

Commentary

Abbreviations:

B	J. Burnet, <u>Plato's Euthyphro, Apology of Socrates and Crito</u> (Oxford 1924)
D+S	L. Dyer and T.D. Seymour, <u>Plato, Apology of Socrates and Crito</u> (Los Angeles 1973)
GP	J.D. Denniston, <u>The Greek Particles</u> (Oxford 1954, 2nd ed.)
S	H.W. Smyth, <u>Greek Grammar</u> , rev. by G.M. Messing (Cambridge, Mass. 1956)
Adam	A.M. Adam, <u>The Apology of Socrates</u> (Cambridge 1969, orig. ed. 1914)
<	"is from"

The text used is that of J. Burnet (Oxford, 1900).

17a1 ὅτι: "what," indir. question governed by οὐκ οἶδα.
ὅτι is conventionally written as one word in texts of Plato.

μέν: emphasizes ὑμεῖς in preparation for the contrasting ἐγώ.

ὦ ἄνδρες Ἀθηναῖοι: a common way of addressing the δικασταί.

πεπόνθατε < πάσχω.

ὑπό: "by," i.e., "at the hands of," as if after a passive verb; likewise in a2.

a2 ἐγὼ δ'οὖν καὶ αὐτός: "however that may be, I myself." δ' οὖν is stronger than δέ alone (GP 461). καί just stresses αὐτός.

17a3 ὀλίγου: "almost," a brief form of the idiom ὀλίγου δεῖν, lit. "to lack (just) a little."

ἐπελαθόμην (ἐπιλανθάνομαι, "forget," + gen.

οὕτω πιθανῶς: "so persuasively" (cf. πείθω).

καίτοι: "and yet," the usual meaning.

a4 ὥς ἔπος εἰπεῖν: "so to speak," an absolute (i.e., parenthetical) infin.; it softens οὐδέν.

εἰρήκασιν: "they have said," perf. of a common defective verb (one that lacks a pres.), whose fut. is ἐρῶ.

a5 αὐτῶν: masc., "in them" (S 1388).

ὧν ἐψεύσαντο: "things which they lied," i.e., "lies which they told." ὧν has been attracted from the acc. to the case of its antecedent; in its own clause it functions as an internal acc., which expresses the immediate result of the action itself rather than the person or thing acted upon (dir. obj.). In Greek "tell a lie" can literally be "lie a lie."

a6 χρῆν: imperf. of χρή (sometimes ἐχρῆν).

εὐλαβεῖσθαι: "be careful/watch out."

b1 ὥς δεινοῦ ὄντος λέγειν: "on the grounds that I am (i.e., as if I were) clever at speaking." ὥς with the ppl. here implies that this is merely his accusers' claim. Plato often applies δεινὸς λέγειν to the sophists (paid, itinerant teachers) and their politically ambitious pupils. Soc., on the other hand, like a good orator, will consistently paint himself as inexperienced in the orator's art, and hence incapable of deceit or artifice.

b2 ἐξελεγχθήσονται: fut. pass. of ἐξελέγω, "refute."

ἔργῳ: "in action/ in deed," a playful allusion to the common ἔργον-λόγος contrast.

μηδ' ὅπωςτιοῦν: "not even in any way at all, not even a bit." -οῦν added to an indef. rel. word (notably ὅστις) means "any at all."

17b3 φαίνωμαι: "I show myself (to be)."

τοῦτο: summarizes the two prior lines.

αὐτῶν: "in them/of them," as in a5.

b4 ἄρα: "it seems/it turns out," suggesting, often as a pretense, that one has only now thought of or realized something that was true all along (GP 38).

λέγειν: with δεινόν (masc.), as above.

b5 τάληθῃ: crasis for τὰ ἀληθῇ, "the truth."

μέν: without δέ, simply emphasizes τοῦτο. It is best translated by tone of voice.

λέγουσιν: probably "mean," as often.

b6 οὐ κατὰ τούτους: "not along their lines, not the way they are," perhaps suggesting "of a far higher kind" (B).

b7 ἢ τι ἢ οὐδέν: i.e., "little or nothing."

b8 μὰ Δία: "by Zeus." Greeks used the acc. to swear, usually with μά or νή (the latter for positive oaths).

b9-c1 κεκαλλιεπημένους...κεκοσμημένους: "beautified or systematically arranged with (beautiful) phrases and words."

γε: here adds a slight emphasis rather than meaning "at least."

c2 τοῖς ἐπιτυχοῦσιν: "the first that come along," i.e., "any old." ἐπιτυγχάνω = "come upon."

c3 δίκαια: hence not needing rhetorical embellishment.

ἅ: "the things that."

προσδοκησάτω (προσδοκάω, "expect." The aor. imperative "is rare in prohibitions" (S 1840).

c4 δήπου: "surely."

17c4-5 **τῇδε τῇ ἡλικίᾳ**: "for this age," i.e., "for a person of my age" (70); hence, modified by **πλάττοντι**, despite the gender.

c5 **μειρακίῳ** < **μειράκιον**, "teenager/youngster."

εἰς ὑμᾶς εἰσιέναι: "to come before you." Such repetition of a prefix is common in Greek prose.

c6 **καὶ μέντοι καὶ πάνυ**: "and certainly (I do) very much (i.e., earnestly)." With **μέντοι** here contrast b8 ("however"). **καὶ πάνυ** is a bit stronger than **πάνυ** alone.

c7 **παρίεμαι**: "I ask your indulgence, I ask for this concession."

c8 **εἴωθα**: perf. of **ἔθω**, "be accustomed" (rare in pres. tense).

καὶ ἐν ἀγορᾷ: a focus for social activities generally, not solely a marketplace. **καί** = "both."

c9 **τραπεζῶν** < **τράπεζα**, "table," here the money-changers'.

ἴνα: "where," the usual meaning with an indic.

ἀκηκόασι: Supply **μου**. Greek often omits pronouns.

d1 **θορυβεῖν**: "raise a ruckus," a favorite word in this speech.

ἔχει γὰρ οὕτως: Here impersonal, "for it is thus," i.e., "for the truth is as follows." **ἔχω** with an adv. = "be"; cf. d3. **οὕτως** has "deictic" iota, which strengthens demonstr. words and always has the accent.

d2 **ἐπὶ...ἀναβέβηκα**: "I have come (and am standing) before" (< **ἀναβαίνω**). The literal notion of ascending probably referred originally to a speaker's platform (B).

ἔτη < **τὸ ἔτος**, "year."

d4 **ἄν**: simply anticipates the one on d5. **ἄν** tends to come early to establish the mood and may be repeated after an(other) important word.

τῷ ὄντι: "really/truly," a common idiom.

ξένος: i.e., not an Athenian.

17d5 **φωνῇ**: here "dialect."

18a1 **ἐτεθράμμην** < **τρέφω**.

καὶ δὴ: "just so," introducing the main clause.

a2 **δίκαιον**: "as (something) just/right"; "this just thing" would be **τοῦτο τὸ δίκαιον** (in prose, at least).

ὥς γέ μοι δοκῶ: "as I seem to myself at least," i.e., "as I see it anyway." It goes closely with **δίκαιον**.

a3 **ἐάν**: here "dismiss/pay no attention to."

ἴσως: "perhaps," as usual in Plato.

a4 **τὸν νοῦν προσέχειν**: "apply your mind, pay close attention."

a5 **αὕτη ἀρετή**: "this is the excellence." **τοῦτο** as a subject may be attracted to the gender of a predicate noun (S 1239).

a7 **δίκαιός εἰμι**: "I am justified, it is right for me."

a8 **μου**: "against me," with the prefix **κατα-**.

b2 **καὶ πάλαι**: probably "long ago too" (B), not only now.

b3 **τοὺς ἀμφὶ Ἀνυτον**: "Anytus and his followers."

b4 **καὶ τούτους**: subject of **ὄντας**.

b5 **τοὺς πολλούς**: "most/the majority," not always derogatory like Eng. "hoi polloi."

ἐκ παιδων: i.e., "from childhood."

b6 **μᾶλλον οὐδὲν ἀληθές**: difficult; B has " 'not a bit truer' (than the accusation of Anytus and the rest)." **μᾶλλον**, however, may not be genuine; D+S omit it.

18b6-7 ὥς ἔστιν τις Σωκράτης: "(saying) that there is a certain Soc."

b7 τὰ τε μετέωρα φροντιστής: "a thinker of the things on high" (B), the acc. being a sort of dir. obj. with the verbal noun (S 1598).

b8 ἀνεζητηκώς: "one who has thoroughly investigated" ((ἀναζητέω).

