seems to me that these things are honorable and civilized to talk about and I shall try to prove to you what it was that once upon a time created both the reputation and the slander.
Ἀκούετε831 δή. Καὶ ἰσως μὲν δόξω832 τισίν833 ύμων παίζειν834 εὖ μέντοι ἵστε,835 πᾶσαν836 ύμιν τὴν ἀλήθειαν837 ἐρώ.838 Ἐγὼ γὰρ, ὦ ἄνδρες Ἀθηναῖοι, δι᾽839 οὐδὲν ἀλλὰ η840 διὰ841 σοφίαν842 τινὰ τούτο τὸ ὅνομα ἔσχηκα.843 Ποίαν844 δὴ σοφίαν845 ταύτην, Ἡπερ846 ἄετιν ἰσως ἀνθρωπινή847 σοφία: τῷ ὅντι848 γὰρ κινδυνεύω849 ταύτην εἶναι σοφὸς.850 Οὔτοι δὲ τάχ851 ἂν, οὗ852 ἄρτι853 (20ε) ἐλεγον,854 μείζω855 τινὰ ἢ κατ᾽856 ἄνθρωπον σοφίαν σοφο857 εἰεν,858 ἢ οὐκ ἐχω859 τὶ λέγω:860 οὐ γὰρ δὴ ἐγὼγε αὐτὴν ἑπίσταμαι,861 ἂλλὰ ὅστις862 φησὶ863 ψεύδεται864 τε καὶ ἐπὶ διαβολῆ865 τῇ ἐμῇ866 λέγει.867

Listen up! I somehow expected some of you to act like children, but well know I will tell you the whole truth. For, O Athenian men, it is on account of nothing other than I have this reputation for having some kind of wisdom. What kind of wisdom is that? It is a certain kind of human wisdom, and for being wise in that, I run the risk of being wise. And right now these men, about whom I was just now speaking, might be wise men in something bigger than human wisdom, which is something I say I don’t have. For in fact I myself do not know that, and whoever says it is a lying, and is speaking slander against me.
Καὶ μοι, ὦ ἄνδρες Ἀθηναίοι, μὴ θορυβήσητε, ἐὰν δέξω τι ύμιν μέγα λέγειν: οὐ γὰρ ἐμόν ἔρω τὸν λόγον ὅν ἂν λέγω, ἀλλʼ εἰς ἀξιόχρεων ύμίν τὸν λέγοντα ἀνοίσω. Τῆς γὰρ ἐμῆς, εἰ δὴ τις ἐστὶν σοφία καὶ οίω, μάρτυρα ὑμῖν παρέξομαι τὸν θεὸν τὸν ἐν Δελφοίς. Χαιρεφῶντα γὰρ ἰστε ποι. Οὔτος (21α) ἐμὸς τε ἐταίρος ἦν ἐκ νέου καὶ ύμων τῷ πλήθει ἐταίρος τε καὶ συνέφυγε τὴν φυγήν ταύτην καὶ μεθ' ὑμῶν κατῆλθε.
And you should not make an uproar against me, O Athenian men, *not even* if I should appear to be telling you something big, for the word which I shall speak I should tell you is not mine but it *is* noteworthy of being said to you and I shall bring it up. For if there is someone who to me is great and wise, I to you as witness provide the God at Delphi. For indubitably you all know Chaerephon. That man was from his youth my comrade, and became a full comrade of yours, and was exiled and he returned with you from this exile.
Καὶ ἵστη δὴ οἶς ἢν Χαῖρεθῶν, ὡς σφοδρός ὡς ἔφη ὡς ὅμησεν. Καὶ δὴ ποτὲ καὶ εἰς Δελφοὺς ἔλθὼν ἐτόλμησεν τούτῳ μαντεύσασθαι — καὶ, ὧπει λέγω, μὴ θορυβεῖτε, ὃς ἀνδρὲς ἢ ἥρετο γὰρ δὴ εἰ τίς ἐμοῦ εἰς σοφὸτερος. Ἀνείλεν οὖν ἡ Πυθία μηδένα σοφῶτερον εῖναι. Καὶ τούτων πέρι ὁ ἄδελφός ὑμῖν αὐτοῦ οὕτοι μαρτυρῆσει, ἐπεῖδή ἐκείνος τετελεύτηκεν.
And indeed you know Chaerephon was the kind of man that was so impulsive at whatever he would contemplate.\textsuperscript{951} And in fact, once upon a time, having gone to Delphi, undertook to consult the Oracle\textsuperscript{952}—and as I was saying,\textsuperscript{953} Stop making a clamor!\textsuperscript{954} O men\textsuperscript{955}—and he asked if anyone was more wise than me\textsuperscript{956} and the Pythia declared there to be nobody wiser.\textsuperscript{957} And with respect to these matters the brother of that same man shall to you bear witness,\textsuperscript{958} since that man has died.\textsuperscript{959}
(21β) Σκέψασθεε ἐνεκα ταῦτα λέγω, μέλλω γὰρ ὑμᾶς διδάξειν ὅθεν ὑμείς ἡ διαβολὴ γέγονεν. Ταῦτα γὰρ ἐγὼ ἀκούσας ἐνεθυμοῦμην οὕτωσιν. Τί ποτε λέγει τὸ θεὸς, καὶ τί ποτε αἰνίττεται; Ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σοφόν σύνοιδα ἐμαυτῷ σοφὸς ὢν. Τί οὖν ποτε λέγει φάσκων ἐμὲ σοφώτατον εἶναι; Οὐ γὰρ δήπου ψεύδεται γε: οὐ γὰρ θέμες αὐτῷ. Καὶ πολὺν μὲν χρόνον ἦπόρουν τί ποτε λέγει. Ἐπειτα μόγις πάντω ἐπὶ ζήτησιν αὐτοῦ τοιαύτην τινά ἐτραπόμην.
At the very least, on account of those men, keep in mind the things I say, because I intend to teach you wherefrom the slander against me has arisen. For hearing these things I reflected on these matters in such a way: What does the God say, and why does he speak in the manner of riddles? For I am aware my wisdom is neither big, nor small. Why then did he once declare me to be most wise? For indubitably, he at the very least does not tell lies, because it is not lawful for him. And I was for a long time puzzled by what he said. Then with a lot of toil and pain I turn the investigation of some of these things around toward he himself.
Ηλθον\textsuperscript{1000} ἐπὶ τινα τῶν δοκούντων\textsuperscript{1001} σοφῶν\textsuperscript{1002} εἰναι, ἡς\textsuperscript{1003} (21ξ) ἐνταυθὰ\textsuperscript{1004} εἰπε\textsuperscript{1005} ποιο\textsuperscript{1006} ἐλέγξων\textsuperscript{1007} τὸ μαντεῖον\textsuperscript{1008} καὶ ἀποφανῶν\textsuperscript{1009} τῶ χρησμῶν\textsuperscript{1010} ἵνα: Οὐτοσι\textsuperscript{1011} ἐμοῦ σοφώτερος\textsuperscript{1012} ἐστι, σὺ δ’ ἐμε\textsuperscript{1013} ἐφησθα.\textsuperscript{1014} Διασκοπῶν\textsuperscript{1015} ὁν τοῦτον—ἐνόματι\textsuperscript{1016} γὰρ οὐδὲν δεόμαι\textsuperscript{1017} λέγειν, ἤν δὲ τις τῶν πολιτικῶν\textsuperscript{1018} πρὸς ὅν\textsuperscript{1019} ἐγὼ σκοπῶν\textsuperscript{1020} τοιοῦτον\textsuperscript{1021} τὸ ἐπαθον,\textsuperscript{1022} ὡς ἄνδρες Αθηναίοι, καὶ διαλεγόμενος\textsuperscript{1023} αὐτῷ—ἐδοξε\textsuperscript{1024} ἔφη. οὖν τὸν—οὐνόμα\textsuperscript{1025} γὰρ οὐδὲν δοκεῖ\textsuperscript{1026} μὲν εἰναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις\textsuperscript{1027} καὶ μάλιστα\textsuperscript{1028} ἐστὶ, σὺ δ’ οὖ. Κάπετα\textsuperscript{1029} ἐπειρώμην\textsuperscript{1030} αὐτῷ δεικνύναι\textsuperscript{1031} ὅτι οἰοτο\textsuperscript{1032} μὲν εἰναι σοφὸς, εἰπ’\textsuperscript{1033} δ’ οὖ.

\textsuperscript{1000} 1st sing. aor. act. ind. of ἐρχομαι, to come or to go.
\textsuperscript{1001} masc. gen. pl. pres. act. part. of δοκεω.
\textsuperscript{1002} Adj., masc. gen. pl. of σοφός.
\textsuperscript{1003} Adv., in this way or manner, thus, so.
\textsuperscript{1004} Adv., thither, in that direction, or to an indicated course of action. (Cunliffe)
\textsuperscript{1005} Conj., in Attic if that is to say, implying doubt of the fact. (Liddell and Scott)
\textsuperscript{1006} Adv., somewhere, anywhere, somehow, in any way. (Cunliffe)
\textsuperscript{1007} Dor., masc. nom. sing. fut. act. part. of ἐλέγχω, of arguments, to bring to the proof, to disprove, refute.
\textsuperscript{1008} neut. sing., the Oracle.
\textsuperscript{1009} Att., Ep., or Dor., masc. nom. sing. aor. act. part. of αποφαινοω, to make known, declare; to show by reasoning.
\textsuperscript{1010} masc. dat. sing. of χρησμός, oracular response, an oracle.
\textsuperscript{1011} Adj., masc. nom. sing. of οὗτος.
\textsuperscript{1012} Adj., comp., masc. nom. sing. of σοφός.
\textsuperscript{1013} Pron., 1st masc. acc. sing. of ἐγὼ.
\textsuperscript{1014} 2nd sing. imperf. act. ind. of θημι.
\textsuperscript{1015} Att., Ep., or Dor., masc. nom. sing. pres. act. part. of διασκοπέω, to look at different ways, to examine, or to consider well.
\textsuperscript{1016} neut. dat. sing. of ὄνομα.
\textsuperscript{1017} 1st sing. pres. mid./pass. ind. of διώ, stand in need.
\textsuperscript{1018} Adj., masc. gen. pl. of πολιτικός.
\textsuperscript{1019} Pron., masc. acc. sing. of ὅς.
\textsuperscript{1020} masc. nom. sing. pres. act. part. of σκοπέω, (σκοπιάζω), to direct one’s look into something. (Cunliffe)
\textsuperscript{1021} Adj., masc. acc. sing. of τοιοῦτος.
\textsuperscript{1022} 1st sing. aor. act. ind. of πάσχω, to suffer, to endure, or to undergo; to have something come upon, happen to, or befall one. (Cunliffe)
\textsuperscript{1023} masc. nom. sing. pres. mid./pass. part. of διαλέγω, dialogue.
\textsuperscript{1024} 3rd sing. aor. act. ind. of δοκεω.
\textsuperscript{1025} att., Ep., or Dor., pres. act. ind. of δοκεω.
\textsuperscript{1026} ἄλλοις τε πολλοῖς ἀνθρώποις = masc./neut. dat. pl.
\textsuperscript{1027} Adv., superl. of μάλα, very, exceedingly.
\textsuperscript{1028} Adj., masc. dat. sing. of ἕαυτῷ, himself.
\textsuperscript{1029} Adv., ἐπείτα.
\textsuperscript{1030} 1st sing. imperf. mid./pass. ind. of πειράω, attempt, endeavor, try.
\textsuperscript{1031} pres. act. inf. of δείκνυμι.
\textsuperscript{1032} 3rd sing. pres. mid./pass. opt. of οἴομαι.
\textsuperscript{1033} 3rd sing. pres. act. opt. of εἰμί.
I went to anyone supposed to be wise.\textsuperscript{1034} And so for that purpose, that is to say anywhere the Oracle would be dishonored, and made the prophecy known that:\textsuperscript{1035} This here man is more wise than I, but you said it was me.\textsuperscript{1036} Therefore, examining this man well,\textsuperscript{1037} I do not need to say his name,\textsuperscript{1038} but he was some politician\textsuperscript{1039} By looking into that man, something such as this befell me, O Athenian men,\textsuperscript{1040} and having dialogue with him,\textsuperscript{1041} it seemed to me that this man was thought by man other men to be wise,\textsuperscript{1042} and by he himself in particular,\textsuperscript{1043} but he was not.\textsuperscript{1044} Thereupon, I tried to show him that on the one hand, he could imagine himself to be wise,\textsuperscript{1045} but on the other hand, he could not be it.\textsuperscript{1046}

\textsuperscript{1034} ἦλθον ἐπὶ τινα τῶν δοκούντων σοφὸν εἶναι
\textsuperscript{1035} ὡς ενταῦθα εἴπερ που ἐλέγξων τὸ μαντεῖον καὶ ἀποσφάνξον τῷ χρησμῷ ὅτι
\textsuperscript{1036} αὐτοῖς ἐμὸν σοφότερός ἐστιν, σὺ δ᾽ ἐμὲ ἐφησθα
\textsuperscript{1037} διασκορπῶν αὐν τούτον
\textsuperscript{1038} ὁνίμαμαι γὰρ οὗτοι δέομαι δέσιν
\textsuperscript{1039} ἦν δὲ τῆς τῶν πολιτικῶν
\textsuperscript{1040} πρὸς ὃν ἐγὼ σκοπῶν τοιοῦτον τι ἐπαθὼν ὃ ἄνδρες Ἀθηναίοι
\textsuperscript{1041} καὶ διελεγόμενος αὐτῶ
\textsuperscript{1042} ἐδοξέ μοι οὗτος ὁ ἄνηρ δοκεῖν μὲν εἶναι σοφὸς ἄλλοις τε πολλοῖς ἀνθρώποις
\textsuperscript{1043} καὶ μάλιστα εαυτῷ
\textsuperscript{1044} εἶναι δ᾽ αὐ
\textsuperscript{1045} κἀπειτὰ ἐπειρώμην αὐτοῦ δεικνύναι ὅτι οὗτοι μὲν εἶναι σοφός
\textsuperscript{1046} εἰς δ᾽ αὐ, “After secondary tenses the verb may be either changed into the Optative or retained in the Indicative. The Optative is the more common form. In both Indicative and Optative, the tense used in the direct discourse must be retained.” (Goodwin, 70.2)
(21δ) Ἐντεύθεν ὁὖν τούτῳ τε ἀπηχθόμην καὶ πολλοῖς τῶν παρόντων. Πρὸς ἐμαυτοῦ δὲ ὁὖν ἄπιστῶν ἐλογιζόμην ὅτι τούτῳ μὲν τοῦ ἀνθρώπου ἐγὼ σοφώτερος εἰμι. Κινδυνεύει μὲν γὰρ ἡμῶν οὐδέτερος οὐδὲν καλὸν καγαθὸν εἰδέναι, ἀλλὰ οὕτως μὲν οίεται τι εἰδέναι οὖκ εἰδὼς, ἐγὼ δὲ, ὡσπερ οὖν οὐκ οἶδα, οὖδὲ οἶομαι. Ἐοικα γοῦν τούτῳ γε σμικρὸν τινὶ αὐτῷ τούτῳ σοφώτερος εἶναι, ὅτι ἐμὲ οἶδα οὐδὲ οἶομαι εἰδέναι.
Thenceforth I was hated by that man and many others present. \textsuperscript{1071} But I left him behind thinking to myself that I am more wise than that man. \textsuperscript{1072} It runs the risk, however, that neither of the two of us know anything beautiful and good, \textsuperscript{1073} he, however, believes he knows something he does not know, but I on the other hand, inasmuch as I certainly did not know, in no way believed. \textsuperscript{1074} At any rate, in this matter at the very least, it looked like that I was wiser than him in something small, \textsuperscript{1075} because those things I do not know, I do not think I know. \textsuperscript{1076}

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\textsuperscript{1071} ἐντεῦθεν οὖν τοῦτο ἐπιχθόμην καὶ πολλοῖς τῶν παρόντων. \\
\textsuperscript{1072} πρὸς ἐμαυτὸν δὲ οὖν ἀπίστων ἐλογιζόμην ὅτι τούτου μὲν τοῦ ἀνθρώπου ἐγὼ σοφότερός εἰμι. \\
\textsuperscript{1073} κινδυνεύει μὲν γὰρ ἡμῶν συνετερός οὐδέν καλὸν κἀγαθὸν εἰδέναι. \\
\textsuperscript{1074} ἀλλὰ οὕτως μὲν οίεται τι εἰδέναι οὐκ εἰδώς ἐγώ δὲ ὥστε ςούν οὐκ οἶδα οὐδὲ οἴομαι. \\
\textsuperscript{1075} ὅσοια γὰρ τοῦτο γε σμικρῷ τινὶ αὐτῷ τοῦτο σοφότερος εἶναι. \\
\textsuperscript{1076} ὅτι ἀ μὴ οἴδα οὐδὲ οἴομαι εἰδέναι. “When the relative clause refers to a definite act in the present or the past, and no opinion of the speaker is implied as to the truth of the supposition, the verb is put in one of the present or past tenses of the Indicative.” (Goodwin, 61.1) \\
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Ἐνεύθεν ἐπὶ ἄλλον ῥά τῶν ἑκείνων δοκούντων σοφωτέρων εἶναι καὶ (21ε) μοι ταύτα ταύτα ἔδοξε, καὶ ἑνταῦθα κάκεινό καὶ ἄλλοις πολλοῖς ἀπηχθόμην. Μετὰ ταῦτα οὖν ἦδη ἐφέξης ἤ, ἁισθανόμενος μὲν καὶ λυπούμενος καὶ δεδίως ὅτι ἀπηχθανόμην. Ὁμως δὲ ἀναγκαῖον ἐδόκει ἂν αἰσθανόμενος, καὶ δεδώς ὅτι ἀπηχθανόμην. Ἑνὶ περὶ πλείστου ποιεῖσθαι, ἵτεόν οὖν σκοπουντι, τὸν χρησμὸν τί λέγει, ἣπὶ ἄπαντας τούς τι ὁτι (22α) δοκούντας εἰδέναι.
From there I went to another man who seemed to be even more wise, and everything seemed to me to be the same, and thereafter I was hated by that man and many others. After that, certainly by this time I had gone to one man after another in a row, I understood that and was distressed, was afraid that I was becoming hated. But all the same, it seemed necessary to make the most for the God, therefore the examining of all men who appeared to know something must go on, on account of what the Oracle said.
Καὶ νῆ ὁ ἄνδρες Ἀθηναίοι— δεὶ γὰρ πρὸς ὑμᾶς τάλιθη λέγειν— ἦ ν ἡ μὴ ἡ ἐγὼ ἐπαθὼν τι τοιοῦτον. Οἱ μὲν μάλιστα εὐδοκιμοῦντες ἐδοξάν μοι ὀλίγον δείν τοῦ πλεῖστον ἐνδεεῖς εἶναι ζητοῦντι κατὰ τὸν θεόν, ἄλλοι δὲ δοκοῦντες φαυλότεροι ἐπιεικέστεροι εἶναι ἄνδρες πρὸς τὸ φρονίμως ἔχειν. Δεὶ δὴ ὑμῖν τὴν ἐμὴν πλάνην ἐπιδείξαι ὡσπερ πόνους τίνας πονοῦντος ἦν· μοι καὶ ἀνέλεγκτος ἡ μαντεία γένοιτο.

1117 Παρτικ., for strong affirmations + acc. followed by the God invoked.
1118 masc. acc. sing., dog, epith. for Cynic.
1119 Att., 3rd sing. imperf. act. ind. of ἠμί.
1120 Partic., verily, truly. An affirmative particle. (Cunliffe)
1121 1st sing. aor. act. ind. of πάσχω.
1122 masc. acc. sing. of τοιοῦτος, such as this.
1123 Adv., superl. of μάλα, most exceedingly.
1124 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of εὐδοκέω, to be of good repute, to be held in esteem, honored, famous, popular.
1125 3rd pl. aor. act. ind. of δοκέω.
1126 Adj., neut. gen. sing. of ὀλίγος.
1127 Att., Ep., or Dor., pres. act. inf. of δέω, to stand in need of.
1128 Adj., superl. neut. gen. sing. of πλεῖστος, most, largest, greatest.
1129 Adj., masc. acc. pl. of ἐνδείξεις, in need of a thing.
1130 Att., Ep., or Dor., masc. dat. sing. pres. act. part. of ζητέω, to seek, to search after, inquire into.
1131 Prep., downwards in direction towards an object; following.
1132 Att., Ep., or Dor., masc. nom. pl. pres. act. part. of δοκέω.
1133 Adj., comp., masc. nom. pl. of φαύλος, of persons, low in rank, mean, common.
1134 Adj., comp., masc. nom. pl. of ἐπιεικής, in moral sense, reasonable, fair, kind, gentle, good.
1135 masc. nom. pl. of ἀνέλεγκτος, irrefutable.
1136 Att., Dor., or Aeol., fem. acc. sing. of ἐμός.
1137 masc. acc. sing. of πλάνη, wandering, roaming.
1138 aor. act. inf. of ἐπιδείκνυμι, to show, or give an example.
1139 masc. acc. pl. of τόπος, work, toil; the consequence of toil, distress, trouble, suffering, pain.
1140 masc. acc. pl. of τίς.
1141 3rd sing. aor. mid. opt. of γίγνομαι.
And by the Dog! O Athenian men, there is need to tell you the truth—and it should be said, I suffered from this. Men of the highest station, lacking little, seemed to me to be needful of the most, when it came to searching for God, but others, more low-born men, having more sense, appeared to be in their right mind. Indeed it may be necessary to give you an example of my wanderings, or some of my toils, as it were, in order to show how this irrefutable prophecy happened to me.
Μετὰ γὰρ τοὺς πολιτικοὺς ἡ ἐπὶ τοὺς ποιητὰς τοὺς τε τῶν τραγῳδιῶν καὶ τοὺς τῶν διθυράμβων καὶ τοὺς ἄλλους, ὡς ἐνταῦθα ἐπὶ αὐτοφόρῳ καταληψόμενος ἐμαυτὸν ἀμαθέστερον ἐκεῖνων ὄντα. Ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα ὅ μοι ἐδόκει μάλιστα πεπραγματεύσθαι αὐτοῖς, διηρώτων ᾧν αὐτοὺς τί λέγοιεν, ἐν ἑνὶ ἀμα ὁμοι ὕς, τι καὶ μανθάνομι παρ᾽ αὐτῶν.

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1156 Adj., masc. acc. pl. of πολιτικός.
1157 Ep. or Ion., 1st sing. imperf. act. ind. of εἰμί.
1158 masc. acc. pl. of ποιητής, one who makes, a maker; the maker of a poem, a poet; a writer.
1159 fem. gen. pl. of τραγῳδία, tragedy.
1160 masc. gen. pl. of διθύραμβος, dithyramb.
1161 Adj., masc. dat. sing. of αὐτόφωρος, caught in the very act of theft. (Cary)
1162 masc. nom. sing. fut. mid. part. of καταλαμβάνω, (καταλαμβάνειν) to catch or to light upon anyone. (Cary)
1163 Pron., masc. acc. sing. of ἐμαυτὸς.
1164 Adj., comp., masc. acc. sing. of ἀμαθής, ignorant, stupid.
1165 masc. acc. sing. pres. act. part. of ἐμαυτοῦ.
1166 masc. nom. sing. pres. act. part. of ἀμαθής, to take up, take into one's hands.
1167 neut. pl. of ποίημα, anything made or done.
1168 Pron., neut. acc. pl.
1169 perf. mid./pass. inf. of πραγματεύομαι.
1170 1st sing. imperf. act. ind. of διερωτάω, cross-examine
1171 3rd pl. pres. act. opt. of λέγω.
1172 Final Conjunction, = ὅπως, that, in order that. (Liddell and Scott)
1173 Adv., besides, too, also.
1174 1st sing. pres. act. opt. of μανθάνω, to learn.
After the politicians I went to the wordsmiths— to both the makers of tragedies, and to those of the dithyrambs, and the others—so that thither I should be caught like a thief in the act of being more stupid than they are. Therefore, taking up their works, the ones it seemed to me they busied themselves about most, I would cross-examine them about what they meant, so that I could learn something from them.
Αἰσχύνομαι ὁν ὑμῖν εἰπεῖν, ὦ ἄνδρες, τάληθη ὁμως δὲ όντεον. Ὡς ἐπος γὰρ εἰπεῖν ὅλιγου αὐτῶν ἀπαντεῖς οὶ παρόντες ἂν βέλτιον ἐλεγον περὶ ὢν αὐτοί ἐπεσκέπασαν. Ἐγνων οὖν αὐτῶν καὶ περὶ τῶν ποιητῶν ἐν ὅλιγῳ τούτῳ, ὦτι οὐ σοφία ποιεῖν (22ξ) ἄ ποιεῖν, ἄλλα φυσει καὶ ἐνθουσίαζοντες ὥσπερ οἱ ἑσμαντές καὶ οἱ χρησμωδοί καὶ γὰρ οὕτως ἐλέγουσι μὲν πολλὰ καὶ καλὰ ἴσασιν ἤ δὲ οὐδὲν ὄν λέγουσι.

1182 1st sing. pres. mid./pass. ind. of αἰσχύνω, to disfigure, mar, spoil the beauty of, to bring shame upon, act unworthily, to throw blame upon. (Cunliffe)
1183 Att., Ep., or Dor. aor. act. inf. of εἰπον.
1184 Adj., Att., Ep., or Dor., neut. pl. of ἀλήθης.
1185 Conj., all the same, nevertheless, notwithstanding, still. (Liddell and Scott)
1186 Adj., masc. acc. sing. of ἰπεῖς, one must mention.
1187 neut. sing. of ἐπος, poetry.
1188 Adj., neut. gen. sing. of ὅλιγος.
1189 Adj., masc. nom. pl. of ἀπας, all together.
1190 masc. nom. pl. pres. act. part. of πάρειμι, to be by, or present.
1191 Adj., comp., neut. sing. of βελτίων, better.
1192 3rd pl. imperf. act. ind. of λέγω.
1193 3rd pl. pluperf. act. ind. of ποιέω.
1194 1st sing. aor. act. ind. of γιγνώσκω, come to know; to know, to recognize (Urmson)
1195 Adv., again, i. e. further, moreover, besides.
1196 masc. gen. pl. of ποιητῆς, poets.
1197 Adj., neut. dat. sing. of ὅλιγος.
1198 Att., Dor., or Aeol., fem. dat. sing. of σοφία.
1199 3rd pl. pres. act. opt. of ποιέω.
1200 Pron., neut. pl. of ὅς.
1201 Att., or Ion., fem. dat. sing. of φύσις, the nature or qualities of a thing. (Cunliffe)
1202 Pron., fem. dat. sing. of τις.
1203 masc. nom. pl. pres. act. part. of ἐνθουσιάζω, to be inspired.
1204 Att., or Ep., fem. nom. pl. of θεομάντις, one who has a spirit of prophecy, an inspired person, a prophet.
1205 Att., Ep., or Dor, 3rd sing. pres. act. opt. of χρησμοδέω, to chant oracles, generally, to deliver oracles, prophesy.
1206 Adj., masc. nom. pl. of οὕτως.
1207 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind.; masc./neut. dat. pl. pres. act. part. of λέγω.
1208 Adj., neut. pl. of πολίς.
1209 Adj., neut. pl. of καλός.
1210 Dor., 3rd pl. pres. act. ind. of οἶδα.
1211 Pron., neut. gen. pl. of ὅς.
I was ashamed of myself to tell you the truth, O men, but all the same one must mention it.\textsuperscript{1212} Whereas little was said about poetry,\textsuperscript{1213} all of those present\textsuperscript{1214} would have spoken better\textsuperscript{1215} about those poems\textsuperscript{1216} than they themselves who had made them.\textsuperscript{1217} And furthermore, with respect to the wordsmiths, I certainly came to understand in a small way,\textsuperscript{1218} that the authors were not wise about the things they wrote,\textsuperscript{1219} but by some natural quality they were inspired\textsuperscript{1220} like prophets, and could be delivering oracles,\textsuperscript{1221} for they say many things and beautiful things, but they understand not one thing of the things they say.\textsuperscript{1222}

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\textsuperscript{1212} αἰσχύνομαι οὖν ὑμῖν ἐπείν ὃς ἄνδρες τάληθη ὡμως δὲ ὤμεν.
\textsuperscript{1213} ὡς ἐπος γὰρ ἐπείν ὄλιγου.
\textsuperscript{1214} αὐτῶν ἀπαντεῖς οἱ παρόντες.
\textsuperscript{1215} ἄν βέλτιον ἔλεγον.
\textsuperscript{1216} περὶ ὅν.
\textsuperscript{1217} αὐτοὶ ἐπετοιῆκεναν.
\textsuperscript{1218} ἔγγυον οὖν αὗ καὶ περὶ τῶν ποιητῶν ἐν ὄλιγῳ τεῦτο.
\textsuperscript{1219} ὅτι οἱ σοφία ποιοῖς ἄ ποιοῖς.
\textsuperscript{1220} ἀλλὰ φοτεῖ τινι καὶ ἐνθουσαζόντες.
\textsuperscript{1221} ὠψερ οἱ θεομάντεις καὶ οἱ χρησιμοδοί.
\textsuperscript{1222} καὶ γὰρ οὕτω λέγουσι μὲν πολλὰ καὶ καλὰ.
\end{flushright}
Τοιοῦτον\textsuperscript{1223} τι μοι ἐφάνησαν\textsuperscript{1224} πάθος\textsuperscript{1225} καὶ οἱ ποιηταί\textsuperscript{1226} πεπονθότες,\textsuperscript{1227} καὶ ἁμα ἡσθόμην\textsuperscript{1228} αὐτῶν διὰ τὴν ποίησιν\textsuperscript{1229} οἰομένων\textsuperscript{1230} καὶ τάλλα\textsuperscript{1231} σοφωτάτων\textsuperscript{1232} εἶναι ἀνθρώπων ἂ\textsuperscript{1233} οὐκ ἦσαν.\textsuperscript{1234} Ἀπῆ\textsuperscript{1235} οὐν καὶ ἐντεῦθεν τῷ αὐτῷ\textsuperscript{1236} οἰομένος\textsuperscript{1237} περιγεγονέναι\textsuperscript{1238} ὑπερ\textsuperscript{1239} καὶ τῶν πολιτικῶν.\textsuperscript{1240} Τελευτῶν\textsuperscript{1241} οὖν ἐπὶ τοὺς χειροτέχνας\textsuperscript{1242} ἤ:\textsuperscript{1243} ἐμαυτῷ\textsuperscript{1244} γάρ (22δ) συνῆδη\textsuperscript{1245} οὐδὲν ἐπισταμένω\textsuperscript{1246} ὡς ἐπος\textsuperscript{1247} εἶπεῖν,\textsuperscript{1248} τούτους δὲ γ' ἤδη\textsuperscript{1249} ὅτι εὐφήσιομι\textsuperscript{1250} πολλὰ καὶ καλὰ ἐπισταμένους.\textsuperscript{1251}

\textsuperscript{1223} Adj., masc. acc. sing. of τοιοῦτος.
\textsuperscript{1224} 3rd pl. aor. pass. ind. of φαίνω, in Pass. to appear, to appear to be.
\textsuperscript{1225} neut. sing. of πάθος, of the soul, a passion, emotion, a pathetic mode of expression, pathos.
\textsuperscript{1226} masc. nom. pl. of ποιητής.
\textsuperscript{1227} masc. nom. pl. perf. act. part. of πάσχω, to receive an impression from without, to suffer, to be affected.
\textsuperscript{1228} 1st sing. aor. mid. ind. of αἰσθάνομαι, to perceive by the mind, understand, hear, learn.
\textsuperscript{1229} fem. acc. sing., poetry.
\textsuperscript{1230} masc. gen. pl. pres. mid./pass. part. of οἰομένας.
\textsuperscript{1231} Adj., neut. pl. of ἀλλας.
\textsuperscript{1232} Adj., superl., masc. gen. pl. of σοφός.
\textsuperscript{1233} Pron., neut. pl. of ὅς.
\textsuperscript{1234} 3rd pl. imperf. act. ind. of εἰμι.
\textsuperscript{1235} Ep., or Ion., 1st sing. imperf. act. ind. of ἀπείμεναι, to go away, depart.
\textsuperscript{1236} neut. dat. sing. of αὐτός.
\textsuperscript{1237} masc. nom. sing. pres. mid./pass. part. of οἰομέναι.
\textsuperscript{1238} perf. act. ind. of περιγίγνομαι, to be superior to.
\textsuperscript{1239} Pron., masc. dat. sing. of ὅς.
\textsuperscript{1240} Adj., masc. gen. pl. of πολιτικός.
\textsuperscript{1241} Att., Ep., or Ion., masc. nom. sing. pres. act. part. of τελευτᾶω, .
\textsuperscript{1242} masc. acc. pl. of χειροτέχνης, craftsman, handicraftsman, artisan.
\textsuperscript{1243} Ep., or Ion., 1st sing. imperf. act. ind. of εἰμί.
\textsuperscript{1244} Pron., masc. dat. sing. of εἰμαυτός.
\textsuperscript{1245} 1st pluperf. act. ind. of σύνοιδα, to be conscious, or cognizant of something.
\textsuperscript{1246} masc. dat. sing. pres. mid./pass. part. of ἐπισταμέναι.
\textsuperscript{1247} neut. sing. of ἐπος.
\textsuperscript{1248} Att., Ep., or Dor., aor. act. inf. of εἰςαν, in parenthesis, ὡς ἐπος εἴπειν = so to speak.
\textsuperscript{1249} 1st pluperf. act. ind. of οἶδα.
\textsuperscript{1250} Dor., 1st sing. fut. act. opt. of εὑρίσκω, to find, to find out, or discover.
\textsuperscript{1251} masc. acc. pl. pres. mid./pass. part. of ἐπισταμέναι.
To me they appeared to be something pathetic, and the poets were affectated and I at the same time understood that because of their poetry they believed themselves to be the wisest of men in other things, but in those things they were not. And therefore I went away from there thinking myself superior to them in the same thing as the politicians. At length I went to the craftsmen, for I had become aware that I myself understood not one thing, so to speak, but I knew nevertheless that I would discover in their knowledge many things and beautiful things.
Καὶ τούτου μὲν οὐκ ἐψεύσθην, ἀλλ᾽ ἠπίσταντο ἃ ἐγὼ οὐκ ἠπιστάμην καὶ μου ταύτῃ σοφώτεροι ἦσαν. Αλλ᾽, ὦ ἄνδρες Αθηναῖοι, ταύτὸν μοι ἔδοξαν ἕχειν ἁμάρτημα καὶ οἱ ποιηταὶ καὶ οἱ ἀγαθοὶ δημιουργοὶ — διὰ τὸ τὴν τέχνην καλῶς ἔξεργάζεσθαι ἢξιος καὶ τάλλα τὰ μέγιστα σοφότατος εἶναι — καὶ αὐτῶν αὕτη ἡ πλημμέλεια ἐκείνην τὴν σοφίαν (22ε) ἀποκρύπτειν.
And I was not mistaken about this, but they knew things I knew not, and in those things they were more wise than me. But, O Athenian men, both the poets and the skilled craftsmen were missing the mark in the very same way, because they performed the work beautifully, each man thought himself fit to be most wise in other things, and this false note of theirs obscured their wisdom.
Ὦστε\textsuperscript{1297} μὲ ἐμαυτὸν ἀνερωτάν\textsuperscript{1298} ύπερ\textsuperscript{1299} τοῦ χρησμοῦ\textsuperscript{1300} πότερα\textsuperscript{1301} δεξαίμην\textsuperscript{1302} ἀν οὐτῶς ὥσπερ ἐχω ἔχειν,\textsuperscript{1303} μήτε τι σοφὸς ὡν τὴν ἐκεῖνων σοφίαν μήτε ἀμαθής\textsuperscript{1304} τὴν ἀμαθίαν,\textsuperscript{1305} ἰ\textsuperscript{1306} ἀμφότερα\textsuperscript{1307} ἀ ἐκεῖνοι ἔχουσιν\textsuperscript{1308} ἔχειν. Ἀπεκρινάμην\textsuperscript{1309} οὖν ἐμαυτῷ καὶ τῷ χρησμῷ ὅτι μοι λυσιτελοὶ\textsuperscript{1310} ὥσπερ ἔχω ἔχειν.\textsuperscript{1311} Ἐκ ταυτησὶ\textsuperscript{1312} δή τῆς ἐξετάσεως,\textsuperscript{1313} ὦ ἄνδρες Αθηναῖοι, (23α) πολλαὶ μὲν ἀπέχθειαι\textsuperscript{1314} μοι γέγονασι\textsuperscript{1315} καὶ οἷαι\textsuperscript{1316} χαλεπώταται\textsuperscript{1317} καὶ βαρύταται,\textsuperscript{1318} ὥστε πολλὰς διαβολὰς ἀπ᾽ αὐτῶν γεγονέναι,\textsuperscript{1320} ὅνομα δὲ τοῦτο λέγεσθαι: σοφὸς εἶναι. Οἴονται\textsuperscript{1322} γὰρ μὲ ἐκάστοτε\textsuperscript{1323} οἱ παρόντες\textsuperscript{1324} ταῦτα αὐτὸν εἶναι σοφὸν ἃ ἂν ἄλλον\textsuperscript{1325} ἔξελέγξεω.\textsuperscript{1326}

\textsuperscript{1297} Conj., so as.
\textsuperscript{1298} Ep., or Dor., pres. act. inf. of ἀνερωτάω, to ask or inquire of, question.
\textsuperscript{1299} Prep., for the sake of, for the purpose of.
\textsuperscript{1300} masc. gen. sing. of χρησμός, oracular response, oracle.
\textsuperscript{1301} Adj., neut. pl. of πότερος, whether of two?
\textsuperscript{1302} Ion., 1st sing. aor. mid. opt. of δέχομαι, bring to light, point out; take, accept, receive.
\textsuperscript{1303} Att., or Ep., pres. act. inf. of ἔχω.
\textsuperscript{1304} Adj., masc. nom. sing. of ἀμαθία, ignorant.
\textsuperscript{1305} Att., Dor., or Aeol., fem. acc. sing. of ἀμαθία, ignorance, stupidity.
\textsuperscript{1306} Conj., or.
\textsuperscript{1307} Adj., neut. pl. of ἀμφότερος, each or both of two.
\textsuperscript{1308} Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind. of ἔχω.
\textsuperscript{1309} 1st sing. aor. mid. ind. of ἀποκρίνω, give answer to, reply to question.
\textsuperscript{1310} Att., Ep., or Dor., 3rd sing. pres. act. opt. of λυσιτελέω, to pay what is due; μοι λυσιτελοὶ = “it profits me,” “it is better for me,” (Liddell and Scott)
\textsuperscript{1311} ὥσπερ ἐχω ἔχειν = “just as I have to have.”
\textsuperscript{1312} Adj., fem. gen. sing. of οὕτος.
\textsuperscript{1313} Att., fem. gen. sing. of ἐξετάσεις, a close examination, scrutiny, review.
\textsuperscript{1314} fem. nom. pl. of ἀπέχθεις.
\textsuperscript{1315} 3rd pl. perf. act. ind. of γίγνομαι.
\textsuperscript{1316} Adj., fem. nom. pl. of οἴοις, such as, of what sort.
\textsuperscript{1317} Adj., superl., fem. nom. pl. χαλεπῶς, difficult; hard to bear, painful, sore, grievous.
\textsuperscript{1318} Adj., superl., fem. nom. pl. βαρύς, heavy in weight; oppressive.
\textsuperscript{1319} fem. acc. pl. of διαβολή.
\textsuperscript{1320} perf. act. inf. of γίγνομαι.
\textsuperscript{1321} pres. mid./pass. inf. of λέγω.
\textsuperscript{1322} 3rd pl. pres. mid./pass. ind. of οἴομαι, to suppose, think, deem, imagine.
\textsuperscript{1323} Adv., each time, on each occasion.
\textsuperscript{1324} masc. nom. pl. pres. act. part. of πάρειμι.
\textsuperscript{1325} Adj., masc. acc. sing. of ἄλλος.
\textsuperscript{1326} 1st sing. aor. subj. of ἔξελέγξεω, confute, refute.
As to my questioning on behalf of the Oracle: Which of the two would I have accepted? Whether or not I should have it just as it is: being neither wise in their wisdom, nor ignorant in their ignorance, or to have both things those men have? I in fact answered for myself, and to the Oracle, that it pays me to have just as I have. Out of this close examination, O men of Athens, indeed much hatred against me came to be, and of the sort that is so difficult and so oppressive, so that so much slander has arisen from those men, and they themselves call it: “Being wise.” For every time they are present with me, they imagine themselves to be wise in those same things if the other, in these things, I should refute.
Τὸ δὲ κινδυνεύει, ὃ ἄνδρες, τῷ ἄντι ὁ θεὸς σοφὸς εἶναι, καὶ ἐν τῷ χρησμῷ τούτῳ τούτο λέγειν, ὦ ἄνδρες, τῷ ἄνθρωπινῃ σοφίᾳ ὀλίγου τινὸς αξία ἐστίν καὶ οὐδενός. Καὶ φαίνεται τὸν λέγειν τὸν Σωκράτη, προσκεχρησθαι δὲ (23β) τῷ ἐμῷ ὄνόματι, ἐμὲ παράδειγμα ποιούμενος, ὥσπερ ἂν εἰ εἴποι ὅτι: "Οὗτος ὑμῶν, ὃς Σωκράτης ἔγνωκεν ὅτι οὐδενὸς ἄξιός ἐστι τῇ ἀληθείᾳ πρὸς σοφίαν."

