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PLATO
From the bronze bust in Naples Museum
THE

CRITO OF PLATO

EDITED BY

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PREFACE

It is difficult to say anything that has not yet been said with regard to a classic that has been so often and so well edited as the *Crito*, and I am fully conscious that there is little in this book that has not been said previously by other editors, such as Stallbaum, Wagner, Adam, Stock, and Keene. I must here express gratefully my indebtedness to these editors; that I do not in each place acknowledge the assistance that I have obtained from their books is due to the size and character of this edition and not to any desire to claim originality for views or illustrations which are derived from them.

It is hoped that the notes on particles may be helpful; they are not intended to be exhaustive, but rather to emphasise the importance of giving their proper force in translation. To ignore the particles in Greek is a common and fatal mistake of otherwise careful students, and scarcely any author suffers as much as Plato by such neglect of scholarship.

The text adopted is practically that in Adam's edition (Pitt Press), with very slight alterations.

A. S. O.

Cheltenham,

August 1902.
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INTRODUCTION

1. Life of Plato

Plato was born in Aegina probably in 427 B.C. His real name was Aristocles, and he won the name by which he is known to us either from his broad forehead or from the broadness of his shoulders, developed by the training of the gymnasium in which he was early an adept. Tradition further makes him a winner at the Isthmian games. His is probably the best known case, except, perhaps, Voltaire, where a sobriquet has quite replaced the real name of a man (for Homer may be the name of a 'syndicate,' and assumed names like Boz and Elia have not made us forget the real names of the authors). A truer comparison is afforded by the instances of some of the Italian painters; comparatively few are intimate with the names of Allegri, Vannucci, or Robusti, to whom the names and pictures of Correggio, Perugino, or Tintoretto are well known. So Aristocles, the son of Ariston, began to be known in his own lifetime, and has continued ever since to be known, as Plato.

The certain facts of his life are very few; his genuine works give us no information about himself; his name occurs only once in the dialogues (the Apology). His youth and early manhood were spent in the troublous times of the Peloponnesian War, and he may like a good citizen have taken part in the fighting, as his brothers Glaucon and Adeimantus did. But we hear of him as a would-be poet, and certain graceful epigrams
survive to this day which bear his name in the Greek Anthology. He even was the author of a Tragic Tetralogy which was to be performed at the Dionysia. But poetry was not to be his career; an event occurred (probably in 407) which made him burn his poems—he met Socrates. He now became the studious and dutiful disciple of the extraordinary teacher; he was with him at his trial, and suggested to Socrates to propose the counter-assessment of 30 minae which he and his friends were to pay. With the death of his master he felt that Athens was no place for him, and made his way to Megara, where he stayed with the philosopher Eucleides, like him a disciple of Socrates. From here he travelled to Cyrene and Egypt, returning to Athens about 394. His extensive journeyings are a marked contrast to the conduct of Socrates who would scarcely go beyond the city walls, and never left Athens except at the call of military duty. Plato's travels took him through Magna Graecia, where he came in contact with the Pythagorean philosophers, and about 387 B.C. he paid his first visit to Sicily; here under the auspices of Dion he was introduced to the tyrant of Syracuse, the elder Dionysius. But his views were unpalatable to the despot, who contrived that he should be sold as a slave in the market of Aegina, his native island. He almost met his end from the violence of the inhabitants who were mad with rage against the Athenians. From this dangerous position he was rescued by one Anniceris, an Athenian, who ransomed him; on his return to Athens he founded his great school in the grove of Academus, beyond the Dipylon gate to the north-west of Athens.

Here he had among his pupils the most brilliant intellects of Athens, or, in fact, of Greece—Aristotle, Demosthenes, Lycurgus, and others; but it was a small and exclusive band—we are told how even the brilliant Eudoxus was repelled when he would have been a pupil,—and the abstruseness of the lecturer's discourses
was not calculated to enlist the attention of any but
the most enthusiastic followers. This period is inter-
rupted by two visits to the court of the younger
Dionysius (probably in 367 and 361), but they were
as unfortunate as the first visit to Sicily, and the ardour
which the young Platonists evinced for the cause of
Dion did good neither to Plato nor Dion. Plato died
in 347 at the age of eighty, according to tradition
ending his days peacefully at a marriage feast.

Probable dates of Plato's life:—

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2. Trial and Death of Socrates

The end of the Peloponnesian War, bringing the
downfall of Athens, was marked by a strong and not
unnatural reaction against the popular party, associated
as it was in men's minds with the humiliation of the
city. But the excesses of the oligarchs under Critias
led to their speedy overthrow, and under Thrasybulus,
and, among others, Anytus, the democracy was re-
established. The moderation and good sense with
which the democrats marked their triumph were the
marvel of historians, but unfortunately were not lasting,
and in 399 B.C. we find the best and wisest of the
Greeks made the object of an attack in the law-courts
and sentenced to death.

The accusers were Meletus, a young tragic poet,
Anytus, a commercial man and a politician, and Lycon,

1 *Anyti reus*, Hor. S. ii. iv. 3.
a rhetorician. Meletus is ostensibly the leader of the prosecution, but really it was Anytus who was felt to be the inspiring force. He was an honest enough man in his way, who felt, no doubt, that the teacher of such foes of democracy as Critias and Alcibiades was a danger to the constitution which his own efforts had done so much to restore; he also had a private wrong to redress, for Socrates had been getting hold of his son and teaching him that there were higher and better things in the world than following his father’s profession of leather-selling. Meletus as a poet and Lycon as a rhetorician might feel bound to stand up for the dignity of their professions, for Socrates had exposed to ridicule especially those who could not give an account of the principles on which they conducted their own professions.

The charges brought against Socrates\(^1\) were that he was guilty of wrongdoing in corrupting the young, and in teaching disbelief in the gods accepted by the city, and in introducing new divinities. Such truth as lay in the indictment lay in its last clause, and referred to Socrates’ belief in the mysterious δαιμόνιον or supernatural monitor in his own breast, which prevented him from taking certain courses of action. But in religious observance Socrates was most punctilious, and the value of the accusation that he corrupted the young might be tested by such passages as the 13th chapter of the *Crito*.

The trial took place in one of the ordinary courts of the Heliaea, and was an ἀγὼν τιμητὸς (‘to be assessed’), i.e. there was no definite penalty, but the court had to decide not only as to the guilt or innocence of the accused, but, if guilty, what penalty he should undergo. There is little doubt that if Socrates had suggested some penalty like exile, the court would have gladly accepted it, but by proposing either that he should be kept at the public expense in the Prytaneum or should pay a fine of 30 minae he secured his doom, and by a majority of

\(^1\) *Apol.* 24 B.
sixty was not only found guilty, but was sentenced to drink the hemlock.

The death sentence could not be immediately carried into effect, for the garlands had just been placed upon the sacred vessel which was to pay its annual pilgrimage to Delos, and until its return no state criminal could be executed. On this occasion the ship was absent for thirty days, and just before its return Crito paid the visit recorded in this dialogue to urge for the last time that Socrates should escape. Socrates gave as his answer his ideal of the duty of a good citizen, and refused to break the city's laws. The closing scene of
his life is described in the final chapters of the *Phaedo*,
the dialogue which records his last discourse with his
friends, when he reasoned to them on the immortality
of the soul. Himself the only unmoved member of
that little gathering, in which the very jailer could not
repress his emotion, he drank the poison cup cheerfully,
and grew gradually numb till his death. His last words
were, 'Crito, we owe a cock to Asclepius'; for to
him death came as a Healer, and his gratitude was to
be shown to the God of Healing.

If the authors of Socrates' death hoped to stamp out
the spirit of Socrates' teaching, no step that they could
have taken would less have secured that result. The
martyrdom of their master stimulated his disciples to
carry on his work; Socrates in fact became almost a
sacred symbol, and many new ideas not included in his
teaching gained their popularity by being attributed to that
revered name. The democracy that had condemned him
soon repented; and good reason had they to repent, for
by the execution of the teacher they had given vitality to
his teaching, which, when carried to its natural con-
clusion, inculcated a cosmopolitanism which cut at the
very root of the institutions of the city state.

But however great our admiration for the 'greatest
of the Christians before Christ,' we must not shut our
eyes to the fact that there was something to justify the
conduct of the democracy. Re-established in a tenure
of power which they could by no means feel to be
secure, they might well fear the influence of one who
censured such a cherished democratic institution as
election by lot. Were they to choose between Anytus
and Socrates—Anytus the champion of the glorious
revolution of a few years back, and Socrates the friend
or the teacher of that very Critias against whose im-
moderate rule that revolution was directed, or of that
Alcibiades who had conspired against their cherished
constitution? At such a time a questioning spirit was
dangerous; heterodoxy was almost treason; and when
they saw this strange teacher and his disciples criticising ideas and institutions which seemed first principles to them, they would feel that indeed 'these men had set the world upside down,' and feeling so would do their best to remove the danger from their midst.

3. The Crito

This dialogue goes closely with the *Euthyphro*, *Apology*, and *Phaedo*, all of which deal with the trial and death of Socrates, coming as the third in what is the only real tetralogy of Plato’s works, the attempts to group the others in the same way being somewhat fanciful. We have no evidence as to the date of its composition, but merely know that it must have followed the *Apology*, for there are allusions to passages in the *Apology*; if it is asserted that the references may be not to Plato’s account of Socrates’ defence but to the actual defence itself, it can be replied that the references in the *Crito* do not tally with the defence as recorded by Xenophon.

The dialogue is so simple and direct that it needs no analysis. The scene is Socrates’ prison; the time is the day before the arrival of the sacred vessel whose return to Athens will be the signal for the execution of the condemned man. The speakers are Socrates and his rich friend Crito, who has arranged for his escape, and urges the claims of children and friends upon Socrates, who refuses to comply, on account of the obedience which as a loyal Athenian he owes the state. The attitude that he here adopts is the best possible defence of Socrates against the charges levelled at him. He, condemned to death for a supposed disregard of the observances of his country, not only enjoins obedience to the laws, but is ready to die rather than disobey them, even by a breach which it is clear would have been sanctioned by the current opinion of

---

1 See *Crito* 45 B, 52 C; and cf. *Apol.* 37 D and 37 B, C.
the respectable people of his time. He, accused of corrupting the youth of Athens, sets before them an ideal of political virtue that has never been superseded. To him residence in a state under the protection of a state is equivalent to a compact to obey the laws of that state. But Socrates was aware of the objection that might be urged: 'how if you disapprove of the laws?' Then it is the duty of the citizen to try to get the law altered; it is not his place to disregard it as long as it is there. He has the alternative ἢ πείθειν ἢ ποιεῖν. But to Socrates his continued residence is a ratification of his approval.

Socrates, so far from adopting an attitude antagonistic to the laws, is their heartiest champion, and a martyr for their cause. He felt that the injustice of his sentence was due to the men who misinterpreted the laws, not to the laws themselves. Twice in his career he had set an example himself of heroic championship of law and justice, and his death was to be the final and triumphant vindication of his life and teaching. The dramatic power of Plato presents us with a new Apologia, but it is not Socrates that is on his defence, it is the laws of Athens who are on their defence, and by a powerful piece of imagination are made to plead in their own person; they plead against a great wrong that may be done them, if Crito and his friends carry the day and induce Socrates to escape, and they plead so successfully that Crito can find no answer.

Next to this idea which pervades the Crito, the idea of the absolute obedience which the true citizen owes to the laws of his fatherland, to which he must be faithful unto death, the feature of the dialogue which most arrests our attention is Socrates' attitude towards popular opinion. 'The many will say so and so' is to him no argument. The opinion of the one man who knows is worth far more than the opinion of the many who do not know. If we suffer from any ailment we do not regard the advice of the multitude who know

(M 941)
nothing about medicine, but we follow the directions of the medical expert. Why, then, in moral questions, asks Socrates, should we consider the force of public opinion? We should rather follow the direction of the one man who knows, the φρόνιμος, as Aristotle calls him. It is the old war that in artistic matters is waged between critic and public. Socrates would feel with Verdi—

When at his worst opera’s end
(The thing they gave at Florence—what’s its name?)
While the mad houseful’s plaudits near out-bang
His orchestra of salt-box, tongs, and bones,
He looks through all the roarings and the wreaths,
Where sits Rossini patient in his stall.¹

An opinion is not made right because many hold it. Weight is not numbers. The many may be able to condemn to death, but they have no inexpugnable claim to rightness of opinion. Vox populi is—vox populi.

¹ Browning, Bishop Blougram’s Apology, which, it must be remembered, was written before Verdi’s greatest works.
Sunium.

ΚΡΙΤΩΝ

[ἡ περὶ πρακτέου ἑθικός]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ

ΣΩΚΡΑΤΗΣ, ΚΡΙΤΩΝ

I

Crito appears in the prison where Socrates is confined, and tells him that the sacred vessel has been sighted at Sunium on its way back from Delos.

43 ΣΩ. Τῇ τηνικάδε ἀφίξαι, ὧ Κρίτων; ἕ ὁυ πρῷ ἐτι ἔστιν;
ΚΡ. Πάννυ μὲν οὖν.
ΣΩ. Πηνίκα μάλιστα;
ΚΡ. ὁ ὀρθρὸς βαθύς.
ΣΩ. Θαυμάξω, ὅπως ήθέλησέ σοι ὁ τοῦ δεσμωτηρίου φύλαξ ύπακούσαι.
ΚΡ. Συνήθης ἦδη μοι ἔστιν, ὦ Σώκρατες, διὰ τὸ πολλάκις δεύρῳ φοιτᾶν, καὶ τι καὶ εὐεργέτηται ὑπ' ἐμοῦ.
ΣΩ. Ἀρτι δὲ ἤκεις ἢ πάλαι;
ΚΡ. Ἐπιεικῶς πάλαι.
ΣΩ. Εἶτα πῶς οὐκ εὗθυς ἐπῆγειράς με, Β ἅλλα σιγῆ παρακάθησαι;
ΚΡ. Οὐ μὰ τὸν Δία, ὦ Σώκρατες· οὐδὲ ἂν αὐτὸς ἦθελον ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λυπῇ εἶναι. ἅλλα καὶ σοῦ πάλαι θαυμάξω, αἰσθανόμενος, ὡς ἤδεως καθεύδεις· καὶ ἐπίτηδες σε οὐκ ἤγειρον, ἵνα ὡς ἤδιστα διάγησ. καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ ἤνδαιμονία τοῦ τρόπου, πολὺ δὲ μᾶλιστα ἐν τῇ νῦν παρεστώσῃ συμφορᾷ, ὡς ῥαδίως αὐτὴν καὶ πράως φέρεις.
ΣΩ. Καὶ γὰρ ἂν, ὦ Κρίτων, πλημμελές εὖ θανακτεῖν τηλικοῦτον ὑντα, εἰ δεὶ ἤδη τελευτῶν.
ΚΡ. Καὶ ἅλλοι, ὦ Σώκρατες, τηλικοῦτοι ἐν σοι τοιαύταις συμφοραῖς ἀλίσκονται, ἅλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἡ ἴλικία τὸ μή σοῦχ ἀγανακτεῖν τῇ παρούσῃ τύχῃ.
ΣΩ. Ἐστι τάντα. ἅλλα τί δὴ οὕτω πρὸ ἀφίξαι;
ΚΡ. Ἁγγελίαν, ὦ Σώκρατες, φέρων χαλέπην, οὐ σοί, ὡς ἔμοι φαίνεται, ἅλλ' ἔμοι καὶ τοῖς σοῖς ἐπιτηδείοις πᾶσιν καὶ χαλεπῆν καὶ
δι' αυτὸ. δῆλον οὖν ἐκ τούτων τῶν ἀγγέλων, ὧτι ἤξει τήμερον, καὶ ἀνάγκη δὴ εἰς αὐριον ἔσται, ὁ Σώκρατες, τὸν βίον σε τελευτάν.

II

Socrates records a vision which leads him to believe that the execution of the death-sentence will be deferred yet one day.

ΣΩ. Ἀλλ', ὁ Κρίτων, τύχη ἀγαθῇ. εἰ ταύτη τοῖς θεοῖς φίλου, ταύτη ἔστω. οὐ μέντοι οἴμαι ἤξειν αὐτὸ τήμερον.

44 ΚΡ. | Πάθεν τούτο τεκμαίρῃ;
ΣΩ. Ἐγὼ σοι ἐρώ. τῇ γὰρ ποὺ ὑστεραῖα δὲ μὲ ἀποθνῄσκειν ἢ ἢ ἄν ἑλθῇ τὸ πλοῖον.

ΚΡ. Φασί γέ τοι δὴ οἱ τούτων κύριοι.
ΣΩ. Οὐ τοῖνυν τῆς ἐπιούσις ἥμερας οἴμαι αὐτὸ ἤξειν, ἀλλὰ τῆς ἐτέρας. τεκμαίρομαι δὲ ἐκ τινος ἐνυπνίου, ὁ ἐώρακα ὀλίγον πρὸ- τερον ταύτης τῆς νυκτός. καὶ κινδυνεύεις ἐν καιρῷ τινι οὐκ ἐγείραί με.

ΚΡ. Ἡν δὲ δὴ τί τὸ ἐνυπνίου;
ΣΩ. Ἑδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ Β καὶ εὐειδῆς, λευκὰ ἱμάτια ἔχουσα, καλέσαι με.
IIAATONOS

καὶ εἶπεῖν· ὃ Σῶκρατες, ἥματι κεν τριτάτῳ
Φθίνῃ ἐρίβωλον ἵκοιο.

ΚΡ. Ἄτοπον τὸ ἐνύπνιον, ὃ Σῶκρατες.
ΣΩ. Ἐναργεῖσ μὲν οὖν, ὡς γέ μοι δοκεῖ, ὃ
20 Κρίτων.

III

Crito urges upon Socrates to escape, for his refusal to do so will be misinterpreted by “the many,” who will attribute it to the apathy of his friends. Socrates advises him not to value the opinion of the many.

ΚΡ. Λίαν γε, ὡς ἔσικεν. ἄλλ’, ὃ δαιμόνιε
Σῶκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου καὶ σώθητι·
ὡς ἐμοὶ, ἔαν σὺ ἄποθάνης, οὐ μία συμφορά
ἔστιν, ἄλλα χωρίς μὲν σοῦ ἐστερήσθαι, τοιούτου ἐπιτηδείου, οἶνον ἐγὼ οὐδένα μή ποτε εὐρήσω,
ἔτι δὲ καὶ πολλοῖς δόξω, οὐ ἔμε καὶ σὲ μὴ
σαφῶς ἴσασιν, ὡς οἶος τ’ ὃν σε σώζειν, εἰ ἡ
θελον ἀναλίσκειν χρήματα, ἀμελήσαι. καὶ
tοι τίς ἂν αἰσχίων εἴη ταύτης δόξα ἡ δοκεὶν
10 χρήματα περὶ πλείουνος ποιεῖσθαι ἢ φίλους;
οὐ γὰρ πείσονται οἱ πολλοὶ, ὡς σὺ αὐτὸς οὐκ
ἣλησας ἀπειπάν ἐνθένδε ἡμῶν προθυμομένων.
ΣΩ. Ἀλλὰ τί ἥμιν, ὃ μακάριε Κρίτων,
οὔτω τῆς τῶν πολλῶν δόξης μέλει; οἱ γὰρ
ἐπιεικέστατοι, ὃν μᾶλλον ἄξιον φροντίζειν,
ηγήσονται αὐτὰ οὔτω πεπράχθαι, ὡσπερ ἂν
πραχθῇ.

ΚΡ. Ἀλλ’ ὅρας δὴ ὅτι ἀνάγκη, ὃ Σῶκρατες, ὃ
καὶ τῆς τῶν πολλῶν δόξης μέλειν. αὐτὰ δὲ


IV 45 A

ΚΡΙΤΩΝ

δήλα τὰ παρόντα νυνί, ὅτι οἶοι τ' εἰσὶν οἱ πολλοὶ οὐ τὰ σμικρότατα τῶν κακῶν ἐξεργά-ζεσθαι, ἀλλὰ τὰ μέγιστα σχεδὸν, εὰν τις εὖ αὐτοῖς διαβεβλημένος ἦ.