τὸν ἥττω λόγον: "the weaker argument." ἥττων is a compar. with no extant positive degree. These older charges, then, associated Soc. with natural philosophers on the one hand and sophist-rhetoricians on the other. The charges probably antedate Aristophanes' *Clouds* (423), our best source for this caricature.

c1 οἱ: Angular brackets enclose material missing from the mss. (manuscripts) but thought to be genuine by the editor. Here οἱ links οὔτοι directly to the pple.

c2 κατασκεδάσαντες < κατασκεδάννυμι, probably "pour (over someone)," rather than "scatter."

c3 οὐδὲ θεοὺς νομίζειν: "don't believe in gods either." B, however, takes νομίζειν as "worship." In any event, this alludes to one of the two formal charges, the other being corrupting the young.

c4-5 ἔπειτα...ἔτι: Both here mean "furthermore."

c6 ἂν μάλιστα ἐπιστεύσατε: "you would have been most likely to believe (them)." A potential indic., in form the apodosis (main clause) of a contrafactual condition, is not necessarily contrafactual in meaning but may signify past likelihood.

ἔνιοι: "some," a pl. with no sing.

c5-7 This passage may be meant to suggest that the earlier accusers are themselves responsible for corrupting the young.

c7 ἐρήμην: "(in) an undefended action," a trial (δίκην understood) at which the defendant failed to appear. The acc. is a variety of internal acc. (see on 17a5).

18c8 ὁ δὲ...ὅτι: "but what is..., is the fact that."

d1 οἶόν τε: "it is possible" (supply ἔστι). In this common idiom τε is not a conjunction.

αὐτῶν: possessive with ὀνόματα.

d2 κωμοδοποιός: "writer of comedies," i.e., Aristophanes and others.

φθόνφ καὶ διαβολῇ: "malice and (purposeful) misrepresentation."

d3 οἱ δέ: "and others (who)," as if οἱ μὲν had preceded.

d4 ἀπορώτατοι: "hardest to deal with" (B).

d5 ἀναβιβάσασθαι: "make...come" ((ἀναβιβάζω, causative verb from ἀναβαίνω, 17d2). The middle voice suggests Soc.'s own welfare from having them in court.

αὐτῶν: partitive gen. with οὐδένα.

ἐνταυθοῖ: "(to) here."

d6 ἀνάγκη: Greek's strongest word for "it is necessary."

ὥσπερ σκιαμαχεῖν: "to shadowbox, as it were."

d7 μηδενός: not οὐδενός because the gen. abs. goes closely with the infin., not with ἀνάγκη.

ἀξιώσατε: apparently "believe" here (not "grant me," B).

d9 ἑτέρους μὲν...ἑτέρους δέ: "the one group...the other."

e1 οἰήθητε < οἶομαι.

e5 εἴεν: not an opt. but a particle of transition, here "well then."

19a1 ἐξελέσθαι < ἐξαίρέω; ἐξ- governs ὑμῶν.

- 19a2 ἔσχετε: "acquired," ingressive aor., denoting the entrance into a state or condition (S 1924), here the state of having.
- ἐν οὕτως ὀλίγῳ χρόνῳ: i.e., in this speech; depends on ἐξέλεσθαι.
- a3 οὕτως γενέσθαι: "turn out that way (i.e., successfully)."
- τι: probably adv., "at all/in any way." It is characteristic of Soc. to wish for success only if it is objectively beneficial.
- a4 πλέον τί με ποιῆσαι: "that I do something more," i.e., "that I accomplish something."
- a5 οὐ πάνυ: "not very (much)," an understated "not at all."
- a6 ἴτω: "let it turn out" ((εἴμι).
- ὅπῃ = ὅπῃ, "in whatever way."
- τῷ θεῷ: As often, no particular god is meant; Soc. could just as easily have used the pl.
- b1 ἐμή: "of me/against me," equivalent to an objective gen.
- ἢ δὴ καὶ πιστεύων: "believing which very (δὴ) διαβολή"; καί = "additionally."
- b1-2 με...ταύτην: "indicted me this indictment, brought this indictment against me." με is dir. obj., γραφήν is cognate acc., an internal acc. with the same root as the verb.
- b3 ἀντωμοσίαν: "affidavit."
- b4 ἀναγνῶναι (ἀναγινώσκω, "read."
- ἀδικεῖ καὶ περιεργάζεται: "is guilty, that is (explanatory καί), he is overly busy."
- c1 τοιαύτη τις: "roughly (τις) like that."
- c2 ἑωρᾶτε: imperf. of ὁράω.
- c3 περιφερόμενον: "being carried around," swinging in the air, in fact.

τε: "both."

ἀεροβατεῖν: "that he was walking on air" (l. 225), in order to see the sky better.

- 19c4 ὦν: governed by περί. The accent of a disyllabic prep. shifts ("anastrophe") when the obj. precedes. The separation here, however, is unusually large. In the *Phaedo* (96-99) Plato portrays Soc. as having had an early interest in natural science, which gave way to dissatisfaction on philosophical grounds. Whatever the truth about Soc., it is clear that Plato is being ironical in praising such knowledge.
- c5 ὥς: "as if," + pple.
- c6 σοφός: often means "knowledgeable" (or "skilled").
- c7 τοσαύτας δίκας φεύγοιμι: probably "be prosecuted in such great cases (i.e., on such great charges)."
- c8 ἀλλὰ γάρ: "but in fact"; the combination usually treats the foregoing as "irrelevant or subsidiary" (GP 101).
- ἐμοὶ...οὐδὲν μέτεστιν: "there is no share to me," i.e., "I don't possess a bit."
- d1 μάρτυρας: "as witnesses" ((μάρτυς), pred. acc.
- αὖ: "again." He has asked the jurors several times to recall their own experiences concerning him.
- ἀξιῶ: "I demand (as my right)."
- d2 ὅσοι: "as many (of you) as," clarifying ὑμᾶς.
- d6 τοιαῦτ': i.e., "equally baseless" (B).
- d8 ἀλλὰ γάρ: "but"; sometimes just strongly marks a transition (GP 103).
- ἐστίν: "is so/is the case."
- οὐδέ γ': "nor, for that matter," more climactic than the usual second οὐτε (GP 156, 193). οὐδέ is reiterated at e1.

- 19e1 ἐπεὶ: i.e., "I wish it were, since" (Adam). It is never necessary to translate ἐπεὶ as "although." Platonic irony again, as at c5.
- e2 οἷός τ' εἶη: "were able"; cf. the impersonal form of the idiom at 18d1.
- e3 These were three of the most famous sophists--Gorgias of Leontini in Sicily, Prodicus of the island of Ceos, and Hippias of Elis in the Peloponnesus. In other works Plato does not paint flattering portraits of them.
- e4 οἷός τ' ἐστίν: Because of the long parenthesis, the expected infin. (e.g., πείθειν) will be replaced by πείθουσι at e6. Greek prose is very tolerant of such a break in syntax ("anacoluthon").
- e5 τοὺς νέους: picked up by τούτους in next line.
- e5-6 τῶν...βούλωνται: "to associate for free (προῖκα, adv.) with whichever of their own citizens they want to." The gen. is, thus, dependent on φ.
- 20a1 σφίσιν: "themselves" (the sophists), with συνείναι. This dat. (of σφεῖς) is used in Attic as an indir. refl. pron.--it occurs in a subord. construction but refers to the main subject.
- a2 χάριν προσειδέναι: "know (i.e., feel) gratitude in addition (προσ-)."
- a3 ἐστι: "there is."
- Πάριος: "a Parian" (Paros is an Aegean island). His name was Evenus (b8).
- a4 τετέλεκε (τελέω, here "pay."
- a5 πλείω = πλείονα.
- οἱ ἄλλοι: i.e., "everyone else."
- Καλλία τῷ Ἱππονίκου: "Callias, the son of Hipponicus." He was one of the wealthiest Athenians of his time.

- 20a6 ἐστόν, δύο ὑεῖ: duals. υἱός has certain forms in the third declension, including this nom.
- ἦν: "I said," imperf. of the defective verb ἡμί.
- a7 πῶλω ἢ μόσχῳ: "(two) colts or calves."
- a8 εἶχομεν: With an infin., ἔχω = "can."
- ἐπιστάτην: "a supervisor," from the root of ἵστημι, but also with the overtone "knower/expert" (cf. ἐπιστήμων, b5), as if from ἐπίσταμαι (B). It is the obj. of both infin.'s.
- μισθώσασθαι: "hire" ((μισθώω).
- b1 καλῶ τε κάγαθῶ: here "good." The phrase often implies "proper gentlemen/aristocrats," a connotation useful to the comparison with men.
- b1-2 τὴν προσήκουσαν ἀρετὴν: acc. of respect.
- b2 ἱππικῶν, γεωργικῶν: The suffix -ικός usually = "good at," when used of people.
- b3 νῦν δ': "but as things are," a regular transition from a contrafactual condition.
- b5 ἐσκέφθαι: perf. mid. infin. of σκέπτομαι.
- b6 οὐ: always accented at the end of a clause.
- b7 πάνυ γε: a common way of saying "yes."
- ἦ δ' ὅς: "he said." ἦ (ἡμί. ὅς here is a demonst. pron.
- ποδαπός: "from where?"
- b8 πόσου: "for how much?" (gen. of price or value).
- b9 μνῶν (μνᾶ. Protagoras, one of the great sophists, may have charged as much as 100 minas.
- ὥς ἀληθῶς: "truly," common in Plato.