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1352. 3rd sing. pres. act. ind. of κινδυνεύω, to express chance, i.e. what may possibly or probably happen, (Liddell and Scott)
1353. neut. dat. sing. pres. act. part. of εἰμί. τῷ ὄντι is a Dative of Purpose.
1354. pres. act. inf. of λέγω.
1355. Adj., neut. gen. sing. of ὀλίγος, little, small.
1356. Att., Dor., or Aeol., fem. nom. sing. of αξία, value, worth.
1357. Adj., gen. sing. of οὐδείς, not one.
1358. 3rd sing. pres. mid./pass. inf. φαίνω.
1359. perf. mid./pass. inf. of χράω, to furnish what is needful; in Pass., to be declared, proclaimed by an oracle.
1360. neut. dat. sing. of ὄνομα.
1362. neut. sing., a pattern or model of the thing to be executed; a precedent, an example.
1363. Att., Ep., or Dor., masc. nom. sing. pres. mid./pass. part. of ποιέω.
1364. 3rd sing. aor. act. opt. of εἴπον, to speak, to say; to name, or mention.
1366. Pron., masc. nom. sing., any one who, anything which, i. e. whosoever, whichever, whomsoever.
1367. 3rd sing. perf. act. ind. of γιγνώσκω, come to know.
1368. Adj., gen. sing. of οὐδείς.
1369. masc. nom. sing.
1370. Att., Dor, or Aeol., fem. dat. sing. of ἀληθεία, truth.
But it is likely that, O men, to be wise is to be God, and in this Oracle it is said that the value of wisdom of mankind is of something small. And He appears to say this to Socrates, and has proclaimed it in my name—making me an example, as if were saying that: "This one of you, O mankind, is most wise, any one who, like Socrates, has come to know that, with respect to wisdom, in truth, is of nothing worth."
Ταύτ᾽ οὖν ἔγιν ἡμὲν ἔτι καὶ νῦν περιμένει καὶ ἐρευνᾶτε κατὰ τὸν θεὸν καὶ τῶν ἀστῶν καὶ ξένων ἄν τινα οἴωμαι σοφὸν εἶναι. Καὶ ἐπειδάν μοι μὴ δοκῆ, τῷ θεῷ βοηθῶν ἐνδείκνυμαι ὃτι οὖν ἐστι σοφὸς. Καὶ ύπό ταύτης τῆς ἀσχολίας οὔτε τί τῶν τῆς πόλεως ηὐξαίματι μοι σχολῇ γέγονεν ἄξιον λόγου οὔτε τῶν οἰκείων, ἀλλ᾽ ἐν τῇ πενίᾳ μυρίᾳ εἰμί διὰ τὴν τοῦ θεοῦ λατρείαν.
And as yet I am still\textsuperscript{1410} and I am now going around investigating and questioning things\textsuperscript{1411} in the interest of the God\textsuperscript{1412}—and both citizens and foreigners\textsuperscript{1413}—if they should think themselves to be wise.\textsuperscript{1414} And whenever\textsuperscript{1415} to me he does not seem so\textsuperscript{1416}—helping the God,\textsuperscript{1417} I point out that he is not wise.\textsuperscript{1418} And on account of this, a lack of leisure has come to be\textsuperscript{1419}—neither to practice anything of those things of the city,\textsuperscript{1420} there has been no leisure for me worth mentioning,\textsuperscript{1421} nor even for a home.\textsuperscript{1422} But I am in immense poverty\textsuperscript{1423} because of my service to God.\textsuperscript{1424}

\footnotesize
\begin{itemize}
  \item \textsuperscript{1410} οὖν ἐγὼ μὲν ἐτη.
  \item \textsuperscript{1411} ταύτ ...καὶ νῦν περιπών ἐρωτοὶ καὶ ἔρευνο.
  \item \textsuperscript{1412} κατὰ τὸν θεόν.
  \item \textsuperscript{1413} καὶ τῶν ἀστών καὶ ξένων.
  \item \textsuperscript{1414} ἄν τινα οἴομαι σοφὸν εἶναι.
  \item \textsuperscript{1415} καὶ ἐπειδὰν.
  \item \textsuperscript{1416} μοι μὴ δοκῇ.
  \item \textsuperscript{1417} τῷ θεῷ βοηθῶν.
  \item \textsuperscript{1418} ἐνδείκνυμι ὅτι οὐκ ἐστι σοφὸς.
  \item \textsuperscript{1419} καὶ ὑπὸ ταύτης τῆς ἀσχολίας...γέγονεν.
  \item \textsuperscript{1420} οὔτε τι τῶν τῆς πόλεως πρᾶξαι.
  \item \textsuperscript{1421} μοι σχολὴ γέγονεν ἀξίων λόγου.
  \item \textsuperscript{1422} οὔτε τῶν οἰκείων.
  \item \textsuperscript{1423} ἀλλ᾽ ἐν πενίᾳ μυρία εἰμί.
  \item \textsuperscript{1424} διὰ τὴν τοῦ θεοῦ λατρεῖαν.
\end{itemize}
Πρὸςο — δὲ τούτοις οἱ νέοι — ὡς μέτα τὰς πλοῦσιν τῶν ἀνθρώπων, καὶ οὗτοι πολλάκις ἔμε μιμοῦνται, εἰτα ἐπιχειροῦσιν ἄλλους ἐξετάζειν: καθένας οἱ ὁμιαυτοῦμενοι πολλήν ἀφθονίαν οἰομένων μὲν εἰδέναι τι ἀνθρώπων, εἰδότων δὲ ὀλίγα Ἦ ὁ ώδέν. Ἐπενθεθὲν οὖν οἱ ὑπ᾽ αὐτῶν ἐξεταζόμενοι ἐμοὶ ὁργίζονται, οὐχ αὐτοῖς, (23δ) καὶ λέγουσιν, "Σωκράτης τίς ἐστι μιαρώτατος καὶ διαφθείρει τοὺς νέους."

1425 Prep., with respect to.
1426 Adj., masc. nom. pl. of νέος.
1427 Att., Ep., or Dor., masc. nom. pl. pres. act. part. of ἐπακολουθέω, follow close upon, follow after, pursue.
1428 Pron., masc./neut. dat. pl. of ὁ.
1429 Att., Ep., or Ion., fem. nom. sing., leisure.
1430 Adj., superl., masc. gen. pl. of πλούσιος, wealthy.
1431 Adj., masc. nom. pl. of αὐτόματος, of one’s own free will.
1432 Att., Ep., or Dor., or Ion., 3rd pl. pres. act. ind. of χαίρω, to rejoice, be glad, be delighted.
1433 masc. nom. pl. pres. act. part. of ἀκοῦω.
1434 masc. gen. pl. pres. mid./pass. part. of ἐξετάζω, to examine or question a person closely.
1435 Adv., many times, often.
1436 Att., Ep., or Dor., 3rd pl. pres. mid./pass. ind. of μιμέομαι, imitate, represent, portray.
1437 Adv., hence.
1438 Adv., (ἐπειτα), thereupon, thereafter, then.
1439 1st sing. pres. mid./pass. ind. of ἐξετάζω.
1440 masc./fem/neut. gen. pl. pres. mid./pass. part. of ἐξετάζω, to examine or question a person closely.
1441 masc. nom. pl. pres. act. part. of ἐξετάζω.
1442 Att., Ep., or Dor., 3rd pl. pres. act. ind. of χαίρω, to rejoice, be glad, be delighted.
1443 masc. gen. pl. pres. act. part. of ἀκοῦω.
1444 masc. gen. pl. pres. mid./pass. part. of ἐξετάζω, to examine or question a person closely.
1445 Adv., then, next.
1446 Att., Ep., or Dor., 3rd pl. pres. mid./pass. ind. of μιμέομαι, imitate, represent, portray.
1447 Adv., then, next.
1448 Att., Ep., or Dor., 3rd pl. pres. act. ind. of ἐπιχειρέω, put one’s hand to a work, set to work at, attempt.
1449 Att., or Ep., pres. act. inf. of ἐξετάζω.
1450 Adv., (ἐπειτα), thereupon, thereafter, then.
1451 1st sing. pres. mid./pass. ind. of ὁριζω.
1452 masc./fem/neut. gen. pl. pres. mid./pass. part. of ὁριζω.
1453 perf. act. inf. of ὁριζω.
1454 masc./neut. gen. pl. perf. act. part. of ὁριζω.
1455 Adj, neut. pl. of ὁλίγος.
1456 Adv., hence.
1457 masc. nom. pl. pres. act. part. of ἐξετάζω.
1458 3rd pl. pres. mid./pass. ind. of ὁριζω, make angry, provoke to anger, irritate.
1459 3rd sing. pres. act. ind. of ὁριζω, make angry, provoke to anger, irritate.
1460 Adj., superl., masc. nom. sing. of μιαρός, stained with blood, defiled with blood; defiled, polluted, unclean; abominable, foul.
And besides that,1454 the youth following me1455—for whom there is the utmost leisure,1456 that of the most wealthy,1457 of their own free will,1458 and they are overjoyed at hearing people closely questioned,1459 and very often the imitate me,1460 then they try their own hand at questioning others.1461 And thereafter, it seems to me,1462 for they believe they will discover much freedom from envy,1463 but have come to know something1464 about men1465 who appeared to know something,1466 but knew little or nothing.1467 Henceforth,1468 on account of their questioning of men themselves,1469 anger has been provoked against me,1470 not them,1471 and they say thus:1472 “Socrates is someone who is abhorrent,1473 and he corrupts the youth.”1474
Καὶ ἐπειδὰν1475 τις αὐτοὺς ἐρωτᾷ1476 ὅτι ποιών1477 καὶ ὅτι διδάσκων,1478 ἔχουσι1479 μὲν οὐδὲν εἰπεῖν1480 ἀλλ’ ἀγνοοῦσιν,1481 ἵνα1482 δὲ μὴ δοκῶσιν1483 ἀπορεῖν,1484 τὰ κατὰ1485 πάντων1486 τῶν φιλοσοφοῦντων1487 πρὸχειρὰ1488 παύτα λέγουσιν, ὅτι “τὰ μετέωρα1489 καὶ τὰ ύπὸ γῆς”1490 καὶ “θεοὺς1491 μὴ νομίζειν”1492 καὶ “τὸν ἔτοιμον κρείττων1493 ποιεῖν.”1495 Τὰ γὰρ ἀληθῆ1496 οἴομαι1497 οὐκ ἂν ἐθέλοιεν1498 λέγειν, ὅτι κατάδηλοι1499 γίγνονται1500 προσποιούμενοι1501 μὲν εἰδέναι,1502 εἰδότες1503 δὲ οὐδὲν.

1475 Conj., whenever.
1476 Ep., 3rd sing. pres. act. ind. of ἐρωτάω, ask.
1477 Adj., neut. gen. pl. of ποιών, of a certain nature, of a certain kind.
1478 masc. nom. sing. pres. act. part. of διδάσκω, instruct.
1479 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind. of ἔχω.
1480 Att., Ep., or Dor., aor. act. inf. of εἰπον. to speak, or to say, to name, to mention, to call by name, to speak to one, or to address someone.
1481 Att., Ep., Dor., or Aeol., 3rd pl. pres. act. ind. of ἀγνοοῦω, not to perceive or know.
1482 Adv./Conj., in that place, there; that, in order that.
1483 Att., Ep., or Dor., 3rd pl. pres. act. subj., of δοκεῖω, to think, suppose, imagine, expect, to have or form an opinion of, to seem to be.
1484 Att., Ep., or Dor., pres. act. inf. of ἀπορεῖω, to be a loss, be in doubt, be puzzled.
1485 Prep. + gen., indicating a downward motion, in answer to, in accordance with, against in a hostile sense.
1486 Adj., masc./neut. gen. pl. of πᾶς, all.
1487 Att., Ep., or Dor., masc. gen. pl. pres. act. part. of φιλοσοφέω, love of wisdom, the pursuit of wisdom, to be a philosopher.
1488 Adj., neut. pl. of πρόχειρος, to be at hand, or to be ready.
1489 Adj., neut. pl. of μετέωρος, raised from the ground, things in heaven above, astronomical phenomena.
1490 Att., Ep., or Ion., fem. gen. sing. of γῆ, the Earth.
1491 masc. acc. pl. of θεός, God.
1492 Att., or Ep., pres. act. inf. of νομίζω, the customary practice
1493 Att., Adj., comp., masc. acc. sing., neut. pl. of ησυχών, to be less, to be weaker, to be less brave, to be inferior.
1494 Att., Adj., comp., masc. acc. sing., or neut. pl. of κρείττων, stronger, mightier, more powerful.
1495 Att., Ep., or Dor., pres. act. inf. of ποιεῖω, to make.
1496 Att., Ep., or Dor., neut. pl. of ἀληθῆς, true.
1497 1st sing. pres. mid./pass. ind. of οἴομαι
1498 3rd pl. pres. act. opt. of εἴθελω, to be willing, to be accustomed to, naturally disposed to.
1499 Adj., masc. nom. pl. of κατάδηλος, manifest, plain, visible.
1500 3rd pl. pres. mid./pass. ind. of γίγνομαι.
1501 Att., Ep., or Dor., masc. nom. pl. pres. mid./pass. part. of προσποιούμενος, lay claim to, to pretend, feign, affect, simulate.
1502 perf. act. inf. of οἴδα.
1503 masc. nom. pl. perf. act. part. of οἴδα.
And whenever someone asks them: “Things of what nature?” and “What does he teach?” They have nothing to say, but just don’t know, and in order that they do not appear to be at a loss, they make the same ready made charges against all philosophers, namely: “in the heavens and under the Earth,” and, “not worshiping the Gods according to custom,” and “making the weaker argument stronger.” And I suppose they would not be willing to speak the truth; seeing that it is becoming obvious they, on the one hand, are pretending to know, but they know, on the other hand, nothing.
Ἄτε ὄν οἴμαι φιλότιμοι (23ε) οἴντες καὶ σφοδροί καὶ πολλοί, καὶ συντεταμένως καὶ πιθανῶς λέγοντες περὶ ἐμοῦ, ἐμπεπλήκασιν ὡμόν τὰ ώτα καὶ πάλαι καὶ σφοδρῶς διαβάλλοντες. Εκ τούτων καὶ Μέλητός μοί ἐπέθετο καὶ Ανυτός καὶ Λύκων, Μέλητος μὲν ὑπὲρ τῶν ποιητῶν άχθομένος, Ανυτός δὲ ὑπὲρ τῶν δημουργῶν τῶν πολιτικῶν, Λύκων δὲ ὑπὲρ τῶν ὅπτόρων. Ὅστε, ὅπερ ἀρχόμενος ἐγὼ ἔλεγον, θαυμάζοιμ ἂν οὗτος οἷός τ᾽ εἴην ἐν οὕτως ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι ἐν οὕτως ὁλίγῳ χρόνῳ οὗτω πολλήν γεγονυιαν.
It certainly looks to me like they are ambitious, and violent, and many, and sincere, and are speaking persuasively about me—and have filled your ears—slandering both violently, and for a long time. And of these men, Meletus has himself attacked me, and Anytus, and Lycon—Meletus is agrived because of the poets, and Anytus for the sake of the craftsmen and the politicians, and Lycion on behalf of the orators. And so, it is the very thing I was saying at the beginning: I would be surprised if I were able to free you from this slander in a small amount of time from that which came to be in a lot.

\[\text{1552} \text{ἅτε οὖν οίμαι φιλότιμοι.} \\
\text{1553} \phiλότιμοι...όντες.} \\
\text{1554} \text{καὶ σφοδροὶ καὶ πολλοὶ, καὶ συντεταμένως.} \\
\text{1555} \text{καὶ πιθανῶς λέγοντες περὶ ἐμοῦ.} \\
\text{1556} \text{ἐμπλήκασιν ὑμῶν τὰ ὀτά.} \\
\text{1557} \text{καὶ πάλαι καὶ σφοδρῶς διαβάλλοντες.} \\
\text{1558} \text{ἐκ τῶν καὶ.} \\
\text{1559} \text{Μέλητός μοι ἐπέθετο καὶ Ἀνυτος καὶ Λύκων.} \\
\text{1560} \text{Μέλητος μὲν ύπερ τῶν ποιητῶν ἀχθομένους.} \\
\text{1561} \text{Ἀνυτος δὲ ύπερ τῶν δημιουργῶν τῶν πολιτικῶν.} \\
\text{1562} \text{Λύκων δὲ ύπερ τῶν ρήτορων.} \\
\text{1563} \text{ὥστε ὀπέρ.} \\
\text{1564} \text{ἀρχόμενος ἐγὼ ἔλεγον.} \\
\text{1565} \text{θαυμάζομη...}. \\
\text{1566} \text{ἀν εἰ οἶος τ’ ἐπὶν ἐγὼ ὑμῶν ταύτην τὴν διαβολὴν ἐξελέσθαι.} \\
\text{1567} \text{ἐν αὕτως ολίγω χρόνω.} \\
\text{1568} \text{οὕτω πολλὴν γεγονων.} \]
Ταῦτα ἔστιν ύμιν, ὡς ἀνδρεῖς Αθηναίοι, τάληθη καὶ ύμᾶς οὔτε μέγα οὔτε μικρὸν ἀποκρυψάμενος ἔγω λέγω οὐδέν ὑποστειλάμενος. Καίτοι οἶδα σχεδὸν ὅτι αὐτοῖς τούτοις ἀπεχθάνομαι, καὶ τεκμήριον ὅτι ἀληθής λέγω καὶ ὅτι αὕτη ἔστιν ἡ διαβολή ἡ ἐμὴ καὶ τὰ αίτια (24β) ταῦτα ἔστιν. Καὶ ἐάντε νῦν ἔάντε αὐθις ἢ ἡτήσητε ταῦτα, οὕτως εὐφησετε.
That's it for ya, O Athenian men, the truth, and I speak in no wise dissembling—hiding from you neither the big nor the small. And indeed, I almost know that for these same things I am making myself hated, and I say it is proof that it is true, and that this is the slander against me, and it is the cause of this. And should you seek to investigate these matters either now or later, so you shall find.
Περὶ μὲν ὅν ὁι πρῶτοι\textsuperscript{1608} μου κατηγοροῦν\textsuperscript{1609} κατηγόρουν\textsuperscript{1610} αὐτὴ ἔστω\textsuperscript{1611} ἱκανὴ\textsuperscript{1612} ἀπολογία\textsuperscript{1613} πρὸς ὑμᾶς: πρὸς δὲ Μέλιτον τὸν ἄγαθόν\textsuperscript{1614} καὶ φιλόπολιν,\textsuperscript{1615} ὡς\textsuperscript{1616} φησυ,\textsuperscript{1617} καὶ τοὺς ὑστέρους\textsuperscript{1618} μετὰ ταύτα πειράσομαι\textsuperscript{1619} ἀπολογήσασθαι.\textsuperscript{1620} Αὕθις γὰρ δὴ, ὡσπερ ἐτέρων\textsuperscript{1621} τούτων ὄντων\textsuperscript{1622} κατηγόρων,\textsuperscript{1623} λάβωμεν\textsuperscript{1624} αὖ\textsuperscript{1625} τήν τούτων ἀντιμοσίαν.\textsuperscript{1626}

Ἔχει\textsuperscript{1627} δὲ πως:\textsuperscript{1628} ὡδὲ:\textsuperscript{1629} "Σωκράτης," φησιν\textsuperscript{1630} ἂνδικεῖν\textsuperscript{1631} τοὺς τε νέους διαφθείροντα\textsuperscript{1632} καὶ θεοὺς οὖς\textsuperscript{1633} ἡ πόλις (24Ε) νομίζει\textsuperscript{1634} οὐ νομίζοντα,\textsuperscript{1635} ἔτερα δὲ δαιμόνια\textsuperscript{1636} καὶνά."\textsuperscript{1637} Τὸ μὲν δὴ ἐγκλήμα\textsuperscript{1638} τοιούτον ἐστιν: τοῦτο δὲ τὸν ἐγκλήματος\textsuperscript{1639} ἐν ἐκαστον\textsuperscript{1640} ἐξετάσωμεν.\textsuperscript{1641}

\textsuperscript{1608} Adj., masc. nom. pl. of πρῶτος, first.
\textsuperscript{1609} Adj., masc. nom. pl. of κατηγοροῦν, accuser.
\textsuperscript{1610} Att., Ep., or Dor., 3rd pl. imperf. act. ind. of κατηγορέω, to speak against.
\textsuperscript{1611} 3rd sing. pres. act. imper. of εἰμί.
\textsuperscript{1612} Att., Ep., or Ion., Adj., fem. nom. sing. of ἰακὼν, becoming, befitting, sufficing; of things, sufficient, adequate, enough.
\textsuperscript{1613} Att., Dor., or Aeol., fem. nom. sing. of ἀπολογία, speech in defense.
\textsuperscript{1614} Adj., masc. acc. sing. of φιλόπολις, loving one's city, patriotic.
\textsuperscript{1615} Conj., so, thus.
\textsuperscript{1616} 3rd sing. pres. act. ind. of φημι, to declare, make known, to say, affirm, assert.
\textsuperscript{1617} Adj., masc. acc. pl. of ὑστέρος, the latter, the last.
\textsuperscript{1618} 1st sing. fut. mid. ind. of πειράσω, attempt, endeavor, try.
\textsuperscript{1619} aor. mid./pass. inf. of ἀπολογέομαι, speak in defence, defend oneself.
\textsuperscript{1620} Adj., neut. gen. pl. of ἔτερος, the other of two, one of two.
\textsuperscript{1621} neut. gen. pl. of ὄντα, the things which actually exist, the present.
\textsuperscript{1622} Adj., neut. gen. pl. of κατηγοροῦν.
\textsuperscript{1623} 1st pl. aor. act. subj. of λαμβάνω, to take.
\textsuperscript{1624} Adv., again, anew, afresh, once more.
\textsuperscript{1625} Att., Dor., or Aeol., fem. acc. sing. of ἀντιμοσία, an oath or affidavit made one against the other.
\textsuperscript{1626} 3rd sing. pres. act. iind. of ἔχω.
\textsuperscript{1627} Partic., in any way, at all, by any means.
\textsuperscript{1628} Adv., in this wise, thus.
\textsuperscript{1629} 3rd sing. pres. act. ind. of φημι.
\textsuperscript{1630} Att., Ep., or Dor. pres. act. inf. of ἂδικεῖω, to do wrong, to wrong or injure someone.
\textsuperscript{1631} masc. acc. sing. pres. act. part. of διαφθείρω.
\textsuperscript{1632} Pron., masc. acc. pl. of ὡς.
\textsuperscript{1633} 3rd sing. pres. act. ind. of νομίζω, use cusomarily, practice, own, acknowledge, consider as.
\textsuperscript{1634} masc. acc. sing. pres. act. part. of νομίζω.
\textsuperscript{1635} neut. pl. of δαιμόνιον, divine power, or divinity.
\textsuperscript{1636} Adj., neut. pl. of καινόν, new fresh.
\textsuperscript{1637} neut. sing., of ἐγκλήμα, accusation, charge.
\textsuperscript{1638} neut. gen. sing. of ἐγκλήμα.
\textsuperscript{1639} Adj., neut. sing. of ἐκαστος, every, every one, each, each one.
\textsuperscript{1640} 1st pl. aor. act. subj. of ἐξετάζω, examine well.
Now as to the first accusations of my accusers, let this be enough defense for you. But in regard to the good and patriotic Meletus, so he says, and after that I shall try to have made a defense against the latter men. So once again, as if these were of different accusers, we should once again take up their oath. And anyway it thus holds: It says, “Socrates is being unjust, and is utterly destroying the youth; and those Gods the city customarily recognizes, he does not recognize; but other new divinities.” The charge is indeed this, and we should well examine everything of this charge.
Φησί1666 γὰρ δὴ τοὺς νέους ἀδικεῖν1667 μὲ διαφθείροντα.1668 Ἐγὼ δὲ γε, ὡς ἀνδρεῖς Αθηναῖοι, ἀδικεῖν φημὶ Μέλητον, ὅτι σπουδὴ1669 χαριεντίζεται,1670 ὁδίως1671 εἰς1672 ἀγώνα1673 καθιστάς1674 ἀνθρώπους, περὶ πραγμάτων1675 προσποιούμενος1676 σπουδάζειν1677 καὶ κήδεσθαι1678 ὑμῖν τούτῳ1679 πώποτε1680 ἐμέλησεν:1681 ὡς δὲ τούτῳ οὕτως ἔχει, πειράσομαι1682 καὶ ἀλλο1683 τὶ ἢ (24δ) περὶ1684 πλείστου1685 ποιήσας1686 ὡς βέλτιστοι1687 οἱ νεώτεροι1688 ἔσονται;1694

'Ἐγώγε.1695

1666 3rd sing. pres. act. ind. of φημί, to say, affirm, assert.
1667 Att., Ep., or Dor., pres. act. inf. of ἀδίκω, to do wrong in the eye of the law, (Liddell and Scott)
1668 masc. acc. sing. pres. act. part. of διαφθείρω, to destroy utterly.
1669 Att., Ep., or Ion., fem. dat. sing. of σπουδή, haste, speed, zeal, pains, exertion, trouble.
1670 3rd sing. pres. mid./pass. ind. of χαριεντίζω, to be witty, to jest.
1671 Adv., easy, ready, easy to make or do.
1672 Ep., or Ion., 2nd sing. pres. act. ind. of εἴμι.
1673 masc. acc. sing. of αἷμ, a gathering, an assembly.
1674 masc. nom. sing. pres. act. part. of καθίστημι, to set down, place, to come before another, to stand in his presence.
1675 neut. gen. pl. of πράγμα, that which has been done, a deed, act, circumstances, or affairs.
1676 Att., Ep., or Dor. masc. nom. sing. pres. mid./pass. part. of προσποιέω, make over to, add or attach to, procure for oneself, pretend, affect.
1677 Att., or Ep., pres. act. inf. of σπουδάζω, to be serious or earnest.
1678 pres. mid./pass. inf. of κήδω, in Mid. and Pass., to be troubled or distressed for others.
1679 Pron., neut. gen. pl. of ὁς.
1680 Adj., neut. dat. sing. of οὕτος.
1681 Adv., ever yet.
1682 3rd sing. aor. act. ind. of μέλω, to be an object of care or thought, to care for, take care of, take an interest in a thing.
1683 1st sing. fut. mid. ind. of πειράω, to try.
1684 aor. act. inf. of εἶπε, to show, to point out.
1685 Adv., until now, up to this time, hitherto; used as Interjection, come on!
1686 2nd sing. aor. act. imper. of εἶπον, to speak, or to say; to name, or to mention.
1687 Adj., neut. sing. of ἀλλος.
1688 Prep., before, above, beyond, of superiority.
1689 Adj., neut. gen. sing. of πλείστος, most, greatest, largest.
1690 Ep., or Ion., Adj. fem. dat. sing. of ποιός, of a certain nature, kind; or 3rd sing. pres. act. subj. of ποιέω, make.
1691 Conj., as, in such manner as, how, in any way whatever, ever so little.
1692 Adj., masc. nom. pl. of βέλτιστος, best, most excellent.
1693 Adj., comp. (νέος), younger.
1694 3rd pl. fut. mid. ind. of εἴμι.
1695 Pron., 1st masc. nom. sing. of ἐγώ.
For he says, 1696 I, doing wrong, 1697 in fact, utterly destroy the youth. 1698 But I, 1699 O Athenian men, 1700 say Meletus is doing wrong 1701 in that he seriously jests, 1702 you come before an assembly of men, standing casually, pretending to be serious about the circumstances, 1703 and his concern for others, 1704 for whom he has as yet never cared. 1705 And so, 1706 this simply holds, 1707 and I shall try 1708 to prove it to you. 1709 Come on! speak to me, O Meletus: 1710 What other thing, 1711 being truly beyond greatest, 1712 is of such a kind so as 1713 the youth would become better. 1714

I am! 1715
Ἰθι ἔδει τούτοις, τις αὐτοὺς βελτίους ποιεῖ. Δὴ λογος γὰρ ὅτι οἰόθα μέλον γέ σοι. Τὸν μὲν γὰρ διαφθείροντα ἔξευρόν, ὡς φῆς, ἐμέ, εἰσάγεις τουτοις καὶ κατηγορεῖς. τὸν δὲ δὴ βελτίους ποιοῦντα ἰθι εἰπὲ καὶ μήνυσον αὐτοῖς τίς ἐστιν. Ὄραξ, ὦ Μέλητε, ὅτι σιγᾶς καὶ ὅψ ἐκεῖς εἰπεῖν; Καίτοι οὐκ αἰσχρόν σοι δοκεῖ εἶναι καὶ ἱκανόν τεκμήριον οὗ δὴ ἐγὼ λέγω, ὅτι σοι οὐδὲν μεμέληκεν; Αλλ᾽ εἰπὲ, ὥγαθέ, τις αὐτοὺς ἀμείνους ποιεῖ.

Οἱ νόμοι.
Come now! 1746 Tell them, 1747 who makes them better? 1748 It is clear that you know, 1749 for it is in fact an object of concern for you. 1750 For finding the one who utterly destroys them, 1751 so you say, 1752 you lead me in 1753 and you accuse me to them, 1754 but come on, do in fact say 1755 who is making them better 1756 and reveal to them who it is. 1757 You see, 1758 O Meletus, 1759 that you are silent, 1760 and you have not to say? 1761 And yet you do not think it is disgraceful for you, 1762 and I say 1763 it is in fact proof positive of it 1764 — that not one thing has concerned you. 1765 But say it, 1766 my good man, 1767 who makes them better? 1768

The laws. 1769
Ἀλλ᾽ οὗ τούτο ἐρωτᾶ, ᾧ βέλτιστε, ἀλλὰ τὶς ἄνθρωπος, ὡς τὸν καὶ αὐτὸ τούτο οἶδε, τοὺς νόμους;

Οὕτως Ὀὐκρατεῖς, οἱ δικασταί.

Πῶς λέγεις, ὦ Μέγητε; Οἴδε τοὺς νέους παιδεύειν οἱ τε εἰσὶ καὶ βελτίους ποιούσιν;

Μάλιστα.

Πότερον ἀπαντεῖς, ἢ οἱ μὲν αὐτῶν, οἱ δ᾽ οὐ;

Ἀπαντεῖς.

Εὐνή τὴν Ἡραν λέγεις καὶ πολλὴν ἄφθονίαν τῶν ὡφελοῦντων. Τί δὲ δή; Οἱ δὲ ἀκροαταὶ βελτίους ποιούσιν (25α) ἢ οὐ;

Καὶ οὕτως.

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1770 Att., Ep., or Ion., 1st sing. pres. act. ind. of ἐρωτᾶ, ask.
1771 Adj., superl., masc. voc. sing. of βέλτιστος, best, most excellent.
1772 Pron., masc. nom. sing., any one who, anything which, i.e. whosoever, whichever.
1773 3rd sing. perf. act. ind. of οἶδα.
1774 masc. acc. pl. of νόμος.
1775 Adj., masc. nom.pl. of οὗτος.
1776 masc. nom. pl. of δικαστής.
1777 2nd sing. pres. act. ind. of λέγω.
1778 Pron., masc. nom. pl. of ὅδε, this.
1779 Att., or Ep. pres. act. inf. of παιδεύω, to bring up or rear a child; to train, teach, or educate.
1780 Adj., masc. nom. pl. of οἷος, such as, what sort or manner of nature, kind, or temper.
1781 3rd pl. pres. act. ind. of εἰμί.
1782 Att., Ep., or Dor., 3rd pl. pres. act. ind. of ποιέω.
1783 Adv., superl. of μάλα, very, very much, exceedingly; most certainly.
1784 Adv., masc. acc. sing., or neut. sing. of πότερος, whether of the two?
1785 Adv., masc. nom. pl. of ἀπαντᾶ, quite all, the whole, and in pl. all together.
1786 Adv., well.
1787 Partic. of strong affirmation followed by the acc. of the Divinity invoked.
1788 Att., Ion., or AeoL, fem. acc. sing. of Ἡρα, Hera.
1789 Att., Dor., or AeoL, fem. acc. sing., or Dor., or AeoL, fem. gen. pl. of ἄφθονία, freedom from envy.
1790 Att., Ep., or Dor, masc./neut. gen. pl. of ὡφελεία, help, aid, succour.
1791 Dor., AeoL, or Poet, 3rd sing. imperf. act. ind. of δέω, lack, miss, stand in need of.
1792 masc. nom. pl. of ἀκροατής, hearers, listeners.
1793 Att., or Ion., 3rd pl. pres. act. ind., or Att., Ep., or Dor. masc. neut. dat. pl. pres. act. part. of ποιέω.
But that is not what I ask, O you most excellent man. But what man, whomsoever knows first and foremost, the laws?

These men, O Socrates, the judges.

What are you saying, O Meletus? Are those men to rear the youth in such a way so make them better?

Most certainly.

Which of the two, the whole or some of them, but not others.

The whole.

By Hera! You speak well indeed. And very much free from the envy of helpers too. And what is missing? And do the listeners make them better, or not?

And these men.
Τί δέ, οἱ βουλευταί;  

Καὶ οἱ βουλευταί.

Ἀλλ᾽ ἂν, ὡς Μέλιτε, μή οἱ ἐν τῇ ἐκκλησίᾳ, οἱ ἐκκλησιασταί, διαφθείρουσι τοὺς νεωτέρους; "Ἡ κάκεινοι βελτίους ποιοῦσιν ἃπαντες;

Κάκεινοι.

Πάντες ἂν, ὡς ἔοικεν, Ἀθηναίοι καλοῦς κἀγαθοῦς ποιοῦσι πλήν ἐμοῦ, ἐγὼ δὲ μόνος διαφθείρω. Οὐτῶ λέγεις;

Πάνυ σφόδρα ταῦτα λέγω.

Πολλήν γέ μου κατέγνωκα δυστυχίαν. Καὶ μοι ἀπόκριναι; Ἡ καὶ περὶ ἵππους οὕτω σοι δοκεῖ ἔχειν. Οἱ μὲν (25β) βελτίους ποιοῦντες αὐτοὺς πάντες ἁνθρώποι εἰναι, εἰς δὲ τις ὁ διαφθείρων.
And the Senators?\textsuperscript{1844}

And the Senators,\textsuperscript{1845}

But accordingly,\textsuperscript{1846} O Meletus,\textsuperscript{1847} not the assemblymen in the Assembly,\textsuperscript{1848} they utterly destroy the more young?\textsuperscript{1849} Certainly, those men make the whole better?\textsuperscript{1850}

Those men.\textsuperscript{1851}

Accordingly,\textsuperscript{1852} all Athenians,\textsuperscript{1853} so it seems,\textsuperscript{1854} make the good excellent,\textsuperscript{1855} except me,\textsuperscript{1856} and I alone utterly destroy.\textsuperscript{1857} Is that what you say?\textsuperscript{1858}

Most certainly, I do say these things.\textsuperscript{1859}

You have indeed lain much ill fortune upon me.\textsuperscript{1860} And choose for me:\textsuperscript{1861} And indeed\textsuperscript{1862} does it seem to you\textsuperscript{1863} to be the same way\textsuperscript{1864} with respect to\textsuperscript{1865} having\textsuperscript{1866} horses?\textsuperscript{1867} The makers of better, on the one hand,\textsuperscript{1868} are all the same men,\textsuperscript{1869} but someone who utterly destroys them is one man?\textsuperscript{1870}

\begin{footnotes}
\footnotetext[1844]{τί δέ οἱ βουλευταί.}
\footnotetext[1845]{καὶ οἱ βουλευταί.}
\footnotetext[1846]{ἀλλ᾽ ἀρα.}
\footnotetext[1847]{ὦ Μέλητε.}
\footnotetext[1848]{μὴ οἱ ἐν τῇ ἐκκλησίᾳ οἱ ἐκκλησιασταί.}
\footnotetext[1849]{διαφθείρουσι τοὺς νεωτέρους.}
\footnotetext[1850]{ཧρακείνοι βελτίους ποιούσιν ἀπαντεῖς.}
\footnotetext[1851]{κακεῖνοι.}
\footnotetext[1852]{ἄρα.}
\footnotetext[1853]{πάντες ἀρα, ὡς ἔοικεν Ἀθηναίοι.}
\footnotetext[1854]{ὡς ἔοικεν.}
\footnotetext[1855]{καλοὶς καγαθοῖς ποιοῦσι.}
\footnotetext[1856]{πλὴν ἐμοῦ.}
\footnotetext[1857]{ἔγω δὲ μόνοις διαφθείρω.}
\footnotetext[1858]{οὕτω λέγεις.}
\footnotetext[1859]{πάνυ σφόδρα ταύτα λέγω.}
\footnotetext[1860]{πολλὴν γέ μου κατέγνωκας δυστυχίαν.}
\footnotetext[1861]{καὶ μοι ἀποκρινάι.}
\footnotetext[1862]{ἡ κατι.}
\footnotetext[1863]{οἱ δοκεῖ.}
\footnotetext[1864]{οὕτω.}
\footnotetext[1865]{περί.}
\footnotetext[1866]{ἐχεῖν.}
\footnotetext[1867]{ἵππους.}
\footnotetext[1868]{οἱ μὲν βελτίους ποιοῦντες.}
\footnotetext[1869]{οὕτως πάντες ἀνθρώποι εἶναι.}
\footnotetext[1870]{εἰς δὲ τις ὁ διαφθείρων.}
\end{footnotes}
Ἡ τούναντίονἐκ1871 τοῦτον πάν1872 εἰς μὲν τις ὁ βελτίους οἰός τ᾽ ὄν1873 ποιεῖν1874 ἡ πάνυ ὅλιγοι, οἱ ἵππικοι1875 οἱ δὲ πολλοὶ ἐάντες1876 συνόω1877 καὶ χρῶνται1878 ἱπποῖς, διαφθείρουσιν1879. Οὐχ ὀύτας ἔχει,1880 ὁ Μέλητε, καὶ περὶ ἰππαν1881 καὶ τῶν ἀλλῶν ἀπάντας1882 ζῶν;1883 Πάντως1884 δήτου, ἐάντε1885 σὺ καὶ Ἀνυτος οὐ φήτε1886 ἐάντε φήτε:1887 πολλή1888 γὰρ ἂν τις εὐδαιμονία1889 εἰς1890 περὶ τοὺς νέους εἰς εἰ μὲν μόνος αὐτοὺς διαφθείρει,1891 οἱ δ' ἄλλοι (25ξ) ὠφελοῦσιν.1892 Ἄλλα γὰρ, ὁ Μέλητε, ἰκανὰς1893 ἑπιδείκνυσι1894 ὅτι οὐδεπώποτε1895 ἑφρόντισει1896 τῶν νέων, καὶ σαφῶς1897 ἀποφαίνει1898 τὴν σαυτοῦ1899 ἀμέλειαν,1900 ὅτι οὐδὲν σοι μεμέληκεν1901 περὶ ἄυν ἐμὲ εἰσάγεις.1902

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1871 Adj., neut. sing. of εἶναντιος, the opposite, contrary, reverse.
1872 Poet., Adj., neut. sing. of πᾶς.
1873 Dor., or Ion., Partic., on, certainly, in fact; or masc. nom. sing. pres. act. part. of εἰμί.
1874 Att., Ep., or Dor., pres. act. inf. of ποιέω.
1875 Adj., masc. nom. pl. of ἵππικος, of a horse.
1876 Conj., ἐὰν, if.
1877 Att., Ep., or Dor., 3rd pl. pres. subj. of συνειμί, to be with, be joined or linked with a thing, to have intercourse with a person, live with.
1878 Att., 3rd pl. pres. mid./pass. ind., or Att., Ep., or Ion., 3rd pl. pres. mid./pass. subj. of χρῶμα, to furnish what is needed.
1879 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind., or masc./neut. dat. pl. pres. pres.act. part., or Ep., 3rd pl. aor. act. subj., of διαφθείρω.
1880 2nd sing. pres. mid./pass. ind., or 2nd sing. pres. act. ind. of εἶχω.
1881 masc. gen. pl. of ἵππος, horse.
1882 Adj., masc. gen. pl. of ἅπατας, quite all, the whole, and in pl. all together.
1883 neut. gen. pl. of ζῶον, animal, living being; or Dor., pres. act. inf. of ζωόω, fashion into an animal.
1884 Adv., in all ways.
1885 Conj., ἐὰν, if.
1886 2nd pl. pres. subj. act. of ἐαντε...οἱ φήτε ἐάντε φήτε = “both if you deny it and if you admit it.” (Cf., Smyth, 2696)
1887 Att., Ep., or Ion., Adj., fem. nom. sing. of πολὺς.
1888 Att., Dor., or AeoL, fem. nom. sing. of εὐδαιμονία, prosperity, good fortune, opulence, (Liddell and Scott)
1889 3rd sing. pres. act. opt. of εἰμί.
1890 3rd sing. pres. act. ind. 2nd sing. pres. mid./pass. ind., or Ep., 3rd sing. aor. act. subj. of διαφθείρω.
1891 Att., Ep., or Dor., 3rd pl. pres. act. ind. of ὠφελέω.
1892 Adv., ἰκανος, sufficiently, adequately.
1893 2nd sing. pres. mid./pass. ind. of ἑπιδείκνυμι, in Mid./Pass, to show oneself, or be shown.
1894 Adv., and not yet ever, never yet at any time.
1895 2nd sing. aor. act. ind. of φρόντισο, consider, reflect, take thought.
1896 Att., Ep., or Dor., Adv., σαφῆνε, clear, plain, distinct.
1897 2nd sing. pres. act. ind. of ἀποφαίνω, show forth, display, make known, declare, to give an account of, to produce evidence.
1898 οὐ + αὐτός = “you yourself.”
1899 fem. acc. sing. of ἀμέλεια, indifference, negligence.
1900 Ep., or Poet., perf. act. inf. of μάλα.
1901 2nd sing. pres. act. ind. of εἰσάγω, to lead in or into, to introduce, bring in, bring forward, bring to court.
Or is it the reverse of all that,\textsuperscript{1903} and that, on the one hand, some one man,\textsuperscript{1904} and in fact a man of certain kind of character for making a man better,\textsuperscript{1905} or, on the whole, a few men of the horse,\textsuperscript{1906} but the many if they should be engaged in caring for horses, are utterly destructive?\textsuperscript{1907} Do not you yourself in such manner hold,\textsuperscript{1908} O Meletus,\textsuperscript{1909} and both with respect to horses and all the other animals?\textsuperscript{1910} In all events of course,\textsuperscript{1911} even if both you and Anytus affirm or deny, for that someone\textsuperscript{1912} it might be\textsuperscript{1913} much good fortune\textsuperscript{1914} for the youth\textsuperscript{1915} if, on the one hand, one man alone destroys them,\textsuperscript{1916} but, on the other hand, others render aid.\textsuperscript{1917} But really,\textsuperscript{1918} O Meletus,\textsuperscript{1919} you sufficiently prove\textsuperscript{1920} that not ever at any time\textsuperscript{1921} did you show concern for the youth,\textsuperscript{1922} and you clearly\textsuperscript{1923} show your indifference,\textsuperscript{1924} for you have cared for not one thing\textsuperscript{1925} except bringing me before them.\textsuperscript{1927}
Ἐτὸς ἐτῶν ὑπὸ τῶν συνόντων ὀρίστε ἀποκρίνεσθαι. Ὁ τάν, ἐν πολίτες, ἀπότομοι ἡ μῖν ἐπεὶ τῆς ἀκολούθως ἢ πυρασί. Οὐχ οἱ μὲν πυρασί κακοί καὶ ὡς ἁγαθοὶ ἁγαθοὶ τι; Πάνυ γε.