ΣΩ. Εἰ γάρ ὤφελον, ὦ Κρίτων, οἶοι τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι, ἰνα οἶοι τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα, καὶ καλῶς ἄν εἰχεν· νῦν δὲ οὐδέτερα οἶοι τε· οὔτε γάρ φρόνιμον οὔτε ἄφρονα δυνατοὶ ποιῆσαι, ποιοῦσι δὲ τοῦτο ὃ τι ἄν τύχωσι.

IV

Crito urges further reasons: it will take but little money to silence the sycophants, and Socrates will receive a warm welcome in his exile.

Ε. ΚΡ. Ταῦτα μὲν δὴ οὕτως ἔχετω· τάδε δὲ, ὦ Σώκρατες, εἰπὲ μοι. ἄρα γε μὴ ἐμοῦ προμηθὴ καὶ τῶν ἄλλων ἐπιτηδείων, μὴ, εὰν οὐ ἐνθένδε ἐξέλθῃς, οἱ συκοφάνται ἦμῖν πράγματα παρέχωσιν ὃς σὲ ἐνθένδε ἐκκλέψασιν, καὶ ἀναγκασθῶμεν ἢ καὶ πᾶσαν τὴν υἱόσιαν ἀποβαλεῖν ἢ συχνὰ χρήματα, ἢ καὶ ἄλλο τι πρὸς τούτοις παθεῖν; εἰ γάρ τι τοιοῦτον | φοβεῖ, ἔασον αὗτο χαίρειν· ἥμεις γάρ που δίκαιοι ἐσμεν σῶσαντες σε κινδυνεύειν τοῦτον τὸν κινδύνον καὶ, εὰν δὲ, ἐτι τοῦτον μεῖζον. ἄλλ' ἐμοὶ πείθον καὶ μὴ ἄλλως ποίει.

ΣΩ. Καὶ ταῦτα προμηθοῦμαι, ὦ Κρίτων, καὶ ἄλλα πολλά.
ΚΡ. Μήτε τοίνυν ταύτα φοβοῦ· καὶ γὰρ οὐδὲ πολὺ τάργυριόν ἐστιν, ὦ θέλουσι λαβώντες τινὲς σῶσαί σε καὶ ἐξαγαγεῖν ἐνθέωδε. ἔπειτα οὐχ ἄρας τούτους τοὺς συκοφάντας ὡς εὐτελεῖς, καὶ οὐδὲν ἂν δέοι ἐπ’ αὐτοὺς πολλοῦ ἄργυρίου; σοὶ δὲ ὑπάρχει μὲν τὰ ἐμὰ χρήματα, ὡς ἐγὼ οἶμαι, ἰκανά· ἔπειτα καὶ εἰ τι ἐμοῦ κηδόμενος ἰοικ οἰεὶ δεῖν ἀναλίσκειν τάμά, ξένου οὗτοι ἐνθάδε ἐτοιμοὶ ἀναλίσκειν· εἰς δὲ καὶ κεκόμικεν ἐπ’ αὐτὸ τοῦτο ἄργυριον ἰκανόν, Σιμμίας ὁ Ὀθ- βαῖος· ἐτοιμος δὲ καὶ Κέβης καὶ ἄλλοι πολλοὶ πάνυ. ὡστε, ὅπερ λέγω, μήτε ταύτα φοβοῦ- μενος ἀποκάμης σαυτὸν σῶσαί, μήτε, ὃ ἐλεγες ἐν τῷ δικαστηρίῳ, δυσχέρες σοι γενέσθω, ὅτι οὐκ ἂν ἔχοις ἐξελθῶν ὁ τι χρύῳ σαυτῷ· πολ- λαχοῦ μὲν γὰρ καὶ ἄλλοσε, ὅποι ἂν ἀφίκη, ἀγαπήσουσοι σε· ἐὰν δὲ βούλη εἰς Θετταλίαν Σ ἱεναι, εἰσὶν ἔμοι ἐκεῖ ἔξοι, οὐ σε περὶ πολλοῦ ποιήσονται καὶ ἀσφάλειάν σοι παρέξονται, ὡστε σε μηδένα λυπεῖν τῶν κατὰ Θετταλίαν.

Crito entreats Socrates to think of his children: it is his duty to live for their sake.

"Ετι δὲ, ὦ Ζωκρατέ, οὐδὲ δίκαιον μοι δοκεῖσ ἐπιχειρεῖν πράγμα, σαυτῶν προδοῦναι, ἐξὸν σωθῆναι· καὶ τοιαύτα σπεύδεις περὶ σαυτῶν γενέσθαι, ἀπερ ἂν καὶ οἱ ἔχθροι σου σπεύσαιεν σε καὶ ἐσπευσαν σε διαφθείραι βουλόμενοι.
SOCRATES
From the bust in the Capitoline Museum
προσ δ' τούτοις καὶ τούς υἱές τοὺς σαντοῦν ἐξομογεῖ δοκεῖς προδιδόναι, οὐσ σοι ἐξὸν καὶ ἐκθρέψαι καὶ ἐκπαιδεύσαι οἰχῆσει καταληψῶν, καὶ τοῦ σὸν μέρος, ὅ τι ἂν τύχωσι, τοῦτο πράξουσιν· τεύξονται δὲ, ὡς τὸ εἰκὸς, τοιούτων 10 οἵπερ εἰσθεν γίγνεσθαι ἐν ταῖς ὀρφανίαις περὶ τοὺς ὀρφανοὺς. ἦ γὰρ οὐ χρῆ ποιεῖσθαι παῖδας, ἢ συνδιαταλαπωρεῖν καὶ τρέφοντα καὶ παιδεύοντα· σὺ δὲ μου δοκεῖς τὰ ῥαθυμότατα αἰρείσθαι· χρῆ δὲ, ἀπερ ἂν ἄνηρ ἀγαθὸς καὶ ἀνδρεῖος ἔλοιπο, ταῦτα αἰρείσθαι, φάσκοντά γε ὅτι ἄρετῆς διὰ παντὸς τοῦ βίου ἐπιμελεῖσθαι· ὡς ἤγογε καὶ ὕπερ σοῦ καὶ ὕπερ ἡμῶν τῶν ἔστων ἐπιτυθείων αἰσχύνομαι, μὴ δόξῃ ἄπαν τὸ πράγμα τὸ περὶ ἁνανδρία τινὶ τῇ ἡμετέρᾳ 20 πεπράξθαι, καὶ η ἐισόδος τῆς δίκης εἰς τὸ δικαστήριον ὡς εἰσῆλθες ἐξὸν μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἄγων τῆς δίκης ὡς ἐγένετο, καὶ τὸ τελευταίον ὅτι τοιτί, ὥσπερ κατάγελος τῆς πράξεως, κακία τινὶ καὶ ἁνανδρία τῇ ἡμετέρᾳ 25 διαπεφυγέναι | ἡμᾶς δοκεῖν, οἰτινές σε οὐχὶ ἐσώσαμεν οὐδὲ συ σαντοῦν, οἶνον τε ὅν καὶ δυνατῶν, εἴ τι καὶ μικρὸν ἡμῶν ὄφελος ἦν. ταῦτα οὖν, ὁ Σώκρατες, ὅρα μὴ ἀμα τῷ κακῷ καὶ αἰσχρὰ ἢ σοί τε καὶ ἡμῖν. ἀλλὰ βουλεύον, 30 μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἐτί ὥρα, ἀλλὰ βεβουλευόσθαι. μία δὲ βουλή· τῆς γὰρ ἐπιούσιος νυκτὸς πάντα ταῦτα δεῖ πεπράξθαι. εἴ δ' ἐτί περιμενοῦμεν, ἠδύνατον καὶ οὐκέτι οἶνον τε. ἀλλὰ παντὶ τρόπῳ, ὁ Σώκρατες, πείθου μοι 35 καὶ μηδαμῶς ἄλλως ποιεῖ.
Socrates says that it has always been his principle to attach value to the views of the wise only.

Socrates says that it has always been his principle to attach value to the views of the wise only.
VII 47 b

If it were a case of athletic training, we should only value the opinion of the trainer.

Σ. Φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο ἢ ἐνιαύριον τῶν φρονίμων, 45

ΚΡ. Ἐνῶς μόνου.
ΣΩ. Οὐκοῦν φοβεῖσθαι χρῆ τοὺς ψόγους καὶ ἀσπαξεῖσθαι τοὺς ἑπαίνους τοὺς τοῦ ἕνός ἐκείνου, ἀλλὰ μὴ τοὺς τῶν πολλῶν.

ΚΡ. Δῆλα δή.

ΣΩ. Ταύτη ἄρα αὐτῷ πρακτέον καὶ γυμναστέον καὶ ἐδεστέον γε καὶ ποτέον, ἢ ἄν τῷ ἐνὶ δοκῇ τῷ ἐπιστάτῃ καὶ ἑπαίνοντι, μᾶλλον ἢ ἢ σύμπασι τοῖς ἄλλοις.

ΚΡ. Ἐστι ταῦτα.

ΣΩ. Εἰεν. ἀπειθήσας δὲ τῷ ἐνὶ καὶ ἀτιμάσας αὐτοῦ τὴν δόξαν καὶ τοὺς ἑπαίνους, τιμῆσας δὲ τοὺς τῶν πολλῶν λόγους καὶ μηδὲν εἰ ἑπαίνοντων, ἄρα οὕδεν κακὸν πεῖσται;

ΚΡ. Πῶς γὰρ οὐ;

ΣΩ. Τί δ’ ἔστι τὸ κακὸν τούτῳ; καὶ ποιεῖσθαι, καὶ εἰς τὶ τῶν τοῦ ἀπειθοῦντος;

ΚΡ. Δῆλον ὅτι εἰς τὸ σῶμα τούτῳ γὰρ διόλλυσι.

ΣΩ. Καλῶς λέγεις. οὐκοῦν καὶ τάλλα, ὥς Κρίτων, οὔτως, ένα μὴ πάντα διώκει, καὶ δὴ καὶ περὶ τῶν δικαίων καὶ ἄδικων καὶ αἰσχρῶν καὶ καλῶν καὶ ἀγαθῶν καὶ κακῶν, περὶ ὃν νῦν ἡ βουλὴ ἡμῖν ἔστιν; πότερον τῇ τῶν πολλῶν

dόξῃ δεὶ ἡμᾶς ἐπεσθαι καὶ φοβεῖσθαι αὐτὴν, ἢ τῇ τοῦ ἕνος, εἰ τῆς ἑστιν ἑπαίνων, ἢν δεὶ καὶ αἰσχύνεσθαι καὶ φοβεῖσθαι μᾶλλον ἢ σύμπαντας τοὺς ἄλλους; ὥς εἰ μὴ ἀκολουθήσωμεν, διαφθεροῦμεν ἐκεῖνο καὶ λοβησόμεθα, ὥς τῷ μὲν
dικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἄδικῳ ἀπώλλυτο. ἢ οὐδέν ἐστι τούτῳ;

ΚΡ. Οίμαι ἔγωγε, ὃς Σώκρατες.
If we attach this importance to expert opinion where the body is concerned, how much more ought we to do so where the soul is to be considered.

Σ. Φέρε δὴ, εὰν τὸ ύπό τοῦ ύγιεινοῦ μὲν βέλτιον γιγνόμενον, ύπὸ τοῦ νοσῶδος δὲ διαφθειρόμενον διολέσωμεν πειθόμενοι μὴ τῇ ἔτων ἑπαὶόντων δόξῃ, ἄρα βιωτὸν ἡμῖν ἐστὶν διεφθαρμένου αὐτοῦ; ἐστὶ δὲ ποιν τοῦτο τὸ σῶμα· ἦν οὐχὶ;
KR. Ναι.
Σ. 'Αρ' οὖν βιωτὸν ἡμῖν ἐστὶν μετὰ μοχθηροῦ καὶ διεφθαρμένου σώματος;
KR. Οὐδαμῶς.
Σ. 'Αλλὰ μετ' ἐκείνου ἄρ' ἡμῖν βιωτὸν διεφθαρμένου, ὦ τὸ ἁδικὸν μὲν λωβάται, τὸ δὲ δίκαιον ὄννησιν; ἢ φαυλότερον ἡγούμεθα εἶναι τοῦ σώματος ἐκείνο, ὦ τί ποτ' ἐστὶ τῶν ἡμετέρων, περὶ ὧν ἦ τε ἁδικία καὶ ἡ δικαιοσύνη ἐστίν;
KR. Οὐδαμῶς.
Σ. 'Αλλὰ τιμωτέρον;
KR. Πολὺ γε.
Σ. Οὐκ ἃρα, ὦ βέλτιστε, πάνυ ἡμῖν οὕτω φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὦ τι ἐπαίων περὶ τῶν δικαιῶν καὶ ἁδικῶν, ὦ εἰς, καὶ αὐτῇ ἡ ἀλήθεια. ὡστε πρῶτον μὲν ταύτῃ οὐκ ὅρθῶς εἰσηγεῖ, εἰσηγούμενος τῆς τῶν πολλῶν δόξης δεῖν ἡμᾶς φροντίζειν περὶ τῶν
The only question to be considered is whether a course of action is right or wrong, and if necessary one must die, not considering money or friends or duty to children.
Injustice is always wrong: therefore even the victim of unjust treatment must not attempt to repay it.

ΣΩ. Οὐδεὶς τρόπῳ φαμέν ἐκόντας ἄδικητέου εἶναι, ἢ τινὶ μὲν ἄδικητέου τρόπῳ, τινὶ δὲ οὐ; ἢ οὐδαμῶς τὸ γε ἄδικεῖν οὔτε ἀγαθὸν οὔτε καλὸν, ὡς πολλάκις ημῖν καὶ ἐν τῷ ἐμπροσθεν
χρόνῳ ὤμολογήθη; ἣ πᾶσαι ἡμῖν ἐκείναι αἱ πρόσθεν ὦμολογίαι ἐν ταῖς ὀλίγαις ἡμέραις ἐκκεχυμέναι εἰσίν, καὶ πάλαι, ὦ Κρίτων, ἄρα τηλικοὶδε ἄνδρες πρὸς ἀλλήλους σπουδὴ διαλεγόμενου ἐλάθομεν ἡμᾶς αὕτοις παίδων Β 

οὐδὲν διαφέροντες; ἢ παντὸς μᾶλλον οὕτως ἔχει ὁσπερ τότε ἐλέγετο ἡμῖν, εἴτε φασίν οἱ πολλοὶ εἴτε μή, καὶ εἴτε δεῖ ἡμᾶς ἐτι τῶνδε χαλεπώτερα πάσχειν εἴτε καὶ πραότερα, ὁμως τὸ γε ἄδικεῖν τὸ ἁδικούντι καὶ κακὸν καὶ αὐσ- 

χρόνῳ τυγχάνει ὁν παντὶ τρόπῳ; φαμὲν ἡ οὐ; 

ΚΡ. Φαμέν. 
ΣΩ. Οὐδαμῶς ἄρα δεῖ ἁδικεῖν. 
ΚΡ. Οὐ δήτα. 
ΣΩ. Οὐδὲ ἁδικούμενον ἄρα ἁνταδικεῖν, ὡς 
οἱ πολλοὶ οἴονται, ἐπειδή γε οὐδαμῶς δεῖ ἁδι- 

κεῖν. 

ΚΡ. Οὐ φαίνεται. 
ΣΩ. Τί δὲ δή; κακούργειν δεῖ, ὦ Κρίτων, 
ἡ οὐ; 

ΚΡ. Οὐ δεῖ δήτου, ὦ Σώκρατες. 
ΣΩ. Τί δὲ; ἁντικακούργειν κακῶς πά- 
σχοντα, ὡς οἱ πολλοὶ φασίν, δίκαιον ἢ οὐ 
δίκαιον; 

ΚΡ. Οὐδαμῶς. 

ΣΩ. Τὸ γάρ που κακῶς ποιεῖν ἀνθρώπους 
τοῦ ἁδικεῖν οὐδὲν διαφέρει. 

ΚΡ. Ἀληθῆ λέγεις. 
ΣΩ. Οὔτε ἄρα ἁνταδικεῖν δεῖ οὔτε κακῶς 

ποιεῖν οὐδένα ἀνθρώπων, οὔτε ἄν ὀτιοῦν πάσχει 

ὑπ' αὐτῶν. καὶ ὁρα, ὦ Κρίτων, ταύτα καθο-
XI 50 a

Σocrates supposes the Laws personified to come to him and expostulate with him if he intended to escape.

ΣΩ. 'Εκ τούτων δὴ ἂθρει. ἀπιόντες ἐνθένδε ἡμεῖς μὴ πείσαντες τὴν πόλιν | πότερον κακῶς τινας ποιοῦμεν, καὶ ταῦτα οὐς ἕκιστα δεῖ, ἢ οὔ; καὶ ἐμμένομεν οἷς ὀμολογήσαμεν δικαίως οὕσιν ἢ οὔ;

(M 941)
KR. Oûk ἔχω, ὡ Σῶκρατες, ἀποκρίνασθαί πρὸς δὲ ἔρωτάς· οὐ γὰρ ἐννοώ.

ΣΩ. Ἀλλ᾿ ὥδε σκόπει. εἰ μέλλουσιν ἡμῖν ἐνθένδε εἰτε ἀποδιδράσκειν, εἴθ᾿ ὅπως δεῖ ὅνομάσαι τούτο, ἐξθόντες οἱ νόμοι καὶ τὸ κοινὸν τῆς πόλεως ἐπιστάντες ἐροῦτο· "εἰτέ μοι, ὡ Σῶκρατες, τί ἐν νῷ ἔχεις ποιεῖν; ἀλλο τι ἢ τούτῳ τῷ ἐργῷ, ὃ ἐπιχειρεῖς, διανοῇ τοὺς τε B νόμους ἡμᾶς ἀπολέσαι καὶ σύμπασαι τὴν πόλιν τὸ σὸν μέρος; ἢ δοκεῖ σοι οἶδον τε ἔτι ἐκεῖνη τὴν πόλιν εἶναι καὶ μὴ ἀνατετράφθαι, ἐν ἢ αἱ γενόμεναι δίκαι καὶ ἴδιον ἰσχύσονσιν, ἀλλὰ ὑπὸ ἴδιωτῶν ἡκυρὸν τε γίγνονται καὶ διαφεῖρονται;" τί ἐροῦμεν, ὡ Κρίτων, πρὸς ταῦτα καὶ ἄλλα τοιαύτα; πολλὰ γὰρ ἂν τις ἔχοι, ἄλλως τε καὶ ρήτωρ, εἴπειν ὑπὲρ τούτου τοῦ νόμου ἀπολλυμένου, ὅσ τὰς δίκας τὰς δικασθείσας προστάττει κυρίας εἶναι. ἢ ἐροῦμεν πρὸς αὐτούς, ὅτι ἡδίκει γὰρ ἡμᾶς ἡ πόλις καὶ C οὐκ ὀρθῶς τὴν δίκην ἐκρίνειν; ταῦτα ἢ τι ἐροῦμεν;

KR. Ταῦτα νὴ Δία, ὡ Σῶκρατες.

XII

He would not attempt to do to his father or his master, if he had one, what they did to him; but his fatherland should be more to him than any father.