20c1 ἔχοι, διδάσκει: The opt. is probably in the direct statement too, implying "that Socrates does not commit himself to the first statement" (B). D+S, however, believe it is substituting for an indic. (in secondary sequence).

ἐμμελῶς: "modestly/reasonably" (lit. "in tune").

c1-2 ἐγὼ γοῦν: a strong "I at least" (γοῦν < γε + οὔν), here introducing the basis for ἐμακάρισα, b9.

c2 ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἄν: "would be priding myself and putting on airs" (< ἁβρύνω, "pamper").

c4 ὑπολάβοι: "interrupt/reply."

c5 τὸ σὸν...πρᾶγμα: probably "your business" (B), i.e., "if you don't do any of those things, what do you do?"

c6-7 οὐ γὰρ δήπου σοῦ γε...ἔπειτα...: "for it surely isn't true that although you..., nevertheless..." Especially after a pple. ἔπειτα (or εἴτα) may point to a contrast or incongruity.

οὐδέν: proves that the gen. abs. is not conditional, which would demand μηδέν.

c7 λόγος: here "report," similar to φήμη.

d1 αὐτοσχεδιάζωμεν: "form a rash judgement" (B).

ταυτί: For the iota, see on 17d1.

d2 καὶ γὰρ: καί here is weakly inferential, "and so."

d3 ποτ(ε): "on earth"; with an interr. it suggests intense interest in the answer.

d4 δῆ: probably "then" (GP 238).

d6 γάρ: often introduces material just promised; can be left untranslated.

ἀλλ' ἢ: "except," following a negative, as usual (GP 24).

20d7 ποίαν δὴ σοφίαν: pred. with οὔσαν understood. In conversational style one sentence may rely on the syntax of the prior one.

d8 τῷ ὄντι: "truly" (as at 17d4).

d9 κινδυνεύω: with an infin., "I probably, it's likely that I" (lit. "I run a risk").

τάχ(α) ἄν: here "probably" (usually "possibly"); syntactically ἄν belongs to εἶεν.

e1 μείζω τινά: fem.

ἢ κατ' ἀνθρώπον: "than in accordance with a human being," i.e., "than on a human level."

e2 οὐκ ἔχω τί λέγω: "I don't have (in mind) what I should say," i.e., "I don't know what to call it." λέγω is a deliberative subjunc., used for putting a deliberative question to oneself.

e3 φησί: "says so."

ἐπί: "for (the purpose of)."

e4 μοι: "for me/please," an ethical dat., common in the 1st person with commands and requests (S 1486).

e4-5 τι...μέγα λέγειν: "talk somewhat big, speak a little boastfully."

e5 ἐμόν: gets special emphasis in the pred. position, "as my own."

e6 ἀξιόχρεων < ἀξιόχρεως, "trustworthy"; modifies τὸν λέγοντα, but again in pred. position. The adj. is of the so-called Attic 2nd declension (S 237, 289).

ἀνοίσω < ἀναφέρω, "refer." Understand τὸν λόγον as dir. obj. = "refer"

e8 ἴστε: Since he was already dead, this implies "you know who he was."

που: "I suppose," as usual in Plato.

21a1 ἐκ νέου: "from (his) youth." νέου is masc. (cf. 18b5).

ὑμῶν τῷ πλήθει: here "to/of your democratic faction," as opposed to the oligarchic faction, οἱ ὀλίγοι, to which some of Soc.'s most notorious associates belonged.

a2 συνέφυγε...κατήλθε: "went into exile with (you)...returned from exile." These are events of 404/3, the reign of the Thirty.

ταύτην: "the recent."

a3 ὥς σφοδρὸς ἐφ' ὅτι ὀρμήσειεν: "how impetuous (he was) toward anything for which he had an urge." ἐφ' ὅτι = ἐπὶ τοῦτο ἐφ' ὅ τι. ὀρμήσειεν < ὀρμάω; opt. in past general protasis.

a4 καὶ δὴ ποτε καί: "and, in particular, once."

μαντεύσασθαι: "ask the oracle."

a5 ὅπερ: i.e., "as."

a6 δὴ: often ironical, so perhaps "if you can imagine it."

ἀνείλεν < ἀναιρέω, "reply"; in this sense always of an oracle.

ἡ Πυθία: title of the priestess at Delphi; she was thought to be Apollo's mouthpiece.

μηδένα: oracular μή in indir. disc. (S 2724).

a8 οὗτοσί: i.e., "right here," with a gesture.

b3 ἐνεθυμούμην < ἐνθυμέομαι, "ponder."

λέγει: "mean" (as at 17b5).

b4-5 σύννοια ἐμαυτῷ: "I am aware (in myself)"; governs indir. disc. with a pple.

21b8 μόγῃς πάνυ: "with great reluctance" (B). μόγῃς usually = "with difficulty/barely."

ἐτραπόμην < τρέπω.

b9 δοκούντων: "reputed."

ὥς: "on the assumption that," with both pple.'s.

c2 χρησμφ: "oracle" (i.e., the response), here personified.

ὅτι: can introduce dir. disc.; do not translate.

ἔφησθα: φημί often has the connotation "claim/assert" (like its cognate, φάσκω).

c3 διασκοπῶν: The prefix δια- often means "thoroughly/in detail." A switch in construction (anacoluthon) after the parenthesis will leave this pple. dangling.

οὐδὲν δέομαι: "I have no need" (reason unclear).

c4 πρὸς ὃν: "with whom/towards whom," with ἔπαθον. Supply αὐτόν as obj. of σκοπῶν.

c8 οἶοιτο, εἴη: opt. for indic. Sequence is usually established by a finite verb (here ἐπειρώμην), not an infin. or pple.

d1 ἐντεῦθεν: "from there," probably "as a result."

ἀπηχθόμην < ἀπεχθάνομαι, "become hated by," + dat.

d2 δ' οὖν: See on 17a2.

d5 οὖν: "in fact," as usual after ὥστερ (GP 421).

d6 οὐδὲ οἶομαι: "I don't suppose I do either." Soc.'s claims of ignorance, which we should take to be sincere and to have major philosophical import, were viewed by his critics as sly pretenses. The word for such pretense is εἰρωνεία, hence our term "Socratic irony."

γούν: probably "accordingly," with the οὖν predominating; not so GP 455-56.

- σμικρῷ τινι αὐτῷ τούτῳ: "by (virtue of) a small thing, this very one," dat. of degree of difference.
- 21d7 ἃ μὴ οἶδα: not οὐκ because the clause is generic (ἃ = "whatever"); it is like the protasis of a condition, and protases take μή not οὐ.
- ἐντεῦθεν: i.e., "from him."
- d8 ἦα < εἶμι.
- e3 ἐφεξῆς: "successively," i.e., "to one after another."
- καί: "both," if genuine. Square brackets enclose material transmitted in one or more mss. but thought spurious by the editor.
- e4 λυπούμενος καὶ δεδιώς: "with pain and fear" (D+S). λυπέω = "cause pain." δεδιώς < δείδω.
- δέ: introduces a finite verb (ἐδόκει), instead of the expected pple. parallel to αἰσθανόμενος.
- e5 τὸ τοῦ θεοῦ: "the god's business."
- περὶ πλείστου ποιεῖσθαι: "consider most important," a common idiom; with πολλοῦ it = "consider important."
- ἰτέον: Supply ἦν μοι, or perhaps ἐδόκει εἶναί μοι. The agent with a verbal adj. may be dat. or acc.
- e6 τὸν χρησμὸν τί λέγει: i.e., "what the oracle meant." The subject of the subord. clause has been given more prominence by being made the object of the preceding verb ("prolepsis" or "anticipation").
- 22a1 νῆ τὸν κύνα: See on 17b8. This is a favorite expression of Soc. (no particular dog is meant).
- a2 ἦ μήν: introduces strong assertions, especially oaths (GP 351).
- a3-4 ὀλίγου δεῖν: See on 17a3.