(25δ) Ἐστὶν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι μᾶλλον ἢ ὀφελείς; Ἀποκρίνεται, ὦ ἁγαθέ: καὶ γὰρ ὁ νόμος κελεύει ἀποκρίνεσθαι. Ἐσθις ὅστις βούλεται βλάπτεσθαι; Οὐ δήτα.
Now, for God’s sake O Meletus, you tell us: first is it better to live among good or bad citizens? Answer my good friend, for I ask nothing difficult to you. Do not the evil always work some bad against those being most near to them, and the good some good?

Completely.

Now, is there anyone who wants to be completely mislead by their teachers, or to be helped by them? Answer my good man for the law commands it be answered. Is there anyone who wants themself to be deceived?

Of course not.
Φέρει δή, πότερον ἐμὲ εἰσάγεις ὡς διαφθείροντα τοὺς νέους καὶ πονηροτέρους ποιοῦντα ἡ ἀκόντα; Ἐκόντα ἐγωγε.

Τί δήτα, ὦ Μέλητε; Τοσοῦτον σὺ ἐμοῦ σοφάτερος ἐι ὡς διαφθείροντα τοὺς νέους καὶ πονηροτέρους ποιοῦντα;

Φέρει δή, πότερον εἰς ἑκόντα; Ἐκόντα ἐγωγε.
You in fact bear the burden of proof: Which of two? You lead me in here for corrupting the youth and making them worse knowingly and willingly or unknowingly and unwillingly?

I say knowingly and willingly.

Is that so, O Meletus? Are you so much wiser at being your age than I am being my age in so far as you have come to know that, on the one hand, the bad always do something bad to those most near to themselves, and the good the good, but I, on the other hand, have in fact fallen into such stupidity so as to make the mistake that, on account of this, having been seized by something bad, I could be so hard-up that there could have been even the possibility, under the influence of the same, of my having intercourse with teachers in as much as, I, of my own free will, did such a very bad thing, so says you?
Ταύτα ἐγὼ σοι ὁμαι, ὦ Μέλητε, οἴμαι δὲ οὐδὲ ἄλλοι ἀνθρώπων οὐδένα. ἀλλʼ ἦ οὐ διαφθείρω, ἦ η διαφθείρω, (26α) ἄκων, ὥστε σὺ γε κατʼ ἀμφότερα ψεύδη. Εἰ δὲ ἄκων διαφθείρω, τῶν τοιούτων καὶ ἀκοινών ἀμαρτημάτων οὐ δέναι εἰσάγειν ἐστίν, ἀλλὰ ἰδία λαβόντα διάσκειν καὶ νουθετεῖν: δήλον γὰρ ὅτι ἐὰν μάθω, παύσομαι ὁ γε ἄκων ποιῶ.
I am not persuaded by this, O Meletus, and I think not one of the other men is either; but instead either I do not destroy, or if I destroy, unwillingly: thus you in fact speak falsely either way. But if I destroy unwillingly and for involuntary faults of such kind the law is not to lead one hither you yourself alone shall have him seized to teach and to warn; for it is clear, that if I should be taught, I shall in fact stop doing the involuntary thing I was doing.
Σὺ δὲ συγγενέσθαι2080 μὲν μοι2081 καὶ διδάξαι2082 ἐφυγες2083 καὶ οὐκ ἡθέλησας,2084 δεύο
δὲ εἰσάγεις,2085 οὐ νόμος ἐστὶν εἰσάγειν2086 τοὺς κολάσεως,2087 δεομένους2088 ἀλλ’ οὐ
μαθῆσεως.2089 Αλλὰ γὰρ, ὃ ἄνδρες Αθηναῖοι, τοῦτο μὲν ἡδη2090 δῆλον (26β) οὐγά2091
ἐλεγον,2092 ὅτι Μελίτῳ τούτων οὔτε μέγα οὔτε μικρὸν πώποτε2093 ἐμέλησεν.2094
"Όμως2095 δὲ δὴ λέγε2096 ἡμῖν, πῶς2097 μὲ φῆς2098 διαφθείρειν,2099 ὁ Μέλιτης, τοὺς
νεώτέρους;2100 Ὡ δῆλον δὴ ὅτι κατὰ τὴν γραφὴν2101 ἡν2102 ἐγράψας2103 θεοὺς
didaskonta2104 μὴ νομίζειν2105 οὔς2106 ἡ πόλις2107 νομίζει,2108 ἐτερα2109 δὲ δαμόνια2110
καίνα;2111 Οὐ ταῦτα λέγεις2112 ὅτι didaskων2113 διαφθείρω;

2080 aor. mid. inf. of συγγίγνομαι, to be with any one, hold converse or communication with.
2081 Pron., 1st masc. dat. sing. of ἐγώ, I.
2082 aor. act. inf. of διδάσκω, to teach, or to instruct.
2083 2nd sing. aor. act. ind. of φεύγω, to flee, or to take flight.
2084 2nd sing. aor. act. ind. of ἔθελω, to be willing; to will, to wish, or to purpose.
2085 2nd sing. pres. act. ind. of εἰσάγω, to lead in, to introduce to, or to take to court.
2086 Att., or Ep., pres. act. inf. of εἰσάγω.
2087 Att., or Ep., pres. act. of κολάσης, chastisement, correction, punishment.
2088 Ep., Dor., or Aeq., masc. acc. pl. pres./pass. part. of νομιμα, to lack, or need.
2089 Att., or Ep., pres. act. of μάθησις, the act of learning, getting of knowledge, the desire for learning, an education, or instruction.
2090 Adv., already.
2091 Pron., 1st masc. nom. sing. of ἐγώ.
2092 1st sing. of λέγω.
2093 Adv., ever yet, usually with a negative.
2094 3rd sing. aor. act. ind. of μέλεω, to be an object of care or thought to anyone.
2095 Conj., all the same, nevertheless.
2096 2nd sing. pres. act. imper. of λέγω.
2097 Partic., in any way, at all, by all means; how.
2098 2nd sing. pres. act. subj. of φημί.
2099 Att., or Ep. pres. act. inf. of διαφθείρω.
2100 Adv., already.
2101 Pron., 1st masc. nom. sing. of ἐγώ.
2102 1st sing. of λέγω.
2103 Adv., ever yet, usually with a negative.
2104 3rd sing. aor. act. ind. of μέλεω, to be an object of care or thought to anyone.
2105 Conj., all the same, nevertheless.
2106 2nd sing. pres. act. imper. of λέγω.
2107 Partic., in any way, at all, by all means; how.
2108 2nd sing. pres. act. subj. of φημί.
2109 Att., or Ep. pres. act. inf. of διαφθείρω.
2110 Adj., comp., masc. acc. pl. of νέος.
2111 Adv., Ep., or Ion., fem. acc. sing. of γραφή, a representation by means of lines; a drawing, writing, or the art of writing.
2112 Pron., Att., Hom., or Ion., fem. acc. sing. of ὄς.
2113 2nd sing. aor. mid. ind. of γραφήν, to scratch, to inscribe, or to write.
2114 masc. acc. sing. pres. act. part. or neut. pl. pres. act. part. of διδάσκων.
2115 Att., or Ep., pres. act. inf. of νομίζω, to use customarily, to practice, or to hold as a custom.
2116 Pron., masc. acc. pl. of ὄς.
2117 fem. nom. sing. of πόλις, a city.
2118 3rd sing. pres. act. ind. of νομίζω.
2119 Adj., neut. pl. of ἔτερος, the other of two.
2120 neut. pl. of δαιμόνιον, divine things.
2121 Adj., neut. pl. of καινός, new.
2122 2nd sing. pres. act. ind. of λέγω.
2123 masc. nom. sing. pres. act. part. of διδάσκων.
But you avoided having a conversation with me and teaching me because you were unwilling, but you brought me here. The law is to bring those needful of punishment, but not of instruction. Nevertheless, O men of Athens, as I have already made clear, that Meletus has never shown concern for these things—neither big nor small. But all the same, you tell us how, you might say I am destroying, O Meletus, the youth? Or isn’t it clear, that according to the indictment that you wrote: “He is teaching them not to observe Gods the city observes, but other new divine things?” Do you not say this: that by teaching I destroy?
Πάνυ\textsuperscript{2136} ἡν\textsuperscript{2137} οὖν\textsuperscript{2138} σφόδρα\textsuperscript{2139} ταύτα λέγω.

Πρὸς\textsuperscript{2140} αὐτῶν τοίνυν,\textsuperscript{2141} ὡ Μέλιτε, τούτων τῶν θεῶν ὄν\textsuperscript{2142} νῦν ὁ λόγος ἐστίν, εἰπὲ\textsuperscript{2143} ἢτι\textsuperscript{2144} σαφέστερον\textsuperscript{2145} καὶ ἐμοί καὶ τοῖς ἀνδράσιν\textsuperscript{2146} (26ξ) τουτοῖς.\textsuperscript{2147} Εγὼ γὰρ οὐ δύναμαι\textsuperscript{2148} μαθεῖν\textsuperscript{2149} πότε ἂν εἰμι τὸ παράπαν\textsuperscript{2150} καὶ αὐτὸς ἄρα\textsuperscript{2151} νομίζω\textsuperscript{2152} εἶναι θεοὺς καὶ οὐκ εἰμὶ τὸ παράπαν\textsuperscript{2153} ἄθεος\textsuperscript{2154} οὐδὲ ταύτῃ\textsuperscript{2155} ἀδικῶ\textsuperscript{2156}—οὐ μέντοι\textsuperscript{2157} ὑσπερ\textsuperscript{2158} γε ἡ πόλις ἄλλα ἔτερους, καὶ τούτῳ ἐστιν ὁ μοι ἐγκαλεῖς,\textsuperscript{2159} ὧν ἐτέρους, ἢ παντάπασι\textsuperscript{2160} με φησί\textsuperscript{2161} οὔτε αὐτὸν νομίζειν θεοὺς τούς τε ἀλλούς ταύτα διδάσκειν.

Ταύτα λέγω, ὡς\textsuperscript{2162} τὸ παράπαν\textsuperscript{2163} οὐ νομίζεις θεοὺς.

\textsuperscript{2136}Adv., altogether.
\textsuperscript{2137}Partic., indeed, of a truth.
\textsuperscript{2138}Partic., certainly, in fact.
\textsuperscript{2139}Adv., very much, exceedingly.
\textsuperscript{2140}Prep. + gen. = before. (cf., Hadley, 805)
\textsuperscript{2141}Partic., therefore, accordingly.
\textsuperscript{2142}Pron., masc. gen. pl. of ὁς.
\textsuperscript{2143}2nd sing. aor. act. imper. of ἐπον.
\textsuperscript{2144}Adv., yet, still.
\textsuperscript{2145}Adv., comp., plainly, distinctly, well.
\textsuperscript{2146}masc. dat. pl. of ἀνήφ.
\textsuperscript{2147}Adj., Ep., Ion., or Aeol., masc. dat. pl. of οὕτος.
\textsuperscript{2148}1st sing. pres. mid./pass. ind. of δύναμαι, to be able, capable, strong enough to do; of words, to signify, or to mean.
\textsuperscript{2149}Att., Ep., or Dor., aor. act. inf. of μανθάνω.
\textsuperscript{2150}Pron., masc./fem. acc. pl. of τίς.
\textsuperscript{2151}Partic. introducing a question. Inferential Conjunction (postpos.) then, accordingly, so. (cf., Hadley, 1048)
\textsuperscript{2152}1st sing. pres. act. ind. of νομίζω.
\textsuperscript{2153}Adv., altogether, absolutely.
\textsuperscript{2154}Adj., masc. nom. sing. of ἀτέτος, Godless.
\textsuperscript{2155}Adv., in this way.
\textsuperscript{2156}Att., Ep., or Dor., 1st sing. pres. act. ind. of ἀδικέω, to do wrong, or be unjust.
\textsuperscript{2157}Partic., indeed, to be sure, however.
\textsuperscript{2158}Pron., masc. acc. pl. of ὁς.
\textsuperscript{2159}Att., Ep., or Dor., 2nd sing. pres. act. ind. of ἐγκαλέω, to bring a charge against a person.
\textsuperscript{2160}Adv., all in all, altogether, wholly.
\textsuperscript{2161}2nd sing. pres. act. ind. of φημί.
\textsuperscript{2162}Pron., masc. acc. pl. of ὁς.
\textsuperscript{2163}Adv., παράπαν = παρὰ πάν, altogether, absolutely, (Liddell and Scott)
All these things,\textsuperscript{2164} I very much\textsuperscript{2165} do in fact say.\textsuperscript{2166}

Therefore,\textsuperscript{2167} before the these same Gods,\textsuperscript{2168} O Meletus, before whom\textsuperscript{2169} is now the cause,\textsuperscript{2170} speak more distinctly still,\textsuperscript{2171} both to me and these men.\textsuperscript{2172} For I am unable to understand\textsuperscript{2173} which of two things you say:\textsuperscript{2174} I am teaching to observe some Gods\textsuperscript{2175}—and so,\textsuperscript{2176} I myself observe\textsuperscript{2177} there to be Gods\textsuperscript{2178} and on account of it,\textsuperscript{2179} I am not altogether Godless,\textsuperscript{2180} nor a wrongdoer in this way—\textsuperscript{2181} the city, at any rate,\textsuperscript{2182} to be sure,\textsuperscript{2183} not these,\textsuperscript{2184} but others,\textsuperscript{2185} and it is for this\textsuperscript{2186} you bring a charge against me,\textsuperscript{2187} those others;\textsuperscript{2188} or you say\textsuperscript{2189} I myself altogether\textsuperscript{2190} am both not observing the Gods,\textsuperscript{2191} and to others I teach this.\textsuperscript{2192}

I say this:\textsuperscript{2193} that altogether,\textsuperscript{2194} you do not observe Gods.\textsuperscript{2195}
(26δ) Ὡ θαυμάσιε·2196 Μέλητε, ἵνα2197 τί ταύτα λέγεις.2198 Οὐδὲ ἥλιον2199 οὐδὲ σελήνην2200 ἀρα νομίζω θεοὺς εἶναι, ὡσπερ οἱ ἄλλοι ἄνθρωποι;

Μὰ Δί’, ὦ ἄνδρες δικασταί,2201 ἐπεὶ2202 τὸν μὲν ἥλιον λίθον2203 φησίν2204 εἶναι, τὴν δὲ σελήνην γῆν.2205

Αναξαγόρου2206 οἶει2207 κατηγορεῖν,2208 ὦ φίλε2209 Μέλητε; Καὶ οὕτω2210 καταφρονεῖς2211 τῶν2212 καὶ οἶει αὐτοῦς ἀπείσους2213 γραμμάτων2214 εἶναι ὡστε οὐκ εἰδέναι2215 ὅτι τὰ Ἀναξαγόρου βιβλία2216 τοῦ Κλαζομενίου γέμει2217 τούτων τῶν λόγων;2218

\[\text{2196 Adj., masc. voc. sing. of θαυμάσιος, wondrous, wonderful, marvellous; admirable, excellent.}\]
\[\text{2197 Conj., in order that.}\]
\[\text{2198 2nd sing. pres. act. ind. of λέγω.}\]
\[\text{2199 masc. acc. sing. of ἥλιος, the Sun.}\]
\[\text{2200 Att., Ep., or Ion., fem. acc. sing. of σελήνη, the Moon.}\]
\[\text{2201 masc. nom. pl. of δικαστής.}\]
\[\text{2202 Conj., since, when.}\]
\[\text{2203 masc. acc. sing. of λίθος, stone.}\]
\[\text{2204 3rd sing. pres. act. ind. of φημί.}\]
\[\text{2205 Att., Ep., or Ion., fem. acc. sing. of γῆ, earth, or soil; the Earth.}\]
\[\text{2206 masc. gen. sing. of Ἀναξαγόρας, Anaxagoras.}\]
\[\text{2207 2nd sing. pres. mid./pass. ind. of οἴομαι.}\]
\[\text{2208 Att., Ep., or Dor. pres. act. inf. of κατηγορέω.}\]
\[\text{2209 Adj., Ep., masc. voc. sing. of φίλος, loved, beloved, dear.}\]
\[\text{2210 Adv., οὕτως, in this way, or manner; so thus.}\]
\[\text{2211 Att., Ep., Dor., or Ion., 2nd sing. pres. act. ind. of καταφρονέω, look down upon, think slightly of, have contempt for.}\]
\[\text{2212 Pron., masc. gen. pl. of οὗτος, this.}\]
\[\text{2213 Adj., masc. acc. pl. of ἀπείρος, boundless, infinite.}\]
\[\text{2214 neut. gen. pl. of γράμμα, that which is written, a man’s writings.}\]
\[\text{2215 perf. act. inf. of οἴδα.}\]
\[\text{2216 neut. pl. of βιβλίον, paper, scroll, letter; a “book.”}\]
\[\text{2217 3rd sing. pres. act. ind. of γέμω, to be full of.}\]
\[\text{2218 masc. gen. pl. of λόγος.}\]
O my most excellent Meletus, why do you say these things? I observe neither the Sun nor the Moon to be Gods like other men?

By God, O men of the jury, since he says the Sun is stone and the Moon dirt.

O my dear Meletus, do you think you are prosecuting Anaxagoras? And hold these men such in contempt and think they are so infinitely unlettered that they didn’t know that the books of Anaxagoras of Clazomenai are full of these ideas?
Καὶ δὴ καὶ ὁ νέος ταῦτα παρ᾽ ἐμοῦ μανθάνουσιν, ἀλλὰ ἔξεστιν ἐνίοτε εἰς πάνυ πολλοῦ δραχμῆς (26ε) ἐκ τῆς ὀρχήστρας προσμένως Σωκράτους καταγελάν, ἐὰν προσποιήται ἕαυτοῦ εἶναι, ἀλλὰ τε καὶ οὕτως ἄτοπα ὕποκλίνεται ὡς καὶ ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῶ. Ἀλλ᾽, ὦ πρὸς Δίος, οὐδὲν νομίζω θεόν εἶναι?

Oὐ μέντοι μὰ Δία οὐδὲν ὑπωστιοῦν.

Ἀπιστός γ᾽ εἰ, ὡς Μέλητε, καὶ ταῦτα μέντοι, ὡς ἐμοὶ δοκεῖς, σαυτῶ.

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2232 And especially, and in particular, and what is more.
2233 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind. of μανθάνω.
2234 Pron., neut. pl. of ὅς.
2235 3rd sing. pres. act. ind. of ἔξεστι, it is allowed, is possible.
2236 Adv., at times, sometimes.
2237 2nd sing. pres. act. ind. of εἰμι.
2238 Att., Ep., or Ion., fem. gen. sing. of δραχμή, as much as one can hold in the hand, a handful; a silver coin in Attica called “a drachma.”
2239 Att., Dor., or Aeol., fem. gen. sing. of ὀρχήστρα, orchestra.
2240 neut. dat. pl. pres. mid. part. of προίμα, to buy, or to purchase.
2241 fut. act. inf. of καταγελάω, laugh at.
2242 Conj., if.
2243 3rd sing. pres. mid./pass. ind. of προσποιέω, to pretend, feign, affect, simulate.
2244 Adv., otherwise.
2245 Adj., neut. pl. of ἄτοπος, out of place, out of the way; strange, paradoxical; unnatural, disgusting, foul; absurd.
2246 Adv., strengthened form of οὕτως.
2247 Att., Ep., Dor., 1st sing. pres. act. subj. of δοκέω.
2248 Adj., neut. pl. of οὐδείς.
2249 Conj., ὡς οὖν = in any way whatever, in some way or other.
2250 Adj., masc. nom. sing. of ἄπιστος, not to be trusted.
2251 2nd sing. pres. act. ind. of εἰμι.
These young men learn these things from me particularly when sometimes it is possible for you to go to laugh at Socrates from the orchestra, purchasing these things yourself for altogether as much as a drachma, if he is pretending to be himself otherwise these things simply disgusting. But for God’s sake should I think these things about you? Do I believe not one thing is God?

No in fact, by God, not in any way whatsoever.

Well then, O Meletus, you are not to be trusted; and with respect to these matters, so it seems to me by yourself.
Ἐμοὶ γὰρ δοκεῖ ὦ ἄνδρες Ἀθηναῖοι, πάνυ εἶναι ὑβριστής καὶ ἀκόλαστος καὶ ἀτεχνώς τὴν γραφὴν ταύτην ὑβρεῖ τινὶ καὶ ἀκολασίᾳ καὶ νεότητι γράψασθαι. (27α) Ἐοικε γὰρ ὦσπερ αίνιγμα συντιθέντι διαπειρωμένῳ, "Ἄρα γνώσεται Σωκράτης ὁ σοφὸς ἐμοῦ χαριεντίζομένου καὶ ἐναντί ἐμαυτῶ λέγοντος, ἢ ἐξαπατήσω αὐτὸν καὶ τοὺς ἀλλοὺς τοὺς ἀκούοντας."
For this man seems to me, O Athenian men, to be completely violent and unbalanced, and unskilfully wrought this document, both intemperate and impetuous, out of some arrogance. For it looks like, he is posing a riddle which is to be solved: “Shall he, Socrates, the wise man, see my joke and that I am contradicting myself, or shall I deceive him and the others listening?”
Οὗτος γὰρ ἐμοὶ φαίνεται τὰ ἔναντία λέγειν αὐτὸς ἐαυτῷ ἐν τῇ γραφῇ ὡςπερ ἂν εἰ εἶποι. "Αδικεί Σωκράτης θεοὺς οὐ νομίζων, ἀλλὰ θεοὺς νομίζων." Καίτοι τούτο ἐστὶ παιζοντος.

Συνεπισκέψασθε δή, ὦ ἄνδρες, ἣ μοι φαίνεται ταύτα λέγειν: σὺ δὲ ἴμιν ἀπόκριναι, ὥσπερ ἂν εἰς ἑαυτῷ ἐν τῇ γραφῇ ἀδικεῖ Σωκράτης θεοὺς οὐνομίζων, ἀλλὰ θεοὺς νομίζων.

Ὑμεῖς δὲ, ὑπὸ τὸ (27β) κατ' ἀρχὰς ὑμᾶς παρακήπτομεν, μέμνησθε μοι μὴ θορυβεῖν ἐὰν ἐν τῷ εἰς ὑμῖν πρότερον τοὺς λόγους ποιῶμαι.
For to me he appears\textsuperscript{2328} to be saying\textsuperscript{2329} in the same written document\textsuperscript{2330} contradictory things,\textsuperscript{2331} as if he might have said:\textsuperscript{2332} “Not believing in Gods,\textsuperscript{2333} Socrates is a wrongdoer,\textsuperscript{2334} except he observes Gods.”\textsuperscript{2335} But this is childishness.\textsuperscript{2336} Y’ all look,\textsuperscript{2337} O men,\textsuperscript{2338} as\textsuperscript{2339} he appears to be saying these things to me:\textsuperscript{2340} and you, O Meletus, answer to them.\textsuperscript{2341} But you recall the very thing I asked you at the beginning,\textsuperscript{2342} no making a uproar on account of me\textsuperscript{2343} if I should make speeches\textsuperscript{2344} by the twists and turns I am accustomed to.\textsuperscript{2345}

\textsuperscript{2328} οὗτος γὰρ ἔμοι φαίνεται.
\textsuperscript{2329} λέγειν αὐτός.
\textsuperscript{2330} ἐν τῇ γραφῇ.
\textsuperscript{2331} ἑαυτῷ ἐν τῇ γραφῇ.
\textsuperscript{2332} ὥσπερ ἂν εἰ εἶποι.
\textsuperscript{2333} θεοὺς οὐ νομίζων.
\textsuperscript{2334} ἄλλῃ θεοὺς νομίζων.
\textsuperscript{2335} ἂλλᾳ θεοὺς νομίζων.
\textsuperscript{2336} καίτοι τούτο ἐστι παίζοντος.
\textsuperscript{2337} συνεπισκέψασθε.
\textsuperscript{2338} ὃ ἀνδρεῖς.
\textsuperscript{2339} ἢ.
\textsuperscript{2340} μοι φαίνεται ταῦτα λέγειν.
\textsuperscript{2341} οὐ δὲ ἦμιν ἀποκριναί ὁ Μέλητε.
\textsuperscript{2342} ὑμεῖς δὲ ὀπερ κατ’ ἀρχὰς ὑμᾶς παρηκτήσαμην μέμνησθε.
\textsuperscript{2343} μοι μὴ θυρφιβεῖν.
\textsuperscript{2344} ἐὰν...τοὺς λόγους ποιῶμαι.
\textsuperscript{2345} ἐν τῷ εἰσθῆσθι τρόπῳ.
Ἔστιν ὅστις ἀνθρώπων, ὦ Μέλιτη, ἀνθρώπεια μὲν νομίζει πράγματε ἐίναι, ἀνθρώπους δὲ οὐ νομίζει; Ἀποκρινέσθω, ὦ ἄνδρες, καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτω. ἔσθ᾽ ὅστις ἰππους μὲν οὐ νομίζει, ἰππικὰ δὲ πράγματα; Ὡς ἀυλητας μὲν οὐ νομίζει εἶναι, ἀυλητικὰ δὲ πράγματα; Οὐκ ἐστιν, ὦ ἄριστε ἄνδρων: εἰ μὴ σὺ βούλει ἀποκρίνεσθαι, ἔγω σοὶ λέγω καὶ τοῖς ἄλλοις τούτοις. Ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι. ἦσθ᾽ ὅστις δαίμονια μὲν νομίζει πράγματ᾽ εἶναι, δαίμονας δὲ οὐ νομίζει;

Οὐκ ἐστιν.
Is there any man, O Meletus, who observes human deeds, but does not believe in human beings?2365 Let him answer, O men,2366 and not one way or the other cause an uproar:2367 Is there anyone who does not believe in horses, but in things done by horses?2368 Or not believing there are flute players,2370 but in the things done by flutes?2371 Is there not,2372 O best of men,2373 if you do not want to answer2374 I shall answer for you,2375 and to these men.2376 But at the very least answer this:2377 Is there anyone who believes there are things done by divinities,2378 but does not believe in Gods?2379

There is not.2380

2365 ἔστιν ὁστὶς ἀνθρώπων, ὦ Μέλητε, ἀνθρώπεια μὲν νομίζει πράγματ’ εἶναι ἀνθρώπως δὲ οὐ νομίζει.
2366 ἀποκρινέσθω ὦ ἄνδρες.
2367 καὶ μὴ ἄλλα καὶ ἄλλα θορυβεῖτο.
2368 ἀς ὁστίς.
2369 ἵππους μὲν οὐ νομίζει ἵππικα δὲ πράγματα.
2370 ἡ αὐλητικὰς μὲν οὐ νομίζει εἶναι.
2371 αὐλητικὰ δὲ πράγματα.
2372 οὐκ ἐστίν.
2373 ὦ ἄριστε ἄνδρον.
2374 εἰ μὴ σοὶ βουλεῖ ἀποκρινεῖται.
2375 ἐγὼ σοι λέγω.
2376 καὶ τοῖς ἄλλοις τουτοῖς.
2377 ἀλλὰ τὸ ἐπὶ τούτῳ γε ἀπόκριναι.
2378 ὁστὶς δαιμόνια μὲν νομίζει πράγματ’ εἶναι.
2379 δαιμόνιας δὲ οὐ νομίζει.
2380 οὐκ ἐστίν.
Ὡς ὀνήσας,2381 ὅτι μόγις,2382 ἀπεκρίνω2383 ὑπὸ τοιτανὶ,2384 ἀναγκαζόμενος.2385 Οὐκοῦν2386 δαίμονια μὲν φής,2387 μὲ καὶ νομίζειν καὶ διδάσκειν, εἴτε2388 οὗν καὶ να,2389 εἴτε παλαιά,2390 ἀλλ` οὗν δαίμονια γε νομίζω κατὰ τὸν σὸν λόγον, καὶ ταῦτα καὶ διωμόσω2391 ἐν τῇ ἀντιγραφῇ.2392 Εἰ δὲ δαίμονια νομίζω, καὶ δαίμονας δῆτον πολλή,2393 ἀνάγκη,2394 νομίζειν μὲ ἐστίν: οὐχ οὔτως ἔχει; ἔχει δὴ: τίθημι,2395 γάρ σε ὁμολογοῦντα,2396 ἐπεὶ δὴ,2397 οὐκ ἀποκρίνη.2398

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2381 2nd sing. aor. act. ind. of ὀνίνημι, to profit, benefit, help, assist.
2382 Adv., with toil and pain.
2383 2nd sing. aor. mid. ind. of ἀποκρίνω.
2384 Adj., masc. gen. pl. of ὀνίνης.
2385 masc. nom. sing. pres. mid./pass. part. of ἀναγκαζόμενος, force, compel.
2386 Adv., therefore, accordingly, then.
2387 2nd sing. pres. act. ind. of φήμη.
2388 Adv., εἴτε = sive...sive, either...or, whether...or.
2389 Adj., neut. pl. of καὶ να, new.
2390 Adv., neut. pl. of πολλα, old in years.
2391 2nd sing. aor. mid. ind. of διωμοῦσα, swear solemnly, declare on oath.
2392 Att., Ep., or Ion., fem. dat. sing. of ἀντιγραφή, a reply in writing; as law-term, a plea, indictment.
2393 Adj., Att., Ep., or Ion., fem. nom. sing. of πολλα, force, constraint, necessity.
2394 Adj., Att., Ep., or Ion., fem. nom. sing. of ἀνάγκη, force, constraint, necessity.
2395 1st sing. pres. act. ind., to set, put, place.
2396 Att., Ep., Dor., masc. acc. sing. pres. act. part. or neut. pl. pres. act. part. of ὁμολογοῦντα, to speak one language.
2397 Conj., εἴτε, after that, since, when.
2398 2nd sing. aor. mid. subj. of ἀποκρίνω.
You were so helpful that by toil and pain you answered upon being forced by these men. Accordingly, you say I both believe in and teach divine things, whether new or old. I do in fact believe, at the very least, in divine things, contrary to your indictment, and you yourself these thing swore in the indictment. But if I believe in divine things, it is of course a great necessity for me to believe in divinities. As such does it not hold? It clearly holds. I put in your reply, since you yourself did not answer.
Τούς δὲ (27δ) δαίμονας²⁴¹² οὐ̣χι²⁴¹³ ἢτοι²⁴¹⁴ θεοὺς γε ἡγούμεθα²⁴¹⁵ ἡ θεῶν παιδας;²⁴¹⁶
Φῆς²⁴¹⁷ ἢ οὐ;

Πάνυ γε.

Οὐκοῦν²⁴¹⁸ εἰπερ²⁴¹⁹ δαίμονας ἡγούμαι.²⁴²⁰ ώς σύ φῆς, ει μὲν θεοὶ τινὲς²⁴²¹ εἰσιν²⁴²² οἱ
dαίμονες, τούτ ἀν εἰη²⁴²³ ο ἐγὼ φημί σε σεινίττεσθαι²⁴²⁴ καὶ χαριεντίζεσθαι²⁴²⁵ θεοὺς
οὐχ ἡγούμενον²⁴²⁶ φάναι²⁴²⁷ με θεοὺς αὐ²⁴²⁸ ἡγείσθαι²⁴²⁹ πάλιν,²⁴³⁰ επειδήπερ²⁴³¹ γε
dαίμονας ἡγούμαι: ει δ᾿ αὐ οἱ δαίμονες θεῶν παιδές²⁴³² εἰσιν νόθοι²⁴³³ τινὲς ἢ ἐκ
νυμφῶν²⁴³⁴ ἢ ἐκ τινῶν²⁴³⁵ ἄλλων ὄν δή καὶ λέγονται,²⁴³⁶ τίς ἂν ἀνθρώπων θεῶν μὲν
παιδας²⁴³⁷ ἡγοίτο²⁴³⁸ εἶναι, θεοὺς δὲ μή;

²⁴¹² masc./fem. acc. pl. of δαίμων, a God, or a Goddess; a demon, or a divinity.
²⁴¹³ Adv., (οὐ), on the contrary, certainly not
²⁴¹⁴ Partic., now surely, truly, verily.
²⁴¹⁵ 1st pl. pres. mid. ind. of ἡγεμέομαι, go before, lead the way; have rule, or dominion; believe, hold.
²⁴¹⁶ masc./fem. acc. pl. of παις, a child.
²⁴¹⁷ 2nd sing. pres. act. ind. of φημι.
²⁴¹⁸ Adv., therefore, then, accordingly.
²⁴¹⁹ Conj., if really, if indeed; in Attic, if that is to say, implying doubt of the fact.
²⁴²⁰ Att., Ep., or Dor., 1st sing. pres. mid. ind. of ἡγεμέομαι.
²⁴²¹ Pron., masc./fem. nom. pl. of τίς.
²⁴²² 3rd pl. pres. act. ind. of εἰμι.
²⁴²³ Ep., or Dor., 3rd sing. imperf. act. ind. of εἶμαι, permit, suffer, allow.
²⁴²⁴ Att., pres. mid./pass. inf. of αἰνιγμόμαι, to speak in riddles.
²⁴²⁵ pres. mid./pass. inf. of χαριεντίζομαι, to be witty, to jest.
²⁴²⁶ Att., Ep., or Dor., neut. sing. pres. mid. part. of ἡγεμέομαι.
²⁴²⁷ Dor., aor. act. inf. or 2nd sing. aor. mid. imper. 3rd sing. aor. act. opt. of φαίνω, to bring to light, make to appear. Or pres. act. inf.
of of φημι.
²⁴²⁸ Adv., again, anew, afresh, once more; on the other hand.
²⁴²⁹ Att., or Ep. pres. mid. inf. of ἡγεμέομαι.
²⁴³⁰ Adv., back, back again; used to express contradiction
²⁴³¹ Conj., (ἐπει), Causal, since, seeing that.
²⁴³² masc./fem. nom. pl. of παις.
²⁴³³ Adj., masc./fem. nom. pl. of νόθος, a bastard, baseborn child.
²⁴³⁴ fem. gen. pl. of νύμφη, any married woman; a Nymph.
²⁴³⁵ Pron., gen. pl. of τίς.
²⁴³⁶ 3rd pl. pres. mid./pass. ind. of λέγω.
²⁴³⁷ masc./fem. acc. pl. of παις.
²⁴³⁸ Att., Ep., or Dor., 3rd sing. pres. mid. opt. of ἡγεμέομαι.
We at the very least believe in Gods, or children of Gods, but most certainly not demons? You so say, or not?

Exactly.

Accordingly, if I myself do in fact believe in demons, so says you, and if some Gods are in fact divinities, and if that was allowed, I say you are speaking in riddles and are jesting, it looks to me like not believing in Gods is on the contrary believing in Gods seeing that I at the very least believe in divinities, but if, on the other hand, the demons are some kind of bastard children of Gods, either from Nymphs or from some other beings whatever they are called, who among men would believe there are offspring of Gods but not Gods?
Ὁμοίως γὰρ (27ε) ἂν ἄτοπον εἶναι ὡσπερ ἂν εἰ τις ἵππων μὲν παίδας ἥγοιτο ἢ καὶ ὄνων; τοὺς ἡμιόνους ἱππους δὲ καὶ ὄνους μὴ ἥγοιτο εἰναι. Ἀλλ᾽ ὥς Μέλιτε, οὐκ ἔστιν ὀπως σὺ ταῦτα οὐχὶ ἀποπειράμενος ἠμῶν ἔγραψε τὴν γραφὴν ταύτην ἂν ἀπορῶν ὡτι ἐγκαλεὶ ἐμοὶ ἀληθεὶς ἀδίκημα ὁπως δὲ σὺ τινα πείθοι ἂν καὶ σμικρὸν νοῦν ἠχοντα ἀνθρώπων, ὡς οὗ τοῦ αὐτοῦ ἔστιν καὶ δαιμόνια καὶ θεία ἡγεῖσθαι, καὶ αὕ τοι αὐτοῦ μήτε (28α) δαίμονας μήτε θεοὺς μήτε ἱρως, εὐδεμία ἡμχανι̣282 ἔστιν.

2457 Adv., of ὁμοίως, similar, like, or resembling.
2458 Adj., masc./fem. acc. sing. or neut. sing. of ἄτοπος, out of place, out of the way; strange, unwonted, extraordinary; absurd.
2459 3rd sing. pres. act. opt. of εἰμι.
2460 masc./fem. gen. pl. of ὄνος, ass.
2461 masc./fem. acc. pl. of ἡμιόνος, half-
2462 masc./fem. acc. pl. of ὄνος.
2463 Conj., as, in such manner as; how.
2464 masc. nom. sing. pres. mid./pass. part. of ἀποπειράομαι, to make a trial of, or proof of a person or a thing.
2465 Pron., masc./fem. gen. pl. of ἐγώ.
2466 2nd sing. aor. mid. ind. of γράφω.
2467 Adv., (ἦ), in truth.
2468 Adj., neut. gen. pl. of ἀπορος, without passage, having no way in or out.
2469 Att., Ep., or Dor., 2nd sing. pres. act. opt. of ἐγκαλέω, to call someone out; to bring a charge against a person.
2470 Adj., neut. sing. of ἀληθής.
2471 neut. sing. of ἀδίκημα, a wrong done, a wrong.
2472 Pron., masc. acc. sing. of τίς.
2473 2nd sing. pres. act. opt. of πείθω, to persuade.
2474 Adj., masc. acc. sing. of μικρός.
2475 Att., masc. acc. sing. of νοος, mind.
2476 masc. acc. sing. pres. act. part. of ἔχω.
2477 Adj., neut. gen. sing. of αὐτός.
2478 Adj., neut. pl. of θείας, of or from the gods, the things issuing from them.
2479 μήτε...μήτε = neither...nor.
2480 masc. acc. pl. of ἱρως, a hero; heroes as objects of worship; or men born from a god and a mortal, such as Hercules or Aeneas.
2481 Adj., fem. nom. sing. of ὠδείς.
2482 Att., Ep., or Ion. fem. nom. sing. of μηχανή, any contrivance for doing a thing.
For it would likewise be absurd, as if someone could believe in the offspring of horses, in the half-horses of asses, but could not believe there are horses and asses. But, O Meletus, it is not as such, these things are prove to us the contrary of the indictment you yourself wrote, in fact there is no way out of these things—that you could call me out for true injustice. But as it is, you might persuade someone having a small mind for a man, for it is not the same thing to believe in both divine things and the things issuing from them, and on the other hand neither divinities, nor Gods, nor heroes, it’s nothin’ doin’.