ΣΩ. Τί οὖν, ἂν εἴπωσιν οἱ νόμοι· "ὡ Σῶκρατες, ἢ καὶ ταῦτα ὠμολόγητο ἡμῖν τε καὶ
σολ, ἦ ἐμμένειν ταῖς δίκαις αἰσ ἂν ἦ πόλις δικάζῃ;” εἰ οὖν αὐτῶν θαυμάζοιμεν λεγόντων,
λῶς ἂν εἶποιεν ὅτι “ὡ Σώκρατες, μὴ θαύμαξε 5
tὰ λεγόμενα, ἀλλ' ἀποκρίνου, ἐπειδὴ καὶ εἴωθας

Χρήσθαι τῷ ἐρωτάν τε καὶ ἀποκρίνεσθαι. φέρε
γάρ, τι ἐγκαλῶν ἡμῶν καὶ τῇ πόλει ἐπιχειρεῖσ
ἡμᾶς ἀπολλύναι; οὐ πρῶτον μὲν σε ἐγεννήσαμεν
ἡμεῖς, καὶ δι' ἡμῶν ἐλάμβανεν τὴν μητέρα σου 10
ὁ πατὴρ καὶ ἐφύτευσέν σε; φράσον οὖν τού-
τους ἡμῶν, τοῖς νόμοις τοῖς περὶ τοὺς γάμους,
μέμφη τι ώς οὐ καλῶς ἔχουσιν;” οὐ μέμφο-
μαι, φαίνην ἂν. “ἀλλὰ τοῖς περὶ τὴν
γενομένου τροφῆν τε καὶ παιδείαν, ἐν ἦ καὶ σὺ 15
ἐπαιδεύθης; ἦ οὐ καλῶς προσέταττον ἡμῶν οἱ
ἐπὶ τούτοις τεταγμένοι νόμοι, παραγγέλλοντες
tῷ πατρὶ τῷ σῷ σε ἐν μονοκλῆ καὶ γυμνα-

Ε στικῆ παιδεύειν;” καλῶς, φαίνην ἂν. “εἰεν.
ἐπειδὴ δὲ ἐγένοι τε καὶ ἐξετράφης καὶ ἐπαιδεύ-
θης, ἔχοις ἂν εἴπειν πρῶτον μὲν ὡς οὐχὶ
ἡμέτερος ἤσθα καὶ ἐκγωνος καὶ δοῦλος, αὐτός
tε καὶ οἱ σοὶ πρόγονοι; καὶ εἰ τούθ' οὕτως
ἐχει, ἄρ' ἔξ ἵσου οἴει εἶναι σοὶ τὸ δίκαιον
καὶ ἡμῖν, καὶ ἀττ' ἂν ἡμεῖς σε ἐπιχειρῶμεν 20
ποιεῖν, καὶ σοὶ ταῦτα ἀντιποιεῖν οἴει δίκαιον
εἶναι; ἦ πρὸς μὲν ἄρα σοὶ τὸν πατέρα οὐκ
ἔξ ἵσου ἦν τὸ δίκαιον καὶ πρὸς δεσπότην,
ei σοὶ ὡς ἐτύγχανεν, ὡςτε, ἀπερ πάσχοις,
tαῦτα καὶ ἀντιποιεῖν,—οὐτε κακῶς ἀκοῦοντα 25

51 ἀντιλέγειν οὔτε τυπτόμενον | ἀντιτύπτειν οὔτε

ἀλλα τοιαῦτα πολλά· πρὸς δὲ τὴν πατρίδα
ἀρα καὶ τοὺς νόμους ἔπται σοι; ὡςτε, ἐὰν σὲ
ἐπιχειρῶμεν ἡμεῖς ἀπολλύναι δίκαιον ἡγούμενοι εἶναι, καὶ σὺ δὲ ἡμᾶς τοὺς νόμους καὶ τὴν πατρίδα καθ’ ὅσον δύνασαι ἐπιχειρήσεις ἀνταπολλύναι, καὶ φήσεις ταῦτα ποιῶν δίκαια πράττειν, ὁ τῇ ἀληθείᾳ τῆς ἀρετῆς ἐπιμελόμενος; ἢ οὗτως εἰ σοφός, ὥστε λέληθέν σε, ὅτι μητρὸς τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερον ἐστιν ἡ πατρίς καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζοις B μοίρα καὶ παρὰ θεοῖς καὶ παρ᾽ ἀνθρώποις τοῖς νοῦν ἔχουσι, καὶ σέβεσθαι δεὶ καὶ μᾶλλον ὑπείκειν καὶ θωπεύειν πατρίδα χαλεπαίνουσαν ἡ πατέρα, καὶ ἡ πείθειν ἢ ποιεῖν ἢ ἄν κελεύῃ, καὶ πᾶσχειν, ἐάν τι προστάτῃ παθεῖν, ἡσυχίαν ἀγοντα, ἐάν τε τύπτεσθαι ἐάν τε δεῖσθαι, ἐάν τε εἰς πόλεμον ἁγη τρωθησόμενον ἢ ἀποθανοῦμενον, ποιητέον ταῦτα, καὶ τὸ δίκαιον οὗτως ἔχει, καὶ οὐχὶ ὑπεικτέον οὐδὲ ἀναχωρητέον οὐδὲ λειπτέον τὴν τάξιν, ἀλλὰ καὶ ἐν πολέμῳ καὶ ἐν δικαστηρίῳ καὶ πανταχοῦ ποιητέον, ἢ ἄν κελεύῃ ἢ πόλις καὶ ἡ πατρίς, ἢ πείθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε, βιαζεσθαι δὲ οὐχ ὅσιον οὗτε μητέρα οὕτε πατέρα, πολὺ δὲ τούτων ἐτὶ ἓπτον τὴν πατρίδα;" τι φήσομεν πρὸς ταῦτα, ὡς Κρίτων; ἀληθῆ λέγειν τοὺς νόμους ἢ οὐ; 

ΚΡ. Ἔμοιγε δοκεῖ.
If he had disapproved of them he should have gone away, as he perfectly well might, to some other state; by remaining he practically professed his willingness to be ruled by them.

ΣΩ. "Σκόπει τοίνυν, ὁ Σῶκρατες," φαίεν ἂν ὦσοι οἱ νόμοι, "εἰ ἡμεῖς ταῦτα ἀληθῆ λέγομεν, ὅτι οὐ δίκαια ἡμᾶς ἐπιχειρεῖς ὑπὸν ὧν ἐπι- χειρεῖς. ἡμεῖς γὰρ σε γεννήσαντες, ἐκθέσαντες, παιδεύσαντες, μεταδόντες ἀπάντων ὃν οἶοι τ' ἃ

ὅμως προαγορεύσαν τῷ ἐξουσίαν πεποιηκέναι Ἀθηναίων τῷ βουλομένῳ, ἐπειδὰν δοκιμασθῇ καὶ ἤδη τὰ ἐν τῇ πόλει πράγματα καὶ ἡμᾶς τοὺς νόμους, ὃ ἂν μὴ ἀρέσκωμεν ἡμεῖς, ἐξεῖναι λαβόντα τὰ αὐτοῦ ἄπειναι ὅποι ἂν βούληται. καὶ οὕδεσ ἡμῶν τῶν νόμων ἐμποδόν ἐστιν οὐδ' ἀπαγορεύει, εάν τῇ τις βούληται ὑμῶν εἰς ἀποικίαν ἑναί, εἰ μὴ ἀρέσκομεν ἡμεῖς τε καὶ ή τόλμησε, εάν τῇ μετοικεῖν ἄλλοσσε ἐλθὼν, ἑναί ἑκείς, ὅποι ἂν βούληται, ἔχοντα τὰ αὐτοῦ. ὅς ὅ' ἂν ὑμῶν παραμείνη, ἅραν ὑν τρόπον ἡμεῖς τάς τε δίκας δικάζομεν καὶ τάλα τὴν πόλιν διοικοῦμεν, ἢδη φαμὲν τούτων ὠμολογηκέναι ἐργῷ ἡμῖν ἂν ἡμεῖς κελεύομεν πονήσειν ταῦτα, καὶ τὸν μὴ πειθόμενον τριχῶν φαμέν ἀδίκειν, ὅτι τῇ γεννηταῖς οὕσιν ἡμῖν οὐ πείθεται, καὶ ὅτι τροφεύσαι, καὶ ὅτι ὠμολογήσας ἡμῖν πείθεσθαι οὔτε πείθεται οὔτε πείθει ἡμᾶς, ΚΡΙΤΩΝ 52 εἰ μὴ καλῶς τὶ ποιοῦμεν· προτιθέντων | ἡμῶν 25
καὶ οὐκ ἀγρίως ἐπιταττότων ποιεῖν ἄ ἀν κελεύωμεν, ἀλλὰ ἐφιέντων δυνῶν θάτερα, ἢ πείθειν ἡμᾶς ἢ ποιεῖν, τούτων οὐδέτερα ποιεί.

**XIV**

Socrates had, most of all men, taken advantage of his privileges as a citizen, and was therefore most bound to obey the laws.

Ταύταις δὴ φαμεν καὶ σέ, Σώκρατες, ταῖς αὐτίασ ἐνέξεσθαί, εἴπερ ποιήσεις ἃ ἐπινοεῖς, καὶ οὖν ἥκιστα Ὁ Ἀθηναίων σέ, ἄλλα ἐν τοῖς μάλιστα.” εἰ οὖν ἐγὼ εἴποιμι: διὰ τί δὴ; 5 ἵσως ἂν μοι δικαίως καθάπτοιτο λέγοντες, ὅτι ἐν τοῖς μάλιστα Ὁ Ἀθηναίων ἐγὼ αὐτοὶς ὁμολογήκως τυγχάνω ταύτην τὴν ὁμολογίαν. φαίεν γὰρ ἂν ὅτι ᾧ Σώκρατες, μεγάλα ἥμιν τούτων Β τεκμήρια ἔστιν, ὅτι σοι καὶ ἥμεις ἥρέσκομεν καὶ ἡ πόλις: οὐ γὰρ ἂν ποτε τῶν ἄλλων Ὁ Ἀθηναίων ἀπάντων διαφερόντως ἐν αὐτῇ ἐπεδήμεις, εἰ μὴ σοι διαφερόντως ἥρεσκεν, καὶ οὔτ' ἐπὶ θεωρίαν πώποτ' ἐκ τῆς πόλεως ἔξηλθε, οὔτε ἄλλοσε οὐδαμόσε, εἰ μὴ ποι στρατευ- 10 σόμενος, οὔτε ἄλλην ἀποδημίαν ἐποιήσω πώποτε, ὅσπερ οἱ ἄλλοι ἀνθρωποὶ, οὗτ' ἐπιθυμία σε ἄλλης πόλεως οὔδὲ ἄλλων νόμων ἔλαβεν εἰδέναι, ἄλλα ἥμεις σοι ἰκανοὶ ἥμεν καὶ ἡ ἥμετέρα πόλις' οὔτω σφόδρα ἡμᾶς ἥροι, καὶ C ὁμολογεῖς καθ' ἡμᾶς πολιτεύσεσθαί, τά τε ἄλλα καὶ παίδας ἐν αὐτῇ ἐποιήσω, ὡς ἀρεσκούσης σοι τῆς πόλεως. ἐτὶ τούτων ἐν αὐτῇ τῇ
View of Olympia. Restored by R. Bohn.
δίκη εξήν σοι φυγής τιμήσασθαι, εἰ ἐβούλου, καὶ ὁπέρ νῦν ἀκούσῃς τῆς πόλεως ἐπιχειρεῖς, τότε ἐκούσῃς σοι. σὺ δὲ τότε μὲν ἐκαλ- λωπίζου ὡς οὐκ ἀγανακτῶν, εἰ δεόι τεθνάναι σε, ἀλλὰ ἥρου, ὡς ἐφησθα, πρὸ τῆς φυγῆς θάνατον νῦν δὲ οὔτ' ἐκείνους τοὺς λόγους αἰσ- χύνει, οὔτε ἡμῶν τῶν νόμων ἐντρέπῃ, ἐπιχειρῶν διαφθείραι, πράττεις τε ἀπερ ἄν δοῦλος φαυλό- τατος πράξειν, ἀποδιδράσκειν ἐπιχειρῶν παρὰ τὰς συνθήκας τε καὶ τὰς ὁμολογίας, καθ' ἀς ἡμῶν συνεδρκον πολιτεύεσθαι. πρότον μὲν οὖν ἡμῶν τούτ' αὐτὸ ἀπόκριναι, εἰ ἀληθῆ λέγομεν φάσκοντες σε ὁμολογηκέναι πολιτεύεσθαι καθ' ἡμᾶς ἔργῳ, ἀλλ' οὐ λόγῳ, ἡ οὐκ ἀληθῆ." τί φῶμεν πρὸς ταύτα, ὁ Κρίτων; ἄλλο τι ἡ ὁμολογῶμεν; 

ΚΡ. Ἀνάγκη, ὁ Σωκρατεῖς.

ΣΩ. "Ἀλλ' τι οὖν ἄν φαίεις ἡ συνθήκας τὰς πρὸς ἡμᾶς αὐτοὺς καὶ ὁμολογίας παραβαίνεις, οὐχ ὑπὸ ἀνάγκης ὁμολογήσας οὔδε ἀπαθεῖς Ε οὔδε ἐν ὁλίγῳ χρόνῳ ἀναγκασθεὶς βουλεύσασθαι, ἀλλ' ἐν ἑτεσίν ἐβδομήκοντα, ἐν οἷς εξῆν σοι ἀπιέναι, εἰ μὴ ἤρεσκομεν ἡμεῖς μηδὲ δικαίω ἐφαύνοντό σοι αἱ ὁμολογία εἶναι; σὺ δὲ οὕτε Ἀκαδαιόμονα προηροῦ οὕτε Κρήτην, ἂς δὴ ἐκάστοτε φῆς εὐνομείσθαι, οὕτε ἄλλην οὐδεμίαν τῶν Εὐληνίδων πόλεως οὔδε τῶν Βαρβαρικῶν, ἂν ἀλλὰ ἐλάττω εξ αὐτῆς ἀπεδήμησας οἱ χωλοί τε καὶ τυφλοὶ καὶ οἱ ἄλλοι ἀνάπηροι. οὔτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἤρεσκεν ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι δὴλον ὅτι.
They dispose of Crito's arguments: Socrates' escape would involve risk and loss to his friends, exile would be intolerable, and his children would be just as well looked after if he were dead.

XV

They dispose of Crito's arguments: Socrates' escape would involve risk and loss to his friends, exile would be intolerable, and his children would be just as well looked after if he were dead.

They dispose of Crito's arguments: Socrates' escape would involve risk and loss to his friends, exile would be intolerable, and his children would be just as well looked after if he were dead.

XV
ἡ δικαιοσύνη πλείστου ἄξιον τοῖς ἀνθρώποισι καὶ τὰ νόμιμα καὶ οἱ νόμοι; καὶ οὐκ οἶει ἁσχημον ἂν φανεῖσθαι τὸ τοῦ Σωκράτους πράγμα; οὔσθαι γε χρῆ. ἀλλ' ἐκ μὲν τούτων τῶν τόπων ἀπαρεῖς, ἦξεις δὲ εἰς Θετταλίαν παρὰ τοὺς ξένους τοὺς Κρίτωνος· ἐκεὶ γὰρ δὴ πλείστῃ ἀταξίᾳ καὶ ἀκολασίᾳ, καὶ ἰσως ἃν ἰδέως σοι ἀκούοιει, ὃς γελοίως ἐκ τοῦ δεσμωτηρίου ἀπεδιδρασκει σκευὴν τέ τινα περιθέμενος ἡ διφθέραν λαβὼν ἡ ἄλλα οία δὴ εἰόθαιν ἐνσκευαζεσθαι οἱ ἀποδιδράσκοντες, καὶ τὸ σχῆμα τὸ σαυτοῦ μεταλλάξας· ὅτι δὲ γέρων ἄνηρ σμικρὸν χρόνου τῷ βίῳ λοιποῦ ὄντος, ὡς τὸ Εἰκός, ἐτόλμησας οὕτως ἀπψχρὼς ἐπιθυμεῖν ζην, νόμους τοὺς μεγίστους παραβὰς, οὐδεὶς ὃς ἔρει; ἵσως, ἃν μὴ τινα λυπῆς· εἰ δὲ μὴ, ἀκούσει, ὡς Σώκρατες, πολλὰ καὶ ἀνάξια σαυτοῦ. ὑπερχόμενοι δὴ βιώσῃ πάντας ἀνθρώπους καὶ δουλεύων τί ποιῶν ἡ εὐωχούμενος ἐν Θετταλίᾳ, ὥστε ἐπὶ δεῖπνου ἀποδεδημηκὼς εἰς Θετταλίαν; λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης τε καὶ τῆς ἄλλης ἁρετῆς ποῦ ἡμῖν | ἔσονται;
The Laws remind Socrates of what his treatment will be at the hands of their brothers, the Laws of the other world, if he disgracefully escapes.

'Αλλά, ὃ Σώκρατες, πειθόμενοι ἦμῖν τοῖς σοῖς τροφεύσι μήτε παίδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτε ἄλλο μηδὲν πρὸ τοῦ δικαίου, ἦν εἰς Ἀιδον ἐλθὼν ἔχεις πάντα ταῦτα ἀπολογήσασθαι τοῖς ἐκεῖ ἄρχουσιν· οὔτε γὰρ ἐνθάδε 5 σοι φαίνεται ταῦτα πράττοντι ἄμεινον εἶναι οὔδε δικαιότερου οὔδε ὀσιώτερον, οὔδὲ ἄλλῳ τῶν σῶν οὐδενί, οὔτε ἐκείσε ἀφικομένῳ ἄμεινον ἔσται.

C ἀλλὰ νῦν μὲν ἥδικημένοις ἀπει, ἐὰν ἄπλης, οὐχ ὑφ ἡμῶν τῶν νόμων ἀλλὰ ὑπὸ ἀνθρώπων· ἐὰν 10 δὲ ἐξέλθησι οὕτως αἰσχρῶς αὐταδικήσαστε καὶ ἀντικακουργήσας, τὰς σαυτοῦ ὀμολογίας τε καὶ
Socrates accordingly says he will stay and accept his fate with resignation.

ταύτα, ὃ φίλε ἐταίρε Κρίτων, εὖ ἵσθι ὅτι ἐγώ δοκῶ ἀκούειν, ὡσπερ οἱ κορυβαντίωντες τῶν αὐλῶν δοκοῦσιν ἀκούειν, καὶ ἐν ἐμοί αὕτη ἡ ἥχη τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μή
δύνασθαι τῶν ἄλλων ἀκούειν· ἄλλα ἦσθι, ὡσα ἔγε τὰ νῦν ἐμοὶ δοκοῦντα, ἐὰν λέγῃς παρὰ ταῦτα, μάτην ἐρεῖς. ὦμως μέντοι εἴ τι οὐεὶ πλέουν ποιήσειν λέγει.

ΚΡ. Ἀλλ', ὁ Σώκρατες, οὐκ ἔχω λέγειν.

Ε Ἔστε τοίνυν, ὁ Κρίτων, καὶ πράττωμεν ταῦτη, ἐπειδῆ ταύτη ὁ θεὸς ὑφηγείται.
Crito was a rich Athenian of Alopece, of the same deme as Socrates. His wealth had constantly been at Socrates’ disposal, for he had gone bail for his appearance before the dicasts, and he had offered with others to pay the money fine if the death-sentence were commuted. Now we find him arranging plans for Socrates’ escape and incidentally bribing the jailer. We hear of him as present at the final scene and closing the eyes of Socrates after the fatal dose of hemlock had taken effect.

He is credited by Diogenes Laertius with the authorship of a book containing seventeen dialogues; but the same authority does not credit him with the arrangements for the escape here described, but attributes the part here played by Crito to Aeschines, and records the dream in connexion with him.

Page 1

1. 1. τομικάδε = ‘at this hour,’ not merely ‘at this time.’ So 43 too πηνικα μάλατα below = ‘about what time of day?’ or ‘about what o’clock?’

Page 2

1. 5. βαθύς, ‘early’; the depth of early morning being apparently a parallel phrase to our ‘in the depth of night.’ Cf. St. Luke xxiv. ἐβρόου βαθέος (R.V. ‘at early dawn’); Ἰρωτ. 310 ο τῆς παρελθοσης νυκτὸς ταυτησι, ἐτο βαθέος ἐβρόου. ἐβρόου is the period of twilight before dawn.