- 22a4 κατὰ τὸν θεόν: "in accordance with the god," i.e., with the oracle.
- a5 φαυλότεροι < φαῦλος, "low/insignificant," used of anything not worth taking seriously.
- ἐπιεικέστεροι < ἐπιεικής, "good"; understand ἔδοξάν μοι. Like φαῦλος, this can be a class term, applied to aristocrats (cf. "of the better sort"), but Plato tends to give such terms intellectual and/or moral meaning.
- a6 πρὸς τὸ φρονίμως ἔχειν: "with respect to being wise"; see on 17d1.
- πλάνην: "wandering(s)."
- a7 πόνους: commonly taken as a covert comparison to Heracles' labors.
- πονοῦντος: gen. because it agrees with the possessive idea in ἐμήν. Though pres. in form, it represents an imperf., hence the secondary sequence with ἵνα.
- μοι καὶ ἀνέλεγκτος: probably "irrefutable, in fact, for me." Soc. ironically presents the unintended result as if it had been his purpose.
- b1 διθυράμβων: The dithyramb was a certain kind of choral song performed at festivals, along with tragedies and comedies.
- ἐπ' αὐτοφώρῳ: "in the act, red-handed."
- b2 καταληψόμενος < καταλαμβάνω, "catch."
- b4 αὐτοῖς: dat. of agent.
- διηρώτων ἄν: ἄν here is not contrafactual but iterative--it emphasizes the repetitive imperf. (S 1790).
- b6 ῥητέον: "it must be said."
- b6-7 ὥς ἔπος...εἰπεῖν: softens ὀλίγου ἅπαντες: see on 17a4.

22b7 αὐτῶν: gen. of comparison with βέλτιον. Unemphatic pron.'s tend to gravitate toward the beginning of sentences.

ἄν: with ἔλεγον, probably a potential indic.; see on 18c6.
(*cf. 18c6*)

b8 ὧν = τούτων ἄ.

b9 ἐν ὀλίγῳ: "in a brief (time)."

c1 φύσει τινὶ καὶ ἐνθουσιάζοντες: "by a kind of innate ability and because they are possessed by a god" (lit. "have a god inside"), when they compose. Plato expands on this notion of poetic activity in, e.g., the Ion.

c2 θεομάντεις, χρησμοφοδοί: "seers," "oracle-chanters."

c3 πολλὰ καὶ καλά: "many fine things." Forms of πολὺς are regularly joined to a second adj. by καί.

c4 ἐφάνησαν: "they were shown as," i.e., "it was obvious that they." This is the usual sense of φαίνομαι (here aor. pass.) + supplementary pple. It is usually with an infin. that it = "seem to."

c5 αὐτῶν: Certain verbs of perception may govern the gen.

καὶ τάλλα: acc. of respect; likewise ἄ.

c6 ἀνθρώπων: partitive gen. with σοφωτάτων.

c7 τῷ αὐτῷ...ῷπερ: See on 21d6.

c9 τελευτῶν: "finally," pple. often used as adv.

χειροτέχνας: "artisans."

d1 συνήδη: See on 21b4-5.

τούτους: obj. of εὐρήσοιμι, but brought forward for more obvious contrast with ἐμαντῶ.

d3 ἐψεύσθη: "deceived of/disappointed in," + gen. of separation.

d4 τὰύτη: "in this way," adv.

22d5 ταῦτόν: common form of crasis for τὸ αὐτό.

d5-6 καὶ οἱ ἀγαθοὶ δημιουργοί: subject of ἔδοξαν. δημιουργοί = χειροτέχνας. καί both here and with οἱ ποιηταί means "also" (S 2885).

d7 ἡξίου: "believed."

τὰ μέγιστα: taken by editors as referring to political wisdom, but to judge from other early Platonic works, a reference to what we would call moral issues seems more likely.

d8 πλημμέλεια: *lit. false mtr* "inappropriate attitude/immodesty"; subject of ἔδοξε understood (from ἔδοξαν in d5).

e2 πότερα = πότερον, "whether," introducing an indirect disjunctive question.

δεξαίμην: here "welcome/prefer."

τι: "at all."

e5 λυσιτελοῖ = λυσιτελοῖη (λυσιτελέω, "be advantageous."

23a1 οἶαι: either "the kind that are" (εἰσί understood) or equivalent to ὧς with a superl.

a3 ὄνομα...εἶναι: "and I am called this as a name--'wise.'" Quoted names are occasionally put into the nom. instead of following the sentence structure. εἶναι is redundant (S 1615).

a4 αὐτόν: "myself," contrasting with ἄλλον.

a5 τὸ δέ: "whereas, in fact."

a5-6 ὁ θεὸς σοφὸς εἶναι: meant as true both in this instance (the oracle) and in general (as opposed to Soc. and all other mere humans). ὁ θεός is subject of κινδυνεύει.

a7 ἀνθρωπίνην σοφίαν: i.e., what passes for such; contrast Soc.'s claim at 20d8, a point to which he will shortly revert.

ὀλίγου...οὐδενός: "worth some little bit or nothing," gen. of value.

- 23a8 φαίνεται...δέ: perhaps "he seems to mean this (i.e., the following sort of) person by 'Socrates,' and..."; B's "he seems to speak of Socrates here before you, and..." is unconvincing; other editors think τοῦτον is corrupt.
- b1 ποιούμενος: "regarding," as often in mid. voice.
- b3-4 τῇ ἀληθείᾳ: "in truth/in reality."
- b4 ταῦτ' οὖν: "that's why"; usually ταῦτα δῆ.
- ἐγὼ μὲν: without δέ, thus, e.g., "whatever others may do, I..."
- b5 ἀστών: "townsmen," i.e., "Athenians," with τινά.
- b6 ἄν = ἐάν.
- b8 ὑπὸ ταύτης τῆς ἀσχολίας: "because of this occupation" (lit. "lack of leisure"; cf. σχολή below).
- b9 ἄξιον λόγου: "worthy of speech, worth mentioning," with τι.
- c1 μυρία: "immeasurable."
- τὴν τοῦ θεοῦ λατρίαν: "service to the god," objective gen. This theme constitutes an implicit rebuttal of the formal charge of impiety.
- c3 αὐτόματα: probably modifies ἐπακολουθοῦντες, hence the comma.
- c6 οἶμαι: parenthetical, as often.
- c6-7 ἀφθονίαν...ἀνθρώπων: "abundance of people (who)."
- c8 αὐτοῖς = ἐαυτοῖς (note breathing).
- d1 μισαρώτατος: "most disgusting," an absolute superl.
- d2 ὅτι ποιῶν: "by doing what?" As often happens, the pple. carries the main point--"what is it he does to corrupt the young?"

- 23d4 κατά: "against."
- d5 πρόχειρα: "readily available," i.e., "the stock charges" (B).
- d8 κατάδηλοι γίνονται προσποιούμενοι: i.e., "it becomes quite obvious that they profess"; see on 22c4.
- d9 ἅτε: "inasmuch as," regularly + pple.
- φιλότιμοι: "ambitious."
- e1 σφοδροί: "vehement."
- συντεταμένως καὶ πιθανῶς: "intensely and persuasively."
- e2 ἐμπεπλήκασιν < ἐμίμπλημι, "fill."
- ὦτα < οὖς, "ear."
- e3 ἐκ τούτων: probably neuter, "as a result of this." The neuter pl often refers to a preceding idea or statement.
- e4 ἐπέθετο < ἐπίτιθημι. Compound subjects whose members are sing. often take a sing. verb (S 966).
- ὑπέρ: "ὑπέρ must not be pressed. The accusers merely represented the feelings of their respective classes" (D+S).
- e5 Ἄνυτος: was both a tanner and a politician.
- 24a2 ἀρχόμενος: "when I began"; refers to 19a.
- a4 ὑμῖν: "for you (to know)," i.e., "you see," ethical dative (S 1486).
- a5 ἀποκρυψάμενος: can take an acc. of the thing concealed and of the person deceived (ὑμᾶς).
- a6 ὑποστειλάμενος: "holding back" ((ὑποστέλλω, "draw in").
- οἶδα σχεδόν: "I know pretty well" (Adam), "I am nearly sure."