2483 ὁμοίως γὰρ ἂν ἀτοπον εἰρ.
2484 ὡσπερ ἂν εἰ τις ἱππὼν μὲν παῖδας ἡγοίτο ἢ καὶ ὀνῶν.
2485 τοῖς ἡμῶνοις.
2486 ἑπίπους δὲ καὶ ὀνοὺς μὴ ἡγοίτο εἶναι.
2487 ἀλλ᾽, ὦ Μέλητε, οὐκ ἐστάν ὀτιος.
2488 ταῦτα οὐχι ἀποτειρόμενος ἡμῶν.
2489 σὺ...ἐγραφέω τὴν γραφὴν ταύτην.
2490 ἡ ἀπορίας.
2491 ὅτι ἐγκαλοῖς ἐμοὶ ἀληθὲς ἄδικημα.
2492 ὅτις δὲ.
2493 ὡς τινα πεθαίξω ἂν καὶ σμικρόν νοσὶν ἔχοντα ἀνθρώπων.
2494 ὥς οὐ τούτῳ ἐστήν.
2495 καὶ δαιμόνια καὶ θεία ἡγεῖσθαι.
2496 οὐδεμία μηχανή ἐστίν.
Ἀλλὰ γὰρ, ὥστε Ἀθηναῖοι, ὡς μὲν ἐγὼ οὐκ ἄδικῶ κατὰ τὴν Μελήτου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἰναι ἀπολογίας ἀλλὰ ἰκανὰ καὶ ταύτα: ὦ δὲ καὶ ἐν τοῖς ἐμπροσθεν ἔλεγον, ὡς μὲν ἐγὼ ἀπέχθεια γέγονεν καὶ πρὸς πολλοὺς εὐ ἱστε ὠτι ἄλληθες ἐστίν. Καὶ τούτῳ ἐστὶν ὁ ἐμὲ αἴρει ἐάνπερ ἀφήσει. οὐ Μελήτος οὐδὲ Ἄνυτος ἀλλ᾽ ή τὸν πολλὸν διαβολὴ τε καὶ φθόνος. Ἄνδρας ἐρηκεν, οἶμαι δὲ καὶ αἰρήσει: οὐδὲν δὲ δεινὸν μὴ ἐν ἐμοὶ στή. 

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2497 ἀλλὰ γὰρ = "but in fact." γὰρ = γε + ἄρα: ἀρα, ἀρα before consonants, enclitic, always post-positive, particle denoting inference or a natural sequence of ideas, then, so then, so, naturally, as it appears, but for the most part untranslatable by word or phrase. (Cf. Autenrieth) Expressing consequence, then, or mere succession, there and then (Cf., Liddell and Scott) ἀλλὰ γὰρ: "This use is post-Homeric, rare in the drama, common in the orators and Plato. It is especially frequent in putting and setting aside an objection supposed to be raised by an opponent (hypophora)" (Cf. Smyth, 2819 a n.)

2498 Att., Ep., or Dor., 1st sing. pres. act./subj. of ἀδικέω, to do wrong.
2499 Adj., Att., Ep., or Ion., fem. gen. sing. of πολύς.
2500 Att., Ep., Dor. or Ion., 3rd sing. pres. act. ind./subj. of δοκέω.
2501 Att., Dor. or Aeol., fem. gen. sing. of ἀπολογία, speech in defence.
2502 Adj., neut. pl. of ἀπολογίας, sufficing, becoming, befitting; enough.
2503 Adv., before, earlier, of old.
2504 1st sing. imperf. act. ind. of λέγω.
2505 fem. nom. sing., hatred.
2506 3rd sing. perf. act. ind., of γίγνομαι.
2507 Prep. + acc., in reference to, in consequence of.
2508 Adj., masc. acc. pl. of πολύς.
2509 2nd pl. perf. act. ind. of οἴσα.
2510 Adj., neut. sing. of ἀληθής.
2511 Pron., 1st masc. acc. sing. of ἐγώ.
2512 Att., Ep., Dor. or Ion., 3rd sing. pres. act. ind. of αἰρέω, take with the hand, grasp, seize; overcome.
2513 Conj., ἓν.
2514 3rd sing. pres. act. subj. of αἰρέω.
2515 Att., Ep., or Ion., fem. nom. sing., slander.
2516 masc. nom. sing., ill-will, envy, jealousy.
2517 Pron., neut. pl. of ἐγώ.
2518 Adj., masc. acc. pl. of αγαθός.
2519 masc. acc. p. of ανήθος.
2520 3rd sing. perf. act. ind. of αἰρέω.
2521 1st sing. pres. mid./pass. ind. of οἴσαμι.
2522 3rd sing. fut. act. ind. of αἰρέω.
2523 Adj., neut. sing. of δεινός, fearful, terrible, dread, dire.
2524 Pron., 1st masc. dat. sing. of ἐγώ.
2525 3rd sing. aor. act. subj. of ἱστήμην, to make to stand; to raise, rouse, stir up.
But in fact, O men of Athens, as such I am no wrongdoer according to the indictment of Meletus. It seems to me to be not much of a defense, but this is enough. But in regard to what I said about those earlier men; that much hatred against me has come about, and as a result of many people—you know well that it is true. And that has overcome me, if it should overcome, not Meletus or Anytus, but the slander and jealousy of the many. This has in fact overcome many other good men, and I think it will over come many others, but nothing rouses fear in me.
Ἴσως ἀν οὖν εἶπο2544 τις: "εἴτε οὐκ αἰσχύνη, ὡς Σώκρατες, τοιοῦτον ἐπιτήδευμα ἐπιτηδεύσας εὖ ὦ κινδυνεύεις νυν ἀποθανεῖν, Ἕγὼ δὲ τούτῳ ἀν δίκαιον λόγον ἀντείπομι, ὅτι: "Οὐ καλῶς λέγεις, ὥς ἀνθρωπε, εἰ οἰεῖ2558 δεῖν κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἣ τεθνάναι ἀνδρα ὅτου τι καὶ σμικρὸν ὄφελος ἐστίν, ἀλλ᾽ οὐκ ἐκεῖνο μόνον σκοπεῖ ὅταν πράττῃ πότερον δίκαια ἢ ἄδικα πράττει, καὶ ἀνδρὸς ἀγαθοῦ ἐργα ἢ κακοῦ.

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2543 Adv., equally, in like manner; probably, perhaps.
2544 3rd sing. aor. act. opt. of εἶπον.
2545 Adv., (εἴτε), then, next; to denote Consequence, and so, therefore, accordingly.
2546 Att., Ep., or Ion. fem. dat. sing. of αἰσχύνη, shame, disgrace, or dishonor.
2547 Adj., masc. acc. sing. of τοιοῦτος, a stronger form of τοῖος; such as this.
2548 neut. sing. pursuit, business, custom.
2549 Att., Ep., or Ion. masc. nom. sing. aor. act. part. of ἐπιτηδεύω, to pursue or practise a thing, make a practice of, make it one’s business.
2550 2nd sing. pres. act. ind. of κινδυνεύω, to be daring, to make a venture, take the risk, do a daring thing.
2551 Adv., now, at this moment.
2552 Att., Ep., or Dor. aor. act. inf. of ἀποθνῄσκω, to die.
2553 Adj., neut. sing. of δίκαιος, observant of custom and social rule, well-ordered, civilised; just.
2554 1st sing. aor. act. opt. of ἀντείπω, to speak against or in answer; utter a contradictory word.
2555 Adv., beautifully.
2556 2nd sing. pres. act. ind. of λέγω.
2557 masc. voc. sing. of ἄνθρωπος.
2558 2nd sing. pres. mid./pass. ind. of οἴμαι.
2559 neut. sing. pres. act. part. of δεῖ, there is need.
2560 masc. acc. sing. of κίνδυνος, a danger, risk, hazard, venture, enterprise.
2561 pres. mid./pass. inf. of υπολογίζομαι, to take into account, take account of.
2562 Ep., or Dor. pres. act. inf. of ζῶ, to live.
2563 Ep., perf. act. inf. of θνῄσκω, to die.
2564 masc. acc. sing. of αὖν.
2565 Pron., masc. gen. sing. of ὅστις, anyone who, anything which, i.e. whosoever, whatsoever.
2566 neut. sing., furtherance, advantage, help.
2567 Adj., neut. sing. of σμικρός, small, unimportant.
2568 Adj., neut. sing. of οἰκία, there is need.
2569 Adj., neut. sing. of μόνος, alone, left alone, forsaken solitary.
2570 Att., Ep., Dor., or Ion., pres. act. inf. of σκοπέω, behold, contemplate.
2571 Conj., whenever.
2572 Att., 2nd sing. pres. mid./pass. subj. of πράσσω.
2573 Adj., masc. acc. sing. or neut. sing. of πότερος, which of two.
2574 Adj., neut. pl. of δίκαιος.
2575 Adj., neut. pl. of ἀδικος.
2576 Att., 2nd sing. pres. mid./pass. ind. of πράσσω.
2577 masc. gen. sing. of αὖν.
Perhaps someone might say:2578 “And so, aren’t you ashamed,2579 O Socrates,2580 for having pursued such a pursuit2581 on account of which you now run the risk of dying?”2582 And I would give him a well-thought-out reply, such as:2583 “You do not speak honorably,2584 O man,2585 if you think there is need to take account of danger,2586 for the living or dying of any man2587 and is something of little help.2588 Do not, on the other hand, think that of alone.2589 Whenever you act,2590 you do one of two2591 — just things or unjust things,2592 and the deeds of a good man or of a bad one.2593
Φαύλοι2594 (28ξ) γὰρ ἀν τῷ γε σοὶ2595 λόγῳ2596 εἰέν2597 τῶν ἡμιθέων2598 ὁσοὶ2599 ἐν Τροίᾳ2600
tetelευτήκασιν2601 οἱ τε ἄλλοι2602 καὶ ο ὁ τῆς Θέτιδος2603 νιὸς,2604 ὡς τοσοῦτον τοῦ
kινδύνου2605 κατεφρόνησεν2606 παρὰ2607 τῷ αἰσχρόν2608 τῷ ὑπομείναι2609 ὡστε,2610 ἐπειδὴ
eἶπεν2611 ἡ μίθηρ αὐτῷ προθυμουμένως2612 Ἐκτορα2613 ἀποκτεῖναι,2614 θεὸς οὖσα,2615
οὐτωσί2616 πας, ὡς ἐγὼ οἶμαι:2617 Ὡ παι,2618 εἰ τιμωρήσεις2619 Πατρόκλῳ2620 τῷ ἑταῖρῳ2621
tὸν φόνον2622 καὶ Ἐκτορα ἀποκτενεῖς,2623 αὕτὸς ἀποθάνῃ2624 —

2594 masc. nom. pl. of φαύλος, cheap, easy, slight, paltry; simple, ordinary; low, common; careless, thoughtless, indifferent.
2595 Adj., masc. dat. sing. of σος, you; thou, thine.
2596 masc. dat. sing. of λόγος.
2597 3rd pl. pres. act. opt. of εἰμί.
2598 masc. gen. pl. of ἡμιθέος, Demigod.
2599 Adj., masc. nom. pl. of ὁσος.
2600 Att., Dor., or Aeol. fem. dat. sing. of Τροία, Troy.
2601 Att., or Ion., 3rd pl. perf. act. ind. of τελευτάω, to be accomplished, to come to an end, to die.
2602 οἱ τε ἄλλοι = other than right, wrong, bad.
2603 fem. gen. sing. of Θέτις, Thetis, one of the Nereids, wife of Peleus, mother of Achilles.
2604 masc. nom. sing., child, son.
2605 masc. gen. sing. of κίνδυνος, danger, hazard, venture.
2606 3rd sing. aor. act. ind. of καταφρόνεω, look down upon, think slightly of, despised.
2607 Prep. + acc., beside, along side, to the side of; except.
2608 Adj., neut. sing. of αἰσχρός, causing shame, dishonouring, reproachful.
2609 aor. act. ind. of ὑπομένω, stay behind.
2610 Conj. to express the actual or intended result of the action in the principal clause; so as or for to do a thing.
2611 Dor., aor. act. ind. or Ep., or Ion. 3rd sing. aor. act. ind. of εἰμί
2612 Att., Ep., or Dor., masc. dat. sing. pres. mid./pass. part. of προθυμέομαι, to be ready, willing, eager to do a thing, to show zeal.
2613 masc. acc. sing. of Ἐκτορ, Hector.
2614 aor. act. ind. of ἀποκτείνω, kill, slay.
2615 Att., Ep., Dor., or Ion., fem. nom. sing. pres. act. part. of εἰμί.
2616 Adv., strengthened form of οὕτως.
2617 1st sing. pres. mid./pass. ind. of οὐκοίμημαι.
2618 Ep., masc. voc. sing. of παις, child.
2619 Ep., 2nd sing. aor. subj. act. of τιμωρέω, to be an avenger.
2620 masc. dat. sing. of Πάτροκλος, Patroclus, a friend of Achilles.
2621 masc. dat. sing. of ἑταῖρος, comrade.
2622 masc. acc. sing. of φόνος, murder.
2623 Att., Ep., Dor., or Ion. 2nd sing. fut. act. ind. of ἀποκτείνω, kill.
2624 2nd sing. fut. mid. ind. of ἀποθάνῃμαι, die.
For according to your argument those of the Demigods who died at Troy would be wrong — including the son of Thetis, who despised much danger for staying behind would be something causing shame — that when his mother said to him showing zeal for the killing of Hector she, being a Goddess in such a way I suppose: ‘O my son, if you should be an avenger for the murder of your comrade Patrolclus and kill Hector you yourself shall die.
αὐτίκα 2640 γὰρ τοῦ ἐστι, 2641 ἐκτορά πότμος 2643 ἐτοίμος 2644— ὀ δὲ τούτῳ ἄκούσας 2645 τοῦ μὲν θανάτου 2646 καὶ τοῦ κινδύνου 2647 ὠλιγώφησα, 2648 πολὺ 2649 δὲ μᾶλλον 2650 (288) δείσας 2651 τὸ ζην 2652 κακός 2653 ὄν 2654 καὶ τοῖς φίλοις 2655 μὴ τιμωρεῖν, 2656 ἅμως 2657 καταγέλαστος 2658 παρὰ νησί 2659 κορωνίσσιν 2660 ἄχθος 2661 ἀρούρης. 2662 Μὴ αὐτὸν ὄιει 2663 φροντίσατε 2664 θανάτου καὶ κινδύνου;”
For at once,’ she said to him, 2671 ‘after Hector destiny is at hand.’ 2672 And hearing that, he took on heed of death and danger, 2673 and feared living a bad life much more 2674 for not being an avenger for his friends. 2675 He said: ‘May I die at once 2676 inflicting punishment upon the wrongdoer 2677 that I not remain, 2678 a burden for the dirt 2679 beside the curved ships, 2680 in a state of absurdity.’ 2681 Do you think he considered death and danger?’ 2682

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2671 αὐτίκα γὰρ τοι φησί.
2672 μεθ᾽ Ἐκτορα πότιμος ἐτοίμος.
2673 ὁ δὲ τοῦτο ακούσας τοῦ μὲν βασάνου καὶ τοῦ κακῆσαι ὀλιγόφησι.
2674 πολὺ δὲ μᾶλλον δείσας τὸ χρῆ κακός.
2675 ὃν καὶ τοῖς φίλοις μὴ τιμωρεῖν.
2676 αὐτίκα φησί τεθναίην.
2677 δίκην ἐπιθεῖς τῷ ἄδικοντι.
2678 ἵνα μὴ...μένω.
2679 ἂχθος αφοίης.
2680 παρὰ νησί κορωνίην.
2681 ἐνθάδε...καταγέλαστος.
2682 μὴ αὐτὸν οἷς φιλοτίσαι βασάνου καὶ κινδύνου.
Οὐτῶ γὰρ ἔχει, ὡς ἄνδρες Ἀθηναίοι, τῇ ἀληθείᾳ: οὔ, ἂν τις ἐαυτὸν τάξῃ ἡγησάμενος βέλτιστον εἶναι ἢ ὑπ᾽ ἄρχοντος ταχθῆ, ἐνταῦθα δεῖ ὡς ἐμοὶ δοκεῖ, μένοντα κινδυνεύειν, μηδὲν ὑπολογίζομεν μήτε θάνατον μήτε ἄλλο μηδὲν πρὸ τοῦ αἰσχροῦ.

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2683 2nd sing. pres. mid./pass. ind. or 3rd sing. pres. act. ind. of ἔχω.
2684 Att., Dor, or Aeol., fem. dat. sing. of ἀληθεία.
2685 Pron., masc/neut. gen. sing. of ὅς.
2686 Adj., masc. acc. sing. of ἐαυτοῦ, himself.
2687 Ep., or Ion. fem. dat. sing. of τάξις, arrangement, order; order or disposition of an army; the post or position one holds.
2688 masc. nom. sing. aor. mid. ind. of ἡγέομαι, to go before, lead the way; to lead an army or fleet; to suppose, believe, hold.
2689 Adj., masc. acc. sing. or neut. sing. of βέλτιστος, best, most excellent.
2690 masc. gen. sing. of ἄρχων, ruler, commander. or masc./neut. gen. sing. pres. act. part. of ἄρχω, to be first, to lead, rule, govern.
2691 3rd sing. aor. pass. subj. of τάσσω, to arrange, put in order; to place in a certain order.
2692 Adv., here, there.
2693 Att., Ep., Dor, or Ion., 3rd sing. pres. act. ind., there is need.
2694 Pron., 1st masc. dat. sing. of ἐγώ.
2695 Att., Ep., Dor, or Ion., 3rd sing. pres. act. ind. of δοκεῖ.
2696 masc. acc. sing. of μένω, stay, wait, remain.
2697 Adv., or Ep., pres. act. inf. of κινδυνεύω.
2698 Adj., neut. sing. of μηδεῖς, not one, not even one, nobody, no thing.
2699 neut. sing. pres. mid./pass. part. of ὑπολογίζομαι, to take into account, take account of.
2700 Adj., neut. gen sing. of αἰσχρός, causing shame, dishonouring, reproachful.
For I thus hold this, Ο Ἱτω γὰρ ἐξει...οὗ. O Athenian men, ὦ ἄνδρες Ἀθηναῖοι. this be true: τῇ ἀληθείᾳ. whenever anyone ἂν τις. himself is ἑαυτὸν...βέλτιστον εἶναι. to be most excellent, τάξῃ ἡγησάμενος. lead in formation by an army, ἢ ύπ᾽ ἄρχοντος ταχθῇ. under the leadership of a ἢ ὦτ ἂρχοντος ταχθῇ. general so it seems to me ὡς ἐμοὶ δοκεῖ. there is need for him to stay there ἐν τῷ θεῷ. and run the risk ἐν τῷ θεῷ. taking account of not even one thing, ἀλλὰ δεῖ. not even death, or any other thing except for that ἐν τῷ θεῷ. which causes shame.
Ἐγὼ οὖν δεινά\textsuperscript{2713} ἀν εἰη\textsuperscript{2714} εἰργασμένος,\textsuperscript{2715} ὦ ἄνδρες (28ε) Αθηναίοι, εἰ ὅτε\textsuperscript{2716} μὲν μὲν οἱ ἄρχοντες\textsuperscript{2717} ἕταττον,\textsuperscript{2718} οὕς\textsuperscript{2719} ὑμεῖς εἰλεσθε\textsuperscript{2720} ἁρχεῖν\textsuperscript{2721} μου, καὶ ἐν Ποτειδαίᾳ\textsuperscript{2722} καὶ ἐν Ἀμφιπόλει\textsuperscript{2723} καὶ ἐπὶ Δηλίῳ,\textsuperscript{2724} τότε\textsuperscript{2725} μὲν οὐ\textsuperscript{2726} ἐκεῖνοι\textsuperscript{2727} ἕταττον ἐμενον,\textsuperscript{2728} ὥσπερ καὶ ἄλλος τις καὶ ἐκινδύνευνο\textsuperscript{2729} ἀποθανεῖν,\textsuperscript{2730} τοῦ δὲ θεοῦ τάττοντος,\textsuperscript{2731} ὡς ἐγὼ ὁμήθη\textsuperscript{2732} τε καὶ ὑπέλαβον,\textsuperscript{2733} φιλοσοφοῦντα\textsuperscript{2734} με δεῖ\textsuperscript{2735} ζῆν καὶ ἐξετάζοντα\textsuperscript{2736} ἐμαυτὸν καὶ τοὺς ἄλλους, ἐνταῦθα δὲ φοβηθεὶς\textsuperscript{2737} ἢ θάνατον (29α) ἢ ἄλλ᾽ ὁτιοῦν,\textsuperscript{2739} πρᾶγμα\textsuperscript{2740} λίποιμι\textsuperscript{2741} τὴν τάξιν.

\begin{itemize}
\item \textsuperscript{2713} Adj., neut. pl. of δεινός, fearful, terrible.
\item \textsuperscript{2714} 1st sing. pres. act. opt. of εἰμί
\item \textsuperscript{2715} masc. nom. sing. perf. mid./pass. part. of ἐργάζομαι, work, labor; to work at, practice, make, build.
\item \textsuperscript{2716} Conj., when, at the time when.
\item \textsuperscript{2717} masc. nom. pl. of ἄρχων.
\item \textsuperscript{2718} Att., 3rd pl. imperf. act. ind. of τάσσω.
\item \textsuperscript{2719} Pron., masc. acc. pl. of ὁς.
\item \textsuperscript{2720} 2nd pl. aor. mid. ind. of ἀἱρέω, to take for oneself, choose.
\item \textsuperscript{2721} Att., or Ep. pres. act. inf. of ἀχολοῦ.
\item \textsuperscript{2722} Att., Dor. or Aeol. fem. dat. sing. of Ποτειδαία, Potidea.
\item \textsuperscript{2723} Ep., fem. dat. sing. of Ἀμφίπολις, Amphipolis.
\item \textsuperscript{2724} Adj., fem. dat. sing., Δήλιος, Delium.
\item \textsuperscript{2725} Adv., at that time, then.
\item \textsuperscript{2726} Adv., where.
\item \textsuperscript{2727} Adj., masc. nom. pl. of ἐκεῖνος.
\item \textsuperscript{2728} 1st sing. imperf. act. ind. or 3rd pl. imperf. act. ind. of μένω.
\item \textsuperscript{2729} 1st sing. imperf. act. ind. of κινδυνεύω.
\item \textsuperscript{2730} Att., Ep., Dor. aor. act. inf. of ἀποθνήσκω.
\item \textsuperscript{2731} Att., or Ep. pres. act. part. of τάσσω.
\item \textsuperscript{2732} 1st sing. aor. pass. ind. of φοβέω, to strike with fear, to terrify, frighten, alarm.
\item \textsuperscript{2733} Adv., whatsoever.
\item \textsuperscript{2734} neut. sing. of πρᾶγμα, deed, act.
\item \textsuperscript{2735} 1st sing. aor. opt. of λείπω, to leave, quit; forsake, abandon, desert; to come short of, be inferior, worse, weaker or less than.
\item \textsuperscript{2736} fem. acc. sing. of τάξις.
\end{itemize}
I certainly would be doing a terrible thing, if, when the generals stationed me, whom you chose to be over me, at Potidea, and at Amphipolis, and at Delium, at the time where those men stationed me I remained, so as I, along with some others, ran the risk of death, but now for God’s arrangement; I think and I do suppose, there is need for me to pursue philosophical things, and to live by examining myself, and other men, closely, but there being stricken by fear of death, or any other thing whatsoever, by leaving I would have been inferior to the arrangement.
Δεινός τὰ ἐν καὶ ἀλήθως τὸ ἀν με δικαίως εἰσάγω τις εἰς δικαστήριον, ὦν νομίζω τὴ μαντεία καὶ δεδιώς θάνατον καὶ οἰόμενος σοφός εἰναι οὐκ ὢν. Τὸ γὰρ τοι θάνατον δεδείναι, ὦ ἄνδρες, οὐδὲν ἄλλο ἑστῖν ἢ δοκεῖν σοφόν εἰναι μὴ ὄντα. Μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει ἑστῖν οὐκ οἴδεν. Οἴδη μὲν γὰρ οὐδεὶς τὸν θάνατον οὐδ' εἰ τυγχάνει ἑστῖν οὐκ οἴδεν: Τὸ γάρ τοι θάνατον δεδιώσα, ὑπὸ τοῦ ἄγαθον, δεδιάσα μὲν γὰρ οὐδὲν σοφὸς ἐστὶν. Τοῦτο γάρ τοι θάνατον δεδιάσα.
It would be a terrible thing, and as such something for which I could then be justly brought into court, because I would not be observing the oracle of the Gods, both fearing death, and believing myself to be wise, not being it, for you yourself to be fearful. O men, is nothing other than to think oneself to be wise, not being it; to it is to believe one knows this or that, not knowing it. For not one man knows if death perchance is not the greatest of all goods for a man, but they fear death as if they well know that it is the greatest of all evils.
Καίτοι2807 πώς2808 ούκ ἁμαθία2809 ἐστὶν αὕτη ἢ ἐπονείδιστος;2810 ἢ τοῦ οἴσθαι2811 εἰδέναι2812 ἢ2813 οὐκ οἶδεν;2814 Ἔγώ δ’, ὦ ἄνδρες, τούτῳ καὶ ἑνταύθα ἰσως2815 διαφέρω2816 τῶν πολλῶν ἄνθρωπῶν, καὶ εἰ δὴ τῷ σοφώτερῷ2817 τοῦ φαίν2818 εἶναι, τούτῳ ἂν, ὅτι οὐκ εἰδὼς2819 ἰκανῶς2820 περὶ τῶν ἐν Ἁιδο2821 οὕτῳ καὶ οἰκομα2822 οὐκ εἰδέναι: τὸ δὲ ἄδικεῖν2823 καὶ ἀπειθεῖν2824 τῷ βελτίων2825 καὶ θεῷ2826 καὶ ἄνθρωπῳ, ὅτι κακὸν καὶ αἰσχρόν2827 ἐστὶν οἶδα.2828

2807 Partic., and indeed, and further, and yet.
2808 Partic., in any way, at all, by any means; in a certain way.
2809 Att., Dor., or Aeol., fem. nom. sing., ignorance, stupidity.
2810 Adj., fem. nom. sing. of to be reproached, disgraceful, shameful.
2811 pres. mid./pass. inf. of οἴομαι.
2812 perf. act. inf. of οἴδα.
2813 Pron., neut. pl. of οἷς.
2814 3rd sing. perf. act. ind. of οἴδα.
2815 Adv., equally, in like manner.
2816 1st sing. pres. act. ind., to differ, make a difference.
2817 Adj., comp., masc. nom. sing. of σοφός.
2818 1st sing. pres. act. opt. of φήμη.
2819 masc. nom. sing. perf. act. part. of οἴδα.
2820 Adv. (ἰκανός), becoming, befitting, sufficing; sufficient, adequate, enough; satisfactory.
2821 masc. gen. sing. of Ἅιδης, Hades.
2822 1st sing. pres. mid./pass. ind. of οἰκομα.
2823 Att., Ep., or Dor., pres. act. inf. of ἀδικεῖο, to do wrong.
2824 Att., Ep., or Dor. pres. act. inf. of ἀπειθέω, to be disobedient.
2825 Adj., comp., dat. sing. of βελτίων, better.
2826 masc. dat. sing. of θεός.
2827 Adj., neut. sing. of αἰσχρός, causing shame, dishonoring, reproachful.
2828 1st sing. perf. act. ind. of οἴδα.
And yet, in a certain way, is not this ignorance disgraceful — the thinking oneself to know things not known? But I, O men, with respect to this I am in like manner different from many other men, and if in fact I could say with respect to this, being more wise than the other, it would be this, just as I do not know enough about things in Hades, so too do I think to not know. But to do an unjust thing, and disobeying a superior, either a God or a man — that I know to be a bad and dishonorable thing.
Πρὸ 2851 οὖν τῶν κακῶν 2852 ὡς 2853 οἶδα ὅτι κακὰ 2854 ἐστὶν, ἃ μὴ οἶδα εἰ καὶ ἀγαθὰ 2855 ὄντα 2856 τυγχάνει 2857 οὐδὲποτε 2858 φοβῆσομαι 2859 οὐδὲ φεύξομαι: 2860 ὡστε 2861 οὐδ᾽ εἰ (29ξ) με νῦν ὑμεῖς ἀφίετε 2862 Ἀνύπω ἀπιστήσαντες, 2863 ὃς ἐφη 2864 ἣ τὴν ἁρχὴν οὐ δεῖν 2865 ἐμὲ δεῖν 2866 εἰσελθεῖν 2867 ἢ ἐπειδὴ εἰσῆλθον, 2868 οὐχ οἶόν 2869 τ᾽ εἶναι τὸ μὴ ἀποκτεῖναι 2870 με, λέγων 2871 πρὸς ὑμᾶς ὡς εἰ διαφεύξοιμην 2872 ἢ ἄν ὑμῶν οἱ ὑμῖς ἐπιτηδεύοντες 2873 ἀ Σωκράτης διδάσκει 2874 πάντες 2875 πανταπάσι 2876 διαφθαρήσονται, 2877 — εἰ μοι πρὸς ταῦτα εἴποτε: 2878

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2851 Prep. + gen., before, in front of; sooner or rather than.
2852 Adj., neut. gen. pl. of κακός.
2853 Pron., neut. gen. pl. of ὃ.
2854 Adj., neut. pl. of κακός.
2855 Adj., neut. pl. of ἀγαθός.
2856 neut. pl., the things which actually exist, thing that be, or that are; beings.
2857 3rd sing. pres. act. ind. of τυγχάνω, happen upon; hitting the mark.
2858 Adv., and not ever or nor ever, not even ever, never.
2859 1st sing. fut. mid. ind. of ὑφέβοω, to be put to flight, to flee affrighted, flee; to be seized with fear, be affrighted, fear.
2860 1st sing. fut. mid. ind. of φεύγω, to flee, take flight, run away; to avoid.
2861 Adv., as being, inasmuch as.
2862 2nd pl. pres. act. ind. of ἀφίημι, in legal sense to release from an engagement, accusation, etc.
2863 masc. nom. pl. aor. act. part. of ἀπιστέω, to disbelieve, distrust, mistrust; to disobey; to be disobedient, refuse to comply.
2864 3rd sing. imperf. act. ind. of ὑψιμί.
2865 neut. nom. sing. pres. act. part. of ὑφήμι, in legal sense to release from an engagement, accusation, etc.
2866 Adv., hither; of Time, until now, up to this time, hitherto.
2867 Att., Ep., or Dor., aor. act. ind. of εἰσέρχομαι, to come to court.
2868 1st sing. aor. act. ind. or 3rd pl. aor. act. ind. of εἰσέρχομαι
2869 Adv., neat. sing. of ὑποκ., such as, what sort or manner of nature, kind, or temper.
2870 3rd sing. aor. opt. of ἀποκτείνω, kill.
2871 masc. nom. sing. pres. act. part. of ἤλγω.
2872 Att., Ep. Dor. or Poet., 1st sing. fut. mid. opt. of διαφθεύω, to flee through, get away from, escape.
2873 masc. nom. pl. pres. act. part. of εἰπτυδεύω, to pursue or practise a thing, make a practice of, make it one's business.
2874 3rd sing. pres. act. ind. of διδαχαίκω, to teach.
2875 Adi., masc. nom. pl. of τῆς.
2876 Adv., all in all, altogether, wholly.
2877 3rd pl. fut. pass. ind. of διαφθεύω, destroy utterly.
2878 2nd pl. aor. act. opt. of εἰπτοῦ, to speak, or to say.
Accordingly, with respect to the bad things—knowing that those things are bad things—and since I do not know them to be good things—it hits the mark that I myself shall certainly never fear, nor flee. And so even if you release me now, disbelieving Anytus—who said at the beginning, that either there was no need up till now to bring me to court or, seeing that I was brought to court, there is no reason not to kill me—thus saying to you, as if I might have already escaped from you, their sons, who all practice the teachings of Socrates, shall be completely destroyed—if you were to say this to me:
Ω Σώκρατες, νόν μὲν Ανύτω οὐ πεισόμεθα\(^{2896}\) ἀλλὰ ἀφιέμέν\(^{2897}\) σε, ἐπὶ\(^{2898}\) τοῦτο μέντοι,\(^{2899}\) ἑφ’\(^{2900}\) ὑπερειπεὶ \(^{2901}\) εἰς ταύτῃ τῇ ἐπιτήδει\(^{2902}\) διάτριβείν\(^{2903}\) μηδὲ\(^{2904}\) φιλοσοφεῖν: \(^{2905}\) ἐὰν δὲ \(^{2906}\) ἄλλως\(^{2907}\) ἐπὶ\(^{2908}\) τοῦτο πράττων,\(^{2909}\) ἀποθανεῖ.\(^{2910}\) Εἰ οὖν με, ὅπερ\(^{2911}\) εἰπον,\(^{2912}\) ἐπὶ τούτοις\(^{2913}\) ἀφύοιτε,\(^{2914}\) εἰποῖ\(^{2915}\) ἄν ύμιν\(^{2916}\) ὅτι: \(^{2917}\) Εγὼ ύμᾶς, ὁ ἄνδρες Αθηναῖοι, ἀσπάζομαι\(^{2918}\) μὲν καὶ φιλῶ,\(^{2919}\) πείσομαι\(^{2920}\) δὲ μάλλον τῷ θεῷ ἢ ύμίν, καὶ ἐωστερ\(^{2921}\) ἄν ἐμπνεύω\(^{2922}\) καὶ οἴς\(^{2923}\) τῷ ὁδὸν \(^{2924}\) οὐ μὴ παύσωμαι\(^{2925}\) φιλοσοφῶν\(^{2926}\) καὶ ύμῖν παρακελεύομένος\(^{2927}\) τε καὶ ἐνδεικνύμενος\(^{2928}\) ὅτα\(^{2929}\) ἄν ἀεὶ\(^{2930}\) ἐντυγχάνω\(^{2931}\) ύμῶν, λέγων οἰάπερ\(^{2932}\) εἰῶθα,\(^{2933}\) ὅτι:

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2896 1st pl. aor. mid. subj. of πειθέω, persuade.
2897 1st pl. pres. act. ind. of ἀφίημι, send away, let go, lose, set free.
2898 Prep. + dat., of the condition upon which a thing is done, (Liddell and Scott)
2899 Partic., indeed, to be sure, however.
2900 Prep., ἐπὶ.
2901 Pron., neut. dat. sing. of ὡς, introducing the reason for making a statement or asking a question, (Liddell and Scott)
2902 Adv., no more, no longer, no further.
2903 Ep., 3rd sing. aor. act. subj. or Dor., 3rd sing. fut. act. ind. of ζητέω, to seek, to seek for, or to seek after, seek to do; desire.
2904 Att., or Ep., pres. act. inf. of διατρίβω, to waste time.
2905 Partic., but not, or and not.
2906 Att., Ep., or Dor., pres. act. inf. of ὕπποςοφέω, to pursue wisdom.
2907 2nd sing. aor. act. subj.of ἀλλακομαί, to be caught or detected doing a thing.
2908 Adv., yet, as yet, still; besides, further, moreover.
2909 Att., masc. nom. sing. pres. act. part. of πράσσω.
2910 2nd sing. fut. mid. ind. of ἀποθάνεινω, to die.
2911 Pron., neut. sing. of ὡς, the very thing which.
2912 neut. sing. aor. act. part. of εἰπον.
2913 Adj., masc. dat. pl. of οὕτος.
2914 Att., 2nd pl. pres. act. opt. of ἀφίημι.
2915 1st sing. aor. act. opt. of εἰπον.
2916 Pron., Ep., or Poet., 2nd dat. pl. of σῦ.
2917 Pron., neut. sing. of ὡς, this.
2918 1st sing. pres. mid./pass. ind. of αὐτακόμαι, to welcome kindly, bid welcome, greet; hail, or salute.
2919 Att., Ep., or Dor., 1st sing. pres. act. ind. of φιλέω, to love, or to hold dear.
2920 1st sing. fut. mid. ind. of πειθέω.
2921 Conj., strengthened form of ἐώς, until.
2922 Ep., Dor., Ion., or Aeol., 1st. sing. pres. act. subj., to breathe, live, be alive.
2923 Adj., masc. nom. sing., such as, what sort or manner of nature, kind, or temper.
2924 Att., Ep., or Dor., 1st sing. pres. act. subj. of εἰμί.
2925 1st sing. aor. subj. of παύω, to make end; to make to cease, or to stop.
2926 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of ὕπποςοφέω.
2927 masc. nom. sing. pres. mid./pass. part. of παρακελεύομαι, to recomend, or to exhort.
2928 masc. nom. sing. pres. mid./pass. part. of ἐνδεικνύμενος, point out.
2929 Pron., neut. dat. sing. of ὡς, any one who, anything which, i. e. whosoever, whichever.
2930 Adv., ever, always.
2931 1st sing. pres. act. ind. of ἐντυγχάνω, to converse with, talk to; to entreat one to do.
2932 Adj., neut. pl. of οἶος.
2933 1st sing. perf. act. ind. of ἐθνεῖ, to be accustomed to; of persons, accustomed, customary, usual.
Now then,2934 O Socrates,2935 we were not persuaded by Anytus,2936 but we are letting you go2937 on this however,2938 on the condition that you no longer feel the need to waste time,2939 or to seek after wisdom.2940 But if you are caught still practicing it2941 you shall die.2942 If in fact this very thing was said to me,2943 after being set free by you,2944 I might have said to you: I, O Athenian men, love and respect you,2945 but I am very much more moved by God than you,2946 but as long as I shall breathe and be of such character,2947 I, to the contrary, shall not stop pursuing wisdom2948 and both exhorting you, and pointing out something to you,2949 and always entreating you to do something,2950 saying things in my customary manner, such as:2951
Ο ἄριστος ἀνδρόν Ἀθηναίος ὁ ἡ πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὡς πλείστα, ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὡς πλείστα, ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὡς πλείστα, ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὡς πλείστα, ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης εἰς σοφίαν καὶ ἱσχύν, χρημάτων μὲν οὐκ αἰσχύνη ἐπιμελούμενος ὡς πλείστα.
O best of men, being an Athenian, from a city of great and good reputation for wisdom and might, without shame giving heed to money, and reputation and honor in order so as it will be such a greatest amount for you but for good sense, truth, and the soul, so as they would be most excellent you neither take heed not give thought.

2975 ὦ ἄριστε ἀνδρέων.
2976 Ἀθηναῖος ὦν.
2977 πόλεως τῆς μεγίστης καὶ εὐδοκιμοτάτης.
2978 εἰς σοφίαν καὶ ἰσχύν.
2979 μὲν οὐκ αἰσχίνη.
2980 Χρημάτων...ἐπιμελουμένος.
2981 καὶ δόξης καὶ τιμῆς.
2982 ὅπως σοι ἔσται ὡς πλείστα.
2983 φρονήτευος δὲ καὶ αληθείας καὶ τῆς ψυχῆς.
2984 ὅπως ὡς βελτίστη ἔσται.
2985 οὐκ ἐπιμελὴ εἶνδε φροντίζεις.
Καὶ ἐὰν τις ὑμῶν ἀμφισβητήσῃ ἐπιμελεῖσθαι, οὐκ εὐθὺς ἀφῆσοι, αὐτὸν οὐδ’ ἀπειμεῖ, ἀλλ’ ἐρήσομαι αὐτὸν καὶ ἐξετάσω καὶ ἐλέγξω καὶ ἐὰν μοι μὴ δοκῇ κεκτῆσθαι, ἀφετήρι, φάναι δὲ, ὄνειδω ὅτι τὰ πλεῖστον ἀξία περὶ ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περὶ πλείονος. Ταῦτα καὶ νεωτέρα καὶ πρεσβυτέρα ὅτως ἄν ἐνυγχάνω ποιήσω, καὶ ἐξετάζω, ἀπείμη, ἐρόμαι, ἀλλ’ ἐρήσομαι, ἐπιμελέομαι, ἀμφισβητέω, ἀπίημι, ἀφίημι, ἀπέπαβι, ἀρετή. Ὄνειδιζω, ἀφίημι, ἀμφισβητέω, ἀπίημι, ἀπέπαβι, ἀρετή. Ὅσος ὑπὲρ τῶν ἀτέφθαντων ἐγγύτερος ἐστε ἐγενέσθαι.
And if any one of you should disagree, and claims he takes heed, I shall not at once let him go, and I will not depart, but I shall question him—I shall both examine and cross-examine him—and if it seems to me he has not attained virtue, but is claiming it, I shall reproach him that things of the greatest value he has taken for the least, and paltry things for the greater. And I shall make conversation about these things with anyone, both with the younger and with the older, both with the foreigner and with the citizen—but more with the citizens, for by race you are closer to me.
Ταύτα γὰρ κελεύει ὁ θεός, εἶς ἡμᾶς καὶ ἐγὼ όμοιοι οὐδὲν ὑμῖν μείζον ἀγαθὸν γενέσθαι ἐν τῇ πόλει ὥστε τῷ θεῷ ύπηρεσίαν. Οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέχομαι ἤ πείθων ὑμᾶν καὶ νεωτέρους καὶ πρεσβυτέρους μήτε σωμάτων (30β) ἐπιμελεῖσθαι μήτε χρημάτων πρότερον μηδὲσωμάτων ὡς τῆς ψυχῆς ὡς ἀρίστης ἐσται, λέγων ὅτι οὐκ ἐκ χρημάτων ἀρετῆς γίγνεται, ἄλλα ἐξ ἀρετῆς χρήματα καὶ τὰ ἄλλα ἀγαθὰ τοῖς ἀνθρώποις ἀπαντᾷ καὶ ἰδίως καὶ δημοσίᾳ.
For you well know God drives these things on, and I think as yet nothing is better in for you yourselves to become a greater good in this city than my service to God. For I am going about doing nothing other than persuading both the younger and the older of you to take heed neither for body nor for money first but rather in a manner very much more for the soul so that it shall be, in whaterver way, best, saying that not from money is virtue born, but from virtue money and all other good things for men—both for the individual and the state.