‘I wonder how it was that the keeper of the prison consented to open the door to you.’ ὑπακούω is the regular word for to ‘answer the door.’ Cf. Xen. Συμπ. i. II τῷ ὑπακούσαντι.

1. 17. πάλαι θαυμάξω: πάλαι is used idiomatically in Greek B with the present tense as covering a stretch of past time. Cf. Soph. Ἑ. 1101 Ἀγαθιδον ἐνυ’ ὕκηκεν ἵστορῳ πάλαι. The idiom is not unknown in English, as Julius Caesar i. ii. ‘Vexed I am Of late with passions of some difference.’
1. 19. **διάγγς** : the subjunctive is used instead of the optative of strict sequence, because Crito wishes Socrates to continue to be out of pain, not merely at the moment when he had hesitated to wake him.

1. 21. **τοῦ τρόπον** : the causal genitive frequent with verbs like ἵππῳ, μακαρίῳ, etc. Cf. Soph. *El.* 1027 ἵππῳ σε τοῦ νου, τῆς δὲ δειλίας στιγμῆ. It is to be noticed that this genitive differs from σοῦ above with βαυμάζω, which rather is partitive. ‘I wonder at this *in you.*’ βαυμάζω is also found with the genitive of the person joined to a participle, 50 c.


1. 25. **τηλικοῦτον** : Socrates was seventy years old.

εἰ δεῖ is not the protasis of πλημμελές ἄν εἴη, but depends on ἀγανακτεῖν, having almost the force of δητ, a construction which is common after verbs expressing shame, wonder, indignation.

C 1. 29. **τὸ μῆνι ὦχλι** : the μῆνι is used because it follows a verb of hindering, the ὦχλι being added because the verb of hindering is itself negated.

**Page 3**

1. 36. **ἐν τοῖς βαρύτατα** is to be explained by understanding βαρύτατα φέροντιν to agree with τοῖς. Adam quotes Plat. *Crat.* 427 ε, where we get the full construction, δὴ δὴ δοκεῖ ἐν τοῖς μεγάλοις μέγιστον εἶναι. This is better than to take τοῖς as a survival of the use of the article as a personal pronoun.

1. 38. **τὸ πλοῖον** : the vessel (*θεωρὶ*) sent every year by the Athenians to the festival of the lesser Delia at Delos which commemorated the safe return of Theseus after slaying the Minotaur in Crete. Plut. *Theseus* xxiii. says that this vessel lasted till the time of Demetrius Phalereus (circ. 300 B.C.) and was the actual thirty-oared vessel in which Theseus had sailed, but so much patched and repaired that it was a regular subject for philosophical contention whether it was the same or not the same. During its absence no public criminals could be executed; on this occasion it was as much as thirty days away.

1. 39. **τεθνάων** : the vessel (θεωρὶ) sent every year by the Athenians to the festival of the lesser Delia at Delos which commemorated the safe return of Theseus after slaying the Minotaur in Crete. Plut. *Theseus* xxiii. says that this vessel lasted till the time of Demetrius Phalereus (circ. 300 B.C.) and was the actual thirty-oared vessel in which Theseus had sailed, but so much patched and repaired that it was a regular subject for philosophical contention whether it was the same or not the same. During its absence no public criminals could be executed; on this occasion it was as much as thirty days away.

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D 1. 40. **δοκεῖ μὲν** : μὲν not followed by δὲ is a frequent idiom in clauses introduced by ἄλλῳ following a negative clause which
practically contains the adversative statement. But μέν is also
found without δέ in cases where there is an implied contrast
between opinion and certainty. Soph. El. 60 δοκῶ μέν, οὐδὲν
ῥήμα σών κέρδει κακῶν (i.e. I think, but I don't know). See

1. 42. Σουνίου: Sunium, now Cape Colonna at the SE.
corner of Attica, a prominent landmark for mariners as they
enter the Saronic Gulf. It is crowned by the remaining columns
of a temple of Athena, which give it its modern name. Byron
speaks of it in Childe Harold, ii. 86—

Save where Tritonia's airy shrine adorns
Colonna's cliff and gleams along the wave.

1. 1. τούχη ἀγαθή: a formula of good omen, 'may it turn out
well.' Jowett translates simply 'very well.'

εἰ ταυτή κτλ.: the resignation and submission to God's
will in this sentence, which is re-echoed in the closing words
of the dialogue, reminds us of 'Not my will, but thine be
done'; and Juv. Sat. x. 347 permittes ipsis expendere numinibus,
quid | conveniat nobis rebusque sit utile nostris.

1. 5. υστεράζα: this and similar forms are always used of 44
'days,' ἡμέρα being usually understood, though very rarely
expressed.

1. 6. ή is used because it is virtually a comparative.

1. 7. οἱ τούτων κύριοι: the Eleven, Commissioners of Police,
who were charged with the superintendence of prisons, and had
to see that capital sentences were executed. Thus Critias hands
over Theramenes to the care of the Eleven under Satyrus (Xen.
Hell. ii. 3. 54).

1. 8. τῆς ἐπιούσης = 'to-day,' the day which was just going
to begin. τῆς ἐτέρας = 'to-morrow.' Cf. 46 A.

1. 11. ταυτῆς τῆς νυκτὸς: gen. of the time within which the
event will happen, like τῆς ἐπιούσης ἡμέρας above, not depending
on πρότερον. 'This night' of the Greeks meant the night
that was past, to us it generally means the night that is coming.
Cf. Soph. Ant. 16 εν νυκτὶ τῆ νύν. We have the Greek for
'to-night' in 46 A τῆς ἐπιούσης νυκτὸς.

Socrates emphasizes the fact that it is a morning dream, and
therefore true. Cf. Moschus Idyllii ii. 25 νυκτὸς ὅτε τρίτατον
λέχος ἦσταται, ἐγγύθε δ' ἡῶς | εἴπε καὶ ἄτρεκέων ποιμαίνεται
ἐθνικ. ὀνελραῖ: Hor. Sat. i. 10. 33 Quirinus | post medium
noctem visīs, cum somnīa vera. Davies quotes from Michael
Bruce, Elegy on Spring, 'And morning dreams, as poets tell,
are true.'

κυνυφεύεισ almost = δοκεῖς. It has the sense of 'probably
to be,' and is used often to modify an assertion out of courtesy,
(M 941)

Il. II, II. ἐν καρφῷ τινὶ: the editors notice that τινὶ has almost the force of a litotes = 'very opportunely.'

1. 13. ἡ το δὲ δὴ = 'and the vision was—what?'

1. 14. ἐδοκεῖ = 'methought.'

1. 15. λευκά: in accordance with Plato's directions in the *Laws* that there should be no lamentation at funerals, and that the funeral garb should be white.

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B 1. 16. ἡματι κεν κτλ.: the line is modified from Homer, II. ix. 363 ἡματι κε τριτάτῳ Φθίην ἐπίβωλον ικοίμην, where Achilles is speaking of his contemplated return to his home in Phthia. So Socrates speaks of death as 'going home.'

πειθοῦ: it would have been possible to write πιθοῦ καὶ σώθητι, but the difference is that the aorist denotes an act, the present the state of mind that leads to that act being performed; 'allow yourself to be influenced by this reasoning' is the full idea.

1. 3. οὐ μία: not one, i.e. more than one, not merely one (but many). See Crit. App.

1. 4. χωρίς should be translated as an adverb; there is a balance between χωρίς μὲν and ἠτι δὲ. ἐστέρησαν depends on ἐμοὶ ἔστιν: the latter member of the sentence would be regularly χωρίς δὲ καὶ πολλοίς δοκεῖν, but δοκεῖν would be awkward so far away from anything which could be understood to govern it, and the more direct form is therefore substituted, while χωρίς is altered to ἠτι because the repetition of the same word without a complete correspondence between the members of the sentence would be objectionable. See Crit. App.

1. 5. οὐδένα μή ποτε εὑρήσω: the usual rule of οὐ μή is that (a) with the subj. it expresses strong negation, (b) with the future indic. a strong prohibition, but there are occasional instances of its use with the 1st and 3rd persons of the future expressing negation. Thus in the first person cf. Soph. *El.* 1052 οὐ σοι μή μεθέψομαι ποτε: also Ar. *Ran.* 508. In the third person cf. Soph. *O.C.* 175 οὐ τοι μὴποτε σ' ἐκ τῶν' ἐδράνων, ὅ γέρον, ἀκοντά τις ἄει. There are even occasional passages where the
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second person signifies negation, not prohibition, e.g. Aeschines iii. 177 τοὺς πονηροὺς οὐ μὴ πατε βελτίους ποιήσετε.

1. 6. οἷς σὲ μὴ κτλ. : μὴ, not οὐ, because the sentence is virtually conditional: 'if any one does not know us.'

1. 8. ἄμελησαί depends on δήξω, σφείν on οἷς τ᾽ ὦν: ὦ goes C with οἷς τ᾽ ὦν, not with ἄμελησαι.

1. 9. ἦ δοκεῖν: an apparently redundant use of ἦ, ταῦτης, a gen. of comp., referring forward to this sentence (Riddell calls this the pronominal pre-statement). Cf. Phaedo 89 D οὐκ ἂν τίς μεῖζον τοῦτον κακῶν πάθοι ἥ λόγους μισήσας.

1. 15. ἄξιον φροντίζειν. It is to be noticed how frequently certain adjectives are used without the copula. So ἄξιος is used again in 46 B and 53 C. δῆλος here and in 53 B. οἷς τε in 44 D, 46 A, 50 B. εταμιός (with which the omission is especially frequent) in 45 B. ἄδυνατος in 44 D and ἄδυνατος in 46 A.

1. 16. αὑτά, 'the matter under discussion'; nothing has been specifically mentioned to which αὑτά could refer.

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II. 22, 23. ἐν αὐτοῖς, 'if charges are preferred against him' before them.' This is the forensic use of ἐν: cf. Soph. Ant. 459 ἐν θείοις τὴν δίκην δώσειν = 'at heaven's bar.'

1. 24. ἐλ γὰρ ὡφελοῦν: when this expression had become stereotyped, and ὡφελοῦν had lost its original meaning of obligation, it was preceded by εἴθε or εἴ γάρ, never by εἴ alone.

1. 26. ἵνα οἶοι τ᾽ ἡγαν: ἵνα, ὦς, and ὡς are used with the secondary tenses of the indicative to express some purpose incapable of realization owing to the non-fulfilment of the condition on which it depends. Cf. Soph. O.T. 1389 ἐν ἥ τυφλός τε καὶ κλών μηδὲν.

Plato realized strongly that the strength of character required to do a great wrong may be utilized for great purposes. It is those who are incapable of τὰ μέγιστα, whether ἄγαθά or κακά, whose case is most desperate. We may compare the story narrated by Browning in the Statue and the Bust, which is summed up thus:—

I hear you reproach: 'but delay was best,
For their end was a crime':—oh, a crime will do
As well, I reply, to serve for a test,
As a virtue golden through and through,
Sufficient to vindicate itself,
And prove its worth at a moment's view.

There is a proverb, corruption optimi pessima; there might be one, conversio pessimi optima.
II. 26, 27. *καὶ καλῶς ἀν εἰχεῖν, ‘then things would be well’; *εἰχεῖν is not dependent on ἵνα or coupled to ἡσαύ as is proved by the presence of ἀν, which never appears in final clauses in the Indicative.

1. 27. *οὐδέτερα: either (a) adverbial—Adam compares *Theaet. 184 A δὲ δὲ οὐδέτερα—or (b) supply εἰσεργάζεσθαι. The latter way seems the simpler.

1. 29. *ποιοῦσι δὲ τοῦτο ὅ τι ἀν τύχωσι: not ‘they act wholly at random,’ but ‘they treat a man as it occurs to them.’ The full construction would be *ποιοῦσι (τινὰ supplied out of ἐφόβημον and ἀφρόνα) τοῦτο ὅ τι ἀν τύχωσι ποιοῦσινεσ. For this characteristic of rapid action and rapid repentance on the part of the Athenians compare their conduct to the six generals after *Arginusae in 406 B.C., and the hasty reconsideration of their contemplated punishment of the Mitylenaeans in 428 B.C.

E 1. 1. *ταῦτα refers to what has been said; *τάδε to what follows.

1. 2. *ἀρα μὴ = μιμό, while γε makes the question more emphatic: ‘you surely are not troubling about me, are you?’

1. 3. *μὴ follows *προμηθή because it is practically a verb of fearing.

1. 4. *συκοφάντης: to understand the meaning of this word we must clear our minds of the ideas associated with the English word ‘sycophant.’ The Greek word means ‘informers,’ and was used generally to express a class of persons difficult to describe under any one term, but embracing the meanings of ‘rogue, liar, pettifogger, blackmailer, busybody, etc.’ The derivation is very doubtful. Plutarch explains it as referring to information laid against a man for exporting figs. Böckh explains it rather as applying to information against stealing. L. Shadwell prefers to connect it with the idea of discovering figs, and, quoting *Antiphon de *Salliat. 43 ἐσειε καὶ ἑσυκοφάστει, says that it probably means to shake the fruit-tree, and is hence applied metaphorically to making men yield up their fruit (i.e. their riches) by ‘bleeding’ them. Liddell and Scott have in their later editions removed the unconscious witticism that the old derivation is a ‘figment.’

45 1. 9. *ἐασὼν αὐτὸ χαίρειν, ‘dismiss the fear,’ ‘let it rest.’

II. 9, 10. δικαιοὶ ἐσμέν: the Greek idiom is personal; we should say ‘it is right that we’; cf. Dem. *de Cor. 53 φημι πολλῷ μειζόνων ἔτι τούτων δωρεῶν δίκαιος εἶναι τυγχάνειν.

1. 12. *μὴ ἄλλως ποιεῖ: commonly used with another imper. to add earnestness to an entreaty: ‘do so without fail.’

1. 13. *καὶ ταῦτα προμηθούμαι κτλ., ‘this is only one among many reasons for my uneasiness.’
1. 16. θέλουσι: ἑθέλω means to be willing, to consent, βούλομαι to wish, to desire. In prose the initial ε is omitted as a rule only in stock phrases like εἶ θέλεις, εἶ θέλετε, ἢν θεός θέλη. Plato usually retains it even after a vowel.

1. 18. ἐντελεῖς, ‘cheap’ (i.e. easily ‘squared’). The συκοφάντης is regarded as a marketable commodity. The scorn of the whole passage is to be noticed, the word ἐντελεῖς, the contemptuous τούτων, and perhaps ἐπ’ αὐτοὺς, this use of the preposition being generally confined to inanimate objects, according to Adam, though Keene suggests that it is a military metaphor ‘for the campaign against them.’

1. 20. ὑπάρχει, ‘is at your service’ (Jowett).

μέν is answered by ἔπειτα.

1. 21. κηδόμενος: out of care for his personal safety, not his B purse, for Socrates would not think the loss of money an evil.

1. 22. οὖτω is deictic: ‘here we have foreigners ready to spend.’ He speaks as though they were actually present in the prison. See Crit. App.

1. 23. ἐτοιμοὶ: for absence of copula see note on 44 C, and cf. Soph. O. 7: 91 εἶ τώνε ἔργηεις πλησιαζόντων κλίειν, ἕτοιμος εἶπείν (sc. εἰμί).

Simmias and Cebes were Thebans (and so safe from the συκοφάνται). They both appear again as taking part in the dialogue of the Phaedo. Both wrote on philosophical subjects. Simmias, according to Socrates, was the most eager disputant of the day, and Cebes, whom Lucian calls ὁ Κέβης ἐκείνος, was the author of the famous Ἱππαξ. Simmias was not the author of the well-known epigram on Sophocles, which is more probably the work of Simmias of Rhodes.

1. 26. ὅπερ λέγω, ‘as I said,’ i.e. in the words μήτε ταῦτα τοῖνυν φοβῶν.

1. 27, 28. ὅ εἶγες ἐν τῷ δικαστήριῳ: Socrates had said in his trial (Apol. 37 C) that it was useless to suggest exile as the penalty for himself, for if his own countrymen were not able to tolerate his discourse, how should it be expected that foreigners would do so?

1. 29. ἔξελθών: leaving Athens, not the prison.

χρῆος is assimilated to the preceding optative ἔχοις, and stands for the interrogative subjunctive χρῆ of the direct question. Cf. Gorg. 486 B ὅπῃ ἄν ἔχοις ὅ τι χρῆσαι σαντῷ ἄλλῳ ἔλεγχῃς ἄν κτλ. This assimilation to an optative occurs
(1) regularly in protases and relative clauses; (2) more rarely in final clauses; (3) very rarely in case of the indic. in indirect question; (4) freely in case of the subjunctive in indirect question. Cf. Goodwin G.M.T. §§ 176 seq.


C 1. 1. δίκαιον, 'right,' rather than 'just.'

1. 2. σαυτόν προδοῦναι is explanatory of πράγμα.

έξον: impersonal verbs, and verbs used impersonally (e.g. εἰρημένον), are used in the accusative instead of the genitive absolute. In other cases ὃς is used with the accusative absolute.

1. 4. ἀπερ ἄν καὶ οἱ ἔξθροι κτλ.: Jowett paraphrases 'you are playing into your enemies' hands.'

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1. 6. νιέις: Socrates had three sons, of whom the eldest, Lamprocles, was μειράκιον (in his teens), the others, Sophroniscus and Menexenus, quite young. In the declension of this word, the forms of the third declension only are used in the dual and plural, and usually in the genitive and dative singular, as well as νιός, νιό. In the rest of the singular the forms of the second declension only are used.

1. 7. προδιδόναι: not προδοῦναι as above, for it denotes rather the attempt to betray.

D 1. 8. ἐκθρέψαι καὶ ἐκπαιδεύσαι: the prepositional prefix means to 'complete the education.' τροφή refers to physical and moral education, παιδεία to the more intellectual side.

οἰκῆσει καταλιπὼν, 'you will go right away and leave them.' οἶχομαι, having a perfect signification, expresses either the completeness or suddenness of departure.

1. 9. τὸ σὸν μέρος, 'for aught you do, they will fare as chance directs.' Contrast the construction with ποιῶ at the end of Chapter III. πράττω is sometimes used with neuters as though adverbs. Cf. Ar. Aches 1703 ὃ πάντες ἀγαθὰ πράττοντες.

1. 11. οἴάπερ εἴσθεν: the sufferings of orphans are dwelt on by Andromache in Iliad xxii. after she hears of the death of Hector, and anticipates a hard time for Astyanax: ἡμαρ δ' ὄρφανικον παναφήλικα παῖδα τίθησι xxii. 490.

1. 13. συνδιαταλαίπωρεῖν, 'to persevere to the end in the task of . . .'

1. 14. τὰ ῥαθυμότατα: Crito compares the indifference of Socrates whether he lived or died to the trouble his friends had been taking to secure his escape.
I. 16. φάσκοντα: the word nearly always insinuates a hint of unreality; it is to 'profess' rather than 'express.' There is just a touch of bitterness here to which δὴ adds. διὰ παντὸς τοῦ βίου goes with φάσκοντα rather than ἐπιμελείονθαι.

I. 21. ἐσοδος: Adam sees an allusion to the stage; he notices the double meaning of ἀγώ (pleading, acting), of ἐσοδος (entrance of an actor or introduction of a case). With this view we might translate ὥσπερ καταγέλως τὴς πράξεως, 'as though reducing the whole affair to a farce,' i.e. although it began as a tragedy.

The whole moral of the passage, as Crito would press it, is that it is harder to live well than to die well; he therefore taunts Socrates with ῥαθύμα and ἀνανδρία. Ἡε, and in this Socrates would agree with him, would have little admiration for suicide, the nobile letum Catonis. For reading see Crit. App.

I. 22. ἔδων μὴ εἰσελθεῖν: Socrates might have escaped between the lodging of the indictment with the King Archon and the actual trial. In that case the verdict would have gone against him by default. It is better to suppose that this is meant here than to think that it refers to coming to terms with Anytus, which would not have been tolerated in a trial for ἀσέβεια as an offence against the state.

