Plato, Apology VIII

Apology

Perhaps you think:
O Athenian men, I was conquered
on account of a
poverty of words. By things
I mean in general.

I mean I was persuaded
you may have thought
it necessary to do and say (anything)
to escape justice.
for me to bewail
and lament and
shame other things
and say of things
unworthy of me
all things are the same.
Such things instead
you have been accustomed
to hear from others.

There is indeed
need for much.
But it was better
defected by poverty (of words) to be sure
but not of words
indeed, but of
impudence and shamelessness
and unwillingness to
say to you such things
which would be pleasant, most pleasant
for you to hear
Θερμαίνεται ο θύμος και ο δραματικός κόσμος
και Πολύβιος και (381) λέοντας Πολύβιος
και διάφορα έμμεσα, έχει φανεί οι διάφοροι
και Ειρήνης. Όμως τών όλων άκαθαρσία.

for me to bewail
and lament and
doing other things
and saying of
lots of things
unworthy of me
not against me
say: such things: indeed
you have been accustomed
to hear from others.

385 Τολύβιο ζήσει Αυτός ἀπορεῖ μὲν
ἐπιθυμητοί, όποιον λέγων, ἀλλὰ θύμως
καὶ αναλογίως καὶ ζῶντις θέλειν
λέγειν πρὸς ύμᾶς τοῦτο ὀρκοῦντα ὡς ἐν ὑμῖν μὲν

There is indeed
need for much,
but of none that
defeated by poverty (of friendship) to be sure
but not of world:
sober-mind, but of
impiety and shamelessness
and unwillingness to
say to you such things,
which would be foreseen: most pleasant
for you to hear.
Perhaps you think, gentlemen, that I have been convicted through lack of such words as would have moved you to acquit me. If I had thought it right to do or say anything to escape punishment. It is not so. I have been convicted because I was wanting in arguments, but in impudence and shamelessness — because I would not plead before you as you would have liked to hear me plead, or appeal to you with weeping and wailing and say and do many other things which I maintain are unworthy of me, but which you have been accustomed to hear from other men.

T. G. Churh (1948)
Odūs yap ēv diky ou' ēv πολέμων ou'ē
ēnē ou'ē álloν ou'sēnā δι (39n) τοῦτo
μὴν τοντˁ.

So as to escape death by every possible means

neither at war nor in law—
neither of
not any other man
needs that I should
this, how shall
she escape death
by all things
of every kind

But I very
much would more
prefer (choose)

thus treated myself
thus to die
than to live
in that way.

"Homer makes us Hearers," Pope has said, "and Virgil leaves us Readers."

Is a fashionable remark. Does Socrates make us Hearers and does Plato leave us Readers as well? The statement makes no sense unless one reads these works aloud, as if Pope were to once again make us Hearers? That's absurd.

Pope doesn't even leave us readers, seeing that his "greatest translation of Homer of all time" can't even be found. Instead we have Fagles?

Homer was a blind poet who recited his verse aloud which was copied by his disciples, who read it back to him in order to for the poet himself to make corrections. Neither the fact that he had myth and legend to draw from, nor the fact that his disciples read back his progress, and therefore also memorized them, contribute to the erroneous idea of an "oral tradition."
And there are many other devices in dash and sway enterprise so as to escape death if someone undertakes to do and say anything.
Now, for the first time I a large case in court happening to be seventy years old, therefore completely foreign to the manner of speaking in these circumstances.

Now εἰς πρῶτον ἐπὶ δίκαιον

καταβάθηται, εἰς γεγονός εἰς δικάσωσιν: ἀπευθύνθη

οὐν οὖν εἰς τὸ εἰς ἐνόπτως λέξεως.

1st sing. pres. act. ind.

Now, for the first time I have heard

have many times

here, and elsewhere

be neither surprised

not outraged on account of this

"EVEC TΩΝ ΕΠÎΣΟΝ."
καὶ ἄν καὶ νῦν τῶν δυο γνώμην σέραν

Socrates

now in particular. I ask this just thing from you.

ὡς ἔρχεται Σωκράτης, εἰς τοῦ μὲν τροπίνον
tis leēēn, ev

λέγω, μὲν τι πείραν, λέγω, βέβαιαν

or ev

for better or for worse.