- 24a7 αὐτοῖς τούτοις ἀπεχθάνομαι: "I am arousing (your) hatred by this very (account)."
- b1 ἥντε...ἥντε: "whether...or"; likewise εἴτε...εἴτε with indic. or opt.
- b5 φιλόπολιν: "patriotic." Greek political loyalty was directed chiefly toward the πόλις. Meletus claims to be acting out of patriotic motives in this prosecution.
- b6-7 αὐθις...αὐ: apparently mutually reinforcing, "in turn"; they refer to 19b3-c1.
- ὥσπερ ἐτέρων: "as if...a second set."
- b8 ἀντωμοσίαν: "affidavit."
- πῶς ὧδε: "roughly as follows."
- c1 ἕτερα δὲ δαιμόνια καινά: Supply νομίζοντα; see on 18c3. καινός is usually negatively colored--"new/strange."
- δαιμόνια: "divine things," probably just a purposely fuzzy way of saying δαίμονας. The reference is unclear but again prejudice against the natural philosophers, some of whom substituted abstractions like Νοῦς for the traditional mythical deities, may underlie the charge. In the dialogue named after him, Euthyphro assumes (3b) that the charge refers to Soc.'s divine sign or voice (see notes on 31c8-d1).
- c2 ἔγκλημα: "accusation."
- c5-6 σπουδῇ χαριεντίζεται: "jokes seriously."
- c6 εἰς ἀγῶνα καθιστάς: "bringing to trial." ἀγών can mean any sort of contest. καθιστάς < καθίστημι.
- c7 ὧν: "for which," the objective gen. with ἐμέλησεν; οὐδέν is adv., "not a bit."
- c8 ἐμέλησεν: first in a series of puns on Μέλητος.

- 24c9 δεῦρο: "to here," i.e., "come here and..." Whenever prior motion (to or from) is implied, the choice of adv. will reflect that.
- ἄλλο τι ἤ: "(is it) anything other than," i.e., "isn't it true that" (cf. οὐ); common in Platonic dialogue for introducing questions expecting "yes."
- d1 ποιῇ: 2nd sing. mid. indic., with the usual spelling of the ending. For the idiom, see on 21e5.
- ὅπως: "that," introducing a clause of effort.
- d2 ἔγωγε: "I do."
- d3 ἴθι δὴ νυν: "well then (νυν), come on and..." ἴθι (or ἄγε), usually with emphatic δὴ, is preliminary to the main command.
- βελτίους = βελτίονας.
- d4 μέλον: "it being a concern, since it is a concern." The neut. pple. is here an acc. abs., which resembles a gen. abs. but is used for impersonal verbs.
- d6 μήνυσον: aor. imperative of μηνύω, "disclose."
- d9 οὐ δὴ: "of the very thing that."
- d10 ὡγαθέ: "my good man"; sarcastic here, like the stronger ὦ βέλτιστε in e1.
- ἀμείνους: The substitution for βελτίους (probably for variety) is a sign that these are quite synonymous.
- e2 πρῶτον: "to begin with," adv.
- e4 πῶς λέγεις: "what do you mean?"
- e6 μάλιστα: "absolutely."
- e7 πότερον: not translated when it introduces a direct disjunctive question (contrast 22e2).

- 24e9 εὖ γε...λέγεις: "what good news!" λέγεις also governs the following acc.--"and you're talking about a great abundance."
- e10 τί δὲ δῆ: "what (about this)?"
- οἱ δὲ ἀκροαταί: "the listeners," i.e., the audience in the courtroom.
- 25a3 οἱ βουλευταί: "the (500) members of the βουλή (council)," the upper (elected) chamber of the Athenian legislature.
- a5 μή: In a question this may simply suggest an expected "no" (contrast οὐ), but more commonly a real or feigned fear of a "yes" answer--"could it be that...?"
- ἐκκλησίᾳ: "assembly," the lower body, which was open to all citizens.
- a12 γε: underscores the exclamatory tone (GP 127).
- ἀπόκριναι: aor. mid. imperative (note accent).
- a13 ἦ: untranslatable interr. particle.
- καὶ περὶ ἵππους: In Plato's dialogues Soc. regularly uses arguments by analogy, drawn especially from the crafts and occupations.
- b2 τούναντίον τούτου πᾶν: "quite the opposite (τὸ ἐναντίον) of this," adverbial acc.
- b6-7 οὐ φῆτε: "deny," a single idea, hence οὐ not μή, despite the subjunc. (S 2691).
- b7 τις: probably intensifies πολλή, "one great piece of..." (S 1268).
- c3 ὅτι: "(namely,) that."
- περὶ ὧν = τούτων περὶ ὧν.
- c5 ἔτι: "further."

- ὃ πρὸς Διός: "in Zeus' name."
- 25c6 ἐν: "among."
- ὃ τάν: "my dear fellow."
- c7 τοι: "you know, let me tell you." The particle (probably originally a dat. of "you") often imparts a didactic tone.
- c8 τοὺς...ὄντας: "(to) those who at any given time (ἀεί) are nearest to them(selves)." ἐγγυτάτῳ is superl. of ἐγγύς and likewise governs a gen.
- c10 πάνυ γε: "yes" (as at 20b7).
- d1 ὅστις: "anyone who."
- d2 ἀποκρίνου: The pres. may here imply "keep on answering."
- d4 οὐ δῆτα: "certainly not." δῆτα is a lively, emotional, conversational particle.
- d5 φέρε δῆ: "come now/tell me," generally introducing a question.
- d6 ἐκόντα: "wittingly" (sometimes "willingly").
- d8 τί δῆτα: "what!"
- d8-9 τοσοῦτον...ᾧστε: "so much...that."
- τηλικούτου, τηλικόσδε: Both mean "of this/that age," here implying "this old," "this young," respectively.
- d9-e1 σὺ μὲν..., ἐγὼ δὲ δῆ: "while you..., I, if you can believe it." The μὲν-clause is often subord. in point to the δέ-clause.
- e1 εἰς τοσοῦτον ἀμαθίας: "to such a degree of ignorance."
- e3 ὑπ' αὐτοῦ: See on 17a1.
- 26a2 ἀμαρτημάτων: "errors/wrongs" (not "sins"); gen. of the charge with εἰσάγειν.

26a3 νόμος...ἐστίν: "it is (the) law."

λαβόντα: modifies the implicit subject, τινά, of the infin.'s.

a4 μάθω: here virtually "am taught" (B).

παύσομαι: Supply ποιῶν.

a5 ἔφυγες: "rejected." Verbs of stopping, rejecting, etc., usually govern a supplementary pple. of an action already in progress but an infin. of one not yet undertaken.

a6 οἶ: "(to) where."

b1 οὐγὼ = ὃ ἐγώ.

b4 ἦν ἐγράψω: See on 19b1-2.

b5 ταῦτα: obj. of διδάσκων; emphatic by position.

b8-9 ὧν νῦν ὁ λόγος ἐστίν = οὓς νῦν λέγομεν, "whom we are now mentioning." The gen. is objective.

c2 νομίζειν εἶναι: "to believe that there are."

c3 τὸ παράπαν: "entirely."

c5 ὅτι ἑτέρους: i.e., ὅτι διδάσκω νομίζειν εἶναι ἑτέρους θεούς.

c5-6 οὐτε...τε: "not...and." The negative only applies to the first half.

c7 Meletus is being consistent. The charge used the term δαιμόνια, not δαίμονες, and certainly not θεοί.

d1 ἵνα τί: "for what purpose/why?"

d1-2 οὐδὲ...οὐδέ: "not even...nor," never "neither...nor."

d4 μὰ Δί(α): μά suggests "no."

d6 Ἀναξαγόρου: Anaxagoras was a 5th-century philosopher from Clazomenae in Ionia (western Asia Minor), who

emigrated to Athens and became close to Pericles. He was apparently accused of impiety and fled Athens.

οὕτω: with ἀπείρους γραμμάτων also (D+S).

26d8 οὐκ: not μή (with infin.) probably because of being embedded in indir. disc.

d9 καὶ δῆ: perhaps "actually" in a surprised question (GP 257).

d10 ἄ: obj. of πριαμένοις; supply αὐτοῖς after ἔξεστιν.

εἰ πάνυ πολλοῦ: "if for very much," i.e., "at most."

e1 ὀρχήστρας: not the chorus' dancing area in the theatre, but evidently a portion of the ἀγορά.

e2 ἄλλως τε καί: "especially" (lit. "both otherwise and"), a common idiom.

e6 ἄπιστος: here "unbelievable."

καὶ ταῦτα: "and at that, and what is more," a common adverbial acc.; μέντοι simply strengthens it.

e8 ὑβριστῆς καὶ ἀκόλαστος: "insolent (noun used as adj.) and unbridled" (lit. "unpunished").

27a1 ἔοικεν...διαπειρωμένῳ: "he resembles one who tests, it looks as though he is testing (me)"; dat. with a word of similarity.

ὥσπερ αἰνιγμα συντιθέντι: depends on and explains διαπειρωμένῳ.

a3 ἐναντί' ἑμαυτῷ λέγοντος: i.e., "contradicting myself." The gen. (of the thing directly perceived) is uncommon with γινώσκω (S 1368).

a5 αὐτὸς ἑαυτῷ: The intensive pron. often reinforces a refl. pron. and need not be translated.

a7 ἐστὶ παίζοντος: "is (the mark) of one who jests," gen. of characteristic, a sort of possessive gen. (S 1304).