II. 23, 24. τὸ τελευταίον δὴ τούτι: this 'last scene of all.' διαπεφυγώνεαι explains τούτι just as above σαῦτὸν προδούναι explains πράγμα. ἡμᾶς is object, not subject, σὲ being understood as subject out of τὸ πράγμα τὸ περὶ σὲ.

II. 26, 27. οὕτως . . οὕδε σὺ: the grammar is somewhat irregular; instead of the relative clause being continued, σὺ appears as though the subject of a principal verb in a main sentence. We have to supply ἔσωσας. Cf. Xen. Anab. 1. iv. 9 ἱχθύων—οὖς ὦ Σιρόω θεός ἑνενείς καὶ ἁδικεῖν οὐκ εἰναι—οὐδὲ τὰς περιστέρας.

I. 27. οὐὸν τ' ὅν καὶ δυνατόν, 'though perfectly practicable.' Couples of two adjectives with similar meaning will best be translated by an adverb and adjective. So too a couple of verbs is sometimes best translated by an adverb and verb, and a couplet of nouns by an adjective and noun.

I. 29. τῷ κακῷ is used substantively. πρὸς is used in the same way as ἀμα here; cf. Symp. 195 C νέος μὲν ἔστι, πρὸς δὲ τῷ νέῳ ἀπαλὸς.

I. 31. βουλεὐεσθαι = to form plans; βεβουλεὐεσθαι = to have plans ready formed. See Charm. 176 C οὖτι, ἦν δ' ἐγώ, τί βουλεὐεσθον ποιεῖν; οὐδέν, ἐφ' ὁ Χαρμίδης, ἀλλὰ βεβουλεὐεσθα.
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B 1. 2. ἀξία: sc. ἐστὶν, for if the optative of the copula is omitted in an apodosis which would naturally require ἂν, the ἂν must be retained. For the mixed type of conditional sentence cf. Ἀριστ. 19 E ἐπεὶ καὶ τοῦτο γέ μοι δοκεῖ καλὸν εἶναι εἶ τις οἶδος τι ἐν παράδειγμα.

1. 6. πείθεραι: consecutive infinitive after ὅλος.

τῶν ἐμῶν: everything that is mine, including reasons as well as property and friends.

1. 9. ἔλεγον: the imperfect is used here, as below in γ 6 ι and γ 7 Α, of something that was said all through Socrates' teaching.

1. 10. δμοιοί: either (α) is subject, and βέλτιστοι, understood from βέλτιστος φαίνηται, is predicate, 'similar opinions appear to me best'; or (β) is predicate, with οἱ λόγοι (understood) as subject, 'but they seem to me the same,' i.e. and therefore, as I respected them before, there is nothing to make me cease to respect them now. This latter seems the simpler.

II. 11, 12. πρεσβεύω καὶ τμῶ: a couplet of verbs, see note on γ 6 ι. We might translate 'I pay the utmost reverence.' πρεσβεύω = 'to give precedence to.'

C 11, 12. οὐ μη σοι συνχωρήσω: the ι aor. subj. here, as expressing strong negation; see note on γ 4 Β. For explanation of construction see γ 48 Α.

1. 16. μορμολύττει: to terrify with the Μορμόω, a bogie used to frighten children with in the Greek nursery. Others of the same kind were Ἀκκώ, Ἀλφιτός, Λάμια, Μορμολύκη, Γοργώ, Ἐφίαλτης, and Ἐμπονς. So when the child in Theocr. Ιδ. xv. wishes to go out with its mother it is induced to remain at home by the threat Μορμόω: δάκνει ἵππος.

θανάτους: according to Wagner, the plural indicates the various ways in which capital punishment may be inflicted; but θανάτοι, φόνοι, etc., are very common plurals for the sake of poetical or rhetorical effect.

1. 18. αὐτά, 'the question before us.' The plural is put for the singular, thereby, as Riddell says, enriching the style (1) by varying it; (2) by representing the fact as a complex phenomenon. So too ταῦτα and even θάτερα: see γ 52 Α δύον θάτερα.

II. 18, 19. πρῶτον μὲν here has no εἶτα or ἔπειτα to balance it, but is repeated below in γ 48 Α, the second point being introduced by ἄλλα μὲν δῆ.

1. 20. παύτερον: depending on the idea of questioning contained in λόγον ἀναλάβοιμεν.
NOTES

1. 21. ὅτι ταῖς μὲν κτλ., 'that we must show discrimination in the attention we pay to opinions.'

1. 24. ἄλλως, 'at random' (otherwise than ought to be). See D Crit. App. Jowett, 'talk for the sake of talking.'

1. 25. παῖδια καὶ φλυαρία: here we have a couplet of substantives, just as in 46 A and B we have had a couplet of adjectives and of verbs. We might translate 'childish nonsense.'

1. 27. ἄλλοιότερος: the force of the comparative is expressed by 'somewhat altered.' This and ὁ αὐτός are both predicates.

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1. 28. ἐάσομεν χαῖρεν, 'we shall let it be.' Cf. 45 A.

II. 30, 31. τῶν οἰομένων τι λέγειν, 'who think that they speak sensibly,' opposed to οὐδέν λέγειν, 'to speak nonsense.'

1. 35. διὰ γε τάνθρωπεια—'humanly speaking,' 'in all human probability'; the γε is limiting.

1. 36. παρακρούω = 'to mislead,' lit. to strike aside, a metaphor either (1) from wrestling, 'to trip up,' or (2) from the market, 'to strike off too much from the top of a measure.'

1. 1. τὰ τοιαῦτα refers to what follows, as not infrequently, for it is by no means an invariable rule that τοιοῦτος refers to what precedes and τοιόσοδε to what follows.

ἐλέγετο: see note on ἔλεγον 46 B.

1. 2. τοῦτο πράττων, 'devoting himself to this,' 'making this B his profession.'

1. 3. νοῦν: it must be remembered that the regular prose word for 'mind' is διάνοια: νοῦς, as a prose word, is confined to certain stereotyped phrases, like νοῦν ἔχω, νοῦν προσέχω, ἐν νῷ ἔχειν.

1. 5. The λατρός cures νόσος, the παιδοτρίβης cures αἰσχος: these are the two branches of the art which looks after the body. Herodicus of Selymbria combined the two arts in his own person.

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1. 11. πρακτέων κτλ.: the relations of these words can be best shown thus: πρακτέων, i.e. γυμναστέων for the παιδοτρίβης, or ἑδεστέων καὶ ποτέων for the λατρός.

1. 13. ἐπιστάτη = 'master of his art.' Adam notices the intended connexion between ἐπιστάτης and ἐπαίων, 'a real confirmation of Socrates' view that knowledge everywhere held rule.'
C 1. 16. ἐλευ: probably a mere interjection connected with ἐλα, and no part of the verb ἐμι.

11. 21, 22. καὶ τοῦ τελευτεῖν κτλ., 'whither does it tend and what does it affect in him who does not follow instructions?'

Notice the chiastic arrangement of the adjectives, the words expressing good and bad qualities being placed as in the figure chiasmus, and not alternately. It would spoil this if the order were altered, as Hirschig would alter it, to καὶ καλῶν καὶ αἰσχρῶν.

D 1. 34. ἐκεῖνο = ψυχή.

1. 35. ἐγγυνετο . . ἀπώλλυτο: the philosophical imperfect expressing a fact which has been recognized as such by a previous discussion. There is a very similar use, usually with ἀρα, expressing a fact which had not been previously recognised or understood. Cf. Ar. Ἐγ. 382 ἤν ἄρα πυρίς γ' ἐτερα θερμότερα, 'so we see there are things hotter than fire'; Plat. Phaedr. 230 άρ' οὗ τόδε ἤν τὸ ἐνδρον ἐφ’ διπερ Ἰγες ἡμᾶς; 'is not this after all the tree to which you were leading us?'

PAGE II

1. 2. νοσῶδους = 'unwholesome.' It has here an active meaning, being used of that which causes, not that which suffers ill-health. The words 'healthy' and 'unhealthy' have both the active and passive signification in English. We can speak of a 'healthy' climate and a 'healthy' man, an 'unhealthy' place and an 'unhealthy' constitution.

1. 3. μῆ comes after and not before πειθόμενοι because it suggests the direct opposite ἀλλὰ τῇ τῶν μῆ ἐπαίωντων.

E 1. 7. χαλ: Crito assents to the statement that the body is intended, not of course to the view that life is worth living under those circumstances.

1. 8. ἄρ' οὖν βιωτόν κτλ.: the Greeks looked upon physical suffering in a very different light to that in which it is regarded by Christian thought to-day. The sight of agony patiently borne would not have had the value for them that it has for us; to them there would have been little meaning in the French paradox Savoir souffrir c'est tout savoir. So in the third book of the Republic Socrates argues against the presence of many doctors in a state, holding that their only true function is to restore to health those of naturally sound physical and mental constitution. Those who lack these qualities they are to leave severely alone: those who possess the opposite bad qualities they are themselves to make away with. The valetudinarian is especially to be censured, for no one has the time to spend his whole existence in looking after his health. As R. L. Stevenson
says in his essay *Aes triplex*: 'It is better to lose health like a spendthrift than to waste it like a miser. It is better to live and be done with it than to die daily in the sick-room.'

1. 9. *μοχθηρός*, 'afflicted,' suffering *μόχθος*: so 'bad.'

1. 11. *μετ' ἐκείνου = ψυχής*. This is an *a fortiori* argument: we have admitted that life is not worth living with a diseased body; much less then can it be with a diseased soul—for the superiority of the soul to the body is almost axiomatic in Plato. *ὁ* is used here and not *ὁ* (though in Plato the accusative is commonest with *λωβάσθαι*, as in 47 B) to avoid ambiguity as to subject and object. Both cases are found with *λωβάσθαι*, but only the accusative with *δινώναι*: but it is unnecessary to insert *ὁ* in the second clause, for in Greek relative sentences, when there is a change of case, it is marked not by the repetition of the relative, but, if at all, by the demonstrative in a new case; e.g. Plat. *Rep.* 357 B *αἱ ἡδοναὶ δοσι* ἄβλαβεις καὶ μηδὲν εἰς τὸν ἐπιτάχος χρόνον διὰ ταύτας γίγνεται ἀλλο ἡ χαίρειν ἔχοντα.

II. 14, 15. τῶν ἡμετέρων, 'whatever it is that is ours'; as 48 comprehensive a use as that of τῶν ἐμῶν in 46 B.

II. 21, 22. τι ἐροῦσιν ἀλλ' ὅ τι: we have the direct and indirect way of introducing a question by side. Cf. Soph. *O.T.* 71 ὃς παροιθ' ὅ τι δρῶν ἢ τι φανῶν τὴνδε ῥυσαίμην πολίν.

1. 24. ἐσηγεῖ, ἐσηγούμενος, 'propose.' The proper word for formally introducing a motion.

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1. 28. ἀποκτινύναι and ἀποκτινῶσ are much commoner in Plato than ἀποκτείνω and ἀποκτεῖνω.

Socrates having answered Crito's first point that the opinion of the many should be respected, proceeds to answer his second that it must be especially respected, because they can kill those of whom they disapprove.

1. 29. δῆλα δῆ καὶ ταύτα: the assignment of these and the following words to the different speakers has been a vexed question with editors. It is probably best to take it that Crito first comments with δῆλα δῆ καὶ ταύτα on Socrates' observation that the many can put to death; Adam suggests that he says it as an aside. This, Crito says, is obvious, as well as (καὶ) the necessity of respecting their opinion. He then answers Socrates' *φαίη γ' ἂν τίς* with *φαίη γὰρ ἂν*, 'yes, he would say so.' Socrates replies, 'very true.'

1. 32. *οὖτος τε* followed by καὶ τὸνδε ἄδ σκόπει, a variation on the more natural καὶ ὁ δὲ ἂδ ὁ λόγος (δοκεῖ δομοῖος εἶναι καὶ πρόθετον), because it has yet to be determined whether this principle is binding.
I. 33. καλ πρότερον: καλ here has its well-known sense of comparison, like the Latin atique or ac. See Crit. App.

II. 34, 35. τὸ ζῆν and τὸ εὖ ζῆν: the well-known contrast which Aristotle emphasizes in the Politics. εὖ is further defined as καλῶς καὶ δικαίως because of its double meaning, 'to live comfortably' and 'to live virtuously,' and also in order to pave the way for δικαίως in the next chapter.

I. 36. ἀλλὰ μὲνε, 'yes, that is settled.'

I. 1. ἐκ τῶν ὁμολογουμένων, 'from our premises.' The present is used idiomatically without the idea of any particular time. Cf. ὀπερ λέγω 45 B.

C I. 3. ἀφιεντω, 'let go,' not 'permit,' which would be ἐφιεντων.

I. 4. περιώμεθα: sc. εξεναι.

I. 5. ὡς δὲ σὺ λέγεις τὰς σκέψεις: the relative clause is put first for the sake of emphasis, and the antecedent is attracted into the case of the relative which precedes it. Cf. Phaedo 66 E ἡμῖν ἐσταί οὐ φαίμεν ἔραστα εἶναι φρονήσως.

I. 7. ταύτα: the antecedent is not σκέψεις, so that this is not a case of attraction to the gender of the predicate (such as hic labor, hoc opus est), but the word is to be referred to ἀναλόγειας χρημάτων καὶ δόξας καὶ παιδῶν προφής.

II. 7, 8. μὴ . . ἢ: the subjunctive with μὴ depending on some idea of fear becomes a cautious way of stating an affirmative proposition. This construction, though rare between Homer and Plato, is important as being the probable key to the use both of οὐ μὴ and μὴ οὐ with the subjunctive, the construction with οὐ μὴ being the way of negating such a cautious affirmative, while μὴ οὐ cautiously states a negative. Thus μὴ ὡς ἄληθῶς ταύτα σκεύματα ἢ, 'there is reason to believe that these are questions, etc.,' i.e. they probably are; μὴ οὐ δέχῃ ὑπολογίζεσθαι, 'there is reason to believe that it is not necessary to take into account,' i.e. it probably is not; οὐ μὴ συγχωρήσω, 'there is no reason to believe that I shall agree,' i.e. I certainly shall not.

I. 9. ἀναβιωσκομένων: the word is here causative; more ordinarily it means 'come to life again.' The ἀν goes with the participle only, which stands for οἱ ἀνεβιώσκοντο γ' ἀν, being the apodosis to εἴ οίοι τ' ἄνω. The idea that it refers to the remorse felt by the Athenians after the execution of Socrates rests on a very uncertain tradition.

II. 9, 10. οὐδενὶ σὺν νῷ: neither σὺν nor νῷ is the ordinary prose word, μετά and δεάνοια being the words in use. σὺν is confined to liturgical formulae or cases where a closer connexion than that implied by μετά is intended, and νῷ to certain stereotyped phrases. See 47 B.
NOTES

1. toútwv: contemptuous, like Latin iste, 'those many of whom you make so much.' It is contemptuous also in 45 B toútwv toús avkoφántas.

1. 11. ó lágos aírēi, 'since reason so decides'—a stock Platonic phrase. Editors quote Horace's *ratio vincit* or *evincit*. The meaning of the word is nearly 'convict.' Sometimes the object is expressed; e.g. Plat. *Rep.* x. 607 ó γαρ lágos ἦμᾶς ἱπεῖ.

II. 11, 12. μὴ οὐδὲν . . . ἤ: see supra.

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I. 13. tēlōúntes: it is unnecessary to imagine a zeugma with χάρτας after χρήματα tēlōúntes, tēleîn χάρων being a natural phrase (instead of the ordinary eîdêvai) for to 'pay a debt of gratitude.'

1. 15. ἔγαγοντες τε καὶ ἔγαγόμενοι: the plural is somewhat D illogical, for strictly it was Crito who was ἔγαγον and Socrates who was ἔγαγόμενος, 'allowing himself to be led out.'

II. 16, 17. καν ἑαυτῷ ἐργαζόμενοι = 'if it be shown that we are acting wrongly,' *not* of course 'if we appear to be acting wrongly,' which would be ἐργάζεσθαι.

1. 17. ὑπολογίζεσθαι, 'to take into account'; properly of something opposite to our present course, as it were, on the other side of the ledger.

I. 18. παραμένοντας, 'remaining here,' as a faithful slave who does not run away.

1. 22. τι δρῶμεν: a deliberative subjunctive, here depending on *δρα.*

I. 25. παῦσαι: I. aor. imper. mid. The only active form of E παῦω used intransitively is παῦε.

II. 27-29. ὡς ἐγώ . . . ἀκοντος: adopting this reading in the text, which is Meiser's conjecture, followed by Adam, we translate, 'for I think it important to persuade you, and not to do this (i.e. stay in prison) without your consent.' For further discussion see Crit. App.

1. 30. εάν λέγηταὶ: this is not a protasis with the apodosis suppressed, nor is it an indirect question, for εάν can never be used like *ei* with the meaning of 'whether,' but it here means 'if by chance,' 'in case.'

I. 1. ἀκόντας ἀδικητέον: an accusative appears as the subject 49 of a verbal adjective, instead of the dative being used; the reason is that ἀδικητέον is treated as equivalent to δεῖ ἀδικεῖν. Cf. Thuc. viii. 65 ὡς οὗτε μισθοφορητέον εἶν τοὺς ἄλλους.
1. 7. ἐκκεχυμέναι, ‘thrown away’; ἐκχέω is probably a metaphor from throwing goods overboard at sea (Lat. icaetura); it is used of profuse extravagance, e.g. Soph. El. 1291 τὰ δ’ ἐκχεῖ, τὰ δὲ διασπείρει μάτην.

1. 8. τηλικόδε: Socrates was seventy years old. γέροντες is probably a gloss to show that τηλικόδε, which can mean ‘so young’ as well as ‘so old,’ is used here in the latter meaning. For the combination of the two meanings cf. Soph. Ant. 726 (Creon the father speaking of Haemon the son) οἱ τηλικόδε καὶ διδαξόμεθα δῆ | φρονεῖν ὑπ’ ἀνδρός τηλικόδε τὴν φύσιν;

1. 10. παντὸς μάλλον = ‘more than anything,’ (a common use of πᾶς); so ‘most assuredly,’ a frequent phrase in Plato.

1. 15. τυγχάνει δὲν = ‘really is.’ Notice the asyndeton; the direct τυγχάνει is used after ούτως ἔχει without any direct particle of connexion.

Il. 19, 20. ὡς οἱ πολλοὶ οὖνται: the many think, as they thought in the time of our Lord, that it was right to give an eye for an eye and a tooth for a tooth. Such a lex talionis meets with Socrates’ condemnation. In this, as in so many other respects, he shows himself above the prevailing morality of the time, but there were others who shared his view, as Pittacus in Diog. Laert. i. 4. 78 φίλον μὴ λέγειν κακός ἀλλὰ μηδὲ ἔχθρον.

1. 23. τί δὲ δή; introduces a new departure of a more marked character than τι δέ; which follows. κακουργέω is not merely to wrong, but to act like a criminal, and therefore the transition is greater from ἀδίκειν to κακουργέων than from κακουργέων to ἀντικακουργέων.

1. 34. οὐδένα ἀνθρώπων is object, not subject of κακός ποιεῖν.

οὔτ’ ἃν ὀτιοῦν πάσχῃ: in general propositions the subject of subordinate clauses when easily understood is often to be inferred; e.g. Apol. 29 οἱ δοκεῖν γὰρ εἰδέναι ἐστίν ἃ οὐκ οἴδεν.

1. 35. καθομολογῶν, ‘admitting point by point.’ Socrates was fond of getting those who conversed with him to agree to points one by one which seemed trivial, until they found suddenly that they had taken up a position exactly opposite to that which they had originally held.

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Il. 38, 39. οὐκ ἔστι κοινὴ βουλή: this is true especially of the point under consideration as to the justification of revenge; but, beyond that, the ‘Philistine’ laughs at the philosopher as unpractical, a ‘crank,’ and a visionary, while the philosopher laughs in his turn at the ‘Philistine’ as a man of no ideas.
I. 46. ἀρχής: the principle, the starting-point of the discussion, here used in close connexion with ἀρχώμεθα.