Certainly then, if I were to speak in the manner of Greek, and to all relatives and templets... when these words are followed by the subject, the perfect indicative are never used with ἐν.
Πρώτον μεν οὖν Σίκαντος ἐβίβαζεν ὁ Παύλος, ὡς ἀνθρώποις. Τρόσ τε ἡ πρώτη μεν
γενέσθαι καταλαβόντες καὶ δύος Πρώτον
καταθέτωσι, ἐπειδή ἔνει ἵπτο τοῖς ἔστερον καὶ
τοὺς (183) ἔστερον.

Just then, as is customary,
I shall speak,
for it is the same
art for a judge
and an Oath to
speak Truths.

Othenian men, to
the lies spoke first, first lies
spoken against me, thoughts and
called thoughts
to my first accusers, and
then to the later lies
and later accusers.

but by
but to contemplating
the same thing
and with this
to focus the mind
or if I speak just
things or not, or
of justice and
intelligence lost the
and his,
I fear them
more than one
Beyond,
although they are
so clever.
And now—being a senior,

at am slower (slow).

And now—being a senior,

at am slower (slow).

But inasmuch

as my accusers,

are quick and clever

and sincerity was defeated by

being slower.

And how—being a senior,

at am slower (slow).

And how—being a senior,

at am slower (slow).

But inasmuch

as my accusers,

are quick and clever

and sincerity was defeated by

being slower.
395 To be ready to die. 1st sing pres. get ready, be ready to die.

398 For they were halfway fairly. They were at least by my estimate (penalty) and they by theirs, all the same, no doubt these things.
When there is this
someone,
Socrates,
a wise man,
a deep thinker
often about
mischievous things
and absolutely everything who is investigating everything
under the Earth
is making the weaker
argument. He shorges.
Those men, O Athenian men, who spread this rumor are my clever accusers.

**Hence: What is the dialect of Socrates?**

And how would identifying Socratic dialect authenticate the true Socratic, and how would that authentication separate the Socratic from the Platonic?

I have disproved the theory that Herodotus made constant use of Homeric forms as such.

The didactic epic of Parmenides and Empedocles has but rarely been cited.
Some of you, being children and boys, simply accusing by oneself with not one person defending...
I wish to say some words regarding vengeful actions. Everyone must seek and execute vengeances. Thus, everyone must avenge.

To know or mention their names unless he is someone who happened to be a witness of comedies.

Those men have murdered me. Vengeances will at once come upon account of my death.

By God! More difficult when you having murdered me.
There shall be
more of them
disagreeing you
now. These
when I held back
but you understood
not and being
more difficult
since they are younger
and you shall be
even more empty.

And you

for now:
you have
done this
thinking you
g shall be
released from
giving through
question and answer
an account of your
life, but it shall
be the opposite for
many of you, so I say.
For it is not possible for them to be called as witnesses and to test him for not one of them is here.
And let you all
know: Here is
need to defend
myself against
these first men
because you heard the accusations
from these men first
and more often
then these later men.

Let you therefore
resolve, just
as I say, very
accusers happen
to be twofold
these are these
accusing right now
and they are these
whom I said were
of long ago.

And therefore: Owing to the meagerness of my defense I am unable to state fully what I would of the men whose names I mentioned before, who, having been my friends and being of the same age as myself, have been willing of their own accord to make my defense as complete as possible. For I am not seeking to speak in favor of any of them in particular, but to make what I can of the whole charge.
Would be willing

Veulogon, men ouv en touto ousths

Better

It would make

Certainly

I would be willing

And

I wish it

Could be like

That, if it

Was something better

For both you asked

And what would

Make my own defense

More full

Apology

Elev: apteologontes ev, u ouvrege ABthaiou,

Kai ev evdeiknevev (19) oumv 2Eevotexu

Oin Sunagov 0v oumw ev polw yrhoiv

Ex perce kai ev ouwos dlyw yrhoiv

You had this

She

In a lot of

time

In such a

short time

Well, one must

Indeed defend,

O Athenian men,

And one must attempt

To deliver you from

The slander (El Diablo)
Therefore we should take up from the beginning: what is the accusation, from what did my Cylax come to be.