3065 τὰ ταῦτα γὰρ κελεύει ὁ θεός εὑρέτε.  
3066 καὶ ἐγὼ σῶμαι οὐδὲν πω ὑμῖν μεῖζον ἁγαθὸν γενέσθαι.  
3067 ἐν τῇ πόλις ἢ τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν.  
3068 οὐδὲν γὰρ ἄλλο πράττων ἐγὼ περιέρχομαι.  
3069 ἡ πεῖθων ὑμῶν καὶ νεωτέρους καὶ πρεσβυτέρους.  
3070 μήτε σομάτων ἐπιμελεῖσθαι μήτε χρημάτων πρῶτον.  
3071 μηδὲ οὕτω σφόδρα ὡς τῆς ψυχῆς.  
3072 ὅπως ὡς αἰρέστη ἐσται.  
3073 λέγων ὅτι οὐκ ἐκ χρημάτων ἁρετή γίγνεται.  
3074 οὔτε ἐκ ἁρετῆς χρημάτα.  
3075 καὶ τὰ ἄλλα ἁγαθὰ τοῖς ἀνθρώποις ἀπάντα.  
3076 καὶ ἰδία καὶ δῆμοσια.
Εἰ μὲν οὖν ταύτα λέγων τοὺς νέους, ταύτ᾽ ἂν εἰπῇ βλαβερά. εἰ δὲ τίς μὲ φησιν ἄλλα λέγειν, οὐδὲν λέγει. Πρὸς ταύτα, φαίνειν ἂν, ὁ ἄνδρες Ἀθηναῖοι, η πείθεσθε. Αὐτῶς ἡ μή, καὶ ἡ ἀφίετε με ἡ μή, ὡς ἐμοῦ ὅπῃ ἂν ποιήσαντος ἄλλα, οὐδ᾽ εἰ μέλλω πολλάκις τεθνάναι. Μὴ θορυβεῖτε, ὃ ἄνδρες Ἀθηναῖοι, ἀλλ᾽ ἐμείνατε ἡμὶ οἷς ἐδεήθην ὑμῶν, μὴ θορυβεῖν ἐφ᾽ ὃ ὦ οἷς ἂν λέγω ἄλλ᾽ ἀκούειν. καὶ γάρ, ὡς ἐγὼ οἶμαι, ὄνησεσθε ἄκοοντες.
If, therefore, saying these things destroys the youth,\textsuperscript{3101} then these things must be harmful things,\textsuperscript{3102} but if anyone should tell me to say other things than these things,\textsuperscript{3103} he says not one thing.\textsuperscript{3104} With respect to those things, I might say,\textsuperscript{3105} O Athenian men,\textsuperscript{3106} you are either persuaded by Anytus or not,\textsuperscript{3107} and let me go or not,\textsuperscript{3108} but I was not made otherwise,\textsuperscript{3109} even if I were destined to die many times.\textsuperscript{3110} Don’t cause an uproar,\textsuperscript{3111} O Athenian men,\textsuperscript{3112} but stand by your oath to me,\textsuperscript{3113} this I demand of you:\textsuperscript{3114} not to cause an uproar on account of the things I say,\textsuperscript{3115} but to listen,\textsuperscript{3116} for I think you will benefit by listening.\textsuperscript{3117}
Μέλλων γαρ οὖν ἀττα καὶ ἄλλα εἴποισιν ὑμῖς βοήσεσθε: ἄλλα μηδαμῶς ποιεῖτε τούτο. Ἐν γαρ ἵστε, ἐὰν με ἀποκτείνητε τοιοῦτον ὁντα ὡς ἐγὼ λέγω, οὐκ ἐμείως βλάψετε ἡ ὑμᾶς αὐτοὺς: ἐμὲ μὲν γαρ οὐδὲν ἀν βλάψειεν οὐτε Μέλιτος οὐτε Ἀνυτος—οὐδὲ γαρ ἂν δύνατο—οὐ γαρ οἰόμαι θεμιτὸς (30δ) εἶναι ἀμείνοιν ἀνδρὶ ὑπὸ χείρονος βλάπτεσθαι.
For I am certainly entitled to something from you, and because of those men, you yourselves will likewise cry out, but don’t do it even once. For you well know if you should kill me, being a man such as this, I say you will hurt yourselves more than me, for not one thing hurts me—neither Meletus nor Anytus— for in no way could it, because I think what is not allowed by Gods and men for the better man to be harmed by the worse.

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3139 ἐλλω γὰρ οὐν ἀττα υμίν ἐρεῖν.  
3140 καὶ ἄλλα ἔρε οἷς  
3141 ἴπος βοητεσθε.  
3142 ἄλλα μηδαμός ποιείτε τούτο.  
3143 εὖ γὰρ ἵπτε.  
3144 ἰᾶν με ἀποκτείνητε.  
3145 τοιοῦτον όντα οἰον.  
3146 ἐγὼ λέγω.  
3147 οὐκ ἐμὲ μεῖζω βλάψετε ἢ υμᾶς αὐτοὺς.  
3148 ἐμὲ μὲν γὰρ οὐθέν ἂν βλαψεῖν.  
3149 οὔτε Μέλητος οὔτε Ἀνυτος.  
3150 οὐθέ γὰρ ἂν δύναιτο.  
3151 γὰρ οἰομαι.  
3152 οὐ...θεμιτον.  
3153 εἶναι ἀμείνιν ανδρὶ ὑπὸ χείρονος βλάπτεσθαι.
Ἀποκτείνειει3154 μεντὰν3155 ἵσως ἢ ἕξελάσειεν3156 ἢ ἀτιμώσειεν:3157 ἀλλὰ ταύτα οὐτος μὲν ἵσως οἴεται3158 καὶ ἄλλος3159 τις ποι3160 μεγάλα3161 κακά, ἕγω δ' οὐκ οἴομαι, ἀλλὰ πολὺ3162 μᾶλλον ποιεῖν3163 ἀ3164 οὖτος3165 νῦν ποιεῖ,3166 ἄνδρα3167 ἀδίκως3168 ἐπιχειρεῖν3169 ἀποκτείνυναι.3170 Νῦν οὖν, ὡς ἄνδρες Αθηναίοι, πολλοῦ3171 δέω3172 ἐγὼ ὑπὲρ3173 ἐμαυτοῦ3174 ἀπολογείσθαι,3175 ὡς τις ἀν ὀἰσιτο,3176 ἀλλὰ ὑπὲρ ὑμῶν, μή τι ἐξαμάρτητη3177 περὶ τὴν τοῦ (30ε) Θεοῦ3178 δόσιν3179 ὑμῖν ἐμοῦ καταψηφίσαμεν.3180

3154 3rd sing. aor. act. opt. of ἀποκτείνω.
3155 Partic. (μέντοι), indeed, to be sure, however.
3156 3rd sing. aor. act. opt. of ἐξελάσω, to drive out, or to expel from a place.
3157 3rd sing. aor. act. opt. of ἀτιμάσω, dishonor, to punish with dishonor.
3158 3rd sing. pres. mid./pass. ind. of οἴομαι.
3159 Adj., masc. nom. sing.
3160 Adv., methinks, doubtless, perhaps.
3161 Adj., neut. pl. of μέγας.
3162 Adj., Att., or Ep. neut. sing. of πολύς.
3163 Att., Ep., or Dor., pres. act. inf. of ποιέω.
3164 Pron., neut. pl. of ὁ.
3165 Adj., masc. nom. sing. of οὗτος.
3166 Att., Ep., or Ion., 3rd sing. pres. act. ind. of ποιέω.
3167 masc. acc. sing. of οὗτος.
3168 Adv. (ἀδικος), unjustly, wrongly, unrighteously.
3169 Att., Ep., or Dor., pres. act. inf. of ἐπιχείρεω, to put one's hand to a work, set to work at, attempt.
3170 pres. act. inf. of ἀποκτεῖνο.
3171 Adj., Ion., neut. gen. sing. of πολύς.
3172 1st sing. pres. act. subj. of δέω.
3173 Prep. + gen., for the sake of a person or thing, for the purpose of.
3174 Pron., masc. gen. sing., of me, of myself.
3175 Att., or Ep. pres. mid./pass. inf. of ἀπολογίζομαι, speak in defense, defend oneself.
3176 3rd sing. pres. mid./pass. opt. of οἴομαι.
3177 2nd pl. aor. act. subj. of ἐξαμαρτάνω, to err, to fail, do wrong, sin.
3178 masc. gen. sing. of θεος.
3179 fem. acc. sing. of δόσις, giving; contribution towards the fulfillment of a purpose; destiny, fate of an individual.
3180 masc. nom. pl. aor. mid. part. of καταψηφίζομαι, in Mid., to vote against someone, or to vote in condemnation of someone.
He may in fact kill me,\textsuperscript{3181} or possibly either banish me, or disgrace me,\textsuperscript{3182} but he and doubtless someone else probably imagines big bad things,\textsuperscript{3183} but I don’t think so,\textsuperscript{3184} but as it is he does much more of these things to himself\textsuperscript{3185} by unjustly trying to unjustly put a man to death.\textsuperscript{3186} At any rate,\textsuperscript{3187} O Athenian men,\textsuperscript{3188} I may need to do more for the sake of defending myself,\textsuperscript{3189} as someone might imagine,\textsuperscript{3190} for the sake of you however,\textsuperscript{3191} that you should not fail God’s fated plan in your voting against me.\textsuperscript{3192}
Εάν γάρ με ἀποκτείνητε, οὖ ὀδίως ἄλλοι τοιούτον εὑρήσετε, ἀπεκνώ—εἰ καὶ γέλοιότερον εἰπεῖν—προσκείμενον τῇ πόλει ὑπὸ τοῦ Θεοῦ ὀσπερ ἰππω  μεγάλῳ μὲν καὶ γενναίῳ ὑπὸ μεγέθους δὲ νωθεστέρῳ καὶ δεομένῳ ἔγεισθαι ὑπὸ μυστός τίνος, οἶον δὴ μοι δοκεῖ ὁ Θεὸς ἐμὲ τῇ πόλει προστεθηκέναι τοιοῦτον τίνα, ὃς ὑμᾶς ἐγείρων καὶ πείθαν καὶ ὑνεδίζων ἐν ἐκαστον (31α) οὐδὲν παύομαι τὴν ἡμέραν ὀλην πανταχοῦ προσκαθίζων.
For if you simply kill me you will not find another man of such kind—even though absurdly put—being lain by God upon the city, like a big and well-bred horse, but, on account of its size, sluggish and needful of being stirred-up by some kind of gadfly, and in fact such a thing seems to me God gave me to the city as a man of such kind, he awakens you all—both persuading you and reproaching each one of you—alighting on you everywhere, nothing stops me all day long.
Τοιούτος ὁ ἄλλος οὐ ὃδιώς ὑμῖν γενήσεται, ὡς ἄνδρες, ἀλλά ἡν ἐμοὶ πείθησθε, φείσεσθε μου: ὑμεῖς ἰσως τάξιν ἀν ἀχθόμενοι, ὡσπερ οἱ νυστάζοντες ἐγειρόμενοι κρούσαντες ἂν με, πειθόμενοι Ἀνύτω, ὁ ἃδιως ἂν ἀποκτείναι, εἰτα τὸν λοιπὸν βίον καθεύδοντες ἂν, εἰ μή τινα ἄλλον ὁ Θεὸς ὑμῖν ἐπιπέμψει ἀλλοιμμόνος ὑμῶν.
In fact, another man of such kind will not come to you easily, but if you are persuaded by me, you shall spare me, but at the same time you are presently annoyed, just like slumbering men being awakened, if, being persuaded by Anytus, you smite me, if you should easily kill me, accordingly you shall go on living the rest of you life slumbering, unless God sends another man to you for your punishment.
Ὅτι ἔγω τυγχάνω· ὄν τοιοῦτος οἶος ὑπὸ τοῦ Θεοῦ τῇ πόλει, δεδόσθαι, ἐνθέντε (31β) ἀν κατανοήσαιτε: οὐ γὰρ ἀνθρωπινὸ ἔοικε τὸ ἐμὲ τῶν μὲν ἐμαυτοῦ πάντων ἡμεληκέναι καὶ ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων τοσαύτα ἡ ἡτη τὸ δὲ υμέτερον πράττειν ἄεί, ἰδία ἐκάστα προσιόντα ὡσπερ πατέρα ή ἀδελφόν πρεσβύτερον πείθοντα ἐπιμελεῖσθαι ἀρετῆς.

3271 Adv., that, for what, wherefore.
3272 1st sing. pres. act. ind. of τυγχάνω, to hit, esp. to hit a mark with an arrow.
3273 masc. nom. sing. pres. act. part. of εἰμι.
3274 Ep., Dor., or Ion., fem. dat. sing. of πόλις.
3275 perf. mid./pass. inf. of δίδωμι.
3276 Adv., of Time or Consequence, from that time; hence.
3277 2nd pl. aor. act. opt. of κατανοέω, observe well, understand, apprehend, preceive, learn, consider.
3278 Adj., neut. dat. sing. of ἀνθρώπινος, of, from or belonging to man, human.
3279 Att., 3rd sing. perf. act. ind. of ἔοικα, to be like, or to look like.
3280 Pron., masc. acc. sing. of ἐγώ.
3281 Pron., masc. gen. sing. of ἐμαυτοῦ, of me, of myself.
3282 Adj., neut. gen. pl. of πᾶς.
3283 Att., Ep., Dor., Ion., or Aeol., perf. act. inf. of ἀμελέω, to have no care for, be neglectful of.
3284 pres. mid./pass. inf. of ἀνέχω, in Mid., to hold oneself up, bear up, hold out; suffer.
3285 Adj., neut. gen. pl. of οἰκείος, in or of the house, domestic.
3286 Att., Ep., or Dor., neut. gen. pl. pres. mid./pass. part. of ἀμελέω.
3287 Adj., neut. pl. of τοσοῦτος, so much, so many.
3288 Adv., already.
3289 Att., Ep., or Dor, neut. pl. of étos, a year.
3290 Adj., neut. sing. of υμέτερος, your, yours.
3291 Att., or Ep., pres. act. inf. of πρόσωπο.
3292 Adv., ever, always.
3293 Adj., Att., Dor. or Aeol., fem. dat. sing. of ἰδίος, one’s own, pertaining to oneself; private, personal; peculiar, separate, distinct.
3294 Adj., masc. neut. dat. sing. of ἐκαστὸς, each.
3295 masc. acc. sing. pres. act. part. of πρόσειμι, to be there, be at hand, be present.
3296 masc. acc. sing. of πατηρ.
3297 masc. acc. sing. of ἀδελφὸς.
3298 Adj., comp., masc. acc. sing. or neut. sing. of πρέσβυς, an old man.
3299 masc. acc. sing. pres. act. part. of πείθω.
3300 Att., or Ep., pres. mid./pass. inf. of ἐπιμελείομαι, to give heed, attend.
3301 Att., Ep., or Ion., fem. gen. sing. of ἀρετῆς, goodness, excellence, or virtue.
And wherefore I, being such kind of man, hit the mark\textsuperscript{3302} having been given by God to the city,\textsuperscript{3303} hence you can understand,\textsuperscript{3304} because it did not seem to me to be human\textsuperscript{3305} for me to neglect everything of my own and suffer without a home for already so many years,\textsuperscript{3306} but ever ready to be busy with your affairs,\textsuperscript{3307} coming to each of you separately\textsuperscript{3308} like a father or an older brother\textsuperscript{3309} urging you to give heed to virtue.\textsuperscript{3310}
Καὶ εἰ μὲν τι ἀπὸ τούτων ἀπέλαυον καὶ μισθὸν λαμβάνον ταῦτα ταῦτα παρεκελεύομην, ἐίχον ἀν τινὰ λόγον: νῦν δὲ ὑράτε ἢ καὶ αὐτοὶ ὁτι οἱ κατήγοροι τάλα πάντα ἀναισχύντως οὕτω κατηγοροῦντες τοῦτό γε οὐχ οἷοι τε ἔγένοντο ἀπαναισχυντήσαν (31ξ) παρασχόμενοι μάρτυρα, ὡς ἔγω ποτὲ τινὰ ἡ ἐπαξάμην μισθὸν ἢ ἡ ἔτησα. Ίκανὸν γάρ, οἰμαι ἐγὼ παρέχομαι τὸν μάρτυρα ὡς ἀληθὴ λέγω, τὴν πενίαν.

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3311 Adj., neut. gen. pl. of οὗτος.
3312 1st sing. imperf. act. ind. of ἀπολαύω, to have enjoyment of a thing, to have the benefit of it, to enjoy.
3313 masc. acc. sing. of μισθός, wages, pay, hire.
3314 masc. nom. sing. pres. act. part. of λαμβάνω, to take, to take hold of, grasp, seize.
3315 Adj., neut. pl. of οὗτος.
3316 1st sing. imperf. mid./pass. ind. of παρακελεύω, to recommend; to order one to do a thing, advise, prescribe; to exhort.
3317 3rd. pl. imperf. act. ind. of ἔχω.
3318 Pron., masc. acc. sing. of τίς.
3319 masc. acc. sing. of λόγος.
3320 Ep., 2nd pl. pres. act. ind. of ὁράω, to see, or to look; to have sight.
3321 Adj., masc. nom. pl. of κατήγορος, accuser.
3322 Adj., neut. pl. of ἄλλος.
3323 Adj., neut. pl. of πᾶς.
3324 Adv. (ἀναίσχυντος), shamelessly.
3325 Adv. (οὕτως), in this way or manner; so, thus.
3326 Att., Ep., or Dor., masc. nom. pl. pres. act. part. of κατηγορείω, to accuse.
3327 Partic., at least, at any rate; namely, that is.
3328 Adj., masc. nom. pl. of οἷος, such as, of what sort.
3329 3rd pl. aor. mid. ind. of γίγνομαι.
3330 aor. act. inf. of ἀπαναισχυντέω, to have the effrontery to do or say a thing; to have audacity.
3331 masc. nom. pl. aor. mid. part. of παρέχει, to present, or to offer.
3332 masc. acc. sing. of μάρτυς, a witness; a martyr.
3333 Partic., at some time or other, at some time.
3334 1st sing. aor. mid. ind. of πράσσω.
3335 1st sing. aor. mid. ind. of οἴμοι.
3336 1st sing. imperf. mid./pass. ind. of οἰμοῦ, to ask, beg.
3337 Adj., neut. sing. of οἰκός, sufficient, adequate, enough.
3338 1st sing. pres. mid./pass. ind. of οἴμοι.
3339 1st sing. pres. mid./pass. ind. of παρέχω, to present or offer for a purpose.
3340 Adj., masc. acc. sing. of ἀληθῆς.
3341 1st sing. pres. act. ind./subj. of λέγω.
3342 Att., Dor., or Aeol., fem. acc. sing. of πενία, poverty.
And if I benefited something from this, taking wages for things I used to recommend, they would have some reason. But you now in fact see that those same accusers shamelessly accusing me of everything else, at least they did not have the audacity to offer a witness that I at sometime either negotiated for some wages, or begged. For I think it is sufficient to offer as a true witness— I reckon, my poverty.
Ἅσως ἂν οὖν δόξειν ἀτοπον, εἶναι, ὅτι δὴ ἐγὼ ἰδίᾳ μὲν ταῦτα συμβουλεύω: περιῶν καὶ πολυπραγμονῶν, δημοσία δὲ οὐ τολμῶ ἀναβαίνων εἰς τὸ πλῆθος τὸ ὑμετέρον συμβουλεύειν τῇ πόλει. Τούτου δὲ αἰτίων ἐστιν ὁ ὑμεῖς ἐμοὶ πολλὰς ἀκηκόατε πολλαχοὶ λέγοντες, ὅτι μοι θείον τι καὶ (31δ) δαιμόνιον γίγνεται φωνῆ, ὁ δὴ καὶ ἐν τῇ γραφῇ ἐπικωμοδῶν. Μέλητος ἐγράψατο.
It may therefore seem to be strange\textsuperscript{3381} that I should go around advising in private and being a busybody,\textsuperscript{3382} but did not suffer going before the state in your assembly to advise the city.\textsuperscript{3383} But the reason for this is that,\textsuperscript{3384} as you have heard from me, at many times and in many places, say\textsuperscript{3385} that some kind of divine sign comes to me as a sound\textsuperscript{3386}—that very thing Meletus mocked in his written indictment.\textsuperscript{3387}
Ἐμοὶ δὲ τούτ’ ἐστιν ἐκ παιδὸς, ἀρξάμενον, ὑπὲρ ὑμῶν ἑις γινομένη, ὅταν ὅταν ἔτι ἐκπαιδεύει, μὲ τοῦτο ὁ ἄν μέλλω πράττειν, προτρέπει δὲ οὐποτε. Τούτ’ ἐστιν ὁ μοι ἕναντιοῦται τὰ πολιτικὰ πράττειν, καὶ παγκάλως γέ μοι δοκεῖ ἔναντιοῦσθαι εὐ γὰρ ἵστε, ὁ ἄνδρες Ἀθηναίοι, εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ’ ἂν ύμας ὀφελήκη (31ε) οὐδὲν οὖτ’ ἂν ἐμαυτόν.

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3388 Ep., masc. gen. sing. of παιδός.
3389 masc. acc. sing. pres. act. part. of ἀρχω, to be first; of Time, to begin, make a beginning.
3390 Att., Ep., or Ion., fem. nom. sing. of φωνή, sound, tone.
3391 Att., Ep., or Ion., fem. nom. sing. pres. mid./pass. part. of γίγνομαι.
3392 Pron., Att., Hom., or Ion., fem. nom. sing. of ὥς.
3393 Conj., whenever.
3394 3rd sing. aor. mid. subj. of γίγνομαι.
3395 Adv., ever, always.
3396 3rd sing. pres. act. ind. of ἀποτρέπω, to turn one away from a thing.
3397 1st sing. pres. act. subj. of μέλλω, to think of doing, intend to do, to be about to do.
3398 Att., or Ep., pres. act. inf. of πράσσω.
3399 3rd sing. pres. act. ind. of προτρέπω, urge forwards.
3400 Adv., never.
3401 3rd sing. pres. mid./pass. ind. of ἕναντιοομαι, to set oneself against, oppose, withstand. τοῦτο μοι ἕναντιοῦται πράττειν = this prevents me from doing. (Liddell and Scott)
3402 Adj., neut. pl. of πολιτικός, belonging to the state or its administration, political.
3403 Adv. (πάγκαλος), all or very beautiful, good or noble.
3404 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of δοκέω.
3405 pres. mid./pass. inf. of ἕναντιοομαι.
3406 2nd pl. perf. act. ind. of οἰδα.
3407 Adv., long ago, in olden time, in days of yore, in time gone by. πάλαι ποτὲ = once upon a time, (Liddell and Scott)
3408 1st sing. aor. act. ind. of ἔπιχειρέω, to put one’s hand to a work, set to work at, attempt.
3409 neut. pl. of πράγμα, deed, or act.
3410 Hom., or Ion., 1st sing. pluperf. act. ind. of ἀπόλλυμι, destroy utterly, kill.
3411 Adv. (οὔτε), and not.
3412 1st sing. pluperf. act. ind. of ὀφελέω, to help, aid, assist, succour, to be of use or service to any one.
3413 Adv., neut. sing. of οὐδείς, not one thing, not any.
3414 Pron., masc. acc. sing. of ἐμαυτόο, of me, of myself.
And it is this: some sound has been coming to me from the beginning of childhood. Whenever she should come she always turns me away from something I may be about to do, but would never urge me toward it. It is this that prevents me from doing political things, and it seems to me, at any rate, to be very good opposition. For as you well know, O Athenian men, if long ago I had attempted to do political things, I would have long ago been killed, and would have been neither any help to you, nor to myself.
Καὶ μοι μὴ ἀχθεσθῇ ὑπέρταται. οὐ γὰρ ἔστιν ὅστις ἀνθρώπων σωθήσεται οὔτε ὑμῖν οὔτε ἄλλῳ πλήθει οὔτε ἐν τῇ πόλει ἡγέσθαι, ἀλλ᾽ (32α) ἀναγκαῖον ἔστι τὸν τῷ ὄντι μαχοῦμενον ὑπὲρ τοῦ δικαίου, καὶ εἰ μέλλει ὀλίγον χρόνον σωθῆσθαι, ἰδιωτεύειν ἀλλὰ μὴ δημοσιεύειν.
And do not let truth by me spoken anger you,\textsuperscript{3456} for there is not any man who, both preventing many unjust and unlawful things from coming to be in the city,\textsuperscript{3457} shall be saved from death,\textsuperscript{3458} not from you\textsuperscript{3459} and not from one other race he contradicts.\textsuperscript{3460} But it is necessary\textsuperscript{3461} for the being in the battle for the sake of a just thing,\textsuperscript{3462} and if he intends to be saved for even a little time,\textsuperscript{3463} to be a private person but not a politician.\textsuperscript{3464}
Μεγάλα3465 δ’ ἐγὼ3466 ὑμῖν3467 τεκμήρια3468 παρέξομαι3469 τούτων, οὐ λόγους3470 ἀλλ’ ὃ3471 ὑμεῖς3472 τιμάτε,3473 ἐργα.3474 Ακούσατε3475 δὴ μοι τὰ συμβεβηκότα,3476 ἵνα3477 εἰδῆτε3478 ὅτι οὐ3479 ἀν ἐν3480 ὑπεικάθομι3481 παρὰ3482 τὸ δίκαιον3483 δεῖσαι,3484 θάνατον,3485 μὴ ὑπείκων3486 δὲ ἀλλὰ3487 κἂν3488 ἀπολοίμην.3488 Ἕρως3489 δὲ ὑμῖν φορτικὰ3490 μὲν καὶ δικανικὰ,3491 ἀληθῆ3492 δὲ.
But I say I shall to you present big proofs of this,\textsuperscript{3493} not words\textsuperscript{3494} but that which you esteem,\textsuperscript{3495} deeds.\textsuperscript{3496} You have in fact heard\textsuperscript{3497} the things agreed to by me,\textsuperscript{3498} that you should know that,\textsuperscript{3499} fearing death,\textsuperscript{3500} I would have withdrawn on account of not one man\textsuperscript{3501} from the side of a just thing,\textsuperscript{3502} and yielding not\textsuperscript{3503} however,\textsuperscript{3504} even if I might be killed.\textsuperscript{3505} But I shall tell you\textsuperscript{3506} common things, and legal things,\textsuperscript{3507} and true things.\textsuperscript{3508}
Ἐγὼ γὰρ, ὦ ἀνδρεῖς Ἀθηναῖοι, ἀλλὰν μὲν ἄρχην οὐδεμίαν (32β) πώποτε πότε ἡρξα ἐν τῇ πόλει, ἐβούλευσα δὲ καὶ ἐτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρωτανεύουσα ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς υἱοὶ ἀνελόμενους τοὺς ἐκ τῆς ναυμαχίας ἐβουλεύσασθε ἁθρόους κρίνειν, παρανόμως ὡς ἐν τῷ υστέρῳ χρόνῳ πάσιν ὑμῖν ἐδοξεν.
For I, O Athenian men, was Archon of not one other office in the city, ever, except member of the Council. And it so happened our tribe Antiochis was ruling at the time when you passed a sentence condemning the ten Strategoi for not taking up and carrying off the heaps of dead from the sea-battle, contrary to law, as it appeared to you at a later time.
Τότε3541 εγὼ μόνος3542 τῶν πρυτάνεων3543 ἠναντιώθην3544 ύμίν μηδέν3545 ποιεῖν3546 παρὰ3547 τοὺς νόμους3548 καὶ ἑναντία3549 ἐψηφισάμην.3550 καὶ ἑτοίμων3551 ὄντων3552 ἐνδεικνύναι3553 με καὶ ἀπάγειν3554 τῶν ὑπότων,3555 καὶ ύμῶν κελευόντων3556 καὶ βοώντων,3557 μετὰ3558 τοῦ (32ξ) νόμου3559 καὶ τοῦ δικαίου3560 ὑμὴν3561 μᾶλλον3562 με δεῖν3563 διακινδυνεύειν3564 ἢ3565 μεθ᾽3566 ύμῶν γενέσθαι3567 μὴ δίκαια3568 βουλευομένων,3569 φοβηθέντα3570 δεσμὸν3571 ἡθάνατον.3572

3541 Adv. (τότε), at that time, then, at times, now and then.
3542 Adj., masc. nom. sing., alone, only; left alone, forsaken solitary; the one only person, one above all others.
3543 masc. gen. pl. of πρύτανις, ruler.
3544 1st sing. aor. mid./pass. ind. of ἑναντιοῦμαι.
3545 Adj., neut. sing. of μηδείς, not one, not even one, nobody.
3546 Att., Ep., or Dor., pres. act. inf. of ποιέω.
3547 Prep. + acc., beside.
3548 masc. acc. pl. of νόμος, that which is in habitual practice or use; law, custom.
3549 Adj., neut. pl. of ἑναντίος, opposite.
3550 1st sing. aor. ind. of ἐγίνομαι, to count or reckon, properly with pebbles; to give one’s vote with a pebble (ψῆφος)
3551 Att., neut. gen. pl. of ἑτοίμος, of persons or the will, ready, active, zealous.
3552 neut. gen. pl. pres. act. part. of εἰμί.
3553 pres. act. inf. of ενδείκνυμι, to as attic law-term, to inform against someone.
3554 Att., or Ep., pres. act. inf. of ἀπάγω, to lead away; to arrest and carry off.
3555 masc. gen. pl. of ὑπότως, public speaker, orator.
3556 masc. gen. pl. pres. act. part. of κελεύω, to urge or drive on, urge, exhort, bid, command, order.
3557 masc. gen. pl. pres. act. part. of βοάω, to cry aloud, to shout.
3558 Prep. + gen., in common, along with, with, by means of.
3559 masc. gen. sing. of νόμος.
3560 Adj., masc. gen. sing. of δίκαιος.
3561 1st sing. imperf. mid./pass. ind. of οἴσμαι.
3562 Adv., comp. of μάλα.
3563 neut. sing. pres. act. part. of δεῖ there is need of, there is wanting.
3564 Att., or Ep., pres. act. inf. of διακινδυνέω, run the risk.
3565 Conj., or, rather than.
3566 Prep., μετὰ, in common, along with.
3567 aor. mid. inf. of γίγνομαι.
3568 Adj., neut. pl. of δίκαιος.
3569 masc. gen. pl. pres. mid./pass. part. of βουλεύομαι.
3570 masc. acc. sing, aor pass. part. of φοβέω, to fear.
3571 masc. acc. sing. of δεσμός, bonds, fetters; imprisonment.
3572 masc. acc. sing. of θάνατος.
At the time, of the Prytanis, I alone\textsuperscript{3573} stood opposed to you,\textsuperscript{3574} nobody stood by the laws,\textsuperscript{3575} and I myself voted against you\textsuperscript{3576} although the Orators were zealous to file a complaint to arrest and carry me off\textsuperscript{3577}—and on account of your exhortations and your shouting\textsuperscript{3578}—on account of that I thought it was very much more necessary for me to run the risk\textsuperscript{3579} for law and for justice\textsuperscript{3580} rather than becoming unjust myself\textsuperscript{3581} in accordance with your deliberations,\textsuperscript{3582} having feared imprisonment or death.\textsuperscript{3583}
Καὶ ταῦτα μὲν ἦν ἐτι δημοκρατουμένης τῆς πόλεως ἐτειθὲ δὲ ὀλιγαρχία ἐγένετο, οἱ τριάκοντα αὐτοῖοι μεταπεμψάμενοι με πέμπτον αὐτὸν εἰς τὴν θόλον προσέταξαν ἀγαγεῖν ἐκ Σαλαμίνος Λέοντα τὸν Σαλαμίνιον ἵνα ἀποθάναι, οί άλλοι ἐκ Σαλαμίνος ἄναπλησαί αἰτίῶν.
And the affairs of the city were still democratic, but after that the oligarchy came to be. Furthermore, the Thirty summoned me along with four others to the Rotunda, ordering us to bring the Salaminian Leon of Salamis there to be put to death, and in fact those men gave many orders of such kind to many other men hoping to implicate as many of them as possible in their own guilt.
Τότε τοιούτοι εγώ (325) οὖ λόγῳ ἀλλ' ἔργῳ αὐ τοὺς ἐνεδεικμένη ὅτι ἔμοι θανάτου μὲν μέλει, εἰ μὴ ἀγροῦκότερον ἢν εἰπεῖν, οὐδ᾿ ὁποῖον, τού δὲ μηδὲν ἄδικον μήδ' ἀνόσιον ἐργάζεσθαι, τούτου δὲ τὸ πᾶν μέλει. Εμὲ γὰρ ἐκείνη ἡ ἀρχὴ οὐκ ἐξεπληξέν, οὔτως ισχυρὰ οὕσα, ὡστε ἄδικόν τι ἐργάσασθαι, ἀλλ' ἐπειδὴ ἐκ τῆς θόλου ἐξήλθομεν, οί μὲν τέτταρες ὠχοντο εἰς Σαλαμίνα καὶ ἦγαγον Λέοντα, ἐγὼ δὲ ὑψόμην ἀπιών οἴκαδε.
At the time to be sure I furthermore distinguished myself not by words, but by deeds, what death in fact means to me, if it could not be more simply put—nothing whatsoever—except for my doing nothing either unjust or unholy, and it is everything to care for this. For that government, being so strong, did not drive me out of my mind so as to make me do something unjust, but after I left the Rotunda the four departed for Salamis to fetch Leon, and I left and went home.
Καὶ ἵσως ἂν διὰ ταῦτα ἀπέθανον, ἐποθήσκω, κατελύθη. τούτων ύμιν ἔσονται πολλοὶ μάρτυρες. ἂο οὖν ἂν με ὀιεσθε τοσάδε ἐτῇ διαγενέσθαι εἰ ἐπραττον τὰ δημόσια καὶ πράττων ἀξίως ἀνδρὸς ἀγαθοῦ ἐβοήθουν τοῖς δικαιοίς καὶ ὠσπέρ χρῆ τοῦτο περὶ πλείστου ἐποιοῦμην. Πολλοῦ γε ὡς ἂν ἄνδρες Αθηναῖοι: οὔδε γὰρ ἂν ἄλλος 


diagram content:

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3674 1st sing. aor. act. ind. of ἀποθνήσκω, to be put to death.
3675 Adv., διὰ ταχεῖαν = ‘in haste’ (Liddell and Scott)
3676 3rd sing. aor. pass. ind. of καταλῦν, of governments, to dissolve, break up, put down.
3677 3rd pl. fut. mid. ind. of εἰμί.
3678 masc. nom. pl. of μάρτυς.
3679 Partic., (ἀρχ), a particle introducing a question.
3680 2nd pl. pres. mid./pass. ind. of οἴμαι.
3681 Pron., neut. nom. pl. of τοσάδε, so strong, so able, to do a thing; so very, so much; so long.
3682 Att., Ep., or Dor. neut. pl. of ἐτῶς, a year.
3683 2nd pl. pres. mid./pass. ind. of ἀποθνήσκω.
3684 Att., Ep., or Dor. neut. pl. of ἐτῶς, a year.
3685 Adv. (ἀξιος), worthily; deserving of.
3686 masc. gen. sing. of ἀνήρ.
3687 1st sing. imperf. act. ind. of βοηθέω, to come to aid, to succour, assist, aid.
3688 Att., Ep., or Dor. 1st sing. imperf. mid./pass. ind. of ποίεω.
3689 Adj., neut. pl. of δίκαιος.
3690 Adj., superl., neut. gen. sing. of πλεῖστος, most, greatest, largest.
3691 Att., Ep., or Dor., 1st sing. imperf. mid./pass. ind. of λείπω.
All the same on account of that I would have been killed if the government was not put down in haste, and of that there are many witnesses. Do you in fact believe I could have lived so many years if I practiced public affairs, practicing it both deserving of a good man, aiding just men and as is necessary making it the highest priority? It needs a lot at any rate, O Athenian men, but not even one other man.
Ἀλλ᾽ ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ τε εἰ πού τι ἐπαξα τοιούτως φανούμαι, καὶ ἰδίᾳ ὁ αὐτὸς οὕτος, οὔδεν πῶποτε συγχωρήσας οὔδεν παρᾳ τὸ δίκαιον οὔτε ἀλλα ὁ αὐτὸς οὗς οὐδὲν συγχωρήσας οὔτε τούτων οὔδεν οὕς δὴ διαβάλλοντες ἐμὲ φασίν ἐμοίς μαθητάς εἶναι.
But through all of my life in public\textsuperscript{3733} if I did anything anywhere I showed myself as such,\textsuperscript{3734} and in private the same as that,\textsuperscript{3735} to not one man ever yielding\textsuperscript{3736} not one thing except justice,\textsuperscript{3737} neither to any other man,\textsuperscript{3738} nor to not one of those who in fact slander me\textsuperscript{3739} by saying they are my students.\textsuperscript{3740}

\footnotesize
\textsuperscript{3733} ἀλλ᾽ ἐγὼ διὰ παντὸς τοῦ βίου δημοσίᾳ.
\textsuperscript{3734} τε εἰ πού τι ἔπραξα τοιοῦτος φαινοῦμαι.
\textsuperscript{3735} καὶ ἰδίᾳ ὁ αὐτὸς αὐτός.
\textsuperscript{3736} οὐδὲν πώποτε συγχωρήσας.
\textsuperscript{3737} οὐδὲν παρὰ τὸ δίκαιον.
\textsuperscript{3738} οὐτὲ ἀλλὰ.
\textsuperscript{3739} οὕτε τούτων οὐδὲν οὐς δὴ διαβάλλοντες ἐμέ.
\textsuperscript{3740} φασιν ἐμοίς μαθητὰς εἶναι.
Ἐγὼ δὲ διδάσκαλος· μὲν οὐδενὸς πῶς· ἐγενόμην: εἰ δὲ τίς μου λέγοντος καὶ τὰ· ἐμαυτοῦ πράττοντος· ἐπιθυμοὶ ἀκούειν, εἰτε νεώτερος· εἰτε πρεσβύτερος· οὐδενὶ πώποτε ἑφθόνησα· οὐδὲ χρήματα· μὲν λαμβάνων· διαλέγομαι· (33β) μὴ λαμβάνων· ἀποκρινόμενος· ακούειν· ἀν· λέγω.
But I a teacher to not one man ever became, but if anyone desires to hear my speaking and what I practice, either younger or older, to not one man ever did I bear ill-will, and I in fact do not take money to converse in dialogue, not taking but on the contrary, but to both the rich and to the poor asking I present myself in like manner, and if anyone wants to give answer, hear him if I may speak.
Καὶ τούτων ἐγὼ εἰτε τις χρηστός· γίγνεται εἰτε μή, οὐκ ἂν δικαίως τὴν αἰτίαν ὑπέχωμι. ὡς μήτε ὑπεσχόμην μηδὲν πῶποτε μάθημα μήτε ἐδίδαξα: εἰ δὲ τίς φησὶν παρὰ ἐμοῦ πῶποτε τι μαθεῖν ἢ ἀκούσαι ἣν καὶ οἱ ἄλλοι πάντες εἰστε ὑπεσχόμην μηδὲν πώποτε τι μαθεῖν, εἰστε ὑπέσχομαι, ἢν καὶ οἱ ἄλλοι πάντες. Αλλὰ διὰ τί δή ποτε μετὰ ἕνων ἡμῶν τις καὶ οἱ μὴ καὶ οἱ ἀκούσαν τις καὶ οἱ ἄλλοι πάντες μήτε ὑπέσχομαι.
And if any of them becomes either a good man or not,\textsuperscript{3809} I cannot justifiably take the blame,\textsuperscript{3810} to whom I neither promised anything,\textsuperscript{3811} nor taught one lesson ever.\textsuperscript{3812} But if anyone should say\textsuperscript{3813} he ever learned or heard anything from me in private,\textsuperscript{3814} and that all others did not,\textsuperscript{3815} you well know\textsuperscript{3816} that he does not speak the truth. But really, on account of what\textsuperscript{3817} are some men sometimes delighted to be with me\textsuperscript{3818} wasting alot of time?\textsuperscript{3819}
Ἀκήκοατε, ὦ ἄνδρες Αθηναῖοι, πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐγὼ εἰπον: ὅτι ἀκούοντες χαίρουσιν ἐξεταζόμενοι τοῖς οἰομένοις μὲν εἶναι σοφοῖς, οὐσι δ’ οὖ. Ἐστι γὰρ οὐκ ἀνδρεῖς. Εμοὶ δὲ τούτῳ, ὡς ἐγὼ φημι, προστέτακται ὑπὸ τοῦ θεοῦ πράττειν καὶ ἐκ μαντείων καὶ ἐξ ἐνυπνίων καὶ παντὶ τρόπῳ ὑπέρ τίς ποτε καὶ ἀλλήθειά στιν καὶ εὔλεγκτα. Ταῦτα, ὦ ἄνδρες Αθηναῖοι, καὶ ἀληθὴ ἐστιν καὶ εὐέλεγκτα.
You have heard, O Athenian men, me tell you all the truth; that they listen with delight the close examination of those thinking themselves to indeed be wise and not being it, for it is not disagreeable. And as I say, I have been ordered by God to do it both from oracles and from dreams and by all of those tropes someone at some time or other any other fate divine ordered a man to do whatsoever. This, O Athenian men, is both true and easy to test.
Εἰ γὰρ δὴ ἐγώγε τῶν νέων 3867 (33δ) τοὺς μὲν διαφθείρω 3868 τοὺς δὲ διέφθαρκα, 3869 χρῆν 3870 δήπομεν εἰτὲ τινὲς αὐτῶν προεβύτεροι 3871 γενόμενοι 3872 ἐγνώσαν 3873 ὅτι νέοις 3874 οὐσίν 3875 αὐτοῖς ἐγὼ κακὸν πώποτε τι συνεβούλευσα, 3876 νυνὶ 3877 αὐτοῖς ἀναβαίνοντας 3878 ἐμοῦ κατηγορεῖν 3879 καὶ τιμωρεῖσθαι; 3880 εἰ δὲ μὴ αὐτοὶ ἥθελον, 3881 τῶν οἰκείων 3882 τινὰς 3883 τῶν ἐκείνων, 3884 πατέρας 3885 καὶ ἄδελφους 3886 καὶ ἄλλους τοὺς προσήκοντας, 3887 εἶπερ 3888 ὑπ’ ἐμοῦ τι κακὸν ἐπεπόνθεσαν 3889 αὐτῶν οἱ οἰκεῖοι, 3890 νῦν μεμνήσθαι 3891 καὶ τιμωρεῖσθαι. 3892