- 27a8 ἦ: "how," rel. adv. (cf. ταύτη).
- b1 κατ' ἀρχάς: "in the beginning" (i.e., 17c).
μέμνησθε: perf. imperative.
μοι: "please" (as at 20e4).
- b5 ἄλλα καὶ ἄλλα: "now one thing, now another," i.e., "time and again."
- b9 τὸ ἐπὶ τούτῳ γε: "at least the one in addition to (and perhaps "dependent on") that one," i.e., "the ensuing question at least."
- c4 ὥς ὠνησας: "how good of you" (B), < ὀνίνημι, "confer a benefit."
ἀπεκρίνω: 1st aor. mid.
- c5 οὐκοῦν: normally introduces questions in Plato and probably should here too (GP 433), hence "isn't it true that...?"
- c6 εἴτ' οὖν: "(regardless of) whether in fact."
- c8 ἀντιγραφῆ: here "affidavit of accusation."
- c10 τίθημι: "regard."
- d1 ἤτοι θεοὺς γε...ἦ: "either gods or," with mild emphasis on θεοὺς.
θεῶν παῖδας = ἥρωας in one sense (cf. 28a1 below).
Examples include Heracles and Achilles.
- d5 ὅ: internal acc. with the infin.'s.
- d6 φάναι: "(namely,) that you assert."
- d8 νόθοι: "bastards," here denoting the offspring of a god and another kind of being.
- d8-9 ἢ...ἄλλων: probably "whether (born) from nymphs (evidently not categorized as θεοί here) or from certain others (euphemistic for mortal women)."

- 27d9 ὃν δὴ καὶ λέγονται; "from whom they are also said (to come)."
- e2 ἢ καὶ ὄνων, τοὺς ἡμιόνους: "or, for that matter, of asses, (namely,) mules" (lit. "half-asses").
- e3 οὐκ ἔστιν ὅπως: "there is no way in which."
- e4 ἡμῶν: with ἀποπειρώμενος.
- e5 ὅτι ἐγκαλοῖς ἐμοί: "(as to) what...to charge me with." The opt. represents a deliberative subjunc.; see on 20e2.
ὅπως: "how," governed by μηχανή in a1.
- e6 καὶ σμικρὸν νοῦν ἔχοντα: "who has even a little sense."
- e6-7 οὐ τοῦ αὐτοῦ ἔστιν: "it is not (to be expected) of one and the same person" (the gen. as at a7 above). οὐ should probably be understood with the second τοῦ αὐτοῦ, which refers to a different "one and the same" person.
- 28a4 ὃ δέ: "but that which."
- a6 αἶρεῖ: "overtakes/convicts," pres. tense for fut. concerning "what is immediate...or threatening" (S 1879).
- a8 ἃ δὴ: "the very things which." A rel. pron. can govern an entire sentence in Greek.
πολλοὺς καὶ ἄλλους καὶ ἀγαθοὺς: "many other good men too"; for the second καί, see on 22c3.
- b1-2 οὐδὲν...στῆ: "there is nothing to be feared--i.e., there is no danger--that they will come to a halt in my case."
- b3 εἰτ(α): "but then," imparting a tone of surprise to the question (S 2653; see on 20c6-7).
- b5-6 οὐ καλῶς λέγεις: i.e., "you are not right."
ὑπολογίζεσθαι: "take into account." Its subject is ἄνδρα.

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- 28b7 ὅτου...ἔστιν: "in whom there is even some small use/good." ὅτου = οὐτινος.
- b9 φαῦλοι: "poor creatures," "fools" (B).
- c2 οἱ τε...ὑός: "especially Thetis' son," Achilles; for the idiom, see on 26e2.
- c3 παρά: "alongside of," i.e., "compared to." The article goes with the infin.
- c4 ὥστε: lacks a verb, since after the quotation he switches to an independent clause--ὁ δέ, "but he" (c8). The quotations, which are in part verbatim and in part paraphrase, come from Iliad 18.95ff.
- c5 Ἑκτορα: the Trojan leader, who had killed Achilles' dearest friend, Patroclus.
- θεὸς οὐσα: therefore able to prophesy.
- c5-6 εἰ τιμωρήσεις...ἀποθανῇ: a fut. most vivid ("emotional fut.") condition, with the fut. indic. in both clauses. It usually has a threatening or advising tone.
- c7 τοι: Homeric form of σοι.
- c8 πότμος ἐτοῖμος: "doom is at hand."
- c9 ὀλιγόρησε (ὀλιγορέω, "think little of/discount."
- d1 δείσας τὸ ζῆν κακὸς ὧν: "being afraid of living as a coward."
- d2 τεθναίην: perf. opt.
- d3 κορώνισιν (κορώνις, "curved." Plato has mistakenly put this in place of the actual word (ἐτώσιον, "useless," modifying ἄχθος, l. 104), a sign that he is quoting from memory, as usual.
- d4 ἄχθος ἀρούρης: "a burden of (i.e., on) the land."
- μή: See on 25a5.

28d6 οὐ: "where," so οὐ ἄν = "wherever."

d7 τάξι: "stations."

ἄρχοντας: "leader/commander."

d9 πρό: "ahead of, as more important than."

d10 ἂν εἶην εἰργασμένος: "would turn out to have done," thus, action completed prior to some hypothetical vantage point.

e1 εἰ: introduces a μὲν...δέ protasis that will run to the end of the sentence, the gist of which is, "If, after refusing to act like a coward under certain past circumstances, I were then to do so when it would be even more reprehensible." Both μὲν and δέ will be repeated for clarity of contrast.

ὑμεῖς: i.e., the Athenian citizenry, who each year elected the ten στρατηγοί.

e2 ἐπί: "at."

e2-3 These were battles that occurred before and during the Peloponnesian War. In the Symposium (219-21) Plato gives details of Soc.'s bravery in two of them.

e3-4 ὥσπερ καὶ ἄλλος τις: "just as (many) another (did) too."

e4 τοῦ δὲ θεοῦ τάττοντος: i.e., Apollo. The implicit premise is that a god's command is even more binding than that of the elected generals.

e5 ὑπέλαβον: here "interpreted."

δεῖν: redundant after τάττοντος.

e6 ἐνταῦθα δέ: the repeated δέ; translate with "on the other hand" or not at all. It is functioning as an adv., not a conj.

29a1 ὅτιοῦν (ὅστισοῦν, "any at all" (see on 17b2).

τὴν τάξιν: "my (assigned) post."

τᾶν = τοῖ ἄν.

29a3 τῇ μαντείᾳ: refers to 21a.

a4 οὐκ ὄν: "without being so."

a6 ἐστίν: The subject is τὸ θάνατον δεδιέναι.

ἀ οὐκ οἶδεν: "things which one doesn't know."

a7 τὸν θάνατον: proleptic subject of τυγχάνει; see on 21e6.

a7-8 τυγχάνει...ὄν: Often "happens to be" essentially means "(contrary to expectations) really is." ὄν refers to θάνατος but has been attracted to the gender of the pred. adj. (μέγιστον).

b2 αὕτη: the entire subject of ἐστίν.

ἡ ἐπονείδιστος, ἡ τοῦ οἴεσθαι: "the reproachable kind, the kind that consists of..." The gen. is "defining" or "appositional."

b3-4 τούτῳ, τῷ, τούτῳ: dat.'s. of degree of difference. τῷ = τινί.

καὶ ἐνταῦθα: "in this case too" (B); cf. 21d.

b5 τῶν ἐν Ἅιδου: "things in Hades' (place)." "Hades" usually named a god not a place.

οὕτω: "by the same token."

b9-c1 οὐδ' εἰ με...ἀφίετε: The gist of this long sentence is, "Not even if you let me off on the understanding that I change my ways, will I do so." The protasis will be rephrased starting at c5 and again at d1. The main clause begins at d2.

c1-2 τὴν ἀρχήν: "to begin with," i.e., "at all"; adverbial acc.

c2 οὐ δεῖν ἐμέ: "I shouldn't have," not "it wasn't necessary." Clearly, Soc. was given the option of avoiding the trial.

29c4 διαφευξοίμην: represents a fut. indic., for which see on 28c5-6.

ἥδη: "at that point," with the apodosis.

c6 πρὸς ταῦτα: "in response to this."

c7 ἐπὶ τούτῳ μέντοι, ἐφ' ὅτε: "on this condition, however, (on the condition) that," + infin.

d1 ἀλφς: aor. subjunc. of ἀλίσκομαι, "be caught."

d3 ἀσπάζομαι μὲν καὶ φιλῶ: i.e., "I have the utmost regard and affection for you" (B).

d4 οὐ μή: with aor. subjunc. (or fut. indic.) introduces a strong fut. denial, as here, or a prohibition.

d6 ἐντυγχάνω: "come upon/meet," + dat.

d8 εἰς: "for/with respect to."