I. 47. πάλαι καὶ νῦν ἔτι: the Greeks express this co-ordinately; we rather say 'now, as long before.' Cf. Soph. Λ. 676 θανόν 'Ὀρέστην νῦν τε καὶ πάλαι λέγω.

I. 49. τὸ μετὰ τοῦτο = 'the next point,' referring to mere succession, not like ἐκ τοῦτον to logical consequence.

I. 53. μᾶλλον δὲ, 'or rather.'

I. 54. τῷ has no accent and stands for τινι, depending on ὁμολογήσῃ.

I. 55. ἔξαπατητέον: used as a variation for οὗ ποιητέον, which would be naturally expected.

I. 1. ἐκ τοῦτων = 'in the light of this'; denoting logical consecution, not mere succession. Contrast τὸ μετὰ τοῦτο in the last chapter.

II. 1, 2. ἀπιόντες and μὴ πελάσαντες both take the place of a protasis; μὴ is used because it is conditional.

II. 4, 5. οἷς = τούτοις ἄ, and δικαλος οὖν is attracted into 50 the same case instead of the regular δικαία ὑντα.

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I. 7. οὗ γὰρ ἐννοῶ: Crito really sees to what Socrates' arguments must lead, but does not like to pronounce the irrevocable words.

I. 8. μέλλοντιν ἡμῖν: in the dative depending on ἐπιστάντες, a word regularly used for the appearance of visions.

I. 9. ἀποδιδράσκειν is the word for a runaway slave—contrast with παραμένω in 48 D. Socrates uses the apologetic phrase afterwards, 'or whatever name you prefer to call it,' in order not to wound the feelings of Crito who had been so zealous on his behalf. For the same reason he makes the argument that he must stay and not escape come from the personified laws and not himself.

II. 10, 11. τὸ κοινὸν τῆς πόλεως = 'the government of the city.' Cf. Cic. Verr. ii. 2. 114 commune Siciliae.

I. 11. εἰπέ μου: the laws are speaking through a spokesman, just as the Coryphaeus in a Greek play speaks in the singular though representing the whole chorus, and even the chorus as a whole, as in the regular choral odes, employ the singular.

I. 12. ἐν νῷ ἔχεις: see 47 B.

ἄλλο τι ἦ, 'is it not the case that . . . ?' Some word like ποιεῖσις is understood with ἄλλο τι. The idiom became
stereotyped to such an extent that sometimes ἄλλος τι is thus used interrogatively without ἦ.

1. 13. ὤ ἐπιχειρεῖς: usually ἐπιχειρέω takes the accusative of neuter words, cf. 45 c, but the influence of the preceding τῷ ἔργῳ has here made the dative preferable.

B 1. 15. τὸ σοῦ μέρος = 'as far as you can.' Cf. 45 D, where, however, the meaning was rather 'for aught you can.'

δοκεῖ σοι οἶδ'ν τέ: either (a) δοκεῖ is parenthetical and ἐστίν must be supplied with οἶδ'ν τέ, or (b) εἶναι must be understood. In either case we may notice, what is very frequent, the omission of the copula with οἶδ'ν τέ, and cf. note on ἄξιον 44 C.

1. 16. τὴν πόλιν εἶναι, 'that the city should exist and not be in ruins.' εἶναι has more than its usual force of 'to be' and it is unnecessary to supply anything with it, such as τὴν πόλιν πόλιν εἶναι which has been proposed. See Crit. App. ἀνατράφαι is the perfect of the state resulting on an action.

II. 16, 17. ἐν ἢ κτλ.: we have heard in a very different connexion in our own days the importance of not interfering with the chose jueze.

1. 18. ἄκυρος = invalid, κύριος = valid.

1. 22. ἀπολλυμένου = 'in a fair way to be destroyed.' The present is frequently used with a stretch of future time, called vaguely the praesens propheticum; but the use here can be more nearly paralleled from the imperfect of imminence, as in Eur. H.F. 538 καὶ τὰ μ' ἐθνησκε τέκν', ἀπολλυμήν δ' εγώ. The editors see an allusion to the custom in Athens, when a law was to be repealed, of appointing συνήγοροι or advocates to speak on its behalf.

1. 24. δτι introduces the direct quotation, taking the place of inverted commas, a usage familiar to readers of Xenophon and the New Testament; cf. Phaedo 60 λ εἶπεν . . . δτι, ὁ Σωκρατες, ὑστατὼν δὴ σε προσεροῦσι νῦν οἱ ἐπιθήδειοι καὶ σὺ τούτος.

C γάρ = 'because' or 'since,' the real principal verb of the sentence being διανοοῦμαι understood: 'yes, that is my intention, for . . .'

1. 25. ἐκρίνειν has much more force as aorist referring to the definite occasion, despite the proximity of the imperfect ἡδίκει.

1. 2. καὶ ταῦτα = the right to disobey laws of which you disapprove.

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1. 4. αὐτῶν θαυμάζομεν: for construction with θαυμάζω see 43 B. The construction is a civil mode of expressing dissent.
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1. 5. ὅτι: see note on 50 B.

1. 7. τῷ ἐρωτάν τε καὶ ἀποκρίνεσθαι: another phrase for διαλέγεσθαι. Socrates' method of teaching was by question and answer.

1. 9. πρώτον μὲν has no δὲ clause nor even ἐπειτα to answer D it, but ἀλλὰ τῶν περὶ, etc., corresponds.

1. 13. ὡς οὐ καλῶς ἔχουσιν: to be taken as participle.

1. 15. τροφήν τε καὶ παϊδείαν: τροφή is the more general term, but applied especially to the care of the body, παϊδεία to the care of the soul. The two words are often combined to imply what we mean by education in its widest sense. Cf. 45 D.

1. 18. μουσικὴ and γυμναστικὴ are the two branches of Greek education; the former being for the training of the mind (παϊδεία), the latter for that of the body (τροφή). The former contained more than what we mean by music, though playing the lyre formed an integral part of the education, but there were also γράμματα (what we should call the three Rs), and learning by heart from the poets. For a longer description see Plato, Republic, Books II. and III.

1. 19. καλὸς implies Socrates' approval of μουσική and γυμναστική as the method of education that the state was to adopt, but he was a zealous educational reformer, and there was much in the system actually in force of which he could not approve.

1. 20. ἐξετράφης καὶ ἐπαιδεύθης: see on τροφή and παϊδεία E above.

1. 22. δοῦλος: for the idea of being a slave to the laws the editors compare Hdt. vii. 104 ἐλεύθεροι γὰρ ἔστε ὧν πάντα ἐλευθεροὶ εἶναι. ἐπεστὶ γὰρ σφι δεσποτῆς νόμος. This refers to the Spartans.

II. 22, 23. αὐτὸς τε καὶ οἱ σοι πρόγονοι = 'yourself, as your forefathers before you.' For this curious extension of the σχῆμα καθ' ὄλον καὶ μέρος, where something really outside the subject is treated as part of it, cf. Αρολ. 42 Α δίκαια πεπονθὼς ἐγὼ ἔσομαι ὑφ' ὑμῶν αὐτὸς τε καὶ οἱ παῖδες, and Soph. Ο. C. 461 ἐπάξιος μὲν, Οἰδίπος, κατοικτίσαι | αὐτός τε παῖδες θ' αἰδέ.

1. 24. ἅρ' εὐ ἱσοῦ κτλ. ... δίκαιον εἶναι, 'do you think that our rights against one another are on a footing of equality, and do you regard it as just that you should repay whatever treatment we try to mete out to you?' See Crit. App.

1. 27. ἣ πρὸς μὲν ἄρα σοι κτλ.: σοι depends on ἐξ ἱσοῦ: for the hyperbaton by which it is thrust between πρὸς and the noun that it governs cf. Soph. Phil. 468 πρὸς νῦν σε πατρὸς ... ἵκετις ἰκνουμαι, and the frequent Latin adjuration per te deos oro. οὐκ goes with ἐξ ἱσοῦ and does not ask a question.

(M 941)
1. 30. κακῶς ἀκούοντα: ἀκούω is used as the passive of λέγω (cf. 53 E), especially with ἐν and κακῶς. In the same way audio is used in Latin. Translate ‘to give violent words for violent words, or blows for blows.’

This passage would be a vindication of Socrates against the charge that he made children dishonour their parents. The first count of the indictment against him was that he διαφθείρει τοὺς νέους.

51 1. 33. ἐσταὶ should be read instead of ἔκειται: sc. ἔκ ισὸν τὸ δίκαιον. See Crit. App.

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1. 35. καὶ . . . δὲ in co-ordinate clauses is fairly common. In such cases the δὲ couples the clauses, and the καὶ lays stress upon the word that follows it; but this case differs, as the δὲ introduces the apodosis, though its relation to καὶ is the same as if in a co-ordinate clause.

1. 36. ἐπιχειρήσεις: the direct interrogation in ἐπιχειρήσεις is substituted for the consecutive clause in the accusative and infinitive that would naturally have followed ὡστε.

II. 37, 38. ποιεῖν = to do some particular thing, regarding it as a result achieved; πράττω = to follow some particular line of conduct. We might translate here, ‘you will say that in actions of this sort, your conduct is just.’ Cf. Ep. Rom. i. 32 οὐ μόνον αὐτά ποιούσιν ἄλλα καὶ συνευδοκοῦσιν τοῖς πράττοσιν.

1. 38. ὥ . . . ἐπιμελῶμενος: there is a certain subtle sarcasm in the use of the article here, ‘you the (professed) devotee of virtue.’ So σοφός below, which was almost a nickname of Socrates, and was used with the meaning not only of philosopher but of sophist.

That the country had stronger claims on its children than their actual parents was almost a commonplace with ancient writers, and is a view that pervades Cicero’s works.


1. 46. ἤ πείθειν ἢ ποιεῖν = ‘and, failing to persuade, must do its bidding.’

I. 49. εἰς πόλεμον ἄγγ: Socrates himself had fought at Potidaea (430), Delium (424), and Amphipolis (422).

II. 51, 52. ὑπεικτέον, ἀναχωρητέον, λειπτέον τὴν τάξιν: ‘The three verbs correspond with the three γραφαί, ἀστρατείας, δείλιας, λαπτοταξίου—all of which were punished by ἀτύμλα’ (Wagner). ὑπεικὼ is to give way, ἀναχωρεῖ to retreat, λείπω τὴν τάξιν to leave one’s post.
II. 54, 55. ἡ πείθειν αὐτήν: we have to supply δεῖ in sense from C ποιητέον, but it need not be added in the text, being understood by a common idiom.

I. 55. πείθειν and βιάζεσθαι are constantly opposed.

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II. 2, 3. Both ἀληθῆ and οὗ δίκαια are predicates: 'if this that we say is true, your attempt to do what you now are doing is not right.'

I. 7. τῷ ἐξουσίαν πεποιηκέναι, 'by the fact of having given D permission.' ἐξουσία is used here absolutely, without an infinitive depending on it, but it is easy to supply one from the clause which follows below—λαβόντα ἀπιέναι.

I. 8. 'Αθηναίων is a partitive genitive dependent on τῷ βουλομένῳ, 'to any of the Athenians that wishes to avail himself of it.'

δοκιμασθῇ refers to the δοκιμασία εἰς ἄνδρας, when the young Athenian at the age of eighteen was entered on the ἀνειρηχίαν γραμματείαν, the register of the deme, though it was not till the age of twenty that he had the rights of an Athenian citizen, having to serve in the meantime as a περίπολος or frontier-guard. It was an examination as to his parentage and adoption.

I. 11. λαβόντα: instead of the accusative as subject of the dependent infinitive, the dative in agreement with ὁ might have been used, and would be in fact more usual; but this construction can be easily paralleled.

ἐξείναι depends on προαγορεύομεν.

I. 14. εἰς ἀποικίαν: to an Athenian colony, opposed to μετοικεῖν, which means going to dwell in an altogether foreign state.

εἰ μὴ ἄρεσκομεν: a more remote supposition dependent on the other, εἶν τίς βουληταῖς. The optative, and not the subjunctive, is used (a) to mark the fact that the conditions are not parallel or alternative, (b) to emphasize the remoteness of the preposterous notion that a citizen should not be contented with the laws.

II. 15, 16. μετοικεῖν ἐλθῶν: the phrase together means 'to transfer one's residence'; μετοικεῖν alone means to be a μέτοικος who has moved.

I. 19. ἡδῆ = 'thereby.' This sense is common in philosophical E Greek, and is best represented by the phrase ipso facto.

I. 22. γεννηταῖς: γεννηταί = parents, γεννηταὶ = gentiles, heads of families.
52 1. 28. τούτων οὖδέτερα ποιεῖ: the words are introduced for clearness, but the sense is really complete without them, the real verbs of the sentence being οὕτε πείθεται, οὕτε πείθει ἡμᾶς.

1. i. Σωκράτες: the omission of οὐ gives greater impressiveness as differing from the ordinary form of address. The effect would be produced by the opposite process in English.

1. 2. ἐνέξεσθαι, 'will be liable to.' It is common to speak of this as the future middle used in a passive sense, but Jebb (on Soph. Ο. Ι. 672) says that the aorist forms alone are peculiar to the middle; the future, like the present and perfect, is used both in a middle and a passive sense.

II. 3, 4. ἐν τοῖς μάλιστα: see on 43 C ἐν τοῖς βαρύτατα: if we supplied a participle here it would be ἐνεχωμένους, while below it would be ὀμολογηκόσιν.

1. 5. καθάπτοντο, 'attack.'

1. 7. τυγχάνω with a participle is a stronger and not a weaker periphrasis of the simple verb: 'the fact is I have made this acknowledgment,' or 'it so happens I have made this acknowledgment.' Thus Phaedo Π Ο Α άξιον ἀκούσαι οδα τυγχάνει ὅτα.

B 1. 8. τούτων looks forward to the clause ἡμεῖς ἡρέσκομεν καὶ ἡ πόλις: for the plural used where the singular would be expected cf. 52 Θάτερα, 53 Ελάττω.

1. ii. διαφερόντως, 'pre-eminently'; here with genitive of comparison, 'more than all.'

ἐπιδημεώ, 'to stay in one's country,' as opposed to ἀποδημεώ, 'to live abroad.' Socrates stayed very much in Athens, seldom going beyond its walls, but Diog. Laert. quotes authorities for visits paid by him to Samos, Delphi, and the Isthmus. The latter statement may have been responsible for the insertion of the words ὅτι μὴ ἀπαξ εἰς Ἶσθμόν, which are usually regarded as a gloss. See Crit. App.

1. 13. ἐπὶ θεωρίαν: to attend the great festivals or public games, the Olympian, Nemean, Pythian and Isthmian; as all the leading men of Athens attended these, the absence of Socrates would be likely to excite comment.

1. 14. στρατευσόμενος: see on 51 B for Socrates' military career.

ἀλλασε οὐδαμόσε, but not ἄλλην οὕδεμιαν ἀποδημιαν, in order to avoid cacophony.

1. 15. ἐποιήσω: the middle ποιοῦμαι is always used with nouns
when it is an analytical expression for a single verb; it is used to verbalize the meaning of the noun. The active would always imply more; thus ποιώ ἀποδημίαν might be to create, produce, or organize a tour, ποιοῦμαι ἀποδημίαν to make a tour, i.e. to travel.

It is said that Archelaus of Macedon tried to get Socrates to visit his court, and, with less authority, that Scopas of Larissa invited him.

1. 16. ὄσπερ οἱ ἄλλοι ἀνθρώποι: especially as might be expected from a philosopher. Solon, for instance, had been a traveller, and Plato himself visited Cyrene, Egypt, Magna Graecia and Sicily.

ἐπιθυμία governs the genitive ἄλλης πόλεως directly, and the infinitive εἰδέναι depends upon it also, as though it were an indeterminate verb. Cf. Soph. El. 364 τῆς σῆς δ' οὖκ ἔρω τίμης τυχεῖν. The English would have been rather 'desire to know another state.'

1. 19. οὗτω σφόδρα ᾦμᾶς ἡροῦ, 'so marked was your preference C for us.'

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1. 23. φυγῆς: at his trial Socrates had dismissed the idea of suggesting exile as a counter-penalty to the sentence of death on the ground that if his own countrymen could not tolerate him strangers were still less likely to do so (Apol. 37 C). This is the opposite idea to 'A prophet is without honour in his own country.' In an ἁγῶν τιμήτος (i.e. to be assessed, not already assessed) the accused could propose a counter-penalty; Socrates had proposed instead of death a fine of thirty minae.

1. 25. έκαλλακτίζων κτλ.: in Apology 37 C-38 A.

1. 26. τεθνάναι: see 43 C.

1. 28. οὔτε ἐκεῖνος κτλ., 'you do not feel ashamed in the presence of these words,' which are here almost personified and made to confront him. This is stronger than ἐπὶ λόγοις, 'ashamed of these words.'

II. 31, 32. παρὰ τὰς συνθήκας: there had been actually no D written compact, but the acknowledgment was the more binding when expressed by deeds; for ἐργῷ ὑμολογηκέναι cf. 51 E.

1. 37. ἄλλο τι ἡ: cf. 50 A.

1. 41. ἡμᾶς αὐτοῖς: αὐτοῖς emphasizes ἡμᾶς, and is not reflexive. It adds emphasis to the idea that the contract is more binding as being made with the state, for the state is more august, etc., than father and mother. This is better than treating ἡμᾶς αὐτοῖς as equivalent to ἄλληλους and really reciprocal.
1. 42. \(\text{oùx ùpò ánàyngis, 'not having had this agreement extorted from you by constraint or trickery.'}\)

1. 43. \(\text{bouleúswasthāi = 'to make up your mind.'}\)

11. 46, 47. \(\text{oúte Dàkedaímona prônpōv oúte Krētēn: Socrates always admired the constitutions of Sparta and Crete, because they seemed animated by a moral purpose and strove to produce in the citizens an attainment to their ideal (limited though it might be). Cf. Rep. viii. 544 C. In the dialogue of the \text{Laws} the interlocutors with the Athenian citizen are a Cretan and a Spartan.}\)

1. 53. \(\text{dèloun ò}τι: \text{used without construction simply as an adverb, and placed for emphasis at the end of the sentence.}\)

The reasoning is: ‘No one could care for a city without laws: you have shown by residence that you approve of the state; therefore you approve of her laws.’

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1. 1. \(\text{parahbas kai èxamartánew}: \text{the participles here take the place of a protasis. The difference of tense is noticeable. The commission of sin (parahbas) would be a definite act (aorist), but it left the transgressor in the position of being a sinner as an abiding result (present). taùta is internal acc., 'guilty of these transgressions.'}\)

B 1. 4. \(\text{soù oî ìpitìdeîol: soù is better than oî sosl both for reasons of euphony and because ìpitìdeîol is not really a noun.}\)

1. 5. \(\text{feúgelv = be exiled.}\)

\(\text{στερηθίματι tòs p. ktl. = 'to lose their citizenship or their property.'}\)

1. 8. \(\text{eùnomoùntai}: \text{Socrates is adopting, perhaps with sarcasm, one of the party catch-words of the oligarchs, a party which monopolized for their political ends such words as σófrnov, kòsmios, and eùtakto.s. Both Thebes and Megara were oligarchical.}\)

1. 10. \(\text{tò tòuton: i.e. of the Thebans and Megarians, understood from Θèbaçê h Mègarpàdè. Though he might admire the eùnömia of their constitutions, they would look askance at one who had not shown regard for the constitution of his own city, regarding him as little likely to be a friend to theirs.}\)

1. 13. \(\text{tòν dòxan: either (a) the opinion in the judges' own minds that they had done what was right, or (b) the opinion of other people that the judges' action was justified. The second seems better. For the repetition of the idea in tòν dòxan óste dòkeîn cf. 44 C tís òn aìoxîwn elì tautìs dòxa h dòkeîn;}\)
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11. 15, 16. νέων διαφθορεύς: the first count of the indictment against Socrates in his trial was that he had corrupted young men. See on 50 E.

l. 18. τούτο ποιούντι: equivalent to a protasis, as παραβάς at the beginning of the chapter.

l. 20. ἀναίσχυντήσεις: as we should say, ‘will you have the face to . . .’ For the participial construction cf. Ἀφ. 31 B ἀπαναισχύντησαι παρασχόμενοι μάρτυρας.

l. 21. οὕσπερ: sc. διελέγον.