3867 Adj., masc. gen. pl. of νέος.
3868 1st sing. pres. act. subj. of διαφθείρω, utterly destroy.
3869 1st sing. perf. act. ind. of διαφθείρω.
3870 Ep., or Ion., 3rd sing. imperf. act. ind. of χρῆ.
3871 adj., comp., masc. nom. pl. of πρέσβυς, older man.
3872 masc. nom. pl. aor. mid. part. of γίγνομαι.
3873 3rd pl. aor. act. ind. of γιγνώσκω, in past tenses, to know.
3874 Adj., masc. dat. pl. of νέος.
3875 Att., Ep., Dor. or Ion., masc. dat. pl. pres. act. part. of εἰμί.
3876 1st sing. aor. act. ind. of συνεβούλευσα, to advise, or to counsel.
3877 Adv., now, at this moment.
3878 masc. acc. pl. pres. act. part. of ἀναβαίνω, mount, go up; of things and events, to come to an end, turn out.
3879 Att., Ep., or Dor., pres. act. inf. of κατηγορέω, to speak against, to accuse.
3880 Att., or Ep., pres. mid./pass. inf. of τιμωρέω, in Mid. to exact vengeance from, visit with punishment; to avenge oneself, seek vengeance.
3881 3rd pl. imperf. act. ind. of ἔθελον, to be willing.
3882 Adj., masc. gen. pl. of οἰκείος, of or from a home or a household.
3883 Pron., masc. acc. pl. of τις.
3884 Adj., masc. gen. pl. of ἐκείνος, that person.
3885 masc. acc. pl. of πατήρ, a father.
3886 masc. acc. pl. of ἀδελφός, a brother.
3887 masc. acc. pl. pres. act. part. of προσήκω, as a participle, which belongs to one.
3888 Conj., strengthened form of εἰ, if really, if indeed; even if, even though; in attic if that is to say, implying doubt of the fact.
3889 3rd pl. pluperf. act. ind. of πάσχω, to receive an impression from without, to suffer; as the opposite to doing something, to be affected by something.
3890 Adv., or Ep., pres. mid./pass. inf. of μεμνήσκω, to remind, put one in mind; to recall to memory; in Mid. and Pass., to remind oneself of a thing, call to mind, remember.
3891 Adj., masc. nom. pl. of οἰκείος.
3892 Att., or Ep., pres. mid./pass. inf. of τιμωρέω.
For if I, of the youth, in fact men destroy, and I men have destroyed, it stands to reason, either some of them, having become older, they coming to know that they were young, and I was always giving them some bad advice, and now seeking to avenge themselves turn out to accuse me. But if they were unwilling some men from their household—fathers and brothers and others belonging to them—if indeed they were so affected by something bad of mine, the men of their household have now remembered and seek revenge.
Πάντως δὲ πάρειμι αὐτῶν πολλοὶ ἐνταῦθοι οὐς ἐγὼ ὑμᾶς πρῶτον μὲν Κρίτων οὗτος, ἐμὸς ἥλικιῶτης καὶ δημότης, Κριτοβούλου τοῦ δημοτῆς, Ἐπιγένους πατήρ, ἄλλοι τοῖνυν οὗτοι οἱ ἀδελφοὶ ἐν ταύτῃ τῇ διατριβῇ γεγόνασιν, Νικόστρατος Θεοζοτίδου, ἀδελφὸς Θεόδοτου—καὶ ὁ μὲν Θεόδοτος τετελεύτηκεν, ὡστε οὐκ ἀν ἐκεῖνός γε αὐτοῦ καταδεηθείη—καὶ Παράλιος οὗτος, ὁ Δημοδόκου, ἡλικιωτῆς ἀδελφὸς Ἀρίστωνος, οὗ Ἀπολλόδωρος οὗτοι ἄδελφοι.
At any rate, of the many of those men present here, I recognize these men. First is this man here Crito—my comrade and contemporary, and of the same Deme, and father of this man Critobulus, then the Sephettian Lysanias, father of this man Aeschines, and besides that, this man the Cephisian Antiphon, father of Epigenes, and moreover others, those who are brothers of those men in this Diatribe, Nicostratus son of Theozotides, brother of Theodotus—and inasmuch as Theodotus has in fact died that man is indeed not needed to be here himself—and this man Paralus, son of Demodocus—Theages was his brother—and this man Adeimantus, son of Ariston, whose brother is this man here Plato, and Aeantodorus, whose brother is this man Apollodorus.
Καὶ ἄλλους πολλοὺς ἐγὼ ἔχω, ὑμῖν εἰπεῖν, ὅν τινα ἔχω, μάλιστα μὲν ἐν τῷ ἑαυτοῦ λόγῳ παρασχέσθαι. Μέλητον μάρτυρα: εἰ δὲ τότε ἐπελάθετο, νῦν παρασχέσθω — ἐγὼ παραχωρῶ — καὶ λεγέτω εἰ τί ἔχει τοιοῦτον. Ἀλλὰ τοῦτον πᾶν τοῦν αὐτόν εὐφήσετε, ὃ ἄνδρες, πάντας ἐμοὶ βοηθεῖν ἐτοίμους τῷ διαφθείροντι τῷ κακῷ ἐργαζομένῳ τοὺς οἰκείους αὐτῶν, ὃς φασὶ Μέλητος καὶ (34β) Ἀνυτος.
And I could have mentioned many others to you, but it was more important for Meletus to have produced in the speech of his any one of them as witness. But if he forgot at the time, let him produce them now, I yield the floor and let him speak if he has a man of such kind, who? But you shall find everything to the contrary. O men, everyone is prepared to help me in the utterly destroying, in the working of evil deeds against their own homes, so says Meletus and Anytus.
Αὐτοὶ ἔγνω ὅτι ἐδικαιομένοι τάχα ἄν λόγον ἔχοιεν ὁμοθυντες. οἱ δὲ ἀδιάφθαρτοι, πρεσβύτεροι ἀνδρες, οἱ τούτων προσήκοντες, τίνα ἄλλον ἔχουσι ἄμοι ἄλλ' ἦ ὁ τὸν ὀρθὸν τε καὶ δίκαιον, ὦ ἄνδρες: ἀμὴν ἐγὼ ἔχω ἀπολογείσθαι, σχεδὸν ἔστι ταύτα καὶ ἄλλα ἱσώς τοιαῦτα.
Since they themselves have probably been utterly destroyed,\textsuperscript{4028} they may have reason for helping,\textsuperscript{4029} but they are not corrupt,\textsuperscript{4030} they are already older men,\textsuperscript{4031} they being relatives of theirs,\textsuperscript{4032} they have some other reason for helping me\textsuperscript{4033} except\textsuperscript{4034} they might help the righteous and the just\textsuperscript{4035} knowing that Meletus on the one hand is lying,\textsuperscript{4036} and I on the other speak the truth?\textsuperscript{4037} Well in fact,\textsuperscript{4038} O men,\textsuperscript{4039} there are in fact things\textsuperscript{4040} I almost used to defend myself,\textsuperscript{4041} and they are other things of the same kind.\textsuperscript{4042}
Τάχα δ’ ἄν τις (34δ) ύμων ἄγανακτήσειν ἀναμνησθεὶς ἐστιν ἕαυτον, εἰ ὁ μὲν καὶ ἑλλατῶ τουτοῦ τοῦ ἁγώνος ἁγώνα ἁγωνιζόμενος εὐδηθῆ τε καὶ ἰκέτευσε τοὺς δικαστὰς μετὰ πολλῶν δακρύων, παιδία τε αὐτοῦ ἀναβιβάσαμεν ἵνα ὅτι μάλιστα ἐλεηθείη, καὶ ἄλλους τῶν οἰκείων καὶ φίλων πολλοὺς, ἐγὼ δὲ οὐδὲν τούτων ποιήσω, καὶ ταῦτα κινδυνεύων, ἡπόμενον τὸν ἔσχατον κίνδυνον.

(34δ) ὀργής τὴν ψήφον.
There might be someone among you who feels a violent irritation at remembering himself if when contending against a crowd over small things before this assembly he needed to both beseech the judges and with many tears to call his children as witnesses so that he might be more pitied, both his relatives and many of his friends; whereas I shall do none of those things and run the risk of that which I might suppose to be the utmost risk. In fact it is likely someone considered more unfeeling might hold this against me and being angered by these same men might afterwards in anger cast their vote.
Εἰ δή τις ὑμῶν οὕτως ἔχει—οὐκ ἀξιῶ μὲν γὰρ ἔγωγε, εἰ δ' οὖν—ἐπιευκῇ ἀν μοι δοκῶ πρὸς τοῦτον λέγειν λέγων ὅτι Ἕμοι, ὦ ἄριστε, εἰσίν μὲν ποῦ τινες καὶ οἰκεῖοι. Καὶ γὰρ τούτο αὐτὸ τὸ τοῦ Ὄμηρου: "Οὐδ' ἐγὼ ἀπὸ δρύὸς οὖδ' ἀπὸ πέτρης πέφυκα" ἀλλ' ἔξ ἄνθρωπων. Ωστε καὶ οἰκεῖοι μοί εἰσί καὶ οὐ εἰς γε, ὦ ἄνδρες Ἀθηναῖοι, τρεῖς, εἰς μὲν μειράκιον ἢδη, δύο δὲ παιδία: ἀλλ' ὁμώς οὐδένα αὐτῶν δεύος ἀναβιβασάμενος δεήσομαι χύμων ἀποψηφίσασθαι.
If this indeed so for anyone of you—which I in no way think it honorable, but if that is so—I think it is fitting for me to say that man saying that: For me, O best of men, there are somewhere some relatives, and seeing that it is the same thing for Homer: "I am not from a tree or from a rock born," but from mankind. And so there are relatives for me, and in fact sons, O Athenian men, three, one already a young man, but two are children; but all the same, not one of them has mounted the cause here and I shall not need it to draw the vote away from you.

4119 εἰ δὴ τις ὑμῶν οὕτως ἔχει
4120 οὐκ αξέχω μὲν γὰρ ἔγαγε.
4121 εἰ δ᾽ οὖν.
4122 ἐπειδὴ ἂν μου δοκῇ πρὸς τούτον λέγειν.
4123 λέγων ὅτι.
4124 καὶ γὰρ.
4125 τοῦτο αὐτὸ τὸ τοῦ Ὅμηρου.
4126 οὐδ᾽ ἐγὼ ἀπὸ δρυὸς οὐδ᾽ ἀπὸ πέτρης πέφυκα.
4127 οὐ γὰρ ἀπὸ δρυὸς ἐσσι παλαισάρα του οὐδ᾽ ἀπὸ πέτρης (Od. 19.163)
4128 ἀλλ᾽ ἐξ ἀνθρώπων.
4129 ὡστε καὶ οἰκεῖοι μοι εἰσί.
4130 καὶ υἱεῖς γε.
4131 ὁ ἄνδρες Ἀθηναίοι.
4132 τρεῖς.
4133 εἰς μὲν μειράκιον ἡδή.
4134 δύο δὲ παιδία.
4135 ἀλλ᾽ ὑμαῖς.
4136 οὖθεν αὐτῶν.
4137 νεῷον αναβιβασάμενος.
4138 δημώμαι.
4139 ὑμῶν ἀποψηφίσασθαι.
Τί οὖν οὔδὲν τούτων ποιήσω; Ούκ αὐθαδιζόμενος ἀνδρὲς (34ε) Ἀθηναῖοι, οὐδέν ὑμᾶς ἀτιμάζων, ἀλλ’ ἐι μὲν θαρραλέως ἐγὼ ἔχω πρὸς θάνατον ή μή, ἄλλος λόγος, πρὸς δ’ οὖν δόξαν καὶ ἐμοὶ καὶ υμῖν καὶ ὅλη
tῇ πόλει οὐ μοι δοκεὶ καλὸν εἶναι ἐμὲ τούτων οὐδὲν ποιεῖν καὶ τηλικόνδε ὄντα καὶ τούτο τοῦνομα ἔχοντα, εἰτ’ οὖν ἀληθῆς εἰτ’ οὖν ψεύδος, ἀλλ’ οὖν δεδογμένον (35α) γέ ἐστι τῷ Σωκράτῃ διαφέρειν τῶν πολλῶν ἀνθρώπων.

4140 Irreg., neut. sing. of τίς, Who? Which? What?
4141 Adj., neut. sing. of οὐδείς, nothing.
4142 Dor. 1st sing. fut. act. ind. of ποιέω.
4143 masc. nom. sing. pres. mid./pass. part. of αὐθαδιζομαι.
4144 Partic., οὐδέ.
4145 Pron., 2nd acc. pl. of σοῦ.
4146 masc. nom. sing. pres. act. part. of ατιμάζω, to hold not honorable; to dishonor, or to slight.
4147 Adv., but, otherwise.
4148 Adv., Att., bold, of good courage, ready, daring, undaunted.
4149 masc. acc. sing. of θάνατος.
4150 Conji., or.
4151 Conji., not.
4152 Dor., or Aeol, fem. acc. sing. of δόξα.
4153 Adj., Att., Ep., or Ion., fem. dat. sing. of ὅλος, whole, entire, complete.
4154 Ep., Dor., or Ion., fem. dat. sing. of πόλις.
4155 Att., Ep., Dor., or Ion., 3rd sing. pres./imperf. act. ind. of δοκέω.
4156 Adj., neut. sing. of καλὸς.
4157 Pron., 1st masc. acc. sing. of ἔγω.
4158 Att., Ep., or Dor., pres. act. inf. of ποιέω.
4159 Adj., masc. acc. sing. of τηλικόνδε, of persons, of such an age.
4160 neut. sing. of ὑμοῦ.
4161 masc. acc. sing. pres. act. part. of ἔχω.
4162 Adj., neut. sing. of ἀληθῆς.
4163 neut. sing. of ψεύδος.
4164 neut. sing. perf. mid./pass. part. of δοκέω.
4165 3rd sing. pers. act. ind. of εἰμί.
4166 Att., Ep., or Dor. masc. acc. sing. of Σωκράτης.
4167 Att., or Ep., pres. act. inf. of διαφέρω, to differ, make a difference; to be different from a man, i. e. to surpass, or excel him.
Why shall I do none of these things? Not to be stubborn, O Athenian men, but so as not to slight you, but if I am bold in the face of death or not, I hold to be another matter, but for reputation both mine, and your, and for the whole city—it doesn’t seem to me to be a noble thing at this age and with this reputation to reduce myself to nothing for these men—whether it is true or it is false, it is however most certainly believed, Socrates is different from many other men.
Εἰ οὖν ὑμὰν οἱ δοκοῦντες4182 διαφέρειν4183 εἰτε σοφία εἰτε ἀνδρεία εἰτε ἄλλη ἡτινιοῦν4184 ἀρετή4185 τοιούτα4186 ἐσονταί,4187 αἰσχρῶν4188 ἄν εἴῃ.4189 Οἰουσπερ4190 ἐγὼ πολλάκις4191 ἐώρακά4192 τινας4193 οὕτοι4194 κρίνανται,4195 δοκοῦντας4196 μέν τι εἴναι, θαυμάσια4197 δὲ ἐργαζομένους,4198 ως δεινόν4199 τι οἰομένους4200 πείσθαι4201 εἰ ἀποθανοῦνται,4202 ὡσπερ ἄθανάτων4203 ἐσομένων4204 ἂν ὑμεῖς αὐτοῖς μὴ ἀποκτεῖνητε.4205 Οἳ ἐμοὶ δοκοῦσιν4206 αἰσχύνην4207 τῇ πόλει περιάπτειν,4208 ὡστ᾽ ἂν τινὰ καὶ τῶν ξένων4209 (35β) ὑπολαβεῖν4210 ὅτι οἱ διαφέροντες4211 Ἀθηναίων εἰς ἀρετήν,4212 οὐς αὐτοῖς ἑαυτῶν ἐν τε ταῖς4213 ἀρχαις καὶ ταῖς ἄλλαις τιμαῖς4214 προκρίνοσιν,4215 οὗτοί γυναικών4216 οúden διαφέρουσιν.
If in fact those of you excelling in either wisdom, or in manliness, or in any other art should think it dishonorable, will be a man of such kind. Many times I have seen men of such character whenever they are brought to trial, imagining themselves to be something, but doing the most marvellous things, they are so convinced it is something terrible if they were to die, as if they will be among the immortals if they should not be killed by you. They think it’s a disgrace for me to hang around the city, inasmuch as any stranger might assume that there are Athenians excelling in virtue, those same men, of those selected for leadership, and for other honors, these men being effeminate excell at nothing.
Ταύτα γάρ, ὡς ἄνδρες Ἀθηναῖοι, οὔτε ὑμᾶς χρὴ 4237 ποιεῖν 4238 τοὺς δοκοῦντας 4239 καὶ ὀπησεύμ 4240 τι εἶναι, οὔτε ἣμεῖς 4241 ποιῶμεν, 4242 ὑμᾶς ἐπιτρέπειν, 4243 ἀλλὰ τοῦτο αὐτὸ ἐνδείκνυσθαι, 4244 ὅτι πολὺ 4245 μᾶλλον καταψηφίσθηκα 4246 τοῦ τὰ ἑλεῖνα 4247 ταῦτα δράματα 4248 εἰσάγοντος 4249 καὶ καταγέλαστον 4250 τὴν πόλιν ποιοῦντος 4251 ἢ τοῦ ἴσχύοντος 4252 ἀγοντος. 4253 Χωρίς 4254 δὲ τῆς δόξης, 4255 ὡς ἄνδρες, οὐδὲ δίκαιον 4256 οἱ δοκεῖ 4257 (35ξ) εἶναι δείσθαι 4258 τοῦ δικαστοῦ 4259 οὐδὲ δεόμενον 4260 ἀποφεύγειν, 4261 ἀλλὰ διδάσκειν 4262 καὶ πείθειν. 4263

4237 3rd sing. pres. act. ind. of χρη, it is necessary.
4238 Att., Ep., or Dor., pres. act. inf. of ποιέω.
4239 Att., Ep., or Dor., masc. acc. pl. pres. act. part. of δοκέω.
4240 Adv. (ὁπη), in what way, how.
4241 Pron., 1st masc. nom. pl. of ἔγω.
4242 Dor., or Poet., 1st pl. pres. act. subj. of ποιέω.
4243 Att., or Ep., pres. act. inf. of ἐπιτρέπω.
4244 Pres. mid./pass. inf. of ἐνδείκνυμι, in Mid. to show oneself for what one is.
4245 Adj., Att., or Ep., neut. sing. of πολύς.
4246 Att., or Ep., 2nd pl. fut. mid. ind. of καταψηφίζομαι, in Mid., to vote against someone, or to vote in condemnation of someone.
4247 Adv., Att., or Ep., neut. pl. of εἴλεεινός, pitied.
4248 neut. pl. of δράμα, a deed, or an act; an action represented on the stage, a drama.
4249 neut. gen. sing. pres. act. part. of εἰσάγω, to lead in or into, to introduce; to bring in, bring forward, esp. on the stage.
4250 Adj., fem. acc. sing. or neut. sing. of καταγέλαστος, ridiculous, absurd.
4251 Att., or Ep., Dor., masc./neut. gen. sing. pres. act. part. of ποιέω.
4252 Att., Dor., or Aeol., fem. acc. sing. of ἰσχύω, stillness, rest, quiet.
4253 neut. gen. sing. pres. act. part. of ἄγω, to keep, or to maintain.
4254 Adv., separately, apart; differently from, otherwise than.
4255 Ep., or Ion., fem. gen. sing. of δόξα.
4256 Adj., neut. sing. of δόξας.
4257 Att., Ep., Dor., or Ion., 3rd sing. pres. act. ind. of δοκέω.
4258 Att., or Ep., pres. mid./pass. inf. of δέω, beg a thing from a person.
4259 masc. gen. sing. of δικαστής.
4260 neut. sing. pres. mid./pass. part. of δέω.
4261 Att., or Ep., pres. act. inf. of ἀποφεύγω, to flee from, or to escape.
4262 Att., or Ep., pres. act. inf. of διδάσκω, to teach.
4263 Att., or Ep., pres. act. inf. of πείθω.
And it is not necessary\textsuperscript{4264} so as to be something\textsuperscript{4265} for these things,\textsuperscript{4266} O Athenian men,\textsuperscript{4267} to cause you the reputation,\textsuperscript{4268} nor should we make commitments to you,\textsuperscript{4269} but show the thing itself for what it is,\textsuperscript{4270} that it should be much more condemned\textsuperscript{4271} for the acting out on stage of these pitiful dramas\textsuperscript{4272} and for making the city look ridiculous,\textsuperscript{4273} than for keeping the peace.\textsuperscript{4274} But aside from reputation,\textsuperscript{4275} O men,\textsuperscript{4276} it does not look appropriate to me\textsuperscript{4277} to be begging from a judge\textsuperscript{4278} and not to escape necessity,\textsuperscript{4279} but to teach and to persuade.\textsuperscript{4280}
Οὐ γὰρ ἐπὶ τούτῳ κάθηται ὁ δικαστής, ἐπὶ τῷ καταχαρίζομαι τὰ δίκαια, ἀλλ’ ἐπὶ τῷ κρίνειν ταύτα, καὶ ὀμώμοικον, οὐ χαριεῖσθαι οἰς ἂν δοκῇ ἀυτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. Ὡς καταχαρίζεσθαι τὰ δίκαια καὶ ὁ ἄδει χρῆ σου ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν ὑμᾶς ἐθίζεσθαι—οὐδέτεροι γὰρ ἂν ἡμῶν εὐσεβοῖεν. Μή οὖν ἄξιον οὐκ θέλει τὸ κάθηται τῶν τίτων καὶ ὁ δικαστὴς, ἐπὶ τῷ κρίνειν ταύτα, καὶ ὀμώμοικον, οὐ χαριεῖσθαι οἰς ἂν δοκῇ ἀυτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. Ὡς καταχαρίζεσθαι τὰ δίκαια καὶ ὁ ἄδει χρῆ σου ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν ὑμᾶς ἐθίζεσθαι—οὐδέτεροι γὰρ ἂν ἡμῶν εὐσεβοῖεν. Μή οὖν ἄξιον οὐκ θέλει τὸ κάθηται τῶν τίτων καὶ ὁ δικαστὴς, ἐπὶ τῷ κρίνειν ταύτα, καὶ ὀμώμοικον, οὐ χαριεῖσθαι οἰς ἂν δοκῇ ἀυτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους. Ὡς καταχαρίζεσθαι τὰ δίκαια καὶ ὁ ἄδει χρῆ σου ἡμᾶς ἐθίζειν ὑμᾶς ἐπιορκεῖν ὑμᾶς ἐθίζεσθαι—οὐδέτεροι γὰρ ἂν ἡμῶν εὐσεβοῖεν.
For the judge should not let this happen,\textsuperscript{4316} judging something according to personal interest,\textsuperscript{4317} but for the purposes of condemning something, and to affirm by oath, not to forgive those men\textsuperscript{4318} according to his fancy,\textsuperscript{4319} but to pass judgment according to the laws.\textsuperscript{4320} Accordingly,\textsuperscript{4321} it is necessary for us\textsuperscript{4322} not to permit you to become accustomed\textsuperscript{4323} to swearing falsely,\textsuperscript{4324} in no way are you to swear falsely\textsuperscript{4325}—for neither of us would be living piously and religiously.\textsuperscript{4326} Do not, therefore, O Athenian men, demand of me such things\textsuperscript{4327}—it thus becoming necessary for you to practice things\textsuperscript{4328} I hold to be neither beautiful,\textsuperscript{4329} nor just,\textsuperscript{4330} nor holy,\textsuperscript{4331} but altogether to the contrary by God indeed!\textsuperscript{4332} and an ungodly flight from the profanity of this man Meletus.\textsuperscript{4333}
Σαφῶς

γάρ ἀν, εἰ πείθωμι ύμᾶς καὶ τῷ δείσθαι βιαζομήν ὁμομοκότας,

θεοὺς ἀν διδάσκωμι μὴ ἤγεισθαι ύμᾶς εἶναι, καὶ ἀτεχνῶς ἀπολογούμενος κατηγοροὶὴν ἀν ἐμαυτοῦ ὡς θεοὺς οὐ νομίζω. Αλλὰ πολλοῦ δει οὕτως ἔχειν νομίζω τε γὰρ, ὡς ἄνδρες Ἀθηναῖοι, ὡς οὐδεὶς τῶν ἐμῶν κατηγόρων, καὶ ύμίν ἐπιτρέπω καὶ τῷ θεῷ κρίναί ἐμοί ὑπὲρ ὑμῶν ἐμοὶ τε ἀριστα εἶναι καὶ ύμίν.

4334 Adv. (σαφής), Att., Ep., or Dor., clearly, plainly, certainly, manifestly.
4335 1st sing. pres. act. opt. of πείθω.
4336 Pron., Att., or Ep., dat. sing. of τίς.
4337 Att., or Ep., pres. mid./pass. inf. of δέω.
4338 1st sing. pres. mid./pass. opt. of βιάζω, to constrain; in Mid. to overpower by force, press hard, to do violence to.
4339 masc. acc. pl. perf. act. part. of ὄμνυμι.
4340 1st sing. pres. act. opt. of διδάσκω.
4341 Att., or Ep., pres. mid. inf. of ἡγέομαι.
4342 Adv., unskilfully.
4343 Att., Ep., or Dor., masc. nom. sing. pres. mid./pass. part. of ἀπολογοῖμαι, to speak in defense of oneself.
4344 1st sing. pres. act. opt. of κατηγορέω, to speak against.
4345 Pron., masc. gen. sing. of or for myself.
4346 1st sing. pres. act. ind./subj. of νομίζω, to own, acknowledge, consider as; to esteem, or to hold in honor; to deem, hold, believe.
4347 Att., or Ep., pres. act. inf. of ἔχω.
4348 Adv., in what way, how.
4349 Adj., masc. gen. pl. of ἐμός, mine.
4350 Adj., masc. gen. pl. of κατηγορός, an accuser.
4351 aor. act. inf. of κρίνω, to turn over to, to commit or entrust to another.
4352 Adv., neut. pl. of ἀριστος, best.
For clearly if I could persuade you, asking for something, I might do violence to oaths, I might teach you not too believe there to be Gods, and, unskilfully defending myself, I might accuse myself of not believing in Gods. But there is need to carry a lot, O Athenian men, for I believe, as does not one of my accusers, and I turn over both to you and to God to judge me in a manner destined to be best for both you and for me.
Second Speech 35ε-38β

(35ε) Τὸ μὲν μὴ ἀγανακτεῖν, ὃ ἄνδρες Ἀθηναῖοι, ἐπὶ τούτῳ (36α) τῷ γεγονότι, ὃτι μου κατεψηφίσασθε, ἀλλὰ τέ μοι πολλὰ συμβάλλεται, καὶ οὐκ ἀνέλπιστόν μοι γέγονεν τὸ γεγονός τούτο, ἀλλὰ πολὺ μᾶλλον θαυμάζω, ἐκατέρων τῶν ψήφων τὸν γεγονότα ἀριθμόν. Οὐ γὰρ ὃμην ἐγωγε οὕτω παρ noqa; ὀλίγον εὐσεβοὺς ἐσεσθαι ἀλλὰ παρὰ πολὺ. Νῦν δὲ, ὡς ἐοικεν, εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγην ἀν.

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4370 Att., Ep., or Dor., pres. act. inf. of ἀγανακτέω.
4371 neut. dat. sing. perf. act. part. of γίγνομαι.
4372 2nd pl. aor. mid. ind. of καταψηφίζω, in Mid. to vote against or in condemnation of.
4373 3rd sing. pres. mid./pass. ind. of συμβάλλω, to throw together, collect.
4374 Adj., neut. sing. of ἀνέλπιστο, unlooked for.
4375 3rd sing. perf. act. ind. or Ep., Dor., or Aeol., 3rd pl. pluperf. act. ind. or Ep., or Poet., perf. act. inf. of γίγνομαι.
4376 neut. sing. perf. act. part. of γίγνομαι.
4377 1st sing. pres. act. ind. of θαυμάζω.
4378 Adj., fem. gen. pl. of ἕκατερος, each of two, either, each singly.
4379 masc. acc. sing. perf. act. part. of γίγνομαι.
4380 masc. acc. sing. of ἀριθμός, number.
4381 1st sing. imperf. mid./pass. ind. of οἴσμαι.
4382 Adj., neut. sing. of ὀλίγος.
4383 fut. mid. inf. of εἰμί.
4384 3rd sing. perf. act. ind. of ἔοικα, to be like, or to look like.
4385 the numeral thirty.
4386 Adj., Dor., or Aeol., fem. dat. sing. of μόνος, alone, solitary.
4387 3rd pl. aor. act. ind. of μεταπίπτω, fall differently, undergo a change.
4388 fem. gen. pl. of ψῆφος.
4389 1st sing. pluperf. act. ind. of ἀποφεύγω.
Not being angry, O Athenian men, at this coming to pass, that you condemned me, but that so many were collected against me, and it has not made me hopeless this thing coming to pass, I am very surprised at the number of votes produced for each of the two sides. For I was not expecting that it should be on account of so few, rather than on account of so many. But now it looks like if thirty votes alone had changed, I would have escaped.
Μέλητον μὲν οὐν, ὡς ἐμοὶ δοκῶ, καὶ νῦν ἀποπέφευγα, καὶ οὐ μόνον ἀποπέφευγα, ἀλλὰ παντὶ δῆλον τούτῳ γε, ὅτι εἰ μὴ ἄνέβη Ἀνυτος καὶ Λύκων κατηγορήσοντες ἐμοῦ, κἀν ὥφλε, χιλίας δραχμὰς, ὑμὸν ἀποφεύγα, ἀλλὰ παντὶ δῆλον τὸ πέμπτον τῶν ψήφων, τιμάται δ’ οὖν μοι ὁ ἄνηρ θανάτου. Εἶεν ἐγὼ δὲ δὴ τίνος υμῖν ἀντιτιμήσομαι, ὥς ἄνδρες Ἀθηναῖοι; Ἡ δὴλον ὅτι τῆς ἄξιας, Τί οὖν;

4406 Att., Ep., or Dor., 1st sing. pres. act. ind. of δοκέω.
4407 1st sing. perf. act. ind. of ἀποφεύγω.
4408 Adj., masc. acc. sing. or neut. sing. of μόνος.
4409 Adj., masc. dat. sing. of πᾶς.
4410 Adj., neut. sing. of δῆλος, visible, conspicuous; clear to the mind, manifest, evident.
4411 Partic., at least, at any rate; namely, that is.
4412 3rd sing. aor. act. ind. of ἀναβαίνω, to come before the people, before the court.
4413 masc. nom. pl. fut. act. part. of κατηγορέω.
4414 Conj., and if, even if, although.
4415 3rd sing. aor. act. ind. of ὀφλισκάνω, to owe, to be liable to pay a fine.
4416 the number one thousand.
4417 fem. acc. pl. of δραχμή.
4418 masc. nom. sing. aor. act. part. of μεταλαμβάνω, to have or get a share of, to partake of a thing; to get possession of, lay claim to.
4419 Adj., neut. sing. of πέμπτος, the fifth with four others, one-fifth.
4420 neut. sing. of μέρος, a part, share.
4421 3rd sing. pres. mid./pass. ind. of τιμάω, as an Attic law term, to estimate the amount of punishment due.
4422 masc. gen. sing. of θάνατος.
4423 Partic., Att., Well!
4424 gen. sing. of τίς.
4425 Att., or Ion., 1st sing. fut. mid. ind. of ἀντιτιμάω, in Mid as a law term, to fix a counter-estimate of damages.
4426 Adv., truly, doubtlessly.
4427 Adj., Att., Dor. or Aeol., fem. gen. sing. of ἄξιος, weighing as much, of like value, worth as much as.
4428 neut. sing. of τίς.
And now I think I have escaped Meletus most certainly indeed,\(^{4429}\) and have escaped not just him alone,\(^{4430}\) but this at any rate is clear to all,\(^{4431}\) that if Anytos and Lycon had not come to court accusing me,\(^{4432}\) although he would be liable to pay one thousand drachmas\(^{4433}\) for not laying claim to one-fifth part of the votes,\(^{4434}\) the man in fact demands the penalty of death.\(^{4435}\) Well, from you what shall I demand as a counter-claim?\(^{4436}\) Doubtlessly it is clear that it should be something of equal value.\(^{4437}\)
Τὶ ἄξιος ἐιμὶ παθεῖν ἢ ἀποτείσαι, ὅτι μαθῶν ἐν τῷ βίῳ οὐχ ἦσον ἀνθρώπων ἔγγον, "Αλλ᾽ ἀμελήσας ὠνπερ οἴ πολloi χρηματισμοῦ τε καὶ οἰκονομίας καὶ στρατηγιῶν καὶ δημηγορίῶν καὶ τῶν ἀλλῶν ἄρχων καὶ συνωμοσίων καὶ στάσεων τῶν ἐν τῇ πόλει γιγνομένων, ἡγοσάμενος ἐμαυτόν (36 ξ) τῷ ὑντι ἐπιεικέστερον εἰναι ὅτι εἰς ταύτ᾽ ἰόντα σώζεσθαι, ἐνταύθα μὲν οὐκ ἦν οἱ ἔλθων μήτε ύμιν μήτε ἐμαυτῷ ἐμέλλων μηδὲν ὡφελὸς εἰναι,

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4438 Adj., masc. nom. sing. of ἄξιος.
4439 Att., Ep., Dor., aor. act. inf. of πάσχω, to receive an impression from without, to suffer, as opposed to doing something; to be affected in a certain way, be in a certain state of mind, entertain certain feelings.
4440 aor. act. inf. of ἀποτίσω, to pay back, repay, return.
4441 Adv., for what, wherefore, because.
4442 masc. nom. sing. aor. act. part. of μανθάνω, to learn.
4443 masc. dat. sing. of βίος, life.
4444 Att., Dor., or Aeol., fem. acc. sing. of ήσωμα, rest, quiet, leisure.
4445 Att., Ep., or Ion., 1st sing. imperf. act. ind. or 3rd pl. imperf. act. ind. of ἐγω, to lead or carry, to convey, bring.
4446 Att., Ep., or Ion., masc. nom. sing. aor. act. part. of ἀμφελέω, have no care for, be neglectful of; to be careless, heedless, negligent.
4447 Pron., neut. gen. pl. of ὅς.
4448 masc. gen. sing. of χρηματισμός, an oracular response, divine warning.
4449 Att., Dor., or Aeol., fem. gen. sing. of οἰκονομία, the management of a household; economics.
4450 fem. gen. pl. of στρατηγία, the office, dignity, or post of general, command.
4451 fem. gen. pl. of δημηγορία, a speech in the public assembly.
4452 masc. gen. pl. of αὐχος, a leader, chief, commander.
4453 fem. gen. pl. of συνωμοσία, a being leagued by oath, conspiracy; a body of men leagued by oath, a political union or club.
4454 fem. gen. sing. of στάσις, a party, company, band; a faction.
4455 neut. gen. pl. pres. mid. pass. part. of γίγνομαι.
4456 masc. nom. sing. aor. mid. part. of ἤγεομαι, to suppose, believe, hold.
4457 Pron., masc. acc. sing. of ἐμαυτὸν.
4458 masc. dat. sing. pres. act. part. of εἰμί.
4459 Adj., comp., masc. acc. sing. of ἐπιμετείχεις, tolerable, or reasonable.
4460 Att., 1st sing. imperf. act. ind. of εἰμί.
4461 Dor., masc. acc. sing. pres. act. part. of εἰμί.
4462 pres. mid./pass. inf. of σώζω, to save, keep; of persons, to save from death, keep alive, preserve.
4463 Adv., here, there.
4464 Ep., or Ion., 1st sing. imperf. act. ind. of εἰμί, to go.
4465 masc. nom. sing. aor. act. part. of ἐρχομαι, to come or go; to come or go back, return.
4466 3rd pl. imperf. act. ind. of μέλλω, to be destined.
4467 Adj., neut. sing. of μηδεις, not one, not even one, nobody.
4468 neut. sing. of ὡφελος, furtherance, advantage, help.
What am I worthy to suffer or repay? because I learned not to lead a life of leisure, but on the other hand was neglectful of those things the many, by the Oracles, were warned for economics and for military commands and for demagoguery and for the other forms of leadership and for both the political clubs and the political factions and for the things which in the city come to be; by being that I believed myself to be, more tolerable, and in such manner I used to be, with respect to those things, preserved from death here and there I revisited not those destined to be of no help to either you or to me.
ἐπὶ δὲ τὸ ἰδία ἑκαστὸν ἱῶν εὐεργετεῖν τὴν μεγίστην εὐεργεσίαν, ὡς ἐγὼ φημι, ἐνταῦθα ἡ ἐπιχειρῶν ἑκαστὸν ὑμῶν πείθειν μὴ πρῶτον μήτε τῶν ἑαυτοῦ μηδενὸς ἑπιμελείσθαι πρὶν ἑαυτοῦ ἑπιμεληθεὶσιν ὅπως ὡς βέλτιστος καὶ φρονιμώτατος ἑσοῦτο, μήτε τῶν τῆς πόλεως, πρὶν αὐτῆς τῆς πόλεως, τῶν τε ἄλλων οὕτω κατὰ τὸν (36δ) αὐτόν τρόπον ἑπιμελείσθαι—τί οὖν εἰμὶ ἄξιος παθεῖν τοιοῦτος ὡς;
But would go to each of you in private to be a benefactor of the greatest kindness, so I say, I used to come hither attempting to persuade each of you to put not one thing or even one man before himself, once he attended to himself in the best and wisest possible way, and to care not for the affairs of the city, before the city itself, and other matters, in a manner according to his own way of life; what therefore am I worthy to suffer being such kind of man?
Ἀγαθόν 4533 τι, ὥ ἀνδρεῖς Ἀθηναῖοι, εἰ δεὶ 4534 γε κατὰ τὴν ἀξίαιν 4535 τῇ ἀληθείᾳ 4536 τιμᾶσθαι; 4537 καὶ ταύτα γε ἀγαθὸν τοιοῦτον 4538 ὦτι ἤ πρέποι 4539 ἐμοί. Τι οὖν πρέπει 4540 ἀνδρὶ 4541 πένητὶ 4542 εὐφράγητῳ 4543 δεομένῳ 4544 ἄγειν 4545 σχολήν 4546 ἐπὶ τῇ ὑμετέρᾳ 4547 παρακελεύσει; 4548 Οὐκ ἔσθο 4549 ὦτι μᾶλλον, ὥ ἀνδρεῖς Ἀθηναῖοι, πρέπει οὔτως ὡς τὸν τοιοῦτον ἄνδρα 4550 ἐν πρυτανείᾳ 4551 σιτεῖσθαι, 4552 πολὺ 4553 γε μᾶλλον ἢ εἰ τις ὑμῶν ἵππῳ 4554 ἢ συνωρίδι 4555 ἢ ζεύγῳ 4556 νενίκηκεν 4557 Ὀλυμπίασιν: 4558 οὐ μὲν γὰρ ὑμᾶς ποιεῖ 4559 εὐδαιμονας 4560 δοκεῖ 4561 εἰναί, ἐγὼ δὲ (36ε) εἰναί, καὶ ὦ μὲν τροφῆς 4562 οὐδὲν δεῖται, 4563 ἐγὼ δὲ δέομαι. 4564

4533 Adj., neut. sing. of ἀγαθός, good.
4534 Att., Ep., Dor., or Ion., 2nd sing. pres. mid./pass. ind. of δέω, to ask for a thing from a person.
4535 Adj., Att., Dor., or Aeol., fem. acc. sing. of ἄξιος.
4536 Att., Dor., or Aeol., fem. dat. sing. of ἀλήθεια.
4537 pres. mid./pass. inf. of τιμάω, to honor, or to revere; to estimate the amount of punishment due to the criminals.
4538 Adj., masc. acc. sing. of τοιοῦτος.
4539 3rd sing. pres. act. opt. of πρέπω, to be clearly seen, to be conspicuous, to be obvious; to be conspicuously fitting, beseem.
4540 3rd sing. pres. act. ind. of πρέπω.
4541 masc. dat. sing. of ἀνήρ.
4542 masc. dat. sing. of πένης, a laborer, a poor man.
4543 3rd sing. pres. act. subj. of εὐφράγετω.
4544 masc. dat. sing. pres. mid./pass. part. of δέω.
4545 Att., or Ep., pres. act. inf. of ἀγω.
4546 Att., Ep., or Ion., fem. acc. sing. of σχολή, spare time, leisure; that in which leisure is employed, esp. a learned discussion, lecture.
4547 Adj., Att., Dor., or Aeol., fem. dat. sing. of υμετέρων, your, yours.
4548 Ep., fem. dat. sing. of παρακελεύσεως, a calling out to, cheering on, exhorting, addressing.
4549 3rd sing. pres. act. ind. of εἰμί.
4550 masc. acc. sing. of ἀνήρ.
4551 Adj., masc. dat. sing. of πρυτάνειος, of or belonging to the Prytanes.
4552 Att., or Ep., pres. mid./pass. inf. of σιτεῖσθαι, to take food, eat; in Pass. to be fed.
4553 Adj., Att., or Ep., neut. sing. of πολὺς.
4554 masc./fem. dat. sing. of ἵππος.
4555 fem. dat. sing. of συνωρίς, a pair of horses; generally, a pair or couple of anything.
4556 Ion., neut. dat. sing. of ἵππος, a yoke of beasts, a pair of mules, oxen or horses.
4557 Att., or Ion., 3rd sing. perf. act. ind. of νικάω, to conquer, prevail, vanquish; to be victorious.
4558 fem. dat. pl. of Ὀλυμπιάς, at the Olympic games; an Olympian.
4559 3rd sing. pres. act. ind. of τροφῆς.
4560 Adj., masc. acc. pl. of εὐδαιμον, blessed with a good genius, hence fortunate, happy, blest.
4561 Att., Ep., or Dor., pres. act. inf. of δόκειω.
4562 Att., Ep., or Ion., fem. gen. sing. of τροφῆς, nourishment, food; rearing, upbringing; education.
4563 Att., or Ep., 3rd sing. pres. mid./pass. ind. of δέομαι.
4564 Ep., Dor., Ion., Aeol., 1st sing. pres. mid./pass. ind. of δέομαι.
Namely something good, if you are to be asked for truth to be honored according to its value, it would certainly be clear to me that as such is a good thing. What is in fact suitable for a poor man who might be beneficial needing to carry on a learned discussion for the purpose of addressing you? There is not that is more suitable, O Athenian men, for a man so much of such kind except to be fed in the Prytanium, and certainly much more so than if anyone of you by horse, or pair of horses, or by yoke of beasts was victorious at the Olympics, for he, on the one hand, makes you think he is blessed, but I am it, and he needs nothing for nourishment, but I do need it.