Apology

19a ὃντως Ἀκρίδων ἔκλεινεν ἔτειν̄ Καὶ οὖ ἔπέραρ

μὲν ἠλεξίντιος οὗ ἔον ἐκ τούτου.

And I suppose it to be difficult and must it do not altogether escape me. such as it is.

Ὡς οὖν ἔτεινεν μὲν ἔκλεισαν οὖ ἔπεραν Καὶ τῷ Θεῷ

ὑπ' εὖ ποιεῖν ἐποίησαν ἄλλοι

All the same, one the one hand, let it be as is pleasing to God, first and a customary persuasive defense on the other.


The Syntax of the Mood

W. W. Goodwin

107

The Participle has three distinct uses:—first, it may express a simple attribute, like an ordinary adjective (108); secondly, it may define the circumstantial, under which the action of the sentence takes place (109–111); thirdly, it may form part of the predicate with certain verbs, often having the force resembling that of the Infinitive (112, 113).

Remark. As the Infinitive may be considered as a verbal noun, so the Participle is always a verbal adjective.

92.1. In general, any verb whose action directly implies another action or state as its object, if such action or state is to be expressed by a verb and not by a noun, takes the Infinitive.
Sounds and Inflections

Page 9

Though, to the rhetoricians of the empire, Herodotus was the 'apocras hazard ofIonic,' yet both he and the other Ionic prose-sta
drew their attention too late to be saved from
being compared to the neglect of the hands of
the earlier scholars.

Geographical Divisions of Ionic

I. The Western Ionic on Euboia
II. Ionic of the Kyklades
III. Ionic of Asia Minor

The Ionians of Asia Minor were the only
division which in historic times bore the ethnic
name.

Rhotacism - the sound change converting a
consonant into an r-sound.

Page 13

Eastern Ionic is characterized chiefly by the early
displacement of the rough breathing.

Among the ancients the traces of a geographical
and of a chronological division of Ionic refer
almost exclusively to the dialect of the
mainland of Asia Minor and of the adjacent
islands.
Eastern Ionic. The locution CLASSICISM in Hdt. I 142.

Ionic literature, at least in its extant condition, refuses to own the influence, save in the scantiest measure, of local form and pressure.

It is then to the inscriptions as a court of last appeal that we must turn in the endeavour to test the accuracy of the Herodotean, or of any other, system of sub-division. Owing to the paucity of material at command, the evidence of the very few phenomena, which seem to point in the direction of sub-dialectal differences, is better utilised by the fact that it largely rests upon the arguments from silence.

At Miletos were born Thales, Anaximander, Anaximenes, Kokinos, Dionysios and Hekataios.

No city of Ionia can advance so cogent a claim to be regarded as the starting-point and home of this new literature as Miletos.

But does the delimitation of Herodotean rests upon the modern conception that phonology, stress and inflection determine dialect character? This system of division would assume a totally different complexion, and at the same time lose much of its apparent value, if he held that the differences in vocabulary...
Souna and inflections

Constituted criteria of sub-dialectical differentiation, and that the presence of sporadic loan-words from Contiguous Speech-Centres gave to a dialect its peculiar color.

The rhetoricians and dialectologists of antiquity did not, it is true, draw with sufficient precision the line between vocabulary and style on the one hand, and phonetics and inflection on the other, as dialectical standards.

Thus the vocabulary and style of dialect, not the dialect itself, are at issue.

The actual life of the Ionic dialect begins in its earliest ascertainable form with the Homeric epoch and ends languidly in the second or third century after Christ.

From about the middle of the fourth century before Christ the history of Ionic is a history of the gradual displacement of the dialect due to the vigour of its rival Attic.

Ionic was the dialect of the literary world from at least the eighth century until it was dislodged from its commanding position by the dialect of Athens.

In so far as there is need to know with certainty the affinites of the accents themselves...

Socrates is a wrongdoer and a slayer...
Until the rise of Attic, every creative effort of Greek thought, save the Doric Choral ode and the Iliad's love and drinking song, found expression in a dialect that was largely, if not wholly, Ionic.