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1. 22. πλείστον δέξιον: notice (a) the use of the singular adjective as the substantives form one idea, (b) the use of the neuter instead of the feminine to give an abstract character to the sentence, (c) the omission of the copula; cf. note on 44 C.

l. 24. ἀν φανεισθαί: unless the texts are altered, it must be admitted that ἀν is found with the future in Plato and other Attic writers, despite the great rarity and apparent illogicality of the idiom. Many of the passages are altered by changing the tense of the verb or making ἀν a prepositional prefix. See Crit. App.

11. 24, 25. τὸ τοῦ Σωκράτους πράγμα = the case of Socrates, D almost = Socrates. There is a kind of humorous self-disparagement in the phrase.

l. 25. οἴεσθαι γε χρή, ‘one must think so,’ answering his own question, a common phrase in Plato.

l. 26. ἀπαρεῖς: properly ‘to weigh anchor from’; then used generally for ‘to travel from.’

1. 27. εἰς Θετταλίαν: the Thessalians enjoyed the worst of reputations for dishonesty, unriliness, and licentiousness. Θετταλίων σόφωμα (a Thessalian trick) was proverbial for ‘knavery.’ Dem. Olynth. i. 22 says of them τὰ τῶν Θετταλῶν ἀπιστα ἢν δήπον φύσει καὶ δὲι πᾶσιν ἄνθρώποις. Xen. Mem. i. 2. 24 says Κριτίας . . φυγῶν εἰς Θετταλίαν ἐκεῖ συνὴν ἄνθρώποις ἀνομία μᾶλλον ἡ δικαιοσύνη χρωμένοις.

1. 34. σκευὴν τέ . . is followed by καὶ τὸ σχῆμα.

1. 35. διαφέρα: a skin-coat worn by Athenian shepherds.

1. 36. ἐνσκευάζονται = ‘dress themselves up in.’

1. 42. ἐτολμησας = ‘you brought yourself to . . . stooped to, E condescended.’

1. 45. οὔδείς ὅς ἔρει, ‘is there no one who will say?’ The copula is omitted as in the common οὔδείς ὅστις ὦ.
Eσως κτλ., ‘perhaps not, if you cause offence to no one; but once do so, and you will have many scandals spread abroad about you.’

1. 47. ὑπερχόμει ‘truckle to.’ When used in this sense the moods outside the indicative may be employed in the present, but when the word simply means ‘to go under,’ like the simple verb it takes the moods from εἶμι.

ll. 49, 50. ὄσπερ ἐπὶ δείπνον: Thessalian banquets had been proverbial from mythological times. Pindar describes in the 4th Pythian Ode how Jason and his companions before starting in the Argo ‘culled the sacred prime of good cheer’ for five days and nights. The neighbouring state of Macedon was similarly famed in the time of Archelaus when Agathon went ἐς μακάρων εὐωχίαν (‘the feast of the blessed’), according to Aristophanes in the Frogs, alluding to his visit to the court of that monarch.

1. 52. ἡμῖν: ethic dative, ‘what shall we find will become of.’

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54 1. 53. ἀλλὰ δή, ‘oh, but you will say.’ Latin at.

τῶν παιδῶν: for Socrates’ children see 45 c, note.

1. 57. ἀπολαύσωσιν: ironical, ‘that this may be the benefit they reap from you.’ The word governs a genitive of the object from which the enjoyment is derived except when that object is a neuter pronoun as here. It is worth noticing how much more freely in Latin and Greek the neuter of pronouns and pronominal adjectives can be constructed with words that naturally take other cases.

τοῦτο = exile from one’s own city, to the Greek mind the worst of evils.

αὐτοῦ: in Athens.

1. 58. θερέσωταί: on the so-called future middle used passively see note on 52 a.

1. 59. συννόντος: the regular word for the relation between master and pupil in Plato, implying that Socrates would not only be with them, but would be by to instruct his children, as he had taught the children of others.

B 1. 64. σοι goes with ἐπιτηδείων.

ll. 64, 65. ὀλεσθαι γε χρή: see 53 D.

1. 2. παιδᾶς, ‘children,’ is more indefinite than τοῦς παιδᾶς (your children) would have been.

1. 3. πρό τοῦ δικαίου, ‘in preference to justice.’ The πρό is
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really pleonastic, not being needed after πλεονος: cf. Phaedo 99 A ει μη δικαιότερον ψυχη και κάλλιον ελναi προ τοι φεύγειν.

1. 5. ἐκέι: used of the other world, even where the reference is not so explicit as here; so ἐκέινος is used of the ‘dead man. ἐνθάδε= in this life.

1. 6. ταύτα πράττοντι is a protasis; cf. 53 C.

The negatives of this sentence will perhaps be made most clear by the appended scheme:—

οὗτο ενθάδε ὁδε ἐκείσε ἀφικομένῳ σοι οὔδε ἄλλῳ φαίνεται εἶναι οὔδε δικαιότερον οὔδε ὁσιώτερον

1. 9. ἀλλὰ νῦν μὲν κτλ.: it is not the laws that have wronged you—if wronged you have been—but the men who misinterpret the laws; but it is on the laws that you will take revenge by escape from prison.

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II. 13, 14. παραβὰς καὶ κακὰ ἐργασάμενος explain the two C previous participles ἀνταδικήσας τε καὶ ἀντικακουργήσας.

1. 17. ἀδελφοὶ: the laws have been personified through so large a portion of the dialogue that it scarcely comes as a surprise that they should speak of their brothers, ‘the laws of the nether world.’

1. 19. τὸ σὸν μέρος= ‘as far as you could.’

μὴ σε πεισῇ, ‘take care lest Crito persuade you.’ Cf. 48 C for a subjunctive depending on a verb or idea understood, there one of fear, here one of caution.

1. 1. ὁ φίλε έταιρε Κρίτων: there is possibly a special D pathos in the long form of address to Crito at the end of the speech.

1. 2. κορυβαντιώντες = to behave one’s self like a Corybant. The form in -ίων is used as though this unnatural excitement were a form of disease; cf. ὀφθαλμία. κορυβαντιασμός was a form of illness in which the patient imagined he heard the sound of flutes in his ears, a perpetual singing in his ears, perhaps such as that which tortured the composer Schumann in his latter days. The Corybantes were priests of the Great Mother of the gods, the Asiatic goddess, Cybele or Rhea, whose worship was accompanied with wild dancing and barbarous music on cymbals, drums, and flutes. The expression ‘Corybantic Christianity’ may still be remembered from a controversy of a dozen years ago.

1. 4. βομβεῖ= ‘keeps singing,’ properly of the buzzing of a
The language which Socrates uses here of the pleading of the laws is so much like that which he uses elsewhere of the δαιμόνιον that we may perhaps regard him as identifying them. See *Apol.* 40 α, β.

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ll. 5, 6. ὑστα γε, 'as far, after all, as my present opinion goes.'

E 1. 10. ἔα τοῦνυν: sure that in this he is conforming to the will of God (cf. 43 δ) Socrates rejects all proposals to escape, and commits himself with pious resignation to the divine guidance. The closing words of the dialogue suggest the last words of the *Apology*: ἀδηλοῦν παντὶ πλὴν ἢ τῷ θεῷ.
The best and oldest MS. of this part of Plato is the Codex Clarkeianus in the Bodleian Library at Oxford, written in 895 A.D., purchased from the monastery of St. John the Evangelist at Patmos, and this MS. has been generally followed by the editors. Other MSS. of great importance are one at Paris of about the same date, and one in the Library of St. Mark at Venice of the twelfth century.

Chap. I. εὐεργετήτατι: Lange prefers to follow the reading εὐεργετεῖται, because Crito was a rich man, and would therefore be likely to 'tip' the jailer each time he visited Socrates.

δοκεῖ μὲν μοι ἥξειν: the MSS. as a rule read δοκείν μὲν μοι ἥξειν, but one late MS. reads the words as in the printed text. We have our choice between this and δοκείν μὲν μοι ἥξειν, in which δοκείν is a limitative infinitive and is parenthetical.

Chap. III. πείθου καὶ σάθητι: πιθοῦ has been proposed, for the sake of uniformity, against this, the MS. reading, but unnecessarily.

οὐ μᾶ: the reading of one late MS. is obviously right against οὐδεμιά of the older MSS., which arose from a misunderstanding.

σοῦ ἐστερήσοθαί: it is best to retain this, the reading of the MSS. Sallier substitutes τοῦ for σοῦ, Ast inserts τοῦ before σοῦ, explaining the δὲ as apodotic, despite the fact that μὲν has preceded. Madvig emends to σοῦ ἐστερήσομαι.

Chap. IV. ὀὔτοι ἐνθάδε is a somewhat redundant collocation, and some editors therefore omit one or other words, or alter ὀὔτοι to ἐτί.

Chap. V. εἰσηλθεῖν: the oldest MSS. read this, but the later hand in the MS. in the Bodleian corrects to εἰσῆλθες, which goes
better with ἔξων μὴ εἰσελθεῖν. If εἰσῆλθεν is read the subject is δίκη, and the word is used as the passive of εἰσάγω.

CHAP. VI. οὗ μόνον νῦν is the reading of all the MSS., and it is best not to depart from it, but Wagner mentions an ancient 'herm' with the head of Socrates with this line quoted having the variant οὗ νῦν πρῶτον.

ἐπιπέμπουσα: Verrall has an ingenious emendation, ἐπεμπουσα, "taking the form of an ἐμπουσα," the word being suggested by its connexion with μορφολύττησαι.

ἔνεκα λόγου is bracketed by Adam as being a possible gloss on ἄλλως.

οὐχ ἰκανός: Hirschig emends to οὐχὶ καλῶς on account of the reappearance of these words lower down, but this removes the force of the climax.

οὔθε πάντων ἀλλὰ τῶν μὲν, τῶν δ' οὗ are found added by later hands in the older MSS. but they should be rejected, because they have but slight ms. authority and answer to nothing in the part that has proceeded.

CHAP. VII. τοὺς τῶν πολλῶν λόγους: read by all the best texts, but the word λόγους is omitted by many modern editors.

καὶ αἰσχρόν καὶ καλῶν: Hirschig inverts the order for the sake of regularity, but thereby spoils the chiastic arrangement.

CHAP. VIII. μὴ τῇ τῶν MSS.: τῇ τῶν μὴ Hirschig.

δῆλα δὴ καὶ ταῦτα: see explanatory notes. Other ways of arranging the text are (1) with Wohlrab to give δῆλα δὴ καὶ ταυτα to Socrates, φαίη γὰρ ἄν, ὦ Σώκρατες to Crito, and ἀληθῆ λέγεις to Socrates.

(2) with Schanz to bracket φαίη γὰρ ἄν, and to give both δῆλα δὴ καὶ ταυτα and ἀληθῆ λέγεις to Crito.

(3) with Göbel to give 'δῆλα δὴ καὶ ταυτα,' φαίη γὰρ ἄν, ὦ Σώκρατες to Crito.

(4) Adam says that if any emendation were required, he would transpose and read φαίη γὰρ ἄν δῆλαδῆ καὶ ταῦτα, ὦ Σώκρατες, taking δῆλαδῆ as an adverb, as it is in the MSS.

ὅμοιος εἰναι καὶ πρότερον: MSS. read τῷ καὶ πρότερον, but Madvig is right in omitting τῷ, for τῷ πρότερον used without a participle, or for τῷ πρότερον would be very unusual, and καὶ comes in awkwardly.

CHAP. IX. ἄφιέντων: one good ms. reads ἔφιέντων, for which see explanatory notes.

ὡς ἐγὼ κτλ.: the MSS. read ὡς ἐγὼ περὶ πολλοῦ ποιοῦμαι πεῖσαι σε ταῦτα πράττειν ἀλλὰ μὴ ἀκοντος. No satisfactory meaning can be got out of this whether we take Socrates or Crito
as the subject. For what is ταῦτα πράττειν? If Socrates is the subject of πείσαι it must mean 'cease urging these arguments,' a most abnormally strained meaning; if Crito is the subject it must mean 'that you should persuade me to attempt flight, provided it be not done against my will,' ἐμοῦ being understood with ἄκουστος: but the last part of this gives the poorest sense, and the omission of με is very awkward. Adam, following Meiser, transposes to the reading printed in the text; in this πείσαι does not govern πράττειν, but is co-ordinate with it. Another widely adopted emendation is πέλασα for πείσαι, keeping the mss. order: 'I think it important to do this after gaining your consent, and not against your will.'

CHAP. X. ὅπερ καὶ ἄρτι ἐλέγετο is read in the mss. after ἦ πάναι, but the words are to be regarded as a gloss. Meiser would read them after ἦ and refer them to 460 νῦν δὲ κατάδηλος ἃρα ἐγένετο δἰτι ἄλλως ἐλέγετο.

γέρουντες is probably a gloss on τηλικοῖς.

CHAP. XI. τὴν πόλιν εἶναι mss.: Buttmann conjectures τὴν πόλιν πόλιν εἶναι: see explanatory notes.

CHAP. XII. ἐλάμβανεν: the imperfect may refer to the length of the courtship or the permanence of the resulting union; it has been emended to ἔλαβε for the sake of uniformity with ἐφύτευσεν.

τοῖς νόμοις: rejected by some modern editors.

καὶ σὸν mss.: Stallbaum alters to καὶ σοῦ, but Keene points out that the change need not be made on the ground that the construction is always δικαίος εἰμι ποιεῖν, not δικαίον ἑστὶ μοι ποιεῖν, quoting a passage to the contrary from Ῥεπ. 344 c δικαιον τότε τοῦτος τοὺς μὲν ποιηροὺς ὡφελεῖν.

ἐξεσταί mss.: but Schanz’s emendation ἔσται is probably correct, for ἔξεσταί will not make tolerable sense; it is difficult to supply anything to depend on it, and even then the parallelism of the sentence would be destroyed.

CHAP. XIII. τῷ ἐξουσίαν πεποιηκέναι: Stephanus conjectures τῷ.

γεννηταῖς: mss. differ between this accentuation and γεννή-ταις: see explanatory notes.

πείθεσθαι: this is the reading of the mss. and is best retained. Madvig alters to πείθεσθαι on the ground that with the present the meaning is coniicor me facere, with the future promitto me facturum; but as the sense of promise implies futurity, it is possible to read the present here, just as in English we can say 'I promise to do' as well as 'I promise that I will do.'
Chap. XIV. ὅτι μὴ ἀπαξ ἐλς Ἰσθμόν: these words appear in the margin of the ms. in the Bodleian and in inferior mss. after ἔξηλθες, but are an interpolation, though already in the text by the time of Athenaeus, who mentions a reference to the journey to Isthmus as occurring in the Crito.

Chap. XV. ἄν φανεῖσθαι: the appearance of this rare and irregular use of ἄν creates the usual crop of conjectural emendations. Hirschig proposes ἀναφανεῖσθαι. Or ἄν may have arisen by dittography from the last two letters of Ἀςχημόν; or might it not be suggested that ὄν was the original text, φανεῖσθαι being used with the sense ‘proved to be’?

ἀλσχρῶς: in the margin of the Bodleian ms. γλασχρῶς is written.

Chap. XVII. ὁ φίλε ἐταίρε Κρίτων: this lengthened form of address has special force, but editors omit various parts of it, Cobet expunging Κρίτων, and Göbel ἐταίρε.
APPENDIX B

NOTES ON PARTICLES

άλλα: (a) despite the accent, this is the accusative plural of άλλοις and means ‘on the other hand.’ Its principal use is as a strong adversative, 43 άν τοι δή άφεκταί, άλλα δοκεῖ μέν μοι ήξεν τήμερον. Cf. 48 άν τό ζήν άλλά τό εῦ ζήν, etc. The adversative character may be between clause and clause and not only in the same sentence.

(b) Sometimes English idiom would omit the adversative particle in translating as in 47 άσπάζεσθαι τοὺς ἐπαίνους τοὺς τοῦ ἐνὸς ἐκείνου, άλλα μή τοὺς τῶν πολλῶν.

(c) άλλα is used rhetorically in asking questions, 47 άλλα μετ’ ἐκείνου ἄρ’ ἡμῶν βιωτόν κτλ., and a somewhat similar use is where it appears in the answer to a question, where we should translate it ‘certainly’ (cf. the Frenchman’s use of mais), 48 άλλα καὶ τόνδε αὐ σκόπει, εἰ ήτι μένει κτλ. άλλα μένει.

(d) Sometimes it would rather be translated ‘swell,’ yielding to entreaty, 49 καὶ πειρῶ ἀποκρίνεσθαι. άλλα πειράσομαι, cf. 43 ά.

(e) Often it is used with imperatives with an appealing force, 44 άλλα, ἃ δαιμόνε Σώκρατες, ἔτι καὶ νῦν ἐμοὶ πείθου: cf. 45 ά, 46 ά, 49 ά, etc.

(f) Or adding force to a question, 44 άλλα τί ἡμῶν οὕτω μέλει; 43 ά, etc.

(g) It puts a case (cf. the use of Latin at), 53 άλλ’ ἐκ τούτων τῶν τόπων ἀπαρεῖς, ‘but let us suppose you leave these parts.’

(h) Or the same interrogatively, 54 άλλα δὴ τῶν παιδῶν ἐνεκά βούλεις ζήν;

άλλο τι ή: a way of introducing an interrogative sentence (= nonne); some verb is easily supplied, 52 άλλο τι (sc. ποιῶμεν, cf. 50 ά) ἡ ὀμολογῶμεν; or strengthened by οὖν, as
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ibid., ἄλλο τι ὄν (sc. ποιεῖς) ἢ συνθήκας παραβαλνεῖς: sometimes the ἢ is omitted.

ἀρα = 'so,' 'then,' 'after all' — a word especially used in rapid and lively argument—always conveys an inference, but with varying degrees of strength requisite in translation. Thus 'so' or 'then' will be enough in 47 B ταύτῃ ἄρα αὐτῷ πρακτέον κτλ., or 47 E, or the rapid passage of argument in 48 B, C, but in 46 D it requires more force in translating νῦν δὲ κατάδηλος ἄρα ἐγένετο, and so too perhaps in 48 A. In 50 E we have the word repeated with a triumphant insistence on the argument.

(A special use not found in this dialogue is with the so-called Philologic Imperfect (cf. 47 D), which recognizes a fact the truth of which had been previously misunderstood or overlooked, or the result of a previous discussion, Soph. Phil. 978 δδ' ἢν ἄρα ὁ ξυλλαβῶν με.)

ἀρα (compounded from ἢ and ἄρα: cf. Homeric ἄρα)= 'really,' 'indeed.' Used to give force to questions, 47 C ἄρα οὐδὲν κακῶν πείσεται; cf. 47 E, 50 E, 53 C. Also strengthened with ὄν, 47 E ἄρ' ὄν βιωτόν . .

In 44 E ἄρᾳ γε μὴ ἔμοι προμηθῇ κτλ.; ἄρα μὴ shows that the answer no is expected, while the addition of γε makes the question slightly more emphatic.

αὖ, 'again,' 'in the next place,' 47 A φέρε δῆ, πῶς αὖ τὰ τοιαύτα ἐλέγετο; cf. 48 B, 49 E.

γάρ: compounded of γε and ἄρα: its commonest use is (a) its causal use, where it gives a reason for the statement contained in the last sentence; e.g. (out of innumerable instances) 45 A ἔσον ἀντὶ χαίρειν. ἡμεῖς γάρ ποιν δικαιοὶ ἠμοῦν κυνυνεῖν.

(b) Sometimes it is introductory, but is best not translated, 44 A ἐγὼ σοι ἐρώ. τἡ γάρ ποιν ὑστεραία δεὶ με ἀποθνήσκειν ἢ ἤ ἄν ἐλθῃ τὸ πλοῖον.