4565 ἀγαθὸν τι...γε.
4566 ὦ ἄνδρες Ἀθηναῖοι.
4567 εἰ δὲι.
4568 τῇ ἀλήθεια τιμᾶσθαι.
4569 κατὰ τὴν αξίαν.
4570 καὶ ταῦτα γε...ἀν πρέποι ἔμοι.
4571 ἀγαθὸν τοιοῦτον ὑπὲρ ἓπτει.
4572 τί σοι πρέπει.
4573 ἄνδρι πένητι.
4574 εὐεργέτης.
4575 νομίμος.
4576 ἄγεις.
4577 σχολὴ.
4578 ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει, τῇ ὑμετέρᾳ παρακελεύσει = ‘for the purpose of advising you’ (Liddell and Scott)
4579 οὐκ εἰσθ’ ὑπὸ μᾶλλον...πρέπει.
4580 ὦ ἄνδρες Ἀθηναῖοι.
4581 ὡς τὸν τοιοῦτον ἄνδρα.
4582 οὕτως...ἐν πυρτανείῳ σιτεῖσθαι
4583 πολὺ γε μᾶλλον.
4584 ἢ εἰ τὶς ὑμῶν.
4585 ἔπει δὲ συνωρίδῃ ἢ ξευγει.
4586 νενικηκεν Ολυμπίασιν.
4587 ὁ μὲν γὰρ ὑμᾶς πολεῖ εὐδαιμονας δοκεῖν εἶναι.
4588 ἐγὼ δὲ εἶναι.
4589 καὶ ὁ μὲν τροφής οὐδὲν δεῖται.
4590 ἐγὼ δὲ δέομαι.
Εἰ οὖν δεῖ με κατὰ τὸ δίκαιον, τῆς ἀξίας τιμᾶθαι, τούτου (37α) τιμῶμαι, ἐν πρυτανείῳ σιτήσεως. ἵσως οὖν ύμιν καὶ ταύτι λέγων παραπλησίως δοκῶ λέγειν ὡσπερ περὶ τοῦ οἴκτου καὶ τῆς ἀντιβολῆς. τοῦ δε οὐκ ἐστιν, ὃ ἀνδρεῖς Αθηναίοι, τοιοῦτον ἀλλὰ τοιόνυς μᾶλλον. Πέπεισμαι ἐγὼ ἐκὼν εἶναι μηδένα ἀδικεῖν ἀνθρώπων, ἀλλὰ ύμᾶς τούτῳ οὗ πείθω. ὅλιγον γὰρ χρόνον ἀλλήλων διείλεγμεθα.
If, therefore, it is necessary for me to be honored according to the custom of value, I should be honored by this, with the Prytaneum for public maintenance. I suppose saying these things to you probably looks like, as I was about pity and prayer, boldly speaking out, and it isn’t, such as it is, O Athenian men, but it is more than that. I am convinced of my own free will do wrong to not one man of all mankind but I do not persuade of this for we have been speaking to one another a short time.
Ἐπεί, ὡς ἐγώμαι, ἢν ύμίν νόμος, ὡσπερ καὶ ἀλλοις ἀνθρώποις, περὶ θανάτου μὴ μίαν ἡμέραν (37β) μόνον κρίνειν ἀλλὰ πολλάς, ἐπείσθητε ἀν: νῦν δ᾿ οὐ ράδιον ἐν χρόνῳ ὀλίγῳ μεγάλας διαβολὰς ἀπολύσθαι.

Πεπεισμένος δὴ ἐγὼ μηδένα ἀδικεῖν πολλοῖς δὲ ἔμαυτόν γε ἀδικήσειν καὶ κατ ἐμαυτοῦ ἐρείν αὐτοὺς ὡς ἀξιός εἰμί του κακοῦ καὶ τιμήσεσθαι τοιοῦτον τινὸς ἐμαυτῷ. Τι δείσας; Ἡ μὴ πάθω τοῦτο οὐ τοιοῦτον Μέλητος μοι τιμάται, ὁ φημι οὐκ еἰδέναι οὔτ᾽ εἰ ἀγαθόν οὔτ᾽ εἰ κακὸν ἔστιν;

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4638 1st sing. pres. mid./pass. ind. of οἴσμαι,
4639 3rd sing. imperf. act. ind. of εἰμι.
4640 Adj., Att., Dor. or Aeol., fem. acc. sing. of εἰς.
4641 Att., Ion., or Aeol., fem acc. sing. of ἡμέρα.
4642 Adj., neut. sing. of μόνος.
4643 Att., or Ep., pres. act. inf. of κρίνω, to pass sentence upon, to condemn.
4644 Adj., fem. acc. pl. of πολὺς.
4645 2nd pl. aor. pass. ind. of πέιθω.
4646 Adj., Att., neut. sing. of ράδιος.
4647 masc. dat. sing. of χρόνος.
4648 Adj., masc. dat. sing. of ὀλίγος.
4649 adj., fem. acc. pl. of μέγας.
4650 fem. acc. pl. of διαβολή.
4651 Ep., pres. mid./pass. inf. of ἀπολύω, to set free from, release or relieve from; in Mid. to redeem.
4652 masc. nom. sing. perf. mid./pass. part. of πέιθω.
4653 Adj., Ion., masc. gen. sing. of πολὺς.
4654 1st sing. pres. act. subj. of δεῖ.
4655 Pron., masc. acc. sing. of ἐμαυτοῦ.
4656 Dor., fut act. inf. of ἀδικέω, to do wrong.
4657 Att., Ep., or Dor., pres. act. inf. of ἐρέω, ask, inquire; will say.
4658 Att., or Ion., fut. mid. inf. of τιμάω.
4659 Pron., gen. sing. of τις.
4660 3rd sing. pres. mid./pass. ind. of τιμᾶω.
4661 perf. act. inf. of οἶδα.
Seeing that,\(^{4666}\) as I myself believe,\(^{4667}\) if there was for you law,\(^{4668}\) like have other peoples,\(^{4669}\) with respect to death,\(^{4670}\) not in one day alone condemns,\(^{4671}\) but many,\(^{4672}\) you would be persuaded,\(^{4673}\) but now it is not easy to redeem myself in little time from big slander.\(^{4674}\) On account of the fact that I am convinced\(^{4675}\) I do wrong to not one man of many\(^{4676}\) I should in fact need to do wrong to myself\(^{4677}\) and ask for myself the same\(^{4678}\) so that I am worthy of evil\(^{4679}\) and shall myself be honored\(^{4680}\) by some such thing for myself.\(^{4681}\) Fearing what?\(^{4682}\) I was not affected by the penalty being asked for me by Meletus,\(^{4683}\) I say he knows not\(^{4684}\) if it is either a good thing or a bad thing.\(^{4685}\)

\(^{4666}\) ἐπεί
\(^{4667}\) ὡς ἐγώμαι.
\(^{4668}\) εἰ ἤν ἦμιν νόμος.
\(^{4669}\) ὀσπερ καὶ ἀλλοις ἀνθρώπων.
\(^{4670}\) περὶ θανάτου.
\(^{4671}\) μὴ μίαν ἠμέραν μόνον κρίνειν.
\(^{4672}\) ἀλλὰ πολλὰς.
\(^{4673}\) ἐπείσθητε ἄν.
\(^{4674}\) νῦν δ᾽ οὐ ράδιαν ἐν χρόνῳ ἀλίγῳ μεγάλας διαβολὰς ἀπολύεσθαι.
\(^{4675}\) πεπεισμένος δὴ.
\(^{4676}\) ἐγὼ μηθένα αδίκειν πολλοῦ.
\(^{4677}\) νῦν δικεῖν ἐμαυτόν ἆπολειείν.
\(^{4678}\) καὶ κατ᾽ ἐμαυτοῦ ἐμεῖν αὐτός.
\(^{4679}\) ὡς δέξιος εἰμὶ τοῦ κακοῦ.
\(^{4680}\) καὶ τιμήσεσθαι.
\(^{4681}\) τοιοῦτοι τινὸς ἐμαυτῷ.
\(^{4682}\) τί δεῖται.
\(^{4683}\) ἢ μὴ πάθω τούτῳ οὐ Μελητὸς μοι τιμᾶται.
\(^{4684}\) δ′ φημι οὐκ εἰδέναι.
\(^{4685}\) οὔτ᾽ εἰ αγαθόν οὔτ᾽ εἰ κακὸν ἔστιν.
Ἀντὶ τούτου δὴ ἐλαμαθέναι ὑπὸ εὐ οἰδα τι κακῶν ὄντων τούτου 
τιμησάμενος, Πότερον δεσμοῦ; (37ξ) Καὶ τι μὲ δει ἡ ἐν 
δεσμωτηρίῳ, δουλεύοντα τῇ ἄνα καθισταμένην ἄρχῃ, τοῖς ἑνδεκα; Ἀλλὰ χρημάτων καὶ 
δεδέσθαι ἕως ἀποθεν ἐκτείσω; Ἀλλὰ ταύτῶν μοί ἐστιν ὄπων 
ἔλεγον: οὐ γὰρ ἔστι μοι χρήματα ὁπόθεν ἐκτείσω. Ἀλλὰ δὴ φυγῆς 
tιμήσωμαι; Ἰσως γὰρ ἂν μοι τούτου τιμήσατε.

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4686 Prep. + gen., against, in opposition to; instead.
4687 1st sing. aor. mid./pass. subj. of αἰρέω, in Mid. to take for oneself, to choose.
4688 Pron. neut. gen. pl. of ὁ.
4689 1st sing. perf. act. ind. of οἶδα.
4690 neut. gen. pl. pres. act. part. of εἰμί.
4691 Att., or Ion., masc. nom. sing. aor. mid. part. of τιμάω.
4692 Adj., neut. sing. of πότερος, whether of the two?
4693 masc. gen. sing. of δεσμός, fetters, bonds, chains, shackles.
4694 Ep., or Dor., 3rd sing. pres. act. inf. of δέω, bind, tie, fetter.
4695 Ep., or Dor., pres. act. inf. of ζάω, to live.
4696 neut. dat. sing. of δεσμωτήριον, a prison.
4697 masc. acc. sing. pres. act. part. of δουλεύω, to be a slave.
4698 Adv., always.
4699 Att., Ep., or Ion., fem. dat. sing. pres. mid./pass. part. of καθίστημι, to set down, or to place.
4700 Att., Ep., or Ion., fem. dat. sing. of ἀρχή.
4701 the number eleven, at Athens, οἱ ἑνδεκα, the Eleven, the Police-commissioners, who had charge of the prisons (Liddell and Scott)
4702 neut. gen. pl. of χρήμα, a thing that one uses or needs: in pl. goods, property, money, gear, chattels.
4703 perf. mid./pass. inf. of δέω.
4704 Conj., until.
4705 Dor., 1st sing. fut. act. ind. of ἐκτίνοο, pay off, pay in full.
4706 Adj., neut. sing. of ταύτως, identical.
4707 Pron. (ὑπὲρ), neut. sing., the very thing which.
4708 Adv. for νυνὶ + δὲ = 'but at this moment.' (Liddell and Scott)
4709 1st sing. imperf. act. ind. of λέγω.
4710 neut. pl. of χρήμα.
4711 Adv., whence, from what place.
4712 Att., Ep., or Ion., fem. gen. sing. of φυγή.
4713 Att., or Ion., 1st sing. aor. mid. subj. of τιμάω.
4714 Att., or Ion., 2nd pl. aor. act. opt. of τιμάω.
Instead of that I should for myself in fact choose for this penalty from the things I well know to be something of the bad things. Which of two of the chains? And in what prison is the bondage for me to live, always being a slave to whomever is put in charge, to the Eleven? Otherwise bound to money until I shall pay it off? Otherwise it is the very exact same thing I was saying just now is it not for me, “from whence shall I pay off the money.” Otherwise I should pay the penalty of exile? And maybe you would honor me with this.
Πολλή ἐχοι, ὡς ἄνδρες Αθηναῖοι, εἰ ὡς ἄλογιστος εἰμὶ ὡςτε μὴ δύνασθαι λογίζεσθαι ὅτι ύμεῖς μὲν ὄντες πολίταις μου ὡς οἱ ἄνδρες Ἀθηναῖοι, εἰ ὡς τοὺς λόγους, ἀλλὰ ύμιν βαρύτεραι γεγόνασι καὶ ἐπιφθονώτεραι, ὡςτε ἰητείτε αὐτῶν νυν ἀπαλλαγήναι. Ἀλλοί δὲ ἄρα αὐτὰς ὑμᾶς μὲν ὄντες τε ἐγένεσθε ἐνεκίντας ἀλλὰς ἐμάς ὡς τοὺς λόγους, ἀλλὰς ἐμᾶς ἑξελοῦσι ῥᾴδιως; Πολλοὺ γε δεῖ, ὡς ἄνδρες Αθηναῖοι. Καλὸς ὑμῖν ἄν μοι ὁ βίος εἰπὲ ἐξελθόντι τηλικῷ δε ἀνθρώπῳ ἐξ ἀλλῆς πόλεως ἀμειβομένῳ καὶ ἐξελαυνομένῳ ἐξήν.
Much love for life would cling to me to be sure, if I am so mindless so as to be unable to understand that you being fellow citizens, but not of my character could not endure my diatribes and my reasonings, but for you they became too oppressive and too enviable that now, at this very moment, you would demand to be released from them, but others would easily endure them? There is indeed need for much. O Athenian men. It certainly would be a beautiful life by coming to an end as a man of such an age, living by wandering about and being driven from one city to another.
Εὐ γὰρ οἶδ᾿ ὅτι ὁποῖοι ἄν ἐλθοῦσαν ἔγοντος ἔμοι ἀκροάσονται οἱ νέοι ὥσπερ ἐνθάδε: καν μὲν τούτους ἀπελαύνω, οὐτοὶ με αὐτοὶ ἐξελόσιν πείθοντες τοὺς πρεσβυτέρους. Ἐλθὼν, λέγοντος ἀκροάσονται ὃτι ἐποίησεν ἄν δὲ μὴ ἀπελαύνω, οἱ τούτων πατέρες ἐκατέρτες οἵνεοι ὡσπερ ἐνθάδε: κἀν δὲ καὶ οἰκείων οἱ τούτους Ἰσως οὖν ἂν τις εἴποι: σιγάων δὲ καὶ ἡσυχίαν ὡς Σώκρατες, οὐχ οἶός τε ἡμῖν ἐξέλθων, ζῆν; Τούτω γὰρ ἡ συχίαν ἄγω, ὄσος οὐκ ἂν τις εἴποι: σιγάων δὲ καὶ οἰκείων ὡς Σώκρατες, οὐχ οἶός τε ἡμῖν ἐξέλθων, ζῆν.
For I well know that whither I may go for my speeches the young men shall an ear lend, just as hither; even if I should drive them away those men themselves by persuading the older men will drive me out. But if I do not drive them out, their fathers and their relatives on account of them will. Someone might say, but could you not, O Socrates, assume the manner of going about in solitude and keeping silent and end your life for us? This thing is in fact the most difficult thing of all things to convince any of you of.
Εάντε ἡπὸ λέγω ὅτι τῷ θεῷ ἀπειθεῖν τούτ’ ἐστὶν καὶ διὰ τούτ’ ἀδύνατον. (38α) ἡσυχίαν ἀγείν, οὐ πείσεσθε μοι ὡς εἰρωνευομένως. ἦν ἀπ’ αὐ’ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ᾗν ἀνθρώπῳ τούτῳ, ἐκάστης ἡμέρας περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαυτὸν καὶ ἄλλους ἐξετάζοντος, τί δὲ ἀνεξάταστος βίος ὑπὸ βιωτῶν ἀνθρώπῳ, ταῦτα δ’ ἔτι ὢτον πείσεσθε μοι λέγοντι. Τὰ δὲ ἐξεί μὲν οὕτως, ὡς ἐγὼ φήμι, ὡς ἄνδρες, πείθειν δὲ οὐ ὁδίον.
If I were to say that it would be disobedient to God and, on account of that, it is not possible to lead a life of leisure you would not be convinced by my dissemblance. If I were furthermore to say both, that making speeches about virtue every day, this thing being a most good thing, for a man hits the mark, and other things about which you have heard me elicit conclusions by discussion, and the proving of myself and others by testing, and for a man the life unexamined is not worth living, and still you shall be convinced by a more inferior thing than by my speeches. And it thus holds, so I say, O men, but convincing you is not easy.
Καὶ ἐγὼ ἀμα 4885 οὐκ εἴθισμαι 4886 ἐμαυτὸν ἄξιοῦν 4887 κακοῦ (38β) οὐδενός. 4888 Εἰ μὲν γὰρ ἦν 4889 μοι χρήματα, 4890 ἐτιμησάμην 4891 ἀν χρημάτων 4892 ὅσα 4893 ἐμελλῶν 4894 ἐκτείσειν, 4895 οὐδὲν γὰρ ἂν ἐβλάβην. 4896 νῦν δὲ οὐ 4897 γὰρ ἦστιν, εἰ μὴ ἅρα ὅσον 4898 ἀν ἐγὼ δυναίμην 4899 ἐκτείσαι, 4900 τοσοῦτον 4901 βούλεσθε 4902 μοι τιμῆσαι. 4903 Ἰως δ’ ἂν δυναίμην ἐκτείσαι ὑμῖν που 4904 μνά 4905 ἀργυρίου; 4906 τοσοῦτον οὖν τιμῶμαι. 4907 Πλάτων δὲ ὦ, ὦ ἄνδρες Αθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος καὶ Ἀπολλόδωρος κελεύουσι 4908 με τριάκοντα μνῶν τιμῆσασθαι, 4909 αὐτοῖς δ’ ἐγγυάσθαι 4910 τιμῶμαι οὖν τοσοῦτον, ἐγγυηταί 4911 δὲ ὑμῖν ἐσονται 4912 τοῦ ἀργυρίου οὕτω ἄξιόχρεως. 4913

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4885 Adv., at once, at the same time, together with, along with, besides.
4886 Poet., 1st sing. perf. mid./pass. ind. of ἐθίζω, to become accustomed to.
4887 Ep., or Dor. pres. act. inf. of ἄξιον, to think or deem worthy of a thing.
4888 Adv., gen. sing. of οὐδενί.
4889 3rd sing. imperf. act. ind. of εἰμί.
4890 neut. pl. of χρήμα, money.
4891 Att., or Ion., 1st sing. aor. mid. ind. of τιμᾶω, to honor, to revere; to pay a penalty.
4892 neut. gen. pl. of χρήμα.
4893 Adj., neut. pl. of ὅσος.
4894 1st sing. imperf. act. ind. of μέλλω, to intend to do, to be about to do; to be destined.
4895 Dor., fut. act. inf. of ἐκτίνω, pay off, pay in full.
4896 1st sing. aor. pass. ind. of βλάπτω, to disable, to hinder, or to stop.
4897 Adv., since
4898 Adj., neut. sing. of ὅσος.
4899 1st sing. pres. mid./pass. opt. of δύναμαι, to be able.
4900 aor. act. inf. of ἐκτίνω.
4901 Adj., neut. gen. sing. of τοσοῦτος, so much, so many, so far.
4902 2nd pl. pres. mid./pass. ind. of βούλομαι.
4903 Att., or Ion., aor. act. ind. of τιμᾶω.
4904 Adv., methinks, doubtless, perhaps.
4905 Att., Ep., Dor., Ion., or Aeol., fem. acc. sing. of μῦνα.
4906 neut. gen. sing. of ἀργυρίον, small coin.
4907 Att., Ep., or Ion., 1st sing. pres. mid./pass. ind. of τιμᾶω.
4908 Att., Ep., Dor., or Ion., 3rd pl. pres. act. ind. of κελεύω, urge.
4909 Att., or Ion., aor. mid. ind. of τιμᾶω.
4910 pres. mid./pass. inf. of ἐγγυάω, to give or hand over as a pledge; to promise.
4911 masc. nom. pl. of ἐγγυητής, one who gives security, guarantor.
4912 3rd pl. fut. mid. ind. of εἰμί.
4913 Adj., masc. nom. pl. of ἄξιόχρεως, worthy of a thing.
And besides that I am accustomed to thinking myself worthy of something good. 4914 And if for me it was money, I would pay as much money 4915 as I was destined to pay, 4916 and nothing would stop me. 4917 But now, since there isn’t, 4918 unless you want me to pay 4919 as much as I would be able to pay, 4920 in so far as I could pay. 4921 But all the same, 4922 I think I am able to pay you a mna, 4923 as much as that I certainly can pay. 4924 But this man Plato, 4925 O Athenian men, 4926 and Crito, and Critobulus, and Apollodorus urge me to pay thirty mna, and are handing themselves over as a pledge, 4927 I certainly can pay as much as that, 4928 and they shall be the guarantees to you for the money, 4929 these men are worthy. 4930

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4914 καὶ ἐγὼ ἁμα οὐκ εἰδίσμαι ἐμαυτὸν ἄξιον κακοῦ οὐδενός. Here οὐκ εἰδίσμαι...κακοῦ οὐδενός is Litotes.
4915 ἐτιμησάμην ἂν χρημάτων ὅσα.
4916 ὅσα ἐμελλόν εκτείσειν.
4917 οὐδὲν γὰρ ἂν ἐβλάβην.
4918 νῦν δὲ οὐ γὰρ ἐστιν.
4919 εἰ μὴ ἁρα...βούλεσθέ μοι τιμήσαι.
4920 ὅσον ἂν ἐγὼ δυναίμην εκτείσαι.
4921 τοσούτου...μοι τιμήσαι.
4922 Ιέως δ’.
4923 ἃν δυναίμην εκτείσαι ὑμῖν ποιεῖν ἀργυρίου.
4924 τοσούτου οὖν τιμῶμαι.
4925 Πλάτων δὲ ὅδε.
4926 ὁ ἄνδρας Ἀθηναίοι.
4927 αὐτοὶ δὲ ἐγγυασθαί.
4928 τιμῶμαι οὖν τοσοῦτον. Here, τοσοῦτον οὖν τιμῶμαι...τιμῶμαι οὖν τοσοῦτον is Chiasmus.
4929 ἐγγυασθαί δὲ ὑμῖν ἐστονται τοῦ ἀργυρίου.
4930 οὗτοι άξιόχρεοι.
Third Speech 38ξ-42α

(38ξ) Οὐ πολλοῦ γ’ ἐνεκα4931 χρόνου, ὡς ἄνδρες Ἀθηναῖοι, ὅνομα4932 ἔστε4933 καὶ αἰτίαν4934 ὑπὸ τῶν βουλομένων4935 τὴν πόλιν4936 λοιδορείν4937 ὡς Σωκράτη4938 ἀπεκτόνατε,4939 ἄνδρα σοφὸν—φήσουσι4940 γὰρ δὴ σοφὸν εἶναι, εἰ καὶ μή εἰμι, οἱ βουλόμενοι4941 ύμῖν ὑνειδίζειν4942 — εἰ γοῦν4943 περιμένατε4944 ὁλίγον χρόνον, ἀπὸ τοῦ αὐτομάτου4945 ἀν ύμῖν τοῦτο ἐγένετο:4946 ὁρᾶτε4947 γὰρ δὴ τὴν ἡλικίαν4948 ὅτι πόρος4949 ἥδη ἐστὶ τοῦ βίου θανάτου δὲ ἐγγύς.4950 Λέγω δὲ τοῦτο οὐ (38δ) πρὸς πάντας ὑμᾶς, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφίσαμένους4951 θανάτον. Λέγω δὲ καὶ τόδε4952 πρὸς τοὺς αὐτούς τούτους.

4931 Prep. + gen., on account of, for the sake of, because of, for.
4932 neut. sing. of ὅνομα, name.
4933 2nd pl. fut. act. ind. of ἔστε.
4934 Att., Dor., or Aeol., fem. acc. sing., the culpability, responsibility, or the blame.
4935 masc. gen. pl. pres. mid./pass. part. of βουλομαι.
4936 fem. acc. sing. of πόλες.
4937 Att., Ep., or Dor., pres. act. inf. of λοιδορέω, to abuse, to revile, or to rebuke.
4938 Att., Ep., or Dor., masc. acc. sing. of Σωκράτης.
4939 2nd pl. perf. act. ind. of ἀποκτέινω.
4940 Dor., 3rd pl. fut. act. ind. of όρημι.
4941 masc. nom. pl. pres. mid./pass. part. of βουλομαι.
4942 Att., or Ep., pres. act. inf. of ύνειδίζω, to reproach, or to upbraid.
4943 Att., Ep., or Dor., masc. acc. sing. of ἡλικίας.
4944 2nd pl. perf. act. ind. of ἀποκτέινω.
4945 Adj., neut. gen. sing. of αὐτομάτος, to be without apparent cause, or to be accidental.
4946 3rd sing. aor. mid. ind. of γίγνομαι.
4947 Ep., 2nd pl. pres. act. ind. of ἴδω, to see, or to look; to see an object, look at, behold, perceive, observe.
4948 Att., Dor., or Aeol., fem. acc. sing. of ἡλικία, time of life, age.
4949 Adv., Att., far into.
4950 Adv., near at hand.
4951 masc. acc. pl. aor. mid. part. of καταψηφίζωμαι, to vote for or against.
4952 Pron., neut. sing. of ὅδε.
For in not much time indeed, οὐ πολλοῦ γ' ἐνεκα χρόνου. O Athenian men, ὦ ἄνδρες Ἀθηναίοι. you shall have ἔξετε. the name and the blame ὄνομα...καὶ αἰτίαν. from those seeking ὑπὸ τῶν βουλομένων. to abuse the city ὑπὸ τῶν βουλομένων. for murdering Socrates, ὡς Σωκράτη ἀπεκτόνατε ἄνδρα σοφὸν. a wise man, ὃς Σωκράτη ἀπεκτόνατε ἄνδρα σοφὸν. for those seeking to berate ὑπερτῶν βουλομένων. you, ὃς Σωκράτη ἀπεκτόνατε ἄνδρα σοφὸν. shall say he was indeed wise, φήσουσι γὰρ δὴ σοφὸν εἶναι. even if I am not. εἰ καὶ μὴ εἰμι. At any rate, if you had ἐγοῦν περιέμεινατε ἀλίγον χρόνον. waited a little while οὐ πολλὰν λαύσαμεν ὃτι πόρρω ἂν ὑμᾶς. it would have come to you on its own ἠγαθάτον δὲ ἐγγὺς. accord, ἠγαθάτον δὲ ἐγγὺς. for you see my ἰκαὶ μή εἴμι. age is already advanced ὰι μή εἴμι. through life, ἤδη δὲ ἐστὶ τοῦ βίου. and death is near at ὰι μή εἴμι. hand. ὰι μή εἴμι. And I am saying this ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον. not to all of you, ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον. but to those who voted for my death. And this say to those ἀλλὰ πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον.
Ἅρως με οἴεσθε, ὡς ἄνδρες Αθηναῖοι, ἀπορίας λόγων ἑαυτῶν ἀπανταὶ ποιεῖν καὶ λέγειν ἀποφυγεῖν τὴν δίκην. Πολλοὶ γε δεὶ. Αλλὰ ἀπορίας μὲν ἐάλωκα, οὐ μὲν τοιοῦτα άλλα τόλμης καὶ ἀναισχυντίας καὶ τοῦ μὴ ἐθέλειν λέγειν πρὸς ύμᾶς τοιαύτα οἷς ἂν υμῖν μὲν ἰδίον ἢν ἀκούειν — θρηνοῦντος καὶ ἀλλὰ ποιοῦντος καὶ (38ε) λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ, ὡς ἐγὼ φημι, οἷα ἂν καὶ εἰθισθε ὑμεῖς τῶν ἄλλων ἀκούειν.

4969 2nd pl. pres. mid./pass. ind. of οἴομαι.
4970 Att., Dor., Ion., or Aeol., fem. dat. sing. of ἀπορία, want of means or resource, embarrassment, poverty, or difficulty.
4971 masc. gen. pl. of λόγος.
4972 Att., perf. act. inf. of ἀλίσκομαι, to be taken, conquered, fall into an enemy’s hand, defeated.
4973 Adj., neut. gen. pl. of τοιοῦτος.
4974 Pron., neut. dat. pl. of ὁ.
4975 1st sing. aor. act. ind. of πείθω.
4976 1st sing. imperf. mid./pass. ind. of οἴομαι.
4977 Adj., neut. gen. pl. of τοιοῦτος.
4978 Att., Ep., or Dor. pres. act. inf. of ἀποφεύγω, flee from, escape.
4979 Att., Ep., or Ion., fem. acc. sing. of δίκη.
4980 Adj., Ion., neut. gen. pl. of πολύς.
4981 Att., Ep., or Dor., fem. gen. sing. of τόλμα, courage, to undertake or venture a thing, in a bad sense, recklessness.
4982 Att., Ep., or Dor., fem. gen. sing. of ἀναισχυντία, shamelessness, impudence.
4983 Att., or Ep., pres. act. inf. of ἐθέλω, to will, to wish, or to purpose.
4984 Adj., neut. pl. of ἀνάξιος.
4985 Poet., 2nd pl. perf. mid./pass. ind. of οἴθιζω, in Pass. to be or become accustomed, or to be used to do.
You might think, ὅ λαθεν ἦσαν Ἀθηναῖοι. I was defeated on account of a poverty of words ἀπορία πολλῶν ἐδοκέαν. I would have persuaded you, as if I imagined it necessary to say and do everything so as to escape justice. There is indeed need for much. And I was defeated by poverty to be sure, but not of words, but by recklessness and by shamelessness, and for an unwillingness to say to you such things which would be most pleasant to hear—for me to bewail and to lament and the doing of other things and the saying of many things unworthy of me, so I say, and indeed such things indeed you have been accustomed to hear from others.
Ἀλλ᾽ οὔτε τότε ὑήθην δείν ἐνεκα τοῦ κινδύνου πράξαι οὐδὲν ἀνελευθερον, οὔτε νῦν μοι μεταμέλει οὔτως ἀπολογησαμένω, ἀλλὰ πολύ μᾶλλον αἰσθώμαι ὁδε ἀπολογησάμενος τεθνάναι ἢ ἐκείνως ὑσ. Οὔτε γὰρ ἐν δίκῃ οὔτ᾽ ἐν πολέμῳ οὔτ᾽ ἐμὲ οὔτ᾽ ἀλλον οὐδένα δει (39α) τούτο μηχανάσθαι, ὅπως ἀποφεύξεται πάν ποιῶν θάνατον.

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5015 Adv., at that time, in those times, then.  
5016 1st sing. aor. pass. ind. of ὤν.  
5017 Att., Ep., or Dor., neut. sing. pres. act. part. of δεῖ.  
5018 Prep. + gen., on account of, as far as regards, as for.  
5019 masc. gen. sing. of κίνδυνος, a danger, a risk, a hazard, a venture, or an enterprise.  
5020 aor. act. inf. of πράσσω, to have to do.  
5021 Adj., neut. sing. of ἀνελεύθερος, not fit for a free man, servile.  
5022 3rd sing. pres. act. ind. of μεταμέλομαι, feel repentance, regret.  
5023 masc. dat. sing. aor. mid./pass. part. of ἀπολογέομαι.  
5024 Adv., Att., or Ep., neut. sing. of πολύς.  
5025 Att., Ep., or Dor., 1st sing. pres. mid./pass. ind. of αἰσθώμαι, to choose.  
5026 Adv., of Manner, in this wise, so, thus.  
5027 masc. nom. sing. aor. mid./pass. part. of ἀπολογέομαι.  
5028 Ep., perf. act. inf. of θνήσκω, to die or to be dying.  
5029 Adv., in that way  
5030 Ep., or Dor., pres. act. inf. of ζάω.  
5031 Att., Ep., or Dor., or Ion., fem. dat. sing. of δίκη.  
5032 masc. dat. sing. of πολέμιος, war.  
5033 Adj., neut. pl. of οὐδείς.  
5034 pres. mid./pass. inf. of μηχανάσημαι, to contrive to do.  
5035 Conj., in order to.  
5036 3rd sing. fut. mid. ind. of ἀποφεύγω.  
5037 Adv., neut. sing. of πάς.  
5038 Att., Ep., or Dor., masc. nom. sing. pres. act. part. of ποιῶ.
But I did not think, on account of the risk, that it was necessary at the time,\textsuperscript{5039} to do anything servile,\textsuperscript{5040} even now I do not regret my defense in any way,\textsuperscript{5041} but I very much more prefer to have thus defended myself\textsuperscript{5042} than to live in that way.\textsuperscript{5043} For neither at law or in war\textsuperscript{5044} neither I nor any other man\textsuperscript{5045} needs to be prepared to do that\textsuperscript{5046} doing everything possible in order to escape death.\textsuperscript{5047}

\textsuperscript{5039} ἀλλ᾽ οὔτε τότε φήσθην δεῖν ἔνεικα τοῦ κινδύνου.
\textsuperscript{5040} πράξεις οὐδὲν ἀνελεύθερον.
\textsuperscript{5041} οὔτε νῦν μοι μεταμέλει οὕτως ἀπολογησαμένος.
\textsuperscript{5042} ἀλλὰ πολὺ μᾶλλον αυφόμαι ὡδε ἀπολογησάμενος.
\textsuperscript{5043} ἦ έκεῖνος εἶν.
\textsuperscript{5044} οὔτε γὰρ εὐν διάσῃ οὔτ᾽ ἐν πολέμῳ.
\textsuperscript{5045} οὔτ᾽ ἐμὲ οὔτ᾽ ἄλλον αὐθένα.
\textsuperscript{5046} δὲ τοῦτο μηχανάσθαι.
\textsuperscript{5047} ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον.
Καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δήλον γίγνεται ὅτι τὸ γε ἀποθανεῖν ἀν τις ἐκφύγω καὶ ὀπλα ἀφεῖς καὶ ἐφ' ἱκετείαν τραπόμενος τῶν διωκόντων. Καὶ ἄλλαι μηχαναὶ πολλαί εἰσιν ἐν ἐκάστοις τοῖς κινδύνοις ὡστε διαφεύγειν θάνατον, ἐάν τις τολμᾷ πάν ποιεῖν καὶ λέγειν. Ἀλλὰ μὴ οὗ τοῦτ᾽ ἡ χαλεπώτερον πονηρίαν, ὃ ἀνδρεῖς, θάνατον ἐκφύγειν, ἀλλὰ πολὺ χαλεπώτερον θανάτου ὡστε διαφεύγειν, θάνατον ἐκφύγειν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν, (39β) θάττον γὰρ θανάτου θεῖ.
For oftentimes in battles is becomes clear\(^\text{5078}\) that someone could indeed escape death\(^\text{5079}\) by casting down arms,\(^\text{5080}\) uttering a flood of words,\(^\text{5081}\) turning to his pursuers\(^\text{5082}\) and supplicating.\(^\text{5083}\) And there are many other devices\(^\text{5084}\) in each and every enterprise\(^\text{5085}\) whereas to escape from death\(^\text{5086}\) if someone undertakes to do and say anything.\(^\text{5087}\) But not escaping death should not be a difficult thing,\(^\text{5088}\) O men, but it is much more difficult to escape Cowardice,\(^\text{5089}\) for she runs more quickly from death.\(^\text{5090}\)

\(^\text{5078}\) καὶ γὰρ ἐν ταῖς μάχαις πολλάκις δήλου γίγνεται.

\(^\text{5079}\) ὡς τ᾽ ἀποθανεῖν ἄν τις.

\(^\text{5080}\) ἔφυγοι καὶ ὀπλα.

\(^\text{5081}\) ἄφεις.

\(^\text{5082}\) τραπάμενος τῶν διωκόντων.

\(^\text{5083}\) καὶ ἐφ᾽ ἰκετείαν.

\(^\text{5084}\) καὶ ἄλλαι μηχαναὶ πολλαὶ εἰσιν.

\(^\text{5085}\) ἐν ἑκάστοις τοῖς κινδύνοις.

\(^\text{5086}\) ὡστε διαφεύγειν θανάτον. “The Infinitive after ὡστε sometimes denotes a condition...and sometimes it denotes a purpose, like a final cause.” (Goodwin 98.2)

\(^\text{5087}\) ἐὰν τὸ γε ἀποθανεῖν ἄν τις.

\(^\text{5088}\) ἀλλὰ μὴ οὐ τοῦτ ἢ χαλέπιν ὁ ἄλλος θανάτου ἐκφυγεῖν. “An Infinative which for any reason would regularly take μη...generally takes the double negative μὴ οὐ, if the verb on which it depends is itself negative.” (Goodwin 95.2n1b)

\(^\text{5089}\) ἀλλὰ πολὺ χαλεπώτερον πονηρίαν.