χρημάτων: with ἐπιμελούμενος, but also the proleptic subject of ἔσται.

e2 οὐκ ἐπιμελῇ οὐδὲ φροντίζεις: Instead of ppl's. parallel to ἐπιμελούμενος, there is a shift here, as often, to an independent construction.

e4 ἐρήσομαι: fut. of ἔρομαι, "ask" (not related to ἐρῶ).

30a1 φάναι δέ: "but (seems) to claim to."

ὅτι: "(saying) that."

a2-3 καὶ νεωτέρῳ καὶ πρεσβυτέρῳ: not "to" but "for" (i.e., dat. of advantage). When ποιέω = do something to someone, it takes two acc.'s.

a4 ὅσῳ: "by as much as, by virtue of how much."

γένει: dat. of respect.

a7 ὑπηρεσίαν: "service" (cf. 23c1).

- 30a8 **πειθων**: "trying to persuade," conative pres. (S 1878).
- b1 **πρότερον**: would have been followed by ἥ, if μηδὲ οὕτω σφόδρα had not been added.
- b4 **καὶ ἰδίᾳ καὶ δημοσίᾳ**: "in both private and public life."
- b6-7 **οὐδὲν λέγει**: "talks nonsense."
- c1 **ἂν**: can make a pple. (or infin.) potential even outside indir. disc.--"would (or "will") not do."
- μέλλω...τεθνάναι**: μέλλω can govern any tense of the infin., not just the fut.
- c2 **ἐμμέναιτέ μοι**: "please, abide by/stick to."
- c5 **ἄττα...καὶ ἄλλα**: "certain other things as well." ἄττα = τινά.
- c6 **ἀποκτείνετε**: probably aor. (of a simple act).
- c7 **μείζω**: neuter pl.
- c9-d1 **οὐ...βλάπτεσθαι**: As B notes, for Plato the only true injury is to make a person worse, which means injuring his soul.
- d2 **ἐξελάσειεν ἢ ἀτιμώσειεν**: "drive into exile ((ἐξελαύνω) or deprive of civil rights."
- d6 **πολλοῦ δέω**: "I lack much," i.e., "I am far from," + infin.
- ἐμαυτοῦ**: ἐμοῦ was also possible, but the refl. pron. is more emphatic.
- e1 **καταψηφισάμενοι**: "by voting to condemn." The aor. circumstantial pple. need not indicate prior action, but may simply denote a certain facet of the main action.
- e2-3 **εἰ καὶ γελοιότερον εἰπεῖν**: "even if it is rather laughable to say," referring to the following simile. γελοιότερον is an absolute compar.

- 30e3 **προσκειμένον**: "attached," virtual pass. of προστίθημι (cf. προστεθηκέναι, e6).
- e4 **νωθεστέρῳ**: "rather sluggish, too sluggish."
- e5 **μύωπος** (μύωψ, "gadfly." This became a famous image.
- οἷον δὲ**: "just as," masc. agreeing with ἐμέ or else neuter adverbial acc.
- 31a1 **προσκαθίζων**: "sitting/settling"; προσ- continues the notion of attaching (and ultimately stinging).
- a3-4 **τάχ' ἂν**: See on 20d9. Here it reinforces ἴσως. ἂν occurs three times in this clause with ἀποκτείναιτε.
- a4 **οἱ νυστάζοντες**: "those who are sleepy."
- κρούσαντες** (κρούω, "hit."
- a8 **τοιούτος οἷος...δεδοσθαι**: "of such a sort as to have been given." οἷος here replaces ὥστε in a natural result construction.
- b1 **τό**: "the fact that," with the infin.'s.
- b3 **τὸ...ὑμέτερον**: "your business."
- b6 **μισθὸν λαμβάνων**: The pple., not the finite verb, is carrying the main point.
- b7 **εἶχον ἂν τινα λόγον**: "I (i.e., my behavior) would have some reasonable explanation, would make some obvious sense."
- νῦν δέ**: See on 20b3.
- b8 **ἀναισχύντως οὕτω κατηγοροῦντες**: "although they accused (me) shamelessly as they did"; concessive pple.
- b9 **τοῦτό γε...ἀπαναισχυντῆσαι**: "do this shameless thing, at least."
- c1 **τινα**: probably "(from) anybody," a second acc. obj. with both verbs (S 1628).

31c2 ἱκανόν: For position, see on 20e5.

c4 δῆ: suggests the skepticism or scorn of the imagined speaker.

c6 οὐ τολμᾶ: "I don't bring myself to," + infin.

ἀναβαίνων...ὑμέτερον: "by coming before your (democratic) community," here meaning the ἐκκλησία. Soc. is confronting the suspicion that his leanings are antidemocratic.

c8-d1 μοι...γίγνεται: "a divine thing comes to me," his notorious divine sign. θεῖον and δαιμόνιον are synonymous here.

d1 ἐπικωμῶδων: "making a joke of." Presumably Soc. is giving his interpretation of what Meletus might really have meant by ἕτερα δαιμόνια καινά (24c1).

d3 γιγνομένη, γένηται: the pres. because of the repeated occurrences, the aor. for the moment when it comes each time.

d4 τοῦτο δ' ἂν μέλλω πράττειν: "(from) doing that which (i.e., whatever it is that) I am on the verge (of doing)."

d5 τοῦτ' ἔστιν: Greek sentences normally open with a connective particle. A backward-looking demonstr. may, however, be substituted.

d8 ἀπολώλη, ὠφελήκη: pluperfects ((ἀπόλλυμι, ὠφελέω).

e2 σωθήσεται: σώζω more often means "preserve" than "rescue."

e3 γνησίως: "genuinely."

διακωλύων: "trying to prevent" (see on 30a8).

32a1 τὸν...μαχοῦμενον: fut., "one who is going to fight."

a2 καί: "even," with ὀλίγον χρόνον.

a6 οὐδ' ἂν ἐνί: stronger than οὐδενὶ ἂν.

ὑπεικάθοιμι: "yield/capitulate."

32a7 δείσας θάνατον: causal pple.

ἀλλὰ κἄν: B's unconvincing attempt to repair a corrupt text. The general idea seems to be, "I might even lose my life if I didn't yield."

a8 φορτικὰ μὲν καὶ δικανικά: "undignified things appropriate to lawsuits," apparently his self-praise.

a9-b1 ἀρχὴν...ἥρξα: "held an office," cognate acc.

b1 ἐβούλευσα: "was a member of the βουλή" (see on 25a3). The term would be a year.

b2 φυλή: "tribe," a political division. The legislative year was divided into ten parts; for each part the fifty representatives of one of the ten φυλαί would be in charge of the βουλή. For that period they were called οἱ πρυτάνεις ((πρύτανις).

b3 τοὺς ἐκ τῆς ναυμαχίας: "the men in the sea-battle." ἐκ has replaced ἐν because of the influence of the governing word, ἀνελομένους. A storm arose after the Athenian victory at Arginusae (406), and the generals were accused of not rescuing the sailors who were in the water. Only eight were actually tried; ten is just the standard number of generals.

b4 ἀθρόους: "collectively," the key word.

b6 μηδὲν ποιεῖν: "(urging you)..."

b7-8 ἐτοίμων...βοώντων: gen. absolute.

ἐνδεικνύναι με καὶ ἀπάγειν: here "indict and arrest me."

c5 μεταπεμψάμενοι...θόλον: "after summoning me, myself the fifth (i.e., with four others), into the tholos," a rotunda used by the Thirty, but during democratic times used by the πρυτάνεις for meals.

c6 Σαλαμίνας: Salamis, an island near Athens (also the site of a decisive naval battle in the Persian War of 480).

ἀποθάνοι: "be put to death."

32c7 οἷα δὴ...πολλά: "just the kind of thing that they often..."

c8 ἀναπλῆσαι < ἀναπίμπλημι, here "taint." Their strategy was to kill political opponents and share the guilt with others.

d2 εἰ μὴ ἀγροικότερον ἦν: "if it weren't rather unrefined," possibly meaning "blunt" (B), but perhaps recalling φορτικά, a8. The imperf. hints at an apodosis, "I would say οὐδ' ὅτι οὖν," which, of course, he says anyway.

d3 τούτου δέ: δέ repeated from d2 (see on 28e6).

d4 ἀρχή: "regime."

ἐξέπληξεν < ἐκπλήττω, "terrify"; governs ὥστε.

d8 διὰ ταχέων: "quickly/shortly," within eight months, in fact.

e2 ἔπραττον: imperf. of continued action in a past contrafactual.

e4 τοῖς δίκαιοις: "the right," neuter.