Tonic was the language of science, philosophy, and history till almost the end of the fifth century.

The genuine Plato no doubt used Attic forms.

Doubtless some part of the poetic flavour of Platonic prose is not entirely due to the vivid imagination of the artist, but is the result of a more or less conscious reproduction of the philosophic diction of the Ionians.

All who would appeal through the medium of prose to be heard in the world of Hellenic culture were compelled to write in Ionic.

At the period when the power of Ionic was most automatic, Doric prose was still in swaddling clothes which it was destined never to effectually cast off and Attic prose did not exist.

Such as this

Apology

To the in the Comedy of:

The Comedy of

It is something such as this:

Get you thither and those men saw in the Comedy of:

Socrates there being carried around.
I would not evade the great judgment of Athens. But otherwise those things are nothing to me, O Athenian men.

I shall cry over not one of those things, neither big nor small.

And not because I say such things, not that just so as to disparage such knowledge if someone is wise in such matters.
ou yap epo' auvern a'trakevnon oute

1st pl. pres. act. ind. sign

the release

it is neither
call powerful
nor mobile

but the way
both most honorable
and easy

ai tois lavg kolovev wil' exuvov

trapo keuvsev orrag esto a'g sevocov

but that
which is
both most
not evil and
easiest is
not cutting

but prepare oneself in such a
to be best

ou yap oazeve stokazevvez av'apitrous

2nd pl. pres. m/p opt.

m. nom. pl.

etmakperev col ovdexselv evk yuv acc

aik ouc, jyce, ou kolus savoecbe:

because
to reproach

et m. acc. sing

m. acc. pl.

right, safe,
happy, prosperous;

right, true, correct;
real, genuine

Ep don.

2nd pl. pres.
m/p opt.

for if you think

putting men to death

shall prevent someone

from reproaching you

because you are not

living correctly, or

preparing to do honorably
And to those who voted
To quit me, I would
happily converse about this

which has happened

EV. & ΟΙ ΑΠΟΛΟΓΙΤΕΣ ΑΧΟΥΝ ΕΓΟΥΣ ΚΑΤ

OUTRA ΑΠΟΛΟΓΙΤΕΣ ΟΙ ΕΙΔΟΝ ΜΕ ΣΕ ΤΕΘΗΡΑΩ.

in the time
the authorities go about
their business and
and before I go

about the things
necessary for me
to die.

it is necessary
for me to die
And I furthermore produce many witnesses for you and I think it is fit (expect) you to teach and to declare to one another.
The ancient grammarians divided Ionic, from
the point of view of its appearance in literature,
into Ἰαέγειος Ἱερᾶς and Ἰερέπας or
Ἱερεγεῖος Ἱερᾶς Ἰαέγειος.

(1) Ἰαέγειος Ἱερᾶς: (1) the dialect of the time of
Homer. (2) the period of the Ionic migration
eastward.

On this second view Old Ionic does not differ from
Old Attic. (Strabo VII, 333) Also Dionys. Halik.
p. 259 b.

Old Ionic was generally applied to the dialect
of the Homeric poems in contradistinction to the
Western Ionic, of which Herodotos was regarded as
the foremost representative.

Herodian: Ἰαέγειος Ἱερᾶς.

The character of the Ἰαέγειος has usually to determine
the question whether a word is poetic or
dialectical.
The remainder of the "Homerian dialect" falls under the two divisions Aeolic and Ionic. By far the greater part of the sounds and inflections in the language of the Homerian epics is Pan-Hellenic, and hence the joint property of both dialects, and in actual use at the time of the final construction of Iliad and Odyssey.

- Phonics -

- Accretions -

- Pan-Hellenic (Sédeko)
Perhaps the most important mark of distinction between Old Ionic and the Ionic of Herodotus' time are the loss of the dual and of $F$, and the curtailing of the iterative formation in the latter.

- interactive -

p. 62

All that is not Attic in Homer... is Ionic.

Ionic $e$ is = Attic $e$

- rectus -

p. 67

The view maintained in the present work is that Attic and Ionic... are, with all their correspondences, essentially separate and individual dialects.