\(^\text{5090}\) θάπτον γὰρ θανάτου θεί.
Και νῦν ἐγὼ μὲν ἀτείκομαι, ἡμεῖς καὶ πρεσβύτης ὑπὸ τοῦ βραδυτέρου ἐάλον, οἱ δ' ἐμοὶ κατήγοροι ἂν δεινοὶ καὶ ὀψείς ὄντες ὑπὸ τοῦ θάττονος, τῆς κακίας. Και νῦν ἐγὼ μὲν ἀπεμαμένω ὑπὸ τὴν ἀλήθειαν ὀψφλιζόμεθα καὶ ἀδικάνων. Και ἐγὼ τῷ τιμήματι ἐμμένω καὶ οὕτω. Ταῦτα μὲν που ἵσως οὕτως καὶ ἔδει σχείν, καὶ οἴμαι αὐτὰ μετρίως ἐξείν. (39ξ) Τὸ δὲ δή μετὰ τοῦτο ἐπιθυμῶ ὑμῖν χρησμοφόρησαι: ὁ καταψηφισάμενοι δεινοὶ μου, καὶ γάρ εἰμι ἦδη ἐνταῦθα ἐν ὑπαθυμάτους ὑπαθυμάτους, ὅταν μέλλωσιν ἀποθανεῖσθαι.
And now, seeing that I, being old and slower, they were defeated by the even more slow, for inasmuch as my accusers, being quick and clever, were defeated by Cowardice the Faster. And now I, convicted by you, am cast away to death, but they have been convicted by truth for depravity and for injustice. And I shall abide by my penalty, and they buy theirs. All the same, these things are no doubt held by necessity, and I think they are within measure. And next I want this prophecy to make for you: O condemners of mine, for I am in that time in which most men deliver oracles, whenever they are destined to die.
Φημὶ γάρ, ὦ ἄνδρες οἱ ἔμε ἀπεκτόνατε; 
τιμωρίαν ὑμῖν ἔχειν εὐθὺς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέραν νὴ Δία ὡς ἤοιαν ἐμὲ ἀπεκτόνατε: 

νῦν γὰρ τοῦτο εἰργασθείσας οἰόμενος μὲν ἀπαλλάξεσθαι τὸν διὸν οἶκον εἰργασθείσας αὐτὸ τῷ βίοι τό δὲ ὑμῖν πολὺ ἐμὲ ἀπεκτόνατε: ἐμὲ ἀποβήσεται ὡς ἐγὼ φημὶ. Πλείους ἐσονται ὑμᾶς (39δ) οί ἐλέγχοντες, οὐς νῦν ἐγὼ κατείχον, ὑμεῖς δὲ οὐκ ἡθάνεσθε: καὶ χαλεπώτεροι ἐσονται ὑμῖν νεῶτεροι εἰσίν, καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε.
For I say, \(\text{φημὶ γὰρ.}\) O men who have condemned me to death, \(\text{ὦ άνδρες οἱ ἐμὲ απεκτόνατε.}\) you shall at once by vengeance be visited \(\text{τιμωρίαν ὑμῖν ἥξειν εὐθὺς.}\) after my death \(\text{μετὰ τὸν ἐμὸν θάνατον.}\) much more difficult by God! \(\text{πολὺ χαλεπωτέραν νὴ Δία.}\) than the kind that murdered me \(\text{ὁ οἵαν ἐμὲ ἀπεκτόνατε.}\) for you have now done this deed thinking that you shall be released from giving Elenchus \(\text{Ελενχος ἐνδέχεται τοῦ ὑπὲρ ζωῆς.}\) for you life, \(\text{μετὰ τὸν ἐμὸν θάνατον.}\) but for you it shall turn out very much the opposite, \(\text{πλοῦτα ἐλέγχον.}\) so I say. \(\text{ὥς ἐγὼ φημὶ.}\) There shall be more men putting you to shame, \(\text{πλεῖου ἔσονται ἡμῖν ἀποφθέγματα.}\) those whom I even now restrain, \(\text{οὓς νῦν ἐγὼ κατείχομεν.}\) but you did not understand, \(\text{οὐς νῦν ἐγὼ κατείχομεν.}\) and they shall be more difficult insofar as they are younger, \(\text{καὶ χαλεπώτεροι ἐστὶν ὑμῖν.}\) and you shall become much more angry. \(\text{καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε.}\)
Εἰ γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχήσειν τοῦ ὀνείδειν τινὰ ύμῖν ὁτί οὐκ ὀρθῶς ᾔπτε, οὐ καλῶς διανοεῖσθε. οὐ γὰρ ἐσθι αὕτη ἡ ἀπαλλαγή οὔτε πάνυ δυνατή ὀὔτε καλή. ἄλλ᾽ ἐκείνη καὶ καλλίστη καὶ ὀφτι, μὴ τοὺς ἀλλούς κολούειν ἀλλ᾽ ἐαυτόν παρασκευάζειν ὅπως ἐσται ὡς βέλτιστος. Ταῦτα μὲν οὖν ύμῖν τοῖς καταψηφισμένοις μαντευσάμενος ἀπαλλάττομαι.
For if you think putting men to death shall prevent someone from reproaching you because you are not living correctly, you are wrong,\textsuperscript{5208} for it not deliverance itself,\textsuperscript{5209} it is neither all powerful nor moral,\textsuperscript{5210} but that which is both most noble and easiest\textsuperscript{5211} is not cutting down others,\textsuperscript{5212} but preparing oneself in such a way so as to be best.\textsuperscript{5213} Prophesizing, therefore, these things to you who against me voted, I am set free.\textsuperscript{5214}

\textsuperscript{5208} εἰ γὰρ οἴεσθε ἀποκτείνοντες ἀνθρώπους ἐπισχῆσειν τοῦ ὑμεῖς ὑμῖν ὅτι ὑμῖν ὁρθῶς ἐζήτε ὑμῖν καλῶς διανοεῖσθε.

\textsuperscript{5209} οὐ γὰρ ἔσθιν αὕτη ἡ ἀπαλλαγή.

\textsuperscript{5210} οὔτε πάνω δυνατὴ οὔτε καλὴ.

\textsuperscript{5211} ἀλλὰ ἐκείνη καὶ καλλίστη καὶ ἄρση.

\textsuperscript{5212} μὴ τοὺς ἄλλους κολυθεῖν.

\textsuperscript{5213} ἀλλὰ ἐκεῖνῶν παρασκευάσειν ὅπως ἔσται ὡς βέλτιστος.

\textsuperscript{5214} ταῦτα μὲν οὖν ὑμῖν τοῖς καταψηφισάμενοις μαντευσάμενοις ἀπαλλάττομαι.
Τοῖς δὲ ἀποψηφισμένοις ἡδέως ἀν διαλεχθεῖν ὑπὲρ τοῦ γεγονότος τοιούτου πράγματος ἐν ὧν οἱ ἀρχοντες ἀσχολίαν ἀγοστος καὶ οὐπω έρχομαι οἱ ἐλθόντα με δει τεθνάναι. Αλλὰ μοι, ὦ ἄνδρες, παραμείνατε τοσοῦτος χρόνο: οὐδὲν γάρ κωλύει διαμυθολογήσαι πρὸς ἀλλήλους ἔως ἐξεστιν. Υμῖν (40α) γάρ ὡς φίλοις οὕσιν ἐπιδείξαι ἔθελω τὸ νυνὶ μοι συμβεβηκὼς τί ποτε νοεῖ.
And with those who voted to acquit me I would happily converse about this thing which has happened while the authorities are going about their business and before I go on the journey where it is necessary for me to die. But you, O men, were faithful to me at such a time, and nothing prevents us from talking to each other as long as it is possible. Since you shown yourselves to be friends, I want it to at once be known what has now just happened to me.
Εμοί γάρ, ὡς ἄνδρες δικασταί—ὑμᾶς γὰρ δικαστάς καλῶν ὀρθῶς ἃν καλοῖν—θαυμάσιόν τε γέγονεν. Ὅ γὰρ εισβηΐν μοι μαντικῇ ἤ τοῦ δαμονίου ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάνυ πυκνῇ ἀεὶ ἢν καὶ πάνυ ἐπὶ συμφορῶς ἐναντιούμενον εἶ τι μέλλοιμι μὴ ὀρθῶς πράξειν. Νυνὶ δὲ συμβεβηκέ μοι ἀπὲρ ὄρατε καὶ αὐτοὶ, ταυτὶ ἄν ἢν οἷς γὰρ ἀντίκειται κακῶν εἰναι: ἐμοὶ δὲ (40β) οὔτε ἐξιόντι οὐθεν ἤπατεν ἤαντιώθη τὸ τοῦ θεοῦ σημεῖον, οὔτε ἢνικά ἀνέβαινον ἐνταῦθοι ἐπὶ τὸ δικαστήριον, οὔτε ἐν τῷ λόγῳ οὐδαμοῦ μέλλοντι τι ἐρείν.

524 masc. voc. pl. of δικαστής, a judge.
525 masc. acc. pl. of δικαστής.
526 Att., Ep., or Dor. masc. nom. sing. pres. act. part. of καλέω, to call.
527 Adv. right, or correct.
528 1st sing. pres. act. opt. of καλέω.
529 Adj., neut. sing. of θαυμάσιος, wondrous, wonderful, marvellous.
530 3rd sing. perf. act. ind. of γίγνομαι.
531 fem. nom. sing. perf. act. part. of ἔθω, to be accustomed to.
532 Adj., Att., Ep., or Ion., fem. nom. sing. of μαντικός, of or for a soothsayer or his art, prophetic, oracular.
533 neut. gen. sing. of δαιμόνιον, Daemon.
534 Adv. of Time, before, formerly.
535 masc. dat. sing. of χρόνος.
536 Adj., masc. dat. sing. of πάς.
537 Adj., Att., Ep., or Ion., fem. nom. sing. of πυκνός, frequently.
538 3rd sing. imperf. act. ind. of εἰμί.
539 Adj., neut. dat. pl. of σμικρός, small, little, or unimportant.
540 Att., Ep., or Ion., fem. nom. sing. of μαντικός, of or for a soothsayer or his art, prophetic, oracular.
541 neut. gen. sing. of δαιμόνιον, Daemon.
542 Adv., of Time, before, formerly.
543 masc. dat. sing. of χρόνος.
544 Adj., masc. dat. sing. of πάς.
545 Adj., Att., Ep., or Ion., fem. nom. sing. of πυκνός, frequently.
546 3rd sing. imperf. act. ind. of εἰμί.
547 Adj., neut. dat. pl. of σμικρός, small, little, or unimportant.
548 Att., Ep., or Ion., fem. nom. sing. pres. mid./pass. part. of ἐναντιούμαι.
549 1st sing. pres. act. opt. of μέλλῳ.
550 Dor., fut. act. inf. of πρᾶξιν.
551 3rd sing. perf. act. ind. of συμβαίνω, to come to pass, or to happen.
552 Pron., neut. pl. of ὁς.
553 Ep., 2nd pl. pres. act. ind. of ὁρᾶω, to see an object, look at, behold, perceive, observe.
554 Adj., neut. pl. of οὖτος.
555 Pron., neut. pl. of ὁς.
556 3rd sing. aor. pass. opt. of οὐκοῦμαι.
557 3rd sing. pres. mid./pass. ind. of νομίζω.
558 Adj., neut. pl. of ἐγχατος, farthest, uttermost, extreme.
559 Adj., neut. gen. pl. of κακός.
560 neut. dat. sing. pres. act. part. of ἐξειμί = εἰμί.
561 Adv., at earliest dawn, early in the morning.
562 Adv., from one's house, from home.
563 3rd sing. aor. mid./pass. ind. of ἐναντιούμαι.
564 neut. sing. of σημεῖον, a sign.
565 Adv., at the time when.
566 1st sing. imperf. act. ind. of ἀναβαίνω.
567 neut. sing. of δικαστήριον, a court of justice.
568 Adj., masc. gen. sing. of οὐδαμός, not even one, no one, none.
569 masc. dat. sing. pres. act. part. of μέλλῳ.
570 Att., Ep., or Dor. pres act. inf. of ἐρέω, I am speaking, or saying.
For, O judges, for it would be right for me to call you judges, something wonderful has just happened to me.\textsuperscript{5293} Because the usual prophetic sign of the Daemon which at all times before, which always used constantly opposed me even in things completely unimportant, if I was destined to do something not right,\textsuperscript{5294} But right now you see these things happening to me,\textsuperscript{5295} and anyone of those same men would think and acknowledge those things to be the worst kind of evil,\textsuperscript{5296} but the sign from God neither opposed me when at dawn I was coming from home,\textsuperscript{5297} nor when I was coming here to court for this case,\textsuperscript{5298} nor during any part of the speech when I was speaking.\textsuperscript{5299}
Καίτοι ἐν ἄλλοις λόγοις πολλαχοῖς δήμενοι με ἐπέσχε, λέγοντα μεταξὺ νῦν δὲ οὐδαμον περὶ ταύτην τὴν πράξειν οὔτ’ ἐν ἔργῳ οὐδενὶ οὔτ’ ἐν λόγῳ ἦναντίωται μοι. Τι οὖν αἰτιοῦ εἶναι ὑπολαμβάνω; Ἐγὼ ὑμῖν ἔρωσ: κινδυνεύει γὰρ μοι τὸ συμβεβηκὸς τούτῳ ἁγαθόν γεγονέναι, καὶ οὐκ ἐσθ᾽ ὅπως ἦμεις ὑπολαμβάνομεν, ὅσοι οἰόμεθα κακὸν εἶναι τὸ τεθνάναι. Μέγας μοι τεκμήριον τούτου γέγονεν: οὐ γάρ ἐσθ᾽ ὅπως οὐκ ἦναντιώθη ἀν μοι τὸ εἰσθὸς σημεῖον, εἰ μὴ τι ἐμελλόν ἡγὰθόν πράξειν.

530 Partic., indeed, and further; and yet, to mark an objection.
531 Adv., in many places, many times, often.
532 Temporal particle, by or before this (or that) time, by now, now, already; indicating the arrival of a point of time, arrival at a result. (Cunliffe)
533 3rd sing. aor. act. ind. of ὑπολαμβάνω, to hold, to keep, or to rest upon; to hold out; to hold oneself from action, to hold back, or to restrain. (Cunliffe)
534 masc. acc. sing. pres. act. part. of λέγω.
535 Adv., between, or among; of Time, meanwhile, in the midst. "μεταξὺ [is] often connected (in position and in sense) with the temporal participle, though grammatically [it qualifies] the leading verb." (Goodwin and Gulick, 1574)
536 Adv., neg. adv. of place, or manner, nowhere. (Goodwin and Gulick, 427)
537 fem. acc. sing. of πρᾶξις.
538 neut. dat. sing. of ἔργον.
539 Adj., dat. sing. of οὐδείς.
540 masc. dat. sing. of λόγος.
541 3rd sing. perf. mid./pass. ind. of ἐναντιώμαι.
542 Adj., neut. sing. of αἰτιός.
543 1st sing. pres. act. subj. of ὑπολαμβάνω.
544 3rd sing. pres. act. ind. of κινδυνεύω.
545 neut. sing. perf. act. part. of σημείο, sign, mark, token.
546 Adj., masc. acc. sing. or neut. sing. of ἁγαθός.
547 perf. act. inf. of γίγνομαι.
548 3rd sing. pres. act. ind. of ἐμι.
549 Conj., (ὅπω) however.
550 Adj., Dor., masc. acc. pl. of ὁρθός.
551 1st pl. pres. act. ind. of ὑπολαμβάνω.
552 1st pl. pres. mid./pass. ind. of οἰόμαι.
553 Ep., perf. act. inf. of θνησκόνω.
554 Adj., neut. sing. of μέγας.
555 neut. sing. of τεκμήριον, sure sign, proof positive.
556 3rd sing. perf. act. ind. of γίγνομαι.
557 3rd sing. aor. mid./pass. ind. of ἐναντιώμαι.
558 neut. sing. perf. act. part. of ἐθνό, to be accustomed to.
559 neut. sing. of σημείον, sign, mark, token.
560 1st sing. imperf. act. part. of ἁγαθός.
561 masc. acc. sing. or neut. sing. of ἁγαθός.
562 Dor., fut. act. inf. of πρᾶσσω.
And yet it held me back many times in the middle of other speeches, but now nowhere during this business did it oppose me in anything I said or did. What should I take to be the reason? It runs the risk of having become a good thing happening to me, and it is not however for us to understand as being correct that so many men should think that dying is evil. For this is proof positive to me: because unless the customary sign opposes me, I must be about to do something destined to be good.
Ἐννοήσωμεν  
δὲ καὶ τιδὲ ὡς πολλῇ ἐλπίς ἐστιν ἀγαθὸν αὐτὸ εἶναι. Δυοῖν
γὰρ θάτερον ἐστιν τὸ τεθνάναι ἣ γὰρ οἴον μηδὲν εἶναι μηδὲ αἰσθησιν
μηδεμιὰν μηδενὸς ἔχειν τὸν τεθνεῶτα, ἢ κατὰ τὰ λεγόμενα μεταβολὴ
tίς τυγχάνει οὕσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου του ἐνθένδε εἰς ἄλλον τόπον. Καὶ εἴτε δὴ μηδεμία αἰσθησις ἐστιν ἀλλ' ὡς πολλὴ ὡς πολλὴ ἐλπίς ἐστιν ἀγαθὸν αὐτὸ εἶναι. Δυοῖν

gαρ θατερον εστιν το τεθναναι. 
η γαρ οιον μηδεν ειναι μηδε αισθησιν μηδεμιαν μηδενος 
εχειν τον τεθνεωτα, 
η κατα τα λεγομενα μεταβολη 
tis tygchaniei ousa kai metoikesis 
ti psiχη tou topou tou enθendent6 eis alloan tопон. 

Καὶ εἴτε δὴ μηδεμία αἰσθησις ἐστιν ἀλλ' ὡς πολλὴ ὡς πολλὴ ἐλπίς ἐστιν ἀγαθὸν αὐτὸ εἶναι. Δυοῖν
And we should consider how in this there is a lot of expectation for it to be a good thing in itself.\footnote{ἐννοήσωμεν δὲ καὶ τίδε ὡς πολλῆ ἐλπίς ἔστιν ἀγαθὸν αὐτὸ εἶναι.} For to have died is either one of two things:\footnote{δοκεῖν γὰρ άτερον ἔστιν τὸ θεδνάναι. In crasis, έτερος, other, takes the earlier form άτερος—whence άτερος (for ὁ έτερος) άτεροῦ (for τοῦ έτερου), άτερός, etc. (Goodwin and Gulick, 53)} for it is either to be a kind of nothing,\footnote{ὁ γὰρ οὗν μηδὲν εἶναι.} and you would not have sense perception of nothing,\footnote{μηδὲν αἰσθήσεως μηδὲμέναι.} or, according to the stories,\footnote{μηδὲνος ἔχειν τὸν θενιεύτη.} someone undergoes a change\footnote{μεταβολή τις τυγχάνει οὖσα.} and in pursuit of his life he goes hence to another place.\footnote{καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου τοῦ ἐνθέντες εἰς ἄλλον τόπον.} And if there is no awareness,\footnote{καὶ εἴτε δὴ μηδεμία αἰσθήσεις ἔστιν.} then it is a kind of sleep that whenever someone is laying down sleeping\footnote{ἀλλ᾽ οὗν ὡς καθαυτὴν τοιαῦτα.} there is neither a dream nor anything marvellous for you to see or look at,\footnote{μηδὲν ὡνὰς μηδὲν ὡς θαυμάσιον.} death would be a gain.\footnote{κέρδος ἄν εἰπ ὁ θάνατος.}
Ἐγὼ γὰρ ἄν οἴμαι, εἰ τις ἐκλέξάμενον δέοι ταύτην τὴν νύκτα ἐν ἥν οὕτω κατέδαρθεν ὥστε μηδὲ ὅναρ ἰδεῖν, καὶ τὰς ἄλλας νύκτας ταῖς τοῦ βίου τοῦ ἑαυτοῦ ἀντιπαραβῆντα ταύτη τῇ νυκτὶ δέοι σκεψάμενον εἰπεὶν πόσας ἄμεινον καὶ ἡμέρας καὶ νύκτας ταύτης τῆς νυκτὸς βεβίωκεν ἐν τῷ ἑαυτοῦ βίῳ. Οἴμαι ἄν μή ὅτι ἴδιωτην τινά, ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους (40ε) ἂν εὑρεῖν αὐτὸν ταύτας πρὸς τὰς ἄλλας ἡμέρας καὶ νύκτας. Εἴ ὁ οὐν τοιοῦτον ὁ θάνατός ἐστιν, κέρδος ἡγωγε λέγω. Καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος φαίνεται οὕτω δὴ εἶναι ἡ μία νύξ.
For I think that if it were necessary for someone to choose the night in which he fell asleep in such a way as not to see a dream, and comparing the other nights and days of his life to that night, he would by necessity say he considered it to be the better and the more pleasant night of all the days and nights he has lived in his life. I think that any individual, even the Great King himself, would find those nights easy to count compared to the other days and nights. If death is such a kind of thing, I say it is a benefit. For all time shows itself to be full of not one thing in such a way as to in fact be one night.
Εἰ δ’ αὐ ὅιν ἀποδημήσαι ἐστιν ὁ θάνατος ἐνθένδε εἰς ἄλλον τόπον καί ἀληθῆ ἐστιν τὰ λεγόμενα. ὥς ἄρα ἐκεὶ εἰσὶν πάντες οἱ τεθνεύτες. τί μεῖζον ἀγαθὸν τούτου εἰς ἀν, ὡς ἄνδρες δικασταί. Εἰ γὰρ τις ἄφικόμενος εἰς Λίδου αἱμαλλαγεῖς τοῦτοι τῶν φασκόντων δικαστῶν εἶναι, εὐρήσει τοὺς ἀληθῶς δικαστάς, οἱπερ καὶ λέγονται ἐκάζειν. Μίνως καὶ Ραδάμανθυς καὶ Αἰακὸς καὶ Τριπτόλεμος καὶ ἄλλοι ὅσοι τῶν ἡμιθέων δίκαιωτα ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ, ἄρα φαύλη ἀν εἰ ἡ ἀποδημία.
But, once again, if death is a sort of going away from here to another place,\textsuperscript{5460} and the things said about it are true,\textsuperscript{5461} that all men who have died are there,\textsuperscript{5462} what could be a greater good than that, O judges?\textsuperscript{5463} Because if someone, being set free from those men who are called judges, were to arrive in Hades,\textsuperscript{5464} he shall find those men who truly are judges,\textsuperscript{5465} the very men who are said to judge there: Minos\textsuperscript{5466} and Rhadamanthus,\textsuperscript{5467} and Aeacus,\textsuperscript{5468} and Triptolemus,\textsuperscript{5469} and other such men of the Demigods who became just men in their own life,\textsuperscript{5470} could being away from here be bad?\textsuperscript{5471}
'Η αὖ Ορφείς5472 συγγενέσθαι5473 καὶ Μουσαίωσ5474 καὶ Ἡσίοδο5475 καὶ Ὀμήρος5476 ἐπὶ πόσῳ5477 ἂν τις δέχαι5478 ἂν ὑμῶν; Ἐγὼ μὲν γὰρ πολλὰ5479 ἐθέλω5480 τεθνάναι5481 εἰ ταύτα ἐστιν ἄληθή. Επει (41β) ἐμοίγε5482 καὶ αὐτῷ θαυμάστι5483 ἂν εἰ5484 ἢ διατριβή5485 αὐτόθι,5486 ὁπότε5487 ἐντύχομαι5488 Παλαμῆδει5489 καὶ Αἰαντί5490 τῷ Τελαμῶνος5491 καὶ εἰ τις ἄλλος τῶν παλαίων5492 διὰ κρίσιν5493 ἄδικον5494 τεθνήκεν,5495 ἀντιπαραβάλλοντι5496 τά ἐμαυτοῦ πάθη5497 πρός τὰ ἑκεῖνα — ὡς ἐγώ οἶμαι,5498 οὐκ ἂν ἄθρος5499 εἰ — καὶ δή τὸ μέγιστον,5500 τοὺς ἐκεὶ ἐξετάζοντα5501 καὶ ἐρευνῶντα5502 ὠσπερ τοὺς ἐνταῦθα διάγειν,5503 τίς αὐτῶν σοφός ἐστιν καὶ τίς οἴεται5504 μὲν, ἐστιν δ’ οὖ.
Or, once again, how much would any of you give to meet Orpheus, and Musaeus, and Hesiod, and Homer? For I would die many times if that is true, because for me it would be a marvellous pastime in the place, whenever I should meet say Palamedes the Inventor, or Ajax son of Telemon, or if I could meet some other men of ancient times who have died through injustice—comparing my injuries to theirs, I don’t think it would be exactly nauseating, but indeed I think it would be the greatest thing—passing time questioning them closely, there just like here, and searching for any one of them who is wise, and any one of them who thinks it, but is not.

5505 A son of Oeager, by the Muse Calliope. Some suppose him to be the son of Apollo, to render his birth more illustrious. He received a lyre from Apollo, or, according to some, from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forest forgot their wildness, and the mountains moved to listen to his song. With his lyre in his hand, Orpheus entered the infernal regions, and gained an easy admission to the palace of Pluto. The king of [Hades] was charmed with the melody of his strains, and, according to the beautiful expressions of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the Furies relented, etc. (Limpriere)

5506 An ancient Greek poet, supposed to have been son or disciple of Linus or Orpheus, and to have lived about 1410 years before the Christian era. The elegant poem of the loves of Leander and Hero was written by Musaeus who flourished in the fourth century, according to the more received opinions. (Ibid.)

5507 A celebrated poet, born at Ascra, in Boetia. His father’s name was Dius, and his mother’s Pycimede. He lived in the age of Homer, and even obtained a poetical prize in competition with him, according to Varro and Plutarch. (Ibid.)

5508 A celebrated Greek poet, the most ancient of all the profane writers. The age in which he lived is not known, though some suppose it to be about 168 years after the Trojan War, or, according to others, 160 years before the foundation of Rome. (Ibid.)

5509 ὁ Ορφεὺς διοικεῖτο καὶ Μουσαίων καὶ Ηνεκών καὶ Ομηρός ἐπὶ πόσῳ ἂν τις δέξαι ἂν υ玥

5510 ἔγειρεν γὰρ πολλάκις ἐθέλως τεθνάναι εἰ τινὲς ἐστιν αληθῆ.

5511 ἐπεὶ ἐμοί γὰρ καὶ αὐτῷ θαυμαστὴ ἢ ἐιπὸ διαμαθή αὐτῶθι.

5512 A Grecian chief, son of Nauplius king of Euboea, by Clymene. He was sent by the Greek princes who were going to the Trojan War, to bring Odysseus to the camp, who, to withdraw himself from the expedition, pretended insanity, etc. (Ibid.)

5513 son of Telemon by Periboea or Eriboea, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan War...[he] stabbed himself...The blood which ran to the ground from the wound was changed into the flower hyacinth, etc. (Ibid.)

5514 ὅποτε ἐντυχόμει Παλαμήδει καὶ Αἰαντίῳ τῷ Τελαμώνος.

5515 καὶ εἰ τις ἄλλος τῶν πάλαισιν διὰ κρίσιν ἄραντον τεθνήκεν.

5516 ἀντιπαραβαλλόντοι τὰ ἐμαυτοῦ πάθη πρὸς τὰ ἐκείνων.

5517 ὡς ἐγὼ ῥώμαι οὐκ ἂν ἄρδες εἴη.

5518 καὶ δὴ τὸ μέγετον.

5519 τοὺς ἐκεῖ ἐξετάζοντα...ὡςπερ τοὺς ἐνναοὺς ἱπαίον.

5520 καὶ ἐρεύνηντα...τις αὐτῶν σοφός ἔστιν καὶ τις οἰκεῖα μὲν ἔστιν δ’ οὖ.
Ἐπὶ πόσῳ⁵⁵²¹ δ’ ἄν τις, ὡς ἄνδρες δικασταί, δέξαιτο⁵⁵²² ἐξετάσαι⁵⁵²³ τὸν ἐπὶ Τροίαν⁵⁵²⁴ ἀγαγόντα (⁴¹ξ) τὴν πολλὴν στρατιὰν ᾗ Ὀδυσσέα ᾗ Σίσυφον ᾗ ἄλλους μυρίους ἄν τις εἶποι καὶ ἄνδρας καὶ γυναῖκας, οἰς ἐκεῖ διαλέγεσθαι καὶ συνεῖναι καὶ ἐξετάζειν ἀμήχανον ἄν εἰς εὐδαιμονίας. Πάντως οὐ δήπου τούτου γε ἔνεκα οἱ ἐκεῖ ἀποκτείνουσι, τά τε γὰρ ἄλλα εὐδαιμονέστεροι εἰσίν οἱ ἐκεῖ τῶν ἐνθάδε, καὶ ἤδη τὸν λοιπὸν χρόνον ἀθάνατοι εἰσίν, εἶπος γε τὰ λεγόμενα ἀληθῆ.
And how much would someone give, O judges, to examine the leader of the army against Troy, or Odysseus, or Sisyphus, or the countless others, both women and men, whom anyone could mention, having dialogue with them there — would both living with them and questioning them for free be prosperity? Doubtlessly, at least, they do not kill people there for that, for, among other things, they are blessed with a better genius there than here, and are already immortal for all future time, if indeed the things said are true.
Ἀλλὰ καὶ ύμᾶς χρῆ, ὅ ἄνδρες δικασταί, εὐελπὶς εἶναι πρὸς τὸν θάνατον, καὶ ἐν τῷ τοῦτο διανοεῖσθαι ἀληθεῖς. οὐκ ἔστιν ἄνδρι ἀγαθῷ κακὸν οὐδὲν οὔτε ἐὼντι οὔτε τελευτᾶσαντι, οὐδὲ ἀμελείται ὑπὸ θεῶν τὰ τούτων πράγματα, οὐδὲ τὰ ἐμὰ νῦν ἀπὸ τοῦ αὐτομάτου γέγονεν. Αλλὰ μοι δήλον ἐστι τούτο, ὅτι ἡ ὑποκατάναι καὶ ἀπηλλάχθαι πραγμάτων βέλτιον ἢν μοι. Διὰ τούτο καὶ ἐμὲ οὐδαμοὶ ἅπτεσθεν τὸ σημεῖον, καὶ ἐγώ γε τοῖς καταψηφισμένοις μου καὶ τοῖς κατηγόροις οὐ πάνυ χαλεπαίνω.
And it is important for you, O judges, to be cheerful, and to keep in mind, with respect to death, this certain truth: That there is not one bad thing for a good man—not in life, or in death—for this is for you yourself to have no respect for the acts of Gods, nor for mine happening now of my own free will at the present time. But what is clear to me is this: That, being dead already, it was better for me to be set free from affairs. Because the sign nowhere caused me to turn away, and for those who cast their votes against me, and with my accusers, I am wholly without anger.
Καίτοι5595 οὐ ταῦτα τῇ διανοίᾳ5596 κατεψηφίζοντο5597 μου καὶ κατηγόρουν,5598 ἀλλ’ οἰόμενοι5599 βλάπτειν,5600 (41ε) τούτο αὐτοῖς ἀξίων5601 μέμφεσθαι.5602 Τοσόνδε5603 μέντοι5604 αὐτῶν δέομαι5605 τοὺς υἱοῖς5606 μου, ἐπειδὰν5607 ἡμῆσοι,5608 τιμωρήσασθε,5609 ὡς ἄνδρες, ταῦτα5610 ταῦτα λυποῦντες5611 ἄπερ5612 ἐγὼ ὑμᾶς ἐλύπουν,5613 ἕαν υμῖν δοκῶσι5614 ἢ χρημάτων5615 ἢ ἄλλου τοῦ πρῶτον5616 ἐπιμελεῖσθαι5617 ἢ ἀρετῆς,5618 καὶ ἕαν δοκῶσι5619 τι εἰναι μηδὲν ὄντες,5620 ὀνειδίζετε5621 αὐτοῖς ὡσπερ ἐγὼ ὑμῖν, ὅτι οὐκ ἐπιμελοῦνται5622 ὡν5623 δεῖ,5624 καὶ οἰόνται5625 τι εἰναι ὄντες οὐδένος5626 ἀξίων.5627

5595 Partic., and indeed, further.
5596 Att., Dor., or Aeol., fem. dat. sing. of διανοίᾳ, a thought, intention, purpose; the thought or meaning of a word or passage.
5597 3rd pl. imperf. mid./pass. ind. of καταψηφίζομαι.
5598 Att., Ep., or Dor., 3rd pl. imperf. act. ind. of κατηγόρω.
5599 masc. nom. pl. pres. mid./pass. part. of οἴομαι
5600 Att., or Ep., pres. act. inf. of βλάπτω.
5601 Adj., neut. sing. of ἀξίως.
5602 pres. mid./pass. inf. of μέμφομαι, blame.
5603 Adj., neut. sing. of τοορόδε, in such number or quantity, as many or as much, such in importance or weight, so great, to so great an extent. (Cunliffe)
5604 Partic., indeed, to be sure, however.
5605 1st sing. pres. mid./pass. ind. of δέω.
5606 masc. acc. pl. of υἱός, a son.
5607 Conj., whenever.
5608 Att., or Ion., 3rd pl. aor. act. subj. of ἔξηκα, to be young.
5609 2nd pl. aor. mid. imper. of τιμωρέω, to seek vengeance.
5610 Adj., neut. pl. of ταυτός, the same.
5611 Att., Ep., or Dor., masc. nom. pl. pres. act. part. of ἄπειρος, to give pain to, to pain, distress, grieve, vex, annoy.
5612 Pron., neut. pl. of ὁς.
5613 Att., or Ep., or Dor., 1st sing. imperf. act. ind. of ἄπειρος.
5614 Att., Ep., or Dor., 3rd pl. pres. act. subj. of δοκέω.
5615 neut. gen. pl. of χρώμα.
5616 Adj., neut. sing. of πρῶτος.
5617 Att., or Ep., pres. mid./pass. inf. of ἐπιμελέομαι, to take care of, have charge of, have the management of a thing, give heed to.
5618 Att., Ep., or Ion., fem. gen. sing. of ἀρετῆ, goodness, excellence, virtue, art.
5619 Att., Ep., or Dor., 3rd pl. pres. act. subj. of δοκέω.
5620 masc. nom. pl. pres. act. part. of υἱός.
5621 2nd pl. pres. act. imper. of ὀνειδίζω, to throw a reproach upon one.
5622 Att., Ep., or Dor., 3rd pl. pres. mid./pass. ind. of ἐπιμελέομαι.
5623 Pron., neut. gen. pl. of ὀς.
5624 Att., Ep., or Dor., 3rd sing. pres. act. ind. of δέω.
5625 3rd pl. pres. mid./pass. ind. of οἴομαι.
5626 Adj., gen. sing. of οὐδείς.
5627 3rd sing. pres. act. ind. of ἀξίων, think, deem worthy.
Indeed casting their votes against me and accusing me was not for this purpose, but they rather intended to drive me out of my mind, they are worthy of condemnation for that. I stand in need of such an important thing my sons, when are in the flower of manhood, O men, seek vengeance, harass them the same way I used to harass you. If they seem to you to care for money, or another thing more than virtue, and if they imagine something to be, not being it, reproach them like I reproached you—because it is not necessary for them to give heed to such things and thinking themselves to be something they think is worthy, not being it.
Καὶ ἐὰν (42α) ταῦτα ποίητε, 5637 δίκαια 5638 πεπονθῶς 5639 ἐγὼ ἐσομαι 5640 υφ' 5641 ὑμῶν αὐτὸς τε καὶ οἱ υἱες. Ἄλλα γὰρ ἡδη ὡρα 5642 ἀπιέναι, 5643 ἐμοι μὲν ἀποθανουμένω, 5644 υμῖν δὲ βιωσομένωις. 5645 Ὑπότεροι 5646 δὲ ἡμῶν ἐρχονται 5647 ἐπὶ ἀμεινον 5648 πράγμα, ἀθηλον 5649 παντι 5650 πλήν 5651 ἡ 5652 τῷ θεῷ.
And if you do these customary things, I myself, and my sons, shall be by you uplifted.\textsuperscript{5654}

But already the time has come to depart,\textsuperscript{5655} for me to death, but for you to life.\textsuperscript{5656} And which of two returns better things\textsuperscript{5657} is unclear to all, except, no doubt, to God.\textsuperscript{5658}

\textsuperscript{5654}καὶ εἰάν ταῦτα ποιήτε δίκαια πεπονθώς ἐγὼ ἔσομαι ὑψόν αὐτός τε καὶ οἱ υἱοί.

\textsuperscript{5655}ἀλλὰ γὰρ ἤδη ἡ ὥρα ἀπέλαβε.

\textsuperscript{5656}ἐμοὶ μὲν ἀποθανοῦσιν ὑμῖν δὲ βιώσομεν ὁποτεροὶ δὲ ἡμῶν ἐχούσι τε ἀμείνως πράγμα.

\textsuperscript{5657}ἀδηλῶν πάντι πλὴν ἢ τῷ θεῷ.
Addenda
Catalog of uses of the Aorist Infinitive

“There seemed no good ground for distinguishing the Aorist from the Present Infinitive...any tense of the Infinitive could retain its designation of time (as in indirect discourse) when it had at the same time the article and the subject...the Aorist Infinitive here presents no peculiarity, and that it differs from the Present only in the ordinary way, by referring to a single or momentary act rather than to a repeated or continued act...the Infinitive is a mere verbal noun, designating no time of itself, and is referred to special time only by the context...or by the general meaning of the passage...On the whole, it would be difficult to establish an exception to the general principle, that the Aorist Infinitive is a past tense only in indirect discourse, when it represents an Aorist Indicative after verbs of saying, thinking, etc.”

(17a) εἰπεῖν, aor. act. inf. of εἰπον, Ep., or Dor., aor. act. inf. of εἰπον, speak, say; name, mention.
(17b) αἰσχυνθῆναι, aor. pass. inf. of αἰσχύνω.
(18a) ἀπολογήσασθαι, aor. mid./pass. inf. of ἀπολογεῖμαι, to speak in defense of oneself.
(18c) ἀπολογήσασθαι.
(19a) ἔξελεσθαι, aor. mid. inf. of ἔξαιρειν, in Mid. to deliver.
(19β) ἀναγνώσκω, aor. act. inf. of ἀναγνώσκομαι, know well, know certainly.
(20a) λαβεῖν, aor. act. inf. of λαμβάνω, take hold of, grasp, seize; get.
(20β) λαβεῖν.
(21a) μαντεύσασθαι, aor. mid./pass. inf. of μαντεύομαι, divine, prophesy.
(22α) εἰπεῖν.
(22β) εἰπεῖν.
(23b) εἰπεῖν.
(24a) ἔξελεσθαι.
(24b) ἀπολογήσασθαι.
(24ξ) ἐπιδείξαι, aor. act. inf. of ἐπιδείκνυμι, to show, to point out.
(24δ) εἰπεῖν.

5659 Goodwin, pp. 240-41.
Catalog of word forms and dialects

Herbert Weir Smyth in his book *The Sounds and Inflections of the Greek Dialects: Ionic* said, "The genuine Plato no doubt used Attic forms." Whether Smyth himself intended it or not, this remark by him could be interpreted to mean that where there are not Attic forms there is *not* genuine Plato. In the *Apology* this would mean that where there are not Attic forms we have genuine Socrates. Sidestepping a semantical argument about the word "write," the authorship of the *Apology* must be attributed to Socrates, not to Plato. Plato, indubitably comparing his notes with his friends who were also at the trial, merely copied what he had heard without projecting his own persona into the text—thereby function more like a contemporary journalist than a philosopher, or even, as it were, an *author*. Through the *Apology*, therefore, if we have any document at all where Socrates speaks for himself, we have the primary source for *his* philosophy apart from that of Plato’s. Whereas the *Apology* is a transcript of a speech *written* by Socrates, Plato is its writing only in a nominal sense, but he still was not its *author* (Lat., auctor). Although the work contains dialogue, the *Apology* is, furthermore, not a dialogue, therefore not a Platonic Dialogue anymore than it is a work written by Plato—thus the Attic forms along with all the others are also Socratic.

(17α) εἰπεῖν (Att., Ep., or Dor.)
χαίν (Att., Ep., or Dor.)
ευθαζείσθαι (Att., or Ep.)
ἐξεπαθηθήτε (Att., or Ion.)
λέγειν (Att., or Ep.)

(17β) λέγειν.
καλοῦσιν (Att., Ep., or Dor.)
τάληθη (Att., Ep., or Dor.)
λέγουσιν (Att., Ep., Dor., or Ion.)

Bibliography

This bibliography is an incomplete list of all of the works I have used in crafting this document. This list suggests the substance and range of the readings I have undertaken during the process of translating Plato’s Apology; and have helped to form my thoughts and to shape the ideas presented here, some have been of technical use in the articulating of the Greek grammar illustrated herein, others have been of use for providing general knowledge of the topic, and for stimulating thought. For a more in depth treatment of my extraneous readings, as well as to gain a more complete understanding of my philological methods, it would be wise for the student consult the Notebooks accompanying this text.5661


5661 Cf., Op. Cit. Chicago Manual of Style, Fig. 15.10.