33a2 τοιοῦτος: looks ahead to οὐδενὶ...συγχωρήσας, as does οὗτος.

a4 τούτων: usually taken as referring to the egotistical, ultimately unsuccessful democratic leader, Alcibiades, and to Critias, one of the Thirty.

a5 φασιν: indef. subject, "people."

a7 ἐπιθυμοῖ: presumably a past general protasis, despite the aor. main verb.

b2 ἐρωτᾶν: "for questioning, to be questioned," infin. of purpose (S 2008).

b2-3 καὶ...λέγω: If ἀποκρινόμενος modifies τις (D+S), the likely translation is "if a person wishes by responding (to my questions in return) to hear whatever I say, (then παρέχω

έμαυτὸν ἀκούειν)." B, however, takes the pple. as referring to Soc. and thus inside the rel. clause--"to hear what I say in reply."

33b3 τούτων: masc., partitive; so too, ὧν in b5.

b5 ὑπεσχόμεν < ὑπισχνέομαι.

b9 ἀλλὰ...δὴ: implies a rejected explanation (GP 241)--"well, (if I don't teach,) why on earth do some people...?"

c2 ὅτι: "(it is) because."

c3 The dat.'s. go with χαίρουσιν, since ἀκούοντες would take a gen., as at 23c4. "In both cases the construction is determined by the nearer verb" (B).

c6 τις...μοῖρα: "any (other) divinely given lot/destiny."

c7 καὶ ὅτι οὖν: "anything whatever" (Adam).

c8 εὐέλεγκτα: "easy to test."

d1 χρῆν: This imperf. (ἔδει also) usually denotes what should already have happened or be happening. It governs a pair of infin.'s. at d4 and another at d7-8.

εἴτε: here "if." The expected second εἴτε is replaced at d4 by εἰ δέ.

d3 αὐτούς: "in person."

d5 τῶν ἐκείνων: gen. of οἱ ἐκείνων.

d8 πάντως: "in any case" (i.e., "so that there can be no difficulty about it," B).

d9 Κρίτων: In the dialogue named for him, Crito, a close friend, urges the condemned Soc. to escape from prison.

e1 δημότης: "fellow-demesman." A deme was the smallest political and geographical subdivision of Attica.

e2 Σφήττιος, Κηφισιεύς: Athenians were known by their deme-name (as here) and/or their patronymic.

Αἰσχίνου: Aeschines wrote Socratic dialogues.

33e3 τοῖνυν: here "furthermore."

e5 Θεοζοτίδου: "(son) of Theozotides."

e6 ἐκεῖνος: Theodotus, remote now in terms of place.

αὐτοῦ καταδεηθείη: "beg him (not to testify against Soc.)."

34a1 Ἀδείμαντος: He and Glaucon, Plato's brothers, are, together with Soc., the chief speakers in the Republic.

a2 Ἀπολλόδωρος: pictured in the Symposium as one of Soc.'s more simple-minded enthusiasts.

a3 τινὰ: i.e., "one or another," obj. of παρασχέσθαι.

a5 παραχωρῶ: "yield the floor."

a6 τούτου πᾶν τὸναντίον: See on 25b2.

a7 πάντας...ἐτοίμους: Supply ὄντας.

b1-2 λόγον ἔχοιεν: See on 31b7.

b4 ἀλλ' ἢ: "except" (as at 20d6).

c1 ἑαυτοῦ: i.e., "his own behavior."

ὁ μὲν: "while he," contrasting with ἐγὼ δέ, c5.

c1-2 καὶ ἐλάττω...ἀγῶνα: "even a less consequential trial."

c4 ὅτι μάλιστα: "as much as possible."

c5 πολλούς: an afterthought that goes with both gen.'s.

ἄρα: "it seems" (see on 17b4).

c6 καὶ ταῦτα: "and at that" (as at 26e6).

ὥς ἂν δόξαιμι: i.e., "in his view."

34c7 αὐθαδέστερον: here "more hardened (than he would be otherwise)"; normal compar. adv. of αὐθάδης, "willful."

c8 σχοίη: "become," ingressive aor. (see on 19a2).

c8-d1 θεῖτο...τὴν ψήφον: "make his vote," i.e., "vote." The mid. of τίθημι or ποιέω with an obj. is sometimes used thus as a periphrasis.

d2 εἰ δ' οὖν: "but still, if."

d3 πού: a wry "no doubt."

d4 τοῦτο αὐτὸ τὸ τοῦ Ὁμήρου: "this very thing of Homer," i.e., "just as Homer puts it"; the phrase is appositive to the rest of the sentence.

d4-5 οὐδ' ἐγὼ...πέφυκα: "Nor am I (sprung) from an oak or a rock." Penelope says this (with change to "you") in probing Odysseus' identity (Odyssey 19.163).

e2 ἄλλος λόγος: "is another story."

e2-3 καὶ ἐμοὶ...πόλει: The dat.'s. go with καλόν, "becoming."

e5 δεδομένον: "a settled opinion." The perf. of δοκεῖ (always pass.) has the nuance of fixity.

35a3 τοιοῦτοι ἔσονται: i.e., "are going to be so silly or cowardly as to act that way in court."

a4 τινὰς: "some of them," added as a corrective to οἴουσπερ.

a5 τι εἶναι: "to be something, to be important."

θαυμάσια: "outlandish things."

a6 πείσεσθαι < πάσχω.

a7 ἐσομένων: The subject is unchanged, despite the gen. abs. The phrase is more emphatic that way (S 2073).

ἄν = ἐάν.

- 35a8-b1 **ἀν...ὑπολαβεῖν**: See on 30c1.
- b4 **οὔτε ὑμᾶς χρή**: Like οὐ δεῖ (see on 29c2), οὐ χρή regularly means "one should not." ὑμᾶς implies "when you are on trial."
- b5 **καὶ ὅπῃοῦν**: "even in any way, even a bit."
- οὔτ'...ὑμᾶς ἐπιτρέπειν**: "nor should you (as jurymen) allow us to." If "us" were explicit, it would be dat.
- b8 **τοῦ ἡσυχίαν ἄγοντος**: "him who behaves quietly/calmly."
- b9 **χωρίς**: "apart from, putting aside."
- c1 **δεόμενον ἀποφεύγειν**: "secure an acquittal by entreaties" (B).
- c2 **ἐπὶ τούτῳ**: "on this basis, for this purpose."
- c3 **καταχαρίζεσθαι**: "make a gift of."
- c4 **ὁμώμοκεν** (ὅμνυμι, "swear"; governs either a fut. infin. (in indir. statement) or an aor. (complementary) infin.
- c6 **ἐπιορκεῖν**: "take a false oath."
- d1 **ἄλλως τε...πάντως καί**: a strengthened form of the idiom at 26e2.
- d2 **φεύγοντα**: "when I'm being prosecuted" (as at 19c7); here with gen. of the charge.
- d3 **πείθοιμι...βιαζοίμην**: indicates that Soc. interprets the persuasive force of such tactics as irrational but powerful, hence coercive. καί is explanatory.
- d7 **ὥς**: "as (does)."

The jurors have now voted to condemn Socrates by 280 to 220. The prosecutors having proposed the death penalty, it is

Socrates' turn to propose a sentence. The jury must then choose between the two.

- 35e1 **τὸ μὲν μὴ ἀγανακτεῖν**: "(as to my)....," acc. of respect, but eventually loosely tied to συμβάλλεται, "contribute." There is no δέ balancing μέν, whose sense is πρῶτον μέν.
- 36a2 **οὐκ ἀνέλπιστόν μοι**: "not unexpected by me."
- a4 **τὸν γεγονότα ἀριθμόν**: "the number produced, the total."
- a4-5 **παρ' ὀλίγον**: "by a little," i.e., "close."
- a6 **μετέπεσον**: "had fallen in the other way." The prefix μετα- often denotes reversal or exchange.
- a8 **παντί**: masc.
- a9 **κατηγορήσοντες**: pl. despite ἀνέβη (see on 23e4), because both subjects have now been named.
- ὄφλε** (ὀφλισκάνω, "be penalized, incur as a penalty." The law penalizing a prosecutor who failed to win a fifth of the votes was designed to deter "frivolous prosecutions" (B).
- b3 **τιμᾶται**: mid., "values the penalty at," i.e., "proposes a penalty of," + gen. of value (S 1379). The act. of τιμάω is used of the jury when it sets the penalty.
- b5 **τῆς ἀξίας**: i.e., "what I deserve."
- ἀποτεῖσαι** (ἀποτίνω, "pay" (especially of a fine).
- b5-6 **ὅτι μαθόν**: "because," probably with a nuance of introducing a surprising fact (S 2064). It will govern the sentence as far as d1. The direct form, τί μαθόν, would be translated "why."
- b7 **οἱ πολλοί**: Supply ἐπιμελοῦνται.
- b7-9 "Money-making, household management, generalships, positions as orator (in the ἐκκλησία, B), and the other