- psophism -

anapastic -

parabasis - (Euripides, Clouds 619)

p. 71

Aoids and Inflections

Plate: Ἀοιδής (Euthyph. 302 D) et Εὐνής

- Makred -

p. 92

New to this unpopularity of the Father of History, lasting from the extinction of Ionic literature to the time of Dercygos, is the absence of a definite tradition of his original text.

When the interest in Ionic literature revived during the Augustan age, the seeds of corruption had borne their fruit, and it was impossible to reconstitute the genuine tradition of Herodotus as of other Ionic prose writers.

The MSS., as other prose writers exhibit such a wilderness of various readings and so complete an inability to transmit the original form as do those of Herodotus and Hippocrates.

p. 95

The language of Herodotus, as reconstructed upon the basis of the best MSS., consists of a mixture of early and late Ionic and a number of Attic forms. Dorian forms occur in proper names.
''The many are saying about me."

And from this,
you shall know—
that it is things
such as this and those
the other things.

They say many
men are saying
about me.

You have heard
Men of such kind
"in my dialogue—
and there are many
men of such kind
among you—
let you therefore point out (declare)
to one another if you ever
anyone of you ever heard a little or
a lot of my dialogue about such matters.
"For it is right to call you, for you are my judge. Something marvelous has happened, it happening to me.

Apology

Plato

198

Alla xeirai ev
oude

ev

Eve

oude

you have heard

that I shall am

wages

and that is not

true

wages

and that is not

true

wages

wages
Part now
As you see
these things
happen to me
and these things
which at the very least
have in fact happened
to me

and these same things

which anyone
would consider
to be the
uttermost of
the bad things

for the custom, 
prophetic daemon
in former time (Iv wv
the always
frequent (Tuky, ge)
used to oppose
me in altogether small things
if I was destined to do something
not right,
Apology

40a      ΕΜΟΙ 5Ε  (40b)  ΟΥΤΕ  ΕΕΓΟΥΛΕ  ΕΠΩΕΡ

ΟΙΚΟΔΕΗΒ ΙΗΝΑΚΟΝΘΕΝ  ΤΟ  ΤΟΩ  ΘΕΟΩΝΩΝΕΛΟΓ
ΟΥΤΕ ΕΥΚΛΩ ΛΕΒΕΡ ΒΟΛΩ ΕΙΤΕ  ΤΟ

ΣΚΑΘΩΠΟΥΜΕΝΟΥ, ΟΥΤΕ  ΕΥ  ΤΩ  ΧΩΡΙ ΑΩΔΥΜΟΙ

ΑΣΝΟΥΝΤΟ ΣΕ  ΕΕΓΕΛ

1st sing. imperf. act ind. 4th plural
3rd sing. act. imp ind. 4th plural

I will tell you something

and not when I was coming here, to mount a case in court

and not in any of the speech.
Vilipended -

The term μεταγώγησις, as applied to certain mutations of form undergone by words upon passing from the orthography of the Attic to that of the Ionic alphabet, does not concern us here.

There is, however, another species of μεταγώγησις, which is less a transformation of the isolated word than of the entire dialectical spirit.

If the Athenians were accustomed at the very early period to have a copy in Attic, sometimes on the same stone, of a document in another dialect, the Atticizing of dialect authors in the form of paraphrases which we meet in Plato, Aristotle, Theophrastus and others, was precedent enough for later generations of people whose standard in matters of quotation was not so exacting as that of modern times. A case might did not disturb the ancient conscience.

Sounds and Inflections - Smyth

The view of the dialect of Herodotus which, on the whole, seems most probable is as follows. -

(1) The Ἰοτεραίς Ἑνεῖς was originally composed, not in the pure Milesian dialect as spoken in ordinary life by the Milesians of the fifth century, but in an enenrolled form of the Milesian dialect which, gradually perfected by the predecessors of Herodotus, had received under the hands of the historian an impress due to the peculiar virtue of his genius. This literary Milesian idiom had its roots in the soil. Its inflections and phonetics were those of common speech.

It confessed the supremacy of the Ionic speech by a frequent reproduction of Homeric sentiment and phraseology, chiefly for the purpose of ornament. An additional lustre was shed upon the heroes of the Ionic Kekrot and Marathon by the recital of their deeds in a language whose tone recalled that in which the poet had recounted the story of Achilles and of Odysseus.