(c) Sometimes found with καλ, laying emphasis on the reason, where we should not translate the καλ, 43 B καλ γὰρ ἂν, ὦ Κρίτων, πλημμελές εἰς ἀγανακτέων τῇλικότον ὑπά. So 45 A.

(d) Used with εἰ in wishes, 44 D εἰ γάρ ὄφελον οἶοι τ' εἶναι οἶ πολλοί.

(e) In dialogue it often = 'yes' or 'no,' 48 B δὴ δὴ καὶ ταύτα. φαλὴ γάρ ἂν, ὦ Σωκράτες, 'yes, one would say so.'

In tragedy this use is especially common in στίχουμβλα, both in questions and answers.

γε, 'indeed,' 'at any rate,' is a particle which is largely used by the Greeks to give liveliness, but which is more easily rendered by the tone of the voice than by any actual English word.

(a) It gives emphasis usually to the word which immediately
precedes it, but sometimes to the whole clause, e.g. in 53 Α ἐὰν ἡμῖν γε πείθη, οὐ Σώκρατες· καὶ οὐ καταγέλαστός γε ἔσει ἐκ τῆς πόλεως ἐξελθὼν: the words emphasized are ἡμῖν and κατα-

γέλαστος, but in such sentences as 54 Α ἔλπηρ γέ τι δῆφελος αὐτῶν ἐστιν, it is rather the idea in the whole clause that is emphasized.

(b) It has rather a limiting force, 54 Δ δεῖ γε τά νῦν ἐμοί δοκοῦσα: cf. 44 B.

(c) In dialogue it sometimes can be rendered by 'yes,' 48 Α ἀλλὰ τιμωτέρον; πολύ γε. 'But is it more valuable? Yes, much more.'

(d) It is found in lists emphasizing one word at or near the
end, but rather for the sake of variety than because any particular stress is laid on it, 47 εἰ ταύτη δρα αὐτῷ πρακτέων καὶ γιμναστέον καὶ ἐδεστέον γε καὶ ποτέον.

The rendering 'at any rate,' which is suitable where it has
a limiting force, is usually too strong a translation for γε unless it is compounded as in γον (for γε οὖν) or γε δὴ in 45 Φ φασκοντά γε δή, and γε τοι δή in 44 Α φασί γε τοι δή οἱ τοῦτων κύριοι. 'At any rate, one knows that is what those who are responsible for this say.'

δὲ: for μὲν . . . δὲ see under μὲν.

(a) Besides its ordinary force in coupling sentences, we find it
used to introduce a fresh question with τί (49 Α, 54 Α), where notice that τί δὲ δή; marks a more important transition than τί δὲ alone.

(b) In Attic Greek we often have καὶ . . . δὲ with some word
between (=and moreover) where the δὲ couples the clauses and
the καὶ gives emphasis to the word; thus Dem. Ol. iii. 15 καὶ πρᾶξαι δὲ δυνάσσετε.

In the Crïto there is an instance where καὶ . . . δὲ is found in the
apodosis of a sentence, instead of connecting two co-ordinate
clauses, 51 Α ὡςτε, ἐὰν σὲ ἐπιχειρῶμεν ἡμεῖς ἀπολλυόν τικαίν χρόνους εἶναι, καὶ οὐ δὲ ἡμᾶς τοὺς νόμους ἐπιχειρήσεις ἀντα-

πολλύναι;

With μάλλον it is used where we should render 'or,' 49 Ε λέγω δὴ αὖ τὸ μετὰ τοῦτο, μάλλον δ' ἐρωτῶ.

δὴ, which is either a strengthened form of δὴ as μὲν is of μὲν,
or an abbreviated form of ἡδὲ, is one of the hardest of the
Greek particles to reproduce in translation. It may denote a
slight inference, or give emphasis to a particular word, or convey
a slight sneer. Its force is often more adequately represented by
the glance of the eye or the tone of the voice than by any
translation.

(1) It may preserve the force of the original ἡδη, e.g. 43 Δ
οὐ τοι δὴ ἀφίκται.

(2) With inferential force, 43 Δ καὶ ἀνάγκη δὴ εἰς αὐριον ἐσται
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τὸν βλέον σὲ τελειτᾶν. Cf. 52 A. Compare its use in questions, 49 C, 52 E τι δὲ δῆ η.

(3) It adds emphasis to a previous word, especially
(a) Imperatives: 'please,' 'do,' 'just,' 48 E ὑπερ δὲ δῆ τῆς σκέψεως τὴν ἀρχήν.
So commonly φέρε δῆ, ἀγε δῆ, σκέψει δῆ, etc.
(b) With questions, 43 C ἄλλα τι δῆ οίτω πρὸ ἀφίξαι;
(c) With adverbs of place, 53 D ἐκεί γὰρ δῆ.
(d) With adverbs of time, 46 D ὁπερ νῦν δῆ ἐγὼ ἔλεγον.
Cf. 48 C, 53 A. In the Oxford text νῦν δῆ are written together as one word, νῦνδῆ.
(e) With superlatives, rather like our English 'quite.'
So we get it with τελευταῖος, where it adds precision, τὸ τελευταῖον δῆ τοῦτι.

(4) It answers an imperative, 49 E ἄλλα λέγει. λέγω δῆ αὖ.
So frequently with καὶ, Ar. Aenes 175 βλέψον κάτω. καὶ δῆ βλέψω.

(5) With a slight sneer, 53 D ἄλλα ολα δῆ εἶλθασιν ἐνσκευα-
ζοῦσαί οἱ ἀποδιδράσκοντες. Cf. 53 E ὑπερχόμενος δῆ βιώσῃ.
For ἄλλα δῆ, γε τοι δῆ, καὶ δῆ καὶ see ἄλλα, γε and καὶ.
With μὲν it states and dismisses a previous consideration in order to proceed to the next, 43 B καὶ πολλάκις μὲν δῆ σε καὶ πρότερον υἱδαμίμοισα. 'It is true that I have often considered you fortunate .. but.' Cf.
44 E ταῦτα μὲν δῆ οίτως ἔχετω. τάδε δὲ, ὡ Σωκρατες, εἰπέ μοι.

δή is compounded with δῆλα to make one adverb, sometimes written as one word, δηληδή. 47 B, 48 B.

δῆπον = 'presumably,' 49 C οὐ δὲ δῆπον, ὡ Σωκρατες.

δῆτα is interrogative or emphasizes a negative, 49 B οὐδαμῶς ἀρὰ δὲι ἀδικεῖν. οὐ δῆτα, 'certainly not.'

ἐίτα expresses slight indignation and surprise, 43 A ἐίτα πῶς οὐκ εἴθις ἐπήγερας με.

ἐτε .. ἐτε, as well as being used regularly in double conditional sentences, occasionally appear in double questions instead of ποτέρον .. ἣ, just as ei is used instead of πότερον, e.g.
46 B σκοπείσθαι οὐν χρῆ ἡμᾶς, ἐτε ταῦτα πρακτέον εἴτε μη.

ἐπετετα = 'secondly,' 45 A, B. Idiomatically this is not followed by δὲ even when a clause with μὲν has preceded. So too ἐιτα.

ἐτὶ = 'moreover,' 45 C, 52 C.

ἡ: besides its ordinary meanings of 'than,' 'or,' it puts the
second half of a question in which the first half is easily supplied. Cf. use of an in Latin, e.g. 43 Λ ἦ γὰρ πρώτῳ ἦτι ἐστιν; also 43 C, 50 C.

ἡ = 'certainly,' 'assuredly,' and is nearly always used in questions. It is coupled to καὶ, where it expresses emphatic inquiry, 50 C ἦ καὶ ταῦτα ἡμολογητο ἡμῖν τε καὶ σοι;

καὶ, 'and,' 'also.'

(a) In 44 D καὶ καλῶς ἀν eἰσχερίστε it should be translated 'then.'

(b) Instead of adding another member to a catalogue it occasionally sums up, 47 B ἐπαίνῳ καὶ ψυχῇ καὶ δόξῃ (v. l.), 'his praise and blame, in fact his opinion altogether.'

(c) καὶ δὴ καὶ introduces a 'climax or the crowning point of a reasoning,' 47 C, 'in point of fact.'

(d) We sometimes find καὶ . . καὶ instead of τε . . καὶ for 'both . . and,' 45 A καὶ ταῦτα προμηθοῦμαι, ὡς Κρίτων, καὶ ἄλλα πολλά.

καὶ τοι, 'and yet,' 44 C.

μα: see νη.

μὲν . . δὲ are used irregularly in 44 B (the clauses not being parallel), but here the reading is disputed. In 43 D we have μὲν without any corresponding δὲ but following what is practically an adversative clause: οὐ τοι δὴ ἀφικται, ἄλλα δοκεῖ μὲν μοι ἡκεῖν τὴμερον.

Certain words follow a μὲν clause, without δὲ. Thus occasionally ἄλλα with a stronger adversative force than that possessed by δὲ, which is rather antithetic than adversative, or eἰτα and ἐπειτα, cf. 45 A.

πρώτον μὲν is several times used in this dialogue without any succeeding δὲ (or even eἰτα or ἐπειτα); twice it is followed by ἄλλα, 48 A and 50 D; also see 46 C, 50 E, 52 D.

In μὲν οὖν we must distinguish cases where the two particles have their separate force, with a δὲ clause as in 52 D, from cases where they are used as the Latin inmo vero, to correct some previous statement or go beyond it (English 'nay, rather'), 43 A πάνυ μὲν οὖν, 44 B ἐναργεῖ μὲν οὖν. Cf. Aesch. Εἰμι. 38 δεῖσθαι γὰρ γραφεῖσι οὖσθεν, ἀντίπαθεν μὲν οὖν. In this combination οὖν emphasizes the affirmative or denial and μὲν is a very light 'indeed.'

μὲντοι = 'however,' 54 D δμως μὲντοι τι τι οἶει πλέον ποιήσεων λέγε.

νη: only used with accusatives of the oath (which are governed by δμνμμί understood), 50 C ταῦτα νη Δια, ὡς Σώκρατες. νη is
used in affirmative oaths, μά being used with negative oaths, except where ναί precedes, in which case it is affirmative. For μά compare 43 B οὐ μᾶ τὸν Δία.

νῦν = 'as it is,' a contrast with a supposed state of things, 44 D εἰ γὰρ ὡφελον . . νῦν δὲ οὐδὲτερα ὄλοι τε, 53 A νῦν δὲ δὴ οὐκ ἐμμένεις τοῖς ὕμολογημένοις;

ἔτι καὶ νῦν = 'even now, at the eleventh hour,' 44 B ἔτι καὶ νῦν ἐμοὶ πέλευ καὶ σῶθητι. Compare καὶ νῦν ἔτι = 'and even now,' 49 E ἔμοι μὲν γὰρ καὶ πᾶλαι οὕτω καὶ νῦν ἔτι δοκεῖ.

οὐκοῦν = 'therefore,' 47 A, B, C (when accented οὐκοῦν = 'therefore not'). Elmsley proposed to write the words always οὐκ οὖν, making it interrogative or not as the context requires, but this rule breaks down in practice, for οὐκοῦν is found with the meaning 'therefore' with the imperative, e.g. οὐκοῦν ἰκάνως ἐχέτω, Plat. Phaedr. 274 B.

οὖν is probably for ἐδω (ἑδω), and so the accusative absolute of the participle, 'this being so.' Its first force is 'really,' cf. τῷ δυτι.

In this dialogue it is used as a particle of inference, 'so, then,' 'accordingly,' both in statements and in questions, e.g. 43 D ὅλον οὖν ἐκ τοῦτων τῶν ἀγγελῶν, ὅτι ἤξει τῇμερον, and 47 E ἄρ' οὖν βιωτὸν ἢμῖν ἐστιν

(a) It is also used with δὲ before it, especially to dismiss some previous consideration and resume the original train of thought, Soph. Amit. 688 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν.

(b) Also to emphasize one of the members of a disjunctive sentence with ἔτι, μὴτε, or οὔτε. See also μὲν οὖν.

ποτε is used with indefinite pronouns in the same way as our English particle 'ever,' 47 E ὅ τι ποτὲ ἐστι τῶν ἡμετέρων.'

ποῦ = 'presumably,' 'I suppose,' 44 A, 45 A, 47 E, 49 C, 53 C.

πῶς = 'in a sort of way,' 46 D ἐλέγετο δὲ πῶς ἐκάστοτε ὅδε.

πῶς adds energy to a question, 43 B ἔτα πῶς οὐκ εἰθὸς ἐπήγειρᾶς με; 'how was it that you did not.'

τε following οὔτε = 'but,' 52 C οὔτ' ἐκεῖνος τοὺς ἄθγους αἰσχύνει . . πρᾶπτεις τε.

τε = 'to some extent,' 'in some way,' 46 D εἰ τι μοι ἀλλούστερος φανεῖται.

τοίνυν, compounded of τοι 'you see' and νῦν 'then,' retains their separate forces, 44 A οὗ τοῖνυν τῆς ἐπιούσης ἡμέρας οἶμαι
αὐτὸ ἤξειν. Sometimes like τοι it is used with the imperative, 51 C σκόπει τοῖνν. In 52 C ἐτι τοῖνν ἐν αὐτῇ τῇ δικῇ ἔξην it has to be translated 'moreover.'

ὡς strengthens adverbs, as 46 D, 48 C ὡς ἀληθῶς. Beginning a new sentence it almost = 'for,' 45 D ὡς ἔγνως καὶ ὑπὲρ σου . . . αἰσχύνομαι.
Jowett's *Plato* stands so high among standard English translations that it would be difficult to go outside it for a model. It may not be as literal as the translation of an 'examinee' would be expected to be, but it has surpassing merits as a translation; the first is that it does not read like a translation but like a work originally composed in English, an ideal at which even the most literal translation should aim; the second is that it reflects the style of the original; the subtle combination of distinction and simplicity is reproduced in the English. No translation of *Plato* would be adequate which could be accused of being grandiloquent or inflated; but, on the other hand, there will be a danger of simplicity degenerating into poverty, and austerity becoming frigid. I here quote Jowett's translation of Chapter XIII.—

"Soc. Then the laws will say: Consider, Socrates, if this is true, that in your present attempt you are going to do us wrong. For, after having brought you into the world, and nurtured and educated you, and given you and every other citizen a share in every good that we had to give, we further proclaim and give the right to every Athenian, that if he does not like us when he has come of age and has seen the ways of the city, and made our acquaintance, he may go where he pleases and take his goods with him; and none of us laws will forbid him or interfere with him. Any of you who does not like us and the city, and who wants to go to a colony or to any other city, may go where he likes, and take his goods with him. But he who has experience of the manner in which we order justice and administer the state, and still remains, has entered into an implied contract that he will do as we command him. And he who disobeys us is, as we maintain, thrice wrong; first, because in disobeying us he is disobeying his parents; secondly, because we are the authors of his education; thirdly, because he has made an agreement with us that he will duly obey our commands; and he neither obeys them nor convinces us that our commands are wrong; and we do not rudely impose them, but give him the alternative of obeying or convincing us;—that is what we offer, and he does neither."
EXERCISES ON THE TEXT

N.B.—The references to the chapters are rather as a source of vocabulary than as illustrating the constructions.

Exercise I.—Time. Chapters I. and II.

1. About what o'clock do you go to the prison?
2. I tried to rouse the jailer very early to-night, and have long been afraid that he would not open the door.
3. I was very wakeful last night, but hope to see you in the course of the coming day or the day after.
4. The day after Socrates was killed I arrived at Athens, and have been there a fairly long time.
5. To-day very early I come from Athens, to-morrow I shall arrive at Sunium, and it seems likely that I shall be in Delos the day after.
6. I wonder that you can sleep at this hour.

Exercise II.—Indefinite Sentences. Chapters III. and IV.

1. Wherever he came, people welcomed him.
2. Whoever knows me well will not think that I regard the opinions of foreigners.
3. Whenever the informers cause you trouble here, take my advice and escape to Thessaly.
4. He did not know that wherever he wished to go he would have to lose a great deal of money.
5. When he knew what to do with himself he was ready to spend money.
6. If you wish to do good, the friends you can take care of are numerous.

Exercise III.—Genitive and Accusative Absolute. Chapters V. and VI.

1. Though it was necessary to educate his sons, he said that others must look after them.
2. Though it was forbidden to go to law under present circumstances, they said they would not wait.
3. You do not seem to have escaped when you had the chance of getting away.
4. When the city was betrayed, he and his children escaped.
5. While we were desiring to consider it fairly, Crito said he would never agree to the plan.
6. Since it must be done, it is time to do it.

**Exercise IV.**—*On μὲν and δὲ.* Chapters VI. and VII.

[The sentences should be recast in very simple Greek with μὲν and δὲ.]

1. His principles differed greatly from his practice.
2. We should always discriminate in giving praise.
3. We must fear the praise of bad men, but not their blame.
4. Some men are wise, some are just, but many do not combine justice and wisdom.
5. Among doctors knowledge of this subject is not universal but partial.
6. He disobeyed the doctor, but did not disobey the trainer.

**Exercise V.**—*ov, μὴ, ov μὴ and μὴ ov.*

Chapters VIII. and IX.

1. Do not make these excuses: I am afraid there is no truth in what you say.
2. You certainly shall never say that I make life of more importance than truth.
3. If you cannot see what we are to do, do not contradict.
4. If he had not understood all about it, he would not have kept quiet.
5. Perhaps we have nothing to do except consider the opinion of those who always speak the truth.
6. Are we to try to do what those recommend who do not act justly themselves?

**Exercise VI.**—*The Infinitive and Verbals.*

Chapters X. and XI.

1. We must say that in every way to do wrong is worse than to be wronged.
2. To shirk the argument does not differ from running away.
3. One must think that the many are right in saying that seeing is believing.
4. What shall we say in answer to those who teach us that abiding by wrong counsels is a good thing?
5. 'Tis better to have loved and lost than never to have loved at all.
6. Since to do wrong is always disgraceful we must despise the speakers who persuade the city in this way.

**Exercise VII.**—*Conditional Sentences.* Chapter XII.

1. If the state orders it, we shall all have to obey.
2. If you were to strike your father, would you be able to say that you had acted justly because you had been struck first?
3. He would not now be in the law-court if he had been really wise.
4. If men do all the good they can to their country, they are everywhere well spoken of.
5. If only you had not deserted! What might you not be now if only you had then been brave!
6. If they say that all men are educated in music and gymnastics, they are wrong: but whether we must blame them or not, I cannot say.

**Exercise VIII.**—*Particles.* Chapters XIII. and XIV.

1. He *might* have gone away to Corinth, I suppose, but as it is, you know, he is always in Athens.
2. 'Do look.' 'Why, pray?' 'First because I told you, and then because the sight will please you.'
3. So no one could justly attack me at any rate for not having gone after all to another city.
4. Do you really think that he is capable even now of giving evidence that he did this?
5. These are the laws which you must regard if you *do* wish to be a good citizen.
6. And yet who could believe that a man who said that he cared for his father would have said these words?

**Exercise IX.**—*Prepositions.* Chapter XV.

1. Having gone to Athens with Crito I was looked after by an old man from my town.
2. How could you bring yourself to run away to a stranger when you had escaped from prison?
3. He is brave, and just as well as brave.
4. Those who talk about justice often speak for the sake of talking without justice.
5. If you talk contrary to the laws you will be put to death by the judges as working the ruin of the citizens.
6. 'By heaven, I mean to leave these parts and go away to Thessaly.' 'In heaven's name do not do so.'

Exercise X.—Active and Middle. Chapters XVI. and XVII.

1. I don't know what he did except that he made a journey from which he gained nothing.
2. Do not make life of more account than doing good to your friends.
3. Obey me and it will be better for you all.
4. I evidently did not persuade him though I tried to make him show me the agreement.
5. Who could venture to say that our rulers are beginning to be wise?
6. He made a resolution to appear to be his friend, even if he was not really.
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