The practical effect of this theory, if applied to a reconstruction of the Herodotean text, would leave undisturbed by for the greater part of the dialect.
for each of the
many (citizens)
to the youth
for whom
it is permitted

for each of
the citizens
to have
intercourse
with them
as a gift
if they want

Although it
seems to me

to be a noble
thing if someone
well be teach
men like Herodas,
of Leonidas, and or
Prodicus of Leo,
and Hippas of Elia
And seeing that there is another man, a Greek, a wise man, whom I heard has (learn) come from foreign lands, for I happened to meet him with a man who has performed sex with a sophist for more money than all other men combined. Callias, son of Hipponicus.
SOUNDS AND DIALECTS

Smyth

p. 120

It is only comparatively recent times that
scholars are awakening to the fact that much
that has hitherto been cast aside as Attic
is in reality pure Ionic.

p. 121

Hesiod has come down to us with a text
remarkably free from hyper-sonic forms.

p. 123

The ancient prologomena to the poems of
Theocritus contain brief statements to the effect
that the poet made use of two dialects:

(I) that species of sonic called by one commentator

(II) Ionic
we would have
to get an overseer
for them and
quite the who
is likely to make
them remarkable
and good.

I therefore
asked this man
for he has two sons; and said
O Callias, with you
two sons happened
to be Colts of Calys.
"..."
καὶ ἑυμίλητος ἐν Εὐνοὺς Ἐυζάκωτος ἐκ Ἑρατησίου (204)

καὶ ὡς οὖν ἑμεῖς ἐν τῇ ἑξήκοντῃ
καὶ οὖσα ἐν Εὐμελῆς Ἐφραιμ

And I congratulated Eunus, as if
that man truly had
this skill and teaches it
taught so effectively.

Eunus, ἐφη, Ὡ Εὐζάκωτος, Τοπίας, Τεντών.

Εὐνοῦς, ἐφη, Ἡ Εὐζάκωτος, Τοπίας, Τεντών.

You, in fact, there is,
he replied. But
who is the, Asklepiades.
And I asked, who is
he, from what land
comes he, and for
how much does he

Eunus, ἐφη, Ὡ Εὐζάκωτος, Τοπίας, Τεντών.
But certainly when anyone of you might seize upon this: But, O Socrates, what is that act of yours?
Michael Grant,
The Roman Emperors: A Biographical Guide to the Rulers of Imperial Rome, 31 BC - AD 476,
New York: Charles Scribner's Sons: 1985

Foreword

They were rulers, in name and often in reality, of one of the greatest multi-racial states that the world has ever known.

Nov. 27, B.C. 43 Second Triumvirate: Antony, Octavius, and Octavian

When Julius Caesar was recognized as a God of the Roman state (divus) at the beginning of 42 B.C., Octavian became "Son of God."

Pereusine War: B.C. 41

Treaty of Brundisium: B.C. 40

By 32 B.C. the triumvirate had officially come to an end.
Akrasia, Sokéi, Sócrates, Sokéi
Unív TToú Sócrates, étic, TToú
Unív TToú Sócrates, étic, TToú
Dat. pl. étic
Pres. act. inf.
Indeed he said
I shall make a great inquiry into the truth for you

Nay,
Listen!
I somehow expected some of you to act like children, Boston you will believe of course (mévói)
you will know I will ask the whole truth for you

Sócrates, Sokéi, Sócrates, légéi, étic, TToú
Unív TToú Sócrates, étic, TToú
TToú Sócrates, étic, TToú
Dat. pl. étic

The name or fame or a person
Sócrates, Sokéi, Sokéi, légéi, étic, TToú
Dat. pl. étic
Conferring on the traditional order of society, civilised
Acting with due regard to what is right

This, it seems to me, these matters are right to give an explanation (Oéxéi)
and I shall try to show you something (what), how at one time this was made

Imperl. 451, 452, 435
What is the sort of wisdom?

This is a kind of human wisdom and for being wise in this I claim he risked and being wise.

208. "Εὔνοια λαβὼν, ὁ ἀνέπαφος Ἀθηναῖον, μή ὄνειρον

Euripus.

through
by means of
(1207, 1208)
(1213) by reason of

For I, O Athenian men, on account of nothing other than because I have this reputation for some wisdom.
οὐ δὲ οὐκ ἔχει τὰ χρή ἐπισκόπησαι, ἀλλ'

ὅτι ἸΡΩΤ ἔγερσά ς καὶ ἐπὶ Ἐπάμενῆς

οὐκ ἔμηθε λέγει.

whoever

But in fact do not know that but and whoever says it is lying and is speaking slander.

with delay at once

In a short space, soon, before long.

Apology

Cūcūlī ὀὐ νῦν ὀὑρίπτει (οὐε) ἕλεγον,

ὀλοκληρώσας ἐμοὶ ὅσα ὄρθριν ὀξυπολ

ἐξε, ὥστε ἔτι ἔμηθε ἔψιμως ἠρπαξ

they would be in acc. pl. SG

in potential sense in reference to the past in suppositions contrary to fact my wrong or act and

Hodgkin, J. 1894, 1834, 1835, 1837, 1840, 1841

1247 Apol. 233 on εὐτυχεῖν ἐπὶ ζεῦγος

And these men, right know about when I was just speaking might be otherwise greater wise men in something concerning (κεῖται) human wisdom, which is something I say I don't have.
And yet it restrained me, bleeding many times during other speeches, but now—never once, with respect to this matter, but it opposed me in anything I said or did.

...
Adpology

40e

To οὐ δὲν εἶναι ἐπιστήμην;

What should I take to be the reason?

Εἰς ξύμοις ἔργοι: Κενδυμένην ὑπομείνατε, ὑπομείνατε.

I will tell you:

For you splitting

was the death

of the risk

it runs the risk

comes to be a

good thing happening

to me.

and not (so long as)

while (until) we have rightly

understood how many

men think death to be a good thing.
That man was
from his youth
my comrade
and was a full
comrade of yours.
and he was banished (exiled)
and he returned from his exile
from exile with you.

'\textit{Xaipei\varphi\nu\tau\alpha\; j\acute{a}p (\acute{O}r}\acute{e} \; T\i\omicron}.'
for you definitely,
you called Charisphon.

\textit{Plato}

\textit{Apology}

\textit{\(\tau\iota\; \gamma\acute{a}r\; \acute{e}\mu\acute{s}\); \epsilon\iota\; \delta\acute{y} \; \tau\acute{a} \; \epsilon\omicron\nu\zeta\; 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omitted due to image quality
And in fact
once upon a time
having gone to Delphi
undertook to consult
the Oracle, and the
very thing he was saying,
O men, don't make
an uproar, and
she asked if anyone
was more wise than
me.
And with respect to that matter, the brother of that same man shall bear witness to you since that man died.

Kai dia ev aytou to tooun te

And the Pythia obtained there to be nobody there.

Kai TOUTWV TIERC O. APELQIG EUM EV KOEVOV

EPEQTIEV EKEIVOV

Zezeleqshow

Zezeleqshow

and the Pythia obtained there to be nobody there.

We should consider that in this hour this is much and an expectation for it to be a good thing.
Apology

40E

Aνοιχτός ἔκρημνός ἐστιν τῷ καταφθαίρειν:

Ο Πλάτωνας ἐπιστέφη οὕτως ἐκείνοι ὁποῖοι ἔνδοτοι ἀτάκτως ἐπισκέφθηκαν τὴν Τεθναίαν:

such a

death, nature
or character?

53. In crisis.

ἐκείνος, without extra-

taking the earlier
take form ἐκείνος,

whereas, ἐκείνος

for εἰς ἐκείνος

ὅτε τοῦ ἐκείνου, ἐκείνου, ἐκείνου, etc. (506; 1055)

For us to have

died in either

one of the things: for

either is of the nature

of being nothing

you would not perceive

everything, death

having nothing

Or according to

the things I said, someone

there was a change

undergoes (τούχω) a change
Consider (Keep in mind) (think about) these men because of the things I say: for I intend to teach you wherefrom the slander against me has arisen.

At the very least consider that on account of these men (things) I said.
Neither big nor small

for I knew
about myself.
I am wise.

Neither in big things nor small things.

For if I am in fact wise, I knew about things. Neither big nor small.
408

"Eis yap oĩrē, ei' tiva [thèse]." Sēc


"Erotē yūšē ōvētēv [Sēcv]."


Curyv E Kατά Sēcv.

Curyv: E Kατά Sēcv.

Curyv: Sēcv.

Curyv: én (one) Sēc.

Curyv: Sēcv.

Curyv: Sēcv.

Curyv: Sēcv. to sleep. to be fitting to be necessary.

Curyv: Sēcv.

Curyv: Sēcv.

Curyv: Sēcv.

Sēcv. to be fitting to be necessary.


Τωνησ ηης ΥΥκτος (βεβαιωτεν) εν εύ έπετον

βέν

he has lived in his life

405 καὶ άπεξ άνδρας ΥΥκτος καὶ άριμές
του χρόνου του έπετον ακτινοποιηθεκ κατά τον

Τη ΥΥκτος δεια ο οικομενον εκτεινει τιονον

οικομενον καὶ άριμες καὶ άριμες του ΥΥκτος

- m acc sing
- aor act past
- oikoumenac consider

pleasant
- aor act sing
- εκτεινει contrast and compare

- m acc pl
- 6 gen sing
- έπετον

better
- aor act sing
- εκτεινει, δεη
- tell

and he compared them with the other nights and days of his life with this night. He would by necessity interestingly say he considered it better and this night (τωνησ ηης ΥΥκτος)

better more pleasant of all (τιονον
days and nights)
εἰ ὄντος σκότους ὦ Ἀθανάτος ἔοικος, ἰέρπες
ἐξάγει λέγω: καὶ γὰρ οὐδὲν οὐκέτι ἐσὺ ἐν τῷ
πνεύμα Παλαιστίκου οὗτος σή ἐνεργεί ἀλλὰ νῦν.

if death is such a thing, appears to be nothing, a benefit for nothing.
for all time is apparent to be full of not one thing.

I think that any individual, not even the Great King, would himself find these (days and nights) easier to count than the other days and nights.
demonstratives, including some adverbs, may be emphasized by adding the deictic suffix -ειν, before which a short vowel is dropped... this here.

παρακάτω εστικ ευεργετήσατε τον, σου δ' έμε

έποντα

more wise

2nd sing. imperf. act. 1st pl. γράφειν

to utter, speech, speak, say, tell; assert, declare.

This here man is wiser than me, but you said it was me.

1st sing. act. and to return

επίθετον γονέω, to come, or to go

to set out depart

to approach, or to draw near

Plate

Apology

21β

έξ αυτού εύθετόν εύκολον ευκολίαν ὁ διάνοιας

εἰσαχθεῖν, ἠλθόν (21ε) ἐνώπιον ξείτερον τούτον...

ἐάν πτερύγων τοῦ μαντικοῦ κιλλοματρικὸν τε 

ὑπογινώσκει ἤκα.

m. dat. sing

ὑπογινώσκει

thither in that direction, to an indicated course of action (Liddell & Scott)

m. gen. pl.

spec act. part

Sokr., to seem, to appear; to think, suppose, fancy, imagine

m. nom. sing

to show by

act. acc. part

ληπησάμενον

somewhere

I went to anyone: thought: thought

(supposed) to be wise and hence: indeed anywhere: to anyone who should dishonor the Oracle and made him - prophecy known that:

m. nom. sing.

fut. act. part

ἐγέρσασθαι

to dishonor, bring to naught; make futile; bring shame on; do no clout to (Liddell & Scott)
O Athenian men, and debating with that same man, this man seemed to me to be thought to be, on the one hand, thought wise by many other men, and most implicitly by himself.

Therefore, looking at this in two different ways—

1. Standing in need of his name, but he was some politician with respect to
2. Something such as this—

They were happened to be contemplating

So KOOTEN

To have (something) come upon, happen to, or befall one

Plate
In his Apology, after that, next

He was not tried to show him that he believed himself to be wise, but he was not.